

**Zeitschrift:** Vox Romanica  
**Herausgeber:** Collegium Romanicum Helvetiorum  
**Band:** 39 (1980)

**Artikel:** The Old French Cato in MS Darmstadt 2640  
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**DOI:** <https://doi.org/10.5169/seals-30614>

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## The Old French Cato in MS Darmstadt 2640

In his painstaking study of the Old French translations of the *Disticha Catonis*<sup>1</sup> Professor Ruhe makes no mention of the rendering into the Walloon dialect which is found in MS 2640 of the Hessische Landes- und Hochschulbibliothek in Darmstadt<sup>2</sup>. It is possible that he was discouraged by the excessively negative judgement pronounced by Maurice Wilmotte, who published the French text, in a highly condensed form, as long ago as 1891<sup>3</sup>. Wilmotte wrote:

Le traducteur ne paraît pas très familier avec la langue de son original; tantôt il se borne à une version aussi littérale que possible, parfois double, souvent inintelligible et d'où il ne ressort pas toujours à l'évidence qu'il comprenne son propre mot-à-mot; tantôt il se permet de singulières libertés avec son modèle, substituant même une pensée de son crû à celle qu'il avait sous les yeux... J'éprouve donc un certain scrupule à décorer ces bribes du nom de 'traduction' et je préfère leur laisser celui de 'gloses', qui leur convient moins imparfaitement<sup>4</sup>.

However one qualifies the success of the writer of these 'gloses', he has certainly produced a translation of the text before him and his rendering deserves to be studied along with the versions discussed by Professor Ruhe in his book. Although the translation of the *Disticha* stops at Bk. IV, 14, it includes both the introductory *Epistula* and the *Breves Sententiae*, like the Lothringian prose version published by Ulrich<sup>5</sup>, and omits far fewer verses than the latter. The Latin text is remarkably complete.

MS Darmstadt 2640 is an interesting compilation and deserves to be described in full<sup>6</sup>. It is a parchment MS of 252 leaves, approx. 120 × 180 mm, written by various hands of the 13th and 14th C. It includes a considerable number of school texts, originally separate, and later united to form a single codex. We know from a series of indications (e.g. f.1r *liber sti Jacobi in Leod.*, f.57v *Liber sti Jacobi in Leodio*,

<sup>1</sup> ERNSTPETER RUHE, *Untersuchungen zu den altfranzösischen Übersetzungen der Disticha Catonis*, *Beiträge zur romanischen Philologie des Mittelalters*, Bd. II, München 1968.

<sup>2</sup> I am indebted to the Director for granting me access to the MS and for permission to print the text.

<sup>3</sup> M. WILMOTTE, *Gloses wallonnes du MS 2640 de Darmstadt*, in: *Etudes romanes dédiées à Gaston Paris le 29 décembre 1890 (25e anniversaire de son doctorat ès lettres) par ses élèves français et ses élèves étrangers des pays de langue française*, Paris 1891, p. 239–252. The study is reprinted in M. WILMOTTE, *Etudes de philologie wallonne*, Paris 1932, p. 151–165. References are to the reprint.

<sup>4</sup> *Op. cit.*, p. 151–152.

<sup>5</sup> J. ULRICH, *Eine altlothringische Übersetzung des Dionysius Cato*, *ZRPh.* 19 (1895), 85–92.

<sup>6</sup> The brief description given by F.W.E. ROTH, *Mittheilungen aus mittellateinischen Handschriften der Hofbibliothek zu Darmstadt*, *RF* 6, ii (1889), 261, is both incomplete and inaccurate.

f. 204r *Liber sti Jacobi in Leo*[d.], f. 212r *Liber sti Jacobi in Leodio*) that the MS once belonged to the Benedictine Abbey of St. Jacques, Liège (there remain the signatures L6, J68 from this period of the MS's history). The secularisation of the Abbey of St. Jacques in 1785<sup>7</sup> led to the compilation of a catalogue of its books by a canon Jean-Noel Paquot in readiness for the sale which took place on 3 March, 1788 and lasted for fourteen days. News of the sale attracted the attention of the intrepid, though somewhat unscrupulous, Baron von Hüpsch (d. 1805)<sup>8</sup> and it was he who bequeathed his purchases from the library to the Landgraf Ludwig of Hessen.

The contents of MS Darmstadt 2640 include a number of popular school texts which are frequently found transmitted together and these are followed by a series of scientific texts. The first item is the text of the *Disticha Catonis* accompanied by commentary (ff. 1ra–18ra)<sup>9</sup> followed by the *Ecloga Theodoli* with interlinear glosses and the influential commentary (47 MSS) sometimes attributed to Alexander Nequam (ff. 18ra–36v)<sup>10</sup>. Next (ff. 37ra–41vb) comes the text of the *Disticha Catonis* written in a late thirteenth-century hand in two columns, the Latin text occupying the inner columns and glosses, including French translations, taking up the outer columns<sup>11</sup>. There are paragraph marks and initials in red. On f. 37r the glosses, though extremely elementary, are very full and are set out consecutively without breaks. A few have been lost as the upper edge of the leaf has been cut down and the right-hand margin is also cropped. On f. 37v and thereafter the glosses are neatly paragraphed beside the distichs to which they apply. On f. 38v after a few lines the Latin glosses cease and we are left simply with the French translations until the Latin glosses reappear at the bottom of f. 39r. Halfway down f. 40v the glosses, of both sorts, terminate and the outer column is left blank, both here and on f. 41r–v. After the end of the Latin text on f. 41v there follows the conjugation of *volo* through all its tenses. Next (ff. 42r–57v) comes the *Tobias* of Matthew of Vendôme<sup>12</sup>, followed by

<sup>7</sup> See U. BERLIÈRE, *La Sécularisation de l'abbaye de Saint-Jacques à Liège (1785)*, *Revue bénédictine* 33 (1921), 173–189 and *ibid.*, 34 (1922), 46–66, 109–118.

<sup>8</sup> See PAULUS VOLK, *Baron Hüpsch und der Verkauf der Lütticher St. Jakobsbibliothek (1788)*, *Zentralblatt für Bibliothekswesen* 42 (1925), 201–217 and *Die Sammlungen des Baron von Hüpsch. Ein Kölner Kunstkabinett um 1800. Ausstellung des Hessischen Landesmuseums ergänzt aus Beständen der Landes- und Hochschulbibliothek Darmstadt im Schnütgen-Museum Köln, 10. August bis 18. Oktober 1964*.

<sup>9</sup> For the text of the *Disticha* see *Disticha Catonis, recensuit et apparatu critico instruxit Marcus Boas, opus post Marci Boas mortem edendum curavit Henricus Johannes Botschuyver*, Amstelodami 1952.

<sup>10</sup> See BETTY NYE QUINN, *ps. Theodolus*, in: *Catalogus Translationum et Commentariorum* vol. II, P. O. KRISTELLER (ed.), Washington D.C. 1971, p. 383ss. and M. Y. JACOBS, *Bernard's 'Commentum in Theodulum'*, Diss. North Carolina, 1963: introd. p. xl et seq., text p. 218–229.

<sup>11</sup> Ironically, QUINN, *op. cit.*, p. 395, whilst correctly pointing out that Roth failed to recognize the first text in the MS as the *Disticha*, not the *Ecloga*, herself fails to observe the distinction when, describing the commentary on Theodulus and the succeeding text (f. 37ra), she states, "Immediately following the Latin commentary is a French commentary on part of the poem".

<sup>12</sup> See H. WALTHER, *Initia carminum ac versuum medii aevi posterioris latinorum*, (Göttingen, 1959) 5975.

the *Parabola*e attributed to Alan of Lille, written in a fourteenth-century hand with some glosses (ff. 58r–73v)<sup>13</sup>. A copy of the *Fabulae* of Avianus with glosses (ff. 74r–83r)<sup>14</sup> is succeeded by two texts written in the same hand and rather glossed and worn: the *Achilleis* of Statius (ff. 84r–92v, text incomplete) and the *De raptu Proserpinae* of Claudian (ff. 93r–101v, text beginning at l.34, ending incomplete) which were often transmitted together in the popular medieval schoolbook known as the *Liber Catonianus*<sup>15</sup>. In MS Darmstadt 2640 Maximianus is missing and the *Tobias* and the *Parabola*e have been added.

