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King Alfred's Anglo-Saxon version of Boe



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BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ.

GEORGE BELL & SONS

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KING ALFRED'S
ANGLO-SAXON VERSION OF
BOETHIUS
DE CONSOLATIONE PHILOSOPHIÆ:
WITH
A LITERAL ENGLISH TRANSLATION,
NOTES, AND GLOSSARY.

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

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

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

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

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

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

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

SAMUEL FOX.

MS. A. 1. 1. 1. 1. 1.

Morley Rectory, March, 1864.

PROEMIUM.

ÆLFRED Kuning wæs wealhstod ðisse bec. 7 hie of bec Lebene on Englisc wende. swa heo nu is gedon. hwilum he sette word be wordre. hwilum andgite of andgite. swa swa he hit swa geseotolost 7 andgitefullicost geseccan mihte for þæm mihtlicum¹ 7 manigfealdum weoruld² byrgum þe hine oft æzþer ge on mowe ge on lichoman byrgodan. Ða byrgu us sint swiþe earfoþ sume³ þe on his dagum on þa micu becomon þe he unberfangen hæfde. 7 þeah þa he þas boc hæfde geleornode 7 of Læbene to Engliscum swelle geseode. 7 geseohhte hi eft to leofe.⁴ swa swa heo nu gedon is. 7 nu hit 7 for Godes naman healþas⁵ ælcne þara ðe þas boc ræðan lýrte. þ he for hine gebiddre. 7 him ne wite gif he hit rihtlicor ongite þonne he mihte.⁶ forþæmðe ælc mon sceal be his andgiter mæðe and be his æmettan swipecan ðæt he swipecþ. 7 don þ he ðe he ðeþ :-

¹ Cott. mihtlicum. ² Bod. wordum 7. ³ Cott. sumu. ⁴ Cott. þa geseohhte he hi eftre leofe. ⁵ Cott. healþað. ⁶ Cott. meahhte.

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

TITULI CAPITUM.

I.

Æreft hu Lotan gepunnon Romana rice. 7 hu Boetius hi
wolbe beræban. 7 Deobric þa þ̅ anfunbe. and hine het on
carcerne gebryngan :· p. 2.

II.

Du Boetius on ðam carcerne hif gar georfenbe p̅ :· p. 4.

III.

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

IV.

Du Boetius hine ringenbe gebæb. 7 hif earfoþu to Gode
mænbe :· p. 6.

V.

Du ge 7ifdom hine eft rete 7 rihte. mid hif and-
gropum :· p. 8.

VI.

Du he him rehte hifpell bi þære gunnan. 7 bi ofrum
tunglum. 7 bi wolcnum :· p. 14.

VII.

Du ge 7ifdom gæbe þam Gode þ̅ him naht gifþor nære
þonne hit forlopen hæfþe þa woruld gælþa þe hit ær to ge-
punoð hæfþe. 7 gæbe him hifpell hu he hit macian sceolbe gif
he heora þegen beon sceolbe. 7 be þær gifþer gezele. 7 hu hif
gobena weorca ealra wolbe hef on worulde habban lean :·
p. 16.

VIII.

Du þ̅ God andgropede þære Gefceadwifneffe. 7 gæbe þ̅ hit
hit æghronan ongeate fcyldig. eac gæbe þ̅ hit þære ofreten
mid ðær lafer gape þ̅ hit ne mihte him geandgropian. Ða cwæp
ge 7ifdom. þ̅ if nu git þinne unrihtwifneffe þ̅ þu earþ fulneah
forþoht. tele nu þa gezælþa wiþ þam forþum :· 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 Ʊære gunnan. h̄
 heo oferliht ealle ofne georan. 7 geűioűtraű mid hire leohte.
 7 hu þone űmýltan gæ Ʊæű Ʊinbeű ýrt :· p. 26.

X.

Ðu Boetűiű gæbe he gűýtole ongiűten hæfðe Ʊ hit eall goű
 Ʊære Ʊ ge Ʊiűðom gæbe. 7 geo orűorþhneű. 7 ða gælfða þe he ær
 Ʊenbe Ʊæt geűælþa beon geolban nauhtar næran. 7 hu ge
 Ʊiűðom. Ʊ he mihte geűeccan Ʊ he [geűælþg]¹ Ʊære. gæbe Ʊ hiű
 ancop Ʊære ða giű Ʊært on eorþan :· p. 26.

XI.

Ðu geo Geűceabűiűneű him anbűorpebe anb cűæű. Ʊ heo Ʊenbe
 Ʊ heo hine hűæthűeűnunzeű upahaűen hæfðe 7 fulneah ge-
 bűoht æt þam ilcan Ʊeopűűciűe ðe he ær hæfðe. anb acűoðe
 hine hűa hæfðe eall Ʊ he Ʊolbe on Ʊiűűe Ʊopulbe. űume habbaű
 æþelo 7 nabbaf aűe :· p. 30.

XII.

Ðu ge Ʊiűðom hine lærðe. giű he Ʊært huű timbűian Ʊolbe.
 Ʊ he hit ne űette up on þone hehűtan cnoll :· p. 36.

XIII.

Ðu ge Ʊiűðom gæbe Ʊ hie meahűan ða űmealiűop gűűecan.
 űorþamþe geo laű hűæthűeűnunzeű eoðe on hiű anbgiűt :· p. 36.

XIV.

Ðu Ʊæt Moð cűæű hűi him ne geolbe lician Ʊæzeű lanð. 7 hu
 ge Ʊiűðom ahűoðe hűæt him belumpe to hűa Ʊæzeűneűűe :·
 p. 40.

XV.

Ðu geo Geűceabűiűneű gæbe hu geűælþg geo űorþme elð
 Ʊæű :· p. 48.

XVI.

Ðu ge Ʊiűðom gæbe Ʊ hi hi Ʊolbon ahebban űorþam anpealðe
 of þone heofen. anb be ðeobűiceű anpealð 7 Neűoneű :· p. 48.

XVII.

Ðu Ʊ Moð gæbe Ʊ him næűűe geo mæzþ 7 geo giűűung űorþel
 ne licobe. buton to laþe he tilaðe :· p. 58.

¹ Bod. ungeræþg.

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 hlīgan :-

XVIII. XIX.

pp. 60—68.

XX.

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

XXI.

Be ðær ælmihtigan Godeſ anþealde. hu he þelt eallum hiſ
geſceaftum :- p. 72.

XXII.

Du je Friðom 7 jeo Gerſeabrynes hæfðon þæt Moð ariet
æzþer ze mið ſmealiſce ſſræce. ze mið rýnjuman ſange :-
p. 76.

XXIII.

Du je Friðom lærðe þone þe he wolde þærftmbærelanð ſapan.
þ he atuhge of æreſt þa þorþar. 7 þa fýrſar. 7 þa unnýtta
peoð. 7 hu he ræðe zif hwa biſereſ hreſ on beſeðe. þ him
puhte beobreað þi ſſreſe :-
p. 78.

XXIV.

Du menn rilnaþ ðurh ungelice gearnunza cuman to anþe
eadiſneſſe :- p. 80.

XXV.

Du God þelt ealra geſceafta mið þam bſiðlum hiſ anþealdeſ.
7 hu ælc geſceaft rſiſar riþ hiſe gecýnðeſ. 7 rilnaþ þ hit cume
riðer þonan þe hit æri com :-
p. 88.

XXVI.

Du je Friðom ræðe þ men mihton be Gode ſſelce hi mæte.
7 hræþer je þela mihte þone mon gebon ſſa þeline þ he maran
ne þorſte. 7 hræþer Boetie eall hiſ popuðs licode þa he ge-
rælgoſt ræſ :-
p. 90.

XXVII.

Du je þeoriþſcipe mæz gebon tu þiſz þone ðýreþan þam
oþrum ðýreþum þeoriþne. 7 hu Noniuſ ræſ forþreben for þam
zýlðenan ſcſiðræne. 7 hu ælceſ monneſ ýfel biþ þý openre zif
he anþalð hæſ :-
p. 94.

XXVIII.

Be Neþone þam Laſere :-

p. 100.

- XVIII. XIX.
- Of Fame. pp. 61—69.
- XX.
- Of adverse fortune, and of prosperous. p. 71.
- XXI.
- Of the power of Almighty God; *and* how he governs all his creatures. p. 73.
- XXII.
- How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.
- XXIII.
- How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.
- XXIV.
- How men desire, by different means, to arrive at one happiness. p. 81.
- XXV.
- How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.
- XXVI.
- How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.
- XXVII.
- How dignity may do two things to the unwise, *who* is honoured by other unwise *persons*: and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power. p. 95.
- XXVIII.
- Of Nero the Cæsar. p. 101.

XXIX.

Ðræþer þær cýninges neareft 7 his freondgyce mæge ænigne mon weligne 7 waldenbne geþon. 7 hu þa ofþre frienð cumað mid þam welan. 7 eft mid þam welan geytaþ :• P. 102.

XXX.

Du ge geor gang þ ma manna fægnoþon ðýrger folces geþolan. ðonne hie fægneþon goþra gwella. þ is þ hi wendon his beteran þonne he wære. ðonne fægnaþ hi þær þe hi geamian geolbe :• p. 106.

XXXI.

Du ge geal wela neapanegra geþolian þe þær lichoman lufar forlætan geal. 7 hu mon mæg þý ilcan weorce cweþan þ netenu genð geyælige. gif man cwip þæt ða men gen geyælige ða heora lichoman lufum fyligaþ :• p. 110.

XXXII.

Du ðes anwearda wela meþ ða men þe beoþ atihce to þam goþum geyælfum. 7 hu ge wifþom is an anlice cweft wære gyle. 7 is ðeah betera þonne ealle þær lichoman cweftar. 7 weah hwa gezaderie ealle þar andweardan god. ðonne ne mæg he no þe wapor beon gwa welig gwa he wolde. ne he eft him næfþ ðæt þ he ær wende :• p. 114.

XXXIII.

Du ge wifþom hæfde getæht þam Gode þa anlicnegra þara goþena wæla. wolde hi þa welfe getæcan. 7 bi þam wif geþælfum. þ is wela. 7 anweald. 7 weorþgyce. 7 forwærneg. 7 willa :• p. 118.

XXXIV.

Du ge wifþom hæfde gereht hwæt þ hehte god wær. wolde him þa gereccan hwær hit wær. 7 hu of þam mycelan gode cumað þa lægga :• p. 134.

XXXV.

Du ge wifþom lærde þ Gode þ hit gohte on innan him þ hit ær ýmbutan hit gohte. 7 forlæte unnýtte ýmbhogan gwa he wifort mihte. 7 hu God wealt ealra geyceafta 7 eallra goda mid þam georwoþre his godnege :• 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 þ Ɔob jæbe þam Ɔirðome þ hit ongeate þ him Ɔob
 meakte ðurh hine þ þ he rehte. 7 þor hpy 7e 7oda Ɔob læte
 æniz ýfel beon. 7 hu 7eo 7erceadrýner bæð þ þ Ɔob þ hit jæte
 on hire 7erubæne. 7 heo 7ceolbe beon hir ladteap. 7 hu heo
 jæbe ðæt tu þinz þæren 7illa 7 anweald. 7if hþam ðara aupper
 7ana þære. þ heopa ne mihte naþer buton oppum nauht
 don :·

p. 170.

XXXVII.

Be þam ofermoban 7ican 7 unrihtþran. 7 hu mon hehþ
 þone hearob beah æt þær ærneþeþe ende. and hu mon
 7ceolbe ælcne mon hatan be þam ðeone þe he 7elicort þære :·

p. 186.

XXXVIII.

Be Troia 7erinne. hu Ɔulixes 7e cýning hæfde tra ðeoda
 under þam Ɔareþe. and hu hir þeznar 7urðan forþeapene to
 7ilþeorum :·

p. 194.

XXXIX.

Be rýhtre 7rounge 7 be unrihtre. 7 be rýhtum eableane. 7
 hu [mirtlice 7ita 7 manizfealde earþoþa] cumað to þam 7odum
 7pa hi to þam ýfelum 7ceolþan. 7 be þære 7oreteohunza Ɔodes
 7 be ðære 7ýrþe :·

p. 210.

XL.

Du ælc 7ýrþ beoþ 7ob. þam heo mannum 7ob þince. þam heo
 him ýfel ðince :·

p. 234.

XLI.

Du Omerus 7e 7oda 7ceop hereþe þa 7unnan. 7 be þam
 7reodome :·

p. 244.

XLII.

Du þe 7ceolþan eallon mæzne 7rýman æfter Ɔobe. ælc be
 hir anþiztes mæþe :·

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 Sciddiu mæzge riþ Romana rice
zerin upahofon. 7 miþ heora cýningum. Ræðgota and Calle-
rica wæron hatne. Romane burig abwæcon. and eall Italia
rice þ̅ is betwux þam muntum 7 Sicilia ðam ealonde in anwælb
zerihton. 7 þa æfter þam forerwrecenan cýningum ðeodric
fenz to þam ilcan rice. ge ðeodric wæs Amulinga. he wæs
Erihten. weah he on þam Appianiscan zebolan ðurhpunode.
De zehet Romanum his freondscipe. swa þ̅ hi moztan heora
ealdrihta wýrðe beon. Ac he þa zehat wýrðe ýfele zelæhte.
7 wýrðe wraþe zeendode mid manegum mane. þ̅ wæs to
eacan oþrum unarimebum ýflum. þ̅ he Iohannes þone papan
het oflean. Ða wæs sum conful. þ̅ we heretoha hatap.
Boetius wæs haten. ge wæs in boccræftum 7 on woruld þearum
ge rihtwýrta. Se ða onzeat þa manigfealban ýfel þe ge cýning
ðeodric riþ þam Erihtenandome 7 riþ þam Romaniscum ritum
dýde. he þa zemunde ðara eþnezza 7 þara ealdrihta ðe hi
unber ðam Lareum hæfðon heora ealdhlarordum. Ða onzan
he smeazan. 7 leornigan on him selfum hu he þ̅ rice ðam
unrihtwýrtan cýninge afehtan mihte. 7 on rýht zeleafrulra and
on rihtwýrtan anwælb zebwngan. Senðe þa dizellice ærenðzerritu
to þam Lare to Constantinopolim. wæs is Epeca heah burig
7 heora cýnertol. for þam ge Larene wæs heora ealdhlarord
cýnner. bæðon hine wæt he him to heora Erihtendome 7 to
heora ealdrihtum zefultumebe. Ða þ̅ onzeat ge wælhreora
cýning ðeodric. ða het he hine zebwngan on carceine 7 wæs
inne belucan. Ða hit ða zelomp þ̅ ge arwýrða wæs on swa micelre
nearanerze becom. þa wæs he swa micle wýrdor on his Wode.

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 Ŵob æꝥ ꝥꝥiðop to þam ƿopulð ƣælþum
zeꝥunob ƿæꝥ. ꝥ he ða nanne ꝥꝥoꝥne be innan þam capceꝥne ne
zemunðe. ac he zeꝥeoll niꝥol of ðune on þa ƣloꝥ. ꝥ hine
aꝥꝥehte ꝥꝥiþe unꝥot. anb opꝥob hine zeꝥne ongan ƿeꝥan ꝥ
þꝥ ꝥinzenðe cꝥæþ.

CAPUT II.^a

ÐA hoð þe ic ƿꝥecca zeo luꝥtbæꝥlice ƣonꝥ. ic ƣceal nu
heopienðe ƣinꝥan. ꝥ mið [ꝥꝥiþe] unzeꝥaðum ƣopðum zeꝥeattan.
þeah ic zeo hꝥilum zeoplice ƣunðe. ac ic nu ƿeꝥenðe ꝥ zuꝥienðe
of zeꝥaðra ƣopða miꝥo. me ablenðan þaꝥ unzeꝥeoyan ƣopulð
ƣælþa. ꝥ me þa ƣopletan ƣa blindne on þꝥ ðimme hol. Ða
beꝥeapobon ælceꝥe luꝥtbæꝥneꝥꝥe þa ða ic him æꝥne beꝥꝥ
ꝥꝥꝥoðe. ða ƣenðon hi me heopa bæc to anb me mið ealle
ƣꝥomzeꝥitan. To þon ƣceolban la mine ƣꝥuenð ƣeꝥzan þæt ic
zeꝥæliz mon ƿæꝥe. hu mæꝥ ƣe beon zeꝥæliz ƣe ðe on ðam ze-
ƣælþum ðꝥꝥꝥunian ne moꝥ :

CAPUT III.^b

§ I. ÐA ic þa ðiꝥ leop. cꝥæð. Boetiꝥ. zeomꝥienðe aꝥunzen
hæꝥe. ða com ðæꝥ zan in to me heopencunð ƣiꝥðom. ꝥ þ
min muꝥnenðe Ŵob mið hiꝥ ƣopðum zeꝥneatte. ꝥ þꝥ cꝥæþ. Ðu
ne eapꝥ þu ƣe mon þe on minne ƣole ƿæꝥe aꝥeð¹ ꝥ zelæꝥeð.
Ac hꝥonon ƣꝥꝥe þu mið þꝥꝥum ƣopulð ƣonꝥum þꝥ ꝥꝥiþe
zeꝥꝥenceð. buton ic ƣat þ þu hæꝥꝥ ðana ƿæꝥna to hꝥæþe
ƣonꝥiten ðe ic þe æꝥ zealde. Ða cliꝥoðe² ƣe ƣiꝥðom ꝥ cꝥæþ.
Leꝥitaþ nu aꝥiꝥeðe ƣopulð ƣonꝥa of mineꝥ þeꝥeneꝥ Ŵobe.
ƣopþam ze ƣinð þa mæꝥtan ƣceapan. Lætataþ hine eꝥt hꝥeopꝥan
to minum laꝥum. Ða eoðe ƣe ƣiꝥðom neap. cꝥæþ Boetiꝥ.
minum hꝥeopꝥienðan zeþohte. ꝥ hit ƣa niopul³ hꝥæt hꝥeꝥa⁴
uparaꝥeðe. aꝥꝥeðe þa mineꝥ⁵ Ŵobeꝥ eagan. anb hit ƣan
bliþum ƣopðum.⁶ hꝥæþeꝥ hit oncneope hiꝥ ƣoꝥteꝥꝥoðop.⁷ mið
ðam þe ða þ Ŵob ƣiþ hiꝥ beꝥenðe.⁸ ða zeꝥneop hit ƣꝥiþe ƣꝥeotele
hiꝥ aꝥne⁹ moðop. þ ƿæꝥ ƣe ƣiꝥðom þe hit lanꝥe æꝥ tꝥðe ꝥ læꝥeðe.
ac hit onꝥeat hiꝥ laꝥe ƣꝥiþe toꝥopenne ꝥ ƣꝥiþe toꝥꝥocenne¹⁰ 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. cleopoðe. ³ Bod. niopul. ⁴ Cott. hꝥꝥeꝥa.

⁵ Bod. mineneꝥ. ⁶ Cott. ƣꝥæꝥu hꝥum ƣopðum. ⁷ Cott. ƣæꝥteꝥꝥoðop.

⁸ Bod. ƣið beꝥenðe.

⁹ Cott. aꝥene.

¹⁰ Cott. toꝥopene ꝥ ƣꝥiþe

toꝥꝥoðene.

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.

dýrignra honðum. 7 hine þa fpan¹ hu þ þ zepurðe. Ða andfprýrðe je ffrðom him 7 fæðe. þ þ hir zingran hæfðon hine fpa toco-
renne. þær þær hi teohhobon þ hi hine eallne habban fceolbon.
ac hi zegaderiað monifealð dýrign on þære forfprunza. 7 on
þam zilpe. butan heora hrelc eft to hýre² bote zecirne :-

§ II.^o Ða onzan je ffrðom hreoffrian for þær Mober
týðerneffe. 7 onzan þa zibbian 7 þur cpæþ. Eala on hu zrunð-
leajum feaðe þ Mober þringzþ.³ þonne hit berfýrmaþ þirre
porulðe unzeppærneffa. zif hit ðonne forzet hir azen leoht.
þ if ece zefeæ. and þringzþ on þa fremðan þirtro. þ finð porulð
forza. fpa fpa þif Mober nu ðeþ. nu hit nauht elles nat butan
znornunza :-

§ III. Ða je ffrðom þa 7 feo Gefceadrifnes þif leof arunzen
hæfðon. þa onzan he eft fprecan 7 cpæþ to þam Mober. Ic
zefeo þ ðe if nu fprofpe marje ðearf þonne unrotneffe :-

§ IV. Forþam zif þu ðe offceamian⁴ rilc ðines zebolan.
þonne onzinne ic þe fona hepan 7 þe hringe mid me to
heofonum. Ða andfporoðe him þ unrote Mober 7 cpæþ. Hfæt
la hfæt rint þif nu þa zod 7 þ eblean.⁵ þe ðu ealne pez zehete
ðam monnum þe ðe heoffumian polban. if þif nu je cpibe þe
þu me zeo fæðeft. þ je þifra Plato cpæðe. þ þaf. þæt nan
anfealð næpe niht butan nihtum þearum. Gefihf þu nu þæt
þa nihtþifan rint laþe 7 forþrýcte. forþam hi ðinum fillan
polbon fulzan. 7 þa unrýhtþifan feonðan⁶ upahafene þurh
heora ponðæða 7 þurh heora felflice. þ hi þý eð mæzen heora
unriht zefill forþþringzan. hi finð mid zifum 7 mid zefrteo-
num⁷ zefýrþroðe. forþam ic nu fille zeornlice to Gode
cleopian. Onzan þa zibbien. 7 þur ringenðe cpæþ.

CAPUT IV.^a

EALA þu fcippenð heofones 7 eorþan. þu ðe on þam ecan
fetle micfart. þu þe on hræðum fæpelðe þone heofon ýmh-
hreoffrefet. 7 ða tunzlu þu zedeft þe zehýfume. 7 þa funnan
þu zedeft þ heo mid heore beorhtan fciman þa þeortre adpærfcþ
þære fpreartan nihte. fpa ðeþ eac je mona mid þif blacan
leohte þæt þa beorhtan fteorþan ðunniap on þam heofone. ze

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

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

¹ Cott. ffrægn.

² Cott. nihtre.

³ Bod. ðringð.

⁴ Cott.

onfceamian.

⁵ Cott. good and þa eblean.

⁶ Cott. fienðon.

⁷ Cott. zefrteodum.

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
 uſ 7 hiſe ƿýrþ. ze eac hƿilum þone beorhtan ſceornan þe þe
 hatað morzenſceornra. þone ilcan þe hatað oþre naman æfen-
 ſceornra. þu þe þam ƿinterðagum ſeleſt ſcepte tida 7 þæs
 ſumeres dahum langran. þu þe þa tƿeopa þurh þone ſcearcan
 ƿinð norþan 7 eaſtan on hærfreſt tid heora leaſa beƿearfaſt. 7
 eft on lencten oþru leaſ ſelleſt. þurh þone ſmýltan ſuban
 ƿeſternan ƿinð. Ðræt þe ealle zeſceafra heornumiaþ 7 þa ze-
 fetneſſa þinra beboda healðap. butan men anum ſe ðe
 oſertheoð. Eala ðu ælmihtiga ſcippenð and ƿihtenð eallra
 zeſceafra. help nu þinum eapnum moncýnne. Ðrý þu la
 Ðrihten æfre ƿoldeſt þ̅ ſeo ƿýrð ſƿa hƿýrþan ſceolde. heo
 þreap þa unſcildigan 7 nauht ne þreap þam ſcildigum. ſittaþ
 manfulle on heahſeclum. 7 halige unðer heora fotum þrý-
 cap. ſciciaþ zehýðbe beorhte cƿæftaſ. 7 þa unrihtƿigan tælað
 þa rihtƿigan. nauht ne ðerezaþ monnum mane aþaſ. ne þ̅
 leaſe lot þe beoþ mid þam ƿnencum beƿriſen. forþam ƿent nu
 ſulneah eall moncýn on tƿeonunza ziſ ſeo ƿýrð ſƿa hƿeonþan
 mot on ýfelra manna zepill. 7 þu heope nelc ſcitan. Eala min
 Ðrihten. þu þe ealle zeſceafra oſerriht. hapa nu milbelice on
 þaſ eapman eorðan. and eac on eall moncýn. forþam hit nu
 eall ƿinþ on ðam ýðum ðirre ƿorulde :

CAPUT V.^o

§ I. ÐA þ̅ Mōð þa þillic ſar cƿeþende ƿæs. 7 hiſ leoþ ſin-
 zenbe ƿæs. ſe ſiðdom þa 7 ſeo Liefceadriſnes him bliþum
 eazum on locude.¹ 7 he for þæs Mōðes zeomeſunze² næſ
 nauht zedreſeð. ac cƿæþ to þam Mōðe. Sona ſƿa ic þe æreſt
 on ðirre unrotneſſe zereah ður muſcienðe.³ ic onzeac þ̅ ðu
 ƿære utarpen⁴ of þines fæðer eþele. þ̅ iſ of minum laſum.
 þær ðu him ſore of ða þu ðine fæſtraðneſſe ſoplete. 7 ƿen-
 deſt þ̅ ſeo ƿeorð⁵ þaſ ƿorulð penðe heope azener þonceſ buton
 Lōðes zepeahte. 7 hiſ þaſunze.⁶ 7 monna zepýrhtum. Ic
 riſte þ̅ þu utarpen ƿære. ac ic nýrte hu ſeor. ær þu þe ſeſ
 hit me zerehteſt mid þinum ſarolðum. Ac þeah þu nu ſier
 ſie⁷ þonne þu ƿære. ne eaſt þu þeah ealles of þam eapbe
 adriſen. þeah þu ðær on zedrolode. ne zebrohte ðe eac

^o Beet. lib. i. proſa 5.—Hæc ubi continuato dolore, &c.

¹ Bod. eahum on locodon.

² Cott. zeompunza.

³ Cott. muſc

mende. ⁴ Cott. utadriſen.

⁵ Cott. ſio ƿýrð.

⁶ Cott. zeþaſunza

⁷ Bod. ſýr ſeo.

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 hereavest; 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. **WHILST** 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 geþrofan butan þe gýlfum. þurh þine azene zemeleſte.¹ ne ſceolde þe eac nan man ſpelceſ to zelean þær ðu gemunan woldeſt hſýlcra gebýrða þu wære 7 hſýlcra burzpara for worulde. oþþe eft zartlice hſilceſ zereſceipeſ ðu wære on ðinum Mode. 7 on þinne² zereceadriſneſſe. ꝥ iſ ꝥ þu eart an þara rihtſinenra 7 þara rihtwillenþra. þa beoþ þære heofencundan Ieruſalem burzpare. of þære næfre nan. buton³ he ſelf wolde. ne wearþ adriſen. ꝥ iſ of hiſ zodaſ 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 aznum cýnne. 7 mid hiſ aznum burþharum on hiſ aznum earde þonne he wæſ on þare rihtſinera zemanan. Swa hra þonne ſwa þær wýrþe biþ ꝥ he on heora ðeowdome beon mot. þonne bið he on þam hehtan ſreodome. Ne onſcunige ic no þær neoþeran and þær unclænan ſtope. zif ic þe zepadne zemet. Ne me na⁵ ne lýrt mid glaze zepohtra paſa ne heahſetla⁶ mid zolde 7 mid zimum zepeneþra. ne boca mid zolde arriſtenra me ſwa ſwýþe ne lýrt. ſwa me lýrt on þe rihter willan. Ne ſece ic no heſ þa bec. ac ꝥ ꝥ þa bec forſtent⁷ þæt ic þin⁸ zewit ſwiþe rihte. þu ſeowdeſt þa wonwýrð⁹ æzþær ze on þara unrihtſinra anwealða heaneſſe. ze on minre unſwiþneſſe and ſeſeupeneſſe. ze on þara manfulra ſonþroflæteneſſe on þaſ worulð ſreþa. Ac ſonþon þe þe iſ ſwiþe¹⁰ micel unrotneſſ nu zetenge.¹¹ ze of ðinum ýrre. ze of ðinum¹² zhorununga. ic ðe ne mæz nu zet zeandwýrðan ær ðon ðær tid¹³ wýrð :

§ II.^f Forþan eall ꝥ mon untridlice onginþ.¹⁴ næſþ hit no æltærne¹⁵ ende. Þonne þære ſunnan ſcima on Auguſtur monþe hatart ſcinþ. þonne dýrezaþ ſe þe þonne wile hſilc jæð oþſærtan þam drium¹⁶ ſurum. ſwa ðeþ eac ſe ðe rintreſum wæderum wile bloſman¹⁷ ſecan. Ne miht þu þin wunzan on midne rintep.¹⁸ ðeah ðe wél lýrte wearneſ muſteſ :

§ III.^e Ða clifode ſe ſiſdom 7 cweþ. Mot ic nu cunnian hron þinne¹⁹ wærtwæðneſſe. þæt ic þanon²⁰ ongiton mæze hronnan²¹ ic þin tilian ſcýle 7 hu. Ða andwýrðe ꝥ Mod 7 cweþ.

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

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

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

⁵ Cott. no. ⁶ Bod. zephtera heahſetla. ⁷ Bod. ſontent. ⁸ Cott. þæt 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. drium. ¹⁷ Cott. bloſtman. ¹⁸ Bod. wunzan.

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

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 month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

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

Lunna swa þu wille. Ða cwæþ seo Gefceadwyrne.¹ Gelefst² þu þæt seo wýrd wealde wýrre worulde. oððe auht [zodes] swa zereorþan mæze butan þam wýrhtan.⁸ Ða andwýrde þæt Mōð 7 cwæð. Ne zelýfe⁴ ic no þæt hit zereorþan mihte swa endebyrdlice. ac to soþan⁵ ic wāt þæt te Gōð rihtere is his agnes weorce. 7 ic no ne wearþ of þam soþan zeleafan. Ða andwýrde ge Swiðom eft 7 cwæþ. Ýmbe þæt ilce þu zýddoðert nu hwene ær and cwæde. þæt ælc riht fram Gode wýrte⁶ his riht tīman. 7 his rihte zetretnege ruleoðe butan menn anum. soþam ic wunðrige swiþe ungemethlice hwæt þe geo⁷ oþþe hwæt þu mæne nu þu þone zeleafan hæfst. Ac wit sculon þeah zit deorlicor ymbe þæt beon.⁸ ic nat ful zeare ýmbe hwæt þu zýt⁹ tveort. zereze me. nu þu cwýrt þæt þu naht¹⁰ ne tveoze þæt te Gōð wýrre worulde rihtere¹¹ gie. hu he þonne wolde þæt heo wære. Ða andwýrde þæt Mōð 7 cwæþ. Uneaþe ic mæg softandan þine acwunga. 7 cwýrt þeah þæt ic þe andwýrdan scýle. Se Swiðom þa cwæþ. Wenrt ðu þæt ic nýte þone wol¹² þīne zedreþednege ðe ðu mid ýmbranzan eart. ac zeze me hwelcer endes ælc anzin wīnige. Ða andwýrde þæt Mōð 7 cwæþ. Ic hit gemunðe zeo. ac me hæfþ weof znornung wære zemýnðe benumen. Ða cwæð ge Swiðom. Swart ðu hronan ælc riht come.¹³ Ða andwýrde þæt Mōð 7 cwæþ. Ic wāt ælc riht fram Gode com. Ða cwæþ ge Swiðom. Þu mæg wāt beon. nu þu þæt anzin wart. þæt ðu eac þone ende nýte. soþam seo Gefceadwyrne mæg þæt Mōðe onrtwīan.¹⁴ ac heo hit ne mæg his zetretter beweafien. Ac ic wolde þæt þu me wæðert hwæþer þu wýrteft¹⁵ hwæt þu welf wære. Dit þa andwýrde 7 cwæþ. Ic wāt þæt ic on libbendum men 7 on gefceadwyrum eom 7 þeah on deorlicum. Ða andwýrde ge Swiðom 7 cwæþ. Swart þu aht¹⁶ oþþer bi þe welfum to reczanne butan¹⁷ þæt þu nu wæðert. Ða cwæþ þæt Mōð. Nat ic nauht oþþer. Ða cwæþ ge Swiðom. Nu ic habbe¹⁸ onziten ðīne ormodnege. nu ðu welf nart hwæt þu welf eart. ac ic wāt hu þīn man zetilian¹⁹ sceal. soþam þu wæðert þæt þu wrecca²⁰ wære 7 beweafod ælcer zodes. soþam þu neftert hwæt þu wære. þa þu cýððert þæt þu neftert hwelcer endes ælc anzin wīnðe. þa ðu wenðert þæt²¹ gteor-

¹ Cott. Sceadwyrne. ² Bod. nelefst. ³ Bod. wýrhtum. ⁴ Bod. zelýfe.
⁵ Cott. soþum. ⁶ Cott. wýrre. ⁷ Cott. wý. ⁸ Cott. bion.
⁹ Cott. giezt. ¹⁰ Cott. noht. ¹¹ Cott. rihtwýrre. ¹² Cott. dem.
¹³ Cott. cume. ¹⁴ Cott. artwīgan. ¹⁵ Cott. wýrre. ¹⁶ Cott. auht.
¹⁷ Cott. buton. ¹⁸ Cott. hæbbe. ¹⁹ Cott. tilian. ²⁰ Cott. wrecca.
²¹ Cott. wāt 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

leare men 7 neceleare wæron gearælige 7 wealdenbar þiſſe
 worulde. 7 þær þu cýðberc eac þ þu nýrterc mid hwilcan¹
 gerece God wýlt þiſſe worulde. oþþe hu he wolde þ heo wære.
 þa þu gearberc þ þu wenberc² þ þiow flýþne wýnd þar woruld wende
 butan Godes weahce.³ ac⁴ þ wær gwiþe micel pleoh þ ðu gwa
 wenan ſceolberc. Nær hit na⁵ þ an þ þu on ungemethcum
 ungearwum wære. ac eac þ þu fulneah mid ealle forwurd.
 Ðanca nu Gode þ he ðe gearultumade þæt ic þin gewit mid
 ealle ne forlet. 7e habbað nu geot þone mærtan ðæl wære
 týndran þinre hæle.⁶ nu þu gearoſt þ þeo wýnd ðurh hie
 ſelfne butan Godes gearweahce þar woruld wendan ne mæge. nu
 þu ne weart þe nauht ondrædan. forþam þe of þam lýclan
 gearcan ðe ðu mid wære týndran gearenge liſe leohc þe on-
 liehte.⁷ Ac hit niſ gic ſe tima þ ic þe healicor mæge onbrýn-
 dan. forþam hit iſ ælceſ modes wære þ⁸ ſona gwa hit forlæt
 goþerbar. gwa folgaw hit leaſpellunga. of þæm þonne ongin-
 nað weaxan þa miſtaſ þe þ God gearweaf. 7 mid ealle forð-
 wilmað þa foran gearwehe ſwelce miſtaſ ſweloe nu on ðinum
 Mode winðan. Ac ic hie ſceal æwerc gearinnian.⁹ þ ic riððan wý
 eþ mæge þæt goþe leohc on þe gearungan :

CAPUT VI.^a

LOLA nu be wære ſunnan. 7 eac be oðrum tunglum.
 þonne geartan wolcu him beforan gaw. ne mazon hi þonne
 heora leohc fellan. gwa eac ſe guberana winð hwilum miclum
 ſtorwe gearwefeþ þa we ðe ær wær gwiþte weþere glærhlutru
 on to ſeonne. þonne heo þonne gwa gemenzed wýnd mid ðan
 wým. þonne wýnd heo gwiþe hraðe ungladu. weah heo ær gladu
 wære on to locienne. Ðwæt eac ſe broc. weah he gwiþe of hie
 riht wýne. þonne wær micel ſtan wealwende of þam heahan
 munte on innan wearf. 7 hine toweald. 7 him hie riht wýner
 wýrtent. gwa doð nu þa weoſtro þinre gearwefeþneſſe wýrtanðan
 minum leohcum larum. Ac gic þu wilige on rihtum gearwean þ
 goþe leohc oncnapan. awýn fram þe þa wýelan wealpa 7 ða un-
 nettan. 7 eac þa unnettan ungearwpa. 7 þone wýlan ege þiſſe
 worulde. þ iſ þæt ðu ðe ne anhebbe on ofermetto on þinre
 gearunðwleſſe 7 on þinre oſforwleſſe. ne eft þe ne gearwýne

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

¹ Cott. hwelcepe. ² Cott. wende. ³ Cott. gearweahce. ⁴ Cott. eac.
⁵ Cott. no. ⁶ Cott. hælo. ⁷ Cott. onlýhte. ⁸ Cott. þ we. ⁹ Bod.
 gearinnian.

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,

naner zodeſ on nanre riſerpearðneſſe. forðam þæt Moð
riemle bið zebunden mið zedreſebneſſe. þær þiſſa tpeza ſſela
auþer riçrað :

CAPUT VII.¹

§ I. ÐA zepriçode ſe ſiſdom ane lýtcle hpile. oppæt he
onzeat þæs Moðer ingeþancar. þa he hi þa onziten hæfde. ða
crað he. Eriç ic þine unrotneſſe on riht onziten hæbbe.
þonne niſ þe nauht¹ riþor þonne þæt þu forloren hæfſt. þa
porulð rælða þe þu ær hæfberc. 7 zeompaſt nu forþam þe heo
onhrýrfeð iſ. Ic onzite zenoh rreotule þæt ða porulð rælþa mið
riþe manizne rreotneſſe riþe lýtlice oleccaþ þæm Moðum þe
hi on laſt willaþ riþort beſſican. 7 þonne æt nihrtan. þonne
hý læſt rænara.² hi on ofermoðneſſe³ forlætaþ on þam mæſtan
raſe. Eriç ðu nu riçtan riht hronan hý cumaþ. þonne miht⁴ þu
onzitan⁵ þæt hi cumað of porulð zicrunza. Eriç þu þonne heora
þearaſ riçtan riht. þonne miht þu onzýtan þæt hie ne beoþ nanum
men zetpeoſe.⁶ he þæm þu miht⁷ onzitan þæt þu þær nane
mýrþe on næfberc. ða þa þu hie hæfberc. ne eft nane ne
forlure. þa þa þu h e forlure. Ic penðe þæt ic þe zio zelæreð
hæfde þæt þu hi oncnapan cuþeſt.⁸ 7 ic riçte⁹ þæt þu hi onſcune-
berc. þa þa þu hie hæfberc. þeah þu heora hrice. Ic riçte¹⁰ þæt
þu mine criðaſ rið heora willan oft ræberc. ac ic paç þæt nan
zepuna ne mæz nanum man¹¹ beon onpenðeð. þæt þæt Moð ne
riçe be riçumum bæle onſcýneð. forþam þu eaſt eac nu of þinne
riçilneſſe ahporfen :

§ II.^k Eala Moð. hpæt heþearp þe on þaſ¹² caſe 7 on þaſ
znornunga. hpæt hpegu unzeponeliceſ¹³ þæt þe on becumen iſ
riçelce oppum monnum ær þæt ilce ne eglebe. Eriç þu þonne
penſt þæt hit on þe zelonz ſe þæt þa porulð rælþa on þe riça
onpenða riçt. þonne eaſt þu on zebolan. ac heora þearaſ riçt
riçelce. hie beheolbon on þe heora¹⁴ azen zecýnð. 7 on heora¹⁵
panðlunga hie zecýþbon heora ræſtreaðneſſe.¹⁶ riçelce.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. oſmoðneſſe. ⁴ Cott. meaht.

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

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

¹³ Cott. penſt þu þæt hiehpæt niþer riçe. oððe hpæt hpegu unzeponeliceſ.

¹⁴ Cott. hioſa. ¹⁵ Cott. hioſa. ¹⁶ Cott. unſærtreaðneſſe. ¹⁷ Cott.

riçelce. 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

pæron rihte þa hi ðe mæȝt zeoleccan ȝilce hi nu ȝinbon. þeah þe hý þe oleccan¹ on þa leaȝan ȝælþa. Nu þu hæfȝt onȝýten þa ponclan tƿupa² þæȝ blindan luȝteȝ. ða tƿioƿa ðe ðe nu ȝinbon opene. hi ȝinbon ȝit mið manegum oþrum behelebe. Nu þu ƿaȝt hƿelce þeapaf þa ƿopulð ȝælþa habbaȝ ȝ hu hi hƿearƿiaȝ. Líf þu þonne heora þegen beon ƿilt. ȝ þe heora þeapaf liciaȝ. to hƿon mýrriȝt þu ȝƿa ȝƿiþe. hƿi ne hƿearƿoȝt ðu eac mið him. ȝif ðu þonne heora untƿeoƿa onȝcunige. oƿerhoȝa³ hi þonne ȝ aȝriȝ hi ƿƿam þe. ƿoƿƿam⁴ hi ȝƿanaȝ þe to þinne unþeapere :· ða ilcan þe ðe ȝeðýdon nu þaȝ ȝnoƿnunȝa. ƿoƿƿam þe þu hi hæfberc. þa ilcan þe ƿæron on ȝilneȝe. ȝif þu hi na ne unberfenȝe :· ða ilcan þe habbaȝ nu heora aȝneȝ þancȝ ƿoƿletan. naleȝ þineȝ. þa þe næȝne nanne mon buton ȝoȝȝe ne ƿoƿlætataȝ. ðýncaȝ þe nu ȝƿiþe ðýne⁵ ȝ ȝƿiþe leoȝe þa þinȝ ða þe nauþeȝ ne ȝint ne ȝetƿeȝe to habbenne. ne eac eðe to ƿoƿlætanne. ac þonne heo hƿam ƿrom hƿeoƿfende beoð. he hi ȝeal mið þam mæȝtan ȝape hiȝ modeȝ ƿoƿlætataȝ :· Nu ðu hie þonne æȝter þinum ƿillan þe ȝetƿeȝe habban ne miht.⁶ ȝ hý þe ƿillaȝ on muƿnunȝa⁷ ȝebriȝȝan. þonne hie þe ƿƿam hƿeoƿiaȝ. to hƿæm cumaȝ hi þonne elleȝ. butan to tacnunȝe ȝoȝȝeȝ ȝ anfealbeȝ ȝapeȝ :· Ne ȝinbon þa ƿopulð ȝælða ana ýmb to þencenne þe mon þonne hæfȝ. ac ælc ȝleap Moð behealt hƿelcne ende hi habbaȝ. ȝ hit ȝeƿaƿenaȝ æȝþeȝ ȝe ƿiþ heora þƿeaunȝa ȝe ƿiþ olecunȝa. Ac ȝif þu ƿilt beon heora ðeȝn.⁸ þonne ȝealct þu ȝeoƿne ȝeþolian ȝe hƿæt þæȝ þe to heora þenunȝum. ȝ to heora þeaƿum. ȝ to heora ƿillan belimƿþ. Líf þu þonne ƿilnaȝt þ̅ heo ƿoƿ ðinum þinȝum oþre þeapaf nimen. oþre⁹ heora ƿilla ȝ heora ȝeƿuna iȝ. hu ne unƿeoƿiaȝt þu þonne þe ȝelfne. þæt þu ƿinȝð¹⁰ ƿiþ þam hlaƿoƿoȝȝe þe þu ȝelf ȝecure ȝ ȝƿa þeah ne meaht¹¹ hiopa riðu ȝ heora ȝecýnð onpenðan. þƿæt þu ƿaȝtȝ ȝif ðu þineȝ ȝeȝeȝ ȝeȝl onȝean ðone ƿinð tobræðȝe. þ̅ þu þonne lætȝ eal eoƿeȝ ƿænelð to þæȝ ƿinðeȝðome. ȝƿa ȝif þu¹² þe ȝelfne to anpealbe þam ƿopulð ȝælþum ȝeȝealberc. hit iȝ riht. þæt þu eac heora þeaƿum ƿulȝanȝe. ƿenȝt þu þ̅ ðu þ̅ hƿerfenðe hƿeol. þonne hit on mýne ƿýrþ. mæȝe oncýrpan :· Ne miht þu þon ma. þaƿa ƿopulð ȝælþa hƿearƿunȝa onpenðan :·

¹ Cott. holcen.² Cott. panclan tƿeoƿa.³ Cott. oƿerhiȝe.⁴ Wanting in Bod. MS.⁵ Cott. diope.⁶ Cott. meaht.⁷ Cott.

muƿcunȝa.

⁸ Cott. ðeȝn ȝ hiopa hiepa.⁹ Cott. oþeȝ.¹⁰ Bod.

ƿilt.

¹¹ ne meaht is wanting in Bod. MS.¹² Cott. ȝƿa 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 þu mare¹ frræcan ýmbe þa worulð fælða. to þram ætwite þu me ær þ þu hi forlure for minum ðingum :· Þri mupcnaft² þu rið min. ffilce þu for minum ðingum feo³ ðiner agnes benumen. æzþer ze þinra pelona. ze þiner weorþfrcifer. æzþer þara þe com ær ffrom me. þa hi þe on lænde wæron :· Ute nu tellan beforan ffilcum ðeman ffilce þu wille. 7 gif þu zefreþan miht þ æniz ðeaplic man ffelcer hæt ægnes ahte. ic hit þe eft eal agife þ þu zereccan miht þ þiner agnes wære :· Dýfne⁴ 7 ungelæredne ic þe unberfenz þa þu æfret to monnum become. 7 þa þe zetýððe. 7 zelærðe. 7 þe þa fnyttro on zebrohte þe þu þa worulð are mid bezeate. þe þu nu forziende anforlete. þu miht þær habban þanc þ⁵ þu minra gifra wæl bruce. Ne miht þu no zereccan. þ þu þiner aht forlure. Þæt feofaft þu riþ me :· Þebbe ic þe aperi benumen þinra gifra þara þe þe ffrom me comon :· Ælc for wela. and for weorþfrcife findon mine agne weofa. 7 ffa hærri ffa ic beo he beoþ mid me. Fite þu for foð. gif þ þine agne⁶ welan wæron þe þu mænberft þ þu forlure. ne mihteft þu hi⁷ forleoran. Eala hu ýfele me ðoþ maneze worulð menn mid ðam þ ic ne mot wealban minra agenra weofa.⁸ Se heofen mot berenzon leohte ðagar. 7 eft þ leoht mid weoftrum behelian.⁹ þ gear mot berenzan blorþman.¹⁰ 7 þý ilcan gear eft zenuman.¹¹ feo fæ mot brucan fmyltra ýfa. 7 ealle zerfeafta motan heofa zefunan and heofa wíllan beritzan butan me anum. Ic ana eom benumen minra weofa 7 eom zetozen to frembum weofum. ðurh ða ungefýlban zitrunge¹² worulð monna. ðurh þa zitrunza hi me habbaþ benumen minef naman þe ic mid rihte habban fceolde. þone naman ic fceolde mid rihte habban. þ ic wære wela 7 weorþfrcife. ac hie hine habbaþ on me zenumen. 7 hie¹³ me habbað zerealdne¹⁴ heofa plencum 7 zerehhob to heofa leaþum welum. þ ic ne mot mid minum ðeafum minra ðenunza fulzangan. ffa ealla oðra zerfeafta moton :· Ða mine weofa findon ffrðomas. 7 ffræfta. 7 foðe welan. mid þam þeofum wæf on fýmbel min wlega. mid þam weofum ic eom ealne þone heofon ýmbhweorfende. 7 þa niþmerzan ic

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

¹ Cott. ma. ² Bod. mupcaft. ³ Cott. ffe. ⁴ Cott. dýfigne 7 unlæredne. ⁵ Bod. þa. ⁶ Bod. agnan. ⁷ Cott. hi na. ⁸ Cott. weofa. ⁹ Cott. behelian. ¹⁰ Cott. blorþman. ¹¹ Bod. gear zenuman. ¹² Cott. ungefýllean zitrunza. ¹³ Cott. hine. ¹⁴ Bod. geheldene.

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

zebrenge æt þam hehstan. 7 ða hehstan æt þam niþemehtan. þæt is þ¹ ic zebrenge earþmobnesse on heofonum. 7 þa heofonlican god æt þam earþmedum. Ac þonne ic upzefare mid minum þeorum. þonne forþeo þe þar stýrmenðan woruld. swa ge earu þonne he up zewit buðan þa wolcnu stýrmenðum þeberum þ þ him ða stornas ðerian ne mahan : .² Swa ic wolde. la God. þ þu þe forþe up to uf. gif ðe lýrte. on þa zepad þ þu eft mid uf þa eorþan fecan wille for godra manna þearfe : . Du ne þarþ þu mine þearf. hu zeorne ic stýmble wæs ýmbe godra manna þearfe : . Swart þu hu ic zepand ýmbe Eneoror þearfe Epeca cýninges. þa þa hine Eiruf Pærpa cýning zefangen hæfde 7 hine forþærnan wolde. þa hine man on þ þ stýr þearp þa alýrde ic hine mid heofonlicon wene. Ac þu þe fortrurubert for þinre nihtwinesse 7 for þinum godan willan wendest þæt þe nan wuht unrihtlice on becuman ne mihte. swelce ðu woldest ða lean eallra þinra godena þeorca on þisse worulde habban : . Du mihtest þu sttan on middum zemænum rice. þ þu ne sceoldest þ ilce zewolian þ oðre men : . Du mihtest ðu beon on midre þisse hwearfunza. þ þu eac mid earefoþe³ sum eorþel ne zefeldest : . Swæt stzad þa leowwýrhtan oþres be þisse woruld. buton miwlica⁴ hwearfunza þisse worulde : . Swæt is þe þonne. þ þu þær mid ne ne hwearfize : . Swæt wæst þu hu ze hwearfian.⁵ nu ic stemle mid ðe beo : . De þar þeow hwearfunz betere. forþam ðe ðissa woruld sælða to wæl ne lýrte. and þæt þu þe eac betre na zelefde : .⁶

§ IV.^m Deah ðæm seohziterere cume swa wela welena. swa þara sonðcorra heof be þisum sæclifum. oððe þara steorpena þe seortum nihtum stmar. ne forlæt he þeah no þa seofunza. þ he ne seofize hir eorwða. Deah nu God zefýlle ðara welenra monna willan ze mid wolde. ze mid seolfre. ze mid eallum ðeowwýrnessum. swa ðeah ne biþ ge⁷ ðurht zefýlled heora zifunza. ac seo zrunbleaje swelgenð hæfþ swiþe manegu werte holu on to zadrinne.⁸ Swa mæg þam wendendan zýterere zenoh forzifan. swa him mon wære wæl. swa hine ma lýrt : .

§ V.ⁿ Du wilt þu nu andwýrdan þæm woruld sælfum gif hu cweðan⁹ to ðe. Swæt wæst þu uf. la God. hwi stzart þu wif uf.

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

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

¹ Bod. þ þæt. ² Cott. ðerian ne mægon.

³ Cott. nehwearfoðe.

⁴ Bod. butan nihtlice.

⁵ Cott. hwearfizen.

⁶ Bod. hwearfunz sælða to wæl zelýrte 7 þ þu eac betera ne zelefdest.

⁷ Bod. he ne beoð.

⁸ Bod. manega werteþola 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 shouldest 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 shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them*.

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

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

on hram abulgon þe ðe :· Ðræt ðe ongan lýtan ure. naf ur¹ þin. þu fetrt² ur on þæt recl þineſ geoppender. þa þu rilnodeſt to ur þæſ zober þe þu to him geolberc. þu cwiſt³ ꝥ þe habban þe beſſicenne. ac þe maſan cweþan ma ꝥ þu habbe ur beſſicen. nu ur þurh þine luſt 7 þurh þine zicrunza onſcunian geal ealra zerſearca ſcippenð :· Nu þu eart ſcýlbizra þonne þe. æzþer ze for þinum aznum unriht luſtum. ze eac forþam þe þe ne moton for þe fullzan upeſ ſcippendeſ willan. forþam ðe he ure þe onlænðe æfter hiſ bebodum to brucanne. nallaſ⁴ þinre unriht zicrunza zepill to fulſnemmanne :· Anðwýrðe unc nu. cwæð ſe ſſýðom. ſſa ſſa þu wille. wic zeambizgaþ þinre onðſpore :·

CAPUT VIII.º

ÐA cwæð ꝥ Mod. ic me onzite æzþronan ſcýlbizne. ac ic eom mið þæſ laþeſ ſape ſſa ſſiþe ofþſýcceb ꝥ ic inc⁵ zeandwýrðan ne mæz. Ða cwæþ ſe ſſýðom eft. Ðæt iſ nu zit þinre unrihtwýneſſe ꝥ þu eart fullneah forþoht. Ac ic nolde ꝥ þu þe forþohtert. ac ic wolde ꝥ ðe geamode ſſelceſ zebpolan. forþam ſe ſe þe hine forþençþ. ſe biþ ormod. Ac ſe ſe þe hine geamaþ. ſe biþ on hreorfunza. Eſ þu nu zemunan wilt eallra þara arwýrþneſſa þe þu for þiſſe worulde hæfberc ſiððan þu æreſt zeboren wære oð þiſne ðæz. zif ðu nu atelan⁶ wilt ealle ða bliþneſſa wiþ þam unrotneſſum. ne meht þu fulleape cweðan ꝥ þu earm ſe 7 unzeſæliz. forþam ic þe ziunzne⁷ unberſenz untýðne 7 ungelæpedne. 7 me to bearne zenom. 7 to minum týtum zetýðe. Ðra mæz þonne auht oþreſ cweþan butan ðu wære ſe zeſælizeſta. ða þu me wære ær leof þonne cuþ. 7 ær þon þe þu cuþert⁸ minne týt 7 mine þearaſ. 7 ic ðe zeonzne zelæpðe ſſelce ſſnýtro ſſwýlce manezum oþrum ielðran zepittum oftozen iſ. 7 ic þe zefýrþreðe mið minum laſum to þon ꝥ þe mon to ðomepe⁹ zeceaf. Eſ ðu nu forþam cwiſt ꝥ þu zeſæliz ne ſie ꝥ þu nu næſſt þa hſilendlican arwýrþneſſa 7 þa bliþneſſa þe þu ær hæfberc. þonne ne eart¹⁰ þu þeah unzeſæliz. forþam þe þa unrotneſſa. þe þu nu on eart. ſſa ilce¹¹ ofeſzaþ. ſſa þu cwiſt ꝥ þa bliþra ær ðýðon. Wenſt þu nu ꝥ þe anum þýllic hpearfunz. wiſlic¹² unrotneſ on becumen. 7 nanum

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

¹ Cott. naler.

² Cott. fetter.

³ Bod. wilt.

⁴ Cott. naler.

⁵ Bod. me.

⁶ Cott. atellan.

⁷ Cott. zeonene.

⁸ Cott. cuþe.

⁹ Bod. me.

¹⁰ Cott. neart.

¹¹ Bod. ælce.

¹² Cott. þellecu hpearfunz

7 wiſlicu.

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 wenſt þu ꝥ on ænigum menniſcum mode mæge aulic
 fæſtſiæbliceſ beon buton hƿearfunga. oþþe gif hit on ænezum
 men ænige hƿile fæſtlice punaþ. ge deaþ hit hƿu aſpreþ¹ ꝥ
 hit beon ne mæg þær hit ær wæs. Ðwæt gýndon ða worulþ
 fælþa oþner buton deaþer tacnung. forþam ge deaþ ne cýmð
 to nanum oþrum þingum butan ꝥ he ꝥ hiſ aſýrre.² ſwa eac þa
 worulþ fælþa cumað to þam³ Gode to þam wæt hi hit beniman
 þær þe him leofaſt hiþ þiſſe worulþe. ꝥ beoþ þonne þonne hi
 him framgeritaþ. Geſege. la Gode. hƿæþer þe betere ðince. nu
 nauht worulþrices⁴ fæſtes 7 unƿearfendes beon ne mæg.
 hƿæþer þe þu hý forreo. 7 þiner azenes þonces hi forlete
 buton ſape. þe þu gebide hƿonne hi þe forxiendne forletan :—

CAPUT IX.^p

ÐA ongan ge ſiþdom ſingan and giþbode ður. Ðonne geo
 runne on habrum heofone beohtort ſcineþ. þonne aðeoſtſiaþ
 ealle ſceorpan. forþam ðe heora beohtnes ne beoð nan
 beohtnes for hire. Ðonne gmylce blaþeþ ſuþan weſtan winþ.
 þonne weaxað ſwiþe hƿaþe felber bloſman. ac ðonne ge ſcearca
 winþ cýmþ norþan eaſtan. þonne toſceorþ he ſwiþe hƿaþe þære
 noſan plite. ſwa oſt þone to gmylton gæ ðær norþan winþer
 ýt onſcýneþ. Eala ꝥ nan puht niſ fæſte ſtondenþes weorces a
 punende on worulþe :—

CAPUT X.^a

ÐA cwæþ Boetiur. Eala ſiþdom. þu þe eaſt wobur⁵ eallra
 mæzena. ne mæg ic na wiþweþan ne andſaciſan ꝥ þe⁶ þu me
 ær fæbeſt. forþon þe hit iſ eall goþ. forþam ic nu hæbbe
 onſiten ꝥ þa mine fælþa 7 geo onforznes. ðe ic ær wende ꝥ
 zerælþa beon ſceolþan. nane fælþa ne ſint. forðam he ſwa
 hƿæðlice geſiteþ. ac ꝥ me hæfþ eallra ſwiþort geþreþeþ þonne
 ic ýmbe ſpelc ſmealiort þence. ꝥ ic nu ſreotole onſiten hæbbe.
 ꝥ wæt iſ geo mæſte unſælð on þiſ andwearþan liſe. ꝥ mon
 æreſt weorþe⁷ zeræliſ. 7 æfter þam unzeræliſ. Ða andſporeþe
 ge ſiþdom 7 geo Geſceadriſnes 7 cwæþ. Ne meahc þu no mið

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

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

¹ Cott. aſpreþeð. ² Cott. aſprepe. ³ Cott. to þon. ⁴ Cott. nan
 puht worulþliceſ.

⁵ Cott. wobur.

⁶ Cott. andſaciſian þær þe.

⁷ Cott. rý.

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

ȝoþe ȝetælan þine ȝýrnð anb þine ȝeræþa ȝpa ȝpa þu ȝenȝt. for
 þam leaȝum unȝeræþum¹ þe ðu þroȝaȝt. hit iȝ leaȝunȝ þ þu
 ȝenȝt þæt þu ȝeo unȝeræliȝ :· Ac ȝiȝ ðe nu þ þ ȝpa ȝriþe
 ȝeðnefeð ȝ ȝeunroctȝað hæfþ. þ te þu forlure þa leaȝan ȝe-
 ræþa. þonne mæȝ ic ðe openlice ȝeræccan. þ þu ȝputole
 onȝitȝt þæt te þu ȝit hæfȝt þone mæȝtan ðæl þinȝa² ȝeræþa
 þe þu ær hæfðeȝt :· Seȝe me nu hƿæþer þu mið rihte mæȝe
 ȝeoƿian³ þina unȝeræþa. ȝvelce þu eallunȝa hæbbe forlopen þina
 ȝeræþa. ac þu hæfȝt ȝit ȝerunð ȝehealben eall þ þeornȝýrnþoȝte
 þæt te þu þe beȝoȝȝob hæfðeȝt :· Ðu miht þu þonne mænan
 þ þýrnȝe ȝ þ laþne. nu þu þ leofne hæfȝt ȝehealben :· Ðræt
 þu ȝaȝt þ þeo ðuȝuþ ealleȝ moncýnner. ȝ þe ȝe mæȝta ȝeoþ-
 ȝcipe. ȝit leofaþ. þ iȝ Simmachuȝ þin ȝȝeoȝ.⁴ Ðræt he iȝ ȝit
 hal ȝ ȝerunð. ȝ hæfþ ælceȝ ȝoðeȝ ȝenoh. forþon ic ȝæt þ þu
 naht⁵ ne forȝlapoðeȝt þ þu þin aȝen ȝeoþh for hine ne ȝeal-
 ðeȝt. ȝiȝ þu hine ȝeȝape on hƿilcun eapȝoþum. forþam ȝe ȝeȝ
 iȝ ȝiȝðomeȝ ȝ Eȝrætta full. ȝ ȝenog oȝȝoȝȝ nu ȝit ælceȝ
 eoþliceȝ eȝeȝ. ȝe iȝ ȝriþe ȝariȝ for þinum eapȝoþum ȝ for
 þinum ȝræcȝiþe :· Ðu ne leofaþ þin ȝiȝ eac. þæȝ ilcan Sim-
 machuȝeȝ⁶ ðohter. ȝ ȝio iȝ ȝriþe ȝel ȝeȝað ȝ ȝriþe ȝemetȝæȝt.
 ȝeo hæfð ealle oþru ȝiȝ oȝeȝþunȝen mið clænneȝe. eall heoȝe
 ȝob ic ðe mæȝ mið ȝeaum ȝoȝðum aȝeccan. þ iȝ þ heo iȝ on
 eallum þeaȝum hiere ȝæðer ȝelic. ȝeo hoȝaþ nu þe. þe anum.
 forþam ðe hio nanȝuht elleȝ ne luȝað butan þe. ælceȝ ȝoðeȝ
 heo hæfþ ȝenoh on þiȝ anbȝeaȝðan hiȝe. ac heo hit hæfþ
 eall forȝeȝen oȝeȝ þe anne.⁷ eall heo hit onȝcunaþ. for-
 þam þe heo þe ænne næfþ. þæȝ aneȝ hiȝe iȝ nu ȝana. for
 þinȝe æȝȝeaȝðneȝe heoȝe þincð eall nauht⁸ þ heo hæfþ. for-
 þam heo iȝ for þinum luȝum cȝinoð⁹ ȝ fulneah ðeað for
 teapum ȝ for unroctneȝe :· Ðræt ȝille ȝe cȝeþan be þinum
 tȝam¹⁰ ȝunum. þa ȝint ealðoȝmen ȝ ȝeþeahterȝaȝ. on þam iȝ
 ȝȝioȝol ȝio ȝiȝu ȝ ealla þa ðuȝuþa hioȝa ȝæðer ȝ heoȝa eoȝðȝan¹¹
 ȝæðer. ȝpa ȝpa ȝeongȝe¹² men maȝon ȝelicȝoȝte beon ealðum
 monnum. Ðý ic ȝunðȝiȝe hƿi þu ne mæȝe onȝitan þæt þu eapȝ
 nu ȝit ȝriþe ȝereliȝ. nu þu ȝit hioȝoȝt anb eapȝ hal :· Ðræt
 þæt iȝ ȝio meȝte ær ðeaðlicȝa manna þæt hie libban anb ȝien
 hale. ȝ þu hæfȝt nu ȝet to eacan eall þ ic þe ær tealbe :·
 Ðræt ic ȝæt þ þ iȝ ȝit ðeornȝýrnþe þonne monneȝ hiȝ. forþam
 manezum men iȝ leofne ðæt he ær ȝelf ȝvelte ær he ȝeȝeo hiȝ

¹ Cott. unȝeræþum.² Cott. þana.³ Cott. ȝioƿian.⁴ Cott. ȝȝioȝ.⁵ Cott. auht.⁶ Cott. Simacheȝ.⁷ Cott. ænne.⁸ Cott. noht.⁹ Cott. oȝmoð.¹⁰ Cott. tȝæm.¹¹ Cott. elðȝan.¹² Cott. ȝiunȝe.

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

riƿ 7 hiƿ bearn ƿſelcende: . Ac hƿi tilar¹ þu þonne to
 ƿeþenne buton andƿeorce: . Ne meah^t þu nu ƿit þinne ƿýrde
 nauht oppitan ne þin liƿ no ƿetælan. ne eaƿt þu no eallunƿa
 to nauhte ƿeðon ƿƿa ƿƿa þu ƿenƿt. niƿ þe nu ƿit nan una-
 bepenblic bƿoc ƿetenƿe. ƿorþam þe þin ancor² iƿ ƿit on eor-
 þan ƿæƿt. ðæt ƿint ða ealþorþmen. ðe ƿe æƿ ýmbe ƿƿiæcon. þa
 þe ne lætaþ ƿeorƿƿurþian be þiƿ andƿearþan liƿe. 7 eƿt þina
 aƿna tƿeoƿa. 7 ƿeo ƿoðcunbe luƿu. 7 ƿe tohopa. þa þƿeo þe ne
 lætaþ ƿeorƿƿreþan be þam ecan liƿe. Ða andƿƿorþoðe þ̅ unroce
 ƿoð 7 cƿæþ. Eala ƿæran þa ancƿar ƿƿa tƿume³ 7 ƿƿa þƿi-
 þunienbe ƿe ƿor ƿoðe ƿe ƿor þorulbe. ƿƿa ƿƿa þu ƿeƿt. þonne
 mihte ƿe micle þý eƿ⁴ ƿeþolian ƿƿa hƿæt eaƿfoþneƿra ƿƿa uƿ on
 become. eall hie uƿ þýncað þý leohtƿian ða hƿile þe þa ancƿar⁵
 ƿæƿte beoƿ. ac þu miht þeah onƿiton hu þa mine⁶ ƿælþa and
 ƿe min ƿeorðƿice heƿ ƿor þorulbe iƿ oncerƿeð: .

CAPUT XI.⁵

§ I. ÐA andƿƿorþoðe ƿe ƿiƿþom 7 ƿeo ƿeƿceaðriƿneƿ 7 cƿæþ.
 Ic ƿene þeah þ̅ ic hƿæt hƿeƿanunƿer⁷ þe upahoƿe of þæƿe un-
 roceƿneƿe 7 ƿulneah ƿeþrohte æt ðam ilcan ƿeorþƿice ðe þu
 æƿ hæƿbeƿt. buton þu ƿit to full ƿý þæƿ þe þe læƿeð⁸ iƿ. þ̅ þe
 ƿor þý ƿlatiƿe. Ac ic ne mæƿ adƿeoħan⁹ þine ƿeoƿunƿa ƿor þam
 lýtlan þe þu ƿorluƿe. ƿorþam þu ƿimle mið ƿoƿe 7 mið un-
 roceƿneƿe mænƿt ƿiƿ þe æniƿe ƿillan ƿana biƿ. ðeah hit lýtler
 hƿæt ƿie. Ðƿa ƿæƿ æƿne on ðiƿ andƿearþan liƿe. oþþe hƿa iƿ nu.
 oððe hƿa ƿýrþ ƿet æƿter uƿ on þiƿe ƿorulbe. þ̅ him nanƿihte
 ƿið hiƿ ƿillan ne ƿie. ne lýtler ne miceler. Spiƿe neaƿeƿe ƿen¹⁰
 7 ƿriþe heanlice¹¹ þa menniƿcan ƿeƿælþa. ƿorþam oþer tƿeƿa.
 oððe hie næƿne to nanum men ne becumaþ. oððe hi þæƿ
 næƿne ƿeƿtlice ne þƿiþƿunnaþ ƿelca ƿelce hi æƿi to coman.
 Ðæt ic ƿille heƿ be æƿtan ƿeotolor ƿeƿecan. ƿe ƿiton þ̅
 ƿume mæƿon habban ælles ƿoruld ƿelan ƿenoz.¹² ac hi habbað
 þeah ƿceame þæƿ ƿelan. ƿiƿ hi ne beoð ƿƿa æðele on ƿeþýrðum
 ƿƿa hi ƿoðon: . Sume beoþ ƿriðe æƿele 7 ƿiðcuþe on heoƿa
 ƿeþýrðum. ac hi beoþ mið ƿæðle 7 mið heƿþe¹³ ofþƿýcte 7

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

¹ Cott. tilar^t. ² Cott. ƿorþon þin ancor. ³ Bod. pume. ⁴ Cott. 1eð. ⁵ Cott. oncƿar. ⁶ Cott. mina. ⁷ Cott. hƿæt hƿuƿgununƿer. ⁸ Cott. alýƿeð. ⁹ Cott. adƿeoħan. ¹⁰ Cott. neaƿra ƿint. ¹¹ Cott. heanlica. ¹² Cott. þ̅ moniƿe habbað ælces ƿoruld ƿillan ƿenoz. 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

γευνοτροδε. þ̅ him wære leofne þ̅ hi wæran unæwele þonne
 swa earme. gif hit on heora anwealde wære : . Manege beoþ
 weah ægweþ ge full æwele ge full welige. 7 beoþ weah full
 unrote. þonne hi oþer trega oððe riþ habbaþ him gemæc. oþwe
 him gemewe nabbaþ : .¹ Manege habbaþ genog gewælice² ge-
 riþod. ac for bearnleste. eallne þone wean ðe hi gegaderigaþ
 hi læfað³ frambeum to brucanne. and hi beoþ forþam un-
 rote : . Sume habbað bearn genowe. ac ða beoþ hwilum unhale.
 oþwe ywele 7 unweorþ.⁴ oððe hwepe gewaraþ. þ̅ ða elðran for-
 þam gnorniaþ ealle heora woruld : . Forþam ne mæg nan mon
 on þisse andweardan life eallunga gewað beon riþ his wýrd. weah
 he nu nanweht ealles næbbe ymbe to forzienne. þ̅ him mæg
 to forze. ðæt he nat hwæt him toweard biþ. hwæþer we god we
 ywele. þon ma we þu riwete. 7 eac wæt þ̅ he þonne gewælice
 brýcþ. he ondræc þ̅ he weyle forlætan. Getæc me nu sumne
 mann þara we ðe gewælegort wince. 7 on his wefweille gy riwote
 gewiten. ic we gewewe riwe hwepe þ̅ ðu onziwete þ̅ he biþ for
 riwe lytelum winzum oft riwe ungemethlice gedwefed. gif him
 æniþ weht bið riþ his willan. oþwe riþ his gewunan. weah hit nu
 lytelwe hwæt we buton he to ælcum men mæge gebeacnian þ̅
 he wne on⁵ his willan : . Fundrum lytel mæg gedon þone
 eallra gewæligeftan mon her for⁶ worulde. þ̅ he wenþ wæt his
 gewæla win oððe riwe gewanode oððe mid ealle worlwene : .
 Ðu wenst nu þ̅ þu we riwe ungewelig. 7 ic wæt þ̅ manezum
 men ðwhte þ̅ he wære to heofonum ahafen gif he æniþne⁷ dæl
 hæfde þara winra gewæla we ðu nu zet hæfst : .⁸ Ge fur-
 þum we stow we þu nu on hæft eart. 7 þu criwete þ̅ win weac-
 stow gy heo is þam monnum ewel we wær on gewanene wæran.
 7 eac þam ðe heora willum wær on earðigaþ : . Ne nanweht
 ne býð ywele. ær mon wene þ̅ hit ywele we. 7 weah hit nu heriþ
 we and riweweard. weah hit biþ gewelig gif hit mon luflice
 deð and geðýlðlice awerþ : . Feara wient to þam gewceadriwe.
 gif he wýrþ on ungewýlde. þ̅ he ne winige⁹ þ̅ his wæla weorþan
 onwende : . Wiþ riwe mæniþe biternefte is gemenzed we
 weotnes þisse worulde. weah heo hwam wýnrum¹⁰ ðýnce. ne mæg
 he hie no habban¹¹ gif heo hine weon onziwete : . Ðu ne is hit
 wær riwe weotol hu hweflice þar woruldwea wince. nu hi ne

¹ Cott. nabbað oðwe him gemæc oðwe gemewe nabbað. ² Cott. gewælice.
³ Bod. lætað. ⁴ Bod. unweope. ⁵ Cott. gebecnan þ̅ he wepe on.
⁶ Cott. on. ⁷ Bod. æniþne. ⁸ Cott. gehæft. ⁹ Bod. hewinige.
¹⁰ Cott. wýnruma. ¹¹ Cott. gehabban.

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

magon ðone earman gefyllan. forþam he gimle pilnað hƿær hƿugu¹ þær þe he þonne næft. ne hie þam gefylbegum 7 þam gemetfærtum gimble ne puniaþ :·

§ II.² Ðri rece ge þonne ýmbutan eop þa zerælp̃a ðe ge on innan eop² habbaþ þurh þa zobcundan miht zetet :· Ac ge nýton hƿæt ge ðop. ge rint on zebolan :· Ac ic eop mæz mid feapum forþum zerewan³ hƿæt fe hrof iſ eallra zerælp̃a riþ þær ic pat þu rilz hiziā þon ær þe þu hine onziteſt þ̃ iſ þonne zob :·⁴ Miht þu nu onzitan hƿæþer þu auht þe ðeoppýrþre habbe þonne ðe rýlne :· Ic þene þeah þ̃ þu wille cƿeþan þ̃ þu nauht ðeoppýrþre næbbe. Ic pat zif þu nu hæfðe⁵ fullne anwealb ðiner ſelfer. ðonne hæfðer ðu hƿæt hƿeza⁶ on þe ſelfum ðær þe ðu næfre þinum willum alætan wolber.⁷ ne geo rýnð þe on zeniman ne mihte :· Forðam ic ðe mindzige þ̃ þu onzite ðætte nan zerælp̃ nif on þifre anbƿearðan life. Ac onzet þæt nauht nif betere on þifre anbƿearðum life. þonne geo zerceadrifre. forþam þe heo þurh nan ðing ne mæz þam men loſian. for þý iſ betere þæt feoh þæt te næfre loſian ne mæz. þonne þ̃ þe mæz 7 ſceal. Ðu ne iſ þe nu zenoh ſƿeotole zeræð þæt geo rýnð þe ne mæz nane zerælp̃a fellan. forþam þe æzþer iſ unfært ge geo rýnð. ge geo zerælp̃. forþam rint riþe teðre 7 riþe hneorenðe þaf zerælp̃a :· Ðræt ælc þara þe þaf worulð zerælp̃a hæfþ. oþer tƿeza oþre he pat þæt he him ſromƿearðe beop. oððe he hit nat. zif he hit þonne nat. hƿelce zerælp̃a hæfþ he æt þam wean. zif he biþ ſƿa ðýrſ 7 ſƿa unzerif.⁸ þ̃ he þæt witan ne mæz. zif he hit ðonne pat. þonne onðræt he him þ̃ heo loſian. 7 eac zeapa pat þ̃ he hi alætan ſceal. Se ringala ege ne læt nænne⁹ mon zerælizne beon :· Liſ þonne hƿa ne wecþ hƿæþer he þa zerælp̃ða hæbbe. þe he nabbe þe he ðonne hæfþ. hƿæt þæt ðonne beop for lýtla jælp̃a. oððe nane. þæt mon ſƿa eape forlætan mæz :· Ic þene nu þ̃ ic þe hæfðe ær zenoz ſƿeotole zereht be manezum tacnum þ̃ te monna ſapla rint undeaplice 7 ece.¹⁰ 7 þ̃ iſ zenoz ſƿeotol þ̃ te nanne mon ðær tƿeozan ne þearf þ̃ ealle men zeendiaþ on þam deape. 7 eac heora wean. þý ic punðrige hri men ſien ſƿa unzerceadrife þ̃ hie wean þ̃ þif anbƿearðe lif mæze þone monnan ðon zerælizne þa hƿile þe he leofað. þonne

² Boet. lib. ii. proſa 4.—Quid igitur, o mortales, &c.

¹ Bod. hƿæt hƿeſ. ² Cott. 10p. ³ Cott. zepeccan. ⁴ Bod. onziteſt þe iſ þone zob. ⁵ Bod. næfðer. ⁶ Cott. hƿugu. ⁷ Cott. nolber. ⁸ Cott. unriſ. ⁹ Bod. none. ¹⁰ 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 þyſ life eapmne¹ zedon :• Þæt þe zepyllice witon unrim ðara monna þe ða ecan zefælða rohtan nallas ðurh þ an þæt hi wlnobon ðær lichomlican deaðes. ac eac manezra ſaplicra wita hie zepwobon wð ðan ecan life. þ wæron ealle þa haligan Martýras :•

CAPUT XII.¹

ÐA ongan ſe Wifdom gliorian. 7 zeddoðe þur. ecte þæt ipell mid leofe. þ he ær fæde 7 cwæþ. Se þe wille fært huz timbruan. ne ſceall he hit no ſettan upon þone hehſtan cnol. 7 ſe ðe wille zocunðne Wifdom ſecan. ne mæz he hine wif ofermetta. 7 eft ſe þe wille fært huz timbruan. ne ſette he hit on ſonðbeorþas. Ðra eac zif þu Wifdom timbruan wille. ne ſete ðu hine uppan þa zicſunga. forðam ſra ſra wizenbe ſonð þonne ſen ſwýlgþ. ſra ſwýlgþ ſeo zicſung þa ðreorenban welan þiſſes miððanzearþes. forðam hio huora ſimle bið ðurſtegu. ne mæz huz naht lange ſtanban on ðam hean munte. zif hit full ungemethic wnb zefſent. næft þæt þ te on ðam wizenban ſonðe ſent for wriþlicum wene. ſra eac þ menniſce Mod bið unðereten 7 apezes of huz ſtebe. þonne hit ſe wnb ſcnonzra zepwica artyuod. oððe ſe ſen ungemethices ýmbhozan :• Ac ſe þe wille habban þa ecan zefælþa. he ſceal fleon þone ſſecnan plite þiſes miððaneapþes. 7 timbruan þ huz Modes on þam fæſtan ſtane eadmetta. forþam ðe Lriſt earþað on wære bene eadmodneſſe. 7 on þam zemýnðe Wifdomes. forþam ſimle ſe wra mon eall huz lif læt on zefean unonwendlice 7 orſorþ. þonne he forwih æzðes ze þas eorþlican zod ze eac þa ýfla. 7 hopaþ to þam toweapðam. þ ſint þa ecan. forþam ðe God. hine zehelt æzþnonan. ſingallice wunienðe. on huz Modes zefælþum. ðeah þe ſe wnb. þara eapþoþa. 7 ſeo ſingale zemen. þiſſa woruld ſelþa. him onblape :•

CAPUT XIII.²

ÐA ſe Wifdom þa 7 ſeo Gefceapriſnes þiſ leoð þur arunzen hæfðon. ða ongan he eft ſeczan² ipell 7 þur cwæþ. We ðinceþ nu þ wic mæzen ſmealicoþ ſſecan 7 diozolran worðum. forþam ic onzite þ min lap hpæt hpuzu inzæð on þin onðzic. 7

¹ Boet. lib. ii. metrum 4.—Quisquis uolet perennem, &c.

² Boet. lib. ii. proſa 5.—Sed quoniam rationum, &c.

¹ Bod. eapm. ² Cott. ſecgean.

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 unðerþenȝt ꝥ ic þe to ȝrpece. Leðenc nu hƿæt þineȝ azneȝ reo ealra þiȝra ƿoꝝulð æhta ȝ þelena. oððe hƿæt þu þæp on aȝe unanðerȝulðeȝ. ȝiȝ þu him ȝceaðriȝlice¹ æȝteȝrȝrȝȝaȝt. Ðræt hæȝt ðu æt þam ȝiȝum þe ðu criȝt ꝥ reo ȝȝið eop ȝiȝe. and æt þam þelum.² ðeah hi nu ece ƿæron. Seȝe³ me nu hƿæþeȝ re þin ȝela ðineȝ þanceȝ ȝra ðeope reo þe ƿoȝ hiȝ aȝenre ȝecȝnðe. hƿæþeȝ ic ðe ȝecȝe þeah ꝥ hit iȝ oȝ hiȝ aȝenre ȝecȝnðe naȝ oȝ þinre. ȝiȝ hit þonne hiȝ aȝenre ȝecȝnðe iȝ naȝ oȝ ðinre. hȝi eapȝ ðu þonne a þȝ beȝeȝra ƿoȝ hiȝ ȝoðe.⁴ Seȝe me nu hƿæt hiȝ þe ðeopaȝt⁵ þinre. hƿæþeȝ þe ȝoð þe hƿæt ic ƿat þeah ȝoð. Ac þeah hit nu ȝoð⁶ reo ȝ ðeope.⁷ þeah biȝ hliȝeaðiȝra ȝ leoȝpenðra re ðe hit reȝþ. ðonne re þe hit ȝaðeȝaȝ ȝ on oȝrum reapaȝ. ȝe eac þa þelan beoȝ hliȝeaðiȝran ȝ leoȝtælran þonne þonne hie mon reȝþ. þonne hie beon þonne hi mon ȝaðraȝ ȝ healt.⁸ Ðræt reo ȝiȝunȝ ȝeðeȝ heope ȝiȝrepaȝ laþe æȝþeȝ ȝe Loðe ȝe monnum. ȝ þa cȝȝta ȝeðoȝ þa ȝimle leoȝ tæle ȝ hliȝeaðiȝe ȝ ƿeopþe æȝþeȝ ȝe Loðe ȝe monnum ðe hie luȝiaȝ. Nu ꝥ reoh þonne æȝþeȝ ne mæȝ beon ȝe mið þam ðe hit reȝð ȝe mið þam þe hit numþ.⁹ nu iȝ ƿoȝþæm ælc reoh beȝeȝe ȝ ðeopȝȝiȝre ȝeȝealð þonne ȝehealðen. Liȝ nu eall þiȝeȝ miððaneapðeȝ ȝela come to anum men. hu ne ƿæron þonne ealle oȝre men ƿæðlan butan anum.¹⁰ Lenoh ȝreotol ðæt iȝ. ꝥ te ȝoð ƿoȝð ȝ ȝoð hliȝa ælceȝ monneȝ biȝ beȝeȝra ȝ ðeopra.¹¹ þonne æniȝ ȝela. hƿæt ꝥ ƿoȝð ȝeȝȝiȝ eallra¹² þaȝa eapān þe hit ȝeheȝþ. ȝ ne biȝ þeah no ðȝ læȝre mið þam þe hit ȝrȝiȝþ. hiȝ heoȝtan ðieȝelneȝre hit ȝeopenað.¹³ ȝ þæȝ oðreȝ heoȝtan helocene¹⁴ hit þuȝhȝæȝþ. ȝ on þam ȝæpelðe þæp beȝȝȝ ne bið hit no ȝepānoð. ne mæȝ hit mon mið ȝreoiðe oȝrelean. ne mið ƿape ȝebinðan. ne hit næȝre ne acȝiðð. Ac þa eoppe þelan. þeah hi ealne ƿeȝ eoppe ȝin.¹⁵ ne þinç eop no þȝ ƿaþoȝ¹⁶ heopa ȝenoh. ȝ þeah ȝe hie þonne oȝrum monnum reȝllan ne maȝon. ȝe no þe ma mið þam heopa ƿæble ȝ heopa ȝiȝunȝe ȝeȝȝllan. ðeah þu hie ȝmale¹⁷ toðæle ȝra ðuȝt. ne miht þu þeah ealle men emlice¹⁸ mið ȝehealðan. ȝ ðonne þu ealle ȝeðælðe hæȝt. þonne biȝt ðu ðe reȝþ ƿæðla. Siȝt þæt ƿeȝlice¹⁹ þelan þiȝreȝ miððanȝeapðeȝ. ðonne hi nan mon ƿullice habban ne mæȝ. ne hie nanne mon ȝepelȝian ne maȝon. buton

¹ Cott. ȝeȝceaðriȝlice. ² Cott. þelan. ³ Cott. Sæȝe. ⁴ Cott. ȝoðe.

⁵ Cott. ðiopaȝt. ⁶ Bod. ȝoð. ⁷ Cott. ðeope. ⁸ Cott. hilt. ⁹ Cott. mon reȝð.

¹⁰ Cott. buton him anum. ¹¹ Cott. ðioppa. ¹² Cott. ælceȝ.

¹³ Bod. iðelneȝre hit openað. ¹⁴ Cott. belocena. ¹⁵ Cott. mið eop ȝin.

¹⁶ Cott. hpaþoȝ. ¹⁷ Cott. ȝra ȝmealice. ¹⁸ Cott. emlice. ¹⁹ Cott. ƿeȝlice.

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 ȝædon to wæðlan. Ðwæþer¹ nu ȝimma wite eowpe eazan to him ȝetio. heora to wunðrianne. swa ic wac þæt hie² ðor. hwæt seo³ ðuȝuð þonne þæs witeſ þe on þam⁴ ȝimmum bið. hiþ heora næſ eowpe.⁵ þý ic eom swiþe unȝemetlice ofwunðroð hwi eow þince þæne unȝerweaðriȝan ȝerweafte ȝoð⁶ betere þonne eowep aȝen ȝoð. hwi ȝe swa unȝemetlice wunðriȝen þara ȝimma. oððe æniȝer þara ðeaðlicena ðinȝa ðe ȝerweaðriȝneſſe næſþ. forðam hie mið nanum rihte ne maȝon ȝeearnigan þæt ȝe heora wunðriȝen. þeah hie Godes ȝerweafra sien. ne riht hi no wiþ eow to metanne. forþam þe oðer trefa oþþe hit nan ȝoð niſ for eow ſelſe. oððe þeah for lýtel ȝoð wiþ eow to metanne. to swiþe þe heperiab⁷ uſ ſelſe. þonne þe mane þæt luſiab⁸ þæt þe unðer uſ iſ on unum⁹ anwealde. þonne uſ ſelſe. oððe ðone Ðrihten ðe uſ ȝerweop. ȝ uſ ealle ða ȝoð forȝeaf. Ðwæþer ðe nu licȝen¹⁰ fæȝeru lonð :

CAPUT XIV. v

§ I. ÐA andworoðe þæt Moð þæne Gerweaðriȝneſſe ȝ cwæð. Ðwi ne ſceolde me lician fæȝer land. hu ne iſ wæt ȝe fæȝereta ðæl Godes ȝerweafra. ȝe full oft þe fæȝniab¹¹ ſmýltre fæ. ȝ eac wunðriab þæs witeſ þæne ſunnan and þæs monan ȝ eallra þara ſceoppena. Ða andworoðe ȝe ſwiðom and seo Gerweaðriȝneſ þam Moðe ȝ þiſ cwæþ. Ðwæt belimþþ þe heora fæȝerneſſe.¹² hwæþer¹³ ðu ðurpe ȝilpan þæt heora fæȝerneſ þin ſie. neſe neſe. hu ne wæt þu þæt þu heora nanne ne ȝerowhterſ.¹⁴ ac ȝiſ ðu ȝilpan wille. ȝilf Godes. Ðwæþer þu nu fæȝerna blortmæna fæȝniȝe on eartran ſwelce þu hie ȝerweope. hwæþer þu nu ſwelceſ auht riſcan mæȝe, oððe ȝerowhterſ habbe. neſe neſe. ne ðo þu swa.¹⁵ hwæþer hit nu ðiner ȝewealdeſ ſie þæt ȝe hæriſerſ ſie swa weliȝ on wærtmum. hu ne wac ic þæt hit iſ no þiner ȝewealdeſ. Ðwi eart þu ðonne onæled mið swa iðele ȝeſean. oððe hwi luſarſ ðu þa fremðan ȝoð swa unȝemetlice. ſwelce hi sien þin agnu.¹⁶ ſerſ þu mæȝe seo riſð þe ȝeðon wæt þa þinȝ ðine aȝene¹⁷ sien þa þe heora aȝene¹⁸ ȝecýnð þe ȝeðýdon¹⁹ fremðe. neſe neſe. niſ hit no þe ȝecýnðe þæt te þu hi aȝe. ne him niſ ȝeðýnðe þæt hi ðe folȝien. ac þa heofencunðan þinȝ þe riht²⁰ ȝe-

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

¹ Bod. Ðwæþ. ² Cott. hi. ³ Cott. ri. ⁴ Cott. þæm. ⁵ Cott. eowep. ⁶ Cott. ȝoð wæð. ⁷ Cott. heppað. ⁸ Cott. þæt ma luſiað. ⁹ Cott. unum. ¹⁰ Cott. licien. ¹¹ Cott. fæȝeniað. ¹² Cott. to hiora fæȝerneſſe. ¹³ Bod. hwæþ. ¹⁴ Cott. nan ne wowhterſ. ¹⁵ Cott. no swa. ¹⁶ Bod. ſen þine ȝet nu. ¹⁷ Cott. agnu. ¹⁸ Cott. agnu. ¹⁹ Bod. ȝeðon. ²⁰ Cott. wunðan.

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 shouldst possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnðe. næf þæf eorþlican. Ðar eorþlican wærtmar fínt gefceapene netenum¹ to andlífene. 7 þa woruld welan fýnt gefceapene to byrþice þam monnum þe heoþ neatenum² zelice. þ̅ heoþ unrihtwýre 7 ungemetwæfste. to þam hi eac becumaþ oftoft. Líf þu þonne ðæt gemet habban wille. 7 ða nýð þearfe wítan wille. þonne íf þæt mete 7 ðwýnc 7 clafar and tof to fwealcum cwæfste fwefce þu cunne þ̅ ðe íf gecýnðe 7 þ̅ ðe íf riht to habbenne. Hwælc fweamu íf ðe þ̅ þæt þu wílnige þýfpa andþearðena gefwæla oþer gemet. þonne hie nafep³ ne mazon ne þín gefhelpan. ne heora felfpa. On fwefe lýtlon hiepa hæfþ feo gefcýnð genoz. on fwe miclum heo hæfþ genoz fwe þe æf fwefæcon. Líf þu heore mare felerft. oþer trefa oððe hit þe ðeaf. oððe hit þe þeah unwýnrum býf. oððe ungetere.⁴ oððe fwecenlic eall þ̅ þu nu oþer gemet ðeft. Líf þu nu oþer gemet íft. oþfe ðwínerft. oððe clafa þe ma on hæfþ⁵ þonne þu þwýfe. feo oþerwýng⁶ þe þwýf oþfe to fawe. oððe to wættan. oþfe to ungerífenum. oþfe to wíto. Líf þu nu wenerft þ̅ te wíndorlice gefela⁷ hwælc weorþmýnð fe. ðonne telle íc þa weorþmýnð þæm⁸ wýrhtan þe hie worhte. næf na þe.⁹ fe wýrhta íf Lioð. þæf cwæft íc þæf herige on. Fenerft þu þæt feo menwio þínra monna þe mæge ðon gefwéligne. nefe nefe. ac gif hie ýfele fínt ðonne fínt hie þe wíolícpan 7 gefwícnefulpan ge hæfð þonne ge næfð.¹⁰ forþam ýfele þegnaf beoþ fýmle heora hlaforðer fíenð. Líf hi þonne gode beoþ 7 hlaforð holðe 7 untrífealðe hu ne beoþ þ̅ þonne heora goder. næf wíner. hu míht þu þonne þe agnían heora god. gif þu nu þæf gílfíft. hu ne gílfíft þu þonne heora goder. næf wíner :

§ II.^w Nu þe íf genoh openlice gefcýþeð þæt te nan þara goda þín níf. þe þe æf ýmbe fwefæcon. 7 þu teohhoderft¹¹ þ̅ hi þíne beon fceolðan. Líf þonne þýfpe wírdulðe wíte 7 wela to wílmíenne níf. hwæt mufcnarf þu þonne æfter þam þe þu forlufe. oððe to hwon fagnarf ðu þæf þe þu æf hæfðerft.¹² gif hit fæger íf. þ̅ íf of heora agnum gefcýnðe. næf of ðinum. heora fæger hit íf. næf þín. hwæt fægnarf¹³ þu þonne heora fægerer. hwæt belímpþ híf to þe. ne þu hit ne gefceore. ne hi þíne agene ne fent. Líf hi nu gode fínt 7 fægere. þonne wæron hi fwe gef-

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

¹ Cott. nýcenum. ² Cott. bioð. neatum. ³ Cott. nafep. ⁴ Cott. ungetære. ⁵ Cott. clafe ma on heft. ⁶ Cott. wí oþerwýnc. ⁷ Cott. gefwela. ⁸ Bod. þa. ⁹ Cott. nealles þe. ¹⁰ Cott. and lýtge þonne fínt hi þe wíolícpan 7 gefwícnefulpan hæfð þonne næfð. ¹¹ Cott. toh-hoder. ¹² Cott. þæf hæfþ. ¹³ Bod. fagnarf.

