

NOTES TO PUBLISHER

1. On p. xx, I comment that the text of the Trevet commentary runs from f. 1-167. These are the figures given me by Keith Atkinson. Dedeck-Héry in Speculum, p. 434 gives ff. 1-166, as does Ruth Dean (but Dedeck-Héry may be her source). I had no way to check this so I have followed Atkinson's numbering.

EXPOSICIO FRATRIS NICOLAI TREVETHI ANGLICI
ORDINIS PREDICATORUM SUPER BOECIO
DE CONSOLACIONE

edidit

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INTRODUCTION

I. Trevet's Commentary and Its Importance

Nicholas Trevet, best known for his Anglo-Norman Chronicle (Annales Sex Regum Angliae), was also the author of widely used textbooks. These included commentaries on the ancient writers Seneca, Juvenal, St. Augustine, and Boethius.¹ While classical scholars may have gleaned little from these huge expository works, students of mediaeval culture can learn a great deal from them about the impact of the auctores on the mediaeval mind. In the Middle Ages, students and teachers, general readers, translators, and writers of vernacular prose and poetry inevitably made their acquaintance with ancient writers (whether classical or patristic) through the eyes of commentators, for the texts that people read had become engulfed by the accumulated lore of centuries. This nearly inseparable association of auctor and glossa created the likelihood that an interlinear note or a marginal annotation would pass into the reader's memory on equal terms with recollections of the ipsissima verba of the auctores. At worst, the reader might be storing away a false conception of antiquity; at best, he might be laying away the rich stuff of future poetry.

This is common knowledge,² but it may be worthwhile to illustrate the point with an example for Chaucer's Troilus and Criseyde. In the dialogue of Book I in which Pandarus tries to make Troilus reveal the cause of his depression, there occurs the following passage:

Yet Troilus for al this no word seyde,
 But longe he ley as styllle as he ded were;
 And after this with sikynge he abreyde,
 And to pandarus vois he lente his ere,
 And up his eighen caste he, that in feere
 Was Pandarus, lest that in frenesie
 He shoulde falle, or elles soone dye;

And cryde "Awake!" ful wonderlich and sharpe;
 "What! skombrestow as in a litargie?
 Or artow lik an asse to the harpe,
 That hereth sown whan men the strynges plye,
 But in his mynde of that no melodie
 May sinken hym to gladen, for that he
 So dul ys of his bestialite?"³

Chaucer has here fused recollections of two separate passages of Boethius' Consolatio Philosophiae, in which Philosophy plays the role of diagnostician. The idea that Troilus may be suffering from lethargy seems to have been suggested by Consolatio, Book I, prose 2. The question whether Pandarus' words were getting through to Troilus was unquestionably suggested to Chaucer by the opening paragraph of Consolatio, Book I, prose 4. It is this second reminiscence of Boethius to which I draw attention, for this reminiscence of Boethius came back into the mind of Chaucer, not alone, but bringing with it an associated passage of Trevet's commentary:

Boethius: "Sentisne," inquit, "haec atque animo illabuntur tuo an
ὄνας λύρας?"⁴

Trevet: ...SENTISNE, INQUIT, HEC scilicet que predixi ATQUE
ANIMO ILLABUNTUR TUO et subiungit Grecum proverbium
quod in Latino sonat 'esne asinus ad liram?' Asinus
quidem constitutus ad liram bene audit sonum eius sed
non percipit nec movetur melodia eius. Unde asinis similes
sunt homines qui audientes sermones rationabilis
tantum prebent aures ad audiendum non animum ad percipiendum
intellectum...⁵

It is the business of Chaucerian scholars rather than of
an editor of Trevet to re-examine the poet's reminiscences of Boethius and
determine how much lowly commentary has passed into Chaucerian poetry, but
with the full text of Trevet available it should be possible to determine
this. Also, with the full text it should be possible to determine Chaucer's
relative indebtedness to Trevet and to Jeun de Meun in making his translation
of the Consolatio Philosophiae. It should, however, be emphasized that, while
needs of Chaucerians and other students of Boethius' influence upon vernacular
literature were a primary consideration in the preparation of this edition,
Trevet's commentary has a certain importance of its own as the last significant
analysis of Boethius' Consolatio to appear before the days of printing.
The enormous vogue of Trevet's Boethian commentary is a fourteenth century phenomenon
that should reward the efforts of historical investigators.

Trevet planned his commentary on a grand scale. He almost seems to have designed it to fill the stately frames of the magnificent Italian folios in which it would eventually appear. If one reads to the end the more than one hundred thousand words of this expositio and studies its charts and diagrams he is likely to have experienced impatience and irritation but also to have felt more than once genuine admiration and respect for this commentator; for, although Trevet is often ostentatious and again pedantic, he must be given credit as a conscientious and, for his day, reliable exegete.