The scientific texts begin with Alexander of Villa Dei's *Carmen de algorismo* and a commentary (ff. 102ra–125vb)<sup>16</sup>. There is an unidentified fourteenth-century text on f. 126ra–b, and f. 126v has been left blank. The *Computus* of Garlandus occupies ff. 127r–138v<sup>17</sup> and there is a fourteenth-century calendar, not from Liège, on ff. 139r–144v, neatly decorated in blue and red. Alexander of Villa Dei's *Massa Compoti* is found on ff. 145r–156r<sup>18</sup> and Sacrobosco's *Sphaera* on ff. 156va–168vb<sup>19</sup>, whilst ff. 169ra–179vb contain a commentary on the *Massa Compoti*<sup>20</sup>. Then come two treatises of Isaac Israeli in Latin translations, the *Liber definitionum medicinae* (ff. 180ra–186ra) and the *Liber elementorum* (ff. 186ra–202ra)<sup>21</sup>. Another text of Alexander's *De algorismo* is found on ff. 204r–209r, following some miscellaneous medical notes on artetica etc. (ff. 202ra–203vb). There are tables on ff. 209v–211r and f. 211v has been left blank. The final major text is Boethius' *De arithmetica* on ff. 212r–242v. This is followed by two short treatises, on arithmetic (ff. 242v–243r)

<sup>13</sup> See WALTHER, *op. cit.*, p. 71 (46 MSS) and M.-TH. D'ALVERNY, *Alain de Lille: Textes inédits* (Paris, 1965), p. 51–52 and M. MANITIUS, *Geschichte der lateinischen Literatur des Mittelalters*, Bd. III, München 1931, p. 800s. There is a text of the *Parabola*e, accompanied by a partial rendering in Anglo-Norman, in MS London, Lambeth Palace Library 371, ff. 130va–134ra. I intend to publish the Anglo-Norman text shortly.

<sup>14</sup> Cf. ROBINSON ELLIS, *The Fables of Avianus*, Oxford 1887, p. xxxix–xli.

<sup>15</sup> See M. BOAS, *De librorum Catonianorum historia atque compositione*, *Mnemosyne* 42 (1914), 17–46; PAUL M. CLOGAN, *The Medieval Achilleid of Statius, edited with introduction, variant readings and glosses*, Leiden 1968, p. 2–3; on Claudian in the Middle Ages see R. A. PRATT, *Chaucer's Claudian*, *Speculum* 22 (1947), 419–429, J. B. HALL (ed.), *Claudian, De raptu Proserpinae*, Cambridge 1969, p. 64–76 and A. K. CLARKE and P. M. GILES, *The Commentary of Geoffrey of Vitry on Claudian 'De raptu Proserpinae'*, *Mittelalt. Stud. u. Texte* 7, Leiden/Köln 1973.

<sup>16</sup> See D. REICHLING, *Das Doctrinale des Alexander de Villa-Dei*, Berlin 1893, repr. New York 1974, p. xli.

<sup>17</sup> See L. M. DE RIJK, *Garlandus Compotista. Dialectica*, Assen 1959, p. xxii–xxvi. De Rijk supplies a date of 1081 (= 1088) as the *terminus ante quem*.

<sup>18</sup> See W. E. VAN WIJK, *Le Nombre d'or. Etude de chronologie technique suivie du texte de la Massa Compoti d'Alexandre de Villedieu avec traduction et commentaire*, La Haye 1936, and A. CORDOLIANI, *Les Manuscrits de Comput des bibliothèques d'Utrecht*, *Scriptorium* 15 (1961), esp. 78 ss.

<sup>19</sup> See LYNN THORNDIKE, *The Sphere of Sacrobosco and its commentators*, Chicago 1949.

<sup>20</sup> Cf. CORDOLIANI, *op. cit.*, p. 79–80.

<sup>21</sup> See A. ALTMANN and S. M. STERN, *Isaac Israeli. A Neoplatonic Philosopher of the Early Tenth Century*, London 1958; L. ROBLES O. P., *Manuscritos de autores españoles en bibliotecas extran-jeras, Hispania Sacra* 18 (1965), 17.

and rhetoric (ff. 243ra–243vb). The final section of the MS is taken up by medical notes.

The glosses on Cato's *Disticha* (ff. 37ra–41vb) are written in the Walloon dialect and there are some indications that they originated in the region round Namur<sup>22</sup>. As so often in Old French texts, dialectal forms coexist with standard forms from Francien and with characteristic elements of the regional scripta<sup>23</sup>. Since Wilmotte had already studied the language of the glosses, only a brief account is necessary here<sup>24</sup>.

### Phonology<sup>25</sup>

1. *-ata* : *-eie* (R 5, N2): penseie (I, 1), but cf. mainie (BS 15)
2. *-aticum* : *age* (R7, G7, N9b): corage (Ep., I, 1 etc), damage (I, 11); there is no trace of *-aige*, but the evidence for Namur is ambiguous and no conclusions can be drawn for localizing the text within the Walloon area.
3. labialization of unstressed *a* through preceding labial (N18): mongie (BS 51)
4. *a* + *yod* : *a* (R9, G6, N6b): frale (I, 99), doare (III, 12)
5. *-illum* / *-ellum* : *ia* (R12, N23a): bias (Ep., I, 26), novias (I, 12), usias (I, 27), usial (I, 27), icias (I, 28), juvenescias (I, 16); a characteristic feature of the Namur region
6. *ě* + *yod* : *é* (R13, N22): lere (Ep.), relés (IV Pref.), les (BS 26); cf. 'central' profis (I, 6), despite (IV, 1), mide (II, 22) and, possibly, lies (BS 27, ie = i?)
7. *ě* + *u* : *ie* (N22a): dies (BS 1, I,1), ensiere (III, 13)
8. diphthongization of tonic blocked *ě* (R 11, G 11, N23): pier (II, 3) piert (II, 26), bieste (IV, 11)
9. *tonic free ě* : [we] (R 14, N27): buevre (II, 21), buevant (II, 21), fues (III, 6), dues (I, 34), due (I, 35), decuet (I, 27), wes (II, 26)

<sup>22</sup> See WILMOTTE, *Etudes*, p. 123, n. 1 and 157.

<sup>23</sup> See CARL THEODOR GOSSEN, *Französische Skriptastudien. Untersuchungen zu den nordfranzösischen Urkundensprachen des Mittelalters*. Österr. Akad. d. Wiss., Phil.-hist. Kl., Sitzb. Bd. 253, Wien 1967.

<sup>24</sup> References are abbreviated as follows: G = CHARLES THÉODORE GOSSEN, *Grammaire de l'ancien Picard, réimpr. de l'édition de 1970 avec quelques retouches et additions*, Paris, 1976; N = JOHANN NIEDERLÄNDER, *Die Mundart von Namur*, *ZRPh.* 24 (1900), 1–32 and 251–309; R = LOUIS REMACLE, *Le Problème de l'ancien Wallon*, Liège 1948; W = MAURICE WILMOTTE, *Etudes de dialectologie wallonne*, Paris 1932, p. 41–96. Unless otherwise indicated numerical references are to paragraphs, not pages.

<sup>25</sup> For Wilmotte's *chases* (IV, 7) read *cheles*, for *richache* (IV, 1) read *richeche*, and for *den* (III, 23) read *don* (sic in MS).