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

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

geapene. 7 swælc hī woldan beon þeah þu hī næfre nahtest.
 Fenst ðu þ̅ hī aþe ðeowwyrþran geon.¹ þe hī to þinre note ge-
 lænde wæron. Ac forþam þe heora dýrige men wariar. 7 hī
 him þincaþ ðeore. forþam þu hī gadearft 7 heltest on þinum
 hordre. Ðwæt wilmart þu þonne þ̅ þu hæbbe æt swelcere gefælig-
 nefre.² Gehef³ me nu ic hit ðe fecge. næfst ðu þær nauht æt
 buton þ̅ þu tilart⁴ wædle to flionne. 7 for þý gadearft mare
 þonne þu wurfe.⁵ Ac ic wac ðeah swiþe gearre. þ̅ te eall þ̅ ic her
 swrece is wif þinum willan. Ac eowra gefæla ne sint no þ̅ ge
 wenaþ þæt hī sien. forþam se þe micel mersfe⁶ 7 miwlic azan
 wile. he beþearf eac micles fultumer. Se ealða crife is swiþe for
 þe mon gefýrn cræf. þæt te w⁷ micles beforon. þe micel
 azan willaþ. 7 þa wufon swiþe lýtles. þe maran ne williaþ þonne
 zenozes. butan he wilmigen mid oferinge hiora zitrunza ge-
 fýllan. þ̅ hī næfre ne geþof. Ic wac þ̅ ge wenaþ þæt ge nan
 gecundlice⁸ god ne gefæla on innan eow welfum nabbap.⁹ for-
 þam ge hī weraþ butan eow to fremdum gefceaftum. swa hit is
 miwheorwes þ̅ þæm men ðincþ. þeah he se godcundlice ge-
 rceadrif. þ̅ he on him welfum næbbe wæla zenoze. buton he
 mare gegaderize þara ungerceadrifena gefcefta þonne he
 beforfe. oððe him gemetlic seo. 7 þa ungerceadrifan neotena¹⁰
 ne wilmiaþ nanes oþres seow.¹¹ ac wincþ him zenoz on þam þe hī
 binnan heora ægenre hýde habbaþ to eacan þam forþe þe him
 gecýndelic wif. Ðwæt ge þonne þeah hwæthwega godcundlices
 on eowre wale habbaþ. þæt is andgic. 7 gemýnd. and se ge-
 rceadriflica willa þ̅ hine þara twega lýtce. se þe þonne þas ðreo
 hæfþ. þonne hæfþ he hif geowpendes onlicnesse swa forþ swa
 swa ænezu gefceaft fýrmer¹² mæg hiege geowpendes onlicnesse
 habban. Ac ge weraþ þære hean gecýnde gefæla and heore
 weorþwice to þam niþelicum 7 to ðam hweowendlicum¹⁸ win-
 gum. Ac ge ne ongitað hu micelne teonan ge þof Gode eowrum
 geowpnde. forþam þe he woldre þæt te ealle men wæran ealra
 oþra¹⁴ gefcefta wealdanðar. Ac ge unðerwioðar eowre hehtan
 meðemnesse unðer þa ealra nýwmerstan gefcefta. 7 mid þam
 ge habbaþ gecýwð þ̅ te æfter eowrum agnum dome ge þof
 eow welfe wýrnjan þonne eowre agne¹⁵ æhta. nu ge wenaþ þ̅ eowre
 nauht¹⁶ welan sien eowra gefæla. 7 teohhwaþ þ̅ eall eowre

¹ Cott. awý ðeowran sien. ² Bod. gelicnesse. ³ Bod. Gehef. ⁴ Cott.
 wilmart. ⁵ Cott. wurfe. ⁶ Cott. innesfe. ⁷ Bod. þ̅ þa þe. ⁸ Cott. gecýn-
 delic. ⁹ Cott. næbben. ¹⁰ Cott. neat. ¹¹ Cott. wof. ¹² Bod. fupmerst.
¹³ Bod. hweowendum. ¹⁴ Cott. oþerra. ¹⁵ Cott. eowra agna. 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

ƿoruld Ʒod riē ærpan¹ Ʒe Ʒelfe. Ʒra hit eac ƿýrþ þonne Ʒe Ʒra ƿillap :

§ III.² ÐæƷ menniƷcan hiƷer 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 ƿýrþan þonne nýtenu. ƿý hi nellap ƿitan hƷæt hi Ʒint. oððe hƷonan hi Ʒint. Ðam neatum iƷ Ʒecýnðe þ hi nýton hƷæt hi Ʒenð.⁶ Ac þ iƷ þara monna unþeap þæt hi nýton hƷæt hie riē. Nu þe iƷ Ʒriþe Ʒreotol þæt Ʒe beoþ on Ʒeðƿolan. þonne Ʒe Ʒenaþ þ æniƷ mæƷ mið Ʒræmðum ƿelum beon ƷeƷeorþoð. EiƷ hƷa nu hiþ mið hƷelcum ƿelum ƷeƷeorþoð Ʒ mið hƷelcum ðeoriƿýrþum æhtum ƷeƷýreþoð.⁷ hu ne belimþþ Ʒe ƷeorþƷiƷe þonne to þam þe hie ƷeƷeoriðað. þæt iƷ to heƷuanne hƷene rihtlicor. Ne ðæt ne heoð on ƿý ƷæƷerþe þæt mið elleƷ hƷam Ʒerenob hiþ. þeah þa Ʒerenu ƷæƷru riē. þe hit mið Ʒerienob bið. ƷiƷ hit æƷ Ʒceonðlic ƷæƷ. ne hiþ hit on ƿý ƷæƷerþe. Ʒite þu Ʒorþoþ þ nan Ʒob ne ðeap þam þe hit ah. Ðræt ðu ƷaƷt nu þ ic þe ne leoƷe. Ʒ eac ƷaƷt þæt þa ƿelan oƷt ðeƷiaþ þam þe hie aƷan on manegum þingum. Ʒ on þam ƷriþoƷt þæt te men Ʒeoriþað Ʒra upahaƷene ƷoƷ þam ƿelan. þ oƷt Ʒe eallra ƿýrþeƷta Ʒ Ʒe eallra unƷeoriþeƷta mon Ʒenþ þ he Ʒie ealleƷ þæƷ ƿelan ƿýrþe ðe on þiƷƷe Ʒoruldē iƷ. ƷiƷ he ƷiƷte⁸ hu he him toƷuman mihte. Se þe miƷele ƿelan hæƷþ. he him onðræt moniƷne Ʒeonð.⁹ ƷiƷ he nane æhta næƷðe. ne þorþte he him nanne¹⁰ onðrædon. EiƷ þu nu Ʒære ƷeƷerēnðe. Ʒ hæƷðeƷt miƷel Ʒoð on þe. Ʒ þu þonne become on þeoƷ Ʒceole.¹¹ þonne ne ƷenðeƷt þu þe ðimeƷ ƷeoreƷ. ƷiƷ ðu þonne ƷƷelceƷ nanƿuht næƷðeƷt. þonne ne þorþteƷt ðu ðe nanƿuht onðræðan. ac meahƷeƷt þe Ʒan ƷinƷende þone ealðan cƷiðe þe mon ƷeƷýrn ƷanƷ. þæt Ʒe nacoba ƷeƷerēnð him nanƿuht ne onðreðe. þonne ðu ðonne oriƷorƷ Ʒære. Ʒ ða þeoƷaƷ ðe Ʒrom Ʒeritēn Ʒæron. þonne mihteƷt þu hiƷmerian þaƷ anðreapðan ƿelan. Ʒ mihteƷt cƷeþan. Eala þ hit iƷ Ʒob Ʒ ƷýnƷum þ mon miƷelne ƿelan aƷe.¹² nu Ʒe næƷre ne ƿýrþ oriƷorƷ ðe hie unðeƷƷeþ :

² Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

¹ Cott. ðiorpan. ² Cott. Ʒie. 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.†

ÐA geo Tergceadrigner ða þij rpell aræb hæfde. þa ongan heo ringan 7 þur cræþ. Eala hu zergælig geo forme elb þar þijer miðban zearþer. þa ælcum men þuhte zenoz on þære eorþan pærtmum. Næron þa pelize hamar. ne miſtlice ſrotmettar. ne druncar. ne diorþýrþra hræzla hi ne zirnðan. forþam hi þa zit næran. ne hio nanpuht ne zergaron. ne ne zeherdon. Ne zemdon hie naner fýrenlurter. buton rriþe zemetlice þa zecýnð beoðan. ealne pez hi æton æne on ðæg. and þ̅ þ̅ pæf to æfenner. Treora pærtmar hi æton 7 pýrta. nallef rcir rin hi ne druncan. ne nanne pætan hi ne cupon rið hunize menzan. ne reolocenra hræzla mið miſtlicum bleorum hi ne zimdon. Ealne pez hi flepon ute on triora rceabum. hluterra pella pæter hi druncon. ne zereah nan cera ealand. ne pepoþ. ne zeherde non mon þa zet nanne rcirþere. ne furþon ýmbe nan zereohht rprecan. ne geo eorþe þa zet beſmiten mið ofſlegener monner blobe. ne mon furðum zepunðoð. ne monn ne zereah ða zet ýrel pillende men. nænne peorþrcipe næfðon. ne hi non mon ne lufude. Eala þ̅ ure tida nu ne mihtan peorðan rrilce. Ac nu manna zitrunz iſ rra býrnenðe. rra þ̅ fýr on þære helle. geo iſ on þam munte ðe Ætne hatte. on þam ieglande þe Sicilia hatte. je munt bið rimle rreþle býrnenðe. 7 ealla þa neah rora þær ýmbutan forþærnið. Eala hræt je forma zitþere pære. þe æreſt þa eorþan ongan delþan æfter zolde. 7 æfter zimnum. 7 þa rrecnan ðeorþurþneſſa funðe ðe ær behýð pæf 7 beheloð mið ðære eorþan :.

CAPUT XVI.*

§ I. ÐA je rriðom þa þij leoð arungen hæfde. þa ongan he eft rpellian 7 þur cræþ. Ðræt mæg ic ðe nu mare reczan be þam peorþrcipe 7 be ðan anpealde þijre porulde. for þam anpealde ze eor polðon ahebban up oð ðone heofen. zit ze mihton.¹ þ̅ iſ forþam þe ze ne zemunon ne eac ne onzitað þone heofoncunðan anpeald 7 þone peorþrcipe je iſ eower agen. 7 þonan ze comon.² hræt je eower pela þonne 7 je eower anpeald þe ze nu peorþrcipe hatað. zit he becýmþ to þam eallra pýrreſtan men. 7 to ðam þe hiſ ealna unpeorþoſt biþ. rra he nu ðýde to þij ilcan ðeodrice. 7 eac³ ær to Nepone

† Boet. lib. ii. metrum 5.—Felix nimium priòr ætas, &c.

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

† Cott. meahten. 2 Bod. noman. 3 Cott. iu.

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 diguity, 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 Laſere. 7 oft eac to manezum heora zelicum. Ðu ne wile he þonne don ꝥa ꝥa hý dýdon 7 zic doþ. ealle¹ þa wicu þe him under beoð oððe aþer on neapeſte foſſlean 7 foſhepezian ꝥa ꝥa fýpeſ liz deð dŕýne² hæþ ſelð. oððe eft je býrnenda ſpeſ ðone munt bærnþ ðe þe haþaþ Ætne. je ſi on þam ealonðe Sicilia. ſŕiþe onlice þam micelan floðe ðe ziu on Noer ðazum þæſ. Ic wene þæt ðu mæze zemunan þ̅ te eoppe eolþran ziu³ Romana witan on Topcŕineſ ðazum þæſ oſepmobaſ cýningeſ. foſ hiſ oſepmettum. ðone cýnelican naman of Rome býrniz æpeſt adýdon. Onð eft ꝥa ilce þa hepetohan. þe hi⁴ æp utaðriþon. hi woldon eft utaðriþan foſ hioſa oſepmettum. Ac hi ne mihtan. foſþam þe je æfteſpe anpealð þaſa hepetozena þam Romanizcum wicum zic wýpſ licode þonne je æppa ðapa cýninga. Liſ hit ðonne æſpe zeſupþ. ꝥa hit ſŕiðe ſelðan⁵ zeſýpþ. þæt je anpealð 7 je weoþſŕiþe becuþe to zodaum men and to wíum. hŕæt biþ ðæſ þonne licſýpþeſ buton hiſ zoda 7 hiſ weoþſŕiþe. þæſ zodaſ cýningeſ. naſ ðæſ anpealðeſ. foſþam ðe je anpealð næſpe ne biþ zoda.⁶ buton je zoda⁷ ſie þe hime hæbbe. wý⁸ hit biþ ðæſ monneſ zoda.⁹ naſ¹⁰ ðæſ anpealðeſ. zif je anpealð zoda¹¹ biþ. foſþam hit bið. þæt te nan nian foſ hiſ wice ne cýmð to cŕæftum 7 to medemneſſe. Ac foſ hiſ cŕæftum 7 foſ hiſ medumneſſe he cýmþ to wice 7 to anpealðe. ðý ne biþ nan mon foſ hiſ anpealðe na þe beſere. ac foſ hiſ cŕæftum he beoþ zoda¹² if he zoda¹³ biþ. 7 foſ hiſ cŕæftum he bið anpealðeſ weoþe. zif he hiſ weoþe biþ. Leorniaþ foſþam ſŕiðom. 7 þonne ze hime zeleornoda hæbben. ne foſhoziaþ¹⁴ hime þonne. Ðonne ſeſze ic eop buton ælcum tŕeon. þ̅ ze mazon ſuph hime becuþan to anpealðe. þeah ze no þæſ anpealðeſ ne wílnizan. Ne ſupþon ze no hozian¹⁵ on ðam anpealðe. ne him æfteſ þŕunzan. zif ze wíſe biþ 7 zode. he wile ſolzian eop. þeah ze hiſ no ne wílnian. Ac ſeſze me nu hŕæt eopeſ deopwýpþeſta wela 7 anpealð ſie. þe ze ſŕiþoſt zŕiþaþ. Ic wæt þeah þæt hit if þiſ andſeaſða liſ 7 þeſ bŕoſnienda wela þe þe æp ýmbe ſŕæcon :

§ II.^a Eala hŕæþeſ ze netelican¹⁶ men onziton hŕelc je wela ſie. 7 je anpealð. 7 þa wopulð zeſælþa.¹⁷ Ða ſint eoppe hlafoſðaſ

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

¹ Bod. eall. ² Cott. leg deð dŕýne. ³ Cott. ealþran zio. ⁴ Cott. hinc. ⁵ Cott. ſelðon. ⁶ Cott. zood. ⁷ Cott. zood. ⁸ Bod. þeah. ⁹ Cott. zood. ¹⁰ Cott. næſ. ¹¹ Cott. zood. ¹² Cott. zood. ¹³ Cott. zood. ¹⁴ Cott. foſþýcgað. 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 any where near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call *Ætnea*, 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 wealdanðar. næf ze heora. 7if ze nu zefaren hwelce
 muƿ þæt wære hlaforð ofer oþre mýr. 7 fetre him domar; 7
 niðde¹ hie æfter zarole. hu wunðerlic wolde eow þæt rincan.
 hwelce cehhettunze ze wolbon þæf habban. and mid hwelcum
 hleahtra ze wolbon beon arcyred. hu micle mare if þonne þæf
 monnes lichoma to metenne wið þæt Mod. þonne feo muƿ wif
 þone mon. Ðwæt ze þonne mazon eawe zefencan. 7if ze hit ze-
 orne ýmbe fmeagan willaþ 7 æfterfýrman. þæt² nanne wuhre
 lichoma ne beoð þonne teberna þonne þæf monnes. Ðam
 mazon berian þa læftan fleozan. 7 þa gnættar mid fwiþe
 lýtlum fwalcum him beriar. 7 eac þa fmalan fýrmar. þa ðone
 mon ze innan ze uton wendaþ.³ 7 hwilum fulneah deaðne ze-
 doð. ze fupfum þeow lýtle loppe hine hwilum deaðne zedep.
 ffulca wuhra him beriar æzþer ze innan ze uton. On hwæm
 mæz æniz man oþrum berian buton on hif lichoman. oððe
 eft on heora welum. þe ze hatar zefælþa. ne nan mon ne mæz
 þam zefceadwifan Mode zederian. ne him zebon þæt hit ne fe þæt
 þæt hit hif.⁴ Ðæt if fwiþe fweotol to onzitanne be fumum
 Romanifcum æðelinge. fe wæf haten Liberiuƿ.⁵ fe waf to
 manezum wicum zeforht. forþam þe he nolde melðian on hif
 zeferan þe mid him ferebon⁶ ýmbe þone cýning þe hie æf
 mid unrihte zewunnen hæfde.⁷ þa he þa beforan þone zraman
 cýning zelæb wæf. 7 he hine het feczan hwæt hif zeferan
 wæron þe mid him ýmbe ferebon.⁸ þa forceap he hif azene
 tunzan. and wearp hine ðær mid on ðæt neb foran. forþam
 hit zefearð þæt ðam wifan men com to lofe and to fupfufwe
 þæt unrihtwifa cýning him teohhode⁹ to wite. Ðwæt if þæt þe ma
 þæt æniz man mæze oþrum don. þat he ne mæze him don þæt
 ilce. 7 7if he ne mæz. ofer man mæz. Fe leornobon eac be
 þam wælhwæoran Bifuridem. fe wæf on Ægipfum. wæf leod-
 hatan zefuna waf þæt he wolde ælcne cuman fwiþe awlice
 unberfon. 7 fwiþe fwearlice wif zebæran þonne he him æfret
 to com. Ac eft æf he him ffrom cerde. he fceolde beon of-
 flegen. 7 þa zetýðde¹⁰ hit þæt Esculef Iobef funu com to him.
 þa wolde he don ýmbe hine fwa fwa he ýmbe manizne cuman
 æf býde. wolde hine adrencan on wære ea þe Niluf hatte. þa
 wearf he fctrengra 7 adrencete hine. fwiðe wuhre be Iobef
 dome. fwa fwa he manizne oðerne æf býde. Ðwæt eac Reguluƿ.
 fe forwæra heretoga. ða he feahc wið Afrikanar. he hæfde

¹ Cott. nebbe. ² Cott. wæt ze. ³ Cott. wýrðað. ⁴ Cott. hit fe
 wæt wæt hit ne bið. ⁵ Cott. Tiberiuƿ. ⁶ Cott. ferebon. ⁷ Bod.
 hæfðon. ⁸ Cott. hine fýredon. ⁹ Cott. teohhode. ¹⁰ Cott. zeberebe.

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 Liberinus. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face of *the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafecgenðlicne riȝe ofep þa *Ḍfricanar*. Ða he hi þa ȝriðoȝt forȝlagen hæfde. þa het he hi binðan ȝ on balcan leȝan.¹ þa ȝebýnebe hit ȝriþe hnaþe ꝥ he pearþ ȝebunðen mið hiȝa pacentum. Ðwæt þenȝt ðu þonne hwæt ȝoðer ȝe² anwealb ȝie. þonne he on nane riȝan hiȝ azneȝ cƿæfȝer ne mæȝ forþuȝan ꝥ he þæt ilce ýfel ne ȝeþaȝȝe oþrum monnum. þe³ he æp oþrum ðýbe. hu ne iȝ ȝe anwealb þonne þær nauht :

§ III.^b Ðwæt þenȝt þu. ȝiȝ ȝe weoȝþȝiȝe ȝ ȝe anwealb azneȝ ðonceȝ ȝoð wære anb hiȝ ȝelȝer anwealb hæfde. hwæðer he wolbe þam forȝuþeȝtum mannum folȝian ȝwa he nu hwilum⁴ beð. Ðu ne wæt þu ꝥ hit niȝ nauht ȝecýnðe ne nauht ȝepunelic ꝥ æniȝ wiþerwearið ðinȝ bion ȝemenȝeb wiþ oðrum wiþerweariðum. oððe æniȝe ȝeferwæbenne wið habban. Ac ȝeo ȝecýnð hit onȝcunað þæt hie⁵ maȝon weoȝþan toȝæbere ȝemenȝeb. þe ma⁶ þe þæt ȝoð⁷ ȝ þæt ýfel maȝon ætȝæbere bion. Nu ðe iȝ ȝriðe openlice ȝecýped ꝥ þiȝ anbweariðe wiȝe. anb þaȝ worulð ȝeȝælþa. ȝ þeȝ anwealb of heora⁸ aznum ȝecýnðe ȝ heora azneȝ ȝe-wealbȝer nauht ȝoðe ne ȝienȝ. ne hioȝa ȝelþna nanne anwealb nabbað. nu hi wiಲ್ಲaȝ clifian⁹ on þæm wýrȝtan monnum ȝ huȝ ȝeþaȝiaȝ þæt hi bioð heora hlaforðar. Niȝ ðær nu nan tƿeo. ꝥ ofȝt þa¹⁰ eallna forȝuþeȝtan men cumað to þam anwealbe ȝ to þam weoȝþȝiȝe. ȝiȝ ȝe anwealb þonne of hiȝ aȝenre ȝecýnðe ȝ of hiȝ aȝeneȝ ȝe-wealbȝer ȝoð wære. ne unbewenȝe he næfpe þa ýfelan ac þa ȝoðan. Ðær ilcan iȝ to wenanne to eallum ðam ȝeȝælðum þe ȝeo wýrið brenȝð þiȝȝer anbweariðan hiȝer ȝe on cƿæfȝtum ȝe on æhtum. forþam hie hwilum becumað to þæm forȝuþeȝtum. Ðwæt þe ȝenoz ȝeorne wiȝton ðæt nanne mon þær ne tƿeoþ ðæt ȝe ȝeo¹¹ ȝƿonȝ on hiȝ mæȝene. ðe mon ȝe-rihð ðæt ȝƿonȝlic weoȝc wýrcð. Ne þonne ma. ȝiȝ he hwæt bið. ne tƿeoþ nænne mon ꝥ he hwæt ne ȝie. Ðwa ȝebeð¹² eac ȝe ðream cƿæfȝt ꝥ ȝe mon hiȝ ðreamere. ȝ ȝe læce cƿæfȝt þæt he biȝ læce. ȝ ȝeo wacu beð¹³ ꝥ he biȝ weccere. Ðwa beð eac ȝe ȝe-cýnða cƿæfȝt ælcum men. ꝥ ꝥ ȝoð ne mæȝ beon wið ꝥ ýfel ȝemenȝeb. ne ꝥ ýfel wið ꝥ ȝoð. ðeah he butu on anum men ȝien. þeah biȝ æȝþer huȝ on ȝunðron. ꝥ ȝecýnð nýle næfpe nanwuhȝt wiþerweariðȝer lætan ȝemenȝan. forþam heora æȝþer

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

¹ Cott. leogan. ² Bod. ȝe Loðer. ³ Cott. þæt. ⁴ Bod. hwilcum.
⁵ Bod. hi. ⁶ Cott. þon ma. ⁷ Cott. ȝoð. ⁸ Cott. þær anwealbȝer
hiora. ⁹ Cott. clorian. ¹⁰ Bod. of þam. ¹¹ Cott. ȝie. ¹² Cott. mæȝ.
¹³ Cott. ȝebeð.

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

onƿcunað oþer. and æzþer pile beon þ̅ þ̅ hit biþ. ne mæz ge
 pela zebon þ̅ ge zitrepe ne ge zitrepe. ne þa zrunbleaƿan zit-
 runga zefýllan. ne ge anpealb ne mæz zebon hiƿ pealbend peal-
 bendne. Nu þonne nu ælc zercæƿt onƿcunað þ̅ þ̅ hiƿe ƿiþer-
 pearb bið. and ƿrið zeorne tiolaþ þ̅ hit him þ̅ ƿrom arcuþe.
 hƿelce tƿa ƿýnð þonne ƿiþerpearbƿan betƿuh him þonne zob ƿ
 ýfel. ne peorþað hi næfpe to romne zerezed. Be þæm þu miht
 onzitan. zif þa zefælða ðiƿer andpearbañ hiƿer þuþ hie ƿelfe
 heora ƿelfra zerealb ahton. ƿ of heora aznum zecýnðe zobe
 þærom. þonne polbon hi ƿimle on ðam cliƿian.¹ ðe him zob mið
 ƿorhte. nalær² ýfel. Ac þær þaƿ hi zob beoð. þonne heoð hi
 þuþ þæƿ zoban monner zob zobe þe him zob mið ƿýrcþ. ƿ ge
 bið þuþ Eoð zob. Euf hie þonne ýfel mon hæfþ. þonne biþ
 he ýfel ðuþ þæƿ monner ýfel þe him ýfel mið ðeþ. ƿ þuþ
 ðeofel.³ Ðƿæt zober ƿ ge pela þonne. þonne he ne mæz þa
 zrunbleaƿan zitrunga afýllan þæƿ zitreƿer. oððe ge anpealb.
 þonne he ne mæz hiƿ pealbend pealbendne zebon. Ac hie ze-
 binðaþ þa ƿon ƿilnunga⁴ mið heora unabindendlicum pacentum.
 þeah mon nu ýfelum men anpealb ƿelle. ne zedeð ge anpealb
 hie zobne ne meoðumne.⁵ zif he æƿ næf. ac zeopenað hiƿ
 ýfel. zif he æƿ ýfel þæƿ. ƿ zedeð hit þonne ƿƿeotol. zif hit æƿ
 næf. ƿorþam þeah he æƿ ýfel polde. þonne nýrte he hu he hit
 ƿƿa fullice zecýþðe.⁶ æƿ he fullne anpealb hæfðe. Ðæt zepýrþ
 ƿorþam ðýrge þe ze fægnaþ þæt ze moton ƿceppan þone⁷
 naman. hatan þ̅ ƿælþa þ̅ nane ne beoð. ƿ þæt meoðumner ne
 beoþ.⁸ ƿorþam hi zecýðað on heora endunze þonne hie endiaþ.
 þ̅ hie naþþer ne bioð. ƿorþæm naþþer ne ge pela.⁹ ne ge anpealb.
 ne ge peorþƿice ne beoþ to ƿenanne þ̅ hit ƿeo ƿoþe zefælþ ƿie.
 ƿƿa hit ƿ nu hƿæðort to ƿeczanne be eallum þæm ƿoruld ze-
 fælþum¹⁰ þe ƿeo ƿýnð hƿenzþ. þ̅ þæƿ nan ƿuht on niƿ þæƿ to
 ƿilnianne ƿeo. ƿorþam ðe ðær nan ƿuht zecýnðeliceƿ zober on
 niƿ ðær ðe of him cume. þ̅ ƿ on þam ƿƿeotol þ̅ hi hie ƿimle to
 ðam zodum ne ðeodað. ne ða ýfelan zobne ne zedeð þe hi hie
 oƿtoƿt tozeðeobaþ :-

§ IV.^c Ða ge ƿiƿðom þa þiƿ ƿpell þiƿ aƿeht¹¹ hæfðe. þa
 onzean he eƿt ziddizan ƿ þiƿ cƿæþ. Ðƿæt ƿe ƿiton hƿelce

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

¹ Cott. cleoƿian. ² Cott. naller. ³ Cott. ðioƿul. ⁴ Cott. pelnuga.

⁵ Cott. meoðumne. ⁶ Bod. acýððe. ⁷ Cott. pone. ⁸ Cott. nane þ̅ nan

meoðumner ne bið. ⁹ Bod. þ̅ hie naþþer ne ge 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-

pælhriopneſſa. 7 hwiſce hriýnar. hwiſce unrihtthæmebu. 7 hwiſc
 man. 7 hwiſce apleaſneſſe ſe unrihtſiſa Caſere Nepon peorhte.
 ſe het æt ſumum cýrpe forbærnan ealle Rome burh on anne
 rið æfter þære biſene þe ƒio Trozia burz barn. hine lýrte eac
 zeſeon hu ſeo burne. 7 hu lange. 7 hu leolite be þære oþerne.
 7 eft he het ofſlean ealle þa riſertan ſitan Romana. ze ſur-
 þon hiſ agene moþor. 7 hiſ agene broþer. ze ſurþon hiſ agen
 riſ he ofſlog mið ſreorþe. 7 for ðyllecum næſ he napuht ze-
 unrotrod. Ac pæſ þý bliþna 7 ſagenode pæſ. Ond peah betpuh
 ðyllecum unrihtum næſ him no þý læſ unþerþeod eall þer
 miðþan zearið ſrom eaſteþearþum oð weſteþearþone. and eft
 ſrom ſuþeþearþum oð norþeþearþone. eall he pæſ on hiſ
 anpealbe. Feſt þu þ ſe zoðcunþa anpealb ne mihte aſýrnan
 þone anpealb þam unrihtſiſan Kaſere. and him þære puhhunze
 zeſteoran. ƒif he wolþe. Liſe la zeſe. ic pat þ he mihte ƒif he
 wolþe. Cala eap hu heſiz zeoc he beſlepte on ealle þa þe on hiſ
 tidum libbenþe pæron on eorþan. 7 hu oft hiſ ſreorþ þære
 beſyleþ on unſcýlþizum bloþe. Þu ne paſ þær zenoz ſreotol þ
 ſe anpealb hiſ agener ðonceſ zoð næſ. þa ſe zoð næſ þe he to
 com : .

CAPUT XVII.^d

ÐA ſe Wiþom þa þiſ leop¹ aſunzen hæfþe. ða zeſriþode² he.
 7 þa andſporeþe þæt Moð and þuſ cſæþ. Cala Geſceaðriſneſ.
 hſæt ðu paſt þ me næſne ſeo ƒitſunz 7 ſeo zemæzþ ðiſſer
 eorþlican anpealþer for þel ne licode. ne ic ealles for ſwiþe ne
 ƒiſnþe þiſſer eorþlican riſer. buton la³ ic riſnþe peah and-
 þeoriſer to þam þeorce þe me beboden pæſ to pýncanne. þ þaſ
 þ ic unſpacoblice⁴ 7 zeſriſenlice mihte ſteoran 7 peccan þone
 anpealb þe me beſæft pæſ. Þſæt ðu paſt þ nan mon ne mæz
 nænne cſæft cýþan. ne nænne anpealb peccan ne ſcioran
 butan⁵ tolum 7 andþeorce. þ bið ælceſ cſæfteſ andþeorc þ
 mon ðone cſæft buton⁶ pýncan ne mæz. þ biþ þonne cýningzer
 andþeorc⁷ 7 hiſ tol mið to riſſanne. þ he hæbbe hiſ lanþ full
 mannoð.⁸ he ſceal hæbban zebeþmen. 7 ſýrþmen.⁹ 7 þeorc-

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

¹ Cott. hoð. ² Cott. zeſriþode. ³ Cott. butan tola. ⁴ Cott. un-
 ſpacoblice. ⁵ Bod. butum. ⁶ Cott. butan. ⁷ Bod þeorc andþeorc.
⁸ Cott. monnað. ⁹ Cott. ſepþmen.

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

CHAPTER XVII.

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

men. Ðræt þu þaræt þætce butan ðirum tolum¹ nan cýningz hir cræft ne mæz cýðan. Ðæt is eac hir andþeorc. ꝥ he habban ſceal to þam tolum þam þrim zereþſcipum biþiſte. ꝥ is þonne heora biþiſt. land to buzianne. 7 zifta.² 7 pæpnu. 7 mete. 7 ealo.³ 7 clapaſ. 7 ze hþæt þæſ þe þa þne zereþſcipaſ behoraþ.⁴ ne mæz he butan þiſum þaſ tol zehæalbān. ne butan þiſum tolum nan þara þinga þýrcan þe him beboden is to þýrcenne. for þý ic wilnobe andþeorceſ þone anpealb mid to zereccenne. ꝥ mine cræftaſ 7 anpealb ne purben forſitene 7 forholene.⁵ forþam ælc cræft 7 ælc anpealb biþ ſona foræalbod 7 forþruðod.⁶ zif he biþ butan ſiſðome. forþam ne mæz non mon nænne cræft forþþringan butan ſiſðome. forþam þe ſpa hþæt ſpa þurh ðýſiſe zebon bið. ne mæz hit mon næſpe to cræfte zerecan.⁷ ꝥ is nu hraðoſt to ſeczanne. ꝥ ic wilnobe þeorþfullice to libbanne þa hþile þe ic liſebe.⁸ 7 æfter minum liſe þam monnum to læſanne. þe æfter me þæpen min zemynd on godum þeorcum :.⁹

CAPUT XVIII.º

§ I. ÐA ðis þa zepſecen þaſ. þa zepſiðode¹⁰ ꝥ Mod. 7 ſeo ſer-
ceadþiſneſ onzan ſpſecan 7 þur cræþ. Eala Mod eala¹¹ an ýfel
is ſpſe to anſcunianne.¹² ꝥ is ꝥ ꝥ te ſpſe ſingallice¹³ 7 ſpſe
heſiðlice beſpſið ealra þara monna Mod þe beoð¹⁴ on heora
zecýnðe zecorene 7 þeah ne beoþ to þam hþoſe þonne zit
cumen fulſpemeðra mæzēna. ꝥ is þonne wilnunz leaſer zilpeſ
7 unþýhteſ anpealbeſ 7 ungemetliceſ hliſan zobra þeorca oſer
eall folc. forþam¹⁵ wilniðap moniſe men¹⁶ anpealbeſ. ðe hie
wolbon habban zobne hliſan. þeah hi hir unþýþe ſien. ze ſur-
þum ſe ealra forcuþeſta wilnað þæſ ýlcan. Ac ſe þe wil ſiſlice
7 zeornlice æfter þam hliſan ſpýrian. þonne onzit he ſpſe
hþaþe hu lýtel he bið. 7 hu læne. 7 hu teðpe. 7 hu bebæleb
ælcſeſ zober. Liſ þu nu zeornlice ſmeazan wilc anb ſitan wilc
ýmbe ealpe ðiſſe eorþan ýmbþýſiſt ſpom eaſteþearðan ðiſſeſ

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

¹ Cott. þiſſan tolan. ² Cott. zifa. ³ Cott. ealu. ⁴ Cott. behoriſen.

⁵ Bod. purðe forſiſen 7 forholen. ⁶ Cott. forþruðod. ⁷ Cott. zereccan.

⁸ Cott. liſbe. ⁹ Cott. þe æfter me þæpen min zemyndið on godum þeorcum.

Bod. æfter me þæpen zemynd on godum þeorcum.

¹⁰ Cott. zepſiðode. ¹¹ Cott. ea. ¹² Bod. ýfel is ſpſe to anſcunianne.

¹³ Bod. ſingallice. ¹⁴ Bod. oð. ¹⁵ Cott. forþon. 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

miððanġearðeġ oð Ƴertereapðne. 7 fram šuðereapðum oð¹ nonðereapðne. ša ša þu leopnobeġt on þæpe bec þe Artolo-
gium hætte. þonne miht ðu onġitan ꝥ he iš eall Ƴiþ ðone
heošon to mettanne šilce an lýtcl ƳƳicu² on bƳaban bƳede.
oþþe ponð beah on šcilbe. æfter Ƴišpa monna³ ðome. Ðu ne
Ƴaġt þu þæt þu leopnobeġt on Ptolomeuš bocum. še šaġ
ealles þišeġ miððanġearðeġ ġemet on anpe bec. ðæp þu miht
on ġešeon ꝥ eall moncýnn 7 ealle netenu ne notizað našep⁴
neah šeopþan ðæleġ ðišše eopþan þæġ þe men ġešapan⁵ maġon.
šoþþam þe hý hit ne maġon eall ġebuzian. šum šoġ hæto. šum
šoġ cýle. 7 þone mæġtan ðæl hiš hæšþ šæ ošešeten. Do nu oš
ðam šeopþan ðeale on þinum Mobe eall þæt šeo šæ hiš ošeten
hæšþ. 7 eall ða šceapð ðe heo him onġenumen hæšþ. 7 eall ꝥ
hiš šennar 7 mošar ġenumen habbað. 7 eall ꝥ on eallum
ðeodum Ƴeršeġ liġeþ. ðonne miht ðu onġitan þætte þæġ ealles
niš monnum þonne maše læšeð to buġianne. buton šŲelce an
lýtcl cašertum.⁶ Iš ꝥ þonne šoġ ðyšilic ġešŲinc ꝥ ġe šinnaþ
eoppe ƳoŲulð to ðon ꝥ ġe Ųilniap eoppešne hlišan unġemetlice
to ġebŲæðanne⁷ ošer šŲelcne cašertum⁸ šŲelce þæt iš þætte
men buġiap þišše ƳoŲulbe šulneah šŲilce an ƳƳica⁹ šoġ þæt
oðer. Ac hŲæt šumeblicer oððe micellicer oððe šeopþŲullicer
hæšþ še eoppeġ ġilp þe ġe þæp buġiap¹⁰ on þam mištan ðæle
healŲum lonðeġ 7 unlonðeġ. mið šæ. mið šænne. 7 mið ealle.
ša hit iš¹¹ ġešearþeð. To hƳon Ųilniġe ġe ðonne to unġe-
metlice þæt ġe eoppešne naman tobræðan ošer ðone teoþan
ðæl. nu hiš maše niš mið šæ. mið šænne. mið ealle :

§ II.^f ġeþencap eac ꝥ on¹² ðišum lýtclum Ƴeapnoce. þe þe
æp ýmbe šŲŲæcon. buġiap šŲiþe maneġa ðeoda. 7 mišclica.¹⁸ 7
šŲiþe unġelica æġþer ġe on šŲŲæce. ġe on ðeapum. ġe on
eallum Ųiðum. ealles þaŲa þeoda þe ġe nu Ųilniap šŲiþe unġe-
metlice ꝥ ġe šcýlon eoppešne naman ošer tobræðan. ꝥ ġe
næšpe ġeðon ne maġon. šoþþam¹⁴ heoŲa šŲŲæc iš toðæleð on
tŲa 7 hunð šeopontiz.¹⁵ 7 ælc þaŲa šŲŲæca iš toðæleð on
maneġa ðeoda.¹⁶ 7 þa šint toleġena 7 toðælða mið šæ. 7 mið
Ųuðum. 7 mið muntum. 7 mið šænnum. 7 mið moneġum 7 mið
mišclicum¹⁷ Ƴeršenum. 7 unġešæpum lonðum. ꝥ hit šiþðum

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

¹ Bod. oš. ² Cott. lýtcl ƳŲice. ³ Bod. þišpa mona. ⁴ Cott. notiað
šiþðum našep. ⁵ Cott. ġešapan. ⁶ Cott. caueŲtum. ⁷ Cott. tobræ-
ðanne. ⁸ Cott. caueŲtum. ⁹ Cott. ƳŲice. ¹⁰ Bod. hogiað. ¹¹ Bod. hiš.
¹² Cott. þæt te. ¹³ Cott. šŲiþe mišclica. ¹⁴ Cott. šoþþon. ¹⁵ Bod. on
hun-šeopontiz. ¹⁶ Cott. þioð. ¹⁷ Cott. mišclicum.

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

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

cepmen ne gefaraþ. Ac hu mæg þær þonne gýnderlice anef riceſ monnes nama cuman þonne ðær mon furðum þære burge naman ne geheorð. ne þære þeode ðe he on hamfært biþ. Ðý ic nat for hwiſcon býrige ze geornað¹ þ ze wolbon eoperne naman tobrædan geonð eallne eorþan. þ ze ðon ne maƷon.² ne furþum naperi neah. Þræt ðu Ʒar hu micel Romana rice Ʒær on Marcurſe ɔagum Ʒær heſetogan. Ʒe Ʒær oþre naman haten Tulliuſ. 7 þriððan Licero. hræt he cýþðe on ſumpe hiſ boca. þ te ða zet Romane nama ne com ofeþ ða muntaſ þe Laucarear þe hatar. ne þa Sciddear þe on oþre healfe þara munta buziar furþum þære burge naman ne Ʒær folceſ ne geheorðon. Ac ða he com æneſt to Parþum. 7 Ʒær þær Ʒriþe niþe. Ac he Ʒær ðeah ðær ýmbutan manegum folce Ʒriþe egefull. Ðu ne ongite ze nu hu neara³ Ʒe eoper hliſa beon Ʒile þe ze þær ýmbe Ʒrincaþ 7 unrihtlice tiliað⁴ to gebæðenne. Þræt þenſt ðu hu micelne hliſan 7 hu micelne þeoriþſcipe an Romanigc man mæge habban on ðam lande. ðæri mon furðum ðære burcge naman ne gehepðe. ne ealler ðær folceſ hliſa ne com. Ðeah nu hwelc mon ungemetlice 7 ungebafenlice Ʒilniþe þ he Ʒcile hiſ hliſan tobrædan ofeþ ealle eorþan. he ne mæg þ forþþingzan. forþam þe þara ðeoda þeapar ſint Ʒriþe ungelica. 7 heora zeſetneſſa Ʒriþe miſlica.⁵ Ʒra þ te þæt on oðrum lande betſt licar.⁶ þætte þ biþ hwilum on þam oþrum tælþýrþlicort. 7 eac miceler Ʒiteſ Ʒýrþe. forþam ne mæg nan mon habban gelic loſ on ælcum londe. forþon þe on ælcum lande ne licað þ on oþrum licar :

§ III.⁸ For ði ſceolbe ælc mon beon on ðam Ʒel gehealþen. þ he on hiſ azenum earþe licobe. þeah he nu maran Ʒilniþe. he ne mæg furþum þ forþþingzan. forþam ðe ſelðþonne biþ þ te auht manegum monnum anef hræt licge. for þý Ʒýrþ ort Ʒoðeſ monneſ loſ alezen inne on⁷ ðære ilcan þeode þe he on hamfært biþ. 7 eac forþam ðe hit ort Ʒriþe ſarlice gebýreðe þurh þa hearðgælþa þara Ʒriþeþa þ hi for heora ſlæpþe. 7 for Ʒimeleſte. 7 for þecceleſte forleton unþriþen ðara monna þeapar 7 hiora bæða. þe on hiora ɔagum forþemæroſte 7 þeoriþgeorþeſte þæron. 7 þeah hi nu eall hiora liſ 7 hiora bæða aþriþen hæfðon. Ʒra Ʒra hi ſceolbon Ʒiſ hi ɔohton. hu ne for-eallðodon ða zeþriþu þeah 7 loſodon ðonecan þe hit Ʒære. Ʒra

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

¹ Cott. nat hwelce býrige ze Ʒiþnað. ² Cott. næſſe geðon. ³ Cott. neapo. ⁴ Cott. tiliað. ⁵ Bod. miſtle. ⁶ Cott. licobe. 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 switear dýdon. 7 eac ða þe hi ýmbe switon. And eor ðincp þeah þ̅ ge hæbban ece afe. 7if ge mægen on eallre eoreþre worulde gearnrian þ̅ ge habban godne hliran ærter eorþum dagum. Lif þu nu zetæleſt ða hwile¹ þifſer andweardan lifer 7 ðifſer hwilendlican² wið ðær ungeendoban lifer hwila. hwæt bið hit þonne :. Tele nu þa lenge³ þære hwile þe þu ðim eage on beppenan⁴ mæge wiþ ten þurenð wintra. þonne habbaþ þa hwila hwæt hwugu onliceſ. þeah hit lýtel fe. þ̅ if þonne þæt heora ægþer hæfþ ende. Tele nu þonne þ̅ ten þurenð geara. ge þeah þu ma wille. wið þ̅ ece 7 þæt ungeendobe lif. þonne ne finſt þu þær nauht angeliceſ.⁵ forþam þ̅ ten ðurenð geara. þeah hit lang wince. aſcorþaþ. 7 þær oþreſ ne cýmþ næfre nan ende. forþam hit niſ no to metanne þ̅ geendodlice wiþ þ̅ ungeendodlice. Deah ðu nu telle fram þifſer midbanearþer framman oð þone ende. and mete þonne þa gear wiþ þ̅ þe nænne ende næfþ. þonne ne biþ þær nauht anliceſ. Swa biþ eac fe hlira þara fornemærna⁶ monna. ðeah he hwilum lang fe. 7 ſela geara þurhwunze. he bið þeah wifre forþ to metanne wiþ þone þe næfre ne geendað :.

§ IV.^h And ge ne reccaþ þeah hwepere ge auht to gode son wiþ ænegum oþrum þingum buton wið þam lýclan lofe þær folceſ. 7 wiþ þam forþtan hliran. þe þe ær ýmbe ſwacon. earwigap⁷ þær 7 forweoþ þa cræftaſ eorþer inweponceſ. 7 eorþer andgiteſ. 7 eorþe gearceadwifneſſe. and wolbon habban eoreþra godena weorca mebe æt framþra monna criðdunze. winzigað⁸ þær to þære mebe ðe ge to Gode ſceolbon. hwæt þu gehýrdeſt þæt te 7io dagum zelomp. þ̅ an wifre wiſ mon 7 wifre wice onzan ſandigan⁹ aner upritan 7 hine biſmerode. forþam he hine swa orzellice urahof and bodode ðær þ̅ he uðwita wære. ne cýðde he hit mid nanum cræftum. ac mid leaſum and oſermodlicum zilpe.¹⁰ ða wolde fe wiſa mon hiſ ſandigan.¹¹ hwæðer he swa wiſ wære swa he ſelf wende þ̅ he wære. Onzan¹² hine þa hyſpan. 7 heaſum criðdigan.¹³ Ða geherde fe upwita wifre gefýlbelice þær wifan monner worð ſume hwile. Ac wiððan he hiſ hýrwunze gehereð hæfde. þa ſcýlde¹⁴ he

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

¹ Cott. zeteleſt þa hwila. ² Bod. wifre hwilendlican. ³ Cott. lengu.
⁴ Cott. beppenan. ⁵ Cott. anliceſ. ⁶ Cott. forwærna. ⁷ Cott. earwigap.
⁸ Cott. winzigap. ⁹ Cott. ſandian. ¹⁰ Cott. zelpe. ¹¹ Cott. ſandian.
¹² Cott. ongon. ¹³ Cott. criðian. ¹⁴ Bod. ſealde.

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-

on gearum swiþe ungerþylbelice.¹ þeah he ær licette þ̅ he uþrita
 wære. Ac geode hine ða eft hwæþer him ruhte þ̅ he uþrita wære
 ðe nære. Ða andyrwode ge riþa mon him 7 cwæþ. Ic wolde
 cweþan þ̅ þu uþrita wære. gif þu gerþylbig wære 7 gerwuzian
 mihteft.² Ðu langrum wæs him ge hlira. þe he ær mid leafrun-
 zum rilnobe. Ðu ne forþærft he þa þær rihte forþam anum
 andryrde. Ðwæt forwot þonne þam betertum mannum, ðe
 ær uþ wæron, þ̅ hi swa swiþe rilnobon ðæs idelan zilper³ 7 þær
 hliran æfter heora deaþe. oððe hwæt forwent hit þam þe nu
 rindon. Ðý wære ælcum men mare ðeafþ̅ he rilnobe geþra
 cwæfta. þonne leafer hliran. Ðwæt hæfð he æt þam hliran.
 æfter þær lichoman geþale 7 wære .farþe. Ðu ne witon þe þ̅
 ealle men lichomlice swelcar. 7 þeah geo farþ bið libbenðe. Ac
 geo farþ færþ swiþe swolice⁴ to heofonum. riþþan heo ontigeð
 biþ 7 of þam carcerne þær lichoman onhered biþ. heo forweof⁵
 þonne ealle þær eorðlican riug. 7 fagenar⁶ þær þ̅ heo mot
 brucan þær heofenlican. riþþan heo⁷ biþ abroghen from þæm
 eorþlican. þonne þ̅ God him selfum gewita biþ Godes willan :-

CAPUT XIX.¹

ÐA ge riwdom ða þi swiþell aweht⁸ hæfde. ða ongan he giddian
 7 þu riugende cwæð. Swa hwa swa rilnige to habbenne ðone
 idelan hliran 7 þone unnýtcan zilp. behealde he on feower-
 healfe hi hu riðgille ðæs heofener hwealra biþ. 7 hu neara wære
 eorþan geode iþ. þeah heo uþ rum riuce. þonne mæg hine
 swamian wære bræðinge hi hliran. forþam he hine ne mæg
 riþrum tobræðan ofer þa nearran eorþan ane. Cala ofer-
 moban. hwi ge rilnigen þ̅ ge underlutan mid eorrum riþan þ̅
 deaplicne geoc. oþþe hwi ge weon on swa idelan gerwince. þ̅ ge
 wolbon eowerne hliran tobræðan ofer swa manega ðeoda. Ðeah
 hit nu gebýrige þ̅ ða utemeftan ðeoda eowerne naman upa-
 hebban 7 on manig weoðiþ eor herigen. 7 þeah hwa wege mid
 micelpe æþelcunðnefge hi gebýrða. 7 weo on eallum weum 7
 on eallum plencum. ne ge deað þeah swelcer ne wecþ. Ac he for-
 rieth þa æwelo. 7 þone riucan gelice 7 þone heanan ofswelgþ. 7
 swa geemnet þa riucan 7 þa heanan. Ðwæt riut nu þær forwæ-

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

² Bod. þylbelic. ³ Cott. geruzian meahze. ⁴ Cott. gelper. ⁵ Cott. swolice. ⁶ Cott. forwihð. ⁷ Bod. riþær 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

nan and þær riȝan ȝolbrimðer ban welonðer. for þý ic cræð þær riȝan. for þý þam cræfteȝan ne mæȝ næfre hiȝ cræft loȝȝan ne hine mon ne mæȝ ðonne eþ on him ȝeniman þe mon mæȝ þa ȝunnan aþendan of hiere ȝtebe. Ðræp ȝint nu þær welonðer ban. oððe hpa pat nu hræri hi pæron. oððe hræri iȝ nu ȝe fornemæra ȝ ȝe aræða Romara heretoȝa. ȝe pær hatan Brutur. oþre namaȝ Gaȝtur. oððe ȝe riȝa ȝ færtæða Lato. ȝe pær eac Romana heretoȝa. ȝe pær openlice uprita. Ðu ne pæran þaȝ ȝeȝȝin ȝorþȝeritene. ȝ nan mon nat hræri hi nu ȝint. Ðræt iȝ heora nu to lafe. butan ȝe lýcla hliȝa ȝ ȝe nama mið feaum ȝtafum arriten. ȝ þ ȝit pýrre iȝ. þ ȝe piȝon manize fornemære ȝ ȝemýnðpȝrþe veþaȝ forþȝeritene þe ȝriþe feara manna a onȝit. Ac manize licȝȝaþ deaðe mið ealle forȝitene. þ ȝe hliȝa hie fupðum cuþe ne ȝeðer. Deah ȝe nu penen ȝ pilnian þ ȝe lanȝe libban ȝcýlan her on þorulbe. hræt bið eop þonne ðý bet. hu ne cýmð ȝe deað. þeah ðe¹ he late cume. ȝ adeð eop of þiȝre þorulbe. ȝ hræt forȝtent eop þonne ȝe ȝiþ. hupu þam þe ȝe æfterra deaþ ȝeȝȝiþ ȝ on ecneȝre ȝehæft :

CAPUT XX.*

ÐA ȝe ȝiȝðom þa þiȝ leop aȝunȝen hæfde. þa onȝan he ȝpellien² ȝ þuȝ cræþ. Ne pen þu no þ ic to anpillice þinne þiþ þa pýrð. forþam ic hit no ȝelfe nauht ne onðræde. forþæm hit ofȝ ȝebýraþ þ ȝeo leaȝe pýrð nauþer ne mæȝ þam men ðon ne fultum. ne eac nænne ðem. forþam heo niȝ naner lofeȝ pýrþe. forþam heo hiere ȝelf ȝecýp þ heo nanpuht ne biþ. Ac heo onpȝið hiere æpelm. þonne heo ȝeopenaþ hiope ðeapȝ. Ic þene þeah þ þu ne forȝtanðe nu ȝit hræt ic ðe to cræpe. forþam hit iȝ þunðorlic þæt ic ȝecȝan wille. ȝ ic hit mæȝ uneape mið þorðum ȝereccan.³ ȝpa ȝpa ic þolbe. þ iȝ þæt ic pat þ te ȝeo þiþerþearðe pýrð býþ ælcum men nýcpýrþe þonne ȝeo onpȝoȝe. forþam ȝeo onpȝoȝe ȝimle lihþ and licet. þ mon ȝcýle penan þ heo ȝeo⁴ ȝio ȝoþe ȝeȝælð. ac ȝio þiþerþearðe iȝ ȝio ȝoþe ȝeȝælþ. þeah hræm⁵ ȝpa ne þince. forþam heo iȝ færtæð ȝ ȝehæft ȝimle þ te ȝoþ biþ. Ðio oþur⁶ iȝ leaȝ ȝ beȝriþ ealle hiere ȝeþeran. forþæm hio hit ȝecýþ ȝelf mið hiere hrupfulneȝre þæt hio biþ ȝriþe þancol. Ac ȝeo þiþerþearðe ȝebet and ȝelæneð ælcne þara ðe hio hi toȝeriet. Ðio oþer⁷ ȝebint ælc þara

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

¹ Bod. þeah. ² Cott. ȝpellian. ³ Cott. apeccan. ⁴ Cott. iȝ. ⁵ Bod. hpa. ⁶ Cott. oþru. ⁷ Cott. oþru

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

CHAPTER XX.

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

moda þe hire¹ brycþ mid þære hifunza ðe hio licet ꝥ hio rie zob. seo riðerpearðe þonne anhint² 7 zefreop ælc þara þe hio tozeþieð. mid þam ꝥ hio him zeopenaþ hu tieðre³ þær anbpearðan zefælþa rint. Ac seo orþorihnef zæþ rcýrmælum [þra þær rinðer ýrt.]⁴ Sio riþerpearðnef þonne biþ rimle untælu. 7 þracu aþcinned⁵ mid þære rcýrinze hire azenre fpecennefte. Ac rio leafe zefælþ hio tihþ on laft neaðinza þa þe hierne tozeþeodaþ ffrom þæm foþum⁶ zefælþum mid hierne olecunze.⁷ Seo riþerpearðnef þonne full oft ealle þa þe hierne underrpeobbe bioþ. neaðinza zetihþ to þam foþum zefælþum. þra þra mid angle firc zefanzen biþ. Ðincþ þe nu ꝥ lýtel zetrcneon 7 lýtel eaca þinna zefælþa. þætte þeof neþe anb þeof ezeþlice riþerpearðnef þe bpinzþ. ꝥ iþ þæt heo fpiþe hpaþe þa Mod. þe zeopenaþ ðinna zetrcopra fpeonða. anb eac þinna feonða. þæt þu hie miht fpiðe fputele⁸ tocnapan. Ac þær leaþan zefælþa þonne hi þe ffrom zepitaþ. ðonne numað hi heora men mid him. 7 lætaþ þine feapan zetrcopan mid þe. Ðu polðeþt þu nu zebýczan. þa þu zefælzort wære 7 þe puhte ꝥ seo wýrð fpiþort on ðinne pillan rode. mid hu micelan⁹ seo polðeþt þu þa habban zehoht ꝥ þu fputole mihteþt tocnapan þine fprinð¹⁰ 7 þine fýnð.¹¹ Ic pat þeah ꝥ þu hit polðeþt habban mid miclan feo¹² zehoht ꝥ þu hi cuþeþt wel tofcadan. Ðeah þe nu þince ꝥ þu ðeorfwýrþe feoh¹³ foþlonen hadde. þu hæfþt þeah micle ðiorfwýrþe mid zehoht. ꝥ rint zetrcowe fpienð. þa þu miht nu tocnapan. 7 þaþt hþæt þu hiora hæfþt. Ðwæt ꝥ iþ ꝥ eallra ðeorfweofeþte feoh :

CAPUT XXI.¹

ÐA fe fwiðom þa þiþ fpell aþæð hæfþe. þa onzan he zibðizan¹⁴ 7 ður rinzenðe cwæþ. An fceppenð iþ buton ælcum tpeon. 7 fe iþ eac wealðenð heofonef 7 eorþan 7 ealra zerceafta zerepenlicra 7 eac unzerepenlicra. ꝥ iþ God ælmihtiz. ðam þeopiaþ ealle þa þe þeopiaþ. ze þa þe cunnon. ze þa þe ne cunnon. ze þa þe hit witon ꝥ 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. teþra. ⁴ Cott. þra þær iþ rinðer býr, and Bod. fweþer rinðer býr. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. ⁵ Cott. þæru aþcepped. ⁶ Cott. foþan. ⁷ Cott. þære olccunze. ⁸ Cott. fpeotole. ⁹ Cott. micle. ¹⁰ Cott. fpienð. ¹¹ Cott. fienð. ¹² Cott. micle fio. ¹³ Cott. fioh. ¹⁴ Cott. zibðian.

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

CHAPTER XXI.

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

gette unapendenclicne riðo. 7 þearf. 7 eac gecýnðelice riðbe eallum hiŷ geŷceafŷum þa þa he wolde. 7 gŷa lange gŷa he wolde. þa nu ŷculon ŷtanðan to worulde. Ðana unŷtillena geŷceafŷa ŷŷýrnunz ne mæz no weorþan zeŷtillib. ne eac onwend of ðam riýne 7 of þære enbeýrnðneŷŷe þe him zeŷet iŷ. ac ŷe anwealða hæfþ ealle hiŷ geŷceafŷa gŷa mið hiŷ bŷiðle beŷanzene. 7 zeŷozene. 7 zemanode gŷa þ̅ hi nauþer ne zeŷtillan ne moton. ne eac gŷiþor ŷŷýrian. þonne he him þæt zeŷum hiŷ wealðleðeŷer toŷorlæt. Ða hæfþ ŷe ælmihtiza God zeheaforade ealle hiŷ geŷceafŷa mið hiŷ anwealðe. þæt heora ælc riðð riþ oþer. and þeah wæþeð oþer þ̅ he ne moton toŷlupan. ac bið zeŷeŷeðe eŷt to þam ilcan riýne þe he ær urnon. 7 gŷa weorþaþ eŷt zebednŷade. gŷa hi hit faziap þ̅ ða wíþerweardan geŷceafŷa æzþer ze he betwux him riðnaþ. ze eac fæŷte riðbe betwux him healðap. Ða nu fýr deþ 7 wæter. 7 gæ 7 eorþe. 7 manez a oþra geŷceafŷa. þe beoþ a gŷa unzeðwæra betwux him gŷa gŷa hi beoþ. 7 þeah he beoþ gŷa zeþwæra þætte no þ̅ an þ̅ hi mazon zeŷerian beon. ac wý fupþor þ̅ heora fupþum nan buton oþrum beon ne mæz. Ac a ŷceal þæt wíðerwearde þ̅ oðer wíþerwearde zemetzian. gŷa nu hæfð ŷe ælmihtez a God wíþe geŷceafŷiŷlice 7 gŷiðe limþlice zeŷet þ̅ zeŷwíðle eallum hiŷ geŷceafŷum. Ða nu lencten 7 hæŷŷeŷt. on lencten hit zŷeþð. and on hæŷŷeŷt hit ŷealþap. 7 eŷt ŷumer 7 riðter. on ŷumera hit biþ wearm. and on riðtra cealð. Ða eac rið ŷunne bŷingþ leohŷe ðazaz. 7 ŷe mona liht on niht. þurh þæŷ ilcan Godes miht. Ðe ilca ŷorwýrnþ þæra gæ þ̅ heo ne mot þone weorþŷcolð oþerŷtæppan þære eorþan. Ac he hæfþ heora mearce gŷa zeŷette. þ̅ he ne mot heore mearce zebwæðan oþer þa ŷtillan eorþan. Mið þam ilcan zeŷeþe iŷ zeŷeaht wíþe anlic zeŷwíðle þæŷ floðer 7 þæŷ ebban. þa zeŷeteneŷ þa he læt ŷtanðan þa hwile þe he wíle. Ac þonne ær þe he þ̅ zeŷealðleþer ŷorlæt þara bŷiðla. þe he þa geŷceafŷa nu mið zebŷiðlobe hæfþ. þ̅ geo wíþerweardneŷ. þe we ær ýmbe gŷwæcon. zif he ða læt toŷlupan. þonne ŷorlætap hi þa riðbe þe hi nu healðap. 7 riðþ heora ælc on oþer æfter hiŷ azenum wíllan. 7 ŷorlætap heora zeŷerwæðenne. 7 ŷorðoð ealne þýrne miðbaneard. 7 weorþaþ him ŷelŷe to nauhte. Ðe ilca God zeŷezþ mið ŷweonðwæðenne ŷolc tozæðere. 7 rið hiŷ. ŷcipaz zeŷamnaþ mið clænlicne luŷe. Ðe zeŷæðeŷap ŷriðð 7 zeŷerian þ̅ he zeŷweorþlice heora riðbe 7 heora ŷweonðwæðenne healðap. Eala þ̅ te ðiŷ moncýn wære zeŷæliz. zif 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 swa riht 7 swa zefateloð. 7 swa zeenðebýrð. swa swa þa ofne zefcearfa findon: . Ðer endar nu seo æftere frower boc Boetiuses.¹ 7 onginþ seo þriðde. Se Boetius sæf ofne naman zehaten² Seuerinus. se sæf heretoza Romana: .

CAPUT XXII.^m

§ I. ÐA se swiðdom ða þis leoþ aſunzen hæfde. ða hæfde he me zebunden³ mið rære swinnſumnesse his ranzer. þ̅ ic his sæf swiðe pariende 7 swiðe luſtbære hine to zehýpne mið inneſearðum Mode. 7 þa fulræpe⁴ sæf ic cleopode⁵ to him 7 ður cræp. Eala swiðdom. þu þe eart io hehſte frower eallra þerizna moda.⁶ hu þu me hæfſt aſreſroðne æzþer ze mið þinre ſmealican ſwæce. ze mið rære⁷ swinnſumnesse þines ranzer. to þam þu me hæfſt nu zerecne⁸ 7 ofercumenne mið þinre zefceaðſiſnesse. þ̅ me nu þýncþ þætte no þ̅ an þæt ic ðar unſýrð aſæfnan mæg. þe me on becumen iſ. Ac þeah me zet mare ſwecenneſ on becume. ne crife ic⁹ næfre ma þ̅ hit buton zepýrhtum¹⁰ ſie. forþam ic wæt þ̅ ic maran 7 heriznan ſwifþe rære. Ac ic wolde ýmbe þone læceðom þara ðinra lara hrene mare zehýpan. þeah ðu nu hrene ær ſæðeſt¹¹ þ̅ þu wendeſt¹² þ̅ hi wolðon me swiðe biteſe þincan. ne onðræðe ic hi me nauht nu. Ac ic heora eom swiðe zifre æzþer ze to zehewenne ze eac to zehelðanne. 7 ðe swiðe zeorne biðde þ̅ þu hi me zelæfte. swa swa þu me nu lýtle ær zehete. Ða cræð se swiðdom. Ic onzeat ſona þa ðu swa wel zepwuzoðeſt. and swa luſtlice zehewerſt mine lare.¹³ þ̅ þu woldeſt mið inneſearðan Mode hi onziton. 7 ſmeazean. forþam ic zeanbiðde swiðe wel of ic wite¹⁴ hræt þu woldeſt. 7 hu þu hit undeſtandan woldeſt. 7 eac þý ſwifþor ic tiolode swiðe zeornfullice. þ̅ ðu hit forſtandan mihteſt.¹⁵ Ac ic þe wille nu ſeczan hwelc se læcecræft iſ minre lare ðe ðu me nu biſt. Ðe iſ ſwiðe biteſe on muþe 7 he þe tiſþ on ða þrotan þonne ðu his æreſt ſandærſt. Ac he wewoðar¹⁶ gýðþan he innar. 7 biþ swiðe liþe on ðam innoþe. 7 swiðe ſwete to bealcetenne: .¹⁷

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

¹ Cott. æftere frower boc Boetiuses. ² Cott. hazen. ³ Cott. zebundenne. ⁴ Cott. fulræpe. ⁵ Cott. cleopode. ⁶ Bod. ðoma. ⁷ Bod. þinre. ⁸ Cott. aſetne. ⁹ Bod. iſ. ¹⁰ Bod. zepýrþum. ¹¹ Cott. wæde. ¹² Cott. wende. ¹³ Cott. mina lara. ¹⁴ Cott. wite. ¹⁵ Cott. meahze. ¹⁶ Cott. þe wewoðar. 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 onzeate hriðre ic þe nu teohhie to lædenne.¹ ic þat þ þu polbert rriþe zeorne ðiber funðian. 7 rriþe rriþlice beon onæled mid ðære zitjunge. forþam ic zehende þ þu ær ræbert þ þu rriþe zeornfull þære hit to zehýpanne. Ða cræþ þ Mod. Þriþer rilt þu ine nu rriþort læðan. Ða andrýrðe geo Lerceadrifnes and cræþ. To þæm forþum zerælþum ic tiohhie² þ ic þe læde. þe³ þin Mod oft ýmbe ræfpeþ 7 eafmeþ.⁴ 7 ðu⁵ ne mihtejt zýt fulrihtne þez areðian to ðam forþum zerælþum. forþam þin Mod þæf abizob mid þære anrime ðirra learena zerælða. Ða cræþ þ Mod. Ic ðe healrige þ þu me oþere buton ælcum tpeon hræt rio rope zerælþ rie. Ða cræþ rio Lerceadrifnes. Ic rille forlurlice for þinum lufum. Ac ic rceal be rumerne .biene rume anlicnefpe þære ríjan þe zetæcan. of þe þ þing cuþpe rie. to þam þ þu þa biene rpeotole zercearige. 7 þonne be þære anlicnefpe þara ropeþa zerælþa þu mæze onzitan þa ropeþa zerælða. 7 forlætæn⁶ þætte him riþerpearð biþ. þ rint þa learan zerælþa. and þonne mid ealles mober zeornfullan inzeþance hize⁷ þ þu mæze becuman to þam zerælþum þe ece þurþuniar⁸.

CAPUT XXIII.º

ÐA re rírdom þa þir rpell areht⁸ hæfðe. þa ongan he eft ziddian. 7 þur cræþ. Sþa hra rpa rille rapan þermbære lanð. atio ærejt of þa þornar. 7 þa rýrjar. 7 þ fearn. 7 ealle þa peob þe he zerio þ þam æcerum ðerigen. þ re hræte mæze ðý bet peaxan. Eac is ðeor biene to zepencenne. þ is þ ælcum men þincð huniger bio hpeað þý peorodra. zif he hþene ær biteþer onbirizþ. and eft rnylte peðer biþ þý þancrýrþre. zif hit hþene ær biþ rtearice rtorþar. 7 norðan rindar. 7 micle þenar 7 rnarar. And þancrýrþre biþ eac þæf bæzer leoht for þære egerhican þiorþro þære nihte. þonne hit þære zif nan niht næpe. Sþa biþ eac micle þe rirþumpe rio rope zerælð to habbenne æfter þam eornþum þirfer andþearðan hif. And eac micle ðý eþ þu miht þa ropeþa zerælþa zecnarþan and to hiora cýþpe becuman. zif ðu ærejt arýrtþalar of ðinum Mode

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

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

¹ Cott. tiohige to læðanne. ² Cott. tiohige. ³ Cott. þæp. ⁴ Cott. hræfpeð 7 eac mæt. ⁵ Cott. Ac þu. ⁶ Bod. forlæt. ⁷ Cott. hizege. ⁸ Cott. aræð.

§ 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 zezælþa. 7 hi ofatıht of¹ ðone zrunb. Siððan þu hi þonne zecnapan miht. þonne pat ic ꝥ ðu ne wılnaht nanef ofþref þınzer ofef þa :

CAPUT XXIV.^p

§ I. ÐA he þa þıf leoð arunzen hæfde. þa forlet he þone ranz. 7 zezwuzode ane hıle. 7 onzann ımealıce þencan on hıf mofef ınzeþance. and ður² czæp. Aelc deaplıc man ıwenzþ hıne zefıne mıb mıřlıcum³ 7 manızealđum ýmbhogum. 7 þeah wıllnað ealle þurh mıřlıce⁴ paþaz cuman to anum enbe. ꝥ ıf ꝥ hi wıllnaþ þurh unzelıce earpunza cuman to anre eadıznefıre. ꝥ ıf þonne Groð. ıe ıf ıřuma 7 enbe ælcef zoder.⁵ 7 he ıf ıfo hehıte zezælþ.⁶ Ða czæp ꝥ Moð. Ðæt me ðıncþ ıe ꝥ hehıte zoder.⁷ þætte man ne ðurfe nanef ofþref zoder. ne eac ne ıecce ofef þ. ııððan he ꝥ hæbbe. ꝥ ıf hıof⁸ eallra ofefra zoda.⁹ forþam hıc eall oðru zoder¹⁰ utan befehþ. 7 eall on ınnan hım hæfþ. Næfne hıc no ꝥ hehıte zoder.¹¹ zıf hım ænıg butan wære. forþam hıc hæfde ðonne to wıllıanne ıumer zoder¹² þe hıc zefı næfde. Ða andřparode ıfo Gefceadwıner 7 czæp. Ðæt ıf ıřıþe ıřeotol ꝥ þæt ıf ıfo hehıte zezælð. forþam hıc ıf æzþef ze hıof ze ıfor ealles zoder.¹³ hıæt ıf ꝥ þonne buton ıeo zefefte zezælð. þe þa ofra zezælþa ealle¹⁴ on ınnan hım zezaderað. 7 hi utan ýmbhæfþ.¹⁵ 7 on ınnan hım zehelt. 7 hım nanef ne bıð wana. ne he nanef neobðeafpe næfþ. Ac hi cumað ealle of hım. 7 eft ealle to hım. ıřa ıřa ealle wæteru cumað of ðære ıæ. 7 eft ealle cumað to ðære ıæ. Nıf nan to þæf lýtel æpelm.¹⁶ ꝥ he þa ıæ ne zefefce. and eft of þære ıæ he zelent ın on þa eorþan. 7 ıřa he bıþ ımugende zeonð þa eorðan. oð he eft cımp to ðam ılcan æpelme þe he ær ut fleof. 7 ıřa eft to ðære ıæ :

§ II.^a Ðıf ıf nu bıren þara ıofena zezælða. þara wıllnaþ ealle deaplıce men to bezıtanne. ðeah he ðurh mıřlıce¹⁷ wezaz ðencan to cumanne. forþam æzþelc man hæfþ zecındelıc zoder¹⁸ on hım zefıfum. forþam ælc Moð wıllnaþ ıofef zoder 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 atıhð oð. ² Cott. þa. ³ Cott. mıřlıcum. ⁴ Cott. mıřlıce.

⁵ Cott. zooder. ⁶ Bod. zezælþa. ⁷ Cott. zooder. ⁸ Cott. ıřofıř. ⁹ Cott.

zooda. ¹⁰ Cott. zooder. ¹¹ Cott. zooder. ¹² Cott. zooder. ¹³ Cott. zooder.

¹⁴ Cott. ealla. ¹⁵ Cott. ýmbfehð. ¹⁶ Cott. æpılm. ¹⁷ Cott. mıřlıce.

¹⁸ Cott. zooder.

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:

begitanne. Ac hit biþ amerræd mid ðam lænum godum.¹ forþam hit bið [orþælpe]² þærto. forþam gume menn penap þæt þæt rie geo geleste gefælf. þæt mon rie fpa peliþ þæt he naner þingef maran ne þurfe. ⁊ rilniað³ hiora worulð æfter þæm. Sume men penap þæt þæt rie þæt hehte zod.⁴ þæt he rie hiþ gefepum hiþ gefepena weorþort. ⁊ eallon mæzene ðæf tilap. Sume penap þæt þæt hehte zod⁵ rie on ðam hehtan anwealde. þa rilniað oðer tpeza. oððe him felfe ricfian. oððe hi to ðara ricena freondfipe gefeodan. Sume teohhiah þæt þæt betft fý þæt mon geo fornemære. ⁊ fðmære. ⁊ hæbbe zodne⁶ hlifan. tilniað ðonne þæf ægþer ge on fibbe. ge on gefinne. Manege tellað þæt to mæftum zod⁷ ⁊ to mæftere gefælf þæt mon rie fimle bliðe on ðifre andwearþan life. ⁊ fulga eallum hiþ lurtum. Sume ðonne ða ðe þaf pelan rilniað. hi hiþ rilniað forþam ðæt hi worðon ðý maran anweald habban. þæt he mihton⁸ þý orforzlicor þifra worulð lufra brucan. ⁊ eac þaf pelan. Manegæ fint þara þe for ðý rilniap anwealder. ðe hie worðon ormwæte feoh⁹ gefaderian. oððe eft þone hlifan heora naman hi rilniað þæt hi gefbræðan :

§ III.^r On fvelcum. ⁊ on ofrum fvelcum lænum. and hreo- genðum¹⁰ freorþfipum ælcef mennifcef moðer ingefanc biþ gefrenced mid þære gefornfulnerre and mid þære tiolunza.¹¹ wenþ þonne þæt hit hæbbe fim healic zod¹² geftrýned. ðonne hit hæfþ gefurinen¹³ þæf folcef olecunza. Onð me þincð þæt hit hæbbe gefoht gume fpiþe leaflice mærfþe. Sume tilniað mid micelfe gefornfulnerre fifa. forþam þæt hi þurh þæt mæge mæft bearra begitan. ⁊ eac fýnfumlice libban. Ða gefteorpan freonð.¹⁴ þonne ic fecge ge¹⁵ þæt ðeoreweorðerte ðýnz eallra þifra worulð gefælfþa. þa ne fint furþon¹⁶ to worulð zodum to tellanne. ac to zodcunðum. forþam geo leafe fýfð hi na forþ ne þringþ. Ac fe God þe hi gefýnbefice gefceop to gemazum. forþam ðe ælcef ofþref þingef on þifre worulðe mon rilniað, oððe forþam þe he mæg ðurh þæt to anwealde cuman. oððe to fimum worulð lufte. buton ðæf gefteorpan freonðer. þone mon lufap hfilum for lufum ⁊ for tpeorum. ðeah he him nanra

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

¹ Cott. goodum. ² Cott. of þælpe. Bod. of þælpe. ³ Cott. rilniað. ⁴ Cott. zod. ⁵ Cott. zod. ⁶ Bod. heah be gode. ⁷ Cott. zoode. ⁸ Cott. meahte. ⁹ Cott. foh. ¹⁰ Bod. hi weorenðum. ¹¹ Cott. tilunza. ¹² Cott. zod. ¹³ Cott. genumen. ¹⁴ Cott. gefteorpan freonð. ¹⁵ Cott. rie. ¹⁶ Cott. furþum.

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

oþerpa læna¹ ne þene. ꝥ zecýnð zerehþ 7 zelimp̃ ða frienð to-
 zæðere mið untodæledlicre luþe. Ac mið ðijrum populð ze-
 gælþum 7 mið ðij andþearðan þelan mon wýrcþ ofþor feonð
 ðonne fpeonð. Be þiran² 7 be manezum þýllecum mæg beon
 eallum monnum cup. ꝥ te ealle þa lichamlican zod bið³ for-
 cupþan ðonne ðære raple cræftar. Hwæt þe þenað ꝥ mon beo
 þý rtrænzra⁴ þe he bið micel on hij lichoman. seo fæzernes
 þonne 7 seo hwætner þæf lichoman zeblyraþ þone mon. 7 aret.
 7 io hælu hine zedep lurtbærne :. On eallum þijrum licham-
 licum⁵ zegæliagneþrum men zecap anfealde eadiznesse þæf þe
 him ðincþ. forþam þe æzhpelc man ſwa hwæt ſwa he ofen ealle
 ofþe þing ſwiþort luþaþ. ꝥ he teohhap⁶ ꝥ him ſie bette 7 ꝥ hiþ
 hij hehte zed. ⁷ þonne he ꝥ þonne bezitan hæfþ. þonne tihhap⁸
 he ꝥ he mæze beon ſwiðe zegæliþ. Ne onface ic nauht ꝥ þa ze-
 gælpa 7 þeo eadiznes ſie þæt hehte zed⁹ þijer andþearðan liþe.
 forþam ðe¹⁰ æzhpelc mann tehhap¹¹ ꝥ ꝥ ðing bette ſie ꝥ he
 ſwiþort ofen ofþu þing luþaþ. 7 þonne he tihhap ꝥ he ſie ſwiþe
 zegæliþ. zif he ꝥ bezitan mæze. ꝥ he þonne ſwiþort pillnað :.
 Du ne iſ þe¹² nu zenoz openlice zeeopað þara leaſena zegælpa
 anlicnes. ꝥ iſ þonne æhta. 7 þeorðcipe. 7 anpealb. and zelp¹³
 7 populþlurc. Be þam populþlurc Eriþur ſe uprita fæde. þa
 he ýmbe ealle þar oðra zegælpa ſmeade. þe þe ær nemdon. þa
 fæde he ꝥ ſe lurt wære ꝥ hehte zed.¹⁴ forþam ealle þa ofþu
 zed. þe þe ær nemdon. oleccap þam Mode 7 hit ſec.¹⁵ ſe lurt
 ðonne ana olecþ þam lichoman anum ſwiþort :

§ IV.⁶ Ac þe pillað nu zet ſpnecan ýmbe manna zecýnð 7
 ýmbe heopa tilunza. þa nu þeah heopa Mod 7 heopa zecýnð
 ſie adimmað. 7 hi ſien on ꝥ ofbæle ariþen to ýfele 7 þider
 healde. þeah hi pillnað. þæf þe hi cunnon 7 maþon. þæf hehte
 zoder.¹⁶ Swa ſwa ofenþruncen man pat ꝥ he ſceolde to hij hufe
 and to hij wæfte. 7 ne mæg þeah ðider aþedian. ſwa hiþ eac
 þam Mode ðonne hit bið aþerizað mið ðæm ýmbhogum ðijre
 populde. hit hiþ mið ðam hwilum ofenþrenced 7 zedþelod. to
 þam¹⁷ ꝥ hit ne mæg fullþýht aþedian to zode. Ne þýncþ þeah

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

¹ Cott. leana. ² Cott. þij. ³ Cott. licumlican zood bioð. ⁴ Cott.
 rtrencpa. ⁵ Cott. licumlicum. ⁶ Cott. tlohhað. ⁷ Cott. zood.
⁸ Cott. tlohhað. ⁹ Cott. zood. ¹⁰ Cott. þý. ¹¹ Cott. tlohhað.
¹² Cott. ꝥ. ¹³ Cott. zelp. ¹⁴ Cott. zood. ¹⁵ Bod. ſetað. ¹⁶ Cott.
 gooder. ¹⁷ Cott. zedþealb 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 pilmaþ to bezitanne ꝥ hi maran ne þurfon talian. Ac penaþ ꝥ hi mæzen eall² þaþ Ʒoð³ Ʒezaderian toƷæðere. þætte nan buton þære ƷeromnunƷa ne rie. nýton þonne nan [oþer]⁴ Ʒoð⁵ ðonne eallra ðara ðeorþýrðerƷena ðinga ƷezaderunƷa to heopa anpealbe. ꝥ he naner ðinger buton þæm ne þurfe. Ac ꝥ niƷ nan man ꝥ te Ʒumer eacan ne þurfe buton Ʒoðe anum. Ðe hæfþ on hiƷ aƷenum Ʒenoh. ne ðearf he naner þinger buton þær þe he on him ŷelfum hæfð. ƷenƷt þu nu ꝥ þa ðýriende⁶ penað ꝥ te ꝥ ðing rie ælceƷ þeorþƷiceƷ betƷt þýrþe þæt te hi⁷ meðemærte onƷiton maƷon. neƷe neƷe. ic pat ꝥ hit niƷ no to foƷreonne. Ðu mæƷ ꝥ ýfel beon ꝥ te ælceƷ monneƷ inƷeþanc þenþ ꝥ te Ʒoð⁸ rie. Ʒ æfter hiƷaþ. Ʒ pilnaþ to bezitanne. neƷe niƷ hit na ýfel. ꝥ iƷ ꝥ hehƷte Ʒoð.⁹ Ðri niƷ nu anpealð to tellanne to Ʒumum ðara hehƷtena Ʒoða ðiffeƷ andþeapðan hiƷeƷ. Ðræþer þæt nu rie to talianne paclíc Ʒ unnýt ꝥ te nýtþýrþoƷt iƷ eallra ðifra populð þinga. ꝥ iƷ anpealð. hþæþer nu Ʒoð¹⁰ hliƷa Ʒ foƷemærneƷ rie¹¹ foƷ nauht to tellenne. neƷe neƷe. NiƷ hit nan cýn¹² ꝥ mon ꝥ foƷ nauht telle. foƷþam þe ælc mon þenþ ꝥ ꝥ betƷt rie ꝥ he ƷriþoƷt luƷaþ. Ðu ne Ʒiton þe ꝥ nan neapenƷe. ne nan earfoþu. ne nan unpoƷneƷ. ne nan Ʒar. ne nan heƷiƷneƷ. niƷ nan ƷeƷælð. Ðræt ðurfon¹³ þe nu ma ýmbe ða ƷeƷælða ƷƷecan. Ðu ne pat ælc man hþæt þa beoƷ. Ʒ eac pat ꝥ þa¹⁴ beoð ꝥ hehƷte Ʒoð.¹⁵ Ʒ ðeah Ʒeþ fulneah ælc mon on Ʒriþe lýclum ðingum ða ŷeleƷtan ƷeƷælþa. foƷþam he þenþ ꝥ he hie þonne ealle hæbbe. Ʒif he hæfð ꝥ ꝥ he ðonne ƷriþoƷt pilnaþ to bezitanne. Ðæt iƷ þonne ꝥ hi ƷriþoƷt pilnaþ to bezitanne. þela. Ʒ þeorþƷice. Ʒ Ʒice. Ʒ þiffe populðe pulðoƷ. Ʒ ƷilƷ. Ʒ populð luƷt. ÐiffeƷ ealleƷ hi pilnaþ. foƷþam ðe hi þenaþ ꝥ hie þurh þa þing Ʒcýlon bezitan ꝥ him ne rie¹⁶ naner þillan þana. naþer¹⁷ ne þeorþƷiceƷ. ne anpealbeƷ. ne foƷemærneƷfe. ne bliƷfe. þær ealleƷ hi pilnaþ. Ʒ þel ðoþ ꝥ hi þær pilnað. ðeah hi miƷclíce¹⁸ hiƷ pilnuzen. Be ðam ðingum mon mæƷ ƷƷeotole onƷitan ꝥ ælc mon ðær pilnaþ ꝥ he mæƷe ꝥ hehƷte Ʒoð bezitan ðær hi hit Ʒecnaþan mihtan. oððe on niht Ʒecan cuðon. Ac hi hit ne Ʒeað on ðone þihterƷan¹⁹ þeƷ. hit niƷ on ðiffe populðe :-

¹ Bod. mearpunneþe þær. ² Bod. him aƷen ealle. ³ Cott. Ʒoð. ⁴ Bod. heopa. Cott. heopa. ⁵ Cott. Ʒoð. ⁶ Bod. ðýreƷian þe. ⁷ Bod. ꝥ. ⁸ Cott. Ʒoð. ⁹ Cott. Ʒoð. ¹⁰ Cott. Ʒoð. ¹¹ Bod. reo. ¹² Cott. hit cýn. ¹³ Bod. þurfe. ¹⁴ Cott. hi. ¹⁵ Cott. Ʒoð. ¹⁶ Bod. reo. ¹⁷ Cott. nauþer. ¹⁸ Cott. miƷlice. ¹⁹ Bod. þýhtoƷton.

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 ge ƿiſdom þa ðiſ ſpell aſæd hefe. þa ongan he eft
 ſingan 7 ðiſ cƿæp. Ic wille nu mið ziddum zecýpan hu pun-
 dorlice Drihten ƿelt eallra zerſearfa mið ðam bwiðlum hiſ
 anƿealdeſ. 7 mið hƿilcere endeþýrðneſſe he zerſapolaþ 7 ze-
 metzað ealle zerſearfa. 7 hu he hi hæfð zeheaporaðe 7 zehæfte
 mið hiſ unanbindendlicum ſacentum. ꝥ ælc zerſearf biþ heald
 on locen ƿiþ hiſe zecýnðe. þære zecýnðe ðe heo to zerſearpen
 ƿæſ. buton monnum. 7 ſumum englum. ða ƿeopþaþ hƿilum of
 hioſa zecýnðe. Ðƿæt ſeo leo. ðeah hio ƿel tam ſe. 7 ƿæſte
 ſacentan hæbbe. 7 hiſe maſiſter ſƿiðe luſſe. and eac onð-
 ƿæðe. zif hit æſſe zebýneþ ꝥ heo blobeſ onbiſiðð. heo ſorzi-
 ſona hiſe niſan taman. 7 zemonð þæſ ƿilðan zepunan hiſe
 elðſana. onzið þonne ƿýn 7 hiſe ſacentan hƿecan. 7 abit
 æreſt hiſe ladteop. and ſiððan æzhpæt ðæſ þe heo zefon mæz.
 ze monna. ze neata. ſƿa ðoþ eac ƿudu ſuzlaſ. ðeah hi heon ƿel
 atemeðe. zif hi on ðam ƿuða ƿeopþaþ. hi ſorſeod heoſa laſe-
 opas 7 ƿuniap on heoſa zecýnðe. þeah heoſa laſeopas him
 ðonne hioðan þa ilcan mettaſ ðe hi æp tame mið zepenedon.
 þonne ne ƿeccaþ hi þara metta. zif hi þæſ ƿuða benuzon. Ac
 þiſcþ him ƿýnſumſe ꝥ him ſe ƿeald on cƿeþe. and hi zehiſan
 oþerra ſuzela ſtemne. ſƿa bið eac þam treopum ðe him ze-
 cýnðe biþ up heah to ſtanðanne. þeah ðu teo hƿelcne boh of
 ðune to þære eopþan. ſƿelce þu began mæze. ſƿa þu hiſe
 alæſt. ſƿa ſƿiſcþ he up. 7 ƿrizað ƿiþ hiſ zecýnðeſ. ſƿa ðeð
 eac ſeo ſunne. þeah heo ofeſ miðne ðæz onſiſe 7 lute to þære
 eopþan. eft heo ſeçþ hiſe zecýnðe. 7 ſiſzþ on þa ðæzlan ƿe-
 zaf ƿiþ hiſe upriðneſ. 7 ſƿa hiſe uſop 7 uſop. oððe hio cýmþ ſƿa up
 ſƿa hiſe ýfemeſt zecýnðe bið. ſƿa ðeþ ælc zerſearf. ƿri-
 zaþ ƿiþ hiſ zecýnðeſ. 7 zefagen hiþ zif hit æſſe to cuman mæz. Niſ
 nan zerſearf zerſearpen þara þe ne ƿilniſe ꝥ hit ƿiðer cuman
 mæze þonan þe hit æp com. ꝥ iſ to ƿæſte 7 to opſopzneſſe.
 ſeo ƿæſt iſ mið Gode. 7 þæt iſ God. Ac ælc zerſearf hƿearfað
 on hiſe ſelſne ſƿa ſƿa hƿeol. 7 to þam heo ſƿa hƿearfaþ ꝥ heo
 eft cume þær heo æp ƿæſ. 7 heo ꝥ ilce ꝥ heo æp ƿæſ. ðonecan
 þe heo utan behƿerfeð ſe. ꝥ ꝥ hio æp ƿæſ. 7 ðo ꝥ ꝥ heo æp
 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.^a

§ I. ÐA ge ƿiſdom þe ðiſ leoþ aſungen¹ hæfde. Ða ongan he eft ſpellian 7 þuſ cƿæþ. Cala hƿæt ze eorþlican men.² þeah ze eop ſelſe nu ðon neatum zelice ſoþ eoppe ðýſige. hƿæt ze þeah maƿon hƿæt hƿeƿo³ onƿitan ſpelce eop mæte be eopnum ſnum-ſceafte. þ̅ iſ Lioð. þone ſoþan ſnuman and þone ſoþan enbe ælcne ƿeſælþæ ze onƿitaþ ðeah ze hine fullice ne zecnanan.⁴ 7 ſƿa þeah ſio zecýnð eop tihð to þam anƿite. ac eop tihþ⁵ ſƿiþe manzſealb zebola of þam andƿite. Lefencað nu hƿæþer men mæzen cuman to þam ſoþum ƿeſælþum ðurh þa⁶ andƿearþan ƿeſælþa. ſoþþam ðe fullneah ealle men cƿeþaþ þ̅ ge ſeo⁷ ge ƿeſælƿoſta. ge þe þaſ eorþlican ƿeſelþa ealle⁸ hæþ. hƿeþer nu micel feoh. oððe ƿeoþſcipe. oððe eall þeſ andƿearþa ƿela. mæze æniƿne mon ðon ſƿa ƿeſæline þ̅ he nanef þinƿer maþan ne þurſe.⁹ neſe neſe. ic ƿat þ̅ þ̅ hi ne maƿon. Ðƿi nuſ hit þonne on þý ſƿiþe ſƿeotol þ̅ ðaſ andƿearþan ƿoð¹⁰ ne ſint na þa ſoþan ƿoð.¹⁰ ſoþþam ðe hi ne maƿon ſellan þ̅ hi zehataþ. Ac licettaþ þ̅ hi zelæſtan ne maƿon. þonne hi zehataþ þam þe hi luſian ƿillaþ þa ſoþan ƿeſælþa. 7 aleoƿaþ him þeah ma þonne hi him zelæſtan. ſoþþam þe hi heopa nabbap ma þonne hi heopa habban. Lefenc ðu nu be ðe ſelſum. la Boetiuf hƿæðer ðu æſſe auht unroþ ƿæpe ða þa þu ƿeſælƿoſt ƿæpe.¹¹ oððe hƿæðer ðe æſſe æniƿer ƿillan ƿana ƿæpe ða ðu mæſtne ƿelan hæfðeſt. oððe hƿæþer ðin ƿoþulð þa eall ƿæpe æſteþ ðinum ƿillan. Ða andſƿoroðe Boetiuf and cƿæð. Neſe la neſe. Næſ ic næſſe ƿit nane hƿile ſƿa emneſ modeſ. þæſ þe ic zemunan mæze. þæt ic eallunza ƿæpe onſoſſ. þ̅ ic ſƿa onſoſſ ƿæpe þ̅ ic nane zebnefeðneſſe næfde. ne me næſſe ƿit ne licode eall þ̅ ic ƿiſſe.¹² ne me næſſe næſ ealleſ ſƿa ic ƿolde. þeah ic hiſ miþe. Ða andſƿoroðe ge ƿiſdom 7 cƿæþ. Ðƿi næpe þu þonne zenoz eapm. 7 zenoz unhiþý.¹³ þeah þe þuhte þ̅ ðu ƿeliƿ ƿæpe. ðonne þu oþer tƿeƿa. oððe hæfðeſt þ̅ þu nolðeſt. oððe næfðeſt þ̅ þu ƿolðeſt. Ða andſƿaroðe Boetiuf 7 cƿæþ. Eall me ƿæſ ſƿa ſƿa þu ƿæðeſt.

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

¹ Cott. aſungen. ² Bod. hƿe þæſ ƿeoþðlican men. ³ Cott. hƿuƿu.
⁴ Cott. oncnapan. ⁵ Bod. zeohð. 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 cræp je ƿiſdom. Du ne biþ ælc mon zenoz eapm þæſ ðe he næfþ. ðonne hit hine lýt habban. Ðæt iſ ƿop. cræp Boetiur. Da cræp je ƿiſdom. Liſ he þonne eapm bið. ne he þonne ne bið eabiȝ. ƿop þý he ƿilnað þ he habbe þ he næfð. þý he ƿolbe zenoz habban. Ða cræð Boetiur. Ðæt iſ eall ƿop þ þu reȝrt. Ða cræð je ƿiſdom. Du ne hæfberc þu ðonne ða eapmþe.¹ þa þa þu pelezort ƿære. Ða andſƿarode ic and cræp. Ic ƿat þ þu ƿop reȝrt. þ ic hi hæfðe. Ða cræp je ƿiſdom. Du ne þincþ me þonne nu þ ealle þa pelan þiȝer miððaneapber ne maȝon zebon ænne mon ƿeliȝne. ȝƿa ƿeliȝne þ he zenoz habbe and no mapan ne þurfe.² ȝ ȝƿa þeah hi hit zehataþ ælcum þara þe hi hæfð. Ða cræð ic. Niȝ nan ðing³ ȝoppe þonne þ þu reȝrt :

§ II.^v Ða cræp je ƿiſdom. Ac hƿi ne eart þu ðonne hiȝ zepaþa. Du ne miht ðu zefeon ælce ðæg þ ða ȝcpenȝnan nimap þa pelan of⁴ þam unȝcpenȝnum. Þƿi biþ elles ælce ðæg ȝƿelc ȝeoſunȝ. ȝ ȝƿelce zeflitu. ȝ zemoct. ȝ ðomaȝ. buton þ ælc bit ðæg neaplaceȝ ðe him on zenumen biþ. oððe eft oþpeȝ zicȝap. Ða andſƿarode⁵ ic. ȝ cræp. Lenoh þýhte þu ȝƿýpaȝt. ȝƿa hit iſ ȝƿa þu reȝrt. Ða cræp he. For þiȝum þiȝum beþeapf ælc mon fultumeȝ to eacan him ȝelfum þ he mæȝe zehealban hiȝ pelan. Ða cræp ic. Þƿa oðȝæcð þæſ. Ða cræp he. Liſ he nauht næfðe þæſ þe he onðrebe þ he ƿoſleoran þoȝte. þonne ne ðoȝte he na mapan fultumeȝ þonne hiȝ ȝelfeȝ. Ða cræp ic. Soþ þu reȝrt. Ða onȝac je ƿiſdom ȝaplice. ȝ cræp. Eala þ me þincþ ƿiþerþeapð þiȝ ælceȝ monneȝ zepunan ȝ ælceȝ monneȝ ƿillan þ⁶ ic nu ȝecȝan ƿille. þ iſ. þætce þonan ðe hi teohhiap þ hi ȝcýlan eabiȝnan ƿeoþþan. þ hi ƿeoþþap ðonan eapmpan ȝ eapȝpan.⁷ ƿopðam zif hi lýctleȝ hƿæt habbaþ. þonne beþurpon hi þ hi oleccan þæm æfter ƿiþe þe æniȝre ƿuhte mape habbað. ȝam hi þýrpon. ȝam hi ne þurpon. hi ƿillaþ þeah. Þƿæp iſ ðonne ȝeo zemetȝunȝ. oððe hƿa hæfþ hi. oððe hƿonne cýmþ heo. þ heo mæȝe adriþan þa eopmþo⁸ ƿnaþ þæm ƿeleȝum eallunȝa. ȝƿa he mape hæfþ. ȝƿa he ma monna⁹ oleccan ȝceal. Þƿæþer þa ƿelȝan nu næfne ne hiȝniȝe.¹⁰ ne ne þýrte. ne ne cale.¹¹ ic ƿene þeah þ þu ƿille nu cƿeþan þ þa ƿelȝan habban mið hƿam hi mæȝen þæt eall zebetan. Ac þeah þu nu ȝƿa cƿeþe. hit ne maȝon þa pelan eallunȝa zebetan. þeah hi ȝume hƿile mæȝen.

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

¹ Cott. ȝmþe. ² Cott. þýrfe. ³ Cott. þara. ⁴ Cott. on. ⁵ Cott. andþýrðe. ⁶ Cott. þe. ⁷ Bod. eaphpan. ⁸ Cott. ȝmþa. ⁹ Bod. mapan. ¹⁰ Cott. hiȝne. ¹¹ Cott. ka'è.

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 bæz eacan¹ ꝥ mon ælce bæz panap. forþam þe reo menniſce wæðl. þe næfne zefylleb ne biþ. wilnaþ ælce bæz hwæt hwæg þiſer² worulb welan. æzþer ze wægler. ze meter. ze drýnſer. ze manezra þinga to eacan þam. forþam niſ nan mon ſwa weliz. ꝥ he manan ne þýrfe. Ac reo zitrunz ne cann³ zemet. ne næfne ne biþ zehealben on þæne niðbearfe. ac wilnaþ ſimle manan þonne he þurfe. Ic nat hw⁴ ze fulcrupiaþ þam hreorenþan welan. nu hi ne mazon eorpe wæble eop ſſam abon. Ac ze ecap eorpe ermdæ⁵ nið þam þe hi eop to cumap :

§ III.^w Ða ze ſiſdom þa þiſ ſpell aſwæð hwæðe. þa onzau he eft ziwðian.⁶ ꝥ þiſ ſinzenbe cwæþ. Ðwælc ſremu býþ þam welan zitſere ꝥ he zegaberize unzerum þiſra wælena ꝥ ælcer zimcýnner zenoz bezite. ꝥ þeah he erize hiſ land nið ðurenþ ſula. ꝥ þeah eall þer miðbaneapþ ſie hiſ anwealbe unþerweoðeð. ne læt he hiſ nanpuht of þiſ miðbaneapþe nið him mare þonne he brohte hiþer :

CAPUT XXVII.*

§ I. TſA⁷ ðing mæg ze weorþſcipe ꝥ ze anwealþ zebon. ziſ he becýmþ to þam ðýrzan. he mæg hine zebon weorþne. ꝥ andrýn eoprum ðýrzum. Ac þonecan⁸ þe he þone anwealþ forlæt. oððe ze anwealþ hine. þonne ne biþ he nauþer þam ðýrezan ne weorþ. ne andrýne. Ðwæþer nu ze anwealþ hwæbbe þone weap ꝥ he aſtſiſize⁹ unweap. ꝥ aſtſiſize¹⁰ of ſiſra manna wode. ꝥ plantize ðær cwæftaſ on. Ic wæt þeah ꝥ ze eorþlica anwealþ næfne ne weap þa cwæftaſ. ac hiþ and zabraþ unweap. ꝥ ðonne hi zegabraþ hwæþ.¹¹ þonne eopap¹² he hi nalleſ ne hið. forþam þara ſiſra manna unweap manize men zereop. forþam þe hi manize cunnon. and manize him nið beoð. forþam þe ſimle weap þimbe þone anwealþ. ꝥ hine eac weoreop. ðonne þe zereoð ꝥ he cýmð to ðam wýrpertan. ꝥ to þam þe uſ unweorþſce bioþ. for þam þingum wæg zið ꝥ ze wýra Latulur hine zebealg. ꝥ ſwa unzeſwægllice forcwæð Nonium ðone ſican. 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. hwæþ hwægu þýrſer. ³ Cott. con. ⁴ Bod. hu. ⁵ Cott. wæble. ⁶ Cott. ziwðizan. ⁷ Cott. zu. ⁸ Bod. þanecan. ⁹ Bod. aſtýre cize. ¹⁰ Bod. wýrperize. ¹¹ ac hiþ and zabraþ unweap ꝥ þonne hi zegabraþ hwæþ, deest in MS. Bod. ¹² Bod. and þonne eopapð.

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

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

CHAPTER XXVII.

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

þam he hine gemette sittan on zenenebum scrīðræne. micel riðo mid Romparum wæs þ̅ þær nane oþre on ne settan.¹ buton þa weorþetan. Ða forweah ge Latulus hine for þi he wæs on sittan sceolde. forþam he hine rihte gripe ungerceadwigne 7 gripe ungemetwærtne. Ða onzan ge Latulus him gri-zettan on. ge Latulus wæs heretoga on Rome. gripe zerceadwrig man. ne forwære he no þone oþerne swa gripe. gif he nan rice ne nænne anweald næfde :

§ II.^y Wreþer þu nu mæge onzitan hu micelne unweorþwice ge anweald² brengeþ þam unmeþeman. gif he hine underfexþ. forþam ælces monnes yfel hiþ ðý openre. gif he anweald hæfþ. Ac zerege me nu. ic afeige þe þu Boetius. hwi þu swa manigweald yfel hæfder 7 swa micel unweorne on þam rice þa hwile þe ðu hit hæfder. oððe forhwil þu hit eft winum unwillan³ forlete. Ðu ne wast þu þ̅ hit næg for nanum oþrum þingum. buton forþam ðe ðu nolder on eallum ðingum beon zewære þæg unrihtwigan cýninges⁴ willan Ðeodwices. forþam þe þu hine onzeate on eallum þingum unweorþne þæg anwealdes. gripe sceamleagne 7 ungerwære.⁵ buton ælcum godum⁶ weare. forþam we ne mazon nauht eafe seczan þ̅ þa yfelan sien gode.⁷ weah hu anweald habban. Ne wære þu weah na adwifen from Ðeodwice. ne he ðe na ne forwære. gif ðe licode hiþ dýrig 7 hiþ unrihtwignes swa wel swa hiþ dýregum deorþingum dýde. Luf þu nu zewære gumne gripe wigne man. þe hæfde gripe gode⁸ oferhýða. and wære weah gripe earum 7 gripe ungerælig. hwæþer ðu wolder cweþan þ̅ he wære unwýrþe anwealdes 7 weorþwices. Ða andgropede Boetius 7 cwæþ. Nege la nege. gif ic hine swelcne gemete.⁹ ne cwæþe ic næfre þ̅ he sie unweorþe anwealdes 7 weorþwices. Ac ælces me wincþ þ̅ he sie wýrþe þe on wige worulde is. Ða cwæþ ge Wifdom. Ælc cwæret hæfþ hiþ grundwige. 7 þa gif 7 þone¹⁰ weorþwice þe he hæfþ. he forzifþ gripe hwæþe ælcum þara¹¹ ðe hine lufað. swa swa Wifdom is ge hehrtas cwæret. 7 ge¹² hæfþ on him weorþ oþre cwærtas. þara is an weorþwice. oþer metzung.¹³ þriðde is ellen. feorþe riht-

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

¹ Cott. for þam hit wæs þa gripe micel riðo mid Romparum þ̅ wæs nane oþre an ne wæton. ² Bod. ap. ³ Cott. unwillum. ⁴ Bod. wignes. ⁵ Bod. ungerwære. ⁶ Cott. godum. ⁷ Cott. gode. ⁸ Cott. goda. 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

ƿiſnef. Se ƿiſdom geƿeþ hiſ luſienðar ƿiſe. 7 ƿære.¹ 7 gemet-
 fæſte. 7 geþýlbize. 7 ƿihtƿiſe. 7 ælceſ zodeſ² þearaſ he zefýllþ
 ðone ðe hine luſað. ꝥ ne maƿon ðon þa þe þone anpealb habbaþ
 ƿiſſe ƿopulbe. ne maƿon hi nænne cƿæft forziſan þam þe hi³
 luſiað of hioſa ƿelan. ziſ hi hine on heoſa zecýnbe nabbað. Be
 þam iſ ƿriþe ƿſeotol ꝥ þa ƿican on ðam ƿopulþelan nabbaþ
 nænne ƿunðor cƿæft. Ac him biþ ƿe ƿela utane cumen. 7 he
 ne mæz utane nauht azneſ habban. Geþenc nu hƿæpeſ æniſ
 mon beo aþý⁴ unpeorþra þe hine manize men forſioþ.⁵ ziſ
 þonne æniſ mon aþý unpeorþra biþ. þonne biþ ælc ðýri man
 þe⁶ unpeorþra. þe he maſe ƿice hæfþ ælcum ƿiſum men. Be
 þam iſ zenoz ƿſeotol. ꝥ ƿe anpealb 7 ƿe ƿela ne mæz hiſ
 ƿealbent⁷ zedon no þý peorþriou.⁸ Ac he hine geƿeþ þý unpe-
 orþran⁹ þe he him tocýmþ. ziſ he ær ne ðohzte. ƿra biþ eac ƿe
 ƿela 7 ƿe anpealb þý ƿýrſa. ziſ ƿe ne ðeah þe hine ah. æzpeſ
 hioſa biþ ðý forcuþra ziſ hi hi gemetaþ : .

