E LEGAT.
CAROLI GODWYN, S.T.B.
COLL. BALL. SOC.
MDCCLXX.

THE CHARACTERS OF *THEOPHRASTUS*,

With a Strictly Literal TRANSLATION of the GREEK into LATIN,

AND

With NOTES and OBSERVATIONS on the Text, In ENGLISH:

For the Benefit of *Hertford College*.

By the late R. NEWTON, D.D. and *Principal*.

OXFORD

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To

The Generous Contributors

To a Design

Calculated for Promoting

Piety and Learning,

The Following Performance

Of the late

DR. RICHARD NEWTON,

Principal and Founder of

HERTFORD COLLEGE,

Being his Laſt Gift to the Society after a continual Succeſſion of more than Forty Years Services,

Is with the utmoſt Regard

and Gratitude

Inſcrib'd

By the PUBLISHER.

TO THE SOCIETY.

— Hoc Quidam non bellè : Numquid ego Illi
Imprudens olim faciam Simile? Hor.

THE Characters of *Theophraſtus* are ſuch *Natural* Reſemblances of Man uninſtructed, unobſerving, unreflecting, that they will ever be read with *pleaſure*; and the Meanneſſes, Indecencies, and other Improprieties which the Author diſlikes in the behaviour of thoſe who are the ſubjects of them, are ſet before the Reader in ſuch a light, as infallibly to induce him to diſlike them too, and muſt therefore be read with *profit*.

But yet I think it may be eaſily perceiv'd, that theſe Characters are not, generally, *finiſhed* pieces. For in ſeveral of them there are *ſtrokes*, which are much better ſuited to a *different* Character, than to that of which they now appear a part; as if the Author had been drawing the Character of a particular perſon, who, whatever might be his natural bent, and general manner, had yet ſomething in him, that, as it were, *differenc'd* him from himſelf; which the Author might continue, in his general deſcription, that the perſon intended to be deſcrib'd, might more certainly be known; or, having let it flow, together with his other thoughts, into the Character intended to be general and uniform, might afterwards neglect to diſplace it, tho' it was not to ſtand where it did.

Again, there are other Characters, of which, tho' all the parts are well ſuited to the Character intended to be drawn, yet would not theſe have been plac'd in that order in which they are found, if the piece had receiv'd the Author's *laſt* hand. A right *diſpoſition* of Thoughts is requir'd of the Writer in all compoſitions; theſe will not be rightly diſpos'd, if thoſe, which have a relation to one another, are not made to follow one another, and in proper connexion. There is an inſtance of this in the Character of the *covetous* man, *Char.* x. pag. 100. In the firſt line, *he demands a month's intereſt within the month*, and then intervene ten parts of his Character, that have no relation to uſury, before he *demands a conſideration for delay of payment, whether of that principal, or intereſt, beyond the day appointed for payment; and alſo, the intereſt of the intereſt from the time it was due:* a ſtroke of Character, ſurely, that ought to have had no other place, then the very next to that, wherein he *demands the intereſt within the month.* The ſame rule is to be obſerv'd, whether the Compoſition be a *Theme*, or a *Declamation*, or an *Oration*, or a *Sermon*, or a *Studied Letter*. In *Converſation* indeed, and in *ordinary Letters*, which are in the room of Converſation, it may be otherwiſe; becauſe, in converſing, one delivers one's thoughts as they occur.

There are Editors, who think it incumbent on them to defend *every* thing ſaid by the Author they have undertaken to publiſh; whether, from general admiration, they have contracted ſuch a fondneſs for him, that they cannot ſee the leaſt fault in him;

or

or think it a diſcredit to their parts or learning, if they cannot find out more merit in the favour'd Writer they are ſo well acquainted with, than others, who have taken pains to be as well acquainted with him, can diſcover, I cannot tell. But, after all, there will be *defects* in the *fineſt* Writers, as there will be *Sin* in the moſt *perfect* men. And, whatever may be ſaid to hide or palliate the defects, tho' much ingenuity or good nature in ſaying it may appear; yet the defects will not diſappear; defences inſufficient are *not* defences. The reſult will be this at laſt; where there are found more Graces and Beauties, than Blemiſhes and Defects, we juſtly celebrate the Performance. And, I think it rather for the praiſe of *Theophraſtus*, to have it ſaid of him; if his Invention, if the firſt run of his thoughts towards forming a particular Character was ſo *affecting*, to what advantage would the drawing of it have appear'd, if he had had opportunity to have review'd it, and retouch'd certain parts of it, and diſpos'd the whole in an eaſy tranſition, and naturally connected order, than, at all events, and throughout, to have defended him in ſuch a manner, and to ſuch a degree, as could only manifeſt the partiality of his Admirer. If *Homer* univerſally allow'd to be *bonus* is yet ſaid *aliquando dormitaſſe*, to have ſometimes *nodded*; let *Theophraſtus* be excus'd, if, in the midſt of an infinite variety of beautiful ſentiments moſt ingeniouſly diſplay'd, there appear in him to have been inattention to a few particulars. He was a very *Old man*, as may be ſeen in his preface, when he writ theſe Characters; and might the more eaſily have fail'd of exactneſs; or might

not have had health or leiſure to reviſe what he had written; or not acuteneſs enough to have done it effectually, if he had attempted it. And what excuſe I am making for the *Author*, I ſhould be glad might be allow'd to *myſelf*, his *Tranſlator* and *Commentator*, and for the ſame reaſons.

With reſpect to the VERSION, I do not ſay it is neceſſary, that all *Greek* Authors ſhould be attended with verſions ſo *literal*; or that they ſhould have any verſions at all; but, if any, if they are not thus literal, they ſhould, at leaſt, as truly expreſs the *ſenſe* of the Authors, as if they were thus *literal*; which very often they do not; and which, whether they do or no, He, who, in learning this language, ſhall uſe himſelf to tranſlate his Author thus literally, will the ſooneſt diſcover, and, if there hath been a miſtake in the ſenſe, will be the beſt able to rectify it.

I would, therefore, adviſe every Scholar beginning to learn this language, to tranſlate his Author thus *literally*, word for word, as far as the different *Idioms* of the *Greek* and *Latin* languages will permit; and, whereas there is, generally, but *one* word, which is *the proper* one, to expreſs the true meaning of the *Greek* word in any ſentence, to render the *Greek* word, by that *Latin* One, which he thinks is ſo. Nobody can ſay, the learner will not underſtand the *Senſe* of his Author, as well in this *cloſe* way of tranſlating, as in the *looſer*; and 'tis certain he will underſtand the *Language* of his Author better.

Tho'

Tho' I write to *Learners* only, yet, I hope, I ſhall not give offence (ſo long as I do not give advice) to the *Learned* in this language, if I adventure to ſay, I could wiſh, when any of them become *Writers*, and eſpecially *controverſial* Writers, and bring, for proofs or illuſtrations of what they advance, *quotations* from *Greek* Authors, they would *condeſcend* to tranſlate the ſame in this *literal* manner. For, it may be, when they ſhall have taken the pains to do this, (and it will require pains) they may themſelves find reaſon to think the quotation is not to their purpoſe. The Reader alſo, will be more certain in what ſenſe preciſely the Writer underſtands the terms of the cited paſſage, which may have, and, perhaps, comparing one thing with another, muſt have, a different meaning. The *elder* Reader, who may fairly be reckon'd a good ſcholar, may have forgotten ſome of the *Greek* words he once well knew, and will like to have his Memory refreſh'd. And the *Younger*, who is as capable of Judging of the force of the Argument as the *Writer* himſelf, may not have, as yet, apply'd himſelf ſo cloſely to the learning of this language, as to be greatly ſkill'd in it, and will be glad to have his knowledge improv'd. And ſuch may be the *Indolence* of the one, and the *Volatility* of the other, that they will neither of them care to have the courſe of their reading interrupted by turning *Lexicons*. For, if the point contended for by the Writer be evinc'd, ſuppoſing the quotation to be truly cited, and truly render'd, it will be time enough, after the peruſal of the treatiſe, to have recourſe to the *Original*, and to the *Context*, to ſee whether it be truly cited and

render'd

render'd or no, and accordingly to eſtabliſh it, or diſmiſs it. Without ſuch condeſcenſion in the Writer, I will not promiſe that what is written will be much read, which, yet, the Authors are intereſted ſhould be much read, if they would have it much approv'd. On theſe occaſions the *verſion* may be of the *Greek* into *Latin*; or, of the *Greek* into *Engliſh*, into which it will run more eaſily; but, if into *Latin*, the *Greek* being a language very *elliptical*, what *Latin* words will be neceſſary to be inſerted to ſupply the deficiencies of the *Greek*, may be put in *Italicks* in the manner we have done.

As to the NOTES and OBSERVATIONS on the Characters of *Theophraſtus*, theſe are given in *Engliſh* with deſign, 1. To introduce and countenance the practice of illuſtrating and writing *Comments* on *Greek* and *Latin* Authors in our *Own* tongue, as the *French* have done in *theirs*, to the making *their* language almoſt an *univerſal* language: and 2. to invite, and encourage our youth to read theſe Authors in great plenty; which they will be the more inclin'd to do, when they ſhall find them explain'd in a language not wanting itſelf to be explain'd, to their great, and ſpeedy improvement in literature; too much diſcourag'd, as they are, and have been, by the incompetent aſſiſtance given them by foreign interpreters and commentators, in *Latin* often unauthentick, often leſs intelligible than the text, often explanatory of what is eaſy, and eluſory of what is difficult.

And, whereas, in publiſhing *Claſſic* Authors, whether *Greek* or *Latin*, there are uſually a multitude of

References

References from the text to *various readings* in the margin, not one in ten of which can poſſibly be the true, I aſſure the Reader, I will refer him only to what the following *figures* do denote.

1. Denotes a *Greek* word in the *Author* not found in the *Lexicons*.

2. A *different ſenſe* of the word in the *Author* from any yet given of it in the *Lexicons*.

3. A *better Latin* word to expreſs the ſame ſenſe, that is given of the *Greek* word in the *Lexicons*, than is there given.

4. A *better Etymology*, or account of the *Original* of words, than is found in the *Lexicons*.

5. The *Similitude* between the *Greek* and *Engliſh Idiom*, whereof the inſtances are innumerable.

6. The *Similitude* between the *Greek* and *Latin Idiom*, whereof the inſtances are very rare. The *Diſſimilitude* will appear from the *Verſion*, as often as that varies from the *letter*, or ſupplies the *elliptical-neſs* of the *Greek*.

7. Such *Various Readings* only, as, being preferr'd, are taken into the text, with reference made to the *Reading* which is rejected; or ſuch as may admit of doubt, which is to be preferr'd.

The other *Notes* are ſuch as tend to explain the ſenſe of the Author, or improve the Scholars ſubject to the lecture in the Knowledge of the *Greek* Tongue, always ſuppoſing ſome of them to come to the Univerſity low in School-learning.

What *Difficulty* is not explain'd, is confeſs'd to be not underſtood, and to be given up to the ingenuity of Others, to try what they can make of it.

As

As I have not the vanity to offer theſe Notes and Obſervations to the publick *magiſterially*, as ſuppoſing any of them to contain any thing *deciſive*, but only as the thoughts or conjectures of the *Publick Lecturer*, imparted to his *proper claſs*, as they occurr'd to him in the courſe of his preparation for the *Lecture*; ſo, I hope, I ſhall be ſecure from any peeviſh diminutions of their ſignificancy, whilſt I invite, as I do, all ſerious men wiſhing the improvement of the Youth of this place in the learned languages, to tell me, in a candid manner, of any exceptions they may have to any thing here noted or obſerv'd.

And, tho' nothing be more common, than for *one* ſtudious perſon to obſerve (whether in matters obvious, or needing penetration,) what *another* hath obſerv'd before him, without borrowing it of him, or being indebted to him for it, but owing it purely to his own invention, and not his memory; yet, ſince his memory may poſſibly have help'd his invention without his perceiving it; if any one hath any claim of this kind upon Me, I readily releaſe to him what he demands, as to a *prior* poſſeſſor: for ſo long as the Publick will ſtill have the benefit of it, if it be of any value, the end intended, the *Advancement* of *Learning*, will be equally anſwer'd.

THE MORAL CHARACTERS OF *THEOPHRASTUS*

WITH

A LITERAL VERSION
OF THE *GREEK* INTO *LATIN*,

AND WITH

NOTES AND OBSERVATIONS
IN *ENGLISH*.

ΠΡΟΟΙΜΙΟΝ.

ΗΔΗ μὲν καὶ πρότερον πολλάκις [5] ἐπιστήσας τὴν διάνοιαν, ἐθαύμασα, ἴσως ὃ καὶ [5] πάσχομαι θαυμάζων, τί δήποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης, καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέβηκεν ἡμῖν καὶ τὴν αὐτὴν [2] τάξιν τῶν τρόπων ἔχειν. Ἐγὼ γὰρ, ὦ Πολύκλεις, σκοπεῖν ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην φύσιν, καὶ βεβιωκὼς ἔτη ἐννενήκοντα ἐννέα, ἔτι δὲ ὁμιληκὼς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι, καὶ πρότερον θαυμάσας ἐξ ἀκριβείας πολλῆς τούς τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους· ὑπέλαβον δεῖν συγγράψαι ἃ ἑκάτεροι αὐτῶν ἐπιτηδεύουσιν ἐν τῷ βίῳ. Ἐκθήσω δέ σοι κατ' γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις προσκείμενα, καὶ ὃν τρόπον τῇ οἰκονομίᾳ χρῶνται. Ὑπολαμβάνω γὰρ, ὦ Πολύκλεις, τοὺς υἱοὺς ἡμῶν βελτίους ἔσεσθαι, καταλειφθέντων αὐτοῖς ὑπομνημάτων τοιούτων· οἷς παραδείγμασι χρώμενοι, αἱρήσονται τοῖς εὐχρηστοτέροις

τοις

PROOEMIUM.

JAM quidem & prius ſæpe, cùm animum *eò* intendiſſem, miratus ſum, nec fortaſſe ceſſabo mirari, quid tandem, Græciâ ſub eodem aere jacente, & omnibus Græcis ſimiliter inſtitutis, acciderit nobis, ut non eandem ſpeciem morum haberemus. Ego, *Polycles*, cùm ex longo tempore contemplatus eſſem humanam naturam, & vixiſſem annos nonaginta novem, & inſuper verſatus fuiſſem cum multis, & omnis generis naturis, & juxta ſpectando comparaſſem multâ cum diligentiâ bonos homines & malos, putavi oportere *me* conſcribere quæ utrique eorum ſtudioſè faciunt in vitâ. Exponam autem tibi, ſecundum genus *ſuum*, quæ ſunt morum genera his utriſque adjacentia, & quo modo adminiſtratione utuntur. Puto enim, O *Polycles*, filios noſtros meliores fore, relictis iis talibus monumentis, quibus exemplaribus utentes, eligent cum homini-

τοις συνεῖναί τε καὶ ὁμιλεῖν, ὅπως μὴ [5] καταδεέστεροι ὦσιν αὐτῶν. Τρέψομαι δὲ ἤδη [3] ἐπὶ τὸν λόγον· [6] σὺν δὲ, παρακολουθήσαί τε καὶ εἰδῆσαι [5] εἰ ὀρθῶς λέγω. Πρῶτον μὲν οὖν [6] ποιήσομαι τὸν λόγον ἀπὸ τῶν τῆς εἰρωνείαν ἐζηλωκότων, ἀφεὶς τὸ προοιμάζεσθαι, καὶ πολλὰ περὶ τοῦ πράγματος λέγειν. Καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας, καὶ ὁρισθήσομαι αὐτῆς· εἶτ' οὕτως τὸν εἴρωνα [5] διέξειμι, ποῖός τίς ἐστι, καὶ εἰς τίνα τρόπον κατεκτήνεκται· τὰ ἄλλα δὴ τῶν παθημάτων, ὥσπερ ὑπερεθέμην, πειράσομαι κατὰ γένος φανερὰ [5] καταστῆσαι.

bus optimè ſe gerentibus unà eſſe & verſari, ut iis non ſint inferiores. Vertam me autem jam ad ſermonem. Tuum erit juxtà ſequi, & obſervare an rectè dicam. Primum igitur ſermonem faciam ab iis qui Simulationem affectarunt, omittens proœmium facere, & multa de negotio dicere. Et incipiam primùm à Simulatione, & definiam eam; deinde hunc in modum Simulatorem percurram. Qualis quis ſit Simulator, & quem ad morem deferatur; etiam alias Paſſiones, ſicut ſupra propoſui, conabor, per ſingula genera, claras ſtatuere.

NOTES

AND

OBSERVATIONS.

Προοίμιον Procemium] πρὸ and οἴμη *cantilena*. Primarily *præcentio*. What is play'd or ſung before the tune or ſong. προοίμιον τι πρὸ τ ᾠδῆς *Heſych*. Somewhat in the nature of a flouriſh, or of a voluntary before the tune. Secondarily, orationis *principium*, *præfatio*. λόγος, ἱςορία *Heſych*. an *account* before-hand of the work the Author is entering upon.

Ἐπιςήσας τὴν διάνοιαν cum animum *eò* intendiſſem] ἐφίςημι, ἐπὶ and ἵςημι ſtatuo, *ſiſto juxtà*, *colloco juxtà*, to *ſet* or *place* a thing near one, the better to conſider it. Alſo *animum intendo*. In this ſignification of ἐφίςημι, διάνοιαν is underſtood, which is here expreſs'd. ἐπιςήσας (in *Eng.*) having *ſet* my mind *upon it*, in order to conſider it thoroughly.

5 Παύσομαι θαυμάζων ceſſabo mirari] *ceaſe wondering*. παῦε ὀρχήμενος *ceaſe dancing*. *Ariſtoph.*

2 Τάξιν τῶν τρόπων *ſpeciem* morum] the ſame as γένη τρόπων below. The ſame *ſort* or *kind* of manners.

Παντοδαπαῖς φύσεσι *omnis generis* naturis] παντοδαπὸς being compounded of πᾶς and δάπεδον, *omnis ſoli*, it ſhould regularly, like other compound adjectives, have been παντοδαποῖς. But this is an exception to the rule, as there are others, παντοδαπὸς being ὁ ἡ ὴ as a *compound*, and ὸς, ὴ, ὸν, as a *ſimple* adjective.

jective. Omnis *generis* naturis, i. e. naturis æquè diverſis, ac ſi in diverſis ſolis procrearentur.

Παρατεθεαμμένος juxta ſpectando *comparaſſem*] παρὰ and θεάομαι ſpecto, to *view* them in a *near* poſition to each other; which ſince we muſt do to perceive the difference, it comes to ſignify to *compare.*

Επιτηδεύουσιν ſtudioſè faciunt] do naturally of their own accord, when left to themſelves to do as they are inclin'd. ἐπιτηδὴς *aptus, idoneus, habilis.*

Κατὰ γένος ſecundum genus *ſuum*] per ſingula genera.

Οσα γένη τρόπων *quæ* ſunt genera morum] ὅσος in the plural, frequently ſignifying as the ſubjunctive article ὅς.

Προσκείμενα adjacentia] πρὸς and κεῖμαι jaceo. What are the ſorts of manners that *lie near*, and are dear to them, and which they are inclin'd to. πρόσκειμαι κακῷ, I *lie near* to it, I *border* upon it, I am addicted to it. Alſo *adhærentia*, πρόσκειται τοῖς βιβλίοις he *ſticks cloſe* to them, in *ſtudy*. τῷ δήμῳ προσεκείμην I *ſtuck cloſe* to them, in *favour*.

Τῇ οἰκονομίᾳ adminiſtratione] οἰκονομία, of οἶκος domus and νέμω diſtribuo, paſco, adminiſtro, ſignifies properly *domeſtick* management, and alluſively management in *general*. For, as, in *domeſtick* management, if there be, in the *maſter of a family* a want of the proper arts to provide for it ſuitably to his condition, and within his revenue; or a want of due attention to the ſobriety, diligence, and fidelity of his domeſticks; or exemplarineſs in himſelf; or punctuality to thoſe he deals with, we ſay of him properly he is no *oeconomiſt*; ſo, if there be in

in a *private perſon* a want of the ſame arts to regulate his *own* conduct, we ſay of *him* alſo, alluſively, that he is no *oeconomiſt.*

Χρῶνται *utuntur*] *uſe* i. e. *have.* What government they *have* of themſelves. χρῆσθαι βίῳ to live i. e. to *have* life. χρῆσθαι τέλει to die, i. e. to *have* an end. χρῆσθαι τύχῃ to *have* fortune. So the *Latin* word *utor.* Cùm proſpero flatu fortunæ *utimur Cic.* when we *have* — cùm adverſis ventis *uſi eſſemus Cic.* when we *had*—*uſus eſt* incredibili patientiâ *he had*—valetudine *uti* firmâ *to have.* The word χρῆσθαι ſignifies alſo to *behave.* καλῶς χρῆσθαι φιλοῖς to *behave* handſomly towards them. So *utor* in *Latin*, regibus *uti*, majoribus *uti Hor.* to *behave* ſo ſuitably to them as to keep in their favour. And ſo, *to uſe* in *Eng.* He doth not *uſe* me well, he doth not *behave* well to me. It ſignifies alſo, *to have the advantage of*, as in this proœm, οἷς παραδείγμασι χρώμενοι quibus exemplaribus *utentes* of which characters *having the advantage.* So *utor* in *Latin. Utor* permiſſo, *I take the advantage of* the conceſſion. Si fortunâ permittitis *uti*, to have or *reap the benefit of* this event, ſo as to improve it.

Βελτίους meliores] in the *accuſative*, for βελτίους, in the *nominative* for βελτίοες.

Τοιούτων talibus] ſuch as the following *characters.*

Εὐσχημονεστάτους *optimè* ſe gerentibus] εὖ *benè* σχῆμα *habitus, geſtus*, from *inuſit.* σχέω *habeo*, from whence ἔχω hath its future σχήσω præt. ἔσχηκα. Εὖ *benè* with a *ſuperlative* adjective, may, I think, be tranſlated *optimé.*

5 Καταδεέστεροι inferiores] i. e. inferior in *conduct.* καταδεὴς cui aliquid *deeſt.* κατὰ and δέομαι *indigeo.*

One

One in whom ſomething is *wanting* to make him *compleat.* ὅπως μὴ καταδεέστεροι ὦσιν αὐτῶν, that they may not be more *wanting*, or deficient in propriety of behaviour than they. Or, if δέομαι be interpreted *quæro*, that they may not be more to *ſeek.*

3 Επὶ τ̃ λόγον ad ſermonem] to the *ſaying what I intend.*

6 Σὸν δὲ tuum *erit*] the *Greek* and *Latin* idiom are the ſame. There is an *ellipſis* of μέρος in the *Greek*, of *munus* in the *Latin.*

5 Καὶ εἰδῆσαι εἰ ὀρθῶς λέγω & obſervare *an* rectè dicam] to obſerve if — i. e. whether; in *Lat. an, utrum.* And yet, viſam *ſi* domi eſt, may be found in *Ter.* but, it may be doubted, whether this in *Terence* be not a *Græciſm:* for he hath many.

6 Ποιήσομαι τ̃ λόγον ſermonem faciam] *loquar.* Sermonem facere *Cic. Ter.* Verbum facere *Cic.* ποιήσομαι τὸν λόγον ἀπὸ — ἄρξομαι ἀπὸ *incipiam loqui.*

Αφεὶς τὸ προοιμιάζεσθαι omittens proœmium facere] or, *omittens hoc* ſcil. *proœmium facere*, i. e. any *further* preface than I have already made.

Περὶ τοῦ πράγματος de re, de negotio] ſc. ſuſcepto.

Ορισθῶμαι *Att.* for ὁρίσομαι, and ὁριῶ for ὁρίσω. Ορίζω to *define*, to ſet to a word its ὅροις, its *fines*, its *limites*; to *limit* it by other words to ſignify *this* and *nothing elſe.*

Οὕτως in hunc modum] *in quem modum?* that which follows, by ſaying *firſt*, ποῖός τίς ἐστι, and *then*, εἰς τίνα τρόπον κατενήνεκται.

5 Διέξειμι percurram] i. e. *oratione* percurram. Of διὰ, ἐξ, and εἶμι *eo.* And as εἶμι doth in the preſent tenſe ſignify alſo *ibo*, ſo doth διέξειμι in the preſent ſignify alſo *percurram.* For, without making εἶμι ſignify

nify *ibo* becauſe the *future* εἴσω is not in uſe, nothing is more common in our *own* language as well as in *this*, than for a perſon to ſay whither he *will* go, and what he *will* do, in the *preſent* tenſe. And διέξειμι here, tho' in the *preſent* tenſe, yet, immediately following theſe *futures* ποιήσομαι, ἄρξομαι, ὁριοῦμαι is determin'd to ſignify futurely *percurram.* I will *run* thro', or I will *go* thro', or I will *go* thro'*out* or *quite* thro' that character, or I will treat of it thoroughly. The ſame way of expreſſion is us'd with reſpect to what another has written. Have you *gone* thro' it, or quite thro' it? for have you *read* it, or read it quite thro'. And, I have *run* it over, for, I have *read* it over. The laſt ſeems to import the reading it with ſome *haſte.* And the word here us'd by *Theophraſtus* ſeems to import as much, for of εἰρωνεία he ſays, that, in a *leſs exact* definition, or deſcription of it, (ὡς τύπῳ λαβεῖν) may appear to be &c.

Κατενήνεκται *Att.* for κατήνεκται.

5 Καταςῆσαι ſtatuere] *to ſet* them *down,* φανερὰ καταςῆσαι *to ſet them down* clear, i. e. to *deſcribe* or *write* them *down,* ſo clearly, as that they ſhall be readily acknowledg'd.

Α.

ΠΕΡΙ ΕΙΡΩΝΕΙΑΣ.

Η Μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς τύπῳ λαβεῖν, προσποίησις ἐπὶ τὸ χεῖρον πράξεων καὶ λόγων. Ο δὲ εἴρων, τοιοῦτός τίς ἐστιν, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλει λαλεῖν, ὁ μισεῖν· καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθρα, καὶ τούτοις συλλυπεῖσθαι ἡττωμένοις· καὶ συγγνώμην δὲ ἔχειν τοῖς κακῶς αὐτὸν λέγουσι· καὶ ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις· καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πράως ἀμαλέγεσθαι. Καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις, προσάξαι ἐπανελθεῖν· καὶ μηδὲν ὧν πράττει, ὁμολογῆσαι, ἀλλὰ φῆσαι βουλεύεσθαι· καὶ προσποιήσασθαι ἄρτι πεπραγεγονέναι, καὶ ὀψὲ γενέσθαι αὐτόν, καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας, ὡς ὁ πολύς· καὶ μὴ πωλῶν, φήσει πωλεῖν. Καὶ ἀκούσας τι, δόξει

μὴ

I.

De Simulatione.

SImulatio igitur videatur eſſe, ut *eam* definitione minus exactâ capiam, Fictio actionum & ſermonum in pejus. Simulator autem talis quis eſt, qualis cùm acceſſerit ad inimicos, velit *cum iis* loqui, non *eos* odiſſe; & laudare præſentes quibus clàm imponebat; & cum illis victis congemere. Item veniam habere maledicentibus ei; & ob ea quæ dicta ſunt adverſus eum; & cùm affectis injuriâ *ab ipſo* & indignè ferentibus manſuetè colloqui. Item volentes *eum* adire feſtinanter, jubere rurſum venire. Item nihil eorum quæ facit confiteri, ſed dicere *ſe* deliberare. Item fingere *ſe* jam adveniſſe, & ipſum ſerò veniſſe, & languidiorem fieri. Item mutuò accipere cupientibus, aut ſtipem collatitiam petentibus *dicere* quod non vendit, & non vendens dicit *ſe* vendere. Item cùm audiverit quid, fingere *ſe* non

audiſſe

μὴ πεφαπτοιεῖθαι· καὶ ἰδὼν, φήσει μὴ ἑωρακέναι, καὶ ὁμολογήσας μὴ μεμνῆται. Καὶ τὰ μὲν σκέψεται φάσκει, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμάζειν, τὰ δὲ ἤδη ποτὲ καὶ αὐτὸς ὕστω ἀφαλογήσαται. Καὶ [5] τὸ ὅλον, δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου χρῆθαι, ὃ πιστεύω· οὐχ ὑπολαμβάνω· ἐκπλήττομαι. Καὶ λέγειν ἑαυτὸν ἕτερον γεγονέναι· ἐμὲ μὴν, οὐ ταῦτα πρὸς ἐμὲ διεξῇεν· παραδόξον μοι τὸ πρᾶγμα· ἄλλῳ τινὶ λέγε· ὅπως δέ σοι ἀπιστήσω, ἢ ἐκείνου καταγνῶ, ἀπορῶμαι. Ἀλλ' ὅρα μὴ σὺ θάττον πιστεύῃς τοιαύτας φωνὰς καὶ πλοκὰς καὶ παλιλλογίας· οὐ χεῖρόν ἐστιν εὑρεῖν οὐδέν. Τὰ δὴ τῶν ἠθῶν μὴ ἁπλᾶ, ἀλλ' ὑπόβολα, φυλάττεθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.

audiſſe; & cùm viderit *quid*, dicit ſe non vidiſſe; & cùm promiſerit *quid*, non meminiſſe. Item aliqua conſideraturum *ſe* dicit, aliqua neſcire, aliqua mirari, *quoad* aliqua autem jam olim & ipſum ſic cogitaſſe; & in ſummâ, tali modo ſermonis uti peritus eſt: non credo; non puto; percellor; & dicere ſe ipſum alium fieri; item non hæc mihi narraverat; incredibilis mihi res eſt. Aliî alicui dic; quomodo autem aut tibi non credam, aut illum damnem, dubito. Verum vide ne tu celerius credas talibus vocibus, & locutionibus perplexis, & ejuſdem verbi iterationibus; quo deterius nihil eſt invenire. Hujuſmodi mores non ſimplices ſed inſidioſos cavere magis oportet quàm Viperas.

NOTES

AND

OBSERVATIONS.

Εἰρωνεία *Simulatio*] the pretending that to *be* which is not; as *Diſſimulatio* is the pretending that *not to be* which *is*. The pretending that *not to be* which *is*, is very ſuitable to the character of a perſon pretending that to *be* which is *not*; ſince the perſon diſpos'd to do the one, will naturally be diſpos'd to do the other as he ſees occaſion. The *Simulator* and the *Diſſimulator* therefore make but one character; and the following inſtances whether of *Simulation* or *Diſſimulation* conſtitute the preſent character. Εἰρωνεία from εἴρω *dico*, to *ſay*, i. e. to *ſay* only, without *meaning* what you ſay; to miſlead or deceive by *ſaying*.

