

## ABSTRACT

De Consolatione Philosophiae *Transcription, Translation, and Analysis*

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Boethius' *De Consolatione Philosophiae* inspired all to read its philosophy in the Middle Ages. Through the unique employment of prosimetrical writing, Boethius created a dialogue between himself and Lady Philosophy. In the dialogue, Lady Philosophy reminds Boethius, awaiting his wrongful execution, of his liberal arts training. Having remembered, Boethius no longer pays heed to Fortune's Wheel and rather happily submits himself to the providence of God. Through the Green Scholar's Initiative, we have access to a manuscript of this medieval text. I have very graciously been allowed to this manuscript which has never been worked on before. In my thesis, I analyze the artifact and give a provenance for it. Then I transcribe the first book of the *Consolatio* along with the many scholia present, and translate the scholia. Afterwards, I analyze the scholia and determine both which commentary tradition it comes from and for what purpose this manuscript was used.

APPROVED BY DIRECTOR OF HONORS THESIS:

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Dr. Melinda Nielsen, Department of Great Texts

APPROVED BY THE HONORS PROGRAM:

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Dr. Elizabeth Corey, Director

DATE:\_\_\_\_\_

*DE CONSOLATIONE PHILOSOPHIAE* TRANSCRIPTION, TRANSLATION, AND  
ANALYSIS

A Thesis Submitted to the Faculty of  
Baylor University  
In Partial Fulfillment of the Requirements for the  
Honors Program

By  
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## PREFACE

This project resulted from my two main academic interests which I have been blessed to be able to pursue while at Baylor: Classics and Great Texts. I began learning about and working with Latin paleography due to my involvement with the Green Scholars Initiative, working on the *Speculum Humanae Salvationis* with my advisory, Dr. Melinda Nielsen. I gained further experience working with Dr. Daniel Niles on the homilies of *Frater Petrus*, and yet further experience at Logos with the SCIO program at Oxford University. With the skills I learned from all of these people and programs, I was very excited to undertake the project of working on an unresearched manuscript of *De Consolatione Philosophiae*.

## ACKNOWLEDGMENTS

Graciously, many different people have shared their time and help with me from out of those I've met during my time at Baylor. My journey came full circle with this due to Dr. Daniel Nodes being the first professor I met at orientation and on my defense board, and Dr. Melinda Nielsen inviting me to join her manuscript project thanks to my Latin experience back in freshman year, later becoming my thesis director.

Exceptional and beautiful people have truly blessed my life while at Baylor. Signaling a sort of beacon of light for me, St. Peter Catholic Student Center provided the source of most of those people at Baylor. Naming them all would be a thesis in itself, years worth of friendship and love to recount. To have been a blessing for them is my only hope, even in the smallest capacity. Awakening Family, Happy Catholics, undoubtedly the Nielsens, especially Dr. and Mr. Nielsen, and Fr. Daniel - thank you.

## DEDICATION

For Mom, Dad, and Alyssa.

## CHAPTER ONE

### Introduction

*De Consolatione Philosophiae*, written by Anicius Manlius Severinus Boethius in 524 AD, stands as one of the most prominent texts of the Middle Ages. Boethius (480 AD - 524 AD) grew up in a well-to-do patrician family in Rome. He was very well educated, even amongst patricians, in that he learned Greek and studied the subjects of the trivium (grammar, logic, and rhetoric) and quadrivium (arithmetic, geometry, music, astronomy). Boethius became a senator and then a consul in 510 under the reign of Theodoric. He led a successful public career until Theodoric imprisoned him in 524, claiming Boethius had conspired against him. Boethius was later executed the same year.

Boethius was a prominent philosopher and theologian of his time, writing theological tractates (*Opuscula Sacra*) as well as philosophical treatises throughout his life. He also translated works of Aristotle into Latin (including Aristotle's *Categories* and *Topics*) and contributed his own ideas on mathematics and music in his *De Arithmetica* and *De Musica*. While Boethius was awaiting his execution, he composed his most famous work, *De Consolatione Philosophiae*. Unlike any of his previous writing, the *Consolatio* is not a treatise or tractate, but rather a dialogue. Briefly summarized, Boethius (the character in the *Consolatio*) is lamenting his unfortunate situation of having been wrongly sentenced to death when Lady Philosophy, his old teacher, appears to him. She reminds him of his former philosophical instruction which allows him to see that while the fickle Wheel of Fortune is at play in the world, he and the rest the world are also subject to divine providence. He thus remembers that



virtuous people ought to endure whatever occurs on earth while continuing to grow in virtue and trusting in God's providence.

The *Consolatio* itself consists of five books of alternating sections of poetry and prose. The poetry almost entirely contains allusions to classical mythology, whereas in the prose Lady Philosophy uses classical philosophy to correct Boethius' thinking. The *Consolatio* is remarkable for many reasons, not least of which is the simply beautiful form in which Boethius delivers his philosophy which can at times be hard to swallow. In alternating his bitter prose and sweet poetry, Boethius wrote with a view to the established classical tradition of poetry and philosophy which Lucretius showcased:

*nam veluti pueris absinthia taetra medentes  
cum dare conantur, prius oras pocula circum  
contingunt mellis dulci flavoque liquore  
ut puerorum aetas improvida ludificetur  
labrorum tenus, interea perpotet amarum  
absinthii laticem...*

But as with children, when physicians try  
To administer rank wormwood, they first touch  
The rim of the cups all about with the sweet yellow  
Fluid of honey, that unthinking childhood may be  
Deluded as far as the lips, and meanwhile that  
They may drink up the bitter juice of wormwood<sup>1</sup>

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<sup>1</sup> Lucretius. DRN 4.11-16. Loeb Translation.

In order to mollify the harsh realities of his philosophy, Lucretius presented it in the form of pleasant poetry. Boethius followed similarly but with a clear difference: alternating poetry and prose instead of using poetry as the vehicle for his philosophy. In doing so, Boethius established his own development of the philosophical tradition. This is just one example of the *Consolatio* which showcases Boethius' mastery of classical knowledge and ability to use it for his own ends.

In addition to its beauty, medieval thinkers and scholastics regarded Boethius' work as a primary source of philosophy in the Middle Ages. As such, many manuscripts of the *Consolatio* were inscribed for different social groups and purposes, resulting in manuscripts with varying degrees of cost, detail and, eventually, usage. One aspect, however, remained constant considering *Consolatio* manuscripts: people all throughout the Middle Ages studied them constantly and zealously and left behind a rich tradition of interaction with the text which is reflected in the manuscripts.

The primary way we observe the interaction is through the glosses. Glosses, or scholia, are how the readers commented on the text; indeed, many times the *glossae collectae* is a commentary itself. In her introduction to her glosses on Prudentius, Sinéad O'Sullivan describes just how valuable the glosses are: "... they supply an apparently much-needed explanation - a bridge, as it were, from the work they designate as authoritative to the reader whom they are intended to inform."<sup>2</sup> Glosses themselves are primary sources which inform us about the text through the reception of the readers throughout the ages.

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<sup>2</sup> O'Sullivan xix.

The subject of this thesis is a manuscript of *De Consolatione Philosophiae*.

Through the Green Scholars Initiative, Dr. Melinda Nielsen, my advisor, gained access to the manuscript and has graciously shared access with me for the purpose of this project.

Within the manuscript is a large amount of gloss in different scripts. The only information we have on the manuscript is the sales description which admits that the glosses contained “are not identifiable among the twenty-six commentaries catalogued by Pierre Courcelle (1967, pp. 241-318...) and they may have a significant part to play in future research...”<sup>3</sup>

The goal of my project is to provide foundational scholarship for this manuscript. I will begin in Chapter Two by describing the manuscript and identifying three different hands present. I will then show different signs of use of the manuscript followed by placing the manuscript in its corresponding family. In Chapter Three I will provide a full transcription and translation of Book One of the *Consolatio* as presented in the manuscript. Finally in Chapter Four, I will give a discussion of the gloss found in Chapter Three and determine for what purpose the manuscript was used. Outright, I believe the manuscript is a school copy, likely belonging to a student, but I will reevaluate that statement after closely working with the artifact.

There are two points worth noting at the outset. The first is that this project assumes the reader has basic knowledge of paleography. I will not explain what a minim or folium is, for example. The second is that, given the large undertaking a ‘new’ manuscript presents, this project necessarily only treats a small section of what the

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<sup>3</sup> Sales Description.

manuscript offers. I only transcribe the first book of the five available and examine only one of the six different hands which glossed the manuscript. Nevertheless, my section still provides valuable information which I hope will inform future scholarship.

## CHAPTER TWO

### Manuscript as Artifact

#### *Physical Characteristics*

The manuscript consists of parchment<sup>4</sup> with paper flyleaves ii + 56 + ii and is bound in modern boards. The quires are likely 1-7<sup>8</sup>. According to the seller's description, the dimensions of the writing are 175 x 100mm; the boards are 250 x 160mm. Ink varies from faded brown to dark black. There are between 28 and 31 lines per page, regardless of content (poetry, prose, or a mix). Prose is consistently written in single long lines, and poetry is written in either single lines or two columns, space allowing. Red initials with light blue patterning and three to six lines high mark the beginning of a prose section; blue initials with red patterning and three to six lines high mark the beginning of a poetry section.

The manuscript features irregular pagination. Page 1 is numbered on verso 1 and 2 on 2v and so on through 4v, stopping at this point. Numbering begins again with 5 on 9v, 6 on 10v, 7 on 11v, and 8 on 12v. It begins once more with 9 on 17v, 10 on 18v, 11 on 19v, and 12 on 20v; then the numbering stops through the rest of the manuscript.

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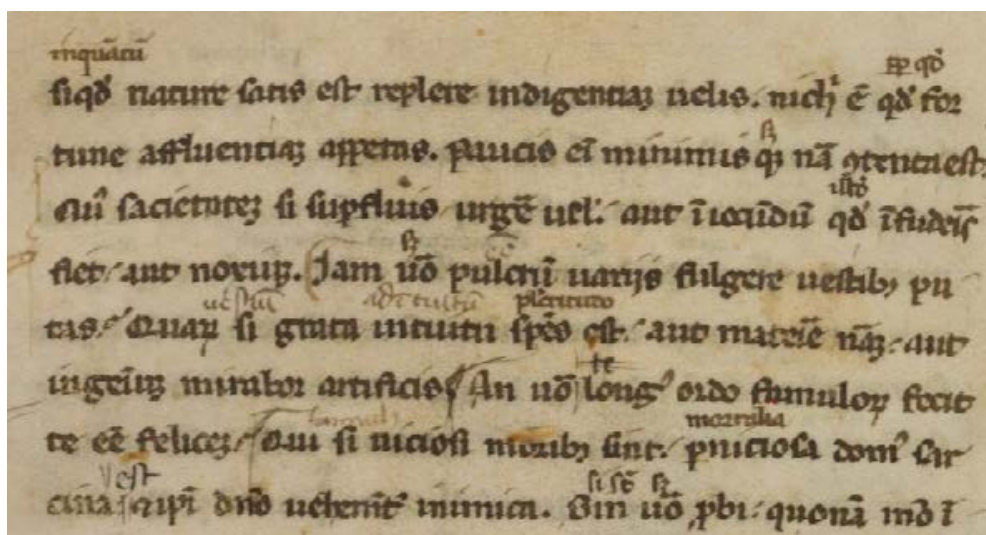
<sup>4</sup> Sales Description.

### *Hand Identification*

There are 7 different scripts present in the manuscript; one is the main body text and the remaining six are used in the scholia. Three types of scholia are used in the manuscript: interlinear, marginal, and post script on the back three folia, which contains longer notes.<sup>5</sup> I will focus on the four most prevalent hands – the body and the three most frequent scholia in the manuscript. The first two scholia scripts are mostly marginal and interlinear and are fairly consistent in frequency. The third hand is not as consistently present in the text, but it gives a large amount of commentary surrounding poem 3.9 and the neighboring sections. The remaining three hands which I will not closely analyze appear sporadically and are not prevalent in the manuscript.

### *Hand A – Main Text*

The main body is written in a variant of German Protogothic Bookhand, not, as the sales description claims, in late Gothic Italian Bookhand.



fol. 14r

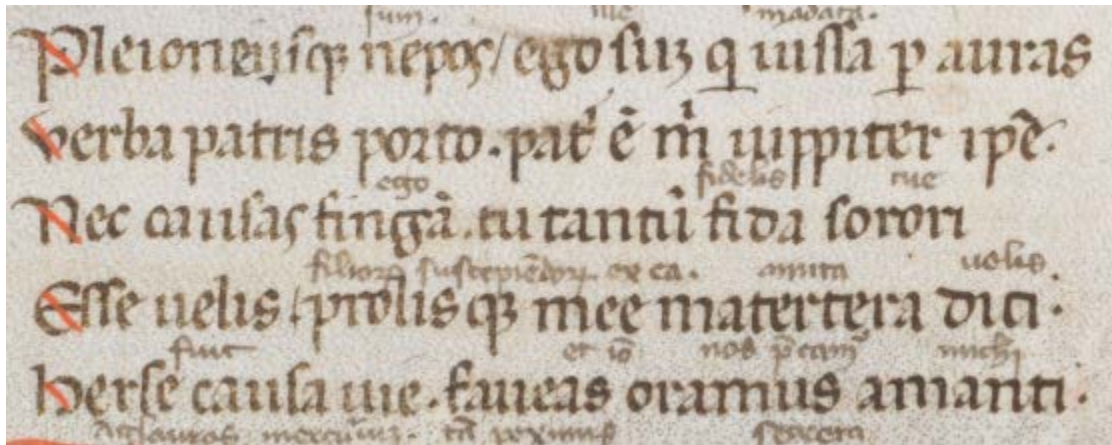
<sup>5</sup> According to the sales description, three excerpts are written on the last three folia. The first is the Letter of Toledo sent by Magister Johannes David to Pope Clement III. The second is an excerpt of *Adversus Jovinianum* on marriage and virginity. The last is a set of instructions for treating failing eyesight, written in Italian.

Transcription of lines 1-8:

si quod nature satis est replere indigentiam velis. nichil est quod fortune affluentiam appetas. paucis enim minimisque natura contenta est. cuius satietatem si superfluis urgere velis. aut iniucundum quod infuderis fiet aut noxium. Iam vero pulcrum variis fulgere vestibis putas. Quarum si grata intuitu species est. aut materie naturam. aut ingenium mirabor artificis. An vero longus ordo famulorum fecit te esse felicem? Qui si vitiosi moribus sint. perniciosa domus sarcina et ipsi domino vehementer inimica. sin vero probi quonam modo in

The sales description asserts that the main text was written in the second half of the thirteenth century, and this is most likely accurate. However, the scribe did not use Italian Protogothic Bookhand. Instead, he employed a variant of German Protogothic Bookhand. The letters have a Carolingian miniscule foundation but have morphed from the original script. Notably, *o* is more in the shape of an oval and there is a general compression of minims, characteristics consistent with protogothic script. Furthermore, the bow of the *g* completes and terminates beneath the head, in contrast with those of the continental protogothic scripts, which generally terminate to the right of the head under the line, and there is a much higher frequency of uncial *d*'s as opposed to normal *d*'s. There are frequent abbreviations throughout the entirety of the manuscript. The abbreviations in the body script are standard with few peculiarities.

Here is an example of a late Gothic Italian Bookhand, which, according to the sales description, is the bookhand of the manuscript.



Cologne, Fondation Martin Bodmer, Cod. Bodmer 125, f. 25v. Manuscript of Ovid's Metamorphoses. Written in Italy in the early fourteenth century in Italian Gothic Bookhand

While the bookhand above does contain qualities characteristic of continental gothic bookhand<sup>6</sup> – uncial *d*'s, general oval shapes, compression of minims – the script is clearly different from the Boethius manuscript, indicating a variance in its place of origin. The most striking difference between the two bookhands is the distance between the minims. The scribes of each compress the minims, adhering to continental gothic style. However, the Italian bookhand scribe places significantly more space between his minims. The slant of the ascender of the uncial *d* in the Italian script is almost completely horizontal; the ascender of the German bookhand, while still clearly slanting to the left, is more diagonal than horizontal. Additionally, the uncial *d*'s in the Italian style are more prominently rounded than those of the German style.<sup>7</sup> Finally, the

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<sup>6</sup> Brown 72-73.



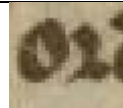
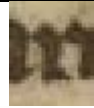


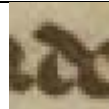

<sup>7</sup> Bischoff 130.



differences between the ultimate *s* of each script again points to the difference of origin.

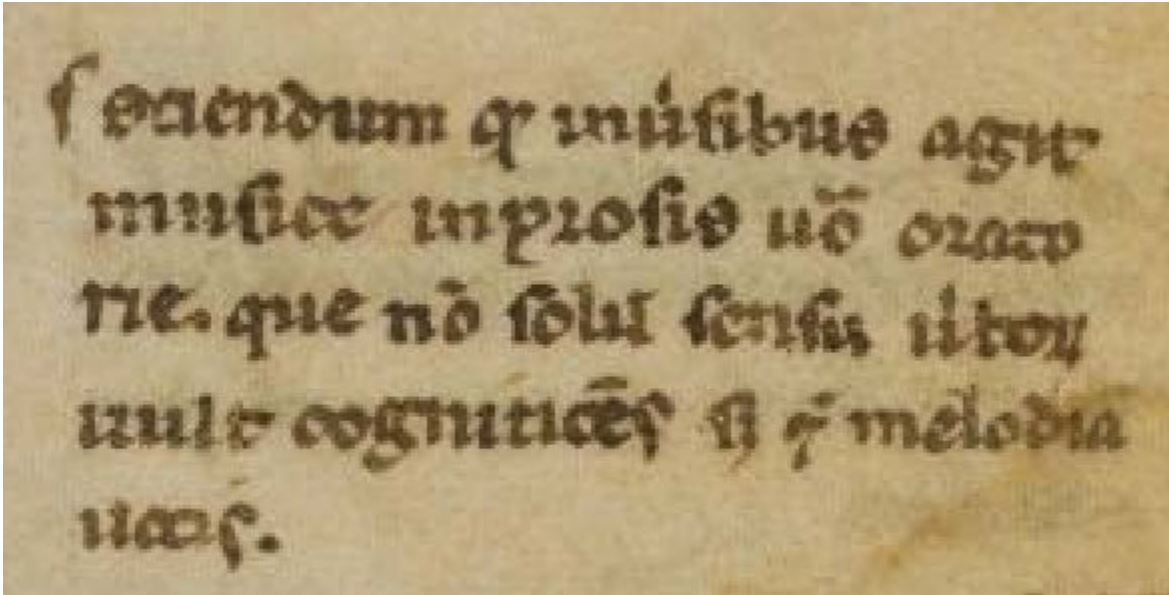
The Italian ultimate *s* (auras line 1; patris line 2; causas line 3; velis, prolis line 4; faveas, oramus line 5) is not as compact as the German ultimate *s* (satis, velis line 1; appetas line 2, etc.).

Distinctive letter forms:

	=s [satis, line 1]
	=s [satis line 1]
	=or [ordo line 6]
	=r [variis line 4]
	=t [fiet line 4]
	=f [famulorum line 6]
	=d [ordo line 6]
	=e [appetas line 2]

### *Hand A – Scholia Text*

The first major script used for the scholia seems to be in the same hand as the body text, German Protogothic Bookhand.










