

NOTES

PAGE I. **Raedgod and Alaric.** Raedgod, generally known in history as Raedagaisus, has in the Anglo-Saxon the forms Rædgota, Rædgod, and Rægot. Alaric has the forms Aleric and Eallerica.

The mountains. The Alps, called Muntgiop in Metrum i.

Amuling, that is, one of the royal line of Amul or Amal, a legendary Gothic king. Charles Kingsley uses the word in his *Hypatia*.

Consul. The A.S. word is *heretoga*, i. e. 'army leader,' or 'chief'; and this is the word used throughout the book for 'consul.'

Alfred follows the Orthodox Church legend about Boethius and his intrigues, and also about the character of Theodoric.

P. 3. In chap. iii Alfred transposes the order of his original. He omits the description of Philosophy as a majestic woman, and the passage where Boethius describes his accusers and their plots against him; also Bk. i. metra 3 and 4.

Her disciples, i. e. the various philosophical sects.

P. 4. **Philosophy, the spirit of Wisdom.** The A.S. words are *se wisdom* and *seo gesceadwisnes*, i. e. Wisdom and Reason. As the book is so famous under the title of *The Consolation of Philosophy*, this rendering of *Wisdom* has

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been

been kept throughout. Alfred calls Philosophy's interlocutor *Mod* or 'mind,' the modern English 'mood,' throughout the book, except in one or two places where he calls him Boethius. When question and answer follow rapidly, the first person singular is used, as in the Latin.

P. 7. Citizens of the heavenly Jerusalem; cf. Heb. xi. 13-16. Boethius speaks merely of Roman citizenship. This allusion is taken from a Latin commentary. For details concerning the use of the commentaries made by Alfred, see the Oxford edition of Alfred's *Boethius*, Introduction.

When the sun's glow, &c. Greatly abridged from Boeth. Bk. i. metr. 6.

P. 13. Bk. ii. metr. 1, concerning Fortune's fickleness, is omitted.

Alfred has failed to perceive that the passage at the bottom of p. 13, beginning 'I would speak,' is in the original put in the mouth of Fortune. However, he has made up for this on p. 16, where he makes Worldly Happiness speak.

P. 15. Alfred omits a passage about Paullus shedding tears over the misfortunes of King Perseus, his prisoner; and also an allusion (in Greek) to the two jars standing at the threshold of Zeus, one full of blessings, the other of calamities.

Pp. 17-18. In chap. viii a good deal is omitted relating to Boethius' distinctions and blessings. Chap. ix is a condensation of bk. ii. metr. 3.

P. 19. The greatest unhappiness in this present life is, &c. We have here a thought expressed by Dante and Tennyson among modern poets.

P. 25. The holy martyrs. This is taken from a Latin commentary.

Christ dwelleth, &c. From a commentary.

P. 29. If therefore thou wouldst know, &c. Perhaps this passage suggested part of chap. xvii to Alfred.

P. 33.

P. 33. The pirate host. This is substituted by Alfred for the *classica saeva* of the original.

P. 36. The Roman prince called Liberius. This name arises from mistaking the meaning of the Latin *liberum quendam*.

P. 38. Here endeth the first book, &c. A mistake, for the first book really ends with chap. vi. p. 11.

P. 41. The contents of this chapter are Alfred's own words, though apparently suggested by a commentary.

P. 42. The book that is called Astralogium. The Latin has *astrologicis demonstrationibus*.

P. 48. The famous and wise goldsmith, Weland. This name, famous in Teutonic legend, is substituted by Alfred for the Latin *Fabricius*. The king has come to grief in identifying Brutus with Cassius.

P. 50. Chap. xxi is a great expansion of Boeth. bk. ii. metr. 8, treating of the power of Love.

P. 51. The passages in italics are founded on explanatory notes in the commentaries.

P. 66. Alfred was probably led into the error of mistaking Catullus the poet for Catulus by the reading of his copy of Boethius, as a MS. still exists with the reading *Catulus*. But his commentary would have told him that the poet was meant.

The unrighteous King Theodoric. Alfred here mistakes the meaning of the Latin *Decoratus*, the name of one of the chief accusers of Boethius.

P. 69. The money paid yearly to the soldiers. The Latin for the whole of this passage runs, 'Atqui praetura magna olim potestas, nunc inane nomen et senatorii census gravis sarcina. Si quis quondam populi curasset annonam, magnus habebatur, nunc ea praefectura quid abiectius?'

P. 71. Alfred's account of Dionysius and the hanging sword is more lively than the Latin, 'expertus sortis suae periculorum

periculorum tyrannus regni metus pendentis supra verticem gladii terrore simulavit.'