Μεν ἂν] one or both of theſe particles is redundant. If ἡ μὲν ἂν εἰρωνεία be interpreted Simulatio *igitur*, the firſt; if Simulatio *quidem*, the laſt; and, if *igitur* or *quidem* add nothing to the ſenſe, *both*. They add no more to the ſenſe, than the words, *why*, or *now*, or *then*, or *truly* would do in Engliſh in the ſame place; and ſeem to be us'd for ornament, or to make the ſaying what is ſaid more numerous. Some have ſuppos'd there is not the leaſt particle in the Greek language, but what hath peculiar ſignificancy, tho' *we* cannot diſcern it. I confeſs I am not inclin'd to ſuppoſe ſo liberally. Finding in theſe Engliſh expreſſions "what *and* if," "and

"*for* becauſe" a redundancy of *and*, and of *for*, why may I not ſuppoſe there may be like redundances in the *Greek* and other languages authoris'd by uſe? The particle τὲ, unleſs when us'd in the Dorick dialect for σὲ, or as the conjunction copulative, ſeems univerſally to be inſerted to gratify the ear. See *Iſoc.* ad *Nicom.* τὰς τὲ τῶν ἀπϑδαίων γνωμὰς ϰ᾽ τὰς τ᾽ φαυλῶν διανοίας. Leave out τὲ, and τὰς τῶν ἀπϑδαίων γνωμὰς will want number; inſert it, and the ear is pleas'd; but of itſelf it hath no manner of ſignification. ὃν præcedente μὲν, ſays *Scap.* ſignifies *tandem tamen*, not *ſo* here.

Τύπῳ, *definitione minùs exactâ*] a definition *exact* is the logical one, and conſiſts of the *genus* and the *difference*. In the definition of *Man*, that He is a *Rational Living Creature*, living creature is the *genus* or general term, comprehending under it every *ſpecies* or *ſort* of living creatures; and the ſaying of man, that He is *Rational*, *differences* him from all other living creatures. A definition *leſs exact* is a deſcription or enumeration of certain marks of a thing ſufficient to diſtinguiſh the thing defin'd from any other thing. τύπος, from τύπτω percutio, primarily ſignifies *nota* percutiendo impreſſa; and then *veſtigium*, the *note* or *mark* which the foot by ſtepping hath imprinted; and then this note or mark exhibiting the *figure* or *likeneſs* of the thing which hath made the *impreſſion*, ſignifies *ſhape*, *form*, *figure*, *image*, *likeneſs*; and from hence comes to ſignify *definition*, deſcription, enumeration of ſuch marks as ſhew a likeneſs: which definition is more or leſs exact, as it exhibits more or leſs likeneſs to what it pretends to ſhew the likeneſs of.

Δόξειεν videatur] for δόξαι *Att.* δόξειεν ἄν. ἂν hath here no ſignification; but ſometimes ſignifying *ſi*, and then governing this mood occaſionally, it attends it often when there is no occaſion, officiouſly.

Ως (pro ἵνα, ὅπως) us'd with an Infinitive, as with a Subjunctive, ὡς λαβεῖν, ut eam capiam, ὡς εἰπεῖν ut ita dicam.

5 Επὶ τὸ χεῖρον *in pejus*] *for the worſe*; for a purpoſe unworthy, with an intent to miſlead, or deceive, with a view of ſerving one ſelf, or diſſerving another. ἐπὶ τὸ ἄμεινον, for the better, for a purpoſe not unworthy, with an intent to induce an opinion of ones good will; as in liberal profeſſions of civility and readineſs to do good offices; where if the προσποίησις mean not *all* the good will which the words import, it means good will however.

Επαινεῖν παρόντας laudare præſentes] to commend thoſe when preſent (for ſome laudable attempt, ſuppoſe) whom he privately obſtructed; καὶ τούτοις συλλυπεῖσθαι ἠτιωμένοις, to expreſs his concern that they did not ſucceed.

5 Επέθετο imponebat] *impos'd upon, put upon,* 6 Catoni egregiè *impoſuit* Milo noſter. *Cic.*

Συγγνώμην ἔχειν veniam habere] i. e. dare διδοσθαι. It ſignifies alſo veniam obtinere, συγγνώμης τυγχάνειν· συγγνώμην ἔχειν τοῖς λέγουσι, to forgive the perſons ſaying; συγγνώμην ἔχειν τοῖς λεγομένοις to put the beſt conſtruction upon what is ſaid. πρᾶος καὶ συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων. *Xen.* gentle, and putting the beſt interpretation upon human failings.

Πράως διαλέγεσθαι manſuetè colloqui] as hoping *they* will think, that *He* thinks he hath done them no injury, and ſo believe he intended none.

Κατὰ σπουδὴν feſtinanter] ἐπὶ, μετὰ, ὑπὸ σπουδῆς, the ſame.

Εντυγχάνειν Sc. αὐτῷ.

Επανελθεῖν rurſum venire] this ſimply conſider'd is an inſtance of *pride* rather than of *ſimulation*; but conſider'd as connected with the next ſentence but one, which contains the pretences why he could not ſee them, then the whole will be a proper inſtance of *ſimulation*, the pretences being pretences *only*. The next ſentence to ἐπανελθεῖν muſt change places with the ſentence below it, and then every thing will be eaſy, and the ſentence run thus. Καὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προσάξαι ἐπανελθεῖν, καὶ προσποιήσασθαι ἄρτι παραγεγονέναι, καὶ ὀψὲ γένεσθαι αὐτὸν, καὶ μαλακισθῆναι. And thoſe who would fain ſpeak with him inſtantly, he deſires to come again, and pretends he is but juſt come home, came late, and is weary, and not well after his journey. And then follows ὃ μηδὲν ὢν πράτῃ ὁμολογῆσαι, as another inſtance.

Δανειζομένους mutuò accipientes] i. e. accipere *cupientes*. δανείζομαι ſignifying *fœnore* accipio, and *mutuo* accipio, as δανείον doth *fœnus* and *mutuum*. The anſwer muſt be given to thoſe who would borrow *without intereſt*, for otherwiſe, there could be no occaſion to *diſſemble*; ſince *money'd* men are altogether as forward to *lend*, (the Security being good) as the moſt *needy* are to *borrow*.

Ὡς ὁ πωλεῖ quòd non vendit] this, compar'd with what immediately follows, καὶ μὴ πωλῶν φήσει πωλεῖν, & non vendens dicit *ſe* vendere, hath preplex'd the Commentators. See *Caſaubon*, *Duport* and *Fell*. And yet, ſuppoſing the perſon applied to to be a *Trader*, nothing

nothing can be more eaſy. For how ſhould he be able to lend or give who hath no *trade?* It is reaſonable to ſuppoſe this. For ἔρανος being a contribution to the ſubſiſtence of a perſon *failing* in *trade*, to whom ſhould the ἐρανιζόμενος apply but to a *fellow* Trader, who may be preſum'd to have compaſſion, and who probably may be benefitted by the failure. He muſt be at this time in good buſineſs, for, otherwiſe, there would be no *diſſimulation*. But having other reaſons for *not giving*, which he did not care to own, might chooſe to *feign* a reaſon that would be admitted, and not offend; and ſay, trading at preſent was ſo *dead*, that he could not conveniently do it; that if the times did not mend, he might ſoon be in the ſame condition himſelf, when it would appear it was a *vanity* in him to have contributed. But how is this to be reconcil'd to what follows, when, at another time, the very ſame perſon μὴ πωλῶν φήσῃ πωλεῖν non vendens dicit *ſe* vendere? nothing more eaſily. For the *Simulator* ſays what he has *occaſion* to ſay, and the ſame perſon, who could pretend a *deadneſs* in trade when you aſked him to *give*, can pretend to have a very *good* trade when it is of uſe to him to have this believ'd, to heighten his credit, to increaſe his cuſtom, to induce a courtſhip to his daughter, or to facili tate a good match for himſelf.

Μὴ προαποιεῖσθαι fingere *ſe* non] i. e. μὴ ἀκηκοέναι *non audiſſe.* It comes to the ſame thing, whether you ſeperate the words thus, καὶ ἀκούσας τι, μὴ, (ſc. ἀκηκοέναι) προαποιεῖσθαι; or tranſpoſe them thus καὶ ἀκούσας τι, προαποιεῖσθαι μὴ. (ſc. ἀκηκοέναι) and having heard ſomething to pretend not, i. e. not to have heard

heard. ἀκηκοέναι is here underſtood, ſuitably to what is expreſs'd in what follows, καὶ ἰδὼν μὴ ἑωρακέναι.

Ιδὼν videns] ſc. τὶ quid, to be fetch'd from ἀκούσας τι.

Ομολογήσας cum promiſerit] ſc. τὶ quid, as before.

Τὸ ὅλον, ſc. εἰπεῖν] to ſay all, or the whole.

5 Δεινὸς] a terrible fellow to &c.--*Heſych.* explains this word by the following, φοβερὸς, ἐσραμμένος, δυνατὸς, πανοῦργος, ἱκανός. And *Theophraſtus* ſeems to uſe the word in all theſe ſignifications in different places. Φοβερὸς he is a terrible fellow to &c. i. e. one whom you may be juſtly be *afraid* to have to do with, he is ſo *ſharp* and *exacting*. Εσραμμένος he has the *addreſs* to &c. Δυνατὸς he *can* do it, i. e. he can permit himſelf to do it however ſhameful it may be. Πανοῦργος he has the *art*, *cunning*, or *ſkill* to do it: *Callidum* quicquid placuit jocoſo *condere* furto; δεινὸς κρύπτειν. Solers nunc hominem *ponere* nunc deum; δεινὸς ποιεῖν. Ικανὸς aptus, idoneus, δεινὸς εἰς κακίαν ἀπάγεσθαι aptus abduci, qui abducatur in malum.

Β.

ΠΕΡΙ ΚΟΛΑΚΕΙΑΣ.

ΤΗΝ δὲ κολακείαν ὑπολάβοι ἄν τις ὁμιλίαν αἰσχρὰν εἶναι, συμφέρουσαν δὲ τῷ κολακεύοντι. Τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε πορευόμενον ἅμα εἰπεῖν, ἐνθυμῇ ὡς ἀποβλέπουσιν εἰς σὲ οἱ ἄνθρωποι; Τοῦτο οὐδενὶ γίνεται τῶν ἐν τῇ πόλει πλὴν ἢ σοί. Ἠυδοκίμεις χθὲς ἐν τῇ στοᾷ· πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων καθημένων, καὶ ἐμπεσόντος λόγου τίς εἴη βέλτιστος, ἀπ' αὐτοῦ ἀρξαμένους πολύτας, ὅτι τὸ ὄνομα αὐτοῦ κατενεχθεῖεν. Καὶ ἄλλα τοιαῦτα λέγειν. Ἀπὸ τοῦ ἱματίου ἀφελεῖν κροκίδα· καὶ ἐάν τι πρὸς τὸ τεῖχος τῆς κεφαλῆς ἀπὸ πνεύματος προσενεχθῇ ἄχυρον, καρφολογῆσαι· καὶ ὑπιελάσας ἢ εἰπεῖν, ὁρᾷς; ὅτι δυοῖν σοὶ ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν ἔφηκας τὴν πώγωνα μεσόν· καίπερ, εἴπις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα.

Καὶ

II.

De Adulatione.

ADulationem autem putet aliquis conversationem indignam esse, conferentem verò *emolumenti quid* ad adulantem. Adulatorem autem talem quem, ut ambulans simul *cum alio* dicat, num animadvertis quàm in Te homines convertant oculos? Hoc nulli fit eorum *qui* in civitate *sunt*, præterquam Tibi. Sermone hominum celebratus eras heri in porticu; pluribus enim quam triginta hominibus *ibi* sedentibus, & incidente sermone quis esset optimus, *constabat* ab ipso *Te* incipientes omnes, in nomen ipsius deferri; & alia talia dicat. Item à veste auferat floccum; & si qua palea ad crinem capitis à vento afferatur, paleam legat; &, cum arriserit, dicat, videsne, quod duobus diebus Te non adii, barbam canis plenam obtinuisti; quamvis, siquis alius, habes ad annos *respiciens* nigram comam.

Item,

Καὶ λέγοντος ἢ αὐτοῦ τι, τοὺς ἄλλους σιωπᾶν κελεύσας, καὶ ἐπαινέσας δὲ ἀκούοντος· καὶ ὑπομνήσαντας δὲ, εἰ παύσεται, ὀρθῶς. Καὶ σκώψαντι ψυχρῶς ὑπεγελάσας, τό τε ἱμάτιον ὦσας εἰς τὸ σῶμα, ὡς δὴ ὁ δυνάμενος καταχεῖν γέλωτα· καὶ τοὺς ἀπαντῶντας ἐπιστῆναι μικρὸν κελεύσας ἕως ἂν αὐτὸς παρέλθῃ. Καὶ τοῖς παιδίοις μῆλα καὶ ἀπίους πριάμενος, εἰσενέγκας δοῦναι ὁρῶντος αὐτοῦ· ἢ φιλήσας ἢ εἰπεῖν, χρηστοῦ παιδὸς νεότητα! Καὶ σκωπτόμενος δὲ κρηπῖδας, τὸν πόδα φῆσαι εἶναι εὐρυθμότερον τοῦ ὑποδήματος. Καὶ πορευομένου τινὰ τῶν φίλων, προσδραμὼν εἰπεῖν, ὅτι πρός σε ἔρχεται· καὶ ἀναστρέψας, ὅτι προσήγελκα. Ἀμέλει δὲ καὶ τὰ ἐκ γυναικείας ἀγορᾶς διακονῆσαι δυνατὸς ἀπυδυσί. Καὶ τῶν ἑστιωμένων, πρῶτος ἐπαινέσαι τὸ οἶνον· καὶ πλακείμενος εἰπεῖν, ὡς μαλακῶς ἐθίεις! καὶ ἄρας τι τῶν ἀπὸ τῆς τραπέζης, φῆσαι, τοῦτο ἄρα ὡς χρηστόν ἐστι! Καὶ ἐρωτῆσαι μὴ ῥιγοῖ, καὶ εἰ ὑπαλέσθαι βούλεται, καὶ ἔτι πρεσεῖλαι αὐτόν. Καὶ μὴν ταῦτα λέγων,

πρὸς

Item, dicente illo aliquid, alios tacere jubeat; & laudet *eum* audiente *ipſo*; & ſignificat, ſi ceſſaverit, rectè *eum dixiſſe*. Item ſalibus utenti frigidè arrideat, & veſtem in os trudat, tanquam non potens detinere riſum. Item obviam venientes ſiſtere paulum jubeat donec ille præterierit. Item pueris, poma & pyra emens, cum intulerit, dat vidente ipſo; & cum oſculatus fuerit *eos* dicat, ô boni Patris pullulos! Item coemens cum eo crepidas, pedem dicat concinniorem eſſe calceo. Item proficiſcente *eo* ad aliquem amicorum, cum præcurrerit, dicat, quòd ad Te venit; & cum reverterit, quòd prænunciavi. Imo etiam ea quæ *in foro muliebri venalia* ex foro muliebri miniſtrare potens *eſt* ſine reſpiratione. Item ex convivis primus laudet vinum; & propè accumbens dicat, quam molliter comedis! & tollens quid eorum *quæ appoſita ſunt* à menſâ dicat, hoc quidem quam bonum eſt! Item roget num frigeat, & ſi amiciri vult, inſuper & tegat eum. Et quidem hæc dicens,

ad

πρὸς τὸ ὃς προσιόντων, ψιθυρίζειν, ⲥ εἰς ἐκεῖνον ἀποβλέπων, τοῖς ἄλλοις λαλεῖν. Καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ ἀφελόμενος τὰ φορεκεφάλαια, αὐτὸς ὑποκρῶσαι. Καὶ τὴν οἰκίαν φῆσαι εὖ ἠρχιτεκτονῆσθαι, καὶ τ̄ ἀγρὸν εὖ πεφυτεῦσθαι, καὶ τ̄ εἰκόνα ὁμοίαν τῆ ἐι). Τὸ κεφάλαιον, τ̄ κόλακα ὅ ὅτι θεάσασθαι πάντα καὶ λέγοντα καὶ πράττοντα ὁ οἷς χαριεῖσθαι ὑπολαμβάνει.

ad aurem acclinans *ſe*, ſuſurret, & loquatur aliis, reſpiciens in illum. Item cum in theatro abripuerit à ſervo pulvinaria, *ea* ipſe ſubſternat. Item domum dicat bene ædificatam, & agrum bene conſitum, & picturam ſimilem eſſe. Summatim, adulatorem eſt ſpectare omnia & dicentem & facientem quibus putat ſe gratiam *ſibi* conciliare.

NOTES

AND

OBSERVATIONS.

Ἀποβλέπουσιν respiciunt] look off from other things to look upon you, either admiring your person, or wanting to see the man of whom so many excellent things are said.

Ἀπ' αὐτοῦ for ἀπὸ σεαυτοῦ ab ipso Te.

Ἐπὶ τὸ ὄνομα αὐτοῦ i. e. σεαυτοῦ tui ipsius.

Ἀκούοντος audiente] i. e. ἀκούοντος αὐτοῦ audiente *ipso*. as below ὁρῶντος αὐτοῦ, vidente ipso.

Ἐπισημήνασθαι ὀρθῶς signo testari, sc. acclamatione, plausu, arrisione &c. nutu, gestu, vultus compositione &c. *Causabon*. p. 33.

Ἀπίοις pyra] ἄπιος is properly the *tree*, and ἄπιον the fruit, as *pyrus* is the *tree*, and *pyrum* the fruit.

Συνώνυμος ᾗ κρεπῖδας coemens [cum eo] crepidas] i. e. comes in emendis.

Προδραμὼν having run before to give notice that *he* is coming to see you, that you may have time to put yourself, and your room in a condition to receive him with respect. He would intimate the regard that every one has for him is so great, that they would be confounded if they should be caught unprepar'd.

Καὶ ἀναστρέψας ὅτι προσήγγελκα] and having come back, that I have told him. He hopes to become acceptable by this over care that he should not be incommoded upon his arrival, and made to stay till things

things are ſet to right, before he can ſet down; and if the friend to be viſited hath not the profound reſpect he ſuppoſes him to have, yet if he can make the perſon viſiting believe that he imagines it in others, and to be ſure hath it himſelf, he finds his account.

Ἀμέλει δὲ καὶ imo etiam] tho' I thus tranſlate it, as the Lexicographers do who knew not the Engliſh idiom, yet, ſtrictly conſider'd, ἀμέλει is no adverb but the imperative mood of ἀμελέω, *ne cura*, O don't trouble yourſelf, or have no manner of concern about his ſucceſs; to make himſelf acceptable he'll condeſcend to the offices of the loweſt ſervant and buy his herbs for him: and if what is officious is pleaſing, the incredible diſpatch with which he does any thing muſt be more pleaſing; *ſine reſpiratione* without breathing again, *uno ſpiritu* with one breath, *Sen. Sine interſpiratione* without breathing between, *Plin.*

Καὶ τῶν ἑστιωμένων πρῶτος ἐπαινέσαι τὸ οἶνον. He is the firſt of the gueſts to praiſe the wine, ex convivis primus qui laudet.

Ὡς μαλακῶς ἐσθίεις quam molliter edis] may be interpreted how *delicately* you eat, which carries with it the praiſe of ſkill in providing, and of generoſity in entertaining handſomly; or, how languidly, how remiſly; as if he would ſay, you eat nothing yourſelf, tho' every thing you have provided is ſo excellent; τυτὶ ἄρα ὡς χρηστόν ἐστι. I am afraid you are not quite well, don't you feel cold? will you have a cloak thrown over you? come you ſhall, and puts it about him. This ſhews his great concern for him founded in his ſuppos'd love and value for him.

Εἰς

Εἰς ἐκεῖνον ἀποβλέπων, there being no various lection from εἰς here ſhews that εἰς σὲ ἀποβλέψασι is to keep its place, and the various lection πρὸς is not to be admitted.

Καίπερ etſi, quamvis; it cannot ſignify ſo here. περ ſay the lexicons is an expletive particle wont to be adjoin'd to other words. If this be the caſe, καίπερ hath no right to ſignify quamvis, but where the ſenſe requires it ſhould ſo ſignify. The ſenſe will not permit it to ſignify ſo here. περ being diſmiſs'd, καὶ only remains. καὶ ſay the lexicons is doubled by the *Atticks*; ſo it is here, καὶ εἴτις & ἄλλος; being doubled I will ſuppoſe it only a ſtronger affirmative, as double negatives in the ſame language are a ſtronger negative; the import here is *verily and indeed.* Qu. whether it may not be inferr'd from hence, that all particles of various and doubtful ſignifications may be interpreted to ſignify what the ſenſe manifeſtly requires they ſhould ſignify. The variety of interpretations that hath been given them by the lexicons could be given upon no other motive than that the ſenſe requir'd it.

6 Εστι θεάσασθαι eſt ſpectare] ſpectes. ἔστιν εἰδεῖν eſt videre, videas.

5 Οἷς χαρίσασθαι ὑπολαμβάνει by which he thinks to pleaſe.

Γ.

ΠΕΡΙ ΑΔΟΛΕΣΚΙΑΣ.

Η Δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν καὶ ἀπροβουλεύτων. Ο ὃ ἀδολέσχης, τοιοῦτός ἐστιν οἷος ὃν μὴ γινώσκει, τούτῳ προσαναθεζόμενος πλησίον, πρῶτον μὲν τῆς ἑαυτοῦ γυναικὸς εἰπεῖν ἐγκώμιον. Εἶτα ὃ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο διηγήσαιτο. Εἶθ' ὧν εἶχεν ἐπὶ τοῦ δείπνου τὰ καθέκαστα διεξελθεῖν. Εἶτα δὴ προχωροῦντος τοῦ πράγματος, λέγειν ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν ἀρχαίων. Καὶ ὡς ἄξιοι γεγόνασιν ἡ πυροὶ ἐν τῇ ἀγορᾷ. Καὶ ὡς πολλοὶ ὑποδημοῦσι ξένοι. Καὶ τὴν θάλατταν ἐκ Δοινυσίων πλώϊμον εἶ. Καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ, τὰ ἐν τῇ γῇ βελτίω ἔσεται. Καὶ ὅτι ἄγρον εἰς νέωτα γεωργήσει. Καὶ ὡς χαλεπόν ἐστι τὸ ζῆν. Καὶ ὡς Δάμιππος μυστηρίοις μεγίστοις δᾷδα ἔστησε. Καὶ πόσοι εἰσὶ κίονες τοῦ Ωιδείου. Καὶ χθὲς ἤμεσα. Καὶ τίς ἐστιν ἡμέρα σήμερον; κἂν

ὑπομένῃ

III.

De Garrulitate.

GArrulitas eſt narratio ſermonum longorum, & non prius conſideratorum. Garrulus autem talis eſt qualis prope aſſidens huic quem non novit, primùm quidem ſui ipſius uxoris dicat encomium. Deinde, quod nocte vidit inſomnium, hoc narret. Deinde eorum quæ habuit in cœnâ ſingula percurrat. Deinde, procedente negotio, dicat quam multo improbiores ſunt nunc homines antiquis. Item quam vile ſit triticum in foro. Item quam multi peregrini adveniunt. Item mare ex Dionyſiis eſſe navigabile. Item ſi Jupiter pluviam faciat, ea quæ intra terram *ſunt* meliora fore. Item quòd agrum *ſuum* in annum novum elaborabit. Item quam difficile ſit vivere. Item quòd Damippus maximam facem in myſteriis erexit. Item quot ſunt columnæ Odei. Item heri vomui. Item quæ eſt dies hodiè? &

ὑπομνήσῃ τὶς αὐτὸν, μὴ ἀφίσαθαι. Καὶ ὡς [4] Βοηδρομιῶνος μέν ἐστι τὰ μυστήρια, Πυανεψιῶνος δὲ Ἀπατούρια, Ποσειδεῶνος δὲ τὰ κατ' ἀγροὺς Διονύσια. Παρασείσαντα δὲ χρὴ τοὺς τοιούτους τῶν ἀνθρώπων, καὶ παράμνημον ἀπαλλάττεσθαι, ὅς τις ἀπύρετος βούλεται εἶναι. Ἔργον γὰρ [1] σωφρονεῖσθαι τοῖς μήτε φρονοῦσι, μήτε σπουδοῦ φαινόμενοι.

ſiquis ſuſtineat eum, non abſiſtat. Item quod *menſe* Boedromione ſunt myſteria, *menſe* Pyanepſione Apaturia, *menſe* Poſideone Dionyſia in agris. Oportet autem *eum* qui ſine febre eſſe vult, excutientem tales homines & erigentem *ſe* diſcedere. Opus enim *eſt* unà acquieſcere cum neque otium neque negotium diſtinguentibus.

NOTES

AND

OBSERVATIONS.

A Δολεχία garrulitas] ἄδος *ſatietas*, λέχη *loquela*. Loquela uſque ad ſatietatem.

Διήγησις narratio, hiſtoria] διηγέομαι *narro*, *enarro* ab ἡγέομαι *præeo*, *duco*. The perſon beginning the diſcourſe *goes before you*, and *leads* you thro' all the particulars he hath to entertain you with. In like manner ἐξηγέομαι, præeo, dux ſum, *educo*, *I lead you out* or *forth* as a General doth his army, qui exercitum in expeditionem *educit*, in medium agmen *educit*, in aciem copias *educit*. Transfer this to the inſtructor of ſcholars, and he alſo will be found *præire*, *dux eſſe*, & ſcholares ad ſcholaſticas exercitationes *educere*; and ſo comes to ſignify enarrare, exponere, explicare, interpretari, to give orders and inſtructions to his ſcholars in order to make them learned, as the General doth to his ſoldiers in order to make them expert.

Τοῦτῳ παρακαθεζόμενος πλησίον *ſitting cloſe down by him.*

Τῆς νυκτὸς nocte] Qu. whether νυκτὸς be not a *genitive* abſolute, and nocte an *ablative* abſolute, ὄσης being underſtood in the *former* caſe, in the latter *exiſtente*. If not, than there is an *ellipſis* of διὰ in the former, of *in* in the latter.

Τὰ ὧν εἶχεν καθέκαστα — ea *eorum quæ* habuit *ſecundum ſingula.*

Διεξελ-

Διεξελθεῖν percurrat] the very ſame with διεξεῖναι, to go thro', to go thro'out, or quite thro', and ſignifies not only *venire* and *accedere*, but *ire* and *vadere*, *Hom.* Il. 1. where *Achilles* deſires his mother to help her ſon ἐλθόντα ολυμπόν δὲ &c. and ſhe immediately ſubjoins εἶμ' αὐτὴ ϖϱὸς ολυμπον.

Οἱ νῦν ἄνθρωποι the *now* men, homines *hujus ætatis.* ὡς οἱ νῦν βϱότοι εἰσιν. *Hom.*

Πϱάγματος *negotio*] moleſtiâ, in the ſame ſenſe as *Cic.* uſes it in faceſſere *negotium*, exhibere *negotium*, conflare *negotium* alicui, non ſine *negotio.*

Αξιοι vilia] *cheap*; or, as we ſay, *worth* the money, reaſonable, a penny-worth. ἄξιος ὀδενὸς *worth* nothing.

Επιδημοῦσι adveniunt] ſc. ad urbem, and to live there with the *people* of *Athens.*

Εκ Διονυσίων ex Dionyſiis] ex eo *tempore* quo Dionyſia celebrantur. There were feaſts to *Bacchus* in the ſpring, and in autumn. The former call'd Διονύσια κατ' ἄϱυ kept in the city; the latter call'd Διονύσια κατ' ἀγϱοὺς kept in the fields near the city. Soon after the former feaſt and the winter over, the ἀδολέσχης obſerves, there would be leſs hazard in navigating.

Εἰς νέωτα in annum *novum*] *venturum*, νέος novus ἔτος annus. νέωτος ſc. καιϱὸς tempus renovandi agros, of putting them into tillage, [after having lain fallow] the ſeaſon to one being the ſeaſon to every one concern'd in agriculture, the word ſeems to be us'd plurally for time of renovations.

Γεωργήσει elaborabit] he will take a great deal of pains with it in breaking it up, and giving it a ſecond and third ploughing, and manuring it, and, upon the whole, in bringing it into a condition to bear

bear a crop after it hath lain fallow the year before.

Χαλεπόν ἐστι τὸ ζῆν difficile eſt vivere] difficile eſt hoc, ſc. vivere. Notably obſerv'd indeed! having juſt before ſaid that *grain* was *cheap.*

Μυστηρίοις *myſteriis*] cùm myſteriis interfuit. When this word is us'd ſimply for *initiations*, thoſe I ſuppoſe to be meant which are call'd *Eleuſinian* from *Eleuſis* a city in *Attica*, and the *initiated* to be worſhippers of *Ceres*; and the *Eleuſinian* feaſts celebrated once in 4 or 5 years to be in honour of *Ceres*; and the public *initiations* to be at the ſame time with the feaſts at which ſacrifices were offer'd to that Deity. All ages and ſexes might be *initiated.* It was thought a crime not to deſire it. The *conditions* of initiation, innocence, irreproachable life, ſecreſy. The ſecrets of the religion were call'd *myſteries*, not becauſe they were incomprehenſible, or above the reaſon of man, but purely becauſe they were hidden and diſguis'd under hieroglyphical types and figures, in order to excite the veneration of the people by their obſcurity and by their ceremonies. One ceremony was the carrying torches, ſince the ſolemnity was at night, and the carrier of the greateſt torch, the μεγίστῳ δᾶδα, might be preſum'd to have the greateſt regard to the Deity worſhip'd. The ſolemnity laſted 9 days.

Ὠιδείου Odei] the place where muſicians practis'd.

4 Βοηδρομιῶνος Boedromione] gen. and abl. caſes abſolute, μήνος and *menſe* being underſtood. Anſwers to our month *Auguſt*. The feaſts at *Athens* in this month are ſaid to have been inſtituted when the *A-*

mazons

mazons invaded the city; and to have been celebrated with ſhouting and running, from βοὴ *clamor* and δρόμος *curſus*. *Montfaucon*. If it was inſtituted upon an *invaſion*, the notation of the term might be from *running* and *crying* out for help, or *running* to the aſſiſtance of thoſe who *cryed* out.

Παρασείσαντα ἢ χρὴ τοῦ τοιούτους τῶν ἀνθρώπων καὶ Δραράμψον ἀπαλλάττεσθαι, ὅστις ἀπύρετος βούλεται εἶναι. Quicunque ſine febre eſſe vult, oportet *eum* excutientem tales homines, & *erigentem ſe*, diſcedere. Or, in *Engliſh*, it behoves him who would avoid being in a fever to ſhake off ſuch men as theſe, and to get up, and go away.