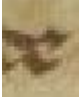
fol. 2r

Transcription of lines 1-5:

sciendum quod in versibus agit  
musice inprosis vero orato-  
rie. que non solum sensu verborum  
vult cognitiones sed et melodia  
vocis.

Hand A scholia are present on all folia, having a very high concentration in book one and a smaller presence in the subsequent books. The script also appears to be in the same hand as the body script it surrounds; however, it seems to be a more abbreviated and truncated version of the script. It contains the same expected characteristics of the bookhand: oval *o*'s, etc. Moreover, the same oddities found in the body text are present: the bow of *g*'s terminating beneath the head, and the high amount of uncial *d*'s.

Distinctive letter forms:

	=s [solis line 3]
	=s [inprosis line 2]
	=r [oratorie line 3]
	=r [inprosis line 2]
	=t [agit line 1]
	=d [melodia line 4]
	=g [agit line 1]
	=e [musice line 2]

### *Hand B*

The second script most frequently used in the scholia appears to be *Cursiva Antiquior Libraria*, highly abbreviated and rapidly written. It seems that scribes wrote this gloss in the late thirteenth century.

θεῶν· ἐργ· χυ· ἐφ·  
 πα· β· γ· δ· ε· ρ· τα  
 ι· α· ζ· η· θ· ι· κ· λ· μ· ν· ξ· ο·  
 π· ρ· σ· τ· υ· φ· χ· ψ· ω·

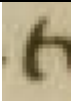
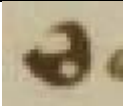



fol. 38r

ι· κ· λ· μ· ν· ξ· ο·  
 π· ρ· σ· τ· υ· φ· χ· ψ· ω·  
 ρ· ι· α· ζ· η· θ· ι· κ· λ· μ· ν· ξ· ο·  
 π· ρ· σ· τ· υ· φ· χ· ψ· ω·  
 ρ· ι· α· ζ· η· θ· ι· κ· λ· μ· ν· ξ· ο·

fol. 3r

The script itself varies greatly from one work to the next because it is itself a stylistic script, but there are general features that remain constant across the entire range<sup>8</sup>. Such features are the looped ascenders and pointed descenders of *s*, *p*, and *f*, and the generally rounded form of all the letters. It is worth noting that these scholia were probably written very quickly; thus the scribe did not use good penmanship and wrote with many abbreviations.

Distinct letter forms:

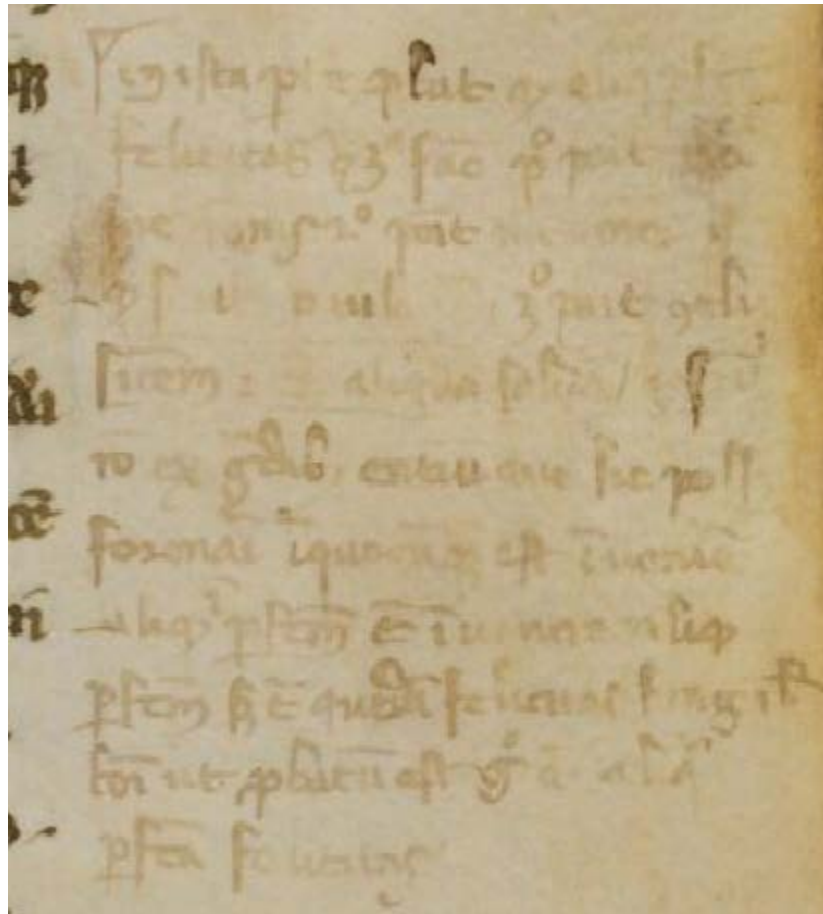
	=t [ <i>tibi</i> , fol. 38r, line 3]
	=s [ <i>sententia</i> , fol. 38r, line 1]
	=s [ <i>stulti</i> , fol. 3r, line 4]
	=d [ <i>dor</i> , fol. 3r, line 3]
	=e [ <i>epistula</i> , fol. 38r, line 2]

### *Hand C*

The third most frequent script of the scholia seems to be a variant of Gothic Cursive. It was most likely written in the second half of the fourteenth century and is of Italian origin.

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<sup>8</sup> Derolez 143.



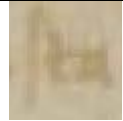
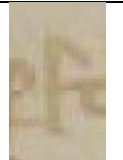
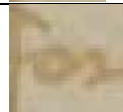
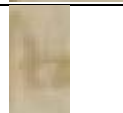

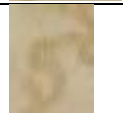
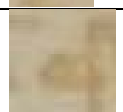
fol. 27v

Gothic Cursive is a script that can vary greatly in its different uses. Similarly, however, it is not without commonalities which aid in understanding. The script itself is meant to be written quickly. A refined script, which costs a considerable amount of time, focuses y-axis of writing, but scripts written faster tend to focus on the horizontal axis as opposed to the vertical<sup>9</sup>, a trait which is exhibited here. In addition, the ascenders and descenders of the straight *s* and *f* are greatly exaggerated. Another great indicator is the inclusion of the loops on various letters, especially *d* and *g*. Because this sample was rapidly written, it contains many abbreviations as well.

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<sup>9</sup> Derolez, 125.

### Distinct letter forms:

	=s [ <u>s</u> ancta, line 1]
	=f [ <u>p</u> erfectum, line 9]
	=or [form <u>a</u> , line 7]
	=t [ <u>s</u> ancta, line 1]
	=d [ <u>g</u> rada, line 6]
	=g [grada, line 6]
	=e [est, line 10]

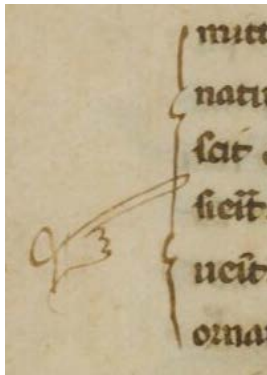
### *Manuscript Description*

The manuscript itself is a complete text of *De Consolatione Philosophiae* by Anicius Manlius Severinus Boethius. All parts of the *Consolatio* are present with no major variations. The scribes illuminate the first letter of each new section, poetry and prose. The illuminations are between three and six lines high. The initial letters of the prose are red initials with light blue patterning; the initial letters of poetry, in contrast, are blue with red patterning. The beginning of each chapter hosts a much grander illumination – a large initial between six and eight lines high with patterning and vine-

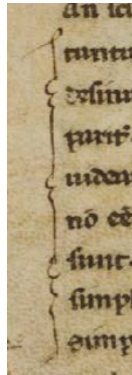
like flourishes continuing down the margin and wrapping under the body of text. There are also illuminations by poems 2.1 and 2.6 of a wheel of fortune and a sitting figure with a bishop's miter. All illuminations and images have been mostly scraped away. Additionally, old water damage and a few stains are present, and the outer edges of the paper of many folia were lost and replaced with modern paper. There is a small repair hole in the center of folium 16 affecting a few letters in four lines of text.<sup>10</sup>

### *Signs of Use*

The manuscript has clearly seen much use, as indicated by the extensive marginalia – scholia, manicha and other indicators drawing attention to particular passages. As mentioned earlier, there are seven different scripts present in the manuscript, each with varying frequency and use. Manicha and other lines drawn to indicate a passage, obviously drawn by many different hands, are present on nearly every page.



fol. 14v.  
Maniculum and  
indication line on  
side of prose.



fol. 35v.  
Indication line on  
side of prose



fol. 37v.  
Maniculum on side  
of prose

<sup>10</sup> Sales Description.



Other handlers have also attempted to repair the manuscript where needed. On the bottom inside corner of every *recto* folia, a previous owner numbered the folia with a pencil using modern Arabic numerals. The inside cover has been stuck with a *Philosophia Hermetica* tag, and the first piece of modern parchment is marked with a lion ink-stamp indicating Sir Thomas Phillips<sup>11</sup>, which the sales description notes. The back three folia, on modern parchment, have been used as space for notes.



fol. 7v. Modern numeration



### *Manuscript Family*

After comparing the transcription of the manuscript to a critical edition, I have narrowed the manuscript family to which it belongs to three main manuscripts. The descriptions<sup>12</sup> of each follow:

1. Florence, Biblioteca Medicea Laurenziana, Pluteo 14.15  
[early 9<sup>th</sup> century; Auxerre, later Fulda] glossed very lightly in the 9<sup>th</sup> century. Bischoff<sup>13</sup> suggested that corrections and annotations were reminiscent of the habits of Servatus Lupus of Ferrières and it may have been that Lupus took this book with him when he went to study at Fulda in about 829.

<sup>11</sup> Sir Thomas Phillips was a famous medieval manuscript collector.

<sup>12</sup> Three descriptions taken from: Love, Rosalind C., "The Latin Commentaries on Boethius's *De Consolatione Philosophiae* from the 9<sup>th</sup> to the 11<sup>th</sup> Centuries," in *A Companion to Boethius in the Middle Ages*, eds. Kaylor, Noel Harold; Phillips, Philip Edward.

<sup>13</sup> For more information, see Bischoff, Bernhard, "Paläographie und frühmittelalterliche Klassikerüberlieferung," in Bischoff, *Mittelalterliche Studien*, 3 vols (Stuttgart, 1966-81), 3:55-72 at p. 63.

2. St Gall, Stiftsbibliothek 844  
[later 9<sup>th</sup> century; St Gall] glosses throughout (interlinear and marginal, some in OHG, some in frames), both contemporary and slightly later. Bischoff believed that this book was bequeathed to St Gall by Abbot Grimbald in 872.<sup>14</sup>
3. Munich, Bayerische Staatsbibliothek, Clm. 15825  
[early 11<sup>th</sup> century; Salzburg] glossed copy (marginal and interlinear, some in OHG), followed by *glossae collectae* (to 5p1-5m4).<sup>15</sup>

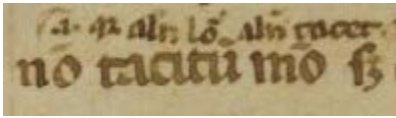
I was able to find images of the St. Gall and Munich manuscripts, and, although unable to acquire images of the Laurentine manuscript, I was still able to obtain the transcription from the critical edition. From my exposure, I believe that all four manuscripts are clearly related to each other. However, I believe that my manuscript is closest to that of the Munich manuscript. Not only are the least amount of textual discrepancies present between the Munich manuscript and the subject manuscript, but the discrepancies present are not very disruptive. A disruptive textual discrepancy would at the very least bring about significant ambiguities in the meaning of the text. The biggest example of such a discrepancy is an omission or addition of a word or phrase. A less serious example is the dialectical modification of the endings of words, resulting usually in a different number and, very rarely, a different case for nouns and adjectives or a different mood or voice for verbs. Even with less serious discrepancies, the general meaning of the text usually remains intact.

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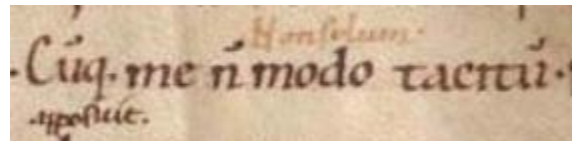
<sup>14</sup> Images from: e-codices.unifr.ch; St. Gallen, Stiftsbibliothek/ Cod. Sang. 844 - Boethius, De consolatione philosophiae.

<sup>15</sup> Images from: Münchener Digitalisierungs Zentrum Digitale Bibliothek, Bayerische StaatsBibliothek. BSB Clm 15825.

I did not observe an omission or addition of word between the Munich and subject manuscripts. The most common discrepancy is the change from a verb in the singular in the subject manuscript to a verb in the plural in the Munich manuscript. The second most common discrepancy is a reversal of word order (e.g. *tacitum modo* to *modo tacitum*).



fol. 2v, subject manuscript



fol. 4v, Munich manuscript

The degree of variation, or lack thereof, between the subject manuscript (13<sup>th</sup> century) and the Munich manuscript (11<sup>th</sup> century) is remarkable. *De Consolatione Philosophiae* was one of the most common texts in the Middle Ages. Because of this, it was “an undulating tradition rather than a fixed text written by Boethius.”<sup>16</sup> Scribes and copyists constantly added and edited their *Consolatio* to fit their own ends as they wished, often resulting in extremely varied copies of the *Consolatio*. The absence of such discrepancies between these two manuscripts is a clear indication of their relation.

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<sup>16</sup> Machan, 155.

## CHAPTER THREE

### Transcription and Translation of Book One

#### *Notes on the Transcription and Translation*

This chapter consists of a transcription and translation of book one of *De Consolatione Philosophiae* from the subject manuscript. The purpose of this section is to provide a close and accessible view of the main text and gloss contained in the manuscript and to present as faithfully as possible the text inscribed in the artifact itself.

Before observing the transcription and translation, the following points should be considered. I worked on this manuscript completely through facsimiles. As a result, most of the marginal glosses on the inside of the folia were partially cut off. Where text was unreadable, either due to cut off images or faded ink, I inserted dash marks where I judged there were original characters. Generally the bottom half of each folium was quite faded, making it difficult to discern a large amount of letters. Therefore, there are large sections in the transcription where dash marks are present.

The transcription and translation are in three columns. The left column is the transcription of the body text and interlinear gloss. The middle column is the translation of the body text (taken from the Loeb Classical Library) and the interlinear gloss (my translation). The right column is the transcription of the marginal gloss with the translation directly beneath it (my translation). The body text in the left and middle columns are in bold typeface for ease of reading. The transcription of the marginal gloss

is also in bold typeface, but the translation is not bolded. I attempted to follow the spacing of the interlinear and marginal glosses as accurately as possible by placing the transcription of the interlinear gloss over the corresponding body text as found in the manuscript. Because it was especially difficult to accurately represent full lines of interlinear gloss, I separated different glosses with a semicolon. I also attempted to transcribe the marginal gloss where the scribe placed it in the manuscript, locating the transcriptions and translations of the marginal glosses next to the corresponding points in the body text. This accounts for the large gaps between sections of marginal gloss. Due to the natural differences of word order between Latin and English, it was difficult to always place the corresponding English translation next to the Latin transcription. However, I kept the original layout as much as the text allowed.

In attempting to present the manuscript as accurately as possible, I followed the spelling conventions of the scribes. A common medieval practice is truncating the classical Latinate ending *ae* to simply *e*, and this manuscript is no different. The scribes use the letters *t* and *c* interchangeably and I transcribed what was written. Furthermore, I have transcribed the tall *s* as a modern *s*. I mark all expansions with underlines. Where the manuscript had a *punctus* I placed a period., and where the manuscript had a *puncuts elevatus* I placed a semicolon.

1.1

id est pollente

**Carmina qui quondam studio florente  
peregi**

Id est ab -ad -cita; id est fletum aliis ab adversitate quae  
me praemit id est modulantia verba quae --- concirent  
me et ---- -dt----

**Flebilis heu mestos cogor inire modos**

Id est an----- mea lace--te. -ipim--t digna quasi  
canentes am-ne. Id est s-----es scientie id est scientia  
m-- in scip--- me ad fl--- mi---- -ci--

**Ecce michi lacere dictant scribenda  
camene**

Procedenti -- ---- ---- --- camene. --d-t impleant. -lip--  
--- ---- et --- interpretatione mis- i-- cum rigant ora mei;  
eligi id est --- ----

**Et veris eligi fletibus ora rigant.**

Didans theo--- omnia alia marca ab ----- has casus  
aufe-- non potuit; quin ipsa scientia sequeretur me.

1.1

That is, with strength

**Verses I made once glowing with content**

That is, from...; that is, weeping with others from an  
adversity which pressures me; that is, singing words  
which rouse me...

**Tearful, alas, sad songs must I begin.**

That is... as if singing...; that is, skillful...; a skillful  
one... to me

**See how the Muses grietorn bid me write**

With one proceeding... they may fill up... with  
interpretation... when they wet my face; that is, to be  
chosen

**And with unfeigned tears these elegies  
drench my face.**

Giving... all other marks from... these occasions... it  
was not able; in fact the knowledge itself follws me..

1.1

**Has saltem nullus potuit pervincere  
timor**

Ne non;            id est ----- id est imitarentur quod  
non si prose--- satis. Nam solantur

**Ne nostrorum comites prosequerentur  
iter**

Ipse dico entes in pros----- -etate et est dictum per  
conpera----

**Gloria felicitis olim viridisque iuvente.**

Scilicet ipse muse; Mei dico; id est mea fortuna; non per  
etatem sed per mala.

**Solantur mesti nunc mea fata senis.**

Et -- senis        ---- quae ----- id est tam cito. Ut ----  
opinaretur tamen cito -----

**Venit enim properata malis inopina  
senectus**

**But them at least my fear that friends  
might tread my path**

Lest not...; that is, they would imitate what .... For they  
comfort

**Companions still could not keep silent:  
they were once**

I say those being in... and it had been said through...

**My green youth's glory; now in my sad  
old age they comfort me**

that is, the muses themselves; I say of myself; that is, my  
fortune; not through time, but through evils

**For age has come unlooked for, hastened  
by ills,**

And... of old age; that is, with it having been moved so  
quickly... so that it would suppose nevertheless....

**And anguish sternly adds its years to  
mine**

---tas cordis. ----- de -----computent-- -- ---- pro--

quando defectiis et detu---- propris

**Et dolor etatem iussit inesse suam**

Quia non ---- exctat; scilicet ----- id est capilla mei qui  
cani sūt

**Intempestivi funduntur vertice cani**

--- defectus; id est ---- evacuato in anipl-- propter  
canem deficientem

**Et tremit effeto corpore laxa cutis.**

Quoniam quidem in--ato dolore --- ne ex dolore - --tate  
senex factus --- dico mortem esse scientiam marca et in  
---

**Mors hominum felix que se nec dulcibus  
annis**

... of the heart... when with their veiry own failures and.

....

**My head is white before its time, my skin  
hangs loose**

Because not... that is... that is, my hair which may be of  
old age

**About my tremulous frame: I am worn  
out.**

...weak; that is... with it having been emptied... on  
account of a weak dog

**Death, if he come not in the years of  
sweetness**

Since a certain one... with grief... from grief... having  
become an old man... I say that death is the knowledge  
with the mark...

**But often called to those who want to end  
their misery**

**Ad quod ---- profatio est felix  
quae ---- ---- ---- veritate lege  
prosper---- ---- ---- marca est  
felix. Quae non ad---- ---- --**  
To which... the profession is  
blessed which... with the true  
principle; the fortunate... the  
mark is blessed...