Trevet's purpose is to help students grasp the plan of the Consolatio as a whole and the relation of the parts to the whole. Trevet keeps his eye steadily upon the structure of Boethius' argument, which he analyses expertly and carefully. The scholastic method which divides every idea into parts and these parts into further parts is more likely to infuriate than help the modern reader, but undoubtedly gave the fourteenth-century student exactly what he wanted. Relentless and unflagging, Trevet leaves no corner of Boethius' text unexamined from the first words of Book I to the last of Book V, at which point he appends a terse Deo gratias.

Trevet's procedure in every prose and metre is the same. He first takes a brief bird's-eye view of the passage as a whole. Then he makes a similar survey of the component parts of the metre or prose. Finally comes the commentary ad litteram, which covers an unlimited range of topics from the most minute points of grammar and metrics to large literary, historical, and scientific questions calling for illustration and copious quotations from various sources.

In all this, following the practice of mediaeval commentators in general, Trevet borrows from and nonchalantly plagiarizes from his predecessors. He

makes partial acknowledgment occasionally to one of these predecessors, whom he refers to respectfully as the "Commentator."⁶ This worthy was plausibly identified years ago as Guillaume de Conches.⁷ Like all his predecessors, Trevet does not hesitate to cite as his authority for some statements quidam dicunt. But the historian in Trevet is revealed by his very considerable number of rather precise citations of authorities. Most of Trevet's specific citations are indicated in the apparatus of this edition. But a few notes on his authorities may be in order here. As might be expected, there are many citations of Aristotle, St. Augustine, Cicero (especially the Rhetorica ad Herennium, cited as "Rhetorica Secunda," and the Somnium Scipionis), Boethius' other works (De Arithmetica, De Musica, and the pseudo-Boethius De Disciplina Scholarium), the Latin Bible, Gregory the Great (Dialogues and Moralia), Eutropius, Freculphus, Hugucio, Isidore (Etymologiae), Macrobius (on the Somnium Scipionis), Ovid (Metamorphoses and Fasti), Plato, Ptolemy, Juvenal, Lucan, Seneca, and Virgil. There are single or scattered citations of Bede, Claudian, Dares, Einhard, Euclid, Fulgentius, Johannes Damascenus, Martianus Capella, Origen, Paulus Diaconus, Pliny the Elder, Rabbi Moses, Sallust, Vegetius, and others. A matter of some interest is the fact that Trevet cites King Alfred's Boethius some five times and once or twice refers to him as rex Alfredus in Anglico.

The commentary opens with an elaborate prologue which, after a short introductory apology, is divided sharply into what might be called a historical and a philosophical section. This two-part prologue is a grandiose extension or inflation of the traditional accessus ad actorem. Earlier commentators (even Guillaume de Conches) had contented themselves with a dozen lines in which to summarize Boethius'

life, times, background, reputation, and the circumstances under which he had written the Consolatio. In the place of such a jejune vita Boetii ⁸ Trevet writes an introductory essay of more than two thousand words on the same topics as those covered in the vitae but with the traditional topics and formulas expanded almost beyond recognition. I say almost because throughout Trevet's prologue there are quaint echoes of the phraseology of the earlier vitae.

Following a rhetorically elaborate and mediaevally modest apology for having written a commentary, Trevet begins the historical section of his prologue, in which the skeleton vita Boetii has been fleshed out with liberal excerpts from Freculphus on the whole career of Theodoric and his relationship to Boethius. The second part of the prologue, beginning with the words of the ninety-third psalm Consolationes tue, is partly a loosely organized declamation of the theme of consolation and partly a collection of odds and ends of historical and linguistic material including an explanation of the title of Boethius' work and an explanation of his names and titles. Following this prologue the work of the exposicio begins and proceeds without interruption or digression to the close of Book V. A final paragraph totaling up the metres and proses of the Consolatio brings Trevet's work to an end.

II. Selection and Use of Manuscripts

A preliminary study of a great number of manuscripts of Trevet's commentary on Boethius convinced me that the text of the commentary is in general so well preserved that the preparation of a critical edition would scarcely improve it enough to justify the very considerable labor that

such an undertaking would involve. It seemed that a serviceable editio princeps could be based on any one of the fourteenth century manuscripts of the commentary. I first decided to make a transcript of Bibliothèque Nationale MS. lat. 18424, partly because it appeared to have a good text of the commentary and partly because it was the kind of book that might have had an appeal for a writer like Chaucer, for Paris 18424 offers on each page the Latin text of Boethius side by side with a French translation and Trevet's commentary at the foot of the page. A study of the transcript of MS. 18424, however, showed that no satisfactory text of Trevet could be made from this manuscript alone, since, good as its text appeared to be, it was marred by many omissions and obvious errors. Continuing the search for a single codex of unmistakable superiority, I turned quite naturally to Ox. MS. Auct. F.6.4, which looked as if it could have been written in Oxford in Trevet's lifetime. Unfortunately, this selection proved to be disappointing also, for in addition to lacking the first half of Trevet's preface, MS. Auct.F.6.4, despite its general excellence, has its share of small obvious errors and minor omissions. A similar examination of five other manuscripts failed to produce any one codex of pronounced superiority. Preferring not to produce an eclectic text if something better could be arrived at with the materials at my disposal, I made an experimental classification of the seven manuscripts already collated. The results of this study were definite if not conclusive. The seven manuscripts separated into two groups:

I. Auct. F.6.4 (O) XIVs.

Ox. Rawl. G.187 (R) XIVs./XVs.

Cambridge Jesus Coll. 48 (J) XVs.

Cambridge Univ. Libr. Dd.1.11 (D) XVs.

II. B.N. lat. 18424 (P) XIVs.

Cambridge Peterhouse 275 (Pe) XIVs.

Cambridge Caius Coll. 484 (G) XIVs.⁹

A complete list of the passages in which the two groups of manuscripts divide would include hundreds of passages. An illustrative selection (which may be readily supplemented from the apparatus of this edition) is as follows:

II, p. 8, n.4: sic continuando o^A OD continuando J sic
continuando R continuando sic o PPeG

III, p. 3, n. 25: posset PPeG possit OJRD

III, m. 9, n. 1^a: (quod dicit) Iosephus, licet Ieronymus in
epistula ad Marcellam de Ebraicis elementis dicat
illud scriptum tetrametro iambico. heroicum dicitur
a materia quia gesta heroum id est illustrium uirorum
huiusmodi metro describi consueuerunt OJRD Iosephus
heroicum dicitur a materia quia gesta heroum id est illustrium
uirorum huiusmodi metro describi consueuerunt licet Ieronymus
in epistula ad Marcellam de Ebraicis elementis dicat
illud scriptum tetrametro iambico PPeG

III, m. 9, n.5: littera⁷ li RD ly OJ hic PPeG

IV, p.1, n. 26: imperantibus OJRD imperatoribus PPeG

IV, m.1, n.19: ibi sistit OJD ibi sit R insistit PPeG

IV, m. 1, n.22: in uno mense OJRD peragit triginta diebus PPeG

IV, p. 2, n. 11: firmitate JRD(infirmitate O) conformitate
PPeG

IV, p. 2, n. 12: reliquum OJRD alterum reliquum PPeG

IV, p. 2, n. 27: recordari enim est reducere ad memoriam aliquid
quod per obliuionem excidit OJRD recordari enim est
aliquid ad causam reducere quod per obliuionem exciderat PPeG

IV, p. 2, n. 38: sit OJRD estimari potest PPeG

IV, p. 2, n. 47: quasi diceret nichil potencie tunc posset
eis ascribi nota quod dicit pene inuicto (inuicte J)
OJRD om. PPeG

IV, m.3, n. 33: moribus PPeG motibus OJRD

IV, m. 7, n. 96: integumentum OJRD integritatem PPeG

V, p. 1, n. 79: sed in aliis brutis (scilicet in brutis R)
et inanimatis OJRD et in aliis uel inanimatis et brutis
PPeG

V, p. 4, n. 90: supra positam OJRD supositam PPeG

There are some indications that within the OJRD group MSS. O and J are closely related as are MSS. R and D. There are indications also that in the PPeG group MSS. Pe and G are more closely related to each other than to P. Some of the evidence of these relationships is given in the following lists:

MSS. O and J

I, p. 1, n. 65: instructus] instructa OJ

I, m. 3, n. 22: equinocciali] equinoccii OJ

I, p. 4, n. 105: possint] possunt OJ

I, p. 4, n. 124: inuehitur] inuehit OJ

I, m. 5, n. 123; quare] quia OJ

II, p. 1, n. 36: quasi monstrum] monstrum OJ

II, p. 1, n. 5: lenia] ista lenia OJ

✓ II, m. 2, n. 7: effundere] funders OJ

III, p. 5, n. 31: ostendere om. OJ

III, p. 7, n. 4: brevis est et transitoria om. OJ

IV, p. 1, n. 30: horribiliusque omnibus] horribilius omnibusque

OJ

IV, m. 3, n. 5: ut] ubi OJ

IV, m. 3, n. 19: materiam] naturam OJ

IV, m. 3, n. 45: abdita] abscondita OJ

IV, p. 4, n. 76: impunitos om. OJ

V, p. 1, n. 34: materiali uel efficienti om. OJ

V, p. 4, n. 143: ex om. OJ

V, p. 5, n. 79: assentiremus] assenciamus OJ

V, p. 6, n. 83: est] dicit OJ

MSS. R and D

IV, p. 1, n. 30: horribiliusque omnibus] horribilius omnibus RD

IV, p. 1, n. 37: et modum quo uult hoc facere om. RD

IV, p. 4, n. 58: melior quia] meliorque RD

V, p. 1, n. 40: intellexerunt om. RD

V, m. 4, n. 17: et] et hoc RD

V, m. 4, n. 24: paciens] pacienter RD

MSS. Pe and G

II, p. 4, n. 20: auiti] auitii PeG (aui tui cet.)

