



PROJECT MUSE®

---

Old English \**motan* , variable-force modality, and the  
presupposition of inevitable actualization: Online  
Appendices

Igor Yanovich

Language, Volume 92, Number 3, September 2016, pp. s1-s16 (Article)

LANGUAGE  
A JOURNAL OF THE LINGUISTIC  
SOCIETY OF AMERICA

ISSUE	PAGES
1	1-16
2	17-32
3	33-48
4	49-64
5	65-80
6	81-96
7	97-112
8	113-128
9	129-144
10	145-160
11	161-176
12	177-192

Published by Linguistic Society of America

DOI: <https://doi.org/10.1353/lan.2016.0050>

➔ *For additional information about this article*

<https://muse.jhu.edu/article/628200/summary>

OLD ENGLISH \*MOTAN, VARIABLE-FORCE MODALITY, AND THE PRESUPPOSITION  
OF INEVITABLE ACTUALIZATION: ONLINE APPENDICES

IGOR YANOVICH  
*Universität Tübingen*

These appendices give the Alfredian OE examples with \*motan from *Cura Pastoralis*, *Boethius*, and *Soliloquies*, with philological translations and with Latin correspondences for *Cura Pastoralis* and *Boethius*. Examples have been found with the help of the York-Toronto-Helsinki Parsed Corpus of Old English prose (YCOE) and CorpusSearch, with search queries of the following form:<sup>1</sup>

node: \$ROOT

query: (\*MD\* Dominates mo\*) AND (\*cosolilo\*|\*coprefsolilo\* inID)

As YCOE does not always use the latest edition of the text, I provide the examples according not to their YCOE form, but to the form of the latest edition. The only exception is *Cura Pastoralis*, for which I consistently provide the text according to Sweet 1871, even though a partial newer edition exists, namely Schreiber 2003.

Translation variants are provided for all full translations of the relevant works known to the author (namely, all those listed in Waite 2000, plus the recent translation of *Boethius* in Godden & Irvine 2009).

APPENDIX A: OLD ENGLISH *CURA PASTORALIS*

IDs of examples are in the form *CP:9.57.5*. *CP* stands for *Cura Pastoralis*. The first number of the ID points to the chapter; the second, to the page in Sweet 1871; the third, to the line in Sweet 1871. In the YCOE corpus, the examples can be found in the files named *cocura* by searching for the numerical sequence. For example, in this case one would search for 9.57.5, which would result in several syntactic fragments into which the example is split in the corpus.

The Old English text is given according to the Sweet 1871 edition, the version based on the Hatton 20 manuscript. Translations under (b) are from the same edition and are by Sweet. Latin text under (c) provides the corresponding passage from the original, where there is such. Translations under (d) are from the partial translation by H. W. Norman, printed in Giles et al. 1858 (the translation ends at Chapter 10).

- (1) a. Ðonne he to fundað, he ondræt ðæt he ne **mote** to cuman, and sona swa he to ðære are cymð, swa ðyncð him ðæt se hie him neids cylde sceolde se se hie him sealde, & brycð ðære godcundan are worldcundlice, & forgitt swiðe hræðe ðæt he ær æfæstlices geðohte. (*CP:9.57.5*)  
 b. While he is aspiring to it, he dreads not **attaining** it, and when he attains the honour he thinks he who granted him the honour was bound to grant it out of necessity, and enjoys the divine honour in a worldly spirit, and very soon forgets his former pious resolutions.  
 c. Tendens enim, ne non **perveniat**, trepidat: sed repente perveniens jure sibi hoc debitum, ad quod pervenerit, putat.

<sup>1</sup> Restricting the search to modal constituents starting in *mo* is safe in the sense that it returns all the instances of \*motan tagged as modals in YCOE (presumably there are no instances of \*motan that are not so marked in the corpus). Actual initial searches have been more sophisticated in order to ensure that no examples are lost because of unexpected spellings.

- d. When he is seeking it he dreads that he **may** not come to it, and, soon as he comes to the honour, so seems to him that he who gave it him owed it him, as a necessary debt, and brooks the spiritual benefice in a worldly manner, and forgets very quickly what he before religiously thought.
- (2) a. Hu mæg he ðonne beon butan gitsunge, ðonne he sceal ymb monigra monna are ðencan, gif he nolde ða ða he **moste** ymb his anes? (CP:9.57.19)
- b. How can he be without covetousness when he has to consult the interests of many, if formerly he would not avoid it when he **had** to consult his own interests alone?
- c. Nequaquam vincere avaritiam potest, quando ad multorum sustentationem tenditur, is, cui sufficere propria nec soli **potuerint**.
- d. How can he be without covetousness when he must think about many men's sustenance, if he would not when he **might** think about his own alone?
- (3) a. Ðat sindon ða ðe gehierað Godes word, & mid ðære geornfulnesse & mid ðære wilnunge ðisse worlde & hiera welenan bið asmorod ðæt sæd Godes worda, ðeah hie upaspryttæn, ðæt hie ne **moten** fulgrowan ne wæstmbære weorðan. (CP:11.67.20)
- b. That is those who hear the word of God, and by the cares and desires of this world and its wealth the seed of God's words is smothered, although they spring up, so that they **cannot** flourish or bear fruit.
- c. *No direct parallel:*  
Semen autem, quod in spinis cecidit, hi sunt, qui audierunt verbum, et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur, et *non referunt fructum*.
- (4) a. & ne gefeon hie na ðæt hie ofer oðre menn bion **moten** sua suiðe sua ðæs ðæt hie oðrum monnum mægen ny[t]toste beon. (CP:17.109.2)
- b. nor rejoice so much in **having** authority over others as in being most useful to them.
- c. nec **praesesse** se hominibus gaudeant, sed prodesse.
- (5) a. Ða ðe ofer oðre bioð giemen hie geornlice ðætte sua micle sua hira onwald bið mara gesewen ofer oðre menn ðæt hie sua micle ma sien innan geðryccede mid eaðmodnesse, ðylæs ðæt geðoht hine ofersuiðe & on lustfulnesse his mod geteo hwelces unðeawes, ðæt he hit mæge ðonne to his willan gewealdan, forðæmðe he him ær to unðeawum his ag[en]ne willan underðeodde, & him geðafade ðæt hit mid anwalde him **moste** oferricsian, ðætte ðæt ofsetene mod mid ðære lustfulnesse his anwaldes ne sie getogen to upahafenesse. (CP:17.119.13)
- b. Let those who are above others be very careful that the greater their visible authority over others the more they be inwardly subdued by humility, lest his imagination overcome him and lead his mind to the desire of some vice so that he cannot subject it to his will, because he formerly had made his own will subservient to his vices, and allowed it **to rule** over him with authority, lest the troubled mind through the intoxication of authority be led to pride.
- c. *No direct parallel:*  
Studeant igitur sine intermissione, qui praesunt, ut eorum potentia quanto magna exterius cernitur, tanto apud eos interius deprimatur, ne cogitationem vincat, ne in delectationem sui animum rapiat, ne jam sub se mens eam regere non possit, cui se libidine dominandi supponit.
- (6) a. forðæm ðæt wære his willa ðæt he **moste** ymb swincan, ond ðync[ð] him gesuinc ðæt he bið butan woroldgesuincium. (CP:18.127.24)
- b. since it was his desire to be **allowed** to toil therein, and it seems to him a hardship to be without worldly troubles.