10. reduction of *ie* : *i* (R 10, N 7a): this is shown not merely in the infinitive ending *-ier* (e.g. *gangir*, I, 33), but also before a nasal consonant (R 19, G 10, N 21): *bin* (I, 39), *nin* (II, 4), *nint* (II, 10)
11. opening of tonic *i* in hiatus with /ə/ (R 20, W 15): *studee* (BS 55)
12. tonic free *ǝ* : [u] (R 21, W 16, N 41): with graphy *ue*, *muet* (I, 7), *puet* (I, 31), *cuer* (I, 26), *pues* (I, 25); with graphy *u*, *usias* (I, 27); before a nasal consonant, *buon* (I, 25), *bouns* (I, 11), *buons* (I, 25); and with *w* = *vu*, *wet* (I, 9), *wes* (II Pref.), *wos* (I, 25)
13. tonic blocked *ǝ* : *ua* and *uo* (reduced to [u]?) (R 22, N 44, W 17): *cuar* (IV, 5); *tuornet* (I, 33), *buorde* (I, 26), *buordere* (I, 12), *buordous* (I, 1)
14. tonic free *ǝ* : *ou* (checked by following *r* and raised to [u]?) (G 26, N 46): *labuor* (III, 14), *gratious* (III, Pref.), *honuor* (I, 38), *plusuor* (I, 13), *plusor* (I, 13), *doluor* (II, 30), *honor* (Ep.), *sous* (II, 29), *sois* (II, 7), *goule* (IV, 10), *ploire* (III, 20), *ewirous* (I, 18)
15. *o* + *yod*: on the reduction of semi-learned *glore* (II, 16) see G 27
16. *oi* [we] from various sources is represented by the graphies *oe*, *oie*, *ue*: *anchues* (I, 32), *anchoies* (BS 7), *covoetiere* (I, 29), *covueterere* (I, 29) and see 9.
17. retention of velar *u* (R 24, G 28b, N 52): *on* (II, 9), *one* (III, 24)
18. reduction of *ui* : *u* (R 27, N 53): *lu* (I, 30), *enstrus* (III, 1), *esstrus* (I, 28), *atru* (I, 15), *pusse* (I, 34), *pust* (II, 23)

In unstressed syllables we find the substitution of *o* for the pretonic ‘voyelle caduque’ (W 25, cf. R 1), as in *promiere* (I, 3; I, 18) and *donier* (IV, 4 and 5); conversely we also find the replacement of pretonic *o* by *e* in *dener* (II, 5). On the value of the graphy *ei* in *teilh* (I, 26), *morteil* (II, 2) etc. see Gossen, *Gramm.*, p. 47–49. The case of scribal *a<sup>1</sup>qn(e)* is difficult. Wilmotte at first prints *aquine* (f. 38 r, line 2), but later consistently prints *aqun(e)*. Remacle observes (p. 126), «Aujourd’hui, le liégeois dit [ə̃n] *eune* sous l’accent et [in] *ine* en position inaccentuée. Mais j’ai l’impression qu’au 13e s., il disait, comme le namurois et le verviétois actuels, [ɔ̃n] *one*». I have expanded scribal *a<sup>1</sup>qn* to *aquin*.

In the treatment of consonants the text is also typically Walloon. There is throughout marked evidence of the fact that final consonants were no longer sounded. This is true not only of final *-r* (N 77) (e.g. *mongie*) which may be replaced by another consonant (*deportet*, *espargies*, *sormontes*) or be added in past participles (*noier*, *honorer*, *ester*, *detier*, *deservir*), but also of final *-l* (N 80) (*trava*, *peri*) and final *-t* (N 68a) (*viskasen*, *soen*, *responden*, *semblan*, *mor*), and final *-p* (N 91b) (*cuar*). The fall of *n* in *in* (N 35b) is particularly well attested (*nie(t)*, *effans*, *esstrus*, *istrui*, *costrens*), though some cases cannot surely be distinguished from the standard forms, since

scribal omission of a nasal bar would yield the same result<sup>26</sup>. The scribe regularly uses the sign  $\tau$  for e[n]/e[t] (see Remacle, p. 57)<sup>27</sup>.

Other features are common to the northern region:

*a + l + cons.*: *a* (R 8, G 58): madisan, matalen, mavai, atre

*ab'l*: *aul* / *avl* (R 40, G 52, N 11 a): taule, dotaule, astauli (but cf. learned profitable, II, 9, dotable, I, 33) and vocalization of *b* in *puele* (II, 29) and *paisiere* (II, 22, with change of *l* to *r*, see R 41, N 79)

absence of glide consonant (R 42, G 61): engentre (I, 36), voroies (II, 29)

instability of prosthetic *e* (R 2, G 47): stas (BS 33), le strange (BS 54), le sstrang (III, 13), stont (I, 32), studee (BS 55), le scrivent (III Pref.); there is confusion of *s + cons.* with *ex + cons.* in *saies* (III, 14); also present are the literary forms *eskiewe*, *espargie*, *espargnamment*. Epenthetic *e* appears in *separge* (BS 49)

retention of Germanic *w* (R 35, G 51, N 93a): warde, wangier (but cf. gangir, I, 33)

reduction of *-kw-* to *-w-* (R 36): ewes (II, 10), awes (III, 20)

*w* for *v* (Wilmotte, *Etudes*, p. 131, para 30): wilhar, trawlh, mawais

*l mouillé* is indicated by the graphy *lh* (N 82b) in *batalh*, *trawalh*, *failh* etc., but also appears in *ilh* and *teilh*. Remacle, p. 109 argues that *h* here has no phonetic value. Cf. Wilmotte, *Etudes*, p. 133, para 36/37.

There is a number of isolated instances of traits well attested in other Walloon documents: *descode* (I, 4, see N 75b); *rostés* (II Pref., see N 78a), *ramembans* (BS 50) and *maisse* (III, 13, see N 76); on *auwe* (II, 22) see Wilmotte, *Etudes*, p. 131, par. 29/31; *seps* (IV, 9) < *sapias* (see N 89b and 142 [16]); *blanke* (I, 27, see N 99); *casa* (II, 30, see N 58a); *viskasen* (Ep., see N 70a [2] and 143); *cerges* (II, 22) and *wilhe(n)ge* (III, 9, see W 26).

### Morphology and Syntax

There is little here that calls for special comment. The fem. def. art. appears as *li* and *le* (G 63, N 112) and the 3rd pers. pron., fem. as *ilh* (N 108). The form *te* may represent *tu*, *ten* or *ta* (N 108, 110) and *se* may stand for *sa* and *ses*. On the verbal forms *diene* (I, 1), *vine* (II, 24), *doeve* (II, 28) see N 121c and Wilmotte, *Etudes*, p. 134. For *les* (< *illis*) = *lor* (I, 28) see M. K. Pope, *From Latin to Modern French ...* sect. 1321, xv, i; on *do* < *de illo* (I, 33 etc.) see R 50; on *por* for 'par' and 'pour' (I, 27 see note; II, 23 = 'pour'; III, 7 = 'par') see Remacle, p. 122. For *aquelh* (III, 6 and 17) see L. Remacle, *Documents lexicaux extraits des archives scabinales de Roanne (La Gleize) 1492–1794* (Paris, 1967), p. 101–102 and 116.

<sup>26</sup> Consider, for example, *cobatte* (BS 23), *apre* (I, 28), *repret* (?) (I, 30; MS = *rept*), *apredre* (III Pref.), *sais* (IV, 4), *quat* (IV, 6). In these cases I have tentatively supplied *m/n* between square brackets for the convenience of the reader.

<sup>27</sup> For the convenience of the reader, wherever  $\tau$  is used for e[n] I have added the *n* in square brackets and reported the MS abbreviation. Otherwise I have expanded without comment to *et*.

[f. 37r]

[EPISTULA]

*Cum animadverterem quam plurimos homines errare graviter in via morum, succurendum et consulendum opinioni eorum fore existimavi, maxime ut gloriose viverent et honorem contingerent. Nunc te, fili karissime, docebo quo pacto mores tui animi componas. Igitur mea precepta ita legito ut intelligas. Legere enim et non intelligere negligere est.*

...[mim]ement ki viskasen gloriousement et qu'ilh atochasen honor. Bias chiers fis, je t'apprendrai orendroit, par que coven tu ordines les manieres de ton corage. Adonc lés e[n] (MS: z) telh maniere mes comandement, que tu les entende: lere et nient e[n]tendre (MS: ztendre) en tun lere...

