Extraits tirés de Montreux dans Northwestern MS 67

La transcription est diplomatique, les lettres en italiques explicitent les abréviations, comme dans « idem ». Les barres obliques « / » indiquent des insertions et les mots barrés des corrections. Nous n’avons pas indiqué la fin des lignes. La numérotation correspondant à l’ordre des extraits dans le manuscrit.

[22.] idem. As out of a heape of corne wee make choice of our wheate and leaue the cockle, so of the actions and proceedinges of most discreete persons we ought to choose the best and leaue the worst, for as they are men they are subiecte to erre and goe astray vertue being allwaies a good president vnto vs and not vice insomuch as they that followe the vertuous shall be commended where those that imitate the bad shall be blamid despised and condemned. [Honours Academie, p. 27]

[23.] A rash word once spoken cannot be recalled no more then time lost can be recouered or the arowe once shot can retourne againe to the bowe, but must fly to the marke at which it is aimed. [Horace, « nescit vox missa reverti » (Ars poetica 390), « Lost time cannot be recovered », proverbe qui figure dans Bartlett Jere Whiting, Proverbs : Sentences and Proverbial Phrases :From English Writings Mainly Before 1500, Cambridge, Mass., Belknap Press, 1968, Honours Academie, p. 120]

[24.] A graue and wise woaman must not only be free from blame it selfe but as well must be cleare from all suspicion of the same for what maketh hir to looke without blushing? but hir vpright cariage and good name allwaies vntaintid, which being once defiled she is like a barren tre that is without fruite, or hath bene blasted with lightning or thunder neuer looking afterwaides greene againe: filthy and base is the most excellent beuty of a woaman if once hir modest life be coruptid: helen was fair, but /yet she was/ defamid for hir luxurious life, in forsaking hir husband Menelaus. [Honours Academie, p. 208]

[56.] God neuer leaueth periurie vnpunished. [Honours Academie, p. 144]

[58.] Greate is the danger of that man that openeth a /meanes/ gap vnto /higar/ his aduersary werby he may take aduantage against him . [Honours Academie, p. 162]

[69.] idem. How cruell is the wound that one receiueth of his freind and how greuously doe wee take an inurie of those whom we accoundte and hold as cheife defenders of our wellfare and good, reputing them as our best freindes: to receiue a wrong of our foe, is an usuall manner, but to be abused by ones deere freind, doth gall the very harte. yett now adaies the world is growen to such a pass that it is dangerous to trust all most any the more pity it is. [Honours Academie, p. 64]
[73.] It is not enough for a man once to be wise and vertuus except he continue so in prudency and vertewe, for it is to noe ende to gett, vnles wee can keepe what whe haue gotten, the conservation wherof is as laudable as the labor to gaine it is commendable, now the only best meanes for a wise man neuer to loose his vertue and wisedome is to shun as neere as he may the subiecte of vice, and all causes of sinne, lett man therefore seeke the meanes to continue in his prudency to nourish his wisedome, and to retaine still his vertewe, and then shall shall he be callid wise indeed and a most happy man, in that the ende of his life is acording to that good beginning.

[Honours Academie, p. 48]

[75.] It is good for a man to liue so while he is in this world as that noe man may lay reproch to him when he is dead. [Honours Academie, p. 190]

[113.] knowledge is a glory to him that possesseth the same in ordring himselfe and discreetely, but as he maketh yt a refuge for vice, and a supporter to such wronges and miseries as he putteth in practise, it is his utter ruine and ouerthrowe [Honours Academie, p. 27]

[142.] Pouerty joined with vertue may be counted greate ritchis wheras nobillnes and wealth being linkid with vice are but extreame misery, for yt is better for a man to be poore and well giuen, then to be ritch and full of vices [Honours Academie, p. 254]

[147.] Rightly and iustly may that father complain of his children, if in steede of doing their duties vnto him and succoring him in his old age, they leaue him, (being not able to helpe him selfe) to the rage of fortune and the vncharitable times of this worlde, such children are worthy to be deprivued of their inheritance. [Honours Academie, p. 46]

[148.] Rightly doth that man deserue to be punished of god whoe hath not imploie d his calling to the some good vse in as much as he sheweth himselfe vnthanckfull to god, yea and deserueh noe goodnes at all, if he shall not make shewe of that vertue when time serueth, for then he should be like vnto a man that being troubled with some greate infirmity or disease, and hauing a present remedy for yt in his hand, will neuer take nor tast of the same to the benefitt of his health. [Honours Academie, p. 47]

[175.] The right happines of man doth not consist in greatenes of honour, nor in the vaine pleasures of this world, but in the favour of God. [Honours Academie, p. 46]

[176.] The consent of parentes maketh not the happy match but the amity and liking of both parties. [Honours academie, Sig. H1r]
[177.] The brauest and most generous mindes are soonest subjecte to pity and compasion.

   [Honours academie, p. 61]

[178.] Time is to pretious a thing to be consumid and lost without some good or profit to insue of yt./

   [Honours Academie, p. 60]

[179.] The safe and surest way it is by frendship to deceue

   though safe and surest way it be, tis knauery by your leue.

   [Honours Academie, p. 126]

[209.] what greater misfortune can happen to a man than for want of reason to suffer him selfe to fall into the handes of his merciles foes. [Honours Academie, p. 161]

[210.] what vnhappines be it neuer so great can ouer-throwe a man so soone as that which depri-

   ueth him of all sence and vnderstanding [Honours Academie, p. 161]

[211.] wee ought wisely to rule that that is committid to our charge. [Honours Academie, p. 183]

Le présent fichier est annexé à l’article suivant :

Guillaume Coatalen, « Territoires inexplorés de la pastorale dans les recueils de lieux communs manuscrits : le cas de Northwestern MS 67 », Études Épistémé [En ligne], 41 | 2022, mis en ligne le 10 juin 2022, consulté le 15 juin 2022. URL : http://journals.openedition.org/episteme/14963