- c. Voluptatem namque censent, si **actionibus deprimentur**, laborem deputant, si in terrenis negotiis non laborant.
- (7) a. Ac se se ðe unwærlice ðone wuda hiewð, & sua his freond ofslihð, him bið nidðearf ðæt he fleo to ðara ðreora burga anre, ðæt on sumere ðara weorðe genered, ðæt he **mote** libban;  
(CP:21.167.15)
- b. But he who carelessly hews the wood, and so slays his friend, must flee to one of the three cities, that he may save himself in one of them, that he **may** live;
- c. Sed is, qui incaute ligna percutit et proximum extinguit, ad tros necesse est urbes fugiat, ut in una earum defensus **vivat**:
- (8) a. Be ðam saglum is suiðe gesceadlice gecueden ðæt hie sculon simle stician on ðam hringum, & næfre ne **moton** him beon ofatogene, forðæm is micel niedðearf ðætte ða ðe beoð gesette to ðære ðenunga ðæs lareowdomes ðæt hi næfre ne gewiten from ðære geornfulnessse ðære ræd-inge & leornunge haligra gewrita.  
(CP:22.171.17)
- b. It was very wisely directed that the poles were always to remain in the rings, and never **be pulled out**, because it is absolutely necessary that those who are appointed to the ministration of instruction never swerve from the desire of reading and learning the holy Scriptures.
- c. De quibus apte subditur: 'Qui semper erunt in circulis, nec unquam **extrahentur** ab eis.' Quia nimirum necesse est, ut qui ad officium praedicationis excubant, a sacrae lectionis studio non recedant.
- (9) a. Lætt ðonne an ðæt gefeohst sua openlice sume hwile, & ongienð hine diogollicce læren, & slit-an his inngedonc, & bit ðære tide, hwonne he ðæs wierðe sie ðæt he hine besuican **mote**.  
(CP:33.227.10)
- b. So he ostensibly gives up the contest for a time, and begins to advise him secretly, and to wound his mind, waiting for the time when he is fit to be deceived.
- c. interim quiescens, et secreta suggestionem cogitationem lacessens **aptum deceptionis tempus** inquirat.
- (10) a. ðonne is æfter ðæm gecueden ðæt he sargige æt niehstan, ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo ðæs lichoman on unðeawas wierð gecierred, ac ðonne he ðære hælo benumen wierð mid monigfaldum sare ðæs modes & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm sio saul, ðonne hio hire unðonces gebædd wierð ðæt yfel to forlætanne ðæt hio ær longe on woh hire agnes ðonces gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, suelce he ðonne wel & nytwyrðlice libban wolde, gif he forð **moste**. (CP:36.251.8)
- b. It is further said, that he will then sorrow, when his body and flesh are consumed, because often the health of the body is directed to vices, but when he is deprived of his health with manifold pains of mind and body, the body is afflicted, because the soul, when unwillingly compelled to forsake her wickedness, which she formerly for a long time wickedly exercised of her own free will, seeks her lost health, and desires it, as if she were going to live well and profitably, if **spared**.
- c. *No direct parallel:*  
Bene autem subditur: 'Et gemas in novissimis, quando consumpseris carnes et corpus tuum.' Plerumque enim accepta salus carnis per vitia expenditur; sed cum repente subtrahitur, cum molestiis caro atteritur, cum jam egredi anima urgetur, diu male habita quasi *ad bene vivendum* salus amissa requiritur.
- (11) a. Hu micle suiðor sculon we ðonne beon gehiersume ðæm ðe ure gæsta Fæder bið wið ðæm ðæt we **moten** libban on ecnesse!  
(CP:36.255.8)
- b. How much more, then, must we obey our spiritual Father, that we **may** live eternally!

- c. (Patres quidem carnis nostrae habuimus eruditores, et reverebamur eos;) non multo magis obtemperabimus Patri spirituum, et **vivemus**?
- (12) a. Ðæt wæter, ðonne hit bið gepynd, hit miclað & uppað & fundað wið ðæs ðe hit ær from com, ðonne hit flowan ne **mot** ðider hit wolde. (CP:38.277.6)
- b. When water is dammed up, it increases and rises and strives after its original place, when it **cannot** flow whither it would.
- c. *No direct parallel:*  
Humana etenim mens aquae more circumclusa ad superiora colligitur, quia illud repetit, unde descendit, et relaxata deperit, quia se per infima inutiliter spargit.
- (13) a. Eac is to wietanne ðætte hwæthwugu bið betweoh ðæm irsiendan & ðæm ungeðyldgan, ðæt is ðæt ða ungeðyldan ne magon aberan nanwuht ðæs laðes ðe him mon on legð oððe mid wordum oððe mid dædum ða iersigendan ðonne him to getioð ðæt ðætte hie eaðe butan bion meahton: ðeah hie nan mann mid laðe ne grete, hie wiellað griellan oðre menn to ðæm ðæt hie niede sculon, & seceað ða ðe hie fleoð, & styrigað geflitu & geciid, & fægnað ðæt hie **moten** suincan on ungeðwærnesse. (CP:40.293.14)
- b. It is also to be known that there is a difference between the passionate and the impatient, which is, that the impatient cannot bear any annoyance to which they are subjected either by the words or deeds of others, while the passionate incur what they could easily avoid: although no one annoy them, they try to provoke others, and compel them to strife, and seek those who avoid them, and stir up strife and abuse, and rejoice in being **able** to busy themselves with discord.
- c. Sciendum quippe est, quia in hoc ab impatientibus iracundi differunt, quod illi ab aliis illata non tolerant, isti autem etiam, quae tolerantur, important. Nam iracundi saepe etiam se declinantes insequuntur, rixae occasionem commovent, **labore** contentionis gaudent;
- (14) a. Forðæm hie beoð to myndgianne ðara goda ðe hie ær dydon, ðæt hie sien ðe lusðbærran to gehieranne ðæt him mon ðonne beodan wielle. Swa [swa] wildu hors, ðonne we h[ie] æresð gefangnu habbað, we hie ðacciað & straciad mid bradre handa & lemiað, to ðon ðæt we eft on fierste hie **moten** mid gierdum fullice [ge]læran & ða temian. (CP:41.303.7)
- b. Therefore they are to be reminded of the good they formerly did, that they may the more cheerfully hear what is to be enjoined on them; like wild horses, which, when first caught, we soothe and stroke with the palm of our hands, and subdue, that afterwards in course of time we **may** make them completely docile and tractable with whips.
- c. Nam et equos indomitos blanda prius manu tangimus, ut eos nobis plenius postmodum etiam per flagella **subigamus**.
- (15) a. Gehiren ða fæstendan hwæt he eft cuæð, he cuæð ðæt ge **moston** drincan gewealden wines for eowres magan mettrymnesse. (CP:43.319.5)
- b. Let the abstinent also hear what he said again; he said that ‘ye **may** drink wine moderately for the weakness of your stomachs.’
- c. *Vetus Latina 1 Tim. 5:23:*  
**X**: modico vino utere propter stomachum et adsiduas imbecillitates  
**D**: noli adhuc aquam bibere sed vino modico utere propter stomachum et frequentes tuas infirmitates  
**I**: iam noli bibere aquam sed vino modico utere propter stomachum et crebras tuas infirmitates  
**V**: noli adhuc aquam bibere sed vino modico utere propter stomachum tuum et frequentes tuas infirmitates