III, p. 10, n. 14: minorem] alius PeG

IV, p. 1, 38 monstrante] monstrare PeG

IV, m. 1, n. : ut prius tractum est] et diuiditur ut prius
dictum est PeG

IV, p. 3, n. 34: in terminis] in terminis ulterius PeG

V, p.1, n. 39: istam proposicionem intellexerunt dicens
quamquam illi scilicet antiqui om. PeG

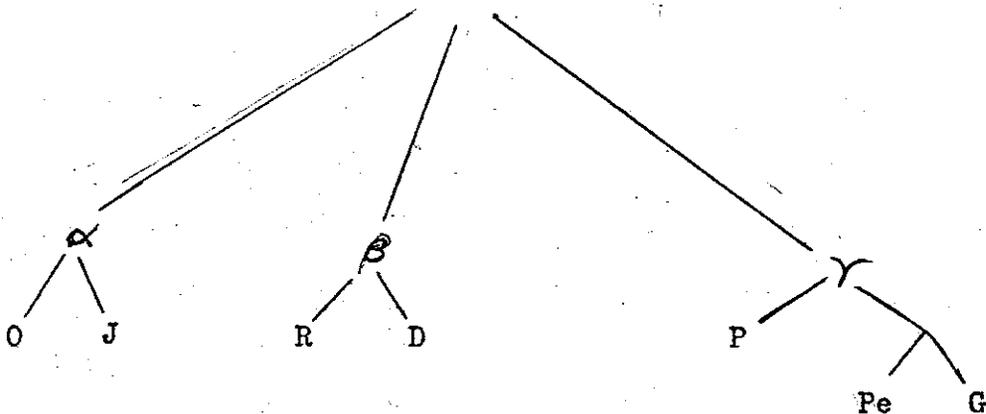
V, p. 4, n. 137: non] nisi PeG

V, p. 4, n. 364: quoque cum] cum PeG

V, m. 4, n. 47: unde dicit] licet PeG

V, p. 5, n. 55: comprehendimus] apprehenditur PeG

The relationships between the manuscripts may be schematically represented as follows:



This scheme shows the apparent relationship to each other of the seven manuscripts selected by me. It is a provisional scheme since the picture would probably be modified somewhat by a study of the rest of the Trevet manuscripts. It seems unlikely, however, that the gulf that separates OJRD and PPeG, as we have found it in the above study, could be closed by any means. Whatever the cause may have been, the text of Trevet's commentary on Boethius seems to have come to a crossroad at a very early date and thereafter to have followed two main paths of descent.

My actual procedure in producing this edition has, then, been a kind of compromise between the strictly critical and the frankly eclectic method. Where MSS O, R, and P are in agreement, there has never been any question of the reading to be adopted. Where any of these have been found to be in obvious error, agreement between other members of the two main families has usually suggested the reading to be adopted. When no agreement between the two families has been possible, the text favored by the OJRD group has usually been adopted; in rare instances PPeG have had, clearly, the better reading. When the evidence has been very confused, the editor has had to select from the readings offered what seemed best to fit Trevet's usual practice and style. In only a very few instances has it been necessary to go against all the evidence and emend the text.

A few notes on the individual manuscripts may help to explain my attitude towards them and the use that I have made of them. P, apart from its omissions that have been often mentioned, has a relatively good text. Pe and G, while less marred by lacunae than P, have most of P's bad readings along with many of their own. Turning to the OJRD group, I note that O, as its date and palaeographical excellence would lead us to expect, is a generally good book. J is calligraphically elegant but full of errors and bad spelling.

R, whose beautiful proportions and fine Italian Gothic script make it the most elegant of our seven manuscripts, has a good text but is more irresponsible than all our other manuscripts in keeping what appears to have been Trevet's word order. D is a good book and has avoided many of R's more flagrant deviations from the word order of Trevet.

The apparatus gives a nearly complete record of O, R, and P. A less complete but still quite full record has been given of J, D, Pe, and G. All this material is not essential to the establishment of the text but may be useful to a student interested in embarking upon a study of the Trevet tradition as a whole.¹⁰

Trevet's diagrams present a special textual problem. More diagrams can be found in Trevet manuscripts than have been reproduced in this edition. My plates give R's eight diagrams, O's seven (all of which correspond to R's charts lettered A, B, C, D, E, F, G), and one from MS J (which corresponds to R's diagram H). R has gathered all the diagrams together on the last leaf of the manuscript (see my Plate 1). In O and J the diagrams are inserted in the text. Since Trevet's own description of his diagrams is extremely clear, it has seemed unnecessary to make transcripts which would differ from our plates only in the expansion of a few of the abbreviations used in O's diagrams.