**Inserit et mestis sepe vocata venit**

Sit ----- est marca ut --- mors id est fugit

**Heu qua surda miseros avertitur aure**

Id est non --- ----- -- eos et ---

**Et flentes oculos claudere seva negat**

Modo --- ----- est fid- ----- -tibus meis ----

**Dum levibus male fida bonis fortuna  
faveret**

-- ----- mori -- ---- olim cum --- ---- ra-- ----- --

**Pene caput tristis merserat hora meum.**

Me fal---- scilicet fortuna ob---- --- est  
marca.

**Nunc quia fallacem mutavit nubila  
vultum**

**Is welcome. My cries he does not hear;**

It may be... the mark is... that is, he flees

**Cruel he will not close my weeping eyes.**

That is, not...

**While fortune favored me-**

Only...

**How wrong to count on swiftly-fading  
joys-**

...once...

**Such an hour of bitterness might have  
bowed my head.**

Me... that is fortune on account of... is the mark

**Now that her clouded, cheating face is  
changed**

Dif---                    quia nimis ---- quod noc---- ---

**Protrahit ingratas impia vita moras**

... because very much...

**My cursed life drags on its long,  
unwanted days.**

Id est --- dico ---- ---

**Quid me felicem totiens iactastis amici**

That is... I say....

**Ah why, my friends, why did you boast  
so often of my happiness?**

---- iactatis f- quia erat felix. Quia -- ----

**Qui cecidit stabili non erat ille gradu.**

With these having been discussed... because it was  
blessed...

**How faltering even then the step of one  
now fallen.**

Presen--- homini in animis m-- --- id est gio --- ---

**Haec dum mecum tacitus ipse  
reputarem**

...with man among the souls... that is...

**While I was thinking these thoughts to  
myself**

in quibus congr---- ---- ad lacrimas exa---das

Among which ones... to tears...

querimoniaque lacrimabilem stili officio

in silence, and set my pen to record this

id est desc----

illam ati--

that is...

-

signarem astitisse mihi supra verticem

tearful complaint, there seemed to stand

visa est

of courses Philosophy...

above my head a woman. Her look filled

scilicet philosophi ----

me

mulier reverendi admodum vultus

quam -- ----

Ardentibus oculis et ultra valentiam

with awe; her burning eyes penetrated

more deeply than those of ordinary men;

communem

her

Quondam id est

once, that is... with

hominum perspicacibus colore vivido

complexion was fresh with an ever-lively

atque

grief... of strength

nevertheless...

---- dolore ---- --vere fortiudin<sup>is</sup> dic-- ---- ----

bloom, yet she seemed so ancient that

inexausti vigoris que quamvis ita cui

none

plena foret

tamen ---- ---- iun---- et invicte forte

and perhaps invincibly

**ut nullo modo crederetur nostre etatis  
statura**

would think her of our time. It was

dif--- eius ne-- ambigue -- aper--- ipsa ----

**discretionis ambigue. Nam nunc quidem**

varying

**ad**

difficult to say how tall she might be, for

---bas - detra---

id est

at

habebat

**comunem sese hominum mensuram**

that is, she held herself

**cohibebat.**

one time she seemed to confine herself to  
the ordinary measure of man, and at

Id est loquibatur de spiritualibus; tangendo celum

**Nunc pulsare non celum summi verticis**

that is, she was speaking concerning spiritual matters;  
with

--ce enim --- ipsa philosophia altissima id est

another the crown of her head touched  
the

immensius

**cacumine videbatur. Que cum altius**

it touching the sky; ...for she...; philosophy the highest,  
that is, more immense

**caput**

heavens; and hen she lifted her head

id est celestia  
**extulisset etiam ipsorum celum**  
**penetrabat**

that is, the heavenly bodies  
**higher yet, she penetrated the heavens**

id est videntium id est decipiebat  
**respicientiumque hominum frustrabatur**

that is, beholding; that is, she was looking  
down on  
**themselves, and was lost to the sight of**

id est aspectum id est libri id est subtilissimis  
sententiis  
**intuitum. Vestes erant tenuissimis filis**

that is, of those gazing at her; that is, books; that is, with  
finest sentences  
**men. Her dress was made of very fine,**

id est doctrina id est invincibilibus sententiis et  
inexpugnabili argumentatione  
**subtili artificio. Indissolubili materia**  
**perfecte,**

that is, with teaching; that is, with invincible sentences  
and an unconquerable argument  
**imperishable thread, of delicate**

scilicet venites id est postea id est mihi dicente  
**quas uti post eadem prodente cognovi**  
**suis**

entirely that is, she arranged it;  
**workmanship: she herself wove it, as I**

prorsum id est composuerat scilicet vestium id est  
pulcritudinem

**manibus ipsa texuerat. Quarum speciem**

solet obducere

**veluti fumosas imagines solet caligo**

id est antiquitatis id est obscuraverat

**queadam neglecte vetustatis obduxerat.**

Vestium in inferiori parte id est praticum

**Harum in extremo margine .p. grecum.**

**In**

Id est thorica id est contemplativa id

est inferum

**superiori vero .t. legebatur intextum.**

**Atque**

that is, she was speaking to me; of course of the  
garments; that is, the beauty

**learned later, for she told me. Its form  
was**

it is accustomed to cove over

**shrouded by a kind of darkness of**

that is, of antiquity; that is, it concealed

**forgotten years like a smoke-blackened**

of the garments in the

**family statue in the atrium. On its lower**

lower part

that is, the practical

**border was woven the greek letter Pi,  
and**

id est intra activam et contemplativam vitam id est apto  
modo exd----

**inter utrasque litteras in scalarum  
modum**

id est ascensius    id est compositi        scilicet  
gradibus

**gradus quidam insigniti videbantur  
quibus ab**

el---- id est ab activa vita ad contemplativam id est  
posset

**inferiore ad superius elementum esset**

--- ascendere quamvis vi---- ---- perfecte - filis

**ascensus. Eandem tamen vestem**

-- violenter interpretantur scripturis    id est sensus

**violentorum quorundam scinderant  
manibus**

that is, the thorica, that is, the speculative part; that is, the  
lower part;                      that is the active and speculative  
life;

**on the upper, Theta, and between the two**

that is in a proper way; that is the constructed parts; of  
course, with steps

**letters steps were marked like a ladder,  
by**

that is from the active life to the speculative life.; that is  
he was able...

**which one might climb from the lower**

...to ascend as if... completely... with threads

**letter to the higher. But violent hands  
had**

they were violently explained with scriptures; that is, the  
sense

**ripped this dress and torn away what bits**

id est script--- partes st----- modo; id est interpretati

**et particularas quas quisque potuit  
abstulerant.**

that is, scripture parts... that is, the interpretations  
**they could. In her right hand she carried  
a**

Id est digniore operatione id est scientiam divinitiarum;  
id est regnum secularium rerum

**Dextra quidem eus libellos sceptrum  
vero**

that is, with a more worthy operation; that is, knowledge  
of divine matters; that is, power of worldly affairs that is,  
with a more unworthy operation

**book, and in her left, a sceptre. Now  
when**

Id est indigniori operatione; scilicet philosophia; id est  
postquam; id est seculares scientias quibus ve--tum ad  
movendum eff-- hominum.

**signistra gestabat. Que ubi poeticas  
musas**

of course philosophy; that is, after; that is, the worldly  
knowledges with which matters... for moving... of  
mankind

**she saw the Muses of poetry standing by**

id est corde; id est fletum et

dolorem

**vidit nostro assistentes thoro fletibus que**

that is, in the heart; that is, weeping  
and grief

**my bed, helping me to find words for my**



id est invenientes per similitudinem det--- alicuius ali---

meis verba dictantes. Commota  
paulisper ac

that is, finding through similarity.... of some...

**grief, she was disturbed for a moment,  
and**

pro et d--tis; id est valde rata; id est sentiis

**torvis inflamata luminibus quis inquit  
his**

and for harsh matters; that is, loudly with an authoritative  
tone; that is, with sentences

**then cried out with fiercely blazing eyes:**

id est meretricalem tenentes similitudinem; scilicet  
dolente ----- rerum

**scenicas meretriculas ad hunc egrum**

that is, holding a likeness to a courtesan; that is with  
suffering ... of matters

**“Who let these theatrical tarts in with  
this**

scilicet muse; non deberent

accedere quia nullo modo prosunt

**permisit accedere que dolores eius non  
modo**

of course, the muses; they should not go  
forward because they are are useful in no way

**sick man? Not only have they no cures  
for**

immo obsunt; et hoc est consolare ----- rent

**nullis remediis foveret. Verum dulcibus**

scilicet dolores; et --ete non sanetur hec  
meretriculae---  
**insuper alerent venenis. Hae sunt enim  
que**

id est eternorum id est plenum  
**infructuosis affectuum spinis uberem**

fructuosis mib- id est ingenium --con-----entem ai-  
**fructibus rationis segetem necant**  
et postquam cor---punt necant s-p--te enim fidelis ratio;  
id est --gu-t cum ----- nobis;  
**hominum que mentes assuefaciunt  
morbo**

scilicet a morbo; pro-- dico quod ille meretrices fuerunt  
mendosi hominum uti morbis s... id est p---mum  
**non liberant. At si quem prophanum uti**

on the contrary they harm; and this is to comfort...  
**his pain, but with their sweet poison they**

that is, the grief; and... he is not cured of these  
courtesans

**make it worse. These are they who choke**

that is, full that is, with fruitful...  
**the rich harvest of the fruits of reason  
with**

that is, eternal; that is, the  
nature  
**the barren thorns of passion. They**

and after... they kill... for faithful reason  
**accustom a man's mind to his ills, not rid**

**Dulcia ven-- vacat mort---  
erenorum delectationem**

riches... he is free from the  
delight of money

scilicet fidelis servus a vobis; o nos muse  
**vulgo solitum vobis blanditie vestre**

id est de animi quam d..o; scilicet esse  
**detraherent minus moleste ferendum**

et vere minus mea fidelis p- quia; dico si  
nostre blanditio detraherent (to margin)  
**putarem. Nichil enim in eo nostre opere**  
**lederentur. Hunc vero eleaticis atque**

id est physicis; scilicet ille a- de tra---  
**academicis studiis enutritus. Sed abite**

id est delectationes in ipso  
exitio etiam dulces  
**potius sirenes usque ad exitium dulces**

that is, from death; I say because those courtesans were  
harmful to use for the death of humans; that is...

**him of them. If your enticemets were**

of course a faithful servant of yours; o our  
muses

**distracting merely an unlettered man, as**

that is, from the soul which ...; that is, to be  
(supplying 'esse' in the periphrastic construction)

**they usually do, I should not take it so**

and truly less to my faithful servant... because; I say  
if they would draw away from with flattery of us (to  
margin)

**seriously – after all, it would do no harm**  
**to**

**us in our task – but to distract this man,**

that is, with physics; of course that...

**reared on a diet of Eleatic and Academic**

**Pa-- moleste s-c---- putarem.**  
**Scilicet u-- commigrantes ha--**  
**enu---- apud --- -- vero sci--- st--**  
**pci - estis -- ob--- si ar-- --fo-a**  
**vobis -- ob ----bris anno --**  
...annoyingly ... I would think.  
That is... those migrating...  
near... truly....if...on account  
of... with the year

**Eleemosyne civitus --nqua**  
**fluere ni--this sacramentis in**  
**achademia plato. q--- sapiam**  
**iste erat --but--**  
Alms of the citizens... that  
flow... with sacramentes into  
Plato's academy. ...I understand  
that was...

scilicet bo-----  
**meis que eum musis curandum**

id est increpationibus;  
scilicet poeticarum ----  
**sanandumque relinquit. His ille chorus**

id est n---- auctor ar--lle-- oculos gratiam eam; ---  
comp----m propositino.  
**increptus deiecit humi mestior vultum**

et ille a-- signum verecundie  
**confessus que rubore verecundiam**  
**limen**

that is the sources of delight  
and sweet matters into destruction itself  
**thought! Get out, you Sirens, beguiling**

of course...  
**men straight to their destruction! Leave**  
**him to my Muses to care for and restore**  
**to**

that is, with rebukes; of course of the poetic  
ones  
**health.” Thus upbraided, that company**  
**of**

that is, ...the seller...the eyes her grace; .... with  
intention  
**the Muses dejectedly hung their heads,**

and that a sign of shame  
**confessing their shame by their blushes,**

----- an-- contibus mor--  
expellendo. Mente p-----e --itati  
-----  
with unions... for driving out.  
With the mind...  
**Du--or reb-- quive eum -- --- ---**  
**- mors. --- -----**  
...death...

cordis mei. di-- exc---it lumen sed -----  
mentis

**tristis excessit. At ego cuius acies  
lacrimis**

id est dolore amissarum rerum; id est obscurata era--  
propter consequentem cha-- gratias

**mersa caligarat ut non dignoscere  
possem**

quae auctoritate p-- ---gis increpationibus fugaverit ea-  
**quenam esset haec mulier tam imperiose**

id est intentione def--- inc-----  
**auctoritatis obstipui visuque in terram  
defixo**

**quidnam deinceps esset actura expectare**

of my heart; ..... ...the light but... ...of the  
mind

**and dismally left my room. I myself, since**

that is, with the grief of things sent away; that is, having  
been concealed; on account of following... favors

**my sight was so dimmed with tears that I**

of which authority... with rebukes he fled

**could not clearly see who this woman was**

that is, with purpose  
**of such commanding authority, was  
struck**

**dumb, my eyes cast down; and I went on**

cepi ex et id est magis prope  
**tacitus coepi. Tum illa propius accedens in**  
id est cordis mei scilicet quoque velut in  
lectulo quiescit  
**extrema lectuli mei parte consedit**  
**meumque**

id est rationem et ingenium; vultum dico  
**intuens vultum luctu gravem atque in**

positum id est musicis  
**humum merore dejectu hiis versibus de**  
id est cepit  
conqueri  
**nostre mentis perturbationem conquesta**  
**est.**

**waiting in silence to see what she would  
do**

And then I gathered; that is, more nearly; that is,  
**next. Then she came closer and sat on the**  
of my heart; that is with each part as if she was able on  
the bed  
**end of my bed, and seeing my face worn**

having been set  
**with weeping and cast down with sorrow,**  
that is, she took to bewail  
**she bewailed my mind's confusion**  
**bitterly**  
that is, with musical songs  
**in these verses:**

## 1.2

generalis est sententia. inquantum summa ignorantia in rebus inferioribus scilicet in secularibus

**Heu quam precipiti mersa profundo**

id est alicuius sapientiam torpet. vera ratione et intellectu quae sunt propria lux animi rationalis.

**Mens hebet et propria luce relicta**

id est intenta est. id est non naturales. ignorantias cum terrena nimium curat

**Tendit in externas ire tenebras**

et hoc contingit totiens; id est perturbationibus; id est ducta.

**Terenis quotiens flatibus acta**

## 1.2

the sentence is general. In as much the highest ignorance is among lower matters, that is among worldly matters

**Ah! How steep the seas that drown him!**

that is, of anyone, he dulls wisdom; with true reason and intellect which are the particular light of the rational soul

**His mind, all dulled, its own light fled,**

that is, it was stretched out; that is, not natural; the earthly one cares for ignorances too much

**Moves into outer dark, while noxious care**

and this happens so often; that is, with disturbances; that is, having been lead

**Swollen by earthbound winds**

**Scilicet sciendum quid in versibus agit musice inprosis vero oratorie que non solis sensu verborum vult cognitiones sed etiam melodia vocis.**

That is for knowing what he does musically in improvised verses, truly he wishes ideas oratorically not only with the sense of words but also with the melody of the voice.

<p>---- modum sollicitudo retinorū</p> <p><b>Crescit in inmensum noxia cura;</b></p>	<p>the way, the concern that is</p> <p><b>Grows beyond measure.</b></p>	
<p>et nunc alicuius in-- debet quot mens israel a secularibus</p> <p>curis</p> <p><b>Hic quondam celo liber aperto</b></p>	<p>and now of anyone...how many the mind of Israel owes</p> <p>from worldly cares</p> <p><b>This man used once to wander free under</b></p> <p><b>open skies</b></p>	
<p><b>Suetus in eterios ire meatus</b></p>	<p><b>The paths of the heavens; used to gaze</b></p>	<p><b>scilicet noto sibi quid nostras</b></p> <p><b>omnium syderum cognoscebat.</b></p> <p><b>quia noverat motum</b></p> <p><b>firmamenti.</b></p> <p>That is with it having been</p> <p>recognized for himself what he</p> <p>learned for us of all the stars.</p> <p>Because he had studied the</p> <p>motion of those supporting.</p>
<p>id est splendorem</p> <p><b>Cernebat rosei lumina solis</b></p>	<p>that is, the brilliance</p> <p><b>On rosy sunlight, and on the constellations</b></p>	
<p>id est mente videbat. quia nudo frigus</p> <p><b>Visebat gelide sidera lune</b></p>	<p>that is, he saw with the mind; because I lay bare the cold</p> <p><b>Of the cold new moon,</b></p>	
<p>id est planeta. fierent sol finito</p> <p>anno.</p> <p><b>Et quecumque vagos stella recursus</b></p>	<p>that is, the planet; they turned, the sun,</p> <p>with the year having ended</p> <p><b>And on each star that on its wandering ways</b></p>	



et luna finito --ise                      id est circuitus

**Exercet varios flexa per orbes**

omnem ---bilem. quia non --- ---- mentio dierum et  
momentorum una quaeque stella finiebat cursum suum

**Comprehensam numeris victor habebat;**

id est insuper

**Quin etiam causas unde sonora**

id est venti; id est comovent; id est qualitatem et erat  
solitus rimari

**Flamina sollicitet equora ponti**

habebas comprehensus in se ipso ---; vigor firmantum

**Quis volvat stabilem spiritus orbem**

and the moon with it having ended;      that is, going  
round

**Turns through its changing circles – all such  
things**

all... because not... the mention of days and of  
moments one star each determined its course

**He mastered and bound by number and law.**

that is, above

**Causes, moreover, he sought and knew:**

that is, the winds; that is, they agitate; that is the character  
and it had been accustomed to search

**Why the winds howl and stir up the waves of  
the sea,**

having been taken you considered in you yourself; the  
vigor of those being strengthened

**What breath turns the fixed stars' sphere,**

**\*facsimile cuts off left edge of  
the commentary\***

solum fidei--- -at minor fet--  
only with faith... less...

--nia vadit ... --sum n-- de----  
....goes...

et erat felix ru--- occiduus

**Vel cur hesperias sidus in undis**

id est ---do ab oriente

**Casurum rutilo surgat ab ortu**

et erat solitus rei

**Quid veris placidis temperet annis**

scilicet ver

**Ut terram roseis floribus hornet**

-----m -- id est uberi

**Quis dedit ut pleno fertilis anno**

----- data id est cop---- id est veniat

**Autumnus gravidis influvat iuvis**

---

**Rimari solitus atque latentis**

-----

**Nature varias reddere causas**

that is... from the east

**Why the sun rises in the red east**

and it was happy... the setting

**And sinks beneath the Western waves,**

and it was customary of the matter

**What warms the spring's calm hours**

that is the spring

**So that the earth is lovely with flowers of roses,**

that is, with rich soil

**And who makes fruitful autumn heavy, as the year fills**

... having given; that is...; that is, it comes

**With the full grapes. He sought and told**

...

**All nature's secret causes.**

...