§ III.^z Ac ic þe mæz eape zepcecan be ƿumere biſne. ꝥ þu
 miht zenoz ƿſeotole onziou ꝥ þiſ anbpeariðe hiſ iſ ƿriþe anlic
 ƿceabe. 7 on þære ƿceabe nan mon¹⁰ ne mæz bezitan þa ƿoþan
 zefælpæ. Ðu ƿenft þu nu. ziſ hƿelc ƿriþe ƿice mon ƿýrþ adriſen
 of hiſ earðe. oþþe on hiſ hlafoſðeſ æpenbe færpþ. cýmþ ðonne
 on ælpeoðiz folc. þær þær hine nan man ne can. ne he nænne¹¹
 mon. ne ƿurþum ꝥ zedeode ne can. ƿenft ðu mæze hiſ¹² ƿice
 hine þær on lanðe ƿýrþne zedon. Ac ic ƿat ꝥ he ne mæz. Gif
 þonne ƿe peorþſcipe þam ƿelan zecýnbe ƿære. 7 hiſ azen ƿære.
 oþþe eft ƿe ƿela þær ƿelezan azen ƿære. þonne ne mihte he hine
 na¹³ ƿoþlætan. ƿære ƿe man on ƿelcum lanðe ƿelce he ƿære
 þe he ahte. þonne ƿære hiſ ƿela and hiſ peorþſcipe mið him.
 Ac forþam þe ƿe ƿela 7 ƿe anpealb hiſ azene ne beoþ. for þý
 hi hine ƿoþlætað.¹⁴ 7 forþý þe hi nan zecýnbelic zoð¹⁵ on him
 ƿelfum nabbaþ. for ðý hi loſiaþ ƿra ƿra ƿceabu. oþþe ƿmec. þeah
 ƿe leaſa ƿena and ƿio næðelſe þara ðýriſena monna tiohhie ꝥ
 ƿe anpealb ƿe¹⁶ ꝥ hehſte zoð.¹⁷ Ac hit biþ eall oþer. þonne þa
 ƿican beoþ oþer tpeza. oþþe on ælpeoðe.¹⁸ oððe on hioſa

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

¹ Bod. peorþe. ² Cott. zoðeſ. ³ Bod. hine. ⁴ Cott. aþe. ⁵ Bod.
 forſeou. ⁶ Cott. ðýriſ mon þý. ⁷ Bod. anpealb. ⁸ Cott. peorþran.
⁹ Bod. ƿýrſan. ¹⁰ Cott. forþæm on þæm nan mon. ¹¹ Bod. ne ænne.
¹² Cott. hiſ ƿela 7 hiſ. ¹³ Cott. no. ¹⁴ Bod. ƿoþlætan. ¹⁵ Cott.
 zoð. ¹⁶ Cott. 7 ƿe ƿela ƿe. ¹⁷ Cott. zoð. ¹⁸ Cott. ellenðe.

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

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

azenre gecýrþe¹ mið zerceaðrjum monnum. þonne biþ ægþer ze þam rjran. ze þam ælþeodegan hiŕ pela for nauht. riððan hi ongitan þ̅ hi næron for nanum cræfte gecopene.² buton for býreger folcer heŕinge. Ac þær hi æniŕe ruht agner oððe gecýnbelicŕ zodeŕ an³ heora anpealbe hæfðon. þonne hæfðen hi þ̅ mið him. þeah he þæt riŕe forleton. ne forleton hi no þ̅ gecýnbeliŕe zob.⁴ Ac riŕle him wolbe þ̅ fylgean 7 hi riŕle weorþe zedon. wæron hi on ŕpelcum lande ŕpelce hi wæron :-

§ IV.^a Nu þu miht ongitan þ̅ ŕe pela 7 ŕe anpealb nænne mon ne maŕan on ellenbe weorþne zedon. ic wæt þeah þu wene þæt hi on heora azenre cýrþe ealne weŕ mægen. Ac þeah þu hiŕ wene. ic wæt þ̅ hi ne maŕon. Ðit wæs zeo⁵ zeonð ealle Romana mearŕe þ̅ heŕetogan. 7 ðomeŕaŕ. 7 þa maŕmhýrðaŕ. ðe þ̅ weoh heolðon. þe mon ðam ŕerðmonnum on zeare ŕellan ŕceolbe. and ða riŕŕtan⁶ riŕan hæfðon mæŕtne weorþŕŕŕe. Nu þonne oþer tŕeŕa. oððe þara nan niŕ. oþŕe hi nanne weorþŕŕŕe nabbaŕ. zif hiŕa æniŕ iŕ. Ðŕa hit biþ be ælcum þara riŕga þe azen zob⁷ 7 gecýnbelic nabbaŕ on him ŕelfum. oþŕe hŕile hit biþ to tælenne. oþŕe hŕile hit biþ to heŕiganne. Ac hŕæt riŕŕ þe þonne on þam welan 7 on þæm anpealbe wýnŕumeŕ oððe nýŕŕýrþeŕ. nu hi naner ðinŕer zenoz nabbaŕ. ne hi nauht agner zodeŕ⁸ nabbaŕ. ne nauht þurþŕuniendeŕ heora wealðendum ŕellan na maŕon :-

CAPUT XXVIII.^b

ÐA ŕe ŕiŕðom þa þiŕ ŕpell aŕæð hæfðe. þa ongan he eŕt ziððigan⁹ 7 þur cræþ. Ðeah nu ŕe unrihtŕiŕa cýning Neŕon hine zerŕýrþte mið eallum þam plitezerŕtum wæðum. 7 mið ælcer cýnneŕ zimmum zezlenŕðe. hu ne wæs he þeah ælcum riŕtum laþ 7 unweorþ. 7 ælcer unweaŕeŕ 7 riŕenliŕteŕ full. Ðwæt he þeah weorþode hiŕ ðeorlingaŕ mið miðlum welum. Ac hŕæt wæs him þý bet. Ðwelc zerceaðrj mon mihte cŕeþan þæt he aþý weorþna wære þeah he hine weorþode :-

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

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

¹ Cott. cýðþe. ² Cott. gecopenne. ³ Cott. zoodeŕ on. ⁴ Cott. zoob. ⁵ Cott. zo. ⁶ Bod. ŕerŕan. ⁷ Cott. zoob. ⁸ Cott. zoodeŕ. ⁹ Cott. zieððian.

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 *Ʊ*rdom þa þiſ leop aſunzen hæfde. Ða onzan he eft *Ʊ*pelligan¹ 7 þuſ cſæþ. Ðſæþen þu nu ſene þ þæſ cýninges geſerſæben. 7 ge ſela. 7 ge anſealb. þe he Ƶiſ þiſ deorlingum. mæge æniſne mon gebon ſeliſne oððe ſealbendne. Ða andſſorebe ic 7 cſæþ. ſorþſi ne maſon hi : . Ðſæt iſ on ðiſſe andſeapdan liſe ſýnſumſe 7 beſene ðonne þæſ cýninges ſolſaþ. 7 hiſ neaſeſc. 7 ſiððan ſela 7 anſealb : . Ða andſſorebe ge *Ʊ*rdom and cſæð. Sege me nu. hſæþen þu æſſe ge hýnðeſc þ he anſum þana. þe æſ iſ ſæſe. eallunſa þurhſunobe. oððe ſenſc ðu hſæþen hine æniſ þana ealne ſeſ habban mæge þe hine nu hæfð. Ðu ne ſaſc ðu þ te ealle bec ſiſc ſulle² þana biſna þaſia monna þe æſ iſ ſæſan. and ælc mon ſaſc þana ðe nu leoſoþ þ manegum cýninge on hſeapſ ge anſealb 7 ge ſela. oð þæt³ he eft ſeapſ ſæbla. Eala ea iſ þ þonne ſorſeopſſullic ſela þe nauþen ne mæſ ne hine ſeſſne gehealban. ne hiſ hlaſorð. to ðon þ he ne þurſe⁴ maſan ſultumeſ. oððe hi beoþ bezen ſorhealben. Ðu ne iſ þ þeah geo eopne he hſc geſælþ þana cýninga anſealb. 7 þeah Ƶiſ þam cýninge æniſes ſiſlan þana biſ. þonne lýclap þ hiſ anſealb. 7 ecþ hiſ eſmþa. ſor þý biſ ſimle ða eopne geſælþa on ſumum þingum ungerælþa.⁵ Ðſæt þa cýningaſ. þeah hi manegſa⁶ ðeoda⁷ ſealban.⁸ ne ſealþaþ hi þeah eallſa þana þe hi ſealban ſolbon. Ac beoþ ſorþam ſſe⁹ earne on heopa *Ʊ*ode. ſorþý hi nabbap ſume þana þe hi habban ſolbon. ſorþam ic ſaſc þ ge cýning þe Ƶiſſene biſ. þ he hæfþ maſan¹⁰ eſmþe þonne anſealb. ſorþam cſæþ geo ſum cýning þe unſiſclice ſenſ to ſice. Eala hſæt þ bið geſælſ mon ðe hiſ ealneſeſ ne hanſað nacod ſſeopð oſeſ þam heafde be ſmalan þſæde. ſſa ſſa me¹¹ ſimle Ƶiſ¹² ðýðe. Ðu ſiſcþ þe nu hu þe ge ſela 7 ge anſealb hciſe. nu hý næſſe ne biſ butan ege. 7 earſoþum. 7 ſorſum. Ðſæt þu ſaſc þæt ælc cýning ſolbe beon¹³ butan ðiſum. 7 habban ðeah anſealb Ƶiſ he miſc.

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

¹ Cott. *Ʊ*pellian.

² Cott. ſulla.

³ Bod. oððe þ.

⁴ Cott. þýſſe.

⁵ Cott. unſælþa.

⁶ Cott. mænſ geſ.

⁷ Cott. þioba.

⁸ Cott. ſealben.

⁹ Bod. ſſa.

¹⁰ Cott. maſon.

¹¹ Bod. næ.

¹² Cott. Ƶiſ 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 wāt þ̅ he ne mæg. Ðý ic wunðrige. forþ̅ hi gilpan
 gylces anwealdes. Ðreþer ðe nu ðince þ̅ ge man micelne anweald
 hæbbe 7 ge gyltes geseah. þe gimle wunað ðær ðe he bezitan ne
 mæg. oððe weneþ ðu þ̅ ge ge¹ gyltes geseah. þe gimle mid
 micelum² weneþ færr. oððe eft ge þe ægþer ondræc. ge ðone
 ðe hine ondræc. ge ðone þe hine na³ ne ondræc. Ðreþer þe
 nu þince þ̅ ge mon micelne anweald hæbbe. ðe him gelfum
 þincþ þ̅ he nænne næbbe. gpa gpa nu manegum men þincþ þ̅ he
 nænne næbbe buton he hæbbe manigne man þe him here.⁴
 Ðræt wille þe nu mane⁵ gprecan be þam cýninge 7 be his fol-
 gendum. buton⁶ þ̅ ælc geseahþir man mæg witan þ̅ hi beoþ full
 earme 7 full unmihtige. Ðu magan þa cýningas ofþacan oððe
 forhelan hiopa⁷ unmihte. þonne hi ne magan⁸ nænne weorþ-
 rice forþþringan buton heora þegna fultume :

§ II.^d Ðræt wille þe nu elles geczan be ðam⁹ ðegnum. buton
 þ̅ þ̅ þær oft gebýreþ þ̅ hi weorþas bereafode ælcwe are. ge
 furþum þær weores. fram heora¹⁰ leagan¹¹ cýninge. Ðræt þe
 witon þ̅ ge unmihtiga cýning Nepon wolde hatan his azenne
 mægistræ. 7 his forþeræder acwellan. þær nama þær Seneca.
 ge þær uðwita. Ða he ða onfunde þ̅ he deað beon sceolde. ða
 deað he ealle¹² his æhta wif his weore. þa wolde ge cýning þær
 onfon. ne him his weores geunnan. Ða he þa þ̅ ongeat. þa ge-
 ceaf he him þone deap þ̅ him¹³ mon oflete blodig on þam¹⁴
 earme. 7 þa dýde mon gpa. Ðræt þe eac geherdon þ̅ Papinianus
 þær Antoninuse ðam Kære ealra his deorlinga¹⁵ beforþort.
 7 ealles his folces mægtne anweald¹⁶ hæfde. Ac he hine het ge-
 bindan and riððan ofþlean. Ðræt ealle men witon þ̅ ge Seneca
 þær Nepon. 7 Papinianus. Antonie þa weorþetan. 7 þa leo-
 fetan. 7 mægtne anweald¹⁷ hæfdon. ge on hiopa hirede. ge
 buton. 7 ðeah buton ælcwe gecýlde wurdon forðone. Ðræt hi
 wunodon bezen eallon mægene¹⁸ þ̅ þa hlaforðas naman gpa
 hræt gpa hi hæfdon 7 leton hi libban. ac hi ne mihton¹⁹ þ̅
 bezitan. forþam þara cýninga wællweornes þær to þam hearð
 þ̅ heora²⁰ eafmetto ne mihton nauht forþtanðan. ne huru

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

¹ Cott. ge. ² Cott. micle. ³ Cott. no. ⁴ Bod. here. 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. mægtu anweald.
¹⁷ Cott. anweald. ¹⁸ eallon mægene, 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. dýdon swa hƿæþer swa hý¹ dýdon. ne dohte him ða napper ðeah hi sceolbon þæt feorh alætan. forþan² ge þe hir ær tide ne tiolap. ðonne biþ hir on tid untilab.³ Ðu licap ðe nu ge anweald⁴ 7 ge pela. nu ðu gehýned hæfst þæt. hine man⁵ napper⁶ buton⁷ ege habban ne mæg. ne forlætan ne mot þeah he wille. oþþe hƿæt forstod seo menigra þara fneonda þam deorlingum⁸ þara cýningra. oððe hƿæt forstent heo ængum men. forþam⁹ ða ffruenð cumap mid ðam¹⁰ pelan. 7 eft mid þam pelan gewitað. buton swiþe feara. Ac þa ffrýnb¹¹ þe hine ær for þam¹² pelan lufiap. þa gewitaþ eft mid þam pelan. 7 weorþap ðonne to feondum. buton þa fearan þe hine ær for lufum¹³ 7 for treowum lufedon þa hine wolbon ðeah lufien þeah he earm rære. þa him puniap. þwelc is wýrga wol oððe ængum men mare ðaru þonne he hæbbe on hir gewerwædenne and on hir neperste feond on fneonder anlicnesse :

§ III.^e Ða ge swiðdom þis spell aweht¹⁴ hæfde. þa ongan he eft ringan 7 þis cwæþ. Ðe þe wille fullice anweald azan. he sceal tilhan ærest þ̅ he hæbbe anweald his azenes modes. 7 ne sie to ungewerfenlice underweod his unwearum. 7 ado of his Mode ungewerfenlice ýmbhogan. forlæte þa gefungra his eorwra. Ðeah he nu wicrige ofer eallne middan gearð. from eartewearðum oð westewearðne. from Inðeum. þ̅ is ge suweart ende þisses midðaneardes. of þæt iland þe þe hatað Thýle. þæt is on þam norþwesst ende ðisses midðaneardes. þær ne biþ napper ne on gumeran niht. ne on wintera dæg. þeah he nu þæs ealles wealde. næfþ he no þe maran anweald. gif he his ingewerfenes anweald næfþ. and gif he hine ne wearap wiþ þa unwearas þe þe ær ýmbwraecon :

CAPUT XXX.^f

§ I. ÐA ge swiðdom þa þas fitte arungen hæfde. þa ongan he eft geczan spell 7 cwæþ. Is þ̅ ungewerfenlic wuldor ðisse worulde 7 swiþe leaƿ. be þam¹⁵ wæs geo¹⁶ ringende sum sceop. ða he

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

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

¹ Cott. hi. ² Cott. forþam ³ Bod. unlob. ⁴ Cott. anweald. ⁵ Cott. mon. ⁶ Cott. napper ne. ⁷ Cott. butan. ⁸ Cott. deorlingum. ⁹ Cott. forþon. ¹⁰ Cott. þam. ¹¹ Cott. ffruenð. ¹² Cott. þam. ¹³ Bod. luum. ¹⁴ Cott. aweht. ¹⁵ Cott. þam. ¹⁶ Cott. geo.

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

forþreah þy anpearðe lif. he cræþ.¹ Eala pulðor² þyſſe forþulde.
 ea. forþþi³ ðe hatan⁴ ðýrize men mið leaſne ſtemne pulðor. nu
 þu nane eaſt.⁵ forþam⁶ þe ma manna hæþþ micelne gylp.⁷ 7
 micelne⁸ pulðor. 7 micelne weorþſcipe. for ðýrizeſ folceſ þenan.
 þonne he hæbbe for hyr zepýrhtum. Ac zeſeze⁹ me nu hræt
 unzeſenlicne ſie þonne þ. oððe forþþi¹⁰ hi ne¹¹ mazan heora¹²
 ma ſceamizan ðonne fægñian.¹³ ðonne hi zeheoraþ þ him man
 on liþ. ðeah mon nu hþone zobra¹⁴ mið rihte heſize. ne ſceal
 he na ðe raþor¹⁵ to ungemetlice fægñian þæſ folceſ þorða. Ac
 þæſ he ſceal fægñian.¹⁶ þ hi him ſoð on ſecgzaþ. ðeah he nu
 þæſ fægñize þ hi hyr naman bræðan. ne biþ he no þe raþor¹⁷
 ſpa bnað ſpa¹⁸ he teohzaþ.¹⁹ forþæm hi hine ne mazon to-
 bræðan zeonð ealle eorþan. þeah hi on ſumum lande mægen.
 forþam þeah he ſeo²⁰ anum zeheþeð. ðonne biþ he oþrum
 unheþeð. þeah he on ðam lande ſeo mæpe. ðonne biþ he on
 oþrum unmæpe.²¹ forþæm iſ ðæſ folceſ hlyra ælcum men for
 nauht to habbenne. forþæm hit²² to ælcum men²³ ne cýmþ
 be hyr zepýrhtum. ne hupu nanum ealne þez ne puniaþ.²⁴
 Læþenc nu æreſt be ðam zebýrðum. zif hpa þæſ zylp.²⁵ hu
 iðel 7 hu unnýt ſe zylp²⁶ biþ. forþam ðe ælc mon þat þ ealle
 men of anum fæðer comon 7 of anpe meþer. Oððe eft be
 ðæſ folceſ hlyran 7 be heora heſize.²⁷ ic nat²⁸ hræt þe ðæſ
 fægñiaþ.²⁹ ðeah ða nu foremæpe ſeon.³⁰ ðe folcſce men
 heſizeað. ðeah beoþ³¹ þa foremæppan³² 7 rihtlicnan to he-
 riſenne. þa ðe beoþ³³ mið cræftum zepýrþode.³⁴ forþam³⁵ ðe
 nan mon ne biþ mið rihte for oþreſ zode. ne for hyr cræftum
 no ðý mæppa ne no ðý zeheþeþra³⁶ zif he hine ſelf næþþ :
 Þræþer ðu nu beo aþý fægenna for oþreſ manneſ fægere. biþ
 men ſul lýtle þý bet þeah he zodne fæðer hæbbe. zif he ſelf
 to nauhte ne mæg. forþam ic læpe þ ðu fægennize oþenna
 manna zodeþ³⁷ 7 heora æþelo to þon ſpibe þ ðu ne tilize ðe

1 Cott. þa cræð he. 2 Cott. pulður. 3 Cott. forþþý. 4 Cott.
 haten. 5 Cott. nan neapſt. 6 Cott. forþæm. 7 Cott. gylp. 8 Cott.
 micel. 9 Cott. zeze. 10 Cott. forþþý. 11 Bod. hine. Cott. hi.
 12 Cott. hiora. 13 Cott. fægñian. 14 Cott. goodra. 15 Cott. no þý
 hræþor. 16 Cott. fægñian. 17 Cott. þý hræþor. 18 ſpa, deest in
 MS. Cott. 19 Cott. tihhað. 20 Cott. ſie. 21 Bod. læſſe. 22 Bod.
 hi. Cott. he. 23 men, deest in MS. Cott. 24 Cott. punað. 25 Bod.
 zelþð. 26 Cott. gýlp. 27 Bod. heſize. 28 Bod. þat. 29 Bod.
 fægñiað. 30 Cott. ſien. 31 Cott. bioð. 32 Bod. foremæppan. 33 Cott.
 bioð. 34 Cott. zepýrþode. 35 Cott. forþæm. 36 Cott. heþeþra.
 37 Cott. gooder.

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 agner. forþam¹ ðe ælcer monnes god² 7 hiſ æþelo biop ma on ðam Mobe. ðonne on þam³ flærce. Ðæt an ic pat feah zoder⁴ on þam æþelo. ꝥ manigne mon ſceamaþ ꝥ he weorþe⁵ wýrpa ðonne hiſ elþnan wæron. 7 forþæm hiſzaþ ealle⁶ mæzne ꝥ he wolde þara betſtena ſumer ðeareſ 7 hiſ cweſtaſ zeron : .⁷

§ II.⁸ Ða ſe Wýrdom ða ðiſ ſpell aſeht⁸ hæfde. Ða ongan he ſingzan ýmbe ꝥ ilce 7 cweþ. Ðwæt ealle men hæfdon zelicne fruman. forþam hi ealle coman of anum wæder 7 of anre meder. ealle hi beoþ zic zelice acennede. niſ ꝥ nan wunþor. forþam ðe an Gob iſ wæder eallra zercearta. forþam he hi ealle zerceop 7 ealra welt. Ðe ſelf þære ſunnan leoht. 7 ðam monan. 7 ealle tunzla zeret. Ðe zerceop men on eorþan. gezaberode ða ſaula 7 ðone lichoman mid hiſ þam anwealde. 7 ealle menn zerceop emn æþele on ðære fruman zecýnde. Ðwi oferwobize ze ðonne ofer oþre men for eorrum zebýrdum buton anweorce. nu ze nanne ne mazon metan unæþelne. ac ealle ſint emn æðele. ziſ ze willað þone fruman ſceart zepencan. 7 ðone ſcýppend. 7 ſiþþan eorer⁹ ælcer acennedneſſe. Ac þa wýht æþelo bið on þam Mobe. næſ on þam flærce. ſwa ſwa we ær wædon. Ac ælc mon ðe allunza unþerweodeþ bið unþearum. forlæt hiſ ſcýppend. 7 hiſ fruman ſceart. 7 hiſ æþelo. 7 ðonan wýrþ anæþelað of ꝥ he wýrþ unæþele :

CAPUT XXXI.^h

§ I. ÐA ſe Wýrdom ða ðiſ leoþ¹⁰ arunzen hæfde. þa ongan he eft ſeczan ſpell. 7 wýr cweþ. Ðwæt zoder¹¹ mazan we ſeczan on þa flærchcan unþearaſ. forþam ſwa hwa ſwa hi forlætan wile. he ſceal zepolian miccle neapanneſſe 7 manize gearfoþu. forþam we oferfýll ſimle wet unþearaſ. 7 ða unþearaſ habbaþ oferþearfe hweorrunza. 7 we hweorrunz ne beoþ na butan forze 7 buton neapanneſſe. Ðala eap hu manega adla. 7 hu micel ſar. 7 hu miccle¹² wæccan. 7 hu miccle unrotneſſe we hæfþ. Ðe þone wonwilla hæfþ on ðiſſe worulde. 7 hu miccle. ma wenſt 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. zood. ³ Cott. þæm. ⁴ Cott. zoder.

⁵ Cott. weorþe. ⁶ Bod. eallon. ⁷ Bod. zepæon. ⁸ Cott. aſeht.

⁹ Bod. et Cott. eorer. ¹⁰ Cott. leoð. ¹¹ Cott. zoder. 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 þiſſe worulde eblean heora gearnunga.¹
 ſwa ſwa wiſ acenþ bearn 7 þrowaþ² micel earfoþu. æfter þam
 ðe heo ær micelne luſt þurh ceah. for þý ic nat³ hwæt þa
 woruld luſtaf mýrgeþ⁴ þrengeþ heora⁵ luſigenþum. Liſ nu
 hwa⁶ cwip þ þe ge⁷ gearlig. ge ðe hiſ woruld luſtum⁸ eallum
 fulgæþ. hiſ nýle⁹ he cweþan eac þ ða nýtenu geon gearlige.¹⁰
 forþam¹¹ ðe heora¹² willa to nanum oþrum þingum niſ adenod.
 buton to giferneſſe 7 to wænneſſe. Swiþe gearungum¹³ hit biþ
 þ mon wiſ hæbbe¹⁴ 7 bearn. Ac þeah manige bearn beoþ ge-
 geſtýneþ¹⁵ to heora¹⁶ elþrena forþýrþe. forþam þe manig wiſ
 geſelt¹⁷ for hiſe bearnne ær heo hit forþþringan¹⁸ mæge. 7 þe
 leornodon eac þ hwilum gebýrþe ſwiþe ungerunelic 7 unge-
 cýndelic ýfel. þ ða bearn geſceoreþon betruh him 7 ſereþon
 ýmbe ðone fæder. ge ſurþon.¹⁹ þ wýrþe wæg. þe gearodon²⁰
 geo geara on ealþum geþellum. þ ſum ſunu ofſloge hiſ fæder.
 ic nat humeta. buton þe witon þ hit unmenriſchlic²¹ bæd wæg.
 Ðwæt ælc mon mæg witan hu hefiþ forþ men beoþ geon zemen
 hiſ bearna. ne ðearf ic ðe ðeah þ geſcan. forþam ðu hit hæfſt
 arandad be²² þe geſum. Be wære hæfeþan²³ zemenne bearna.
 cwæþ min mægíſter Euripides. þ hwilum gebýrþe ðam hearþ-
 gelegum.²⁴ þ hiſ wære betere þæt he bearn nærþe ðonne he
 hæfþe :-

§ II.¹ Ða ge ſiþðom ða wiſ geþell ariht hæfþe. ða ongan he
 eft zibbian.²⁵ 7 þur ſingenþe cwæþ. Ðwæt ge ýfela willa un-
 riht hæmeþeþe gebreþð fulneah ælceſ libbenþe monneſ Mod.
 Swa ſwa ge beo geal loſian. þonne heo hwæt ýppunga geingþ.
 ſwa geal ælce ſapl forweorþan æfter ðam unriht hæmeþe.
 buton ge mon hweorþe to gode :-

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

¹ Cott. earnunga.

² Cott. bearnneacen wiſ þrowaþ.

³ Bod. par.

⁴ Cott. mýrger.

⁵ Cott. hwa.

⁶ hwa, deest in MS. Cott.

⁷ Cott.

ſie.

⁸ Bod. luſtaf.

⁹ Cott. nele.

¹⁰ Cott. netenn ſien gearlegu.

¹¹ Cott. forþam.

¹² Cott. hwa.

¹³ Cott. wýrþum.

¹⁴ Cott. hæbbe.

¹⁵ Cott. geſtýneþ.

¹⁶ Cott. hwa.

¹⁷ Cott. forþwilt.

¹⁸ Cott.

þrengan.

¹⁹ Cott. ſurþum.

²⁰ Cott. heþon.

²¹ Cott. unmen-

riſchlicu.

²² Bod. arunden bi.

²³ Cott. hweþan.

²⁴ Cott. hearþ-

geþgan.

²⁵ Bod. geþbian.

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 ge Ƴiðdom ða þiŕ leoþ aŕunĝen hæfþe. þa onĝan he eŕt Ƴpelligān¹ Ƴ ður cŕæþ. Forþam niŕ nan tŕeo þ̅ þæŕ and-ŕearða Ƴela amerþ̅ Ƴ læt² ða men ðe beoþ atihete to þam Ƴoþum Ƴeŕælþum. Ƴ he nænne ne mæĝ Ƴebŕingān³ þæŕ he him Ƴehet. þ̅ iŕ æt ðam hehŕtan Ƴoðe.⁴ Ac ic ðe mæĝ mið feaum Ƴoþdum Ƴeŕeĝan hu manegŕa Ƴŕela ða Ƴelan Ƴint Ƴeŕŷlþe. Ðŕæt þu ðonne mæne mið þæŕe Ƴitŕunĝe þæŕ feoŕ. nu þu hit na hu elleŕ beĝitan ne miht. buton þu hit Ƴoŕŕtele. oððe Ƴe-ŕearĝe. oððe abeŕeĝe. Ƴ þæŕ þæŕ hit ðe Ƴeþ⁵ þonne Ƴanaþ hit oþrum. Ðu Ƴoþeŕt nu beon⁶ Ƴoŕemæŕe on Ƴeoŕþŕe. ac Ƴiŕ þu þ̅ habban Ƴilt. þonne Ƴealt þu oleccan Ƴiŕþe eapmlice and Ƴiŕþe eadmoblice þam⁷ þe þe to þam Ƴeŕŕultumian mæĝe. Ƴiŕ þu ðe Ƴilt ðon manegŕa betepan Ƴ Ƴeoŕþŕan. ðonne Ƴealt þu ðe lætan aneŕ Ƴŕŕan. Ðu ne iŕ þ̅ ðonne Ƴum ðæl eŕmþa.⁸ þæt mon Ƴŕa Ƴæŕelice⁹ Ƴcŷle culþian to ðam¹⁰ þe him Ƴiŕan Ƴcŷle. Anŕealdþeŕ þu Ƴilnaŕt. ac ðu hine næŕŕe oŕŕoŕĝne ne be-ĝitŕt. Ƴoŕ ælþeodeĝum. Ƴ Ƴet¹¹ ma Ƴoŕ ðinum aĝenum monnum Ƴ maĝum.¹² Ƴilþeŕ þu Ƴiŕneŕt. ac þu hine ne miht habban oŕŕoŕĝne. Ƴoŕþam ðu Ƴealt habban Ƴimle hŕæt hŕeĝ¹³ Ƴiþeŕ-ŕeapðeŕ Ƴ unĝeŕeŕeŕ.¹⁴ Ðu Ƴoþeŕt nu þŕucan unĝemetlice Ƴŕænneŕŕe. ac ðe Ƴillaþ ðonne Ƴoŕŕeon Ƴoðeŕ¹⁵ þeoŕaŕ. Ƴoŕþam þe þin Ƴeŕiĝe¹⁶ Ƴlæŕc haŕaþ þin anŕeald. nalæŕ þu hiŕ. Ðu mæĝ mon eapmlicor Ƴebæŕon. þonne mon hine unðeŕþeode¹⁷ hiŕ Ƴeŕeĝan Ƴlæŕce. Ƴ nelle hiŕ Ƴeŕceaðŕian Ƴaule. Ðŕæþeŕ Ƴe nu Ƴeon¹⁸ maŕan on eoŕrum lichoman ðonne elpenð. oððe Ƴŕeŕenĝ-ŕan¹⁹ ðonne leo oððe feapp. oððe Ƴiŕŕtan þonne tiĝŕiŕ þ̅ beoŕ. Ƴ ðeah þu Ƴæŕe eallŕa monna Ƴæĝŕoŕt on Ƴlite. and þonne Ƴoþeŕt Ƴeopnlice æŕteŕ Ƴiŕðome Ƴŕŕiŕan. oþþæt þu Ƴullice Ƴiht onĝeate. ðonne mihteŕt²⁰ þu Ƴŕeotole onĝiton þ̅ ealle ða

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

¹ Cott. Ƴpellhan. ² Cott. mŕŕð Ƴ læt. ³ Cott. mæĝe þŕingān. ⁴ Cott. Ƴoode. ⁵ Bod. Ƴeax. ⁶ Coti. bion. ⁷ Cott. þæm. ⁸ Cott. Ƴŕmþa. ⁹ Cott. Ƴeþelice. ¹⁰ Cott. þæm. ¹¹ Cott. Ƴit. ¹² Cott. mæĝum. ¹³ Cott. hŕuĝu. ¹⁴ Cott. unĝeŕeŕeŕ. ¹⁵ Cott. Ƴoode Ƴoðeŕ. ¹⁶ Cott. Ƴeŕe. ¹⁷ Cott. unðeŕþeode. ¹⁸ Cott. ŕen. ¹⁹ Bod. Ƴŕenĝŕa. ²⁰ Cott. meahŕeŕt.

CHAPTER XXXII.

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

mæzno 7 þa cræftar. ðe pe ær ýmbe grræcon. ne gnt to riþmetanne¹ riþ ðære garle cræfta ænne. Þræt nu 7iſdom iſ an anlepe cræft þære garle. 7 ðeah pe riſton ealle þ he riē² betera þonne ealle ða oþre cræftar. ðe pe ær ýmbe grræcon ; .

§ II.¹ Behealþar nu ða riðzilneſſe. 7 þa fæſtneſſe. 7 ða hræðfeſneſſe þiſſer heofener. ðonne mazon ze ongiſton þ he iſ ealler nauht riþ hiſ geoppend to metenne 7 riþ hiſ realbend. Ac hri ne læte ze eop þonne aþreotan. þ ze ne punðrien 7 ne herizen þ te unnýtte iſ. þ iſ þer eorþlica yela. gpa gpa ge heoſon iſ betera and healicra 7 fæzerra ðonne eall hiſ innunz. buton monnum anum. gpa iſ þæſ monner lichoma betera 7 ðeoppýrþra ðonne ealle hiſ æhta. Ac hu miſcele þincþ þe ðonne geo garl betere 7 ðeoppýrþre ðonne ge lichoma. Ælc zerſeaft iſ to arianne þe hiſe anbefne.³ 7 gýmle riō hehte gpiþort forþæm⁴ iſ ge zōbcunða anpealð⁵ to arianne. 7 to gýnðrianne. 7 to reorþrianne oſer ealle⁶ oþra zerſeafta. Se plite þæſ lichoman iſ gpiþe flionðe.⁷ 7 gpiþe tēðne. and gpiþe anlic eorþan blotnum. ðeah nu hpa geō⁸ gpa fæzer. gpa gpa Alcibiadeſ ge æðeling þæſ. ziſ hpa biþ gpa geapprene⁹ þ he mæze hime ðurþreon. gpa gpa Ariſtoteleſ ge uðrita fæðe þæt ðeor þære. þ mihte ælc puht þurþreon. ze tpeopa. ze furþum gtanar. þæt ðeor þe hatað lox. ziſ ðonne hpa þære gpa geappriene þ he mihte ðone cniht ðurþreon¹⁰ ðe pe ær ýmbe grræcon. ðonne ne puhte he him no innon¹¹ gpa fæzer gpa he utan puhte. þeah ðu nu hram fæzer þince. ne biþ hit no þý paþor¹² gpa. ac geō unzerſeadþiſner heopa eazena hi mýrþ¹³ þ hi ne mazon ongiſton þ hi þe geapriar utan. næſ innan. Ac zepencap nu gpiþe zeornlice 7 zerſeadþiſlice gmeap¹⁴ hpele þæſ flærlican zōð¹⁵ riē. 7 ða zerælþa þe ze nu ungemetlice rilniar. ðonne mazon ze gpeotole onzeotan þ þæſ lichoman fæzer 7 hiſ gtreon ða mazon beon afeorped¹⁶ mid þreopa ðaga feſſe. Forþam ic þe pecce eall þ ic þe ær þehte.¹⁷ forþam ic polðe þe openlice zepeccan on ðam ende ðiſer capitulan. þte ealle þar andþeapðan zōð¹⁸ ne mazon zelærtan heopa luſiendum þ

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

¹ Cott. metanne. ² Cott. iſ. ³ Bod. and efne. ⁴ gýmle riō hehte gpiþort forþæm, deſunt in MS. Bod. ⁵ Cott. anpalð. ⁶ Cott. ealla. ⁷ Bod. flionðe. ⁸ Cott. riē. ⁹ Cott. geappriene. ¹⁰ Cott. þurþriōn. ¹¹ Cott. innan. ¹² Cott. hræþor. ¹³ Bod. eazan hi amerrað. ¹⁴ Cott. gmeageað. ¹⁵ Cott. zōð. ¹⁶ Cott. gtrengo mæz bion aſýrped. ¹⁷ Cott. peahze. ¹⁸ Cott. zōð.

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 gehatap. ꝥ iꝥ ꝥ hehꝥte ȝoð¹ ꝥ hi him gehatap. Ðeah hi nu ȝeȝaderiȝen ealle þaȝ anbꝥearðan ȝoð.² nabbaþ hi no ðe naþoꝝ fullfremoð ȝoð³ on þam. ne hi ne maȝon ȝeðon heoꝝa luŕienðar ȝꝝa ȝelȝe ȝꝝa ȝꝝa hi ȝoðbon :-

§ III.^m Ða ȝe ŕiȝðom ða þiȝ ȝpell aȝeht hæfðe. þa onȝan he eft ȝiððiȝen. ȝ þuȝ riȝȝenðe cꝝæþ. Eala þa. hu hefiȝ ȝ hu ȝꝝe- cenðlic ꝥ ðýȝiȝ iꝥ ðe ða eapman men ȝeðȝelap ȝ alæt of þam rihtan ȝeȝe. ȝe ȝeȝ iꝥ Eoð. Ðꝝæþeȝ ȝe nu ȝecan ȝoð on tꝝeoꝝum. ic ȝat ðeah ꝥ ȝe hit þæȝ ne ȝeap. ne ȝinðe ȝe hit no. ȝoꝝþam ðe ealle men ȝiton ꝥ hit þæȝ ne ȝeaxt. ðe ma þe ȝimmaȝ ȝeaxap on ȝiȝeapðum. Ðꝝæþeȝ ȝe nu ȝettan eoꝝeȝ nett on ða hehꝥtan ðune. ðonne ȝe ȝiȝcian ȝillaþ. ic ȝat ðeah ꝥ ȝe hit þæȝ ne ȝettaþ. Ðꝝæþeȝ ȝe nu eoꝝeȝ hunðar anb eoꝝeȝ net ut on ða ȝæ læðon. ðonne ȝe huntian ȝillaþ. ic ȝene þeah ꝥ ȝe hi ðonne ȝetton up on ðunum. ȝ innon ȝuðum. Ðꝝæt ꝥ iꝥ ȝunðoꝝlic þæt ȝeoꝝnfulle men ȝiton ꝥ hi ȝculon ȝecan be ȝæ ȝaꝝoþe. ȝ be æa ofꝝum æȝþeȝ ȝe hꝝite ȝimmaȝ. ȝe ȝeade. ȝ ælceȝ cýnneȝ ȝimcýn. ȝ hi ȝiton eac on hꝝelcum ȝæteꝝum ȝ on æȝhꝝelcꝝa ea muðum hi ȝculun ȝecan ȝiȝcaȝ. ȝ ealne þiȝne anbꝥearðan ȝelan hi ȝiton hꝝæȝ hi ȝecan ȝculun. ȝ þone ȝꝝiþe unapꝝotenlice ȝeap. Ac hit iꝥ ȝꝝiþe eapmlic ðiȝȝ ꝥ ða ðýȝeȝan men ȝint ælceȝ ðomeȝ ȝꝝa bliðe. ꝥ hi nýton hꝝæȝ ða ȝoþan ȝeȝælþa ȝint ȝehýððe. ne ȝuꝝþum nane luȝt- bæȝneȝȝe nabbað hi to ȝecanne. ac ȝenaþ ꝥ hi mæȝon on þiȝȝum lænan ȝ on ðiȝum ðeaðlicum ðiȝȝum ȝinðan ða ȝoþan ȝeȝælþa. ꝥ iꝥ Eoð. Ic nat nu hu ic mæȝe heoꝝa ðýȝiȝ eall ȝꝝa ȝꝝeoðole aȝeccan ȝ ȝꝝa ȝꝝiþe ȝetælan ȝꝝa ic ȝoððe. ȝoꝝþam hi ȝint eapmȝan ȝ ðýȝiȝȝan ȝ unȝeȝælȝȝan ðonne ic hit aȝecan mæȝe. ŕelan ȝ ȝeoꝝþȝiȝeȝ hi ȝillaþ. ȝ ðonne hi hiȝe habbaþ. ðonne ȝenað hi ȝꝝa unȝeȝiȝfulle þæt hi habban ða ȝoþan ȝe- ȝælþa :-

CAPUT XXXIII.^a

§ I. LENOL ic ðe hæbbe nu ȝeȝeht⁴ ýmbe þa anlícneȝȝa ȝ ýmbe ða ȝceaðra þæȝe ȝoþan ȝeȝælþe. Ac ȝiȝ þu nu ȝꝝeoðole ȝecnaȝan miht ða anlícneȝȝa þæȝe ȝoþan ȝeȝælþe. ðonne ȝiȝþan

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

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

¹ Cott. good.

² Cott. good.

³ Cott. good.

⁴ Cott. ȝeȝeahȝ.

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 ſelþe zetece.¹ Ða andſƿōrde ic 7 cƿæþ. Nu ic onzite openlice þætte ælcef zoder² zenoz niſ on ðiſum ƿopulb ƿelan. ne æltæpe anpealb niſ on nanum ƿopulb ƿice. ne ſe ƿoþa ƿeopþſcipe niſ on ðiſſe ƿopulbe. ne þa mærtan mærpþa ne ſint on þýſſe ƿopulb zýlpe. ne ſeo hehſte bliſ niſ on þam flæſchlicum luſtum. Ða andſƿorode ſe ƿiſdom 7 cƿæþ. Ðƿæþer þu nu fullice onzite ƿorþri hit þonne ſƿa ſeo.³ Ða andſƿarebe ic 7 cƿæþ. Ðeah ic hiſ nu hƿæt hƿez⁴ onzite. ic ƿolbe ðeah hit fullicor 7 openlicor of ðe onzitan. Ða andſƿorode ſe ƿiſdom 7 cƿæþ. Genoz ſƿeotol hit iſ þætte zod⁵ iſ anpealb 7 unto-ðæliðlic. þeah hime ðýſſe men on maniz ðælan.⁶ ðonne hi ðƿeligenbe⁷ ſecap þ̅ hehſte zod on ða ſampan⁸ zefceafra. Ðƿæþer þu nu ƿene þ̅ ſe nahter⁹ manan ne ðurfe. ſe ðe mærtne anpealb hæfþ þiſſe ƿopulbe Ða andſƿarebe ic eft 7 cƿæþ. Ne ſecge ic no þ̅ he nahter¹⁰ manan ne ðurfe. ƿorþam ic ƿat þ̅ nan niſ ſƿa¹¹ ƿelz þ̅ he ſumer eacan ne þurfe. Ða andſƿorode ſe ƿiſdom and cƿæþ. Genoz riht ðu ſezg. ðeah hƿa anpealb hæbbe. zif oþer hæfþ manan. beþearf ſe unſcenzra þæſ ſcenzran fultumer. Ða cƿæþ ic. Eall hit iſ ſƿa ðu ſezg. Ða cƿæþ ſe ƿiſdom. Ðeah mon nu anpealb 7 zenýht to tƿæm þingum nemne. ðeah hit iſ an. Ða cƿæþ ic. Ðƿa me ðincþ. Ða he cƿæþ. ƿenſt þu nu þ̅ ſe anpealb 7 þ̅ zeniht ſeo¹² to ƿor-ſeonne. oððe eft ſƿiþor to ƿeopþianne ðonne oþre zod.¹³ Ða cƿæþ ic. Ne mæz nænne mon þæſ tƿeozan þ̅ te anpealb 7 zeniht iſ to ƿeopþianne. Ða cƿæþ he. Uton nu. zif þe ſƿa þince. zeecan¹⁴ þone anpealb 7 þ̅ zeniht. ðon þær ƿeopþſcipe to. 7 zereccan þonne þa þneo to anum. Ða andſƿorode ic and cƿæþ. Uton þæſ ƿorþam hit iſ ƿoþ. Ða cƿæþ he. Ðƿæþer þe þonne þýnce unpeorþ 7 unmærlíc ſeo zegaderung ðara þneoþa þinga. ðonne þa þneo biþ to anum zedon. oþre hƿæþer hit ðe eft þince eallra þinga ƿeopþlicor 7 mærlícor. zif þu ænizne moncuþer ðara þe hæfðe ælcef þingz¹⁵ anpealb. 7 ælcne ƿeopþſcipe hæfðe. ſƿa ƿorþ þ̅ he na manan ne þorfte. zepenc nu hu ƿeopþlic 7 hu ƿorþemærlíc ðe ƿolbe ſe mon þincan. and ðeah he nu þa þneo hæfðe. zif he næpe hliſeadiz.¹⁶ ðonne ƿæpe him

¹ Cott. zetæce.² Cott. zoder.³ Cott. ſe.⁴ Cott. hƿugu.⁵ Bod. et Cott. zod.⁶ Cott. toðælan.⁷ Cott. ðƿolienbe.⁸ Cott.⁹ ſampan.¹⁰ Cott. nauhter.¹¹ Cott. nauhter.¹² Cott. þæſ.¹³ Cott.¹⁴ ſe.¹⁵ Cott. oðru zood.¹⁶ Cott. ecan.¹⁷ Cott. þinceſ.¹⁸ Bod.

hliſ zeadiz.

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

ðeah sumes weorðscipes pana. Ða cræp ic. Ne mæg ic þær ofracan. Ða cræp he. Ðu ne is þ þ ðonne zenoz greotol. þ we gculon ðon ða hlireadiznesse to ðam þrim. 7 ðon þa weoper to anum. Ða cræp ic. Ðæt is cýn. Ða cræp he. Hwæper þu nu wene þ þe auht bliþe ge ðe ealle þas weoper hæfþ. fette beof geo bliþ. 7 mæg ðon eall þ þ he wile. and nanes ðinges maran ne beþearf¹ ðonne he hæfþ. Ða cræp ic. Ne mæg ic næfpe gepencan gif he wealc wære. 7 þ eall hæfde. hronon him ænig unrotnes cuman sceolde. Ða cræp he. Swa þeah is to gepencenne. þ þa we þing ðe we ær ýmbe gwræcon. þeah hi tonemde geon² mid worðum. þ hit is eall an ðing. ðonne hi gezaderode beof. þ is anweald. 7 zenýht. 7 wore mærnep. 7 weorþscipe. 7 bliþ :-

§ II.^o Ða we ðing. ðonne hi ealle gezaderode beoð. ðonne. biþ þ God. forþam ða we ealle nan mennisc man fullice habban ne mæg ða hwile ðe he on þisse worulde biþ. Ac þonne ða we þing. swa we ær cwædon. ealle³ gezaderode beof.⁴ ðonne beof hit eall an ðing. 7 þ an þing biþ God. 7 he biþ anweald untodæled. þeah hi ær on manig tonemned wære. Ða andgropode ic 7 cræp. Ðis is eom ealles gefara. Ða cræp he. Ðeah nu God anweald geo⁵ and untodæled. swa swa he is. ge mennisca gebwola hine toðælþ on monig mid heora unnyttum worðum. Ælc mon tohhaþ him þ to selestum goode ðæt þ he⁶ gwiort lufað. ðonne lufað sum þæt. sum elles hwæt. þ biþ þonne his god þ he þær gwiort lufað. ðonne hi ðonne heora god on swa manige⁷ dælas toðelap. ðonne metap hi nauþer ne god sefne. ne þone dæl godeþ ðe hi gwiort lufað. ðonne hi hine sefne ðon ealne ætzædere. nabbap ðonne nauþer ne hine ealne. ne ðone dæl ðe hi þær of dydon. For ði ne sint ælc mon þ he seþ. for ðy he hit on riht ne seþ. ge wecaþ þær ge findan ne magan. ðonne ge wecaþ eall god on anum gode.⁸ Ða cræp ic. Ðæt is for. Ða cræp he. Ðonne ge mon wæbla biþ. ne willap he nanes anwealdes. ac willap⁹ welan. 7 fliþ ða wædle. Ne gwinþ he nauht æfter ðam.¹⁰ hu he forwæroft geo.¹¹ ne nan mon eac ne bezit þæt he æfter ne gwinþ.¹² he ðonne gwinþ ealle¹³

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

¹ Cott. þearf. ² Cott. rien. ³ Cott. eall. ⁴ Cott. bioð. ⁵ Cott. ge. ⁶ Cott. gefælestum þ þ he. ⁷ Cott. monige. ⁸ Cott. good on anum goode. ⁹ Cott. he willað. ¹⁰ Cott. þæm. ¹¹ Cott. ge. ¹² Cott. winð. ¹³ Cott. winð 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

hīr forulb æfter þam¹ pelan. and forlæt manigne forulb lūrt
 riþ þam² ðe he þone pelan bezite ⁊ zehealbe. forþam³ þe hīr
 hine lūrt ofer ealle oþre⁴ ðing. Eriþ he hine ðonne bezit. ðonne
 þyncþ him ꝥ he næbbe zenoz. buton he hæbbe eac anpealb⁵
 þær to. forþam⁶ þe him þincþ ꝥ he ne mæze ðone pelan buton
 anpealbe⁷ zehealban. Ne him eac næfre zenoz ne þincþ ær he
 hæbbe eall ꝥ hine lūrt. forþam⁸ ðe ðone pelan⁹ lūrt anpealbe.¹⁰
 ⁊ ðone anpealbe¹¹ lūrt weorþrice. ⁊ þone weorþrice lūrt
 mæþra. Siððan he þær pelan full biþ. þonne þincþ him ꝥ he
 hæbbe ælcne willan. 3if he hæbbe anpealb. ⁊ zereþ¹² eallne
 ðone pelan æfter ðam anpealbe. buton he hine mið læfran
 bezitan mæze. ⁊ forlæt ælcne oþerne weorþrice riþ ðam þe
 he mæze to þam anpealbe cuman. ⁊ ðonne zereþeþ¹⁸ of. þonne
 he eall riþ anpealbe zerealb hæfþ ꝥ ꝥ he hæfde. ꝥ he næfþ
 nauþer ne ðone anpealb. ne eac ꝥ þæt he riþ zealbe. ac riþ
 ðonne iwa earm ꝥ he næfþ forþon¹⁴ þa neoþ þearfe ane. ꝥ iþ
 riþ. ⁊ wæða. wilnaþ ðeah þonne þære neaðþearfe. næf ðær an-
 pealbe. 7e forwæcon ær be ðam riþ zereþum. ꝥ iþ wela. ⁊
 anpealb. ⁊ weorþrice. ⁊ forwæmner. ⁊ willa. Nu hæbbe we ze-
 reht¹⁵ be pelan. ⁊ be anpealbe. and ꝥ ilce we mazon weccan be
 þam þrim þe we unareht¹⁶ habbaþ. ꝥ iþ weorþrice. ⁊ forwæ-
 mner. ⁊ willa. Ðar¹⁷ weo þing. ⁊ ða twa.¹⁸ ðe we ær nemdon.
 þeah hwa weneþ¹⁹ ꝥ he on heora anra hwylcum mæze habban
 fulle²⁰ zereþra. ne byþ hit no ðy hwaþor iwa. ðeah hi hīr
 wilnigen. buton hi þa riþ ealle habban. Ða andwporode ic ⁊
 cwæþ. 7wæt iculon we ðonne ðon. nu þu criþt ꝥ we ne mazon
 on ðæra²¹ anra hwylcum ꝥ hehte zod²² habban and ða fullan
 zereþra. ne we huru ne wenaþ ꝥ ure anra hwelc ða riþ ealle
 ætzædere bezite. Ða andwporode he ⁊ cwæþ. Eriþ hwa wilnaþ ꝥ
 he ða riþ ealle hæbbe. ðonne wilnaþ he þara hehtana zereþra.
 Ac he ne mæg ða fullice bezitan on þisse forulbe. forþam
 ðeah he ealle ða riþ zereþra bezite. ðonne ne biþ hit ðeah ꝥ
 hehte zod.²³ ne ða zereþtan zereþra. forþam he ne beoþ ece.
 Ða andwporode ic ⁊ cwæþ. Nu ic onzite zenoz weotole ꝥ ða
 zereþtan zereþra ne find on ðisse forulbe. Ða cwæþ he. Ne

¹ Cott. þæm. ² Cott. þæm. ³ Cott. forþæm. ⁴ Cott. eal oþru.

⁵ anpalb. eac, deest in MS. Cott. ⁶ Cott. forþæm. ⁷ Cott. an-

palbe. ⁸ Cott. forþon. ⁹ Cott. welegan. ¹⁰ Cott. anpalbe. ¹¹ Cott.

anpalbe. ¹² Cott. zereþ. ¹³ Cott. zereþeþ. ¹⁴ forþum. ¹⁵ Cott.

zereht. ¹⁶ Cott. unpeht. ¹⁷ Cott. Ða. ¹⁸ Cott. twa. ¹⁹ Bod.

wæne. ²⁰ Cott. fulla. ²¹ Bod. þære. ²² Cott. zod. ²³ Cott.

zod.

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

þearf nan man on þisse anbpearðan life gýrnian æfter ðam
 gofum zergælþum. ne þær penan þ he her mæge god¹ zenog
 findan. Ða cræp ic. Soþ ðu gægt :

§ III.^p Ða cræp he. Ic þene nu þ ic ðe hadde zenog zergæb
 ýmbe þa learan zergælþa. Ac ic wolde nu þ ðu þendert þin inge-
 þanc fram þam learan zergælþum. þonne ongite þu gýrfe nape²
 ða gofan zergælþa þe ic þe ær zehet þ ic ðe eorþian wolde. Ða
 cræp ic. Ge furþum ða býrge³ men ongitaþ þatte fulla ze-
 gælþa gint. ðeah he þær ne rien þær he heora penaf. Ðu me
 zehete nu lýtle ær þ þu hi woldest me zetæcan. Ac þær me
 ðincþ þ þ beo seo gofe 7 seo fullfremebe zergælþ. ðe mæg
 ælcum hire folgera sellan þurhpunigenðne pelan.⁴ 7 ecne an-
 wealb. 7 ringalne weorþfice. 7 ece mæþe.⁵ 7 fulle zenýht. ze
 furþum þ ic cwepe ge seo gofe zergælþ ðe an þýrfa fýra mæg
 fullice forgifan. þorþam ðe on ælcum anum hi gint ealle.
 forþam ic gecze þaf worð ðe. for þý ic wille þ þu wite
 þ ge cride gýrfe fæst if on minum Mode. gfa fæst þ hir
 me nan man zebpelizan⁶ ne mæg. Ða cræp he. Eala cniht.
 hræt⁷ þu eart zergælig þ þu hit gfa ongiten hæfst. Ac ic wolde
 þ wit gýrnedon git æfter ðam þe þe pana if. Ða cræp ic. Hræt
 if þ þonne. Ða cræp he. Fenrt þu hræþer ænig þýrfa anbpear-
 ðana goða þe mæge sellan fulle zergælþa. Ða andgfarode ic.
 7 cræp. Nat ic nan ruht on þýr anbpearðan life þe grelc gifan
 mæge. Ða cræp he. Ðaf anbpearðan god⁸ gint anlicne gfa ðær
 ecan gober.⁹ næf full god.¹⁰ forþam hi ne mazon gof god¹¹ 7
 full god¹² forgifan heora folgerum. Ða cræp ic. Ic eom zenog
 pel zepafa ðær þe þu gægt. Ða cræp he. Nu þu ðonne þart
 hræt ða learan zergælþa gint. and hræt þa gofan zergælþa gint.
 nu ic wolde þ þu leornodert hu þu mihtest becumian to ðam
 gofum zergælþum. Ða cræp ic. Þu ne zehete þu me zefýrn æf
 þ þu hit woldest me zetæcan. 7 me lýrte nu þ gýrfe zeorne ze-
 heoran.¹³ Ða cræp he. Hræt fculon þe nu ðon to þam¹⁴ þ þe
 mægdon cumon to ðam gofum zergælþum. Hræþer þe fculon
 biððan ðone godcundan fultum. æþer ze on læffan. ze on
 manan. gfa gfa ure uprita fæbe Plato. Ða cræp ic. Ic þene þ
 þe fculon biððan ðone fæþer eallra ringa. forþam ge ðe hine

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

¹ Cott. æf mæge god. ² Cott. hræþe. ³ Cott. býrgan. ⁴ þur-
 hpunigenðne pelan, desunt in MS. Bod. ⁵ Cott. mæþa. ⁶ Cott.
 zebpellan. ⁷ Cott. þý. ⁸ Cott. god. ⁹ Cott. goober. ¹⁰ Cott.
 god. ¹¹ Cott. good. ¹² Cott. good. ¹³ Cott. zehetan. 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

biððan nýle. ðonne ne gemet he hine, ne furþon¹ rihtne þeƷ riþ hiƷ ne aƷeðap. Ða cƷæþ he. Ðriþe nýht² ðu feƷƷc. and onƷan þa riƷƷan and ðuƷ cƷæþ.

§ IV.^a Eala Ðriýhten, hu miçel Ʒ hu þunðerlic þu eaƷþ. ðu þe ealle þine ƷeƷceafca. ƷeƷepenlice Ʒ eac unƷeƷepenlice. þunðerlice ƷeƷceope Ʒ ƷeƷceaðriþlice heora þelcƷc. ðu þe tida fram miððaneapðeƷ fram an oþ ðone ende enðebýrðlice ƷeƷetteƷc. fƷa þ̅ te hu æƷþeƷ Ʒe foƷð faƷap. Ʒe eƷcƷumap. þu þe ealle ða unƷiçllan ƷeƷceafca to þinum wiçllan aƷcýriƷc. Ʒ ðu feƷf riçle Ʒiçlle and unapenðeblic ðurhþunaƷc. foƷþamþe nan miçtiƷƷa þe niƷ. ne nan þin Ʒelica. ne þe nan neoððeapƷ ne læpðe to þýrcanne þ̅ þ̅ ðu ƷoƷhteƷc. ac mið þinum aƷenum wiçllan. Ʒ mið þinum aƷenum anƷealde þu ealle ðinƷ ƷeƷoƷhteƷc. ðeah ðu heora nanef ne beþoƷƷe. Ðriþe þunðerlic iƷ þ̅ Ʒecýnð þineƷ ƷoðeƷ. foƷþamþe hiç iƷ eall an. ðu Ʒ ðin ƷoðneƷ. þ̅ Ʒoð na uton cumen to þe. ac hiç iƷ ðin aƷen. ac eall þ̅ þe ƷoðeƷ habbaþ on þiƷƷe ƷoƷulðe. þ̅ uƷ iƷ uton cumen. þ̅ iƷ fram þe. næƷƷc þu nanne anðan to nanum þinƷe. foƷþamþe nan cƷæƷcƷiƷa iƷ ðonne þu. ne nan þin Ʒelica. foƷþam þu ealle Ʒoð mið þineƷ anef ƷeƷeahcðe ƷeƷohteƷc Ʒ ƷeƷoƷhteƷc. Ne biƷnoðe þe nan man. foƷþam ðe nan æƷi þe næƷ. þaƷa þe auht oððe nauht ƷoƷhte. Ac þu ealle þinƷ ƷeƷoƷhteƷc fƷiþe Ʒoðe Ʒ fƷiþe fæƷƷeƷe. Ʒ þu feƷf eaƷc þ̅ hehƷcðe Ʒoð Ʒ þ̅ fæƷƷeƷeƷe. fƷa fƷa þu feƷf ƷeƷohteƷc. þu ƷeƷoƷhteƷc þiƷne miððan Ʒeapð. Ʒ hiƷ þelcƷc fƷa fƷa ðu Ʒiçc. Ʒ þu feƷf ðæƷcƷc eall Ʒoð fƷa fƷa ðu Ʒiçc. Ʒ ealle ƷeƷceafca þu ƷeƷceope him Ʒelice. Ʒ eac on Ʒumum þinƷum unƷelice. ðeah þu ða ealle ƷeƷceafca ane naman Ʒenemðe. ealle þu nemðeƷc toƷæðeƷe and hete ƷoƷulð. Ʒ þeah ðone anne noman ðu toðælðeƷc on feoƷeƷ ƷeƷceafca. an þæƷa iƷ eorþe. oþeƷi þæƷeƷ. þriçðe lýƷc. feoƷþe fýƷ. ælcum þaƷa ðu ƷeƷetteƷc hiƷ aƷene ƷunðerƷoƷe. Ʒ þeah ælc iƷ riþ oþƷe Ʒenemneð. Ʒ riçƷumlice Ʒebunðen mið þinum bebode. fƷa þ̅ heora nan oþƷeƷ meapce ne oƷeƷeode. Ʒ fe cýle ƷeþƷoƷoðe riþ ða hæto. Ʒ þ̅ þæc riþ ðam ðriýƷum. eorþan Ʒecýnð Ʒ þæƷeƷeƷ iƷ cealð. fe eorþi iƷ ðriýƷe Ʒ cealð. Ʒ þ̅ þæƷeƷ þæc Ʒ cealð. fe lýƷc ðonne iƷ Ʒenemneð þ̅ hiç iƷ æƷþeƷ Ʒe cealð. Ʒe þæc. Ʒe þeapm. niƷ hiç nan þunðeƷ. foƷþamþe hiç iƷ ƷeƷceapen on þam miçle beƷƷuð ðæƷe ðriýƷan Ʒ þæƷe cealðan eorþan. Ʒ þam haçan fýƷe. þ̅ fýƷ iƷ ýƷemeƷc oþeƷ eallum þiƷƷum ƷoƷulð ƷeƷceafcƷum. Ʒunðerlic iƷ þ̅ þin ƷeƷeahc.

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

¹ Cott. fupþum.

² Cott. rihtc.

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 the hot fire. The fire is uppermost over all these worldly

ꝥ þu hæfſt æzþer zebon. ze ða zerceafta zemærſode betruх
 him. ze eac zemenzðe. þa ðriȝan eorþan ȝ ða cealban unþer
 þam cealban wætere ȝ ꝥ wætan. ꝥ wæt hnerce ȝ florenþe wæteþ
 hæbbe flor on wære wærtan eorðan. forþamþe hit ne mæz on
 him ſelfum zertandan. Ac ſeo eorþe hit helt ȝ be ſumum
 ðæle ſpilzþ. ȝ for þam ſýpe heo biþ zeleht ꝥ hio zneþþ ȝ bleþþ
 and weſtmaſ þringzþ. forþam ziſ ꝥ wæter hi ne zepwænþe. ðonne
 ðriȝode hio ȝ wurþe toðriſen mid þam winþe ſwa ſwa ðurc oððe
 axe. ne mihte nanpuht libbenþer ðære eorþan þrucan. ne wæ
 wætereſ. ne on nauþrum earþiȝan for cile. ziſ þu hi hwæt
 hweguninga wiþ ſýp ne zemenzþer. Fundorlice cwæfte þu hit
 hæfſt zerceapen ꝥ ꝥ ſýp ne forwærnþ ꝥ wæter ȝ ða eorþan.
 nu hit zemenzþe iſ wiþ æzþer. ne eft ꝥ wæter and ſeo eorþe
 eallunȝa ne aþwærceþ ꝥ ſýp. wæ wætereſ aznu cýþ iſ on eorþan.
 ȝ eac on lýrce. ȝ eft þuſan þam roþore. ac ðær ſýper agen
 ſteþe iſ ofer eallum worulþ zerceaftum zerepenlicum. ȝ þeah
 hit iſ zemenzþe wiþ ealle zerceafta. ȝ ðeah ne mæz nane þara
 zerceafta eallunȝa orcuman. forþamþe hit næſþ leaſe ðær
 ælmihtȝan. ſio eorþe ðonne iſ heſiȝne ȝ þiccre þonne oþra
 zerceafta. forþam hio iſ niþor ðonne æniȝ oþru zerceaft
 buton þam roþore. forþam ſe roþor hine hæſþ ælce ðæz
 utane. ðeah he hipe naper ne zenealæce. on ælcere ſtope he
 iſ hipe emn neah. ze uſan. ze neþon. ælc ðara zerceafta. þe
 þe zefýrn ær ýmþe ſwiæcon. hæſþ hiȝ azenne earþ on fund
 non. ȝ ðeah iſ ælc wiþ oþer zemenzþe. forþamþe nan ðara ze
 ceafta ne mæz bion buton oþerne. ðeah hio unſreotol ſie on
 ðære oþerne. ſwa ſwa nu wæter ȝ eorþe ſint ſwiþe earþoþe to
 zereonne oððe to onȝitonne ðýȝum monnum on ſýpe. ȝ ſwa
 þeah hi ſint wæp. wiþ zemenzþe. ſwa iſ eac wæp ſýp on ðam
 ſtanum ȝ on þam wætere. ſwiþe earþoþ hape. ac hit iſ ðeah
 þara. Ðu zebunþe ꝥ ſýp mid ſwiþe unabindenlicum pacentum.
 ꝥ hit ne mæz cuman to hiȝ azenum earþe. ꝥ iſ to þam mærtan
 ſýpe ðe ofer uſ iſ. ſýlæſ hit forlæte þa eorþan. ȝ ealle oþre
 zerceafta aſpinþað for unzemehticum cýle. ziſ hit eallunȝa
 ſrom zepite. Ðu zertapoladeſt eorþan ſwiþe fundorlice ȝ
 wærtlice ꝥ heo ne helt on nane heaſe. ne on nanum eorþlic
 þinȝe ne ſtent. ne nanpuht eorþliceſ hi ne healt. ꝥ hio ne ſiȝe.
 ȝ niſ hipe ðonne eþne to weallanne of ðune ðonne up. Ðu eac
 þa þriſealban ſarla on zepwærnum limum ſtýneſt. ſwa ꝥ wære

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

farle þý læffe ne býþ on ðam læftan fmgre. ðe on eallum þam
 lichoman. for ði ic cræþ þ þio farul wære þuoréalb. forþamþe
 upritan fecgaþ þ þio hæbbe ðrio zecýnb. an ðara zecýnba iþ þ
 heo biþ rilnizenbe. oþer þ þio biþ iþriende. þrubbe þæt hio biþ
 zerceabryg. tpa ðara zecýnbu habbaþ netenu. gpa game gpa men.
 oþer ðara iþ rilnuzg. oþer iþ iþrunz. ac ge mon ana. hæfþ ze-
 rceabrynege. nalleþ nan oþru zerceart. forþi he hæfþ oþer-
 þunzen ealle ða eorþlican zercearta mið zeþeabte 7 mið anb-
 zite. forþam geo zerceabryneþ fceal wealban æzþer ze ðære
 rilnuzga ze þæþ ýrreþ. forþam hio iþ gýnderlic cræft ðære
 farle. Spá þu zerceore ða faule þ þio fceolbe ealne wez hwear-
 rian on hire relfe.¹ gpa gpa eall þer nodor hweþþ. oððe gpa gpa
 hweol onhweþþ. fmeazende ýmb hire fceoppend. oððe ýmbe hi
 relfe. oððe ýmbe ðar eorþlican zercearta. ðonne hio þonne
 ýmbe hire fciþpend fmeaþ. ðonne bið hio oþer hire relfe. ac
 þonne hio ýmbe hi relfe fmeað. þonne biþ hio on hire relfe.
 anb unþer hire relfe hio biþ þonne. ðonne heo luþaþ þaþ
 eorþlican þing. 7 ðara þunþraþ. Þwæt þu Drihten forzeafe
 þam farlum earb on hiofonum. 7 him þær zigft weorþlice zigfa.
 ælcepe be hire zeeapnuzge. 7 zeþerft þ he fciþaþ fwiþe beorhte.
 7 ðeah fwiþe miþlice biþhtu. fume beorhtor. fume unbýþhtor.
 gpa gpa fceorpan. ælc be hiþ zeeapnuzga. Þwæt þu Drihten ze-
 zæþerart ða hiofonlicon farla 7 ða eorþlican lichoman. 7 hi on
 ðigge worulbe zemenzert. gpa gpa hi ffrom ðe hiber comon. gpa
 hi eac to ðe hionan fundiaþ. Ðu fylþerft þaþ eorþan mið miþt-
 licum cýnþrenum netena. 7 hi fipþan afeore miþtlicum fæþe
 treopa 7 gýrta. Forzig nu Drihten urum Modum þ hi moton
 to þe artizan þurh ðar earfoþu þigge worulbe. 7 of þigum bi-
 gegum to þe cuman. 7 openum eazum ureþ Modes þe moten
 zeþeon ðone æþelan æþelm ealra zoda. þ eart Ðu. Forzig ur
 ðonne hale eazan ureþ Modes. þ þe hi þonne moton afæftnian
 on þe. 7 toþriþ þone miþt ðe nu hanzaþ beforan ureþ Modes
 eazum. 7 onliht þa eazan mið ðinum leohte. forþam þu eart
 þio biþhtu þæþ foþan leohtes. 7 þu eart geo gefte þæft foþ-
 fæftpa. anb þu zeþerft þ hi þe zeþeop. þu eart ealra þingza
 fuma 7 ende. Ðu þurft ealle þing buton zerþince. Ðu eart
 æzþer ze wez. ze labþeop. zeo þio ftop þe ge wez to ligþ. þe ealle
 men to fundiaþ :•

¹ Bod. et Cott. relfe.

there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledst 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.^r

§ I. ÐA ƿe ƿiſdom þa þiſ leop and þiſ zebes aſunzen hæfðe. þa ongan he eft ƿpellian and þiſ cƿæþ. Ic ƿene þæt hit ƿie nu æreſt þearf. ꝥ ic þe zerecce hƿær ꝥ hehƿte zod iſ. nu ic þe ær hæfðe zereht¹ hƿæt ic ƿær. oððe hƿýlc ꝥ medeme zod ƿær. hƿýlc ꝥ immedeme. ac² aneſ þinzeſ ic ðe ƿolde æreſt acſian.³ Ðreþer þu ƿene ꝥ æniſ ðinſ on þiſſe ƿopulde ƿƿa zod ƿie ꝥ hit ðe mæge ƿorziſan fulle zezælþa. ðý⁴ ic þe acſize þý ic nolde ꝥ unc beſƿice ænezū leaſ anlicneſ ƿor ƿoþa zezælþa. ƿor þý nan mon ne mæg oþþracan ꝥ ſum zod ne ƿie ꝥ hehƿte. ƿƿa ƿƿa ſum mical æpelm 7 ðiop. 7 iſnon manize bƿocaz 7 ƿiþan⁵ of. ƿor ðý mon cƿiþ be ſumum zode ꝥ hit ne ƿie full zod. ƿorþam him biþ hƿær hƿez⁶ ƿana. and þeah ne biþ ealleſ butan. ƿorþam ælc þinſ ƿýnþ to nauhte ziſ hit nauht zodeſ on him næfþ. be þý þu miht onziſtan ꝥ of þam mærtan zode cumað ða læſſan zod. næf of þam læſſan þæt mæzte. ðe⁷ ma þe ƿeo ea mæg ƿeorþan to æpelme. ac ƿe æpelm mæg ƿeorþan to ea. and ðeah ƿeo ea cýmð eft to þam æpelme. ƿƿa cýmð ælc zod of Gode. and eft to him. and he iſ þæt fulle zod. 7 ꝥ fullſmede. ꝥ naner ƿillan ƿana ne biþ. Nu ðu miht ƿreotole onziſtan ꝥ ꝥ iſ God ſelf. Ðƿi ne miht þu zepencan. ziſ nan ƿuht full næpe. þonne næpe nan ƿuht ƿana. 7 ziſ nan ƿuht ƿana næpe. þonne næpe nan ƿuht⁸ full. ƿor þý biþ æniſ full þinſ. þe ſum biþ ƿana. 7 ƿor þý biþ æniſ þinſ ƿana. ðe ſum biþ full. ælc þinſ biþ fullorſt on hiſ azenum eapða. Ðƿý ne miht þu ðonne zepencan ziſ on ænezum þiſſa eopþlicena zoda æniſzeſ ƿillan 7 æniſzeſ zodeſ ƿana iſ. ðonne iſ ſum zod full ælceſ ƿillan. 7 niſ naner zodeſ ƿana. Ða andſƿopode ic 7 cƿæþ. Ðriþe rihtlice 7 ƿriþe zezceadriþlice þu hæfſt me ofercumen 7 zezanzen. ꝥ ic ne mæg no riþceþan. ne ſurþum onzean ꝥ zepencan. buton ꝥ hit iſ eall ƿƿa ƿƿa ðu zeſt:

§ II.^s Ða cƿæþ ƿe ƿiſdom. Nu ic ƿolde ꝥ þu þohzteſt zepornlice oþþe ꝥ þu onzeate hƿær ƿeo fulle zezælþ ƿie. Ðu 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. zepeah. ² hƿýlc ꝥ immedeme ac, deſunt in MS. Bod. ³ Cott. acſian. ⁴ Cott. þe. ⁵ Cott. ƿiþa. ⁶ Cott. hƿugu. ⁷ Cott. þon. ⁸ ƿana 7 ziſ nan ƿuht ƿana næpe. þonne næpe nan ƿuht, 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-

paſt ðu nu þ̅ eall moncýn iſ anmoblice zepara þ̅ Loð iſ fuma eallra zoda 7 pealðenð eallra zerceafta. he iſ þ̅ hehſte zodb.¹ ne nænne monn nu þ̅ær ne tpeoþ. foþþam þe he nauht nýton betere. ne fuþþum nauht emn zober. foþþam uſ fezþ ælc zerceadriþner 7 ealle men þ̅ ilce anbettaþ þ̅ Loð ſie þ̅ hehſte zodb. foþþam þe hi tæcniap þ̅ eall zodb on him gý.² foþþæm zif hit ſpa nære. ðonne nære he þ̅ þ̅ he gehaten iſ. oþþe æniſ þing ær þ̅ære. oþþe æltæþne. ðonne þ̅ære þæt betere ðonne he. Ac foþþam þe nan ðing næſ ær þonne he. ne æltæþne ðonne he. ne ðeoppeoþþne ðonne he. foþþam he iſ fuma. 7 æpelm. 7 hroþ eallra zoda. zenog ſpeotol hit iſ. þæt þ̅ fulle zodb paſ. ærþam þe þ̅ pana. þ̅³ iſ to zeleanne þ̅ ſe hehſta zodb iſ⁴ ælceſ zober fullaſt. þý læſ þe lenz ſppecen⁵ ýmbe ðonne þe þýþfon.⁶ ðe ilca Loð iſ. ſpa ſpa þe ær fædon. þ̅ hehſte zodb. 7 ða ſeleſtan zeræþa. nu hit iſ openlice cup. þ̅ þa ſeleſtan zeræþa on nanum oþrum zerceaftum ne ſint. bucon on Loðe. Ða cþæþ ic. Ic eom zepara :

§ III.[†] Ða cþæþ he. Ic þe healfize þ̅ ðu zerceadriþlice þ̅ onzite þ̅ te Loð iſ full ælcne fullſpmedneþſe. 7 ælceſ zober. 7 ælcere zeræþe. Ða cþæþ ic. Ic ne mæz fullice onzitan. foþ hri ðu eft fezſt þ̅ ilce þ̅ þu ær fæðeſt. Ða cþæþ he. Foþþý ic hit þe ſecze eft. þý ic nolbe þ̅ ðu penðeſt þ̅ ſe Loð ðe fæðer iſ 7 fuma eallra zerceafta. þ̅ him ahþonan utane come hiſ ſeo heahe zodbner.⁷ ðe he full iſ. Ne ic eac nolbe þ̅ þu penðeſt þ̅ te oþer þ̅ære hiſ zodb 7 hiſ zeræþ. oðer he ſelf. foþþam zif þu penſt þ̅ him ahþonan utan comon ða zodb ðe he hæþþ. ðonne þ̅ære þ̅ þing betere ðe hit him ſpam come. ðonne he. zif hit ſpa þ̅ære. Ac þ̅ iſ ſpþe ðýþlic 7 ſpþe micel ſýnn þ̅ mon þ̅ær penan ſceole⁸ he Loðe. oððe eft penan þ̅ æniſ þing ær him þ̅ære. oððe betere ðonne he. oþþe him zelic. Ac þe ſceolon⁹ bion zeparan¹⁰ þ̅ ſe Loð ſie eallra ðinga betſt. Liſ þu nu zeleſt þ̅ Loð ſie¹¹ ſpa ſpa on monnum biþ. oððer biþ ſe mon. þ̅ hiþ ſapl 7 lichoma. oððen biþ hiſ zodbner. þa zegæþraþ Loð 7 eft ætzæþne gehelt 7 gemetzap. zif þu ðonne zeleſt þ̅ hit ſpa ſie on Loðe.¹² ðonne ſcealt þu neðe zeleoþon¹³ þ̅ ſum anpealð¹⁴.

[†] Boet. lib. iii. proſa 10.—Sed quæſo, inquit, &c.

¹ Bod. Loð. ² Cott. ſien. ³ Bod. ne pene þ̅. ⁴ Cott. ſie. ⁵ Bod. ſppecan. ⁶ Cott. ýmb þonne þe ne þýþfen. ⁷ Cott. hi ſeo hea zodbner. ⁸ Cott. ſcýle. ⁹ Cott. ſculon. ¹⁰ Bod. zepara. ¹¹ Cott. zelýþſt þ̅ te an Loð ſie. ¹² Cott. zoode. ¹³ Cott. zeleoþan. ¹⁴ Cott. apalð.

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 ȝra ȝeromniȝe ȝra he þone
 urne ðeȝ. Ðræt ælc þinȝ ðe toȝceaben biȝ ȝrom oþrum. hiȝ
 oþer. oþer ꝥ þinȝ. ðeah hi ætȝæbere ſien. Eȝ þonne hȝelc
 þinȝ toȝceaben biȝ ȝrom ðam¹ hehȝtan ȝobe.² ðonne ne biȝ ꝥ
 no ꝥ hehȝte ȝob.³ ꝥ iȝ ðeah micel ȝyn to ȝeþencenne he Gobe.
 ꝥ æniȝ ȝob ſie huton on him. oððe æniȝ ȝrom him abæleb.
 ȝorþamþe nan ȝuht niȝ hetepe ðonne he. ne emn ȝob him.
 Ðrile þinȝ mæȝ beon betepe þonne hiȝ ȝceoppend. Forþam ic
 ȝecȝe mið ȝihtȝe ȝerceabȝneȝȝe. ꝥ ꝥ ſie ꝥ hehȝte ȝob on hiȝ
 aȝenȝe ȝecýnðe. ꝥ te ȝruma iȝ eallȝa þinȝa. Ða cȝæȝ ic. Nu
 þu hæȝȝt me ȝrife ȝihtȝe oȝerpeahȝe.⁴ Ða cȝæȝ he. Ðræt ic
 þonne æȝ ȝæðe ꝥ ꝥ hehȝte ȝob ȝ ȝio hehȝte ȝeȝælþ an ȝæpe.
 Ða cȝæȝ ic. Ðra hit iȝ. Ða cȝæȝ he. Ðræt ȝille ȝe ðonne ȝecȝan
 hȝæt ꝥ ſie elleȝ hutan Gob. Ða cȝæȝ ic. Ne mæȝ ic þæȝ
 oþracan. ȝorþamþe ic hiȝ ȝæȝ æȝ ȝeþara :

§ IV.^u Ða cȝæȝ he. Ðræþer ðu hit aȝeotolȝ onȝiton
 mæȝe. ȝiȝ ic ðe ȝume hiȝne ȝet⁵ ȝecȝe. Eȝ nu tȝa ȝob ȝæron.⁶
 ðe ne mihton æt ȝonne bion. ȝ ȝæron þeah hutu ȝobe.⁷ hu ne
 ȝæpe hit ðonne ȝenoh ȝeotol. ꝥ hiopa⁸ næpe nauþer ꝥ oþer.
 ȝor þý ne mæȝ þæt ȝulle ȝob bion no toðæleb. hu mæȝ hit
 beon æȝþer ȝe ȝulle. ȝe þana. ȝorþam ȝe cȝeþaȝ ꝥ ȝio ȝulle ȝe-
 ȝælþ ȝ ȝob. ꝥ hi ſien an ȝob ȝ ꝥ ſie ꝥ hehȝte. ða ne maȝon
 næȝpe ȝeorþan toðæleðe. Ðu ne ȝceolon⁹ ȝe þonne neðe bion
 ȝeþaȝan ꝥ ȝio hehȝte ȝeȝælþ ȝ ȝio heahe ȝobcunðneȝ an ſie. Ða
 cȝæȝ ic. Niȝ nan þinȝ ȝorþe þonne þæt. ne maȝon ȝe nanȝuht
 ȝinðan betepe¹⁰ þonne Gob. Ða cȝæȝ he. Ac ic ȝolðe ȝet mið
 ȝumpe hiȝne ȝe behȝerþan utan ꝥ þu ne mihtȝt nænne ȝeȝ
 ȝinðan oþer. ȝra ȝra uþȝitena ȝeȝuna iȝ. ꝥ hi ȝillaȝ ȝimle hȝæt
 hȝeȝu niȝeȝ ȝ ȝelbcuþeȝ eorþan. ꝥ hi mæȝen mið ðý aȝeccan ꝥ
 Gob þara ȝehereþneðra :

§ V.^v Ðu ne hæȝbon ȝe æȝ ȝereht¹¹ ꝥ ða ȝeȝælþa anb ȝio
 ȝobcunðneȝ an ȝæpe. ȝe þe ðonne þa ȝeȝælþa hæȝþ. ðonne hæȝþ
 he æȝþer ȝe þe ðone æȝþer hæȝþ. Ðu ne biȝ ȝe ðonne ȝull
 eabȝ. Ðu ne ȝaȝt þu nu hȝæt¹² ȝe cȝeþaȝ ꝥ ȝe bio ȝiȝ þe
 ȝiȝðom hæȝþ. ȝ ȝihtȝiȝ ðe ȝihtȝiȝneȝȝe hæȝþ. ȝra ȝe cȝeþaȝ eac

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

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

¹ Cott. þæm. ² Cott. ȝoobe. ³ Cott. ȝoob. ⁴ Bod. oȝerpehtȝne.

⁵ Bod. ȝeotȝa. ⁶ Cott. tu ȝoob ȝæpen. ⁷ Cott. buto ȝoobe. ⁸ ꝥ hiopa,
 desunt in MS. Bod. ⁹ Cott. ȝculon. ¹⁰ Cott. meþempe. ¹¹ Cott.
 ȝeȝeahȝ. ¹² Cott. ꝥ.

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 ƿie ƿob. þe þa ƿobneƿre hæfþ 7 ða ƿeræla. 7 ælc ƿeræliƿ
mon biþ ƿob. 7 þeah iſ an ƿob.¹ ƿe iſ ƿtemn 7 ƿtaðol ealra
ƿoba. 7 of ðæm cumaþ eall ƿob. 7 eft hi funbiaþ to him. 7 he
ƿelt eallra. þeah he nu ƿie ƿe ƿruma 7 ƿe ƿtaþol eallra ƿoba þe
of him cumaþ.² ƿra ƿra ealle ƿteorpan ƿeorþaþ onlihte 7 ƿe-
bihte of ðære ƿunnan. ƿume þeah beorhtor. ƿume un-
beorhtor. ƿra eac ƿe mona. ƿra miclum he liht ƿra ƿio ƿunne
hine ƿerƿinþ. ðonne hio hine ealne ƿeonþƿinþ ðonne biþ he eall
beorht. Ða ic þa þiſ ƿpell onƿeat. þa ƿearþ ic aƿelpeð.³ 7 ƿriþe
aƿæpeð. 7 cƿæþ. Iſ þiſ la ƿunþorlic. 7 ƿinſum. 7 ƿerƿeaðlic⁴
ƿpell þ þu nu ƿerƿt. Ða cƿæþ he. Niſ nan ƿuht ƿinſumpe ne
ƿerƿre ðonne þ þinƿ þ þiſ⁵ ƿpell ýmbe iſ. 7 ƿe nu ýmbe
ƿrrecan ƿillaþ. ƿorþam me ðincþ ƿob þ þe hit ƿemenzen to þam
ærpan. Ða cƿæþ ic. Ðræt iſ þ la :

§ VI.^w Ða cƿæþ he. Ðræt þu ƿarþ þ ic ðe ær ƿæbe þ ƿio
roðe⁶ ƿerælaþ ƿære ƿob. 7 of ðære ƿorþan ƿerælaþe cumað eall ða
oþre⁷ ƿob ðe ƿe ær ýmbe ƿræcon. 7 eft to. ƿra ƿra of ðære
ƿæ cýmþ þ ƿæter innon þa eorþan. and þær aƿerƿceap. cýmþ
ðonne up æt ðam æpelme. ƿýrþ ðonne to þroce. ðonne to ea.
ðonne anblanz ea. of hit ƿýrþ eft to ƿæ. Ac ic ƿolbe þe nu
acƿian hu ðu þiſ ƿpell unþerƿtanþen hæfþerƿt. Ðræþer ðu ƿene
þ þa ƿiſ ƿob. ðe ƿe of ær ýmbe ƿræcon. þ iſ anƿealb. 7
ƿeorþƿerƿe. 7 ƿorþeærner.⁸ 7 ƿenýht. 7 bliſ. Ic ƿolbe ƿiton
hræþer ðu ƿenþerþ þ ðar ƿob ƿærnon limu þære ƿorþan ƿerælaþe.
ƿra ƿra monerƿu limu beoþ⁹ on anum men. 7 ƿeorþaþ ðeah ealle
to anum lichoman. oððe þu ƿenþerþ þ hrýlc¹⁰ an ðara ƿiſ ƿoba
ƿorhte ða ƿorþan ƿerælaþe. 7 riððan þa ƿeorþer ƿoob ƿærnon hiþe
ƿob. ƿra ƿra nu ƿarþ 7 licchoma ƿýrcað anne mon. 7 ƿe an mon
hæfþ manýge lim. 7 ðeah to ðam tƿam.¹¹ þ iſ to ðære ƿarþe 7
to þam lichoman helimþaþ ealle þar þær monner ƿoob. ƿe
ƿarþlice. ƿe lichomlice.¹² Ðæt iſ nu þær lichoman ƿob. þ mon
ƿie ƿæƿer. 7 ƿtranƿ. 7 lanƿ. 7 þrað. 7 manerƿu oþru ƿob to eac
þam.¹³ 7 ne biþ hit ðeah ƿe lichoma ƿerƿ. ƿorþam ðeah he ðara
ƿoba hrýlc ƿorþeore. ðeah he biþ þ he ær¹⁴ ƿær. þonne iſ ðære
ƿarþe ƿob ƿærƿerƿe. 7 ƿemetƿunƿ. 7 ƿerþýlb. 7 ƿýhtƿerƿer. 7

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

¹ Bod. 7 ƿe þeah iſ ƿob. ² Cott. ƿoobra and ealra ƿoba þeah iſ
menýƿ ƿoob þe of him cýmð. ³ Cott. aƿelpeð. ⁴ Cott. ƿerƿeaðƿerlic.
⁵ Bod. þin. ⁶ Bod. þe. ⁷ Cott. oðru. ⁸ Bod. ƿorþeærner. ⁹ Bod.
man hund lima bioð. ¹⁰ Bod. hrýle. ¹¹ Cott. þæm tƿæm. ¹² Cott.
ƿarþlice ƿelichomlice. ¹³ Cott. eac þæm. ¹⁴ Cott. ærior.

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;

Ƴifdom. and manege ſpelce cræftar. Ƴ ſpa ðeah biþ oþer Ƴio ſapl. oþer biþ hiſe cræftar. Ða cræþ ic. Ic polde þ þu me ſædeſt zet ſpeotolop ýmbe ða oþre zod¹ þe to ðære ſoþan ze-ſælþe belimpar. Ða cræþ he. Ne ſæde ic þe ær þ þu zerælp zod pære. Lýſe. cræþ ic. þu² þ ſædeſt þ hio þ hehte zoob pære. Ða cræþ he. Earc þu nu zet zepara þ te anpeald. Ƴ peorþſcipe. Ƴ ſopemærneſ. Ƴ zenýht. Ƴ bliſ. Ƴ reo eadiſneſ. Ƴ þ hehte zod. þ ða ſien ealle³ an. Ƴ þ an ðonne ſie zod. Ða cræþ ic. Þu wille ic nu þær oþracan. Ða cræþ he. Þræþer ðincþ þe ðonne þ þa ðing ſien. þe þara ſoþena zerælpþa limu. ðe Ƴio zerælp ſelf. Ða cræþ ic. Ic pat nu hræt þu poldeſt witan. ac me lýrte bet þ þu me ſædeſt ſume hwile ýmbe þ. ðonne þu me acſodeſt. Ða cræþ he. Þu ne miht þu zepencan. zif ða zod pæron pære ſoþan zerælpþe limu. ðonne pæron hi hræt hpezu⁴ toðæled. ſpa ſpa monneſ lichoman limu biþ hræt hpezu⁵ toðæled. ac þæra lima zecýnd iſ þ hie zepýrcap ænne lichoman. Ƴ ðeah ne biþ eallunga zelice. Ða cræþ ic. Ne ðearþ þu mare⁶ ſſincan ýmbe þ. zenoz ſpeotole þu hæft me zeræb. þ þa zod ne ſint nan puht toðæled ſrom ðære ſoþan zerælpþe. Ða cræþ he. Lenoz puhte þu hit onzirt. nu þu onzirt þ þa zod ealle ſint þ ilce þ zerælp iſ. Ƴ Ƴio zerælp iſ þ hehte zod. Ƴ þ hehte zod iſ God. Ƴ ſe God iſ ſimle on anum untodæled. Ða cræþ ic. Niſ þær⁷ nan tpeo. Ac ic polde nu þ þu me ſædeſt hræt hpezu⁸ uncuþer :

§ VII.* Ða cræþ he. Ðæt iſ nu ſpeotol. þ te eall þa zod. ðe þe ær ýmbe ſſræcon. belimpar to ðam hehtan zoðe. Ƴ þý men ſecap zod zenoz. ðe he penap þ þ ſie þ hehte zod. þý⁹ hi ſecap anpeald. Ƴ eac oþru zod. ðe þe ær ýmbe ſſræcon. ðý hi penap þ hit ſie þ hehte zod. be þý þu miht witan þ þ hehte zod iſ hroþ eallra þara oþra zoda þe men wilmþ. Ƴ hi lýrt. ſoþþam ðe nanne mon ne lýrt naner ðingez buton zoðer. oððe hræþ hpezu¹⁰ ðær þe zoðe zelice biþ. manizeſ þingez hi wilmþ ðe full zod ne biþ. ac hit hæþ ðeah hræt hpezu¹¹ zeliceſ zoðe. ſoþþam þe cpeþap þ þ hehte zod ſie ðel¹² hehta hroþ eallra zoda. Ƴ reo hioþ ðe eall zod on hpeapþap. Ƴ eac þ þing ðe mon eall zod ſone deþ. ſoþ þam ðinge men lýrt ælcer

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

¹ Cott. oþru zoob. ² Cott. ze þu. ³ Bod. eall. ⁴ Cott. huþu.

⁵ Cott. huþu. ⁶ Cott. ma. ⁷ Bod. þ. ⁸ Cott. hpuþu. ⁹ Bod. þ.

¹⁰ Cott. hpuþu. ¹¹ Cott. hpuþu. ¹² Cott. þe

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 somewhat concerning it, than that thou shouldst 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 *fully* 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 gōða ðe hi lýrt. ꝥ ðu miht ƿrþe ƿreotole onƿitan be þam. ðe nanne mon ne lýrt þær þinger þe hine¹ lýrt. ne þær þe he ðeþ. ac þær þe he mið þam earpaþ. forþamþe he ƿenþ. ƿiþ he ðonne lýrt heƿte. ƿ ꝥ þurhtio. ꝥ he ðonne ƿetihhoð² hæfþ. ꝥ he þonne hæbbe fulle ƿerælpā. Ðu ne ƿarþ ðu ꝥ nan mon for þý ne ƿit. ðe hine ƿiðan lýrte. ac ƿit fori þý þe he mið þære ƿaðe earpaþ ƿume earpunga.³ Sume mið þære ƿaðe earpaþ ꝥ hie ƿien ðý halpan. Sume earpaþ ꝥ hie ƿien þý caþpan. Sume ꝥ hi ƿolþon cuman to ƿumeþe þara ƿtopa ðe hi ðonne to funþiaþ. Ðu ne iþ þe nu⁴ ƿenoh ƿreotol ꝥ men nane ƿuht⁵ ƿriðor ne luþiaþ. ðonne he ðoþ ꝥ hehƿte ƿoð. forþamþe ælc ƿuht ðær ðe hi ƿilmaþ oððe ðoþ. hi ðoþ for þý. ðe hi ƿolþon habban ꝥ hehƿte ƿoð on þæm. ac he ðrehaþ⁶ ƿume on þam ðe hi ƿenaþ ꝥ hie mægen habban full ƿoð ƿ fulle⁷ ƿerælpā on ðiſum anþreapdum ƿoðum. Ac ða fullan ƿerælpā ƿ ꝥ hehƿte ƿoð iþ ƿoð⁸ ƿelf. ƿpa ƿpa þe ofþ ær ƿæþon. Ða cƿæþ ic. Ne mæz ic no ƿeþencan hu ic þær oþracan mæze. Ða cƿæþ he. Utan lætan þonne bion þar⁹ ƿræce. ƿ bion unc þær oþroze. nu ðu ƿpa fullice onƿiten hæfþ ꝥ ƿoð ƿimle biþ untodaeblic ƿ full ƿoð. ƿ ꝥ hiþ ƿoð ƿ ƿio hiþ ƿerælp him nahronan utane ne com. ac þær ƿimle on him ƿelfum. ƿ nu iþ. ƿ á biþ :

§ VIII. Ða ƿe ƿriðom ða ðiþ ƿpell aƿæð hæfðe. þa onzan he eþt ƿingan ƿ þur cƿæþ. ƿel la men ƿel. ælc þara þe ƿreo ƿie funþize to ðam ƿoðe. ƿ to ðam ƿerælpum. ƿ ƿe þe nu ƿehæft ƿie mið ðære unnyttan luþe þiþte miðþan ƿearþeþ. ƿece him ƿreodum hu he mæze becuman to þam ƿerælpum. forþam ꝥ iþ ƿio an ƿæft eallra upra ƿerþinca. ƿio an hýþ býþ ƿimle ƿmýltu æfter eallum ðam ýrtum ƿ ðam ýþum upra ƿerþinca. ꝥ iþ ƿeo an ƿriðtop ƿ ƿio an ƿroþer erþingā æfter ðam erþum þiþter anþreapþan liþeþ. Ac þa ƿýlþenan ƿtanāþ. ƿ þa ƿeolþnenan. ƿ ælceþ cýnneþ ƿimmaþ. ƿ eall þeþ anþreapþa ƿela. ne onlihtaþ hi nauht þær moþeþ eaƿan. ne heopa ƿceapþneþte nauht ƿebetāþ to ðære ƿceapunga ðære forþan ƿerælpē. ac ƿet ƿrþor he ablenþaþ ðær ƿoþeþ eaƿan. ðonne hi hi aƿcýpan. Forþam ealle þa þing ðe heþ liþaþ on þiſum anþreapdum liþe. ƿint eorþlice. for ðý hi ƿint ƿleonde. Ac ƿio ƿunþorlice beoþhtneþ. ðe ealle ðing ƿebriht ƿ eallum ƿelt. nýle ꝥ þa ƿapla

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

² Bod. hipe. ³ Cott. ƿerælpā. ⁴ ƿume earpunga, deest in MS. Bod. ⁵ Cott. þonne. ⁶ Cott. ꝥ te men nan ƿuht. ⁷ Cott. ðrehaþ. ⁸ Cott. fulla. ⁹ Cott. ƿoð. 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. Líf ðonne hwelc mon mæge
 gefion ða bihtu þær heofenlican leohtes mid hluttrum eazum
 hys Mober. ðonne wile he cweþan þ̅ þ̅ io beorhtnes þære sunnan
 fiman we. þærterner¹ to mecanne wif þa ecan bihtu
 Lober:.