If Δράμψον here be not from διαίρω erigo, but by a ſyncope for Δραξάμενον from Δράσσω perrumpo, then the tranſlation will be, Quicunque ſine febre eſſe vult, oportet *eum* utrinque quatientem *manus*, & per tales homines perrumpentem diſcedere.

I Συναρκεῖσθαι is not found in the lexicons; if a word overlook'd, it may be tranſlated unà cum iis acquieſcere; if there be no ſuch word, then συνέρχεσθαι, to come together with, may not improperly be ſubſtituted in its room.

Δ.

ΠΕΡΙ ΑΓΡΟΙΚΙΑΣ.

ΗΔΕ ἀγροικία δόξειεν ἂν εἶναι ἀμαθία ἀχήμων. Ὁ ἄγροικος, τοιοῦτός τις οἷος κωκεῶνα πιὼν εἰς ἐκκλησίαν πορεύεσθαι. Καὶ τὸ μύρον φάσκειν ὀδὲν τοῦ θύμου ἥδιον ὄζειν. Καὶ μείζω ἢ ποδὸς τὰ ὑποδήματα φορεῖν. Καὶ μεγάλῃ τῇ φωνῇ λαλεῖν. Καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς δὲ τοὺς αὐτοῦ οἰκέτας ἀναστρέφεσθαι περὶ τῆς μεγίστων· καὶ τοῖς παρ' αὐτῷ ἐργαζομένοις μαθητοῖς ἐν ἀγρῷ, πάντα τὰ ἀπὸ τῆς ἐκκλησίας διηγεῖσθαι. Καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος καθιζάνειν, ὥστε τὰ γυμνὰ αὐτοῦ φαίνεσθαι. Καὶ ἐπ' ἄλλῳ μὲν μήτε θαυμάζειν, μήτε ἐκπλήττεσθαι ἐν ταῖς ὁδοῖς· ὅταν δὲ ἴδῃ βοῦν, ἢ ὄνον, ἢ τράγον, ἑστηκὼς θεωρεῖν. Καὶ πρωαιρῶν δέ τι ἐκ τοῦ ταμείου, δεινῶς φαγεῖν, καὶ ζωρότερον πιεῖν· καὶ τῷ σιτοποιὸν πει-

ρᾶν

IV.

De Rusticitate.

RUsticitas autem videatur esse inscitia *morum* indecora. Rusticus vero talis quis, qualis, potionem *à medico* mixtam cum biberit, eat ad concionem. Item dicat unguentum nihilo suavius thymo olere. Item majora pede calceamenta gestet. Item magnâ voce loquatur. Item amicis & propinquis diffidat, cum servis suis autem de rebus maximis communicet; & omnia quæ *retulit* à concione mercenariis in agro apud se laborantibus commemoret. Item sursum jactus, *rejectus quoad vestem*, supra genu sedeat, adeo ut nuda ejus appareant. Item aliâ super re in itineribus neque miretur, neque percellatur; cum autem bovem viderit, vel asinum, vel hircum, cum substiterit, *eos* contempletur. Item cum præripuerit quid è cellâ penuariâ *id* horrendum in modum voret, & meracius *vinum* bibat; & ancillam panificam

ρᾶν λαθεῖν· καὶ τ' ἀλέσας μετ' αὐτῆς, [μετρεῖν] τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ βπιτήδεια. Καὶ ἀ-ειστῶν ἢ ἅμα τοῖς ὑποζυγίοις ἐμβαλεῖν τ' χόρ-τον. Καὶ κόψαντος τ' θύραν ὑπακοῦσαι αὐτός. Καὶ ⓦ κυνὰ προσκαλεσάμενος, καὶ βπλα-βόμενος τοῦ ῥύγχους, εἰπεῖν, ὅτι φυλάττει τὸ χωρίον, καὶ τὴν οἰκίαν, καὶ τοὺς ἔνδον. Καὶ τὸ ἀργύριον ἢ πρά τοῦ λαβὼν ἀποδοκιμάζειν, [λέ-γων] λίαν μὲν λυπρὸν εἶ, καὶ [αἰτεῖν] ἕτε-ρον ἅμα ἀλλάττεσθαι. Καὶ ὁ ἄρτον ἔχει-σεν, ἢ κόφινον, ἢ δρέπανον, ἢ θύλακον, [ἀπαι-τεῖν] ταῦτα τ' νυκτὸς καὶ ἀγρυπνίαν ἀναμι-μνησκόμενος. Καὶ εἰς ἄχυ καταβαίνων, ἐρωτῆ-σαι ⓦ ἀπαντῶντα πόσοι ἦσαν αἱ διφθέραι καὶ τὸ τεῖχος· καὶ εἰ σήμερον ὁ ἀγὼν νεμεωίαν ἄγει· καὶ εἰπεῖν εὐθὺς ὅτι βούλεται καταβὰς ἀποκείρασθαι. Καὶ ἐν βαλανείῳ δὲ ᾖσαι· καὶ εἰς τὰ ὑποδήματα ἢ ἥλους ἐγκεῖσθαι. Καὶ τ' αὐτῆς ὁδοῦ τειχῶν κομίσασθαι πρὸς Αρχίου τοὺς τείχους.

ficam latere tentet; & deinde poſtquam cum eâ moluerit *cum ea etiam* omnibus intus & ſibi quæ *cui*que ad victum neceſſaria ſunt metiatur. Item inter prandendum jumentis fœnum *in præſepe* injiciat. Item pulſanti fores ipſe ſubauſcultat. Item advocato cane, & roſtro *ejus* prehenſo, dicat, Hic cuſtodit prædium, & domum, & familiam. Item cum argentum ab aliquo acceperit, *id* improbet, dicens *id* valde quidem eſſe tenue, & eodem tempore *poſtulet* ut alio permutet. Item cui aratrum mutuum dedit, vel cophinum, vel falcem, vel ſaccum, eadem recordatus in vigiliis repoſcat nocte. Item in urbem deſcendens roget obviam venientem quanti erant pelles & ſalſamentum; & ſi hodie certamen *aliquod* novam lunam adducat; & dicat quod vult ſtatim deſcendens *in urbem* tondere *ſe*. Item in balneo cantet, & calceamentis clavos infigat. Item ab Archiâ, cum eâ tranſeat viâ, ſalſamenta *ipſe* portet.

NOTES

AND

OBSERVATIONS.

Αγροικία] propriè *rusticorum habitatio*, ἄγρος & οἰκία; here, a *behaviour* inelegant, unpolite, indecent, incident to those, who *living* there have seen no better. So ἄγροικος primarily qui *rure vivit*, secondarily a person *behaving* as if he had liv'd no where else.

Αχήμων ill *behav'd*] σχῆμα *habitus*, σχέω, and ἔχω *habeo*, from whence *behaviour*.

Τὰ γυμνὰ ea quæ nuda sunt] i. e. ut nudam cutem videas: in a manner as we often see careless, slovenly *countrymen* sit unbutton'd at the knees. If any thing further were meant here, it would belong to the eleventh Character of *Impurity*.

Επὶ ἄλλῳ super *aliâ* re] i. e. quam bove, asino, vel hirco.

Δεινῶς φαγεῖν horrendum in modum voret] lest he should be overtaken, and what he had snatch'd away should be recover'd; for I believe the pantry-maid had been after him, tho' he seems to have made his peace with her by helping her to grind.

Ζωρότερον *meracius*] ζωρὸς *merus*, unmix'd with water, *mere* wine, *all* wine, too strong, and heady, and flustering. The sober, the prudent, the gentleman-like entertainer drank his wine mix'd with water.

Υπακούσαι subauscultat] a term by which more is meant than to *listen*; he goes to the door to know

who is there, and what he wants, himſelf: and ſo ſignifies *reſpondere quærentibus ab oſtio*, as in *Acts* 12. Κρούοντος δὲ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπακοῦσαι *reſponſatura* pulſanti. The *Ruſticity* is in doing *himſelf* what the ſervant ſhould do.

Αργύριον pecuniam] piece of money whether of ſilver, braſs, or gold.

Τοῦ for τινός.

Λυπρὸν tenue] i. e. λυπηρὸν, from λύπη dolor, moleſtum, *tenue*, i. e. much *worn*, or, as we ſay, a *ſorry* one. He muſt be ſuppos'd to be *unreaſonably* difficult and ſuſpicious, or otherwiſe there is no *Ruſticity*.

Κατ' ἀγρυπνίαν ſomno interrupto, abrupto, abeunte.

Καταβαίνων, καταβὰς deſcendens, ἀναβαίνων; aſcendiſſet in urbem, *Virg.* Æn. 2. 192. We ſay, *up* to *London* by land, *down* to *London* by water, becauſe it is with the ſtream.

5 Βούλεται ἀποκείραοῦς he will *ſhave*.

Κομίσαοῦς portat] underſtand αὐτὸς as is expreſs'd after ὑπακοῦσαι. Great force in αὐτὸς, as in *Mart.* Epig. Aſſe duos calices emit, & *ipſe* tulit.

Ε.

ΠΕΡΙ ΑΡΕΣΚΕΙΑΣ.

Η Δὲ ἀρέσκεια ἔστι μὲν, ὡς ὅρῳ περιλαβεῖν, ἔντυξις οὐκ ἐπὶ τῷ βελτίστῳ ἡδονῆς παρασκευαστική. Ο δὲ ἄρεσκος ἀμέλει τοιοῦτός τις, οἷος πόῤῥωθεν προσαγορεύσας, καὶ ἄνδρα κράτιστον εἰπὼν, καὶ θαυμάσας ἱκανῶς, ἀμφοτέραις ταῖς χερσὶ μὴ ἀφιέναι· καὶ μικρὸν προπέμψας καὶ ἐρωτήσας πότε αὐτὸν ὄψεται, ἔτι ἐπαινῶν ἀπαλλάττεσθαι. Καὶ προσκληθεὶς δὲ πρὸς δίαιταν, μὴ μόνον ᾧ πάρεστι βούλεσθαι ἀρέσκειν, ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινὸς εἶναι δοκῇ· καὶ [πρὸς] τοὺς ξένους ἢ εἰπεῖν ὡς δικαιότερα λέγουσι τῶν πολιτῶν. Καὶ κεκλημένος δὲ ἐπὶ δεῖπνον, κελεύσας καλέσαι τὰ παιδία τ' ἐστῶντα· καὶ εἰστόντα, φήσας σύκα ὁμοιότερα εἶναι φ παῖδι· καὶ προσαγόμενος, φιλήσας, ὁ πρὸ αὐτὸν

V.

De Placendi Studio.

EST autem Placendi Studium, ut definitione *id* complectar, converſatio in congreſſu voluptatis præparativa non propter optimum. Placendi autem ſtudioſus certè talis *eſt*, qualis, cum è longinquo *aliquem* compellaverit, & virum præſtantiſſimum dixerit, & ſufficienter admiratus fuerit, utriſque manibus *complexus* vix dimittat; & cum *eum* paullum comitatus fuerit, & rogaverit, quando eum ſit *iterum* viſurus, adhuc laudans abire ſinat. Item advocatus ad arbitrium, non ſolum ei cui adeſt velit placere, verum etiam adverſario *ejus* in lite, ut communis eſſe videatur. Item peregrinis dicat quod juſtiora civibus loquuntur. Item vocatus ad cœnam jubeat convivio excipientem vocare liberos ſuos, & ingreſſos dicat patri eſſe ſimiliores *quàm ficum* ficui; &, cum *eos* adduxerit *ad ſe*, oſculetur, & juxta ipſum

τὸν καθίσαι· καὶ τοῖς μὲν συμπαίζειν αὐτὸς, λέγων, ἀσκὸς! πέλεκυς! τὰ ὃ ὑπὸ τῆς γαστρὸς ἐᾶν καθεύδειν, ἅμα θηλυβόμβυος. Καὶ πλειστάκις δὲ ἀποκείρεσθαι, καὶ τοὺς ὀδόντας λευκοὺς ἔχειν· καὶ τὰ ἱμάτια δὲ χρηστὰ μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. Καὶ τ῾ μὲ ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν· τῶν δὲ γυμνασίων ἐν τούτοις ἀμφιβεβεῖν, οὗ ἂν ἔφηβοι γυμνάζωνται· τοῦ δὲ θεάτρου καθῆσθαι, ὅταν ᾖ θέα, πλησίον τῆς στρατηγῶν. Καὶ ἀγοράζειν αὐτῷ μὲν μηδέν· ξένοις ὃ εἰς Βυζάντιον ὑπσάλματα· καὶ Λακωνικὰς κυίας εἰς Κύζικον· καὶ μέλι Υμήττιον, εἰς Ρόδον· ἢ ταῦτα ποιῶν, τοῖς ἐν τῇ πόλει διηγεῖσθαι. Αμέλει δὲ καὶ πίθηκον θρέψαι δεινὸς, καὶ πίτυρον κτήσασθαι, καὶ Σικελικὰς πρεσβεῖς, καὶ δορκαδείους ἀστραγάλους, καὶ θηλειακὰς τῆς στρουθίων λικνίθους, ὃ βακτηρίας τῆς σκολιῶν ἐκ Λακεδαίμονος, ἢ αὐλαίαν ἔχοντ᾽ Πέρσας ἐνυφασμένας, ἢ [I] αὐλίδιον παλαιστρικὸν κόνιν ἔχον, ὃ σφαιρίστηριον· καὶ

τοῦτο

ſum ſedere faciat, & ipſe cum iis unà ludat, dicens, *en* utrem! en ſecurim! eoſque in ventrem ſinat dormire eodem tempore oppreſſus. Item ſæpiſſime tondeat ſe; & dentes albos habeat; & veſtes bonas mutet; & unguento ungatur. Item ad fori menſas accedat; in iis autem exercitationum *locis* immoretur ubi ephebi *ſe* exercent; in theatro autem, cum ſit ſpectaculum, prope exercituum ductores ſedeat. Item emat ſibi quidem nihil, ſed mandata mittenda *amicis* ad Byzantium peregrinis, *ſeu peregre profectis*; & Laconicas canes ad Cyzicum; & mel Hymettium ad Rhodum; & hæc faciens in civitate degentibus narret. Sane & ſimiam alere peritus, & tityrum comparare, & Siculas columbas, & talos ex oſſe dorcadis factos; & theriacas ampullas ex iis quæ formâ ſunt rotunda; & baculos à Lacedæmone, ex iis qui ſunt formâ tortuoſâ; & aulæum habens Perſas intertextos; & parvulum atrium habens pulverem palæſtricum; & locum in quo pilâ luditur; & hunc,

τοῦτο περιϊὼν χρῆν ἀεὶ τοῖς φιλοσόφοις, τοῖς σοφισταῖς, τοῖς ὁπλομάχοις, τοῖς ἁρμονικοῖς ἐπιδείκνυσθαι. Καὶ αὐτὸς ἐν ταῖς ἐπιδείξεσιν ὕστερον εἰπεῖν, ὅτι τ θεωμένων, πρὸς ἕτερον, ὅπ τούτου ὄντ ἡ παλαίστρα.

hunc, circumiens *urbem*, mutuum dare *ſolet* perpetuò philoſophis, ſophiſtis, iis qui armis decertant, & muſicis ad oſtendendas *ſuas artes*. Et ipſe inter has oſtenſiones poſtea dicere ad alterum *(ſc. interrogantem cujus eſt hæc* palæſtra) coram ſpectatoribus, *quòd* hujus eſt *ſc. ipſius exercentis*.

NOTES

AND

OBSERVATIONS.

ΕΠΙ τῷ βελτίςῳ in optimum] ἐπὶ κακῷ in malum; ἐπὶ βλαβῇ in perniciem; ἐπ' ἀγαθῷ τȣ̃ Κύρȣ in bonum, in commodum Cyri; item propter, ob; ἐπὶ τῷ κέρδει propter lucrum; not for the beſt purpoſe.

Δίαιτα vitæ genus; victus *diet*; here *arbitrium*.

Αντίδικος adverſarius in lite.

Ως δικαιότερα, pro ὅτι quòd, ſpeak the language more *juſtly*, properly.

After προσφοιτᾶν I would have come next, καὶ ἀγοράζειν αὐτῷ μὲν μηδέν.

Επιςάλματα mandata] i. e. ea quæ per epiſtolam *mandant* alii, i. e. *commiſſion* him to buy for them. *Caſaubon* would have it ἀποςάλματα dona mittenda, whereas it was ſaid before, that he bought nothing for *himſelf*.

Τȣ̃ θεάτρȣ underſtand ἐπὶ, in.

Πίθηκον θρέψας δεινὸς] to breed up for another, præ ſtudio placendi.

Τίτυρον κτήσαιτο] acquirere, comparare, to *get* one for another.

Προσαγορεύσας] ab ἀγορὰ when it ſignifies *oratio*.

Τῆς ἀγορᾶς τραπέζας ad fori menſas] the market ſtalls, not *argentariorum* more than any other, for he buys *Laconicas canes* and *Hymettium mel*.

Τίτυρος ſatyrus] *that* it can't ſignifie here; it muſt be ſomething ſold in the market; its other ſignifications

cations are in the lexicons, aries major, dux gregis; calamus ſeu fiſtula paſtoralis; item avis ea quæ ὁ τίτυρος vocatur; item τίθηκος ὁ μακρὰν ἔχων ὀρά.

Επιδείκνυμι vel ἐπιδείκνυμαι oſtento, ſpecimen aut documentum præbeo; to exhibit to ſpectators or auditors their exerciſes or arts. ἐπίδειξις oſtentatio, ſpecimen; ἐπὶ τῶν θεωμένων *coram*, *apud*; ἐπὶ τοσούτων μαρτύρων *coram* tot teſtibus, *apud* &c.

Γυμνάζωνται] exerciſe, γυμνὸς nudus, becauſe whatever was the exerciſe, the contenders were naked in the upper part of their body.

Υφαίνω texo perf. paſſ. ὕφαμμαι *Att.* ὕφασμαι.

1 Αὐλίδιον] not found in the lexicons, parvulum atrium.

Πρὸς ἕτερον ad alterum] ſc. interrogantem cujus eſt hæc palæſtra, quod eſt *hujus* ipſius exercentis.

Παλαίστρα à παλαίω luctor.

ς.

ΠΕΡΙ ΑΠΟΝΟΙΑΣ.

Η Δὲ ἀπόνοια, ἐστὶν ὑπομονὴ αἰσχρῶν ἔργων καὶ λόγων. Ο δὲ ἀπονενοημένος, τοιοῦτός τις, οἷος ὀμόσαι ταχὺ, κακῶς ἀκοῦσαι, καὶ λοιδορηθῆναι δυνάμενος. Τῷ ἤθει ἀγοραῖός τις, καὶ ἀνασεσυρμένος, καὶ παντοποιός. Αμέλει δυνατὸς καὶ ὀρχεῖσθαι νήφων ⊕ κόρδακα, καὶ προσωπεῖον [μὴ] ἔχων ἐν κωμικῷ χορῷ. Καὶ ἐν θαύμασι ἢ τοὺς χαλκοὺς ἐκλέγειν, καθ' ἕκαστον παριών· καὶ μάχεσθαι τοῖς τὸ σύμβολον φέρουσι, καὶ πρῖκα θεωρεῖν αἰξιοῦσι. Δεινὸς κ᾽ πανδοκεῦσαι, καὶ πορνοβοσκῆσαι, καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μαγειρεύειν, κυβεύειν, τ᾽ μητέρα μὴ τρέφειν, ἀπάγεσθαι κλοπῆς, τὸ δεσμωτήριον πλείω χρόνον οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. Καὶ οὕτω δ᾽ ἂν εἶναι δόξειε

τῶν

VI.

De Amentia.

AMentia autem eſt patentia turpium factorum & dictorum. Amens talis quis *eſt* qui citò jurare, malè audire, & convitiis proſcindi *patienter* poſſit. More *ſuo*, circumforaneus quis, ſurſum tractus *quoad veſtem ut pudenda retegat*, & omnia faciens. Sane, potens *eſt*, etiam ſobrius cum ſit, ſaltare cordacem, & in comico choro ſine larvâ. Item in ſpectaculis æra colligere ad unumquenque tranſiens; & rixari cum ferentibus teſſeram *theatralem*, & æquum cenſentibus ut gratis ſpectent. Item peritus promiſcuè quoſlibet hoſpitio excipere, meretrices alere, & vectigalia redimere; & nullum turpe negotium recuſare; verùm præconem agere, coquinari, aleâ ludere: matrem non nutrire; abduci *ad ſupplicium* furti *cauſâ*; & carcerem plus temporis habitare quàm domum ſuam. Item hic videatur eſſe ex iis

qui

τῷ πρεϊσαμένων τοὺς ὄχλους, καὶ προσκαλούντων, μεγάλῃ τῇ φωνῇ καὶ παρρωγίᾳ βαλλομένων πρὸς αὐτοὺς καὶ λοιδορουμένων· καὶ μέλαξυ οἱ μὲ προσίασιν, οἱ δὲ ἀπίασι πρὶν ἀκοῦσαι αὐτοῦ· ἀλλὰ τοῖς μὲ δέχηνν, τοῖς δὲ συλλαβὴν, τοῖς δὲ μέρος τοῦ φεύγματος λέγει, οὐκ ἄλλως θεωρεῖαι ἀξιῶν τὴν ὑπόνοιαν αὐτοῦ, ἢ ὅταν ἢ πανήγυρις. Ἰκανὸς δὲ καὶ δίκας τὰς μὲ φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι, ταῖς δὲ πρεῖναι· ἔχων ἐχῖνον ἐν τῷ προκολπίῳ, καὶ ὁρμαθὸς γραμματιδίων ἐν ταῖς χερσίν· οὐκ ἀποδοκιμάζων δὲ οὐδ' ἅμα πολλῶν ἀγοραίων σρατηγεῖν, ἐ εὐθὺς τούτοις δωρεῖζειν, καὶ τ δραχμῆς τόκον τρία ἡμιωβόλια τ ἡμέρας φέρεσθαι· καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπωλεῖα, τὰ ταριχοπωλεῖα· καὶ τοὺς τόκους ὑπὸ τοῦ ἐμπολήματος εἰς τ γνάθον ἐκλέγειν. Ἐργώδεις δέ εἰσιν ④ τὸ σῶμα εὔλυσον ἔχοντες πρὸς λοιδορίαν, καὶ φθεγγόμενοι μεγάλῃ τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τ ἀγορὰν καὶ τὰ ἐργαστήρια.

qui circum ſe ſiſtunt turbam, & advocant ad ſe *prætereuntes*, & magnâ voce, & dirumpente *æthera* cum iis contendunt, & convitiis *eos* conſectantur; & interea hi quidem accedunt, illi autem abeunt priuſquam audierint eum; verùm his principium, illis ſyllabam, illis partem rei dicit, non aliter *ſatis* ſpectari amentiam ſuam exiſtimans, quàm cum ſit publicus conventus. Item lites aliquas aptus fugere, aliquas perſequi, aliquas ejurare, aliquibus adeſſe, habens echinum in ſinu, & ſeries libellorum in manibus, eodem tempore non recuſans multorum circumforaneorum ducem ſe præbere; & ſtatim his *pecuniam* fœnerare, & drachmæ uſuram tres ſemiobolos per diem exigere; & percurrere coquinas, fora piſcaria, fora ſalſamentaria, & fœnus ex eâ elocatione pecuniæ in buccam colligere. Hi ſanè ſunt homines moleſti, os habentes facilè ſolutum ad convitium, & loquentes magnâ voce, ut forum & tabernæ conſonent cum ipſis.

NOTES

AND

OBSERVATIONS.

Ἀπόνοια *Amentia*] the folly, and assurance to say and do such offensive things, as no man in his *senses* can permit himself to say or do; a behaviour, *perinde ac si mentem amisisset, intellectum abjecisset, nullam sui rationem habuisset*; *Cicero*'s definition of it is, *animi affectio lumine mentis carens*, and the person so affected to a great degree he calls *homo amentissimus, atque omnibus consiliis præceps ac devius*, as heedless, as much out of the way, as inconsiderate, as irrational, as if he was directly mad. Ἀπόνοια from ἀπὸ and νόος, or νοῦς mens, cogitatio, prudentia; *Amentia* from *a* and *mens*, *amens*, thoughtless, witless, senseless.

Ὑπομονὴ αἰσχρῶν ἔργων καὶ λόγων] There may seem to be here an ambiguity, whether the offensive doings and sayings he is patient of be done or said by himself to others, or by others to him. If the former, the ὑπομένων is one, who laying aside all modesty, can easily bear, endure, abide, permit or suffer himself to do and say things offensive; if the latter, the ὑπομένων is one, who is not at all affected by any thing you can do or say injurious to his reputation: but by the instances that are given of the ἀπόνοια here describ'd it is evident *Theophrastus* means both. For when the ἀπονενοημένος swears at every word, he can endure to offend others without any con-

 cern,

cern, and when he is abus'd at every turn, he can take it as patiently as if nothing had happen'd to ruffle him, which would have ruffled another; as neither having reputation nor concern for it.

Δυνάμενος *qui poſſit*] one who *can* ſuffer himſelf to do the offenſive thing which one more modeſt and regardful of what is decent *cannot*. Δυνατὸς *potens*, δυνατὸς εἰμὶ *potens ſum* the ſame as δύναμαι *poſſum*.

Τῷ ἤθει ἀγοραῖος more *ſuo* circumforaneus] as ſaucy, as impudent, as one who goes about to fairs and markets, not as a tradeſman, but as an idle fellow who hath no ſettled imployment, of the rabble-kind; as ἀγορὰ ſignifies the *market*, and alſo the *judicial court*, ſo doth ἀγοραῖος one converſant in either.

Ανασεσυρμένος *ſurſum tractus* quoad veſtem] ἀνὰ *ſurſum*, σύρω *traho*, or, *qui ſurſum tractâ veſte pudenda retegit*. Ανασεσυρμένη *the woman that does ſo*, and ἀνάσυρμα the *gain* which ſhe gets by it.

Παντοποιὸς omnia faciens] ready to do any or every other thing equally ſhocking and offenſive.

Τὸν κόρδακα *cordacem*] genus *laſcivæ ſaltationis*; κορδακίζειν *laſcivè ſaltare*; to which ſort of dance if *Terence*, as ſaith *Conſtantine*, doth allude, when he ſaith, *tu inter eas reſtim ductitans ſaltabis?* it is very likely, a *rope* being made uſe of in that dance, that our *Engliſh* word *cord* comes from thence: as the humour of calling a crooked man a *lord* came from the *Greek* word λορδὸς *crooked*.

Προσωπεῖον or προσώπιον perſona, vultus factus, from ὤψ vultus, *larva*.

Θαύμασι ſpectaculis] for θέαμασι from θέαομαι *ſpecto*.

Εκλέγειν

Εκλέγειν colligat] collects of them, or of each of them, the money for ſeeing the ſhow; as afterwards τοῦ τόκου εἰς τ̔ γνάθον ἐκλέγειν gathers his intereſt *of* the ſeveral debtors into his mouth.

Πανδοκεῦσαι] πᾶς *omnis*, and δέχομαι *capio*.

Πορνοβοσκῆσαι] πόρνη *meretrix*, and βοσκω-ήσω *alo*.

Τελωνῆσαι] τέλος *vectigal*, ἀνέομαι *emo*.

Εργασίαν *negotium*] it ſignifies alſo *quæſtum*, the gain ariſing from the imployment.

Κυβεύειν *aleâ ludere*] κύβος *alea*; omnis luſus, in quo temeritas & caſus, non ratio nec conſilium valet; qualis eſt talorum, & teſſerarum. *Cic. Vetitâ legibus aleâ. Hor. Playing* being *forbidden* by law, the more ſuitable to the character of the ἀπονενοημένος to *play*; and the more *publickly* he play'd, ſtill the more ſuitable; homo nequiſſimus, qui non dubitaret vel in *foro* aleâ ludere. *Cic.*

Τῶν πεϊϊσαμένων] *of* thoſe, or one of thoſe who —

Παρερρωγμα dirumpente] παῤῥήγνυμι dirumpo, παρέῤῥωγα perf. med. πᾶδα and ῥηγνύω, or ῥήγνυμι.

Λοιδορῦμαι] paſſivè *convitiis afficior*; here for λοιδορέω convitiis inſector.

Προσίασιν, ἀπίασι for προσεῖσι, ἀπεῖσι.

Οἱ δὲ ἀπίασι πρὶν ἀκύσαι αὐτοῦ *priuſquam audierint eum*] i. e. before they have heard him *out*, for it is manifeſt that to ſome he told the *beginning*, to others, who did not care to ſtay any longer finding how they ſhould be entertain'd, a *word* only, and to others a *part* that was not the beginning, but any part after it.

Πανήγυρις *publicus conventus*] from whence a ſpeech in praiſe of any one is call'd a *Panegyrick*; ſett ſpeeches of praiſe being deliver'd before great *aſſem-*

blies,

blies. πᾶς omnis, univerſalis, and ἄγυρις cœtus, congregatio; ἀγυρέω and ἀγυρίζω congrego.

Δίκας φεύγειν, διώκειν, ἐξόμνυσθαι, ταῖς ἢ παρεῖναι; lites fugere, perſequi, ejurare, aliquibus adeſſe.] The author would intimate that he is always in law; in ſome ſuits he would *avoid* coming to a trial, but being *proſecuted* he becomes the *defendant*; in others he is the *plaintif* and *proſecutes*; and in the ſuit he would delay, if he can lay hold of any pretence for his non-appearance allow'd by the law, if it be true, or cannot be diſprov'd, he will excuſe himſelf from appearing upon oath; and to other ſuits he will appear and ſtand trial.

Ζ.

ΠΕΡΙ ΛΑΛΙΑΣ.

Η Δὲ λαλιὰ, εἴ τις αὐτὴν ὁρίζεσθαι βουλοιτο, εἰ ἂν δόξειεν ἀκρασία τοῦ λόγου. Ο ὁ λάλος τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν ἂν ὁτιοῦν πρὸς αὐτὸν φθέγξῃ, ὅτι τοῦδὲ λέγει· καὶ ὅτι αὐτὸς πολύτα οἶδε, καὶ, ἂν ἀκούῃ αὐτοῦ, μαθήσεῃ· καὶ μεταξὺ δὲ ἀποκρινομένου, ὑποβάλλειν, εἴπας, οὐ μὴ ἐπιλάθῃ ὃ μέλλεις λέγειν· καὶ εὖγε ὅτι μὲ ὑπέμνησας· καὶ τὸ λαλεῖν ὡς χρήσιμόν τοῦ· καὶ ὡς περίλιπον· καὶ ταχύ γε συνῆκας τὸ πρᾶγμα· ἢ πάλαι σε παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἑτέρας ἀφορμὰς τοιαύτας ποιήσασθαι, ὥστε μηδὲ ἀναπνεῦσαι τὸν ἐντυγχάνοντα. Καὶ ὅταν γε τοὺς καθ' ἕνα ἀποκναίσῃ, δεινὸς καὶ ἐπὶ τοὺς ἀθρόους καὶ συνεστηκότας προθυμεῖται, καὶ φυγεῖν ποιῆσαι μεταξὺ χρηματίζοντας. Καὶ εἰς τὰ διδασκαλεῖα ὁ καὶ εἰς τὰς παλαίστρας εἰσιὼν, κωλύειν τοὺς παῖδας προσμανθάνειν

VII.