- (16) a. Swa se fiicbeam ofersceadað ðæt lond ðæt hit under him ne mæg gegrowan, forðæm hit sio sunne ne **mot** gescinan, ne he self nanne wæsðm ðærofer ne bireð, ac ðæt land bið eal unnyt swa he hit oferbræt, swa bið ðæm unnytwyrdan & ðæm unwisan menn, ðonne he mid ðære scande his slæwðe oferbræt ða scire ðe he ðonne hæfð, & ðonne nauðer ne ðone folgað self nytne gedon nyle, ne ðone tolætan ðe hine ðurh ða sunnan goodes weorces giendscinan wille, & nytwyrdne & wæsðmbærne gedon wille. (CP:45.337.10)
- b. As the fig-tree overshadows the land, so that nothing grows under it, because the sun's rays **cannot** reach it, and it does not bear any fruit above it itself, but the land is all useless, it spreads over it so; so it is with the useless and foolish man, when with his disgraceful sloth he covers the district he possesses, and will neither himself make his authority beneficial, nor admit him who is ready to shine over it with the sun of good works, and make it useful and fruitful.
- c. *No direct parallel*
- (17) a. Eall moncynn wæs to Gode gewend, ða ða hi ærest gesceapene wæron on neorxna wonge; & he ða hie manode andwearde, & him forgeaf ðæt hie **moston** stonda on frioum anwalde, & him getæhte hwæt hi on ðæm don sceolden, hwæt ne scolden. (CP:52.405.27)
- b. All mankind, when first created in Paradise, were inclined to God; and he admonished them in his presence, and granted them **freedom** of action, and directed them what they were to do with it, and what not to do.
- c. Humanum quippe genus Dominus in faciem monuit, quando in paradiso condito homini atque in libero arbitrio **stanti**, quid facere, quidve non facere deberet, indixit.
- (18) a. ðæm monnum is gecyðed hwelce stowe hi **moton** habban beforan urum fæder, swa swa we ær cwædon, ðæt hie sceolden habban ece eardungstowe on ðæs fæder huse furðor ðonne his ægnu bearn. (CP:52.409.2)
- b. To these men it is proclaimed what a place they **are** to have before our father, as we said above, they are to have eternal mansions in the Father's house in preference to his own children.
- c. Quo autem apud Patrem loco **habeantur**, ostenditur: quia in domo Patris uidelicet aeterna mansione etiam filiis praeferuntur.
- (19) a. Forðæm oft se mildheortaa Dryhten swiðe hrædlice ða geðohtan synna awegaðwihð, ðonne he him ne geðafað ðæt hi hi ðurhtion **moten**. (CP:53.419.1)
- b. For often the merciful Lord very quickly washes away the meditated sins, when he does not allow them **to carry** them out.
- c. Saepe enim misericors Deus eo citius peccata cordis abluit, quo haec **exire** ad opera non permittit,
- (20) a. Hwæt, se ðonne ne recð hwæðer he clæne sie, [ðe ne sie], se ðe æfter ðære hreowsunga hine ryhtlice & clænlice nyle gehealdan: ealne weg hi hi ðweað, & ne beoð hie næfre clæne, ðeah hi ealneg wepen; ealneg hi wepað, & æfter ðæm wope hi gewyrceað ðæt hi **moton** eft wepan. (CP:54.421.17)
- b. He does not care whether he is clean or not, who after repentance will not conduct himself virtuously and purely: they are always washing and are never clean, although they are always weeping; they are always weeping, and after their weeping they bring on themselves the **necessity** of weeping again.

- c. Post lavacrum enim mundus esse negligit, quisquis post lacrymas vitae innocentiam non custodit. Et lavantur ergo, et nequaquam mundi sunt, qui commissa flere non desinunt, sed rursus **flenda** committunt.
- (21) a. Forðæm him ætwat Petrus ða dæd ðe he walde, siððan hi ongeaten hiora wælhreownesse, ðæt hi wæren gedrefde & geeaðmedde, & ðæs ðe nytweorðlicor gehierden ða halgan lare, ðe hi ær wilnodon ðæt hi gehiran **mosten**. (CP:58.443.10)
- b. Peter reproached them with the deed, because he wished them, after perceiving their cruelty, to become contrite and humble, that they might hear the holy doctrine with more advantage, after previously desiring **to hear** it.
- c. *No direct parallel*
- (22) a. Forðæm sceal se gesceadwisa læce lætan ær weaxan ðone læssan, & tilian ðæs maran; oððæt sio tid cume ðæt he ðæs oðres tilian **mote**, buton he begra ætgæddre getilian mæge. (CP:62.457.12)
- b. (Often it also happens that two vices assail the same man, one less, the other greater. Therefore the physician of the mind must first direct his attention to the one which he thinks likely to be the first to bring the man to perdition. Sometimes, however, when the attention is concentrated on the one, the other increases.)  
Therefore the wise physician must first let the lesser one increase, and direct his attention to the greater; until the time comes when he **can** see to the other, unless he can attend to them both together.
- c. Quod cum agit, non morbum exaggerat, sed vulnerati sui, cui medicamentum adhibet, vitam servat, ut **exquirendae** salutis congruum tempus inveniatur.

#### APPENDIX B: OLD ENGLISH *BOETHIUS*

Example IDs are in the same format as for *Cura Pastoralis*. Namely, *Bo*:2.8.13 refers to Chapter 2, page 8 in the edition of Sedgefield 1899, line 13. In YCOE, the corresponding example may be found by searching for 2.8.13 in files with name *coboeth*.

I give the OE text by the modern edition Godden & Irvine 2009. Since Godden and Irvine mark Sedgefield's page numbers and thus allow one to identify the examples in the text easily, I do not add page references for Godden and Irvine's edition.