§ IX.² Ða ge firdom ða þis leof arungen hæfde. þa cwæp
 ic. Ic eom gefara ðær þe ðu gefret. forþamþe ðu hit hæfst ge-
 gefed mid gefceadwiflicre nace. Ða cwæp he. Mid hu miclan³
 feo woldest þu nu habban geboht þ̅ þu mihtest onzitan hwæt
 þ̅ soþe god wære. 7 hwelc hit wære. Ða cwæp ic. Ic wolde
 fægman mid fwiþe ungemetlice gefean. 7 ic wolde mid unari-
 medum feo³ gebýrgan þ̅ ic hit morþe gefion. Ða cwæp he. Ic
 hit þe ðonne wille gefæcan. Ac þ̅ an ic þe beheode. þ̅ þu weah
 for ðære tæcninge ne forzite þ̅ þ̅ ic ær tæhte. Ða cwæp ic.
 Nere. ne forzite ic hit no. Ða cwæp he. Ðu ne fædon þe þe
 ær þ̅ þis andweardes lif ðe þe her wiliaþ. nære no þ̅ hehte
 god. forþam hit wære mihtlic⁴ 7 on fpa manigfeald gebæled.⁵
 þ̅ hit nan mon ne mæg eall habban þ̅ him ne we fumer þingef
 wana. Ic þe tæhte ða þ̅ te ðær wære þ̅ hehte god. ðær ðær
 þa god ealle gefæderode bioþ. hwelc hi fien to anum gefege⁶ ge-
 zoten. Ðonne wær hiþ full god. ðonne ða god ealle. þe þe ær
 ymbe fwræcon. heof to anum gode gefæderod. ðonne ne hiþ
 wær nanef godes wana. ðonne þa god ealle on anesfe bioþ. 7
 io anes bið on esnesfe. Líf hi on esnesfe næren.⁷ ðonne
 nære hiora fpa fwiþe to ginnanne. Ða cwæp ic. Ðæt is gefæd.
 ne mæg ic wær no fweogan.⁸ Ða cwæp he. Ær ic ðe hæfde
 gefæd þ̅ þ̅ nære full god wæt eall ætgefædere nære. forþam is
 þ̅ full god ðæt eall ætgefædere is untobæled. Ða cwæð ic. Swa
 me þincþ. Ða cwæp he. Fenret þu nu þ̅ ealle ða þing þe gode
 fint on þisse worulde. for þý gode fint.⁹ þý hi habbaþ¹⁰ hwæt
 hwegu¹¹ godes on him. Ða cwæp ic. Hwær mæg ic elles wanan.
 hu ne is hit fpa. Ða cwæp he. Ðu fealt weah gefýfan þ̅ io
 anes 7 io godnes an þing we. Ða cwæp ic. Ne mæg ic wær
 ofracan. Ða cwæp he. Ðu ne miht ðu gefencan þ̅ ælc þing
 mæg wion. ge on ðisse worulde. ge on wære toweardan. ða hwile
 þe hit untobæled biþ. þonne ne biþ hit eallunga fpa fpa 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. tobæled

⁶ Cott. gefege.

⁷ Bod. ne fien.

⁸ Cott. fweogan.

⁹ Cott. fien.

¹⁰ Cott. hæbben.

¹¹ Cott. hwegu.

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

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

pær. Ða cræp ic. Sege me þ̅ ꝥ ꝥꝥeotolop. ne mæz ic fullice on-
 zitan ærter hƿæm ðu ꝥꝥýnart. Ða cræp he. Ƴart ðu hƿæt
 mon ꝥe. Ða cræp ic. Ic Ƴat þ̅ hit 1¹ Ƴapl Ƴ lichoma. Ða cræp
 he. Ðræt ðu Ƴart þ̅ hit biþ mon. Ða hƿile ðe Ƴeo Ƴapl Ƴ Ƴe
 lichoma unðælbe² beoþ. ne biþ hit nan mon. Ƴiððan hi toðælbe
 bioþ. ƳƳa eac Ƴe lichoma biþ lichoma. þa hƿile þe he hiƳ limu
 ealle hæfþ. zif he ðonne hƿýlc lim foꝥlýrt. þonne ne biþ he eall
 ƳƳa he ær pær. þ̅ ilce þu miht zepencan be ælcum ðinge. þ̅
 nan þing ne biþ ƳƳelce hit Ƴar Ƴiððan hit Ƴanian onzínþ. Ða
 cræp ic. Nu ic hit Ƴat. Ða cræð he. Ƴenrt ðu hƿæþer æniƳ
 zepceart Ƴeo. ðe hiƳe Ƴillan³ nýlle ealne Ƴez bion. ac Ƴile hiƳe
 aƳnum Ƴillan⁴ foꝥƳeoꝥþan :

§ X.^a Ða cræp ic. Ne mæz ic nane cƳica Ƴuht onzitan ðara
 þe Ƴite hƿæt hit Ƴille. oððe hƿæt ic nýlle. ðe unƳeneð lýrte⁵
 foꝥƳeoꝥþan. foꝥþam⁶ ælc Ƴuht Ƴolde bion hal Ƴ libban. ðara þe
 me cƳica⁷ ðincþ. bute ic nat be tƳeoꝥum. Ƴ be Ƴýrtum. Ƴ be
 ƳƳilcum zepceartum ƳƳýlce nane Ƴaple nabbaþ. Ða Ƴmeapcode
 he Ƴ cræþ. Ne ðearrt þu no be þæm zepceartum tƳeoƳan þe⁸
 ma þe be þæm oþrum. Ðu ne miht þu zepion þ̅ ælc Ƴýrt Ƴ ælc
 Ƴuða⁹ Ƴile Ƴeaxan on þæm lande Ƴelort. ðe him betrt zepirt. Ƴ
 him zecýnde biþ Ƴ zepunelic. and þær þæri hit zepret þ̅ hit
 hƳaþort Ƴeaxan mæz. Ƴ latoꝥt Ƴealopizan.¹⁰ Sumra Ƴýrta oððe
 ƳumeƳ Ƴuða earð biþ on ðunum. Ƴumra on meƳƳeum. Ƴumra
 on moꝥum. Ƴumra on clubum. Ƴumre¹¹ on barum Ƴonðum.
 Nim þonne ƳƳa Ƴuða.¹² ƳƳa Ƴýrt. ƳƳa hƳeþer ƳƳa ðu Ƴille. of
 þæne Ƴtope þe hiƳ earð Ƴ æþelo biþ on to Ƴeaxanne. Ƴ Ƴette on
 uncýnde¹³ Ƴtce him. ðonne ne zepreþ hit ðær nauht. ac foꝥ-
 Ƴearaþ. foꝥþam ælceƳ landeƳ zecýnd 1¹. þ̅ hit him zelice Ƴýrta
 Ƴ zelicne Ƴuðu týðƳuƳe.¹⁴ and hit ƳƳa ðeþ. ƳƳiþaþ Ƴ Ƴýrþaþ
 ƳƳiþe zeporne. ƳƳa lonƳe ƳƳa heoꝥa zecýnd hiþ. þ̅ hi zioꝥan
 moƳon. Ðræt þenrt þu foꝥþri ælc Ƴæð zioꝥe¹⁵ innon ða eoꝥ-
 þan. Ƴ to ciþum Ƴ to Ƴýrtumum Ƴeoꝥþe on ðæne eoꝥþan.
 buton foꝥ þý þe hi tohhiap þ̅ Ƴe Ƴtemn Ƴ Ƴe helm mote þý
 Ƴærtop Ƴ þý lenz Ƴtandon. Ðri ne miht þu onzitan. ðeah þu
 hit zepion ne mæze. þ̅ eall Ƴe ðæl. Ƴe þe þær tƳeoꝥeƳ on tƳelƳ

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

¹ Cott. bið. ² Cott. untobælbe. ³ Cott. Ƴe. þe hiƳe Ƴillum. ⁴ Cott.
 Ƴillum. ⁵ Bod. lýrt. ⁶ Cott. foꝥþæm þe. ⁷ Cott. cƳuco. ⁸ Cott.
 þon. ⁹ Cott. Ƴuðu. ¹⁰ Cott. Ƴealopian. ¹¹ Bod. Ƴume. ¹² Cott.
 Ƴuðu. ¹³ Cott. ungecýnde. ¹⁴ Cott. týðƳe. ¹⁵ Cott. cƳeoꝥe.

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

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

monþum zereaxep.¹ ꝥ he onzimp of ðam þýrtumum. and ſpa
 uppearþer zrepþ of þone ſtemn. 7 ſiððan anðlang ðæſ riþan. 7
 anðlang þæpe riunde of ðone helm. and ſiððan æfter ðam
 bozum oððe ꝥ hit ut appringþ. on leafum. 7 on bloztumum. 7
 on bleðum. Ðri ne miht þu onzitan ꝥ te ælc ruht cpiçer² hiþ
 innanpearð hnercoft. 7 unbroc hearðoſt. Ðræt þu miht ze-
 reon hu ꝥ tpeop hiþ uton zercýrped³ 7 beþæfed⁴ mið þæpe
 riunde riþ ðone rintep. 7 riþ þa ſtearcan ſtopmar. 7 eac riþ
 þæpe ſunnan hæto on ſumere. Ðra mæg ꝥ he ne punðrige
 ſſýlcra zercæfta ureþ⁵ ſceoppenþer.⁶ 7 huþu þæſ ſceoppenþer.
 and ðeah þe hiþ nu punðrien. hþelc ure mæg aþeccan me-
 ðemlice ureþ ſceppenþer pillan 7 anþeald. hu hiþ zercæfta
 þeaxaþ 7 eft þaniaþ. ðonne ðæſ tima cýmþ. 7 of heora jæðe
 þeopþaþ eft zeedniþaðe. ſſýlce hi þonne þeopþon to eðſceafte.
 hþæt hi ðonne eft bioþ. 7 eac hþæt hþezu⁷ anlice bioð. ſſilce
 he á beon.⁸ foþþam⁹ hi ælce zearpe þeopþaþ to æðſceafte :

§ XI.^b Ðreþer ðu zet onzite ꝥ ða uncreþendan zercæfta
 riþnoðon to bionne on ecneſſe ſpa ilce ſpa men. zif hi mihton.
 Ðræþer ðu nu onzite foþþý ꝥ ſýr funðige up. and ſio eopþe
 of ðune. foþ hþý iſ þæt. buton foþ þý ðe Groð zercæop hiþ earð
 up. 7 hiþe of ðune. foþ þý funðiaþ¹⁰ ælc zercæaft þiðer ſſiþoſt.
 þiðer hiþ earð 7 hiþ hælo ſſiþoſt bioþ. and ſliþ ꝥ te huþ riþer-
 þearð hiþ. 7 unzebýðe. 7 unzelic. Ðræt þa ſtanar. foþþam hi
 ſint ſtilpe zecýnde and hearðþe. bioþ earfoþe to toðælenne.
 and eac uneaþe to ſomne cumar. zif hi zedæleþe¹¹ þeopþaþ. zif
 þu þonne ænne ſtan toclifft. ne ſýrþ he næſſe zegaðerod ſpa
 he ær þæſ. Ac ꝥ þæter 7 ſio lýft bioþ hþene hnercran ze-
 cýnde. hi bioþ ſſiþe eaþe to toðælenne. ac hi hiþ eft ſona æt-
 zæðere. Ðæt ſýr ðonne ne mæg næſſe þeopþan toðæled. Ic
 jæðe þeah nu hþene ær. ꝥ te nan ruht hiþ azenum pillum
 nolþe foþþeopþan. ac ic eom nu mare¹² ýmbe ꝥ zecýnd. þonne
 ýmbe þone pillan. foþþam hi hþilum pillar on tpa.¹³ þu miht
 riþan¹⁴ be manegum þingum ꝥ ꝥ zecýnd iſ ſſiþe micel. iſ ꝥ foþ
 micel zecýnd. ꝥ urum lichoman cýmþ eall hiþ mæzen of ðam¹⁵
 mete þe þe þiczar. and ðeah færiþ ſe mete ut þurh ðone

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

¹ Cott. zepexð. ² Cott. cpiçer. ³ Cott. utan zercerped. ⁴ Bod.
 beþepoð. ⁵ Bod. ureþer. ⁶ Cott. rýppenþer. ⁷ Cott. hþegu.
⁸ Cott. bion. ⁹ Cott. foþþæm. ¹⁰ Bod. funðað. ¹¹ Cott. toðæle.
¹² Cott. ma. ¹³ Cott. tu. ¹⁴ riþan, 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 hīr ƿræc¹ ðeah 7 hīr cræft zecýmþ on ælcere æbne. ƿra ƿra mon melo² ƿrft.³ þ melo⁴ ðurh⁵ crýþþ ælc þýpel. 7 þa ƿrofoþa⁶ ƿeorþþaſ aſýndneþ. ƿra eac ure ƿaſt biþ ƿrþe ƿiþe ƿarenþe upum unƿillum 7 ureſ unzepealþeſ ƿor hīr zecýnþe. nalleſ⁷ ƿor hīr ƿillan. þ biþ ðonne þonne ƿe ƿlapaþ. Ðræt ða neſenu ðonne. 7 eac þa oþre zeſceafra. ma ƿilnaþ ðæſ ƿe hu ƿilnaþ ƿor zecýnþe ðonne ƿor ƿillan. Unzecýnþelic iſ ælcpe ƿuhte⁸ þ hit ƿilniþe ƿrecenneſſe oðþe ðeaþeſ. ac þeah manig þing biþ to þæm zeneþ þ hit ƿillnaþ ðara æþþeſ. ƿorþam⁹ ƿe ƿilla biþ ðonne ƿrenþra ðonne þ zecýnþ. hƿilum biþ ƿe ƿilla ƿrþra þonne þ zecýnþ. hƿilum þæt zecýnþ oſercýmþ þone ƿillan. ƿra nu ƿrænneſ ðeþ. ƿeo bið ælcum men zecýnþe. 7 hƿilum¹⁰ ðeah huþe biþ ƿorþeþneþ huþe zecýnþeſ ðurh þæſ monneſ ƿillan. eall ƿio luſu ðæſ hæmeþ ðinþeſ biþ ƿor zecýnþe. nallaſ¹¹ ƿor ƿillan :

§ XII.^o Be þam þu miht openlice ƿitan þ ƿe ƿceoppneþ eallra zeſceafra hæþþ ƿorþeþen ænne huſt 7 an zecýnþ eallum hīr zeſceafum. þ iſ þ hi ƿolþon á bion. ælcpe ƿuhte iſ zecýnþe þ hit ƿillniþe þ hit á ƿe be þam ðæle ðe hit hīr zecýnþe¹² healþan mot 7 mæþ. Ne þearft ðu no tpeozan ýmþe þ þe ðu ær tpeoþeſt. þ iſ be þam zeſceafum ðe nane ƿaþle nabbap. ælc þara zeſceafra ðe ƿaþle hæþþ. ze eac ða þe nabbap. ƿillnaþ ƿimle to bionne. Ða cræþ ic. Nu ic onþite þ þ ic ær ýmþe tpeoþe. þ iſ þ ælc zeſceaf ƿillnaþ ƿimle to bionne. þ iſ ƿrþe ƿrital¹³ on ðæne týþrunþe. Ða cræþ he. Ðræþeſ¹⁴ þu ðonne onþite þæt ælc þara ƿuhta ðe him beon þeþþ. þ hit þeþþ ætþæþne beon zehal unþæleþ. ƿorþam ƿiþ hit toþæleþ biþ. þonne ne biþ hit no hal.¹⁵ Ða cræþ ic. Ðæt iſ ƿor. Ða cræþ he. Eall þing habbaþ þeah ænne ƿillan.¹⁶ þ iſ þ hi ƿolþon á bion. þurh þone ænne ƿillan hi ƿillnaþ þæſ aneſ zoþeſ¹⁷ ðe á biþ. þ iſ ƿroþ.¹⁸ Ða cræþ ic. Ðra hit iſ ƿra þu ƿæþt.¹⁹ Ða cræþ he. Ðræt þu miht openlice onþiton þ þ iſ ƿor miþe zoþ²⁰ þing þ ealle zeſceafra 7 ealle²¹ ƿuhta ƿilnaþ to habbenne.

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

¹ Bod. ƿræc.

² Cott. meolo.

³ Cott. ƿeſt.

⁴ Cott. meolo.

⁵ Cott. þurþ.

⁶ Cott. ƿýþeþa.

⁷ Cott. naþelæſ.

⁸ Bod. bið ælcpe

ƿýhte.

⁹ Cott. ƿorþæm.

¹⁰ Bod. zehƿilcum.

¹¹ Cott. nalleſ.

¹² Bod. hīr zecýnþ.

¹³ Cott. ƿreozol.

¹⁴ Bod. Ðræt.

¹⁵ Bod. untoþæleþ

bið hit zehal.

¹⁶ Bod. Ðæþ ealle þing habbaþ

anne ƿillan.

¹⁷ Cott.

zoþeſ.

¹⁸ Cott. zoþ

¹⁹ ƿra ƿuræþt, desunt in MS.

Bod.

²⁰ Cott.

zoþ.

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 cwæp ic. Ne mæg nan mon soþre fezzan. forðam¹ ic onzite þæt ealle zerceafra tofleoron² gpa gpa wætere. 7 nane sibbe. ne nane endebýrðnerre ne heoldon. ac gwiþe unzercechce³ toslupen 7 to nauhte wurden. gpa gpa we ær fædon⁴ on þisse ilcan bec. gif hi næfdon ænne God þe him eallum gtorde. 7 racode. and wædde. Ac nu forþamþe we witon þæt an wealdend is eallra ðinga. we sceolon⁵ beon nebe gefaran. sam we willan. sam we nýllan. þæt he sie we hehsta hrof eallra goda. Ða gmercode⁶ he wiþ min 7 cwæp. Eala⁷ min cild ea. hwæt þu eart gwiþe gefælig. 7 ic gwiþe bliþe. for þinum⁸ andzite. gwiþe neah þu onzate ða þæt riht. 7 þæt ilce þæt þu ær fæderst þæt þu onziton ne mihterst. ðær þu wære nu gefara. Ða cwæp ic. Hwæt wæs þæt ic ær fæde þæt ic nýrte.⁹ Ða cwæp he. Ðu fæderst þæt ðu nýrterst¹⁰ ælcne zerceafte ende. ac wite nu þæt ic is ælcne zerceafte ende. þæt þu gelf ær nemderst. þæt is god.¹¹ to þam fundiaþ ealle¹² zerceafra. nabbaþ hi nan god ofer þæt to fecanne. ne hi nan riht ne mazon ne ufor ne ufor fundan :.

CAPUT XXXV.¹

§ I. ÐA he ða þis gpell awæð hæfde. ða ongan he eft ringan. 7 þis cwæp. Swa hwa gpa wille dioplice gwiwigan mid innewearðan Mode æfter wýhte. 7 nýlle þæt hine ænig mon oððe ænig ðing mæge amerpan. onzinne ðonne fecan on innan him gelfum. þæt he ær ýmbuton hine sohte. 7 forlæte unnýrte ýmbhogan gpa he¹³ gwiþort mæge. 7 gegæderize to þam anum. 7 gerefce ðonne his agnum¹⁴ Mode. þæt hit mæg fundan on innan him gelfum ealle ða god þe hit ute fecþ. ðonne mæg he gwiþe wafe onzitan ealle þæt ýfel 7 þæt unnet. þæt he ær on his Mode hæfde. gpa fpeotole gpa þu miht ða fundan gereon. 7 þu onziterst þin azen ingeþanc. þæt hit þis micle beorhtre 7 leohtre ðonne geo sunne. forþam nan hæfzner ðær lichoman. ne nan unweap ne mæg eallunga ation of his Mode þa rihtwýnerre.¹⁵ gpa þæt he hipe hwæt hwezu nabbe on his Mode. ðeah so gweapner þær lichoman. 7 þa unweapaf ort abifegien þæt Mod mid oferzio-

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

¹ Cott. forþæm. ² Cott. flogem. ³ Bod. ungelice. ⁴ Cott. lange wædon. ⁵ Cott. sceolon. ⁶ Cott. gmercode. ⁷ Cott. Ea. ⁸ Bod. mino. ⁹ Cott. nerre. ¹⁰ Cott. nerre. ¹¹ þæt is god, desunt in MS. Bod. ¹² Cott. ealla. ¹³ Bod. hi. ¹⁴ Bod. anum. ¹⁵ Bod. unrihtwýnerre.

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,

tuſnerre 7 mið þam zedpoldmirtē hiſ ſortio ꝥ hit ne mæze ꝥa beorhte ſcinan ꝥa hit woldē. 7 ðeah biþ ſimle corn ðære gofſærtnerre ræd on þære ſaple punizende. Ða hpile þe ſio ſapl 7 ſe lichoma zedepode beop. ꝥ corn ſceal bion aþeht mið aſcunza 7 mið lare. zif hit zropan ſceal. Ðu mæz ðonne æniꝥ man rýhtwirllice 7 zefceadwirllice acwiꝥan. zif he nan zrot rihtwirlnerre on him næfþ. niꝥ nan ꝥa ſwiþe bedæled rýhtwirlnerre. ꝥ he nan rýht andwýrðe nýte. zif mon acſap. Forþam hit iſ ſwiþe rýht ſpell ꝥ Plato ſe upwita ræde. he cwæþ ꝥa hwa ꝥa ungemýndiꝥ ſie rihtwirlnerre. zecerre hine to hiſ zemýnde. Ðonne ſint he ðær þa rýhtwirlnerre zehýðde mið þæſ lichoman hæfignerre 7 mið hiſ Mober zednefeðnerre 7 biſgunza :

§ II.^o Ða cwæþ ic. Ic eom zepara ꝥ ꝥ þaſ god ſpell ꝥ Plato ræde. Ðu ne mýnezodert¹ þu me eac nu tupa þære ilcan ſwæce. æreft þu cwæþe ꝥ ic hæfde ſorziſten ꝥ zecýndelic zod. ꝥ ic on innan me ſelfum hæfde. ſor ðær lichoman hefignerre. æt oðrum cerre þu me rædeft þæt ðu hæfdeft onziſten ꝥ me ſelfum ruhte ꝥ ic hæfde eallunza ſorlopen ꝥ zecýndelice zod. ꝥ ic oninnan me ſelfum ſceolde habban. ſor ðære ungemelicán unrotnerre ðe ic hæfde ſorþam ſorlætenan welan. Ða cwæþ he. Ðar þu nu zemýndeft ða wold þe ic þe ræde on þære ſorman bec. Ðonne miht² ðu be þam woldum zenoz ſweotole onziſtan ꝥ ꝥ þu ær rædeft ꝥ þu nýrteft.³ Ða cwæþ ic. Ðræt wæs ꝥ. hræt ræde ic ꝥ ic nýrte :.⁴ Ða cwæþ he. Ðu rædeft on þære ilcan bec. ꝥ þu onzeate ꝥ te God weolde wiſſeſ midðan zeapdeſ. ac þu rædeft ꝥ þu ne mihte witan humeta he hiſ weolde. oððe hu he hiſ weolde. Ða cwæþ ic. Ic zeman zenoz zeapa⁵ min azen dýriꝥ. 7 ic hiſ wæs ær ðe zepara. weah ic hit þa be ſumum bæle onzeate. ic woldē zet hiſ mare æt ðe zehewan. Ða cwæþ he. Ne ðe nauht ær ne tpeode ꝥ te God wædde 7 weolde ealles midðaneardeſ :. Ða cwæþ ic. Ne me zeot⁶ nauht ne tpeop. ne nu næſne ne tpeop.⁷ ic þe wille eac wona ſeczan be hwæm ic hit æreft⁸ onzeat. Ic onzeat þæt ðer midðanzeapð wæs of ſwiðe manezum and miſthcum⁹ ðinꝥum zezadepod. 7 ſwiþe wæſte to ſomne zelmed 7 zefanzod. næſen hi zezadepode 7 zepadode. ꝥa wiþerweapða zefceafra. Ðonne ne wurdon he næſne ne zeporhte ne eac zezadepode. 7 zif he hi

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

¹ Cott. mýndzodert. ² Cott. meahze. ³ Cott. nerre. ⁴ Cott. nýrre. ⁵ Cott. zeape. ⁶ Cott. ziet. ⁷ Cott. twioð. ⁸ Bod. þam ic æreft. ⁹ Cott. miſthcum.

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 hī unabinðenðlicum² pacentum. ðonne toſlupan hī ealle.³ 7 næpon⁴ no ſpa zepſlice. ne ſpa enðebýrðlice. ne ſpa zemetlice hiora ræde. 7 hiora rýne funðen on hiora ſtopum. 7 on hiora tidum. zif an unapenðenðlic God næpe. peolbe þone zod þ þ he iſ. þ ic hate God ſpa ſpa ealle zepcearða hatap:.

§ III.^f Ða cræp he. Nu ðu þæt ſpa openlice onziten hæfſt. ne þearfe ic nu uaulit ſpiþe ýmbe þ þ ſpincan. þ ic ðe ma be zode necce. forþæm ðu eart nu fulneah cumen innon⁵ ða cearþre þære goþan zepælþe. þe þu lange æp ne mihtert aþebian. Ac wit ſculon. ſpa ðeah ſecan þ þ wit æp mýnton. Ða cræp ic. Ðpæt iſ þ. Ða cræp he. Ðu ne tealban wit æp þ te zenýht þære⁶ zepælþa. 7 ða zepælþa þæron God. Ða cræp ic. Spa hit iſ ſpa þu rezjt. Ða cræp he. God ne beþearf nanef oþreſ fultumer. buton hī ſelſeſ. hī zepcearða mid to pealðanne. ðe⁷ ma þe he æp þorſte to ðam peorce. forþam⁸ zif he ænizeſ fultumer on ænezum ðingum beþorſte. ðonne nærðe he no ſelſ zenoz. Ða cræp ic. Spa hit iſ ſpa þu rezjt. Ða cræp he. Ðuph⁹ hīne ſelſne he zepceop ealle¹⁰ ðing. 7 eallra pealt.¹¹ Ða cræp ic. Ne mæz ic ðæſ oþracan. Ða cræp he. Æp þe þe hæfðon þ zepelht.¹² þ God þære þuph hīne ſelſne zod.¹³ Ða cræp ic. Ic zeman þ þu ſpa ræðeſt. Ða cræp he. Ðuph¹⁴ zoob God zepceop ælc¹⁵ þing. þorþam¹⁶ he pelc¹⁷ þuph hīne ſelſne ealles ðæſ þe þe æp cræðon þ zod þære. 7 he iſ ana ſtapolſærte pealbenð. 7 ræona. 7 ræonnoþer.¹⁸ forþæm he neht¹⁹ 7 næt eallum zepcearþum. ſpa ſpa zod²⁰ ræona²¹ anum ſcipe. Ða cræp ic. Nu ic ðe anbette þ ic hæbbe funðen ðupu. þær ðær ic æp zepceah ane lýtle cýnan.²² ſpa þæt ic ungeape²³ mihte zepceon²⁴ ſpiþe lýtellne ſciman leohter of þiſum²⁵ ðeoſtrum. 7 ðeah þu me tæhteſt æp þa ðupu. ac ic hīpe ne mihte mare aþebian buton þ ic hīpe zrapoðe ýmbuton þ ðe ic þ lýtle leohc zepceah tpinclian. ic ðe ræbe zepýrn æp on ðiſſe ilcan bec.

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

¹ Cott. gebunde. ² Cott. unabinðenðlicum. ³ Cott. ealla. ⁴ Bod. næpe. ⁵ Cott. in on. ⁶ Cott. þæpen. ⁷ Cott. þon. ⁸ Cott. forþæm. ⁹ Cott. Ðupz. ¹⁰ Cott. eall. ¹¹ Cott. pýlt. ¹² Cott. zepceahc. ¹³ Cott. zoob. ¹⁴ Cott. Ðupz. ¹⁵ Cott. eal. ¹⁶ Cott. forþæm. ¹⁷ Cott. pýlt. ¹⁸ Cott. ræonnoþer 7 helma. ¹⁹ Cott. piht. ²⁰ Cott. zoob. ²¹ Cott. ræona. ²² Cott. cinan. ²³ Cott. uneape. ²⁴ Cott. zepceon. ²⁵ Cott. þiſum.

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

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

þ̅ ic nýrte¹ hræt se fruma wære ealra gefearfa. Ða gefehteƿ þu me þ̅² hit wæs God.³ þa nýrte⁴ ic eft ýmbe þone ende. æƿ þu me eft gefehteƿ þ̅ þ̅ wære eac God.⁵ Ða wæbe ic þe þ̅ ic nýrte⁶ hu he ealra þara gefearfa weolbe.⁷ ac ðu hit me hæƿft nu ƿiþe gefeotele gefeht.⁸ ƿelce⁹ ðu hæbbe Ða ðuru abroden þe ic æƿ fohte. Ða andƿorode he me ƿ cræþ. Ic wæc þ̅ ic þe æƿ mýnreode¹⁰ ðære ilcan ƿræce. ƿ nu me ƿincƿ þ̅ þu onzite ƿra ƿra lenz ƿra bet ýmbe Ða foþfæstneƿre. ac ic weolbe zet þe eorpan ƿume biƿne.¹¹ ac ƿra gefeotele ƿra ƿio wæs þe ic þe æƿ wæbe. Ða cræþ ic. Hƿæt iƿ ƿio :

§ IV.^g Ða cræþ he. Ne mæg nænne mon wæs treogan¹² þ̅ te ealra gefearfa agnum ƿillan¹³ God ƿicraƿ ofeƿ hi. ƿ eafmoclíce huora ƿillan weodaþ to hiƿ ƿillan. Be þæm iƿ ƿiþe gefeotele þ̅ te God æghƿæs wealt mid þæm helman ƿ mid þæm ƿiorroþne hiƿ godneƿre. foþwæmpe¹⁴ ealle¹⁵ gefearfa gefcýnðelíce huora agnum ƿillum fundiaþ to cumanne to gode. ƿra ƿra we ofe æƿ wædon on þiƿre ilcan hec. Ða cræþ ic. Hƿi ne mæg ic wæs treogan.¹⁶ foþwæmpe Godes anweald nære full eadizlic. zif þa gefearfa huora unƿillum hiu heƿden.¹⁷ ƿ eft Ða gefearfa næron¹⁸ nanef ðoncef ne nanef weorþƿeƿer weorþe.¹⁹ zif hi heora unƿillum hlafoƿbe heƿden. Ða cræþ he. Niƿ nan gefearf ðe he tohhiƿe²⁰ þ̅ hiu ƿcýle ƿinnan ƿiþ hiƿe ƿcippenðer ƿillan zif hiu hiƿe gefcýnð²¹ healðan ƿile. Ða cræþ ic. Niƿ nan gefearf²² þe ƿiþ hiƿe ƿcippenðer ƿillan ƿinne. buton ðýrƿz mon. oððe eft Ða ƿiþerƿeƿðan²³ englaƿ. Ða cræþ he. Hƿæt weƿft þu. zif ænezu gefearf tohhobe þ̅ hiu ƿiþ hiƿ ƿillan ƿeolbe ƿinnan. hræt hiu mihte ƿiþ ƿra mihtine ƿra we hiu gefehtne habbaþ. Ða cræþ ic. Ne maƿon hi nauht ðeah hi ƿillon. Ða ƿunðrode he ƿ cræþ. Niƿ nan ƿuht þe mæge oððe ƿille ƿra heazum²⁴ Godes ƿiþceƿan. Ða cræþ ic. Ne we ne ic þ̅ æniƿz ƿuht ƿie ðe ƿiþƿiune. buton þ̅ ƿic æƿ ƿræcon. Ða ƿmeƿcobe²⁵ he and cræþ. ƿite zeare þ̅ þ̅ iƿ þ̅ hehtre god. þ̅ hit eall ƿra mihtizlice

^g 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. weolbe. ⁸ Cott. gefearf.
⁹ Cott. ƿelce. ¹⁰ Cott. mýnreode. ¹¹ Cott. biƿne. ¹² Cott. treogan.
¹³ Cott. ƿillum. ¹⁴ Cott. foþwæmpe. ¹⁵ Cott. ealle. ¹⁶ Cott. Hƿone
mæg þwƿ treogan. ¹⁷ Bod. heƿðerz. ¹⁸ Cott. næren. ¹⁹ Cott. ƿýrþe.
²⁰ Cott. tohhie. ²¹ Cott. cýnð. ²² Cott. gefcýnð. ²³ Cott. ƿiþer-
weƿðan. ²⁴ Cott. heazum. ²⁵ Cott. ƿmeƿcabe.

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 7erƿeop. 7 eallum ƿpa 7eneclice ƿacap. 7 ƿap eapeliċe¹ buton ælcum 7erƿince hit eall 7et. Ða cƿæp ic. 7el me licobe þ þu ær 7æberċ. 7 þi7er me lýrt nu 7et² bet. ac me 7ceamaþ nu þ ic hit ær ne on7eat. Ða cƿæp he. Ic ƿat³ þ þu 7eherberċ ofċ 7eccan on ealðum lea7um 7pellum þ te Iob 7aturner 7unu 7ceolbe beon⁴ 7e heh7ta 7oð ofer of7re 7oðar.⁵ 7 he 7ceolbe bion ðæ7 heofener 7unu. 7 7colbe 7ic7ian on heofenum. 7 7colbon 7izantar bion eorþan 7una. 7 þa 7ceolbon⁶ 7ic7ian ofer eorþan. 7 þa 7ceolban⁷ hi beon⁸ 7ƿilce⁹ hý ƿæron 7erƿý77ena bearn. 7orþæmþe¹⁰ he 7ceolbe beon heofener 7unu. 7 hi eorþan. Ða 7ceolbe ðam 7izantum of7incan þ he hæ7be hiepa¹¹ 7ice. ƿolbon ða tobræcan ðone heofon under him. Ða 7ceolbe he 7endan ðunra7. 7 lý7etu.¹² 7 7inðar. 7 to7ý7pan eall hira 7e7eorc mið. 7 hi 7el7e of7lean. Ðýllice¹³ lea7unza hi ƿorhton. 7 mihton eape 7eczan 7orþpell. 7if him þa lea7unza næron¹⁴ 7ƿetran. 7 ðeah 7ƿiþe 7elic 7i7um. hi mihton 7eczan hƿýlc ðýri7 Ne7roð 7e 7izant ƿorhte. 7e Ne7roð ƿæ7 Ehu7er 7unu. Ehu7 ƿæ7 Ehamer 7unu. Eham¹⁵ Noer. 7e Ne7roð het ƿýncan ænne to7 on ðam¹⁶ 7elða þe 7ennar¹⁷ hatte. 7 on þære ðioðe þe Deira hatte. 7ƿiþe neah þære býri7 ðe mon nu hæ7 Babilonia. þ hi ðýðon 7or þæm þin7um þ¹⁸ hi ƿolbon ƿiton hu heah hit þære to þæm he7one. 7 hu ðicke¹⁹ 7e he7on þære 7 hu 7æ7t. oððe hƿæt þær ofer þære. Ac hit 7ebý7ede. 7pa hit cýnn²⁰ ƿar. þ 7e 7oðcunða an7ealb²¹ hi to77encte ær hi hit fullƿýncan mo7ton.²² 7 to7eap7 þone to77.²³ 7 hio7a manigne²⁴ of7loz. 7 hio7a 7ƿræce toðælbe on tƿa²⁵ 7 hund 7eo7ontiz 7e7eoda.²⁶ Ðpa 7ebý7eþ ælcum ðara þe 7inþ ƿiþ þæm 7oðcunðan an7ealbe.²⁷ ne 7erexþ²⁸ him nan 7eop77cipe on þæm. ac ƿý7 7e 7e7anob þe hi ær hæ7bon :-

§ V.^h Ac loca nu hƿæ7er ðu ƿille þ ƿit 7iet 7ƿýri7en²⁹ æ77er ænigne 7er7eap7i7ne77e 7urþor. nu ƿit þ a7unden³⁰ habbaþ. þ

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

¹ Cott. ebelice. ² Cott. 7iet. ³ Bod. Ðƿæt ic ƿat. ⁴ Cott. bion.
⁵ Cott. oð7u 7oðu. ⁶ Cott. 7ceolben. ⁷ Cott. 7ceolben. ⁸ Cott. bion.
⁹ Cott. 7pelce. ¹⁰ Cott. 7orþæm þe. ¹¹ Bod. hiepe. ¹² Cott. lýgeta.
¹³ Cott. Ðýllica. ¹⁴ Cott. næ7en. ¹⁵ Bod. Ehaanier 7unu. ¹⁶ Ehaan.
¹⁷ Cott. þæm. ¹⁸ Cott. Nen7ar. ¹⁹ Cott. þe. ²⁰ Cott. þicce.
²¹ Cott. cýn. ²² Cott. ƿalb. ²³ Cott. mo77en. ²⁴ Cott. to7.
²⁵ Cott. monigne. ²⁶ Cott. tu. ²⁷ Cott. 7e7eoda. ²⁸ Cott. an7albe.
²⁹ Cott. 7erƿý7þ. ³⁰ Bod. 7erƿýri7en. ³⁰ Cott. 7unden.

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

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

wit ær sohton. ic þene þeah gif wit giet¹ uncre worð to romne
 gleap. ꝥ þær arprunze sum gpearca up soþfæstnesse ðara þe
 wit ær ne zeronon. Ða cwæp ic. Do swa swa ðu wille. Ða cwæp
 he. Wpæt nænne mon nu ne treoþ ꝥ God gy swa mihtiz ꝥ he
 mæge wyncan ꝥ ꝥ he wille. Ða cwæp ic. Ne treoþ þær nan² mon
 ðe auht pat. Ða cwæp he. Wpæþer æniz mon wene³ ꝥ auht se
 þær ðe God don ne mæge. Ða cwæp ic. Ic hit pat ꝥ nauht nis
 ðær ðe he don ne mæge. Ða cwæp he. Wenst þu hwæþer he
 mæge æniz⁴ ýfel don. Ða cwæp ic. Ic pat ꝥ he ne mæg. Ða
 cwæp he. Soþ ðu seyst. soþþam hit is nauht. þær ýfel auht
 wære þonne mihte⁵ hit God wyncan. soþþý hit is nauht. Ða
 cwæp ic. We þincþ ꝥ þu me swelize and dýderne.⁶ swa mon cilb
 ðeþ. læst me hider 7 ðider⁷ on swa þicne wudu ꝥ ic ne mæg
 ut areðian. soþþæm ðu á ýmbe sticce feht eft on ða ilcan
 gwræce. þe þu ær gwræce⁸ 7 soflæst eft ða ær ðu hi zeenðob
 habbe.⁹ 7 feht on uncuþe. þý ic nat nu¹⁰ hwæt þu wilt. We
 þincþ ꝥ ðu hwepst ýmbuton¹¹ sume wunðerlice 7 welcuþe
 gwræce. ýmbe þa anfealdnesse þare godcunðnesse. Ic zeman¹²
 ꝥ þu me ær wehte sum wunðerlic gpell. be ðam þa ðu me
 wehte ꝥ hit wære eall an zewælpa 7 ꝥ hehte god. 7 cwæde ꝥ
 ða zewælpa wæron¹³ on ðam¹⁴ hehtan gode¹⁵ fæste. 7 ꝥ hehte
 god wære God self.¹⁶ 7 he wære full ælcne zewælpe. and þu
 cwæde ꝥ ælc zewælig mon wære God. 7 eft ðu sæðst ꝥ Godes
 godnes¹⁷ 7 his zewælignes 7 he self wæt ꝥ wære¹⁸ eall an. 7 ꝥ
 þonne wære se hehta god. 7 to þæm gode ealle þa zewearfa
 fundiaþ ðe heora zecýnd healþaþ. 7 wilmaþ ꝥ hi¹⁹ to cumen. 7
 eac ðu sæðst ꝥ te God weolde²⁰ eallra his zewearfa mid þam²¹
 gteorroþre²² his godnesse.²³ 7 eac sæðst ꝥ ealle²⁴ zewearfa
 hiora agnum willum unzenedde him wæron²⁵ unðerweodde.²⁶ 7
 nu on last þu sæðst²⁷ ꝥ ýfel nære nauht. 7 eall ðis þe
 wehte to soþe swiþe zewearflice buton ælcne leafne wæ-
 ðelfan. Ða cwæp he. Ðu sæðst ær ꝥ ic þe swelde.²⁸ Ac me

¹ Bod. wit gif zet. ² Cott. nænne. ³ Bod. wære. ⁴ æniz, deest
 in MS. Bod. ⁵ Cott. mehte. ⁶ Cott. swelle 7 dýðre. ⁷ Cott.
 læðst me hider 7 hider. ⁸ þe þu ær gwræce, desunt in MS. Bod.
⁹ Cott. hæbbe ¹⁰ nu, deest in MS. Cott. ¹¹ Cott. ýmbe utan. ¹² Bod.
 zeman. ¹³ Cott. wæren. ¹⁴ Cott. þæm. ¹⁵ Cott. goode. ¹⁶ Cott.
 god wære God. ¹⁷ Cott. goðer. ¹⁸ Bod. ꝥ ꝥ he wære. ¹⁹ Cott.
 hý. ²⁰ Cott. weolde. ²¹ Cott. þæm. ²² Cott. gteorroðre. ²³ Cott.
 goðnesse. ²⁴ Cott. ealla. ²⁵ Cott. wæren. ²⁶ Cott. unðerweodde.
²⁷ Cott. sæðst. ²⁸ Bod. ꝥ þe swelode.

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 misleadedst and deludedst me, as any one does a child: thou leadedst me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, un-compelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝥ ic þe nauht ne ðpelode.¹ ac gæde ðe ſpþe lang
ſpell 7 pundorlic ſpþe² zefceablice be ðam Gode ðe wit unc ze-
fýrn tozebædon. 7 nu zet³ ic teohhie ꝥ ic ðe hæt hþezu⁴
uncuþer zerecce be þam ilcan Gode. Wit iſ zecýnd ðære zod-
cundneſſe ꝥ hio mæz beon ungemenzed wið oþpe⁵ zefceafra.
buton oþerra zefceafra fultume. gpa gpa nan oþer zefceaft
ne mæz. ne mæz nan oþer⁶ zefceaft be him ſelfum bion. gpa
gpa gzo⁷ Parmenides ſe ſceop zebdode⁸ and cþæþ. Se ælmihtiga⁹
Gode iſ eallra ðinga peccend 7 he ana unapendendlic¹⁰ puniaþ. 7
eallra ðara apendendlicra¹¹ pelt. Forþæm ðu ne ðearft nauht
ſpþe pundriþan ðeah þe ſpþian¹² æfter ðam¹³ þe þe ongunnon.
gpa mið læſ porða. gpa mið ma. gþæþer þe hit zereccan maþon.
ðeah þe nu ſculon manexa 7 miſlice¹⁴ biþna and biþpell
peccan. ðeah hangaþ ure Gode ealne þez on þæm þe þe æfter
ſpþian. ne ſo þe na¹⁵ on ða biþena¹⁶ and on biþpell¹⁷ for ðara
leaſana ſpþella luþan. ac forþamþe¹⁸ þe wolbon mið zebecnian¹⁹
ða forþæftneſſe. 7 wolbon ꝥ hit wuðe to nýtte ðam ze-
hependum.²⁰ Ic gemunde nu rihte²¹ þæſ ſpþan Platoneſ laþa
fuma. hu he cþæþ. ꝥ²² ſe mon ſe þe biþpell rezgan²³ wolbe. ne
ſceolde ſon on to ungelic biþpell ðære ſpþæce ðe he ðonne
ſpþecan wolbe. ac zehæop²⁴ nu zepýlþelice hæt ic nu ſpþecan
wille. ðeah hit þe zefýrn ær unnýt ðuhte. hþæþer þe ſe ende
abet lician wille :

§ VI.¹ Onzan ða ſinþan. 7 cþæþ. Gefæliþ biþ ſe mon. þe
mæz zereon. ðone hluctran æpellm. ðæſ hehtan zodet. 7 of
him ſelfum. apeorþan mæz. ða ðioſtro hiſ Godeſ. ſe ſculon
zet of ealþum leaþum ſpþellum ðe ſum biþpell peccan. Wit ze-
lamp gzo. ꝥ te an hearþere. þæſ on ðære þeode.²⁵ þe Thracia
hatte. ſio þæſ on Grecia rice. ſe hearþere þaſ ſpþe. unze-
ſpþægllice zod.²⁶ þæſ nama þæſ Orþeuſ. he hæfde an ſpþe ænlic
wiþ. ſio þæſ haten Eurýþice. þa onzann²⁷ monn rezgan. be þam
hearþere. ꝥ he mihte hearþian ꝥ ſe wuða²⁸ wazode. 7 ða ſtanar

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

¹ Cott. ðpelle.

² Cott. 7 ſpþe.

³ Cott. zet.

⁴ Cott. hþezu.

⁵ Cott. oþpa.

⁶ Cott. oþpu.

⁷ gzo, deest in MS. Cott.

⁸ Cott.

zibdode.

⁹ Cott. ælmihtiga.

¹⁰ Cott. unapendendlic.

¹¹ Cott.

et Bod. apendendlicra.

¹² Cott. ſpþian.

¹³ Cott. þæm.

¹⁴ Cott.

miſlica.

¹⁵ Cott. no.

¹⁶ Cott. biþna.

¹⁷ Cott. on þa biþpel.

¹⁸ Cott.

forþæm þe.

¹⁹ Cott. beccan.

²⁰ Bod. zehependon.

²¹ Cott. rihte.

²² Cott. ꝥ te.

²³ Cott. rezgan.

²⁴ Cott. zehæp.

²⁵ Cott. þioþe.

²⁶ Cott. good.

²⁷ Cott. onzan.

²⁸ Cott. wuða.

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 ſcýpebon.¹ for þam ſrege. 7 wilð ðeop.² þær wolðon to ſnan. 7 ſcanðon.³ ſwilce hi came⁴ wæron. ſwa ſcille. ðeah hi men. oððe hundar. wiþ eodon. ꝥ hi hi na ne onſcuneðon. ða ſæðon hi. ꝥ ðær heappereſ wiþ. ſceolde acpelan. 7 hiſe ſaple. mon ſceolde. læbon⁵ to helle. ða ſceolde ſe heappere. weorþan ſwa ſariꝝ. ꝥ he ne mihte. on zemong oþrum mannum biðon. ac teah to wuda. 7 ſæt on wæm muntum. æꝥþer ze ðæꝥe. ze nihteſ. weop 7 heappode. ꝥ þa wudaſ biwodon. 7 ða ea ſcodoðon. 7 nan heort. ne onſcunode. nænne leon. ne nan hara. nænne hund. ne nan neat. nýrte nænne anðan. ne nænne ege. to oþrum. for wære mihte⁶ ðær ſoneſ. Ða ðæm heappere þa wuhte. ꝥ hiſe þa.⁷ naner ðinꝥeſ ne lýrte on ðiſſe worulde. ða wohte he. ꝥ he wolde zerecan. helle Eodu.⁸ 7 onzinnan hi. oleccan mid hiſ heaprean. 7 biððan ꝥ. hi bim azeafan.⁹ eft hiſ wiþ. Ða he þa ðiðer com. þa ſceolde cuman. wære helle hund. onzean hiſe. wær nama wær Leuewif.¹⁰ ſe ſceolde habban. þrið heafðu. 7 onzan fæzenian.¹¹ mid hiſ ſceorte. 7 plezian¹² wiþ hiſe. for hiſ hearpunga. Ða wær ðær eac. ſwiþe egeſlic zeatweapð. ðær nama ſceolde beon¹³ Eanon. ſe hæfde eac ðrið heafðu. 7 ſe¹⁴ wær ſwiþe weald. Ða onzan¹⁵ ðe¹⁶ heappere. hiſe biððan. ꝥ he hiſe zemunðwýrde. þa hwile ðe he wær wære. 7 hiſe zewunðne. eft þanon brohte. ða zehet he hiſ ꝥ. forþæm he wær onlýrte.¹⁷ ðær ſelðcuþan ſoneſ. Ða eode he ſurþor of he zemette.¹⁸ ða znaman Eýðena.¹⁹ ðe folciſce men. hataþ Farcaſ. ða hi ſeczaþ. ꝥ on nanum men. nýton nane are. ac ælcum menn. wrecan²⁰ be hiſ zewýrhtum. ða hi ſeczaþ. ꝥ wealdan.²¹ ælceſ monneſ wýrde. ða onzann²² he biððan. hiopa²³ mihte.²⁴ þa onzunnon hi wepan mid hiſ. Ða eode he²⁵ ſurþor.²⁶ 7 hiſ urnon ealle hellwrean onzean. 7 læððon hiſe. to hiopa cýninge.²⁷ 7 onzunnon ealle wrecan mid hiſ. 7 biððan ðær we be bæð. Anð ꝥ unſcille hweol. ðe Ixion wær²⁸ to zebunden. Lauza²⁹ cýning for hiſ ſcýlde. ꝥ oþwot. for hiſ hearpunga. Anð Tantaluf ſe cýning. ðe on wiſſe worulde. un-

¹ Bod. hiwgebon. ² Cott. wilbu diop. ³ Cott. ſcoudan. ⁴ Cott. zamu. ⁵ Cott. læðan. ⁶ Cott. meſge. ⁷ þa, deest in MS. Cott. ⁸ Bod. zatu. ⁹ Cott. azeafan. ¹⁰ Bod. Aneuwif. Cott. Leuewif. ¹¹ Cott. onfægnian. ¹² Bod. plezian. ¹³ Cott. biðon. ¹⁴ ſe, deest in MS. Cott. ¹⁵ Cott. ongon. ¹⁶ Cott. we. ¹⁷ Bod. onlýrte. ¹⁸ Cott. mette. ¹⁹ Cott. mettana. ²⁰ Cott. wrecan. ²¹ Cott. wealden. ²² Cott. ongon. ²³ Cott. heopa. ²⁴ Cott. bliſſe. ²⁵ Bod. hi. ²⁶ Cott. ſurþur. ²⁷ Cott. cinnige. ²⁸ wær, deest in MS. Bod. ²⁹ Cott. Leuza.

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

gemetlice gylpe wæs. 7 him wæs þæt ilce. yfel fylgde.¹ wæs
 gylperneýre. he gewilbe. And se Uultor.² rceolbe forlætan. þæt
 he ne glat. þa lifre Týtler. ðær cýninges.³ þe hine ær. mid þý
 ritnode. And eall hellwara. ritu gewilbon. þa hwile ðe he be-
 foran þam cýninge hearwode. Ða he þa lange. 7 lange hear-
 wode. þa clwode.⁴ se hellwara cýning. 7 cwæp. Uton⁵ agýran.
 þæm eýne hýr wif. forþam⁶ he hi. hæfþ gearwod.⁷ mid hý
 hearwunga. Bebeað him ða. ðæt he geara wite.⁸ þæt he⁹ hine
 næfre. underwæc ne bewere. wifþan¹⁰ he þononwærd¹¹ wære. 7
 gæde. gif he hine underwæc bewere. þæt he rceolbe. forlætan wæt
 wif. Ac ða lufe mon mæg wifre unearfe. oððe na¹² forweodan.
 wila wei¹³ hwæt Oþweýr þa. lædde hýr wif mid him. oþþe he com.
 on þæt gemære. leohter 7 weortro. þa eode þæt wif æfter him. ða
 he forþ¹⁴ on þæt leohc com. ða beweah he hine underwæc. wif
 ðær wifre. þa lorede¹⁵ heo¹⁶ him wona. Ðar leagan¹⁷ wrell. læwar
 gehwilecne man. wara þe wilar. helle wiortra.¹⁸ to wionne. 7 to
 wæs wofe.¹⁹ goder lohte. to cumenne²⁰ þæt he hine ne bewio. to
 hý ealdum²¹ yfelum. wra þæt he hi eft. wra fullice fullwemme.
 wra he hi ær dýde. forþam²² wra hwa wra. mid fullon²³ wíllan. hý
 wob wenc. to ða yflum. þe he ær woflet. 7 hi ðonne fulwemeþ.
 and he him wonne. fullice licar. 7 he hi næfre. forlætan ne
 wencþ. wonne forlýt he. eall hý ærran god.²⁴ buton he hýc
 eft gebete :· Wep endað nu. seo ðriwde boc Boetler. and on-
 zinþ seo weofe :

CAPUT XXXVI.^k

§ I. ÐA se Wifdom ða wif leof wifre lufwærlice 7 gewear-
 wiflice awunzen hæfde. þa hæfde ic þa gew²⁵ hwæt²⁶ hwæga²⁷ ge-
 mýnd on minum wode wære unrotneýre þe ic ær hæfde. 7
 cwæp. Eala Wifdom. þu þe earc woda and forwýnel²⁸ ðær foran
 leohter. hu wunworlic me ðincþ þæt þu me wecft. forþæm ic

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

¹ Cott. fylgde. ² Cott. ultor. ³ Bod. cýning. ⁴ Cott. cleowode.
⁵ Cott. wuton. ⁶ Cott. forþæm. ⁷ Cott. gearwod. ⁸ Cott. gearpe
 wifre. ⁹ he, deest in MS. Bod. et Cott. ¹⁰ Bod. forþam. ¹¹ Cott.
 þononwærd. ¹² oþþe na, desunt in MS. Bod. ¹³ Cott. wila wei.
¹⁴ Cott. wifþum. ¹⁵ Cott. lorede. ¹⁶ Cott. hio. ¹⁷ leagan, deest
 in MS. Cott. ¹⁸ Cott. wiortra. ¹⁹ Cott. wo þan. ²⁰ Cott. cumanne.
²¹ Cott. ealdan. ²² Cott. forþæm. ²³ Cott. fulle. ²⁴ Cott. god.
²⁵ Cott. giet. ²⁶ Cott. hwylc. ²⁷ Cott. hwuga. ²⁸ Cott. wofewýnel.

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

onziƿe ƿætte eall þ̅ ðu me ær ƿeahƿeƿt me ƿeahƿe¹ God ðurh
 ƿe. 7 ic hit ƿiƿte² eac ær be ƿunum ðæle. ac me hæfde ƿioƿ
 unƿotneƿ amepƿeðne. þ̅ ic hit hæfde mið ealle ƿorziƿen. 7 þ̅
 iƿ eac minne unƿotneƿre ƿe mæƿta ðæl. þ̅ ic ƿunðriƿe ƿorhƿý
 ƿe ƿoða³ God læte æniƿ ýfel beon.⁴ oððe ƿiƿ hit ƿeah bion⁵
 ƿeýle. 7 he hit ƿeƿarian ƿile. ƿor hƿý he hit ðonne⁶ ƿona ne
 ƿƿeƿce.⁷ Ðƿæt þu miht⁸ ðe ƿelf onziƿan þ̅ þ̅ iƿ to ƿunðrianne.
 7 eac oƿer ðinƿ.⁹ me ƿinƿ ƿet¹⁰ mare ƿunðor. þ̅ iƿ þ̅ te ðýri¹¹
 7 unƿihtƿiƿneƿ nu ƿiƿƿaf oƿer ealne¹² miðban earð. 7 ƿe ƿiƿðom
 7 eac oƿre ƿƿæƿtaƿ næbbaf nan loƿ ne nænne ƿeopƿƿeƿe on
 ðiƿre ƿorƿulde. ac licƿaf ƿorƿeƿene ƿƿa ƿƿa meox¹³ unðer ƿeltune.
 7 ýfele men on ælcum lanðe ƿinðon nu ƿýrþe. 7 ða ƿoðan
 habbaƿ manƿƿealb ƿitu. Ðƿa mæƿ ƿorðbæƿan þ̅ he þ̅ ne ƿioƿiƿe
 7 ƿƿýlcne ƿæƿte ne ƿunðriƿe. þ̅ te æƿne ƿƿýlc ýfel ƿeƿýrþan
 ƿeolde unðer ðæƿ ælmihtƿiƿan Godes anƿealðe. nu ƿe ƿiƿton þ̅
 he hit ƿat. 7 ælc ƿoð¹⁴ ƿile. Ða ƿƿæƿ he. Luf hit ƿƿa iƿ ƿƿa ðu
 ƿeƿƿt. ðonne iƿ ƿæt eƿerlicne ðonne æniƿ oƿer bƿoƿa. 7 iƿ
 enðelear ƿunðor. ðam¹⁵ ƿelicoƿt ƿe on ƿumeƿ eýniƿiƿeƿ hiƿeðe
 ƿien ƿýlðenu ƿatu 7 ƿýlƿne¹⁶ ƿorƿeƿen. 7 ƿneopenu mon
 ƿeopƿiƿe. Ðit niƿ no¹⁷ ƿƿa ƿƿa þu ƿenƿt. ac ƿiƿ ðu eall þ̅ ƿe-
 munan ƿilt þ̅ ƿe ær ƿƿæcon. mið ðæƿ Godes ƿultume. ðe ƿe
 nu ýmbe¹⁸ ƿƿneƿaf. ðonne miht¹⁹ þu onziƿan þ̅ þa ƿoðan bioƿ²⁰
 ƿimle ƿealðenðe. 7 þa ýfelan nabbaf nænne anƿealð.²¹ 7 þ̅ ða
 ƿƿæƿtaƿ ne bioƿ næƿne buton heƿinƿe. ne buton ebleane. ne
 þa unƿeapaf næƿne ne bioƿ unƿiƿnoðe. Ac þa ƿoðan²² bioƿ
 ƿimle ƿeƿælƿe. 7 þa ýfelan unƿeƿælƿe. Ic ðe mæƿ eopian ðæƿ
 ƿƿiƿe maneƿa biƿna²³ þa ðe maƿon ƿeƿƿýmian.²⁴ to þam²⁵ þ̅
 þu naƿt hƿæt þu lænƿ ƿioƿiƿe. Ac ic ðe ƿille nu ƿiet ƿeƿæcan
 ðone ƿeƿ þe ðe ƿelæt to þæƿne heopnlican býriƿ. ðe þu ær oƿ
 come. ƿiððan þu onziƿeƿ ƿurh mine laƿe hƿæt ƿio ƿoþe ƿeƿælþ
 biƿ. 7 hƿæƿ hio biƿ. Ac ic ƿeal æƿeƿt ðin God ƿeƿeƿian.²⁶
 þ̅ hit mæƿe hit þý eƿ up ahebban ær ðon hit ƿleozan onziƿne
 on ða heahneƿre. þ̅ hit mæƿe hal 7 onƿorƿ ƿleozan to hiƿ
 earðe. 7 ƿorlætan ælce þara ƿeðƿeƿeðneƿra ðe hit nu þƿoraf.

¹ Bod. mihte.² Cott. ƿiƿre.³ Cott. ƿoða.⁴ Cott. bion.⁵ bion, deest in MS. Bod.⁶ þonne, deest in MS. Cott.⁷ Cott. ƿƿeƿce.⁸ Cott. meahƿ.⁹ Cott. þineƿ.¹⁰ Cott. ƿiet.¹¹ Cott. ðýriƿ.¹² Cott. ealne.¹³ Cott. mioƿ.¹⁴ Cott. ƿoð.¹⁵ Cott. þam.¹⁶ Cott. ƿelfne.¹⁷ Cott. Niƿ hit no.¹⁸ Cott. embe.¹⁹ Cott. meahƿ.²⁰ Cott. beoð.²¹ Cott. anƿalð.²² Cott. ƿoðan.²³ Cott. biƿena.²⁴ Bod. ƿeƿƿýmian.²⁵ Cott. to þon.²⁶ Cott. ƿeƿeƿian.

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 he despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou 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 shouldst 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

gitte him on minum hræðræne. þocriȝe him on minne þeȝ. ic bio hiȝ laȝriop : .¹

§ II.¹ Ða ȝe Ȝiȝðom þa ðiȝ ȝpell apeht² hæfðe. þa onȝann he eft ȝinȝan ȝ cƿæȝ. Ic hæbbe ȝriȝe ȝriȝte ȝeȝeȝa. ꝥ ic mæȝ ȝhoȝan oȝeȝ ðone hean hroȝ þæȝ heoȝoneȝ. Ac þæȝ ic nu moȝte þin Ɔoð ȝeȝiȝeȝȝan mið þam ȝiȝeȝum. ꝥ þu mihteȝt mið me ȝhoȝan. þonne miht ðu oȝeȝȝion ealle þaȝ eorþlican þinȝ. Ȝiȝ þu mihteȝt ðe ȝlion oȝeȝ þam roðore. ðonne mihteȝt þu ȝeȝion þa ȝolcnu unðeȝ þe. ȝ mihteȝt þe ȝhoȝan oȝeȝ þam ȝýne þe iȝ betȝuȝ þam roðore ȝ þæȝe lýȝte. ȝ mihteȝt þe ȝeȝan mið þæȝe ȝunnam betȝýȝ þam tunȝlum. ȝ ðonne ȝeorþan on þam roðore. ȝ ȝiððan to þam cealðan ȝtioppan þe þe hatap ðaturneȝ ȝteorpa. ȝe iȝ eall iȝiȝ. ȝe þanðraȝ oȝeȝ oþrum ȝteorþum uȝor ðonne æniȝ oȝeȝ tunȝol. ȝiððon þu ðonne ȝoȝ oȝeȝ þone biȝt aheȝoð. ðonne biȝt þu buȝan ðam ȝriȝtan roðore. ȝ læȝt þonne behinðan þe þone hehtan heoȝon. ȝiððan ðu miht habban ðinne ðæl ðæȝ ȝoȝan leohteȝ. þæȝ ȝicȝaȝ an cýninga ȝe hæȝ anpealð eallra oþra cýninga. ȝe ȝemetȝaȝ ðone bȝiðel. ȝ ꝥ ȝealðleȝeȝ ealleȝ ýmbȝeorȝteȝ heoȝeneȝ ȝ eorþan. ȝe an ðema iȝ ȝeȝtæȝþiȝ ȝ beorht. ȝe ȝtiopþ þam hræðræne eallra ȝeȝceaȝta. Ac ȝiȝ þu æȝne cýmȝt on þone þeȝ ȝ to ðæȝe ȝtope þe ðu nu ȝeot ȝoȝȝiten haȝt. þonne ȝilt þu cȝeȝan. Ðiȝ iȝ miȝ ȝiht eȝel. hionan ic þaȝ æȝ cumen. ȝ hionon ic þaȝ acenneð. heȝ ic ȝille nu ȝtanðan ȝæȝte. nelle ic nu næȝne hionon. Ic ȝat þeah ȝiȝ ðe æȝne ȝeȝýȝþ ꝥ þu ȝilt oððe moȝt eft ȝunðian þaȝa þioȝta ðiȝȝe ȝoȝulðe. þonne ȝeȝiht ðu nu þa unȝihtȝȝan cýninga ȝ ealle þa oȝeȝmoðan ȝican bion ȝriȝe unmihtȝe ȝ ȝriȝe eapme ȝƿeccan. þa ilcan ðe þiȝ eapme ȝolc nu heapðoȝt onðraet : .

§ III.^m Ða cƿæȝ ic.³ Ɔala Ȝiȝðom. miȝel iȝ ꝥ ȝ ȝunðoȝlic ꝥ þu ȝehæȝt. ȝ ic eac nauht ne tȝeoȝe ðat ðu hit mæȝe ȝelæȝtan. Ac ic þe halȝe ꝥ þu me no lenȝ ne lette.⁴ ac ȝetæc me þone þeȝ. ȝoȝþæm þu miht onȝitan ꝥ me lýȝt þæȝ ȝeȝeȝ. Ða cƿæȝ he. Ðu ȝcealt æȝeȝt onȝitan ꝥ þa ȝoðan habbaȝ ȝýmle anpealð. and þa ýȝelan næȝne nænne. ne nænne cƿæȝt. ȝoȝþam hioȝa nan ne onȝit ꝥ te. ȝoð⁵ ȝ ýȝel bioȝ ȝimle ȝeȝinnan.

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

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

¹ Cott. læðeop. ² Cott. apeahȝ. ³ ic, deest in MS. Cott. ⁴ Bod. læðe. ⁵ Cott. ȝoðð.

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

gif þa zōdan¹ ðonne rimle habbaþ anpealb.² þonne nabbaþ þa
 ýfelan næfre nænne. forþam³ þ̅ zōd and þ̅ ýfel rint rripe un-
 garræde. Ac ic ðe wolde zet⁴ be æzþrum ðara hræt hreza⁵
 greotolor zereccan. þ̅ ðu mæge þý bet zelýran⁶ ðe ic þe oppie
 hpile recce be þam⁷ oppum. oppie hpile be þam⁸ oðrum. Tra-
 ðing rimbon þe ælcer monner ingeþanc⁹ tofunþaþ. þ̅ if þonne
 pilla 7 anpealb.¹⁰ gif ðonne hræm þara tpeza hræþereþ¹¹ pana
 biþ. ðonne ne mæz he mið þam¹² oppum nan puht fremman.¹³
 forþam¹⁴ nan nýle onzunnan þ̅ þ̅ he nele.¹⁵ buton he nebe¹⁶
 rcýle. 7 þeah he eall pille. he ne mæz. gif he þæf þinger an-
 pealb¹⁷ næfþ. be þæm þu miht¹⁸ greotole onzitan. gif þu ænine¹⁹
 mon zeriht pillnian²⁰ þæf þe he næfþ. þ̅ þam biþ anpealb
 pana.²¹ Ða cræþ ic. Ðæt if forþ. ne mæz ic þæf oþracan. Ða
 cræþ he. Euf þu þonne hræne²² zeriht²³ þe mæz ðon þ̅ þ̅ he
 ðon pile. ne þe ðonne nauht ne tpeop þ̅ ge hæbbe anpealb. Ða
 cræþ ic. Ne tpeop me þæf nauht. Ða cræþ he. Ælc mon biþ
 pealbend þæf þe he pelt. næfþ he nanne anpealb þæf þe he ne
 pelt. Ða cræþ ic. Ðæf ic eom zepara. Ða cræþ he. Hræþer þu
 nu zet²⁴ mæge zemunan þ̅ ic þe ær pehte.²⁵ þ̅ þaþ þ̅ te ælcer
 monner ingeþanc pilnaþ to þære foran zefælpe to cumenne.²⁶
 ðeah he ungelice hiora earuige.²⁷ Ða cræþ ic. Ðæt ic zeman.
 zenoz greotole me if þ̅ zefæð. Ða cræþ he. Gemunþ þu þ̅ ic
 þe ær²⁸ fæde þ̅ hit þære eall an zōð²⁹ 7 zefælpa. ge þe zefælpa
 recð. he recþ zōð.³⁰ Ða cræþ ic. Ic hæbbe zenoz fezte on ze-
 mýnþe. Ða cræþ he. Calle men ze zōðe³¹ ze ýfele pilnaþ to
 cumanne to zōðe.³² þeah hi hiþ mihtlice³³ pillnigen.³⁴ Ða cræþ
 ic. Ðæt if forþ þ̅ þu gezrt. Ða cræþ he. Lenoz greotol þ̅ if þ̅
 te forþ þý rint zōðe men zōðe.³⁵ ðe hi zōð³⁶ zemetap. Ða cræþ
 ic. Lenoz open hit if. Ða cræþ he. Ða zōðan³⁷ bezitap þ̅
 zōð³⁸ þ̅ hi pillnaþ. Ða cræþ ic. Spa me þincþ. Ða cræþ he. Ða

1 Cott. goðan. 2 Cott. anpalb. 3 Cott. forþæm. 4 Cott. zet.

5 Cott. hpugu. 6 Cott. zelefan. 7 Cott. þæm. 8 Cott. þæm. 9 Cott.
 ingeþanc. 10 Cott. anpalb. 11 Cott. hræþereþ.

12 Cott. þæm. 13 Cott. fullfremman. 14 Cott. forþæm. 15 Cott. nýle. 16 Bod. ne.

17 Cott. anpalb. 18 Cott. meahz. 19 Cott. ænigne. 20 Cott. pilman.

21 Cott. an palþer pana. 22 Cott. hpone. 23 Bod. zeriht. 24 Cott.

zet. 25 Cott. peahze. 26 Cott. cumanne. 27 Cott. earpmen.

28 ær, deest in MS. Cott. 29 Cott. zōð. 30 Cott. zōð. 31 Cott.

zōð. 32 Cott. zōð. 33 Cott. mihtlice. 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 zemetan þ² zod² þ³ hi pilniap. ac for þý hi rint ýfele þe³ hi hit ne zemetap.⁴ 7 for þý hi hit ne zemetap.⁵ ðe hi hit on riht ne recap. Ða cræp ic. Spa hit is gpa ðu jezgt. Ða cræp he. Forþæm hit is nan tpeo þ⁶ þa zodan⁶ bioþ gimle paldende. 7 þa ýfelan nabbap nænne anpealb.⁷ for þý ða zodan⁸ þ⁸ zod on riht recap. 7 ða ýfelan on poh. Ða cræp ic. Se þe penþ þ⁹ þis for ne rie.⁹ ðonne ne zelefþ¹⁰ he naner roþer :-

§ IV.ⁿ Ða cræp he. Hwæþer pengt þu nu. gif tpezen men fundiap to anre gtope. 7 habbaþ emn micelne willan to to cumenne. 7 oþer hæfþ his fota anpealb þ¹¹ he mæg gan þær he pile¹¹ gpa gpa eallum monnum zecýnþe wære þ¹¹ hi mihton.¹² oþer næfþ his fota zewealb þ¹² he mæge gan. 7 pilnap þeah to farenne.¹³ 7 onginþ crýpan¹⁴ on ðone ilcan weg. hwæþer ðara tpegra¹⁵ þincþ þe mihtigra.¹⁶ Ða cræp ic. Nis þ¹⁷ zelic. ge biþ mihtigra ge ðe zæþ. þonne ge þe crýpp.¹⁷ forþam¹⁸ he mæg cuman eþ wíþer¹⁹ ðe he pile ðonne ge oþer. jezge²⁰ elles þ²⁰ ðu wille. þ²¹ wæt ælc man.²¹ Ða cræp he. Spa zelice²² heop²³ þam zodum²⁴ 7 ðam²⁵ ýfelum. æzþær hioþa²⁶ pilnap for zecýnþe wæt he cume to þam hehrtan zode. Ac ge zoda mæg cuman wíþer he pilnap. forþam he his on riht pilnap. 7 ge ýfela ne mæg cuman to þam²⁷ þe he pilnap. forþam he hit on poh²⁸ recþ. Ic nat þeah þe elles hwæt ðince. Ða cræp ic. Ne þincþ me nauht oþer of þinum spellum. Ða cræp he. Genoz wýhte þu hit ongitgt. 7 þ²⁹ is eac tacn ðinre hæle.²⁹ gpa gpa læca zepuna is þ³⁰ he cweþaþ ðonne hio geocne³⁰ mon zepioþ. zef he hwelc³¹ unferglic³² tacn him on zepoþ. me þincþ nu þ³³ þin zecýnþ 7 ðin zepuna wite gwiþe gwiþlice wíþ ðæm býrgre :-

§ V.^o Ic habbe nu ongiten þ³⁴ ðu eart zearo to ongitanne mine lare.³⁵ forþý ic þe wolde zezæberizan 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. zood. ³ Bod. þ. ⁴ Cott. metað. ⁵ Cott. metað. ⁶ Cott. zoodan. ⁷ Cott. anpalb. ⁸ Cott. zoodan. ⁹ Cott. Se þe ne penþ þ⁹ þis foð rie. ¹⁰ Cott. zelýfð. ¹¹ þær he pile, desunt in MS. Bod. ¹² Cott. meahcen. ¹³ Cott. fepanne. ¹⁴ Cott. cpeopan. ¹⁵ Cott. tpega. ¹⁶ Cott. mehzigra. ¹⁷ Cott. cwepð. ¹⁸ Cott. forþæm. ¹⁹ Cott. wíþer. ²⁰ Cott. waga. ²¹ Cott. mon. ²² Cott. ilce. ²³ Cott. bið. ²⁴ Cott. zoodum. ²⁵ Cott. þæm. ²⁶ Cott. heopa. ²⁷ Cott. þæm. ²⁸ Cott. woz. ²⁹ Cott. hælo. ³⁰ Cott. he flocne. ³¹ Cott. hi hwelc. ³² Cott. unferglic. ³³ Cott. mina lara.

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 biſna. be þam þ̅ þu mihter¹ þý eð onzitan h̅æt ic
 reczan wille. Onzit nu hu unmihtige þa yfelan men beoþ.²
 nu hi ne mazon cuman þider. ðider ða unzerittigan zerſearfta
 wilniap³ to to cumenne.⁴ 7 hu micle unmihteznan⁵ hi wæron.
 7if hi hiſ nan zecýnbe næfðon.⁶ behealb nu mið hu hefzigné
 macentan dýfzige 7 unzerælþa hi fint zebundene. H̅æt þa cýlb.
 þonne hi furþum zan mazon. 7 eac ða ealban ceoplaſ. ða h̅ile
 þe hi zan mazon. wilniap fumer weorþrcipeſ 7 gumre mærfþe.
 Ða cilb wiðap on heora ftafum. 7 manizzealbne plezan pleziap.
 ðær hi onhýniap⁷ ealþum monnum. 7 ða dýzezan nan puht
 nýllaþ onzinnan. ðær þe hi⁸ him aþpeſ mæzen toþenan oððe
 lofeſ oððe leana. ac doþ þ̅ wýrre iſ. iſnaþ hiðer 7 ðider⁹ doli-
 zende under þam hrofe eallra zerſearfta. 7 þ̅ te þa unzeritte-
 zan¹⁰ zerſearfta witon. þ̅ nýton þa dýzezan men. foſþý fint ða
 cræftaſ becrnan ðonne ða unwearaſ. foſþam ðe ælc mon ſceal
 bion zepaſa. ſam he wille ſam he nýlle. þ̅ ſe ſe anwealdeort¹¹
 þe mæz becuman to þam hehrtan hrofe eallra zerſearfta. þ̅ iſ
 God. ðam niſ nan puht buſan. ne nan puht benýþan. ne
 ýmbutan. ac ealle ðing fint binnan him on hiſ anwealde. ſe
 God iſ fwiþe to luſienne. Þu ne cræde þu ær þ̅ ſe wære an
 feþe mihtizort ſe þe mihte zan. ðeah he wolde. oþ þiſſe eorþan
 ende. fpa þæt te nan dæl ðiſſe eorþan ofeſ þ̅ nære. þ̅ ilce þu
 miht zepencan be Gode. fpa fpa þe ær crædon. þ̅ ſe biþ mihti-
 zort. þe to him cumon mæz. foſþam he no hwiðer ofeſ þ̅
 cumon ne mæz :

§ VI.^p Be eallum þiſum ſacum þu miht onzitan þ̅ þa zóðan
 bioþ ſimle mihtige. 7 yfelan bioþ ælceſ mæzener 7 ælceſ
 cræfteſ bedælbde. h̅ý wenſt þu ðonne þ̅ hi foſlætcan ða cræfteſ
 7 foſzian ðam unwearum. Ic wene ðeah þ̅ þu wille reczan þ̅ hit
 ſe foſi dýfzige þ̅ hi hi ne cunnon tocrapan. Ac h̅æt ſezzt ðu
 ðonne þ̅ ſe foſi cuþſie. ðonne ſio unzerſeabwiſner. h̅i zepaſiaþ
 hi þ̅ hi bioð dýfzige. h̅ý nýllað hi fwiſzigan æfteſ cræftum 7
 æfteſ fwiſðome. Ic wæt þeah þ̅ fponzorneſ hi ofſit 7 hi mið
 flæpþe oſerocýmþ. 7 zicſung hi ablent. wit crædon ðeah ær þ̅
 nan puht nære wýrre þonne unzerſeabwiſner. Ac h̅æt willaþ
 þe nu¹² cweþan. 7if ða zerſeabwiſan habbaþ unwearaſ 7 nullap

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

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

⁵ Bod. ungemihtzan. ⁶ Cott. næfðen. ⁷ Cott. hýniapð. ⁸ Bod. et

Cott. hit. ⁹ Cott. hiðer þiðer. ¹⁰ Cott. zerittigan. ¹¹ Bod.

anwealde hegzort. ¹² Cott. wit nu wit.

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

ƿrýriān¹ æfter ƿiſdome 7 æfter cræftum. Ic ƿat ðeah ꝥ þu ƿilt cƿeþan ꝥ ƿrænner 7 ungemetcræftner hi ofſitte. Ac hƿæt iſ ðonne unſcpenzre² ðonne je mon þe bioð³ to ungemetlice ofeſſiƿiþeð mið þam⁴ tæðran flærce. buton he eft zefſice 7 ƿinne ƿiþ þa unþearƿ ƿra he ƿiþofc mæze. Ac hƿæt ƿilt ðu þonne cƿeþan. zif hƿa ƿuht nýlle ƿiþ ƿinnan. ac mið fullan⁵ ƿillan foſlæt ælc zob 7 fulzæþ þam ýfele. 7 biþ ðeah zefceað-ƿiſe. Ic ſecze je unmihtiz 7 eac ealler nauht. foſþam ƿra hƿa ƿra ðone zemænan zob eallra zoda foſlæt. buton tƿeonne biþ je nauht. Ac ƿra hƿa ƿra ƿillnaþ ꝥ he cræftiz je. he ƿillnaþ ꝥ he ƿiſ je.⁶ ƿra hƿa ƿra þonne cræftiz biþ. he biþ ƿiſ. 7 je ðe ƿiſ biþ. he biþ zob.⁷ je þe ðonne zob biþ. je biþ zefæliz. 7 je ðe zefæliz biþ. je biþ eadiſ. 7 je þe eadiſ biþ. je biþ Groð.⁸ he þam⁹ ðæle ðe þe ær pehton¹⁰ on þiſſe ilcan bec. Ac ic ƿene nu hƿonne ꝥ ðýriſe men ƿillon ƿunðrian þær þe ic ær gæde. ꝥ ƿar ꝥ te ýfele men næron¹¹ nauhtaſ. foſþæmþe þara iſ ma ðonne þara oþra. Ac ðeah hi hiſ nu næfſe ne zeleſan. þeah ic iſ ƿra. ne maƿon þe næfſe zereccan þone ýfelan mon clænne 7 un-ſcƿealbne. þe¹² ma þe þe maƿon hatan oððe habhan deaðne mon foſ cƿucene. ne biþ je cƿuca ðonne nýttra þe je deaða. zif hiſ hiſ ýfel ne hƿeoþþ. Ac je þe ungeredelice liofaþ. 7 hiſ zecýnð nýle healðan. ne biþ je nauht :

§ VII.^a Ic ƿene ðeah ꝥ þu ƿille cƿeþan ꝥ hit ne je ealler ƿra zelice. ꝥ je ýfela mæze ðon ýfel ðeah he zob ne mæze. 7 je deaða ne mæze nauþer ðon. ac ic ðe ſecze þæt je anƿealð¹³ þara ýflena ne cýmþ of nanum cræfte. ac of unþearum. ac zif þa ýfelan ýmle zode¹⁴ ƿæron.¹⁵ ðonne ne ðýðon hi nan ýfel. ne biþ¹⁶ ꝥ nane mihta ꝥ mon mæze ýfel ðon. ac¹⁷ beoþ unmihta. zif ꝥ ƿoþ iſ ꝥ þe ær zefýrn pehtan¹⁸ ꝥ ꝥ ýfel nauht ne je. þonne ne ƿýncþ je nauht. je ðe ýfel ƿýncþ. Ða cræþ ic. Genoz ƿoþ ꝥ iſ ꝥ þu ſezrc.¹⁹ Ða cræþ he. Ðu ne pehton²⁰ þe ær ꝥ nan ƿuht nære mihtizna ðonne ꝥ hehſte zob.²¹ Ða cræþ ic. Ðra hit iſ ƿra ðu ſezrc.²² Ða cræþ he. Ne hit þeah ne mæz

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

¹ Bod. ƿrýriſan. ² Cott. unſcpenzra. ³ Cott. bið. ⁴ Cott. þæm.
⁵ Cott. fülle. ⁶ Bod. ƿiſſiſe. ⁷ Cott. zobð. ⁸ Bod. zob.
⁹ Cott. þæm. ¹⁰ Cott. pehton. ¹¹ Cott. næren. ¹² Cott. þon.
¹³ Cott. anpałb. ¹⁴ Cott. zoode. ¹⁵ Cott. ƿæpen. ¹⁶ Cott. bioð.
¹⁷ Bod. 7. ¹⁸ Cott. pehton. ¹⁹ Cott. zæzrc. ²⁰ Cott. pehton.
²¹ Cott. zobð. ²² Cott. zæzrc.

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 don. Ða cræp ic. Ðæt is forþ. Ða cræp he. Ðræþer ænig mon þene þ ænig mon is þa mihtig þ he mæge don eall þ þæt he wille. Ða cræp ic. Ne þenþ ðær nan mon ðe his geþit hæfþ. Ða cræp he. Ðræt ýfele men mazon ðeah ýfel don. Ða cræp ic. Eala þ¹ hi ne mihton. Ða cræp he. Ðit is geseotol þ hi mazon don ýfel. 7 ne mazon nan god. þ is forþam ðe þ ýfel nis nauht. ac þa zoban.² gif hi fulne anweald habbaþ. hi mazon don to gode³ þ þ hi willaþ. forþý is ge fulla anweald⁴ to tellanne to þam⁵ hehtum zodum.⁶ forþam⁷ æþer ge ge anweald.⁸ ge þa oþru god.⁹ and þa cræftas. þe þe longe ær nemdon. sindon fæste on þam hehtan zode.¹⁰ gpa gpa ælcer huser þah biþ fæst æþer ge on ðære flore. ge on þæm hrofe. gpa biþ ælc god¹¹ on Gode fæst. forþæm he is ælcer zoder æþer ge hrof ge flor. Ðý is á to wilnianne þær anwealdes. þ mon mæge god¹² don. forþam þ is ge betra anweald.¹³ þ mon mæge 7 wille well¹⁴ don. gpa læsttan gredum gpa maran. gpræþer he hæbbe. forþam gpa hpa gpa willaþ¹⁵ god¹⁶ to donne. he willnaþ god¹⁷ to habbenne.¹⁸ 7 mid zode to bionne. for þis¹⁹ is ge Platones crife zenog forþ. ðe he cræp. Ða wisan ane mazon don to gode²⁰ þ hi wilnaþ.²¹ ða ýrelan mazon onginnon þ hi wilnaþ. Ic nat nu þeah ðu wille cweþan þ ða zoban onginnon hwilum þ hi ne mazon forþbringan. Ac ic cweþe. þ²² hi hit bringaþ sumle forþ. þeah hi þ weorc ne mægen fullfremman. hi habbaþ ðeah fulne willan. 7 ge untweofealða willa bioþ²³ to tellenne²⁴ for fullfremod weorc. forðam²⁵ he næfre ne forlýft ðam leanum oððe her. oððe þær. oððe æþær. þeah willaþ ða ýrelan wýrcan þ þ hi lýft. ðeah hit nu ne is²⁶ nýc. ne forleoþaþ hi eac þone willan. ac habbaþ his wite. oþpe her. oððe elles hwær. oððe æþer. ge ýfla willa²⁷ to þonne hiora welt. forþý hi ne mazon bezitan þ god²⁸ þ hi willnaþ.²⁹ for ðý hi hit þurh³⁰ ðone willan recap. naleþ þurh rihtne weg.³¹ Se ýfela³² willa næfþ nænne geferscipe wiþ þa gefælpa. Ða ge Wisdom þa ðis gpell aþeht hæfðe. ða ongan he eft ringan and ðis cræp.

¹ Bod. þar. Cott. þær. ² Cott. zoban. ³ Cott. goode. ⁴ Cott. anwald. ⁵ Cott. þæm. ⁶ Cott. goodum. ⁷ Cott. forþæm. ⁸ Cott. anwald. ⁹ Cott. good. ¹⁰ Cott. goode. ¹¹ Cott. good. ¹² Cott. good. ¹³ Cott. anwald. ¹⁴ Cott. pel. ¹⁵ Cott. wilnað. ¹⁶ Cott. good. ¹⁷ Cott. good. ¹⁸ Cott. habbanne. ¹⁹ Cott. forþý. ²⁰ Cott. goode. ²¹ Cott. willað. ²² Bod. þeah. ²³ Cott. bið. ²⁴ Cott. tellanne. ²⁵ Cott. forþæm. ²⁶ Cott. hit nýt ne is. ²⁷ Bod. willa ýfel. ²⁸ Cott. good. ²⁹ Cott. wilnað. ³⁰ Cott. þurh. ³¹ Bod. nallaþ þurhtne weg. ³² Cott. ýfla. ³³ Cott. aþeahc.

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.²

§ I. **LEDER** nu an spell be þam ofermobum 7 þam unriht-
 rīgum cýningum. þa þe zeriop rīttan on þam hehrtan heahret-
 lum. þa rīcnaþ on manezra cýnna hræzlum. 7 bioþ uton
 ýmbrytanbende mið miclon zerefrīcipe hiora þezna. 7 þa bioþ
 mið fetlum. 7 mið zýlbenum hýlt rreorþum. 7 mið maniz-
 fealdum herezeatrum zehýrte. 7 þreaciaþ eall moncýnn mið
 hiora þrýmme. 7 je ðe hiora pelt. ne murhþ nauþer ne frīend
 ne frīend. þe ma ðe peþende hund. ac bioð rriþe unzerfræzlice
 upahaþen on hir Mobe forþam ungemetlican anpealde. Ac zif
 him mon þonne arint of þa clapaþ. 7 him ofrihþ þara þenunza
 7 þæf anpealþeþ. ðonne miht þu zereon þ he bioþ rriþe anlic
 þara hir þezna gumum ðe him ðar þeniaþ. buton he forþra rie.
 Anð zif him nu þear zebýreþ þ him rýrþ rume hrīle þara
 þenunza of tohen. 7 þara clapa. 7 þæf anpealþeþ. þonne þincþ
 him þ he rie on carcerne zebroht. oððe on pacentum. forþam
 of þam unmetta. 7 þam ungemetlican zezepelan. of þam rret-
 mettum. 7 of mirtlicum ðrýncum þæf hīeþ. onpæcnaþ rro
 rode þraþ þære rriænneþe. 7 zedreþ hiora Mōð rriþe rriþlice.
 þonne peaxaþ eac þa ofermetta 7 unzeþþærneþ. 7 þonne hi
 reorþaþ zebolzen. ðonne rýrþ þ Mōð beþrunzen mið þam pelme
 þære hatheortneþe. oþþæt hi reorþaþ zeraeþte mið þære un-
 rotneþe. 7 rra zehæþte. Siððan þ ðonne zedon hīþ. ðonne
 onzinh him leozan re tohopa þære rriæce. 7 rra hræþ rra hir
 irþunz rillaþ. ðonne zehet him þæf hir peccelerþ. Ic þe ræþe
 zefýrn ær on þiþe ilcan bec. þ ealle zefcearþa rillnōdon rumer
 zodeþ. for zecýnde. ac ða unrihtriþan cýnzaf ne mazon nan
 zob ðon. for þam ic þe nu ræþe. niþ þ nan rumbor. forþam hi
 hi unþerþioðaþ eallum þam unþearum þe ic ðe ær nemþe. rceal
 ðonne neþe to þara hlaforþa ðome þe he hine ær unþerþeodþe.
 7 þ te rýrþe ir. þ he him nýle rurþum rirþunnan. þær he hit
 anzinnan volþe. 7 ðonne on þam zepinne þurþunian mihte.
 þonne nærþe he hir nane rýlþe :

§ II.³ Ða re Frīdom ða þiþ leoþ arunzen hæþe. þa onzan he
 eft rpellian 7 þur cpæþ. Lerihrt ðu nu on hu miclum. 7 on hu

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

³ 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 wouldst 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

diopum. 7 on hu ðioſtrum hopaſeape¹ þara unþeapa þa ýfel-
 pillendan ſciaciþ. 7 hu ða zóðan² ſcinaþ beophtor þonne ſunne.
 forþam³ þa zóðan⁴ næfre ne beop beðælbe þara ebleana hiopa
 zóðer.⁵ ne þa ýfelan næfre þara rita ðe hi zeeapnaþ. Ælc þing
 þe on ðifre populbe zedon biþ. hæfþ eðlean. pýnce hpa þ þ he
 pýnce. oððe ðo þ þ he ðo. á he hæfð þ þ he eapnaþ.⁸ Nij þ
 eac nauht unpreht⁷ ſpa ſpa zio Romana þeap pær.⁸ 7 zet⁹ iſ on
 manegum ðeodum.¹⁰ þ mon heþ ænne hearoðbeah¹¹ zýlðenne
 æt ſumer ærnepezer enbe. færþ þonne micel folc to. 7 iſnaþ¹²
 ealle endemer.¹³ ða þe hiopa ærninge trefaþ. 7 ſpa hþlc ſpa
 æreſt to ðam beaze cýmþ. þonne mot ſe hine habban him. ælc
 pílnaþ þ he ſcýle æreſt to cuman 7 line habban. ac anum he
 ðeah zebýnaþ.¹⁴ ſpa ðeþ eall moncýnn. on þýr andþeapðan liſe
 iſnaþ. and onettaþ. and pílmað ealler¹⁵ þær hehrtan zóðer.¹⁶
 ac hit iſ nanum¹⁷ men zetiohhoð. ac iſ eallum monnum. for-
 þæm iſ ælcum þearf þ he hiſe eallan¹⁸ mæzne¹⁹ æfter þære
 mebe. þære mebe ne pýþ næfre nan zóð²⁰ man beðæleb. ne
 mæz hine mon no mið rihte hatan ſe zóða. zif he biþ þær
 hehrtan zóðer beðæleb.²¹ forþæm nan zóð²² þeop ne biþ
 buton zóðum²³ eðleanum. ðon ða ýfelan þ þ hi ðon. ſýmle biþ
 ſe beah²⁴ zóðer²⁵ eðleaner þam zóðum²⁶ zehealðen on ecneſſe.
 ne mæz þara ýfelena ýfel þam zóðan²⁷ beniman heopa zóðer
 7 hiopa pliteſ. ac zif hi þ zóð buton himſelfum hæfðen.
 ðonne meahthe hi mon. hiſ beniman.²⁸ oþer trefa oððe ſe ðe
 hit æp ſealbe. oððe oþer mon.²⁹ Ac þonne forheſt zóð³⁰ man
 hiſ leanum.³¹ ðonne he hiſ zóð forlæt. Onzic nu þ te ælcum
 men hiſ azen zóð³² zifþ zóð eðlean. þ zóð þ te oninnan him
 ſelfum biþ. Þpa pýra monna pile cþeþan þ æniſ zóð man ſe
 beðæleb ðær hehrtan zóðer. forþam he ſimle æfter þam
 ſpncþ. Ac gemun ðu ſimle ðær miclan 7 þær fægþan eðleaner.

¹ Cott. hopo ſeapa. ² Cott. zóðan. ³ Cott. forþæm. ⁴ Cott.
 zóðan. ⁵ Cott. zóðer. ⁶ Cott. zeeapnað. ⁷ Cott. unriht. ⁸ Bod.
 Romana þeapaf iſ. ⁹ Cott. zet. ¹⁰ Cott. þiodum. ¹¹ Cott. beaz.
¹² Cott. ýnað. ¹³ Bod. endemerz. ¹⁴ Cott. zehýpeð. ¹⁵ Cott.
 ealle. ¹⁶ Cott. zóðer. ¹⁷ Cott. anum. ¹⁸ Cott. ealle, ¹⁹ Cott.
 mægene. ²⁰ Cott. zóð. ²¹ Cott. ne mæz hine mon no mið rihte
 hatan ſe zóða. zif he bið þær hehrtan zóðer beðæleb. ²² Cott.
 zóð. ²³ Cott. zóðum. ²⁴ Cott. beaz. ²⁵ Cott. zóðer. ²⁶ Cott.
 zóðum. ²⁷ Cott. zóðan. ²⁸ Bod. hiopa zóð. buton himſelfum
 næfðen. þonne mihte hi mon hi beniman. ²⁹ Bod. pealbe oðþa oþer
 ma. ³⁰ Cott. zóð. ³¹ Bod. zelean. ³² Cott. zóð.

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

forþam¹ þ̅ eblean iſ oſer ealle oþre² lean to luſienne.³ 7 ȝo þ̅ær lean to þ̅am forſpecenan ȝoðum⁴ þe ic ðe ær tealbe on ðriððan bec. þonne hi þonne ȝeȝaderuðe⁵ bioþ. ðonne miht⁶ þu onȝitan þ̅ þa ȝeræþa 7 þ̅ hehte ȝoð⁷ biþ eall an. 7 þ̅ hiþ Ēoð. 7 þonne ðu miht⁸ eac onȝitan þ̅ ælc ȝoð⁹ man biþ eaþiȝ. 7 þ̅ ealle ȝeræliȝe men beoþ¹⁰ Ēoðar. 7 habbaþ ecu eðlean hiopa¹¹ ȝoðer : .¹²

§ III.^t Forþam¹³ ne ðearf nænne þiſne mon tpeoȝan. þ̅ ða ýfelan nabban eac ece¹⁴ eblean heopa ýfeleſ. þ̅ biþ ece riȝe. ðeah ðu nu þene þ̅ hiopa hþýlc¹⁵ ȝereliȝ¹⁶ riȝe heſ for poruðe. he hæfþ ðeah riȝle¹⁷ hiſ ýfel mið him. 7 eac þ̅ær ýfeleſ¹⁸ eðlean ða hpile þe hit him liȝaþ. Niſ nu nan þiſ man þ̅ nýte þ̅ te ȝoð¹⁹ 7 ýfel bioþ riȝle²⁰ unȝeþþære betpux²¹ him. 7 riȝle²² on tpa²³ pillap. 7 riȝa riȝa ðæſ ȝoðan ȝoðneſ biþ hiſ aȝen ȝoð²⁴ 7 hiſ aȝen eðlean. riȝa biþ eac þ̅ær ýfelan ýfel hiſ aȝen ýfel. 7 hiſ eðlean. 7 hiſ aȝen riȝe. ne tpeoþ nænne mon ȝiſ he riȝe hæfþ. þ̅ he næbbe ýfel. Þræt þenap þa ýfelan þ̅ he beon beðælbe ðara riȝa 7 riȝt fulle ælceſ ýfeleſ. nallaſ²⁵ no þ̅ an þ̅ hi bioþ aſýlðe. ac forneah to nauhte ȝeðone. Onȝit nu be þ̅am ȝoðum hu miȝel riȝe þa ýfelan riȝle habbaþ. 7 ȝehýr ȝýt²⁶ riȝum biſpell. 7 ȝehealð þa þel þe ic þe ær riȝeðe. Eall þ̅. þ̅ te annere hæfþ. þ̅ þe riȝeȝap þ̅æt te riȝe. ða hpile þe hit æt riȝonne biþ. 7 ða riȝapriȝe þe hatap ȝoð. Sra riȝa an man biþ man. ða hpile ðe riȝo riȝapl 7 riȝe lichoma biþ æt riȝonne.²⁷ þonne hi þonne ȝerindrebe bioþ ðonne²⁸ ne bið he þ̅ þ̅ he ær riȝe. þ̅ ilce þu miht²⁹ ȝeþencan be ðam lichoman 7 be hiſ limum. ȝiſ þara lima hpile³⁰ oſ biþ. ðonne ne biþ hit no full mon riȝa hit ær riȝe. ȝiſ eac hþýlc ȝoð³¹ man riȝom ȝoðe ȝerite. ðonne ne biþ he þe³² ma fullice ȝoð. ȝiſ he eallunȝa riȝom ȝoðe³³ ȝerite. þonan hit ȝebýraþ þ̅ ða ýfelan forlætap þ̅ þ̅ hi ær biðon³⁴ ne³⁵ bioþ

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

¹ Cott. forþæm. ² Cott. oðru. ³ Cott. luſienne. ⁴ Cott. ȝoðum.
⁵ Cott. ȝeȝaderuðu. ⁶ Cott. meahz. ⁷ Cott. ȝoð. ⁸ Cott. meahz.
⁹ Cott. ȝoð. ¹⁰ Cott. bioð. ¹¹ Cott. heopa ¹² Cott. ȝoðer. ¹³ Cott. forþæm.
¹⁴ Cott. næbben eac ecu. ¹⁵ hþýlc, deest in MS. Bod.
¹⁶ Bod. ȝeræþe. ¹⁷ Cott. riȝle. ¹⁸ Cott. ýfeleſ. ¹⁹ Cott. ȝoð.
²⁰ Cott. riȝle. ²¹ Cott. betpox. ²² Cott. riȝle. ²³ Cott. tu.
²⁴ Cott. ȝoð. ²⁵ Cott. nalleſ. ²⁶ Cott. ȝet. ²⁷ Cott. æt riȝonne bioð.
²⁸ hi þonne ȝerindrebe bioð þonne, deſunt in MS. Bod. ²⁹ Cott. meahz.
³⁰ Cott. hþýlc. ³¹ Cott. ȝoð. ³² Cott. þon. ³³ ȝoðe, deest in MS. Cott.
³⁴ Cott. biðon. ³⁵ Cott. 7 ne.