De Loquacitate.

LOquacitas autem, ſiquis eam definire velit, videatur eſſe intemperantia ſermonis. Loquax verò talis quis, qualis *in eum* incidenti dicat, quodcunque ad eum loquatur, quòd nihil dicit; & quòd ipſe omnia novit, &, ſi eum audierit, diſcet; inter reſpondendum etiam *reſpondenti* ſubjiciat, dicens, tu ne obliviſcaris quod dicturus es; & factum bene quod in memoriam meam revocaſti; & loqui quam utile eſt; & quòd præterii; & cito rem intellexiſti; jam pridem te obſervabam utrum in idem mecum deferreris; & alias tales occaſiones *loquendi* ſuppeditet, ut is, qui *in eum* incidit, non reſpiret. Item quando hos ſigillatim tædio affecerit, aptus etiam ad confertos, & unà ſtantes ire, & fugere facere negotia tractantes inter *negotiandum.* Item in ſcholas & palæſtras ingreſſus, prohibere pueros ne addiſcant

μανθάνειν τοσαῦτα, καὶ προσλαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις· τὰς ἀπέναντι φάσκοντας δεινὸς προπέμψαι, καὶ ἀποκατασῆσαι εἰς τὴν οἰκίαν. Καὶ πυθόμενος τὰς ἐκκλησίας ἀπαγγέλλειν· [1] προσδιηγήσασθαι καὶ τὴν ἐπ' Ἀριστοφῶντος ποτὲ γενομένην τοῦ ῥήτορος μάχην, καὶ τὴν τῶν Λακεδαιμονίων ἐπὶ Λυσάνδρου· καὶ ὃς ποτὲ λόγους αὐτὸς εἶπεν εὐδοκιμήσας ἐν τῷ δήμῳ· καὶ κατὰ τῆς πληθῶν γε ἅμα διηγούμενος, καταηγορίαν πρεμβαλεῖν· ὥστε τοὺς ἀκούοντας, ἢ τοι ὑπλαθέσθαι, ἢ νυστάξαι, ἢ μεταξὺ καταλιπόντας ἀπαλλάττεσθαι. Καὶ σωδικάζων ὃ κωλύσαι κρῖναι· καὶ σωθεωρῶν, θεάσασθαι· καὶ σωδειπνῶν, φαγεῖν· λέγων ὅτι χαλεπὸν τῷ λάλῳ δεῖ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ δεῖν ἡ γλῶττα· καὶ ὡς οὐκ ἂν σιωπήσειεν, οὐδ' εἰ τῆς χελιδόνων δόξειεν ἂν εἶναι λαλίστερος. Καὶ σκωπτόμενος ὑπομένειν· καὶ ὑπὸ τῆς αὐτοῦ παιδίων, ὅταν αὐτὸν ἤδη καθεύδειν βουλόμενα κελεύῃ, λέγοντα, ἄττα, λαλεῖ τι ἡμῖν ὅπως ἂν ἡμᾶς ὕπνος λάβῃ.

diſcant tantum, & cum exercentibus pueros, & docentibus colloqui; & hos dicentes ſe abituros paratus eſt comitari & reſtituere in domum *ſuam*. Item cum audierit *quid* à concione *idem* renunciare; inſuper enarrare & pugnam quæ olim acciderat ſub Ariſtophonte rhetore, & illam Lacedæmoniorum ſub Lyſandro; & quas orationes olim habuit apud populum, cum approbationem eorum adeptus eſt; & eodem tempore quo *hæc* narrat, adverſus populum exprobrationem interjicere; ita ut audientes *præ tædio* vel oblivisſcantur, vel dormitent, vel relinquentes *eum* inter *narrandum* abeant. Item unà judicans prohibere judicare, & unà ſpectans ſpectare, & unà cœnans edere: dicens quòd difficile eſt loquaci tacere; & *quòd* tanquam in udo eſt lingua; & quòd non taceret, non ſi hirundinibus videatur eſſe loquacior. Item irriſus pati *irriſionem*, etiam à puerulis ſuis, quando volentes jam dormire jubent *eum*, dicentes, pater, loquere aliquid nobis ut nos ſomnus capiat.

NOTES

AND

OBSERVATIONS.

Ακρασία intemperantia] α and κεράννυμι tempero, miſceo. ἄκρατον, applied to wine, is pure, mere, unmix'd, not diluted with water, and ſo drank, being too ſtrong, diſorder'd the drinker, who having drank wine *intemperatum*, was, from the effects it had, himſelf call'd *intemperate*.

Οτιῶν, for ὁστιῶν, quodcunque.

Οὐδὲν nihil] nothing, *not as it is*.

7 Λέγει dicit] receiv'd into the text, λέγες *dixiſti*, a various lection, rejected.

7 Υποβάλλειν *ſubjicere*] the infinitive ὑποβάλλειν is taken into the text to ſuit to the infin. εἰπεῖν preceding, both equally depending on οἷος, as οἷος εἰπεῖν, ſc. οἷος ὑποβάλλειν, and the indicative ὑποβάλλει ſubjicit, a various lection, is rejected. ὑποβάλλω ſubjicio, ſuggero, admoneo; ὑποβάλλεσθαι interfari, ſermonem interpellare; ſubjicit *anſwers* ἀποκρινομένῳ underſtood, *vix pauca furenti ſubjicio. Virg.*

Σὺ μὴ ἐπιλάθῃ ὃ μέλλεις λέγειν tu ne obliviſcaris quod dicturus es] don't you forget what you was going to ſay by his interrupting you.

This and the five following ſentences are looſe and unconnected interpoſitions in the converſation.

Παρατήρων obſervabam] παρὰ τηρέω, obſerv'd with more than ordinary attention.

Πορίσασθαι

Πορίσαϑαι ſuppeditet] πορίζω viam aperio, excogito, invenio, paro, ſubminiſtro, ſuppedito, πορίζειν ſuppeditare *aliis*, πορίζεϑαι *ſibi*, as in this place.

Τὰς *hos*] *aliquos*, certain perſons with whom he hath convers'd ſingly, one after another.

Αποκναίσῃ tædio affecerit] ἀποκναίω abrado, as the combers and carders of wool, ἀπὸ κναίω *rado*, metaph. *contriſto*, mœrore, tædio afficio, eneco.

Κωλύειν οὖν παῖδας προσμανϑάνειν τοσοῦτα *prohibere pueros ne addiſcant tantum*] quantum addiſcerent ſi is docentes & exercentes eos non interpellaſſet. *Needham* conjectures, this ought to be the reading here — προσμανϑάνειν, τοσοῦτα προσλαλῶν τοῖς παιδοτρίβαις, he hinders the boys from learning, talking ſo much as he does with their maſters.

Προπέμψαι] to ſend or bring forward, to attend you on your way, comitari, *deducere*.

Αποκαταϑῆσαι εἰς τὴν οἰκίαν *reſtituere in domum*] to ſet him down at his own houſe from this place, to go from hence quite home with him.

Πυϑόμενος τὰς ἐκκλησίας & cum audierit *quid* in concione] a gen. caſe after πυνϑάνομαι without a prepoſition to govern it, eſpecially when it ſignifies *audio*, *diſco*, being common, I ſhould think it ſhould in the text be τῆς ἐκκλησίας in concione, in which he aſſiſted as one, and who muſt be very loquacious indeed, if he diſcover'd any part of the deliberations that ought not to have been told to every body, or not yet; but however important to be kept ſecret, or unſeaſonable to be eliminated, he could not forbear.

1 Προσδιηγέομαι *inſuper enarro* is not found in the lexicons, but προδιηγέομαι ante enarro, expono; and

προδιη-

παραδιηγέομαι obiter narro: but προσδιέρχομαι inſuper percurro, enarro, being found in *Conſt.* προσδιηγέομαι ſeems to have an equal right to be there.

Επ' Αριστοφῶντος τοῦ ῥήτορος *ſub Ariſtophonte rhetore*] *ſub* Ariſtophonte i. e. *tempore* Ariſtophontis.

Επὶ Λυσάνδρου *ſub Lyſandro*] *duce* Lyſandro.

Κατηγορίαν accuſationem] κατὰ contra, ἀγορεύω loquor to ſpeak againſt, but properly ἐν' ἀγορᾷ in foro judiciali; but here in common converſation.

Εὐδοκιμήσας cum approbationem eorum adeptus eſt] having obtain'd their approbation, or receiv'd applauſe, or appear'd well; εὖ and δοκίμος probatus, δοκέω videor, appareo, puto, in aliquâ exiſtimatione ſum.

Πάντα the whole of the matter, the particulars.

Εὖγε factum bene] as much as to ſay, I thank you, I am oblig'd to you for putting me in mind, or, I am glad you put me in mind.

Λαλεῖν *loqui*] colloqui, *converſe.*

Παλαὶ *jam pridem*] diu.

Παιδοτρίβαις exercentibus pueros] τρίβω tero: *exerceo.*

Αμα διηγούμενος, at the ſame time that he relates with what applauſe the people heard his ſpeeches, he cannot forbear throwing in expreſſions of diſlike of them, and how little a multitude is to be regarded, their ignorance, their humour, their inconſtancy.

Η.

ΠΕΡΙ ΛΟΓΟΠΟΙΙΑΣ.

Η Δὲ λογοποιΐα ἔστι σύνθεσις ψευδῶν λόγων καὶ πλάσεων, ὧν βούλεται ὁ λογοποιῶν. Ο ὁ λογοποιὸς τοιοῦτός τις, οἷος ὑποδυσάμενος τῷ φίλῳ, εὐθὺς [7] μεταβαλὼν τὸ ἦθος, καὶ μειδιάσας, ἐρωτῆσαι, πόθεν σὺ, καὶ τί λέγεις; καὶ ἔχεις περὶ τοῦδε εἰπεῖν καινόν; καὶ [5] ὑπβαλὼν ἐρωτᾷν, μὴ λέγεταί τι καινότερον; καὶ μὴν ἀγαθά γέ ἐστι τὰ λεγόμενα· καὶ οὐκ ἐάσας ἀποκρίνασθαι, εἰπεῖν, τί λέγεις; οὐδὲν ἀκήκοας; δοκῶ μοί σε εὐωχήσειν καινῶν λόγων. Καὶ [6] ἔστιν αὐτῷ ἡ στρατιώτης, ἡ παῖς Ασείου τοῦ αὐλητοῦ, ἡ Λύκων ὁ ἐργολάβος πραγματευσάμενος ἐξ αὐτῆς τῆς μάχης, ἣ φησὶν ἀκηκοέναι. Αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαῦταί εἰσιν αὐτοῦ, ὧν οὐδεὶς ἂν ἔχοι ὑπολαβέσθαι. Διηγεῖται δὲ τούτους φάσκων λέγειν, ὡς Πολυσπέρχων καὶ ὁ βασιλεὺς μάχῃ νενίκηκε, καὶ Κάσανδρος ἐζώγρηται· κἂν

εἴπῃ

VIII.

De Fabularum Fictione.

FAbularum Fictio eſt compoſitio falſorum ſermonum & factorum quæ vult fabulas fingens. Fabularum autem Fictor talis quis, qualis cum obviam proceſſerit amico, ſtatim mutaverit vultum, & ſubriſerit, rogans, unde tu? & quid dicis? & habes de aliquo novum dicere? & cùm incubuerit interrogare, num dicitur quid recentius, *dicat*, & tamen bona ſunt quæ dicta; &, cum non ſiverit *eum* reſpondere, dicat, quid dicis? nihilne audiviſti? videor mihi quod te novorum ſermonum convivio excipiam. Et eſt ei vel miles, vel puer Aſtei tibicinis, vel Lyco manceps, qui *modò* advenerit ex ipſâ pugnâ, ubi dicit *ſe* audiſſe. Subſidia ſermonum ſunt ejus talia quæ nemo poſſit prehendere. Narrat autem hos dicere, quòd Polyspercon & rex pugnâ vicerunt, & quòd Cassander vivus capiebatur; & ſi

εἴπῃ τὶς αὐτῷ, σὺ δὲ ταῦτα πιστεύεις; φήσει· τὸ πρᾶγμα βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ ⓜ λόγον ἐπεντείνειν· καὶ πολύτας γὰρ συμφωνεῖν· ταὐτὰ λέγειν περὶ τῆς μάχης, καὶ πολὺ ⓜ φόνον γεγονέναι· εἶναι δὲ αὐτῷ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν· ὁρᾶν γὰρ αὐτῶν πάντων μεταβεβληκότα· λέγει δ' ὡς καὶ παρακήκοε πρὸς τούτοις κεκρυμμένον τινα ἐν οἰκίᾳ, ἤδη πέμπτῳ ἡμέραν ἥκοντα ἐκ Μακεδονίας, ὃς πολύτα ταῦτα εἶδε· καὶ ταῦτα διεξιὼν, [7] ὡς οἴεται, πιθανῶς, χαριλάζει, λέγων, δυσυχὴς Κάσσανδρε! ἐνθυμῆ τὸ τῆς τύχης· ἀλλ' οὐδ' ἰσχυρός γε γενόμενος· καὶ δεῖ δὲ αὐτό σε μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει πρόσδεδράμηκε λέγων. Τῶν τοιούτων ἀνθρώπων τεθαύμακα [5] τί ποτε βούλονται, λογοποιοῦντες· ὁ γὰρ μόνον ψεύδονται, ἀλλὰ καὶ ἀλυσιτελῶς ἀπαλλάττεσι· πολλάκις γὰρ αὐτῶν ⓐ μὲ ἐν τοῖς βαλανείοις πρεσβεύσεις ποιούμενοι,

τὰ

dicat quis ei, tune verò hæc credis? dicet; rem enim ſublato clamore celebrari in urbe; & rumorem extendere *ſe*; & omnes conſentire; eadem dicere de pugnâ, & multam cædem factam eſſe; etiam eſſe ei ſignum, vultus eorum qui ſunt in rebus, *eſt* enim videre eorum omnium *vultus* mutatos; dicit etiam quòd audivit quendam apud eos abſconditum *fuiſſe* in domo *ſuâ* jam quintum diem venientem ex MACEDONIA qui hæc omnia vidit; & cùm hæc omnia percurrerit accommodatè ad perſuadendum, ut putat, conditionem CASSANDRI commiſeratur dicens, ô infelicem CASSANDRUM! animadvertis hoc fortunæ! at certè fortis fuit; item oportet autem te ſolum id ſcire; ad omnes verò in civitate accurrit dicens *eadem*. Iſtiuſmodi homines admiratus ſum quid tandem velint rumores fingentes; non ſolum enim mentiuntur, verum etiam inutiliter abeunt; frequenter enim eorum aliqui in balneis facientes circumſtationes [i. e. *coronas hominum qui ipſos loquentes circum-*

τὰ ἱματία ἀποβεβλήκασιν· ④ δ' ἐν τῇ ςοᾷ πεζομαχίᾳ καὶ ναυμαχίᾳ νικῶντες, ἐρήμους δίκας ὠφλήκασιν· εἰσὶ δ' οἱ καὶ πόλεις λόγῳ κ̅ῳ κεράτῳ αἱρεθέντες, παρεδειπνήθησαν. Πάνυ ἂν παλαίπωρον αὐτῷ ἔςι τὸ ἐπιτήδευμα· ποίᾳ γὰρ οὐ ςοᾷ, ποίῳ δὲ ἐργαςηρίῳ, ποίῳ δὲ μέρει τ̅ ἀγορᾶς ὑ διημερεύουσιν, ἀπαυδᾶν ποιοῦντες τοὺς ἀκούοντας ὅτως, κ̅ καταπονοῦντες ταῖς ψευδολογίαις.

ſtipârint] veſtes amiſerunt; alii autem in porticu pedeſtri pugnâ, & navali pugnâ vincentes, debuerunt *mulctam propter* lites deſertas *impoſitam*; ſunt & alii, qui urbes per vim ſermone capientes incommodè cœnarunt. Valde quidem laborioſum eſt eorum vitæ inſtitutum; quâ enim porticu, quâ officinâ, quâ parte fori totos dies non tranſigunt, deficere facientes hoc modo audientes *eos*, & defatigantes falſis narrationibus.

NOTES

AND

OBSERVATIONS.

Λογοποιΐα *fabularum fictio*] a *making*, or *feigning* of the *ſtories* that are told. *Fable*, from *fari* to tell, may ſignify a tale that is true, as well as falſe; and *ſtory*, from *hiſtoria* narration, may ſignify a true relation of what is ſaid or done, as well as a *made* or a *feign'd* one: but theſe terms are generally us'd, as here, to ſignify relations of matters ſaid or done, which were not ſaid or done, or otherwiſe than is related; and, accordingly, to a relater of what we do not believe, we are apt to ſay, you tell a *ſtory*, or this is of your own *making*. λογοποιεῖς *verba facis*, you *make* what you ſay for your own amuſement or to deceive others, for, otherwiſe, what you ſay, is not.

Ὑπαντήσας τῷ φίλῳ cum obviam proceſſerit amico] ὑπαντάω, and ὑπαντιάζω obviam honoris cauſâ procedo, ſaith *Conſt*. If the approach be in a manner to ſhew reſpect, we will ſuppoſe it to be with ſomewhat a quicker pace, and, being compounded with ὑπὸ, with ſomewhat a lower, or more bending poſture.

7 Μεταβαλὼν τὸ ἦθος cùm *mutaverit* vultum, is taken into the text, inſtead of καταβαλὼν *dejecerit*; for he could not, ſurely, have a *dejected* look, who was meeting his *friend*, and in a manner that ſhew'd he was *glad* to ſee him, and at a time when he had

news

news to tell him, and *good* news too. Beſides that there *was* a change, and *what* it was, is intimated by the word μειδιάσας, and having *ſmil'd*, a change from calmneſs, or ſerenity to *ſmiling*. τὸ ἦθος *morem* his manner; in which his geſture is included as well as his look.

5 Επιβαλὼν *injecerit*] i. e. *interpoſuerit*, aſking the ſame queſtion without ſtaying for an anſwer when he had aſk'd it before. The Engliſh idiom is the ſame, to *throw in* a word. They had generally all the talk to themſelves; but now and then I *threw in* a word.

Εὐωχήσειν σε καινῶν λόγων *te novorum ſermonum convivio excipiam*] or, as we ſay in Engliſh, I ſhall *feaſt* you with news. εὐωχέω and εὐωχεύω, from εὖ and ὀχὴ cibus.

6 Εστιν αὐτῷ eſt ei] *Lat.* idiom the ſame with the *Greek*.

Εργολάβος manceps] ἔργον λαμβάνων qui opus faciendum ſuſcipit ſc. for the army. *Manceps* takes in hand, *manu capit*, undertakes to do any thing, for a price agreed upon.

Αναφορὰς ſubſidia] ſupport, authority for what he ſays.

οὗ for ὅπου *ubi*] i. e. à quo; as we often uſe the word *where*, not in what place, but from what perſon.

Βασιλεὺς *rex*] regia ſoboles, under the care of *Polyſpercon*, who in his name govern'd the kingdom of *Macedon*.

Εζώγρηται *vivus captus eſt*] ζωγρέω *vivum capio*; ἄγρα captura, præda, venatio, ζάω, ζῶ *vivo*, ἀγρεύω venor.

Επεντείνειν

Επεντείνειν τ' λόγον rumorem *ſe* extendere] ſtretches itſelf out, [beyond the city] ἐπεντείνω is not found in the lexicons, but in *Scot*'s ſupplement to *Stephens* it is found, and he quotes *Sophocles* Ant. v. 1248. εἶθ' ὁ δύσμορος αὐτῷ χολωθεὶς, ὥσπερ εἶχ' ἐπενταθεὶς, deinde infelix ſibi iratus, *manu* ut erat *extenſâ.*

Παρακήκοε *audivit*] παρακούω oſcitantur, negligenter audio, ſubauſcultando ſermonem excipio, *overheard*; and ſimply for ἀκούω.

Τῶν ἐν τοῖς πράγμασιν eorum qui ſunt in rebus] qui res adminiſtrant.

7 Καὶ ταῦτα πάντα διεξιὼν, ὡς οἴεται, πιθανῶς & cum hæc omnia percurrerit, ut putat, accommodatè ad perſuadendum] ὡς οἴεται is a conjecture of *Needham*'s, but I think ſo happy a one, that I have ventur'd to take it into the text, with a reference to πῶς οἴεσθε remov'd from thence, hither. If this lection had been continu'd in the text, the literal verſion of it would have been *quomodo putatis?* with a note of interrogation, and πιθανῶς *accommodatè ad perſuadendum* muſt have been ſuppos'd to have been the anſwer, with a *ſemicolon.*

Προσδεδράμηκε *accurrit*] he *hath already* run.

Αλυσιτελῶς *inutiliter*] there is nothing in it that will pay for the time that is loſt, and the trouble that he gives himſelf, and the credit that he forfeits in gratifying this humour. *Inutiliter* is not only unuſefully, but *hurtfully*; an hoc inhoneſtum & *inutile* factu necne ſit addubites; *perniciouſly.*

5 Τί ποτε βούλονται λογοποιοῦντες what, in ſhort, they would be at, telling ſtories.

Ερήμους

Ερήμους δίκας ὠφλήκασιν *deſertas lites* debuerunt] the *penalty* for not attending; ὀφείλω debeo, perf. ὠφείληκα per *Sync.* ὤφληκα.

Παρεδειπνήθησαν incommodè cœnarunt] having ſtaid to tell their ſtory out beyond the time of the ſupper they were invited to, they have been forc'd to ſup afterwards elſewhere as well as they could at their own expence.

Ταλαίπωρον *laborioſum*] not *miſerum*, for they like it; but as they tell their ſtory in every *portico*, at every *ſhop*, in every *part* of the city, they muſt take a great deal of pains, and eſpecially as they ſpend whole days in this manner.

Απαυδᾶν *deficere*] ἀπαυδάω from ἀπὸ and αὐδάω loquor, primarily ſignifies interdicere, negare *to ſay not*; here deficere, to be ſo *faint* as not to be *able to ſpeak*, to be *off of ſpeaking*.

Καταπονοῦντες *defatigantes*] tiring them quite *down*; καταπονούμενοι *down tir'd*.

Θ.

ΠΕΡΙ ΑΝΑΙΣΧΥΝΤΙΑΣ.

Η Δὲ ἀναισχυντία ἔςὶ μὲν, ὡς ὅρῳ λαβεῖν, καταφρόνησις δόξης αἰσχροῦ ἕνεκα κέρδους. Ο δὲ ἀναίσχυντος τοιοῦτος, οἷος πρῶτον μὲν, ὃν ἀποστερεῖ, πρὸς τοῦτον ἀπελθὼν δημοσίᾳ. Εἶτα θύσας τοῖς θεοῖς, αὐτὸς μὲν δειπνεῖν παρ᾽ ἑτέρῳ, τὰ δὲ κρέα ἀποτιθέναι ἀλσὶ πάσας· καὶ προσκαλεσάμενος τὸν ἀκόλουθον, δοῦναι ἀπὸ τῆς τραπέζης, ἅρας κρέας καὶ ἄρτον, καὶ εἰπεῖν ἀκουόντων πολλῶν, εὐωχοῦ [7] Τίβιε. Καὶ ὀψωνῶν δὲ, ὑπομιμνήσκειν τὸν κρεωπώλην, [5] εἰπὼν χρήσιμος αὐτῷ γέγονε· καὶ ἑστηκὼς πρὸς τῷ σταθμῷ, μάλιστα μὲν κρέας, εἰ δὲ μὴ, ὀστοῦν εἰς τὸν ζυγὸν ἐμβάλλειν· καὶ ἐὰν μὲν λάβῃ, εὖ ἔχει· εἰ δὲ μὴ, ἁρπάσας ἀπὸ τῆς τραπέζης [1] χολίκιον, ἅμα γελῶν ἀπαλλάττεσθαι. Καὶ ξένοις δὲ αὐτοῦ θέαν ἀγορράσας, μὴ

δοὺς

IX.

De Impudentia.

EST autem Impudentia, ut *eam* definitione capiam, contemptus opinionis *hominum* turpis lucri causâ. Impudens verò talis *est*, qualis primùm ad eum adeat quem defraudat *pecuniâ*, ab eo ut *pecuniam* mutuetur. Deinde cum diis sacrificavit ipse apud alium cœnet, carnes autem seponat, cum eas sale sparserit; &, *inter cœnandum*, cum advocaverit *ad se* pedisequum *suum*, & sustulerit carnem & panem à mensâ, det *ei*, & dicat, audientibus omnibus, epulare *Tibie*. Item obsonia emens, carnis venditorem commoneat, si in aliquâ re utilis ei fuerit; & cum astiterit ad stateram, præcipue quidem carnem, sin minus, os *saltem* in lancem injiciat; & si quidem capiat, bene habet; sin minus, cùm rapuerit à tabulâ intestinum, simul ridens discedat. Item hospitibus suis spectaculum cum emerit, *ipse* spectet, cum non

δὲς τὸ μέρος, θεωρεῖν· ἄγειν δ' καὶ τοῦ ὑὸς εἰς τὴν ὑστεραίαν, καὶ τὸν παιδαγωγόν. Καὶ ὅσα ἐωνημένος ἄξιά τις προσφέρῃ, μεταδοῦναι κελεύσαι καὶ αὐτῷ. Καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν, δδωνείζεσθαι κριθάς, ποτὲ δ' ἄχρηστον· καὶ ταῦτα χρήσαντας ἀναγκάσαι ἀποφέρειν πρὸς αὐτόν. Δεινὸς δ' καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανείῳ προσελθὼν, καὶ βάψας ἀρύταιναν, βοῶντος τοῦ βαλανέως, αὐτὸς αὐτὸν καταχέασθαι, κ εἰπεῖν, ὅτι λέλουται, ἀπιὼν, κἀκεῖ, ὑδρμία σοι χάρις.

non dederit partem *ſuam*; ducat etiam *eò* poſtero die filios & pædagogum. Item quæcunque quis *ei* afferat, quæ parvo pretio emerit, jubeat *eum* etiam ſibi impertire. Item ad alterius domum cum venerit, mutuetur *aliquando* hordea, aliquando paleam, & cogat mutuantes hæc auferre ad ſe. Aptus etiam, ad ænea vaſa quæ ſunt in balneo cum acceſſerit, & immerſerit arytenam, vociferante balneatore, ipſe ſeipſum aquâ perfundere, & dicere, cùm abierit, quòd lavatum eſt, & inſuper *dicere*, nulla tibi gratia.

NOTES

AND

OBSERVATIONS.

ΑΝαιοχυντία impudentia] α and αἰοχύνομαι pudefio, ἀναίοχυντος *impudens*, quem non pudet ea turpia, ſordida, indecora, indigna homine facere, tenuis lucri gratiâ, quæ inferius numerantur, etſi ſciat infamiam & irriſionem ſecuturas.

Καταφρόνησις contemptus] κατὰ *de* and φρονέω cogito, a thinking *lowly* or inferiorly of. *Deſpicatio*, and *deſpicientia* in *Cic.* a looking *down* upon.

Αποστερεῖ defraudat] ἀπὸ and στερέω privo, fraudo, deprives or defrauds *of*.

Πρὸς τοῦτον ἀπελθεῖν ad eum abeat] ἀπὸ and ἔρχομαι goes *away* to, or goes *next way* to; he hath the aſſurance to do it, notwithſtanding the ſignificant reaſon to forbear doing it; ἔρχομαι ſignifies *eo* as well as *venio*.

Τὰ ᾗ κρέα carnes autem] the fleſh of the *ſacrifice*; to the eating of which, inſtead of ſupping abroad himſelf, he ought to have invited his friends from abroad.

Καὶ προσκαλεσάμενος &c. & cum advocârit &c.] a freedom he might have been aſhamed to have taken at his own table. I ſuppoſe it not to have been uſual for the entertain'd to take their ſervants along with them to wait upon them at the entertainer's table, and to eat afterwards with the entertainer's ſervants; but as what he does is αἰσχροῦ ἕνεκα κέρδους,

 I will

I will ſuppoſe him to have order'd his ſervant to have come in to him whilſt at ſupper, by appointment as it were, to tell him the iſſue of the meſſage he ſent him upon, for the opportunity he might have to give him ſomething from that table, who would find nothing at home; for if the ſacrific'd fleſh was ſalted for future eating, it is not likely he would allow any of it for his ſervant who would have none of it dreſs'd for himſelf. If theſe words be a little tranſpos'd in the following manner, I think, they will be in better order.

Καὶ ἄρας κρέας ϛ ἄρτον ἀπὸ τ̃ τραπέζης, καὶ προσκαλεσάμενος τ̃ ἀκόλουθον δοῦναι, καὶ εἰπεῖν —

7 Τίϐιε *Tibie*] *Tibius* being the name of a ſervant, as common as *Davus*, *Syrus*, *Dromo*, this is taken into the text, and τίμιε, pretioſe, chare, rejected.

5 Εἴτι χρήσιμος αὐτῷ γέγονε ſi in aliquâ re, or, literally ſi quid, i. e. ſi *quoad* quid ei utilis fuerit] if he hath been *any thing* uſeful to him. *Eng*. Idiom. This is ſaid in order to induce him to let him have what he wanted very cheap, and to make good weight, and to ſuffer that after that he ſhould throw into the ſcale, or ſnatch up ſomewhat and run away with it.

1 Χολίκιον not found in the lexicons, but fit to be receiv'd there, for it ſeems to be a diminutive of χόλιξ inteſtinum, or inteſtini pars μέρος χόλικος.

5 Γελῶν ἀπαλλάττεσθαι ridens diſcedat, run away laughing.

Τὴν ὑστεραίαν poſtero die] ἡμέραν underſtood, τ̃ ὑστεραίαν ἡμέραν, underſtand κατά.

5 Εωνημένος cum emerit, having bought] *Att*. for ὠνημένος, perf. ἐώνημαι for ὤνημαι, from ὠνέομαι.

Κελεῦσαι

Κελεῦσαι jubeat, perſuadeat] makes him ſo uneaſy by his application for this purpoſe as to force him to comply; perſuades till he prevails.

Βάψας ἀρύταιναν cum arytenam immerſerit] ut inde aquam hauriat quâ ſe perfundat, ab ἀρύω, ἀρύομαι, and ἀρύτομαι haurio; a large braſs veſſel us'd in baths to take up the water with which they waſh'd themſelves.