A difficult problem has been the spelling to be used in editing Trevet's Latin. Anything like a reconstruction of his actual spelling was naturally out of the question. Not only MS O but all the rest make heavy use of abbreviations. One can only guess in innumerable instances how the scribe of O, R, or P would have spelled, had he written a word in full. J's spelling appears often irresponsible, Pe and G do not give any impression of certainty in their spelling, but O, R, and P,

in general, appear to have followed some fairly consistent principle. I have attempted to follow them. Since MS P spells out words more fully than O and even R, there is probably more of MS P in the orthography of this edition than of R or O. It may be that, with a complete sifting of the manuscript tradition, a future editor will have a satisfactory solution of this problem. At all events, at the present time it seemed wiser to try to follow the norm of ORP than to restore an artificial normal orthography for Trevet.

The words of Boethius quoted by Trevet in the commentary have been printed in small capitals, in order to prevent any confusion in the reader's mind between the words of Boethius and the words of Trevet. Since, however, Trevet sometimes simplifies Boethius' word order and frequently paraphrases rather than quotes Boethius, the problem of distinguishing Boethius' words from those of Trevet is sometimes difficult. For the sake of convenience and to make sure that Trevet's contribution is made entirely plain, I have regarded both direct quotations and all kinds of paraphrases as "Boethius" and have printed all these passages in small capital letters. The beginning of such passages is marked by an Arabic numeral in parentheses. The numerals refer to lines in the Loeb Classical Library edition of the Consolatio by H. R. Stewart and E.K. Rand. This edition was selected because it is the one used as the basis of Lane Cooper's Concordance of Boethius: The Five Theological Tractates and the Consolation of Philosophy (Cambridge, Mass.: Mediaeval Academy of America, 1928).

III. Descriptions of Manuscripts Used in This Edition¹¹

(D) Cambridge Univ. Libr. Dd. 1. 11¹² is a parchment manuscript of the end of the fifteenth century which contains only the commentary by Trevet. It was given to the University as volume two of a two-volume set (MSS. Dd. 1. 10 and 11) by Archbishop Parker. It consists of 59 leaves, each page containing two columns with about 60 in each. The commentary begins on p. 1385 with, "Explanacionem librorum Boecii de consolatione philosophica aggressimus vocante quorundam fratrum satisfacione qui me ex professione ordinis predicatorum..." A colophon appears on p. 1500 ("Explicit commentum..."); and a Tabula begins, which ends abruptly on p. 1504. "There are some blank spaces which seem to indicate that the transcriber had a mutilated MS. before him."¹³

(G) Cambridge Caius Coll. 484¹⁴ is a fourteenth-century, vellum manuscript containing Trevet's commentary and the text of the Consolatio. It consists of 92 leaves with one flyleaf in the front and two in the back. The collation is as follows: 1-7 (8 leaves in each), 8 (12 leaves), 9 (6 leaves), 10 (8 leaves), 11 (10 leaves). The boards have been stripped of skin and clasps. Each page measures 13½ in. x 9 in. and contains two columns of 68 lines each. One hand has written the commentary; and another, the text of the Consolatio. The commentary begins on f. 1 with, "Inc. primus liber Boecii de cons. phil. Explanacionem librorum Boicii de cons. phil. aggressurus"; it ends on f. 74 with, "in prospectu iudicis cernentis cuncta qui d. n. I. C. cui est honor et gloria in sec. sec. Amen. Et sic finitur liber quintus continens prosas v. et metra 5 et sic universaliter in isto toto libro sunt prose 39 et metra totidem." The text of the Consolatio begins on f. 75 with, "Inc. liber Primus Anicii Manlii Seuerini Boecii exconsulis ordinarii Patricii de Phil. Cons. Metrum 1^m."

Carmina qui quondam." and ends on f. 91 with, "iudicis cuncta cernentis. Anic. Manil. Seuer. Boicii ex Consulibus Ord. Patr. Phil. Consol. lib. quintus expl. quod Ge... (erasure)." Following this is a poorly-written comment beginning, "Inter salvandos siquidem atque (?) damnandos si deus discernit."