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

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

þ þ hi ær wæron. Ac þonne hi þ god¹ forlætaþ 7 weorþaþ
 ýfele. ðonne ne beoþ² hi nauhtar buton anlicnes. þ mon mæg
 zeriou þ hi zio men wæron.³ ac hi habbaþ þæf menniſceþ
 ðonne þone betſtan ðæl forlopen. 7 þone forcuþeſtan⁴ ze-
 healþen. hi forlætaþ þ zecýnþelice god. þ⁵ rint menniſclice
 þearf. 7 habbaþ þeah mannes anlicnesſe ða hþile þe hi
 libbaþ:.

§ IV.^u Ac ſwa ſwa manna godnes⁶ hi aheþf ofer þa men-
 niſcan zecýnþ. to þam⁷ þ hi beoþ Godes zenemueþe.⁸ ſwa eac
 hiora ýfelnes aþýppþ hi under ða menniſcan zecýnþ. to þam⁹
 þ hi bioþ ýfele zehatene. þ we ceþeþaþ ſie nauht. Forþam zif
 ðu ſwa zep lætne mon metſt þ he biþ aþweſeþ ſrom gode¹⁰ to
 ýfele. ne miht¹¹ ðu hine na miþ rihte nemnan man. ac neaþ.
 Lif þu þonne¹² on hþilcum men onzite. þ he biþ ziteþe 7
 neaþeþe. ne ſcealt þu hine na hatan man. ac wulf. Anþ þone
 weþan þe biþ þweorteme. þu ſcealt hatan hund. nallaþ¹³ mann.
 Anþ ðone leaſan lýtezan. þu ſcealt hatan fox. næf mann. Anþ
 ðone ungemetlice modezan 7 ýþrienþan.¹⁴ ðe to micelne anþan
 hæfþ. ðu ſcealt hatan leo. næf mann. Anþ þone ſænan. þe biþ
 to ſlap. ðu ſcealt hatan aþra ma þonne man. Anþ þone ungemetlice
 earzan. þe him onþræt maþe¹⁵ þonne he þuþe.¹⁶ þu
 miht¹⁷ hatan hara. ma ðonne man. Anþ þam¹⁸ unzeſtæþþezan
 7 ðam¹⁹ hælgan.²⁰ þu miht²¹ ſeczan²² þ hi biþ riþe zelicra.
 oðþe unſtillum ſugelum. ðonne gemetſæſtum monnum. Anþ
 þam þe ðu onzite þ he liþ²³ on hiſ lichaman luſtum. þ he biþ
 anlicorſ ſettum ſpinum. þe ſimle pillnaþ²⁴ liczan on fulum
 ſolum. 7 hi nýllaþ aþþýlgan²⁵ on hlutrum wæterum.²⁶ ac
 þeah hi ſelþum hþonne beþþemþe weorþon. ðonne ſleaþ he eft
 on þa ſolu 7 beþealþaþ þær on. Ða ſe ſiþdom þa þif ſpell
 aþeþt hæfþe. ða ongan he ſingan 7 þuf ceþeþ.

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

¹ Cott. god. ² Cott. bioþ. ³ Cott. wæron. ⁴ Bod. forcuþeþan.
⁵ Bod. j. ⁶ Cott. godnes. ⁷ Cott. þon. ⁸ Cott. zenemþe. ⁹ Cott.
 þon. ¹⁰ Cott. gode. ¹¹ Cott. meahþ. ¹² þonne, deest in MS. Cott.
¹³ Cott. nalleþ. ¹⁴ Bod. ýþrienþe. ¹⁵ Cott. ma. ¹⁶ Cott. þýþe.
¹⁷ Cott. meahþ. ¹⁸ Cott. þæm. ¹⁹ Cott. þæm. ²⁰ Cott. galan.
²¹ Cott. meahþ. ²² Cott. ſeczan. ²³ Cott. liþ. ²⁴ Cott. ſýmle
 pillað. ²⁵ Cott. næþe nellaþ aþþýlgan. 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. IL ðe¹ mæz peccan of ealþum leaþum ƿrellum ƿum ƿriþe anlic ƿrell þære ƿræce þe ƿit nu ýmbe ƿræcon. Ðit ze-
 býrebe ƿio on Troiana ƿerinne þ þær ƿær an cýning þær nama
 Aulixes. ƿe hæfde ƿra ðioba unþer þam Kaere. Ða ðioba
 ƿæron hatene ƿracige 7 Retie. 7 ðæs Kaereses nama ƿær Aga-
 memnon. Ða ƿe Aulixes miþ þam Kaere to þam ƿeriohte for.
 ða hæfde he ƿume hundreþ ƿcira. Ða ƿæron hi ƿume ten ƿear
 on þam ƿerinne. Ða ƿe cýning 7c ham ceþde ƿrom þam Kaere.
 7 hi þ lanþ hæfþon ƿerunnen. Ða næfde ma ƿcira þoune an. þ
 ƿær ðeah þre þerpe. Ða ƿerþod hine heah þeber 7 ƿorm ƿæ.
 þearþ ða forþriþan on an izlonþ ut on² ðære ƿentel ƿæ. þa
 ƿær þær Apollines dohtor. Iobes ƿuna. ƿe Iob ƿær hiora
 cýning. 7 licette þ he ƿceolbe hion ƿe hehta God. 7 þ ðýrge
 folc him zelýfde. forþamþe he ƿær cýne cýnnes. 7 hi nýrton
 nænne oþerne God on ðæne timan. buton hiora cýningas hi
 þeorþodon for Godas. Ða ƿceolbe þær Iobes fæþer beon eac
 God. þær nama þær Saturnus. 7 hi ƿra ilce eal cýn³ hi hæfþon
 for God. þa þas hiora an ƿe Apollinus ðe ƿe ær ýmb ƿræcon.
 ðæs Apollines dohtor ƿceolbe hion ƿýdene. þære nama þær
 Kyrke. ƿio hi fæþon ƿceolbe hion ƿriþe ðrýcraeftigu. 7 ƿio
 ƿunode on ðam izlanþe þe ƿe cýning on forþriþen þearþ ðe ƿe
 ær ýmbe ƿræcon. Ðio hæfde ðær ƿriþe micle þerode hie
 ðegna. 7 eac oþerra mæþena. Sona ƿra hio ƿereah ðone for-
 þriþenan cýning þe ƿe ær ýmb ƿræcon. þær nama þær Aulixes.
 Ða ongan hio hine luþan. 7 hiora æþer oþerne ƿriþe unze-
 metlice. ƿra þ te he for hie luþan forlet hi ƿice eall. 7 hi
 cýnen. 7 ƿunode miþ hie oþ ðone ƿirt þ hi þegnaþ him ne
 mihton lenz miþ ƿerunian. ac for hiora earþes luþan 7 for
 ðære þrace tihodon hie to forlætanne. Ða ongunnon leafe
 men ƿýrcan ƿrell. 7 fæþon þ hio ƿceolbe miþ hie ðrýcraeft.
 þa men forþreþan. ð þeorþan hi an ƿilþe þeora lic. 7 ƿiþþan
 ƿlean on þa ƿaccentan 7 on corþas. Sume hi fæþon þ hio
 ƿceolbe forþceoppa to leon. 7 ðonne ƿeo ƿceolbe ƿræcan.
 þonne ƿýnþe hio. Sume ƿceolþan hion eforas. 7 ðonne hi
 ƿceolþan hiora ƿas ƿioþian. þonne ƿrýmetoþan hi. Sume
 þurþon to ƿulþan. Ða ðuton. ðonne hi ƿræcan ƿceolþon.

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 ðeorcýnne þe mon hat tigrif. Ðra weorð eall ge zerefcipe forþerfeð to myrclicum ðeorcýnnum. ælc to jumum ðiore. buton þam cýnunge anum. Ælcne mete hi onfcuneðon þe men etaf. 7 pilnobon ðara þe ðeop etaf. Næfðon hi nane anlicneffe manna ne on lichoman ne on ftemme. 7 ælc wifge ðeah hi gefit fpa fpa he ær wifge. þ gefit þaf fwiþe forziende for þam ermpum ðe hi ðrogan. Ðræt þa menn ðe þýfum leaungum zelefðon. ðeah wifgeon þæt hio mid þam ðýcraeftc ne mihte ðara manna Mober penðan. þeah hio ða lichoman onpenðe. Eala þ hit if micel craeft ðæf Mober for ðone lichoman. Be fwilcum 7 be fwilcum þu miht ongitan þ ge craeft þæf lichoman hiþ on þam Mobe. 7 þ te ælcum men ma ðerfaþ hi f Mober unþearaf. ðæf Mober toþ eallne þone lichoman to him. 7 þæf lichoman mettrumnef ne mæg þ Mober eallunga to him zetion :

§ II.^w Ða craef ic. Ic eom zepara þ þ if for. þ þu ær fæberc. þ þæf þ hit nauht unriht wære þæt mon ða ýfel-pillenðan men hete netenu. oððe pilþeop.¹ ðeah hi mannef onlicneffe hæbben. Ac gif ic hæfðe fwilcne anwealb.² fýlce ge ælmihteza Groð hæff. ðonne ne lete ic no ða ýfelan ðerian ðam³ zobum⁴ fpa fwiþe fpa hi nu ðof. Ða craef he. Nif hit him no fpa longze alefeð fpa þe ðýncf. ac ðu miht ongitan þ him biþ fwiþe hræðlice gefcýneð⁵ hiora onforzieneffe. fpa ic þe nu rihte feczan wille. ðeah ic zet emtan⁶ næbbe for oþerpe⁷ fpraefce. ðær hi ðone unnytcan anwealb⁸ næfðen þe hi wenaf þ hi habbaþ.⁹ ðonne næfðon hi fpa micel wite fpa hi habban fculon. Ða ýfelan biþ micle¹⁰ ungeræliþran þonne. ðonne¹¹ hi mazan þurhtion¹² þæt ýfel þ hi lýrt. þonne hi þonne bion. þonne hi hit ðon ne mazon. ðeah ðif¹³ ðýfize men ne zelean.¹⁴ Ðit if fwiþe ýfel þ mon¹⁵ ýfel wille. 7 hit¹⁶ if þeah micle fýfge þ hit mon mæg ðon.¹⁷ forþæm¹⁸ ge ýfela¹⁹ willa hiþ tofenceð. fpa þe pecelf²⁰ beforan fýne. gif mon þ weorc þurhtion²¹ ne²² mæg. Ac ða ýfelan²³ habbaþ hwilum ðrio ungerælfpa.²⁴ an if þ hi ýfel willaþ. oþer þ þ hi mazon. þriððe þ hi hit þurhtioþ.²⁵

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

¹ Cott. pilþeop. ² Cott. anwealb. ³ Cott. þæm. ⁴ Cott. zobum.
⁵ Cott. gefcýneð. ⁶ Cott. æmettan. ⁷ Cott. oðre. ⁸ Cott. unnettan anwealb.
⁹ Cott. hæbben. ¹⁰ Cott. bioð fýmle. ¹¹ Bod. þone.
¹² Cott. mazon þurhtion. ¹³ Cott. hiþ. ¹⁴ Cott. zelean. ¹⁵ Cott. mon þ.
¹⁶ Bod. he. ¹⁷ ðon, deest in MS. Cott. ¹⁸ Cott. forþæm forþæm.
¹⁹ Cott. ýfela. ²⁰ Cott. þæf pec. ²¹ Cott. þurhtion. ²² ne, deest in MS. Bod.
²³ Cott. ýflan. ²⁴ Cott. unwealfpa. ²⁵ 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 Lioð hæfþ zetiohhob to jellenne² witu 7 ermba þam ýfelum³ monnum for hiopa ýflum weorcum. Ða cwæþ ic. Ðra hit is 7 swa ðu reȝrt. 7 þeah ic wolde zepýrcan. ȝif ic mihte.⁴ þ̅ hi næfðon þa hearðræla þ̅ hi mihton ýfel don. Ða cwæþ he. Ic wene þeah þ̅ him loȝze je anweald⁵ ær þonne ðu woldeȝt.⁶ oððe hi wenen. forþæm nan riht nis lang⁷ fæwer on þis anbweardan life. þeah monnum þýnce þ̅ hit lang is. Ac swiþe ort je micla anweald⁸ ðara ýfelena zehriȝt swiþe færlíce. swa swa ȝreat beam on rýða⁹ rýrcþ hlubne dýnt ðonne men læȝt weaþ. 7 forþam¹⁰ ege hi bioþ¹¹ jumle swiþe earwe. Eif hi ðonne hiopa ýfel earwe zedeð. hu ne biþ þonne jumle þ̅ lange ýfel wýrre ðonne þ̅ fcorȝe. Ðeah nu þa ýflan næfre ne wurdon¹² deaðe. ðeah ic¹³ wolde cweþan þ̅ hi wæron¹⁴ earwoȝte.¹⁵ Eif þa earmba ealle¹⁶ roþe¹⁷ rint. ðe we lange¹⁸ ær ýmbe wehton.¹⁹ þ̅ ða ýfelan²⁰ her on weoldbe²¹ habban fceoldan.²² þonne is þæt fweotol. þ̅ þa earmba beoþ²³ enweleawe þe ece²⁴ bioþ. Ða cwæþ ic. Ðæt is wurdorlic þ̅ ðu reȝrt.²⁵ 7 swiþe earfoþlic dýȝezum monnum to onȝitanne. Ac ic onȝite þeah þ̅ hit belimþþ̅ zenoz wel to þære fwræce þe wit ær ýmbe fwræcon. Ða cwæþ he. Ic ne fwræce nu no to dýȝezum monnum. ac fwræce to þam þe wilniar²⁶ fwrðom onȝitan. forþæm þ̅ biþ tacn fwrðomef. þ̅ hine mon wilniȝe²⁷ zehewan²⁸ 7 onȝitan. Ac ȝif dýȝizra hwone cweȝe²⁹ æniȝer ðara fwealla. ðe we ær ýmbe³⁰ fwræcon on þisse ilcan bec. ðonne zewecce he. ȝif he mæȝe. oþer cweȝa oððe þara fwealla jum leaȝ oððe unȝelic ðære fwræce þe wit æfter fwrýriar. oððe þriwde wend onȝite 7 zelefe þ̅ wit on riht fwrifen.³¹ ȝif he þara nan ne deþ.³² ðonne nat he hwæt³³ he menþ.³⁴

§ III.^x Ac ic ðe mæȝ zet³⁵ tæcan oþer ðing þe dýȝezum monnum wile ðincan zet³⁶ unȝelefenðlice.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. ýflum. ⁴ Cott. meahȝ. ⁵ Cott. anwald. ⁶ Cott. wolde. ⁷ Cott. lang. ⁸ Cott. anwald. ⁹ Cott. wuda. ¹⁰ Cott. forþæm. ¹¹ Cott. beoð. ¹² Cott. wurdon. ¹³ ic, deest in MS. Cott. ¹⁴ Cott. wæren. ¹⁵ Cott. earwoȝte 7 unȝerælgorȝe. ¹⁶ Cott. ealla. ¹⁷ Cott. roþa. ¹⁸ Cott. longe. ¹⁹ Cott. wehton. ²⁰ Cott. ýflan. ²¹ Cott. weoldbe. ²² Cott. fceoldan. ²³ Cott. ýrmba bioð. ²⁴ Cott. eac. ²⁵ Cott. reȝrt. ²⁶ Cott. wel wilniarð. ²⁷ Cott. wealniȝe. ²⁸ Bod. wepan. ²⁹ Cott. cweȝe. ³⁰ Cott. ýmb. ³¹ Cott. fwrýriȝen. ³² Cott. nýte. ³³ Cott. nan þara hwæt. ³⁴ Cott. mænð. ³⁵ Cott. ȝiet. ³⁶ Cott. ȝiet. ³⁷ Cott. unȝelefenðlice.

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 spelle ðe wit æfter spýmaþ. Ða cwæp ic. Hwæt is þ̅
 la ðinga. Ða cwæp he. Wit is þ̅ þ̅ ða yfelan¹ bioþ micle zerælig-
 nan ðe on ðisse worulde² habbaþ micelne wean 7 manigrealþ
 wite³ for hyra⁴ yfelum.⁵ ðonne þa rien þe nane swæce nabbaþ.
 ne nan wite on þisse worulde for hiora yfle. Ne wene ðeah nan
 mon þ̅ ic for þæm anum ðýllic sprece. ðe ic wolde unweapaþ
 tælan. 7 gode herian. 7 mið ðære byrne⁶ men ðreacian 7
 tihthan⁷ to godum ðearum. forþam⁸ ege ðær witeþ. ac for
 oþrum þingum⁹ ic hit sprece¹⁰ zet spþor. Ða cwæp ic. For
 hwylcum¹¹ oþrum ðingum woldeþ¹² ðu þ̅ sprecan.¹³ buton for-
 þam¹⁴ ðe þu nu wædeþ. Ða cwæp he. Lemunþ¹⁵ ðu þ̅ wit ær
 spwæcon. þ̅ wæþ þ̅ þa godan¹⁶ hæfden¹⁷ swýmle anweald¹⁸ 7 ze-
 ræla. 7 þa yfelan¹⁹ næfden næfre nauþer. Ða cwæp ic. Ðæt
 ic zeman. Ða cwæp he. Hwæt weneþ ðu nu. gif þu zerihþ
 hwýlcne swýþe unzeræligne mon. 7 onziteþ ðeah hwæt hwæzu²⁰
 godeþ²¹ on him. hwæþer he sie swa unzerælig swa se þe nan wite
 godeþ²² næfþ. Ða cwæp ic. Se me swýncþ zeræligra. ðe hwæt
 hwæzu²³ hæfþ. Ða cwæp he. Ac hu swýncþ ðe þonne be þam²⁴ þe
 nan wite godeþ²⁵ næfþ. gif he hæfþ²⁶ sumne eacan yfeleþ. se þu
 wite secgan þonne zet²⁷ sie unzeræligra ðonne se oþer. for þær
 yfeleþ²⁸ eacan. Ða cwæp ic. Hwi ne sceolde me swa ðincan.²⁹
 Ða cwæp he. Telo þonne þ̅ ðe swa þincþ.³⁰ onzite ðonne mið
 inweapdan³¹ Wode þ̅ þa yfelan³² habbaþ swýmle³³ hwæt hwæzu³⁴
 godeþ on zemonz hiora yfel. þ̅ is hiora wite þ̅ mon mæg swýðe
 eaðe zerewcan mið wite him to gode.³⁵ Ac þa þe him biþ un-
 witeode eall hiora yfel on ðisse worulde. habbaþ sum yfel
 hefigne 7 swecendlicre þonne ænig³⁶ wite sie on þisse worulde.
 þ̅ is þ̅ him biþ unweiteode³⁷ hiora yfel on þisse worulde.³⁸ þ̅
 is þ̅ sweotolote tacn³⁹ þær mæhtan yfeleþ on þisse worulde.⁴⁰

¹ Cott. yflan.² Cott. weoruld.³ Cott. wite.⁴ Cott. hiora.⁵ yfelum, deest in MS. Cott.⁶ Cott. byrne.⁷ Cott. dreacian 7⁸ Cott. forþam. ⁹ Cott. þingum. ¹⁰ Cott. spwæc. ¹¹ Cott. hwylcum.¹² Cott. woldeþ.¹³ Cott. spwæcan.¹⁴ Cott. forþam.¹⁵ Cott. zemanþ.¹⁶ Cott. godan.¹⁷ Cott. hæfden.¹⁸ Cott.

anweald.

¹⁹ Cott. yflan.²⁰ Cott. hwæzu.²¹ Cott. godeþ.²² Cott.

godeþ.

²³ Cott. hwæzu.²⁴ Cott. þam.²⁵ Cott. godeþ.²⁶ Bod.

næfþ.

²⁷ Cott. zet.²⁸ Cott. yfeleþ.²⁹ Cott. þincan.³⁰ Ða

cwæþ he. Telo þonne þ̅ þe swa þincþ, desunt in MS. Cott.

³¹ Cott. in-

weapdan.

³² Cott. yflan.³³ Cott. swýmle.³⁴ Cott. hwæzu.³⁵ Cott.

gode.

³⁶ Bod. an.³⁷ Cott. unweiteod.³⁸ Cott. weoruld.³⁹ Cott.

tacen.

⁴⁰ Cott. weoruld.

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 ðijre populde. Ða cræð ic. Ne²
 mæz ic ðær oþracan. Ða cræþ he. Forþæm gint ungeræhgzran
 þa ýfelan. forþæm him biþ buzon zepýrhtum forzifen hioþa
 ýfel ðonne þa sien þe him biþ hioþa ýfel zeleanoð be
 heoþa³ zepýrhtum. forþæm hit iŕ riht þ̅ mon ýfelize
 þa ýfelan.⁴ 7 hit iŕ poþ⁵ þ̅ hi mon læte unriþnobe. Ða
 cræþ ic. Þra oþræcþ þær. Ða cræþ he. Ne mæz nan man
 oþracan þ̅ hit ne rie eall zoð⁶ þ̅ te riht biþ.⁷ 7 eall ýfel þ̅ te
 poþ biþ. Ða cræþ ic. Ic eom riþe zednefeð mið ðijre ŕræce.
 7 punðrize⁸ forþri⁹ ŕra rihtriþ ðema æniþe unrihte ziþe riþe
 forziran. Ða cræþ he. Be hþam¹⁰ cpeŕt þu þ̅. Ða cræþ ic.
 Forþamþe¹¹ ðu ær cræde þ̅ he unriht dýþe. þ̅ he lete unþýc-
 nob¹² þa ýfelan. Ða cræþ he. Ðæt iŕ hiŕ peopþŕciþe. þ̅ he ŕra
 zifol¹³ iŕ. 7 ŕra riþmedlice ziþð. þ̅ iŕ micel zifu¹⁴ þ̅ he zebit
 oððæt ða ýfelan¹⁵ onzitaþ hýþa¹⁶ ýfel 7 zecýrpaþ¹⁷ to zoþe.¹⁸
 Ða cræþ ic. Nu ic onziþe þ̅ hit niŕ ece zifu þ̅ he ziþ þam¹⁹
 ýflum. ac iŕ hpæt hþezu²⁰ elþunþ²¹ 7 anbið þær hehŕtan ðeman.
 Forþam²² anbiþe 7 forþam²³ zepýlþe me riþcþ þ̅ he rie þe
 riþþor forþeþen. 7 þeah me licap ðiŕ ŕpell zenoz þell. 7 þýncþ
 me zenoz zelice²⁴ þæm þe ðu ær ræþeŕt: .

§ IV.⁷ Ac ic ðe halziþe²⁵ zet²⁶ þ̅ ðu me ŕezze²⁷ hpæþer ðu
 pene þ̅ þa ýfelan²⁸ habban æniþ riþe æfter ðijre populde.²⁹
 oððe þa zoban³⁰ æniþ eblean heoþa³¹ zoþer.³² Ða cræþ he. Þu
 ne ræþe ic ðe ær þ̅ þa zoban³³ habbaþ eblean hioþa³⁴ zoþer.³⁵
 æþþer ze heþ. ze on ecneþŕe. 7 ða ýfelan³⁶ eac habbaþ eblean
 heoþa³⁷ ýfeleŕ.³⁸ æþþer ze heþ. ze eŕt on ecneþŕe. Ac ic riþe
 ðælan ða ýfelan³⁹ ðam ýfelum⁴⁰ nu on tpa.⁴¹ forþamþe⁴² oþer
 ðæl þara ýfelena⁴³ hæþð ece riþe. forþam hi nanne milþþeopþ-
 neþŕe ne zeeapnobon. oþer ðæl ŕceal beon zeclænþoð.⁴⁴ anb ða

⁷ Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

¹ Cott. pýpŕertan. ² Ne, deest in MS. Bod. ³ Cott. hioþa. ⁴ Cott.
 ýfelize þa ýflan. ⁵ Cott. poþ. ⁶ Cott. zoð. ⁷ hið, deest in MS. Cott.
⁸ Cott. punðriþe. ⁹ Cott. forþriþý. ¹⁰ Cott. hþæm. ¹¹ cpeŕt þu þ̅.
 Ða cræð ic forþam, desunt in MS. Cott. ¹² Cott. unriþnob. ¹³ Cott.
 zifol. ¹⁴ Cott. zifo. ¹⁵ Cott. ýflan. ¹⁶ Cott. hioþa. ¹⁷ Cott.
 zeciþpað. ¹⁸ Cott. zoþe. ¹⁹ Cott. þæm. ²⁰ Cott. hþic hþegu.
²¹ Cott. elþcunþ. ²² Cott. forþæm. ²³ Cott. forþæm. ²⁴ Cott.
 zezongehc. ²⁵ Cott. healziþe. ²⁶ Cott. ziet. ²⁷ Cott. ŕezze. ²⁸ Cott.
 ýflan. ²⁹ Cott. peopulþe. ³⁰ zoban, deest in MS. Cott. ³¹ Cott.
 hioþa. ³² Cott. zoþer. ³³ Cott. zoþan. ³⁴ Cott. heoþa. ³⁵ Cott.
 zoþer. ³⁶ Cott. ýflan. ³⁷ Cott. hioþa. ³⁸ Cott. ýþleŕ. ³⁹ Cott.
 ýflan. ⁴⁰ þam ýfelum, desunt in MS. Cott. ⁴¹ Cott. tpa. ⁴² Cott.
 forþæm þe. ⁴³ Cott. ýfelena. ⁴⁴ Cott. zeclænþoð.

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 her biþ gýlfor.² for-
þam³ he hæfþ gume geeapnunga gumepe milðheortneffe. for-
þam⁴ he mot cuman æfter þam⁵ earfofum to ecre are. Lit
ic þe mihte peccan mare.⁶ ægþer ge be þam⁷ goðum.⁸ ge be
þam⁹ ýflum. gif¹⁰ ic nu æmtan¹¹ hæfþe. Ac ic onðræde þ
ic forlæte¹² þ rit ær æfter arýnebon.¹³ þ þær þ rit polbon
gepeccan þ ðu ongeate þ þa ýflan næfbon¹⁴ nænne anweald.¹⁵
ne nænne weorþfcre. ne on ðifre worulde.¹⁶ ne on þære to-
weardan. forþæm þe þuhte ær þ eallra ðinga gýrnret þ þu
penðer¹⁷ þ hi hæfþon¹⁸ to micelne. 7 þ ealne weg¹⁹ woroðer²⁰
þ hi ealne weg²¹ næron on wite. 7 ic þe geæbe ealne²² weg þ hi
næfre ne bioþ buton wite. þeah ðe gpa ne ðince. Ac ic wec
ðeah þ þu wilt worian þ hi gpa langne²³ fýrret habbaþ leaf²⁴ ýfel
to ðonne. 7 ic þe geæbe ealne weg þ ge fýrret biþ wite lýtle hwile.
and ic ðe wecge get.²⁵ gpa gpa he lengra biþ. gpa hi bioþ unge-
wælgian. þ him wære ealra mæret unweald þ²⁶ þ ge fýrret wære
of ðomeg bæg. And ic ðe geæbe eac þ ða wæron ungewælgian
ðe him unrihtlice hiora ýfel forþonen wære. þonne þa wæren
þe him²⁷ hiora²⁸ ýfel rihtlice ongeweocen wære. get²⁹ hit ge-
wæreþ þ ðe þincþ þ þa orforzan biþ³⁰ gewælgian³¹ ðonne³² þa
gewitnoban :

§ V.^a Ða cwæp ic. Ne ðince me næfre nanpuht gpa forlic
gpa me þincþ ðin³³ gpell þæm timum³⁴ þe ic þa gehere. Ac gif
ic me wecde to ðifre foloer ðome. þonne niþ hit no þ an þ hi
nýllaþ þifre ðimpe wegeþan. ac hi hit nellap³⁵ furþum ge-
hwan.³⁶ Ða cwæp he. Niþ þ nan punðor. Wæc þu wec þ þa
men þe habbaþ unhale eagan. ne mazon ful eape locian ongean
þa gunnan ðonne hio beorhter³⁷ wecþ. ne furþum on fýre.³⁸
ne on nan puht weorþer³⁹ hi ne lýrt locian. gif ge æppel lef

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

¹ Cott. þæm. ² Cott. weolfor. ³ Cott. forþæm. ⁴ Cott. for-
þæm. ⁵ Cott. þæm. ⁶ Cott. meahte mare peccan. ⁷ Cott. þæm.
⁸ Cott. goðum. ⁹ Cott. þæm. ¹⁰ Cott. þær. ¹¹ Cott. æmertan.
¹² Cott. forlæte. ¹³ Cott. gýnebon. ¹⁴ Cott. næfþen. ¹⁵ Cott.
anweald. ¹⁶ Cott. weorþfde. ¹⁷ Cott. penðer. ¹⁸ Cott. hæfþen.
¹⁹ Cott. eall weg. ²⁰ Cott. woroðer. ²¹ Cott. eall weg. ²² Cott.
eallne. ²³ Cott. longne. ²⁴ Cott. leafe. ²⁵ Cott. get. ²⁶ þ, deest
in MS. Cott. ²⁷ þe him, desunt in MS. Cott. ²⁸ Cott. heora. ²⁹ Cott.
get. ³⁰ Cott. hioð. ³¹ Bod. et Cott. ungewælgian. ³² Cott. þonne
þonne. ³³ Cott. þinceð þine. ³⁴ Cott. tidum. ³⁵ Cott. nýllað.
³⁶ Cott. gehewan. ³⁷ Cott. beorhter. ³⁸ Cott. ofýr. ³⁹ Cott.
beorþer.

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

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

biþ. ƿpa biop¹ þa ƿynnfullan Mod ablenð mið hioƿa² ýfelan³ ƿillan. ꝥ hi ne maƿon ƿerion ꝥ lioht⁴ þæne beorhtan ƿorþær-
 neƿre. ꝥ iƿ ƿe hehƿta ƿiſðom. Ac him biþ ƿpa þæm ƿuƿlum. 7
 þæm ðiorum. þe maƿon⁵ bet locian on niht ðonne on ðæg. ƿe
 ðæg blent 7 ðiorƿaþ hioƿa eazan. 7 ðæne nihte þiorƿo hi
 onlihtaþ. Forþý ƿenaþ ða ablenðan Mod. ꝥ ꝥ ƿie ƿio mæſte ƿe-
 rælþ ꝥ men ƿeo aleſeð ýfel to ðonne. 7 ƿio ðæð him mote bion
 unƿitnod. forþæm hi ne⁶ lýt ƿriƿian æfter ælcne ƿƿræce ƿpa
 lanƿe oð he ꝥ ƿýht ƿiton. ac ƿenðað on hioƿa unƿihtan⁷ ƿillan
 7 ƿƿýriƿað æfter þæm. Ðý ic naƿ hu nýta⁸ þu me tæhƿt to
 þæm ðýreƿum monnum. ðe næſne æfter me ne ƿƿýriað. Ic
 ne ƿƿrece næſne to þæm. Ac ic ƿƿrece to ðe. forþæm ðu
 teohhaƿt ꝥ ðu ƿƿýriƿe æfter me. 7 ƿriþor ƿriƿerƿ on þam
 ƿrope ðonne hi ðon. Ne ƿeƿce ic hƿæt hi ðeman. Ic læte nu
 to ðinum ðome ma þonne to hioƿa. forþam h. ealle lociaþ mið
 bam⁹ eazum on þaƿ eorþlican ðing. 7 hi him liciaþ eallunƿa.
 æƿer ƿe on þaƿ Modet eazum. ƿe on þaƿ lichoman. Ac ðu
 ana hƿilum beƿcýlƿt mið oþre eazan on þa heorfenlican þing.
 mið oþre¹⁰ þu locaƿt nu ƿet on þaƿ eorþlican. forþæm ƿenaþ
 þa ðýrƿan ꝥ ælc mon ƿie blind ƿpa hi ƿint. 7 ꝥ nan mon ne
 mæƿe ƿeon¹¹ ꝥ hi ƿerion ne maƿon. Ðæt ðýriƿ iƿ anliccoƿt þe
 ƿum cild ƿie full hal 7 full æltæpe ƿeboren. 7 ƿpa fullice ðionðe
 on eallum cýrtum 7 cƿærƿum. þa hƿile þe hit on cnihtaðe
 biop.¹² 7 ƿpa forþ eallne ðonne ƿioƿoþ hað. oþ þe he ƿýrþ ælceƿ
 cƿærƿer medeme. 7 ðonne lýtle ær hiƿ miðſerhþe ƿeopþe¹³
 bæm¹⁴ eazum blind. 7 eac þaƿ Modet eazan ƿeopþan ƿpa ab-
 lenðe ꝥ he¹⁵ nanƿiht ne ƿemune þaƿ ðe he æſne ær ƿereah
 oððe ƿeherðe. 7 ƿene þeah ꝥ he ƿie ælceƿ ðinget ƿpa medeme
 ƿpa he æſne medemaƿt¹⁶ ƿæne. 7 ƿenþ ꝥ ælcum men ƿie ƿpa ƿpa
 him ƿi. 7 ælcum men¹⁷ þýnce¹⁸ ƿpa ƿpa him þinceþ. þeah þe¹⁹ he
 ðonne ƿpa ðýriƿ ƿie ꝥ he þaƿ ƿene. hƿæþer ƿe ðonne ƿillon²⁰
 ealle ƿenan ðaƿ þe he ƿenþ. ic ƿene þeah ꝥ ƿe nýllen.²¹ Ac
 ƿolðe ƿitan hu þe þuhte be þam²² monnum ðe ƿit ær cƿæðon

¹ Cott. beoð. ² Cott. heopa. ³ Cott. ýflan. ⁴ Cott. leoht. ⁵ Bod.
 þa maƿ. ⁶ Bod. et Cott. hine. ⁷ Cott. unnetan. ⁸ Cott. nýt.
⁹ Cott. bæm. ¹⁰ mið oðre, desunt in MS. Cott. ¹¹ Cott. ƿerion.
¹² Cott. bið. ¹³ peopþe, deest in MS. Bod. ¹⁴ Bod. bam. ¹⁵ Cott.
 he. ¹⁶ Cott. medomirƿ. ¹⁷ ƿie ƿpa ƿpa him ƿi, 7 ælcum men, desunt
 in MS. Cott. ¹⁸ Cott. þince. ¹⁹ þeah þe, desunt in MS. Cott. ²⁰ Cott.
 pillen. ²¹ Bod. nýllað. ²² Cott. þæm.

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

þ̅ unc puhte þ̅ p̅æron¹ pilbiorum zelicran ðonne monnum. hu micelne ſiðdom þa hæfbon.² me þincþ̅ ðeah þ̅ hi næbbæn³ nænne :

§ VI.^a Ic ðe polbe zet⁴ peccan gume rihtne pace.⁵ Ac ic pat þ̅ þ̅i folc hiſ nýle⁶ zeleſan.⁷ þ̅ iſ þ̅ þa bioþ̅ zep̅ælegſan þe mon ritnop.⁸ ðonne þa bion þe hi ritnaþ̅. Ða p̅undrode ic þ̅æſ 7 cp̅æþ̅. Ic polbe þ̅ þu me zep̅eahhte⁹ hu¹⁰ hit g̅ra bion mihte.¹¹ Ða cp̅æþ̅ he. Ðp̅æþ̅er þu onzite þ̅ ælc ýſelſillende mon 7 ælc ýſelſp̅yncende ſie piteſ p̅ýp̅þe. Ða cp̅æþ̅ ic. Lenoz g̅reotole ic þ̅ onzite. Ða cp̅æþ̅ he. Ðu ne iſ ge þonne ýſelſillende and ýſelſp̅yncende ðe þone unſcýlðzan ritnop.¹² Ða cp̅æþ̅ ic. Sp̅a hit iſ g̅ra þu geg̅rt.¹³ Ða cp̅æþ̅ he. Ðp̅æþ̅er þu p̅ene þ̅ þa ſien earne 7 unzeſælige þe piteſ p̅ýp̅þe bioþ̅. Ða cp̅æþ̅ ic. Ne p̅ene ic hiſ no. ac pat zep̅ara.¹⁴ Ða cp̅æþ̅ he. Liſ þu nu ðeman moſte.¹⁵ hp̅æþ̅erne polbeſt¹⁶ þu ðeman piteſ p̅ýp̅þan. ðe þone unſcýlðzan¹⁷ ritnobe. þe ðone þe þ̅ pite þolobe.¹⁸ Ða cp̅æþ̅ ic. Niſ þ̅ zelic. ic polbe helpan þ̅æſ þe ðæp̅ unſcýlðiz p̅æne. and henaſ þone¹⁹ þe hine ýſelode.²⁰ Ða cp̅æþ̅ he. Ðonne þe þincþ̅ ge earmp̅ra ge þ̅ ýſel ðep̅. ðonne ge þe hit þaſap̅. Ða cp̅æþ̅ ic. Ðæſ ic zeleſe þ̅ te ælc unriht ritnung ſie þ̅æſ ýſel þe hit ðep̅. næſ þ̅æſ þe hit þaſap̅. forþ̅am²¹ hiſ ýſel hine zedep̅ earmp̅ne. 7 ic onzite þ̅ þ̅i iſ g̅riþe²² riht pacu þ̅ þu nu pec̅rt. 7 g̅riþe anlic þ̅æm þe ðu æp̅ pehteſt.²³ ac ic pat þeah þ̅ þ̅ý²⁴ folce g̅ra ne þincþ̅ :

§ VII.^b Ða cp̅æþ̅ he. ſel þu hit onziteſt. Ac þa þingep̅ar þingiaþ̅ nu hp̅ilum þ̅æm ðe læſſan þeap̅ſe ahton. þingiaþ̅ þ̅æm þe²⁵ þ̅æp̅ man ýflap̅. 7 ne þingiaþ̅ þam²⁶ þe þ̅ ýſel ðop̅. þ̅æm p̅æne maſe þeap̅ſ. þe þa op̅ne unſcýlðize ýſelap̅.²⁷ þ̅ him mon þ̅ýngobe to þam²⁸ ricum. 7 bæde þ̅ him²⁹ mon ðýðe g̅ra micel pite g̅ra hi ðam³⁰ op̅num unſcýlðezum ðýðon. g̅ra g̅ra ge ſioca

^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. p̅æpen. ² Cott. hæfben. ³ Cott. næbben. ⁴ Cott. zet.

⁵ Cott. g̅riþe puhte paca. ⁶ Cott. nele. ⁷ Cott. zelýſan. ⁸ Cott.

ritnað̅. ⁹ Bod. zep̅ehhteſt. ¹⁰ Bod. hu. ¹¹ Cott. meahhte. ¹² Cott.

ritnað̅. ¹³ Cott. geg̅rt. ¹⁴ Cott. zep̅ara. ¹⁵ Bod. moſtoſt. ¹⁶ Cott.

polbeſt. ¹⁷ Bod. nonerſcýlðzan. ¹⁸ Cott. þolobe. ¹⁹ Bod. þonne.

²⁰ Cott. ýſelode. ²¹ Cott. forþ̅æm. ²² Bod. g̅ra. ²³ Cott. peahhteſt.

²⁴ Cott. þ̅ý. ²⁵ þe, deest in MS. Cott. ²⁶ Cott. þ̅æm. ²⁷ Cott. ýflað̅.

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

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

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those 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 læbe to þam¹ læce. þ̅ he hir tilige. ꝥa
 ah ge þe² þ̅ ýfel ðeþ. þ̅ hine mon læbe to þam³ micum þ̅ mon
 þær mæge ꝥnþan ꝥ bæþnan hir unþearaꝥ. Ne cꝥeþe ic na þ̅ þ̅
 ýfel ge þ̅ mon helpe þær unꝥýlðigan⁴ ꝥ him ꝥoneþingie. Ac ic
 cꝥeþe þ̅ hit iꝥ betre⁵ þ̅ mon ꝥrege þone ꝥýlðigan.⁶ ꝥ ic ꝥeꝥe
 þ̅ io ꝥoneꝥꝥræc ne ðýge⁷ nauþer ne þam⁸ ꝥýlðigan.⁹ ne þam¹⁰
 þe him ꝥone þingap. ꝥif hi þær wlniaþ þ̅ him hioþa¹¹ ýfel un-
 ꝥrecen ge be þær ꝥýlter andeþne. Ac ic ꝥat ꝥif þa ꝥýlðigan¹²
 ænigne ꝥꝥearcan ſiꝥðomeꝥ hæþon¹³ ꝥ be ænꝥum ðæle on-
 ꝥitan.¹⁴ þ̅ hi mihtan¹⁵ hioþa ꝥýlða þuþ¹⁶ wite¹⁷ gebetan. þe
 him heꝥ on ꝥopulðe¹⁸ on become. ðonne nolþon hi na cꝥeþan
 þ̅ hit wære wite. ac woldon cꝥæþan þ̅ hit wære hioþa¹⁹ clæn-
 ꝥung. ꝥ heoþa betꝥung. ꝥ nolþon nænne þingere ꝥecan.²⁰ ac
 luꝥlice hi woldon lætan ða wican hie tucian æfteꝥ hioþa
 agnum wllan. ꝥoꝥþæm ne ꝥýle nan wif man nænne mannan
 hatian. ne hatap nan mon þone ꝥoþan. buton ge ealpa²¹ ðýge-
 ꝥoꝥta.²² ne þ̅ wif nan wihc þ̅ mon þone ýfelan hatige. ac hit iꝥ
 wihcþe þæt him mon milðrige.²³ þ̅ iꝥ þonne hioþa milðꝥung. þ̅
 mon wꝥeþe hioþa unþearaꝥ be hioþa ꝥeꝥýꝥtum.²⁴ Ne ꝥeal²⁵
 nan mon wicne monnan²⁶ ꝥeꝥanꝥoðne²⁷ wꝥencan. ac hine mon
 ꝥeolðe²⁸ læþan to ðam²⁹ læce þ̅ he hir tilige. Ða ge ſiꝥðom
 þa ðif wꝥell aꝥeahc hæþe. ða onꝥan he eꝥt wngan ꝥ wif
 cꝥæþ.

CAPUT XXXIX.º

§ I. FORÞVI ðreþe ge eorpu Mōb mid unrihtre woungre
 ꝥa ꝥa ýþa ꝥoꝥ wnde þa wæ hneþaþ. oððe ꝥoꝥ hꝥý ætꝥite ge
 eoreþne wýrðe þ̅ hio nan geꝥealð nah. oððe hꝥi ne mazon ge
 gebidan ꝥeꝥýndeliceꝥ ðeaðeꝥ. nu he eor ælce ðæg toꝥeapþeꝥ
 onet. þ̅i ne mazon ge geꝥion þ̅ he wýraþ ælce ðæg æfteꝥ
 wꝥꝥlum. ꝥ æfteꝥ ðioꝥum. ꝥ æfteꝥ monnum. ꝥ ne ꝥoꝥlæt 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.
 unꝥýlðigan. ⁵ Cott. betere. ⁶ Cott. ꝥýlðigan. ⁷ Bod. ðýrige.
⁸ Cott. þæm. ⁹ Cott. ꝥýlðigan. ¹⁰ Cott. þæm. ¹¹ Cott. heoþa.
¹² Cott. ꝥýlðigan. ¹³ Cott. hæþen. ¹⁴ Cott. ongeaten. ¹⁵ Cott.
 meahcen. ¹⁶ Cott. þuþ. ¹⁷ Cott. þ̅ wite. ¹⁸ Cott. weopulðe. ¹⁹ Cott.
 heoþa. ²⁰ Cott. geꝥecan. ²¹ Cott. eallpa. ²² Cott. ðýꝥoꝥta. ²³ Cott.
 milðrige. ²⁴ Cott. unꝥýꝥtum. ²⁵ Cott. wýle. ²⁶ Bod. monna.
²⁷ Cott. ꝥ geꝥanꝥoðne. ²⁸ Cott. wcel. 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 Ʒereþ ꝥ ꝥ he æfter ƿrýner. Ʒala ƿa ꝥ ƿa unƷe-
rælizan menn ne maƷon Ʒebídon hƿonne he him to cume. ac
forƷeotaþ hine foran. ƿra ƿra ƿilbe ðeop ƿillnaþ ofeþ to ac-
pellenne. Ac hit nære no manna nýht ꝥ hioþa æniz ofeþne
riode. Ac ꝥ ƿære nýht. ꝥ hioþa ælc Ʒulbe ofnum eblean ælceþ
reorceþ æfter hiþ Ʒerýrhtum. ꝥ iþ ꝥ mon lufoðe þone Ʒoban.
ƿra ƿra riht iþ ꝥ mon ðo. 7 milþriƷe þam ýfelum. ƿra þe ær
cƿædon. luþe þone man. 7 hatize hiþ unþearaþ. ceorþe him of
ƿra he ƿriþoꝛt mæg :

§ II.^d Ða he ƿa þiþ leoþ aŷunzen hæfðe ƿa Ʒerpeozode¹ he
ane hƿile. Ða cƿæþ ic. Nu ic onƷite openlice ꝥ iio foþe Ʒe-
rælþ Ʒent on Ʒoðra monna Ʒe earnunƷa. 7 iio unƷælþ Ʒent
on ýfelra monna Ʒe earnunƷum. Ac ic ƷecƷze Ʒet ꝥ me ne
þincþ nauht lýtel Ʒoð² þiþre andþearðan hiþe Ʒerælþa. ne eac
nauht lýtel ýfel hiþ unƷerælþa. forþæm ic næfne ne Ʒereah ne
Ʒehýrðe nænne þiþne mon þe ma ƿolbe bion ƿrecca. 7 earum. 7
ælþioðiz.³ 7 forþeren. ðonne ƿeliz. 7 reorþ. 7 riuce. 7 fornemæþe
on hiþ aƷnum earðe. forþæm hi ƷecƷaþ⁴ ꝥ hi mægen⁵ þý⁶ eþ
hioþa Ʒiþðome fulƷan 7 hine Ʒehealðan. Ʒiþ hioþa anpealð biþ
fullice ofeþ ꝥ folc þe him unðer biþ. 7 eac on⁷ ŷumum ðæle
ofeþ ƿa ðe him on neapeŷte biþ. ýmbuton.⁸ forþam⁹ ꝥ hi
mægen¹⁰ henan ða ýflan. and fýrþman¹¹ ƿa Ʒoban.¹² forþæm Ʒe
Ʒoða¹³ biþ ŷimle arþýrþe. æƷþer Ʒe on þiþ andþearðan liþe. Ʒe
on ðam¹⁴ toþearðan. 7 re ýfela. þe mon hiþ ýfleþ¹⁵ Ʒerŷýnan ne
mæg. biþ ŷimle ƿiteþ ƿýrþe. Ʒe on þiþre ƿorulðe. Ʒe on þære
toþearðan. Ac ic ƿunðriƷe ƿriþe ƿriþlice for hiþ hit ƿra þent
ƿra hit nu oft ðeþ. ꝥ iþ ꝥ miŷlice ƿita¹⁶ 7 manizreald¹⁷
earfoþa¹⁸ cumað to ðam¹⁹ Ʒoðum ƿra hi to þam²⁰ ýfelum
Ʒceolbon. 7 ða Ʒoð²¹ þe Ʒceolbon bion eblean Ʒoðum monnum
Ʒoðra reorca. cumað to ýflum monnum. forþæm ic ƿolbe
ƿitan nu æt þe hu þe licode ꝥ Ʒerriŷle. Ic hiþ ƿunðrode micle
þý læf. Ʒiþ ic þiþre²² ꝥ hit þear Ʒebýnebe buton Loðeþ ƿillan 7
huton hiþ Ʒeritneþre. Ac Ʒe ælmihtiza²³ Groð hæfþ Ʒeeceþ

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

¹ Cott. Ʒerƿuzode. ² Cott. Ʒoð. ³ Cott. elþioðiz. ⁴ Cott. ƿæƷað.
⁵ hi mægen, desunt in MS. Bod. ⁶ Cott. þe. ⁷ Cott. be. ⁸ Cott.
bioð ýmbutan. ⁹ Cott. forþæm. ¹⁰ Cott. mægen. ¹¹ Cott. fýrþman.
¹² Cott. Ʒoðan. ¹³ Cott. Ʒoða. ¹⁴ Cott. þæm. ¹⁵ Bod. ýfel. ¹⁶ Cott.
miŷlicu ƿitu. ¹⁷ Cott. manizreald. ¹⁸ Cott. earfoþu. ¹⁹ Cott.
þæm. ²⁰ Cott. þæm. ²¹ Cott. Ʒoð. ²² Cott. þiþre. 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 þaſunga mið ðiſſum þingum. forþæm he hƿilum ſelþ ða zepælþa ðæm zodum.¹ 7 þæm ýflum unſælþa. gƿa hit riht þære þ̅ he ſimle² dýde. hƿilum he eft zepaſaþ þ̅ þa zoda³ habbaþ unſælþa 7 ungelimp on mænezum þingum. 7 ða ýfelan habbaþ zepælþa. 7 him zehmpþ⁴ oft æfter hiora aznum pillan. þý ic ne mæg nan oþer zepencan. buton hit þear gƿa zebýrige. buton ðu me zet þý zepceadlicor oþer zepacce. Ða andgƿarode he ýmbe long 7 cƿæþ. Niſ hit nan pundor ðeah hƿa þene þ̅ gƿýlcef hƿæt⁵ unmýndlinga zebýrige.⁶ þonne he ne can⁷ ongitan 7 zepeccan for hƿi God gƿýlc⁸ zepaſaþ. Ac ðu ne gca⁹lt no tpeozan⁹. þ̅ gƿa zoda¹⁰ gceoppenð 7 pealdenð¹¹ eallra zepceaf¹²ta rihtlice gceop¹² eall þ̅ he gceop.¹² 7 rýhte demþ 7 pealt¹³ ealler. þeah þu nýte for hƿi¹⁴ he gƿa 7 gƿa do :

§ III.^e Ða he ða þiſ gpell aſeht¹⁵ hæfde. ða onzan he ginzan 7 cƿæþ. Ðƿa unlæpeþra ne pundraþ þæſ roþereſ færpelþer 7 hiſ gƿiſtneſſe. hu he ælce dæg uton ýmbhƿýrþð ealne ðiſne miðþaneapð. oððe hƿa ne pundraþ þ̅ te gume tunzlu habbaþ gcyrtan hƿýrft ðonne gume habban. gƿa gƿa tunzlu habbaþ þe þe hataþ þæneſ ðiſla. for þý hi habbaþ gƿa gceortne ýmbhƿýrft. forþi hi gint gƿa neah ðam norþende þæne eaxe. ðe eall þer roþor on hpeſþ. oððe hƿa ne paſaþ þæſ. buton ða ane þe hit riton. þ̅ gume tunzlu habbaþ lenznan ýmbhƿýrft. þonne gume habban. 7 ða lenzertne þe ýmb þa eaxe miðþeapðe hpeapraþ. gƿa nu Boetieſ ðeþ. 7 Saturnuſ ge gceopra. ne cýmp þæſ ær ýmb þƿuttig rintia þæſ he ær þæſ. Oððe hƿa ne pundraþ ðæg þ̅ gume gceorpan zepitaþ unþer þa gæ. gƿa gƿa gume men þenaþ þ̅ gƿio gonne do ðonne hio to ſetle zæþ. Ac hio ne biþ ðeah þý neap þæne gæ þe hio biþ on miðne dæg. Ðƿa ne paſaþ ðæg ðonne ge fulla mona rýrþ ofertozen mið þioſtrum. oððe eft þ̅ ða gceorpan gcinap beforan þam monan. 7 ne gcinap beforan þæne gunnan. ðiſeſ hi pundraþ 7 manieſ þýlliceſ. 7 ne pundriað na þ̅ te men 7 ealle cƿuca puhta habbaþ ginzalne 7 unnýtne andan betpuh him. Oððe hƿi ne pundraþ hi þæſ þ̅ hit hƿilum punraþ. hƿilum na ne onzinþ. oððe eft zepunneſ gæ. 7 rinda. 7 ýþa. 7 lanþeſ. oððe hƿi þ̅ iſ þeopþe 7 eft

⁰ Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

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

⁵ Cott. zehpæz. ⁶ Cott. zebepuge. ⁷ Cott. con. ⁸ Cott. for hƿý

gƿýlc God. ⁹ Cott. on tpeozan. ¹⁰ Cott. good. ¹¹ Cott. palþenð.

¹² Cott. gceop. ¹³ Cott. pelt. ¹⁴ Cott. hƿý. ¹⁵ Cott. aſeht.

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 rciman to hys agnum gecýnðe weorþe. Ac þæt ungercæððige folc pundriap þæs þe hit weoldort geryhþ. ðeah hit læsse pundor rie. 7 penap þæt þæt ne¹ rie eald gercceart. ac rie wear geryorðen nýrane. Ac ða þe mýret georne weorþap 7 onzinnap þonne leornian. gif him God abrit of þam Mode þæt ðýrig þæt hit ær mid ofersprigen wæs. ðonne ne pundriap hi no weala wæs þe hi nu pundriap :

§ IV.^f Ða we fýrdom þa þys leof arungen hæfðe. ða geryugode he ane lýtle hwile. Ða cwæp ic. Swa hit is swa ðu wegýrt.² Ac ic wolde get þæt þu me hwæt hwegýr³ openlicor geseahce⁴ be þære wýran þe min Mod gýforct gedreweð hæfþ. þæt is þæt ic ðe ær ýmb acraðe. forþam hit wæs wýmble⁵ get þin geryuna þæt ðu wolde get ælcum Mode siglu ðing tæcan 7 weoldcuþe :.⁶ Ða ongan he gýmearcian 7 cwæp to me. Ðu gýrenýrt⁷ me on ða mærtan gýræce 7 on ða earfogetan to geryeccenne. þa wece gohton ealle upritan 7 gýwe gýrlice ýmbrýncon. 7 unearfe ænig com to ende þære gýræce. forþam⁸ hit is wear þære gýræce 7 ðære arcunge.⁹ þæt we wýmble¹⁰ þonne ðær an tpeo ofaðon hýr. þonne hýr ðær unrim arctýned. swa swa mon on eald gýrellum wegþ¹¹ þæt an næðre wære ðe hæfðe nýgan¹² hærðu. 7 wýmble.¹³ gif mon anra hwile offlor.¹⁴ þonne weoxon wær wýforon of þam¹⁵ anum hærðe. Ða geryeðe¹⁶ hit wæt wær com we foremæra Erculý to. we wæs Iober sunu. þa ne mihte he geryencan hu he hi mid ænige cwæcte ofercuman weolde. ær he hi wepæz mid wýða utan. 7 forbernde¹⁷ ða mid fýre. Swa is ðýsse gýræce þe ðu me wæter arcar.¹⁸ unearfe hýre cýmþ ænig mon of. gif he wæret on cýmþ.¹⁹ ne cýmþ he næsse to openum ende. buton he hæbbe swa wearp andget²⁰ swa þæt fýr. forþam we ðe ýmb þæt arcian wile. he weal wæret wýtan hwæt we wý anwealde werycearung Godes. 7 hwæt wýrd rie. 7 hwæt wear geryýrige. 7 hwæt we godcund andgýr. 7 godcund foretýohhung. and hwæt monna freodom rie. Nu ðu miht ongýtan. hu heryg 7 hu wearfope²¹ þys is eall to geryeccanne. Ac ic weal weah

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

¹ ne, deest in MS. Bod. et Cott.

² Cott. wægýrt.

³ Cott. hwegu.

⁴ Bod. gesehtert.

⁵ Cott. wýmble.

⁶ Cott. weoldcuð.

⁷ Cott. gýrenýrt.

⁸ Cott. forþæm.

⁹ Cott. arcungæ.

¹⁰ Cott. wýmble.

¹¹ Cott. wægð.

¹² Cott. nýgon.

¹³ Cott. wýmble.

¹⁴ Cott. hwelc ofarlog.

¹⁵ Cott.

¹⁶ Cott. geryeðe.

¹⁷ Cott. forbernde.

¹⁸ Cott. acraft.

¹⁹ Cott. cemð.

²⁰ Cott. andgýr.

²¹ Cott. earfope.

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

hpæt hpeza¹ hif onzinnan þe to tæcanne. forþam² ic hadde on-
 ziten þ̅ hit iſ ƿriþe micel læcebom ðinre forze. ƿif þu þiſer
 auht onzirt. ðeah hit me lang to lærenne ſie. forþæm hit iſ
 neah þære tibe ðe ic zetiohhod hæfde on oðer peorc to ſonne.
 7 zet næbbe ðiſ zebon. 7 me ðincþ eac þ̅ þu ſaðize hpæt
 hpeznunzer³ and þe þincen to ælenze þaſ langan ƿpell. ƿpelce
 ðe nu lýrte leopa.⁴ ic þat eac þ̅ ðe heopa⁵ lýrt. Ac ðu ſcealt
 þeah zepolian ſume hpile. ic ne mæg hit nu ſpa hpaſe aſingan.
 ne æmtan⁶ nabbe. forþæm hit iſ ƿriþe long ƿpell. Ða cƿæþ ic.
 Do ƿræþer þu ƿille : .⁷

§ V.⁸ Ða onzon he ƿrrecan ƿriþe feorran ýmbuton. ƿrilce
 he na þa ƿræce ne mænðe. 7 tiohhode hit þeah þiderpearþer
 7 cƿæþ. Ealle⁸ zerſcearta. zerepenlice and ungerepenlice.⁹ ƿtillu
 7 unſtillu¹⁰ onfoþ æt þæm ƿtillan.¹¹ 7 æt þam zerſcearþigan. 7
 æt þam¹² anfealþan Gode. enðebýrðnerre. 7 andþlitan. 7 ze-
 metzunge. 7 forþræm hit ſpa zerſceapen þæſ. forþæm he þat
 þý¹³ he zerſceop eall þ̅ he zerſceop. niſ him nan ƿuht¹⁴ unnýt
 þæſ ðe he zerſceop. Se Gode þunaþ ſimle¹⁵ on þære hean ceartre
 hif anfealþnerre 7 bileſitnerre. ðonan he ðælþ manezza 7 miſt-
 lice¹⁶ zemetzunga eallum hif zerſceartum. and þonon¹⁷ he þelt
 eallra. Ac þ̅. þ̅ te þe hatap Godeſ forþonc 7 hif forſcearung.
 þ̅ biþ. Ða hpile þe hit þær mid him biþ. on hif Gode. ærþam¹⁸
 þe hit zerſnemeþ peorþe. Ða hpile þe hit zepoht biþ. Ac riððan
 hit fullſnemeþ biþ. ðonne hatap þe hit ƿýrð. Be þý mæg ælc
 mon ƿitan þ̅ hi¹⁹ ſint æzþer ze tpezen naman. ze tpa ðinz.²⁰
 forþonc 7 ƿýrð. Se forþonc iſ rið zodbunde zerſcearþiner.
 rið iſ færct on þam hean ſceoppende²¹ þe eall forþeac hu hit
 zereorþan ſceal ær ær hit zereorþe. Ac þ̅ þ̅ þe ƿýrð hatap. þ̅
 biþ Godeſ peorc þe he ælce ðæg ƿýrþ. æzþer ze þæſ þe þe ze-
 reorþ. ze þæſ þe uſ ungerepenlic biþ. Ac þe zodbunda forþonc.
 heaþeþaþ ealle zerſcearta þ̅ hi ne moton toſlupan of heopa
 enðebýrðnerre.²² Sið ƿýrð ðonne ðælþ eallum zerſceartum and-
 þlitan. 7 ƿopa. 7 tiba. 7 zemetzunga. Ac rið ƿýrð cýmþ of

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

¹ Cott. hpuga. ² Cott. forþæm. ³ Cott. hpugununzer. ⁴ Cott.
 hoba. ⁵ Cott. hioþa. ⁶ Cott. æmettan. ⁷ Cott. polþe. ⁸ Cott.
 ealla. ⁹ Cott. zerepenlica and ungerepenlica. ¹⁰ Bod. þille 7 unþille.
¹¹ Bod. unſtillan. ¹² Cott. þæm. ¹³ Cott. hpý. ¹⁴ Cott. þiht.
¹⁵ Cott. ſýmle. ¹⁶ Cott. miſleca. ¹⁷ Cott. þonan. ¹⁸ Cott. ærþæm.
¹⁹ Bod. et Cott. hit. ²⁰ Cott. þrucz. ²¹ Cott. ſceoppende. ²² Bod.
 ƿýrðnerre.

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 ȝeritte ȝ of þam¹ forþonce þær ælmihtigan² Godeȝ. ȝe
pȝncþ æfter hiȝ unafecȝendlicum forþonce þonne³ ȝra hƿæc
ȝra he⁴ pile : .

§ VI.^h Ðra ȝra ælc cƿærteȝa þencþ ȝ mearcap hiȝ peorc on
hiȝ Gode ær ær he ic pȝnce. ȝ pȝncþ riððan eall. þioȝ panð-
rienðe pȝnð þe pe pȝnð hatap. færp æfter hiȝ forþonce. ȝ
æfter hiȝ ȝeƿeahte. ȝra ȝra he tiohhap þ hit ȝie. þeah hit uȝ
manȝȝealdlic ðince. ȝum ȝob.⁵ ȝum ȝfel. hit iȝ þeah him anfeald
ȝob.⁵ forþam⁶ he hit eall to ȝobum enðe bȝingȝ.⁷ ȝ for ȝobe⁸
ðeȝ eall þ þ he ðeȝ. Ðiþþan pe hit hatap pȝnð. ȝiððan hit ȝe-
porht biȝ. ær hit þær Godeȝ⁹ forþonc ȝ hiȝ foretiohhunȝ. Ða
pȝnð he ðonne pȝncþ. oððe þuȝh ða ȝoban¹⁰ enȝlar. oððe þuȝh
monna ȝapla. oððe þuȝh oþerra ȝeƿeaȝta hiȝ. oððe þuȝh heo-
rener tunȝl. oþþe þuȝh ðara ȝuccena¹¹ miȝlice lotȝpencaȝ.
hƿilum þuȝh an þara. hƿilum þuȝh eall ða. Ac þ iȝ openlice
cuȝ. þ ȝio ȝobcunðe for etiohhunȝ iȝ anfeald ȝ unapenðenðlic.¹²
ȝ þelt ælceȝ þinȝeȝ enðebȝrðlice. and eall þinȝ ȝehiȝap. Ðume¹³
þinȝ þonne on ðiȝȝe porulbe¹⁴ ȝint unðeȝriðe þære pȝrðe. ȝume
hiȝe nane¹⁵ puht unðeȝriðe¹⁶ ne ȝint. ac ȝio pȝrð. ȝ eall þa
ðinȝ þe hiȝe unðeȝriðe ȝint. ȝint unðeȝriðe þam¹⁷ ȝobcunðan
forþonce. be þam¹⁷ ic þe mæȝ ȝum biȝpell ȝecȝan. þ ðu miht¹⁸
ðȝ ȝƿeotolor onȝitan hƿȝlice men biȝþ unðeȝriðe þære pȝrðe.
hƿȝlice¹⁹ ne biȝþ. Eall²⁰ ðioȝ unȝille ȝeƿeaȝt ȝ þeoȝ²¹ hƿear-
rienðe hƿeaȝpaȝ²² on ðam²³ ȝtillan Gode. ȝ on þam ȝeȝcæððe-
ȝan. ȝ on þam²³ anfealdan. ȝ he þelt eallra ȝeƿeaȝta ȝra ȝra
he æt ȝuman ȝetihhod hæfðe ȝ ȝet hæfþ : .

§ VII.ⁱ Ðra ȝra on ƿæner eaxe hƿeaȝpaȝ²⁴ þa hƿeol. ȝ ȝio eax
ȝeent ȝtille. ȝ bȝrþ þeah eallne²⁵ ðone ƿæn. and þelt ealleȝ þær
fæpelðeȝ.²⁶ þ hƿeol hƿeȝfþ. ȝmbutan.²⁷ ȝ ȝio naȝa²⁸ nehȝt ðære
eaxe. ȝio færp miðle fæȝtlicor ȝ oȝȝoȝlicor ðonne þa ȝelȝan²⁹
ðon. ȝpelce ȝio eax ȝie þ heȝȝe ȝob. þe pe nemnaþ Gode. ȝ

^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. ælmehtigan. ³ þonne, deest in MS. Cott.

⁴ Cott. hƿa. ⁵ Cott. ȝobð. ⁶ Cott. forþæm. ⁷ Cott. bȝenȝð. ⁸ Cott. ȝoobe.

⁹ Cott. Godeȝ. ¹⁰ Cott. ȝooban. ¹¹ Bod. ȝuccena lot.

¹² Cott. unanðpenðlic. ¹³ Cott. Sumu. ¹⁴ Cott. peorulbe. ¹⁵ Cott. nañ.

¹⁶ Cott. unðeȝriðe. ¹⁷ Cott. þæm. ¹⁸ Cott. mecht. ¹⁹ hƿȝlice, deest in MS. Bod.

²⁰ Bod. eal. ²¹ Cott. þioȝ. ²² Bod. hƿeaȝroð.

²³ Cott. þæm. ²⁴ Cott. hƿeaȝpaȝð. ²⁵ Cott. ælne. ²⁶ Cott. fæpelðeȝ.

²⁷ Cott. ȝmbutan. ²⁸ Cott. naȝa. ²⁹ Cott. ȝelȝa.

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 nehȝt Gode. ꝥa ꝥa ȝio naſu ſeꝥþ nehȝt¹
 þæne eaxe. and þa miðmeȝtan ꝥa ꝥa ꝥpacan. ſoꝥþamþe² ælceȝ
 ꝥpacan biþ oþeꝥ ende fæȝt on þæne nafe. oþeꝥ on ðæne ſelge.
 ꝥa biþ þam³ miðleȝtan monnum. oþne hpile he ȝmeaþ on hiȝ
 Gode ýmb þiȝ eorþlice hȝ.⁴ oþne hpile ýmb þ̅ ȝoðcunðlice.
 ȝpelce⁵ he locie mið oþne eagan to heoꝥonum. mið oþne to
 eorþan. ꝥa ꝥa þa⁶ ꝥpacan ȝȝcaþ⁷ oþeꝥ ende on þæne ſelge.
 oþeꝥ on þæne nafe. miððeapeaꝥð ȝe ꝥpaca⁸ bið æȝðꝥum emn
 neah. þeah oþeꝥ ende bio fæȝt on þæne nafe. oþeꝥ on þæne
 ſelge. ꝥa bioþ ða miðmeȝtan⁹ men on miððan þam ꝥpacan. ȝ
 þa betpan¹⁰ neaꝥ þæne nafe. ȝ þa mæȝtan¹¹ neaꝥ þam¹² ſelgum.
 bioþ þeah fæȝte. on þæne nafe.¹³ ȝ ȝe nafa on þæne eaxe.
 Ðꝥæc ða ſelga ðeah hanȝiaþ¹⁴ on ðam ꝥpacan. þeah hi eallunȝa
 wealorizen on þæne eorþan. ꝥa doþ þa mæȝtan men on þam
 miðmeȝtum. ȝ þa miðmeȝtan¹⁵ on þam betȝtan. ȝ ða betȝtan
 on Gode. Ðeah þa mæȝtan ealle hiopa luſe ȝenden to ðiȝȝe
 ȝopolde. hi ne maȝon þæꝥ onȝuman. ne to nauhte ne ȝeoꝥþaþ.
 ȝiȝ hi be nanum ðæle ne bioþ ȝeȝæȝtnode to Gode. þon ma þe
 þæȝ hꝥeohtleȝ¹⁶ ſelga maȝon bio on¹⁷ þam fæꝥelðe.¹⁸ ȝiȝ hi ne
 bioþ fæȝte on þam¹⁹ ꝥpacum.²⁰ ȝ ða ꝥpacan on ðæne eaxe. Ða
 ſelga²¹ bioþ ȝýꝥneȝt þæne eaxe. ſoꝥðæm hi ſapað unȝeȝýðe-
 licorȝ.²² ȝio naſu fæꝥþ nehȝt ðæne eaxe. ſoꝥþý bio fæꝥþ ȝe-
 runðfullicorȝ.²³ ꝥa doþ ða feleſtan men. ꝥa hi hiopa luſe neaꝥ
 Gode lætaþ. and ȝꝥiþoꝥ þaȝ eorþlican ðiȝȝ ſoꝥȝeoþ.²⁴ ꝥa hi bioþ
 oꝥꝥoꝥȝꝥu.²⁵ ȝ læȝ ꝥeccaþ. hu ȝio ȝýꝥð paꝥðȝiȝe. oððe hꝥæc
 hio²⁶ hꝥenȝe. ꝥa ꝥa ȝio naſu bið ȝimle²⁷ ꝥa ȝeꝥunð. hnæppen
 ða ſelga on þ̅ ðe hi hnæppen. ȝ ðeah biþ ȝio naſu hꝥæc hꝥuȝu
 toðæleð ꝥꝥom þæne eaxe. Be þý ðu miht²⁸ onȝitan þ̅ ȝe²⁹ ȝæen
 biþ miðle lenȝ ȝeꝥunð þe læȝ biþ toðæleð ꝥꝥom þæne eaxe. ꝥa
 bioþ ða men eallra oꝥꝥoꝥȝoꝥte³⁰ æȝþeꝥ ȝe ðiȝeꝥ andȝeapeaðan
 hiȝe eapꝥoþa.³¹ ȝe ðæȝ topeapeaðan. þa ðe fæȝte bioþ on Gode.
 ac ꝥa hi ȝꝥiþoꝥ³² bioþ aȝýnðꝥoðe³³ ꝥꝥam Gode. ꝥa hi ȝꝥiþoꝥ³⁴

1 Cott. neahȝt. 2 Cott. ſoꝥþæmþe. 3 Cott. þæm. 4 hȝ, deest in
 MS. Cott. 5 Cott. ȝpelce. 6 Bod. þæȝ. 7 Cott. ȝȝciað. 8 Bod.
 miððeapeaꝥðne ꝥpaca. 9 Bod. mæȝtan. 10 Bod. bepan. 11 Bod. et
 Cott. mæȝtan. 12 Cott. þæm. 13 Cott. næfe. 14 Cott. hongiað.
 15 Cott. mæȝertan. 16 Cott. hꝥeohtleȝ. 17 on, deest in MS. Bod. 18 Cott.
 þæm ȝæꝥelce. 19 Cott. þæm. 20 Bod. ꝥpacanum. 21 Cott. ſelgea.
 22 Cott. unȝeȝeðelicorȝ. 23 Cott. ȝeꝥunðlicorȝ. 24 and ȝꝥiþoꝥ þaȝ
 eorþlican þiȝȝ ſoꝥȝeoð, desunt in MS. Cott. 25 Cott. oꝥꝥoꝥȝꝥan.
 26 Cott. hi. 27 Cott. ȝýmle. 28 Cott. meahȝ. 29 Cott. þe. 30 Cott.
 oꝥꝥoꝥȝeȝte. 31 Cott. eapꝥoþe. 32 Cott. ȝꝥiþuꝥ. 33 Cott. aȝýnðꝥeðe.
 34 Cott. ȝꝥiþuꝥ.

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 zedneþe 7 zepennece. æzþer ze on Mobe ze on lichoman. Spýlc iſ þæt þ̅ pe pýrð hatap. . . .

§ VIII.^k . . . Be þam¹ zodbundan foreþonce pýlce ſio gmeaunz 7 ſio zepceadriþner iſ to metanne piþ þone zearopitan² and pýlce þ̅ hpeol biþ to metanne piþ ða eaxe. forþæm ſio eax pelt ealles þæs pæner. ſpa ðeþ ſe zodbunda foreþonc. he ſcýnep³ ðone robor 7 ða tunzlu. 7 ða eorþan zedeþ ſcille. 7 zemetzap þa feoper zepcearta. þ̅ iſ pæter. 7 eorþe. 7 fýr. 7 lýft. ða he þpapiap 7 zephtezap.⁴ hplum eft unphcezap 7 on oþrum hiſe zebrenzþ 7 eft zeebniþap. 7 týbrep⁵ ælc tudor. and hit⁶ eft zehýt 7 zehelt. ðonne hit forealþob biþ. and forſearod. 7 eft zeeopþ 7 zeebniþap þonne þonne he pyle.⁷ Sume upritan⁸ þeah ſeczap þ̅ ſio pýrð pealþe⁹ æzþer ze zepælþa ze unzepælþa ælceſ monner. Ic ðonne ſecze. ſpa ſpa ealle Lriſcene men ſeczap. þ̅ ſio zodbunde foreciohhunz hiſ pealþe. næſ ſio pýrð. 7 ic pat þ̅ hio ðemp eal þinz ſpiþe nihte. ðeah unzepceadriþum monnum¹⁰ ſpa ne þince. Ði penap þ̅ ðara ælc ſie God. ðe hioþa pillan fulzæþ. Niſ hit nan þundor. forþæm hi bioþ ablenþe mið ðam¹¹ þioſtrum hioþa¹² ſcýlþa. Ac ſe zodbunda foreþonc hit unþerſtent eall ſpiþe nihte.¹³ ðeah uſ þince. for urum ðýrize. þ̅ ic on poþ ſape. forþam¹⁴ pe ne cunnon þ̅ niht unþerſtanþan. Ðe ðemp ðeah eall ſpiþe nihte. ðeah uſ hplum ſpa ne ðince :

§ IX.¹ Ealle men ſpýriap¹⁵ æfter þam hehtan zobe.¹⁶ ze zobe¹⁶ ze ýſele. Ac forþý ne maþon ða¹⁷ ýſelan cuman to þam¹⁶ hean hrofe eallþa zoba.¹⁹ forþam²⁰ hi ne ſpýriap on niht æfter. Ic pat²¹ ðeah ðu cpeþe²² nu hþonne to me. Þpýlc unpýht mæz þion²³ maþe ðonne he²⁴ zepariþe þ̅ hit zepýrþe.²⁵ ſpa hit hplum zepýrþ. þ̅ þæm zodum²⁶ becýmþ anfealþ ýfel on þiſſe populþe.²⁷ 7 þam ýflum anfealþ zob. 7 oþre²⁸ hpile æzþer zemenzob. æzþer ze þæm zodum.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 causâ, &c.

¹ Cott. þæm. ² Bod. zearopiton. Cott. zearopitan 7 pýlce þar lænan þinz bioð to metanne pið þa ecan 7 pýlce þ̅ hpeol. ³ Cott. arþeþeð. ⁴ Cott. zedþæpað 7 phcezað. ⁵ Cott. zidþeð. ⁶ Bod. et Cott. hi. ⁷ he pyle, desunt in MS. Cott. ⁸ Cott. uðþiotan. ⁹ Cott. polþ. ¹⁰ Cott. men. ¹¹ Cott. þæm. ¹² Cott. heopa. ¹³ Cott. nihte. ¹⁴ Cott. forþæm. ¹⁵ Cott. ſpýriap. 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. zepceopþe. ²⁶ Cott. zoodum. ²⁷ Cott. peopulþe. ²⁸ Cott. oðþre. 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 æniz mon rie ſpa andzætfull¹ þ he mæze onzitan ælcne mon on rýht hælç he rie. þ he nauþer ne rie ne betera ne rýrja ðonne he hij þene. Ic þat ðeah þ hi ne mazon. Ac þeopþaþ ſriþe of on þon ſe riþo. ðe ſume men ſecgaþ þ rie meþe rýrþe. ſume men ſecgaþ þ he rie rýter rýrþe. ðeah hpa mæze onzitan hræt oþer ðo. he ne mæz ritan hræt he ðençþ. ðeah he mæze ſume hij ſillan onzitan. þonne ne mæz he eallne. Ic þe mæz eac ſeccan ſum biſpell be þæm þ þu miht ðý ſpeotolon onzitan. ðeah hit unzerceaðriþe men onzitan ne mæzen. þ iſ ſop hri ſe zoda læce ſelle ðam halum men ſeftne ðrenc 7 ſretne. 7 oþrum halum biþerne 7 ſtranzne. 7 hþilum eft þæm unhalum. ſumum liþne. ſumum ſtranzne. ſumum ſretne. ſumum biþerne. Ic þat þ ælc þara þe ðone cræft ne can. þile þæſ þunþrian ſop hþý hi ſpa ðon. Ac hij ne þunþriaþ ða læcaþ nauht. ſopþæm hi riton þ þa oþre nýton. ſopþæm hi cunnon ælçer hiora meþtrumneſſe onzitan 7 tocnapan.² 7 eac ða cræftaþ þe þær riþ ſceolon. Þræt iſ ſapla hælo. bute rihtriþneſ. oððe hræt iſ hiora untrýmneſ. bute unþeapaþ. Þpa iſ þonne betera læce þære ſaple. þonne he³ ðe hi zerþeop. þ iſ God. he aþaþ þa zoda.⁴ 7 ritnaþ ða ýflan. he þat hræſ ælc rýrþe biþ. niſ hit nan þunþon. ſopþæm he of þæm hean hþoþe hit eall zerihþ. and þonan miſcaþ and meþgaþ ælcum be hij zerýrhtum :

§ X.^m Ðæt þe ðonne hatap rýrþ. ðonne ſe zerþeaðriþa God. ðe ælçer monneſ ðearþe þat. hræt rýrçþ oððe zepaþaþ þæſ ðe þe ne þenaþ.⁵ And zet⁶ ic þe mæz ſume biþne ſearum þorþum ſecgan be þam⁷ bæle þe riþo menniþce zerþeaðriþneſ mæz onzitan ða zoda cunþneſſe. þ iſ ðonne þ þe onzitaþ þilum⁸ mon⁹ on oþre riþan. on oþre hine God onzic.¹⁰ Þþilum þe tohhiap þ he rie þe betra.¹¹ 7 þonne þat God þ hit ſpa ne biþ. Ðonne hræm hræt cýmþ oððe zodeþ¹² oððe ýþeleſ mare þonne þe þincþ þ he rýrþe rie. ne biþ riþo untrýhtriþneſ no on Gode. ac riþo ungleapneſ biþ on ðe ſelfum. þ ðu hit ne canþ on riht zecnapan. Of zebýneþ þeah þ te men onzitaþ man on þa ilcan riþan. ðe hine God onzic. Of hit zebýneþ þ te manize men bioþ ſpa unzetpume.¹³ æþþer ze on Gode ze on lichoman. þ

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

¹ Cott. andzætfull. ² Cott. oncnapan. ³ Cott. ſe. ⁴ Cott. þæm zodaþan. ⁵ Cott. nað. ⁶ Cott. zic. ⁷ Cott. þæm. ⁸ Cott. hþilum. ⁹ mon, deest in MS. Cott. ¹⁰ Cott. andzic. ¹¹ Cott. betra. ¹² Cott. zodeþ. ¹³ Cott. untrpume.

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 mazon ne nan zōd¹ don. ne nan yfēi nýllap unneðige. 7 biop eac gpa unþýlðige² þ hi ne mazon nan earfoða³ zepýlbelice aberaþ. forþæm hit zebýneþ ort þ God nýle⁴ for hi midheortneſſe nan unaberenðlice⁵ broc him anſectan. ðy læſ hi forlætān⁶ hiopa unſceapfulneſſe.⁷ 7 peorþan⁸ pýrpan. gif hi arctýneðe⁹ biop 7 zepþenceð.¹⁰ Sume men biop¹¹ ælceſ cræfteſ full cræfteige and full halige weaſ 7 rihtwýſe. ðonne þincþ þ God unriht þ he gwealde¹² gþence. ze furþum þone¹³ deap. þe eallum monnum zecýnðe 17¹⁴ to þolienne.¹⁵ he him zebep geftan ðonne oþrum monnum. gpa gpa zio þum¹⁶ pý man¹⁷ cræþ. þ ze zōdcunða anweald zefriþode hiſ diorlingaſ¹⁸ under hiſ¹⁹ fíþera ſceade.²⁰ 7 hi ſcilde gpa zeornlice. gpa gpa²¹ man deþ ðone æpl²² on hiſ eagan. Manze tlihaþ²³ God to cwe-manne to ðon zeorne þ hi pillnaþ. hiopa anum pillum. manweald earfoða²⁴ to þropianne. forþam þe hi pillnaþ maran are. 7 maran hliſan. 7 maran weorþſcipe mid God to habbanne. þonne þa habbaþ²⁵ þe forþor libbaþ :

§ XI.ⁿ Ort eac becýmð ze anweald²⁶ ðiſſe worulde to gwiþe zōdum²⁷ monnum. forþæm ze anweald²⁸ þara ýrlana²⁹ weorþe toþorpen. Sumum monnum God ſelleþ³⁰ ægþer ze zōd³¹ ze ýfel zemengeð. forþæm hi ægþer earnaþ. Sume he beſeaſaþ hiopa pelan gwiþe hwaþe. þæſ ðe hi æweſt zefælige weorþaþ. þý læſ hi for longum zefælpum hi to up ahæbben. 7 ðonan on oſermettum weorþen. Sume he³² let þreagan mid heapdum broce. þæt hi leornigen ðone cræft zepýlbe³³ on ðam³⁴ langan zefþince. Sume him onðrædaþ earfoða gwiþor þonne hý þýrpen. ðeah hi hi eaþe adreogan mægen. Sume hi zebýcgaþ weorþlice hliſan ðiſſe andweardaþ hiſeſ mid hiopa agnum deaþe. forþæm hi weaþ þ hi næbben nan oþer riht ðæſ hliſan³⁵ pýrþe buton

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

¹ Cott. good. ² Cott. ungeþýlðige. ³ Cott. earfoða. ⁴ Cott. nýlle. ⁵ Bod. nanum abependlic. ⁶ Cott. forlætān. ⁷ Cott. unſceðfulneſſe. ⁸ Cott. weorþen. ⁹ Cott. arcteneðe. ¹⁰ Cott. zepþence. ¹¹ Cott. beoð. ¹² Cott. pýlce. ¹³ Bod. þonne. ¹⁴ Cott. 17 gecýnðe. ¹⁵ Cott. þolianne. ¹⁶ þum, deest in MS. Cott. ¹⁷ Cott. men. ¹⁸ Cott. zefriþode hiſweorþingaſ. ¹⁹ hiſ, deest in MS. Cott. ²⁰ Cott. ſceade. ²¹ gpa, deest in MS. Cott. ²² Cott. æppel. ²³ Cott. Manze tlihað. ²⁴ Cott. earfoða. ²⁵ Cott. hæbben. ²⁶ Cott. anwald. ²⁷ Cott. zōdum. ²⁸ Cott. anwald. ²⁹ Cott. ýrlana. ³⁰ Cott. ſeleð. ³¹ Cott. zōd. ³² hi to up ahæbben 7 þonan on oſermettum weorþen. Sume he, desunt in MS. Bod. ³³ Cott. zepýlbelice. ³⁴ Cott. þæm. ³⁵ Bod. habben nan oþerriht þæſ hliſan.

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

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

hiopa agnum fipe. Sume men wæron gjo ofersyrifeblice. swa
 þæt hi nan ne mihte¹ mid nanum wite ofersyrifan. Ða biƿnodon
 hiopa æfter zenzum þæt hi næren mid wicum ofersyrifde. on
 ðæm wæs swetol þæt hi for heopa zodum weorcum hæfdon ðone
 cƿæft þæt hi² mon ne mihte ofersyrifon.³ Ac þa ýfelan⁴ for
 hiopa ýflum weorcum wæron zewitnode ofer swife.⁵ forþæm þæt
 ða witu zewitnodon⁶ oppum þæt hi swa don⁷ ne dorsten. 7 eac ða
 zebetan þe hi ðonne bƿociaþ. þæt if swife swetol tacn ðam⁸ wisan
 þæt he ne sceal lufian to ungemetlice ðas weold zewælþa. for-
 þæm hi of cuman to ðæm wýrftan⁹ monnum. Ac hwæt wille
 þe cƿeþan be ðam¹⁰ andweardan welan. Ðe of cýmþ to þæm
 zodum.¹¹ hwæt he elles we butan tacn ðæs toweardan welan 7
 ðæs ebleaner anzin ðe him God zewitnod¹² hæfþ for his zodan¹³
 wíllan. Ic wene eac þæt te God welle manezum ýflum¹⁴ monnum
 zewælþa forþæm þe¹⁵ he wac heora¹⁶ zecýnð and heora¹⁶ wíllan
 swa zewadne. þæt hi for nanum earmþum¹⁷ ne biþ¹⁸ no ðý
 bettran.¹⁹ ac ðý²⁰ wýrftan. ac we zodan læce. þæt if God. lacnaþ
 hiopa God mid ðam²¹ welan. wile þæt hi onziten hƿonan him we
 wela come and olesce ðæm wýlæs he him þone welan afeƿe²²
 oððe hune þam welan. 7 wende his ðearas to zode. 7 forlæte ða
 unwearas 7 þa ýfel ðe he ær for his earmþum býde. Sume
 beoþ²³ ðeah wý wýrftan gif hi welan habbaþ. forþæm hi²⁴ ofersy-
 modizap²⁵ for ðæm welan 7 his ungemetlice bƿucað :

§ XII.^o Manezum men bioþ eac forzifene forþam²⁶ wæs
 weold²⁷ zewælþa. þæt hi weyle ðam²⁸ zodum²⁹ leanian hiopa zod.³⁰
 7 ðam³¹ ýflum hiopa ýfel. forþam³² wílle bioþ þa zodan³³ 7 ða
 ýflan unzeppære betwýh³⁴ him. ze eac hwílum ða ýflan bioþ un-
 zewabe betwuh him welfum. ze fupþum an ýfel man bið hwílum³⁵
 unzeppære him welfum. forþamþe³⁶ he wac þæt he untela deð. 7

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

¹ Cott. meahc. ² Cott. him. ³ Cott. meahc ofersyrifan. ⁴ Cott.
 ýflan. ⁵ Cott. swife. ⁶ Cott. zewitnoden. ⁷ Cott. zedon. ⁸ Cott.
 þæm. ⁹ Cott. wýrftum. ¹⁰ Cott. þæm. ¹¹ Cott. zodum. ¹² Cott.
 wíllan. ¹³ Cott. zodan. ¹⁴ Cott. manezum ýflum. ¹⁵ Bod.
 þeah. ¹⁶ Cott. hiopa. ¹⁷ Cott. earmþum. ¹⁸ Cott. býð. ¹⁹ Cott.
 bettran. ²⁰ Bod. ne na wý. ²¹ Cott. þæm. ²² Cott. afeƿe. ²³ Cott.
 bioð. ²⁴ hi, deest in M^s. Bod. ²⁵ Bod. ofersymodiziam. ²⁶ Cott.
 forþæm. ²⁷ Cott. weold. ²⁸ Cott. þæm. ²⁹ Cott. zodum. ³⁰ Cott.
 zod. ³¹ Cott. þæm. ³² Cott. forþæm. ³³ Cott. zodan. ³⁴ Cott.
 betwuh. ³⁵ Cott. wílle. ³⁶ Cott. forþamþe.

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

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

penð him þara¹ leana. 7 nele² ðeah þæs zerpican. ne hit furpum him ne læt hreowan. 7 ðonne for ðam ringalan³ eze ne mæg no peorþan zerpære on him relfum. Ofc hit eac⁴ zebýrpeð þ̅ re ýfla forlæt hir ýfel for rumer opper ýfles monner⁵ andan. forþam⁶ he wolde mið þý tælan⁷ þone oþerne þ̅ he onrcunebe hir þearf. rpincþ ðonne ýmb þ̅ rpa he rpiport mæg. þ̅ he tiolap ungelic to bion þam⁸ oppum. forþam⁹ hit iſ þæs zodcundan anpealber zerpuna þ̅ he rýncþ of ýfle zod. Ac hit niſ nanum men alefeð þ̅ he mæge riton eall þ̅ Groð zetiohhod hæfð. ne eac apecan þ̅ þ̅ he zeporht hæfþ. Ac on ðæm hi habbaſ zenog. to onzitanne þ̅ re rceoppenn¹⁰ 7 re pealbenð eallra zercæfta pelt. 7 rýhte zercceop eall þ̅ he zercceop. 7 nan ýfel ne porhte. ne zet ne rýrcð. ac ælc ýfel he adriþ of eallum hir rice. Ac zif ðu æfter ðam hean¹¹ anpalbe rpýrian¹² rit ðær ælmihtigan¹³ Groðer. þonne ne onzirt þu nan ýfel on nanum ringe. þeah ðe nu rince þ̅ her micel on ðiſ¹⁴ miððanzeapbe rie. forþæm hit iſ riht þ̅ þa zodan habban zod¹⁵ eðlean hiora zodet. 7 ða ýflan habban¹⁶ rite hiora ýfles. ne biþ þ̅ nan ýfel. þ̅ te rýht biþ. ac biþ zod. Ac ic onzite þ̅ ic þe hæbbe apriet nu mið þiſ langan rpelle.¹⁷ forðæm þe lýrt nu hiora.¹⁸ Ac onfoh hiora nu. forþam¹⁹ hit iſ re læceðom and re ðrenc ðe ðu lanze rilnoberc. þæt ðu þý eð mæge ðære²⁰ lape onfon :-

§ XIII.^p Ða re Riðdom ða þiſ rpell apeht²¹ hæfðe. þa onzan he eft ringan. 7 þuſ cwpæþ. Eri þu rilnize mið hlutrūm mode onzitan ðone hean anpealb. behealb þa tunzlu þæs hean heofer. Dealb þa tunzlu þa ealðan riðbe ðe hi on zercceapne pæron. rpa þ̅ rið rýrene runne ne onhrinþ no ðær bæler þæs heoferes ðe re mona onrinþ. ne re mona no ne onhrinþ þæs bæler ðe rið runne onrinþ. ða hpile þe hio þær on biþ. ne re rceorpa. ðe þe hatap Urra. ne cýmþ næfre on þam peſcðæle. þeah ealle oppe rceorpan fafen mið þam roðone æfter þære runnan on þa eorþan. niſ hit nan rindop. forþam he iſ rpife neah þam up ende þære eaxe. Ac re rceorpa ðe þe hatap æfenrceorpa. ðonne he biþ peſc zerepen. þonne tacnnaþ he

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

¹ Bod. manan. ² Cott. nyle. 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. rceoppenn. ¹¹ hean, deest in MS. Bod. ¹² Bod. anpealbe rýrian. ¹³ Cott. ælmehtigan. ¹⁴ Cott. þýr. ¹⁵ Cott. zodan hæbben zod. ¹⁶ Cott. hæbban. ¹⁷ Cott. apetne mið þý langan rpell ¹⁸ Cott. leoþa. ¹⁹ Cott. forþæm. ²⁰ þære, deest in MS. Cott. ²¹ Cott. apeaht.

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
 geade. of he ofriþ þa runnan hindan. 7 cýmþ riþ foran þa
 runnan up. þonne haten þe hine morzenſteorpa. forþam he
 cýmþ eaſtan up. bodap þære runnan cýme. Ðio runne 7 ge
 mona habbaþ toðæleð butruht him þone dæg and þa niht riþe
 emne 7 riþe zepþærellice riſiaþ þurh zodbundan forſcea-
 punza 7 unapþotenlice þioriaþ þam ælmihtigan Gode of ðomeg
 dæg. for þý hi ne læt God on ane healfe þæg heofoneg bion.
 Ðý læf hi forðon ofra zerſeafta. Ac zeribſuma God zemetzaþ
 ealla zerſeafta 7 zepþæraþ þa he betruh him puniaþ. hþilum
 riht ge pæta þ þrýge. hþilum he zemenzer þ fýr biþ þam cile.
 hþilum þ leohte fýr 7 þ beorhte up zerit. 7 io hefige eorþe
 rit þær niþere be þæg cýningez gebode. brenzð eorþe ælcne
 peſtm 7 ælc tuðor ælce zeare. 7 ge hata gumor þrýzþ 7
 zeappaþ gæð 7 bleða. 7 peſtmbæra hæriſert brynzþ riþa bleða.
 hæzlar and gnapar 7 ge oft pæða ren leccaþ ða eorþan on
 rintpa. forþam uuderfehþ io eorþe þ gæð 7 zedeþ þ hit
 zrepap on lengten. Ac ge metod eallra zerſeafta ſet on
 eorþan ealle zropende peſtmar 7 ealle forþþrenzþ. 7 zehýt
 þonne he pýle. 7 eorap ðonne he pile. 7 nimþ þonne he pile. Ða
 hþile ðe þa zerſeafta þioriaþ. rit ge hehſta iſceoppend on hir
 heah ſetle. þanon he ſelt þam zepealbleþerum ealle zerſeaftu.
 Niþ nan pundor. forðamþe he iþ cýning. 7 ðrýhten. 7 æpelm.
 7 ſpuma. 7 æ. 7 riþdom. 7 rihtriþ ðema. he ſent ealla ze-
 rſeaftu on hir ærenda. 7 he het ealle eft cuman. Ðæt ge an
 zeræððeza cýning ne ſtaþelode ealla zerſeafta. ðonne þurðon
 hi ealle toſloþene 7 toſtencte. and to nauhte þurðon ealle ze-
 rſeafta. ðeah habbaþ zemænelicce ða ane luſe. þ hi þeorian
 riſcum hlaforþe. and fægriaþ þæg þ he heora pealt. niþ þ nan
 pundor. forþam hi ne mihton eller bion. zif he ne þiopeðon
 hiora ſpuman. Ða forlet ge riþdom þ hioþ.¹ and cþæþ to me.

CAPUT XL.^a

§ I. ÞÆÐER ðu nu onzite hriðer þiof ſpæce wille. Ða
 cþæþ ic. Sege me hriðer hio wille. Ða cþæþ he. Ic wille ſeczan
 þæt ælc wýrð bio zodb.² gam hio monnum zodb³ þince. gam hio
 him ýfel þince. Ða cþæþ ic. Ic wene þ hit eape ſpa bion mæzge.
 þeah uþ hþilum oþer þince. Ða cþæþ he. Niþ þæg nan cþý⁴ þ

^a Boet. lib. iv. prosa 7.—Janne igitur wides, quid hæc omnia, &c.

¹ Cott. leoð

² Cott. zodb.

³ Cott. zodb.

⁴ Cott. cþeo.