Βοῶντος τοῦ βαλανέως vociferante balneatore] becauſe he was uſing his water without paying for it: what the way was in *Greece* I don't find; at *Rome* quadrans was the loweſt conſideration for waſhing, *dum tu quadrante lavatum* ibis.

Κατέχεα ind. 1. act. κατεχεάμην ind. 1. med.

Κἀκεῖ & illuc] of this word there are various conjectural emendations; for κἀκεῖ read καὶ ἔτι, & inſuper *dicere*; or for κἀκεῖ read κἀκεῖθεν join'd with ἀπιὼν thus, ἀπιὼν κἀκεῖθεν, &, cùm inde abierit, *dicere*, *Needham*; or for κἀκεῖ read κἀκεῖνο & hoc *addere*, *Gale*. Not knowing which of theſe to prefer, none of them being various lections but the Editor's conjectures, I have not diſplac'd κἀκεῖ, but tranſlated it καὶ ἔτι & *inſuper* dicere.

I.

ΠΕΡΙ ΜΙΚΡΟΛΟΓΙΑΣ.

Η Δὲ μικρολογία ἐστὶ φειδωλία [4] τοῦ διαφόρου ὑπὲρ τὸν καιρόν. Ο δὲ μικρολόγος, [5] τοιοῦτός τις, οἷος ἐν τῷ μίσθῳ ἡμιωβόλιον ἀπαιτεῖν ἐπὶ τὴν οἰκίαν. Καὶ συνιστῶν, ἀριθμεῖν πόσας κύλικας ἕκαστος πέπωκε. Καὶ ἀπάρχεσθαι [5] ἐλάχιστον τῇ Αρτέμιδι τῶν συνδειπνούντων. Καὶ ὅσα μικρολόγος τις στεμμυλολογίζῃ, [5] πρώτα φάσκειν εἶναι ἄγαν. Καὶ οἰκέτου χύτραν ἢ λοπάδα [5] καταάξαντος, εἰσπεράσαι ἀπὸ τῶν ἐπιτηδείων. Καὶ τὸν γυναικὸς [5] ἀποβαλούσης [1] τρίχαλκον, οἷος μεταφέρειν τὰ σκεύη, καὶ τὰς κλίνας, καὶ τὰς κιβωτοὺς, καὶ διφᾶν τὰ καλύμματα. Καὶ ἐάν τι πωλῇ, τοσούτου ἀποδόσθαι, [5] ὥστε μὴ λυσιτελεῖν τῷ στεμμένῳ. Καὶ [5] ὀκ ἂν ἐάσαι ὅτε [1] συκολεαγήσαι ἐκ τοῦ αὐτοῦ κήπου, ὅτε μὴ τοῦ αὐτοῦ ἀγροῦ πορευθεῖσαι, ὅτε [7] ἐλάαν ἢ φοίνικα τὸν χαμαὶ πεπτωκότων

X.

De ea ſpecie Avaritiæ qua quis res parvas magni æſtimat.

IStiuſmodi autem Avaritia eſt tum appetitio, tum parſimonia pecuniæ præter occaſionem. *Iſtiuſmodi* verò Avarus *eſt* talis quis, qualis intra menſem ſemiobolum ad domum poſtulet. Item unà *cum aliis* cibum capiens, quot quiſque biberit calices numeret. Item ex convivis minimas Dianæ primitias offerat. Item quæcunque parvo *empta* quis emens æſtimat, *ea* omnia dicat eſſe nimio. Item ubi famulus ollam vel patinam fregerit, *fractæ pretium* è victu exigat. Item ubi uxor æneum crinale amiſerit, *talis eſt* qualis apparatum, & lectos, & capſas transferat, & tegumenta perſcrutetur. Item ſiquid vendat, tanti vendat, ut ementi non proſit. Item non ſinat *aliquem* ficum edere de ſuo horto, nec per agrum ſuum proficiſci, nec olivam vel palmulam ex iis quæ humi ceciderunt *de terrâ*

πτωκότων ἀνελέσθαι. Καὶ τοῦ ὄρους δὲ ὑπισκεπεῖσθαι ὁσημέραι, εἰ λαμβάνουσιν οἱ αὐτοί. Δεινὸς δὲ καὶ ὑφημερείαν πεῦξαι, καὶ τόκον τόκου. Καὶ ἑστῶν δημόσας, μικρὰ τὰ κρέα κόψας πραθεῖναι. Καὶ ὀψωνῶν, μηδὲν πειάμενος εἰσελθεῖν. Καὶ ἀπαγορεύσαι τῇ γυναικὶ, μήτε ἅλας χρᾶν τινι, μήτε ἐλλύχνιον, μήτε κύμινον, μήτε ὀρίγανον, μήτε οὐλὰς, μήτε σέμματα, μήτε θυλήματα· ἀλλὰ λέγειν ὅτι τὰ μικρὰ ταῦτα πολλά ἐστι τοῦ ἐνιαυτοῦ. Καὶ τὸ ὅλον δὲ, τῶν μικρολόγων καὶ τὰς ἀργυροθήκας ἐστὶν ἰδεῖν εὐρωτιώσας, καὶ τὰς κλεῖς ἰωμβίας· ὁ αὐτὸς δὲ φορτικὰς ἐλάτταω τῶν μικρῶν τὰ ἱμάτια, καὶ ἐκ λεπτοτάτων μικρῶν πάνυ ἀλειφομβίους, καὶ ἐν χρῷ κειρομβίους, καὶ τὸ μέσον τῆς ἡμέρας ἐπολυομβίους, καὶ περὶ τὰς γναφεῖς διαλεινομένους, ὅπως τὸ ἱμάτιον αὐτοῖς ἑξῆς πολλοῦ χρῶ, ἵνα μὴ ῥυπαίνωνται ταχύ.

râ tollere. Item *fundi* terminos quotidiè obſervet an iidem permaneant. Solers etiam ſolutionis ultra diem dilatæ præmium exigere, & uſuram uſuræ. Item populares convivio excipiens, cùm minutas carnis portiones ſecuerit, *eaſdem iis* apponere. Item ad obſonia emenda egreſſus, nihilo empto, *domum* ingredi. Item uxori interdicere ne ſalem mutuò det alicui, neque lucernam, neque cuminum, neque origanum, neque molam ſalſam, neque vittas, neque ſuffimenta; imò verò dicere quòd hæc parva multum ſunt anno *redeunte*. Et totum *ut dicam*, videre eſt eorum, qui res parvas magni æſtimant, & argenti thecas ſitu obſitas, & claves rubigine obductas; & ipſos quidem geſtantes veſtimenta parvis minora, & ex ampullis oleariis valde minutis unctos, & intra cutem tonſos, & medio die diſcalceatos, & contendentes apud fullones, ut veſti *ſuæ purgandæ* multam terram adhibeant, ne citò ſordida reddatur.

NOTES

AND

OBSERVATIONS.

Μικρολογία, *parvæ rei æſtimatio*, from λόγος *ratio*, λογίζομαι *rationem ineo, computo, æſtimo.* μικρολογία, *orationis tenuitas*, from λόγος *ſermo*, λέγω *dico.*

Φειδωλία, tum *appetitio* tum *parſimonia*] *Theophraſtus* muſt be ſuppos'd to intend, that the following inſtances of this ſort of covetouſneſs ſhould agree with the definition of it: but if φειδωλία be tranſlated *parſimonia* only, even the firſt inſtance will not. For, though a deſire to increaſe, and a fear to leſſen, proceed from the ſame temper; and where one is certain, the other is likely; and, where both are not, the Character is not uniform; yet are theſe different things, and muſt be diſtinctly conſider'd. I have, therefore, ventur'd to tranſlate the word as above, preſuming this to be the Author's meaning, ſince all the inſtances he produces are agreeable to it. The ſingle queſtion is, whether any of the lexicons authoriſe this interpretation? now, I declare, I am very little concern'd, whether they do or no. If the Author doth not ſpeak properly, unleſs the word be ſo interpreted, I ſeem to have the Author's authority for ſo interpreting it: which, in explaining Writers in the learned languages, ſhall always ſatisfy me; for, I take it for granted, they write ſenſe; and I muſt find it out if I can. The later lexicographers have interpretations of words,

which

which their predeceſſors had not. I uſe the aſſiſtance of the earlier and later, and rejoyce when I find in either what I want. When they do not help me, they leave me to help myſelf; and, in this caſe, I look upon myſelf to have as much a right to imagine what is the meaning of a word in a ſentence, conſider'd together with what precedes and follows, as any of them under the ſame difficulty. However, in *Conſtantine*, I find under φειδωλία, amongſt other words importing ſparingneſs, *avaritia*; this is too general a term, and otherwiſe improper to be us'd in this place: but, being deriv'd from *aveo* to covet, there will be no harm, I think, if *appetitio* an earneſt deſiring or reaching after, (one of the ſpecies of avarice, as *parſimony* is the other,) be ſubſtituted in it's room. And again; one of the words by which *Suidas* explains φειδωλὸς is ψήφος *nimiùm exactus calculator*, who calculating minutely what is to be *gotten*, as well as what is to be *ſaved*, muſt have his attention and appetite as well to *getting* as *ſaving*.

4 Τῷ διαφόρῳ *pecuniæ*] τὸ διάφορον neut. of διάφορος, primarily, a *different thing*. In exchange of commodities, that which was of the leſſer value was to be made of equal, by a *different* thing, by ſomething *elſe*. When *money* became that *different* thing, and the *difference* in the value was paid in *money*, τὸ διάφορον came to ſignify *money*. Thus in Eccluſ. c. 7. v. 18. μὴ ἀλλάξῃς φίλον ἕνεκα διαφόρου, *Com.* on *Heſyc.* which is tranſlated "change not a friend for "any *good*," but ſhould be, "for any *money*." This tranſlation is juſtify'd by the following words in the ſame verſe: "neither a faithful brother for the *gold* "of *Ophir*."

Υπὲρ

Υπὲρ τ̃ καιρὸν] primarily, *præter occaſionem*, beyond what was fit or proper at the time; and ſecondarily, *ſupra modum*, the bare circumſtance of *unſeaſonableneſs* often making that meaſure immoderate, which would otherwiſe be reaſonable.

5 Τοιοῦτός ΤΙΣ οἷος ἀπαιτεῖν ἐπὶ τ̃ οἰκίαν, ſuch A ONE as to demand of [him] at the houſe] Τὶς, ſay the lexicons, after τοιοῦτος is redundant; not ſo, when compar'd with the *Engliſh* idiom.

Εν τῷ μηνὶ within the month] before the month was quite up, and the intereſt due; or ſo ſoon after the expiration of the time, as that it might be doubted, whether it were expir'd or no. The μικρολογία conſiſts in putting out to uſe ſo little a ſum, in calling on purpoſe for ſo ſmall an intereſt, and in being ſo ſollicitous not to exceed the time at which it might be demanded.

Ημιωβόλιον] for intereſt. The *Romans* alſo receiv'd intereſt by the month, on the kalends or firſt day of the month, call'd by *Hor. triſtes Calendæ* to the debtor. The centeſimal part is ſaid to have been the intereſt per month; and this produce in lending is call'd τόκος, what it *brought forth.*

Οἰκίαν] of his debtor. A perſon leſs ſollicitous might have waited till he ſhould have met him abroad; the μικρολόγος calls at his *houſe*, that he might not excuſe himſelf from preſent payment, by pretending he had not ſo much about him; or, it may be, to ſee whether he was not run away. I have not inſerted ἐλθὼν, (ſo much approv'd by *Caſaubon,*) in the text, becauſe a demand could not be made *at* the houſe without *coming* thither.

Συσσιτῶν] He is intereſted in the thing, whether he entertain at *home*, or pay a ſhare of the reckoning *abroad*.

5 Ελάχιστον τῶν συνδειπνούντων the leaſt of the gueſts] leſs than any of the gueſts have been obſerv'd to offer, when he, in his turn, hath ſupp'd with any of them. Sacrifices were publick or private; publick were offer'd by Pontiffs, Prieſts, and other Miniſters; private, by perſons in their own houſes, to the *Lares*, and other Deities. Αρτεμις might be a Houſehold Deity in ſome families. If any part of the entertainment was caught in hunting, it was natural to offer to the Goddeſs that preſided over that diverſion.

Περάμενος] at his requeſt, and for his uſe. Περάμενος, tho' of the preſent tenſe, ſignifies, as of the imperfect, τις ὠριάμενος the perſon *buying*, i, e. who *bought*.

5 Πάντα εἶναι ἄγαν] they are all too much, too dear.

5 Κατάξαντος] having broken.

5 Αποβαλόντος] having loſt.

1 Τρίχαλκον] Since this word is not found in the lexicons; ſince probably it doth not ſignify a ſingle piece of money of the value of 3 χαλκοὶ, as δίχαλκον doth a piece of 2 χαλκοὶ, it no where appearing that there was any ſuch piece of money coin'd amongſt the *Greeks*, any more than a piece of the value of 3 farthings amongſt us; ſince the ὀβολος, containing only 8 χαλκοὶ, could not be divided into 3 equal parts; ſince this word, however, is ſaid to ſtand, as it does, in all the manuſcripts and editions of *Theophraſtus*; and there is no authority produc'd for a various reading; nor any conjecture offer'd that improves

proves the ſenſe beyond that given in the tranſlation; Qu. whether τρίχαλκον may not be ſuppos'd to have been overlook'd by the lexicographers, and to be rightly tranſlated *æneum crinale*, the *braſs pin* with which women kept up their hair in a knot; a thing peculiarly belonging to the wife, of the loweſt value, and eaſily to be loſt where the ſearch is made for it, from τριχὸς and χαλκὸς the *braſs* of the *hair*. Obj. Since there is found ſuch a word in *Jul. Poll.* as πεντέχαλκον ſignifying, not one piece of money of that value, but πέντε χαλκοῦς, why may not τρίχαλκον be here us'd to ſignify, not one piece of money of that value, but τρεῖς χαλκοῦς? Anſ. 1. It ſeems more natural, that the ſearch ſhould be made for a ſingle thing. 2. The covetous man's wife may better be ſuppos'd to have had no money to loſe. 3. When *Theophraſtus* (c. 28.) makes the miſer give his wife money to go to market with, and to give her no more for this purpoſe than 3 eighths of an ὀβολος, it is his manner to call this ſum not τρίχαλκον but τρεῖς χαλκοῦς: and, 4. tho' πεντέχαλκον be found in *Jul. Poll.* yet τρίχαλκον is not. But, if it be contended, that neither of the words will part with their χ to either in the ſuppos'd compoſition; and that, to make *æneum crinale* the true verſion, it ſhould have been τριχόχαλκον; will a compound of τριχὸς, and ἄλκον the neut. part. of ἄλκω, which, *Stephens* ſays, if it be found, will ſignify the ſame as ἀλάλκω *auxilior*, deriv'd from ἀλκὴ *robur*, *auxilium*, the *ſupport* of the *hair*, be admitted? for the tranſlating it *trichalcum* is only a confeſſion that the tranſlator knew no better; but rather than acquieſce in that, I would ſuppoſe, with *Duport*, the word ſhould be read τρίχαν̃ον, *pecten*.

Οἶος]

Οἷος] i. e. τοιοῦτος οἷος.

Αποδόσθαι vendere] to give away from one's ſelf to another, which, when for a conſideration, is to ſell. 3 abalienare.

5 Ωστε μὴ λυσιτελεῖν τῷ ωριαμένῳ, ſo as *not to pay* the purchaſer the *expence* of purchaſing. 4 Λύω *ſolvo*, τέλος *impenſa*. It won't pay.

5 Οὐκ ὅτε] no not; not ſo much as.

1 Συκοτραγῆσαι, ficum edere.

7 Ελάαν, the *fruit*, is taken into the text, and ἐλαίαν, the *tree*, is thrown out.

Επισκοπεῖσθαι, inviſere] ἐπισκοπέω, before εἰ, obſervo, video. 5 Επισκοπεῖσθαι εἰ, to ſee if.

Πρᾶξαι] the ſame with εἰσπρᾶξαι.

Κρέα] for κρεάτα Apoc.

5 Κόψας] having cut.

Οψωνῶν] ad obſonia emenda egreſſus.

5 Εἰσελθεῖν] to come in.

Πολλά ἐστι] are a great deal; magna ſunt i. e. multum ſunt. Πολλὰ ſignifies adverbially multùm, and here adjectively, and ſingularly multum, as in this latin, Adde parùm parvo magnus acervus erit.

5 Τοῦ ἐνιαυτοῦ] a year, or the year ſc. περιφερομένου coming about. Theſe little things are a great deal a year; how much a year, ſo much a year.

5 Τὸ ὅλον] ſc. εἰπεῖν. to ſay all, or, the *whole*.

6 Εστὶν ἰδεῖν] eſt videre, one may ſee.

Εν χρῷ] for χρόῳ, within the ſkin, ſo very cloſe, as to make even the blood ſtart, that it might be ſo much the longer before they ſhould have occaſion to be ſhav'd again.

5 Τὸ μέσον τῆς ἡμέρας the middle of the day] which was 3 or 4 hours ſooner than other people did this, they

they not doing it till the time of their cæna. The ſhoes would laſt the longer.

Υπολυομένους, ſubterſolutos *quoad calceos*, i. e. *diſcalceatos*. Υποδεδεμένους ſubterligatos *quoad calceos*: hence ὑπόδημα calceus.

5 Οπως ἕξει] that it ſhall have. Οπως for ἵνα not only with a ſubjunctive, but with a future indicative alſo.

Γῆν ſc. γναφικὴν: hence, probably, *nap* of cloath.

Ινα μὴ ῥυπαίνηται ταχὺ, ut non citò ſordida reddatur, or not want to be clean'd again ſoon. If ῥυπαίνω have a contrary ſenſe, and ſignify alſo *purgo*, as ſaith *Conſtantine*, this might better have been render'd, ne cito iterum purgetur: but, as he cites no authority for the uſe of this word in this contrary ſenſe, it ſeems to have it no otherwiſe than by an abuſio vocis, in the ſame manner as any one might bid his ſervant *duſt* his coat, i. e. *clean* it from the duſt.

ΙΑ.

ΠΕΡΙ ΒΔΕΛΥΡΙΑΣ.

Ο Υ χαλεπὸν δέ ἐςι τὴν [3] βδελυρίαν διορίσαθαι· ἔςι γὰρ παιδία ἀπφωνὴς καὶ ἐπονείδις ος. Ο δὲ βδελυρὸς τοιοῦτος, οἷος, ὑπωτήσας γυναῖξιν ἐλευθέρας, ἀνασυράμενος δεῖξαι τὸ αἰδοῖον. Καὶ ἐν θεάτρῳ κρατεῖν, ὅταν ἄλλοι παύωνται, καὶ συρίττειν οὓς ἡδέως θεωροῦσιν οἱ λοιποί· καὶ ὅταν σιωπήσῃ τὸ θέατρον, ἀνακύψας ἐρυγεῖν, ἵνα οὗ καθημένους ποιήσῃ μεταστραφῆναι. Καὶ πληθούσης τῆς ἀγορᾶς παρελθὼν πρὸς τὰ κάρυα, ἢ τὰ μῆλα, ἢ τὰ ἀκρόδρυα, ἑςηκὼς τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσλαλῶν. Καὶ καλέσαι δὲ τῶν παριόντων ὀνόματί τινα, ᾧ μὴ σωήθης ἐςί. Καὶ πτύδοντα δέ τι ὁρῶν, παρεμεῖναι κελεύσαι. Καὶ ἡττωμένῳ δὲ μεγάλῳ δίκῃ ἀπόντι ἀπὸ τοῦ δικαςηρίου προσελθεῖν, καὶ συνηθῆναι. Καὶ ὀψωνεῖν ἑαυτῷ,

XI.

De Illiberalitate.

NON eſt autem difficile Illiberalitatem definire; eſt enim Jocus *ludufve* conſpicuus & probroſus. Illiberalis autem talis *eſt*, qualis, cùm obviam proceſſerit mulieribus ingenuis, veſte ſurſum tractâ pudendum *iis* oſtendat. Item in theatro plaudat cum quieſcant cæteri; & eos ſibilet quos cum voluptate reliqui ſpectant; & cum theatrum *præ attentione* ſiluerit, ſurſum elevato capite eructet, ita ut ſedentes fecerit converſâ facie reſpectare. Item pleno foro cum acceſſerit ad nuces, vel poma, vel *alios* arborum fructus, & ſubſtiterit, *de iis* comedat eodem tempore cum vendente collocutus. Item præteuntium aliquem nominatim appellet cui nequaquam eſt familiaris. Item feſtinantem aliquò videns, *ſe* manere jubeat. Item magnâ lite victum redeuntem à judiciali foro accedat, & *ei* congratuletur. Item opſonetur

ἑαυτῷ, καὶ αὐλητρίδας μισθοῦν, ὃ δεικνύειν ὃ τοῖς ἀπαντῶσι τὰ ὠψωνημένα, καὶ πρὸς καλεῖν ὑπὸ ταῦτα. Καὶ διηγεῖσθαι πρεσβὰς πρὸς κυρεῖον, ἢ μυρεπώλιον, ὅπ μεθύσκεσθαι μέλλει. Καὶ οἰνοπωλῶν, κεκερασμένον ⓨ οἶνον τῷ φίλῳ ἀποδόσθαι. Καὶ ὑπὲ θέαν ἡνίκα ἂν δέῃ πορεύεσθαι, ⁷ ὅκ ἐὰν σὺ ἡῖς, ἡνίκα περῖκα ἀφιᾶσιν ⓓ θεατρῶναι. Καὶ ἀποδημῶν δημοσίᾳ, τὸ μὲν ὀκ τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, πρὸς δὲ τῶν συμπρεσβευτῶν δανείζεσθαι. Καὶ ὑπὸ τῶν ξενίων τὸ μέρος τὸ αὐτῦ ἀπαιτήσας ὑποδέσθαι. Καὶ τῷ ἀκολούθῳ ἐπιθεῖναι μεῖζον φορτίον ἢ δυύαται φέρειν, καὶ ἐλάχιστα ὑπτήδεια τῶν ἱκανῶν. Καὶ ἀλειφόμενος ὀν τῷ βαλανείῳ, καὶ εἰπὼν, σαπρόν γε τὸ ἔλαιον ἐπρίω, τῷ παιδαρίῳ, τῷ ἀλλοτρίῳ ἀλείφεσθαι. Καὶ τῶν εὐρισκομένων χαλκῶν ὀν ταῖς ὁδοῖς ὑπὸ τῶν οἰκετῶν δεινὸς ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ερμῆν. Τά τε δὴ τοιαῦτα. Φειδωνίῳ μέτρῳ τὸν πωῦδακα ἐγκεκρυσμένω μετρεῖν

αὐτὸς

ſibi ipſi, & tibicines conducat, & obviam venientibus opſonia empta oſtendat, & ad ea invitet. Item ad tonſtrinam vel tabernam unguentariam aſtans dicat quod ſe inebriaturus eſt. Item vinum vendens, vinum adulteratum amico vendat. Item ad ſpectationem *ludorum* non ſinat filios ire cùm oporteat, ſed cùm gratis *eos ire* permittunt theatrorum redemptores. Item peregrè hinc abiens publicè, viaticum quod à civitate accepit domi relinquet, & à legationis collegis mutuetur; & munerum quæ *legatis* hoſpitio exceptis dantur, cum portionem ſuam poſtulaverit, *eam* vendat. Item pediſſequo majorem quam ferre poteſt ſarcinam imponat, & minorem quam qui ſufficiat commeatum *præbeat*. Item ſe ungens in balneo, & dicens *puero*, tu rancidum oleum emiſti, alieno ſe ungat. Item æreis nummis in via inventis à domeſticis, peritus eſt partem repoſcere, dicens communem eſſe Mercurium. Hæc quoque *quæ ſequuntur* talia *ſunt*. Phidoniâ menſurâ, *quoad* fundum introrſum adactâ, ipſe metiri *ſolet*

αὐτὸς τοῖς ἔνδον τὰ ἐπιτήδεια, σφόδρα ἀπο-
ψῶν. [Ὑπέγγυόν τε παρὰ φίλου τὶ λαβὼν ἀπο-
δόσθαι] [3] ἐφοπρίσασθαι. Αμέλει δὲ καὶ χρέος
ἀποδιδοὺς τριάκοντα μνῶν, ἔλαττον τέτρασι
δραχμαῖς ἀποδιδόναι. Καὶ φράτορας ἑστιῶν,
αὐτεῖν τοῖς αὐτοῦ παισὶν ἐκ τοῦ κοινοῦ ὄψου· τὰ
δὲ καταλειπόμενα ἀπὸ τ᾽ τραπέζης ἥμισυ τῶν
ῥαφανίδων ἀπογράφεσθαι, ἵνα ④ λιμοκτονοῦν-
τες παῖδες μὴ λάβωσιν.

domesticis quæ ad victum necessaria *sunt*, *eam* vehementer abstergens. Item pignus aliquod ab amico cum acceperit *id* vendere, & *eodem tempore* alieno nomine sibi emere. Certè & mutuam pecuniam triginta minarum reddens, minus quatuor drachmis reddere. Item tribules convivio excipiens, pueris suis *aliquid* è communi opsonio petere; relicta verò dimidia raphanorum de mensâ *sublata* adnotare, ut pueri ministrantes *ea* non capiant.

NOTES

AND

OBSERVATIONS.

Βδελυρίαν 3 illiberalitatem] whatever in external behaviour is unworthy of a well-bred man; whatever in outward action is so immodest, or indecent, so low, mean or sordid, as that every sensible well-bred man, when he sees it or hears of it, will be offended with it, hate it, detest it. The primary signification of the word is *fœditas*, and of βδέλυρος fœdus, both derivatives from βδέλλος fœtor. βδελυρία in its secondary, or metaphorical signification is a behaviour as offensive to the understanding, as stink is to the nose; and *Hesychius* interprets βδέλυρα by the words μισῆς ἄξια worthy to be hated, and abominated; and it may here be observ'd that we very frequently apply the words *filthy*, *dirty*, *nasty* of our own language, as occasion serves, to all the instances of immodesty, indecency, and sordidness in this character enumerated. βδελυρία is then the moral filthiness, dirtiness and nastiness of actions; and βδέλυρος is a very filthy, dirty, nasty fellow; and tho' no real filth, or dirt, or nastiness adheres to the person doing these actions, yet, by doing them, he becomes as offensive to the clean, as if he had stood in the pillory, and was cover'd all over with filth, and dirt, and nastiness.

Οὐ χαλεπὸν δέ ἐστι βδελυρίαν διορίσασθαι non *difficile* est βδελυρίαν definire] what idea *Theophrastus* had of βδε-

λυρία

Making a Jest of every thing

λυρία I cannot tell, but the instances he hath given in the character do not all answer the definition he hath himself given of it. The definition he hath given of it is παιδία ἐπιφανὴς καὶ ἐπονείδιστος jocus *ludusve* conspicuus & probrosus; the doing a shameful action openly in sport, which falls under the *genus jocandi illiberale*, mention'd by *Cic. de fin.* Now one of the parts of this definition is that the shameful action is done *in sport*. The first action mention'd as an instance may not improbably be done to give himself and his lewd companions some diversion, and, it may be, some few other strokes of this character may be capable of being so interpreted, and it may be said, that as many as are capable of being so interpreted ought to be so; but allowing this, what becomes of the many that cannot possibly be so interpreted? Here sure there will be a *difficulty* to define βδελυρία, and this difficulty will not be surmounted, unless such terms can be found to constitute the definition, as that all the parts of the character shall agree thereto. But before this can be done the meaning of the term to be defin'd must be settled. Περὶ βδελυρίας is translated by *Casaubon* de *impuritate* seu de moribus *impuris*; he complains indeed of the difficulty there is to find a proper Latin word to express all that βδελυρία means, and the word he uses is rather his refuge than what he approves; for out of 22 failures in propriety in conduct there seems to be but one that will certainly agree to it; there may be indecency in the other 21, but there is not, properly, impurity. But if περὶ βδελυρίας be translated de *illiberalitate*, and by that word be meant all such low and mean behaviour,

as

as a well-bred man, a man of honour and virtue will never ſuffer himſelf to be guilty of, and will abominate in others, whether it be per jocum ludumve, per inſcitiam neglectumve decori, per parſimoniam ſui vel appetitionem alieni, this whole character will be uniform, and every part of it will agree to the title and the definition of it.

Οἱ ἄλλοι cæteri] *all* the others, the *reſt*; οἱ λοποί.

Ανακύψας ἐρυγεῖν ſurſum elevato capite eructet] κύπτω pronus ſum, propendeo, to lean forward; but here lifting up his head for the purpoſe intended it muſt ſignify to lean backward.

Τὰ ἀκρόδρυα arborum fructus] from ἄκρος *extremus* and δρῦς *quercus* fruit growing at the extremity of the branches, the fruit of the *quercus* being *acrons* only, that cannot be meant here; but as δρῦς, primarily ſignifying *quercus*, does ſecondarily ſignify any tree, ſo ἀκρόδρυα primarily ſignifying the fruit of the *oak*, doth ſecondarily ſignify the fruit of *any* tree. ἀκρόδρυα properly, ſay the lexicons, *quæ in ambitu liquoſum putamen habent*, as *nuts*. But nuts having been already mention'd, ſome other fruit of trees muſt be meant, as cherries, mulberries, arborum *baccæ*; the word *acrons* probably from hence.

Εστηκὼς cum ſubſtiterit] having taken up his ſtand at the apple-woman's ſtall, he eats her fruit, and cracks her nuts, talking with her all the while, without taking any account of what he eats, or paying for it.

Τραγηματίζεσθαι *de iis comedat*] τράγημα omne id quod in ſecundâ menſâ apponitur, as nuts, apples, &c.

Ω, μὴ συνήθης cui non eſt familiaris] with whom he is not acquainted; μὴ ſeems here to have the force of μηδαμῶς with whom he is *not at all* acquainted.

Συνηθλῶαι *ei* congratuletur] σὺν unà ἥδομαι *lætor*.

Παρακαλεῖν invitet] but as he *ſhews* them the proviſions only, and doth not *appoint* them a day, there is not invitation intended, but a ludicrous aſking only whether they had not as good come and eat a bit.

Προσὰς *adſtans*] προσίστημι *adſto*; this ſignification is not given of it in the *lexicons*, and yet, here, it can ſignify nothing elſe. προσίστημι, of which it is the part. præſ. is, in *Conſt.* obfirmo, i. e. firmiter colloco, ſiſto & inhibeo, obicem oppono, commeare veto; and yet the ſame *Conſt.* under ἵστημι ſiſto, ſubſiſto, firmo, erigo, conſtituo, quotes *Soph.* for making the infinitive ἱστάναι to ſignify *aſtare*, *aſſiſtere*. I would have the word ἵστημι therefore be admitted in the lexicons to ſignify the ſame as ἵσταμαι ſto, and προσίστημι to ſignify the ſame as προσίσταμαι adſum, adſto.