**But now he lies**

-----vare as-----

**Nunc iacet efeto lumine mentis**

id est l---- p-- -- amore -----

**Et pressus gravibus colla catenis**

----- sed o---- id est ---nem

**Declivemque gerens pondere vultum**

id est tn-- -----etam; id est ----are frena  
et cogitare de --toi--

**Cogitur heu stolidam cernere terram;**

scilicet potius; id

est non

**Sed medicine inquit tempore est quam**

...

**His mind's light languishing,**

that is... ... with love...

**Bowed with these heavy chains about his  
neck,**

...

but... that is...

**His eyes cast down beneath the weight of  
care,**

that is...; that is... checks and to think about...

**Seeing nothing but the dull, solid earth.**

of course rather; that

is, not

**“But,” she said, “now is the time for cure**

**scilicet speciei conquestionem  
de turbatione minus istius. sed  
haec conquestio non sufficit ad  
eum sanandum. vel ego cepi  
conqueri de turbatione mentis.  
sed philosophia inquit.**

That is the lament of the  
appearance about that  
disturbance less. But this lament  
did not suffice for his healing. Or  
I took him to lament about the

<p>tum <u>philosophia</u></p> <p><b>querele. Tum vero totis in me intenta</b></p>					<p>disturbance of his mind. But Philosophy said</p>
	<p>id est in pueritia</p> <p>minoribus <u>preceptis</u>; instructus.</p> <p><b>luminibus. Tu ne ille es ait qui nostro</b></p>	<p>then philosophy</p> <p><b>rather than complaint.” Then, gazing keenly</b></p>			<p><b>in se totis luminibus intentis cum ipso omni seculari --- pos-- ita. toto animo cepit eam intendere.</b></p>
	<p>id est</p> <p>maioribus institutis</p> <p><b>quondam lacte nutritus nostris educatus</b></p>	<p>that is, in childhood with smaller things having been taken;</p> <p><b>and directly on me , she said: “Are you the</b></p>	<p>instruction; that is with</p> <p>greater principles</p> <p><b>same man who was once nourished with my</b></p>		<p>In him with all lights having been held out with him of every worldly matter... with the entire soul he took her to hold out</p>
	<p>in perfectas <u>scientias</u>. ut fine doctore posses <u>etiam</u> alios docere.</p> <p><b>alimentis in virilis animi robur evaseras?</b></p>	<p>into the completed knowledges; as with a teacher you are able to teach even others</p> <p><b>milk, once fed on my diet, till you reached</b></p>			<p><b>scilicet tu es ita possundatus. atque non est culpa refundenda in me si in te.</b></p> <p>That is you were thus destroyed. And blame should not be poured back on me if on you</p>
<p>id est certe</p> <p>divinorum</p> <p><b>Atqui talia contuleramus taliter arma que</b></p>	<p>id est scientiam</p>	<p>that is, certainly</p> <p>knowledge of divine matters</p> <p><b>your full manhood? And did I not furnish you</b></p>	<p>that is,</p>		<p><b>scilicet haec ostenditur quid sapientia non deserit nec prius deseratur.</b></p> <p>That is these are shown which he does not leave with wisdom and it is not left earlier</p>

<p><u>scilicet</u> tu      <u>id est</u> immobili; <u>id est</u></p> <p>protectione      <u>id est</u></p> <p>defenderent</p> <p><b>nisi prior abiecisses invicta te firmitate</b></p> <p><b>tueret.</b></p>	<p>just as you      that is, unmoving; that is,</p> <p>with protection      that</p> <p>is, they would defend</p> <p><b>with such weapons as would now keep you</b></p> <p><b>steadfast and safe if you had not thrown</b></p> <p><b>them</b></p>
<p><u>philosophia</u> ait; <u>id est</u> ante      <u>id est</u> <u>confusione</u></p> <p>corporis</p> <p><b>Agnoscis ne me? Quid taces? Pudore an</b></p>	<p>philosophy said; that is, before      that is,</p> <p>with confusion of the body</p> <p><b>away? Do you recognize me? Why do you</b></p> <p><b>say</b></p>
<p><u>id est</u> <u>animi</u>      te silvisse corporis. quia qui</p> <p>pudore tacet apud se est. quia autem stupore extra se est.</p> <p><b>stupore siluisti? Mallem pudore sed ut video</b></p>	<p>that is, of the soul      you were silent of the body;</p> <p>because he who is with shame is silent in your presence.</p> <p>because nevertheless he is with torpor who is outside of</p> <p>you</p> <p><b>nothing? Were you silent because you were</b></p>
<p>sic dixerat <u>philosophia</u>. sed</p> <p><u>tantum modo</u>      <u>id est</u> quia</p> <p><u>aliquando</u> locutio <u>aliquando</u> tacet.</p> <p><b>stupor oppressit te. Cumque me non tacitu</b></p>	<p>Thus spoke philosophy; but only</p> <p>this way;      that is, because she was with</p> <p>speech at one time, and she was silent at another</p> <p><b>ashamed or stupefied? I should like to think</b></p>

ibi convenit sine omni sermone; id est  
potestatem loqui

**modo sed elinguem prorsus mutumque**

id est tetigit cor meum aliquibus sententiis  
factis operatione manuum suarum; in ore  
periti medici

**vidisset admovit pectori meo leniter  
manum**

scilicet in hoc homine; id est  
oblivionem divinorum  
**et nihil inquit periculi est: letargum patitur**

scilicet letargi est descriptum.; scilicet amore  
spiritualium captus. ideoque divinorum.  
**communem illusarum mentium morbum.  
Sui**

quod revera  
faciet  
**paulisper oblitus est. Recordabitur facile si**

then she approached without any speech; that is, to  
speak power  
**that you were ashamed, but I can see that  
you**

that is, she touched my heart with some sentences  
by the working of her hands in the mouth of  
skilled medicine  
**are quite stupefied.” Seeing that I was not**

that is in this man; that is,  
forgetfulness of divine matters  
**merely silent, but altogether speechless and**

that is lethargy is described; that is taken by love of  
spiritual matters, therefore, of divine matters  
**dumb, she gently laid her hand on my breast**

**hoc letargus igitur**  
Therefore this lethargy

because  
he will actually create it  
**and said: “He is in no real danger, but  
suffers**

scilicet quid sit homo laicus;

scilicet recordari sui

scilicet cognoscere

**quidem nos ante cognoverit. Quod ut possit**

that is what the layman is; that is to  
remember himself that is to  
recognize  
**only from lethargy, a sickness common to**

**deluded minds. He has for a little forgotten  
his**

**real self. He will soon recover – he did, after  
all, know me before – and to make this**

quod dicit plura lumina signum rationem et intellectum.

ideo mundemus oculos mentis t---arum re- cecitate.

**paulisper lumina eius mortalium rerum et**

which says more lights signal reasoning and intellect;  
therefore let us clean the eyes of the mind of ...blindness  
**possible for him, let me for a little clear his**

id est cecitate

boethius auctor et

philosophia

**nube caligantia tergamus. Hec dixit**

that is, of blindness  
**eyes of the mist of mortal affairs that clouds**

scilicet mentis id est plicata

**oculosque meos fletibus undantes contracta  
in**

per diversas plicaturas insimile contractis auctoribus  
multorum librorum.

**rugam veste siccavit.**

Boethius the authority and philosophy; that is,  
having been folded; through different matters to be folded  
unsimilarly with authorities of many books having been  
gathered

**them.” And so saying she gathered her dress**

that is of the mind;

**into a fold and dried my eyes, flowing as they  
were with tears.**

### 1.3

id est expulsa id est cecitate.

scilicet errores facti a cecitate

**Tunc me discussa liquerunt nocte tenebre**

### 1.3

that is, having been driven out; that is,  
blindness; that is errors having been made from blindness

**Then was the night dispersed, and darkness  
left me;**

id est oculis mentis; solitus; scilicet virtus; id est vis  
videndi

**Luminibusque prior rediit vigor**

that is, with the eyes of the mind; usual; that is strength;  
that is, the power of seeing

**My eyes grew strong again.**

**id est celeri**

That is, with a swift one



ita laicus ut. id est quemadmodum.; id est cum  
glomeratione nubium sydera teguntur

**Ut cum praecipiti glomerantur sidera choro**

id est spissis; id est oribilis apparuit

**Nimbosisque polus stetit imbris**

et illesos -----iorem; ne quis putaret haec dici de naturali  
nocte ostendit de qua nocte dicat. id est naturali non  
dum existente. id est a glomeratione nubium. quare non  
est naturalis nox.

**Sol latet ac nondum celo venientibus astris**

obscuritas tempestatis non temporis

**Desuper in terram nox funditur;**

non naturalei noctei id est  
spelunca

**Hanc si trahitio borreas emissus ab antro**

thus as the layman; that is, to the extent; that is, with a  
collection of clouds the stars are covered

**Just as when north-west winds pile up the  
weather**

that is, thick; that is, it appeared horrible

**And rain-clouds fill the sky and the sun is  
hidden,**

and uninjured.; so that nobody would think that these  
things were said about natural night, he shows about  
which night he speaks. that is, natural not yet with it  
appearing; that is, with a collection of clouds; how the  
night is not natural

**And before the stars come out**

darkness of storm, not of time

**Night comes flooding down upon the world;**

not of natural night that is, a cave

**And then the north wind from the Thracian  
cavern**

id est tib-----de expellat; id est obtenebratum a nube; id est aperiat

**Verberet et clausam reseret diem**

that is... it drives out; that is, having been darkened by the cloud; that is, it uncovers

**Sweeps away night and lets the daylight out**

**de c----tibs**

...

id est splendet      id est radiatus

**Emicat et subito vibratus lumine phebus**

that is, it shines;      that is, having radiated

**So that the sparkling sunlight**

scilicet hominum aspicientium; scilicet phebus

that is of men beholding; that is, the sun

**Mirantes oculos radiis ferit.**

**Suddenly flashes on our wondering eyes**

id est non ad astas quamdam similitudinem. id est obscuritatibus expulsis; id est --- habere intellectum.

**Haut aliter nebulis dissolutis hausi celum et**

scilicet phylosophia me;

rationem et verum intellectum.

**ad cognoscendam medicantis fatiem**

**mentem**

that is, a certain likeness not to spears; that is, with darknesses having been driven out; that is... to have intellect

**Just so the clouds of misery were dispelled,**

that is, my philosophy; reason

and true intellect

**and I drank in the clear light, recovering**

sicut sol latet cum sydera gloria ---oro. et sicut nox desuper fari. ---s aferis nondum apparentite oculo. sed si---hy --- --corens missus ab antro -----ano noctem. phebis e----- et ferit oculos nidi-- --- a--  
Just as the sun hides with glory amongst the stars... And just as the night to speak from above--- you strike away not yet visibly with the to the eye. But if... having been sent from the cave... the night. Pheobus... and strikes the eyes with...

quare nubes erant dissolute igitur potui eam  
cognoscere scilicet  
mentis

**recepi. Itaque ubi in eam deduxi oculos**

id est totam intentionem; scilicet --a et -- al---  
manifestat his verbis

**intuitumque defixi respicio nutricem meam  
in**

ab adolescentia studium habuit philosophie; in---lia--  
de; id est conversatus

**cuius ab adolescentia laribus obversatus**

simul ac si dicit in tali loco non  
licet aliter vacare rationibus tuis.

**fueram philosophiam. Et quid inquam tu in**

how clouds had been dissolved therefore I was  
able to recognize her

**enough to recognize my healer's face. So,**

that is, of the mind; that is, the whole intention; that is...  
she reveals it with words

**when I looked on her clearly and steadily, I**

from youth he had the zeal of philosophy;... that is,  
having turned

**saw the nurse who brought me up, whose**

at the same time

**house I had from my youth frequented, the**

and if she said in such a place it is not lawful otherwise to  
be empty of your reasons; because philosophy does not  
yet pull on a disturbance, on the contrary...; that is,  
philosophy

**lady Philosophy. And I said: "Why have you**

quia philosophia nondum tractare in  
turbatione immo in ---te id est philosophia

**has exilii nostri solitudines omnium  
magistra**

id est ab initio superioris loci -- est sedere  
tua. descendens -pat---.

**virtutum supero delapsa cardine venisti?**

ideo venisti sicut ego criminareris de sacrilegis; id est de  
cultura demonum

**An... mecum rea falsis criminationibus**

id est vexaris; philosophia; id est dixit  
**agiteris? An inquit illa te o alumpne**

id est miserie perturbationem et carceris  
laborem  
**deserem? Nec sarcinam quam mei nominis**

that is, from the beginning of a higher place...  
is to sit by you; coming down...

**come, Queen of all the virtues, why have you**

therefore you came just as I did, you were accused about  
impious matters; that is, from a culture of demons

**come down from your high seat in heaven to**

that is, you were troubled;  
**these wastes where I am banished? So that  
you too stand in the dock with me, falsely**

that is, philosophy; that is, she said; that is, the  
disturbance of misery and the labor of prison  
**accused?" "Should I desert you, my pupil?"**

that is, you supported; commonly with it having been  
held and having been shared  
**she replied; "Should I not share your labour**

**alumpnus d-- qui nutritur ab  
alio.**

The one nourished... is  
nourished by another

**hoc quia dignitas et divitie et  
huiusmodi possunt auferri.  
sapientia sedere se amantem.**

This because dignity both of  
riches and of this kind is able to  
be borne away. Wisdom is able  
to itself stay on one loving

id est substinuisti.     communiter habito et participato;

**invidia sustulisti comunicato tecum labore**

as if she said if I was leaving her behind unaccompanied

then... harming

**and help to bear your burden, which you  
bear**

quasi dicat si incomitatum relinquerem tunc --- nocens.

**partirer. Atque philosophie fas non erat**

**because my name is hated? It could not be  
right that Philosophy should leave an  
innocent**

id est solum

**incomitatum relinquere iter innocentis.**

that is, alone; because I do not fear my charge that I  
should not desert you

**man companionless on the road. Surely I**

quia non timeo meam criminationem non te deserere  
debeo

**Meam scilicet criminationem verer et  
quasi**

that is, new matters of accusers; nevertheless; now the  
accusation is not new; because the matter is also a new  
challenge; from a like matter

**should then be afraid that I should be  
charged**

id est nova criminatorum; tamen; nunc criminatio non  
est nova; quia res etiam provocatio est nova; a simili

**novum aliquid acciderit perorescerem.**

**Nunc**

id est malos

**enim cause primum censes apud improbos**

id est provocatam et multa pericula passam; vere non est  
nova provocatio

quia est

**laccessitam periclis esse sapientiam? Non ne**

antiqua provocare; quem antiquam; quia an platonem  
eodemque;

**apud veteres quoque ante nostri platonis**

ap-----

et vere eodem superstite; quia in

socrate

**etatem magnum sepe certamen cum stultitie**

that is, evil things; that is I endured a challenge and many  
dangers; truly it is not a new challenge

**myself; I should shudder with horror at such  
an unheard-of thing! Do you think that this  
is**

because it is old to call forth; which old matter; because  
either Plato and the same one

**the first time that Wisdom has been attacked**

that is, evil

**and endangered by a wicked society? Did I  
not often of old also, before my Plato's time,  
have**

... and truly the same of surviving;  
because on Socrates

**to battle in mighty struggle with arrogant**

et habentes cotidianos actus certaminis cum stultis  
temerariis. non ad huc platone vivente

**temeritate certavimus? Eodemque**  
**superstite**

scilicet plato; quia propter invidiam sapientie venerio  
cicute periit; quia propter

**praeceptor eius socrates iniuste victoriam**

iniusticiam interficiuntur vel iniusto dampnati monendo  
vincent; id est praefidente; id est accepit; scilicet  
plato vel socrates

**mortis me adstante promeruit? Cuius**

id est ---tias et scientias quas putabant habere ut  
hereditatem; quia una secta erat in epycuris; alia ----cis

**hereditatem cum deinceps epicureum**  
**vulgus**

a---- porta dictum.

**ac stoicum ceterique pro sua quisque parte**

and having daily rash battles with foolish reckless people;  
not for living here with Plato

**stupidity? And in his day, was I not beside  
his**

that is Plato; because on account of hatred for the  
veneration of wisdom he died by hemlock;

**teacher Socrates when he won the prize of a**

because on account of injustice they were killed or they  
conquered him with condemned injustice to be warned;  
that is, very confidently; that is, he accepted it; that is,  
Plato or Socrates

**martyr's death? And after him the crowd of**

that is, ... and knowledges which they thought they had  
as inheritance; because they were divided among  
epicureans; another...

**Epicureans and Stoics and the rest strove as**  
... the gate, the saying

**far as they could to seize his legacy, carrying**

**id est post mortem eius.**  
That is, after his death.

pro rapere id est conarentur; id est av----

condicentem

**raptum ire molirentur meque reclamantem**

in order to take; that is, they tried; that is.... declaring

**me off protesting and struggling, as if I were**

et rationem dantem; scilicet resistentem viribus ipsis;

quasi uno quisque prosua parte et me primam faceret

**renitentemque velut in parte prede de**

and giving reason; that is resisting with those men; as if

with one each made first for his own part and mine

**part of the booty, tearing my dress, which I**

et cum scripturus; unquam a---m contextione

continuatim

**traherent vestem quam meis manibus**

and with the one for writing; ever with joining

continuously

**wove with my own hands, and then went off**

**id est composueram manibus;**

**id est operatione sapientum**

That is, I had collected with hands; that is, with an operation of wise men.

ponere sententias; id est diviserunt; scilicet veste;

**texueram disciderunt abreptisque ab ea**

to place sentences; that is, they divided; that is with cloth

**with their torn-off shreds, thinking they**

id est aliquibus sente----; --ontes totam me

comprehendisse;

**paniculis totam me sibi cesisse credentes**

that is, with some...;

to take all

of me

**possessed all of me. And because they**

**seemed**



id est a me se elongavere; scilicet stoicis et picuris; id est videbatur in eis esse aliam sapientiam

**abiere. In quibus quoniam quedam nostri**

**habitus vestigia videbantur meas esse**

id est sapientes; id est inprebentes et stulti invidentes eis propter me; scilicet

stoicorum

**familiares imprudentia rata nonnullos eorum**

et epicureorum indocte multitudinis; id est profecit; et vere

**prophane multitudinis errore pervertit.**

**Quod**

certavimus; mea culpa; et post platonem; quod pro quia pro notis et ignotis; hoc anaxagoras

ratio;

**si nec anaxagore fugam nec socratis**

**venenum**

that is, they themselves departed from me; that is with stoics and epicureans; that is, it seemed that there was another wisdom among them

**to be wearing certain bits of my dress, some**

**were ignorantly accepted as my servants,**

**and**

that is, wise ones; that is, offering and foolish ones envying those on account of me; that is of the stoics

**were abused by the delusions of the**

and of epicureans ignorantly of many; that is, he accomplished it; and truly

**uneducated mob. But even if you knew**

we fought; my fault; and after Plato; which for because on behalf of matters known and unknown; the reason of Anaxagoras