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 nýtrýrþe bioþ.² forþæm ælc pýrð. jam hio rie pýnrum. jam hio rie unpýnrum. for þý cýmþ to þæm zodbum³ þ hio oferi tpeza do. oððe hine þreatize to ðon þ he bet do. þonne he ær býðe. oððe him leanize þ he ær tela býðe. And eft ælc pýrð þara þe to ðam⁴ ýrlum cýmþ. cýmþ⁵ forþam tram⁶ þingum jam hio rie rieþe. jam hio rie⁷ pýnrum. 7if to ðam⁸ ýrlum cýmþ neþu pýrð. þonne cýmþ he to ebleane hiþ ýfla. oððe to þreatunze⁹ 7 to lape þ he eft¹⁰ gpa ne do. Ða onzann ic punþrizan and cræþ. If þ for inþearþlice riht racu þ ðu þær recrt. Ða cræþ he. Spa hit if gpa þa rezrt. Ac ic polbe. 7if ðu polberc. þ rit unc pendon¹¹ ruine hpile to þifeg folceþ gpraæce. þýlæþ hi cræþon¹² þ rit gpraæcon¹³ oferi monneþ andzet.¹⁴ Ða cræþ ic. Spræc þ ðu wille :

§ II.^r Ða cræþ he. Fenrt ðu þ þ ne rie zodb.¹⁵ þ nýr¹⁶ biþ. Ða cræþ ic. Ic pene þæt hit rie. Ða cræþ he. Ælc pýrð¹⁷ if nýr þara ðe auþer ðer.¹⁸ oððe lærþ. oððe wricþ.¹⁹ Ða cræþ ic. Ðæt if forþ. Ða cræþ he. Siu riþerþearþe pýrð if þæm zodb²⁰ þe rinnap riþ unþearþ 7 wenþap hi to zode.²¹ Ða cræþ ic. Ne mæz ic þær ofracan. Ða cræþ he. Þræt wenrt þu be ðære zodb²² pýrðe. ðe ofc cýmþ to zodbum²³ monnum on ðifge worulde.²⁴ gwilce²⁵ hit rie foræacn ecpa zoda.²⁶ hreþer þif folc mæze cpeþan þ hit rie ýfel pýrð. Ða gmeacode²⁷ ic²⁸ 7 cræþ. Ne criþ þ nan mon. ac cræþ²⁹ þ hio rie gwiþe zodb.³⁰ gpa hio eac biþ. Ða cræþ he. Þræt wenrt þu be þære unþenlicpan³¹ pýrðe. þe ofc þrietap³² ða ýflan to witnianne. hreþer þif folc wene þ þ zodb³³ pýrð rie. Ða cræþ ic. Ne wenap hi no þ þ zodb pýrð rie. ac wenap þ hio rie gwiþe eapmlico. Ða cræþ he. Uton healþan unc þ rit ne wenan gpa gpa þif folc wenþ. If rit ðær wenap þe ðif folc wenþ. þonne forlæte rit ælce zerceadriþneffe and ælce rihtriþneffe. Ða cræþ 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. zodbun. ⁴ Cott. þæm. ⁵ cýmð, deest in MS. Bod. ⁶ Cott. forþæm tram. ⁷ Cott. rý. ⁸ Cott. þæm. ⁹ Cott. þpeunze. ¹⁰ Bod. zet. ¹¹ Cott. penden. ¹² Cott. cpeþon. ¹³ Cott. gpraæcon. ¹⁴ Cott. gemet. ¹⁵ Cott. zodb. ¹⁶ Cott. nic. ¹⁷ pýrð, deest in MS. Cott. ¹⁸ Bod. apeþbeð. ¹⁹ Cott. pýncð. ²⁰ Cott. zodb. ²¹ Cott. gooðe. ²² Cott. gooban. ²³ Cott. goobum. ²⁴ Cott. peorulde. ²⁵ Cott. gwylce. ²⁶ Cott. æcpa gooda. ²⁷ Cott. gmeacode. ²⁸ ic, deest in MS. Cott. ²⁹ Cott. crið. ³⁰ Cott. zodb. ³¹ Cott. unþenlicpan. ³² Cott. þpeazað. 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 cræp he. Forþý¹ folclice men geczap þ ælce² neþu
 pýrð 7 unpýnrumu rie ýfel. Ac þe ne fculon ðæf zelefan. for-
 þæm þæt³ ælc pýrð biþ zoð.⁴ fpa þe æri fpmæcon. fam hio rie
 neþu.⁵ fam hio rie pýnrum. Ða þearþ ic afæred 7 cræp. Ðæt
 iþ foþ þ ðu gefgt. Ic nat ðeah hpa hit ðurpe⁶ gefzan ðýfegum
 monium. forþam⁷ hiþ ne mæz nan ðýri man zelefan :.⁸

§ III.⁹ Ða onfac fe firiðom farlice 7 cræp. Forþý ne fcýle
 nan pif monn forhtigan ne znornian⁹ to hpæm hiþ pife peorþe.
 oððe hpæþer him cume þe neþu pýrð ðe lifu.¹⁰ ðon ma þe fe
 hpata efne fcýle ýmb þ znornian. hu oft he feohtan fcule.¹¹
 ne biþ hiþ¹² lof na ðý læfge. ac iþ pen þ hit rie ðý mare. fpa
 biþ eac þæf pifan með þý mare. þe him pnaþne pýrð 7 neþne
 to becýmþ. Ðý ne fceolbe¹³ nan pif man pillian¹⁴ gefter lifef.
 gif he ænizna cræfta recþ. oððe ænizeþ peorþfcipeþ her for
 populbe.¹⁵ oððe eceþ lifef æfter ðifge populbe.¹⁵ Ac ælc pif
 mon fcýle arinnan æzþer ze pif þa neþan pýrðe ze pif ða pin-
 ruman. þý læf he hine for ðæpe pýnruman pýrðe fortrurize.
 oððe for ðæpe neþan foreþence.¹⁶ Ac him iþ þearf þ he
 aþeþize¹⁷ þone midmeftan þez betpýh¹⁸ ðæpe neþan pýrðe 7
 ðæpe lifan. þ he ne pillize pýnrumpan pýrðe 7 maran onfoþh-
 nefge ðonne hit zemetlic rie. ne eft to¹⁹ neþne. forþæm he ne
 mæz naþþer²⁰ unzemet aþriohan.²¹ Ac hit iþ on hiofa azenum²²
 anpealbe hpæþne²³ ðara hi zeceofan.²⁴ Taf hi þonne þone mid-
 meftan þez aþebian pillap. ðonne fcýlan²⁵ hi feþe him feþum
 zemetzian þa pinruman pýrðe. 7 ða onfoþzan. þonne zemetzap
 him God þa neþan pýrðe ze on þifge populbe.²⁶ ze on þæpe to-
 þearþan. Ðpa fpa hi eaþe aþpeozan²⁷ mazan :-

§ IV.^t Fel la pifan menn þell. zap ealle on þone þez þe eop
 lænaþ ða fornemæpan biþna þara zobena zumena 7 þæra peorþ-
 zeorniena þera ðe æp eop þæron. Eala ze earzan 7 iþelzeornan.
 hpý ze fpa unnýtte fion²⁸ 7 fpa arpunðene.²⁹ hpý ze nellan³⁰

⁸ Boet. lib. iv. prosa 7.—Quare, inquit, ita vir sapiens, &c.

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

¹ Cott. forþý þe. ² ælce, deest in MS Cott. ³ Cott. þe. ⁴ Cott.
 zoð. ⁵ Cott. rý þeþe. ⁶ Cott. ðýrpe. ⁷ Cott. forþæm. ⁸ Bod.
 nele nan ðýrþ mon. ⁹ Cott. to fpmæ ýmb þ znornian. ¹⁰ Bod.
 pýrþan fcýle hpæþ him cume þæpe þu pýrð þe lifu. ¹¹ Cott. fcýle.
¹² hiþ, deest in MS. Cott. ¹³ Cott. fcýle. ¹⁴ Cott. pillian. ¹⁵ Cott. peo-
 pulbe. ¹⁶ Cott. foreþence. ¹⁷ Cott. aþeþie. ¹⁸ Cott. betpeoh. ¹⁹ to, deest
 in MS. Cott. ²⁰ Cott. naþþer. ²¹ Cott. aþriohan. ²² Cott. azenum.
²³ Cott. hpæþne. ²⁴ Cott. gefceofan. ²⁵ Cott. fculon. ²⁶ Cott.
 peopulbe. ²⁷ Bod. ze aþpýzan. ²⁸ Cott. fien. ²⁹ Cott. arpunðene.
³⁰ Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the 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 rīgum monnum and æfter ðam¹ peorþ-
geornnum. hwiſce² hi wæron ða ðe ær eor wæron. and hwi³ ze
donne nellon.⁴ riþþan ze hiora weara geacrod habben.⁵ him
onhýrian.⁶ ſwa ze riþort mægen. forþæm hi punnon æfter
rýrþrice⁷ on ðiſſe worulde. 7 tilebon⁸ zoder⁹ hliſan mið
zodum¹⁰ weorcum. 7 worhton zode¹¹ biſne þam¹² ðe æfter him
wæron. forþæm hi puniaþ nu ofer þæm tunzlum. on ecre
eabiſneſſe. for heora¹³ zodum weorcum: . Þer endað þio
weorþe¹⁴ boc Boetier. and onginnd¹⁵ weo riſte: .

§ V. Ða we ſiððom ða ðiſ ſpell aſeht¹⁶ hæfde. ða cwæþ ic.
Swiþe riht¹⁷ iſ þin laſ. Ac ic wolde ðe nu mýnzian¹⁸ wære
manigwealdan¹⁹ laſe þe ðu me ær zehete be wære Groder
foretiohhunge. Ac ic wolde wæreſt witan æt þe hwæþer þæt auht²⁰
we þæt we eft zehioraþ þæt men cweþað be ſumum þingum þæt hit
ſcýle weaſ zebýrian. Ða cwæþ he. We wære hioſſe²¹ þæt ic onette
wiþ þæt þæt ic ðe morſe zelæſtan þæt ic ðe ær zehet. 7 þe morſe
zetæcan ſwa ſceortne²² wez. ſwa ic ſcýrteſtne finðan mihte²³
to þinne cýððe. Ac hit iſ ſwa fýr²⁴ of uncrum weze. of þæm
weze þe wiſ zetiohhod habbaþ on to ſarenne. þæt þæt ðu me ær
bæde. hit²⁵ wære ðeah nýttre to zecýrnenne²⁶ 7 to²⁷ on-
zitanne. Ac ic ondræde þæt ic ðe læde hiðreſ wiðreſ on þa wara
of þinum weze. þæt ðu ne mæze eft þinne wez aſebian. Niſ hit
nan punðor ðeah þu zecýriſe.²⁸ ziſ ic þe læde be þam²⁹ weze.
Ða cwæþ ic. Ne weaſt þu no þæt ondrædon.³⁰ Ac ic bio wiþe
wæzn³¹ ziſ ðu me lædeſt wiðer ic ðe biðde. Ða cwæþ he. Ic þe
wille læran bi ſpellum. ſwa ic ðe eallne wez býde. 7 ðe weah
ſecgan wille. þæt hit niſ nauht þæt mon cwiþ þæt æniſ ðing weaſ
zebýriſe. forþam³² ælc þing cýmþ³³ of ſumum ðingum. for ðý
hit ne biþ weaſ zebýreð. ac weaſ hit of nauhte ne come þonne
wære hit weaſ zebýreð: .

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

¹ Cott. þæm. ² Cott. hwiſce. ³ Cott. hwi. ⁴ Cott. nýllen. ⁵ Cott. hæbben. ⁶ Cott. onhýrian. ⁷ Cott. weorþrice. ⁸ Cott. tilebon. ⁹ Cott. zoder. ¹⁰ Cott. zodum. ¹¹ Cott. zode. ¹² Cott. þæm. ¹³ Cott. hiora. ¹⁴ Cott. weara. ¹⁵ Cott. onginnd. ¹⁶ Cott. aſeht. ¹⁷ Cott. riht. ¹⁸ Cott. mýnzian. ¹⁹ Cott. manigwealdan. ²⁰ Cott. auht. ²¹ Cott. hioſſe. ²² Cott. ſceortne. ²³ Cott. mihte. ²⁴ Cott. fýr. ²⁵ Cott. hit. ²⁶ Cott. zecýrnenne. ²⁷ Cott. to. ²⁸ Cott. deest in MS. Cott. ²⁹ Cott. weze. ³⁰ Cott. deest in MS. Cott. ³¹ Cott. wæzn. ³² Cott. weaſt. ³³ Cott. bi þæm. ³⁴ Cott. ondrædon. ³⁵ Cott. weaſ. ³⁶ Cott. weaſ. ³⁷ Cott. weaſ. ³⁸ Cott. weaſ. ³⁹ Cott. weaſ. ⁴⁰ Cott. weaſ. ⁴¹ Cott. weaſ. ⁴² Cott. weaſ. ⁴³ Cott. weaſ.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me 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 æreft. Ða cræp he. Arijtotelej min ðeorlingc hit zerehte on þære bec þe Fijca hatte. Ða cræp ic. Ðu rehte he hit. Ða cræð he. Men crædon gjo ðonne him hræt unpenunga² zebýrebe. þ þ þære pear zebýreþ. gvelce hra nu ðelje eorþan. 7 funde þær ðonne zoldhorþ. 7 gecze þonne þ þ je pear zebýreþ. Ic pat þeah zif je ðeljepe ða eorþan no ne ðulje. ne nan mon ær þ zold þær ne hýðbe. þonne ne funde he hit no. forþý hit nær na pear funden. Ac gio zodbunde foretiohhung lærþe ðone þe he wolbe þ þe zold hýðbe. 7 eft þone þe he wolbe þ he hit funde :

§ VII.^w Ða cræp ic. Ðæt ic onzite þ hit if gpa gpa þu gegit. Ac ic wolbe ðe acrian hræþer þe ænizne frýdom³ habban oððe ænizne anpealb hræt þe ðon. hræt þe ne ne ðon. ðe gio zodbunde foretiohhung oþþe gio pýrþ uf nebe to ðam þe hi⁴ pillen :. Ða cræp he. 7e habbaþ micelne anpealb. nij nan zergeaðriþ zergeaft þ næbbe freodom. je þe zergeaðriþnege hæfþ. je mæg ðeman 7 togeaðan hræt⁵ he pilnian geal 7 hræt he onfeunian geal. 7 ælc mon hæfþ ðone friodom. þ he pat hræt he pile hræt he nele. and ðeah habbaþ⁶ ealle zergeaðriþe⁷ zergeafta gelicne frýdom. Englar habbaþ rihte ðomaþ 7 zodbne⁸ pillan. 7 eall hræt⁹ hi pilliaþ¹⁰ hi bezitaþ griþe eape. forþæm þe hi naner rozer¹¹ ne pilliaþ.¹² Nij nan zergeaft þe hæbbe frýdom¹³ 7 zergeaðriþnege buton englum 7 mannum. Ða men habbaþ gimle frýdom.¹⁴ þý mapan þe hi heopa Mod near zodbundum ðingum lætaþ. 7 habbaþ ðæg þý lærgan frýdom.¹⁵ þe hi heopa Modes pillan¹⁶ near ðijre populþ¹⁷ ape lætaþ. Nabbap hi nænne frýdom¹⁸ ðonne hi hioþa¹⁹ agnum pillum hi gýlþe unþearum unþerþeodaþ.²⁰ Ac gona gpa hi heopa²¹ Mod apenðaþ²² from zode. gpa peorþap he²³ ablenþe mid unriþome. Spa þeah if an ælmihtiz God on hij þære hean cærtre.²⁴ je zergýþ²⁵ ælceþ monner gepanc.²⁶ 7 hij roþiþ.

^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. freodom.

⁴ Bod. pe. ⁵ Cott. hræþ. ⁶ Bod. habbað. ⁷ Cott. ealle zergeaðriþa.

⁸ Cott. zodbne. ⁹ Cott. þæt. ¹⁰ Cott. pilliað. ¹¹ Cott. por. ¹² Cott.

pilliað. ¹³ Cott. friodom. ¹⁴ Cott. freodom. ¹⁵ Cott. friodom.

¹⁶ Cott. pillan. ¹⁷ Cott. peopulþ. ¹⁸ Cott. freodom. ¹⁹ Cott. heopa.

²⁰ Cott. unþerþeodað. ²¹ Cott. hioþa. ²² Cott. onpenðað. ²³ Cott.

hi. ²⁴ Cott. cærtre. ²⁵ Cott. zergihð. ²⁶ Cott. gepoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called *Physica*. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not (any) freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so soon do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

Ʒ hƳ dæda toƷcæc. Ʒ Ʒýlc¹ ælcum æfter hƳ Ʒepýrhtum. Ða Ʒe ƷƳrdom þa þƳ Ʒpell aƷæd hæfde. þa onƷann he Ʒingan Ʒ þƳ cƷæþ.

CAPUT XLI.*

§ I. ÐEAD OmeruƷ Ʒe Ʒoda Ʒceop. þe mið EƷecum ƷeleƷt þæƷ. Ʒe þaƷ FƳrƷilheƷ laneop. Ʒe FƳrƷilhuƷ þæƷ mið Læden þaƷum ƷeleƷt. þeah OmeruƷ on hƳ leoþum ƷƳþe heƷede þæƷe Ʒunnan Ʒecýnð. Ʒ hƳoƷe cƷæƷtaƷ. Ʒ hƳoƷe biophto. ne mæƷ heo þeah ealle ƷeƷceafƷa ƷeƷcƷnan. ne þa ƷeƷceafƷa. þe heo ƷeƷcƷnan mæƷ. ne mæƷ hƳo ealle endemeƷt ƷeƷcƷnan. ne ealle innan ƷeondƷcƷnan. Ac niƷ þam ælmihtƷigan Eode ƷƷa. þe Ƴ Ʒcýppenð ealƷa ƷeƷceafƷa. he ƷeƷeoþ Ʒ þƳrþƷeoþ ealle hƳ ƷeƷceafƷa ændemeƷt. ðone mon mæƷ haƷan buton leaƷe Ʒoþe Ðunne :-

§ II.^Ʒ Ða Ʒe ƷƳrdom þa ðƳ leoþ aƷunƷen hæfde. þa ƷeƷƷýƷode² he ane lýtle hƷile. Ða cƷæþ ic. Ðum tƷeo me³ hæƷþ ƷƳþe ƷeðƷeƷed. Ða cƷæþ he. ÐƷæt Ƴ Ʒe. Ða cƷæþ ic. ÐƳc Ƴ þ þ þu ƷeƷƷt⁴ þ Eod Ʒýlle ælcum ƷƳrdom⁵ ƷƷa Ʒoð⁶ to ðonne. ƷƷa ýfel. ƷƷæþeƷ he Ʒille. and þu ƷeƷƷt eac þ Eod ƷƳce ælc⁷ þƷƷ æƷ⁸ hƳc ƷeƷýrþe.⁹ Ʒ þu ƷeƷƷt¹⁰ eac þ nan þƷƷ Ʒýrþe¹¹ bute hƳc Eod Ʒille oððe ƷeƷaƷƷe.¹² Ʒ ðu ƷeƷƷt¹³ þ hƳc Ʒcýle eall þaƷan ƷƷa he ƷeƷiohhod habbe.¹⁴ Nu þunðƷe ic þæƷ hƷƷ he ƷeƷaƷƷe þ þa ýfelan men habban¹⁵ þone ƷƳrdom¹⁶ þ hƳ maƷon¹⁷ ðon ƷƷa Ʒoð ƷƷa ýfel ƷƷæþeƷ ƷƷa hƳ Ʒillan. ðonne he æƷ þat þ hƳ ýfel ðon Ʒillap. Ða cƷæþ he. Ic þe mæƷ ƷƳþe eaƷe ƷeandþƷƷnðan þæƷ ƷpelleƷ. Ðu Ʒoðe þe nu hƷcƷan¹⁸ ƷƷ hƷýlc ƷƳþe ƷƳce cýnƷƷ þæƷe Ʒ næfde nænne ƷƷýne¹⁹ mon on eallon hƳ ƷƳce. ac þæƷon ealle þeoƷe. Ða cƷæþ ic. Ne þuhte hƳc me nauht²⁰ Ʒuhtlic. ne eac ƷeƷƷenlic.²¹ ƷƷ hƳm Ʒceolðan þeoƷe men þenƷan.²² Ða cƷæþ he. ÐƷæt þæƷe unƷecýnðlicƷe.²³ ƷƷ Eod næfde on eallum hƳ ƷƳce nane ƷƷƷe ƷceafƷ²⁴ unðeƷ hƳc anƷealde. þoƷþæm he ƷeƷceop tƷa ƷeƷceadþƷƷan²⁵ ƷeƷceafƷa ƷƷio.²⁶ enƷlaƷ Ʒ men. þam

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

¹ Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

² Cott. Ʒýlc.

³ Cott. ƷeƷƷýƷode.

⁴ Bod. tƷma.

⁵ Cott. ƷæƷƷt.

⁶ Cott. Ʒelle ælcum men ƷƷeodom. ⁷ Cott. Ʒoð. ⁸ Cott. ƷæƷƷt þ ƷƷe ælc. ⁹ Bod. æƷeƷ. ¹⁰ Cott. ƷeƷeopþe. ¹¹ Cott. ƷæƷƷt. ¹² Cott. ƷeƷeopþe. ¹³ Cott. ƷeƷaƷƷe. ¹⁴ Cott. ƷæƷƷt. ¹⁵ Cott. hæbben. ¹⁶ Cott. ƷƷeodom. ¹⁷ Cott. maƷen. ¹⁸ Bod. he nu hƷcƷan. ¹⁹ Cott. ƷƷeone. ²⁰ Cott. no. ²¹ Cott. nauht ƷeƷƷenlic. ²² Cott. þeman. ²³ Cott. Ðæt þæƷe unƷcýnðlicƷe. ²⁴ Cott. ƷeƷceafƷ. ²⁵ Cott. ƷeƷceadþƷƷa. ²⁶ Cott. ƷƷeo.

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 gearfe fpeodomef. ꝥ hi moſton¹ don gpa god gpa
 ýfel gpreþon² gpa hi polbon.³ he ræbbe⁴ gpreþe færte gearfe 7 gpreþe
 færte æ mid þære gearfe ælcum menn⁵ of hir ende. ꝥ if ge
 fpreþom.⁶ þæt te⁷ mon mot don ꝥ he pile. and ꝥ if ge æ ꝥ gilt
 ælcum men be hir gearfprehtum ægþer ge on ðifre worulde ge on
 þære toweardan gpa god⁸ gpa ýfel gpreþer he ðeþ. 7 men maþan⁹
 beþtan þurh þone fpreþom¹⁰ gpa hræt gpa he pillap. buton ðeap
 hi ne maþon forþþran. æc hi hine maþon mid godum¹¹ pe-
 orcum gelettan ꝥ he þý¹² laþon cýmþ. ge fupþum of orelþo hi
 hine hþilum lettap gearfe. mon to godum¹³ weorce ne onhægie
 habban godne¹⁴ pillan. ꝥ if god. Ða cwæþ ic. Fel þu me hæft
 aþetne on ðam treon. 7 on þære gearfeþeþneþre þe ic ær on
 wæf be þam fpeodome. Ac ic eom nu get on micle maran gear-
 feþeþneþre gearforþod. fulneah of ormodneþre. Ða cwæþ he.
 þæt if ge micle unfotneþ.¹⁵ Ða cwæþ ic. Ðic¹⁶ if ýmb þa
 Godes forþeiohhunge. forþam¹⁷ ge gearþap hþilum geþan ꝥ
 hit geýle eall gpa gearþþan¹⁸ gpa gpa God æt fþuman geþiohhod
 hæfþe. ꝥ hit ne mæge nan mon aþendan.¹⁹ Nu ðincþ me ꝥ
 he do weh. ðonne he aþap þa godan.²⁰ 7 eac þonne he weþap ða
 ýfelan. gearfe ꝥ ge of if. ꝥ hit him gpa gearfeapen wæf ꝥ hi ne
 moſton elles don. unfýtlice ge fþincap ðonne ge ur gearfeþap.
 7 ðonne ge færtað. oððe ælmeþþan geallap. gearfe ge hir nabþap ðý
 maran ðanc. þonne²¹ þa þe on eallum ðingum wadap on hiora
 aþenne pillan. 7 æfter²² hiora lichoman lufte ifnap :

§ III.^a Ða cwæþ he. Ðif if ge ealbe geofung þe ðu longe
 geofodort.²³ 7 manige eac ær ðe. þara wæs fþum Marcur. ofþe
 naman Tulliuþ. fþiðþan naman he wæs gearhæten Licero. ðe²⁴
 wæs Romana heretoþa. ge wæs urþita. ge wæs gpreþe aþigod mid
 ðære ýlcan gpreþe. Ac he hi ne mihte þþungan to nanum
 ende on þone timan.²⁵ forþý heora Mod wæs²⁶ aþigod on ðifre
 worulde pillnunga.²⁷ Ac ic ðe geþe. gearfe ꝥ ge of if ꝥ ge geþap. ꝥ
 hit wæs unnet gearþod on godcundum bocum ꝥ God beað²⁸ ꝥ

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

¹ Cott. moſten. ² Cott. gpreþer. ³ Cott. polben. ⁴ Cott. ræbbe.
⁵ Cott. men. ⁶ Cott. fpeodom. ⁷ Cott. ge. ⁸ Cott. god. ⁹ Cott.
 maþon. ¹⁰ Cott. fpeodom. ¹¹ Cott. goodum. ¹² Cott. þe. ¹³ Cott.
 goodum. ¹⁴ Cott. goodne. ¹⁵ þæt if ge micle unfotneþ, desunt
 in MS. Bod. ¹⁶ Bod. Ðif. ¹⁷ Cott. forþæm. ¹⁸ Cott. gearþþan.
¹⁹ Cott. onþendan. ²⁰ Cott. godan. ²¹ Cott. þý. ²² hiora aþenne
 pillan. 7 æfter, desunt in MS. Cott. ²³ Cott. geofodort. ²⁴ Cott. ge.
²⁵ Cott. forþý he ne mehte ne nan mon on þone timan þa gpreþe to
 nanum ende þþungan. ²⁶ Cott. wæs. ²⁷ Cott. weoruld geþnunga.
²⁸ Cott. beað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealbe¹ forlætan ýfel 7 ðon Ʒoð.² 7 eft ſe cribe ðe he
 cræþ. ꝥra mon ma ſꝥincþ. ꝥra mon maran mebe onfehþ. 7 ic
 punðriƷe hꝥi þu hæbbe forƷiten eall þ þ ꝥit ær ꝥꝥræcon. ꝥit
 ræðon ær þ ꝥio Ʒoðcunðe forætiðhunƷ ælc Ʒoð forhte. and
 nan ýfel. ne nan ne tiðhhode to ꝥýpcenne.³ ne næfpe ne
 forhte. Ʒe ſurþum þ ꝥit Ʒereah-ton⁴ to Ʒoðe.⁵ þæt forlcꝥcum
 monnum ýfel puhte. þ þæt þ mon ꝥræce and ꝥitnode hꝥone
 for hiƷ ýfle. Ðu ne ræðe⁶ ꝥit eac on⁷ ðiƷte ilcan bec. þ Loð
 hæfðe Ʒetiðhhod ꝥꝥýðom to rýllenne⁸ monnum. 7 ꝥra ðýðe.⁹ 7
 ƷiƷ hi¹⁰ ðone ꝥꝥýðom tela Ʒehealðon.¹¹ þ he hi polbe ſꝥiþe
 peorþian mið ece ꝥice.¹² 7 ƷiƷ hi ðone ꝥꝥýðom¹³ forheolðen. þ
 he hi ðonne polbe ꝥitnian mið ðeafpe. Ðe teohhode¹⁴ ƷiƷ hi
 hꝥæt Ʒerýngðon¹⁵ on þam ꝥꝥýðome.¹⁶ þ hi hit eft on ðam¹⁷
 ꝥꝥeðome mið hꝥeorþunƷe Ʒebeton.¹⁸ 7 ƷiƷ hiopa hꝥilc¹⁹ ꝥra
 hearðheort þære þ he nane hꝥeorþunƷe ne ðýðe. þ he þonne
 hæfðe nihtlic ꝥite. Ealla Ʒerſceafra he hæfðe Ʒetiðhhod ðeope.²⁰
 buton enƷlum and monnum. forðý ða²¹ oþra Ʒerſceafra þeope
 Ʒint. hi healðap²² hiopa þenunƷa oþ ðomeƷ ðæƷ. Ac þa menn 7
 ða enƷlar. þe ꝥꝥeð²³ Ʒint. forlætaþ hiopa þenunƷa.²⁴ Ðræt
 maƷon men cꝥeþan þ ꝥio Ʒoðcunðe forætiðhhunƷ Ʒetiðhhod
 hæfðe ðæƷ þe hið ne þurhtuƷe. oððe hu maƷon hi hi alaðizen.²⁵
 þ hi ne maƷon Ʒoð²⁶ ðon. nu hit aꝥꝥiten iƷ þ Loð Ʒielbe²⁷
 ælcum men æfcer²⁸ hiƷ Ʒerýrhtum. Ðꝥý ſceal þonne æniƷ
 monn bion iðel. þ he ne peorþe.²⁹ Ða cræþ ic. Lenoz þu me
 hæfꝥt Ʒerþýlfoð³⁰ þære tꝥeounƷe mineƷ MoðeƷ. be þære ac-
 ƷunƷa³¹ ðe ic ðe acfoðe.³² Ac ic ðe polbe Ʒiet aƷcien³³ Ʒume
 ꝥꝥræce ðe me ýmb³⁴ tꝥeop. Ða cræþ he. Ðræt iƷ þ. Ða cræþ
 ic. Lenoz me iƷ cuþ³⁵ þ. Loð hit þat eall beforan. Ʒe Ʒoð³⁶ Ʒe
 ýfel. ær hit Ʒerýrþe.³⁷ ac ic nat hꝥæþer hit eall Ʒerýrþan³⁸
 ſceal unapenðenðlice³⁹ þ he þat 7 Ʒetiðhhod hæfþ. Ða cræþ he.

1 Cott. ſceolbe. 2 Cott. Ʒoð. 3 Cott. ꝥýpcenne. 4 Bod. Ʒerih-ton.
 5 Cott. Ʒoðum. 6 Cott. ræðon. 7 Cott. eac æp on. 8 Cott. ꝥꝥeð-
 ðom to ſellanne. 9 Bod. ðiðe. 10 Cott. he. 11 Cott. ꝥꝥeðom
 tolange heolðon. 12 Cott. liƷe. 13 Cott. ꝥꝥeðom. 14 Cott. tiðhhode.
 15 Cott. Ʒerýngðen. 16 Cott. þam ꝥꝥeðome. 17 Cott. þam. 18 Cott.
 hꝥeorþunƷa Ʒebetan. 19 Cott. hꝥýlc. 20 Cott. þeopu. 21 Cott. forþý
 þe þa. 22 Bod. habbað. 23 Bod. þeꝥriƷe. 24 Cott. þeƷnunƷa.
 25 Cott. alaðian. 26 Cott. mægen Ʒoð. 27 Cott. Ʒelbe. 28 Cott. be.
 29 Cott. ꝥýpc. 30 Cott. Ʒerþeolfoð. 31 Cott. aƷcunƷa. 32 Cott.
 ſhꝥaðe. 33 Cott. aƷcian. 34 Cott. ýmbe. 35 Cott. cuð me iƷ.
 36 Cott. Ʒoð. 37 Cott. peorþe. 38 Cott. Ʒeþeorþan. 39 Cott.
 unapenðenðlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou 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 ƷeƷorþon² unanpenbenðlice.³ Ac ŷum hit Ʒceal ƷeƷeorþan unanpenbenðlice.³ ꝥ biþ ꝥ te ure nýðþearf⁴ biþ. Ʒ hiŷ Ʒilla biþ. Ac hit iŷ ŷum ƷƷa ƷeƷað ꝥ hiŷ niŷ nan neoðþearf.⁵ Ʒ Ʒeah ne ðeƷap⁶ no ðeah hit ƷeƷorþe.⁷ ne nan heapm ne biþ. ðeah hit⁸ no ne ƷeƷýrþe.⁹ Leþenc nu be þe ŷelfum hƷæþer þu æniƷ ðinƷ ƷƷa Ʒæŷte¹⁰ ƷeƷiohhob hæbbe ꝥ þe þýnce¹¹ ꝥ hit næŷŷe þinum Ʒillum onpenbeð¹² Ʒeorþe. ne þu buton heon¹³ ne mæƷe. oððe hƷæþer þu eŷt on ænƷum ƷeƷeahte ƷƷa ƷƷioƷe þe. ꝥ ðe helpe hƷæþer hit ƷeƷýrþe.¹⁴ þe hit no ne ƷeƷýrþe.¹⁴ Fela iŷ ðæra¹⁵ þinƷa ðe Loð ær Ʒat ær hit ƷeƷýrþe.¹⁶ Ʒ Ʒat eac ꝥ hit ðeƷap¹⁷ hiŷ ƷeƷceafum Ʒiŷ hit ƷeƷýrþ. nat he hit no Ʒorþý ðe he Ʒille ꝥ hit ƷeƷýrþe.¹⁶ ac Ʒor þý ðe he Ʒile Ʒorþýrnan¹⁹ ꝥ hit ne ƷeƷýrþe.²⁰ ƷƷa ƷƷa Ʒoð ƷƷiŷƷýra²¹ onƷit micelne þinð hƷeoŷe ær ær hit Ʒeorþe.²² Ʒ hæƷ²³ Ʒealban ꝥ ƷeƷl. Ʒ eac hƷilum leƷƷan þone mæŷt. and lætan þa beƷinƷe.²⁴ Ʒiŷ he ær þƷeoŷeŷ þinðeŷ bæƷte. Ʒærnap²⁵ he hine²⁶ Ʒiþ ꝥ Ʒeþer :

§ 1V.^a Ða ƷƷæþ ic. SƷiþe Ʒel ðu min hæŷt Ʒeholpen æt þære ƷƷræce. and ic ƷunðriƷe hƷi ƷƷa mænriƷe Ʒiŷe men ƷƷa ƷƷiþe ƷƷuncen²⁷ mið ðære ƷƷræce. and ƷƷa hitel²⁸ ƷeƷiŷ funðen. Ða ƷƷæþ he. ÐƷæŷ Ʒunðraŷt ðu þæŷ ƷƷa ƷƷiþe. ƷƷa eþe ƷƷa hit iŷ to onƷitanne. Þu ne Ʒaŷt ðu ꝥ manriƷ ðinƷƷ²⁹ ne biþ no onƷiten ƷƷa ƷƷa hit biþ. ac ƷƷa ƷƷa ðæŷ andƷiteŷ mæþ biþ þe þæŷ æfƷer ƷƷiŷap. SƷiŷc iŷ Ʒe Ʒiŷðom ꝥ hine ne mæƷ³⁰ nan mon of þiŷŷe Ʒoŷulðe³¹ onƷitan. ƷƷiŷcne³² ƷƷiŷce³³ he iŷ. Ac ælc þinð be hiŷ andƷiteŷ mæþe ꝥ he hine Ʒoþbe onƷitan Ʒiŷ he mihte.³⁴ Ac Ʒe Ʒiŷðom mæƷ uŷ eallunƷa onƷitan ƷƷiŷce³⁵ ƷƷiŷce³⁵ Ʒe þinð.³⁶ ðeah þe hine ne maƷon onƷitan eallunƷa ƷƷiŷce ƷƷiŷce³⁷ he iŷ.

^a Boet. lib. v. proŷa 4.—Cujus erroris cauŷa eŷt, &c.

¹ Ne, deest in MS. Cott. ² Cott. ƷeƷeorþan. ³ Cott. unanpenbenðlice. ⁴ Cott. neðþearf. ⁵ Cott. neðþearf. ⁶ Cott. ðeƷeð. ⁷ Cott. ƷeƷeorþe. ⁸ hit, deest in MS. Cott. ⁹ Cott. ƷeƷeorþe. ¹⁰ Cott. Ʒæŷt. ¹¹ Cott. þince. ¹² Cott. onpenðne. ¹³ Cott. bion. ¹⁴ Cott. ƷeƷeorþe. ¹⁵ Cott. þara. ¹⁶ Cott. ƷeƷeorþe. ¹⁷ Cott. ðeƷeð. ¹⁸ Cott. ƷeƷeorþe. ¹⁹ Cott. Ʒoŷeoŷnan. ²⁰ Cott. ƷeƷeorþe. ²¹ Cott. Ʒoð ƷƷiŷƷioŷa. ²² Cott. on hƷeoŷe þæ ær ær hit ƷeƷeorþe. ²³ Cott. hæƷ. ²⁴ Cott. bæƷinƷe. ²⁵ Cott. Ʒaŷenað. ²⁶ he hine, deŷunt in MS. Cott. ²⁷ Bod. ƷeƷƷuncen. ²⁸ Cott. lýtel. ²⁹ Cott. þinƷ. ³⁰ Bod. ÐƷiŷc iŷ Ʒe Ʒiŷðom ne mæƷ. ³¹ Cott. Ʒeoŷulðe. ³² Cott. ƷƷiŷcne. ³³ Cott. ƷƷiŷce. ³⁴ Cott. meahƷe. ³⁵ Cott. ƷƷiŷce. ³⁶ Cott. þinƷ. ³⁷ Cott. ƷƷiŷcne ƷƷiŷce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

forþæm ge [ƿiſdom iſ God] he geſiþ eall¹ ure ƿýnc.² ge goð³ ge ýfel. ær hiƿ geƿorðen⁴ ſien. oððe ſurþon⁵ geþoht. Ac he ur ne neð⁶ no þý hræþor⁷ to þam⁸ þ̅ ƿe nebe ſcýlen⁹ goð¹⁰ ðon. ne ur ne ƿýnrp¹¹ þ̅ ƿe ýfel ðon. forþam¹² þe he ur jealbe ƿrýdom.¹³ Ic ðe mæg eac tæcan ſume biſne. þ̅ þu þý eð¹⁴ onƿitan miht¹⁵ ða ƿræce. Þræt¹⁶ þu ƿarþ þ̅ geſiht. ƿ geheſneſ. and geſneðneſ onƿitaþ ðone lichoman ðæſ monneſ. ƿ þeah ne onƿitaþ hi hine no zelicne. ðe eapan onƿitaþ þ̅ hi gehioraþ. ƿ ne onƿitaþ hi þeah þone lichoman eallunƿa ƿrýlcne ƿrýlce he biþ. ƿio geſneðneſ hine mæg¹⁷ zegnarian.¹⁸ ƿ geſneðan þ̅ hit lichoma biþ. ac hio ne mæg geſneðan hræþer he biþ ðe blac ðe hrit. ðe fæger þe unfæger. Ac ƿio geſihð æt ſruman ceſne.¹⁹ ƿra ða eagan on beſoþ. hio²⁰ onƿitaþ ealle ðone andſlitan þæſ lichoman. Ac ic ƿolde zet peccan ſume pace. þ̅ ðu ƿirre²¹ hræþ þu ƿunðrebeſt : .²²

§. V.^b Ða cƿæþ ic. Þræt iſ þ̅. Ða cƿæþ he. Ðic iſ þ̅ ge an monn onƿit²³ þ̅ þ̅ he on oppum onƿit ſýnðerlice. he hine onƿit þurh ða eagan ſýnðerlice. þurh ða eapan ſýnðerlice. ðurh hiſ mædelſan ſýnðerlice. ðurh geſceaðriſneſſe ſýnðerlice. ðurh geſiſ andƿit. Monige ſint cƿucepa²⁴ geſceapta unſcýrienðe. ƿra ƿra nu ſcýlſcaþ²⁵ ſint. and habbaþ ðeah ſumne ðæl andƿiteſ. forþæm hi ne mihton²⁶ elleſ libbon.²⁷ ƿiſ hi nan ƿrot andƿiteſ næfðon. ſume maƿon geſion. ſume maƿon gehýron.²⁸ ſume geſneðon.²⁹ ſume geſtincan. Ac ða ſcýrienðan ne tenu ſint monnum zelican. forþam hý habbaþ eall þ̅ ða unſcýrienðan habbaþ. ƿ eac maþe to. þ̅ iſ. þ̅ hio hýriƿaþ³⁰ monnum. luſiaþ þ̅ hi luſiaþ. and haſiaþ þ̅ hi haſiaþ. ƿ ƿlýþ³¹ þ̅ hi haſiaþ. ƿ ſeap þ̅ hi luſiaþ. Ða men ðonne habbaþ eall þ̅ ƿe ær ýmbe ƿræcon. ƿ eac to eacan ðæm micle ƿiſe geſceaðriſneſſe. Enƿlaſ ðonne habbaþ geſiſ andƿit. Forþæm ſint þaſ ſceapta³² þur geſceapene. þ̅ þa unſcýrienðan hi ne ahebben oſer ða ſcýrienðan. ne him

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

¹ eall, deest in MS. Cott. ² Cott. ƿeopc. ³ Cott. goð. ⁴ Cott. geƿorðene. ⁵ Cott. ſurþum. ⁶ Cott. neð. ⁷ Cott. hræþor. ⁸ Cott. þæm. ⁹ Bod. nýðe. ¹⁰ Cott. goð. ¹¹ Cott. ƿerþð. ¹² Cott. forþæm. ¹³ Cott. ƿreðom. ¹⁴ Cott. þe ýð. ¹⁵ Cott. meahce. ¹⁶ Bod. Ðæt. ¹⁷ ƿrýlcne ƿrýlce he bið. ƿio geſneðneſ hine mæg, desunt in MS. Bod. ¹⁸ Bod. zegnariað. ¹⁹ Cott. ſruncſeſne. ²⁰ Bod. et Cott. hi. ²¹ Bod. ƿirteſt. ²² Cott. ƿunðrode. ²³ Cott. onƿit. ²⁴ Bod. cucepe. ²⁵ Bod. ſcaþ. ²⁶ Cott. meahcon. ²⁷ Cott. libban. ²⁸ Cott. gehiran. ²⁹ Cott. geſneðan. ³⁰ Cott. hi onhýmað. ³¹ Cott. ƿhoð. ³² Cott. geſceapta.

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

wif ne winnan. ne þa gýmenðan ofer ða men. ne ða men ofer
 ða englas. ne ða englas wif Gob. Ac þ̅ is earmlic þ̅ se mærga
 ðæl monna ne seef on þ̅ þ̅ him forgyfen is. þ̅ is geseadwifneff.
 ne þ̅ ne seef¹ þ̅ him ofer is. þ̅ is þ̅ englas habbaþ 7 wif men.
 þ̅ is gewif andzet. Ac meft monna nu² onhýreþ³ nu neatum
 on þæm þ̅ hi willmað woruld lufra gfa gfa netenu. Ac gif se
 nu hæfðon ænigne ðæl untriozenðes andzites gfa gfa englas
 habbað. þonne mihte se onziton þ̅ þ̅ andzet biþ micle betere
 ðonne ure geseadwifneffe.⁴ Deah se sela smeas.⁵ se habbaþ
 licellne gearofitan buton tpeon. ac þam englum nis nan tpeo
 nanef þæra ðinga se hi witon. for ði is hiora gearofito gfa
 micle betra ðonne ure geseadwifneffe. gfa ure geseadwifneffe
 is betere þonne nýtena⁶ andzit se. oððe þæs gewitfes ænig ðæl
 ðe him forgyfen is. auþer oððe hrõpum neatum oþpe unhrõ-
 pum. Ac uton nu habban ure Gob up gfa gfa se ýfemeft
 mægen wif ðæs hean hrõfes þæs hehftan andzites. þ̅ þu mæze
 hræðlicof cumon 7 eþelicof to þinre azenre cyððe þonan þu
 ær come. þær mæg þin Gob 7 þin geseadwifnef geseon
 openlice þ̅ þ̅ hit nu ýmb tpeof ælces ðingef. ægþer ze he
 ðære godcundan forsearunge. se se nu of ýmb gfaæcon.
 ze be urum frýðome.⁷ ze gfa be eallum ðingum :

§ VI.^c Ða se Wifdom ða wif gpell afeð hæfðe. þa ongan he
 gngan 7 þus cwæp. Þæt þu miht onzitan þ̅ manig wýht is
 mihtlice sepende geonð⁸ eorþan. 7 gint wifpe ungelices hifef. 7
 ungelice farap. gume licap mid eallon lichaman on eorþan. 7
 gfa gnicensðe farap þ̅ him nauþer ne fet ne wifefas ne ful-
 tumap. 7 gume biþ tpeofete. gume wofefete. gume fleozende.
 7 ealle þeah bioþ of ðune healde wif þære eorþan. 7 wifef
 willmaf. oþpe þæs se hi lýft. oþpe þæs se hi beþurfon. Ac se
 mann ana gæp uprihte. þ̅ tacnaf þ̅ he sceal ma þencan up
 þonne nýfer. ði læf þ̅ Gob se woforor þonne se lichoma. Ða
 se Wifdom wif⁹ leof afunzen hæfðe. ða cwæp he.

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

¹ Cott. recað. ² nu, deest in MS. Bod. ³ Bod. onrýpæð. ⁴ Cott. geseadwifneffe. ⁵ Cott. smeagen. ⁶ Cott. netan. ⁷ Cott. gfaeðome ⁸ Bod. geon. ⁹ Cott. se Wifdom þa wif leað.

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 sƿiuan² æfter Gode. þ þe sƿigen³ hƿæt he ƿære. þeah hit ure mæþ ne se þ þe ƿitan hƿæt⁴ he se. þe seculon þeah be ðæs andgiter mæþe. ðe he ur giff. fundigan.⁵ sƿa sƿa þe ær cƿæron.⁶ þ mon sceolbe⁷ ælc ðing ongitan be his andgiter mæþe. forþam⁸ þe ne maƿon ælc ðing ongitan sƿýlc sƿilce⁹ hit is.¹⁰ Ælc gefceaft ðeah ægþer ge gefceadriþ ge ungerceadriþ þ seotolap þ God ece is. forþæm næfre sƿa manega gefceafta and sƿa micla 7 sƿa¹¹ fægna¹² hi ne underþiobben læsran gefceafta 7 læsran anpealde þonne hi ealle sƿindon. ne sƿurþum emn miclum. Ða cƿæp ic. Ðƿæt is ecnes. Ða cƿæp he. Ðu me ahsaft micles 7 earfoþes to ongitanne. gif ðu hit ongitan¹³ ƿilt. ðu scealt habban ær ðines moþes eagan clæne 7 hluttre.¹⁴ Ne mæg ic ðe nauht helan þæs þe ic ƿat. Sƿaft ðu þ þriio þing sƿindon on ðis midðanearþe.¹⁵ An is hƿilendlic þæt hæfþ ægþer¹⁶ ge sƿuman ge ende. 7 ic¹⁷ nat ðeah nan ƿuht þæs ðe hƿilendlic is nauþer ne his sƿuman ne his ende. Oþer þing is ece. þ hæfþ sƿuman 7 næfþ nænne ende. 7 ic¹⁷ ƿat þonne hit onginþ. 7 ƿat þ hit næfre ne geendap. þ sint englas and monna sƿala. Ðriðde þing is ece buton ende 7 buton anginne. þ is God. Betƿuh þam¹⁸ þrium is sƿiþe micel tofcead. Lif ƿit þ ealle seculon aymeagan.¹⁹ þonne cume ƿit late to ende þisse bec. oððe næfre. Ac an ðing þu scealt nýðe²⁰ þær ær²¹ ƿitan. for hƿý God is gehaten sio hehte ecnes. Ða cƿæp ic. Ðƿý. Ða cƿæp he. Forþon þe ƿiton sƿiþe lýtel þæs þe ær is ƿær. buton be gemynþe. 7 be gearcunþe.²² and get læsse þæs ðe æfter is biþ. þ an is geƿislice andþearþ þ te þonne biþ. ac him is eall andþearþ. ge þ te ær ƿær. ge þ te nu is. ge þ te æfter is bið. eall hit is him andþearþ. Ne ƿexþ²³ his ƿelena. ne eac næfre ne ƿanap. Ne ofman he næfre nan²⁴ ƿuht. forðæm næfre nauht he²⁵ ne

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

¹ Cott. ealle. ² Cott. sƿýriuan. ³ Bod. sƿiƿon. ⁴ Cott. hƿýlc.

⁵ Cott. fundian. ⁶ Cott. cƿædon. ⁷ Cott. seolbe. ⁸ Cott. forþæm.

⁹ Cott. sƿýlce. ¹⁰ Cott. bið. ¹¹ sƿa, deest in MS. Bod. ¹² Bod.

sƿægna. ¹³ Cott. ƿitan. ¹⁴ Cott. hlutop. ¹⁵ Cott. midðangearþe.

¹⁶ Bod. þæs þe ægþer. ¹⁷ ic, deest in MS. Cott. ¹⁸ Cott. betƿeoh þæm.

¹⁹ Cott. tofmeagan. ²⁰ Cott. neþe. ²¹ Cott. an. ²² Cott. gearcum.

²³ Cott. seceð. 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-

forþgeat.¹ Ne recð he nanpuht. ne ne ſmeap. forþam² ðe he hit
 pat eall. Ne recþ he nan puht. forðæm³ he nan puht ne for-
 leaſ. Ne eht he nanre puhte. for þý hine nan puht ne mæg
 flion. Ne onðræt he nanpuht.⁴ forðæm he næfð nænne
 micran. ne furþum nænne zelican. Simle he biþ zirende. 7 ne
 ranap hýr⁵ næfre nauht. Simle⁶ he bið ælmihtiz. forþæm he
 ſimle⁶ rile zoð⁷ and næfre nan ýfel. Niſ him naner ðinzer
 neðþearf. Simle⁸ he bið lociende. ne flæpp he næfre. Simle⁸
 he biþ zelice manþære. Simle⁸ he biþ ece. forþam næfre io
 tid næf þ he nære. ne næfre ne rýrþ. Simle⁸ he bið freoh. ne
 biþ he to nanum peorce zenebed. For hiſ zoðcunðlicum an-
 pealbe he iſ æghræp andþearð. Þiſ micelneſſe ne mæg nan
 monn ametan. niſ þ ðeah no lichomlice⁹ to renanne. ac
 zarlice. ſra ſra nu riþdom iſ 7 rihtriſneſ. forþæm he þ iſ
 ſelf. Ac hræt ofermodize ze þonne. oððe hýý ahebhe ze eop
 riþ ſra heane anpealð. forþampe ze¹⁰ nauht riþ hine ðon ne
 maſon. forþæm ſe eca 7 ſe ælmihtiza ſimle¹¹ rit om þam¹²
 heah ſetle hiſ anpealþer. þonan he mæg eall zerion. and zilc
 ælcum be ðam rýhte¹³ æfter hiſ zerýrhtum. forþam hit nýr¹⁴
 no unnýt¹⁵ ðæt pe hopien to Gode. forþæm he ne pent¹⁶ no
 ſra ſra pe ðop. Ac abiððap¹⁷ hine eaðmocllice. forþæm he iſ
 ſriþe ſummod and ſriðe milðheort. Þebbað eoper. Mod to him
 mid eorum honðum 7 biððap ðær ðe riht ſe and eoper þearf
 ſe. forþam¹⁸ he eop nýle¹⁹ rýrnan. hatiaþ ýfel 7 riop²⁰ ſra ze
 ſriþort maſon. luſiaþ cræftaſ 7 folgiaþ ðæm. Ge habbaþ micle
 ðearfe²¹ þæt ze ſimle²² pel ðon. forþæm ze ſimle²² beſoran
 þam ecan 7 þam ælmehtizan Gode ðop eall þ þ ze ðop. eall he
 hit zerihþ 7 eall he hit forzilc. AÐEN :

¹ Cott. neſor þgeat. ² Cott. forþæm. ³ Cott. forþý. ⁴ Cott.
 he him nane puht. ⁵ Cott. hiſ. ⁶ Cott. Sýmle. ⁷ Cott. zoð.
⁸ Cott. Sýmle. ⁸ Cott. licumlice. ¹⁰ Bod. hi. ¹¹ Cott. ælmehtiza rýmle.
¹² Cott. þæm. ¹³ Cott. ſriþe rihte. ¹⁴ Cott. niſ. ¹⁵ Cott. unnýt.
¹⁶ Bod. pent. ¹⁷ Cott. biððað. 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. wýrhta 7 wealdend ealra ge-
 geafta. ic biððe ðe for þinne micelan mildheortneſſan. 7 for
 þære halegan roðe tacne. 7 for Scam Marian mæxþ habe. and
 for Scem Michaeler gehýrnunneſſe. 7 for ealra þinna halgena
 luſan 7 heora earnungum. þ þu me gewyrrege bet þonne ic
 awýrhte to þe. 7 gewyrre me to ðinum willan and to minre ſaple . .
 þearfe bet ðonne ic gýlf cunne. 7 gewerþela min God to ðinum
 willan 7 to minre ſaple þearfe. 7 gewerþan ge me wiþ þæſ deofles
 cotnungum. and awýrre fram me ða fulan galnýrre 7 ælc un-
 rihtwýrre. 7 gewerþe me wiþ minum wíþerwinnum gewer-
 þenlicum 7 ungewerþenlicum. 7 tæc me ðinne willan to wýrcenne.
 þ ic mæge ðe inweardlice luſian to forðon eallum þingum mid
 clænum gewance 7 mid clænum lichaman. forþon þe ðu eart
 min geowpenð. 7 min alegenð. min fulcum. min frofer. min
 trefner. 7 min to hope. gi þe lof 7 wulþer nu 7 á á á to
 worulde buton æghwílcum 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.

PROÆMIUM.

ÐUS Ælfræd us.
ealb-ƿell ƿeahte.
Lýning ƿert-ƿexna.
cƿæft melbode.
leoð-ƿýrhta lirt,
Ðim ƿæf lirt micel.
þæt he þioffum leobum.
leoð ƿellobe.
monnum mýrzen.
mýlice cƿiðar.
þý læf ælmgæ.
utadýfe.
reþlicne ƿecg.
þonne he ƿelcer lýt.
gýmð for hir gýpe.
Ic ƿceal giet ƿƿeƿan.
for on ƿitte.
folc-cuðne ƿæb.
hælepum ƿecgean.
hlýrte je 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.

Ðit wæs geara iu.
 wætte Lotan earþan.
 of Scidþria.
 ſcelðar læddon.
 wreate gewunzon.
 weoð-lond moniz.
 fetton ſuðweardes.
 riȝe-weoda tra.
 Lotene rice.
 gear-mælum weox.
 hæfðan him gecynðe.
 cýningas tvegen.
 Ræðgost and Alepic.
 rice gewunzon.
 Ða wæs ofer muntgior.
 moniz acýhted.
 Lota gýlres full.
 guðe gelyfced.
 folc-gewinner.
 ſana hwearfode.
 ſcip on weaſte.
 ſceotenð þohton.
 Italia.
 ealle¹ gegongan.
 lind-wigenðe.
 higelæſtan.
 ſwa efne fram muntgior.
 oð þone mæran weard.
 wæs Sicilia.
 gæ-ſtreamum in.
 eglond micel.
 eþel mærað.
 Ða wæs Romana.
 rice gewunnen.
 abrocen bunza cýrt.
 beadu-wincum wæs.
 Rom gewýmeð.
 Ræðgost and Alepic.
 ſonon on þæt fæſten.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
 That the Gothic rout,
 Forth from Scythia's eastern
 shore,
 Led their shieldmen out,
 Thronged with swarms of war
 The lands of many a clan,
 And in the South set firm and
 far,
 Two tribes to trouble man.
 Yearly waxed and grew
 Those Gothic kingdoms
 twain,
 And Alaric and Rhædgast too,
 Right royally did reign.
 Then down the Alps the Goth
 Made haste to force his way,
 In haughty pride all fiercely
 wrath
 And lusting for the fray.
 Their banner fluttered bright,
 While all Italia through
 Shot ruthless in their linden
 might
 The shielded warrior crew,
 Forth from the Alpine drifts
 To great Sicilia's coast,
 Where in the sea-stream it
 uplifts,
 Its lofty island boast.
 Then Rome's old rule was
 crush'd,
 Her costliness despoil'd,
 And by that host, with battle
 flush'd,
 The city's beauty soil'd.

¹ Cott. ealla.

pleah Larene.
 mid þam æþelingum.
 ut on Eþecar.
 Ne meahhte þa reo þea laf.
 riȝe forþtanðan.
 Lotan mid zuðe.
 ȝio monna ȝerþmon.
 ȝealðon unþillum.
 eþel þearðar.
 halȝe aþar.
 þær ȝehþæþereþ þaa.
 ðeah þær maȝo-þinca.
 moð mid Eþecum.
 ȝif hi leoð-þuman.
 lærtan ðorþten.
 Stoð þnaȝe on þam.
 þeoð þær ȝerunnen.
 þintþa mænȝo.
 oð þæt þýþð ȝerþar.
 þæt þe þeoðþice.
 þeȝnar and eoþlar.
 heþan ȝeolðan.
 Ȝær ȝe ðeretema.
 Eþurte ȝecnoðen.
 cýning ȝelfa onþenȝ.
 fulluht þearum.
 Fæȝnoðon ealle.
 Romþara hearn.
 and him þecene to.
 þriþer þilneðon.
 ðe him þærte ȝehet.
 þæt hý ealð-þihta.
 ælcer moþten.
 þýþþe ȝerunȝen.
 on þære þeȝan byriȝ.
 þenðen Eoð þuolðe.
 þæt he Eoðena ȝeþealð.
 aȝan moþte.
 ðe þæt eall aleaȝ.
 þær þæm æþelinge.
 Apþianer.

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
 bear.
 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.

zedpola leofne.
 þonne Ðrihtnes æ.
 Ðæt Iohanner.
 zodne Papan.
 heafde behearon.
 næs þæt hærlíc dæd.
 eac þam wæs unrim.
 oðres manes.
 þæt se Gota fremede.
 zodra zehwlcum.
 Ða wæs ricra sum.
 on Rome býrig.
 aheren Ðeretoza.
 hlafordbe leof.
 þenden Lýnercole.
 Eneacas woldon.
 Ðæt wæs rihtig rinc.
 wæs¹ mid Romwaram.
 rinc-zeoza jella.
 riðþan longe he.
 wæs for weornode sig.
 weornð-mynþa zeorn.
 beorn boca zleap.
 Boetius.
 se hæle hætte.
 se þone hlýran zepah.
 Wæs him on zemýnde.
 mæla zehwlice.
 ýfel and eþrit.
 wæs him elþeodze.
 kýningas cýðdon.
 wæs on Eneacas hold.
 zemunde þara ara.
 and eald-rihta.
 þe his elþan.
 mid him ahton longe.
 lufan and lifra.
 Anzan þa listum ýmbe.
 þencean þearflice.
 hu he þider meahte.

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.

Eþecaſ onceþpan.
 þæt ſe Cæſere.
 eſt anſalð oſer hi.
 aȝan moſte.
 ſenðe ærenð-ȝeþrit.
 ealð-hlaforðum.
 ðeȝelice.
 and hi for Ðrihtne bæð.
 ealðum tpeorþum.
 þæt hi æft to him.
 comen on þa ceapre.
 lete Eþeca ritan.
 rætan Romþarum.
 rihter ȝȝrðe.
 lete þone leoðȝipe
 Ða þa lape onȝeat.
 Ðeodric Amuling.
 and þone þeȝn oſerþenȝ
 heht ſæȝlice.
 folc-ȝerþaȝ.
 healðon þone hepe-ȝine.
 ȝæſ him hpeoh ſeȝa.
 eȝe fþom þam eople.
 he hine inne.
 heht on carceþne.
 cluſteþ belucan.
 Ða ȝæſ moð-ȝeȝa.
 miclum ȝeðreſeð.
 Boetiur.
 bpeac longe æp.
 plencea unðer polcnum.
 he þȝ ȝȝȝ meahte.
 þolian þa þpaȝe.
 þa hio ȝpa þeapl becom.
 ȝæſ þa oþmoð eopl.
 ape ne þenðe.
 ne on þam ſæȝtene.
 fþoſſe ȝemunðe.
 ac he neopol aſtpeah.
 niþer oſ 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 worða ƿræc.
 ƿorþoht þearle.
 ne ƿenbe þonan æfre.
 cuman of þæm clammum.
 cleopode to Drihtne.
 zeompan ſtemne.
 zýbbode þur :

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

METRUM II.^a

Ðræt ic hoða fela.
 luſtlice zeo.
 ƿanc on ƿælum.
 nu ſceal ƿiorzende.
 ƿope zepæzed.
 ƿreccæa ziomor.
 ƿinzan ƿar-cƿiðar.
 Æ ƿiof ſiccetunz harað.
 azæled þeſ zeocra.
 þ̅ ic þa zed ne mæz.
 zeprezean ƿra fæzre.
 þeah ic fela zio þa.
 ſette ƿoð-cƿiða.
 þonne ic on ƿælum ƿær.
 Of ic nu miſcýrre.
 cuðe ƿræce.
 and þeah uncuðre.
 ær hƿilum ſonð.
 me þar ƿoruld ƿælða.
 ƿel hƿær¹ blindne.
 on þiſ ðimme hol.
 ðýrme ƿorlæddon.
 and me þa berýrton.
 rædeſ and ƿroſre.
 ƿor heora untreorþum.
 þe ic him æfre betre.
 zruþian ſceolde.
 hi me toþendon.
 heora bacu biteþe.

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 peregi, &c. — The metres of Boethius, ſtrictly ſpeaking, begin here.

¹ Cott. hƿær.

and heora bliſſe fram.
 Forþam wolde ge.
 weoruld frýnð mine.
 recgan oðþe rinȝan.
 þæt ic ȝerællic mon.
 wære on weorulde.
 ne ȝynt þa worð god.
 nu þa ȝerælpā ne maȝon.
 ȝimle ȝerunȝan.

METRUM III.^b

Æala on hu ȝrummum.
 and hu ȝrunðleasum.
 geaðe ȝrinced.
 þæt ȝweorcende mod.
 þonne hit þa ȝtronȝan.
 ȝromas beatað.
 weoruld-biȝunȝa.
 þonne hit þinnenðe.
 hiȝ aȝen leoht.
 an forlæteð.
 and mid uua forȝit.
 þone ecan ȝerean.
 þrinȝð on þa þioȝtro.
 biȝe weorulde.
 forȝum ȝerpenceð.
 ȝra iȝ þiȝum nu.
 mode ȝelumpen.
 nu hit mare ne pat.
 for Gode ȝoder.
 buton ȝnorunȝe.
 fremðre weorulde.
 him iȝ froȝre 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 Ʒcippenð.
 Ʒcipra tunzla.
 heƷoner and eorþan.
 þu on heah-Ʒetle.
 ecum ƷicƷaƷt.
 and þu ealne hƷæðe.
 heƷon ýmbhƷearƷeƷt.
 and þurh þine halize miht.
 tunzlu zeneberƷt.
 þæt hi þe to hepað.
 ƷƷylce reo runne.
 ƷƷearƷra nihta.
 þioƷƷro aðƷæƷceð.
 þurh þine meht.
 blacum leohƷe.
 beorhƷe Ʒteorpan.
 mona zemetzgað.
 þurh þinra meahƷa ƷƷeð.
 hƷilum eac þa Ʒunnan.
 ƷineƷ beƷearfað.
 beorhtan leohƷeƷ.
 þonne hit zebýƷuzan mæz.
 þæt ƷƷa zeneahƷne.
 nebe þeorþað.
 ƷƷelce þone mæran.
 moƷzenƷteorpan.
 þe þe oðre naman.
 æƷenƷteorpa.
 nemnan hepað.
 þu zeneberƷt þone.
 þæt he þæne Ʒunnan.
 Ʒið beƷiƷize.
 zeara zehƷelce.
 he zongan Ʒceal.
 beƷoran Ʒenan.
 ÐƷæt þu Ʒæðer þenƷert.
 Ʒumun-lanze ðazar.
 ƷƷiðe hate.

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 þinter-ðagum.
 þunðrum ƿceopra.
 τῖδα ζετιοηηαρτ.
 Ðu þæm tpeopum ƿelerτ.
 ƿþan and ƿertan.
 þa ær ƿe ƿreapra ƿtopm.
 noþþan and eaſtan.
 benumen hæfðe.
 leaſa ƿehpelceſ.
 þurh þone laðþan þinð.
 Cala hƿæt on eopþan.
 ealla ƿeſceapra.
 hýpað þinpe hæfe.
 ðoð on heoþonum ƿpa ƿome.
 mode and mægne.
 butan men anum.
 ƿe ƿið þinum ƿillan.
 ƿýpceð oftoſτ.
 ƿella þu eca.
 and þu almihtiga.
 ealra ƿeſceapra.
 ƿceppenð and ƿeccenð.
 ara þinum eapnum.
 eopþan tuðpe.
 monna cýnne.
 þurh þinpa mehta ƿpeð.
 Ðri þu ece God.
 æfpe ƿolde.
 þæt ƿio ƿýpð on ƿepill.
 þendan ƿceolde.
 ýflum monnum.
 ealler ƿpa ƿpide.
 hio ful ofτ ðepeð.
 unſcýlðegum.
 Ðittað ýfele men.
 ƿionð eopð-ƿicu.
 on heah-ƿeclum.
 halize þpuccað.
 unðer heopa ƿotum.
 ƿpum uncuð.
 bpi ƿio ƿýpð ƿpa ƿo.

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 ſceolðe.
 Ðra ſint zehýððe.
 hep on worulðe.
 zeonð burza ſela.
 beorhte cweartar.
 Unrihtſipe.
 eallum tidum.
 habbað on hoſpe.
 þa þe him ſindon.
 rihter ſiſpan.
 ricef ſýpðpan.
 Bið þ leaſe lot.
 lanze hyle.
 beppuzen mið ppencum.
 Nu on worulðe hep.
 monnum ne ðeriað.
 mane aþar.
 Gif þu nu waldenð ne wilt.
 wipðe ſteopan.
 ac on ſelf-wille.
 wigan lætere.
 þonne ic wæt wæt te wile.
 worulð-men tpeozan.
 zeonð woldan-ſceat.
 buton ſea ane.
 Cala min Dpýhten.
 þu þe ealle oferſiht.
 worulðe zerceafta.
 wlit nu on moncýn.
 milðum eazum.
 nu hi on monezum hep.
 worulðe ýpum.
 wýnnað anb wýncað.
 earwe eorð-wapan.
 awa 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 meah't be þære funnan.
 ƿreotole ƿeþencean.
 and be æþþelcum.
 oðrum ƿteorpan.
 þara þe æfter hupgum.
 beorhtort ƿcineð.
 Luf him þan ƿope.
 ƿolcen hangað.
 ne mægen hi ƿpa leohtne.
 leoman anſenþan.
 ær ƿe þicca miſt.
 þinpa peorðe.
 Ðra oſt ƿmýlte ƿæ.
 ƿuþerne ƿinð.
 ƿræge ƿlaſ-hluðpe.
 ƿrimme ƿeþpefeð.
 þonne hie ƿemenzað.
 micla ýrta.
 onhpepað hron-mepe.
 hrioh bið þonne.
 ƿeo þe ær ƿlabu.
 on-ƿiene ƿæſ.
 Ðra oſt æſppinze.
 utapealleð.
 of clife hapum.
 col and hlutor.
 and ƿepeclice.
 ƿihte flopeð.
 ƿrneð ƿið hiſ earþeſ.
 oð him on innan ƿeðð.
 munteſ mægen-ƿtan.
 and him on miðþan ƿelzeð.
 atpenðlob of þæm toſpe.
 he on tu ƿiðþan.
 toſceaben ƿýrð.
 ƿcūp bið ƿeþpefeð.
 þurpa ƿeblonþen.
 þnoc bið onpenþeð.

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 wiltest my wisdom to
 spurn,

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

of hīr niht mīne.
 rýþum tōþloþen.
 ꝛpa nu þa þioꝛtro.
 þinre heortan willað.
 minre leohtan.
 lape wðꝛtonðan.
 and þin moð-geþonc.
 miclum geþnefan.
 Ac gif þu nu wīnart.
 þæt þu wel mæge.
 þæt soðe leoht.
 ꝛweotole oncnapan.
 leohte zeleafan.
 þu soþlætan ꝛcealt.
 iðle ofer-geþa.
 unnýtne zeþean.
 þu ꝛcealt eac ýfelne ege.
 an-soþlætan.
 woruld-eaꝛfoþa.
 ne moꝛt þu wean soþ þæm.
 ealles to ormoð.
 ne þu þe æfre ne læt.
 plenca zeþæcan.
 þe læg þu weorðe soþ him.
 mið ofer-mettum.
 eft zeꝛcendeð.
 and to upahafen.
 soþ orꝛoꝛzum.
 woruld zegeþum.
 Ne eft to waclice.
 zeoꝛtweoꝛe.
 æniȝer zoðer.
 þonne þe soþ worulde.
 wíþerwearda mæꝛt.¹
 þinȝa þneaze.
 and þu þe weþum.
 ꝛwiþoꝛt onꝛitte.
 soþþæm wimle bið.
 we moð-geþa.
 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. mæꝛð.

zedreſneſſe.
 zif hine dreccean mot.
 þiſſa ýrla hræper.
 innan ſpencan.
 forþæm þa tpezen tpezan.
 teoð to ſomne.
 rið þæt moð foran.
 miſteſ ðpoleman.
 þæt hit ſeo ece ne mot.
 hīnan geonð ſcīnan. [miſtum.
 ſunne for þæm ſpēartum
 ær þæm hi zepriðiað peorþen.

If riches or poverty can
 Engraft it with ſin or with
 woe.

Because the twin evils make
 dun
 The mind in a miſty ſwart
 ſhroud,
 That on its eternity's ſun
 Is dim till it ſcatters the
 cloud.

METRUM VI.º

Ða ſe ſiſdom eft.
 worð-horð onleac.
 ſang roð-cwiðar.
 and þuſ ſelſa cwæð.
 Ðonne ſio ſunne.
 ſpēotoloſt ſcīneð.
 haðnoſt of heſone.
 hræðe bioð aſiſtmoð.
 ealle ofiſ eorþan.
 oðne ſteorþan.
 forþæm hioſa biþtu ne bið.
 auht [biþtneſſe.]
 to zereccane.
 rið þære ſunnan leoht.
 Ðonne ſmolte blæþð.
 ſuþan and peſtan ſið.
 unþer polcnūm.
 þonne ſeaxeð hraðe.
 ſelþeſ bloſtman.
 ſæzen þæt hi moton.
 Ac ſe ſtearca ſtorþm.
 þonne he ſtronz cýmð.
 norþan and eaſtan.
 he zenimeð hraðe.
 þære noſan plite.

METRE VI.

OF CHANGE.

Then did Wiſdom again
 Unlock his word-hoard well,
 And ſang in ſoothful ſtrain
 The truths he had to tell.
 When with cleareſt blaze
 The ſun ſhines in the ſky,
 The ſtars muſt quench their
 rays
 Over the earth ſo high.
 For that, ſet in the light
 Of her that rules by day,
 Their brightneſs is not bright,
 But dimly dies away.
 When the wind South-weſt
 Under the cloud blows low,
 Field-flowers wax their beſt,
 Fain to be glad and grow.
 But when by Eaſt and North,
 The ſtark ſtorm ſtrongly
 blows,
 He ſpeedily drives forth
 All beauty from the roſe.

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

And eac þa puman fære.
 norþerne ýr.
 nebe gebæbed.
 þæt hio rtranze geonb rýneþ.
 on rtabu beateþ.
 Eala þ on eorþan.
 auht færtlice.
 peorcef on worulde.
 ne pumað æfre.

So, with a stern needs-be
 The northern blast doth
 dash
 And beat the wide waste sea
 That it the land may lash.
 Alas, that here on earth
 Nothing is fast and sure;
 No work is found so worth
 That it for ever endure.

METRUM VII.^f

Ða onzon fe fýrþom.
 hýr gepunan fýlzan.
 zho-þorþum zol.
 zýb æt¹ rpelle.
 ronþ roð-crþa.
 rumne þa zeta.
 Lpæð he ne heþe.
 þæt on heanne² munt.
 monna ænig.
 meahhte aþettan.
 healle hþof-fæfte.
 Ne þearf eac hæleþa nan.
 þenan þæf peorcef.
 þæt he fýrþom mæge.
 rið ofepmetta.
 æfre zemenzan.
 Þerþer þu æfre.
 þæt te ænig mon.
 on ronb beorþar.
 þettan meahhte.
 fæfte healle.
 Ne mæg eac fýra nan.
 fýrþom timþan.
 þær þær worulb-zitrunz.
 beorþ ofepbræbed.
 þaru ronb pillað.
 þen forþpelzan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
 Wisdom a song,
 And spoke out his spells as he
 wander'd along,
 He said: On a mountain no
 man can be skill'd
 With a roof weather-proof a
 high hall to up build.

Moreover, let no man think
 ever to win
 By mixing pure wisdom with
 over-proud sin.
 Heard ye that any built firmly
 on sand,
 Or caught hold of wisdom with
 gain-getting hand?

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 deð micra nu.
 ʒrundulear ʒicʒunʒ.
 ʒilpeʒ and æhta.
 ʒeðrinceð to ðrýʒʒum.
 ðreorenbne pelan.
 and þeah þæʒ þearfan ne bið.
 þurʒt aceleb.
 Ne mæʒ hælepa ʒehpæm.
 huʒ on munte.
 lanʒe ʒelæʒtan.
 foʒþæm him lungre on.
 ʒriʒt riñb ʒpapeð.
 Ne bið ʒonb þon ma.
 rið micelne þen.
 manna ænʒum.
 huʒeʒ hiʒbe.
 ac hit hreoran pile.
 riʒan ʒonb æʒteʒ þene.
 Ðra bioð anpa ʒehpæʒ.
 monna moð-ʒeʒan.
 miclum apeʒebe.
 of hiopa ʒebe ʒýnebe.
 þonne he ʒeʒonʒ ðrepeð.
 riñb unðer polcnum.
 populb-earfoʒa.
 oððe hi¹ eft ʒe þeʒa.
 þen onhpereð.
 ʒumer ýmbhoʒan.
 unʒemet ʒemen.
 Ac ʒe þe þa ecan.
 aʒan pille.
 ʒoþan ʒeʒælpa.
 he ʒceal ʒriðe þlon.
 þiʒre populbe þlite.
 ʒýpce him riðþan.
 hiʒ mober huʒ.
 þæp he mæʒe riñban.
 eaðmetta ʒtan.
 unʒemetpæʒtne.²
 ʒrundu-peal ʒeapone.

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 metpæʒtne.

ge to-ghiban ne þearf.
 þeah hit pecge ymb.
 woruld-eaþroþa.
 oððe ymbhozena.
 ormete ren.
 forþæm on þære bene.
 Drihten ſelfa.
 þara eadmetta.
 eaþfæſt punigað.
 þær ge ſiðdom á.
 punað on zemýnbum.
 forþon orþorþ hi.
 ealrið læbað.
 woruld-men riþe.
 buton penþinge.
 þonne he eall forþrið.
 eorðlicu gooð.
 and eac þara ýrela.
 orþorþ punað.
 hoþað to þam eum.
 þe þær æfter cumað.
 Þine þonne æghronan.
 ælmihtig Looð.
 riðgallice.
 riðle zehealþeð.
 anpunigenþne.
 hi azenum.
 moþer zeþelþum.
 þurh metoþer ziþe.
 þeah hine ge ymb.
 woruld-eaþroþa.
 riðe riþence.
 and hine riðgale.
 zemen zæle.
 þonne him zrimme on.
 woruld-ſælþa rið.
 riðe blaþeð.
 þeah þe hine ealnez.
 ge ymbhoza þýrta.
 woruld-ſælþa.
 riðe þreccce.

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.*

Sona swa se ƿiſdom.
 þaſ ƿorð hæfðe.
 swetole aſeahce.
 he þa ƿiðþan ongan.
 ſungan god-cwiðar.
 and þuſ ſelſa cwæð.
 Ðwæt ſio ſorpe eld.
 ſold-buendum.
 geonð eorþan-ſcear.
 æghwam dohte.
 þa þa anra gehwæm.
 on eorð-ſwæstmum.
 genoh ƿuhte.
 niſ hit nu þa ſwelc.
 næron þa geonð ƿeopulðe.
 ƿelige hamar.
 ne miſlice.
 mettaſ ne ðwincar.
 ne hi þara hwæzla.
 huſu ne zemdon.
 þe nu ðwiht-zuman.
 ðiworſt lætað.
 ſorþwæm huora næniſ.
 næſ þa zieta.
 ne hi ne zefaron.
 ſund-buende.
 ne ymbutan hi.
 aſer ne herdon.
 hwæt hi ſpenluſta.
 ſwecene ƿæron.
 buton swa hi meah-ton.
 zemetlicorſt.
 þa zecynd began.
 þe him Ewilt zerceop.
 and hi æne on bæze.
 æton ſymle.
 on æfen-tið.
 eorþan ƿæſtmar.

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

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

pubeſ and þýpta.
 nalleſ þin þruncon.
 ƿcip of ƿteape.
 næſ þa ƿcealca nan.
 þe mete oððe þrinc.
 mænzan cuðe.
 ƿæteſ ƿið hunize.
 ne heoſa ƿæða þon ma.
 ƿioſce ƿioſian.
 ne hi ƿiapo-cſæſtum.
 ƿobſeþ ƿiſeþon.
 ne hi ƿiſpeceþ.
 ƿetcon ƿearolice.
 ac hi ƿimle him.
 eallum tibus.
 ute ƿlepon.
 unþeſ beam-ƿceabe.
 þruncon hunnan ƿæteſ.
 calþe ƿellan.
 næniȝ ceþa ne ƿeah.
 oſeſ eap-ȝeblonþ.
 ellenþne ƿearoþ.
 ne huȝu ýmbe ƿcip-heſȝar.
 ƿæ-tilcaſ ne heþþon.
 ne ƿuþþum ƿiþa nan.
 ýmb ȝeſeoht ƿſpecan.
 næſ þeoſ eopðe þeſmiten
 aþeſ þa ȝeta.
 beoſneſ bloþe.
 þe hi ne¹ bill-ſuþe.
 ne ƿuþþum ƿunþne ƿeþ
 ƿeopulþ-buenþe.
 ȝeſapan unþeſ ƿunnan.
 næniȝ ƿiðþan ƿæſ.
 ƿeopð on ƿeopulþe.
 ȝiſ mon hiȝ ƿillan onȝeat.
 ýfelne imiþ elþum.
 he ƿæſ æȝhræm lað.
 Cala þæt² hit ƿuþþe.
 oððe ƿolþe ƿioþ.

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. hunc.² Cott. þæp.

þæt on eorþan nu.
 uŷra tīða.
 Ʒeond þaƷ riðan Ʒeopulð.
 Ʒæren æƷhƷær¹ ƷƷelce.
 unðer runnan.
 Ac hit iƷ Ʒæmpe nu.
 þæt þeop ƷitƷunc haƷað.
 Ʒumena ƷehƷelceƷ.
 moð amerpeð.
 þæt he maƷan ne Ʒeod.
 ac hit on Ʒitte.
 Ʒeallende býrnð.
 eƷne Ʒio ƷitƷunƷ.
 þe nænne Ʒrunð haƷað.
 ƷƷearƷe ƷƷæƷeð.
 ƷumeƷ on lice.
 eƷne þam munce.
 þe nu monna beapn.
 EƷne haƷað.
 Ʒe on iƷlonðe.
 Sicilia.
 ƷƷeƷle býrnð.
 þæt mon helle ƷƷp.
 haƷeð Ʒibe
 ƷopƷæm hit Ʒimle bið.
 Ʒin-býrnende.
 and ýmbutan hit.
 oðra ƷƷopa.
 blate Ʒopbæpnð.
 biƷepan leƷe.
 Cala hƷæt Ʒe Ʒopma.
 Ʒeoh-ƷitƷepe.
 Ʒæne on Ʒopulðe.
 Ʒe þaƷ ƷonƷ-ƷƷeðaƷ.
 ƷnoƷ æƷƷep Ʒolðe.
 and æƷƷep Ʒim-cýnnum
 hƷæt he ƷƷecnu ƷeƷƷeopon.
 Ʒunðe mæneƷum.
 beƷƷiƷen on Ʒeopulðe.
 ƷæƷepe 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. æƷhƷær.

METRUM IX.^h

Ðræt þe ealle witon.
 hwelce ærleſte.
 ge neah ge feop.
 Neƿon ƿorhte.
 Romƿana cýningz.
 þa hiſ ƿice ƿær.
 hehſt under heofonum.
 to hrýne monezum.
 Fælhpereſe zeped.
 ƿær ful riðe cuð.
 unriht-hæmed.
 aplearſta feła.
 man and moþor.
 miſdæða ƿorƿ.
 unrihtſiſeſ.
 inrið-þoncaſ.
 Ðe het him to zamene
 zeara ƿorbærnan.
 Romana buſiſ.
 ſio hiſ ƿiceſ ƿær.
 ealler epeł-ſtol.
 Ðe ƿor unſiſtſum.
 ƿolde ſandian.
 ziſ þ̅ ſýn meahte.
 lixan ſpa leohte.
 and ſpa longe eac.
 meadra ſettan.
 ſpæ he Romane.
 ſeczan zeherde.
 þæt on ſume tide.
 Troia buſiſ.
 ofeſtozen hæfde.
 leza leohtorſ.
 lengeſt buſne.
 hama under hefonum.
 Næſ þæt heſlic bæd.
 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,

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

þa he ne earpade.
 elles puhte.
 buton þæt he polde.
 ofer þer-riode.
 his anes hupu.
 anpald cýpan.
 Eac hit zepælde.
 æt jumum cierpe
 þæt se ilca het.
 ealle acpellan.
 þa iucorþan.
 Romana ritan.
 and þa æpeleþtan.
 eopl zebýrdum.
 þe he on þæm folce.
 zefriþen hæfde.
 and on uppan.
 azene broþor.
 and his mobor mid.
 meca eczum.
 billum of-beatan.
 Ðe his brýde ofþlog.
 ſelf mid ſpeorþe.
 and he gymle þæf.
 micle þe bliþra.
 on breort-coþan.
 þonne he ſpýlcef moþþref.
 mæfz zefremede.
 nallef ſorþode.
 hpæþer iþþan á.
 mihtiz Drihten.
 ametan polde.
 ſpece be zepýrhtum.
 poh-ſremmenþum.
 ac he on ſerþe fægzi.
 facnef and gearupa.
 pælhriop punode.
 ſiold emne ſpa þeah.
 ealles þiffref mæþan.
 midþan-gearþef.
 ſpa ſpa lýfz and lagu.

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.
 zar-ƿecƷ embe-Ʒýpt.
 Ʒumena riƷe.
 ƿecƷe riƷlu.
 ruð-earƷ anð ƿerƷ.
 oð þa norðmeƷtan.
 næſſan on eorþan.
 eall þæt Neƿone.
 nebe oððe luſtum.
 heaƿo-ſinca Ʒehƿilc
 heƿan Ʒceolðe.
 Ðe hæfðe him to Ʒamene
 þonne he on Ʒýlp arƷaƷ.
 hu he eorð-cýningaſ.
 ýmbe anð cƿelme.
 ƷenſƷ þu þ̅ Ʒe anƿalð.
 eaðe ne meahƷe.
 Godeſ ælmihtigeſ.
 þone Ʒelp-Ʒcaþan.
 riƷe heƿæðan.
 anð beƿeaſian.
 hiſ anƿalðeſ.
 þurh þa ecan meahƷ.
 oððe him hiſ ýfeleſ.
 elleſ ƷerƷioran.
 Eala Ʒif he ƿolðe.
 þæt he ƿel meahƷe.
 þæt unriht him.
 eaðe ƿorbiðan.
 Eaƿla þ̅ Ʒe hlaƿorð.
 heſiƷ Ʒioc ƿleƿte.
 Ʒƿape on þa Ʒſýnan.
 Ʒinþa þeƷena.
 ealþa þara hæleþa.
 þe on hiſ tidum.
 Ʒeonð þaſ lænan ƿorolð.
 liban Ʒceolðon.
 Ðe on unſcýlðƷum.
 eorla bloðe.
 hiſ Ʒƿeorð Ʒeleðe.
 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 pær pwiðe ppeotol.
 pæt pe pædon opt.
 pæt je anpald ne deð.
 apiht zoder.
 zif je pel nele.
 pe hif zepeald hafað.

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

METRUM X.¹

Lif nu hæleþa hþone.
 hlifan lýrte.
 unnýtne zelp.
 azan pille.
 þonne ic hine polþe.
 porþum biððan.
 pæt he hine æghponon.
 utan ýmbe þohte.
 ppeotole ýmb rafe.
 ruð-eart and peft
 hu piðgil rint.
 polenum ýmbutan.
 heofonef hpealfe.
 huze-þnotrum.
 mæg eaðe þincan.
 pæt þeof eorþe rie.
 eall for pæt oþer.
 ungemec¹ lýtel.
 þeah hio unþrum.
 piðgel þince.
 on febe fþonþlic.
 fteoplearum men.
 þeah mæg þone þifan.
 on zepit-locan.
 þæpe zitþunþe.
 zelpes fcamþan.
 þonne hine pær hlifan.
 hearþort lýrteð.
 and he þeah ne mæg.
 þone toþneþan.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
 As now for fame to lust,
 The empty praise of men to
 gain,
 And in such folly trust,
 Him would I bid to gaze
 around
 The circle of the sky,
 And think how far above the
 ground
 The heaven is wide and high.
 How small this world to wis-
 dom's ken
 Set against that so vast,
 Though ours may seem to wit-
 less men
 Huge, wide, and sure to last.
 Yet may the wise in heart feel
 shame
 That once his thirst was
 strong
 For silly greediness of fame
 That never lasteth long.
 Such lust of praise he may not
 spread
 Over this narrow earth,

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

¹ Cott. ungemet.

ofer þar nearopan.
 nænige þinga.
 eorþan-ŕceatar.
 iŕ þæt unnet ȝelp.
 Eala ofermodan.
 hŕi eop alȝŕce.
 mið eoppum ŕŕiŕan.
 ȝelfŕa pillum.
 þæt ŕŕæpe ȝioc.
 ŕȝmle unberlutan.
 Ðŕȝ ȝe ýmb þæt unnet.
 ealniȝ ŕŕincen.
 þæt ȝe þone hliŕan.
 habban tiliað.
 ofer þioða ma.
 þonne eop þearŕ ŕie.
 þeah eop nu ȝeŕæle.
 þæt eop ŕuð oððe norð.
 þa ýtmeŕtan.
 eorð-buende.
 on moniȝ þioðŕc.
 miclum heŕien.
 Ðeah hŕa æpele ŕie.
 eopl ȝebýŕdum.
 pelum ȝeŕeopþað.
 and on þlencum þio.
 buȝuþum ðioŕe.
 beað þæŕ ne ŕcŕiŕeð.
 þonne him num ŕopŕæt.
 roðora þalbenð.
 ac he þone þeleȝan.
 þæðlum ȝelice.
 eŕn mæŕne ȝebeð.
 ælceŕ þinȝeŕ.
 Ðŕæŕ ŕint nu þæŕ þiŕan.
 ŕelanðeŕ ban.
 þæŕ ȝolb-ŕmiþeŕ.
 þe þæŕ ȝeo mæroŕt
 ŕopþý ic cŕæð þæŕ þiŕan.
 ŕelanðeŕ ban.
 ŕopþý ængum ne mæȝ.

'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-buenspa.
 ge cræft loſian.
 þe him Crīst onlænð.
 Ne mæg mon æfre þý eð.
 ænne wræccan.
 hiſ cræfteſ beniman.
 þe mon onceppan mæg.
 runnan onſpīan.
 and þīne ſpītan iudor.
 of hiſ riht-ſýne.
 ſīca ænig.
 Ðra þat nu þær ſīan.
 Felanðeſ ban.
 on hælcum in hlæpa.
 hſpīan þeccen.
 Ðræp iſ nu ge ſīca.
 Romana ſīca.
 and ge aroða.
 þe ge ýmb ſpīecað.
 hiopa heſetoza.
 ge gehaten þær.
 mið þæm buhpapum.
 Brutuſ nemneð.
 Ðræp iſ eac ge ſīga.
 and ge þeorð-geopna.
 and ge fæſt-ſæða.
 folceſ hýrðe.
 ge þær uðſīta.
 ælceſ þīngeſ.
 cene and cræftig.
 þæm þær Eatoſ nama.
 Ði þæron geſpīn.
 forð-geſītene.
 nat nænig mon.
 hræp hi nu ſīndon.
 Ðræt iſ hiopa heſe.
 buton ge hliſa an.
 ge iſ eac to lýtel.
 ſpīelcra laſioſa.
 forþæm þa mažo-ſīcaſ.
 maſan þýrðe þæron.

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.
 hiora gelican.
 hron ýmb swræce.
 sume openlice.
 ealle forgitene.
 þæt hi se hlýra.
 hý-cuðe ne mæg.
 forne-mære þearf.
 forð gebrengan.
 Deah ge nu wenen
 and wírnigen.
 þæt ge lange tít.
 libban moten.
 hwæt is æfre þý bet.
 bio oððe wince.
 forþæm þe nane forlet.
 þeah hit lang wince.
 deað æfter dozor-sime.
 þonne he hæfð Drihtnes leafe.
 hwæt þonne hæbbe.
 hælepa ænig.
 guma æt þæm gilpe.
 gif hine gegripan mot.
 se eca deað.
 æfter þýrum worulde.

METRUM XI.^k

An sceppend is.
 butan ælcum tpeon.
 se is eac wealdend.
 woruld-gerceafta.
 heofones and eorþan.
 and heah sæ.
 and ealra þara.
 þe þær in wuniað.
 ungerewenlicra.

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 swa same.
 þara þe we eazum.
 on lociað.
 ealra gefceafra.
 ge is ælmihtig.
 þæm oleccað.
 ealle gefceafte.
 þe þær ambehter.
 aruht cunnon.
 ge eac swa same.
 þa þær auht nýton.
 þæt hi þær þeodnes.
 þeopas gindon.
 ge us gefette.
 gido and þearas.
 eallum gefceaftum.
 unapendene.
 ringallice.
 gibbe gecýnðe.
 þa þa he wolde.
 þæt ð he wolde.
 swa lange swa he wolde.
 þæt hit wegan sceolde.
 swa hit eac to woruldre sceal.
 punian¹ forð.
 forþæm æfre ne magon.
 þa unftillan.
 woruld-gefceafra.
 weorpan geftilde.
 of þæm rýne onpend.
 þe him roðera weard.
 endebýrðer.
 eallum gefette.
 hæfð ge alpealða.
 ealle gefceafra.
 gebæt mid his bridle.
 harað butu geðon.
 ealle zemanode.
 and eac zetogen.
 þæt hi ne moten.

And these whom we can look
 at, living thus
 In land, and sea, and air.

He is Almighty: Him all
 things obey,
 That in such bondage know
 how blest are they;
 Who have so good a king;
 Those also serve, who thereof
 know not aught
 Dutiful work, however little
 thought,
 As bond-slaves they must
 bring.

He hath set out in kindred
 kindness still
 Duties and laws to work His
 changeless will,
 And, after His own mind,
 That which He will'd so long
 as will He would,
 He will'd that everything for
 ever should
 Thenceforward keep its
 kind.

Never may restless things to
 rest attain,
 And from that settled circle
 turn in vain
 Which order's God hath
 given,
 He hath set fast, and check'd
 them each and all
 By the strong measured bridle
 of his call
 To rest, or to be driven,

¹ Cott. puniað.

oþer metoþer eft.
 æfpe ȝerþillan.
 ne eft eallunȝa.
 ȝriþor ȝriþian.
 þonne hi riȝora-þearþ.
 hiȝ ȝepealþ-leþer.
 ȝille onlæten.
 he haþað þam¹ hriþle.
 butu beþanȝen.
 heoþon and eoþþan.
 and eall holma-beȝonȝ.
 Spa hæfð ȝehearþeþoþ.
 heþon-ȝiceȝ þearþ.
 miþ hiȝ anþealþe.
 ealle ȝerþeafta.
 þæt hiþa æȝþiþc.
 rið oþer þinð.
 and þeah þinnenþe.
 ȝneþiað fæȝte.
 æȝþiþc oþer.
 utan ýmbclýppeð.
 þý læȝ hi toȝriþen.
 foþþæm hi ȝýmle ȝculon.
 þone ilcan þýne.
 eft ȝecýþpan.
 þe æt þriýmðe.
 fæþer ȝetiþoþe.
 and ȝpa eþniþe.
 eft ȝerioþþan.
 ȝpa hiȝ nu faȝað.
 þnean ealþ ȝeþeone.
 þæt te þinnenþe.
 þiþerþearþ ȝerþeaft.
 fæȝte þiþbe.
 foþð anhealþað.
 ȝpa nu þýþ and þæteþ.
 foþþe and laȝu-ȝreþam.
 manigū oþru ȝerþeaft.
 eþn þriðe him.
 ȝionþ þaȝ þiþan² þoþulþe.

¹ Cott. þe.

As He, great word, the leathern
 reins of might
 Holds loose in His right hand,
 or draws them tight;
 For He hath stretch'd
 along
 His bridle over earth, air, sea,
 and beach,
 That all things, leaning fastly
 each on each,
 By double strife stand
 strong.

For, ever as at first, the Father
 bade,
 In the same ways of running
 that He made
 Still changing though un-
 changed,
 By strife most steady keeping
 peace most true
 Our Free-Lord's handicraft, so
 old yet new,
 Is evermore arranged.

Thus earth and sea-stream, fire
 and water thus,
 And all great things about or
 far from us,
 Betwixt themselves hold
 strife,
 Yet so good-fellowship all fastly
 keep,
 And render bondage true, and
 duty deep
 To Him who lent their
 life.

Nor only thus, that each the
 rest to please,
 Whitherward things together
 dwell at ease,

² Cott. þiþar.

pinnað betpeox him.
 and ꝥpa þeah mazon.
 huopa þegnunga.
 and zereꝥꝥiꝥe.
 fæꝥte zehealdan.
 Niꝥ hit no þ an.
 þæt ꝥpa eaðe mæg.
 riþerpeapð zeꝥceapꝥ.
 weꝥan ætzæbere.
 gýmbel zereꝥan.
 ac hit iꝥ ſellicne.
 þæt huopa ænig ne mæg.
 butan oþꝥum bion.
 ac ſceal puhta zehwylc.
 riþerpeapðeꝥ hꝥæt-hꝥuꝥu.
 habban undeꝥ heoꝥonum.
 þæt hiꝥ hiꝥe.
 duꝥne zemetꝥian.
 æꝥ hit to micel weoꝥðe.
 hæꝥð ſe ælmihtiga.
 eallum zeꝥceapꝥum.
 þæt zeꝥꝥixle zeꝥet.
 þe nu punian ſceal.
 wýꝥta zꝥoꝥan.
 leaꝥ zꝥneman.
 þæt on hæꝥꝥeꝥt eꝥt.
 hꝥeꝥt and wealupað.
 wintep bꝥunzeð.
 weber ungemet calb.
 gꝥiꝥte wintep.
 Sumop æꝥteꝥi cýmeð.
 weapum zepiðepu.
 Hꝥæt þa wintep niht.
 mona onlihteð.
 oðþæt monnum bæz.
 gunne bꝥunzeð.
 zionð þaꝥ ſiðan zeꝥceapꝥ.
 Hæꝥð ſe ilca Gob.
 eoꝥan and weatepe.
 weapce zeꝥette.
 wepe-ꝥꝥream ne deap.

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 Frammer 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

ofeþ eorþan ſceat.
 earþ zebreaðan.
 ſiþca cýnne.
 butan ſrean leafe.
 ne hio æþre ne mot.
 eorþan þýrþc-pold.
 up ofeþ ſteþpan.
 ne þa ebban þon ma.
 folþeþ mearþce ofeþ.
 ſapan moton.
 þa zegetneþra.
 ſiþona pealþenþ.
 liþeþ leoht ſþuma.
 læt þenþen he þile.
 zeonþ þaþ mæþan zeþceapþ.
 mearþce healþen.
 Ac þonne þe eca.
 and þe ælmihtiga.
 þa zepealþ-leþeþu.
 þile onlætæn.
 eþne þapa bþiþla.
 þe he zebætce.
 miþ hiþ azen þeoprc.
 eall æt ſþýmþe.
 þæt iþ þiþerþeapþneþ.
 þuhte zehþelcþe.
 þe þe miþ þæm bþible.
 becnan tiliað.
 zif þe þioþen læt.
 þa toþlupan.
 ſona hi ſoþilætað.
 luþan and ſiþbe.
 þæþ zeþeþþcipeþ.
 ſþeond-þæþenne.
 tiliað anþa zehþilc.
 azneþ þillan.
 þoþulþ-zehþeapþca.
 þinnað betþeox him.
 oþþæt þioþ eorþe.
 eall þoþþeopþeð.
 and eac ſþa ſame.