The (b) translations are from Godden & Irvine 2009. The (c) translations are from Sedgefield 1900. In several cases, I provide the translation of a larger portion of the text than the OE example itself, to make clearer the context. In such cases the part that is not given in Old English is in parentheses. Under (d), corresponding places in the Latin original are provided. In the IDs for the Latin text, **m** and **p** stand for metrical and prosaic sections, respectively. For metres, *LatinBo*:1m1.21–22 corresponds to 1st book, 1st metrical section, lines 21–22. For prose, *LatinBo*:1p5.4 denotes 1st book, 5th prosaic section, text segment 4. The IDs thus do not depend on a specific edition; I quote the examples from Moreschini 2000. A brief discussion of different editions of the Latin text and a modern English translation of it may be found in Relihan 2001.

- (23) a. He gehet Romanum his freondscipe swa þæt hi **mostan** heora ealdrihta wyrðe beon. (*Bo*:1.7.7)
- b. He promised the Romans his friendship, so that they **could** be entitled to their old rights.
- c. To the Romans he promised his friendship, and that they **should** keep their old rights.
- d. *Chapter not based on the Latin text*
- (24) a. Hu mæg se beon gesælig se þe on þam gesælþum þurhwunian ne **mot**? (*Bo*:2.8.13)

- b. How can he be happy who is not **allowed** to continue in those felicities?  
 c. How can he be happy that **cannot** abide in happiness?  
 d. *No direct parallel*  
*Indirectly parallel text:*  
 Quid me felicem totiens iactastis, amici?  
 Qui cecidit, stabili non erat ille gradu. (LatinBo:1m1.21–22)
- (25) a. Forþam went nu fulneah eall moncyn on tweonunga gif seo wyrð swa hweorfan **mot** on yfelra manna gewill and þu heore nelt stiran. (Bo:4.10.23)  
 b. And so nearly all mankind will fall into doubt, if fate is **allowed** to go according to the pleasure of the wicked, and you are not willing to control it.  
 c. Wherefore well-nigh all men shall turn to doubt, if Fate **shall** change according to the will of wicked men, and Thou wilt not check her.  
 d. *No direct parallel*
- (26) a. Swa hwa þonne swa þæs wyrðe bið þæt he on heora þeowdome beon **mot**, þonne bið he on ðam hehtan freodome. (Bo:5.11.23)  
 b. Then whoever is worthy of being **allowed** to be in their service is in the highest freedom.  
 c. Whosoever then is worthy **to be** in their service hath perfect freedom.  
 d. *No direct parallel*  
*Indirect parallel: < ... > cuius [= the basileus's] agi frenis atque obtemperare iustitiae summa libertas est.* (LatinBo:1p5.4)
- (27) a. **Mot** ic nu cunnian hwon þin fæstrædnesse þæt ic þanon ongiton mæge hwonan ic þin tilian scyle and hu? (Bo:5.12.12)  
 b. **May** I now explore a little your resolution so that I can understand from that with what means I am to cure you and how?  
 c. **May** I then put thy fixed belief to the proof, that I may thereby get to know by what means and in what manner I am to cure thee?  
 d. Primum igitur **paterisne** me pauculis rogationibus statum tuae mentis attingere atque temptare, ut qui modus sit tuae curationis intellegam? (LatinBo:1p6.1)
- (28) a. Eala hu yfele me doð mænege woruldmenn mid þæm þæt ic ne **mot** wealdan minra agenra [þeawa]. (Bo:7.17.21)  
 b. Alas, how badly I am treated by many worldly people, so that I am not **allowed** to determine my own customs.  
 c. Oh how evilly I am entreated of many worldly men, in that I **may** not rule mine own servants!  
 d. An ego sola meum **ius exercere prohibebor**? (LatinBo:2p2.8)
- (29) a. Se heofen **mot** brengon leohte dagas and eft þæt leoht mid þeostrum behelian; (Bo:7.17.23)  
 b. The sky is **allowed** to bring bright days and then to hide the light with darkness;  
 c. The sky **may** bring bright days, and anon hide the light in darkness;  
 d. **licet** caelo proferre lucidos dies eosdemque tenebrosis noctibus condere, (LatinBo:2p2.8)
- (30) a. þæt gear **mot** brengan blosman and þy ilcan gear e geniman; (Bo:7.17.23)  
 b. the year is **allowed** to bring flowers and take them away in the same year;  
 c. the year **may** bring flowers, and the same year take them away again;  
 d. **licet** anno terrae vultum nunc floribus frugibusque redimire nunc nimbis frigoribusque confundere, (LatinBo:2p2.8)
- (31) a. seo sæ **mot** brucan smyltra yþa, (Bo:7.17.23)  
 b. the sea is **allowed** to enjoy pleasant waves;

- c. the sea **may** enjoy her gentle heaving,  
 d. **ius est** mari nunc strato aequore blandiri nunc procellis ac fluctibus inhorrescere:  
 (LatinBo:2p2.8)
- (32) a. and ealle gesceafta **motan** heora gewunan and heora willan bewitigan butan me anum.  
 (Bo:7.17.23)  
 b. and all created things are **allowed** to keep their customs and their desires, except me alone.  
 c. and all things created **may** follow their course and fulfil their desire.  
 d. *No direct parallel*
- (33) a. Ac hie hine habbað on me genumen and hie [hine] habbað [geseldene] heora wlencum and get-  
 ohhod to heora leasum welum þæt ic ne **mot** mid minum [þeowum] minra þenunga fulgangan  
 swa eallæ oþra gesceafta **moton**.  
 (Bo:7.17.31)  
 b. But they have taken that from me and given it to their riches and assigned it to their false  
 wealth so that I am not **allowed** to perform my duties with my servants as all other created  
 things are **allowed**.  
 c. this they have wrested from me. Moreover, they have given me over to their evil practices, and  
 made me minister to their false blessings, so that I **cannot** with my servants fulfil my service  
 as all other creatures **do**.  
 d. *No direct parallel*  
*Indirect parallel:*  
 nos ad constantiam nostris moribus alienam inexpleta hominum cupiditas alligabit?  
 (LatinBo:2p2.8)
- (34) a. Nu þu eart scyldigra þonne we ægþer ge for þinum agnum unrihtlustum ge eac forþam þe we  
 ne **moton** for þe fullgan ures scippendes willan;  
 (Bo:7.19.19)  
 b. Now you are guiltier than we [the worldly felicities] are, because of your own wrongful  
 desires and also because we are not **permitted** on account of you to perform our maker's will;  
 c. Thou art indeed more guilty than I, both for thine own wicked lusts and because owing to thee  
 I am not **able** to do the will of my Maker.  
 d. *No direct parallel*
- (35) a. þæt gewyrð for þam dysige þe ge fægnað þæt ge **moton** sceppan [wone] naman, hatan þæt  
 sælþa þæt nane ne beoð and þæt medumnes [þæt nan medumnes] ne beoð;  
 (Bo:16.39.4)  
 b. That happens on account of your folly, that you men delight in being **able** to give the wrong  
 names, calling those things felicity which are not such and that excellence which is no  
 excellence;  
 c. This comes, O men, from your foolish delight in **making** a name, and calling that happiness  
 which is no happiness, and that excellent which hath no excellence;  
 d. Gaudetis enim res sese aliter habentes falsis **compellare** nominibus, [quae facile ipsarum  
 rerum redarguuntur effectu;]  
 (LatinBo:2p6.19)
- (36) a. Heo forseohð þonne ealle ðas eorðlican þing and fagenað þæs þæt heo **mot** brucan þæs  
 heofonlican [siððan] heo bið abrogden from þæm eorðlican.  
 (Bo:18.45.28)  
 b. It despises then all these earthly things and rejoices that it **may** share in the heavenly things  
 after it is removed from the earthly things.  
 c. and she despiseth all these things of earth, and delighteth in being **able** to enjoy the heavenly  
 things after she is sundered from the earthly.