Κεκραμένον adulteratum] if it were mix'd only with *water*, with which it was generally drank, yet, to ſell it for pure, would be doing dirtily by any body, and more dirtily by a friend; but, ſince it was generally drank with water, it muſt be more eligible to buy it *mere*, that you may taſt it undiſguis'd, and afterwards mix it with water as you pleaſe; and therefore I ſuppoſe it was not commonly ſold mixt with water: the mixture, here, I imagine, muſt be with ſome other wine cheaper and not ſo wholſom, and to ſell wine to a friend dearer and not ſo good, whereby not only his purſe, but his health alſo would be affected, is a very dirty thing.

7 Οὐκ

7 Οὐκ ἐᾶν *non ſinat*] I have ſuppos'd ἐῶν *ſinens* to be an error for ἐᾶν ſinere, becauſe all the other verbs immediately following and depending on οἷος are, as they ought to be, in the infinitive mood, as οἷος δεῖξαι, οἷος κροτεῖν, οἷος συρίττειν, ſo οἷος ἐᾶν: and have therefore taken into the text ἐᾶν and diſplac'd ἐῶν. Mr. *Needham* conjectures this whole ſentence ſhould be thus amended, and inſtead of καὶ ἐπὶ θέαν ἡνίκα ἂν δέῃ πορεύεσθαι οὐκ ἐᾶν οὗ ἡεῖς, ἡνίκα ἢ πρῶικα ἀφιᾶσιν οἱ θεατρῶναι & ad ſpectationem ludorum non ſinat filios ire cum oporteat, ſed cum gratis *eos ire* permittunt theatrorum redemptores, be read καὶ ἐπὶ θέαν τηνικάδε πορεύεσθαι ποιῶν οὗ ἡεῖς, ἡνίκα πρῶικα ἀφιᾶσιν οἱ θεατρῶναι & ad ſpectationem ludorum tum faciens filios ire, cum *eos ire* gratis permittunt theatrorum redemptores, and to ſupport this conjecture, aſkes with reſpect to ἡνίκα ἂν δέῃ *cum oporteat, quæ eſt ludos ſpectandi neceſſitas?* But with ſubmiſſion the text is very eaſy to be explain'd, and ought not to be diſturb'd. For if the man be in circumſtances to give his children a play now and then for their diverſion and improvement, he ought to let them go to it in a creditable manner at the beginning, if he will let them go at all, and not ſend them to get in as well as they can amongſt a rude rabble at the laſt act, when nothing is to be ſeen or learnt to any purpoſe, becauſe forſooth they may then be let in for nothing. Doth not this ſentence thus explain'd make him appear to do very dirtily by his children, and very dirtily too by thoſe who pay a rent for the theatre? θεατρῶναι from θέατρον and ὠνέομαι emo, redimo, hire it from year to year, or take a leaſe of it.

Ηνίκα

Ηνίκα πρῶικα quum gratis] here is an ellipsis of ὁ, ἡνίκα δὲ πρῶικα sed cum gratis.

Αποδημέω peregrè proficiscor, absum domo, aut patriâ, from ἀπὸ and δῆμος populus; absum populo meo.

Συμπρεσβύτης in legatione collegæ of σὺν and πρεσβεύτης legatus, orator, vel consulis vel prætoris. Legatus, qui legatur i. e. mittitur, πρεσβύομαι *mitto legatos*, πρεσβεύω *legationem obeo.*

Δημοσίᾳ publicè] publico sumptu, the abl. fœm. of δυμόσιος, but here, by the ellipsis of some substantive to agree with it, us'd adverbially; this substantive is χώρᾳ, saith *Lambert Bos*, regione, loco, provinciâ, tractu, agro, solo, sede, statione, none of which it can signify here: I therefore suppose not χώρᾳ to be understood, but δαπάνῃ sumptus.

Απὸ τ̃ ξενίων] τὰ ξένια or ξενήια δῶρα were, amongst the ancient *Greeks*, dona hospitibus abiturientibus dari solita, partim memoriæ ergò, partim viatici lolo. *Hoffman* under the word *Xenia.*

What was given them, *memoriæ ergò*, were probably particular things to each, by which each, as often as he look'd upon it, might call to mind the regard his friend had for him; these things were already divided.

What was given them, *viatici loco*, were provisions probably; these must have been given them in common, and to be eaten in common, and to be matter of common refreshment: in this case to demand they should be divided by any one, that he might sell his part, and live upon meaner food of less value the rest of his way home, is a dirty thing with respect to the donor and to the companion.

Καὶ

Καὶ ἐλάχιστα σιτήδια for ἐλάττω the comparative minorem victum, τῶ ἱκανῶν ſufficiente, quam qui ſufficiat, leſs than is fitting.

Κοινὸν εἶναι φήσας τὸν Ερμῆν *communem dicens eſſe Mercurium*] *Mercurius*, call'd Ερμῆς ἀπὸ τοῦ ἑρμηνεύειν, h. e. *ab interpretando.* His primary office, was that of meſſenger of the gods *deorum nuncius*; and as he explain'd the meſſages he carried ſo intelligibly and ſo unerringly, as to be himſelf call'd *deus facundiæ*, he was, in this reſpect acceptable to both;

—— *Superis* deorum
Gratus & *imis.*

And as he carried meſſages backwards and forwards from one to the other he was a meſſenger *common* to both; —— *Commune* profundis
Et ſuperis *numen.*

But *Mercury* had another office, and preſided over commerce, and was call'd the *God* of gain, and ſometimes *gain* itſelf. But, if he was equally favourable to his votaries when they petition'd his aſſiſtance to make them thrive, yet the gain any one got was his own property, and not to be ſhar'd in common with others. It follows not, therefore, that becauſe, as a meſſenger he is *communis*, ſo as *money* he is *communis*. He takes the advantage of the ignorance of his domeſticks in this particular to intitle himſelf to a ſhare of their *property*. The claim is founded in ſophiſtry, and very dirty.

Φειδωνίῳ μέτρῳ *Phidoniâ menſurâ*] *Phidon* king of the *Argives* the 7th from *Temenus*, the 11th from *Hercules*, brother of *Catinus* the firſt king of the *Macedonians*, is ſaid to have been the author of *weights* and *meaſures*. *Hoffman.*

Τὸν

Τὸν πώδακα ἐγκεκρουσμένῳ *quoad* fundum introrſus adactâ] the meaſure being *Phidonian* is a right meaſure, and made to hold the content that the author intended it ſhould. Being made after the model of *Phidon*, and eſtabliſh'd by the law of the community that uſe it, there is no fault to be found with that ſimply conſider'd. But when the ſame true meaſure ſhall be varied by having the bottom of it driven inwards, the content will be leſs than it ought to be, and the uſe of it will be fraudulent, and here the fraud will be practis'd towards his own ſervants.

Σφόδρα ἀπψῶν *vehementer abſtergens*] ἀπὸ and ψάω tergo, rado, radendo comminuo. Uſing the ſtruckle with ſome force may bruſh more off, than when leiſurely and gently mov'd.

[Τπέγυόν τε πᾶσχ φίλου τὶ λαβὼν ἀποδόσθαι] 3 ὑποπρίαθαι pignus aliquod ab amico cum acceperit vendere, alieno nomine ſibi ut emat. What is within the parentheſis ſeems to be ſupply'd by *Caſaubon*, the text running before σφόδρα ἀπψῶν ὑποπρίαθαι. σφόδρα ἀπψῶν, finiſhes that ſtroke of character that precedes. ὑποπρίαθαι ſtands by itſelf, and is not to be found in the lexicons neither, but is a very pretty word, and ought to have been there, for nothing can expreſs what I have ventur'd to make it ſignify better. ἀποδόθαι ὑποπρίαθαι to ſell, to buy underhand again, i. e. to ſell, in order to buy underhand again vendere alieno nomine ut emat. Nor could any thing have been more ingeniouſly thought of by *Theophraſtus* himſelf, to ſuit the character of the βδέλυρος, than what is here ſupply'd; for it is a dirty thing to take a pledge for money lent to a friend, a note of hand being ſufficient; but having taken a pledge that the man

man ſhould be paid within ſuch a time, it is a dirty thing to ſell it immediately upon the time being expir'd, but it is a moſt filthy, dirty, naſty thing to get another to buy it at an undervalue, as all pledges muſt be ſold for, in order to repoſſeſs yourſelf of it at that undervalue as your own property.

Μνᾶ, ᾶς, Mina, containing a 100 drachmæ; a drachma is then the 100th part of a mina; drachma contains 6 obolus's. Suppoſing mina to be a pound, he pays him ſhort of the money lent 4 drachmas, which is a ſhilling. To have been ſhort in tale would have been too eaſily diſcovered, we ſuppoſe it therefore to have been ſhort in weight.

ΙΒ.

ΠΕΡΙ ΑΚΑΙΡΙΑΣ.

Η Μὲν οὖν ἀκαιρία, ἔστιν [2] ὑπόδυξις λυποῦσα τοὺς ἐντυγχάνοντας. Ο δὲ ἄκαιρος τοιοῦτός τις, οἷος ἀφροδυμῶν προσελθὼν ἀναχοινοῦσθαι. Καὶ πρὸς τὶν αὐτοῦ ἐρωμένῳ κωμάζειν πυρέττουσαν. Καὶ δίκλω ὠφληκότα ἐγγύης προσελθὼν καλοῦσαι αὐτὸν ἀναδέξασθαι. Καὶ μαρτυρήσων παρεῖναι τοῦ πράγματος ἤδη κεκεμμένου. Καὶ κεκλημένος εἰς γάμους, τοῦ γυναικείου γένους καθηγορεῖν. Καὶ ἐκ μακρᾶς ὁδοῦ ἥκοντας ἄρτι πρὸς καλεῖν εἰς πόσιν. Δεινὸς ᾖ ἐ πρὸς ἀγειν ὠνητὶν πλείω διδόντα ἤδη πεπρακότι. Καὶ ἀκηκοότας καὶ μεμαθηκότας ἀνίσασθαι ἐξ ἀρχῆς διδάσκων. Καὶ πρόθυμος δὲ ὑπομεληθῆναι ἃ μὴ βέλεταί τις γενέσθαι, [6] αἰρεῖται δὲ ἀπείπασθαι. [7] Καὶ θύοντας καὶ ἀναλίσκοντας, [7] ἥκειν τόμον ἀπαιτήσων. Καὶ μαστιγ-

μένου

XII.

De Intempestivitate.

EST autem Intempestivitas congressus tristitiâ afficiens eos in quos incidit. Intempestivus autem talis quis, qualis, ad occupatum cum accesserit, *cum eo sua* communicet. Item ad amicam suam febricitantem commessatum veniat. Item ad debentem pœnam sponsionis *susceptæ* adveniens, jubeat ipsum *pro se* spondere. Item testimonium laturus accedat lite jam judicatâ. Item vocatus ad nuptias adversùs muliebre genus loquatur. Item ex longo itinere modò venientes ad ambulationem accersat. Peritus & emptorem adducere plura daturum ei qui jam vendidit. Item instare ut doceat ab initio eos qui *rem* audierint, & intellexerint. Item promptus ea curare *ut fiant*, quæ quis nolit fieri, erubescit autem vetare. Item ad sacrificantes, & *sacrificium* consumentes venire, portionem petiturus. Item famulo ver-

 beribus

μλύε οἰκέτε πρεσβὺς διηγεῖσθαι, ὅπι καὶ αὐτὸ πότε παῖς ὅτω πληγὰς λαβὼν ἀπήγξαλο. Καὶ παρὼν ἀφαίτῃ συγκεφύειν, ἀμφοτέρων βελομλύων διαλύεσθ. Καὶ ὀρχησόμενος ἅψασθαι ἑταίρε μηδέπω μεθύοντος.

beribus cæſo prope aſtans commemorare, quòd & olim ipſius ſervus, cùm ad hunc modum plagas cepiſſet, ſe ſtrangulavit. Item cum interfuerit arbitrio, utriſque partibus volentibus abſolvi *à controverſiâ eos* collidere. Item ſaltaturus capeſcere ſocium nondum ebrium exiſtentem.

NOTES

AND

OBSERVATIONS.

2 Ἐπίτευξις *congressus*] Whilst *Stephens*, and, after him, *Constantine* allow ἐντυγχάνω and ἐπιτυγχάνω to signify, alike, incido in aliquem, convenio, congredior, they yet make ἔντευξις only to signify congressus, conventio, and limit ἐπίτευξις to signify a very different thing, without suspecting, that tho' it do properly and generally signify a very *different* thing, it yet may sometimes and not improperly signify the very *same* thing; thus *Stephens* renders ἐπίτευξις, ἐπίτευγμα, and ἐπιτυχία adeptio, prosper successus; item obventio, reditus, proventus, as being derivatives of ἐπιτυγχάνω nanciscor, assequor; item convenio, adeo aliquem ut cum eo verba faciam. Now, if ἐπίτευξις signify *adeptio* as being a derivative of ἐπιτυγχάνω *nanciscor*, why may not ἐπίτευξις be render'd *congressus* as being a derivative of ἐπιτυγχάνω *convenio?* In like manner, *Constantine* renders ἐπίτευξις acquisitio, ἐπιτευκτικὸς voti compos, qui assequitur id in quod incumbit, ἐπίτευγμα lucrum, quod accedit, reditus, successus, whilst he allows ἐπιτυγχάνω, from which ἐπίτευξις is deriv'd, to signify offendo, [to hit upon] convenio, congredior, incido in aliquem, attingo, potior, consequor, prosperè ago. I then think it but a small request that the sense given of ἐπίτευξις in the translation may have a place in the lexicons, as having a natural right to share any sense

of

of the word from which it is deriv'd, and as having the authority of *Theophraſtus* for the uſe of it in ſuch ſenſe.

Τὸς ἐντυγχάνοντας ſignifies both *eos qui in nos incidunt*, and eos in quos nos incidimus, here the *incidentes* are not made ſorry, but thoſe *in quos incidunt.*

5 Ἀσχολουμένῳ occupatum] ἀσχολέομαι occupor; ἀ and σχολὴ otium; not at leiſure.

Ἀνακοινοῦσθαι cum eo ſua communicet] ἀνακοινόομαι communico, of ἀνὰ and κοινὸς communis. Here is firſt an ellipſis of αὐτῷ *cum eo*, and, ſecondly, of τὰ ἑαυτοῦ *quæ ad ſe pertinent.*

Κωμάζειν commeſſatum veniat] comes to eat a bit with her, a nicety perhaps that he himſelf had provided, and order'd to be ſent to her lodgings, when, being in a fever, ſhe could have no appetite to it, nor participate of it; from κῶμος, according to *Stephens*, compotatio convivalis; convivium luxurioſum; convivium laſcivum; commeſſatio, not as deriv'd from *comedo*, but from κῶμος *omne amatoriæ laſciviæ genus comprehendens.*

Δίκην ὠφληκότα ἐγγύης debentem pœnam ſponſionis ſuſceptæ] quam pœnam [ſive mulctam lege conſtitutam] *deberet* donec ſolviſſet; ὠφληκότα for ὠφειληκότα.

Ἀναδέξασθαι ſuſcipere] promitto in meque recipio; ἀναδέχεσθαι δίκην judicium promitto, quod faciunt ſponſores; they make themſelves liable to a penalty, if thoſe, for whom they become ſureties that they ſhall appear and ſtand trial, ſhould not appear at the day appointed for trial; from hence ἀνάδοχος ſponſor.

6 Αἰσχύνεται ἀπείπασθαι — erubeſcit loqui *Cic.*

7 Καὶ θύοντας &c. ὡς diſplac'd and καὶ receiv'd into the text.

7 Ἥκων τόμον ἀπαιτήσων· ἥκων diſplac'd and ἥκειν taken into the text.

ΙΓ.

ΠΕΡΙ ΠΕΡΙΕΡΓΙΑΣ.

Α Μέλει περιεργία δόξειεν ἂν εἶναι προσποίησίς τις λόγων καὶ πράξεων μετ' εὐνοίας. Ο ὁ περίεργος τοιοῦτός τις, οἷος ἐπαγγέλλεται ἀνατεὰς ἃ μὴ δυνήσεται. Καὶ ὁμολογουμένου τοῦ πράγματος δικαίου ἐστὶν, ἔν τινι τὰς ἐλεγχθῆναι. Καὶ πλείω ὁ ἐπαναγκάσαι τὴν παῖδα κεράσαι ἢ ὅσα δύνωνται οἱ πρόντες ἐκπιεῖν. Καὶ διεγείρειν τοὺς μαχομένους, καὶ [7] ὃς ὁ γινώσκει. Ἀτεραπὸν ἡγήσασθαι, εἶτα μὴ δύναται ἀνυσεῖν ἢ πορεύεται. Καὶ τὴν τεραστηγὸν ὁ προσελθὼν ἐρωτῆσαι, πότε μέλλει πρατάπεται, καὶ τί μὴ τὴν αὔριον παραγγέλλει. Καὶ προσελθὼν τῷ πατρὶ εἰπεῖν, ὅτι ἡ μήτης ἤδη καθεύδει ἐν τῷ δωματίῳ. Καὶ ἀπαγορεύοντος τοῦ ἰατροῦ, ὅπως μὴ δώσει οἶνον τῷ μαλακιζομένῳ, φήσας βούλεσθαι [6] ἀμπειρεῖν λαμβάνειν, εὐτρεπίσαι τὸν κακῶς ἔχοντα. Καὶ γυναικὸς δὲ τελευτησάσης, ἐπιγράψαι ἐπὶ τὸ

μνῆμα,

XIII.

De Molesta Sedulitate.

MOlesta Sedulitas videatur esse effictio quædam sermonum & actionum cum benevolentiâ. Molestè sedulus vero *est* talis quis, qualis, cùm surrexerit *à sede*, promittat ea quæ non poterit. Item concessâ re quod sit justa, in aliquâ *rei circumstantiâ* insistens redarguatur. Item puerum cogat plura miscere quàm quæ possunt præsentes ebibere. Item dirimat pugnantes etiam quos non novit. *Item* viæ ducem esse *se paret*, postea autem non possit invenire quà eat. Item accedens ad exercitûs ductorem interroget, quando sit aciem instructurus, & quid post crastinum diem imperet. Item accedens ad patrem dicat quod mater jam dormit in cubiculo. Item prohibente medico ne vinum det ægroto, cum dixerit velle *se* experimentum capere, male se habentem paret *ad bibendum*. Item uxore moriente in monumentum

μνῆμα, τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς καὶ τῆς γυναικὸς τοῦνομα, καὶ ποταπή ἐστι· [1] καὶ προσεπιγράψαι ὅτι οὗτοι πάντες χρηστοὶ ἦσαν· καὶ ὀμνύναι μέλλων, εἰπεῖν πρὸς τοὺς παρεστηκότας, ὅτι καὶ πρότερον πολλάκις ὀμώμοκα.

tum *ejus* inſcribat nomen & mariti, & patris, & matris & ipſius uxoris, & cujas ipſa ſit; & inſuper inſcribat quod hi omnes boni erant. Item juraturus dicat circumſtantibus, quod & priùs ſæpe juravi.

NOTES

AND

OBSERVATIONS.

3 Περιεργία] περὶ and ἔργον a working about; in *Const.* curiositas, sedulitas, superflua anxietas, & veluti diligentiæ redundantia, molestia, supervacua operositas, *Quint.* translated by *Casaubon* sedulitas *inepta*; concerning which I would observe, that diligence is sufficiently *inepta*, if it be only unnecessary, but the character of the περίεργος requires, that his officiousness, by which he hop'd to be gracious, to be acceptable, to express good will, should, instead of this, offend, displease, hurt; *sedulitas* autem stultè quem diligit *urget:* the sedulitas is so far *inepta*, that it is the diligence of a person that hath not well consider'd whether he can effectually be of service to the man he hath good will to, and by what proper means he may be serv'd, and whether he will be likely to esteem it a service; but for want of these considerations he is disserv'd, and dislikes the officiousness that pretends service, and, in short, if he is not hurt by it, he is offended with it. I have therefore chosen to translate περὶ περιεργίας de *molestâ* sedulitate; a sedulitas that *urget*; vexes, grieves, molests, oppresses.

Προσποίησις effictio] a forming, or fashioning one's speeches and actions in such a manner, as that one shall appear to have a benevolence, and desire to do good offices; it should not, I think, be translated *simulatio*,

mulatio, becauſe the περίεργος, tho' he may be injudicious in the choice of ſervice, is real in the intention of ſervice. The uſe of this character is to invite to conſider which way one may really ſerve the perſon one wiſhes to ſerve.

Ομολογημένου δ' πράγματος δικαίου εἶναι ἔν τινι τοῦς ἐλεγχθῆναι. The matter in diſpute having, after reaſoning upon it at a conference, been allow'd to be as his friend would have it, the moleſtè ſedulus, thro' diligence to ſerve him tho' there was now no occaſion, inſiſting upon ſomething which he hop'd would make the argument ſtill ſtronger in his friends favour, and did not diſcern what advantage might be taken of it by the adverſary, at length diſproves what before had been prov'd and allow'd.

Επαναγκάσαι cogere] ἐπὶ ἀναγκάζω; tho' nothing be more frequent than for the compound verb to ſignify as the ſimple, yet here ſeems to be more than ordinary force; there ſeems to be an order ſo peremptory to the ſervant, as that he durſt not but do it tho' his gueſts remonſtrated againſt it.

πλείω plura] plus *vini*, & plus *aquæ* πλείω κεράσαι to mix more ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν, than what thoſe who were preſent *could* drink, he doth not ſay *would*.

7 Καὶ ὃς ὁ γινώσκει taken into the text, and ἧς ὁ γινώσκει thrown out.

Διεγείρειν was in the text, and I have no authority from various reading to inſert in the room of it; but *Needham* ſays that *Caſaubon* and *Duport* have ſometimes thought it ſhould be διέργειν, but durſt not alter the text; and ſo there it ſtands διέγειρειν, and tranſlated *inſtigat*, in a ſenſe quite contrary to what

what the author muſt intend, if he will make the inſtance ſuit the character. Διεγείρειν is to encourage them ſtill to fight on, and διείργειν is to part them, to work them aſunder; and which of theſe two is moſt ſuitable to the character of the moleſtè ſedulus? the interpoſition may be intended to do a kind and civil thing, but not likely to bring him thanks, nor unlikely to be reſented as impertinent mixing or concerning himſelf in others matters, for which he had not the concern of a friend to induce him, ſince he knew neither of them.

Η, quâ] ellipſis for ᾗ ὁδῷ, as quâ for quâ viâ, in Latin.

Ανευρίσκω; ἀνὰ ornatûs cauſâ adjicitur; ἀνδρόντες μαθητὰς cum inveniſſent diſcipulos.

Ατραπὸν ἡγήσαθαι dux eſſe viæ] to be a leader of the way.

Πορεύεται proficiſcitur] for πορεύηται proficiſcatur; πόρος tranſitus, via.

Ερωτῆσαι, πότε μέλλει παρατάττεσθαι quando ſit aciem inſtructurus] that the perſon aſking the queſtion was *moleſtè ſedulus* may be ſeen by the anſwer the general *Antigonus* was ſaid to have return'd, whether he thought that he alone ſhould not hear the trumpet.

Μετὰ τὴν αὔριον poſt craſtinum] ellipſis of ἡμέραν poſt craſtinum diem.

Τῷ πατρὶ patri] whether at home, or coming home, or continuing abroad; if already at home, he knows it already; if coming home, (at the uſual time of coming we will ſuppoſe) it would have been time enough to have told him when he came in; if continuing abroad, he ſhould have ſuppos'd his

his father knew what a clock it was, and could not conveniently come home before the time his mother uſually went to bed, and that coming later he would be ſure to go up ſoftly.

Οπως μὴ δώσει] ὅπως with a *future indicative*, as well as with a *preſent ſubjunctive*.

6 Διάπειραν λαμβάνειν experimentum capere] *Gr.* and *Lat.* phraſe the ſame; *Pliny* is the authority for experimentum capere: he would try, thinking that ſurely one glaſs of wine could never hurt him ſo low ſpirited as he was.

Εὐτρεπίσαι parat] prepares him to drink it by *turning him properly* on one ſide, (εὐ & τρέπω) and raiſing him up a little.

Τελευτησάσης finiente ſc. τ βίον vitam; moriente.

Τȣ τε ἀνδρὸς αὐτῆς, καὶ τȣ πατρὸς, & τȣ μητρὸς, καὶ αὐτῆς τȣ γυναικὸς τȣνομα, & mariti, & patris, & matris, & ipſius uxoris nomen, I ſuppoſe, before he married her, which is ſufficiently over doing and impertinent.

Ποταπὴ cujas] for ποδαπὴ, ποίȣ δαπέδȣ qualis ſoli; ποταπή ἐστι *qualis* ſit it may ſignify here; for the moleſtè ſedulus, again, not content to enumerate her good qualities, adds beſides, very impertinently, that they were all good ſort of people.

1 Προσεπιγράψαι inſuper inſcribat] this decompoſit is not found in *Stephens* or *Conſtantine*, but certainly ought to have been there upon the authority of *Theophraſtus*, as well as many other verbs decompounded in the ſame manner; as προσεπιδεικνύω inſuper oſtendo, προσεπιδίδωμι adjicio, προσεπιζητέω inſuper inquiro, προσεπιλαμβάνω inſuper aſſumo, and a great many others.

Πρότερον πολλάκις priùs ſæpe] whilſt he would take away the *fear*, he leſſens the *credit* of an oath.

K

ΙΔ.

ΠΕΡΙ ΑΝΑΙΣΘΗΣΙΑΣ.

ΕΣΤΙ δὲ καὶ ἡ ἀναισθησία, ὡς ὅρῳ εἰπεῖν, βραδυτὴς ψυχῆς ἐν λόγοις καὶ πράξεσιν. Ο δὲ ἀναίσθητος τοιοῦτός τις, οἷος λογισάμενος ταῖς ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾷν τ' πρᾶγμα ἠμέλουν, τί ἔστι. Καὶ δίκλω φεύγων, καὶ ταύτλω εἰσιέναι μέλλων, ἐπιλαθόμενος εἰς τ' ἀγρὸν πορεύεσθαι. Καὶ θεωρῶν ἐν τῷ θεάτρῳ, μόνος καταλείπεται καθεύδων. Καὶ πολλὰ φαγὼν τ' νυκτὸς, καὶ ἐπὶ θάκους ἀνιστάμενος, ὑπὸ κνιδὸς τῆς τοῦ γείτονος δηχθεῖσαι. Καὶ λαβὼν καὶ ἀποθεὶς αὐτὸς τοῦτο ζητεῖν, ὃ μὴ δυνάσθαι εὑρεῖν. Καὶ ἀπαγγέλλοντός τινος αὐτῷ ὅτι τετελεύτηκέ τις αὐτοῦ τῶν φίλων, ἵνα πρᾴνηται, σκυθρωπάσας καὶ δακρύσας εἰπεῖν, ἀγαθῇ τύχῃ. Δεινὸς ᾖ καὶ ἀπολαμβάνων ἀργύριον ὀφειλόμενον, μάρτυρας πρᾶλαβεῖν. Καὶ χειμῶνος ὄντος μάχεται φ̃ παιδὶ, ὅτι

σκώψ

XIV.

De Stupiditate.

EST autem Stupiditas, ut *eam* definitione dicam, tarditas animæ in ſermonibus & actionibus. Stupidus vero talis quis, qualis, cum calculis computaverit, & ſummam fecerit, roget aſſidentem, quæ ſit? Item in cauſâ *quadam* reus, & *ad* eam *audiendam* ingreſſurus, oblitus *ejuſdem* in agrum proficiſcatur. Item ludos ſpectatum veniens, in theatro ſolus relinquatur dormiens. Item multa cum comederit nocte, & ad ſellam ſurrexerit, à vicini cane mordeatur. Item cum acceperit *quid*, & ſeperaverit ipſe, hoc ipſum quærat, nec poſſit invenire. Item quodam ei renunciante quòd mortuus ſit aliquis amicorum ejus, ut adveniat, cum triſtem vultum induerit, & lacrimaverit, dicat, Eventus bonus! Eſt qui poſſit etiam recipiens pecuniam *ſibi* debitam teſtes *ſolutionis* aſſumere. Item, hyeme exiſtente, altercari cum ſervulo, quòd

σικύους οὐκ ἠγόρασε. Καὶ τὰ παιδία ἑαυτοῦ παλαίειν ἀναγκάζων, καὶ πεζάζειν, εἰς κόπους ἐμβάλλειν. Καὶ ἐν ἀγρῷ αὐτὸς φακὴν ἕψων, δὶς ἅλας εἰς τὴν χύτραν ἐμβάλλειν, ἄβρωτον ποιῆσαι. Καὶ ὄντος τοῦ Διὸς, εἰπεῖν, ἡδύγε τοῦ ἀέρος φῶς, καὶ νύκτα αἰθρίαν νομίζειν, ἥντινα οἱ ἄλλοι λέγουσι μελανωτέραν πίσσης. Καὶ λέγοντός τινος, πόσσοις οἴει κεῖ τὰς ἠρίας πύλας ἐξενιωέχθαι νεκρούς; πρὸς τοῦτον εἰπεῖν, ὅσοι ἐμοὶ ⁊ σοὶ γένοιντο.

cucumeres non emerit. Item puerulos ſuos, luctari *eos* cogens & currere, in laſſitudines conjicere. Item in rure ipſe lentem coquens, bis ſalem cum in ollam injecerit, *eam* eſui ineptam reddere. Item pluente Jove dicere jucundam eſſe aſtrorum lucem, & noctem ſerenam putare, quam alii dicunt eſſe atriorem pice. Item dicente aliquo, Quot putas per ſepulchrales portas efferri mortuos, ei dicere, Quot *utinam* mihi & tibi contingant.

NOTES

AND

OBSERVATIONS.

ΑΝαισθησία ſtupiditas] α and αἰσθάνομαι non ſentio, unde ἀναισθητέω ſum ſine ſenſu, unde ἀναισθητοῦμαι non ſentio.

Βραδυτὴς ψυχῆς tarditas animæ] when the mind doth not readily apprehend, and eaſily forgets.

Δίκλω φεύγων judicium fugiens] the perſon, who being accus'd would avoid coming to a trial if he could; as διώκων is the perſon, who not being able to get ſatisfaction for the ſuppos'd injury done him without a trial, purſues him, proſecutes him in a court of judicature, in order to obtain a trial. In this cauſe the διώκων, the perſon apprehending himſelf to be aggriev'd, is what we call the *plaintiff*, and the φεύγων, the perſon accus'd but apprehending himſelf not guilty, is what we call the *defendant*; anſwerable to theſe terms, are *petitor* and *reus* in *Latin*; *petitor* being the perſon, who, conceiving himſelf injur'd, applies to the court for *redreſs*, and *reus*, the perſon accus'd of the injury, but not acknowledging it, is to ſtand upon his *defence*.