**nothing of Anaxagoras' flight from Athens, or**

**quia significare scripturas in tempestati sunt**

Because they were to show the scriptures in the season

qui acuto veneno fuit toxicatus: fuerunt graeci; --ea et  
**nec zenonis tormenta quoniam sunt**  
**peregrina**

talis ignora; prosaltem; isti tres latini multa et profanes  
passi fuerunt  
**novisti? At senecos at canios at soranos**

id est valde; id est inf---tata  
**quorum nec pervetusta? Nec incelebris**

et notiora ubi fuerunt interfecit propter  
me;  
**memoria est scire potuisti. Quos nihil aliud**

quia non propter aliud ab inm-----; id est ----; illi  
**de**traxit in **cladem nisi quod nostris moribus**

who was poisoned with sharp venom; they were Greek;  
**Socrates' draught of hemlock, or Zeno's**

such ignorant people; jumping forth; those three Latins  
endured many and profane things  
**sufferings, all these being foreign events,**

that is, greatly; that is....  
**surely you could have thought of Canius and**  
**Seneca and Soranusa whose stories are**  
**neither ancient nor obscure? The only cause**  
**of their**

and when they were more famous he killed because of  
me  
**deaths was that they were brought up in my**

because not on account of another for...; that is...  
those...  
**ways, so that their behaviour and pursuits**

**dico quod sepe certavimus**  
**magis certamen apud veteres**  
**sed erronea opinione occisi**  
**sunt**

I say which we often contested a  
greater struggle near old matters  
but wandering matters of belief  
were killed

id est ornati; id est moribus; quia in--- falsi lacessita  
periculi

**instituti studiis improborum dissimillimi  
videbantur: Itaque nihil est quod** amirere si

id est in hoc mundo; quia salum; id est mare vocatum;  
graves pro---- eorum mutatione c--- venientibus

**in hoc vite salo circumflantibus agitemur**

id est comotionibus; nobis;

**procellis quibus hoc maxime propositum est**

exeratus po---orum; id est

quamvis

**pessimis displicere. Quorum quidem  
tametsi**

id est magnus

pro nichilo du---

**est innumerosus exercitus spernendus  
tamen**

that is, having been equipped; that is, with deaths,  
because... with one having been provoked of false danger  
**were seen to be utterly different from those  
of wicked men. So it is no wonder if we are**

that is, in this world; because the sea; that is the sea  
having been called; serious for... of them with a  
change... with those going

**buffeted by storms blustering round us on  
the**

that is, with excitement; for us;  
**sea of this life, since we are especially bound  
to**

having wandered off...; that is, however  
much  
**anger the wicked. Though their forces are**

that is, great; for nothing...  
**large, yet we should hold them in contempt,**  
that is, with no reason of the mind

**iterum non est mar-- si agu----  
procellis -- intendimus ---**

<p><u>id est</u> nulla <u>ratione</u> <u>mentis</u></p> <p><b>est quoniam nullo duce regitur <u>sed</u> errore</b></p> <p><u>id est</u> <u>praesumptuose</u> <u>et</u> <u>inimiciter</u>; <u>id est</u> <u>illic</u>; <u>id est</u> <u>ad modum</u> <u>limphem</u> <u>disciderunt</u></p> <p><b><u>tantum</u> temere ac passim limphante</b></p> <p>si--- quae vadit quocumque impetus ferit --- et ---</p> <p><b>raptatur. Qui si quando contra nos aciem</b></p> <p><u>et</u> <u>properans</u>; <u>id est</u> fortius --- ad ex---; <u>id est</u> <u>contra</u> nos</p> <p><b>struens valentior incubuerit. Nostra quidem</b></p> <p><u>id est</u> <u>non</u> <u>quae</u> <u>nisi</u> ducat devi--- <u>et</u> <u>in</u> <u>securitatem</u> <u>aliquando</u> ab illa <u>non</u> posse diripi</p> <p><b>dux copias in arcem contrahit. Illi vero circa</b></p> <p><u>id est</u> <u>sibi</u> ad---tes; <u>id est</u> frena bona; velut divitias <u>et</u> dignitates;</p> <p><b>diripiendas in utiles sarcinulas occupantur.</b></p>	<p>for they are leaderless and are simply carried</p> <p>that is, very costly and...; that is..; that is, divided to a deranged way...but Don John of Austria breaks the</p> <p><b>hither and thither at random in their crazed</b></p> <p>...which goes wherever the attack strikes...battle line!</p> <p><b>ignorance. If ever they range against us and</b></p> <p>and hurrying; that is, more strongly...; that is, against us</p> <p><b>press about us too strongly, Wisdom our</b></p> <p>that is, not which unless he led... and in security sometime he was not able to be torn apart</p> <p><b>captain withdraws her forces into her citadel,</b></p> <p>that is, for themselves...; that is, with a good frena; as if riches and graces</p> <p><b>while our enemies busy themselves ransacking</b></p>	<p><b>matrem displicere. ap--- possimus non --- ----</b></p> <p>Again it is not... if...with storms... we hold out... to displease the mother... we are not able...</p>
---	--	---

contra nos aliud d-- nisi sarcinula; id est -- imp----; id est existentes velut incipit; id est quasque vilissimas res;

**At nos desuper inridemus vilissima rerum**

quod non diripient vos sibi et non can---- de illo et mu--;

**quemque rapientes securi totius furiosi**

id est ea firmitate nos sperare nos de bonis timere de malis

**tumultus eodemque vallo muniti quoniam**

id est conanti et sevient; id est att-----

**grassanti stultitie aspirare fas non sit;**

against us another...unless with a small bag; that is...; that I appearing as if he began; that is, and which cheapest things

**useless baggage. But we are safe from all their**

wich they will not tear you apart for themselves and not... from that and...

**mad tumult and from our heights we can**

that is with her strength we hope in good things, we fear in wicked things

**laugh at them as they carry off all those**

that is, with trying and with raging; that is...

**worthless things; we are protected by such a wall as may not be scaled by raging stupidity.**

**id est ad quod**  
That is, to which

#### 1.4

homo id est clarus in virtutibus

**Quisquis composito serenus evo**

**Fatum sub pedibus egit superbum**

id est inspiciens; scilicet ad versam et prosperam et ille

**Fortuna tuens utramque rectus**

quia non sperat nos timet de terrenis eventibus

**Invictum potuit tenere vultum**

id est tempestas; id est maris. ponti dico s.

a.

**Non illum rabies mineque ponti**

id est afundo usque ad superficiem

**Versum funditus agitantis estum**

#### 1.4

a man that is, famous in virtues

**He who has gound proud fate beneath his**

**heel**

**Calm in his own well-ordered life**

that is, observing; that is to that one having turned and prosperous

**And has looked in the face good and ill**

**fortune**

because he does not hope in us, he fears concerning earthly events

**Still able to keep erect his unconquered**

**head,**

that is, a storm; that is, of the sea; I speak of the sea.

s.a.

**He shall not be troubled by the rage or**

**threats of the sea**

that is, from the deep up to the top

**Driving the turning tide up from the deep,**

**Nor by Vesuvius**

**id est eventum; id est contempsit terrenam prosperitatem que fatum vocat quicquid contingit homini. sive bonum sive malum**

That is, the outcome; that is, he disdained earthly prosperity and called fate anything which came to pass for man. Whether good or bad.

**quod autem securus sit sic o--n quisquis compositi---**

What, however, may be safe thus... and whoever...

**iste est in tali vallo quod non sit fas ----**

That is in such a wall which may not be lawfull

scilicet movet illum; quia non sufficit ei; in uno loco  
totam emittit ignem; vel quia ille mons terre moti?  
sepe movebatur

**Nec ruptis quotiens vagus caminis**

id est ex se emittit      quidem mons

**Torquet fumicosos vesevus ignes**

id est altas    --- dico; id est pertutem; id est alias  
potestates

**Aut celsas soliti ferire turre**

ira alicuius potestatis; quidem nihil eum  
movebit -- a causa

**Ardentis via fulminis movebit**

id est cur      scilicet homines; id est crudeles

**Quid tantum miseri sevos tyrannos**

that is he moves that one; because it is not sufficient for  
it; in one place they will send out the entire fire; or  
because that mountain of the one having been moved to  
the earth?; it was always moved

**However often it break from its deep forges**

that is, it sends out from itself    certainly the mountain

**Flinging its smoking fires abroad,**

that is, the heights.. I say; that is, I very much protected;  
that is, other powers

**Nor by the blazing thunderbolt**

wrath of another power; certainly nothing will move  
him... from the cause

**That strikes down lofty towers.**

that is why;    that is, men; that is, cruel

**Why are the wretched men so stupefied**

**vagus et vescus non movet  
alius; quotiens vagus vetor**  
Wandering and thin, not another  
he moves; As often wandering I  
forbid it

id est venerantur cum non sint digni amiratione; quia non possunt explere quod optant

**Mirantur sine viribus furentes?**

vis non timet? ab eo accipere; scilicet aliquid perdere

**Nec speres aliquid nec extimenscas**

tu qui exarmant poteris; id est valde potentis; illius facti

**Exarmaveris inpotentis iram**

dico nec speres aliquid nec ex; sed; aliquid perdere; aliquid accurere

**At quisquis trepidus pavet vel optat**

pro quia scilicet in ratione; id est sue potestatis

**Quod non sit stabilis suique iuris**

that is, they revere when they are no worthy of admiration; because they are not able to fulfill what they desire

**By cruel tyrants raging with no real power?**

does strength not fear? they do take from this; that is to somewhat destroy

**Leave hope and fear aside**

you will be able, who they disarm; that is, greatly of the powerful; of that one having been made

**And anger is impotent, weaponless;**

I say that you neither hope for something nor out of something but; to destroy something; to tend to something

**But he who trembles with fear or desire,**

for because; that is in reason; that is, of your power

**Fickle at heart, nor master of himself,**



aste omnem protectionem; robur; videlicet et virtutem  
de super vallo; et ille aucta --- ----

**Abiecit clippeum locoque motus**

id est conponit versus eam partem; id est possit; scilicet  
ol---rum curam, spem et metum

**Nectit qua valeat trahi catenam**

all the protection of the altar; resolve; clearly both  
strength from the wall above; and from that large part

**Has thrown away his shield, and left his post,**

that is, he builds toward his part; that is, he is able; that  
is... care, hope and fear

**And links the chain by which he can be led.**

que dicta sunt de securitate rationis. ingrediuntur tuum  
animum plenarie ad int--

**Sentisne inquit haec animo inlabuntur**

id est asinus; id est lira; id est quantum ad ---em;  
scilicet ---sum ad corpus

**tuo ὄνος λύρας Quid fles? Quid lacrimis**

and they were said about the security of reason; they  
advance your sould fully to...

**“Now,” she said, “have you understood what**

**I**

that is, stupid; that is, with the lyre; that is, how much...;  
that is... to the body

**have been saying? Has it penetrated your**

**An es a simis ad liram, scilicet  
ita er-- ---ditatis meorum  
verborum. velis a simis audiens  
liram. greca verba ad maiorem  
auctorem ponit**

Whether you are from the top  
places at a lyre, that is thus...  
with those having been enriched  
of my words. You wish from the  
top places hearing the lyre. He  
places greek words at a greater  
authority.

confitere non -- --scon--- vulnus a-- id est au---

manas? 'Εξάύδα, μὴ κεῦθε νόω. Si operam

to confess not... a wound...

stricken mind? Or are you like an ass

hearing

the sound of a lyre? Why do you go on

weeping, dissolving in tears? As Homer

says,'

id est attendis; id est ne--- is tuum

medicantis expectas oportet vulnus detegas.

that is, you attend; that is... your...;

Speak out, don't hide it in your heart.' If you

are looking for a healer's cure, you must lay

---fer --io- exponere ----pi--; legitur ipal---; id est

collectis viribus in animo

Tum ego inquamm collecto vires in animo.

...to expose...; it is read...; that is, having been collected  
with strengths in the soul

bare the wound." So I gathered my strength  
of

recordatio ---itas maiorem for

Anne adhuc eget admonitione nec per se  
satis

a recollection... greater I say

mind and said: "Do you really still need to

thatis, it is evident, because it needs itself who through

itself...; that is, of raging; that is, severity

id est manifesta est, quia se eget qui per se sa---- mov---

; id est furentis; id est acerbitas

eminet fortune in nos sevientis asperitas?

ask? Is my harsh treatment at fortune's

hands

et vere asperitas fortune quia ista et ista; id est al---; id est commovet; et --- movere

**Nihilne te ipsa loci facies movet? Haecine est**

id est camara; quia tu revera continebaris illa

**biblioteca quam certissimam tibi sedem**

pelegeras; scilicet sede

**nostris in laribus ipsa delegeras? In qua**

----- id est theologia

**mecum sepe residens de divinarum**

and truly harshness of fortune because because of these and those; that is...; that is, it disturbs; and ... to move

**not obvious enough? Are you not affected by**

that is, the ceiling; because you actually were secured by that

**the very appearance of this room? Do you not**

you had read; that is by the seat

**recognize the library, which you once chose**

**for yourself as a secure dwelling-place in my house—the very room in which you used often**

that is, theology

**to sit with me discoursing on the knowledge of**

**bibliotheca id est reposita librorum. biblie id est ---cas eb--- car----. --de bibliotheca id est pos---**

A library, that is, a store of books. A bible, that is.... from the library, that is...

	id est d----	that is...
pibas		
<b>humanarumque rerum scientia</b> disserebas?		<b>all things human and divine? Was this how I</b>
usque est non e--- ip--on-- ceme-- hom---- preclare ---		it is up to not... very clearly... bitter pain... having
dolor amarus --- prelatus. nec sub---- --uc consul nec		brought in; and neither... consul nor... that is
desp---; id est sola facies; id est cum		the only face; that is, when I discussed about physics,
disputarem de physica, investigarem oc----- physice		when I investigated... of physics
<b>Talis habitus talisque vultus erat cum tecum</b>		<b>looked, was this my expression, when I used</b>
		<b>to</b>
		<b>seek out with you the secrets of Nature?</b>
		<b>When</b>
	id est astrorum; cursus	
<b>nature secreta rimarer cum nisi siderum</b>		that is, of the stars; the courses
<b>vias</b>		<b>with your rod you drew for me the paths of</b>
id est virga phylosophia cumque interpetat stellas sibi		that is, the maiden philosophy and when she seeks among
<b>radio describens? Cum mores nostros</b>		the stars for herself
		<b>the stars? When you shaped my character</b>
		<b>and</b>
		<b>yro---- loquitur</b>
		...he speaks

quia dicebas nos esse rationalis et etiam angelis et  
omnipotenti deo similes

**totiusque vite rationem ad celestis ordinis**

id est similitudinem; tu boetius; quia te sive secutus  
**exempla formares? Hecine praemia**

refero haec praemia; quod hoc teneor; id est obedientes;  
et vere sive secutus te quia  
**referimus tibi obsequentes? Atqui tu hanc**

philosophi id est iudicasti;  
necessariam esse propter materiales sapientes  
**sententiam platonis ore sanxisti. Beatas fore**

capescere res publica ad regendum eam; videlicet  
**res publicas si eas vel studiosi sapientie**

because you say that we are of rationale and are also  
similar to angels and almighty God

**the whole manner of my life according to**

that is, a likeness; you Boethius; because either having  
followed you

**celestial models? Are these our rewards for**

I bring back the prizes of this; which is held by this; that  
is the ones obeying; truly or having followed you because  
**obedient service to you? It was you who**

of the philosopher; that is, you judged; that it is  
necessary on account of materials being wise

**established through the words of Plato the**

to take the republic for ruling her; clearly

**principle that those states would be happy**

et sapientes;      rerum publicarum; id est prae habitum  
honorem

**regerent vel earum rectores studere  
sapientie**

scilicet platonis; ut sapientes

**contigisset. Tu eiusdem viri ore hanc**

capescerent res publicam ad regendum

**sapientibus capascende rei publice**

**necessariam causam esse movisti? Ne**

id est pietate privatis; id est tyrannis

regimina civitatum

**improbis flagitiosisque civibus urbium  
relicta**

id est de exterioribus di---; id est

morem

**gubernacula pestem bonis ac perniciem**

and wise men;                      of the republic; that is having  
held honor before

**where philosophers were kings or their**

that is of Plato; as wise men

**governors were philosophers. You, through**

they would take the republic for ruling

**that same Plato, told us that this was why**

**philosophers must involve themselves in**

that is with piety for private ones; that is, with tyrants;

that is, controls of the communities

**political affairs, lest the rule of nations be left**

that is, from the outer...; that is, death

**to the base and wicked, bringing ruin and**

ego boetius; quam quidem monuisti  
**ferrent. Hanc igitur auctoritatem secutus**

scilicet sapientibus debere regi res publica; id est  
astrepitu mundi ret---  
**quod a te inter secreta otia didiceram**

id est ad utilitatem totius populi; et ideo opertani  
consulatum  
**transferre in actum publice**  
**administrationis**

--re -- feci ut omnibus prodessem et non propter  
aliud; quia o philosophia  
**optavi. Tu mihi et qui te sapientium**  
**mentibus**

I Boethius; which indeed you warned  
**destruction on the good. It was in**  
**accordance**

that is by wise men that the republic ought to be ruled;  
that is, from the din of the world...  
**with that teaching that I chose to apply in**  
**the practice of public administration what I**

that is, for the moral usefulness of the entire nation; and  
therefore the consulship of the hidden one  
**learned from you in the seclusion of my**

I made so that for all I might be useful and not  
on account of another; because o philosophy; The God;  
you are;  
**private leisure. You, and God, who has set**  
**you**

**aper--- civitas; auctorem**  
**platonem**  
...community; the authority  
Plato

<p>ille; es; <u>scilicet</u></p> <p><b>inseruit deus conscii nullum me ad</b></p>	<p>that is</p> <p><b>in the minds of philosophers, know me well,</b></p>	
<p><u>id est</u> <u>consulatum</u>      <u>scilicet</u> <u>studium</u></p> <p><b>magistratum nisi commune bonorum</b></p>	<p>that is, the consulship; of course eagerness</p> <p><b>and that I undertook office with no other</b></p>	
<p><u>quia</u> <u>bonis</u> s----bas</p> <p><b>omnium studium detulisse. Inde cum</b></p>	<p>because for good men...</p> <p><b>motives than the common purposes of all good</b></p>	<p><b><u>hunc improbum</u></b> This wicked one</p>
<p><u>id est</u> <u>qui non</u> poterant finiri; erant --</p> <p><b>improbis graves inexorabilisque discordie et</b></p>	<p>that is, who were not able to be determined; they were</p> <p><b>men. That is why there arose serious and</b></p>	
<p><u>scilicet</u> s---ere <u>omniam</u>      []ablica <u>libertate</u></p> <p><b>quod conscientie libertas habet protuendo</b></p>	<p>that is... all      for liberty</p> <p><b>irreconcilable disagreements with wicked</b></p>	
<p>a me      fuit</p> <p><b>iure spreta potentum semper offensio.</b></p>	<p>men, and, as a consequence of keeping my</p> <p>it was</p> <p><b>conscience free, I have always maintained what is right and lawful in spite of the fact that</b></p>	



than me

**I offended those more powerful than myself.**

et vere hib--- discordias e-- ---pus; quia in isto et in  
aliis; id est inopis; id est unius cuiuscumque hominis

**Quotiens ego conigastum inbecillis cuiusque**

and truly... disagreement...; because in that and in  
others; that is, of the weak; that is of whichever one man

**How often did I stand in the way of**

id est gratia; bonas con---- bona cuiusque rapientem;  
id est substi---

**in fortunas impetum facientem obvi-  
us excepi.**

that is, grace; ...taking the goods of each; that is, ...