- d. < ... > nonne omne terrenum negotium spernat, quae se caelo **fruens** terrenis gaudet exemptam?<sup>2</sup> (LatinBo:2p7.23)
- (37) a. Ac se anwealda hæfð ealle his gescefta swa mid his bridle befangene and getogene and emanode swa þæt hi nauþer ne gestillan ne **moton**, ne eac swiðor styrian þonne he him þæt gerum his wealdleðeres to forlæt. (Bo:21.49.2)
- b. But the sole ruler has so embraced and drawn and instructed all his creatures with his rein that they **may** neither cease nor also move further than he allows them the scope of his bridle.
- c. but the Lord hath so caught and led, and managed all His creatures with His bridle, that they **can** neither cease from motion, nor yet move more swiftly than the length of His rein alloweth them.
- d. *No direct parallel*
- (38) a. Swa hæfð se ælmihtiga God geheaðorade ealle his gescefta mid his anwealde þæt heora ælc winð wið oðer and þeah wræðeð oðer þæt hie ne **moton** toslupan, ac bioð gehwerfde eft to þam ilcan ryne þe hie ær urnon, and swa weorðað eft geedniwade. (Bo:21.49.5)
- b. The almighty God has so restrained all his creatures with his power that each of them contends with others and yet supports others so that they **may** not fall away, but are turned back to the same course that they ran before, and so are renewed again.
- c. Almighty God hath so constrained all His creatures with His power, that each of them is in conflict with the other, and yet upholdeth the other, so that they **may** not break away but are brought round to the old course, and start afresh.
- d. *No direct parallel*
- (39) a. Se ilca forwyrnð þæræ sæ þæt heo ne **mot** þone þeorscwald oferstæppan þære eorþan mæru. (Bo:21.49.22)
- b. The same [= the power of God] restrains the sea so that it **cannot** cross the threshold of the earth's boundary,
- c. He forbiddeth the sea to **overstep** the threshold of the earth,
- d. ut fluctus avidum mare  
certo fine **coerceat**,  
ne terris liceat vagis  
latos tendere terminos,  
hanc rerum seriem ligat  
terras ac pelagus regens  
et caelo imperitans amor. (LatinBo:2m8.9–15)
- (40) a. Ac he hæfð heora mearce swa gesette þæt [hio ne] **mot** heore mearce gebrædan ofer þa stillan eorþan. (Bo:21.49.23)
- b. but he has so set their boundary that it **cannot** extend its bounds over the motionless earth.
- c. having fixed their boundaries in such wise that the sea **may** not broaden her border over the motionless earth.

---

<sup>2</sup> Godden and Irvine (2009, vol. 2:325) provide the following insular gloss: *totus homo qui corpore et anima constat. et omnes homines moriuntur. sunt autem toti quia anima non moritur. etiamsi corpus moritur*. This interpretation is relevant for the use of *\*motan* because in Boethius's original text, both options of existing after one's death and not existing are considered (with the second notion rejected by him, and yet entertained seriously). The more Christian medieval interpretation exhibited by the gloss and by the OE translator show a presupposition that the soul lives after a person's death.

- d. ut fluctus avidum mare  
certo fine coerceat,  
ne terris **liceat** vagis  
latos tendere terminos,  
hanc rerum seriem ligat  
terras ac pelagus regens  
et caelo imperitans amor. (LatinBo:2m8.9–15)
- (41) a. Hu licað þe nu se anweald and se wela, nu þu gehired hæfst þæt hine man nawðer ne buton ege habban ne mæg ne forlætan ne **mot** þeah he wille? (Bo:29.67.12)  
b. How do you like power and wealth now, now you have heard that one **can** neither have it without fear nor relinquish it when one wishes?  
c. How do power or wealth please thee now that thou hast heard that no man **can** possess them and be free from dread, nor give them up if he so desire?  
d. Quae est igitur ista potentia, quam pertimescunt habentes, quam nec cum habere velis tutus sis et cum deponere cupias vitare **non possis**? (LatinBo:3p5.12)
- (42) a. Forgif nu drihten urum | modum þæt hi **moton** to þe astigan þurh þas earfoðu þisse worulde, and of þissum bise gum to þe cuman, and openum eagum ures modes we **moten** geseon þone æþelan æwel m ealra goda, þæt eart ðu. (Bo:33.82.6)  
b. O lord, grant now our minds that they **may** ascend to you through these tribulations of this world, and from these cares come to you, and that with open eyes of our mind we **may** see the noble source of all goods, which is you.  
c. Grant unto our minds, O Lord, that they **may** rise up to Thee through the hardships of this world, and from these troubles come to Thee, and that with the eyes of our minds opened we **may** behold the noble fountain of all good things, even Thee.  
d. **Da**, pater, augustam menti conscendere sedem,  
**da** fontem lustrare boni, (da luce reperta  
in te conspicuos animi defigere visus.) (LatinBo:3m9.22–24)
- (43) a. Forgif us þonne hale eagan ures modes þæt we hi þonne **moton** afæstnian on þe, and todrif ðone mist þe nu hangað beforan ures modes eagum and onliht þa eagan mid ðinum leohte; (Bo:33.82.10)  
b. Grant us then healthy eyes of our mind that we **may** then fasten them on you, and drive the mist that now hangs before our minds' eyes and lighten the eyes with your light;  
c. Grant us health for our minds' eyes, that we **may** fasten them upon Thee, and scatter the mist that now hangeth before our minds' sight, and let Thy light lighten our eyes;  
d. (Da, pater, augustam menti conscendere sedem,  
da fontem lustrare boni,) **da** luce reperta  
in te conspicuos animi defigere visus.  
Dissice terranae nebulas et pondera molis  
atque tuo splendore mica; (LatinBo:3m9.22–26)
- (44) a. and ic wolde mid unarimedum feo gebycgan þæt ic hit **moste** gesion. (Bo:34.89.29)  
b. and I would pay countless treasure so that I **might** see it.  
c. and I would pay a sum beyond counting that I **might** see it.  
d. *Indirect parallel:*  
Infinito, inquam, si quidem mihi pariter deum quoque, qui bonum est, **continget** agnoscere. (LatinBo:3p11.3)