## [BREVES SENTENTIAE]

1. *Itaque deo supplica*: proie e[n] (MS: z) telh maniere a dies
2. *Parentes ama*: emme te pere et te mere
3. *Cognatos cole*: honore tes cousins
4. *Datum serva*: garde le [chose?] donec<sup>28</sup>
6. *Cum bonis ambula*: vas avec les buon
7. *Antequam voceris, ad consilium ne accesseris*: ne vas mie a conseil, anchoies ke tu i soe apellés
8. *Mundus esto*: soies nes
9. *Saluta libenter*: salue volenties
10. *Maiori cede*: don lieu a plus gran
47. *Minorem ne contempseris*: ne despise mie plus petit de ti
11. *Magistrum metue*: dote te maistre
12. *Verecundiam serva*: garde te vergonde
15. *Familiam cura*: songe de te mainie
16. *Mutuuum da*: rens le chose prestee
17. *Cui des videto*: voies a cui tu done
5. *Foro te para*: aparelh te a marchiet
18. *Conviva raro*: mange petitement
19. *Quod satis est dormi*: dor chu qu'asé est
20. *Coniugem ama*: emme te femme
21. *Iusiurandum serva*: garde te serment
23. *Pugna pro patria*: co[m]batte por te pais
24. *Nil temere crederis*: ne cre[ie]s nul chose folment
25. *Meretricem fuge*: fuis les fole femme
26. *Libros lege*: lés les livre
27. *Quos legeris memento*: ramembre toe de chu ke tu as lies
28. *Liberos erudi*: instrui tes effans
29. *Blandus esto*: soies debonaire
30. *Irasci ab re noli*: ne te coroce nient sen raison
31. *Neminem iriseris*: degabe nului
33. *Ad pretorium stato*: stas a jugement (cf. BS 32)
34. *Consultus esto*: soies consilhier
35. *Virtute utere*: use de virtus
36. *Troco lude*: jowe a fa...

<sup>28</sup> Of the missing word I can make out only the letters *os*.

37. *Aleas fuge*: fuis le jou de taule  
 40. *Tute consule*: conseilh segurement  
 41. *Maledictus ne esto*: ne soe mie madisan  
 42. *Existimationem retine*: retiens ta greanche  
 43. *Equum iudica*: juge droitement  
 44. *Nil mentire*: [ne] ment nient<sup>29</sup>  
 46. *Parentes pacienter vince*: venke sofframment tes [...]  
 49. *Patere legem quam tu ipse tuleris*: separege loi ke tu as [donee?]  
 50. *Beneficii accepti memor esto*: soies ramembans des bienfait que tu as pris  
 51. *Pauca in convivio loquere*: parole petit en mongie  
 52. *Miserum noli irridere*: ne wlh mie degaber le chaitit  
 53. *Minime iudica*: juge petitement  
 54. *Alienum noli concupiscere*: ne wlh mie covuetir le strange chose  
 55. *Istud stude agere quod iustum est*: studee chu chi ... faies chu ke droies est<sup>30</sup>  
 56. *Libenter amorem fert*: porte volentier amur

## [DISTICHA CATONIS]

- I, 1 *Si deus est animus nobis, ut carmina dicunt,  
 hic tibi precipue sit pura mente colendus.*  
 Se dies est corage, ensi ke li detier le nos diene, ichi soit devantrenment honorer  
 a ti par pure penseie.
- I, 2 *Plus vigila semper ne sompno deditus esto;  
 nam diuturna quies viciis alimenta (MS: alimente) ministrat.*  
 Welh bien pres tot adés, ke te ne soes donés a somme, kar lon repos amenistre  
 nurisement de vise.
- [f. 37v]
- I, 3 *Virtutem (MS: virtutum) primam esse puta compescere linguam;  
 proximus ille deo est, qui s[c]it ratione tacere.*  
 Quid estre le promiere vertus apasenter le lengue; ichi est prochens a dieu qui  
 seit taire par raison.
- I, 4 *Sperne repugnando tibi tu contrarius esse:  
 conveniet nulli, qui secum discidet ipse.*  
 Despite e[n] (MS: z) combatan est[re] (MS: ē) contraire a ti mime, car ki se  
 descodes a lui, a nului s'acordera.
- I, 5 *Si vitam inspicias hominum, si denique mores,  
 cum culpas alios: nemo sine crimine vivit.*  
 Se tu ruarde le vie des homme et al pardefins les maniere, quant tu blame les  
 autre: nus ne vit sen pechiet.
- I, 6 *Que nocitura tenes, quamvis sint cara, relinque:  
 utilitas opibus preponi tempore debet.*  
 Relenki les chose nien profitable, ja soe ce qu'elle soen chiere: li profis doit  
 estre devant mis les richeche.

<sup>29</sup> Wilmotte printed *N[e]*, but the MS is now quite illegible here.

<sup>30</sup> *Chi* is followed by a blank in the MS.

- I, 7 *Constans et lenis, ut res expostulat, esto:  
temporibus mores sapiens sine crimine mu[tat].*  
Soies fermes et debonaire, ensi ke li chose le requier: li sages muet en totens ses maniere sen pechiet.
- I, 8 *Nil temere uxori de servis crede querenti:  
sepe etenim mulier, quem coniunx diligit, odit.*  
Ne croies nient te femme folment deplendan de tes sergans, kar li femme het sovent chu ke se maris emme.
- I, 9 *Cumque mones aliquem nec se velit ipse moneri,  
si tibi sit carus, noli desistere ceptis.*  
Quan tu chastoe acun, et ilh ne wet estre chastiés, et c'es tes amis, nel chastoe plus<sup>31</sup>.
- I, 10 *Contra verbosos noli contendere verbis:  
sermo datur cunctis, animi sapientia paucis.*  
Ne te tence nient encontre les buordous; li sermon est donés a tos, sagece de corage a pou de gens.
- I, 11 *Dilige sic alios, ut sis tibi carus amicus;  
sic bonus esto bonis, ne te mala dampna sequantur.*  
Emme ensi les autre, que tu soies tes chier amis: soes bouns a bouns, que mavai damage ne t'essiewe.
- I, 12 *Rumores fuge, ne incipias novus autor haberi,  
nam nulli tacuisse nocet, nocet esse locutum.*  
Fuis rumoiers, ke tu ne soes apellés novias buordere, kar taire nuist a nului, tro parler nuist.
- I, 13 *Rem tibi promissam certam promittere noli:  
rara fides ideo est, quia multi multa loquuntur.*  
Ne wlh nient prometre certen le chose promise a ti: por chu est li foies petite, kar plusuor p[arolen?] plusor chose<sup>32</sup>.
- I, 14 *Cum te aliquis laudat, iudex tuus esse memento;  
plus aliis de te quam tu tibi credere noli.*  
Soes tes juges, quan acuns te prise: ne croies nient plus les autre de ti ke ti mime.
- I, 15 *Officium alterius multis narrare memento,  
atque aliis cum tu benefeceris ipse, sileto.*  
Ramembre toie raconter le bienfait d'atru a plusor, et se tu as bien fait a atru, te asten.
- I, 16 *Multorum cum facta senex et dicta recenses,  
fac tibi succurant, juvenis que feceris ipse.*  
Com wilhar raconte les dis et les faies de plusor, com jovenescias faies ke çu ke tu as faies te sorcurt.
- I, 17 *Ne cures, si quis tacito sermone loquatur:  
cons[c]ius ipse sibi de se putat omnia dici.*  
S'acuns parole bas, n'i fai force: li nient sachant quit c'on die tot chose de li.

<sup>31</sup> The translation completely inverts the sense of the original!

<sup>32</sup> The word following *plusuor* in the MS is illegible, apart from initial *p*, and I have supplied *-arolen* on the analogy of II, 20.