**Conigastus when he was trying to rob some**

again because... you had started of the highest... to be  
spoken

**weaker man of his wealth! How often did I**

iterum quia si-- inceperas sumi pere----- dici

**Quotiens triguillam regie prepositum  
domus**

that is...

id est pr--

**ab incepta et perpetrata iam prorsus iniuria**

**frustrate Trigguilla, the Provost of the Royal**

id est monui

id est fallis

that is, I warned; that is, you deceive with  
crimes

criminibus

**deieci. Quotiens miseros quos infinitis**

**Household, in committing some injustice—**

**or**

even when he had actually committed it!

How often did I protect poor wretches  
harassed

id est vindicata; id est militum theodoric

**calumpniis inpunita barbarorum semper**

that is, having been punished; that is, of the soldiers of  
Theodoric

**with countless malicious charges by the**

ut raperet sua bona omnis; quia me ip-- dicendis

periculis pro

**avaritia vexabat obiecta periculis**

**auctoritate**

so that he would take the good things of all;

because with me... for the dangers to be speaking

**constant and unchecked avarice of  
barbarians,**

**though the exercise of my authority involved**

ad quod enumero singula; id est a iustitia

**protexi. Numquam enim me a iure**

**quisquam**

for which I count up every one; that is, from justice

**me in great dangers. No-one has ever turned**

**me aside from the right, to commit injustice.**

**ad in iniuriam cuiusque detraxit.**

et vere dolui de meis quia de aliis; scilicet ---rii aliud; id  
est fatil--- ; partim; id est ad apostolus minorum  
magistratium

**Provincialum fortunas tum privatis rapinis**

id est ad apostolus regis; reddi--- imperatori; id est  
corrumpi vel divastati

**tum publicis vectigalibus pessundari non**

iterum

aliud

**aliter quam qui patiebuntur indolui. Cum**

ut quis vix posset evadere

**acerbe famis tempore gravis atque**

quae numquam explicari potuit; postposita arogere; id  
est speratis; id est divastatum

**inexplicabilis indicta coemptis profligatura**

and truly I suffered about my matters because I suffered  
about others; that is... another; that is...; partially; that is,  
for the apostle of smaller magistrates

**That the fortunes of provincial families were**

that is, for the apostle of the king; ... of the emperor; that  
is, to be corrupted or devastated

**ruined both by robbery by individuals and  
by**

**taxation by the state grieved me no less than  
it**

again another

**did those who suffered so. When in a time of**

as who scarcely was able to avoid

**grievous famine it seemed there was to be by**

which never was able to be explained; having been

neglected to ask; that is, with those having hoped; that is,  
having been devastated

**order a terrible and quite indefensible**

paupertate scilicet ytalie  
**inopia capaniam campaniam provinciam**  
**videretur certamen adversum prefectum**

of poverty St. Padre Pio, OPN that is of Italy  
**compulsory purchase of supplies which**  
**would**  
**have reduced the province of Campania to**

id est in----- sede refi-----; --a-lp---; ego  
**pretorii communis comodi ratione suscepi**

that is, with the seat... I  
**destitution, I took up the fight with the**  
 that is with this one having understood; that is, they

scilicet hoc sciunt; id est litigant; ne ita ut instituerint  
**rege cognoscente contendi et ne coemptio**

quarrel; so that they do not establish  
**Praetorian Prefect for the sake of the**  
**common**  
**good, I fought against the enforcement of the**

perficeretur; id est vici vel con-----  
**exigeretur evici. Paulinum consularem**  
**virum**

it was finished; that is, I defeated or..  
**purchase before the king, and I won. The**

**h-- cona---- ipsis impius -- dis--**  
**- et idem --- id--- --**  
 ...for themselves more wicked...  
 and the same...

id est divitias; id est meretrices quae versabantur in  
 palatino regis et mali conf----- -- -- instat canis  
 rapiebant -----

that is, the riches; that is, harlots who are turned on the  
 Palatine hill of the king and of wicked... he stands on  
 with the dogs they take. St. Francis of Assisi, OPN  
**wealth of Paulinus, a man of consular rank,**

**cuius opes palatine canes iam spe atque**

id est cupiditate; scilicet nimia affectione; aperto ore  
nolebant rapere sua

**ambitione devorassent ab ipsis hyantium**

ut canes in---; iterum aliud

**faucibus traxi. Ne albinum consularem  
iurum**

id est ante tempore iudicate; ---ta --na ex preiudicata  
accusatio-- --- m-----

**preiudicate accusationis pena corriperet  
odiis**

minus hominis; id est acusatoris eius et e-- --- mei

**me cipriani delatoris opposui. Satisne in me**

that is, with greed; that is with excessive feeling; with an  
opened mouth they did not wish to take you

**which had already in their ambitious hope**

as dogs...;

**been all but devoured by those dogs of the  
court, I snatched even from their gaping  
jaws.**

again another; that is, before the time for judgement; ...an  
accusation having been predetermined

**To prevent Albinus, another man of consular  
rank, being punished for a crime of which he  
was found guilty before being tried, I made  
an**

less of a man; that is, of his accuser and...my

**enemy of his accuser Cyprian. Ought I not to**

**have been satisfied with the amount of  
strong**

that I provoked

<p><u>id est</u> provocare</p> <p>magnas videor ex<u>cer</u>basse discordias? Sed</p>	<p>feeling I stirred up against myself? But</p> <p>surely</p>
<p>senatores                      ego</p> <p>esse apud ceteros tutior debui qui <u>mihi</u></p> <p>amore</p>	<p>I                                      senators</p> <p>I ought to have been that much the more safe</p> <p>with the others, since in my regard for</p> <p>justice I</p>
<p>palatinos <u>id est</u> prodesse</p> <p>iustitie <u>nihil</u> apud aulicos quo magis <u>essen</u></p>	<p>those on the Palatine; that is, to</p> <p>benefit</p> <p>kept no favours among the courtiers to</p> <p>ensure</p>
<p><u>id est</u> accusantibus</p> <p>tutior res<u>erv</u>avi. Quib<u>us</u> aut<u>em</u> deferent<u>ib</u>us</p> <p>per<u>cul</u>si sumus quor<u>um</u> basilius olim regio</p>	<p>that is, those</p> <p>charging</p> <p>my own safety. Who are the accusers, then,</p> <p>by whom I have been brought down? One of</p> <p>them, Basil, once in the king's service but</p>
<p><u>id est</u> in accusatione</p> <p>min<u>ist</u>ro de pulsus in delation<u>em</u> nostr<u>i</u></p> <p>nom<u>in</u>is alieni eris necessitate <u>compulsus est</u>.</p> <p>Opil<u>ionem</u> ver<u>o</u> atq<u>ue</u> gaudentium<u>um</u> cum ob</p>	<p>that is, in an accusation</p>

innumeras multiplices que fraudes ire in  
exilium regia censura decrevisset cumque  
illi parere nolentes, sacrarum sese edium

id est cognitum

defensione tuerentur conpertumque id foret  
id est praecepit  
regi? Edixit ut ni intra prescriptum diem de  
ravenna urbe decerent, notas insigniti

id est habentibus signa in frontibus

frontibus pellerentur. Quid huic severitati

id est affirmari

posse astrui videtur? Atqui in eo die

id est accusatio

deferentibus eisdem, nostri nominis delatio

dismissed, was forced to denounce me  
because of his burden of debts. Two others  
were Opilio and Gaudentius: on account of  
their many different frauds they were  
condemned to exile by the king's judgement,  
but they refused to obey and took sanctuary  
in a temple. When

that is, having learned; that is, he instructed  
the king learned of this he ordered that  
unless they left Ravenna by a certain date  
they  
that is, with those having a sign on their foreheads  
should be branded on the forehead and  
driven out. Could they possibly have been  
more

that is, to be affirmed... St. Maria Goretti, OPN  
severely treated? And yet on that very date  
the

id est dicam

suscepta est. Quid igitur? Nostrene artes ita  
meruerunt? An illos accusatores iuston fecit

id est accusatio

premissa dampnatio? Itane nihil puduit

id est non

id est

saltem

fortuna si minus accusate innocentie, at

debut puduisse

accusantium vilitatis, at cuius criminis  
arguimur sumam queris? Senatum dicimur  
salvum esse voluisse. Modum desideras?  
Delatorem ne documenta deferret quibus  
senatum maiestatis reum faceret impedisse  
criminamur. Quid igitur o magistra censes?

that is, the accusation

accusation against me was lodged, with their

that is, I say

names on it! I ask you! Was that the reward  
my exercise of office had earned? Did their

that is, accusation

previous conviction make them just  
accusers?

that is, not

Was fortune not the least bit ashamed, if not

that is, anyhow;

he ought to be

ashamed

that innocence was thus accused, at least that  
the accusers were so base? Do you want to  
know what, in a word, was the charge



id est ad  
verecundiam  
**Infitiabimur crimen ne tibi simus pudori?**  
**At**  
sanatum esse salvum  
**volui nec unquam velle desistam.**  
**Fatebimur? Sed impediendi delatoris opera**  
**cessabit. An**

id est iudicabo  
**optasse illius ordinis salutem nefas vocabo?**  
**Ille quidem suis decretis de me uti hoc nefas**  
**esset effecerat, sed sibi semper mentiens**  
**inprudencia rerum merita non potest**  
**inmutare. Nec mihi socratico decreto iudicio**  
**fas esse arbitror, vel oculuisse veritatem, vel**  
**concessisse mendatium. Veritatem id**  
**quoquo modo sit tuo sapientiumque**  
**iudicio, extimandum relinquo. Cuius rei**  
**seriem atque veritatem. Ne latere queat**

against me? That I wanted to preserve the  
Senate. And how did I do that? I am charged  
with preventing those accusers from  
bringing forward proofs whereby the Senate  
might have been convicted of treason. What  
then do

that is, for shame  
you think, Lady? Shall I deny the charge, so  
as

having been healed to be well  
not to cause you to be ashamed of me? But I  
did want the Senate to be preserved, nor  
shall I ever cease to want it so. Shall I then  
confess to the charge? But the chance of  
hindering

that is, shall I judge it  
their accuser has now passed. Shall I call it  
wrong to have wanted the preservation of  
the Senatorial order? That order had itself

posteror. Stilo etiam memorieque mandavi.

Nam de

proquibus

compositis falso litteris, quibus libertatem

optasse

arguor sperasse romanam, quid attinet  
dicere? Quarum fraus aperta patiussem si  
nobis ipsorum confessione delatorum quod  
in omnibus negotiis maximas habet vires ut  
licuisset. Nam que sperari reliqua libertas  
potest. Atque uti posset ulla. Respondissem  
canii verbo. Qui cum a gaio cesare  
germanici filio consciis contra se facte  
convierationis

inquit

fuisse diceretur. Si ego scissem tu nescisses.

made it wrong, by its decrees against me.

But self-deceiving ignorance cannot change  
the true worth of anything, nor do I think it  
would have been right for me, following  
Socrates' counsel, to conceal the truth or  
admit to falsehood. But what the truth of the  
matter is, I leave to your judgement and to  
that of philosophers; though so that the true  
details of this affair cannot lie concealed  
from later generations, I have written it  
down to be

of those matters

remembered. For what is the point of talking  
about those forgeries in which I am accused  
of

to have desired... St. Mary Magdalene, OPN

having striven for Roman liberty? Their  
falsity would have been evident for all to see,  
had I been allowed to use the confessions of  
my accusers themselves, for this always has  
most influence in all such matters as these.

inimica dapnasse

Qua in re non ita sensus nostros meror  
hebetavit. Ut impios scelerata contra  
virtutem querar mollitos. Se que  
speraverint effecisse vehementer amiror.  
Nam deteriora velle nostri fuerit fortasse  
defectus. Posse contra innocentiam quisque  
sceleratus conceperit inspectante deo  
monstri simile est.

non; non iniurioso

Unde haut iniuria tuorum quidam  
familiarum quesivit. Si quidem deus est  
unde mala inquit? Bona vero unde si non  
est? Sed fas fuerit nefarios homines qui  
bonorum omnium totiusque senatus  
sanguinem petunt?

ad ---itatem bonorum

What freedom can now be hoped for?

Would there were any! Then I should have  
replied with the words of Canius: when he  
was said by Caligula to have been aware of a  
conspiracy

he says

against his person, he replied: 'Had I known

hostile to have condemned

of it, you would not.' In this affair, grief has  
not so far blunted my sense that I complain  
that wicked men have tried to do evil to  
virtue, but rather I am amazed that they  
have succeeded in their hopes. For although  
it is perhaps a normal human failing to have  
evil desires, it is surely a monstrous thing in  
the sight of God that whatever an evil man  
conceives can actually be done to the  
innocent. So it was not without reason that  
one of your

not; with no injury

Nos etiam propugnare bonis senatuique  
perdere perire  
viderant perclitum ire voluisse. Sed num  
idem de patribus quoque merebamur?  
Meministi ut opinor quoniam me dicturum  
quid ne facturum presens semper ipsa  
dirigebas. Meministi inquam verone cum  
rex avidus communis exitii. Maiestatis  
crimen in albinum delatum ad cunctum  
senatus ordinem transferre moliretur.  
Universi inocentiam senatus quanta mei  
periculi defenderim securitate. Scis me hec  
vera proferre? Et in nullam umquam mei  
laude iactasse. Minuit enim quodam modo  
se proantis conscientie secretum quotiens  
superbe laudando  
ostentando quis factum recipit fame  
pretium. Sed innocentiam nostram quis  
eventus  
provide potes

disciples asked: ‘If there is a God, whence comes evil? But whence good, if there is not?’ It would be natural that wicked men who wanted the blood of all good men and of  
to ruin; to die  
the whole Senate should want to destroy me  
for... of good men  
also, whom they saw fighting for good men and the Senate. But surely I deserved differently from the Senators themselves? You remember, I expect, since you yourself were with me directing all my words and actions, how when the king at Verona tried to shift on to the whole Senatorial order the charge of treason laid against Albinus, since he was eager to do away with them all, I defended the innocence of the whole Senate with complete disregard for my own peril. You know that I mention this simply as the truth, not because I ever wished to sing my

exceperit vides. Pro vere virtutis premiis  
falsi

sustinemus philosophie  
sceleris poenas subimus. Et cuius umquam  
facinoris manifesta confessio ita vidices  
habuit inseveritate concordēs. Ut non  
aliquos. Vel ipse ingenii error humani, vel  
fortune  
lex  
condictio cunctis mortalibus incerta  
submitteret? Si inflamare sacras edes

accentur  
voluisse, si sacerdotes impio iugulare gladio,  
praeparasse  
si bonis omnibus necem struxisse  
diceremur,

own praises; for the secret, mental  
satisfaction of self approval is in

I praise arrogantly  
some way lessened if a man by revealing the  
deed reaps the reward of its being talked  
in a prophetic way you are able  
about by others. But you see what the result  
of  
my innocence has been: instead of being  
we support  
rewarded for the good I did, I am punished  
for

of philosophy  
the evil I did not do. Was there ever any  
crime the clear admission of which made the  
judges so unanimously severe that none was  
moved to moderation either by the fallibility  
of man's

the law

presentem tamen sententia confessum,  
convictumque punisset. Nunc quingentis  
fere passuum milibus procul moti atque  
indefensi

intentum

ob studium propensius in senatum, morti

damnationi

id est dico illos

proscriptioneque dampnamur. O meritos de  
simili crimine neminem posse convici. Cuius

accusaverunt

dignitatem reatus ipsi etiam qui detulere  
viderunt quam ut amistione alicuius scleris

pro

nigromantone

fuscarent, ob ambitium dignitatis sacrilegio  
me conscientiam polluisse mentiti sunt.

Atqui et tu insita nobis omnem rerum  
mortalium cupidinem de nostri animi sede

mind or by that uncertainty of fortune  
common to all mortals? If I were accused of  
trying to burn down a temple or of

if they are sent for

sacrilegiously murdering priests, or of  
to have prepared... St. Benedict, OPN  
contriving the deaths of all good men, I  
should

be punished, and rightly—but only having  
been present and tried, and either having  
confessed or been found guilty. But now I am  
to damnation

condemned to death, my goods confiscated,  
for

eager

too zealously supporting the Senate,  
although I am nearly five hundred miles  
away and unable to speak in my own  
defence. Ah me!

that is, I say to those

Surely I deserved that no one could possibly

pellebas, et sub tuis oculis sacrilegio locum  
esse fas non

mittebas

erat. Instillabas enim auribus cogitationibus

sermonem

que meis cotidie pythagoricum illud. E  
moyseon. Nec conveniebat vilissimorum me

me dico

spiritum presidia captare, quem tu in hanc  
excellentiam componebas ut consimilem deo

secretum

faceres. Preterea penetral innocens domus,

honestissimorum certus amicorum, socer

etiam sanctus et eque ac tu ipso reverendus

ab omni nos huius criminis suspicione

defendunt. Sed, o nefas, illi vero de te tanti

criminis fidem capiunt, atque hoc ipso

they accused

be convicted on a charge like this! Those  
who laid the charge know well its true worth.

In

for the nigromantone

order to smirch it with the stain of some foul  
deed, they lyingly alleged that I sullied my  
conscience in committing sacrilege in  
canvassing for high office. But you, Lady,  
dwelling in me, drove from my soul's depths  
all desire for mortal things, and to have  
made any room for sacrilege under your  
very eyes

you were sending

would have been wicked indeed, for daily  
you instilled into my ears and my mind the

speech

Pythagorean saying, 'Follow God' Now

videbimur affines fuisse maleficio, quod tuis  
ornati  
inbuti disciplinis tuis instituti moribus  
sumus.

non sufficit; utilitatis  
Ita non est satis nihil mihi tuam profuisse  
sponte  
reverentiam, nisi ultro tu mea potius  
offensione lacereris. At non hic etiam  
nostris malis cumulus accedit quod  
existimatio plurimorum non rerum merita.  
Sed fortune

vulgus  
spectat eventum, eaque tantum iudicat esse  
iusta unde fit  
provisa que felicitas commendaverit, quo fit  
ut extimatio bona prima omnium deserat

would it have been fitting for me to grasp for  
the support of baser spirits, since you were  
I say me  
preparing me for such excellence, that you

separate  
might make me like to God. Besides, the fact  
that my house hides no guilty secrets deep  
within, my friendship with good men, and  
the uprightness of my father-in-law—for he  
is as much to be revered as you yourself—all  
these protect me against any suspicion of this  
crime. But they are so wickedly impious that  
it is actually from you that they derive their  
proof of this great charge: I shall appear to  
have been a close party to such a misdeed  
precisely

having been equipped  
because I am steeped in your learning and



quales sit	pro	it is not sufficient; of the moral
quantum		usefulness
infelices. Qui nunc populi rumores quam		trained in your ways. So it is not enough that
dissonae multiplicesque sententiae piget		reverence for you shall have done me no
v- non dixisse nec hoc		good:
reminisci. Hoc tantum dixerim ultimam esse	voluntarily	you too must be abused because I have
pondus miseriae		offended. And now, to add to all my troubles,
adverse fortune sarcinam, quod dum		I know that common opinion looks not at the
miseris		true deserts of any case but regards only the
ponitur	St. Peter, OPN	outcome of fortune, and judges only such
patiantur	the common crowd	just
aliquod crimen affigitur, que perferunt		from where it
meruisse creduntur, et ego quidem bonis		happens
omnibus pulsus dignitatibus exutus		things well foreseen as success commends.
extimatione fedatus ob beneficium		The result is that their good reputation is the
supplicium		first
dolos vel machinationes		what kinds it may be; for how far
tuli. Videre autem videor nefarias		thing the unfortunate lose. I hate to think
conventicula vel societas malas		what tales are going round among the
sceleratorum officinas gaudio letitiaque		
sceleratissimum	us--- videre	
fluitantes, perditissimum quemque novis		
accusationum		

**delationum fraudibus imminentem. Iacere  
bonos nostri discriminis terrore prostratos,  
pessimum  
flagitiosum quemquam ad audendum  
quidem facinus impunitate, ad efficiendum  
vero facinus premiis incitari. In sontes  
autem non**

excusatione

**modo securitate verum etiam defensione  
seperatos  
privatos. Itaque libet exclamare. Aderu**

people, how many different opinions, about  
my case. This

...not to have said and not this; the burden of misery

**only I would say, that the final burden  
imposed by adverse fortune is that while any**

it is placed

he endures

**poor wretch is charged with some crime, he  
is thought to deserve all that he suffers. So I  
now, deprived of all my goods, stripped of  
my honours, and the object of evil gossip, am  
punished for my good service. And I seem to**

tricks or deceits; meetings or wicked fellowships

**see the wicked in their factories of crime**

the most criminal

**wallowing in their evil delight, all the  
corrupt**

to see of the accusations

**now plotting new false accusations, while  
good men cower in fear, terrified by what  
has**

the worst

**happened to me. The base and wicked are  
encouraged to greater boldness by their  
impunity, to greater crimes by their  
rewards;**

having been separated

**and the innocent are deprived not only of  
with the excuse  
safety but even of the chance to defend  
themselves. So I am moved to exclaim:**

**1.5**

**O stelliferi conditor orbis**

--mus

**Qui perpetuo nixus solio**

violente            ad versionem

**Rapido celum turbine versas**

**Logemque pati sidera cogis**

**Ut nunc pleno lucida cornu**

**1.5**

**O Maker of the circle of the stars,**

...