(J) Cambridge Jesus Coll. 48¹⁵ is a vellum manuscript containing the text of the Consolatio (13th cent.), a table for the Consolatio (16th cent.), and Trevet's commentary (15th cent.). It consists of 354 leaves, collated as follows: 1-2 (8 leaves in each), 3 (10 leaves but lacks 6), 4 (12 leaves but lacks 11), 5 (12 leaves), 6 (8 leaves), 7 (16 leaves but lacks 11, 16 are blank), 8 (12 leaves), 9 (10 leaves but lacks 5, 10 are blank), 10-31 (12 leaves in each).¹⁶ It is bound with white skin over boards with two clasps. The manuscript is originally of Durham; "the name has been cut off but the following inscription is left on the 4th fly-leaf at the beginning, in a hand resembling that of the Durham inscriptions in general:

O. Quinque libri boecij de consolacione philosophie cum tabula.

ii. Expositio super quinque libros predictos satis certe notabilis." 17

Each page measures 7 in. x 5 in. and contains 27 or 29 lines.

The text of the Consolatio occupies ff. 1-90 and there are a number of marginal and interlinear glosses. Folium 27 is of the fifteenth century and is inserted in the third piece of Book V (on f. 56b the older hand stops and a hand of the fifteenth century continues). The text of the Consolatio ends on f. 66. Folia 66b-70b are blank. Folia 71-86a contain a table for the Consolatio (f. 71 contains a border of English decoration containing gold, blue, green, pink, and orange). Folia 86b-90b are blank. The commentary of Trevet occupies ff. 91-354 beginning with the words, "Explanacionem

librorum boecij de cons. phil. aggressurus." The commentary begins with an account of Boethius apparently taken from Freculphus. There is a border on f. 91 and a plainer one at the beginning of each book of the commentary, of the same character as those on f. 71. There are occasional diagrams.

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(M) Cambridge Univ. Libr. Mm. II. 18 is a vellum manuscript of the fourteenth century containing 21 works on mathematics, natural science, ethics, military strategy, Biblical exposition; also extracts from Macrobius' Saturnalia, extracts from Giraldus' Topographia Hiberniae, a "De Vita Sancti Zozime" (which has no apparent connection with St. Zosimus), epigrams attributed to Martial, a summary of John of Salisbury's Entheticus (on dogmatic philosophy), extracts from his Metalogicon, a collection of stories from Ovid, comments on Ovid's epistles, a "Valerii Maximi Factorum ac Dictorum Memorabilium," and Trevet's commentary, the very last work. The manuscript consists of 334 leaves, for the most part in gatherings of 12, but three contain only 10, one 7, and two 11 leaves. Each page has two columns with 63 lines in each.

Trevet's commentary includes the text of the Consolatio and begins with, "Explanationem Librorum Boecii de consolacione philosophica aggressurus," and ends, "in libro toto prose 39 et metra totidem. B." In the table of contents the commentary is attributed to Trivet, Ob. 1328. Blank spaces appear in the text, apparently for diagrams which were never drawn. The Greek phrases of the Consolatio are replaced with Latin versions and some awkwardly written Greek letters.

(O) Auct. F. 6. 4¹⁹ is a parchment manuscript made up of two manuscripts written in England in the thirteenth and fourteenth centuries respectively. It consists of 276 leaves; each page measures 8 1/8 in. x 4 5/8 in. The text of the Consolatio (early 13th cent.) occupies ff. 1-61 and begins with, "Annicii. Manlii. Seuerini. Boecij. exconsulis. ordinarij. patricij." There is a change of hand after f. 42, and there are some notes and glosses, esp. after f. 42. "On foll. 61^{av}-61^{bv} are various Latin notes, two mazes leading to the 'domus Dedali', verses on the Signs of the zodiac, 'Ernaldus x. sol....', a hymn beginning 'In terram Christus expuit', &c., all of the 13th cent."²⁰ The work has an illuminated border and capital letters. The commentary by Trevet (early 14th cent.) occupies ff. 62-276, is titled, "Prologus Nicholai Triuet in Boecium de Consolacione Philosophie" (a later title), begins with, "Consolationes tue letificaverunt," and ends with, "in prospectu iudicis cernentis cuncta, qui est Dominus Deus noster Ihesus Christus cui est honor....," and then, "Et sic terminatur liber quintus... Et sunt vniuersaliter in libro toto. prose. 39. & metra titidem. Sychem [i.e. stilum] scribentis benedicat lingua legentis."²¹ The text of Trevet contains illumination and capitals similar to those of the Consolatio text. "The ornamentation of A and B suggests that there was not as much as a century of interval between them, but A cannot well be later than early 13th cent., while Trivet did not die till 1328, and B is certainly not his autograph. The ornamentation of the older part may have been put in later than the writing, while the border on fol. 62^r is an imitation of that on fol. 1^r."²²