Επιλαθόμενος oblitus] the ſtupidity conſiſts in this; that upon the very day of trial, juſt as the cauſe to be tried was coming on, he forgets or neglects the opportunity he hath to defend himſelf, and to ſhew that he hath been falſly accus'd, and to recover a compenſation from the proſecutor for the charge he hath

hath been put to by the ſuit, and ſuffers himſelf to be caſt as a perſon guilty of what he was accus'd tho' he was not. I ſuppoſe this to be the caſe, and that the φεύγων had an intereſt he deſerted; for, otherwiſe, if he knew himſelf to be guilty, and that he ſhould be prov'd ſo, I don't ſee but that on the day of trial he might *pretend* to forget it, and take a walk into the fields, or any where elſe, without any impeachment of his underſtanding.

Καθεύδων dormiens] in this reſpect *ſtupid*, that he could not find out wit and humour enough in the repreſentation and action, which delighted other people, to keep up his attention, and ſo fell aſleep, and ſo faſt, that the retreating of the company, uſually attended with a good deal of noiſe, could not wake him.

Καὶ πολλὰ φαγὼν τ νυκτὸς, καὶ ἐπὶ θάκυς ἀνιςάμενος ὑπὸ κυνὸς τ γείτονος δηχθῆναι. Item, multa cum comederit nocte, & ad ſellam ſurrexerit, à vicini cane morderi] This, Mr. *Needham* ſays, is a reading with no ſenſe, and that he has mended and reſtor'd this place, by the authority of the greateſt men, *Caſaubon* and *Salmaſius*, by this different reading, καὶ πολλὰ φαγὼν, κ τ νυκτὸς ἐπὶ θάκον ἀνιςάμενος ὑπὸ &c. Now, I own, I cannot ſee the leaſt difference between the reading not perceiv'd to be ſenſe, and that introduc'd to make it ſenſe. The firſt is to be thus tranſlated; the ſtupid perſon is ſuch an one as, having eaten of many things or a great deal over night, and ariſen to go out to the neceſſary houſe, to be bitten by his neighbour's bitch; τῆς νυκτὸς the genitive abſ. is at night, and being *ſuper cœnam* at ſupper time, I tranſlate it, *over* night. The ſecond is to be

be thus tranſlated, the ſtupid perſon is ſuch an one as, having eaten many things or a great deal, and ariſen in the night to go out to the neceſſary houſe, to be bitten &c. All that we are concern'd for is, to make the inſtance here given to be an inſtance of ſtupidity; and that appears manifeſtly and ſolely in his adventuring to eat of every thing of the many ſet before him at ſupper over night, which he might have known, if he had not been quite ſtupid, would be attended, very likely, with what follow'd, with riſing in the night at leaſt, and hazards there might be in going abroad.

Πολλὰ multa] many things. The invitation is to a ſupper; there is great variety; it is cœna dubia; he may doubt of which he ſhall eat firſt, but he has no doubt to eat of them all, let what will be the conſequence.

Καὶ λαβὼν ſc. τὶ; & cum acceperit *quid.*

Απαγγέλλοντος renunciante] nunciante ab alio. The friend of the deceas'd *nunciat* to the meſſenger who is to go with the news, the meſſenger *renunciat* to the perſon invited to the funeral.

Ινα παραγένηται ut adveniat] ut *interſit exequiis.*

Αγαθῇ τύχῃ Eventus bonus] he was not ſo ſtupid but that he could think it decent to ſeem concern'd at the death of his friend, and to cry a little, if he was ſo tenderly made as that he could cry when he would; but the ſtupidity is in being ſo *ſoon* off his guard, and in letting the joy for any advantage accruing to him by the death deſtroy the credit of his tears.

Δεινὸς δὲ καὶ eſt qui poſſit etiam] who can, i. e. who can *be ſo fooliſh.*

Απολαμ-

Απολαμβάνων recipiens] receiving it of or from another.

Μάρτυρας παραλαβεῖν teſtes *ſolutionis* aſſumere] which concern'd him only that *paid* it; it is proper *he* ſhould have either *witneſſes*, or a *receipt* in witneſs of the payment, leſt the money ſhould be again demanded.

Αὐτὸς φακὴν ἕψων *ipſe* lentem coquens] the receiv'd reading, ſays *Needham*, is αὐτοῖς ſc. puerulis, and prefers it to αὐτὸς, as *Caſaub.* reads it; but he boyles the herbs not for *them* only, but for *himſelf* alſo; the ſtupidity is in that *he himſelf* takes care of the pot at all, and in that, ſince he does take care of it, he throws ſalt into it a ſecond time, having forgotten that he had done it before.

Αλας — ατος τὸ ſal. ἅλς ἁλὸς ὁ ſal. ἅλς ἁλὸς η mare.

Καὶ ὕοντος τοῦ Διὸς & pluente Jove] this part of the character is defective, and criticks are left to conjecture what were the words that ſhould have been here, to make it an inſtance of ſtupidity, and are not here. *Le Clerc* in his *ars critica* hath ſupply'd the deficiency ſo well, that I have taken his conjecture into the text, to ſtand there till a better ſhall be found. The defective ſentence which hath hitherto kept poſſeſſion of the place it hath in this character is this; καὶ ὕοντος τοῦ Διὸς, εἰπεῖν, ἡδύ γε τῶν ἀστρῶν νομίζει, ὅτι δὴ καὶ οἱ ἄλλοι λέγουσι πίσσῃ, & pluente Jove, dicere, ſuave aſtrorum putat, quod & alii dicunt pice. The conjectur'd emendation is this; καὶ ὕοντος τοῦ Διὸς, εἰπεῖν, ἡδύ γε τῶν ἀστρῶν φῶς· καὶ νύκτα αἴθριαν νομίζειν ἥντινα οἱ ἄλλοι λέγουσι μελαντέραν πίσσης, & pluente Jove, dicere, jucundam eſſe aſtrorum lucem;

&

& noctem ſerenam putare, quam alii dicunt eſſe atriorem pice.

Καὶ λέγοντός τινος & aliquo *dicente*] i. e. *rogante.*

Κατὰ τὰς ἠρίας πύλας per *ſepulchrales* portas] the lection κατὰ τὰς ἱερὰς πύλας per *ſacras* portas, in the text of all former editions, is thrown out of the text by *Needham*, who ſays he hath replac'd ἠρίας ex certiſſimâ emendatione doctiſſimi *Johannis Meurſii* in *Eleuſiniis* cap. 27. p. 82. there is no doubt but that this was the very reading of *Theophraſtus:* but, for all that, tho' ἤριον ſignifies ſepulchrum, yet ἤριος ſepulchralis is not to be found in the lexicons, and ſhould therefore be plac'd there on the authority of this author. The *ſacra porta* at *Athens* was that thro' which they went ad *Eleuſinia* i. e. ad ſacra Cereris celebranda, from whence it was call'd *ſacra*, and the way leading to it ἱερὰ ὁδὸς *via ſacra.*

Ἐξενηνέχθαι efferri] carried out of the houſe of the deceas'd; efferre to carry out *to be buried*, without any other word join'd with it to import ſo much, as efferre *ad ſepulchrum*, or efferre *funere*, anſwers to the Greek ἐξενηνέχθαι *efferri*; filium *extulit Cic.* matrem *efferebat Cic. effertur*, imus, *Ter.*

Πρὸς τοῦτον εἰπεῖν huic *dicere*] i. e. *reſpondere.*

Ὅσοι quot as many] as many what? not νεκροὶ dead bodies, but ἄργυροι pieces of money. Αργυρος *Heſych.* explains by ὁ ςατὴρ; ςατὴρ *Conſt.* explains to be nomen monetæ continentis pondus quatuor drachmarum valentium quatuordecim ſolidos noſtros, and quotes *Budæus* for this value.

ΙΕ.

ΠΕΡΙ ΑΥΘΑΔΕΙΑΣ.

Η Δὲ αὐθάδεια ἐστὶν ἀπήνεια ὁμιλίας ἐν λόγοις. Ο ὃ αὐθάδης τοιοῦτός τις, οἷος ἐρωτηθεὶς, ὁ δεῖνα πῦ ἐστιν, εἰπεῖν, πρᾶγματά μοι μὴ πάρεχε. Καὶ προσαγορευθεὶς, μὴ [1] ἀντιπροσειπεῖν. Καὶ πωλῶν τι μὴ λέγειν τοῖς ὠνουμένοις, πόσου ἂν [τις] ἀποδοῖτο, ἀλλ' ἐρωτᾷν, τί εὑρίσκει. Καὶ τοῖς τιμῶσι, καὶ πέμπουσιν εἰς τὰς ἑορτὰς, εἰπεῖν ὅτι οὐκ ἂν γένοιτο διδόμενα. Καὶ οὐκ ἔχων συγγνώμην ὅτε τῷ ἀπώσαντι αὐτῷ ἀκουσίως, ὅτε τῷ ὠσαντι, οὔτε τῷ ἐμβάντι. Καὶ φίλῳ ὃ ἔρανον κελεύσαντι εἰσενεγκεῖν, εἰπὼν ὅτι οὐκ ἂν δοίη, ὕστερον ἥκειν φέρων, καὶ λέγειν ὅτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον. Καὶ προσπλαύσας ἐν τῇ ὁδῷ, δεινὸς καταράσασθαι τῷ λίθῳ. Καὶ οὐκ ἂν ὑπομείναι οὐκ ἂν προσμείναι πολὺν χρόνον οὐδένα. Καὶ ὅτε ᾖσαι, ὅτε ῥῆσιν εἰπεῖν, ὅτε ὀρχήσασθαι ἂν ἐθελήσαι. Δεινὸς ὃ καὶ τοῖς θεοῖς μὴ ἐπεύχεσθαι.

XV.

De Morositate.

MOrositas autem est effrænatio conversationis in sermonibus. Morosus verò talis quis, qualis interrogatus, ubi quidam est, dicat, ne mihi molestiam præbe. Item salutatus non vicissim *salutantem* alloquatur. Item vendens quid non dicat ementibus quanti vendatur, sed roget quid invenit. Item honorantibus *eum*, & mittentibus *ei* ad festa solennia, *quæ ipse instituit*, dicat quòd *hæc* non sint data. Item veniam non det neque invitò eum repellenti, neque propellenti, neque super *pedem* incedenti. Item amico petenti stipem collatitiam ut inferat, cum dixerit quòd non daret, postea veniat ferens, & dicat quòd hæc quoque pecunia perit. Item cum *ad lapidem* in viâ offenderit, lapidi horribiliter imprecatur. Item non sustineat aliquem, nec maneat aliquem diu. Item neque velit *in convivio* cantare nec sententiam *aliquam è poetis desumptam* recitare, neque saltare. Audax etiam Deos non precari.

NOTES

AND

OBSERVATIONS.

Αὐθάδεια morositas] ab αὐτῷ ἄδειν sibi placere, sui *moris* esse, doing every thing *suo* more, and nothing *alieno* more, not at all aliorum obsequens studiis.

Απήνεια effrænatio] ungentleness, untractableness, ἀπὸ and ἡνία habena, without a bridle; a metaphor from a young horse, unbroken, and without a bridle, indomitus, & effrænis, whom you can't handle, tho' gently, without fear of offence, and hazard of recalcitration; and apply'd to a man, who has so little restraint upon himself as that you cannot speak to him, or have any thing to do with him, without finding a behaviour in him unsuitable, unsociable, and displeasing.

Ομιλίας conversationis] behaviour.

Ο δεῖνα quidam] such an one; *Gall.* un tel.

Πράγματά μοι μὴ πάρεχε *molestiam* mihi ne præbe, negotium ne mihi facesse, prithee don't trouble *me*.

Προσαγορευθεὶς salutatus] verbis amicis, blandis, honorificis compellatus; οὐ προσαγορεύομαι contemnor i. e. *non salutor*, not spoken to with respect.

1 Μὴ ἀντιπροσειπεῖν non vicissim or è contra *salutantem* alloqui] ἀντιπροσειπεῖν is not found in the lexicons, but it ought to be there; there being no other *Greek* word that expresses *Theophrastus*'s sense so well; προσειπεῖν alloquor is found, and why should not

not ἀντιπροσειπεῖν *viciſſim*, or *è contrà* alloqui be there too, as well as ἀντιπροσαγορεύω *viciſſim* or *è contrà* ſaluto, or *reſaluto*, and as well as ἀντιπροσερρήθη, from προσερέω, reſpondit, contrà ſalutatus eſt, reſalutatus eſt?

Τὶ εὑρίσκεις quid invenit] quid invenit *pretium*, ſaith *Duport*, i. e. to the buyer's queſtion, what is the price? the ſeller's anſwer is, why, what do *you* think? what do you find the price to be in *your* opinion? now this is not natural to a conſtant trader, nor conceivable, let him be as moroſe as he will, if he deſign to continue in trade. I ſhould rather think the anſwer to be, why, what do you find the price to be of the ſame thing *elſewhere?* ſuppoſing his cuſtomer to have been trying to buy it elſewhere before he came to him; or, ſuppoſing the thing to be of a known price every where. But I imagine the moroſe perſon not to be a conſtant, but an occaſional ſeller of any thing he wants to part with, for which he ought to ſay what he demands, that the buyer may give it or not give it, as he ſhall think it reaſonable or not reaſonable: but ſtill there muſt be this foundation for the queſtion, what he finds the price to be of the ſame commodity elſewhere, that it muſt be ſomething often ſold elſewhere; if I ſuppoſe it to be any ſpecies of grain that is ſold every market day at the next market, there is no moroſity or impropriety in the ſeller's queſtion at all; it is an intimation that the commodity and the meaſure being equal, he will be rul'd by the anſwer, and take the market price.

Τιμῶσι honorantibus] τιμᾶν, ſay *Caſaubon* and *Duport*, is never us'd alone to ſignify *paying honour to the*

the Deity, and therefore *Caſaubon* ſupplies in a parentheſis τὸ θεῖον, which he thinks *Theophraſtus* had omitted. Now *Theophraſtus* has omitted nothing; he doth not uſe *honorantibus* for *paying honour to the Deity*; what neglect or contempt of the Deity the author intended ſhould be a part of the moroſe man's character, he hath made a part of it in the laſt line by ſaying that he never prays to him. *Honorantibus* is paying *reſpect to him*; when he hath any ſignificant company to ſtay with him for a time, his neighbouring friends ſend him fiſh or veniſon which he hath not of his own, for their more elegant entertainment, which preſents one would think he ſhould have been overjoy'd to have receiv'd, and return'd a thouſand thanks, and ſaid they could never have come more ſeaſonably: whereas the moroſe man ſays they are no preſents, he muſt pay for them ſome way or other, or he muſt ſome time or other do as much for them.

7 Εχειν habere taken into the text inſtead of ἔχων, the diction requiring the verb there ſhould be of the infinitive mood.

Εμβάντι incedenti in eum] going or treading upon him, or that part of him his foot.

Εἰσενεγκεῖν ut inferat] deſiring a contribution of him to carry in, i. e. for the petitioner to carry in to that perſon, who, when he has receiv'd the whole, is to negotiate an agreement between him and his creditors that he may ſet up again.

Οὐκ ἂν δοίη non daret] could not, would not, or ſhould not.

Αργύριον pecuniam] whether it be in ſilver, gold, or copper.

Δεινὸς aptus, idoneus, paratus] if this lection ſtands; but as there is another, δεινὸν horribiliter, I incline to prefer it here; for if δεινὸς be continued, there would have been no need to have repeated δεινὸς in the ſame ſenſe two lines after.

Καταράομαι execror, imprecor, devoveo, from κατὰ and ἀράομαι precor, from ἀρὰ preces; the future in the ſimple and the compound makes ἀράσομαι as well as ἀρήσομαι.

Οὔτε ᾶσαι ἐθελήσαι &c.] at an entertainment given to promote facetiouſneſs, pleaſantry, and good humour, and even amongſt intimate friends to admit a deſipiency not unſeaſonable if innocent, not to ſuit the inclinations of the company is here brought, and fitly enough, as an inſtance of moroſeneſs.

Τοῖς θεοῖς μὴ ἐπεύχεσθαι Deos non precari] which he ought to be in a *right diſpoſition* to do when ever he does; but he will not be in a right diſpoſition to do this, if he be not diſpos'd to excuſe, and to forgive, and to bear with, and to be friends with, and to pleaſe, and to do good offices for; but the moroſe perſon is no longer moroſe if he be thus diſpos'd; that he doth not pray is an inſtance of moroſeneſs; he doth not pray, for he is not fit to pray, he hath not the proper diſpoſition to devotion; he hath not humility enough; he attributes his ſucceſſes to his own prudence and foreſight; how ſhould he pray to the Gods for good, who thinks good comes not from thence.

15.

ΠΕΡΙ ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ.

Α Μέλει ἡ δεισιδαιμονία δόξειεν εἶ δειλία πρὸς τὸ δαιμόνιον. Ο δὲ δεισιδαίμων τοιοῦτός τις, οἷος ἀνιψάμενος τὰς χεῖρας, καὶ περῥῥανάμενος ἀπὸ ἱερῶν, ᾽ δάφνης εἰς τὸ στόμα λαβὼν, ὅτω τινὶ ἡμέραν περιπατεῖν. Καὶ τινὶ ὁδὸν ἐὰν πρασδραμῇ γαλῆ, μὴ πρότερον πορευθῆναι, ἢ διεξέλθῃ τὶς, ἢ λίθυς τρεῖς ὑπὲρ τ᾽ ὁδοῦ βαλεῖν. Καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἱδρύσασθαι. Καὶ τ᾽ λιπαρῶν λίθων τ᾽ ἐν ταῖς τριόδοις πριῶν, ἐκ τ᾽ ληκύθου ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα πεσὼν καὶ προσκυνήσας, ἀπαλλάττεσθαι. Καὶ ἐὰν μῦς θύλακον ἀλφίτων διαφάγῃ, πρὸς τ᾽ ἐξηγητὴν ἐλθὼν, ἐρωτᾶν τί χρὴ ποιεῖν· καὶ ἐὰν ἀποκρίνῃ αὐτῷ ᾽ ἐκδοῦναι τῷ σκυτοδέψῃ ἀπορράψαι, μὴ προσέχων τούτοις, ἀλλ᾽ ἀποβαπεὶς ἐκδύσασθαι. Καὶ πυκνὰ δὲ τινὶ οἰκίαν καθαιρεῖν· καὶ ὅτε

ὄπεῖναι

XVI.

De Superſtitione.

SUperſtitio ſanè videatur eſſe timiditas erga numen. Superſtitioſus autem talis quis, qualis cùm abluerit manus *ingrediens in templum* & circum aſperſerit *ſe* à templo *rediens*, lauro in os acceptâ, ſic *totum* diem obambulet. Item ſi muſtela viam tranſcurrerit, non priùs progrediatur quàm quis *eam* pertranſierit, vel *ipſe* tres lapides ſupra viam tranſmiſerit. Item ſi viderit ſerpentem in domo, ibi ſacellum ſtatuat. Item *ſuper* unctos lapides in triviis præteriens ex ampullâ oleum fundat, & cum in genua ceciderit & adoraverit diſcedat. Item ſi mus ſaccum farinæ hordeaceæ perroſerit, ad *religionum* interpretem cùm venerit, percontetur, quid oportet *eum* facere; & ſi reſpondeat ei, tradere coriario ut conſuat, non iſtis attendens, verùm cum reverſus ſit, *ſacco farinam* exuat. Item frequenter domum purificet; nec in ſepul-

ὑπολιῶν μνήματι, ὅτε ἐπὶ νεκρὸν ἐλθεῖν, ὅτε ἐπὶ λεχώ. Καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς τὰς ὀνειροκρίτας, πρὸς οὐ μάντεις, πρὸς οὐ ὀρνιθοσκόπους ἐρωτήσων τίνι θεῷ ἢ θεᾷ προσεύχεσθαι δεῖ. Καὶ τελεσθησόμενος πρὸς τὰς Ορφεοτελεστὰς κ᾽ μῆνα πορεύεσθαι μ᾽ ἡ γυναικός· ἐὰν ᾖ μὴ χολάζῃ γυνὴ, μ᾽ ἡ τίτθης ἢ τῶν παιδίων. Καὶ ἐπὶ τὰς τριόδους ἀπελθὼν καλὰ κεφαλῆς λύσασθαι. Καὶ ἱερείας καλέσας, σκύλλῃ ἢ σκύλακι κελεύσαι αὐτὸν περικαθᾶραι· μαινόμενόν τε ἰδὼν ἢ ἐπίληπτον, φείξας εἰς κόλπον πλύσαι.

ſepulchrum inſideat, neque ad mortuum accedat, neque ad puerperam. Item cum inſomnium viderit, proficiſcatur ad ſomniorum interpretes, ad hariolos, ad auſpices interrogaturus cui deo vel deæ adprecari oportet. Item rem ſacram facturus ad Orpheoteleſtas ſingulis menſibus eat cum uxore; ſin autem uxor non vacet, cum nutrice & filiolis. Item in triviis diſceſſurus ſuper caput *ſe* lavet. Item ſacerdotibus piatricibus accerſitis jubeat *eas* ſquillâ *circumlatâ* vel catulo *circumducto* ſeipſum purgare; inſanientem item cum viderit vel epilepſiâ laborantem horreſcens in ſinum ſpuat.

NOTES

AND

OBSERVATIONS.

Περὶ δεισιδαιμονίας de ſuperſtitione] being compounded of δείδω *metuo* and δαίμων *deus*, primarily, can ſignify no more nor other than ſimply *metus deorum* a fear of the Deity: this fear, conſider'd as a religious reverence, a manly, rational fear, a fear to diſpleaſe the Deity on whom we depend for the happineſs of our lives, by neglecting thoſe religious obſervances that are inſtituted to give us opportunities to ſhew that we are ſenſible of his beneficence, and thankful for it; a fear to diſpleaſe the Deity, who ſtrictly requires of us that we ſhould be juſt, and not injure others; and temperate in the uſe of his Gifts, and not hurt ourſelves; and that, relying upon him, we ſhould diſmiſs all other fears; this fear is true religion; but when this fear increaſes, thro' ignorance or weakneſs of nature, into a dread of the Deity, as a Being fierce and cruel, eaſily provok'd, and hardly to be appeas'd, (by which the Deity himſelf is diſhonour'd) and we think it neceſſary, in order to mitigate his fury, to be ever doing what can poſſibly enter our minds, as a part of religious regard to him, tho' it have no foundation in reaſon, the guide which the Deity himſelf hath given us to conduct us in our religious ways, this is *ſuperſtition*; it *imitates* religion, but is not *it*; it is *nimia religio* the doing over and above what

what religion doth require. In ſuperſtitione ineſt timor *inanis* deorum, ſaith *Cicero*, a vain, frivolous, fruitleſs, and unneceſſary fear, *de nat. deor. lib.* 1. where alſo it appears that the etymology of the word is from *ſuperſtes*; Qui totos dies precabantur, & immolabant, ut liberi ſui ſibi *ſuperſtites* eſſent, *ſuperſtitioſi* ſunt appellati.

Duport rejects this beſt etymology of the word *ſuperſtitio*, and ſays, if this were the original meaning of the word almoſt all men would be *ſuperſtitious*, for what one of a thouſand is there who doth not wiſh that his *children* may ſurvive him? but, in ſaying this, he hath ſaid nothing againſt this being the true original etymology of the word; for, ſurely, there is a great difference between ſimply wiſhing that his children may ſurvive him, which is natural, and conceiving the Deity to be ſo angry with him for his offences, tho' he knows not what theſe are, that it ſhould be always matter of duty to him to be always praying and ſacrificing, leſt the Deity ſhould puniſh him with the loſs of his children in his life time, which can be no way neceſſary, but is done thro' a *timor* that is *inanis*, vain and altogether fruitleſs and unneceſſary; I ſay for offences he knows not what they are, for if he knew in what, particularly, he had offended, nothing more could be neceſſary, as matter of duty, than a real concern for it, and an earneſt endeavour not to repeat it. The etymology which *Duport* prefers, which is *cultus ſuperſtitum* i. e ſpirituum, heroum, & illuſtrium virorum (ſuppos'd to be *ſuperſtites*, outliving thoſe from whom they ſeem to be departed) in ethnick *Rome*, and cultus *ſanctorum* in chriſtian *Rome*, is very

ry ingenious, and, in the preſent uſe of the word, very ſatisfactory, but ſtill the authority for the etymology of the word above given is, I think, indiſputable, and nothing more common than for a word ſpringing from a particular occaſion to be afterwards apply'd to things different attended with ſomething ſimilar; and as he who perpetually prays and ſacrifices to the Deity he ſuppoſes angry with him, that his children may be *ſuperſtites*, is primarily and originally *ſuperſtitious*; ſo he, who thro' like dread of the diſpleaſure of the Deity, without knowing which way he hath incurr'd it, *if he do or omit doing certain things not requir'd to be done or omitted*, does equivalent acts to appeaſe him, when he is really not offended; or is apprehenſive of misfortunes from appearances vulgarly and ignorantly thought to portend miſchief, and is induc'd to try to divert them by acts as vulgarly and ignorantly thought ſufficient for the purpoſe, is from an imitation of the manners of the former call'd alſo, ſecondarily and alluſively, ſuperſtitious.

Varro is quoted for ſaying that the Deity is *rever'd* by the *religious*, and *dreaded* by the *ſuperſtitious*; and *Maximus Tyrius* calls the *religious* or the right worſhipper a *friend* of the Deity, the *ſuperſtitious* a *flatterer* of him, officiouſly doing abundance of unneceſſary things to ſhew his greater diligence, and merit greater favour, which it is impoſſible for ſo wiſe and good a Being to be pleas'd with.

Περιῤῥανάμβυος circumaſperſerit] the *veſſel* wherein the water was put for this purpoſe was call'd περιῤῥαντήριον, and ſo ſometimes was the *bough* or *ſprig* with which the aſperſion was made.

5 Δάφνης

5 Δάφνης λαβὼν lauro acceptâ] having taken *of* laurel, or *ſome* laurel, or a laurel *leaf*; tho' the *verb* govern an accuſative, yet the participle will admit of a genitive caſe, as οἴνου πιὼν having drank *of* wine, ἄρτου φάγων having eaten *of* bread: the ſuperſtition was in the belief of ſo much virtue in the laurel, that whoever had a leaf of it in his mouth, or a ſtaff in his hand, or a tree before his door, could not be approach'd by any evil; from whence, as *Caſaubon* obſerves, δαφνικλῶ φορῶ βακτήριαν *I have a laurel walking ſtick*, was proverbially us'd to ſignify, I am under no apprehenſion of hurt from that quarter: in like manner, as the ſuperſtitious *walks* about with a laurel leaf in his mouth to keep off hurt from his perſon, we, not ſuperſtitiouſly but prudently, put rue or other leaves into the noſtrils to hinder the perception of offenſive ſmells, and infection from them. The ſuperſtition in waſhings and aſperſions conſiſts in imagining theſe a degree of purity ſufficient to fit the devotioniſt to offer up his prayer, or to make it accepted; nothing can do this but purity of *heart*, a *clear* conſcience, and *fair* intentions, and *clean* hands, as this expreſſion means clean *doings*; I will waſh my hands in *innocency*, and *ſo* will I *go* to thine altar; and reſolve to keep them innocent, and ſo will I *return* from thine altar.

Πρότερον ἢ] keep the lection πρότερον ἢ *priuſquam*, or vary this to προτέρω ἕως *ulterius donec. Needham.*

Διεξέλθῃ pertranſierit] gone thro'out that way or quite over it, and receiv'd the misfortune that was to befall the perſon who ſhould next paſs that way.

Διαβάλῃ tranſmiſerit] threw over it, as it were to pelt at whatever there was of misfortune portended, and drive it far enough away from the path, and, that he might do it more effectually and with greater ſucceſs, with *three* ſtones, the odd number being more pleaſing to the Deity who was thus invited to aſſiſt in this tranſaction; numero Deus *impare* gaudet i. e. in the uneven number *three*, not any other *uneven* number.

Οφιν ſerpentem] to have ſeen a *ſerpent* in the *houſe* or in the *journey*, was eſteem'd a token of ſome ſad event approaching or impending, to be diverted no otherwiſe than by an act of religion expreſs'd in erecting an altar or private oratory, before or in which a prayer might be offer'd to avert it.

Λιπαρῶν unctos] which the devotion of the people had conſecrated by pouring oyl upon them; theſe were plac'd in τριόδοις triviis where three ways or more met, probably the market place of the city, it may be with intention to expiate the guilt contracted in buying and ſelling; and having fallen upon their knees and worſhipp'd they went away; in the ſame manner *Jacob* worſhipp'd the true God, *Gen.* 28. 18. and 35. 14.

5 Εκδῦναι τῷ σκυτοδέψῃ ἀπορράψαι tradere coriario ut conſuat] *Eng.* to give it out to him, or to give it him to mend; ἐκδῦναι govern'd of χρή.

Εκδύσαιτο exuat] ſo he muſt if he had done what he was bid, for it could not well have been mended otherwiſe; I ſuppoſe therefore he emptied it, with deſign to put it away from him, as not fit to be us'd any more as a ſack after what had bit it; he thought the interpreter made too light of his ſcruple,

ſcruple, and that ſurely there muſt be more in it than he made of it, and was reſolv'd therefore to have nothing more to do with the ſack, and believ'd that mending the ſack would not mend the matter, or divert the event that was portended.

Τὴν οἰκίαν καθαρίσῃ domum purificet] the manner of doing this whether by lotions, aſperſions, or ſacrifice is uncertain. The Gentiles manifeſtly imitated the Jews in their notion of defilements, and practice of cleanſings: but what in one was obedience to the law, in the other under no ſuch obligation was ſuperſtition; a ſuppoſal of pollution without having contracted any, and of the neceſſity of purification to avoid the anger of the Deity: the ſuperſtitious here is ſaid *frequently* to purify his houſe; not only after a perſon had died or his wife had been brought to bed in it, but on ſuppoſition it had been polluted, or fear leſt it ſhould have been ſo by others coming into it in a ſtate of uncleanneſs, and unpurified. — *Numb.* 19. 11. any perſon having touch'd a dead body, or who came into the room where it lay was unclean, and could not participate of holy things till ſeven days were expir'd: ſome of neceſſity muſt touch the dead body, common men were not forbidden to do it, but touching it they became unclean. *Lev.* 21. 1. the prieſts were forbidden to touch, becauſe during their uncleanneſs they could not officiate in their daily miniſtrations: but yet even theſe were allow'd to approach, and touch, and concern themſelves in the funerals of thoſe who were near of kin to them, ſince this was no more than what natural affection might prompt them to: but the high prieſts v. 11. were not allow'd to do this

this even with reſpect to father and mother, they were to acquieſce in what had happen'd without ſhewing any external ſign of mourning.