**Seated on your eternal throne,**

violently            to the change

**Spinner of the whirling heavens,**

**Binding the constellations by your law –**

solis

Totis fratris obvia flammis  
Condat stellas luna minores  
Nunc obscuro pallida cornu  
Phebo prior lumina perdat  
Et qui prime tempore noctis  
Agit argentes hesperos ortis  
Solitas iterum commutet habenas  
Phebi pallens lucifer ortu  
Tu frondiflua frigore brume  
Stringis lucem breviora mora  
Tu cum fervida venerit estas  
Agiles noctis dividis horas  
Tua vis varium temperet annum  
Ut quas spiritus boreae aufert  
Revehat mitis zephyrus frondes  
Queque arturus semina vidit  
Sirius altis urat segetes  
Nichil antiqua lege solutum  
Linquit propriae stationis opus

As at one time the shining moon with  
crescent full,

of the sun

Reflecting all the sun her brother's fire.  
Hides all the lesser stars,  
And at another closer to Phoebus pales  
And loses all her light, her crescent dark;  
Or when, at fall of night,  
Venus, as evening star, arises cold,  
And then, as morning star, paling at sunrise,  
Changes again her long-accustomed role; -  
You with the winter's cold when leaves pour  
down  
Draw in the short day's light;  
You when the summer comes aflame  
Hasten the passing of the night's swift hours.  
Your power would temper the changing  
year,  
So that the leaves the north wind strips away  
The west wind brings again in gentleness,

**Omnia certo fine gubernans  
Hominum solos respuis actus  
Merito rector cohibere modo  
Nam cur tantas lubrica versat**

mutationes

**Fortuna vices? Premit insontes  
Debita sceleri noxia poena  
At perversi resident celso  
Mores solio, sanctaque calcant  
Iniusta vice colla nocentes  
Latet obscuris condita virtus  
Clara tenebris, iustus que tulit crimen  
iniqui  
Nil periura, nil nocet ipsis  
Fraus mendacii conpta colore  
Sed cum libuit viribus uti  
Quos innumeri metuunt populi  
Summos gaudent subdere reges  
O iam miseras respice terras  
Quisquis rerum federa nectis**

**And what Arcturus saw as sleeping seed  
As tall crops under Sirius burn dry.  
Nothing escapes your ancient ordering  
Or fails its proper office to fulfil.  
With a sure purpose ruling and guiding all,  
Man's acts alone  
You will not, though you rightly could,  
constrain.**

changes

**Why else does slippery fortune change so  
much?  
The innocent endure the pains  
That are the proper penalties of crime,  
And evil ways sit in the thrones of kings,  
And wicked men in unjust recompense  
Trample beneath their heels the necks of the  
good.  
Virtue's clear brightness lies obscured  
In darkness hidden, and the just man bears  
The unjust's calumny.**

**Operis tanti pars non vilis**

**Homines, quatinus fortune salo**

**Rapidos rector conprime fluctus**

**Et quo celum regis immensum**

**Firma stabiles federe terras**

**Their perjuries hurt them not, nor their  
deceit,**

**Decked in false colours;**

**And when they please to use their power,**

**Then they delight to overcome great kings**

**Whom countless peoples fear.**

**Look on this wretched earth,**

**Whoever you are who bind the world with  
law!**

**Of that great work far from the meanest  
part**

**We men are buffeted by fortune's seas.**

**Ruler, restrain their rushing waves and  
make the earth**

**Steady with that stability of law**

**By which you rule the vastness of the  
heavens.**

postquam

Hec ubi continuato dolore delatravi, illa  
vultu placido nichilque meis questibus  
mota, cum te inquit mestum  
lacrimantemque vidissem,  
illico miserum te exulemque cognovi. Sed

quantum; esse solum

quam id longiquum esset exilium nisi tua

multum longe

prodidissem oratio nesciebam. Sed tu quam

procul a patria quidem pulsus non es, sed

de-----; siquidem

aberasti, at si te pulsum extimari mavis, te

potius ipse pepulisti. Nam id quidem de te

nunquam cuiquam fas fuisset, si enim cuius

sicut

patrie sis oriundus reminiscare, non uti

atheniensum quondam multitudinis imperio

after

When I had done thus baying my unabated  
grief, she said, with a calm expression,  
unaffected by my complainings: "When I  
saw you weeping in your grief I knew at once  
that

how far; to be the only

you were wretchedly banished; but how  
remote was that banishment I should not  
have

very far off

known if your speech had not told me. But  
how far from your homeland have you

...;

if indeed

strayed! Strayed, not been driven, I say; or if  
you prefer to be thought of as driven, then  
how far have you driven yourself! For in  
your case it could never have rightly been  
possible for anyone else to do this. You must  
remember

unus deus et unus rex est in ea  
 regitur, sed εἷς κοίρανός ἐστιν, εἷς  
 de multitudine  
 βασιλεύς qui frequentia civium non  
 regi  
 depulsione letatur. Cuius agi frenis atque  
 obtemperare iustitiae summa libertas est. An  
summissam  
 ignores illam tue civitatis antiquissimam  
 dispositionem; decretum firmiter  
 legem, qua sanctum est ei non exulare ius  
 esse quisquis in ea sedem fundare maluerit?  
 Nam qui vallo eius ac munimine continetur,  
 nullus metus est ne ex ea esse mereatur. At  
 quiquis inhabitare eam velle destiterit,  
 pariter desinit

just as  
 what your native country is: not one like that  
 of the old Athenians, governed by the rule of  
 there is one God and one king among  
 them  
 the many, but “there is one ruler, one  
 concerning the multitude  
 king,” who delights in associating with his  
 subjects, not in driving them out; to be  
 guided  
 of the king  
 by his hand and obey his justice is true  
 highest  
 freedom. Surely you know the ancient and  
 layout; having been settled firmly  
 fundamental law of your city, by which it is  
 ordained that it is not right to exile one who  
 has chosen to dwell there? No one who is  
 settled within her walls and fortifications  
 need ever fear the punishment of



banishment: but whoever ceases to desire to  
live there has

ab me----; proto---; ---teris;

from me...

etiam mereri. Itaque non tam me loci huius  
proquantum

thereby ceased to deserve to do so. So I am

for how great

quam tua facies movet. Nec bibliotece  
potius comptos ebore ac vitro parietes quam  
tue mentis sedem requiro. In qua non libros  
sed id quod libris pretium facit, librorum  
quondam meorum sententia collocavi. Et tu

moved more by the sight of you than of this  
place. I seek not so much a library with its  
walls ornamented with ivory and glass, as  
the storeroom of your mind, in which I have  
laid up not books, but what makes them of  
any value, the opinions set down in my books  
in times past. Now what you have said about

utilitate

collatis

quidem de tuis in commune bonum meritis,

with moral usefulness; with those having been  
brought together

your services to the common good is true,  
though you have mentioned but few of the

factorum

vera quidem sed pro multitudine gestorum  
tibi pauca dixisti, de obiectorum tibi vel  
honestate vel falsitate cunctis nota  
memorasti. De sceleribus fraudibusque

having made

great number of things you have done. The  
state of honesty, or rather the well-known

accusatorum

describendum

**delatorum recte tu quidem attingendum**

quia

**putasti, quod ea melius uberiusque**

--co

dicantur

**recognoscentis omnia vulgi ore celebrentur.**

redarguisti

**Increpuisti etiam vehementer iniusti factum**

**senatus. De nostra etiam criminatione**

**doluisti, lese quoque opinionis dampna**

**flevisti, postremus adversus fortunam dolor**

ex ar--- dolore

**incanduit. Conquestus non equa meritis**

**premia pensari. In extremo muse sevientis,**

**ut quie celum terras quoque pax reget**

**vota posuisti. Sed quoniam tibi plurimus**

**affectuum tumultus incubuit, diversum que**

**te dolor, ira, meror, distrahunt, uti nunc**

**mentis es, non dum te validiora remedia**

dishonesty of the accusations against you,

you have spoken of. You were that is right to

to write

think that you only needed to touch briefly

on

of the accusers

because

your accusers' crimes and deceits, since they

... they are spoken

are all common topics of gossip among

ordinary people who recall them better and

in

you refuted

fuller detail. You have been more forceful in

complaining of the unjust actions of the

Senate. And you have bewailed the fact that

I too am included under the charge, you

have

from the... of grief

wept for the harm done to my reputation. In

the end your grief flared against your ill

contingunt. Itaque lenioribus paulisper  
utemur, ut que in tumorem perturbationibus  
in fluentibus induruerunt, ad acrioris vim  
medicaminis respiciendam tactu blandiore  
molescant.

fortune, and complaining that your rewards  
were not equal to your deserts you prayed at  
the end of your outpourings in verse that  
that peace which governs heaven might also  
govern earth. But since you are buffeted by a  
tumult of different emotions, and grief and  
anger and sorrow pull you in different  
directions, for that is the state you are in, you  
are not yet ready for strong medicines, so we  
shall for a little use milder ones, so that by  
our gentler touch what has swollen hard  
under the influence of all these passions and  
worries may soften and become fit to be  
treated with a sharper, stronger physic.

1.6

Cum phebi radiis grave  
Cancris sidus inestuat  
Tum qui larga negantibus

1.6

When heavy Cancer burns  
Under the rays of the sun,  
He who then sows his seed

Sulcis femina credidit

Elusus cereris fide

Quernas pergat ad arbores

Nunquam purpureum nemus

Lecturus violas petas

Cum sevis aquilonibus

Stridens campus inhorruit

Nec queras avida manu

Vernos stringere palmites

Uvis si libeat frui

Autumno potius sua

Bachus munera contulit

Signat tempora propriis

Aptans officiis deus

constrinxit

Nec quas ipse coercuit

Misceri patitur vices.

illud

Sic quod precipiti via

Certum deserit ordinem

Letos non habet exitus

In unreceiving furrows

Must, cheated of grain, go look

For acorns under oak trees.

Never would you seek in reddening woods

To gather violets,

When grasses shake their rustling spears

Under the fierce north winds.

Nor if you want full grapes would you

greedily seek

To prune the vine in the spring:

Bacchus confers his gifts

In autumn rather.

God marks out the seasons

Each for its proper duty;

he bound

Nor does he suffer the order he has fixed

To be disturbed.

that

So, whatever deserts that order

Rushing headlong

Comes to no happy ending.

subsanēs

**Primum igitur pateris ne me pauculis  
rogationibus statum tue mentis attingere  
atque temptare, ut qui modus sit tue  
curationis intelligam? Tu vero arbitratus**

interrogato

**inquam tuo que voles ut responsurum  
rogato.**

praesumptuosius

**Tum illa hunc ne inquit mundum temerariis  
regi  
agi fortuitisque casibus putas an ullum  
credis ei regimen inesse rationis? Atque  
inquam nullo existaverim modo ut fortuita  
temeritate tam certa moveantur, verum  
operi suo conditorem presidere deum scio,**

you heal under

**“Now first of all, will you let me ask a few  
simple questions, to probe and test the state  
of your mind, so as to learn what kind of  
cure is**

with it having been

asked

**best for your condition?” “Ask what you  
will, as you think right,” I replied, “and I  
will answer.” “Do you think, then,” she said,  
“that**

to be ruled

very

costly

**this world is run by random and chance  
events, or do you believe that it is rationally  
directed?” “Well, I could never imagine,” I  
replied, “that anything so regular was moved  
at random or by chance; I know that God  
the creator watches over and directs his  
work, nor could there ever be such a time as**

nec umquam fuerit dies qui me ab hac  
sententiae veritate depellat. Ita est inquit.  
Nam id etiam paulo ante cecinisti  
hominesque tantum

exorte

divine exortes cure esse deplorasti. Nam de  
ceteris quin ratione regerentur nichil  
movebare. Pape autem vehementer amiror,  
cur in tam salubri sententia locatus egrotas.  
Verum altius perscrutemur, nescio quid  
abesse coniecto. Sed dic mihi quoniam a deo  
mundum regi non ambigis quibus etiam  
gubernaculis regatur advertis? Vix inquam  
rogationis tue sententiam nosco ne dum ad  
inquisita respondere queam. Num me inquit  
fefellit abesse aliquid per quod velud hiant  
valli robore in animum tuum  
perturbationum

would deprive me of the certainty of that  
truth.” “Good,” she said. “That is just what  
you spoke of a little time ago in your verse,  
when you complained that man alone fell  
outside the

of it having risen

sphere of God’s watchful care, for you were  
sure enough that all the rest was governed  
by reason. But I am really astonished that  
you should sicken, holding as you do such a  
healthy opinion! But, let us look into this  
more deeply; something is missing, I think.  
Now tell me, since you are not in any doubt  
that the world is guided by God, do you  
perceive what kind of governance it is guided  
by?” “I can scarcely understand your  
meaning,” I said, “much less answer the  
question.” “I was not mistaken, was I, when  
I said that something was missing, leaving as

subm-----

**morbus inrepserit? Sed dic mihi  
meministine quis sit finis rerum? Quo ve  
totius nature tendit intentio? Audieram  
inquam, sed**

alienavit

**memoriam meror hebetavit, atque scis unde  
cuncta processerint? Novi inquam deum  
que**

quomodo

**esse respondi. Et qui fieri potest ut principio  
cognito quis sit rerum finis ignores? Verum  
hii sunt perturbationum mores eaque  
valentia est ut movem quidem loco  
hominem possint. Convellere autem sibi que  
totum extirpare no**

it were a crack in a strong wall, through  
which the sickness of

...

your troubles stole into your mind? But tell  
me, do you remember what is the end of all  
things, towards what purpose does the whole  
universe aim and move?" "I heard it once," I

numbed

said, "but pain and grief have weakened my  
memory." "But at least you know where all  
things have come from?" "Yes;" and I said

how

they came from God. "Then since you know  
their origin, how can you not know their  
end? The nature and strength of these  
troubles is such that they can dislodge a  
man, but they cannot tear him out and  
completely uproot

I want

him. Now I should like you to answer this:  
you are aware that you are a man?" "How

volo

possint. Sed hoc quoque respondeas velim,  
he te hominem esse meministi. Quidni?  
Inquam meminerim. Quid igitur homo sit  
poteris ne proferre? Hocci ne interrogas, an  
me esse sciam animal rationale atque  
mortale. Scio et id me esse profiteor. Et illa  
inquit nichil aliud te esse novisti? Nichil.  
Iam scio inquit morbi tui aliam vel  
maximam causam quid ipse sisnosse desisti.  
Quare plenissime vel egritudinis tue  
rationem vel additum reconciliande  
sospitatis inveni. Nam quoniam ttui  
oblivione confunderis et exulem te et  
expoliatum propriis bonis esse doluisti.  
Quoniam vero quis sit rerum finis ignoras,  
nequam homines atque nefarios esse  
potentes felicesque arbitraris. Quoniam  
quibus gubernaculis mundus regatur  
oblitus es, has fortunarum vices extimas

could I not be?" "Then can you say, what is  
a man?" "Are you asking me if I know that I  
am a mortal, rational animal? I do know  
that, and admit to being such." "And you do  
not know that you are anything more?" "I  
am nothing more." "Now I know," she said,"  
that other, more serious cause of your  
sickness: you have forgotten what you are.  
So I really understand why you are ill and  
how to cure you. For because you are  
wandering, forgetful of your real self, you  
grieve that you are an exile and stripped of  
your goods; since indeed you do not know  
the goal and end of all things, you think that  
evil and wicked men are fortunate and  
powerful; since indeed you have forgotten  
what sort of governance the world is guided  
by, you think these fluctuations of fortune  
uncontrolled. All these are quite enough to  
cause not merely sickness but even death.



sine rectore fluitare. Magne sunt non ad morbum modo sed ad interitum quoque cause. Sed sospitatis auctori grates, quod te non dum totum natura destituit. Habemus maximum tue fomitem salutis veram de mundi gubernatione sententiam, quod eam non casuum temeritati sed divine rationi subditam credis. Nihil igitur pertamescas, iam tibi ex hac minima scintillula vitalis calor illuxerit. Sed quoniam firmioribus remediis nondum tempus est et eam mentium constat esse naturam. Ut quotiens abiecerint veras falsis opinionibus induantur, ex quibus orta perturbationum caligo verum illum confundit intuitum. Hanc autem paulisper lenibus mediocribus que fomentis adtenuare temptabo, ut dimotis fallacium affectionum tenebris splendorem vere lucis possis agnoscere.

But I thank the author of all health that you have not yet wholly lost your true nature. The best kindler of your health we have is your true opinion of the governance of the world, that you believe it to be subject not to the randomness of chance events but to divine reason; do not be afraid, then, for presently out of this tiny spark your vital warmth will glow again. But it is not yet time for strong medicines. Men's minds are obviously such that when they lose true opinions they have to take up false ones, and then a fog arises from these false ideas, which obscures that true vision. So I shall try for a while with gentle and moderate applications to lessen that fog, so that when the darkness of those deceptive ideas is removed, you may be able to recognize the glory of the light of truth.

1.7

Nubibus atris

Condita nullum

Funderere possunt

Sidera lumen

Si mare volvens

Turbidus auster

Misceat estum

Vitrea dudum

Parquere serenis

Unda diebus

Mox resoluto

Sordida ceno

Visibus obstat.

Quiquere vagatur

Montibus altis

Defluus amnis

1.7

Stars in the dark clouds hid

Can give no light.

When the south wind's storm

Stirs up the rolling breakers of the sea,

The wave once glass-clear, calm

As settled days,

Now muddied with the stirred-up bottom  
sand

Obscures our sight.

A river wandering down the hills

Can be dammed and stopped by fallen rock

From the high crags.