- I, 18 *Cum fueris felix, que sunt adversa, caveto:  
non eodem cursu respondent ultima prim[is].*  
Eskiewe les adverse chose quan tu es bien ewirous; les dairiene chose ne respon-  
den mie a premiere en une maniere.
- I, 19 *Cum dubia et fragilis sit nobis vita tributa,  
in mortem alterius spem tu tibi ponere noli.*  
Pui ke li vie nos est donee dotaule et frale, ne met nient ton esperit el mor d'atru.
- I, 20 *Exiguum munus cum dat tibi pauper amicus,  
accipito placide, plene et laudare memento.*  
Quan te povre anis (sic) te done .i. petit don, pren le debonairement et se te  
sovenge de lu a loer plennement.
- [f. 38r]
- I, 21 *Infantem nudum cum te natura creavit,  
paupertatis honus patienter ferre memento.*  
(i) Se nature t'a creet un povre effans, tu doies porter le fais de povretet  
soframment.  
(ii) Quant nature t'a creet un effant nut, ramembre toi porter sofframment le  
fais de povretet.
- I, 22 *Ne timeas illam, que vite est ultima finis:  
qui mortem metuit, quod vivit, perdit id ipsum (MS: ipsem)*  
(i) Ne dote mie le mort, kar ki dote le mort, ilh per se vie.  
(ii) Ne dote nie (sic) celi ki est li derriene fins de vie: ki dote le mor i pert chu  
ki vit et se pert lu mime.
- I, 23 *Si tibi pro meritis nemo respondet amicus,  
incusare deum noli, sed te ipse coerce.*  
(i) Se tes amis est corchiés a toie, tu ne doies mie demander dieu, mai toie mime.  
(ii) Se nus de tes amis respont a toi par tes deserte, ne wile mie blamer dieu,  
mais tu mime costrens toie.
- I, 24 *Ne tibi quid desit, quesitis utere parce,  
idque quod est serves, semper tibi deesse putato.*  
(i) Se tu as aquine chose, ne despens nient tant qu'ilh te failh.  
(ii) Use des chose aqoise espargnamment qu'acune chose defailh a toi, et se  
warde chu ki est, quite adés de faliier a toi.
- I, 25 *Quod prestare potes, ne bis promiseris ulli,  
Ne sis ventosus, dum vis bonus ipse videri.*  
(i) Ne promés nient .ii. fie chu ke tu pues doner; se tu wes estre buons, ne soi  
nient buordere.  
(ii) Ne promés niet a acuns .ii. fues chu ke tu pues doner, ke te ne soies buor-  
dere quan tu mime vos estre crus buon.
- I, 26 *Qui simulat verbis nec corde est fidus amicus,  
tu quoque fac simile: sic ars deluditur arte.*  
(i) Se acuns te porte bias semblans et se ne t'emme nient, fai li enchu et dont  
s'iet fort encontre fort.  
(ii) Ki buorde par parole et si n'est feable amis de cuer, (et) tu li faies ciretes  
semblan: e[n] (MS: z) teilh maniere li ars est degabé par l'ar.

- I, 27 *Noli homines blando* (MS: blande) *nimum sermone probare:*  
*fistula dulce canit, volucrem dum decipit auceps.*
- (i) Ne soe nient blanchuors, kar on dist li flagos chante bien quan li oselere prent l'usias.
  - (ii) Ne wlh mie prisier trop les homme par blanke parole; li flagos chante duce-ment quant li ouselere decuet l'usial<sup>33</sup>.
- I, 28 *Cum tibi sint nati nec opes, tunc artibus illos*  
*instrue, quod possint inopem defendere vitam.*
- (i) Se tu as des effans et tu soies povre, apre[n] les mesties por coie ilh puisen gangier do pain.
  - (ii) Quan effans sont a toi et nient riche, esstrus adonc icias par ars, k'i pussen defendre le vie povre.
- I, 29 *Quod vile est carum, quod carum vile teneto :*  
*sic tu nec cupidus nec avarus nosceris ulli.*
- (i) Chu ki est wilh quide chiere, et chu ki est chier quid wilh, se n'ies covoetiene ne avere.
  - (ii) Tiens chu ki est wilh chiere et tien (MS: tīn) chu ki est chiere vilh: e[n] (MS: z) teilh maniere tu siera conus a nului ne covueterne ne avere.
- I, 30 *Que culpare soles, ea tu ne feceris ipse:*  
*turpe est doctori, cum culpa redarguit ipsum.*
- (i) Ne fai niet chu ke tu blame, car c'est laide chose quant un repret (MS: reḗt) .i. maistre.
  - (ii) Tu mime ne feras ces chose ke te sues blamer: laide chose est a maistre, quan se cupe repret lu mime.
- I, 31 *Quod iustum est petito vel quod videatur honestum,*  
*nam stultum est petere quod possit iure negari.*
- (i) Demandes chu ki est honeste, kar c'est folie de demander atre chose.
  - (ii) Demande chu ki est droite chose u ki est veue honeste, kar folle chose est de demander chu ki puet estre noié par droit.
- I, 32 *Ignotum tibi tu noli preponere notis:*  
*cognita iudicio constant, incognita casu.*
- (i) Ne dis nient chu ke tu ne sez anchues ke chu ke tu sez, car c'est laide chose<sup>34</sup>.
  - (ii) Ne wlh mie devant mettre a toi les chose niet conute ancues ke les conutte; les chose conutte stont par jugement, les chose niet conute par aventure.
- I, 33 *Cum dubia incertis versetur vita periclis,*  
*pro lucro tibi pone diem, quicumque laboras.*
- (i) Puis ke li vie est dotable, on doit penser do gangir.
  - (ii) Pui ke li vie redotable tuornet en peri nint certenne, ki ki onke labure, mes a ti jour pur wangier.

<sup>33</sup> There is uncertainty amongst the Old French translations as to whether the addressee is being exhorted not to praise men *with* fair words or *for* fair words. The text here is inconclusive since *por* regularly stands for both 'par' and 'pour'.

<sup>34</sup> The paraphrase seems to be based on a reading *proponere* rather than *preponere*.

- I, 34 *Vincere cu[m] possis, interdum cede sodali,  
obsequio dulci quoniam retinentur amici.*
- (i) Se tu toe combas, tu dues deportet te compangon; le gens te saron buon gret.
  - (ii) Donne lieu acune fie a tes compangnons, ja sue ce ke te lle pusse vencre, kar li amis sont retenus par duus service.
- I, 35 *Ne dubites cum magna petas impendere parva:  
hiis etenim rebus coniu[n]git gratia caros.*
- (i) Se acuns toi done acune chose, tu nel due niet tote retenir, car li .i. amis doit a l'autre doner<sup>35</sup>.
  - (ii) Ne dote niet doner petite (z) chose, kant tu demande les grande, kar li grase conjunt les amis par ces chose.
- I, 36 *Litem inferre cave cum quo tibi gratia iuncta est,  
ira odium generat, concordia nutrit amorem.*
- (i) Ne te coroce nient a ton amis, kar li ire enge[nre] haime, concorde engendre amur.
  - (ii) Eskiewe porter tenchon avue cui [par] grase est ajuonte a te; ire engendre haime, bonne acordance nurist amurre.
- I, 37 *Servorum culpa cum te (MS: tu) dolor urget (MS: nuget) in iram,  
ipse tibi moderare, tuis ut parcere possis.*
- (i) Se tu es corciés a te serjans, tu dues atemprer ton matalen.
  - (ii) Quant dolur toi constrain en ire sen le cupe de tes serjans, tu mine [sic] atempre a toi, ke te puisse espargies a tiens<sup>36</sup>.
- I, 38 *Quem superare potes, interdum vince ferendo,  
maxima etenim morum est semper patientia virtus.*
- (i) Tu dues deporter le plus petit de toe, car c'est grande honuor.
  - (ii) Venkes acune fie e[n] (MS: z) deportant celi ki te pues sormontes, kar patience est adés tres grande vertus de bone (z) costume.
- [f. 38v]
- I, 39 *Conserva potius, que sunt tibi parta labore;  
cum labor in dampno est, crescit mortalis egestas.*
- (i) Warde mieche chu ke tu as huis par ton trawalh, ke dont tu l'owi gangier bin aize.
  - (ii) Warde mies les chose ki sont aqise par trawalh: quan li trava est en damage, besonge morté crest.
- I, 40 *Dapsilis interdum notis et carus amicis  
cum fueris felix, semper tibi proximus esto.*
- (i) Tu dues estre larges a tes amis; se tu es riches, warde toe de mawais.
  - (ii) Soies aquine fues larges et chiers amis, quan tu es bien ewir[ous].

<sup>35</sup> The first paraphrase appears to be displaced. In content it resembles BS 16 and contrasts with BS 4.