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 ƷerƷearfta.
 Ʒeoprað him Ʒelfe.
 Ʒiðpan to nauhte.
 Ac Ʒe ilca God.
 Ʒe þ̅ eall metƷað.
 Ʒe Ʒefehð Ʒela.
 Ʒolca to Ʒomne.
 and mið ƷreonðƷipe.
 Ʒæfte ƷeƷaðrað.
 Ʒeramnað ƷinƷipar.
 Ʒibbe ƷemenƷeð.
 clænlice luƷe.
 ƷƷa Ʒe cƷæftƷa eac.
 ƷeƷefƷipar.
 Ʒæfte Ʒeramnað.
 þæt hi hiopa ƷreonðƷipe.
 Ʒorð on Ʒymbel.
 untƷeoƷealbe.
 tƷeopa Ʒehealbað.
 Ʒibbe Ʒampaðe.
 Ēala ƷiƷona God.
 Ʒæp þiƷ moncyn.
 miclum ƷeƷæliƷ.
 ƷiƷ hiopa moð-ƷeƷa.
 meahƷe Ʒeoppan.
 ƷƷapolƷæft ƷeƷeahƷt.
 þurh þa ƷƷrongan meahƷt.
 and Ʒe enðebýrð.
 ƷƷa ƷƷa oðra Ʒint.
 Ʒopoluð ƷerƷearfta.
 Ʒæpe hit la þonne.
 muƷƷe mið monnum.
 ƷiƷ hit meahƷe ƷƷa.

METRUM XII.¹

Se þe Ʒille Ʒýpcan.
 Ʒæftmbæpe lonð.
 acio of þæm æcepe.
 æƷeft 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 fýrfaſ ſpa ſame þioð.
 þa þe pillað.
 þel hſæp ðerian.
 clænum hſæte.
 þý læſ he cifa-leaſ.
 licge on þæm lanðe.
 Iſ leoða gehſæm.
 þioſ oðru býren.
 eſn beheſu.
 þæt iſ þæt te þýnceð.
 þegna gehſelcum.
 huniſeſ bi-hſeað.
 heaſe þý ſſeſe.
 ziſ he hſene æſi.
 huniſeſ teape.
 biſſeſ onbýrgeð.
 Bið eac ſpa ſame.
 monna æzhpilc.
 micle þý ſæzenra.
 liſeſ þeðneſ.
 ziſ hine lýcle æp.
 ſtopmaſ zeſtonðað.
 and ſe ſteapca pnb.
 noſþan and eaſtan.
 Nænegum þuhte.
 ðæg on þonce.
 ziſ ſio ðimme niht.
 æp oſeſ elbum.
 egeſan ne hſohte.
 ſpa þýnceð anra gehſæm.
 eopð-buenðra.
 ſio ſoðe zeſælð.
 ſýmle þe beſeſe.
 and þý þýnſumpne.
 þe he pita ma.
 heaſðra heſþa.
 heſ abſeozeð.
 Ðu meahc eac mýcle þý eð.
 on moð-ſeſan.
 ſoþa zeſælþa.

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,

ꝛꝛeotolop zecnapan.
 and to heopa cýððe.
 becuman riðþan.
 zif þu up acýhrð.
 æreſt ſona.
 and þu apýrtþalaſt.
 of zepit-locan.
 leaſa zepælþa.
 ꝛpa ꝛpa lonðer-ceopl.
 of hiꝛ æcere lýcð.
 ýfel weoð monig.
 Siðþan ic þe recze.
 þæt þu ꝛꝛeotole meaht.
 ſopa zepælþa.
 ſona oncnapan.
 and þu æſne ne mecſt.
 æniſeꝛ þinſeꝛ.
 ofeꝛ þa ane.
 zif þu hi ealleꝛ onziꝛt.

METRUM XIII.^m

Ic wille mið ziddum.
 zet zecýpan.
 hu ge ælmihtiga.
 ealþa zepceafca.
 bꝛýrð mið hiꝛ bꝛiðlum.
 beſð þiðer he wile.
 mið hiꝛ anwealbe.
 ze enðebýrð.
 ſunðorlice.
 wel zemetzað.
 haſað ꝛpa zehearþað.
 heoſona wealbenð.
 utan beþanzen.
 ealla zepceafca.
 zepæpeð mið hiꝛ pacentan.
 þæt hi aꝛeþian ne maꝛon.
 þæt hi hi æſne him.
 of aſlepen.

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 gehwīlc.
 þrīgað to-healþ.
 wīðra gefcearfta.
 gwrðe onhelþeþ.
 wīð þær gecýnþeþ.
 þe hi eýning engla.
 fæþer æt frýmðe.
 fæfte getioþe.
 gwa nu þinga gehwīlc.
 wīðer-þearþ funðað.
 wīðra gefcearfta.
 buzon fumum englum.
 and moncýnne.
 þara miclæ to feola.
 worold-þunienþra.
 wīð wīð gecýnþe.
 Ðeah nu on lonþe.
 leon gemete.
 wýngume wīht.
 wel atemeþe.
 hīwe maþwīter.
 miclum lūfge.
 and eac onþræþe.
 doþora gehwelce.
 gif hit æfre gefæld.
 þæt hīo ænigef.
 bloþef onþýrgeð.
 ne þearf beorþa nan.
 þenan þæwe wýrþe.
 þæt hīo wel wīðþan.
 hīwe tamān healþe.
 ac ic tīohhīe.
 þæt hīo þær wīþan tamān.
 nauht ne gehwīcge.
 ac þone wīðþan gefunān.
 wīlle gefencān.¹
 hīwe elþrena.
 onwīð eorþefte.
 wācentān flītan.
 wýn gwymetwīgan.

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. gefincan.

and æperc abit.
 hipe aʒener.
 hureʒ hipe.
 and hpaðe riðpan.
 hælepa zehpīlcne.
 þe hio zehentan mæz.
 nele hio forlætān.
 libbenðeʒ puht.
 neata ne monna.
 nimð eall þ̅ hio finc.
 Sra doð puðu-fuzlar.
 þeah hi pel ſien.
 tela atemeðe.
 zif hi on tpeorūm peoprað.
 holte to miðbeʒ.
 hræðe bioð forſepene.
 heopa lapeoraʒ.
 þe hi lanze æp.
 týdon ʒ temeðon.
 hi on tpeorūm riðe.
 eald-zecýnde.
 á forð riðpan.
 pillum pūnað.
 þeah him polde hpic.
 heopa lapeora.
 liʒtum beoðan.
 þone ilcan mete.
 þe he hi ærop mið.
 tame zeteðe.
 him þa tpiʒu þincað.
 emne ſpa merze.
 þæt hi þæʒ metep ne pecð.
 þincð him to þon pýnʒum.
 þæt him ʒe peald oncpýð.
 þonne hi zeherað.
 hleoþrum bræzðan.
 oðpe fuʒelar.
 hi heopa aʒne.
 ʒteʒne ʒtýmað.
 ʒtunað eal zeaðop.
 pel-pinʒum ʒanc.

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.

wudu eallum oncwýð.
 Sƿa bið eallum tƿeopum.
 þe him on æpele bið.
 þæt hit on holte.
 hýhƿt zepeaxe.
 þeah þu hƿilcne boh.
 hýge wið eorþan.
 he bið uppearþer.
 gƿa þu an foplæterƿ.
 wiðu on pillan.
 went on zecýnðe.
 Sƿa ðeð eac wið funne.
 þonne hio on riƿe þeoppeð.
 ofeƿ miðne ðæg.
 mepe conðel.
 fcyƿt on ofþæle.
 uncuðne þeg.
 nihteƿ zenepeð.
 norð eft 7 eaƿt.
 elðum otepeð.
 hƿencð eorð-ƿapum.
 moƿzen mepe toƿhtne.
 hio ofeƿ moncýn fcihð.
 á uppearþer.
 oð hio eft cýmeð.
 þæƿ hipe fƿemeƿt bið.
 eaƿð-zecýnðe.
 Sƿa gƿa ælc zerƿeaƿt.
 ealle mæzene.
 zeonð þaƿ wiðan ƿopulð.
 ƿƿiƿað 7 hiƿað.
 ealle mæzene.
 eft fýmle on lýt.
 wið hiƿ zecýnðer.
 cýmð to þonne hit mæg.
 Niƿ nu ofeƿ eorþan.
 æneƿu zerƿeaƿt.
 þe ne ƿilme þæt hio.
 ƿolðe cuman.
 to þam eaƿðe.
 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
 fíng
 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 orſorſgner.
 and ecu þer.
 þæt iſ openlice.
 ælmihtī Gōð.
 Nīſ nu ofeſ eorþan.
 ænezu zerceaf.
 þe ne hƿearfize.
 gƿa gƿa hƿeol ðeð.
 on hīre ſelſne.
 forþon hīo gƿa hƿearfað.
 þæt hīo eft cume.
 þær hīo ænor þær.
 þonne hīo æreſt ſie.
 utan behƿerfeð.
 þonne hīo ealles gýrð.
 utan becepreð.
 hīo ſceol eft ðon.
 þæt hīo ær ðýðe.
 and eac þeſan.
 þæt hīo ænor þær.

METRUM XIV.ⁿ

Ðræt hīð þæm þelezan.
 ƿoruld-ſiſere.
 on hīſ mode þe bet.
 þeah he micel aze.
 zolber 7 zūmma.
 and zoða zehƿær.
 æhta unſum.
 and him mon epuzen ſcýle.
 æzhpelce ðæg.
 æcepa þurenð.
 Ðeah þeſ miððan zeapð.
 and þīſ manna cýn.
 gý unðer ſunnan.
 ſuð þer 7 eaſt.
 hīſ anyalde eall.
 unðerþieðeð.
 ne mot he þara hýrta.

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

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

hiona ne læðan.
 of þyrre þorulðe.
 puhte þon mare.
 hoþð-zerþreona.
 þonne he hiþer brohte.
 Ða Ƴe Ƴiþðom þa þiƳ lioð
 aƳunzen hæfðe. þa onzan
 he eft Ƴpellian anð cƳæð.

METRUM XV.º

Ðeah hine nu.
 Ƴe Ƴrela unrihtƳiƳa.
 Nepon cýnincƳ.
 niƳan zerþeƳƳe.
 pliteƳum þæðum.
 þunðoplice.
 Ƴolþe ƳeƳlenƳþe.
 anð Ƴun-cýnnum.
 þeah he þæƳ on þorulþe.
 Ƴitena Ƴehpelcum.
 on hiƳ liƳ-ðæƳum.
 læð anð unþeopð.
 þiepen-full.
 hƳæt Ƴe þeonð ƳƳa þeah.
 hiƳ ðioþlinƳaƳ.
 ðuƳuþum ƳteƳe.
 ne mæƳ ic þeah ƳehýcƳan.
 hƳý him on hiƳe þopƳƳe.
 aþý Ƴæl þeƳan.
 þeah hi Ƴume hƳile.
 ƳeƳupe butan cƳæƳtum.
 cýninga ðýƳeƳaƳt.
 næpon hý þý þeopðþan.
 Ƴitena æneƳum.
 þeah hine Ƴe ðýƳiƳa.
 ðo to cýninge.
 hu mæƳ þ ƳeƳceaðƳiƳ.
 Ƴealc ƳeƳeccan.
 þæt he him þý Ƴelþa.
 Ƴie oððe 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 ærjet tilian.
 þæt he his selfes.
 on sefan aze.
 anwals innan.
 þy læf he æfne gie.
 his unþearum.
 eall underþyðeb.
 ado of his mode.
 mylicra þela.
 þara ýmbhogona.
 þe him unnet gie.
 læte sume hwile.
 giorunga.
 and ermba þinna.
 Deah him eall gie.
 þer middan gearð.
 gpa gpa mere-rcreamar.
 utan beliczað.
 on æht gifen.
 efne gpa wibe.
 gpa gpa þermet nu.
 an iglonð hgzð.
 ut on garfecg.
 þær nængu bið.
 niht on sumera.
 ne puhte þon ma.
 on rintpa bæz.
 toteleb tidum.
 þæt is Tile haten.
 þeah nu anpa hpa.
 ealles pealbe.
 þær iglanber.
 and eac þonan.
 oð Indear.
 earfe-pearþe.
 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 uolet esse potentem, &c.

hƿý bið hīr anƿalð.
 auhte þý mapá.
 Ʒif he riðþan nah.
 hīr ƷelƷer Ʒeƿealð.
 inƷeƿanceƷ.
 and hīne eornerƷe.
 ƿel ne beƿapenað.
 ƿorðum Ʒ ðæðum.
 rið þa unþeapƿ.
 þe ƿe ýmh Ʒƿnecað.

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 ?

METRUM XVII.^a

Ðæt eorðƿaran.
 ealle hæƿðen.
 ƿolb-buende.
 Ʒƿuman Ʒelīcne.
 hī of anum tƿæm.
 ealle comon.
 ƿepe Ʒ ƿife.
 on ƿoruld innan.
 and hī eac nu ƷeƷ.
 ealle Ʒelīce.
 on ƿoruld cumað.
 ƿlance Ʒ heane.
 niƷ þ̅ nan ƿunðor.
 ƿorþæm ƿitan ealle.
 þæt an Ēoð iƷ.
 ealra ƷerƷeafƷa.
 Ʒƿea moncýnner.
 Ʒæðer and Ʒcƿppenð.
 Ʒe þæpe Ʒunnan leoht.
 Ʒeleð of heoronum.
 monan Ʒ þýƷum¹ mærum
 ƷƷeoprum.
 Ʒe ƷerƷeop men on eorþan.
 and ƷeƷamnaðe.
 Ʒaple to lice.
 æt Ʒƿuman æƿeƷ.

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. þýƷ.

folc under polcnum.
 emn æbele zerceop.
 æghwylcne mon.
 Ðwý ge þonne æfre.
 ofer oðre men.
 ofermodizeg.
 buton andþeorce.
 nu ge unæþelne.
 æniȝ ne metað.
 Ðwý ge eop for æþelum.
 up ahebben nu.
 On þæm mode hið.
 monna zehwylcum.
 þa riht æþelo.
 þe ic þe þecce ýmb.
 naleȝ on þæm flæȝce.
 folð-buendra.
 Ac nu æghwylc mon.
 þe mið ealle bið.
 hiȝ unþearum.
 underþriedeð.
 he forlæt æreȝt.
 hȝeȝ fnum-ȝceart.
 and hiȝ azene.
 æþelo ŝpa ŝelŝe.
 and eac þone þæber.
 þe hine æt fuman zerceop.
 forþæm hine anæþelað.
 ælmihtiz God.
 þæt he unæþele.
 á forð þanan.
 ŝȝrð on þeopulðe.
 to pulðre ne cýmð.

METRUM XVIII.^r

Eala þ̅ ge ýȝla.
 unrihta zedeð.
 ŝnaȝa þilla.
 poh-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 zebpærð.
 anpa zehpýlcef.
 monna cýnnef.
 moð fulneah þon.
 hpæt ri0 pilbe beo.
 þeah þif ri.
 anunza rceal.
 eall forpeorþan.
 zif hio ýppunza.
 apuht rtingeð.
 rpa rceal rapla zehpíl.
 riðþan lorran.
 zif re lichoma.
 forlezan peorþeð.
 unpuht-hæmebe.
 bute him ær cume.
 hpeor to heortan.
 ær he hionan penbe.

METRUM XIX.^a

Cala þ 1f hefz býrið.
 hýgeð ýmbe re þe pile.
 and rrecenlic.
 rpa zehpílcum.
 þæt þa earman men.
 mið ealle zebpæreð.
 of þæm puhtan peze.
 recene alædeð.
 Þpæþer ze pillen.
 on puba rcan.
 zolb þæt peade.
 on zpenum rriopum.
 Ic pat rpa þeah.
 þæt hit pítana nan.
 þiðer ne receð.
 forþæm hit þæri ne pexð.
 ne on pinzeapðum.
 plitige zimmar.
 Þpy ze nu ne rettan.

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.

^a Boet. lib. iii. metrum 8.—Eheu, quam miseris tramite devio, &c.

on þame ðune.
 fȳc net eoƿru.
 þonne eoƿ fon lȳrteð.
 leax oððe cȳperan.
 Me zehcoƿt þincð.
 þæt te ealle ƿiten.
 eoƿð-buene.
 þoncol-moðe.
 þæt hi þær ne ƿint.
 Ðræþer ze nu ƿillen.
 þærpan mið hundum.
 on zealtne fære.
 þonne eoƿ fecan lȳrt.
 heoƿotaƿ ȝ hinða.
 þu zehȳczan meahc.
 þæt ze ƿillað þa.
 on ƿuða fecan.
 oƿtoƿ micle.
 þonne ut on fære.
 Iƿ þ̅ ƿunðorlic.
 þæt ƿe ƿitan ealle.
 þæt mon fecan fceal.
 be fære-ƿaroðe.
 and be ea-oƿrum.
 æþele zimmar.
 hƿite and zeabe.
 and hiƿa zehƿær.
 Ðræt hi eac ƿiton.
 hƿær hi ea-fȳcaƿ.
 fecan þurƿan.
 and ƿƿilcra fela.
 ƿeonulð-ƿelena.
 hi þ̅ ƿel ðoð.
 zeoƿnfulle men.
 zeapa zehƿilc.
 ac þ̅ iƿ eapmlicorƿt.
 ealra þinga.
 þæt þa ðȳzezan ƿint.
 on zedƿolan ƿorðene.
 eƿne ƿra blinde.
 þæt hi on þneoƿtum 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.
 hƿær þa ecan ƿoob.
 ƿoþa ƿerælpā.
 ƿinbon ƿehýðba.
 ƿorþæm hi æfpe ne lýtt.
 æfter ƿpýman.
 ƿecan þa ƿerælpā.
 ƿenað ƿampife.
 ƿæt hi on ƿif lænan mægen.
 lif ƿinban.
 ƿoþa ƿerælpā.
 ƿæt if ƿelra Gob.
 Ic nat hu ic mæge.
 nænige ƿinga.
 ealles ƿra ƿriðe.
 on ƿefan minum.
 hioƿa býrig tælan.
 ƿra hit me ðon lýrteð.
 ne ic þe ƿra ƿreotole.
 ƿerecƿan ne mæz.
 ƿorþæm hiƿ¹ ƿint eapman.
 and eac býreƿan.
 unƿeræliƿan.
 þonne ic þe ƿecƿan mæge.
 Ði ƿilnað.
 ƿelan and æhta.
 and ƿeorðƿipef.
 to ƿepinnanne.
 þonne hi habbað ƿæt.
 hioƿa hiƿe ƿeceð.
 ƿenað þonne.
 ƿra ƿepitleare.
 ƿæt hi þa ƿoþan.
 ƿerælpā hæbhen.

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 mōblic.
 mærfum zefræge.
 and pundorlic.
 ritena zehpȳlcum.
 Ðræt þu ece God.
 ealra zefceafra.
 pundorlice.
 þel zefceope.
 ungerepenlicra.¹
 and eac swa fame.
 zerepenlicra.
 forste þealdeft.
 fciþra zefceafra.
 mid zefceadwifum.
 mæzne 7 cræfte.
 Ðu þýrne midðan zearð.
 fram fruman æreft.
 forð oð ende.
 tidum toðældeft.
 swa hit zetæroft þæf.
 endebýrdeft.
 þæt hi æghræþer.
 ze arfaað.
 ze eftcumað.
 Ðu þe unftilla.
 agna zefceafra.
 to þinum willan.
 wiflice arftýreft.
 and þe zelf punæft.
 fwiðe ftille.
 unanpendenlic.²
 á forð fimle.
 niþ nan mihtigna.
 ne nan mæþra.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty,
 great and wise,
 Well seen for mighty works,
 and marvellous
 To every mind that knows thee,
 Ever Good!
 Wondrously well all creatures
 Thou hast made,
 Unseen of us or seen; with
 softest band
 Of skilful strength thy brighter
 beings leading.
 Thou from its birth forth
 onward to its end
 This middle-earth by times
 hast measured out
 As was most fit; that orderly
 they go
 And 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.² Cott. ungerepenlicra.³ Cott. unanpendenlicra
forð fimle.

ne geonð ealle þa zerceart.
 efnlica·þin.
 ne þe ænuz neð-þearf nær.
 ærfe gret eallra.
 þara peorca.
 þe þu zeporht hafart.
 ac mið þinum willan.
 þu hit porhter eall.
 and mið anfalbe.
 þinum azenum.
 peorulbe zeporhtert.
 and puhta zehpæt.
 þeah þe nænezu.
 neð-þearf pære eallra.
 þara mærpþa.
 Iſ þ̅ micel zecýnð.
 þiner zoobef.
 þencð ýmb je þe pile.
 forþon hit iſ eall an.
 ælcer þincgef.
 þu 7 þ̅ þin zoob.
 hit iſ þin azen.
 forþæm hit niſ¹ utan.
 ne com auht to þe.
 Ac ic zeorne pat.
 þæt þin zoobneſ iſ.
 ælmihtiz zoob.
 eall mið þe reſfum.
 Ðit iſ ungelc.
 urum zecýnðe.
 uſ iſ utan cýmen.
 eall þa þe habbað.
 zooba on zrunðum.
 from Eode reſfum.
 Næft þu to ænegum.
 andan zenumenne.
 forþam þe nan þing niſ.
 þin zelica.
 ne huru æniz.
 ælcneftizne.

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 zoob.
 anef zeþeahte.
 þinef zepohtere
 and hi þa pophtert.
 næf ærop þe.¹
 ænegu zerceart.
 þe auht oððe nauht.
 auþer pophte.
 Ac þu butan býrne.
 brego moncýnner.
 æl ælmihtig God.
 eall zepophtert.
 þing þearle zoob.
 eart þe gefa.
 þæt hehte zoob.
 Ðræt þu halig fæþer.
 æfter þinum willan.
 populð zerceope.
 þine midðan gearð.
 meahum þinum.
 Feornaba Ðrihten.
 gpa þu polbert gef.
 and mid þinum willan.
 þealbert ealles.
 forþæm þu goða God.
 gefa bæleſt.
 zooba æghwile.
 forþæm þu geara æp.
 ealle² zercearta.
 æneſt zerceope.
 gwiðe gelice.
 gumer hwæþpe þeah.
 ungelice.
 nembert eall gpa þeah.
 mid ane noman.
 ealle tozæþere.
 Forulð under polcnum.
 Ðræt þu pulðnes God.
 þone anne naman.
 eft toðælber.

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.
 worulde ðæler.
 and fýr iſ þriððe.
 and feoperðe lýft.
 þæt iſ eall weorulð.
 eft tozædere.
 Ðabbað þeah þa feoper.
 frum-ſtol hiora.
 æghwíc hiora.
 azenne ſtebe.
 þeah anra hwíc.
 wið oþer ſie.
 miclum gemengeð.
 and mið mægne eac.
 fæder ælmihtigeſ.
 færte gebunden.
 gewirlice.
 forte tozædere.
 mið bebode þine.
 bilewit fæder.
 þæt te heora æniȝ.
 oþreſ ne dorſte.
 mearc oferzanzan.
 for metodeſ ege.
 ac geðweorod ſint.
 þeznar tozædere.
 cýningeſ ceman.
 cele wið hæto.
 pæt wið drýȝum.
 rinnað hwæþne.
 pæter ȝ eorðe.
 pærſmar þrenȝað.
 þa ſint on gecýnðe.
 cealða ba twa.
 pæter pæt ȝ cealð.
 þanzar ýmbe-liczað.
 eorðe æl zpeno.
 eac hwæþne cealð lýft.
 iſ gemengeð.

Yet have theſe four each one
 his ſtead and ſtool,
 Each hath its place; though
 much with other mixt;
 Eaſt 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 þunað	Over this earth, and ground is
nīf þ nan þunðor.	nethermost.
þæt hio ſe þearm 7 cealb.	Yet is this wonderful, O Lord
þæt polcnef tier.	of Hosts,
þinðe geblonden.	Which by thy thought thou
forþæm hio ī on miðle.	workest, that distinctly
mine gefræge.	Thou to Thy creatures settest
fýner 7 eorþan.	mark and bound
Fela monna þat.	And dost not mingle them :
þæt te ýfemeft īf.	the wet cold water
eallra gefceafra.	Thou fixest it the fast earth for
fýr ofer eorþan.	a floor ;
folbe neofemeft.	For that itself, unstill, and
īf þæt þunðorlic.	weak, and soft
Ʊeroda Drihten.	Alone would widely wander
þæt þu mið gefeahhte.	everywhere,
þinum þýnceft.	Nor, well I wot it sooth, could
þæt þu þæm gefceaftum.	ever stand.
ſpa gefceadlice.	But the earth holds and swills
meapce gefetterft.	it in some sort,
and hi ne menzberft eac.	That through such sipping it
Ðæt þu þæm þættere.	may afterward
þætum 7 cealþum.	Moisten the aëry-lift : then
folðan to flope.	leaves and grass
þærte gefetterft.	Yond o'er the breadth of Bri-
forþæm hit unſtille.	tain blow and grow,
æghwider folde.	Its praise of old. The cold
þide tofcriþan.	earth bringeth fruits
þac and hnefce.	More marvellously forth, when
ne meahhte hit on him þelfum.	it is thawed
foð ic zeape þat.	And wetted by the water :
æfne geftanðan.	if not so,
ac hit ſio eorðe.	Then were it dried to dust, and
hilt 7 ſpelgeð eac.	driven away
be ſumum ðæle.	
þæt hio ſiðþan mæg.	
for þæm fýpe þeorþan.	
geleht lýftum.	
forþæm leaf 7 zæpf.	
bræð zeonð Breteene.	
blopeð 7 zropeð.	

elbum to ape.
 Eorðe þio cealbe.
 þrenzð þærta þela.
 þunborlicra.
 þorþæm þio mið þæm þætere.
 þeorþað zepapeneb.
 zif þ næpe.
 þonne þio þæpe.
 þorþruozob to þurte.
 and toþripen riðþan.
 riðe mið þinbe.
 þra nu þeorþað ofc.
 axe zionb eorþan.
 eall toblapen.
 Ne meahce on þæpe eorþan.
 aþuht libban.
 ne þuhte þon ma.
 þætreþ þrucan.
 oneapðian.
 ænige cþæfte.
 þor cele anum.
 zif þu cýning engla.
 rið fýpe hþæt-hþugu.
 þolban 7 lazu-þream.
 ne menzþerc tozæþepe.
 and zemetzoberc.
 cele 7 hæto.
 cþæfte þine.
 þæt þ fýr ne mæz.
 þolban 7 mere-þream.
 blate þorbærnan.
 þeah hit rið ba tra þie.
 þærte zepæzeb.
 þæþer ealb zepeorc.
 ne þincð me þ þunþur.
 þuhte þe lærre.
 þæt þiof eorðe mæz.
 and ezor-þream.
 þra cealb zepceapc.
 cþæfta nane.
 ealler aþþærþan.

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.
 fýneꝛ zerezeð.
 mið fnean cꝛæfte.
 þæt iꝛ agen cꝛæft.
 eazor-ꝛeameꝛ.
 þætꝛeꝛ 7 eorþan.
 and on polcnum eac.
 and efne ꝛꝛa jame.
 uppe ofeꝛ robere.
 Ðonne iꝛ þæꝛ fýneꝛ.
 fꝛum-ꝛtol on riht.
 eanð ofeꝛ eallum.
 oðꝛum zereceaftum.
 zerepenlicum.
 zeonð þýne ꝛīban zꝛunð.
 þeah hit rið ealle¹ ꝛie.
 eft zemenzeð.
 weoruld-zereceafta.
 þeah walban ne mot.
 þæt hit æniꝛe.
 eallunga foꝛbo.
 buton þæꝛ leafe.
 þe iꝛ þýꝛ liꝛ tiode.
 þæt iꝛ ꝛe eca.
 and ꝛe ælmihtýga.
 Eorðe iꝛ heꝛiꝛe.
 oðꝛum zereceaftum.
 þiceꝛe zepꝛuen.
 foꝛþæm hiø þꝛaze ꝛtoð.
 ealꝛa zereceafta.
 under niþemæꝛt.
 buton þæm robere.
 þe þaꝛ ꝛuman zereceaft.
 æghwýlce dæꝛe.
 utan ýmhwýꝛfeð.
 and þeah þæꝛe eorþan.
 æꝛne ne oðꝛineð.
 ne hiꝛe on nanꝛe ne mot.
 neaꝛ þonne on oðꝛe.
 ꝛtoꝛe zereceaftan.

Its birthright over all things
 else we see
 Throughout the varied deep,
 though mixt with all
 Things of this world,
 it cannot over one
 Rise to such height as to de-
 stroy it quite ;
 But by His leave who shaped
 out life to us
 The Ever-living, and Almighty
 One.
 Earth is more heavy and more
 thickly pack'd
 Than other things ; for that it
 long hath stood
 Of all the nethermost : saving
 the sky
 Which daily wafteth round
 this roomy world,
 Yet never whirleth it away,
 nor can
 Get nearer anywhere than
 everywhere,
 Striking it round-about, above,
 below,
 With even nearness whereso-
 e'er it be.
 Each creature that we speak of
 hath his place
 Own and asunder, yet is mixt
 with all.
 No one of them may be with-
 out the rest,

¹ Cott. ealla.

ƿƿiceð ýmbutan.
 ƿƿane 7 neofane.
 efen neah zehƿæƿer.
 æzhpilc zepceart.
 þe þe ýmb ƿƿrecað.
 hæfð hiƿ azenne.
 earð on ƿunðran.
 bið þeah ƿið þæm oðrum.
 eac zemenzeð.
 Ne mæg hiƿa æniƿ.
 butan oðrum bion.
 þeah hi unƿreotole.
 ƿomod earþien.
 ƿƿa nu eorðe 7 ƿæter.
 earfoð tæcne.
 unƿiƿra zehƿæm.
 ƿuniað on fýpe.
 þeah hi ƿiut an.
 ƿreotole þæm ƿiƿum.
 Iƿ þ̅ fýr ƿƿa ƿame.
 fært on þæm ƿætri.
 and on ƿtanum eac.
 ƿille zehedeð.
 earfoð hape iƿ.
 hpæpne þæp harað.
 fæþer engla.
 fýp zebunden.
 efne to þon fært.
 þæt hit ƿolan ne mæg.
 eft æt hiƿ eðle.
 þæp þ̅ oþer fýp.
 up oþer eall þiƿ.
 earð fært ƿunað.
 ƿona hit ƿoplæteð.
 þaƿ lænan zepceart.
 mið cele oþercumen.
 zic hit on cýððe zepit.
 and þeah ƿuhta zehpilc.
 ƿilnað þider-þearð.
 þæp hiƿ mægðe bið.
 mært ætzæþne.

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 meaht.
 Ȝeþoda pulþor cýning.
 þunþorlice.
 eorþan ȝra fæȝte.
 þæt hio on ænige.
 healfe ne heldeð.
 ne mæȝ hio hiþer ne þiþer.
 ȝȝan þe ȝriþor.
 þe hio ȝýmle dýþe.
 Ðræt hi þeah eorþlice.
 auht ne haldeð.
 iȝ þeah eȝn eðe.
 up and of ðune.
 to feallanne.
 ȝolþan þiȝe.
 þæm anlicoȝt.
 þe on æȝe bið.
 ȝioleca on midþan.
 ȝliþeð hþæþne.
 æȝ ýmbutan.
 ȝra ȝtent eall þeorulþ.
 ȝtille on tille.
 ȝreamaȝ ýmbutan.
 laȝu-þloþa ȝelac.
 lýȝte ȝ tunȝla.
 and ȝio ȝeipe ȝcell.
 ȝeipeð ýmbutan.
 ðoȝora ȝehþlice.
 dýþe lanȝe ȝra.
 Ðræt þu þioþa ȝoþ.
 þmeþalþe on uȝ.
 ȝaple ȝeȝetteȝt.
 and hi ȝiðþan eac.
 ȝtýneȝt and tiheteȝt.
 þurh þa ȝeþonȝan meaht
 þæt hiþe þý læȝȝe.
 on þæm lýtlan ne bið.
 anum þinȝȝe.
 þe hiþe 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 lýtle æp.
 gpeotole gæbe.
 þæt rio gapl pæpe.
 þriegalb gercæft.
 þegna gehwilcer.
 forþæm uðritan.
 ealle geggað.
 þæt te an gecýnð.
 ælcpe gaulc.
 ýprung pæpe.¹
 oþer pilnung.
 if rio þriðde gecýnð.
 þæm træm betepe.
 rio gercæbriþner.
 Niþ þ gcanðlic cræft.
 forþæm hit næniþ hafað.
 neat buton monnum.
 hæfð þa oþra tra.
 unrim ruhta.
 hæfð þa pilnunga.
 pel hwlc neten.
 and þa ýprungza.
 eac gpa gelþe.
 forþý men habbað.
 geonð miððan gearð.
 eorð-gercæfta.
 ealle² oþerþungen.
 forþæm þe hi habbað.
 þæf þe hi nabbað.
 þone ænne cræft.
 þe þe æp nemdon.
 Dio gercæbriþner.
 gceal on gehwelcum.
 þæpe pilnunge.
 palban gemle.
 and ifrunge.
 eac gpa gelþe.
 hio gceal mið geþeahte.
 þegner mode.
 mið andgite.

In every man :
 because the wise all say
 That ire is one whole part in
 every soul ;
 Another, lust ; another and the
 third
 Far better than these twain,
 wise-mindedness :
 This is no song-craft ; for only
 man
 Hath this, and not the cattle :
 the other two
 Things out of number have as
 well as we ;
 For ire and lust each beast
 hath of itself.
 Therefore have men, through-
 out this middle-sphere
 Surpassed Earth's creatures
 all ; for that they have
 What these have not, the one
 good craft we named.
 Wise-mindedness in each
 should govern lust
 And ire, and its own self ; in
 every man
 With thought and understand-
 ing ruling him.
 This is the mightiest mainstay
 of man's soul,
 The one best mark to sunder
 it from beasts.
 Thou mighty King of peoples,
 glorious Lord,

¹ Cott. ýprungene.² Cott. ealla.

ealles þalban.
 hio is þæt mæste mæzen.
 monnes þaule.
 and se selest.
 sunðor cræfta.
 Ðræt þu þa þaule.
 riȝora þalðenð.
 þeoda þrym-cýning.
 þur ȝerceope.
 þæt hio hreapfoðe.
 on hire sefne.
 hire utan ýmb.
 ȝra ȝra eal ðeð.
 riene ȝriſte roðor.
 þecene ýmbȝripeð.
 ðoȝora ȝehwilce.
 Ðrihtnes meahum.
 þriene miððan ȝearð.
 Sþa ðeð monnes þaul.
 hpeole ȝelicoſt.
 hþærfeð ýmbe hý ſelpe.
 ofe ȝmeazenbe.
 ýmb þaſ eorðlican.
 Ðrihtnes ȝercepta.
 ðaȝum ȝ nihtum.
 hþilum hi ſelpe.
 ȝecenbe ȝmeað.
 hþilum eft ȝmeað.
 ýmb þone ecan Godes.
 ȝceppenð hire.
 ȝcriþenðe færð.
 hpeole ȝelicoſt.
 hþærfeð ýmb hi ſelpe.
 þonne hio ýmb hire ȝcýppenð.
 mið ȝerceab ȝmeað.
 hio bið upahæfen.
 ofe hi ſelpe.
 ac hio bið eallunȝa.
 an hire sefne.
 þonne hio ýmb hi ſelpe.
 ȝecenbe ȝmeað.

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 eorþan.
 Ʊorþæm he ær of hire.
 Ʊeox on Ʊeorulbe.
 Ʊuneþon æt Ʊomne.
 efen ƱƱa lanze.
 ƱƱa him lýfeþ Ʊær.
 Ʊrom Ʊæm ælmihtizan.
 Ʊe hi ænor Ʊio.
 zeƱomnade.
 Ʊæt if Ʊoþ cýnniz.
 Ʊe Ʊær Ʊolþan zeƱceop.
 and hi zeƱýlde Ʊa.
 Ʊriþe miűlicum.
 mine zeƱƱæze.
 neata cýnnum.
 neƱzenþ uƱer.
 he hi Ʊiþþan aƱioƱ.
 Ʊæþa monezum.
 Ʊuþa Ʊ Ʊýrta.
 Ʊeorulbe Ʊceatum.
 ƱorƱiz nu ece Ʊoþ.
 upum modum.
 Ʊæt hi moten to Ʊe.
 metoþ alpuhta.
 Ʊurh¹ Ʊær earþoþu.
 up aƱtizan.
 and of þiűum býrezum.
 bileƱit Ʊæþer.
 Ʊeoda Ʊalþenþ.
 to Ʊe cuman.
 and þonne miþ openum.
 eazum moten.
 moþer uƱer.
 þurh þinra mæzna Ʊreþ.
 æpelm zeƱion.
 eallra Ʊoþa.
 Ʊæt þu earit Ʊelþa.
 Ʊize Ðrihten Ʊoþ.
 ze þa eazan hal.
 uƱer moþer.

So long together as to them
 gave leave
 The Almighty, who had made
 them one before,
 That is in sooth the King!
 who made this world,
 And fill'd it mixedly with kinds
 of cattle,
 Our Saviour and near Helper,
 as I trow.
 Thence He with many seeds of
 woods and worts
 Stock'd it in all the corners of
 the world.
 Forgive now, Ever Good, and
 give to us
 That in our minds we may up-
 soar to thee,
 Maker of all things, through
 these troublous ways;
 And from amidst these busy
 things of life,
 O tender Father, Wielder of
 the world,
 Come unto Thee, and then
 through Thy good speed
 With the mind's eyes well
 opened we may see
 The welling spring of Good,
 that Good, Thyself,
 O Lord, the God of Glory!--
 Then make whole
 The eyes of our understand-
 ings, so that we,

¹ Cott. þurh.

þæt þe hi on þe jelfum.
 riðþan moten.
 æfærtnian.¹
 fæber engla.
 toðriþ þone piccan miȝt.
 þe þraze nu.
 rið þa eazan forian.
 uſſer moder.
 hangode hþyle.
 heſiȝ ȝ þýrtre.
 Onliht nu þa eazan.
 uſſer moder.
 mið þinum leohte.
 liſer þalbenð.
 forþæm þu eart rið biþtu.
 bilepiȝ fæber.
 roþer leohter.
 and þu jelfa eart.
 rið fæſte fæſt.
 fæber ælmihtig.
 eallra roðfæſtma.
 Ðræt þu roſte zeberȝ.
 þæt hi þe jelfne.
 zerið moten.
 Ðu eart eallra þinȝa.
 þeoda þalbenð.
 fuma ȝ ende.
 Ðræt þu fæber engla,
 eall þinȝ biþerȝ.
 eþelice.
 buton zerpince.
 Ðu eart jelfa þez.
 and latteop eac.
 liſzenðra zehpær.
 and rið þlitige ſtop.
 þe je þez to liȝð.
 þe ealle to.
 á fundiað.²
 men of molban.
 on þa mæþan zerceart.

¹ Cott. æfærtnian.² Cott. arundiað.

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

Fel la monna bearn.
 zeonð miððan gearð.
 friora æghwlc.
 fundie to þæm.
 ecum zode.
 þe þe ýmb grræcað.
 and to þæm gearþum.
 þe þe geczað ýmb.
 Ðe þe þonue nu rie.
 neapre zeherteb.
 mið þijer mæran.
 miððan gearþer.
 unnyttre lufe.
 gece him eft hræðe.
 fulne friodom.
 þæt he forð cume.
 to þæm gearþum.
 gaula ræþer.
 forþæm þ̅ 1f 1io ana¹ þert.
 eallra zerrinca.
 hýhtlcu hýð.
 heaum ceolum.
 moþer ujrer.
 mere gmylca ric.
 þæt 1f 1io ana¹ hýð.
 þe æfre bið.
 æfter þam ýpum.
 ura zerrinca.
 ýrca zehpelcne.
 ealniz gmylce.
 þæt 1f 1io frið-gtop.
 and 1io frofor ana.¹
 eallra ýrminga.
 æfter þijrum.
 þeornulð-zerrincum.
 þæt 1f pýnrum gtop.
 æfter þijrum ýrmpum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
 in mid-earth!
 Every freeman should seek
 till he find
 That, which I spake of, good
 endless in worth;
 These, which I sing of, the
 joys of the mind.

Let him who is narrow'd and
 prison'd away
 By love of this mid-earth
 empty and vain,
 Seek out for himself full free-
 dom to-day,
 That soul-feeding joys he
 may quickly attain.

For, such of all toil is the only
 one goal,
 For sea-weary keels hythe-
 haven from woes,
 The great quiet dwelling that
 harbours the soul,
 Still calm in the storm, and
 from strife a repose.

That is the peace-place, and
 comfort alone
 Of all that are harmed by
 the troubles of life,
 A place very pleasant and win-
 some to own,
 After this turmoil of sorrow
 and strife.

^a Boet. lib. iiii. metrum 10.—Huc omnes pariter venite capti, &c.¹ Cott. an.

to azanne.
 Ac ic zeorne pax.
 þæt te zýlben maðm.
 ýloſſnen ſinc.
 ſtan-ſeano zimma nan.
 midbenzeapneſ pela.
 moðeſ eazan.
 æſne ne onlýhtað.
 auht ne zebetað.
 hioða ſceapneſſe.
 to þæne ſceapunga.
 roðra zezælpæ.
 ac hi ſſiþor zet.
 monna zehpelceſ.
 moðeſ eazan.
 ablenðað on bneortum.
 þonne hi hi beorhtſan zebon.
 ſorþæm æzhpilc þing.
 þe on þiſ andþeapðan.
 liſe hcað.
 lænu ſindon.
 eorðlicu þing.
 á fleonðu.
 ac þ̅ iſ punðorlic.
 plite and beorhtneſ.
 þe puhta zehpæſ.
 plite zebephteð.
 and æſteſi þæm.
 eallum palðeð.
 Nele ſe palðenð.
 þæt ſorþeorþan ſcýlen.
 ſaula uſſe.
 ac he hi ſelſa pile.
 leoman onlihtan.
 liſeſ palðenð.
 Liſ þonne bæleþa hpilc.
 hlutrum eazum.
 moðeſ ſineſ mæg.
 æſne oſſion.
 hioſoneſ leohteſ.
 hlutne beorhto.

But right-well I wot that no
 treasure of gold
 Nor borders of gem-stones,
 nor silvery store,
 Nor all of earth's wealth the
 mind's sight can unfold,
 Or better its sharpness true
 joys to explore :

But rather, make blind in the
 breast of each man
 The eyes of his mind than
 make ever more bright,
 For, sorry and fleeting as fast
 as they can
 Are all who in this fitting
 earth can delight.

Yet wondrous the beauty and
 brightness is seen
 Of that which hath bright-
 en'd and beautified all
 So long as on this middle-earth
 they have been,
 And afterward happily holds
 them in thrall.

For the Ruler He wills not the
 soul should be nought,
 Himself will enlighten it,
 Lord of life given !
 If any man then with the eyes
 of his thought
 May see the clear brightness
 of light from high heaven,

þonne ðile he fecgan.
 þæt þære sunnan ðie.
 beorhtnes þiorro.
 beorþna gehwylcum.
 to metanne.
 wið þæt micle leoht.
 Godes ælmihtiges.
 þæt is garta gehwæm.
 ece butan ende.
 eadegum þaulum.

METRUM XXII.^w

Se þe æfter rihte.
 mid gerece.
 wille inþearðlice.
 æfter gwyrdian.
 gwa deoplice.
 þæt hit todrifan ne mæg.
 monna ænig.
 ne amerpan hupu.
 ænig eorðlic þincg.
 he æreft sceal.
 fecan on him selfum.
 þæt he sume hwile.
 ýmbutan hine.
 ærow sohte.
 gece þæt riðþan.
 on his gefan innan.
 and soþlæte an.
 gwa he oftoft mæge.
 ælcne¹ ýmbhogan.
 þy him unnet ðie.
 and gefamnige.
 gwa he gwiþoft mæge.
 ealle to þæm anum.
 his ingeþonc.
 gerecege his mod.
 þæt hit mæg findan.
 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 ofroft nu.
 ýmbutan hit.
 ealneƷ receð.
 Ʒooba æƷhpýlc.
 he onƷit riðƷan.
 ýfel Ʒ unnet.
 eal þ he hæfðe.
 on hiƷ incoƷan.
 ærop lanƷe.
 efne ƷƷa ƷƷeotole.
 ƷƷa he on þa Ʒunnan mæƷ.
 eaƷum anbƷearðum.
 onlocian.
 anb hi eac onƷit.
 hiƷ inƷeþonc.
 leohtƷe Ʒ beƷhtƷe.
 þonne Ʒe leoma Ʒie.
 Ʒunnan on Ʒumepa.
 þonne ƷƷeƷleƷ Ʒim.
 hadop heopon-ƷunƷol.
 hlutroft Ʒeined.
 þopþæm þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb þa unþeapƷ.
 eallunƷa ne maƷon.
 of mode acion.
 monna æneƷum.
 rihtƷiƷneƷƷe.
 ðeah nu Ʒinca hpæm.
 þæƷ lichoman.
 leahtƷaƷ Ʒ heƷiƷneƷ.
 anb unþeapƷ.
 of býƷigen.
 monna moð-Ʒefan.
 mæƷt anb ƷriþofƷ.
 mið þæpe ýƷlan.
 ofopƷiotołneƷe.¹
 mið Ʒeðpol-miƷte.
 ðƷeopriƷne Ʒefan.
 Ʒoftið moð Ʒofan.

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. ofopƷiotołneƷe

monna gehpelcer.
 þæt hit swa beorhte ne mot.
 bličan anb¹rcinan.
 swa hit wolbe gif.
 hit zepealb ahte.
 þeah bið sum corn.
 gæber zehealben.
 gymle on þæpe saule.
 godfærcneffe.
 þenden gadercang punað.
 gart on lice.
 þæs gæber corn.
 bið gymle apearht.
 mid arcunza.
 eac riðþan.
 mid zoobne lare.
 gif hit gropan sceal.
 Ðu mæg ænig man.
 anbrypare findan.
 þinga æntzer.
 þegen mid zerceabe.
 þeah hine minca hylc.
 rihtrihlce.
 æfter fruzne.
 gif he apuht narað.
 on his mod-sefan.
 mycles ne lycles.
 rihtrihneffe.
 ne zepadrcipef.
 nis þeah ænig man.
 þæt te ealles swa.
 þæs zepadrcipef.
 swa bepeafod rie.
 þæt he anbrypare.
 ænige ne cunne.
 findan on sephðe.
 gif he fruznen bið.
 forþæm hit is riht spell.
 þæt us neahce gio.
 ealb uðrica.

And though the mist of lies
 may shade
 Man's dreary thought that
 it be dull,
 And be no more so bright
 arrayed
 An if 'twere pure and pow-
 erful,
 Yet always is some seed-corn
 held
 Of sturdy truth within the
 soul,
 While flesh and ghost together
 weld,
 And make one fixt and ga-
 ther'd whole.
 This seed-corn waxes ever-
 more,
 By much asking quickened
 so,
 As well as by good wholesome
 lore,
 That it quickly learns to
 grow.
 How may a man right answer
 find
 To anything ask'd well and
 fit,
 Unless he keenly store his
 mind
 That it have much or little
 wit?
 Yet is there no man so be-
 reaved
 Of knowledge, that he can-
 not bring [ceived
 Some answer well to be re-
 If he be ask'd of anything.

¹ Cott. an.

upe Platon.
 he cƿæð þ̅ te æghƿilc.
 ungemýnbiȝ.
 rihtriȝneȝȝe.
 hine hræðe ȝceolbe.
 eft ȝependan.
 into ȝinum.
 moðeȝ ȝemýnðe.
 he mæȝ ȝiðþan.
 on hiȝ ȝun-coȝan.
 rihtriȝneȝȝe.
 ȝinðan on ȝerhte.
 ȝærte ȝehýðbe.
 mið ȝeðræfeȝȝe.
 ðoȝoȝa ȝehƿilce.
 moðeȝ ȝineȝ.
 mæȝt ȝ ȝriþoȝt.
 and mið hefeȝneȝȝe.
 hiȝ lichoman.
 and mið þæm biȝȝum.
 þe on bȝeoȝtum ȝtýpeð.
 mon on moðe.
 mæla ȝehƿýlce.

METRUM XXIII.*

Sie þ̅ la on eoȝpan.
 ælceȝ þ̅inȝeȝ.
 ȝeȝælȝ mon.
 ȝiȝ he ȝeȝion mæȝe.
 þone hlutȝeȝtan.
 heoȝon-coȝihtan ȝȝream.
 æpelne æpelm.
 ælceȝ ȝoðeȝ.
 and of him ȝeȝfum.
 þone ȝȝeapȝtan miȝt.
 moðeȝ þ̅ioȝȝo.
 mæȝ apeoȝpan.
 ȝe ȝculon þeah ȝita.
 mið Eoðeȝ ȝýlȝe.
 ealðum ȝ leaȝum.

Wherefore it is a spell of right
 Which our own Plato, long
 of old,
 That ancient wise and worthy
 wight,
 To all of us most truly told ;

He said, that each who wisdom
 sought,
 Forgetful, should to memory
 turn,
 And in the coffer of his thought
 Right-wisdom hidden would
 discern,

Through all the drift of trouble
 there,
 And all this body's heavy
 clay,
 And busy toil, and daily care,
 Which stir the breasts of
 men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy
 man
 In everything is he,
 Who Heaven's shining river
 can
 Good's high-born well-
 spring see ;
 And of himself may scatter
 back
 His mind's own mist of swarthy
 black.
 By God's good help, we wi!
 yet

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

þinne inſeþonc.
 betan biſpellum.
 þæt þu þe bet mæge.
 aþebian to noborum.
 nihte ſiſge.
 on þone ecan earþ.
 uſſa ſaula.

METRUM XXIV.^y

Ic hæbbe fiðru.
 fuſle ſwiſtran.
 mið þæm ic fleoſan mæg.
 feor fram eorþan.
 oſer heane hroſ.
 heoſoneſ þiſſeſ.
 ac þær ic nu moſte.
 moð zeſeðran.
 þinne ſeþð-locan.
 feðrum minum.
 oðþæt þu meahte.
 þiſne miððan ſearþ.
 ælc eorðlic þing.
 eallunga forſion.
 Meahteſ oſer noborum.
 zereche.
 feðerum lacan.¹
 feor up oſer.
 polcnu rinðan.
 plitan ſiðþan uſan.
 oſer ealle.
 Meahteſ eac ſaran.
 oſer þæm fýre.
 þe ſela ſeara for.
 lanze betreox.
 lýſte 7 nobere.
 ſpa him æt ſiſmðe.
 fæber zetioðe.
 Ðu meahteſ þe ſiðþan.
 mið þære gunnan.

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.

ƿaran betƿeox.
 oppum tunȝlum.
 Meahterƿ þe full pecen.
 on þæm ƿoþere uƿan.
 ƿiðþan ƿeoƿþan.
 and þonne ſamtenȝer.
 æt þæm æl-cealban.
 anum ƿteorpan.
 ȝe ȝmeȝt iƿ.
 eallpa tunȝla.
 þone Saturnuȝ.
 ȝunð-buene hatað.
 unþer heoƿonum.
 he iƿ ȝe cealða.
 eall iƿiȝ tunȝel.
 ȝƿemeȝt ƿanþrað.
 oƿer eallum uƿan.
 oppum ƿteorpum.
 Siðþan þu þone.
 þone upahaƿaƿt.
 ƿorð oƿer-ƿarenne.
 þu meaht ƿeoƿriȝan.
 þonne biƿt þu ƿiðþan.
 ȝona oƿer uppan.
 ƿoþere ƿýne ƿriƿtum.
 ȝiƿ þu ƿiht ƿæreȝt.
 þu¹ þone hehƿtan heoƿon.
 behinðan lætȝt.
 Ðonne meaht þu ƿiðþa.
 ƿoƿer leohter.
 habban þinne ðæl.
 þonan an cýning.
 ȝume ƿiƿrað.
 oƿer ƿoþerum up.
 and unþer ƿpa ȝame.
 eallpa ȝerceaƿta.
 ƿeoƿulðe ƿalðeð.
 Ðæt iƿ ƿiƿ cýning.
 þæt iƿ ȝe þe ƿalðeð.
 ȝionð ƿer-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.

ealra oþra.
 eorþan cýnunga.
 ge mid hý hrible.
 ýmbe hæted hæfð.
 ýmbhýrft ealne.
 eorþan 7 heofoner.
 Ðe hý zepalð-leþer.
 þel zemetzað.
 ge 7topeð á.
 þurh þa 7tronzan meahc.
 þæm hræðræne.
 heofoner and eorþan.
 ge an dema i7.
 zertæðri7.
 unanpendenðlic.
 þlic7 7 mære.
 E7 þu þýrft on.
 þege rihtum.
 up to þæm earþe.
 þæt i7 æþele 7top.
 þeah þu hi nu zeta.
 7or7iten hæbbe.
 7i7 þu æfre.
 eft þær an cýme7c.
 þonne þilt þu 7ezan.
 and 7ona cpeþan.
 þi7 i7 eallunza.
 min azen cýð.
 earþ and eþel.
 ic þæ7 æ7 hionan.
 cumen 7 acenned.
 þurh þi77er cþæ7czan meahc.
 nýlle ic æfre hionan.
 ut þitan.
 ac ic 7ýmle he7.
 7ofte þille.
 mid fæber þillan.
 fæ7te 7tonðan.
 E7 þe þonne æfre.
 eft zepeorþeð.
 þæt þu þilt oððe mo7c.

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,

peopolde þioſtþio.
 eft ſanðian.
 þu meah̄t eaðe ȝeſion.
 unrihtþiſe.
 eorþan cýningaſ.
 anð þa oſermoban.
 oþne ričan.
 þe þiſ þerize ſolc.
 þýþiſt tucaað.
 þæt he ſýmle bioð.
 ȝriðe earne.
 unmehtize.
 ælceſ þinȝeſ.
 emne þa ilcan.
 þe þiſ earne ſolc.
 ȝume hþile nu.
 ȝriþoſt onðræbeð.

METRUM XXV.*

Leher nu an ſpell.
 be þæm oſermobum.
 unrihtþiſum.
 eorþan cýningum.
 þa her nu manegum.
 anð miſlicum.
 pæðum plite-beoþhtum.
 punðpum ſcnað.
 on heah-ſetlum.
 hrofe ȝetenȝe.
 ȝolbe ȝeȝerebe.
 anð ȝimcýnnum.
 utan ýmbe ſcanðne.
 mið unrieme.
 þeȝna ȝ eopla.
 þa bioð ȝehýþiſte.
 mið hepe-ȝeatpum.
 hiðbe toþhtum.
 ȝpeoþðum ȝ ſetelum.
 ȝriðe ȝeȝlenbe.

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 þeznað.
 þrýmme mýcle.
 ælc oþrum.
 and hi ealle him.
 þonan mið þý¹ þrýmme.
 þreatiað zehriðer.
 ýmb-ŕittenða.
 oþra þeoda.
 and ze hlaforð ne ŕcŕiðð.
 þe þæm hepe þalbeð.
 ŕreonðe ne ŕeonðe.
 ŕeope ne æhtum.
 ac he þerýz-mod.
 þæŕt on zehþilcne.
 þeðe hunde.
 þuhta zelicoŕt.
 Bið to upahæfen.
 inne on mode.
 for þæm anpalbe.
 þe him anþa zehþilc.
 hiŕ tŕp-þina.
 to ŕultemað.
 Lŕif mon þonne þolbe.
 him aþinðan of.
 þæŕ cýne-zepelan.
 claþa zehþilcne.
 and him þonne oŕtion.
 þapa þeznunza.
 and þæŕ anpalbeŕ.
 þe he heþ hæfðe.
 þonne meahc þu zepion.
 þæt he bið ŕiðe zelíc.
 ŕumum þapa zumena.
 þe him zeopnoŕt nu.
 mið þeznunzum.
 þþinzað ýmbe utan.
 zif he þýþŕa ne bið.
 ne þene ic hiŕ na betepan.
 Lŕif him þonne æfpe.
 unmenðlinga.
 þear zebereþe.

While in such splendour each
 rules like a savage,
 Everywhere threatening the
 people with strife,
 So, this lord heeds not, but
 leaves them to ravage
 Friends for their riches, and
 foes for their life!

Ay, and himself, like a hound
 that is madden'd,
 Flies at and tears his poor
 people for sport,
 In his fierce mind too loftily
 gladden'd
 With the proud power his
 chieftains support.

But, from his robes if a man
 should unwind him,
 Stripp'd of such coverings
 kingly and gay,
 Drive all his following thanes
 from behind him,
 And let his glory be taken
 away;

Then should ye see that he
 likens most truly
 Any of those who so slavishly
 throng
 Round him with homage de-
 murely and duly,
 Neither more right than the
 rest, nor more wrong.

¹ Cott. þa.

þæt him purðe oftozen.
 þrýmmeſ 7 þæða.
 anb þegnunſa.
 anb þæſ anþalbeſ.
 þe þe ýmbe ſpnecað.
 zif him æniſ þara.
 ofhenðe þýrð.
 ic þat þ̅ him þinceð.
 þæt he þonne ſie.
 becnoþen on carceþn.
 oððe coðlice.
 pacentan zepæpeð.
 Ic zepeccan mæz.
 þæt of ungemete.
 ælceſ þinzeſ.
 þiſte 7 þæða.
 þin-geþrinceſ.
 anb of ſpet-metann
 ſp̅hoſt þeaxað.
 þære þrænneſſe.
 roð-þraſ micel.
 ſio ſp̅iðe zebþæfð.
 ſeþan ingehýzð.
 monna zehþelceſ.
 þonan mæſt cýmeð.
 ýfla ofeþmeta.
 unnetta ſaca.
 Ðonne hi zebolzene¹ þeopþað.
 him þýrð on þneortum inne.
 beþpunzen ſeþa on hþeþne.
 mið þæm ſp̅iþan þelme.
 hat-heortneſſe.
 anb hþeðe ſiðþan.
 unþrotneſſe.
 eac zepæpeð.
 hearðe zehæfteð.
 Ðim ſiðþan onzinð.
 ſum tohopa.
 ſp̅iðe leozan.
 þæſ zep̅inneſ þræce.
 þilnað þ̅ iþne.

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.

anef and oppref.
 him þ̅ eall gehæc.
 hiȝ peceleȝt.
 rihteȝ ne ȝcȝiȝeð.
 Ic þe ȝæbe æp.
 on þiȝe ȝelfan bec.
 þæt ȝumeȝ ȝoodeȝ.
 ȝiðna ȝeȝceafȝa.
 anleȝna ælc.
 á ȝilnoðe.
 ȝop hiȝ aȝenum.
 ealb-ȝecȝnðe
 unȝihteȝiȝe.
 eopþan cȝnȝiȝaȝ.
 ne maȝon æȝpe þuȝiȝion.
 apuht ȝoodeȝ.
 ȝop þæm ȝiȝe.
 þe ic þe æp ȝæbe.
 Niȝ þ̅ nan ȝunðop.
 ȝopþæm hi ȝillað hi.
 þæm unþeapum.
 þe ic þe æp nemðe.
 anȝa ȝehpelcum.
 á unðeȝpeoðan.
 Sceal þonne neðe.
 neapȝe ȝebuȝan.
 to þaȝa hlaȝoða.
 hæȝte ðome.
 þe he hine eallunȝa.
 æp unðeȝþioððe.
 þæt iȝ ȝȝiȝe ȝet.
 þæt he ȝinnan nȝle.
 ȝið þæm anȝalbe.
 æniȝe ȝcunðe.
 þæp he polbe á.
 ȝinnan onȝinnan.
 and þonne on þæm ȝeȝinne.
 þuȝiȝunȝian ȝopð.
 þonne næȝbe he.
 nane ȝcȝiȝbe.
 þeah he oȝeȝȝunnen.
 ȝeopþan ȝceolbe.

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.
 ealþum 7 leaþum.
 ƿpellum andþeccan.
 ƿƿræce zelicne.¹
 efne þyge ilcan.
 þe ƿit ýmbƿƿecað.
 Ðit zezælbæ zio.
 on ƿume tibe.
 þæt Aulixes.
 unþer-hæfþe.
 þæm Cæþene.
 cyne-ƿicu tƿa.
 Ðe ƿæs Ðnacia.
 þioða albop.
 and Retie.
 ƿices hirþe.
 ƿæs hir ƿnea-ðrihtnes.
 folc-cuð nama.
 Agamemnon.
 ge ealles peolþ.
 Eþeca ƿices.
 Luð ƿæs ƿibe.
 þæt on þa tibe.
 Tƿioia zepin.
 þearð unþer polcnum.
 for ƿizes-hearþ.
 Eþeca ðrihten.
 camp-ƿtes þecan.
 Aulixes mið.
 an hunþ ƿcƿa.
 læbbe ofep lazu-ƿtream.
 ƿæt longþe þær.
 tyn ƿinter² full.
 Ða³ ƿio tid zelomp.
 þæt hi þ ƿice.
 zepæht hæfþon.
 bioþe zecerþe.

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. gelice.² Cott. ƿinē.³ Cott. þe.

ðrihten Lpeca.
 Τροια burh.¹
 cilum zeripum.
 þa þa² Aulixef.
 leafe hæfde.
 Ðnacra cýning.³
 þæt he þonan mozte.
 he let him behindan.
 hýrnbe ciolar.
 nizgon 7 hunb nizontiz.
 nænize⁴ þonan.
 mepe-henzerta.
 ma þonne ænne.
 ferebe on fifel fream.
 famiz-borþon.
 þriepþre ceol.
 þæt bið þæt mæzte.
 Lpeciþra fciþa.
 þa þearð cealb þeber.
 fteape-fceorþma zelac.
 fctunebe fio þpune.
 ýð rið ofþre.
 ut feor adraþ.
 on þenbel-fæ.
 pizenþra fcola.
 up on þæt izlanþ.
 þær Apollineþ.
 dohtor þunobe.
 ðæg-þimeþ þopn.
 þær fe Apollinur.
 æþeleþ cýnneþ.
 loþer eaþora.
 fe þær zio cýning.
 fe licette.
 hclum 7 miclum.
 zumena zehpýlcum.
 þæt he Loð⁵ þære.
 heht 7 halzort.
 Ðpa fe hlaþonþ þa.

The dear-bought burgh of
 Troy,—Ulysses then,
 The King of Thracia, when his
 lord gave leave
 That he might hie him thence,
 he left behind
 Of all his horn'd sea-keels
 ninety and nine.
 Thence, none of those sea-
 horses, saving one,
 Travell'd with foamy sides the
 fearful sea;
 Save one, a keel with three-
 fold banks of oars,
 Greatest of Grecian ships.
 Then was cold weather,
 A gathering of stark storms;
 against each other
 Stunn'd the brown billows,
 and out-drove afar
 On the mid-winding sea the
 shoal of warriors,
 Up to that island, where, un-
 numbered days,
 The daughter of Apollo went
 to dwell.
 This same Apollo was of high-
 born kin,
 Offspring of Jove, who was a
 king of yore,
 He schemed so, as to seem to
 every one,
 Little and great, that he must
 be a God,

¹ Cott. burþ.² Cott. þu.³ Cott. cining.⁴ Cott. nænigne.⁵ Cott. good.

þæt ðýrize folc.
 on zebolan lædde.
 oðþæt him zelyrbe.
 leoba unrim.
 forþæm he þær mid rihte.
 riceſ hilde.
 hiora cýne-cýnner.
 Luð iſ riðe.
 þæt on þa tibe.
 þeoba æghwile hæfðon.
 heora hlaforð.
 for þone hehrtan Gob.
 and þeorþodon.
 ſwa ſwa ſulðer cýning.
 zif he to þæm rice þær.
 on rihte boren.
 þær þær Iober fæðer.
 Gob eac ſwa he.
 Saturnus þone.
 fund-buende.
 heton hæleþa bearn.
 hæfðon þa mægþa.
 ælcne æfter oppum.
 for ecne Gob.
 Sceolbe eac þeran.
 Apolliner.
 dohtor ðior-boren.
 ðýrizer folcer.
 zum-pinca zyden.
 cuðe zalþa ſela.
 þurpan þrycraeftar.
 hio zebolan fylzbe.
 manna ſwipor.
 manezra þioba.
 Lýningzer dohtor.
 ſio Lince þær.
 hazen for herizum.
 Þio ricgode.
 on þæm izlonde.
 þe Aulixer.
 cýning Ðnacra.

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 hƿan.
 Luð ƿær ƿona.
 eallre ƿære mænige.
 ƿe hƿre mið ƿunode.
 æþelingeſ rið.
 Ðio mið ungemete.
 hƿrum lufoðe.
 lið-monna frea.
 and he eac fpa fame.
 ealle mægne.
 efne fpa fpiðe.
 hi on feƿan lufoðe.
 ƿæt he to hiſ earðe.
 ænige nýſce.
 moteſ mýnlan.
 ofeſ mæzð zunge.
 ac he mið ƿæm ƿife.
 ƿunode riðƿan.
 oðƿæt him ne meahce.
 monna ænig.
 þezna¹ fnpa.
 ƿær mið feƿan.
 ac hi for ƿæm ýmþum.
 earðeſ lýſce.
 mýnton forlætan.
 leofne hlaforð.
 Ða ongunnon ƿercan.
 ƿer-þeoda fpell.
 gædon þ hio fceolbe.
 mið hƿre fcinlace.
 beorpaſ forþreðan.
 and mið balo-craeftum.
 fpaþum ƿeorpan.
 on ƿilðra hc.
 cýningeſ þeznaſ.
 cýfpan riðƿan.
 and mið ƿacentan eac.
 ƿæpan mænigne.
 Sume hi to ƿulfum ƿurðon.

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. þeznpa.

ne meah-ton þonne worð worð- 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.
 Sume wæron eaforap. Some were as wolves; and
 á gnýmeteðon. might not then bring forth
 þonne hi rapes hæt. A word of speech; but now
 riðian geolðon. and then would howl.
 Ða þe leon wæron. Some were as boars; and
 ongunnon laðlice. grunted ever and aye,
 ýppenga rýna. When they should sigh a whit
 þonne hi geolðon. for sorest grief.
 clþian for corþpe. They that were lions, loathly
 Enihtap wurðon. would begin
 ealde ge giunge. To roar with rage when they
 ealle forþwerfe. should call their comrades,
 to sumum ðore. The knights, both old and
 rpelcum he wæron. young, into some beast
 on hif lif-ðagum. Were changed as each afore-
 gelcorf wæf. time was most like
 butan þam cýninge. In his life's day: but only not
 þe rio cpen lufode. the king,
 Nolde þara oppa. Whom the queen loved: the
 ænig onbitan. others, none would bite
 mennifer metef. The meat of men, but loved
 ac hi ma lufedon. the haunt of beasts,
 ðiora ðrohtað. As was ill fitting;
 rpa hit geðefe ne wæf. they to men, earth-dwellers
 Næfðon hi mare. Had no more likeness left than
 monnum gelcef. their own thought.
 eorð-buendum. Each still had his own mind,
 þonne ingeþonc. though straitly bound
 Þæfðe anpa gehwýlc. With sorrow for the toils that
 hif azen mod. him beset.
 þæt wæf þeah rwiðe. For e'en the foolish men who
 forðum gebunden. long believed
 for þæm earfofum. long believed
 þe him onfæton.
 Ðwæt þa ðýregan men.
 þe þýfum ðrýcræftum.
 long gelýfðon.

leaſum ſpellum.
 riſſon hƿæſſe.
 þæt þ̅ ƿerit ne mæƿ.
 moð onpenban.
 monna æniƿ.
 mið ðriƿcƿæftum.
 þeah hio ƿebon meahƿe.
 þæt þa lichoman.
 lanƿe þraƿe.
 onpenð ƿurðon.
 Iſ þ̅ ƿunðorlic.
 mæƿen cƿæft miçel.
 moða ƿehƿilçer.
 ofeƿ lichoman.
 lænne ƿ ƿænne.
 ðriƿlcum ƿ riƿlcum.
 þu meahƿ ſƿeotole onƿitan.
 þæt þeƿ lichoman.
 hiſtaƿ ƿ cƿæftaƿ.
 of þæm moðe cumað.
 monna ƿehƿylcum.
 ænleppa ælc.
 Ðu meahƿ eaðe onƿitan.
 þæt te ma ðepeð.
 monna ƿehƿylcum.¹
 moðeƿ unþeaƿ.
 þonne metƿriƿmneƿ.
 læneƿ lichoman.
 Ne þeaƿſ leoða nan.
 penan þæne riƿbe.
 þæt þ̅ ƿerize flæƿc.
 þæt moð.
 monna æniƿeƿ.
 eallunƿa to him.
 æſſe mæƿ onpenban.
 ac þa unþeaƿaƿ.
 ælçer moðeƿ.
 and þ̅ inƿeþonc.
 ælçer monneƿ.
 þone lichoman hiƿ.
 þibeƿ hiƿ ƿile.

Through leaſing ſpells in all
 this Druid craft,
 Knew natheleſſ that no man
 might change the wit,
 Or mind, by ſuch bad craft:
 though they might make
 That for long while the bodies
 ſhould be changed.
 Wonderful is that great and
 mighty art
 Of every mind above the mean
 dull body.
 By ſuch and ſuch things thou
 mayſt clearly know
 That from the mind come one
 by one to each
 And every man his body's luſts
 and powers.
 Eaſily mayſt thou ſee that
 every man
 Is by his wickedneſſ of mind
 more harm'd
 Than by the weakneſſ of his
 failing body.
 Nor need a man ween ever
 ſuch weird-chance,
 As that the wearifoſe 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. ƿehƿelcum.

METRUM XXVII.^b

Ðrý ze æfpe rcýlen.
 unriht-rioungum.
 eorpe mod ðrefán.
 gpa gpa mepe floðer.
 ýpa hpepað.
 iſ-calðe gæ.
 peczgað for yinde.
 Ðrý oðrite ze.
 pýrðe eorpe.
 þæt hio zepealð nafað.
 Ðrý ze þær ðeaþer.
 þe eop Ðrihten zerceop.
 zebidan ne mazon.
 bitpeſ zecýnðer.
 nu he eop ælce ðæg.
 onet topeapð.
 Ne mazon ze zerion.
 þæt he gýmle gpyneð.
 æfter æghpelcum.
 eorþan tuðpe.
 ðiorum 7 fuðlum.
 ðeað eac gpa game.
 æfter mon-cýnne.
 zeonð þine midðan zeapð.
 ezeſlic hunta.
 abit on paðe.
 nýle he ænið gpað.
 æfpe forlætán.
 æp he zeheðe.
 þæt he hpile æp.
 æfteri gpyneðe.
 Iſ þ eapmlíc þing.
 þæt hiſ zebidan ne mazon.
 buſg-ſittende.
 unzerælige men.
 hine æp pillað.
 forpan toſciotan.

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 ðior.
 ƿa ƿinnað betƿuh.
 æghƿýlc ƿolbe.
 oþer acƿellan.
 Ac þæt iſ unriht.
 æghƿelcum men.
 þæt he oþerne.
 inriht-þoncum.
 ƿoƿe on ƿærðe.
 ƿpa ƿpa ƿuzl oððe ðior.
 Ac þæt ƿæne ƿihtort.
 þæt te ƿinca zehƿýlc.
 oþnum zulbe.
 eblean on riht.
 ƿeorc be zeƿeorhtum.
 ƿeorulb-buendum.
 ƿinza zehƿilcer.
 þæt iſ þ he luſige.
 zodbra zehƿilcne.
 ƿpa he zeornort mæge.
 milðrige ýflum.
 ƿpa ƿe [æp.] ƿpæcon.
 Ðe ſceal þone monnan.
 mode luſian.
 and hiſ unþearp.
 ealle hatian.
 and oþriþan.
 ƿpa he ƿriþort mæge.

METRUM XXVIII.^c

Ðpa iſ on eorþan nu.
 unlærþra.
 þe ne ƿundrige.
 ƿolcna ƿænelþer.

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.

roðrier rriſto.
 rýne tunglo.
 hu hí ælce ðæge.
 utan ýmbhperfeð.
 eallne miððan gearð.
 Ðra iſ mon-cýnner.
 þæt ne punðrie ýmb.
 þar plitegan tungl.
 hu hí rume habbað.
 rriðe micle.
 rcýrtan ýmbhepearft.
 rume rcrifað lenz.
 utan ýmb eall þr.
 an þara tungla.
 ropulð-men hazað.
 ræner þrila.
 þa habbað rcýrtan.
 rcrife and rærelð.¹
 ýmbhperft læſſan.
 þonne oþru tungl.
 ropþæm hi þæpe eaxe.
 utan ýmbhperfeð.
 þone norð-enðe.
 nean ýmbceperfeð.
 on þæpe ilcan.
 eaxe hperfeð.
 eall ruma roðor.
 pecene rcrifeð.
 ruð-healð rriſeð.
 rriſt untioriz.
 Ðra iſ on ropulðe.²
 þæt ne þarize.
 buton þa ane.
 þe hit ær þrjon.
 þæt mæniz³ tungul.
 maran ýmbhrýrft.
 hafað ou heoſonum
 rume hpile eft.
 læſſe zelifað.
 þa þe lacað ýmb eaxe enðe.

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. rærelt.² Cott. ropulðe.³ Cott. þæt te mæniz.

oððe micle mape.
 zefepað þa hīne mið ope.
 ýmbe þearle þrægeð.
 þara īf zebaten.
 Saturnur ſum.
 ſe hæfð ýmb þrutiz.
 þrutep-zepimeſ.
 þeopulb ýmbcýrpeð.¹
 Booteſ eac.
 beorhte ſcineð.
 oþer ſceopra cýmeð.
 efne ſpa ſame.
 on þone ilcan ſtebe.
 eft ýmb þrutiz.
 gear-zepimeſ.
 þær hī zio þa þær.
 Þra īf þeopulb-monna.
 þæt ne þarize.
 hu ſume ſceoppa.
 oð þa ſæ ſapað.
 unþer mepe-ſcpeamaſ.
 þær þe monnum þyncð.
 Ðra eac ſume þenað.
 þæt ſio ſunne ðo.
 ac ſe þena niſ.
 puhte þe goþra.
 Ne bið hīo on æfen.
 ne on ær-morzen.
 mepe-ſcpeame þa neap.
 þe on miðne ðæg.
 and þeah monnum þyncð.
 þæt hīo on mepe zange.
 unþer ſæ ſpife.
 þonne hīo on ſetl zhibeð.
 Ðra īf on þeopulbe.
 þæt ne þunþrize.
 fuller monan.
 þonne he færinga.
 þýrð unþer polcnum.
 þliteſ 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 mið þioſtrum.
 Ðra þegna ne mæge.
 eac þarjan.
 ælcef ſioþpan.
 hƿý hi ne ſinen.
 ſcipum þeberum.
 beſopan þæpe ſunnan.
 ſpa hi ſýmle ðoð.
 miðdel nihtum.
 wið þone monan ſopan.
 hæþum heoſone.
 Ðræt nu hæleþa ſela.
 ſpelcef and ſpelcef.
 ſwiðe ſunþriað.
 and ne ſunþriað.
 þæt te ſuhta gehƿilc.
 men and netenu.
 micelne habbað.
 and unnetne.
 andan betpeoh him.
 ſwiðe ſingalne.
 iſ þ ſellic þincg.
 þæt hi ne ſunþriað.
 hu hit on ƿolcnum ofc.
 þeaple ſunþriað.
 þraꝝ-mælum eft.
 anſoþlæteð.
 and eac ſpa ſame.
 ýð wið lanðe.
 ealneꝝ ſinneð.
 ſunð wið ƿæge.
 Ðra ſunþriað þæſ.
 oððe oþpeſ eft.
 hƿý¹ þæt iſ mæge.
 þeoþþan of ƿætepe.
 þlite toþht² ſcineð.
 ſunna ſpegle hæc.
 ſona geceppeð.
 iſ mepe ænlic.
 on hiſ azen gecýnb.

¹ Cott. hp.

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.

² Cott. toph.

peorþeð to pætre.
 Ne þincð þ̅ þ̅ punðor micel.
 monna ænegum.
 þæt he mæge zereon.
 ðogora zehpilce.
 ac þæt ðýrie folc.
 þæg hit ſelðor zeriðð.
 gwiþor punðriað.¹
 þeah hit þ̅r̅na zehpæm.
 punðor þince.
 on hiſ mod-ſeþan.
 micle lærre.
 Unðer-ſtaþolſæſte.
 ealneð penað.
 þæt þ̅ ealð zereceart.
 ærre ne pære.
 þæt hi ſelðon zeriðð.
 ac gwiþor ziet.
 peoruld-men penað.
 þæt hit þear come.
 niþan zereælbe.
 ziſ hiora nængum.
 hþýlc ær ne oþeorþe.
 iſ þ̅ eapmlic þinc.
 Ac ziſ hiora ænið.
 ærre peorþeð.
 to þon ſiþet-zeorn.
 þæt he þela onginð.
 leornian liſta.
 and him liſeſ þearð.
 of mode abrið.
 þæt micle ðýrið.
 þæt hit oſerþriðen mið.
 punoðe lanze.
 þonne ic þæt zeape.
 þ̅ hi ne punðriað.
 mænizeſ þinzeſ.
 þe monnum nu.
 þærþo 7 punðer.
 þel hþær þ̅ynceð.

This senseless folk is far more
 struck at things it seldom
 sees,
 Though every wise man in his
 mind will wonder less at
 these;
 Unstalworth minds will always
 think that what they seldom
 see
 Never of old was made before,
 and hardly now can be.

But further yet, the worldly
 men by chance will think it
 came,
 A new thing, if to none of
 them had ever happ'd the
 same;
 Silly enough!—yet if of them
 a man begins to thirst
 For learning many lists and
 lores that he had scorn'd at
 first,

And if for him the Word of
 life uncovers from his wit
 The cloak of that much foolish-
 ness which overshadow'd it,
 Then well of old I wot he
 would not wonder at things
 so
 Which now to men most wor-
 thily and wonderfully show.

¹ Cott. punðriað.

METRUM XXIX.^d

Líf þu nu þilnige.
 þeopulb-Drihtner.
 heane anþalb.
 hlutpe mote.
 onzitan zionne.¹
 gemal-mæzene.
 heofoner tunzlu.
 hu hi him healbað betpuh.
 riþbe riþzale.
 býðon rpa lange.
 rpa hi zepenebe
 pulþner ealþor.
 æt frum-rcearce.
 þæt ri0 rýriene mot.
 run ne zerecan.
 rnap cealþer þez.
 monna zemæro.
 Ðpæt þa mæran tunzlu.
 auþer oþner þene.
 á ne zehrimed.
 ær þam þ oþer.
 ofzereped.
 Ne hupu re rceorpa.
 zeztizan þile.
 þerz-bæl polcna.
 þone þire men.
 Uþra nemnað.
 Ealle rziornan.
 riþað æfter funnan.
 jamoð mid roþere.
 unþer eorþau zþunb.
 he ana rzent.
 niþ þ nan þunþor.
 he iþ þunþrum fært.²
 upenbe neah.
 eaxe þær roþerþ.
 Ðonne iþ an rceorpa.
 ofþer oþne beorþz.

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. earz.

cýmeð eaſtan up.
 ær þonne ſunne.
 þone¹ monna bearn.
 morſgen-ſciorra hatað.
 under heofonum.
 forþæm he hæleþum dæg.
 bobað æfter burzum.
 brengeð æfter.
 ſrezelcorht ſunne.
 ſamað eallum dæg.
 iſ ge forrýnel.
 fæger and ſciene.
 cýmeð eaſtan up.
 ærpor² ſunnan.
 and eft æfter ſunnan.
 on ſetl glibeð.
 weſt under weoruldæ.
 weſ-þroda hiſ.
 noman onpenðað.
 þonne niht cýmeð.
 hatað hine ealle.
 æfen-ſciorra.
 ge bið þære ſunnan ſriſtra.
 riðþan hi on ſetl weſtað.
 orþneð.
 þæt iſ æþele tungol.
 oð þ he be eaſtan weorþeð.
 eldum oþereð.
 ær þonne ſunne.
 * * *
 * * *
 * * habbað.
 æþele tungol.
 emne geðæleb.
 dæg 7 nihte.
 Drihtnes meahcum.
 ſunne 7 mona.
 ſriðe weþweare.
 ſra him æt ſriýmðe.
 fæder getiohhode.
 Ne þearf þu no penan.

¹ Cott. þonne.² Cott. ær for.

That is no wonder; for only
 this one,
 The axle, stands fastly and
 firmly on high.

Again, there's a star more
 bright than them all,
 He comes from the east,
 before the sun's birth,
 The star of the morning,—thus
 him ever call,
 Under the heavens, the chil-
 dren of earth.

For that he bodes day's-dawn
 to men's homes
 After him bringing the sun
 in his train,
 Fair from the east this fore-
 runner comes,
 And glides to the west all
 shining again.

People rename him at night in
 the west,
 Star of the evening then is
 he hight,
 And when the setting sun goes
 to her rest
 He races her down more
 swift than the light.

Still he outruns her, until he
 appears
 Again in the east, forerun-
 ning the sun,
 A glorious star, that equally
 clears
 The day and the night, ere
 his racing be run.

þæt þa plitegan tunzł.
 þær þeopðomeſ.
 aþnoten þeopðe.
 ær ðomeſ ðæze.
 ðeð riðþan ýmbe.
 moncýnneſ ƿuma.
 ƿa him zemet ƿinceð.
 ƿorþon hi he healfē.
 heoƿoneſ þiſſeſ.
 on ane ne læt.
 ælmihtiz Gode.
 þý læſ hi oþra ƿorðýden.
 æþela zecceafra.
 ac ſe eca Gode.
 ealle¹ zemetzað.
 ƿiða zecceafra.
 ƿoſta zeðþeƿað.
 hƿilum þæt ðrize.
 ðriſt² þone ƿætan.
 hƿýlum hi zemenzeð.
 meoðeſ cƿæfte.
 cile ƿið hæto.
 hƿilum ceƿneð eft.
 on up roðor.
 æl beorhta lez.
 leoht lýfte.
 lizeð him behinþan.
 heſiz hƿuſan ðæl.
 þeah hit hƿilan ær.
 eorðe ƿio cealþe.
 on innan hiſe.
 heolð 7 hýðbe.
 halizeſ meahum.
 Be þær cýmungeſ zehoðe.
 cýmeð zeapa zehƿæm.
 eorðe þriungeð.
 æzhpýlc tuðor.
 and ſe hata ſumor.
 hæleþa beapnum.
 zeapa zehpilce.
 ziepeð 7 ðrizeð.

¹ Cott. ealla.² Cott. ðriſtð.

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.
 jæð anb bleða.
 hærfert to honða.
 her buendum.
 riþa neceð.
 ren æfter þæm.
 rþylce hazal 7 riap.
 hrufan leccað.
 on rintref tid.
 peþer unhiore.
 for þæm eorðe onfehð.
 eallum jæðum.
 zebeð þ hi zroþað.
 zeapa zehþilce.
 on lencten tid.
 leaf up rþrytcað.
 ac re milða metoð.
 monna bearnum.
 on eorþan fet.
 eall þ te zroþeð.
 rærtmar on reorolbe.
 pel forðbjenzeð hit.
 þonne he þile.
 heorona þalend.
 anb eorþað eft.
 eorð-buendum.
 nimð þonne he þile.
 nerzenbe God.
 anb þ hehfte zoob.
 on heah fetle.
 riteð relf cýning.
 anb þiof riþe zerceart.
 þenað anb þioþað.
 he þone anþalbeð.
 þæm zepelcleþrum.
 reorulb zercearta.
 Niþ þ nan punþor.
 he iþ reþoða God.
 cýning anb Drihten.
 cþucepa zehþelcef.
 æþelm 7 rþuma.
 eallra zercearta.

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 reius
 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.

Ƴŷphta 7 Ƴceppenð.
 Ƴeopulbe ƳŷƳe.
 Ƴŷðom anð æ.
 Ƴopulð-buenðra.
 Calle¹ Ƴerceanra.
 on hæpenðo.
 hio nane ne Ƴenðað.
 þæt eft cumað.
 Ƴif he Ƴpa ƳertæðþiƳ.
 ne Ƴtaþolabe.
 ealle Ƴerceanra.²
 æƳhpýlc hioþa.
 Ƴraðe toųtencte.
 Ƴeopþan Ƴceolben.
 æƳhpýlc hioþa.
 ealle to nauhte.
 Ƴeopþan Ƴceolðon.
 Ƴraðe toųloþena.
 þeah þa ane luƳe.
 ealle Ƴerceanra.
 heoųoneƳ 7 eoþþan.
 hæbþen Ƴemæne.
 þæt hi þioþien.
 Ƴŷilcum þioð-Ƴruman.
 anð Ƴægnað þ̅.
 hioþa Ƴæþer þalbeð.
 niƳ þ̅ nan þunðor.
 Ƴoþþæm þuhta nan.
 æƳpe ne meahcte.
 elleƳ þunian.
 Ƴif hi eall mæƳene.
 hioþa oþð-Ƴruman.
 ne þioþoben.
 þeodne mæþum.

METRUM XXX.^o

OmeruƳ þæƳ.
 eaƳt mið Ƴpecum.
 on þæm leoðƳipe.

The source and the spring of
 each being and thing,
 All the world's maker, and
 wisdom, and law.

Everything made,—on His er-
 rands they go,
 None that He sendeth may
 ever turn back ;
 Had He not stablished and
 settled it so,
 All had been ruin and fallen
 to rack ;

Even to nought would have
 come at the last :
 All that is made would have
 melted away :
 But both in heaven and earth,
 true and fast,
 All have one love such a
 Lord to obey,

And are full fain that their
 Father should reign ;
 That is no wonder, for else
 should each thing
 Never have life, if they did not
 remain
 True to their Maker, man's
 glorious King.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern
 Greeks, was erst

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

¹ Cott. ealla.² Cott. Ƴerceanra.

leoþa cræftzart.
 Fingilief.
 freonð 7 lapeop.
 þæm mæran 7 ceope.
 maƷirta betrt.
 Ðæt 7e Omeruþ.
 oft and zelome.
 þære 7unnan þhte.
 7riðe herede.
 æpelo cræftar.
 oft and zelome.
 leoþum 7 7pellum.
 leoðum 7eahte.
 ne mæz hio 7eah 7ercinan.
 7eah hio 7e 7c7r 7 beorht.
 ah7ærzen neah.
 ealle¹ 7erceafta.
 ne 7urþum þa 7erceafta.
 þe hio 7ercinan mæz.
 endemeþ ne mæz.
 ealle¹ 7eonðlihtan.
 innan and utan.
 Ac 7e ælmihtega.
 7albenð 7 7ýrhta.
 7eopulde 7erceafta.
 hiþ azen 7eopc.
 eall 7eonðþhteð.
 endemeþ þurhýhð.
 ealle¹ 7erceafta.
 Ðæt iþ 7io 7oðe.
 7unne mið þhte be þæm.
 7e maƷon 7inƷan.
 7ýlc butan leaþe.

METRUM XXXI.^f

Ðæt þu meahc onƷitan.
 7iþ hiþ þe 7eman lýrt.
 þæt te miþlice.
 manega 7uhta.
 7eonð eoþþan 7apað.

^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 færbu.
 ungelice.
 and mæg-plitar.
 manezna cýnna.¹
 cuð and uncuð.
 cneopað 7 fūcað.
 eall lichoma.
 eorþan zetenge.
 nabbað hi æt fīppum fultum.
 ne mazon hi mið fotum
 eorþan brucan. [ganzan.
 fpa him eaden fær.
 fume fotum tram.
 folban peðpað.
 fume fier-fete.
 fume fleozenbe.
 findeð under polcnum.
 Bið peah puhta zehpīc.
 onhnigen to hpujan.
 hnipað of dune.
 on peopulð pliteð.
 pilnað to eorþan.
 fume neb-þearfe.
 fume neob-fraece.
 man ana zæð.
 metober zerceafra.
 mið hij andþlitān.
 up on zepihete.
 Ōið þý iſ zetacnob.
 þæt hij cneopa fceal.
 and hij mod-zeponc.
 ma up þonne niþer.
 habban to heoponum.
 þý læſ he hij hiſe penbe.
 niþer fpa þær nýten.
 Niſ² þ̄ zebafenlic.
 bæc fe mod-ſeſa.
 monna æniſer.
 niþer-heald peſe.
 and þæt neb uppearb.

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!

¹ Cott. cýnnu.² Cott. Iſ.

NOTES.

Note 1, p. viii.—“Ælfrēd Kuning wæs wealhstod ðære bec.” “King Alfred was translator of this book.”—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to “the various and manifold occupations which often busied him both in mind and body,” beseeches the reader to “pray for him, and not to blame him if he should more rightly understand it than he could;” and finally, offers the apology that “every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does.” The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory’s Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory’s Dialogues, which was written, under his direction, by Wenefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—“Rædgota and eallewica.”—The invasions of Rædgota 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 ealdrīhta wīrde 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 “rīht,” makes “ealdrīhta,” and “ealdrīhtum” in the genitive and dative and ablative plural; and in

composition with the substantive "hlaforð," makes "ealbhlaforð," and "ealbhlaforðum" 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-hlaforð," 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 "hlaforð" remaining invariable. Accordingly we find "ealb-hlaforð-cýnner" 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 ðigellice æpendgeppitu." "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 wifðom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus *Wona*, the moon, is masculine; and *Sunne*, the sun, is feminine; while *wif*, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word *Philosophia* being grammatically of the feminine gender, but Alfred generally translates it by *wifðom*, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to *wifðom*, who is perhaps in the same page described as the *fortep modop* of Boethius. In a few places *Philosophia* is rendered by *Leyceadwifner*, Reason, and is then feminine. In one instance, c. iii. § 3, the words *wifðom* and *Leyceadwifner* 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 ept rpprecan 7 cpæð*.—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 *Wod*, 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 Lpurt eapðað on þæpe ðene eaðmoðnefre.” “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.—Lpæft. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—Þeopa rppæc is 70ðæled on tpa 7 hund georontig. 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 hegot seuenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should resch up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they underatood 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 ge þær ýmbé rýncað." "Which ye labour about."—"þær," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ten þýrenð pýntra." "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.—"Þpæt rýnt nu þær forpemæpan and þær pýran gólbrýmðer ban pelonber." "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 apæða Rompana hepetoga, þe þær hatan Brútur, oðþe naman Cassiur." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pýnber ýrt." "As the wind's a storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þær pýnber þýr, and in the Bodleian rpæ þep pýnber 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.—"Stýpung," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spíbe rýete 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 ír 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 god 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 *Ʒoð* is generally epelt *Ʒoðb*.

Note 28, p. 82, line 2.—*oƷðælpne*; more prone.—The Bodleian MS. gives *oƷðælpne*, and the Cottonian gives *oƷtðælpne*, as the reading of this word; but these being unintelligible, Junius proposed to substitute *oƷðælpne*, 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 anþyponoðe Boetaur*. 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.—*hingjuge þýppte 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 *stats*. 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.—“*þum þeop*,” “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.—*oþcuman* is evidently a contraction of *oþeþcuman*, to overcome, like *o'ercome* in English.

Note 42, p. 132, l. 36.—*bpyr* is here used for *bepyr*.

Note 43, p. 142, l. 17.—*þeapfð* is here used for *þeapf*.

Note 44, p. 146, l. 3.—*rio beophhtney þæpe runnan yrciman rie þær æp ney 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 ney* should be *þæræpney*, or rather *þeortæpney*, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

*bonne pile he recgan,
þæt þæpe runnan rie,
beophhtney þeortæp,
beopna gefhpýlcum,
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 *ziohluge* have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—*Ic pat, &c.*—The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, “*ƿceolbe beon.*”

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

Note 48, p. 166, l. 8.—*Papmenidej. 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 ƿiran Platoney 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.—*Týræj.*—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.—*re Platoney cƿibe.*—The saying of Plato, to which reference is made, is in his “*Gorgias and Alcibiades,*” h. 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.—*penbel jæ*; 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*, h. i. c. i.

Note 54, p. 194, l. 32.—*Sume hi jæbon þ hio jceolbe forþceoppan to leon. 7 ðonne jeo jceolbe jpprecan. þonne mýnde 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 jæney eaxe hpeapfap 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; *hýpþ*, which occurs a few words after, is for *bepeð*.

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 bið gooð þ te nýt bið. þa cýæð ic þ jf roð. þa cpæð he.*” *Sió, &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', ὃς πάντ' ἐφορᾷς, 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 *jppæcon*, before *jit*: “*þa cpæð ic hpæc hæbbe ic forjizen þær þe jit æp jppæcon. 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.—*geþir andgit* 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 “*hþopa nýtenu*,” those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—*For þý þe jceolbon, &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,
Flebilia, 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-pigenbe*.—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 ricpenð*.—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 Oasian, 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*, h. v. ch. iv.