(P) Paris B.N. lat. 184²³ is a fourteenth-century, parchment manuscript formerly of Notre Dame, which contains Trevet's commentary and the De Disciplina Sclolarium. It consists of 184 leaves plus two fly-leaves of paper, one at the front and one at the back. The collation is as follows: 1-6 (12 leaves in each), 7 (10 leaves), 8-15 (12 leaves in each), 16 (6 leaves). Each gathering bears a catchword, and each is numbered on the first leaf with a small Roman numeral. The pages measure 254mm. x 145mm. of space. The lines are ruled, and the number of lines per page varies, with a norm of approximately 42 lines. The ink is black; there are a few red and blue capitals of the height of 2 or 3 lines, but there is no illumination or decoration. In the Trevet commentary, the lemmata from the Consolatio are underlined in red. Although the script of the commentary is smaller than that of the Latin and French texts, all texts appear to have been written by the same hand. Inside the front cover is written, "L. Joly, Oct. 1658. J'ay en ce livre a Chaumont en Bassigni en 1655." Under this in a later hand is, "A la Bibliothèq̃ue de l'Eglise de Paris." Folium 184^v is blank.

The manuscript contains two works: (1) a commentary by Nicholas Trevet on the Consolatio (ff. 1-167), which also includes the Latin text of the Consolatio and a French prose translation by Jean de Meun²⁴—all three combined on each page—and (2) the De Disciplina Sclolarium (f. 167-84), falsely attributed to Boethius.

(Pe) Cambridge Peterhouse 275²⁵ is a fifteenth century vellum manuscript containing only the commentary of Trevet. It consists of 196 leaves, collated as follows: 1 (8 leaves), 2 (8 leaves), 3 (12 leaves), 4-8 (8 leaves in each), 9 (12 leaves), 10-15 (8 leaves in each), 16 (4 leaves), 17-20 (8 leaves in each), 21-24 (8 leaves in each). The last two leaves are blank. The

manuscript is bound in brown leather of the eighteenth century. Each page measures $10\frac{1}{2}$ in. x $7\frac{1}{2}$ in.; there are marginal notes in two hands, and there are one or two diagrams and some blue and red initials. The commentary begins with, "Inc. primus liber Boecii de Consolacione philosophie. Explanationem librorum Boecii de cons. phil. aggressurus votis quorundam fratrum satisfacere cupiens." The first metrum begins on f. 3. The commentary ends on f. 194b with, "Et sic uniuersaliter in isto toto libro sunt prose 39 et metra totidem."

(R) Ox. Rawl. G. 187²⁶ is a parchment manuscript, written in Italy in the second half of the fourteenth century and containing only the Trevet commentary. It consists of 122 leaves bound in the binding of Thomas Rawlinson, red leather with gold tooling. Each page measures $16\frac{3}{8}$ in. x 11 in. and contains 2 columns of script. The hand is the same as that of MS. Ox. Rawl. G. 186. The commentary begins with, "Anicij Manlij Seuerini Boetij...de Consolatione Phylosophie liber primus...incipit." The commentary around the text is headed "Expositio super librum Boecij de Consolatione secundum fratrem Nicholaum Treueth Anglicum." On f. 54 occurs, "Correctum est ad unguem totum per fratrem Beati Egidij, qua anima requiescat in pace." A few diagrams appear on f. 54^v.

FOOTNOTES

¹Nicholas Trevet was born in London of a Norfolk family of some distinction, probably in the year 1258. He appears to have received his education in Oxford and Paris and to have spent a very busy and industrious life as a scholar and teacher in the service of the Dominican order, which he had joined while still quite young. The date of his death is given as 1328. No comprehensive modern account of Trevet yet exists, but Professor Ruth J. Dean has had such a work in preparation for some time. Because this study is nearing publication, no attempt will be made here to give a detailed account of Trevet or his work.

²Cf. Howard R. Patch, The Tradition of Boethius: A Study of His Importance in Mediaeval Culture (New York: Oxford University Press, 1935), p. 27.

³The Works of Geoffrey Chaucer, ed. F.N. Robinson, 2nd ed. (Boston: Houghton Mifflin, 1957), p. 397 (Book I, 722-35).

⁴The Theological Tractates; the Consolation of Philosophy, trans. H.R. Stewart and E.K. Rand, Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1918), p. 142. [Editor's note: This is the edition to which Prof. Silk refers Trevet's commentary; cp. p. xv. Standard critical editions are the Philosophiae Consolatio, ed. L. Bieler, Corpus Christianorum, Series Latina XCIV (Turnholt, Belgium: Brepols, 1957) and Philosophiae Consolationis Libri Quinque, ed. Wilhelm Weinberger, Corpus Scriptorum Ecclesiasticorum Latinorum, Vol. LXVII (1934; rpt. New York: Johnson Reprint Corp., 1964).]

5p. of this edition.