<sup>36</sup> *sen le cupe* seems an incomprehensible mistake.

[PRAEFATIO LIB. II]<sup>37</sup>

1. *Telluris si forte velis cognoscere cultus,*
2. *Virgilium legito; quodsi mage nosce labora[s]*
3. *Herbarum vires, Macer tibi carmine dicet.*
4. *Si Romana cupis et Punica noscere bella,*
5. *Lucanum queras, qui Martis prelia dicit.*
6. *Si quid amare libet vel discere amare legendo,*
7. *Nasonem petito; sin autem cura tibi hec est,*
8. *Ut sapiens vivas, audi que discere possis,*
9. *Per que semotum viciis deducitur evum:*
10. *Ergo ades, et que sit sapiencia disce legendo.*

Se tu wes conoistre les ahanemen des terre, les Virgile, et se tu labore les force des herbe, Macer le te dirat par detier. Se tu covoit conoistre batalh romaine ensi appellee, quiere Lucaine, ki te dirat le batailh de Martis. Si te plaist a amer u aprendre a amer en lisan, demande Nason; se çu non, se tu a cure ke te vive sages, ous ke te puise aprendre, par quen li eiage est rostés a visse; par chu soies presen et si aprens en lisan çu que (MS: que çu) est sageche.

- II, 1      *Si potes, ignotis etiam prodesse memento:  
utilius regno est, meritis aquirere amicos.*  
Ramembre toi profiter, se tu pues, a niet conut; plus profitable chose est aquire les amis par deserte, ke par justiche<sup>38</sup>.
- II, 2      *Mitte archana [dei] celumque inquirere quid sit,  
cum sis (MS: sit) mortalis que sunt mortalia cura.*  
Envoie le ciel enquiere les seccré de dieu; cure des chose morteil, puis ke tu es mortés.
- II, 3      *Linque (MS: iamque) metum leti: nam stultum est, tempore in omni  
dum mortem metuis, amittis gaudia vite.*  
Fol chose est en toten a avoier pauur del mort; quan tu redote le mort, tu pier le joie de vie.
- II, 4      *Iratu de re (MS: te) incerta contendere noli,  
impedit ira animum, ne possit cernere verum.*  
Ne wlh mie tencier, iré, del chose nin certaine; li ire encombre le cor(ar)age, que ne pust ruuarder vraie chose.
- II, 5      *Fac sumptum propere, dum res desiderat ipsa:  
dandum etenim aliquid est, cum tempus postulat a[ut res].*  
Fais dener quan li chose le (MS: de) desire, quar aquin chose est a doner quant li tens et li chose le requier.

<sup>37</sup> See HERMANN BLAIS, *Zu Vitius Sequester und Silius Italicus*, *Rheinisches Museum für Philologie* 31 (1876), 133–134, N 1 points out that the prefaces to Books 2, 3 and 4 are medieval additions to Cato which actually contradict the principal tendency of the *Disticha*. Here the reference to the Punic Wars evokes not Lucan, of course, but Silius Italicus.

<sup>38</sup> The word *justiche* seems a strange translation of *regno* (interpreted as ‘authority’?), if such it is.

- II, 6 *Quod nimium est fugito, parvo gaudere memento:  
tuta mage est puppis, modico que flumine fert[ur].*  
Fuis chu ki est trop grant, ramembre toi enjoir de petit de chose: li nes ki est portee sor .i. petit flus [plus] est segure<sup>39</sup>.
- II, 7 *Quod pudeat, socios prudens celare mem[ento],  
ne plures culpent id, quod tibi (MS: ubi) desplicet uni.*  
Tu sages, ramembre toi celer, chu que hontoie, a compangnon, ke plusor ne blamen chu ki desplaist a ti sois<sup>40</sup>.
- II, 8 *Nolo putes pravos homines peccata lucrari:  
temporibus peccata latent et tempore patent.*  
Ne done nient les mavais homme a wangier des pechiet; li pechie(n)t se cuevre en aquin ten et si se demostre en aquin tens.
- II, 9 *Corporis exigui vires contempnere noli:  
consilio pollet, cui vim natura negavit.*  
Ne wlh mie despities les force d'on petit cors; ilh est profitable de conseilh a cui nature at noier force.
- II, 10 *Quem sietis non esse parem tibi (MS: ubi), tempore cede:  
victorem a victo superari (MS: superare) sepe videmus.*  
Donne lieu a celui ki n'est nint ewes a toi: nos veons sove li vencuror est sormontés a celui ki at ester sormontés.
- II, 11 *Adversus notum noli contendere verbis:  
lis minimis verbis interdum maxima crescit.*  
Ne wlh nint tencier par parole encontre ton amis; grant tencon crest par petit parole.
- (f. 39r]
- II, 12 *Quid deus intendat, noli perquirere sorte:  
quod statuit de te, sine te deliberat ipse.*  
Ne wlh nient enquiere par sors, chu ke dieu wet fer; ilh delivre bien sen ti chu k'ilh at astauli.
- II, 13 *Invidiam nimio cultu vitare memento;  
que si non ledit, tamen hanc (MS: hac) sufferre molestum est.*  
Ramembre toi eskiewer envie par tres grant force; li quel, si ne bleche, totevoie est dolante chose de povretet<sup>41</sup>.
- II, 14 *Forti animo esto cum sis dampnatus inique:  
nemo diu gaudet, qui iudice vicit iniquo.*  
Soies de for corage quan tu es(t) dampnés felnessement; nus hons s'en joist longement ki est vencus par .i. felnes juge<sup>42</sup>.

<sup>39</sup> I assume that *plus* has been omitted by a haplography conditioned by *flus*. The reading *plus* is corroborated by many of the Old French translations of the *Disticha*.

<sup>40</sup> This distich has regularly been given two interpretations. Evrard, the anonymous 12th c. translator, and Jean Lefèvre suggest the sense 'conceal the misdeeds of your companions', whilst other versions, including the Darmstadt text, imply, rather, 'hide what is shameful from your companions'.

<sup>41</sup> Does *povretet* arise from a reading *modestum* (see BOAS, *ed. cit.*, p. 114)?

<sup>42</sup> *Vicit* has apparently been read as *vicitur*. Emend to *ki a vencu*.

- II, 15 *Litis preterite noli maledicta referre:  
post inimicicias iram meminisse malorum est.*  
Ne wlh nient raconter les malieçon des tenchon trepassés; i partient a mavaies raconter ire apres les batalh.
- II, 16 *Nec te collaudes nec te culpaveris ipse:  
hoc faciunt stulti, quos gloria vexat inanis.*  
Tu mime ne te prise ne te blame; chu font li sos cui li gloire vaine travailh.
- II, 17 *Utere quesitis modice: dum sumptus habundat,  
labitur exiguo, quod partum est tempore longo.*  
Use petitment des chose aqoise: quant aquin chose abonde, chu ki est aquis par lon tens est despar en peti tens.
- II, 18 *Insipiens esto, cum tempus postulat aut res,  
stulticiam simulare loco prudentia sumpna est.*  
Soies sos quant li chose le requier, sovrenne sagece est faindre sottie, quan lies est.
- II, 19 *Luxuriam fugito, simul et vitare memento  
crimen (MS: primum) avaricie; nam sunt contraria fame (MS: fama)*  
Fuis luxure et si te ramembre d'eskieuuer [...], kar ilh et avarisse sont contraire a bonne fame<sup>43</sup>.
- II, 20 *Noli tu quedam referenti credere (MS: cedere) semper:  
exigua est tribuenda fides, quia multi multa loquantur.*  
Ne wlh mie croire a acuns adés en raportant; petite foies est donee, car plusuor parolen plusuor (en) chose.
- II, 21 *Quod potu peccas, ignoscere tu tibi noli,  
nam crimen nullum vini, sed culpa bibentis.*  
Ne wlh nien desconoistre chu ke tu peche par buevre, kar nus pechiet vient do vin, mai par le cupe do buevant.
- II, 22 *Consilium archanum tacito committe sodali,  
corporis auxilium medico committe fideli.*  
Cerges le conseilh seccrés a compangnon paisiere, demandes auwe de te cors a mide feable.
- II, 23 *Successus dignos (sic) noli tu ferre moleste:<sup>44</sup>  
indulget fortuna malis, ut ledere possit.*  
Ne wlh nient porter dolantement don aventure; fortune s'adonne a mavaies, por chu k'i pust blechies.
- II, 24 *Prospice qui veniunt hos casus esse ferendos;  
nam levius ledit quicquid previdimus ante.*  
Ruardes les aventure ki vine estre a porter; car il bleche plus ducement, chu ke nos avons veut devant.