- (45) a. friðað and fyrðreð swiðe georne swa lange swa hiora gecynd bið þæt hi growan **moton**.  
(Bo:34.91.24)
- b. (For it is the nature of every kind of land that it fosters similar plants and trees, and it does so;) it protects and advances them very keenly for as long as it is their nature that they **may** grow.
- c. (for the nature of every country is to bring forth plants and trees like itself, and it does so in this case.) It nurses them and helps them very carefully so long as their nature **allows** them to grow.
- d. *Indirect parallel:*  
Sed dat cuique natura quod conuenit, et ne, dum manere **possunt**, intereant elaborat.  
(LatinBo:3p11.20)
- (46) a. Hwæt wenst þu forhwi ælc sæd greowe innon þa eorðan and to cipum [and] wyrtrumum weorþe on þære eorðan buton ðy þe hi tiohhiað þæt se stemn and se [helm] **mote** þy fæstor and þy leng standon?  
(Bo:34.91.25)
- b. Why, do you think, does each seed grow within the earth and develop into shoots and roots in the earth if not because they intend that the stem and crown **may** be **allowed** to stand the firmer and longer?
- c. Why, thinkest thou, does every seed creep into the earth and grow into shoots and roots but because it wants the trunk and the tree-top **to stand** the firmer and the longer?
- d. *No direct parallel*
- (47) a. Ælcere wuhte is gecynde þæt hit willnige þæt hit a sie be þam dæle þe his gecynde healdan **mot** and mæg.  
(Bo:34.93.22)
- b. For each thing it is natural that it should desire always to exist to the extent that its nature **may** and can endure.
- c. For each being it is natural to desire to live for ever, in so far as its nature **may** admit.
- d. < ... > dedit enim providentia creatis a se rebus hanc vel maximam manendi causam, ut, quoad **possunt**, naturaliter manere desiderant.  
(LatinBo:3p11.33)
- (48) a. Ac hit gebyrede, swa hit cynn was, þæt se godcunda anweald hi tostente ær hi hit fullwyrcean **moston**, and towearp þone torr, and hiora manigne ofslog, and hiora spræce todælde on twa and hundseofontig geþeoda.  
(Bo:35.99.13)
- b. But it came about, as was fitting, that the divine power scattered them before they were **allowed** to complete it, and cast down the tower, and killed many of them, and divided their speech into seventy-two languages.
- c. But it fell out, as was fitting, that the divine might dashed them down before they **could** bring it to a head, and cast down the tower and slew many a man among them, and split their speech into two and seventy tongues.
- d. *No direct parallel*
- (49) a. Ac þær ic nu **moste** þin mod gefiðerigan mid þam fiðerum þæt ðu mihtest mid me fliogan, þonne miht þu ofersion ealle þas eorðlican þing.  
(Bo:36.105.5)
- b. But if I now am **permitted** to feather your mind with those wings so that you can fly with me, then you can look down on all these earthly things.
- c. But if only I **might** fledge thy mind with wings, so that thou mightest fly with me, then mightest thou look down upon all these earthly things.
- d. *No direct parallel*  
*Indirect parallel:*  
Sunt etenim pennaе volucres mihi  
quae celsa consendant poli;

quas sibi cum velox mens induit  
 terras perosa despicit.

(*LatinBo:4m1.1–4*)

- (50) a. Ic wat þeah, gif þe æfre gewyrð þæt ðu wilt oððe **most** eft fandian þara þiostra þisse worulde, þonne gesihst þu þa unrihtwisan cyningas and ealle þa ofermodan rican bion swiðe unmihtige and swiðe earne wreccan, þa ilcan þe þis earne folc nu heardost ondræt. (*Bo:36.105.24*)
- b. I know however that if it ever happens to you that you wish or are **allowed**<sup>3</sup> to experience again the darkness of this world, then you will see the unjust kinds and all the arrogant men in power, the very ones whom this wretched people now most severely dread, to be very unpowerful and very wretched exiles.
- c. Nevertheless I know that if ever it shall happen to thee to desire or to be **allowed** to visit once more the darkness of this world, then wilt thou see that the unrighteous kings and all the overweening rich ones are very feeble and poor wretches, even those same men whom this poor folk now most sorely dreadeth.
- d. Quodsi terrarum **placeat** tibi  
 noctem relictam visere,  
 quos miseri torvos populi timent  
 cernes tyrannos exsules. (*LatinBo:4m1.27–30*)
- (51) a. and swa hwilc swa ærest to þæm beage cymð, þonne **mot** se hine habban him. (*Bo:37.112.24*)
- b. (as was customary among the Romans, and still is in many nations, that someone hangs a golden crown up at the end of some race-course; then a great crowd goes there and all run together, those who have confidence in their running,) and whoever comes first to the crown, he is **allowed** to have it.
- c. (even as once it was the custom of the Romans, and still is among many peoples, for a golden crown to be hung up at the end of a race-course; many men come together and all start level, as many put their trust in their running.) And whosoever first reaches the crown **may** have it for himself.
- d. *No direct parallel*
- (52) a. Forðæm he **mot** cuman æfter þæm earfoðum to ecre are. (*Bo:38.120.17*)
- b. And so it is **allowed** to come after those hardships to eternal favour.
- c. These, having deserved some measure of mercy, are **allowed**, after their troubles, to come to eternal glory.
- d. *No direct parallel*
- (53) a. Forþy wenað þa ablendan mod þæt þæt sie sio mæste gesælð þæt men seo alefed yfel to donne, and sio dæd him **mote** bion unwitnod. (*Bo:38.121.17*)
- b. So the blinded minds think that the greatest felicity is that man is allowed to do evil, and that he **might** not be punished for the act.
- c. Therefore these purblind minds account it the greatest happiness that a man be **allowed** to work evil, and his deed to go unpunished;
- d. *No direct parallel*
- (54) a. Gif þu nu deman **mostest**, hwæþerne woldest þu deman wites wyrþran, þe [þone þe þone unscyldgan] witnode, þe | ðone þe þæt wite þolode. (*Bo:38.122.28*)

---

<sup>3</sup> In the commentary to the text, Godden and Irvine write (vol. 2, p. 427): ‘Wisdom seems to think of Boethius wishing to return to the earthly darkness, or BEING OBLIGED TO’ (emphasis mine). What is interpreted as a permission modal in their translation is interpreted as an obligation modal in the commentary.