6 Cf. passages on the following pages of this edition: pp. 367, 370
379, 396, 411, 518, 434, 460, 513, 612.

7 Charles Jourdain, "Des commentaires inédits de Guillaume de Conches et de Nicolas Triveth sur la Consolation de la Philosophie de Boèce," Notices et extraits de manuscrits de la Bibliothèque Nationale, 20 (1862), 2, 62. Jourdain was of the opinion that Guillaume de Conches' name had disappeared from the title of his commentary and that this was Trevet's reason for citing simply "Commentator."

8 Peiper printed the vitae Boetii known to him in the introduction to his edition of the Philosophiae Consolatio (Leipsig: Teubner, 1871), pp. xxviii-xxxv. [Editor's note: Prof. Silk's edition of an anonymous commentary contains valuable critical additions to Peiper's apparatus of the vitae; cp. Saeculi Noni Auctoris in Boetii Consolationem Philosophiae Commentarius (Rome: American Academy in Rome, 1935), pp. 3-8. See also Grant C. Roti, Anonymus in Boetii Consolationem Philosophiae Commentarius ex Sangallensis Codice, Liber Primus, Diss. State University of New York at Albany 1980, pp. 1-6.]

9 A complete consensus of the manuscripts of Trevet's commentary on the Consolatio will be included in Miss Dean's work on Trevet; this consensus will give brief descriptions and histories of between seventy and eighty manuscripts. At the present moment MS Ox. Auct. F.6.4, probably written in Oxford in the first thirty years of the fourteenth century and possibly never having been away from Oxford, enjoys exceptional prestige among the codices of Trevet's Boethius commentary. It is, of course, possible that, if the whole corpus of Trevet codices were carefully sifted and classified, some other codex or even group of codices might rob Auct. F.6.4 (O) of its eminence. O is bound with a copy of the Consolatio of approximately the same

date. O lacks Trevet's preface up to the words Consolationes tuae; it is possible that it was once complete but at some time previous to being bound up with the Consolatio lost a first leaf. [Editor's note: Cf. section III for a full description of the MSS., including MS. M mentioned below in footnote 10.]

¹⁰A full report of MS J has resulted in the recording of many trivia, but J has some importance for the establishment of the beginning of the text (from the title to the words Consolationes tuae, the section omitted by O). There are a few citations in my apparatus of manuscripts not included in the stemma but whose readings in certain passages seemed worth recording. Cambridge MS. Mm. ii. 18 (M), an English codex of the fourteenth century, could well have been used in my tentative classification of Trevet manuscripts. Its readings have been cited occasionally.

Certain readers, who are distrustful of reconstructed texts, might still desire a full record of many MSS.; however, with the material available in the apparatus, they can single out one codex (J) if they so desire and cling to it with all its errors and deficiencies.

¹¹Editor's note: At the time of his death in April, 1981, Prof. Silk had not prepared descriptions of the manuscripts used for this edition. The following descriptions, as well as all the remaining footnotes, have been prepared by Grant C. Roti and include a description of MS. Cambridge Univ. Lib. Mm. II. 18 (M), which Silk mentions in footnote 10.

¹² For a full description refer to A Catalogue of Manuscripts Preserved in the Library of the University of Cambridge, ed. for the Syndics of the University (Cambridge: At the University Press, 1859), I, 10-11.

¹³ A Catalogue...of the University of Cambridge, p. 11.

¹⁴ For a full description refer to Montague Rhodes James, A Descriptive Catalogue of the Manuscripts in the Library of Gonville and Caius College (Cambridge: At the University Press, 1908), II, p. 554-55.

15 For a full description refer to Montague Rhodes James, A Descriptive Catalogue of the Manuscripts in the Library of Jesus College, Cambridge

(London: C.J. Clay and Sons, 1895), p. 78

16 These are the figures of James, but they do not seem to add up to the 354 ff. required.

17 James, A Descriptive Catalogue...Jesus College, Cambridge, p. 78.

18 For a full description refer to A Catalogue...University of Cambridge, IV, 132-38.

19 For a full description refer to Falconer Madan and H.H.E. Craster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford: At the Clarendon Press, 1922), II, part 1, 232.

20 Madan and Craster, p. 232.

21 The "stilum" conjecture is by Madan and Craster, p. 232.

22 Madan and Craster, p. 232.

23 For this detailed description I am indebted to Prof. Keith Atkinson of Queensland, Australia, who examined the manuscript for me in Paris in the fall of 1982. The reader should also refer to V.L. Dedek-Héry, "The Manuscripts of the Translation of Boethius' Consolatio by Jean de Meung," Speculum 15 (1940), 434.

24 Jean de Meun's translation has been edited by V.L. Dedek-Héry in Medieval Studies, 14 (1952), 165-275.

25 For a full description refer to Montague Rhodes James, A Descriptive Catalogue of the Manuscripts in the Library of Peterhouse (Cambridge: At the University Press, 1899), p. 348.

26 For a full description refer to Madan and Craster, III, 375-76.