<sup>43</sup> The omission of the noun object after *eskieuuer* may result from the scribe's puzzlement at the reading *primum*. There is no gap in the MS after *eskieuuer*.

<sup>44</sup> The reading should be *indignos*.

- II, 25 *Rebus in adversis* (MS: *adversa*) *animum submittere noli;*  
*spem retine: spes una hominem nec morte reli[n]quit.*  
 Ne wlh nient mettre te corage a chose adversaire; retien bonn esperance, une  
 esperance relenquist l'omme de mort<sup>45</sup>.
- II, 26 *Rem tibi quam noscis aptam dimittere noli;*  
*fronte capillata, post hec occasio calva.*  
 Ne lais nient le chose ke tu wes covenable, ke tu nel perdes, car c'est laide chose  
 quant ons at une belle veste chewelue et ons le piert par male serge<sup>46</sup>.
- II, 27 *Quod sequitur specta quoque imminet ante, videto:*  
*illum imitare deum, qui partem spectat utramque*<sup>47</sup>.  
 Regarde chu ki est presens et chu ki est a venir; tu doi croire che dieu ki regarde  
 et devan et derier.
- II, 28 *Fortior ut valeas, interdum parcius esto:*  
*pauca voluptati debentur, plura saluti.*  
 Soies escars aquine foies et tu enn iers plus fors; car les petite chose doeve estre  
 donee al volentet et le grandes a salut.
- II, 29 *Iudicium populi numquam contempseris unus,*  
*ne nulli placeas, dum vis contempnere multos*<sup>48</sup>.  
 Ne despise nint le jugement do puele tu sous, ke tu ne plaisses a nului, quant  
 (MS: *car*) tu voroies despietet plusor.
- [f. 39 v]
- II, 30 *Sit tibi precipue, quod primum est, cura salutis:*  
*tempora ne culpes, cum sit tibi causa doloris.*  
 Tu dues penser devantrenement de ton salut; tu ne dues nient blamer li tens, se  
 tu as aquine case de doluor.
- II, 31 *Sumpnia ne cures, nam mens umana quod optat,*  
*dum vigilat, sperat, per sompnum cernit id ipsum.*  
 Ne mes nient a cure le suonges, car on dist qua[n]t li cors coveteit aquine chose,  
 ke on le songeit.

## [PRAEFATIO LIB. III]

1. *Hoc quicumque velis carmen cognoscere lector,*
  2. *Hec precepta feres, que sunt gratissima, vite.*
- III, 1 *Instrue preceptis animum, ne discere cesses,*  
*nam sine doctrina vita est quasi mortis ymago.*
3. *Commoda multa feres, sin autem spreveris illud,*
  4. *Non me scriptorem, sed te neglexeris ipsum.*

<sup>45</sup> The distich has been badly misunderstood. *Spes una* means "hope alone" and *nec morte* "not even at death".

<sup>46</sup> It is difficult to make sense of this translation. *Veste* should perhaps be corrected to *teste*. *Occasio* means chance, which is often deceptive. There may, therefore, be some confusion with *calvor/calvio*, "to intrigue, deceive, attack with artifice" in the epithet *calva*. But what does *male serge* mean?

<sup>47</sup> In the Darmstadt MS the lines of this distich have been interverted.

<sup>48</sup> The sense of the distich seems to be "Don't stand alone against the crowd, lest you please noone, whilst simply scorning many". This is not very well conveyed by the translation.

Ki ki onkes covoite conoistre che detier, portes ces comandement, kar ilh sont gratuits al vie. Enstrus te corage de chu ke je t'ai dit et se ne cesse d'apre[n]dre, kar li vie sen doctrine est ensi ke une morte ymage. Tu aras mut de profis, ja soi ce que tu le blame aquine foies. Se tu ne pues aprendre, tu ne dues nient blamer le scrivent, mai toi meimes.

- III, 2 *Cum recte vivas, ne cures verba malorum,  
arbitrii nostri non est, quod quisque loquatur.*  
[en] nostre ordene n'e[st] nient celle ke chascuns parole, car ch'est hontes se li cevens parole anchues que on l'araine<sup>49</sup>.
- III, 3 *Productus testis, salvo tamen ante pudore,  
quantumcumque potes, celato crimine amichi*<sup>50</sup>.
- III, 4 *Sermones blandos blesosque vitare memento:  
simplicitas viri fama est, fraus ficta loquendi* (MS: loquende).  
Tu dues eskiewir les sermons blans et faus, kar li fame de simplece est bonne et li fame de trop parler est mavaise.
- III, 5 *Signiciem fugito, que vite ignavia fertur;  
nam cum animus languet, consumit inertia corpus.*  
Fuis pierce, ki est apellee chaitivetet en vie, car quant li corages languist, li pierceche consume le corage<sup>51</sup>.
- III, 6 *Interpone tuis interdum gaudia curis,  
ut possis animo quamvis sufferre laborem.*  
Tu dues mettre aquine fues joie a tes songes, por chu ke tu puisse porter aquelh travailh.
- III, 7 *Alterius factum vel dictum ne carpseris unquam,  
exemplo simili ne te derideat alter.*  
Ne reprens nient le fais ne le dis d'acuns, ke tu ne soies degabés par telh exemple.
- III, 8 *Que tibi sors dederit tabulis suprema notato,  
augendo serva, ne sis quem* (MS: quam) *fama loquatur.*  
Tu dues noter en te taule, chu ke sovrenne aventure t'a donee; warde che chose, ke li fame ne parole de toi.
- III, 9 *Cum tibi divicie superant in fine senecte,  
munificus facito vivas, ne parcus, amicus.*  
Quan richece te sormonte en ton wilhe(n)ge, fais ke tu vive larges a tes amis, kar li bonne fame est donee par bone costume et nient par les richece<sup>52</sup>.
- III, 10 *Utile consilium dominus ne despice servi;  
nullius sensum, si prodest, contempseris unquam.*  
Sire, ne despice nient le conseilh de ton sergans profitable, ne despice le sens de nului si toi profite.

<sup>49</sup> There seems to be some contamination in the translation with another distich. The first line of the Latin is not translated and the translation itself seems to be based on advice similar to that given in BS 7.

<sup>50</sup> No translation is provided.

<sup>51</sup> The contrast in the second line is blurred through the repetition of *corage*. We might assume the presence of a dittography and emend *corage* the second time to *cor*.

<sup>52</sup> The translation *a tes amis* suggests the reading *non parcus amicis* (see BOAS, *ed. cit.*, p. 164) The moralizing explanation is presumably the translator's invention.