Note 70, p. 307, l. 1.—*Eala 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 domeþ dæge*; before dome's day.—Dome's day signifies the day of judgment: being derived from *deman*, 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 Æbiððan, to pray Æbitan, to bite, to devour Æblenð, blinded Æblenðan, to blind Æbrecan, to break, to spoil, to take by storm Æbrecian, to remove, to open Æbyrcan } to prepossess, to occupy Æbyrgan } Æcelan, to cool Æcennan, to bring forth, to beget; Æcennedney, birth Æcrunġ, an asking, a question Æcpelan, to die Æcpellan } to kill, to perish Æcpillan } Ædimman, to make dim, to darken Æbl, a disease Æbon, to take away, to banish Æbrecan, to drown Æbreogan } Æbreohan } to endure, to tolerate Æbrohan } Æbruan, to drive away, to drive Æbrærcan, to quench, to dispel Æ, law Æa, a river, water </p>	<p> Æceþ, a field Æðne, a vein Æðrceart, a new creation Æren, the evening, even Æren-rcœþna, the evening star Æren-tide, the evening Æreþ, ever Ært, again Ærceþ, after Ærceþ-ġenġa, a successor Ærceþna, second Ærceþ-ġrþýman, to examine, to inquire after Ærþeardney, absence Æġ, an egg Æġhpæþeþ, both Æġhþideþ, on every side Æġhponon, every way, everywhere Æġþeþ, either, both, each Æht, property, possessions Ælc, each Ælcpærġ, all skilful Æleng, long; To æleng, too long Ælinge, weariness Ælmeþ, alms Ælmihtġa, the Almighty Æltæþ, good, sound, perfect Ælþeode, a foreigner Ælþeodig, foreign Æmetta } leisure, rest Æmta } Ænc, once </p>
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- Ændemezt, equally
 Ænlep } each, single
 Anlep }
 Ænlic } only, excellent, singular
 Anlic }
 Æpl } an apple
 Æppel }
 Æp } honour, wealth
 Ap }
 Æp, ere, ever, before
 Æpend, an errand
 Æpend-gepput, a letter; a message
 Æpertz, first
 Æplert, Apleart, iniquity, impiety
 Æp-morgen, early morning
 Æpnepeg, a course
 Æpning, a running
 Æp-tide, timely
 Æppring, a fountain
 Æpel, noble
 Æbelcundnes, nobleness
 Æbeling, a prince, a nobleman
 Æbelo, nobility, native country
 Æt-gædepe } together
 Æt-romne }
 Ætne, Etna
 Ætptan, to twit, to reproach
 Æpelm, a fountain
 Aþæpan, to make afraid
 Aþæped, afraid
 Aþærtman, to fix
 Aþandian, to discover, to experience
 Aþedan, to feed, to instruct
 Aþeoppian }
 Aþeppan } to take away, to put
 Aþppan } away, to depart
 Aþýpan }
 Aþeprcean, to become fresh
 Aþýlan, to defile
 Aþýppan, to remove to a distance
 Aþan, to own, to possess
 Aþælan, to hinder
 Aþen } one's own
 Aþnu }
 Aþnian, to appropriate
 Aþýran, to give back
 Aþebban, to raise
 Aþt-auht, aught, anything
 Aþpaz }
 Aþponan } anywhere, anywise
 Aþep }
 Aþpængen, everywhere
 Aþpepþed, turned
 Aþpoppen, see Þpeoppan
 Aladian, to make excuse for
 Alædan, to lead away, to mislead
 Alætan, to let go, to lose, to relinquish
 Aldor, a chief
 Alecgan, to lay aside, to retract, to
 confine
 Alefan } to permit
 Alýfan }
 Aleogan, to tell lies
 Alepend, a Redeemer
 Allunga, altogether
 Alþealða, the Omnipotent
 Alýfan, to set free
 Alýrtan, to desire
 Ambeht, a service
 Amedan, to prove
 Ametan, to mete out, to measure
 Amedpan, to hinder, to mislead, to
 distract, to corrupt
 An, one
 Anæþelan, to dishonour, to degrade
 Anbið, waiting
 Anbindan, to unbind
 Ancop, an anchor
 Anda, envy, enmity, revenge
 Andern, measure, proportion
 Andettan, to confess
 Andget } sense or meaning, under-
 Andgit } standing, intelligence
 Angit }
 Andgetfull, discerning
 Andgitfullce, clearly
 Andlang, along
 Andlyene, food
 Andþýrn, respectable
 Andracigan, to deny
 Andþpaz } an answer
 Andþýpþ }
 Andþpazian } to answer
 Andþýpþan }
 Andþeapþ, present
 Andþeopz } a cause, matter
 Anþeopz }
 Andþlit, form
 Andþlita, the countenance
 Anþealþ, onefold, simple, singly
 existing
 Anþealþner, oneness, unity

<p> Ānroplætan, to lose, to forsake, to relinquish Āngel } a hook Āngl } Āngelic, like Āngin, a beginning Ānginnan, to begin Ānhealdan, to observe, to keep Ānhebban, to lift up Ānhc, alone, only Ānhc, like Ānhcner, form, likeness, resem- blance Ānmodlice, unanimously Ānner, oneness, unity Ānrcuman, to shun Ānrendan, to send Ānrettan, to impose Ānriū, a view Ānunga, at once Ānwald } power, dominion Ānweald } Ānwaldan, to rule Ānwaldæg, powerful Ānwealdra, a governor Ānwihte, obstinately Ānwinian, to dwell alone Ānwealdra } a patriot Ānwealdra } Ānwealdan } to search out, to discover, to conjecture Ānwealdan } Ānwealdan, to bear, to sustain Ānwealdan, to declare, to explain Ānwealdan, to delight Ānwealdan, to depart Ānwealdan, to honour Ānwealdan, impiety Ānwealdan, honourably Ānwealdan, venerable, deserving of honour Ānwealdan, a venerable person Ānwealdan, honour, dignity Ānwealdan, to sow Ānwealdan, to ask Ānwealdan, to separate, to be safe Ānwealdan, to shorten, to become shorter Ānwealdan, to repel Ānwealdan, an asking, an inquiry Ānwealdan } to sharpen, to adorn Ānwealdan } </p>	<p> Ānwealdan, to sing Ānwealdan, to slip away Ānwealdan, to inquire Ānwealdan, to break, or spring out Ānwealdan, to wash Ānwealdan, to seek, to explore Ānwealdan, to exterminate Ānwealdan, to ascend Ānwealdan } to stretch out Ānwealdan } Ānwealdan, to stir, to move, to agitate Ānwealdan, an ass Ānwealdan, clearly Ānwealdan, to enervate, to perish Ānwealdan, to separate Ānwealdan, to reckon, to count Ānwealdan, to make tame Ānwealdan, to attract, to draw, to allure Ānwealdan, an oath Ānwealdan, to extend Ānwealdan } to become dark, to Ānwealdan } obscure Ānwealdan, to warn, to weary Ānwealdan, therefore Ānwealdan, intent upon, attracted to Ānwealdan, to draw out Ānwealdan, rolled Ānwealdan, aught Ānwealdan, either Ānwealdan, to awaken, to excite Ānwealdan, to move away, to turn aside, to agitate Ānwealdan, to turn aside Ānwealdan, to cast away, to degrade Ānwealdan, anywhere Ānwealdan, to strip off Ānwealdan, to contend Ānwealdan, execrable Ānwealdan, to write out Ānwealdan, to do Ānwealdan, to root out Ānwealdan, ashes </p>
	B.
	<p> Ba, both Bac } a back Bæc } Bæcan, to bridle Balc, a heap Balo, wicked Bam, dative of Ba, to both </p>

- Ban, a bone
 Bar, bare
 Be, by
 Beadu-pinc, a soldier
 Beag, a crown
 Bealcetan, to eruct
 Beam, a beam, a tree
 Beapn, a child
 Beapnleŕt, childless
 Beatan, to beat
 Bebeoðan }
 Beoðan } to command, to bid, to
 Bioðon } offer
 Beboð, a commandment
 Bec /
 Boc { a book; also Bec, pl. books
 Bec-Lebene, Latin
 Becnan, to denote
 Becŕeopan, to creep
 Becuman, to happen, to bsfal, to
 come to, to enter
 Becýppan, to turn
 Bedælan, to divide, to deprive, to be
 destitute
 Beræŕtan, to commit
 Beron, to catch hold of, to include
 Beropan, before
 Bezan, to follow
 Begŕtan, to begst, to get, to obtain
 Begong, a course
 Behealdan, to behold, to observe, to
 keep
 Beheapan, to cut off
 Behefu, necessary
 Behelhan, to cover, to conceal
 Bebinðan, behind
 Behoŕian, to behove, to render fit or
 necessary
 Behpeppan, to turn, to prepare
 Belicgan, to surround
 Belimpan, to belong to, to appertain
 Belucan, to lock up
 Benæman, to deprive
 Benuzan, to enjoy
 Benýpan, beneath
 Beo, a bee
 Beon, to be
 Beoŕig }
 Beoph } a hill, a barrow
 Beoŕn, a man
 Beophht, bright
 Beophhtney, brightness
 Beppenan, to wink
 Beran, to bear; p. p. gebojen
 Beræðan, to rid from
 Bereapŕian } to bereave, to deprive,
 Berýŕan } to strip
 Berçýhan, to look upon
 Bereon, to look about, to look upon
 Berhpan, to impose, to put upon
 Bermitan, to pollute, to defile
 Beropig, dear, beloved
 Berçýppian, to agitate
 Berpican, to deceive, to betray
 Berppimman, to swim about
 Bet, better
 Betan, to improve
 Betetŕa, best
 Beting, a cable
 Betpung, amendment
 Betŕt, best
 Betŕeox }
 Betpuh } betwixt, between, among
 Betpux }
 Bebeapŕian, to need, to want
 Berapian, to guard, to defend
 Beræŕan, to cover
 Beræg-utan, surrounded
 Bepealŕian, to wallow
 Berŕtan, to keep, to observe
 Berppigan, to cover, to conceal
 Berýppan, to cast
 Biððan, to pray, to compel
 Biŕian, to shake, to tremble
 Bizan }
 Býgan } to bend
 Bil, a bill, a sword
 Bil-ruðe, blood-red sword
 Bileŕt, gentle, merciful
 Bileŕtner, simplicity
 Binðan, to bind
 Binnan, within
 Bio-bneað, bee-bread, honsycomb
 Bioþto }
 Biþhrney } brightness
 Biþtu }
 Biŕeg } an occupation
 Biŕig }
 Biŕen } an example
 Biŕn }

Birgan, to employ, to be employed, to be busy	Broornende, perishable
Birgung, an occupation	Bropop } a brother
Birmeþan, to scoff at, to reproach, to revile	Brucau, to use, to enjoy
Birman, to set an example	Brun, brown
Birpell, a fable	Bryð, a bride
Birpic, a deceit, a snare	Bryrnð, he governs
Bitez, bitter	Buend, an inhabitant
Bitezner, bitterness	Buþan, above
Biryrt, provisions, food	Buþian, to inhabit
Blac, black, pale	Buþg-ryttenð } a citizen
Blæð } fruit	Buþg-papu }
Bleð }	Buþh }
Blace, widely, everywhere	Buþig } a city
Blapan, to blow, to blossom	Býrnig }
Blendian, to blind	Buþna, a stream
Bleop, colour	Buzan, without, external
Blican, to glitter	Buzan } but, unless, except
Blind, blind	Buzon }
Blob, hue, beauty	Buzu, both
Bly, bliss, pleasure	Buzpuht, between
Blyþe, blithe, merry, joyful	Býcgan, to buy
Blöner, joy, enjoyment	Býpnan, to burn
Bloð, blood	
Bloþma, a blossom, a flower	
Boc-cpæft, book-learning	
Boba, a messenger	
Bobian, to announce, to proclaim	
Boða } a bough, a branch	
Boh }	
Bopð, a bank	
Bopen, born; p. p. of bepan	
Bot, repentance	
Bpab } broad, extended	
Bpæð }	
Bpæðan, to spread; p. p. bpægðan	
Bpæðing, spreading	
Bpeccan, to break	
Bpeð, a board	
Bpego, a ruler	
Bpeort } the breast	
Bpeort-coþa }	
Bpibel } a bride	
Bpibl }	
Bpingan, to bring	
Bpoc } a brook, affliction, misery	
Bpoca }	
Bpocian, to afflict	
Bpoga, a prodigy	
	L.
	Laf, active
	Lafertun, an enclosure
	Lærteþ } a city
	Leærteþ }
	Lahan, to be cold
	Lamp-ryteð, a camp, a field of battle
	Lapitula, a chapter
	Lap, care
	Lapceþn, a prison
	Lealð, cold
	Lehhettung, scorn, laughter
	Lempa, a soldier
	Lene, brave
	Leopran, to cut
	Leopl, a husbandman, a man
	Leol } a ship
	Liol }
	Leoran, to choose; perf. gecepe, chose
	Lepa } a merchant, a chapman
	Lepe-man }
	Lepan, to catch, to subdue

- Lep** } a space of time, a turn ;
Læppe } æt ꝥuman ceppæ, in
Lȳp } the first instance
Leppan, to return, to depart
Lilð } a child
Lȳlb }
Lið, a germ, a shoot
Lilpa-leap, without a shoot
Llam, a fetter
Llað, cloth ; pl. **Llaþar**, clothes
Llæn, pure, clean
Llænlic, pure, virtuous
Llænner, virtue, chastity
Lleopian }
Llȳpian } to call, to cry, to speak
Llȳf, a cliff
Llȳrian, to cleave, to adhere
Lluð, a rock
Llurteþ, a cell
Lniht, a youth, a child, an at-
 tendant
Lniht-hað, childhood
Lnodan, to dedicate
Lnol, a hill, a knoll
Lol, cool
Londel, a candle
Lonful, a consul
Lopn, a grain
Lopþep, a multitude, a company
Lorþ, a fetter
Lortnung, a temptation
Lোধce, truly, surely
Lpærft, craft, art, virtue
Lpærftga } the Creator, a workman,
Lpærftga } an artificer
Lpærftga }
Lpærftig, crafty, skilful, virtuous
Lpeaca, a Greek
Lpeopan } to creep
Lpȳpan }
Lpȳrt, Christ
Lpȳrtendom, 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
Lupian, 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 }
Lpudung, a report, a speech
Lpude, a saying, a speech, a doctrine
Lȳle, cold
Lȳme, coming
Lȳn, kin, kindred, kind
Lȳn, proper
Lȳna, a cleft, a chink
Lȳne }
Lȳnelc } royal, kingly
Lȳnertol, the king's dwelling-place,
 the metropolis
Lȳning, a king
Lȳnpen, a kind, a generation, a
 family course
Lȳpepa, a kind of fish
Lȳrpan, to fetter, to bind
Lȳrt, excellence, splendour
Lȳð } knowledge, a region, a coun-
Lȳþe } try
Lȳþan, to show, to make known, to
 relate

D.

- Dæð**, a deed, an action
Dæg } a day
Dag }
Dægla } secret, unknown, abstruse
Dagle }
Dæg-pim } a number of days
Dogop-pim }
Dæl, a part
Dapu, an injury, a hurt
Deað, dead
Deaðhc } deadly, mortal
Deaðhc }
Deað, death
Deap, dare
Delran, to dig
Delrepe, a digger
Dem, an injury

Dema, a judge
 Deman, to judge
 Dene, a valley
 Deofel, the devil
 Deop } deep
 Diop }
 Deoplicop, deeper, more deeply
 Dioplice, deeply
 Deop } a wild beast
 Diop }
 Deop } dear, precious
 Dýpe }
 Deopling } a darling, a favourite,
 Diopling } one beloved
 Deop-cýn, wild beast kind
 Deoppeopð }
 Deoppupð } precious, dear
 Deoppýpð }
 Deoppupðney, a treasure
 Depian, to injure
 Diegelney, a recess, a secret place
 Digellice, secretly
 Dim, dim, dark
 Diogol, secret, profound
 Diop-bopen, nobly born
 Dioppe, dearly
 Dohzei, a daughter
 Dom, a judgment, a decree
 Domepe, a judge
 Domej-bægs, doomsday
 Don, to do, to make
 Dopsten, durst
 Dneam-cpærct, the art of music
 Dneamepe, a musician
 Dpecan } to afflict, to torment
 Dpeccean }
 Dpefan, to vex, to trouble
 Dpenc } drink
 Dpýnc }
 Dpeogan, to suffer
 Dpeopug, dreary
 Dpeopenð, perishable
 Dpi }
 Dpiug } dry
 Dpiýg }
 Dpiran, to drive, to pursue, to exer-
 ise
 Dpiugan } to dry, to become dry
 Dpiýgan }
 Dpihten, the Lord

Dpiht-guma, a chieftain
 Dpincan, to drink
 Dpohcað, conversation, society
 Dpýcpærct, magical art
 Dpýcpærctig, skilful in sorcery
 Dpýggum, the drögs
 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
 Dpelan } to wander, to deceive, to
 Dpolan } mislead
 Dpolema, a chaos
 Dýðepian, to delude
 Dýnt, a blow, a crash
 Dýri }
 Dýriug } foolish
 Dýrg }
 Dýrian, to be foolish
 Dýriug, folly, error
 Dýriuga, a foolish person

e.

Ea, a river
 Eac, also
 Eaca, an addition
 Eacan, to increase
 Eaben, granted, ordained
 Eabiug, happy, blessed, perfect
 Eabiuglic, perfect
 Eabiugney, happiness
 Eaðmohlice, humbly, conformably
 Earop } a wild boar
 Erop }
 Earopa, a son
 Eage, an eye
 Eala, alas!
 Ealanð } an island
 Ealonð }
 Ealð } old
 Eolð }
 Ealð-fæðep, a grandfather
 Ealðop-man, an alderman, a noble-
 man
 Ealð-piht, an old right
 Eall, all

Callor, totally, altogether	Eðpıt, a reproach
Eallunga, altogether, entirely, at all	Efen-beopht, equally bright
Ealnepeg } always	Eyne, even
Ealneg } always	Eynlic, equal
Ealo, ale	Eyt, again
Eap, an ear	Eyt-cuman, to come again, to re- turn
Eapð, native soil	Ege, fear
Eapð-ræyt, settled, permanent	Ege-full, terrible
Eapðian, to dwell, to inhabit	Egeya, terror
Eapefoð } difficult	Egeyric, horrible, terrific
Eapfoð } difficult	Eghian, to ail, to grieve
Eapfoðlic } difficult	Egor-rcpeam, the sea
Eapfoðner, a difficulty	Ehtan, to pursue
Eapfoðu, difficulties	Elb, an age, time
Eapg, weak, timid	Elbar, men. See ylð
Eap-geblonð, the sea	Elbran, parents, ancestors
Eapm, an arm	Elbung, delay
Eapm, wretched, poor	Ellen, courage, fortitude
Eapmıng } the miserable, the	Ellenbe, a foreign land
Epmıng } wretched	Eller, else
Eapmlic, miserable	Elpenð, an elephant
Eapmlice, wretchedly, meanly	Elþeodıg, foreign
Eapmð } poverty, calamity	Embe-gypan, to encompass
Eopmð } poverty, calamity	Emlıce, equally, evenly
Epmð } poverty, calamity	Emn } even, smooth, equally
Eapnian, to labour, to earn	Emne } even, smooth, equally
Eapnıng, a means, a deserving, an earning	Emnian, to make equal
Eart, the east	Emta, leisure
Eartep, Easter	Ende, an end
Eart-peapð, eastward	Endebypð } order, regularity
Eape } easily	Endebypðner } order, regularity
Eapehce } easily	Endebypðan, to set in order
Eaðmeban, to adore, to be moved with adoration	Endebypðlice, orderly
Eaðmeb, humble	Endelear, endless, infinite
Eaðmet } humility	Endemer } equally
Eaðmodner } humility	Endemerı } equally
Eap, oh!	Endian, to end
Eax, an axis	Engel, an angel
Ebban, to ebb, to recede	Englyc, English
Ebbe, the ebb, the receding of water	Eoyel, evil
Ece, eternal	Eopl, an earl, a chief
Ecg, an edge	Eopð } the earth
Ecney } eternity	Eopþe } the earth
Ecnyr } eternity	Eopðlic, earthly
Eblean, a reward	Eopþan-rcceat, the earth
Eðnıpan, to renew	Eopð-pape, an inhabitant of th earth
Eðyceart, a new creation	Eopian, to show
	Eopp, your. See þu

Eplan, to plough, to till
 Eyrne, a man
 Eyr, a decree
 Ecan, to eat
 Eð } more easily
 Eðpe }
 Eþe, easy
 Eþel, a country, soil, a native place
 Eþelice, easily
 Eþel-rcol, the metropolis
 Eðner, favour, easiness

F.

Facn, deceit, a stratagem
 Fæder, a father
 Fægen } glad, happy
 Fægn }
 Fægenian } to rejoice, to wish for
 Fægnian }
 Fæger, fair
 Fægerner, fairness, beauty
 Færbu, colour
 Færelð, a way, a course, a going
 Færinga, suddenly
 Færllice, suddenly
 Fært, fast, firm, constant, sure
 Færta, to fast
 Færte, firmly
 Færten, a fastness, a citadel
 Færthc, firm, constant
 Færthce, firmly
 Færtnes, firmness
 Færtnan, to fasten
 Fært-pæð, inflexible
 Fært-pæðhc, constant
 Fært-pæðner, a fixed state of mind,
 resolution
 Fagian, to vary
 Famiġ, foamy
 Fana, a temple
 Fandigan, to try, to explore, to find
 out
 Fapan }
 Fapan } to go, to depart
 Fat, a vessel
 Fea } few
 Feapa }
 Fealdan, to furl, to fold up

Feallan, to fall
 Fealpan, to ripen
 Feapn, fern
 Feapp, a hull
 Feban, to feed
 Feferp, a fever
 Fela } many
 Feola }
 Felð, a field
 Felġ, a felly
 Felcun, a dunghill
 Fenn, a fen
 Feoh, money
 Feoh-ġurpeie, a covetous man
 Feonð } a fiend, an enemy
 Fienð }
 Feop }
 Feoppian } far
 Fier }
 Feope } life
 Feoph }
 Fioþ }
 Feoppian, to prolong, to go far
 Feopð, the fourth
 Feoper, four
 Feoper-healf, the four sides
 Fepð-mon } a soldier
 Fýpð-mon }
 Fephð } the mind
 Fepð }
 Fepð-loca, the breast
 Fet, fat, fed
 Fetel, a belt
 Feþe, walking, the act of going on
 foot
 Feþep } a feather, a wing
 Fiþep }
 Fian } to hate
 Fioġan }
 Fierpen-ful, wicked, full of crimes
 Fier-þete, four feet
 Fipel-rcpeam, the Fifel stream
 Firta, the fifth
 Findan, to find
 Finġep, the finger
 Fioung, hatred
 Fiopep-þet, four-footed
 Fipaþ, men
 Fipen-lurt } luxury, dehauchery
 Fýpen-lurt }

- Fīȝt, a space of time
 Fīȝet-geopn, being inquisitive
 Fīc, a fish
 Fīrcian, to fish
 Fīrica, physica, physics
 Fītt, a song
 Flærc, flesh
 Flærclic, fleshly
 Fleogan }
 Fleon } to fly, to flee, to fly from
 Fhon }
 Fleopan, to flow
 Fhonbe, fleeting
 Fhtan, to contend
 Flob, a flood
 Flop, a floor
 Fobber, fodder
 Folc, a people
 Folc-cuð, known to nations, celebrated
 Folc-geȝið, a nobleman
 Folc-geȝin, battle-fray
 Folcȝc, the vulgar, a man
 Folban-ȝceat, the earth
 Fold-buenb, 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 forbear, to allow, to pass over
 Fopbæpnan, to burn, to burn up
 Fopbeoðan }
 Fopbioðan } to forbid, to restrain
 Fopbeȝtan, to burst
 Fopbpeðan, to prostrate, to overthrow
 Fopbugan, to avoid
 Fopceapan, to bite off
 Fopcuð, wicked
 Fopcuðra, inferior
 Fopceapnan, to censure
 Fopcȝȝpan, to avoid
 Fopdon, to destroy
 Fopdrȝan, to drive out
 Fopdrȝgan, to dry up
 Fopdrȝman, to confound
 Fopealbian, to wax old
 Fope-mæpe, eminent, illustrious
 Fope-mæplic, eminent
 Fope-mæpneȝ, renown
 Fopeȝceapian, to foreshow, to foresee
 Fopeȝceapung, foreshowing, providence, foreknowledge
 Fopeȝeupeneȝ, dishonour
 Fopeȝȝnæc, a defence
 Fopeȝȝpeca, an advocate
 Fopeȝȝpeccen, forespoken
 Fope-tacn, a foretold
 Fope-þencean } to despair, to dis-
 Fope-þencan } trust
 Fope-þingian, to plead for, to defend
 Fope-þonc, forethought, providence
 Fopetiohhung, predestination
 Fope-ȝitan, to foreknow
 Fopȝȝan, to forgive, to give
 Fopȝȝtan, to forget
 Fopȝȝlban, to recompense
 Fophealdan, not to keep, to lose, to withhold
 Fophelan, to conceal
 Fophepeȝian, to lay waste, to destroy
 Fophogian, to neglect
 Fophtȝan } to frighten, to be
 Fophtȝgan } afraid
 Fophpȝȝpan, to pervert, to change for the worse
 Foplæðan, to conduct, to mislead
 Foplætȝan } to permit, to relinquish,
 Fopleȝan } to lose, to leave
 Fopleȝan, to lose
 Foplhȝan, to commit fornication
 Foplopen, lost
 Fopluȝȝce, gladly, willingly
 Fopm }
 Fopma } first
 Fopneah, almost
 Fopon, before
 Fopȝȝnel, forerunner
 Fopȝȝceoppȝan, to transform
 Fopȝȝceotȝan, to anticipate
 Fopȝȝceapan, to wither
 Fopȝȝceon, to overlook, to despise

Fopplapian, to be slow, to be unwilling	Freo	} free
Fopplean, to slay	Freooh	
Fopptandan, to withstand, to understand, to avail	Frig	
Fopptelian, to steal	Frio	
Foppelgan, to swallow up	Fry	} freedom
Foppigian, to pass over in silence	Freodom	
Fopð, forth	Fryðom	} freely
Fopþam } for that reason, be-	Freohece	
Fopþæmþe } cause	Freoþrian, to set free; p. p. gefpþyroð	} a friend
Fopðþringan, to bring forth, to produce, to accomplish	Frienð	
Fopð-fopþæzeneþ, free permission, license	Frynd	} friendship
Fopð-geþizan, to depart, to die	Freoðb-þæðenn	
Fopðþa, further, worse	Freoðþcipe	} peace
Fopþpiccan, to oppress, to tread under	Frið	
Fopþý, therefore	Friþian, to protect	} an asylum, a refuge
Fopþupian, to be presumptuous, to be over-confident	Frið-þroþ	
Fopþupung, presumption	Froþeþ, consolation, comfort	} away from, a departing
Fopþeopman, to refuse	From-peaðb	
Fopþeopþan } to be undone, to	Fruma, the beginning, the origin	} the origin, the first cause
Fopþupþan } perish	Frum-þceart	
Fopþeopðfullic, excellent	Frum-þroþ, an original station, a proper residence	} the beginning
Fopþýrð, destruction, damage	Frymð	
Fopþýþnan, to forewarn	Fugel, a fowl, a bird	} impure
Fopþeþ-þæðeþ, a foster-father	Ful, foul, impure	
Fopþeþ-moðoþ, a foster-mother	Fulþþemeð, perfect	} perfection
Foþ, a foot	Fulþþemeðner	
Foþ, a fox	Fulþþemian } to perform, to accomplish	} to follow up, to fulfil, to accomplish; perf. ful-eode
Fþam, from	Fulþþemman	
Fþam-geþizan, to depart	Fulgan, to follow up, to fulfil, to accomplish; perf. ful-eode	} fully
Fþea, a lord	Full, full	
Fþea-ðrihten, a supreme lord	Fullhece	} baptism
Fþecen	Fulluhþ, baptism	
Fþecendlic } dangerous	Fullþýþcan, to complete	} nearly, full nigh
Fþecenlic }	Fulneah	
Fþecn	Ful-riht, full right	} to confide
Fþecenner, danger, peril	Fulþþuman	
Fþeþþuan, to comfort	Fultum, help	} to support
Fþeþþnan } to ask, to inquire, to	Fultumian	
Fþuþman } know by asking	Fundan, to strive, to try, to tend to	} a furrow
Fþeðb, foreign, outer	Fup, a furrow	
Fþeme, profit, advantage	Fupþon } moreover; also, besides	} to fill
Fþemeð, a stranger	Fupþum	
Fþemman, to effect, to do, to perpetrate	Fýllan	} help
	Fýlþ, help	

Fýr, fire
 Fýren, fiery
 Fýmerc, at all, at most
 Fýpp, far
 Fýp, furze
 Fýppuan, to support, to promote

I.

Læþuan } to gather, to join, to
 Læþmao } resort
 Læþeþang, continuons. united
 Lælan, to astonish, to hinder
 Læp, graas
 Lærol, tribute
 Lalan, to sing
 Lalþoþ, an incantation
 Lalney, lust
 Lamæn, sport, pleasure
 Lan }
 Langan } to go
 Lapeccg, the ocean
 Lart, the soul, the spirit
 Lartlic, ghostly, spiritual
 Lartlice, spiritually
 Leacrian, to ask, to find out by
 asking
 Leadoþ, together
 Leandban } to abide, to wait for
 Lebdan }
 Leandþýpþan, to answer
 Leap, the year
 Leap-mælum, yearly
 Leapra } formerly, certainly
 Leape }
 Leapþoð, difficult
 Leapo, prepared, ready
 Leapo-þra, intellect, understanding
 Leappian, to prepare
 Leapcung, asking, inquiry
 Leat-peapþ, a gatekeeper
 Leþæpan, to behave
 Leþeacman, to point out, to nod
 Leþeþ, a prayer
 Leþeþ-man, a headsmán, a man em-
 ployed in prayer
 Leþelgan, to be angry
 Leþeþhtan, to enlighten
 Leþetan, to improve, to make
 amends

Lebucgan }
 Lebýcgan } to buy
 Lebóðþan, to pray
 Lebndan, to bind
 Leblendan, to blend, to mingle, to
 pollute
 Leblýppian, to rejoice
 Leboð, a command
 Leþræþan, to apread
 Leþþenggan }
 Leþþunggan } to bring
 Leþugao, to bend
 Leþýpþ, hirth, family, origin
 Leþýþuan, to happen, to come to
 pass
 Leþeoþan, to choose; p. p. geþopen
 Leþeþþan } to turn, to have re-
 Leþýþþan } course to
 Leþclænþian, to cleanse
 Leþcnapan, to know, to discover
 Leþophc, fit, proper
 Leþcýndelic } natural
 Leþýndelic }
 Leþýnd, nature, kind, manner
 Leþýnde, natural
 Leþýndelicce, naturally
 Leþýþan, to make known
 Leþýðþe, a country
 Leþ }
 Leþ } a song
 Leþ }
 Leþaþenlic, seemly
 Leþal, a separation
 Leþeþe, fit, suitable
 Leþon, to finish, to complete
 Leþræþney }
 Leþþeþeþney } trouble
 Leþþeþney }
 Leþþeþan, to disturb
 Leþþelan } to mislead, to deceive,
 Leþþelgan } to seduce
 Leþþola, error, hereay
 Leþþol-mýrc, the mist of error
 Leþeapman }
 Leþeapnigan } to earn, to deserve
 Leþeapnung, merit, desert
 Leþeacan, to make addition
 Leþeðnþian, to renew
 Leþeðeþýþþan, to set in order
 Leþeðþian, to end, to finish

- Teenodlic, that which will end
 Leeoman, to discover, to show
 Lefagen, glad
 Lefapan, to go, to travel, to die
 Lefea, joy, gladness
 Lefegan } to join, to unite, to com-
 Lefegean } pose
 Lefelan, to feel
 Lefeoht, a fight; war
 Lefepa, a companion
 Lefepwæden, companionship
 Lefepwice, a society
 Lefepðan } to give wings
 Lefepwan }
 Lefluc, a contention
 Lefon, to receive, to take, to catch
 Lefpedan, to feel
 Lefpedner, the feeling
 Lefpæge, mind, opinion
 Lefpæge, celebrated
 Lefpedan, to perceive
 Lefpeman, to finish, to fulfil, to
 perpetrate
 Lefpogan, to set free
 Lefultumian, to help
 Lefyllan, to fill, to fulfil, to satisfy
 Lefynn, long ago
 Lefynnðman, to promote, to improve
 Legaderian } to gather, to unite,
 Legaderian } to bring together
 Legaderigan }
 Legaderung, a gathering, a collec-
 tion
 Leglengan } to decorate
 Glengan }
 Legongan, to pass through
 Legparian, to touch
 Legpian, to seize
 Legypian, to clothe; p. p. gegereþ
 Lehatan, to promise
 Lehærcan, to bind, to enslave
 Lehealdan, to hold, to keep, to pre-
 serve
 Lehebe, seized
 Lehelpan, to help, to assist
 Lehentan, to pursue, to seize
 Leheopan }
 Lehepan } to hear, to obey
 Lehpan }
 Lehypan }
- Lehepeb, heard, applauded
 Lehepenið, a hearer
 Lehepney, the hearing
 Lehicgan } to seek after, to regard,
 Lehyrgan } to discover
 Lehipan, to form
 Lehpogan, to fall
 Lehpunan, to touch
 Lehpæt }
 Lehpilc } every one
 Lehpæpeper, everywhere
 Lehpider, everywhere
 Lehyðan, to hide
 Lehyppum, obedient
 Lehyppumner, obedience
 Lehyprt, adorned
 Lelac, an assembly, a collection
 Lelandian, to approach
 Lelædan, to lead
 Lelæpan, to teach, to instruct
 Lelærcan, to continue, to perform
 Leleafa, belief
 Leleayful, faithful
 Leleman, to recompense
 Lelefan } to believe
 Lelyfan }
 Leleornian, to learn
 Lelettan, to hinder, to cause delay
 Lehc, a likeness
 Lehc, like, suitable
 Lehce, likewise
 Lehcgan, to lie
 Lehman, to cement, to unite
 Lehman, to happen
 Lehpan, to sail, to move
 Lelome, often
 Lelong, on account of
 Lelp-rcapa, a proud wretch
 Lelyrceb, pleased with, desirous of
 Lemæc, a yoke-fellow, a mate
 Lemægð, greatness
 Lemæne, common, general
 Lemænehce, in common
 Lemæpe, a boundary
 Lemæppian, to praise
 Lemag, a relation
 Lemal-mægene, a multitude
 Leman }
 Lyman } to attend, or care for
 Lemana, a company

- Lemeapcian, to appoint, to determine bounds
 Lemelert, negligence
 Lemen, care
 Lemengan, to mix, to mingle, to form
 Lemet, measure
 Lemet, docile, meet, suitable
 Lemetan, to meet, to find
 Lemetfært, modest, moderate
 Lemetgrian, to moderate, to regulate
 Lemetgung, moderation, measure
 Lemetlic, suitable, fit, moderate
 Lemong, among
 Lemot, an assembly
 Lemunan, to remember
 Lemunðbýrðan, to protect
 Lemýnd, memory
 Lemýnðgrian, to remember
 Lemýnðþýrþe, memorable, worthy of remembrance
 Leneahrne, near
 Lenealæcan, to approach
 Leneþan, to subdue
 Leniman, to take, to conceive
 Lenog } sufficiently, enough
 Lenoh }
 Lenýðan, to compel
 Lenýht, abundance
 Leo } formerly, anciently
 Lau }
 Leoc, a yoke
 Leocra, a sighing
 Leog } young
 Liung }
 Leolca } the yolk of an egg
 Lioleca }
 Leolecan, to allure
 Leomepung, lamentation
 Leompe, sorrowful
 Leompian, to grieve, to mourn
 Leonð, through, over
 Leonð-hbttan, to enlighten
 Leonð-rcinan, to shine through
 Leonð-plttan, to look over, or beyond
 Leopenian, to open
 Leopn, desirous
 Leopne } earnestly, willingly
 Liopne }
 Leopnfull, desirous, anxious, diligent
- Leopnfullce, very earnestly
 Leopnfullner, earnestness, anxiety
 Leopnian } to desire anxiously, to
 Lipnian } yearn
 Lipnan }
 Leopnhc, earnest
 Leopnhce, studiously, earnestly
 Leoptrupian, to despair
 Leot }
 Let } yet
 Lit }
 Lýt }
 Leotan, to melt, to pour
 Lepað, consideration, a condition
 Lepað, considered, constituted
 Lepaðrcepe, prudence
 Lepæcan, to seize
 Lepæft, distracted
 Lepearian, to take by force
 Lepeapan, to hind
 Lepec, government, correction, skill
 Lepecan } to say, to instruct, to
 Lepeccan } prove, to subdue
 Lepechce, widely, diffusely
 Lepela } apparel
 Legepela }
 Lepenian, to adorn
 Lepenu, ornaments
 Lepiht } desert, a reward
 Lepýht }
 Lepiht } suitable, right, fit
 Lepýht }
 Lepum, a number
 Lepurenlic, suitable
 Lepurenlice, suitably, fitly
 Lepurnian, to agree, to suit
 Lepum, space
 Lepýman, to lay waste
 Lejamnian } to unite, to collect to-
 Leromnian } gether
 Lerapgod, afflicted, grieved; p. p.
 rapgrian
 Lerælan, to happen
 Leræhc } happy, prosperous
 Leræhg }
 Leræhhce, happily, prudently
 Leræhgner } happiness
 Leræð }
 Lerceað, reason
 Lerceadhce } rationally
 Lerceaðþurhce }

- Leſceaðþyr } rational, intelligent
 Leſceaðþyrlic }
 Leſceaðþyrner, reason
 Leſceart, a creature
 Leſceapen, formed; p. p. ʒcýppan
 Leſceapian, to view, to regard
 Leſcenban, to corrupt
 Leſcinan, to shine, to shine upon
 Leſcþurān, to appoint, to ordain
 Leſcýlban, to shield, to defend
 Leſcýppeð, clothed; p. p. aʒcýppan
 Leſecan, to seek
 Leſeon, to see
 Leſeþan, to say, to prove
 Leſetner, an appointment, an institution
 Leſezzan, to set, to compose, to compare
 Leſepenlic, visible
 Leſeþlice, peaceably
 Leſeþuma, peace-loving
 Leſeþhe }
 Leſeþt } the sight
 Leſeþð }
 Leſeþð, a companion
 Leſeþnung, an assembly
 Leſetanban, to stand, to attack, to press upon
 Leſetabelian } to establish, to make
 Leſetabohan } steadfast
 Leſetæppan, to go, to step, to approach
 Leſetæþbig, stable, steadfast
 Leſetagan, to ascend
 Leſetallan, to stop, to restrain, to be atill
 Leſetancan, to smell
 Leſeteopan } to guide, to rule, to
 Leſetioþan } correct
 Leſetýþan }
 Leſetonban, to confine
 Leſetþanþian, to strengthen
 Leſetþeon } wealth, gain
 Leſetþion }
 Leſetþýnan, to gain, to obtain, to heget
 Leſeund, sound, safe, secure
 Leſeundþullice, securely, prosperously
 Leſeundþulner, health, prosperity
 Leſeundþian, to separate
 Leſepencan, to afflict
 Leſepican, to cease, to desist
 Leſepigeān } to be silent
 Leſepuþian }
 Leſepinc, affliction, trouble, labour
 Leſepiðþian, to subdue
 Leſepurþer, a sister
 Leſeþngian, to sin
 Leſeta, as yet, again
 Leſetacnian, to betoken
 Leſetæcan, to teach, to explain, to show
 Leſetælan, to accuse, to reprove
 Leſetære, meet; sup. geſetæþort
 Leſetenge, heavy
 Leſetenge, happened
 Leſetean }
 Leſetion } to draw, to attract
 Leſeteopian, to grow weary
 Leſeþara, one who assents
 Leſeþarian, to assent, to allow
 Leſeþanc } thought
 Leſeþoht }
 Leſeþapeneð, wetted
 Leſeþeaht, counsel, purpose
 Leſeþeaþtepe, a counsellor
 Leſeþencan } to think, to consider, to
 Leſeþincan } remember
 Leſeþeoban, to associate
 Leſeþeode, a language
 Leſeþinnan, to disperse
 Leſeþolian, to bear, to suffer
 Leſeþnopian, to suffer
 Leſeþnuen, joined
 Leſeþpænan, to moisten
 Leſeþpær, conformable, agræing, at peace
 Leſeþpænellice, harmoniously
 Leſeþpæþian, to adopt, to make conformable
 Leſeþýlb, patience
 Leſeþýlþellice, patiently
 Leſeþýlþig, patient
 Leſetaban, to happen
 Leſetioþhan, to determine, to appoint
 Leſetþeope, true, faithful
 Leſetþeophce, faithfully
 Leſetþeopian, to conspire
 Leſetþýmian, to encourage

- Leunnao, to grant
 Leunpoſſian, to be sorrowful, to be
 disquieted
 Lepanian, to diminish
 Lepapenian, to warn, to beware
 Lepæcan, to excite
 Lepægan, to weigh down
 Lepealðleþeþ, a rein
 Leped, madnesa
 Lepelgian, to enrich
 Lepelt-leþeþ, a rein
 Lepenian, to allure
 Lepeoþþan, to be, to come to pass
 Lepeoþþian, to make honourable, to
 distinguish
 Lepexan, to grow, to accrue
 Lepideþ, the weather
 Lepul } a wish, the will
 Lepill }
 Lepio, labour, a battle, war
 Lepinna, an enemy
 Lepinnan, to conquer
 Lepyr, certain
 Lepyrhce, certainly
 Lepyt, understanding
 Lepyt-leay, witless, foolish
 Lepyt-loca, the breast
 Lepyta, a witness
 Lepytan, to depart
 Lepytæy, knowledge
 Leplæt, debased
 Lepput, a writing
 Lepputl, a change, a course of events
 Lepuna, a custom, wont
 Lepunehc, wonted, usual
 Lepunian, to be wont
 Lepunſum, pleasant
 Lepýpcan, to make
 Lepýpht } merit, deserving
 Lepýphto }
 Lepýpcan, to wish
 Lidðian, to sing
 Lipean, to prepare
 Lipan, to give
 Lipende, giving
 Lipepney, greediness
 Lipol, bountiful
 Lippe, greedy, anxious
 Lipu, a gift
 Ligant, a giant
- Lalp, arrogance
 Lalpan, to boast
 Lam }
 Lam-cýn } a jewel, a gem
 Lam-cýnn }
 Lameleſt, negligence
 Lam-peced, a palace
 Lanſært, ample
 Lingpa, a youogster, a scholar
 Liogoðhad, the season of youth
 Liomop, sad
 Lyrçian, to sigh, to sob
 Lyre-la-geye, yes, O yes!
 Lyrian, to desire, to covet
 Lytunc }
 Lytuog } covetousness, desire
 Llad, pleasant
 Llæy }
 Llar } glass
 Llæy-hlutun } glass-clear, trans-
 Llar-hluþpe } parent
 Lleap, skilful, prudent
 Llengan, to adorn
 Llhan, to glide, to slip
 Lhopian, to sing
 Lhopopð, a song, metre
 Lnæt, a gnat
 Lnopnian, to lament, to grieve, to
 groan
 Lnopnung, lamentation
 Lodb, God
 Lodb, good
 Loda, a Goth
 Lodbund, divine
 Lodbundehce, divinely
 Lodbundnyr, deity, divine nature
 Lodbney, goodness
 Lold, gold
 Lold-hopð, a hoard of gold
 Lold-ſmíð, a goldsmith
 Lpaſan, to dig, to delve
 Lpam, fierce, enraged
 Lpapian, to grope
 Lpæz, grey, green
 Lpeat, great
 Lpene, green
 Lpenian, to become green
 Lpetan }
 Le-ſpetan } to greet, to address
 Lpam, grim

- Lpoc, a particle, an atom
 Lpopan, to grow
 Lpund, ground, earth, bottom
 Lpund-lear, groundless, unfathom-
 able
 Lpund-peal, a foundation
 Lpymetan }
 Lpymetigan } to grunt, to roar
 Luma, a man
 Lum-punc, a leader
 Luð, a conflict
 Lyðene, a goddess
 Lylban, to pay
 Lylben, golden
 Lylt, guilt
 Lýtjepe, a miser
- D.
- Dabban, to have
 Dæop }
 Dæpe } bright, serene
 Dæft, detained
 Dæftedom, captivity
 Dægel }
 Dægæl } hail
 Dæl }
 Dælo } health
 Dælu }
 Dæle } a man, a hero
 Dæleð }
 Dælga, light
 Dæmeð-þing, cohabitation
 Dæpend, an errand
 Dæpjerzt, harvest
 Dæplic, laudable
 Dæp, a command
 Dæð, heath, heather
 Dæto, heat
 Dæl, sound, hale
 Dæhg, holy, a saint
 Dælgian }
 Dælgian } to pray, to beseech
 Dæm, a home, a house
 Dæm-rært, an inhabitant
 Dængian, to hang
 Dæp, hoary
 Dæpa, a hare
 Dæz, hot
 Dæzan, to call, to name, to command
- Dætheoptner, hot-heartedness,
 anger, fury
 Dætian, to hate
 Dæpe, sight, aspect
 Dæ }
 Dæie } he, any one, it
 Dæt }
 Dæarð, a head
 Dæarð-beah, a crown
 Dæag }
 Dæah } high; comp. Dæhpe; sup.
 Dæan } Dæhpta
 Dæahner }
 Dæaner } height, highness
 Dæah-peþep, a great tempest
 Dæal, a hall
 Dæalan, to heal; imp. Dæl
 Dæalban, to hold, to incline
 Dæalf, half
 Dæahc, high, exalted
 Dæahce, highly
 Dæahcop, more highly
 Dæan, needy, poor
 Dæanlic, vile, worthless
 Dæarð, hard
 Dæarðe, severely; sup. Dæarðort
 Dæarð-heopt, hard-hearted
 Dæarð-rælg, unhappy
 Dæarð-ræld, a hard lot, unhappi-
 ness
 Dæarm, harm
 Dæarm-cpibbigan, to speak ill of
 one
 Dæapepa, a harp
 Dæappepe, a harper
 Dæappian, to play on the harp
 Dæappung, harping
 Dæapeþian, to restrain, to control
 Dæapo-punc, a chieftain, a noble
 Dæbban, to raise, to lift up
 Dæftg, heavy
 Dæftgan, to be heavy or sad, to
 weigh down
 Dæftglice, heavily, grievously
 Dæftgner }
 Dæftner } heaviness, sorrow
 Dælan }
 Dælan } to cover, to conceal
 Dælan }
 Dælbæn, to bend, to incline
 Dæll, Hell

- Hell-papa, an inhabitant of hell
 Helm, the head, the top of anything
 Helma, a helm, or rudder
 Helpan, to help
 Henan, to oppose, to repress
 Henð, poverty, trouble, punishment
 Heofencund, heavenly
 Heofian, to mourn
 Heofon, heaven
 Heofon-toft; heavenly bright
 Heopot, a hart
 Heoprumian, to obey
 Heopt, a hart, a stag
 Heopte, the heart
 Her, here
 Heran, to obey
 Hepe, a crowd, an army
 Hepe, fame
 Hepeð, a court, a family
 Hepe-geat, a weapon
 Hepe-pinc, an enemy
 Hepe-tema, a chieftain, a leader of an army
 Hepe-toha, a consul, a leader of an army
 Hepeþian, to despise
 Hepege }
 Hepege } an army
 Herian, to praise
 Hering praise, favour
 Herlic, glorious
 Hider, hither
 Hider þider, hither and thither
 Higan, to hasten
 Hige, the mind, energy, care
 Hige-læst, heedless
 Hige-ryot, a wise mind
 Hugian } to strive, to think, to en-
 Hugian } deavour
 Hig-ryc, familyship
 Hilde, a battle
 Himeþelf, himself
 Hnan }
 Hnan } hence
 Hnonan }
 Hnðan, behind
 Hnðe, a hind
 Hingrian, to hunger
 Hnop, a hinge
 Hnþe }
 Hnþe } a protector, a ruler
- Hir, his
 Hir, form, hue
 Hir-cuð, familiar
 Hirung, pretence, appearance
 Hlæp, a mound, a barrow
 Hlafopð, a lord
 Hlafopð-ryce, lordship, government
 Hleahter, laughter
 Hleobop, a sound
 Hlira, fame, report
 Hlireaðig, celebrated
 Hlireaðigner, celebrity
 Hlud, loud
 Hluteþ, clear
 Hlyrtan, to listen
 Hnæppian, to rest, to lie
 Hneyc, soft, tender
 Hnipan, to bend
 Hnagian, to be desirous, to be anxious
 Hol, a hole
 Hold, faithful
 Holm, the ocean
 Holt, a wood, a grove
 Hound, the hand
 Hopa, hope
 Hopian, to hope
 Hopyreabe, a sink
 Hord, a hoard, a treasure
 Hord-gerþneon, a treasure
 Horyp, reproach, derision
 Hpræd, ready, swift
 Hpræðlic, speedy
 Hpræðlice, speedily, quickly
 Hpræð-ferner, a swift course
 Hpræð-pæne, a chariot
 Hprægel, a garment, apparel
 Hpræþe }
 Hpræþe } quickly
 Hpreoran, to fall
 Hpreore, violently approaching, e.g.
 a storm
 Hpreorend }
 Hpreorendlic } perishable
 Hpreop, cruel, troubled
 Hpreop }
 Hpreopþung } repentance
 Hpreopan, to rue, to repent
 Hpreopþrian, to rue, to be sorrowful
 Hprepan, to agitate, to lift up
 Hpreþtan, to lie down

Ðreþer, the mind
 Ðruoh, rough
 Ðrof, a roof, the top of anything
 Ðrof-fæſt, roof-fast, firm
 Ðron-mepe, a whale-pond, the sea
 Ðron, prone, bent down
 Ðruſe, the earth
 Ðruſe, ruin
 Ðumeta, how, in what manner
 Ðund, a hound, a dog
 Ðund-nigontig, ninety
 Ðundþeð, a hundred
 Ðund-feoſontig, seventy
 Ðunig, honey
 Ðunza, a hunter
 Ðunzian, to hunt
 Ðuru, at least
 Ður, a house
 Ðurſe-hipde, a keeper
 Ðra, who, any
 Ðrat, brave
 Ðræt, which, what
 Ðræte, wheat
 Ðræþer, whether, either
 Ðræþe, nevertheless
 Ðræt-hpega, a little, in some measure
 Ðræt-hpeganunſer, in some measure, in some degree
 Ðpealra, expanse, convexity
 Ðpeaprian } to turn, to turn round,
 Ðpeoſſan } to depart, to wane
 Ðeſſan }
 Ðpeapſung, inconstancy, changeableness
 Ðpelc, any
 Ðpene, a little
 Ðpeol, a wheel
 Ðpeſſic, changeable
 Ðpibe, whither
 Ðpile, a while, time
 Ðplendlic, for a time, temporary
 Ðplum, sometimes
 Ðpiz, white
 Ðpon }
 Ðponne } a little, somewhat
 Ðponan }
 Ðponon } whence, how
 Ðpone, any one
 Ðpoune, when

Ðpupfulner, changeableness
 Ðſſer, a circuit
 Ðſðan }
 Le-hſðan } to hide, to conceal
 Ðſde, a hide, a skin
 Ðſhtlic, joyful, desirable
 Ðſlt, a hilt of a sword
 Ðſpan, to hear, to obey
 Ðſpan, to imitate
 Ðſpnde, horned, having a beak
 Ðſpſt, an ornament
 Ðſpſtan, to adorn
 Ðſpſpan, to deride, to revile
 Ðſpſping, reviling, reproach
 Ðſð, a haven

I.

Ic, I
 Iðel }
 Iðel-geopn } idle, vain
 Ieglanð }
 Iglanð } an island
 Ilanð }
 Ielb, old. See ealb, comp. Ielþra,
 sup. Ielþer
 Ilc, the same
 Immedeme, unworthy, imperfect
 Inc, you
 Incoſa, the mind, the breast
 Ineſſe, provision
 Inzan }
 Innan } to enter
 Ingehſgd, intention, thought
 Ingeþanc }
 Ingeþonc } thought, mind
 Inhce, internally, in itself
 Inna }
 Innan } within
 Innanþeapnð }
 Inneþeapnð } inward
 Innoð, the stomach
 Innung, that which is included
 Inþeapnðhce, thoroughly, inwardly
 Inþnð-þonc } an inward thought, a
 Inþit-þonc } deceitful thought
 Iob, Jove
 Ipan, to run
 Iſpe }
 Iſprung } anger
 Iſprian, to be angry

Ir, ice
 Iry, icy
 Iþacige, Ithaca
 Iu, formerly

K.

Karepe, Cæsar, an emperor
 Kuning, a king

L.

La, lo! oh!
 Lacan, to play, to sport
 Lacman, to heal
 Labteop }
 Labþeop } a leader, a guide
 Latteop }
 Latþioþ }
 Læce, a physician, a leech
 Læce-cræft, the art of medicine,
 medicine
 Læce-dom, medicine, a remedy
 Læðan, to lead
 Læben, Latin
 Læfan, to leave, to relinquish
 Læn }
 Lean } a reward
 Lænan, to lend
 Læne, slender
 Læng }
 Lange } long; comp. leng; sup.
 Long } lengert
 Læpan, to teach
 Lær, less
 Lærtan, to follow
 Lætan, to permit, to let go, to leave,
 to suppose
 Lay, the remainder, what is left
 Lagu, water
 Lagu-flod, ocean-flood
 Lagu-rtæam, the sea, the ocean
 Lanð }
 Lonð } 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

Lart, at length
 Late, late; comp. latop
 Lað, hateful, hostile, destructive
 Laðlice, horribly
 Leaf, permission, leave
 Leaf, a leaf
 Leahter, a sin, a crime
 Leaman, to reward, to recompense
 Lear }
 Lear-lic } false, loose
 Lear-rpell, a fable
 Lear-rpellung, false opinions, false
 speaking
 Learung, lying
 Leax, a salmon
 Leccan, to moisten, to be wet
 Lecgan, to lay down, to lower
 Lef, left
 Leg }
 Lega } a flame
 Lig }
 Legan, to lay, to place
 Lencten, Lent, the spring
 Leng, length
 Leo }
 Leon } a lion
 Leob }
 Leob-rcipe } a nation, a people
 Leob-rpuma, a leader, a chieftain
 Leob-hata, a hater of people, a
 tyrant
 Leohr, light
 Leohtran, to lighten, to make light
 Leof }
 Liof } precious, beloved, dear
 Leofian }
 Libban }
 Lirian } to live
 Lirgan }
 Lybban }
 Leofræl, estimable
 Leofrenð, beloved, acceptable
 Leogan, to tell a lie, to deceive
 Leoma, a ray of light
 Leopman }
 Leopnigan } to learn
 Leoð }
 Lioð } a verse, a poem, a lay
 Leoð-pyphra, a poet
 Lettan, to hinder

- Libbende, living
 Lic } like
 Lelic }
 Lic } the body
 Licboma }
 Licetan } to pretend, to disassemble
 Licetzan }
 Liczan } to lie, to extend
 Ligan }
 Lichamlice }
 Lichomlice } bodily
 Lician, to please, to like
 Licpýpð, worthy of esteem
 Lij, life
 Lijep, the liver
 Lijet, lightning; pl. lījetu
 Lihtan, to shine, to give light
 Lim, a limb
 Lijphice, fitly
 Lind-pjend, a warrior with a shield
 Lijan, to collect, to gather
 Lijre, favour
 Lijt, science, skill, power
 Lijrtum, skilfully
 Lið, a cup
 Lið, mild
 Lijan, to sail
 Lið-mon, a sailor
 Lixan, to shine
 Locen, an enclosure, bounds
 Locian, to look, to see
 Lof, praise
 Londer-ceopl, a husbandman
 Loppe, a flea
 Lorjan, to lose, to periah, to go
 away
 Lot, a lot, deceit, craftiness
 Lot-pjenc, deceit
 Lox, a lynx
 Lufe, love
 Lufian, to love
 Lujend, a lover
 Lungre, forthwith, quickly
 Lujt, deaire, pleasure, lust
 Lujt-bæp, cheerful
 Lujt-bæpe, desirous
 Lujt-bæplice, delightfully, with
 delight
 Lujt-bæpner, happiness, desire
 Lujtlice, willingly, joyfully
 Lujrtum, willingly
 Lutan, to incline
 Lýccan, to pluck up
 Lýfan, to permit
 Lýrt, the air
 Lýrtan, to wish, to choose, to be
 pleased with
 Lýt, little
 Lýtæg, crafty
 Lýtel } little, small; comp. lær, sup.
 Lýtle } lært
 Lýtelice, deceitfully
 Lýtchan, to diminish, to lessen
 D.
 Dacian, to make, to form, to do
 Dæden, a maiden
 Dægen, virtue, strength, might,
 power
 Dægen-cpært, chief strength
 Dægen-rtan, a huge stone
 Dægn, power
 Dægð, a maiden, a country, a tribe,
 a kinsman
 Dægð-had, virginity
 Dæg-plite, a species, a form
 Dæl, a space of time
 Dænan } to mean, to intend, to
 Dænan } lament
 Dæni }
 Dæni } a crowd, many
 Dæni }
 Dæni }
 Dæpa, famous, celebrated, great;
 sup. Dæport
 Dæpe }
 Dæpe } excellent
 Dæplic, noble
 Dæppan, to be celebrated
 Dæpð, greatness, glory, praise; pl.
 miracles
 Dært, a mast
 Dært, most, greatest. See Dýcel
 Dætan, to dream
 Dæð, measure, degree, condition, lot
 Dæg, a relation
 Dægan, to be able
 Dægjrtan, a master
 Dægo-punc, a citizen, a man

- Man } a man
 Mon }
 Man, sin, wickedness, evil, disease
 Man, sinful, wicked
 Man-full, full of wickedness
 Manian, to admonish
 Manig-*reald* } manifold
 Moni-*reald* }
 Manig-*realdlic*, complicated
 Mannian, to people, to fill with men
 Manðræpe, gracious
 Marna, greater. See *Mýcel*
 Mape, more
 Maptýn, a martyr
 Maðm, a vessel
 Maðm-hýpðe, a treasurer
 Meht } strength, might, power
 Miht }
 Meapic, a boundary, a territory
 Meapcian, to mark, to mark out
 Meappuan, to err
 Mece, a sword
 Med, meed, reward
 Medeme, worthy, desirable, perfect
 Medemlice, worthily
 Medemner, dignity
 Medtþumner } infirmity, weakness
 Mettþumner }
 Mettþýmner }
 Melbian, to make known, to display,
 to inform against
 Melo, meal
 Mengan, to mix
 Mengio, a multitude
 Mennirc } human, humanity
 Mennirclic }
 Meodum, meritorious
 Meox, dirt
 Mepe, a mere, a lake, water
 Mepe-floð, the ocean
 Mepe-hengert, a sea-horse, a ship
 Mepe-rtpeam, the sea-stream, the
 ocean
 Mepge } joyful, merry
 Mupge }
 Mepyc, a marsh
 Metan, to meet, to find, to observe
 Metan, to measure, to mete, to com-
 pare
 Mete, meat
 Metgian, to mete, to moderate, to
 rule
 Metgung, moderation
 Mezod, the Creator
 Micel } much, great
 Mýcel }
 Micellic, great
 Micelner, greatness
 Micler, much
 Miclum, greatly
 Mid } with
 Mið }
 Miððan-eapð } the earth, an en-
 Miððan-geapð } closure
 Miððepeapð, midward
 Miððel, middle
 Miðrephð, middle age
 Miðgehealban, to satisfy
 Miðlert } midmost, middle class,
 Miðmert } middle
 Mið-ope, the middle region
 Mið-pintep, mid-winter, Christmas
 Mihte. See *Magan*
 Mihtig, mighty
 Mihtighe, mightily, powerfully
 Mild, mild, merciful
 Mild-heopt, merciful
 Mild-heoptner, mercy
 Mildrian, to have mercy, to pit
 Mildjung, mercy, pity
 Milte, mercy
 Min, mine
 Minda gian, to advise, to remind
 Mircan, to mix, to dispose
 Mirc-cýppan, to wander
 Mirdæð, a misdeed
 Mircpeprian, to pervert
 Mirclic } various
 Mirclic }
 Mirt, a mist
 Miþan, to conceal
 Mod, the mind
 Modep } a mother
 Modop }
 Modup }
 Modig, proud
 Modilic, magnanimous
 Mod-refa, the mind, the mind's sense
 Molde, the earth
 Mona, the moon

- Wonað } a month
 Wonð }
 Woncýn, mankind
 Wop, a moor
 Wopgen, the morning
 Wopgen-ŕteopþja, the morning star
 Wopþop, murder
 Woprt, must
 Wot, must, can
 Wunt, a mount, a mountain
 Wunt-ŕiop, the Alps, the mount of
 Jupiter
 Wupnan, to mourn, to care for, to
 regard
 Wup, a mouse
 Wuprt, must, new wine
 Wuð, a month
 Wýnegian } to remind
 Wýngian }
 Wýnla, inclination
 Wýntan, to propose
 Wýpæg } pleasure, delight
 Wýpæg }
 Wýpan, to hinder
 Wýpð, pleasure
- N.
- Nabban, not to have
 Nacob, naked
 Næbpe, a serpent
 Næneg, none
 Næpe } was not
 Nær }
 Nærre, a promontory
 Nara } the nave of a wheel
 Naru }
 Nazan, not to have or possess
 Naht }
 Nauht } naught, nothing
 Napuht }
 Nalær, not at all
 Nallar, not only
 Nama, a name
 Nan, none
 Nat, *i.e.* ne-pat. See pítan
 Naþep, neither
 Neaðinga, necessarily
 Neah }
 Nean } nigh, near
 Neap }
- Neaht } night
 Niht }
 Neapa }
 Neapep } narrow
 Neapop }
 Neappa }
 Neapaner, trouble, distress
 Neapep, straitly
 Neapepner, anxiety
 Neappian, to atraiten
 Neat }
 Nern } cattle, a beast
 Nýten }
 Neapert } presence, neighbourhood
 Neper }
 Neb, the face
 Nebe } necessarily
 Nýbe }
 Neð-beapf } need, necessity, ne-
 Neod-beapf } cessary
 Nid-beapf }
 Nemnan, to name, to mention
 Neod-ŕpæce, voluntarily
 Neod-beapre, necessities
 Neoten, cattle, a beast of burden
 Neþan, beneath
 Neþepa, lower, inferior
 Neopol }
 Nipol } prostrate
 Neþgean } to preserve
 Neþian }
 Neþgenð, a saviour; participle of
 Neþgean
 Neþe neþe, no, no; by no means
 Net } a net
 Nett }
 Nezehc, beastly
 Nidan } to compel, to force
 Nýðan }
 Nigan } nine
 Nigon }
 Niman, to take, to take away, to
 assume, to adopt
 Niþop, lower
 Nitán } not to know
 Nýtán }
 Niþemert, lowest, nethermost
 Niþep } downwards, low
 Niþeplic }
 Niþep-healð, downwards

Nipan } newly
 Nipanc }
 Nipe, new
 Nopð, north
 Nopð-ende, north-end
 Nopð-perc, north-west
 Norþepearð, northward
 Not, use, enjoyment
 Notian, to enjoy, to possess, to
 occupy
 Nu, now
 Nu-nuhte, just now, straightway
 Nýð-bearn, necessary, needful
 Nýllan, to be unwilling
 Nýt, purpose, use
 Nýt, perfect
 Nýt-pýpð, useful

O.

Of, of
 Oraðon, to remove, to do away
 Oraðon, to draw out, to remove
 Orbeatān, to kill, to strike
 Orbecuman, to come from
 Orðæl, a fall, a setting
 Orðælpe, more prone
 Orðune, downwards, down
 Orer, a bank
 Orer, beyond
 Orerþræðan, to overspread
 Orercuman, to overcome
 Orerþrencan, to be drunk
 Orerþrapan, to pass by, to pass over
 Orerþýll, intemperance
 Orerþgan } to pass over, to pass
 Orerþganþan } away
 Orerþgotolner } forgetfulness
 Orerþgotulner }
 Orerþheopan, to disobey
 Orerþhogian, to despise
 Orerþhýð, a high mind
 Orerþunþ, superfluity
 Orerþmetta } high-mindedness, ar-
 Orerþmetto } rogance, too much
 } food
 Orerþmod } arrogant, proud
 Orerþmodhc }
 Orerþmodner, scorn, arrogance
 Orerþpecan, to instruct

Orerþræð, superfluity, too great
 prosperity
 Orerþrean, to look down upon
 Orerþrettan, to cover
 Orerþræppan, to overstep
 Orerþrþþan, to overcome
 Orerþteon, to cover over, to over-
 whelm
 Orerþþearþ, great need
 Orerþþeon, to excel, to surpass
 Orerþþinnan, to overcome
 Orerþþrean, to cover over; part.
 orerþþrþgen
 Orerþþitan, to depart
 Orerþnenan, to take away
 Orerþnþan, to run off, to outrun
 Orerþletan, to let out
 Orerþlýrt, desirous of
 Orerþmunan, to remember
 Orerþceamian, to shame, to be
 ashamed
 Orerþjan, to see, to behold
 Orerþrtan, to oppress
 Orerþrean, to slay, to kill, to cut off
 Orerþrþþan, to cut off
 Orerþþelþan, to devour
 Orerþt, often
 Orerþteon, to draw off, to deprive
 Orerþþincan, to bethink
 Orerþþuccan, to oppress
 Orerþræð, frequent
 Orerþþundþroð, astonished
 Oleccan, to flatter, to allure, to
 cringe, to gratify
 Oleccunþ, flattery, allurement
 Onælan } to inflame
 Onhælan }
 Onþrþþan } to taste
 Onþýþþan }
 Onþitan, to bite, to taste of
 Onþlæþan, to blow upon
 Onþýþþan, to animate, to encourage
 Onceþþan } to turn from, to turn
 Oncýþþan } back, to change
 Oncnapan } to know
 Oncneopan }
 Oncþeþan, to reply, to echo
 Ondþit, mind, understanding
 Ondþræðan, to dread, to fear
 Ondþrþpe, an answer

On-eapðian, to dwell in
 On-ecneffe, 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
 Onhagan, to be at leisure, to be unoccupied
 Onhelðan, to incline
 Onhnigan, to bow down, to incline
 Onhpepan, to stir up
 Onhpinan, to touch
 Onhpeapfan } to change, to go
 Onhpeopfan } away
 Onhþpian, to imitate
 Oninnan, within
 Onpnan, to run, to move
 Onlacan, to sport
 Onlart, at last, at length
 Onlænan, to lend
 Onlætan, to relax
 Onleogan, to belie, to falsify
 Onlc, like
 Onlicnef, a likeness
 Onhefan, to liberate
 Onlhrtan } to enlighten, to shine
 Onlyrtan } upon, to shine
 Onlucan, to unlock
 Onlutan, to incline
 Onrtacan, to deny, to retort, to reply
 Onrcuman, to shun
 Onrtan, an aspect
 Onrtgan, to descend, to sink
 Onrtttan, to press down, to beset
 Onrtypian, to agitate, to excite
 Onrtunþpon, apart
 Onrtþpian, backwards
 Ontagan, to untie, to unloose
 Onþonce, delightful
 Onpæcman, to awaken, to excite
 Onpendan, to change, to turn aside
 Onppecan, to revenge, to punish
 Onpþþan, to reveal
 Onpunian, to dwell, to inhabit
 Open, open, exposed, clear, evident
 Openlice, openly, plainly

Onrcuman, to overcome; contracted from onrepcuman
 Onð-ypuma, the origin, the author
 Opeald, old
 Opealþo, old age
 Ongellice, arrogantly
 Opmæte }
 Opmete } overmuch
 Opmob, distracted in mind, dejected
 Opmobnef, mental disease, madness, despair
 Onprow, secure, prosperous
 Onprownef }
 Onprownef } security, prosperity
 Otepan, to appear
 Oþeopan }
 Oþeopan } to appear, to show
 Oþep, another
 Oþep, otherwise
 Oþærtan, to commit, to trust, to sow
 Oþpnan, to touch
 Oþracan, to deny
 Oþrtanþan, to stand still
 Oþþe, or
 Oþrtan, to blame, to reproach

P.

Papa, the Pope
 Pað, a path
 Peaproc, a park
 Peþþian, to make a path, to tread
 Plantian, to plant
 Plega, play, sport, pestime
 Plegian, to play
 Pleo }
 Pleob } peril, danger
 Plio }
 Pholic, dangerous
 Pricu, a prick, a point

R.

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

- Rædan**, to read, to govern, to decree
Ræbelle, a riddle, imagination, ambiguity
Rægl, a garment, clothing
Ræpan, to bind
Rætz, rest, repose
Ræppian, to think, to meditate
Rap, a rope
Rað, quickly
Reað, red
Reafere, a spoiler
Reafian, to rob, to take away
Reafiac, 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 }
Reccelezt } recklessness, carelessness
Recelezt } ness
Recepe, a rhetorician
Recelf, incense
Recen } immediately, straight
Recene }
Rehtlic } rightly, justly
Rihtlic }
Ren } a course
Rýne }
Ren, rain
Repa } severe, fierce, violent
Repe }
Reþig-mob, fierce in mind
Ric, dominion, power
Ric, rich, powerful, in authority
Rice, a kingdom
Ricrian, to rule, to reign
Ridan, to ride
Riht } right, justice, truth
Rýht }
Rihtan, to correct, to instruct, to make right
Rihtc, immediately, straightway
Rihtend, a ruler, a governor
Rihtlic, just, regular, upright
Rihtlice }
Rihtþlice } rightly, justly, wisely
Riht-pellend, right willing, wishing what is right
Rihtþy, rightwise, righteous
- Rihtþyner**, 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 } a rill, a rivulet, a river
Rýð }
Rod, the rood, the cross
Robop, the sky
Romanyc, Roman
Rond-beah, a boss
Rore, a rose
Rum, wide, large, august
Rume, widely
Rumeðlic, spacious
Rumeðlice, abundantly
Rummod, bountiful
Run-cora, the breast, the mind
Rýn, a roaring
Rýnan, to roar
- S.
- Sacu**, strife
Saðian, 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 } better; comp. of þel
Selþa }
Sæl } prosperity
Sæld }
Sæne, dull, sluggish
Sæ-tilca, one who ploughs the sea, a sailor
Sam, whether
Samad } together, likewise
Somod }
Sampa, worse
Sampade, unanimously
Samtenger, continually, immediately
Sampy, half-wise, unwise
Sampþædner, agreement, unity

- Sanc }
 Sang } a song
 Sap }
 Sapg } sorrow
 Sap-cpib, a sorrowful saying, a
 mournful song
 Sapug, sorrowful, sorry
 Saplic, sorrowful, grievous
 Saplice, abarply, sorrowfully, sorely
 Saul }
 Sapl } the soul
 Sapan, to sow
 Scamian }
 Sceamian } to blush, to be ashamed
 Scandlic }
 Sceonblic } mean, vile
 Sceab, the shade, a shadow
 Sceart, creation
 Sceart, a shaft
 Scealan, to owe, to be obliged to any
 one
 Scealc, a servant, a man
 Sceame, shame
 Sceameleaz, shamelesa
 Sceapb, a shard
 Sceappner, aharpness
 Sceapprene, sharp-sighted
 Sceat, a region
 Sceapa, 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. ꝛcýpteyt
 Sceotan, to shoot
 Scene, beautiful, ahining
 Sculbig }
 Scylbig } guilty
 Scima, aplendour, brightness, a ray
 Sciman }
 Scinan } to ahine
 Scinlac, magic
 Scip, a ship
 Scip-hepe }
 Scip-hepge } a fleet of ships
 Sciprcýpa, a pilot
 Scip, pure, clear, sheer
 Scolu, a school, a hand
 Scpibpæn, a chair of atate
 Scpifan, to care for
 Scpib, 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 aharken
 Sealt, aslt
 Seapolice, artfully
 Seapu, a fraud
 Seað, a well, a gulf
 Secan, to seek
 Secg, a warrior
 Secg, a speach
 Seꝛa, the mind
 Seꝛt, soft, quiet
 Segel }
 Segl } a sail
 Selan, to soil, to attain
 Selcuð }
 Selbcuð } atrange, extrsordinary,
 unknown
 Selban }
 Selbhponne } aeldom
 Selbum-hponne, sometimes
 Seleꝛt, heat; superlative of jel
 Self, aelf
 Selfhc, aelf-liking, aelf-love
 Self-pill, aelf-will
 Sella, a giver
 Sellan }
 Sýllan } to give
 Selhc, wonderful
 Senban, to send
 Seoc, sick
 Seorian }
 Siorian } to complain, to bewail
 Seofontig, aeventy
 Seofung }
 Sioꝛung } a complaint
 Seolꝛep }
 Sýlꝛop } silver

- Seolocen, silken
 Seon, to see
 Setl } a seat
 Sietl }
 Settan, to set, to place, to arrange
 Siapo-cpært, a skilful art
 Sib, peace, agreement, relationship
 Sibrumlice, peaceably
 Siccetung, a sigh, sobbing
 Sicilha, Sicily
 Sid, wide, various
 Sido } a custom
 Sidu }
 Sietan, to lie in wait, to plot
 Sirtan, to sift
 Sigan, to sink down, to rust
 Sige, a victory
 Sige, a setting, declining
 Sigenð, thirsty
 Sige-þeod, a victorious nation
 Simle } always
 Symbel }
 Sin, always
 Sin, his
 Sinc, a heap
 Sinc-geor, a money gift
 Singal } continual, lasting
 Singals }
 Singallice, perpetually
 Singan, to sing
 Sincipe, wedlock
 Sint. See peran
 Sioca, a sick person
 Siopon, seven
 Siopþa, bran
 Sioloc, silk
 Siopian, to sew
 Sið, time, occasion, a path, an arrival
 Siðþan } after, afterwards
 Siðþan }
 Sittan, to sit, to dwell
 Slæpð, sloth
 Slapan } to sleep
 Slepan }
 Slap, slow
 Slean, to slay, to strike, to cast or throw
 Slepan on, to alip on, to cast on
 Shtan, to slit, to tear
 Slrð, changeable, inconstant
 Smal, small
 Smeahc, subtle, deep, profound
 Smeahce, deeply, profoundly
 Smean } to inquire, to meditate
 Smeagan }
 Smeapcian, to smile
 Smeaung, argument
 Smec, smoke
 Smolt } mild, gentle, calm, smooth
 Smýlt }
 Smuagan, to flow gradually
 Snap, snow
 Snican, to creep, to crawl
 Sniþan, to cut off
 Snýttro, wisdom
 Sorþe, softly, gladly
 Sol, mire
 Somne } together
 Toromne }
 Son, a sound
 Sona, soon, immediately
 Sonð, sand
 Sonðbeoph, a sand-hill
 Sonðcopn, sand, grains of sand
 Soþgan, to sorrow, to grieve, to be anxious
 Soð } true
 Soþa }
 Soþan }
 Soð-cpide, a true saying, a maxim
 Soð-fært, just
 Soð-færtneþ, 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
 Spelhan, to speak, to teach
 Spigettan, to spit
 Spirian } to inquire, to seek after,
 Spýuan } to argue
 Spýuan }
 Spop, a-pursuit, a track
 Spnæc, speech, language, subject of discourse
 Sppecan, to speak
 Sppringan, to spring

- Spþýttan, to sprout, to bud
 Stæf } a staff, a letter.
 Staf }
 Stan, a stone, a rock
 Stanðan }
 Stonðan } to stand, to be
 Stan-reapo-gim, a precious stone
 Stað, a shore
 Stapelian }
 Stapolian } to establish, to support
 Stapol, a foundation
 Stapol-fært, stable, firm
 Steap, a cup
 Steapic, stark, severe
 Stebe, a place, a station
 Stemn, a voice
 Stemn, a stem, a trunk
 Steopa, a steerer, a pilot
 Steopan }
 Steopan } to steer, to direct
 Stepan }
 Steplear, 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
 Stilner, stillness, tranquillity
 Stiozan, to sting
 Sconðende, standing
 Stopm, a storm
 Stopm-ræ, a stormy sea
 Stop, a place, a dwelling
 Stpæng }
 Stpang } strong
 Stpeng }
 Stpoog }
 Stpeam, a stream
 Stpeon, strength
 Stpican, to continue a course
 Stponghc, 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
 Stýpunde, moving
 Stýping, stirring, motion, experience
 Stýpman, to be stormy
 Stýpmend, stormy
 Sul, a plough
 Sum, some, a certain one
 Sumep }
 Sumur } summer
 Sumur-lang, summer-long
 Sun }
 Sunne } the sun
 Suna }
 Sunu } a son
 Sunðbuenð, a sailor
 Sunder }
 Sundop } proper, peculiar, separate
 Sunder-rtop, a separate place
 Sundop-gifu, a peculiar excellence
 or gift
 Suð, the south
 Suð-eart, the south-east
 Subepn, southern
 Sube-peapð, southward
 Suð-healb }
 Suð-peapðer } southwards
 Spa, as
 Spa-erne, even so
 Spa forð rpa, as far as, as much as
 Spæc, taste, savour
 Spæp }
 Spap } heavy
 Spæpner, sluggishness
 Spæplice, courteously
 Spæð, a path
 Spæp, whether, whichever
 Spapan, to sweep
 Speapt, swarthy, black
 Spefan, to sleep, to snoulder
 Spefl, brimstone
 Speg, a sound
 Spegel, the sky
 Spegel-topht, heavenly bright
 Spelgan }
 Spilgan } to swallow
 Spýlgan }
 Spelgenð, a gulf
 Speltan, to die, to perish

Spencan, to trouble
 Speop, a father-in-law
 Speopcan, to darken
 Speopb, a sword
 Speotelhan, to testify
 Speotol }
 Speotul } clear, manifest
 Spuotol }
 Speotole } clearly, plainly
 Sputele }
 Spetz, sweet
 Spetzmet, a sweetmeat
 Spetney, sweetness, an allurement
 Spiran, to move, to revolve
 Spirt, swift
 Spirtney }
 Spirto } swiftness
 Spin, a swine
 Spincan, to labour
 Spiozan, to scourge, to afflict
 Spina } a neck
 Spýpa }
 Spird, strong, great
 Spibe, very
 Spirdhc, vast, excessive
 Spirdhce, powerfully
 Spibon, rather, more
 Spibort, most chiefly
 Spongopney, drowsiness
 Spozmetzar, sweetmeats. See
 ppezmet
 Syhan, to soil, to stain
 Syloppen, silver
 Synbephc, peculiar
 Synbephce, singly, separately
 Synn, sin
 Syþ, a moistening

T.

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

Tama, a tamer
 Teap, a tear, a drop
 Tebpe, frail, weak, tender
 Tela, rightly, well
 Tellan, to apak, 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
 Teopa, the tenth
 Tib, tide, time, season
 Tlep, a heap, an expanse
 Tigrur, a tiger
 Tihzan }
 Týhtan } to persuade, to excite
 Til, excellent
 Tile, Thule
 Tihan } to till, to toil, to effect a
 Tiolan } cure, to endeavour
 Tille, a fixed state
 Tilung }
 Tiolung } labour, pursuit, anxiety
 Tima, time
 Tymbran }
 Tymbran } to build
 Tipian, to irritate
 Tippin, a beloved prince
 Toblapan, to blow about, to scatter
 Tobpæban, to spread
 Tobpecan, to break
 Toclufan, to cleave, to split
 Tocnapan, to distinguish, to discern
 Tocuman, to arrive at
 Tobælan, to divide
 Tobpifan, to drive, to disperse
 Torleoþan }
 Torloþan } to flow away
 Toroplætcan, to allow
 Torunþian, to require
 Togæbepe, together
 Togeþibban, to pray to
 Togeþedan, to join to
 Toġhþan, to glide away, to slip
 Tohealþau, to incline downwards
 Tohopa, hope
 Tol, a toul
 Tolecgan, to separate
 Toemnan, to name

Tonnan, to separate
Top, a tower, a rock
Topht, bright, splendid, illustrious
Torcead, a difference
Torceaban, to divide, to discern, to distinguish
Torciotan, to shoot in, to anticipate
Torcpnan, to wander
Torlupan, to slip asunder, to dissolve; part. **torlopen**
Tortencan, to disperse; part. **tortencte**
Torppan, to err, to wander
Totellau, to reckon
Totepan, to tear in pieces
Topeapð, the future
Topeapðer, towards
Topenan, to expect
Topenban, to turn
Topeoppa } to overthrow, to de-
Topppan } strny
Tpege, vexation
Tpeop, a tree
Tpeopa } faith, fidelity, a promise,
Tpupa } troth
Tpeopen, wooden
Tpeopian }
Tpepan } to trust, to confide in
Tpupian }
Tpepner, trust
Tpum, 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
Tpegan }
Tpeogan } to doubt, to hesitate
Tpeonan }
Tpeon }
Tpeonung } doubt
Tpeoung }
Tpug, a twig, a small branch
Tpunchan, to twinkle
Tporet, two-footed
Tpnapð, inconsistent
Tyan, to instruct
Tyepner, frailty, weakness

Työpan, to nourish
Työprung, propagation
Tyht, instruction
Tyndpe, fuel

U.

Uran, above
Urop, higher
Unabependlic, unbearable
Unabindenlic, indissoluble
Unæpel, ignoble, un noble
Unapeht, unexplained
Unapumeb, countless, unnumbered
Unaprecgenðlic, indescribable, un-
 speakable
Unaðpozenlice, unceasingly
Unapendende } unchangeable
Unapendelic }
Unbeopht } unbrigt, less brigt
Unbyppht }
Unbroc, unbroken
Unclæn, unclean
Uncuð, unknown, strange
Uncepende, inanimate, unspaking
Uncynð, unnatural
Undeaðlic, undying, immortal
Unber, under, beneath
Unberbæc, backwards, behind
Unberetan, to eat under, to subvert
Unberþon, to undertake, to obtain,
 to receive, to be subservient
Unberlutan, to support, to sustain
Unberytanban, to understand
Unberytapolpært, unstable
Unberþeod, subject, put under
Unberþeodan } to make subject, to
Unberþioban } degrade
Uneape } scarcely, with difficulty
Ungeape }
Uneðner, uneasiness
Unfæger, nnt fair
Unfæglc, healthy, undying
Unfapoblice, honourably
Ungebyðe, disagreeing
Ungecyndelic } unnatural
Ungecyndlic }
Ungebapenlice, unreasonably
Ungeendob } never ending
Ungeendoblice }

- Ungeƿær, impassable
 Ungeƿæræghce, inconceivably, im-
 moderately
 Ungeƿýlb, insatiable
 Ungeleæræb, unlearned, ignorant
 Ungeleƿenðlic, incredible
 Ungehc }
 Unhc } unlike, different
 Ungehcmp, a misfortuna
 Ungehcngéb, unmixed
 Ungehcmet, excess
 Ungehcmet, immeasurablc
 Ungehcmetƿærct, intemperate, im-
 mense
 Ungehcmetƿærctner, intemperance
 Ungehcmethc, violent, immoderate,
 unbounded
 Ungehcmethcce, immoderately, beyond
 measure
 Ungehcmyndig, unmindful, forgetful
 Ungehcneð, uncompeiled
 Ungehcneð, rude, unfit, at variance
 Ungehcneðhcce, recklessly, confusedly
 Ungehcneðum }
 Ungehcneðum } innumerable, infinite
 Ungehcneðum } quantity
 Ungehcneðun, inconvenient
 Ungehcneðunhc, unbecoming
 Ungehcneðunhcce, indecently
 Ungehcneðunhcce, roughly
 Ungehcneðunhcce, unhappy
 Ungehcneðunhcce, trouble, misfortune, sor-
 row
 Ungehcneðunhcce, irrational, imprudent
 Ungehcneðunhcce, imperfection,
 want of reason
 Ungehcneðunhcce }
 Ungehcneðunhcce } invisible
 Ungehcneðunhcce }
 Ungehcneðunhcce } incessant
 Ungehcneðunhcce }
 Ungehcneðunhcce } inconvenient
 Ungehcneðunhcce, discordant, unrelenting
 Ungehcneðunhcce, trouble, discord,
 wickedness
 Ungehcneðunhcce, impatience
 Ungehcneðunhcce, impatiently
 Ungehcneðunhcce, infirm
 Ungehcneðunhcce, involuntarily
 Ungehcneðunhcce }
 Ungehcneðunhcce } unwise, ignorant
 Ungehcneðunhcce, ignorance
 Ungehcneðunhcce, unwise
 Ungehcneðunhcce, irrational
 Ungehcneðunhcce, unusual
 Ungehcneðunhcce, unpleasant, not glad
 Ungehcneðunhcce, want of skill
 Ungehcneðunhcce, unhealthy, unsound
 Ungehcneðunhcce, unheard
 Ungehcneðunhcce, fierce, tempestuous
 Ungehcneðunhcce, unhappy
 Ungehcneðunhcce, not bent down, erect
 Ungehcneðunhcce, unchangeable
 Ungehcneðunhcce, unlearned
 Ungehcneðunhcce, a desert
 Ungehcneðunhcce }
 Ungehcneðunhcce } ignoble, not celebrated
 Ungehcneðunhcce, unworthy
 Ungehcneðunhcce }
 Ungehcneðunhcce } impotent, weak
 Ungehcneðunhcce, unexpectedly
 Ungehcneðunhcce, inhuman
 Ungehcneðunhcce, excess
 Ungehcneðunhcce, weakness
 Ungehcneðunhcce, undesignedly
 Ungehcneðunhcce, willingly, uncompeiled
 Ungehcneðunhcce }
 Ungehcneðunhcce } vain, unprofitable
 Ungehcneðunhcce, unprofitably
 Ungehcneðunhcce, unconquerable
 Ungehcneðunhcce, unchangeable
 Ungehcneðunhcce }
 Ungehcneðunhcce } wicked, unfit, unjust
 Ungehcneðunhcce }
 Ungehcneðunhcce } injustice
 Ungehcneðunhcce }
 Ungehcneðunhcce } adultery, unlawful
 lust
 Ungehcneðunhcce, unjust, wrong
 Ungehcneðunhcce, unjustly, unrighteously
 Ungehcneðunhcce, unrighteous
 Ungehcneðunhcce, sorrowful
 Ungehcneðunhcce, sorrow, bewailing, sad-
 ness
 Ungehcneðunhcce, unrighteousness
 Ungehcneðunhcce, incongruous
 Ungehcneðunhcce, innocence
 Ungehcneðunhcce }
 Ungehcneðunhcce } guiltless, innocent
 Ungehcneðunhcce }
 Ungehcneðunhcce } folly
 Ungehcneðunhcce, moving, restless
 Ungehcneðunhcce, weak

- ƿanblung changeableness
 ƿandrian, to wander, to vary
 ƿang, a field
 ƿanian, to wane, to diminish, to be lessened
 ƿapeman, to guard one's self
 ƿapoð }
 ƿeapod } a coast, the sea-shore
 ƿeapoð }
 ƿepoð }
 ƿað, a flight
 ƿaxan }
 ƿeaxan } to increase
 ƿexan }
 ƿea, woe, misery
 ƿea, miserable
 ƿealb, the weald, a wold, a forest
 ƿealban, to rule, to govern, to wield
 ƿealbanð }
 ƿealbenð } a ruler, a governor
 ƿealbenðe, powerful
 ƿealbleþer, a rein
 ƿealhrycoð, an interpreter
 ƿeallan, to boil up, to rage
 ƿealoprgan, to roll round
 ƿealoprgan } to fall into decay, to
 ƿealupan } wither
 ƿealþian, to roll
 ƿeapð, a guardian
 ƿeapðrgan, to dwell
 ƿeapm, warm
 ƿear, by chance
 ƿecg, a wedge, a mass of metal
 ƿecrgan, to rouse, to agitate
 ƿebende, insane, mad
 ƿeþer, weather, a storm
 ƿeg, a way
 ƿeg-þapan, to travel
 ƿegþeþend, a traveller
 ƿel, well
 ƿela, wealth, riches
 ƿel-gehealben, well contented
 ƿelhg, rich
 ƿell, a well, a spring
 ƿelm, heat, fire
 ƿen }
 ƿena } a thought, an opinion
 ƿenan, to think, to ween, to imagine
- ƿenban, to turn, to proceed, to bend, to govern
 ƿendel-ræ, the Wandal sea
 ƿending, a change
 ƿeob, a weed
 ƿeopad }
 ƿeþeð } a company, a host
 ƿepoð }
 ƿeopc-man, a workman
 ƿeopð }
 ƿýpð } fate, fortune
 ƿeopod, aweet
 ƿeoppan, to cast, to throw
 ƿeopð }
 ƿeopðhc } worthy, deserving
 ƿýpþe }
 ƿeopþan, to be, to exist
 ƿeopðfullc, honourable
 ƿeopðfullce, honourably
 ƿeopðgeorn, desirous of honour
 ƿeopþian, to honour, to distinguish, to enrich, to worship
 ƿeopðmýnð, honour, dignity
 ƿeopðrcipe, dignity, advantage
 ƿeopulð-byrð } worldly occupa-
 ƿeopulð-byrðung } tion
 ƿeopulð-buend, a dweller in the world
 ƿepan, to weep, to bewail
 ƿep, a man
 ƿepðan, to corrupt, to injure
 ƿepig, weary, vile
 ƿepilc, manly, worthy of a man
 ƿepoban, to grow sweet
 ƿepþioð, a nation; pl. men
 ƿeran, to be
 ƿert, the west
 ƿert-ðæl, the west part; i.e. the west
 ƿerte, a waste, a desert
 ƿerte-peapð, westward
 ƿertmbære, fertile
 ƿertmert, most westward
 ƿhulum, sometimes
 ƿhon. See þpon
 ƿic, a station, a dwelling-place
 ƿið, wide
 ƿið-cuð, widely known, eminent
 ƿiðe, widely
 ƿiðgille, wide, spacious

- ƿioſlneſ**, amplitude
ƿiðmæpe, far-famed, celebrated
ƿif, a wife, a woman
ƿifian, to take a wife, to marry
ƿig, war
ƿigenb, a warrior
ƿigeſ-heapb, a leader of war
ƿi-la-pei, well-away!
ƿilb, wild
ƿilb-deop, a wild beast
ƿilla, the will
ƿillan } to will, to desire, to wish,
ƿilnian } to be inclined to
ƿilnung, desire
ƿin, wine
ƿinb, the wind
ƿinban, to wind, to wander, to
 circle
ƿinber-bom, the power of the
 wind
ƿinſceapb, a vineyard
ƿinſceþunc, wine-drink; i.e. wine
ƿinnan, to labour, to toil, to con-
 tend, to conquer
ƿintep, winter
ƿintpeg, wintry
ƿiſ, wise
ƿiſbom, wisdom
ƿiſe, way, custom, wise
ƿiſt, 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-ſpeþan, to gainsay, to contra-
 dict, to oppose
ƿiþeppeapb, adverse, rebellious, in-
 consistent
ƿiþeppeapbneſ, adversity
ƿiþeppinna, an enemy
ƿiðſoþan, before
ƿiðmetan, to compare
ƿiðſtanban, to withstand
ƿiðſinnan, to oppose
ƿitnian, 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
ƿlite, beauty, excellence
ƿliteg, beautiful
ƿob-þrag, fury
ƿog }
ƿoh } wrong
ƿoh-ſpemmenb, a doer of wicked-
 ness
ƿoh-hæmet, adultery, unlawful
 lust
ƿol, a plague, severity, mischief
ƿolcen, a cloud, the welkin
ƿon, error
ƿoncla, unstable
ƿonbæb, a crime
ƿong-ſtebe, a field
ƿon-þilla, evil desire, lust
ƿon-þilnung, evil desire, a wicked
 purpose, lust
ƿon-þýnb, evil fortune
ƿop, weeping
ƿopb, a word
ƿopb-hopb, a treasury of words
ƿopn, a multitude, a number
ƿopulb, the world, life in this
 world
ƿopulb-luſt, worldly lust, plea-
 sure
ƿpac, exile, banishment
ƿpacu }
ƿpæc } vengeance, injury, revenge
ƿpec }
ƿpæcan }
ƿpecan } to punish, to correct
ƿpæcſið, banishment
ƿpæc-ſtop, an evil place, a place of
 banishment
ƿpænneſ, lust, luxury
ƿpæþian }
ƿpeþian } to support
ƿpað, anger, wrath
ƿpað, angry, violent
ƿpaþe }
ƿpaþum } quickly
ƿpecca, an exile, a wretch

Ƴnegan, to accuse
 Ƴnenc, a fraud, deceit
 Ƴngan, to tend towards, to incline,
 to strive
 Ƴngan, to wring, to press
 Ƴnzan, to write
 Ƴnrepe, a writer
 Ƴubu { a wood
 Ƴyða {
 Ƴubu-Ƴugel }
 Ƴubu-Ƴugl } a wood fowl
 Ƴubbunz, madness, fury
 Ƴuht { a thing, a creature
 Ƴyht }
 Ƴulþen }
 Ƴulþoþ } glory
 Ƴulf, a wolf
 Ƴunð, a wound
 Ƴunð. wounded
 Ƴunþen }
 Ƴunþoþ } a wonder
 Ƴunþerlic } wonderful
 Ƴunþoþlic }
 Ƴunþerlice }
 Ƴunþoþlice } wonderfully
 Ƴunþian, to wound
 Ƴunþrian, to wonder, to wonder at,
 to admire
 Ƴunþrum, wonderfully
 Ƴuman, to remain, to dwell
 Ƴynrum, pleasant, winsome
 Ƴynrumlice, happily
 Ƴynrumney, pleasantness
 Ƴypcan, to labour, to make
 Ƴyþta, a maker, a wright
 Ƴyþm, a worm
 Ƴyþnan, to warn, prevent, refuse
 Ƴyþre, worse. See Ƴfel
 Ƴyþt, a plant, a herb
 Ƴyþtuma, a root

Y.

Ƴfel, evil
 Ƴfel, bad; comp. þyþre; sup.
 þyþrt
 Ƴfele, evilly, miserably, badly
 Ƴfelian }
 Ƴphan } to inflict evil
 Ƴfel-pillenð, evil-minded

Ƴfel-þyþcan, to do evil
 Ƴfemezt, highest, uppermost
 Ƴmb-ceþnan, to turn round
 Ƴmb-clýppan, to encircle, to em-
 brace
 Ƴmbe, about
 Ƴmbe-hþearft }
 Ƴmbe-hþeopft } the circumference,
 Ƴmbe-hþýpft } a circuit
 Ƴmb-hþeopfan, to turn about, to
 turn round, to encompass
 Ƴmbe-licgan, to lie around
 Ƴmb-foþ, to encircle, to encompass
 Ƴmb-habban, to include, to con-
 tain
 Ƴmbhoga, care, anxiety
 Ƴmb-rcþþan, to revolve about
 Ƴmb-rittan, to surround
 Ƴmb-ŕþnecan, to speak about
 Ƴmb-ŕtanðan, to surround
 Ƴmb-ŕþncan, to labour after any-
 thing
 Ƴmb-utan, round about
 Ƴþman, to afflict, to oppress
 Ƴþming, a wretch
 Ƴþmð, misery
 Ƴþnan, to run
 Ƴþpe, anger, ire
 Ƴþþinga, angrily
 Ƴþþienð, angry
 Ƴþþung, anger
 Ƴþt, a tempest, a storm
 Ƴte, outwards; sup. Ƴtemezt, fur-
 thest
 Ƴð, a wave

Ð.

Ða, as, when
 Ðæpe. See Ðþ
 Ðærteþney }
 Ðýrteþney } darkness
 Ðarian, to suffer, to permit, to
 allow
 Ðaþung, permission
 Ðanc }
 Ðonc } thanks, will, mind, favour
 Ðancian, to thank
 Ðanc-þyþð, thankworthy, accep-
 table
 Ðanon, thence

- Ðap } there
 Ðapa }
 Ðeahƿ, counsel, thought
 Ðeapƿ, need, necessity
 Ðeapƿan } to need, to have need
 Ðupƿan }
 Ðeapƿlice, carefully
 Ðeapƿl, heavy
 Ðeapƿle, greatly
 Ðeap, a custom, manner
 Ðeccan, to conceal, to cover
 Ðegen }
 Ðegn } a thane, a servant
 Ðegnung } service, office, duty, re-
 Ðenung } tinue
 Ðencan } to think, to imagine, to
 Ðencean } meditate
 Ðincan }
 Ðenben, while
 Ðenian }
 Ðenigan } to serve, to minister
 Ðeob, a country
 Ðeoban, to join, to associate
 Ðeoben } a lord, a ruler, a people's
 Ðioben } ruler
 Ðeobirc, a language, a nation
 Ðeob-lonð, people's land, a people
 Ðeor, a thief
 Ðeon }
 Ðion } to flourish
 Ðeopƿcƿoþ }
 Ðypƿcƿoþ } a threshold
 Ðeoƿƿu }
 Ðioƿƿo } darkness
 Ðioƿƿu }
 Ðeop, a servant, a slave
 Ðeopdom, service, servitude
 Ðeopian, to serve
 Ðic }
 Ðicce } thick
 Ðicgan, to eat, to receive
 Ðiber, thither
 Ðilic }
 Ðýllic } the like, such
 Ðin, thine
 Ðincan, to seem, to appear
 Ðing, a thing
 Ðingene, an advocate, a pleader
 Ðingian, to plead at the bar, to
 obtain
- Ðioð-ƿuma, a nation's founder, a
 creator
 Ðioƿƿan, to darken
 Ðioƿƿan } to howl
 Ðutan }
 Ðiƿ, this
 Ðiƿl, the shafts of a waggon
 Ðocƿian, to be conducted
 Ðolian, to suffer
 Ðonc, the mind, the will, a wish
 Ðoncal-moð, wise in mind, wise
 Ðonecan, as often as
 Ðononƿeapð, thenceward, from
 thence
 Ðonne, than
 Ðopƿn, a thorn
 Ðƿæð, thread
 Ðƿægian, to run
 Ðƿag, course of events, space of
 time
 Ðƿeagan, to vex, to harass, to
 afflict
 Ðƿeat, a troop
 Ðƿeatian } to threaten, to chide, to
 Ðƿietan } admonish, to terrify
 Ðƿeatung, correction
 Ðƿeaung, a threatening
 Ðƿe-ƿeðƿe } three rows of rowers
 Ðƿe-ƿeðƿe }
 Ðƿibba, third
 Ðƿie-ƿealð, three-fold
 Ðƿungan, to crowd, to throng, to
 rauh
 Ðƿio } three
 Ðƿý }
 Ðƿuttig, thirty
 Ðƿote, the throat
 Ðƿopian, to suffer, to endure
 Ðƿýccan, to tread on, to trample
 Ðƿým, greatness, majesty, a crowd
 Ðƿým, glorious
 Ðunep, thunder
 Ðunƿan, to thunder
 Ðuph-ƿapan, to go through, to
 penetrate
 Ðuph-ƿeon, to see through
 Ðuph-ƿeon, to accomplish, to fulfil
 Ðuph-ƿunian, to remain, to con-
 tinue, to persevere
 Ðupƿƿ, thirst

Ðurpuzeg, thirsty	Ðý, then, when, therefore, because
Ður, thus	Ðý-lær, lest
Ðurénð, a thousand	Ðýle, Thule
Ðpapuan, to temper, to moderate	Ðýpel, a hole
Ðpeop, perverse	Ðýprzan, to thirst
Ðpeopteme, a brawler	Ðýrtje, dark

THE END.

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