- b. If now you were **allowed** to judge, which would you judge worthier of punishment, the one who tormented the innocent or the one who suffered the torment.
- c. If you **hadst** to decide, which wouldst thou deem the more worthy of punishment, him that punished the innocent, or him that suffered the penalty?
- d. Si igitur **cognitor**, ait, **resideres**, cui supplicium inferendum putares, eine qui fecisset an qui perulisset iniuriam?
- (55) a. Ac se godcunda foreþonc heaþerað ealle gesceafta þæt hi ne **moton** toslupan of heora [ende-byrdnesse]. (Bo:39.128.20)
- b. But the divine providence restrains all creatures so that they **may** not slip from their ordering.
- c. The divine forethought holdeth up all creatures, so that they **may** not fall asunder from their due order.
- d. *No direct parallel*
- (56) a. Me wære liofre þæt ic onette wið | þæs þæt ic **moste** gelæstan þæt ic þe ær gehet, and þe **moste** getæcan swa sceortne weg swa ic scyrtstne findan mihte to þinre cyððe. (Bo:40.139.24)
- b. I would rather hasten towards the aim of **fulfilling** what I promised before, and **might** teach you the shortest way that I could find to your homeland.
- c. I would rather hasten on **to make good** my earlier promise to thee, and **point out** to thee the very shortest way I can find to thy native land.
- d. < ... > Festino, inquit, debitum promissionis **absolvere** viamque tibi, qua patriam reveharis, **aperire**. (LatinBo:5p1.4)
- (57) a. þæm he geaf micle gife freodomes, þæt hi **moston** don swa god swa yfel swa hi wolden. (Bo:41.142.8)
- b. To them [= angels and men] he gave the great gift of freedom, so that they **could** do either good or evil as they wished.
- c. to them He gave the great gift of freedom, that they **might** do good or evil, whichever they pleased.
- d. *No direct parallel*
- (58) a. He sealde swiðe fæste gife and swiðe fæste æ mid þære gife ælcum menn [oð] his ende. þæt is se frydom þæt ðe mon **mot** don þæt he wile, and þæt is sio æ þæt [he] gilt ælcum be his gewyrhtum, ægþer ge on þisse worulde ge on þære toweardan, swa god swa yfel swaðer he deð. (Bo:41.142.11)
- b. He gave a very fixed gift and a very fixed law with that gift to every man until his end. That is the freedom, that man **may** do what he wishes, and that is the law that he [= God] rewards each according to his deeds, both in this world and the next, whatever he does, whether good or evil.
- c. To every man until his end He hath given an abiding grace, and the grace an abiding law; that is, freedom **to do** what he will, and the law whereby He rewardeth each according to his deeds, both in this world and in the world to come, with good and evil, according as the man acts.
- d. *No direct parallel*
- (59) a. Nu þincð me þæt he do woh þonne he arað þa godan and eac þonne he witnað þa yfelan, gif þæt soð is þæt hit him swa gesceapen | wæs þæt hi ne **moston** elles don. (Bo:41.142.28)
- b. Now it seems to me that he does wrong when he favours the good and also when he punishes the wicked, if it is true that it was so shaped for them that they **might** not do otherwise.
- c. Now, I think He doeth amiss when He showeth favour unto the good, and also when He chas-tiseth the wicked, if it be true that they are so made as to be **unable** to act otherwise.

(60) *No direct parallel**Indirect parallel:*

Frustra enim bonis malisque praemia poenaeve proponuntur, quae nullus meruit liber ac voluntaris motus animorum, idque omnium videbitur iniquissimum quod nunc aequissimum iudicatur, vel puniri improbos vel remunerari probos, quos ad alterutrum non propria mittit voluntas, sed futuri cogit certa necessitas. (LatinBo:5p3.30–31)

APPENDIX C: OLD ENGLISH AUGUSTINE'S *SOLILOQUIES*

For convenience, I provide in the IDs information on the position of the example in three different editions: Endter 1922 (which is used for YCOE IDs), Hargrove 1902, and Carnicelli 1969. Carnicelli's edition is the most modern, but it does not provide the correspondences with the earlier editions, and since Carnicelli rearranged the order of the text of Book III following suggestions of Jost (1920) (endorsed by Endter as well, but not reflected in the edition in Endter 1922), I chose to provide page and line numbers for all three editions mentioned. IDs thus have the form *Solil\_1:10.16.102*; *Car:54.3*; *Har:10.17*, which denotes '1st book, page 10, line 16 in Endter 1922; page 54, line 3 in Carnicelli 1969; page 10, line 17 in Hargrove 1902'. *SolilPref* stands for the preface to *Soliloquies*. In YCOE, the examples can be found by searching for the 'Solil\_1:10.16' part of the ID, in files *coprefsolilo* and *cosolilo* for the preface and main text, respectively.

The (b) translations are from Hargrove 1904 (made from the text in Hargrove 1902). The (c) translations are from the partial translation, containing the preface and two first books, from Giles et al. 1858, and were made by E. Thomson.

(61) a. ac ælcne man lyst, siððan he ænig cotlyf on his hlafordes læne myd his fultume getimbred hæfð, þæt he hine **mote** hwilum þar-on gerestan, and huntigan, and fuglian, and fiscian, and his on gehwilce wisan to þere lænan tilian, ægbær ge on se ge on lande, oð þone fyrst þe he bocland and æce yrfe þurh his hlafordes miltse gearnige.

(*SolilPref:2.1.10*; *Car:48.5*; *Har:2.7*)

b. (It is no wonder that one should labor in timber-work, both in the gardening and also in the building;) but every man desireth that, after he hath built a cottage on his lord's lease and by his help, he **may** sometimes rest himself therein, and go hunting, fowling, and fishing; and use it in every manner according to the lease, both on sea and land, until such time as he shall gain the fee simple of the eternal heritage through his lord's mercy.

c. (It is no wonder, though men 'swink' in timber-working, and in the out-leading and in the building;) but every man wishes, after he has built a cottage on his lord's lease, by his help, that he **may** sometimes rest him therein, and hunt, and fowl, and fish, and use it in every way to the lease, both on sea and on land, until the time that he earn bookland and everlasting heritage through his lord's mercy.