- III, 11 *Rebus et in sensu si non est quod fuit ante,  
fac vivas contentus eo, quod tempora prebent.*  
Si n'est ensi de chose et de sens, k'ilh at estet en devant, fais ke tu vives atempré  
solonc chu ke li tens (s)aporte.
- III, 12 *Uxorem fuge ne ducas sub nomine dotis,  
ne retinere velis, si ceperit esse molesta.*  
Fuis le femme ke tu ne soie menés desos le non de doare, et s'ilh est mavaise,  
se li done congîés.
- III, 13 *Multorum disce exemplo que facta sequaris,  
quod fugias; vita est nobis aliena magistra.*  
Aprends le fais de plusuor a ensiere par exemples;  
fuis le sstrang vie, kar ilh maïsse les gens<sup>53</sup>.
- III, 14 *Quod potes, id tempta: operis ne pondere pressus  
succumbat labor, et f[r]ustra tempta[ta] relinquant.*  
Saïes chu ke tu dues saïer de ovre, ke tu ne soïes apres sers et li labuor t'abate  
et tu laïes to cort, chu ke tu as comenciet<sup>54</sup>.
- [f. 40r]
- IV, 37 *Tempora longa noli promittere vite:  
quecumque ingredieris sequitur mors corpus et umbra<sup>55</sup>.*
- III, 15 *Quod nosti factum non recte, nolito silere,  
ne videare malos imitari (MS: unicari) velle tacendo.*  
Ne wlh niet taire de fait ke tu sers fait,  
ke o[n] ne die ke tu sies le mavais en taisant<sup>56</sup>.
- III, 16 *Iudicis auxilium sub iniqua lege rogato,  
ipse etiam leges cupiunt, ut iure rogentur (MS: negantur)<sup>57</sup>.*  
Demande aide de juge roïement, car le loit welen parler roïement.
- III, 17 *Quod merito pateris, patienter ferre memento,  
cumque reus tibi sis, ipsum te iudice dampna.*  
Porte douchement chu ke tu as deservir et se tu as fait aquelh pechiet, tu te  
doi gugiet tu mime.
- III, 18 *Multa (MS: multo) legas facito, perlectis perlege multa,  
nam miranda canunt, si non credenda poete.*  
Fais ke tu lise plusor chose, kar li poete se mervelh ke on list si pou<sup>58</sup>.

<sup>53</sup> The sense of the distich has been inverted. *Quod fugias* seems to have been taken with the rest of the line instead of as the conclusion of the first line. The sense of the original is that the life of others is our tutor, which teaches "que facta sequaris" and "quod fugias". The verb *maïsse* may suggest a reading *magistrat*.

<sup>54</sup> *Operis* has been incorrectly taken with *tempta*. It also looks as if the adverb *frustra* has been taken as qualifying *relinquant* (*tu laïes to cort*) rather than *temptata*. The sense of the original is surely "lest you have to leave off what you have started in vain".

<sup>55</sup> The intrusive distich from Book IV, though its proper place is disputed (see BOAS, *ed. cit.*, p. 242), is not translated.

<sup>56</sup> *non recte*, which the Lothringian translation takes with *nolito silere*, is not translated. Corr. *sers* to *seis*?

<sup>57</sup> The reading *negantur*, offered by the MS, is probably a misreading of *regantur* (see BOAS, *ed. cit.*, p. 137).

<sup>58</sup> The mistranslation seems to suppose a reading like *mirantes canunt quod non legende poete*.

- III, 19 *Inter convivas fac sis sermone modestus,  
Ne dicare loquax, dum vir urbanus haberi.*  
Fais ke tu soie atemprés de parole a mangier, ke on ne die ke tu soie buorder
- III, 20 *Coniugis irate noli tu verba timere,  
nam lacrimis struit insidias, dum femina plorat.*  
Ne dote niet le parole de ta femme quant ilh est corcié, car quant ilh ploire, c  
sont awes.
- III, 21 *Utere quesitis, sed ne videaris abuti:  
qui sua consumunt (MS: consumit), cum deest, aliena sequuntur.*  
Use des chose aqoise, si qu'i ne te covenge nin siervir le strange<sup>59</sup>.
- III, 22 *Fac tibi proponas mortem non esse timendam,  
que bona si non est, finis cum illa malorum est.*  
Fais ke tu ne dote nient le mort, car c'est li fins des mauvais<sup>60</sup>.
- III, 23 *Uxoris linguam, si fru[g]i est, ferre memento:  
namque malum est, nil velle pati nec posse tacere.*  
Sofre de ta femme, s'ilh at une bone laingue, car c'est male chose [se] o[n] r  
polt soffrir [...] <sup>61</sup>.
- III, 24 *Dilige non egra caros pietate parentes,  
ne matrem offendas, si vis bonus esse parenti.*  
Aime d'one bone amur te pere et ta mere et se ne coroce nient te mere, se t  
wes estre bien de ton pere.

## PRAEFATIO LIB. IV

1. *Securam quicumque cupis deducere vitam*
2. *Nec viciis herere animum, que moribus obsunt.*
3. *Hec precepta tibi semper religenda memento:*
4. *Invenies aliquid quod te vitare magistro.*

Qui ki onke covoite mener segure vie, nen aierdeir ton corage a visce; relés c  
comans ke je toi ai ditté; tu troveras aquin chose ke tu eskieweras.

- IV, 1 *Despice divicias si vis animo esse beatus,  
quas qui suscipiunt, mendicant semper avari.*  
Se tu wes estre bin ewirous, se despote les richeche, les quelh ilh prende adés  
avers: despote les.
- IV, 2 *Commoda nature nullo tibi tempore deerunt,  
si contentus eo fueris, quod postulat usus.*  
Se tu es atemprés ensi ke mestier est, li profis de nature ne ton farat en nu ten
- IV, 3 *Cum sis incautus nec rem ratione gubernes,  
noli fortunam, que non est, dicere cecam.*  
Quan tu es sages et ne demande se ton non...<sup>62</sup>

<sup>59</sup> The translation is little more than a paraphrase. The important phrase *sed ne videaris abu* is ignored altogether.

<sup>60</sup> *malorum* is apparently misinterpreted as "evil men", rather than "evil things" and *cum* probably the result of a misunderstood abbreviation (*tñ* = *tamen* misread as *cū* = *cum*).

<sup>61</sup> The condition seems to have been misunderstood, the emphasis in the translation being c  
the *bone laingue*, not the *uxoris frugi*. I have assumed two cases of haplography.

<sup>62</sup> The incomplete translation seems to have nothing to do with the distich.

- IV, 4 *Dilige denarium, sed parce dilige formam.  
quem nemo sanctus nec honestus captat habere.*  
N'aime nient trop le donier, kar nus sai[n]s hons ne l'aime trop.
- IV, 5 *Cum fueris locuples, corpus curare memento:  
eger dives habet nummos, sed non habet ipsum.*  
Cant tu es riche, se penst de te cuar, kar li riche malades at ses donier et nient lui mimme.
- [f. 40v]
- IV, 6 *Verbera cum tuleris discens aliquando magistri,  
fer patris imperium, dum verbis exit in iram.*  
Se te maistre te bat porte le sofframment; qua[n]t te pere est corceis, se fais de qua[n]t qu'ilh te comande.
- IV, 7 *Res age que prosunt, rursus vitare memento,  
in quibus error inest nec spes est certa laboris.*  
Fais le chose ki profitent, et s'escieus cheles cui errour est...
- IV, 8 *Quod prestare potes gratis, concede roganti,  
nam recte fecisse bonis, in parte lucrosus est.*  
Done chu ke tu pues apertement, car chu ke on fait a bouns est gangniés.
- IV, 9 *Quod tibi suspectum est, confestim discute quid sit,  
namque solent, primo que sunt neglecta, nocere.*  
Chu ki est contraire a toie, seps ke chu est, car chu ke on ne conoist at tantost nuit.
- IV, 10 *Cum te detineat Veneris dampnosa voluptas (sic),  
indulgere gula noli, que ventris amica est.*  
Quant li covoitise de luxure te tret, ne obeis nint a ta goule, car ilh est amie a vendre.
- IV, 11 *Cum tibi proponas animalia cuncta timere,  
unum precipio: tibi hominem plus esse timendum.*  
Puis ke tu dotes les bieste, tu dois plus dote homme ke tote bieste.
- IV, 12 *Cum tibi prevalide fuerint in corpore vires,  
fac sapias: si[c] tu poteris vir fortis haberi.*  
Se tu as force en ton cors, fais ke tu soies sages, et dont si es te fors assés.
- IV, 13 *Auxilium a notis petito si forte laboras;  
nec quisquam melior medicus quam fidus amicus.*  
Se tu labure, se demande ai a tes amis, kar ilh n'est si buons mide ke li feable amis.
- IV, 14 *Cum sis ipse nocens, moritur cur victima pro te?  
stulticia est in mortem alterius sperare salutem.*  
Puis ke tu te nuis ti mimes (MS: ne vois ti menes), por quoi est mort victime por toi? (MS: por les mort victore por toi) c'est sotie d'avoier sperance en la mort d'atru.