The allusion to Seneca in the Latin is simply, 'Nero Senecam familiarem praeceptoremque suum ad eligendae mortis coegit arbitrium.'

P. 73. O worldly glory, &c. This is an incorrect rendering of a Greek quotation. It may be mentioned that the Greek quotations in the Latin MSS. of the *De Consolatione* suffered in transcription.

P. 76. A most unwonted and unnatural evil, &c. The Latin has 'nescioquem filios invenisse tortores.'

P. 87. Our philosopher Plato. In the *Timaeus*.

The prayer is an expansion of twenty-eight lines in the Latin.

P. 90. One of these natures is, &c. This is from a commentary, where it is explained that by the words of Boethius *triplicis naturae media anima* must be understood *anima rationalis*, *anima irascibilis*, and *anima concupiscibilis*.

P. 91. To Thee all men are hastening. The commentary has *per quem perveniamus ad te*.

P. 100. Ah well, ye men, &c. Allusions in the Latin *carmen* (bk. iii. metr. 10) to Tagus, Hermus, and Indus are omitted by Alfred.

P. 108. How then can any man, &c. Alfred has mistaken the sense of the Latin, *Nam cur rogati sponte recta censetis*. Also Plato's doctrine is summarized by Boethius in the words *Quod quisque discit, immemor recordatur*.

P. 109. Alfred continually plays on the words 'God' and 'good,' which were often written alike in Anglo-Saxon, though pronounced differently, 'God' having probably its modern pronunciation, and 'good' approximately the modern pronunciation of 'goad.'

The city of True Happiness stands for the Latin *patriam*.
P. 112.

P. 112. The word used by Alfred for *giants* is *gigantes*, whereas we might have expected an equivalent word taken from Germanic legend. In the *Beowulf*, however, the word *gigant* occurs.

In Anglo-Saxon MSS. we find classical and biblical proper names curiously distorted, as, for instance, in Alfred's translation of Orosius. This probably was due to corruptions in the Latin MSS.

The biblical story is suggested by a commentary in this connexion.

P. 115. Parmenides, as quoted by Plato in the *Timaeus*, said that the divine substance was 'like a massive perfect sphere.' Alfred was probably misled by a Latin gloss immediately following the Greek words.

A precept of the wise Plato; from the *Timaeus*.

P. 120. The heavenly city. A commentary has *paradysum*. The Latin is *domum*.

Saturn, *Gelidi senis* are the words of the original.

Pp. 125-127. An expanded and very free version.

P. 129. As once it was the custom of the Romans, &c. The Latin words are *uti currendi in stadio, propter quam curritur, iacet praemium coronae*.

P. 133. Ithacige means literally 'the island of Ithaca,' the ending *-ige*, akin to the modern English *-ey* or *-y*, or its Norse equivalent, being found in many modern names, such as Athelney, Bermondsey, &c.

Retie is doubtless a mistake for the Latin *Neritii*, an adjective applied to Ulysses, the word in some MSS. being written *ne ritii*. Neritos was a mountain in Ithaca.

Wendelsea. This is the usual Anglo-Saxon name for the Mediterranean. Cf. the Introduction to Alfred's *Orosius*.

P. 140. Doomsday. The Latin has *aeterna*.

Pp. 146-147. Alfred has availed himself of the commentaries for most of his astronomical notes here. The *Wain* *Shafits* are for the Latin *Arcturi sidera*.

P. 149.

P. 149. For it is nigh unto the time, &c. Alfred may here be alluding to himself and his literary plans.

P. 151. This long and tedious simile of the wheel was suggested by a commentary.

P. 155. The wise man of old said, &c. This is apparently a wild shot by Alfred at the meaning of the Greek quotation, ἀνδρὸς δὴ ἱεροῦ δέμας αἰθέρες οἰκοδόμησαν. A quotation from Lucan is omitted, and further on a line from the *Iliad*.

P. 162. Ah! ye wise men, &c. The Latin *carmen* contains an account of the labours of Hercules, and numerous other mythological allusions, none of which are noticed by Alfred, who merely expands and reiterates the central idea.

P. 164. Bk. v. metr. 1 is omitted.

P. 165. Though Homer, &c. Alfred means that Homer was Virgil's master and model in poetry. In metr. xxx, however, he is called Virgil's 'friend.'

P. 166. I can answer this point very easily, &c. Henceforward to the end of the book Alfred entirely recasts his original. Boethius' language becomes abstract and difficult, and could hardly have been rendered even freely into the English of Alfred's day.

P. 167. Bk. v. metr. 3 is omitted, and also metr. 4.

P. 175. At the end of the book comes a prayer in the later MS., but it is probably a late addition.