You too, if you want

Clearly to see the truth

And to walk the right road straight,

Cast out joy,

Cast out fear,

**Sepe resistit  
Rupe soluti  
Obice saxi.  
Tu quoque si vis  
Lumine claro  
Cernere verum  
Tramite recto  
Carpere callem  
Guadia pelle  
Pelle timorem  
Spemque fugato  
Nec dolor absit.  
Nubila mens est  
Vinctaque frenis  
Hec ubi regnant.**

**Rid yourself of hope and grief.  
The mind is clouded, checked,  
Where these hold sway.**

## CHAPTER FOUR

### Manuscript Gloss

#### *Early Gloss and Commentary on De Consolatione Philosophiae*

The large amount of gloss that the manuscript contains can provide a wealth of knowledge about the artifact itself. The technical aspects of the gloss and the content both individually and collectively reveal valuable information. Different scripts of the gloss can aid in mapping the history of the artifact (discussed earlier in chapter two) whereas the frequency of the gloss and what the actual commentary holds can elucidate how this particular text was used, whether for instruction as a personal copy, or a copy in a library, to name two examples. This chapter expands on the latter point.

It will be helpful to discuss briefly the nature of commentary on *De Consolatione Philosophiae* in the Middle Ages. The earliest known glossed manuscripts of the *Consolatio* begin in the late 8<sup>th</sup> century. These glosses are now lost; there was no established commentary tradition at this point, so scholars read and copied whatever suited their desires, added what they thought appropriate and ignored the other parts. Two scholia come from the 9<sup>th</sup> century.

The more famous of the pair is known as ‘Anonymous of St. Gall.’ However, cursory examinations of the few extant manuscripts containing this commentary expose problems with determining a strictly singular commentary which we can attribute to a solitary figure from the Abbey of St. Gall. In many instances, the manuscripts have very different comments on the same lines of primary text. This does not mean that a

commentary on the *Consolatio* originating from St. Gall never existed, though. Multiple scholia certainly did exist and some survive today (see the St. Gall manuscript mentioned in chapter one - it and the subject manuscript are certainly related). However, 'Anonymous of St. Gall' is simply not one single person or fixed text. Rather, it is a particular tradition of Boethian commentary which originated in the Abbey of St. Gall. Scribes in that abbey were tasked with writing a commentary in their copy of the *Consolatio* and so they would. Naturally, for every individual scribe, a unique commentary was produced. It is not difficult to imagine that monks working on the same task might ask for the aid or opinions of each other. The result would be what we have today: commentaries containing significant amounts of similarities and differences, yet remaining obviously related to each other.

This idea of a fluid commentary tradition is in keeping with what we know about early Middle Age commentaries. Usually there was no 'master commentary' which could be traced back to one author; instead commentaries were written in one geographical area with a certain goal in mind, e.g. providing an allegorical reading of the primary text<sup>17</sup>. Thus, much like siblings, each early Middle Age commentary produced from a specific area was technically exclusive, but it shared core commonalities with the commentaries produced from the same area. This *modus operandi* is seen most clearly in the set of glosses now known as the 'Remigian' gloss.

Later, a slightly more systematic commentary emerged that became the dominant source of scholarship on the *Consolatio*, developed by Remigius of Auxerre around the

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<sup>17</sup> Love, 77 in *A Companion to Boethius in the Middle Ages* eds. Kaylor, Noel; Phillips, Philip Edward.

year 902<sup>18</sup>. Rather than being written by one man, the Remigian gloss was likely dictated by one Remigius, probably a prominent teacher in a cathedral school, to scribes or students who then copied into their gloss what they deemed most important. Naturally, this gave rise to many manuscripts containing Remigian gloss which differed in exact phrasing but were quite close in theme. The Remigian gloss was an evolution of the commentary tradition employed by the writers of ‘Anonymous of St. Gall.’ The Remigian manuscripts did share significantly more explanations and themes in their commentary with each other than the St. Gall manuscripts, but the Remigian tradition is likely similar to the St. Gall tradition in creating varied manuscripts

The Remigian tradition did have a clear goal of providing two aids to the reader: reordering words of complicated grammar structures to clarify reading, mostly in the poems, and providing moral allegories for Boethius’ uses of classical mythology. It is worth noting that the tradition did not provide a Christianized moral allegory, merely a generalized one. The Remigian tradition nonetheless created the first commentaries with a lasting effect on the commentary tradition which later commentators attempted to emulate. This tradition would remain the prevailing tradition on *Consolatio* scholarship until the 12<sup>th</sup> century when William of Conches wrote his commentary<sup>19</sup>.

William of Conches offered the next evolution in the Boethian commentary tradition. He was definitively one man writing one commentary. It is a standalone book in which William took a lemma, a small section of the primary source, a few words in

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<sup>18</sup> Beaumont, 285 in Gibson, *Boethius, His Life, Thought, and Influence*.

<sup>19</sup> Beaumont, 298 in Gibson, *Boethius, His Life, Thought, and Influence*.

length, and wrote his explanation<sup>20</sup>. However, William of Conches approached his commentary with a slightly different objective than the Remigian tradition. On the one hand, Remigius attempted to clarify reading and to supply moral allegory for otherwise morally ambiguous episodes in the *Consolatio*. He aimed to explain the grammar of the text. On the other hand, William wrote for the purposes of both explaining the text and teaching the reader about the liberal arts (in this case, likely theology and philosophy) through the lens of the *Consolatio*. He wrote to educate with the text. Beaumont makes it quite clear: “William was succeeding in what Remigius had attempted. In place of Remigius’ stilted, and somewhat timid approach we have a confident, logical and positive synthesis.”<sup>21</sup> Most importantly, William succeeds in Christianizing his commentary. He explains references Boethius makes to non-Christian ideas (e.g. Platonic thought) through the use of scripture. He also not only provides moral allegories to his readers, but he also Christianizes his allegories with more scriptural examples.

Both the Remigian tradition and William of Conches provided the major commentaries on the *Consolatio* in the Middle Ages. From the time of its writing, William of Conches’ commentary persisted as the dominant work on the *Consolatio* until the end of the Middle Ages. No other writers produced material as influential as William of Conches; rather, when creating their own commentary, scholars mostly referenced William’s work if they sought out secondary sources at all.

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<sup>20</sup> It is worth mentioning that while William’s commentary was a standalone book in many cases, the style of a lemmatic commentary gives rise quite easily to an interlinear gloss.

<sup>21</sup> Beaumont, 299 in Gibson, *Boethius, His Life, Thought, and Influence*.

### *Subject Manuscript Gloss*

The subject manuscript is annotated with a large amount of marginal and interlinear gloss. The pattern of glossing throughout the whole manuscript closely follows the pattern in book one: heavy glossing in the beginning of the book which tapers off in the second half of the book. The interlinear gloss, which is much more present than marginal gloss, mostly provides clarification to words and phrases of the main text. At times, the clarification itself provides purely moral allegory, at others, Christianized moral allegory, and at others still, simply alternate definitions. In almost every case, each individual gloss is very short and not in a complete sentence. Complete sentences in interlinear glosses are present in the manuscript, but they are very rare and are usually at the beginning of a poetry or prose section.

The marginal gloss is much less frequent, but provides more information. This gloss is usually found at the beginnings and ends of each poetry and prose section until the gloss tapers off at the second half of each book. The function of the marginal gloss is simple; it provides a longer explanation. Usually, it either contains an explanation of a story or a particularly odd word choice, or it contains what seems like the beginning of an anecdote. Other times around poetry sections, it contains a scant note on how the poetry might be turned into musical verse. Complete sentences are often used in the marginal gloss, but not in every case.

The presence of both types of commentary - short one-word alternative definitions in the interlinear gloss and longer explanations in the marginal gloss - is very significant. The scribe of the subject manuscript draws on both types of commentary traditions in the middle ages. The earlier tradition of St. Gall commentary employed



short, one-word glosses whereas the later traditions of Remigius and William of Conches use the longer explanations in their commentaries.

The subject manuscript does not seem to be very directly influenced by a known medieval commentary: “These [glosses] here are not identifiable among the twenty-six commentaries catalogued...”<sup>22</sup> After inspection of both the Remigian commentary and the commentary of William of Conches, the gloss of the subject manuscript seems fairly independent. Nevertheless, I have succeeded in ascertaining that there is crossover between the subject manuscript gloss and the William of Conches commentary, but only thematically. Such crossover occurs about an eighth of the time; for roughly every eight different instances of interlinear and marginal gloss in the subject manuscript, there is one thematic similarity between the subject manuscript and William of Conches commentaries on the same point in the *Consolatio*. Very rarely is there crossover between the Remigian and subject manuscript glosses. The following are comparisons of the three glosses: Remigian, William of Conches, and the subject manuscript. The italicized phrases are phrases from the *Consolatio* and the commentary is directly underneath.

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<sup>22</sup> Sales Description.

Poem 1.2 line 2:

Remigian Commentary	WoC Commentary	Subject Manuscript Commenary
<i>propria luce</i> dimissa festinat	<i>et relictā propria luce</i> id est intellectu et ratione quae dicuntur lux, quia illuminant hominem ad cognitionem creatoris et creaturae	<i>et propria luce relictā</i> vera ratione et intellectu quae sunt propria lux animi rationalis
<i>with its own light</i> with it sent away he hurried	<i>and with its own light fled</i> that is with the intellect and reason which are said to be light, because they illuminate the man for the examination of the creator and the creature	<i>and with its own light fled</i> with true reason and intellect which are its own light of the rational soul

Prose 1.2

Remigian Commentary	WoC Commentary	Subject Manuscript Commenary
<i>in robur virilis animi</i> scilicet in perfectam scientiam ascenderas?	<i>evaseras in robur virilis animi</i> id est in perfectam sapientiam et virtutes	<i>in virilis animi robur</i> <i>evaseras</i> in perfectas scientias
<i>into the strength of the manly soul</i> that is you rose into the completed knowledge?	<i>you avoided into the strength of the manly soul</i> that is, into the completed wisdom and virtues	<i>you avoided into the strength of the manly soul</i> into the completed knowledges

Prose 1.3

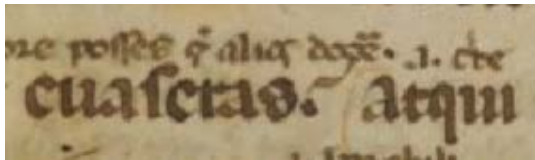
Remigian Commentary	WoC Commentary	Subject Manuscript Commenary
<i>ad cognoscendam faciem medicantis philosophiae</i> id est animum	<i>ad cognoscendam faciem medicantis</i> id est Philosophiae, quae contra omnem dolorem et vitium medicinam confert	<i>ad cognoscendam medicantis fatiem</i> scilicet phylosophiae me
<i>for recognizing the face of healing philosophy</i> that is, the soul	<i>for recognizing the face of the healer</i> that is, Philosophy, who against all grief and vice brings medicine	<i>for recognizing the face of the healer</i> that is philosophy with me

This set of texts is a fairly accurate sample of the relationship amongst all three commentaries. The Remigian gloss is usually only tangentially related to the subject manuscript gloss, although it does rarely overlap. Much of the time, too, it only reviews part of the *Consolatio* line that the other two commentaries consider - thus it bears little weight on the William of Conches and subject manuscript commentaries. The William of Conches commentary is more thorough than the subject manuscript commentary, but the two are clearly related. Looking at the first comparison, both begin by considering intellect and reason as light, and use very similar syntax. The scribe of the subject manuscript was almost certainly copying either from William of Conches or another script which had copied from William of Conches. The scribe then diverges from William of Conches but remains on a similar vein; he adjusted his commentary to fit his own ends. The degree to which the William of Conches and subject manuscript commentaries are the same is constant for most cases where the two crossover. The scribe of the subject manuscript usually begins in a way similar to William, but finishes at a different end.

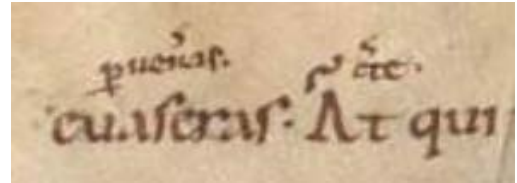
After comparing the gloss of the subject manuscript to the glosses of the three closely related manuscripts mentioned in the first chapter, the subject manuscript gloss again seems mostly independent. The Munich manuscript, most similar in body text, is also the most similar to the subject manuscript in glossing. The two glosses crossover about one fifth of the time; for every five instances of glossing in the subject manuscript, there is one instance in which the two glosses are related at least thematically, if not directly. There does not seem to be crossover of marginal gloss, and the crossovers of the

interlinear gloss that occur are mostly short alternative definitions and clarifications.

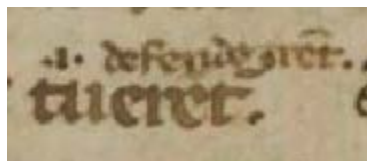
Below are examples of the gloss interaction between the two manuscripts.



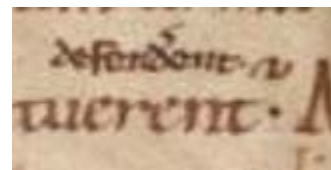
Subject Manuscript, prose 1.2



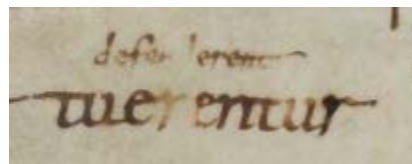
Munich Manuscript, prose 1.2



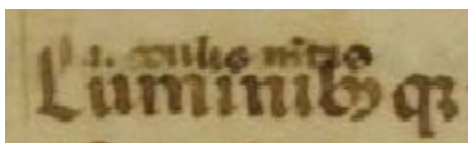
Subject Manuscript, prose 1.2



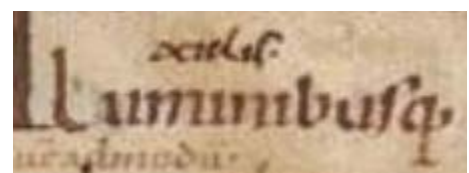
Subject Manuscript, prose 1.2



St. Gall Manuscript, prose 1.2



Subject Manuscript, poetry 1.3



Munich Manuscript, poetry 1.3

These are good examples of the general tendency for how the glosses interact. There are times when the subject manuscript has exactly the same gloss as the Munich manuscript, shown above, but these cases occur rarely. Also, the subject manuscript has a fuller gloss than the Munich manuscript. The gloss of the St. Gall manuscript very rarely interacts with either of the other two, but it does occasionally happen, also shown above. The scribe of the subject manuscript very well may have copied from the Munich manuscript, but he clearly tailored his gloss to be his own and did not create a direct copy.

### *Type of Manuscript*

Based on the different phenomena in the gloss, I believe this manuscript was used in a cathedral school. Most likely, the scribe copied the manuscript and made his own gloss, partially from the existing commentary tradition and partially from his own insight. He probably wrote comments for a specific purpose, too, because, as far as we know, he did not copy completely from any one manuscript, but he did take some glosses directly from other sources, leading me to think he only took what suited his agenda.

Interestingly, in both the interlinear and marginal glosses of the subject manuscript, the scribe often used the first person. Where Boethius employed the first person, so too did the commentator. This is unsurprising, and thus the use of the first person in the interlinear gloss is not of much consequence. However, the use of the first person is of particular interest in the marginal gloss. The commentator begins comments with ‘I took him to lament about...’ and other similar phrases (prose 1.2). In this case

and the many others like it in the marginal gloss, the first person<sup>23</sup> could be taken out and the reader would glean just as much information (e.g. ‘He laments about...’). This leads me to believe that the scribe was making notes for himself to be spoken aloud for listeners. If the notes were merely for himself for later reading, such comments as “I took him to lament...” would be redundant and unnecessary.

The manuscript is likely a teaching copy, too, because of the different natures of the glosses. Some glosses give alternative definitions while other glosses provide moral explanations. Certainly the scribe who wrote glosses with explanations using Christianized moral allegories does not need to write down alternative definitions for his own enrichment. If he were teaching others, however, he may want as many reminders as possible for what may be helpful to teach to students. Additionally, certain reminders would prompt him to improvise on the spot and thus are not written in the gloss in completion<sup>24</sup>.

From the gloss, we can infer that the manuscript was likely used to teach. The scribe consulted the main scholarly authority on Boethius at the time, William of Conches, but he did not create a carbon copy of the William commentary. He most likely studied the commentary, made notes where desired, and trusted in his own ability to remember and explain to his students what he deemed proper. The scribe himself seems fairly educated, too, because most of the glosses in the manuscript are of his own making.

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<sup>23</sup> Interestingly, we are aware of the medieval practice of eliciting some personal response from the reader by bringing them into the text. For more information, see Johnson, Eleanor. *Practicing Literary Theory in the Middle Ages: Ethics and the Mixed Form in Chaucer, Gower, Usk, and Hoccleve*. The University of Chicago Press, 2013.

<sup>24</sup> Love, 79 in *A Companion to Boethius in the Middle Ages* eds. Kaylor, Noel; Phillips, Philip Edward.

He researched what he could and filled in the gaps with his own intellect. That the gloss tapers off in the second half of each book is perplexing, however. Perhaps the scribe assumed he would only have time to teach the first parts of each book. There are small glosses all throughout each book, so another possibility could be that those glosses were enough for him to remember what points he wanted to make on the later books.

Alternatively, it could also be a student copy. The scenario of a student dutifully taking notes at the beginning of a class period, or medieval equivalent, and losing zeal later on in the same time frame is an all-too familiar one. Despite this, I still maintain that this copy was used for instruction, based on the glosses.

## CONCLUSION

Boethius' *De Consolatione Philosophiae* very heavily influenced medieval thought and scholarship. Naturally, a rich tradition of the interaction between text and reader followed, which is preserved in the commentaries and glosses of extant *Consolatio* manuscripts. However, the gloss tradition does not lend itself well to systematic cataloguing and scholarship. Each manuscript, largely on account of the gloss contained within, is unique in its own right. Even early medieval commentaries, such as that of the Remigian tradition, cannot be uniformly codified because of the diversity of the gloss. As a result, the gloss traditions of the *Consolatio* are seen to be fluid. Much like how people converse with one another, the fluid glosses inform and influence each other, and the final product of each individual manuscript ultimately relies on the particular tendencies of the scribe. Those tendencies, though, are more than likely shared by scribes from similar backgrounds. Therefore, while each manuscript is indeed one of a kind, manuscript and gloss families form, creating a traceable, fluid tradition.

The methods in which the subject manuscript has been studied are primarily close observation of the artifact and transcription and translation. Without any preexisting scholarship on the manuscript to reference, these methods are necessary for placing the manuscript and gloss of the subject manuscript in the proper tradition and family. Such close work with the manuscript, too, is invaluable to becoming familiar with the nuances and styles of the manuscript from which further conversation may arise. Moreover, a transcription and translation of the artifact make the manuscript available to readers



without the skills and background required to understand the manuscript in its original state (i.e. knowledge of paleography and Latin).

Close review of the manuscript revealed much. We now have more information on the different hands in the manuscript and the family it belongs to. Brief analysis of the gloss unveiled the unconventional method of glossing - drawing upon both the early tradition of fluid commentary and the more orderly tradition of William of Conches. Additionally, analyzing the gloss demonstrated that this manuscript is likely a school copy, probably of a teacher. However, much more scholarship remains to be conducted before we can fully understand this manuscript.

The subject manuscript points to an incredibly rich tradition that is alive and well in other manuscripts like it. That *De Consolatione Philosophiae* sparked such an interest in its readers to create the tradition speaks to the profundity of Boethius' work. Perhaps through further study of this tradition, we, like Boethius, may come to trust more fully in God's providence.

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