(62) a. se god sealde fridom manna saulum, þæt hy **moston** don swa good swa yfel, swæðer hy woldon;

(*Solil\_1:10.16*; *Car:54.3*; *Har:10.17*)

b. (And all the creatures, about whom we say that they seem to us inharmonious and unsteadfast, have yet somewhat of steadiness, because they are bridled with the bridle of God's commandments.) God gave freedom to men's souls, that they **might** do either good or evil, whichever they would;

c. (And all the creatures about which we are speaking that they seem to us unharmonious and unsteady—they have however some deal of steadiness, for they are bridled with the bridle—

God's commandments.) God gave freedom to men's souls, that they **might** do either good or evil, whether they would;

- (63) a. and *gedo* me þæs *wyrðne* þæt ic þe **mote** geseon. (Solil\_1:13.9; Car:55.23; Har:13.14)  
 b. (If I love naught above Thee, I beseech Thee that I may find Thee; and if I desire any thing beyond measure and wrongly, deliver me from it.) Make me worthy **to behold** Thee.  
 c. (If I love naught over thee, I beseech thee that I may find thee; and if I immoderately and unlawfully desire anything, free me of that,) and make me worthy that I **may** see thee.
- (64) a. Nat ic ðe nanwiht to bebeodanne þæs þe þe mare ðearf sie to ðam cræfte þe ðu wilnast to wittanne þonne þæt þæt þu forseo swa ðu swiðost mage weorlde ara, and huru ungemetlice and unalifedlice, forðam ic *ondrede* þæt hy gebynden þin mod to hæom and þa gefon myd heora grine, swa swa man deor oððe fugelas feht, *þæt þu ne mote* began þæt þæt þu wilnast; (Solil\_1:47.6; Car:78.29; Har:46.6)  
 b. I know not anything to command thee of which thou hast more need for the science which thou wishest to know, than that thou despise, so much as thou art able, worldly honors, and especially intemperate and unlawful ones, because I fear that they may bind thy mind to themselves and take it with their snare, just as one catcheth wild beasts or fowls, so that thou **canst** not accomplish what thou wishest;  
 c. I wot naught to command thee, of which thou hast more need for the craft which thou wishest to know, than that thou despise as thou most strongly canst the world's honours, and especially the immoderate and unlawful: for I dread that they bind thy mind to them, and catch it with their snare, so that thou **may** not go about that which thou wishest.
- (65) a. Wost þu þonne genoh gif ic *gedo* þæt þu þæt *wost* þæt þu **most** simle lybban? (Solil\_2:57.1; Car:84.14; Har:56.9)  
 b. Wilt thou, then, know enough if I cause thee to know that thou **mayest** live always?  
 c. Shalt thou then know enough, if I make thee know that thou **mayest** always live?
- (66) a. and efter domes dæge us ys *gehaten* þæt we **moten** god geseon openlice, ealne geseon swylce swylce he ys, and hýne a syððan cunnan swa georne swa he nu us can. (Solil\_3:67.25; Car:93.18; Har:67.6)  
 b. And after Doomsday it is promised that we **may** see God openly, yea, see Him just as He is; and know Him ever afterwards as perfectly as He now knoweth us.
- (67) a. ... meahste oððe **mosten** on þas wurlde, oððe hweðer hy enige geminde hefde þara freonda þe hi be(æ)ftan heom lefdon on þisse weorulde.<sup>4</sup> (Solil\_3:67.32; Car:95.2; Har:67.17)  
 b. ... might or **could** in this world, or whether they had any remembrance of the friends whom they left behind in this world.
- (68) a. Ða cwæð Abraham: 'nese, min cyl(d),<sup>5</sup> nese. Ac gepenc þæt þu hym forwyrndest ælcra getesa ða git begen<sup>6</sup> on lichaman weron, and þu hefdest ælc good, and he hefde ælc yfel. *ne mot* he þe nu þy mare don to getæsan þe ðu þa hym woldest.' (Solil\_3:68.14; Car:95.15; Har:67.30)  
 b. Then said Abraham: 'Nay, my son; but consider that thou didst withhold from him all comforts when ye were both in the body, thou having every good, and he every misfortune. He **cannot** now do more for thy comfort than thou wouldst do for him.'

<sup>4</sup> There is a gap in the manuscript text, so it is impossible to restore the context of this fragment.

<sup>5</sup> Hargrove (1902) substitutes *sunu* instead of *cyl*, hence the translation in (c).

<sup>6</sup> Hargrove (1902): *becgen*

- (69) a. Ði me þincð swiðe dysig man and swiðe unlæde, þe nele hys andgyt æcan þa hwile þe he on þisse weorulde byð, and *si mle wiscan* and *willnian* þæt he **mote** cuman to ðam æcan lyfe þær us nanwiht ne byð dygles. (Solil\_3:70.16; Car:97.14; Har:69.34)
- b. Therefore methinks that man very foolish and very wretched who will not increase his intelligence while he is in this world, and also wish and desire that he **may** come to the eternal life, where nothing is hid from us.

## REFERENCES

- CARNICELLI, THOMAS A. 1969. *King Alfred's version of St. Augustine's Soliloquies*. Cambridge, MA: Harvard University Press.
- ENDTER, W. 1922. *König Alfreds des Grossen Bearbeitung der Soliloquien des Augustinus*. (Bibliothek der angelsächsischen Prosa 11.) Darmstadt: Wissenschaftliche Buchgesellschaft.
- GILES ET AL. (eds.) 1858. *The whole works of King Alfred the Great, with preliminary essays illustrative of the history, arts, and manners of the ninth century*. London: Bosworth & Harrison.
- GODDEN, MALCOLM, and SUSAN IRVINE. 2009. *The Old English Boethius*. Oxford: Oxford University Press.
- HARGROVE, HENRY LEE. 1902. *King Alfred's Old English version of St. Augustine's Soliloquies*. (Yale studies in English 13.) New York: Henry Holt and Co.
- HARGROVE, HENRY LEE. 1904. *King Alfred's Old English version of St. Augustine's Soliloquies turned into modern English*. (Yale studies in English 22.) New York: Henry Holt and Co.
- JOST, KARL. 1920. Zu Textkritik der altenglischen Soliloquienbearbeitung. *Beiblatt zur Anglia* 31.259–72.
- MORESCHINI, CLAUDIO. 2000. *Boethius: De consolatione philosophiae: Opuscula theologica*. (Bibliotheca scriptorum graecorum et romanorum Teubneriana.) Munich: Monachii et Lipsiae, in the houses of K. G. Saur.
- RELIHAN, JOEL C. 2001. *Boethius: Consolation of philosophy*. Indianapolis: Hackett.
- SCHREIBER, CAROLIN. 2003. *King Alfred's Old English translation of Pope Gregory the Great's Regula pastoralis and its cultural context: A study and partial edition according to all surviving manuscripts based on Cambridge, Corpus Christi College 12*. Frankfurt am Main: Peter Lang.
- SEDFIELD, WALTER JOHN. 1899. *King Alfred's Old English version of Boethius De consolatione philosophiae*. Oxford: Clarendon.
- SEDFIELD, WALTER JOHN. 1900. *King Alfred's version of the Consolations of Boethius, done into modern English, with an introduction*. Oxford: Clarendon.
- SWEET, HENRY. 1871. *King Alfred's West-Saxon version of Gregory's Pastoral Care*. (Early English text society 45, 50.) Oxford: Oxford University Press.
- WAITE, GREG. 2000. *Old English prose translations of King Alfred's reign*. (Annotated bibliographies of Old and Middle English literature 6.) Cambridge: D. S. Brewer.