Τελεσθησόμενος rem ſacram facturus] in order to the doing this in the beſt manner poſſible he would have the inſtructions he receiv'd when initiated repeated to him, and goes at the end of every month, the time appointed for initiations, to the *Orpheo-teleſtæ* for this purpoſe, that he may be the more ſure he ſhall make no miſtake: *Orpheus* is ſaid to have brought into *Greece* a certain kind of rites at initiation, call'd ορφικὰς τελετὰς, and thoſe who taught them, ορφεοτελεστὰς.

Σκύλλη ſquillâ] ſc. *circumlatâ.* Onion or leek, eſteem'd ſo ſalutary to health that the *Ægyptians* worſhip'd it: this then being carried quite round him was to preſerve his health; for being carried quite round there was no aperture whereby miſchief or contagion could enter.

Σκύλακι catulo] ſc. *circumducto.* For as this whelp grew up he was to guard his eſtate, and his houſe, and his family; ὅτος φυλάσσει τὸ χωρίον, τὴν οἰκίαν, καὶ τὸν ἔνδον.

Εἰς κόλπον πτύσαι in ſinum ſpuere] putting himſelf into the condition of the mad or epileptick he thought he ſhould be more ſecure againſt miſchief from the one, or contagion from the other; they would not ſurely go to hurt him who was ſo like them.

ΙΖ.

ΠΕΡΙ ΜΕΜΨΙΜΟΙΡΙΑΣ.

ΕΣΤΙ δὲ ἡ μεμψιμοιρία ἐπίμησις παρὰ τὸ προσῆκον δεδομένη. Ὁ δὲ μεμψίμοιρος τοιοῦτός τις, οἷος, ἀποσείλαντος μερίδα τοῦ φίλου, εἰπεῖν πρὸς τὸν φέροντα, ἐφθόνησάς μοι τοῦ ζωμοῦ, καὶ τοῦ οἰναρίου, οὐκ ἐπὶ δεῖπνον καλέσας. Καὶ ὑπὸ τοῦ ἑταίρας καταφιλούμενος εἰπεῖν, θαυμάζω εἰ σὺ κἀν ἀπὸ ψυχῆς με φιλεῖς. Καὶ ὀμνύειν Διὶ ἀγανακτεῖν, ὁ δόπι ὕει, ἀλλὰ δόπι ὕστερον. Καὶ εὑρών τι ἐν τῇ ὁδῷ βαλάντιον εἰπεῖν, ἀλλ' οὐ θησαυρὸν εὕρηκα οὐδέποτε. Καὶ πειράμενος ἀνδράποδον ἄξιον, ἅτε πολλὰ δεηθεὶς καὶ πωλοῦντος, θαυμάζω, εἰπεῖν, εἰ τὶ ὑγιὲς ὅτω ἄξιον ἐώνημαι. Καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι υἱός σοι γέγονεν, εἰπεῖν, ὅτι ἂν προσθῇς καὶ τοῦ θύσας τὸ ἥμισυ ἄπεστιν, ἀληθῆ ἐρεῖς. Καὶ δίκην νικήσας καὶ λαβὼν πάσας τὰς ψήφους, ἐγκαλεῖν τῷ γράψαντι τὸν λόγον,

XVII.

De Querela; ſeu de Sortis ſuæ Incuſatione.

QUerela eſt reprehenſio ultra quod decet data. Querulus autem talis quis, qualis, amico portionem *convivii* mittente, afferenti dicat, invidiſti mihi jus & villum, cum ad cœnam *me* non vocaſti. Item ab amicâ baſiatus dicat, miror ſi tu etiam ex animo *tuo* me baſias. Item Jovi ſtomachetur, non propterea quòd pluit, ſed quòd ſeriùs. Item cum invenerit crumenam aliquam in viâ, dicat, verùm non theſaurum unquam inveni. Item cum emerit mancipium vili pretio, quippe quòd multum precatus ſit venditorem, miror, dicat, ſi quid ſanum ita parvo ſum mercatus. Item bonum nuncium afferenti, quòd filius tibi natus eſt, dicat, quòd ſi addideris etiam ſubſtantiæ *tuæ* dimidium defuturum eſt, vera dices. Item cum lite vicerit, & omnes calculos judiciales *in urnam ſuam* receperit, incuſet eum qui *pro ſe* ora-

λόγον, ὡς πολλὰ παρεκλελοιπότι τῆς δικαίων. Καὶ ἐρέανυ εἰσενεχθέντος πρὸς τῆς φίλων, καὶ φήσαντός τινος, ἱλαρὸς ἴσθι, καὶ πῶς, εἰπεῖν, ὅτε δεῖ τὸ ἀργύριον ἀποδοῦναι ἐκάστῳ, καὶ χωρὶς τούτων χάριν ὀφείλειν ὡς εὐηργετημένον.

tionem ſcripſit, utpote qui multa eorum quæ juſta erant omiſiſſet. Item allatâ *ſibi* ſtipe collatitiâ ab amicis, & aliquo *eorum* dicente, *nunc* hilaris eſto, imò quomodo? reſpondeat, quando cuique pecuniam *ſuam* reddere oportet, &, præter hæc, gratiam debere *me* tanquam beneficio affectum.

NOTES

AND

OBSERVATIONS.

Ἐπιτίμησις objurgatio, increpatio, reprehensio] a finding fault, or something to complain of in matters that should rather please.

Ἐφθόνησάς μοι invidisti mihi] your *master* did.

Τοῦ ζωμοῦ, καὶ τοῦ οἰναρίου jus & villum] οἰναρίου being a diminutive of οἶνος, I should have lik'd it better if ζωμιδίου a diminutive of ζωμοῦ had been here us'd, for the querulous man intends to say that what was denied him was not so much.

Καταφιλούμενος deosculatus] i. e. pressiùs osculatus; *deosculor* signifies more than *osculor*, as *deamo* more than *amo*; and osculor and deosculor both deponents yet both sometimes signify passively: osculato capite illa rursum me deosculato *Apul.* 2. p. 119. & p. 121. ac me pressim deosculato.

Οὐ διότι ὕει non propterea quòd pluit] *Needham* thinks it should be read οὐ διότι οὐκ ὕει non propterea quòd non pluat; this is a preferable reading; the querulous person had been displeas'd before it rain'd, and now it rain'd, he is displeas'd that it did not rain sooner.

Ανδράποδον mancipium] a prisoner taken in war, and afterwards sold as a slave; the *Greek* from ἀνὴρ and ποῦς, *footman*.

Ατε πολλὰ δεηθεὶς quippe multùm precatus, so importunate and so intreating as to have wearied the seller into abatement of the price.

7 Εἰ τὶ ὑγιὲς ſi quid ſanum] as above, θαυμάζω εἰ σὺ; the text is ὅτι, but rejected for the preferable reading retain'd.

Εὤνημαι for ὤνημαι.

Απεστιν abſuerit] ἄπειμι abſum, abeo; coming of εἶμι ſum, the third perſon will be ἄπεστιν, of εἶμι eo, the third perſon will be ἄπεισιν.

Πολλὰ multum] ſo *Virgil*, multa ſeſe incuſans i. e. multùm; (with ſubmiſſion) multa may there ſignify with reſpect to many things; and ſo may the *Greek* ſignify here: the purchaſer might intreat the ſeller on this, and that, and t'other account.

Ως πολλὰ παραλελοιπότι τῶν δικαίων as having omitted many things that ought to have been ſaid, that would have made for him, that were *right* for him to have ſaid.

7 Εστω ſit is rejected, and the various lection ἴθι ſis taken into the text.

ΙΗ.

ΠΕΡΙ ΑΠΙΣΤΙΑΣ.

Ἔστιν ἀμέλει ἀπιστία ὑπόληψίς τις ἀδικίας κ̅ τ̅ πάντων. Ὁ ἄπιστος τοιοῦτός τις, οἷος, ἀποστείλας τ̅ παῖδα ὀψωνήσοντα, ἕτερον παῖδα πέμπειν πυθόμενον πόσου ἐπρίατο. Καὶ φέρων αὐτὸς τὸ ἀργύριον, [καὶ] κ̅ τ̅ στάδιον ἀριθμεῖν πόσον ἔστι. Καὶ τ̅ γυναῖκα τ̅ αὐτοῦ ἐρωτᾷν καταχείμαρρος, εἰ κέκλεικε τ̅ κιβωτὸν, ἢ εἰ σεσήμανται τὸ [1] κοιλιόχιον, καὶ εἰ ὁ μοχλὸς εἰς τ̅ θύραν τῆς αὐλείας ἐμβέβληται· καὶ ἐὰν ἐκείνη φῇ, μηδὲν ἧττον αὐτὸς ἀνασὰς γυμνὸς ἐκ τῶν στρωμάτων, καὶ ἀνυπόδητος τ̅ λύχνον ἅψας, ταῦτα πάντα θεασάμενος ἐπισκέψασθαι, καὶ ὅτω μόλις ὕπνου τυγχάνειν. Καὶ σὺν ὀφείλοντας αὐτῷ ἀργύριον, μ̅ μαρτύρων [6] ἀπαιτεῖν τοὺς τόκους, ὅπως μὴ δυνάωντο ἔξαρνοι γενέσθαι. Καὶ τὸ ἱμάτιον δὲ ἐκδοῦναι δεινὸς, οὐχ ὡ [5] τὰ βέλτιστα ἐργάσεται, ἀλλ' [7] ὅτῳ ἡ ἄξιος ἐγγυήσης τοῦ κιναφέως.

Καὶ

XVIII.

De Diffidentia.

DIffidentia certè eſt ſuſpicio quædam injuſtitiæ de omnibus. Diffidens autem talis quis, qualis cùm miſerit ſervum ad opſonia coemenda alium ſervum mittat interrogaturum quanti emebat. Item ipſe ferens pecuniam per ſtadium numeret quanta ſit. Item decumbens uxorem ſuam roget, num ciſtam clauſerit, num poculorum repoſitorium ſit obſignatum, & num peſſulus ad oſtium atrienſe ſit immiſſus: & ſi illa affirmet, nihilo minus ipſe, cum ſurrexerit è ſtramentis nudus, & diſcalceatus accenderit lucernam, hæc omnia circumcurſans inviſat, atque ita vix ſomnum aſſequatur. Item à debentibus ei pecuniam cum teſtibus fœnus exigat, ut ii non poſſint inficiatores fieri. Item peritus veſtem *à ſordibus purgandam* tradere non ei qui iſtas optimè *conficiet*, ſed cuicunque ſit dignus fidejuſſor fullonis.

Item

Καὶ ὅταν ἥκῃ τὶς αἰτησόμενος ἐκπώματα, μάλιστα μὲ μὴ δοῦναι, εἰ δὲ μὴ, δοῦς εὐθὺς ἀπαιτεῖν. Καὶ τὰ παῖδα δὲ ἀκολουθοῦντα κελεύειν, αὐτοὺ ἔμπροσθεν μὴ βαδίζειν, ἀλλ' ἔμπροσθεν, ἵνα φυλάττηται αὐτὸ μὴ ἐν τῇ ὁδῷ ἀποδεράσῃ. Καὶ τοῖς εἰληφόσι τὶ παρ' αὐτοῦ κὲ λέγουσι, πόσου, εἰπεῖν, κατάθου, ὁ [γὰρ] χρλάζω πέμπειν.

Item cum veniet quis petiturus pocula, maximè quidem non tradere, ſin minus, cum tradiderit ſtatim repoſcere. Item pediſſequum jubere ponè ſe non ire ſed ante, ut hoc ipſum caveat ne in viâ aufugiat. Item ſumentibus quid ab ipſo *vendente*, & dicentibus quanti conſtat, depone, dicere, non enim vacat mittere *flagitatum*.

NOTES

AND

OBSERVATIONS.

Κατὰ πάντων de omnibus] in the ſenſe of περί.

Κατὰ ςάδιον per ſtadium] quoque ſtadio, ſingulis ſtadiis. Καὶ κατὰ ςάδιον, καὶ to be left out by the authority of M. S. *Trin.*

Κιβωτὸν ciſtam, armarium, preſs or cheſt for cloaths.

Σεσήμανται obſignatum ſit] by a paper *ſeal'd* acroſs the opening of the two doors of the beaufait.

1 Κοιλιόχιον not found in the lexicons, but ſeemingly having a right to a place there, and to ſignify what κυλικεῖον, which is found there, ſignifies, a place receptive of cups and glaſſes, which, that it might not ſtreighten or leſſen the room, muſt be a *cavity* in the nature of what we call a beaufait.

Εμβέβληται immiſſus] ſc. *in cavum ſuum.*

6 Απαιτεῖν governs two accuſ. caſes; *Lat.* rogo hoc te.

Εξαρνοι inficiatores fieri] leſt they ſhould deny that he had aſk'd for it; becauſe if he aſk'd for it, and they were not ready to pay it, he would have reckon'd the unpaid intereſt from that time as principal, and liable to pay intereſt; now if he had come by himſelf, and afterwards ſhould have demanded intereſt for the unpaid intereſt, they might ſay, you never demanded it; ay but I did, ſaith he, and here are the witneſſes of it.

Οὐχ ὦ, ὅτι ἐκείνῳ ὃς, non ei qui &c.

5 Τὰ βέλτιστα ἐργάσεται will do them, ἱμάτια, best.

7 Οτῳ *At*. pro ὅτιν cuicunque, Mr. *Needham*'s excellent conjecture, instead of ὅταν put out of the text.

Εκπώματα pocula, to be drank *out of*; as περισκελὶς a garter is *about* the leg, περὶ σκελῶς.

Ινα φυλάττηται αὐτὸ ut hoc ipsum caveat, if the reading should not be αὐτὸν, ut hunc observet.

Κατάθου for κατάθεσο ind. 2. med. depone, *put it down* to me.

Οὐ σχολάζω πέμπειν non vacat mittere, to send *after you* for payment; leaving out γὰρ, or supposing him to say, *no*, and keeping in γάρ.

ΙΘ.

ΠΕΡΙ ΔΥΣΧΕΡΕΙΑΣ.

ΕΣΤΙ δ' ἡ δυσχέρεια ἀθεραπευσία σώματος λύπης θρασκευαστική. Ο δ' δυσχερὴς τοιοῦτός τις, οἷος, λέπρας ἔχων καὶ ἀλφὸν, καὶ τοὺς ὄνυχας μεγάλους, θρίπατεῖν· καὶ φῆσαι ταῦτα εἰ) ἀπῳ συγκεκριμένα ἀῤῥωστήματα, καὶ τὸ πατέρα ἔχειν καὶ τὸ πάππον. Αμέλει δ' δεινὸς ὁ ἕλκη ἔχειν ἐν τοῖς ἀντικνημίοις, καὶ [2] προσπλάσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα μὴ θεραπεῦσαι, ἀλλ' ἐάσαι θηριωθῆναι· καὶ τὰς μασχάλας θηριώδεις ὁ δασείας ἔχειν ἄχρις ἐπὶ πολὺ τῶν πλευρῶν· καὶ τοὺς ὀδόντας μέλανας καὶ ἐθιομένους, ὥστε δυσέντευκτος εἰ) καὶ ἀηδής. Καὶ τὰ τοιαῦτα· [7] ἐθῆπι ἀπομύττεσθαι· [7] ὁ ἐθίειν ἀρξάμενος προσλαλεῖν, καὶ ἀπορρίπτειν ἀπὸ τοῦ στόματος· ἅμα τῷ πιεῖν [1] βοῦσερυγγάνειν· ἐλαίῳ σαπρῷ ἐν βαλανείῳ χρῆται· ἱμάτιον [5-6] κηλίδων μεστὸν ἀναβαλόμενος εἰς ἀγορὰν ἐξελθεῖν· καὶ εἰς ὀρνιθοσκόπον τὸ μηδὲς ἐξελθόντος,

βλασφη-

XIX.

De Intractabilitate.

EST autem *hujusmodi* Intractabilitas incuria corporis molestiæ *in aliis* effectiva. Intractabilis autem talis quis, qualis lepram habens & vitiliginem & ungues prælongos obambulet; & dicat has esse sibi congenitas infirmitates, & patrem & avum *easdem* habere. Nimirum & solet ulcera habere in anterioribus tibiæ partibus, & læsiones in *pedum* digitis, & eas non curare sed sinere ad feritatem transire; & alas habere ferinas & hirsutas plerumque ad latera; & dentes nigros & exesos, ita ut inaccessus sit, & insuavis. Item talia *facere*, veste se emungere; & cum edere inceperit, colloqui, & ex ore projicere; simul atque biberit ructare; oleo rancido in balneo uti; vestimento macularum pleno amictus in forum prodire; item matre ad auspicis *ædes* exeunte, in eam con-

βλασφημῆσαι, καὶ εὐχομένων καὶ σπενδόντων ἐκβαλεῖν τὸ ποτήριον, καὶ γελάσαι ὡς τεράστιόν τι πεποιηκώς· καὶ [5] αὐλούμενος δὲ κρατῆσαι ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ [1] σωφρονίζειν, καὶ θαυμάζειν τῇ αὐλητρίδι μὴ ταχὺ παυσαμένῃ· καὶ ἀποπίσαι δὲ βουλόμενος ὑπὲρ τ᾽ τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

vitia jactare; & precantium & libantium poculum ejicere, & ridere tanquam quid portentosum fecisset: item tibiâ ludentem audiens solus aliorum manibus pulsare *quasi ipse tibia luderet*, & unà cum eâ stridere *imitando sonum tibiæ*, & increpare tibicinam non statim desinentem *ludere*; item exspuere volens ultra mensam, inspuere in eum qui vinum effundit.

NOTES

AND

OBSERVATIONS.

Δυχέρεια *intractabilitas*, δὺς (not found but in composition) *difficulter* and χεὶρ *manus*; δυχερὴς qui manu non facile tractari potest, one so nasty that you can't bear to approach or touch him; or one so untractable, so unmanageable, that, say what you will to him to hinder him from being so offensive as he is, he will still go on to be so.

Αθεραπδύσια, *want of care*, α and θεραπεύω servio, colo, *curo*, *medeor*.

Αῤῥωςήματα *infirmitates*, α and ῥωννύω or ῥώννυμι *confirmo*, corroboro.

Προσπταίσματα *offensiones*, hittings of the foot against, — προσπταίω offendo ad — incido in — πλάισμα prolapsio; 2 προσπλάισματα here *læsiones*; hurts or wounds to the toes from those hittings.

Δακτύλοις sc. τȣ̃ ποδὸς *pedis* digitis, toes of the foot: for the author had already mention'd what was offensive in the fingers of the hands, viz. that those had long nails, and, what is natural, a great deal of filth under them. A dactyl is call'd *pes* metricus.

Θηριωθῆναι ad feritatem transire, i. e. ab habitu mitiori ad asperiorem, *to look angrily*, to fester, to rankle; θηριόομαι efferor; θηριώματα *tetra ulcera*.

Δασὺς densus, *hirsutus*.

Δυσέν-

Δυσέντευκτος inacceſſus, that can't be approach'd; ἐντυγχάνω *adeo.*

7 Εσθῆτι ἀπομύσσεσθαι *veſte* ſe emungere; ἐσθίων ἀπομύσσεσθαι edens ſe emungere is rejected; for this might be unavoidable, and if the napkin be held up with one hand, and the noſe be wip'd with an handkerchief in the other, not indecent; but if inſtead of this be blows his noſe with the lappet of his coat, or, as *Cic.* expreſſes it, *cubito ſe emungit* wipes it with his elbow, here he will be offenſive.

7 Εσθίειν to eat, preferr'd to θύειν to ſacrifice.

1 Προσερυγγάνειν adructare, not found in the lexicons, tho' προσερεύγω adructo be; but if ἐρευγγάνω from ἐρεύγω ructo be found there, pray let προσερυγγάνω, from προσερεύγω adructo, cum ructu afflo, be put in there, and be interpreted to ſignify to belch in another's face.

5-6 Κηλίδων μεστὸν, macularum pleno, full of ſpots; the idiom the ſame in *Gr. Lat.* and *Eng.*

Εἰς ὀρνιθοσκόπος ſub. οἶκον ad domum auſpicis; auſpex ab avis; aruſpex ab ara, diviners from the flight of birds, and from the entrails of beaſts ſacrific'd.

Βλασφημῆσαι impiè loqui, maledictis inceſſere.

Εκβαλεῖν τὸ ποτήριον poculum ejicere ſc. vinum è poculo, ἐκβαλεῖν τὸ ποτήριον evertere.

Τεράστιόν τι, which they would think ominous.

Κροῦσαι pulſare; κροτεῖν κιθάραν pulſare citharam; κροτεῖν τὰς χεῖρας plaudo, cum plauſu collido.

5 Αὐλούμενος, from αὐλὸς tibia, being play'd to.

1 Συριττεστίζω not found in the lexicons; it muſt be put there then by the authority of *Theophraſt.* for no other word will do in this place; unà cum eâ ſtrido; at the ſame time that ſhe is playing with a flute,

flute, this offenſive man is playing without a flute, and imitating with his voice the ſound of her flute; τερετίζω ſtrido the ſame with τεττίζω, from τέττιξ cicada, is found.

Επιτιμᾶν, bids her have done, to the end that he may continue to mimick her playing when ſhe hath left off.

Μόνος τ' ἄλλων the only one of them all.

Αποπτύσαι to ſpit from him ὑπὲρ τῆς τραπέζης beyond the table; προσπτύσαι to ſpit to and upon the ſervant that fills out the wine: this laſt ſtroke of character ſhould have follow'd προσερυγγάνειν.

Κ.

ΠΕΡΙ ΑΗΔΙΑΣ.

ΕΣΤΙ ᾗ ἀηδία, ὡς ὅρῳ περιλαβεῖν, ἔντευξις λύπης ποιητικὴ ἄνευ βλάβης. Ο ᾗ ἀηδὴς τοιοῦτός τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθὼν ἵνα αὐτῷ λαλῇ. Καὶ ἀνάγεσθαι δὴ μέλλοντας κωλύειν· καὶ προσελθὼν δεῖσθαι ὀπισχεῖν ἕως ἂν περιπατήσῃ. Καὶ τὸ παιδίον τοῦ πατρὸς ἀφελόμενος σπίζειν αὐτὸς, ὑποκορίζεσθαι ποππύζων. Καὶ ἐσθίων οἷ' ἅμα διηγεῖσθαι, ὡς ἐλλέβορον πιὼν ἄνω καὶ κάτω καθαρθείη, καὶ ζωμοῦ τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ μελαντέρα ἡ χολή. Καὶ ἐρωτῆσαι ᾗ δεινὸς ἐνθυτίον τῶν οἰκείων, ὡς ποίᾳ ἡμέρᾳ με ἔπικτες; καὶ ὅπ ψυχρὸν ὕδωρ ὀρεγὶ ὁ πρὸς αὐτῷ λακκαῖον· καὶ ὡς κῆπος λάχανα πολλὰ ἔχων καὶ ἀπαλά· καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοχεῖόν ὀρεγ· καὶ ξενίζων δὲ δείξαι τὸν παράστον αὐτοῦ ποῖός τις· καὶ παρακαλῶν ᾗ ὀπὶ τοῦ ποτηρίου, τέρψον σοῦ παρόντας.

XX.

De Injucunditate.

EST autem Injucunditas, ut *eam* definitione complectar, congressus effectivus molestiæ sine damno. Injucundus verò talis quis, qualis cum introierit, suscitet recens dormientem, ut ei loquatur. Item è portu soluturos retardet, & cum *ad eos* accesserit, precatur inhibere donec obambulaverit. Item cum infantem *suum* à nutrice abstulerit, mandens nutriat ipse, & eum demulcens blandis verbis compellet. Item inter edendum narret, quòd, potato helleboro, sursum & deorsum purgaretur, & in iis quæ ab eo recesserunt *esset* bilis atrior jure apposito. Item is est qui potest rogare *matrem* coram domesticis, quo die me pariebas? *dicere* etiam quòd apud se frigida sit aqua cisternina; & hortus habens olera multa & tenera; & quòd domus sua sit hospitium; & peregrinos *convivio* excipiens parasitum suum ostendere qualis ~~quis~~ sit; & incitans ad poculum *dicere* delecta præsentes.

NOTES

AND

OBSERVATIONS.

Εἰσελθὼν cum introierit, ſc. in cubiculum.

Ἀνάγομαι ſolvo, abſolutely, for è portu ſolvo, provehor, feror in altum, navigo, educor, extrahor.

Κωλύειν prohibere, impedire, retardare, i. e. by calling to them to ſtay; καὶ προσελθὼν & cum *ad eos* acceſſerit, and when he is come up to them; ἐπιχεῖν *inhibere*, cunctari, expectare donec — ἕως ἂν περιπατήσῃ *donec obambulaverit*, i. e. not for his pleaſure upon the ſea ſhore, but about the town to do buſineſs for himſelf or others, who knowing he was to go on board from ſuch a port had deſired him to call at this place and that.

Τιτθὴ nutrix, τιτθίον and τιτθὸς mamma, from whence *teat*.

Μασώμενος mandens, chewing, or champing upon; taking it into the mouth, as a nurſe doth, to ſee whether the food be ſoft enough, or cool enough for the child.

Ὑποκορίζεσθαι blandiens vocare, in the manner the nurſe doth her infant ſhe hath the care of, whether κόρον or κόρλω: there is an injucundity in bringing the nurſe and child into the room.

Ποππύζων, a word form'd from the ſound of the voice us'd by the nurſe to quiet the child; in the manner we uſe the word *huſh*; ποππύζματα blanditiones.

Ως as how, how as that.

Καὶ ζωμῦ, καὶ ὡς ζωμῦ.

Ως ποίᾳ quo die; ὡς is ſuperfluous as in ὡς ἑτέρως aliter, ὡς ἀληθῶς verè, ὡς δ' αὐτῶς ſimiliter; ποίᾳ quali i. e. quâ, ſometimes for πόσῃ quotâ, ποίᾳ ὥρᾳ ἔτικτες imperf. pariebas; ἔτεκες ind. 2. peperiſti ab inuſ. τέκω.

6 Παρ' αὐτῷ apud ſe *Gr.* and *Lat. apud ſe* domi *Ter. at home, at his houſe*; quem ruri *apud ſe* eſſe audio *Cic. at his houſe* in the country.

Υδωρ λακκαῖον aqua ciſternina, rain water receiv'd into a ſubterraneous reſervoir that it might be *cool*; for the purpoſe of extraordinary coolneſs there are ice-houſes; λάκκος foſſa, fovea, puteus, *lacus, lake*, both from λάκκος.

Παράσιτον, παρασιτέω cibum apud aliquem ſumo, item ventris cauſâ ſector, aſſentor, adulor. Deſcrip. *Ter.* in *Eunucho.* Eſt genus hominum qui eſſe primos ſe omnium rerum volunt, nec ſunt; hos conſector, hiſce ego non paro me ut rideant, ſed his ultrò arrideo, & eorum ingenia admiror; ſimul quicquid dicunt laudo, id rurſum ſi negant, laudo id quoque; negat quis? nego; ait? aio: poſtremo imperavi egomet mihi omnia aſſentari; is quæſtus nunc eſt multo uberrimus.

Παρακαλῶν ἐπὶ τῦ ποτηρίυ adhortatus peregrinos ſc. or rather hoſpites ad poculum, ad bibendum, come drink about; then ſays to his paraſite, come be facetious and make us merry, make us laugh, παρόντας all preſent, me and them.

Οτι τέρψον, ὅτι left out of the text as entirely ſuperfluous.

ΚΑ.

ΠΕΡΙ ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ.

Η δὲ μικροφιλοτιμία δόξειεν ἂν ἕξις τιμῆς ἀνελεύθερος. Ὁ ὃ μικροφιλότιμος τοιοῦτός τις, οἷος πωδάσαι, ἐπὶ δεῖπνον κληθεὶς, πρὸς αὐτὸν τὸν καλέσαντα κατακείμενος δειπνῆσαι. Καὶ τὸν γὸν ἀποκεῖραι ἀπαγαγὼν εἰς Δελφούς. Καὶ ἐπιμεληθῆναι ὃ ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται. Καὶ ἀποδιδοὺς μνᾶν ἀργυρίου καινὸν ποιῆσαι ἀποδοῦναι. Καὶ βοῦν θύσας τὸ πρόμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπαλαλεῦσαι, κέμμασι μεγάλοις πρεσδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν ὅτι βοῦν ἔθυσε. Καὶ πομπεύσας ὃ μὴ τὸν ἱππέων, τὰ μὲν ἄλλα πάντα ἀποδοῦναι τῷ παιδὶ ἀπενεγκεῖν οἴκαδε, ἀναβαλόμενος δὲ θοιμάτιον εἰς τὴν ἀγορὰν περιπατεῖν. Καὶ κοινωνίας δὲ τελευτήσαντος, αὐτῷ μνῆμα ποιῆσαι· ἐν κηλίδιον ποιήσας, ἐπιγράψαι, Κλάδος Μελιταῖος. Καὶ ἀναθεὶς

δακτύ-

XXI.

De Honoris Studio in rebus parvis.

HOnoris ſtudium in parvis videatur eſſe deſiderium honoris illiberale. Honoris autem ſtudioſus in parvis talis quis, qualis ſtudeat, cum vocatus fuerit ad cœnam, juxta eum qui vocaverit decumbens cœnare. Item detondeat filium eo Delphos abducto. Item ſedulò curet ut pediſſequus ſibi Æthiops fuerit. Item ſoluturus minam argenti faciat ut novam ſolvat. Item cum bovem ſacrificavit frontis pellem, cum eam ſertis magnis circumligaverit, è regione introitûs paxillis affigat, ut intrantes videant quòd bovem ſacrificavit. Item poſtquam in pompâ proceſſerit cum equitibus alia quidem omnia puero tradat ut *ea* domum reportet, ſuperjectus autem quoad pallium obambulet ad forum. Item catello mortuo ei monumentum faciat; &, cum columnellam ſtatuerit, inſcribat, Surculus Melitæus. Item cum annulum

δακτύλιον χαλκοῦν ἐν τῷ Ασκληπείῳ, τοῦτον ἐκτείβειν σεφανῶν. Καὶ ἀλείφεσθαι ὁσημέραι. Αμέλει δὲ καὶ συνδιοικήσασθαι τὰ παρὰ τῆς Πρυτάνεων ὅπως ἀπαγγείλῃ τῷ δήμῳ τὰ ἱερά· καὶ ἐσθασκευασάμενος λαμπρὸν ἱμάτιον, καὶ ἐστεφανωμένος πρελθὼν εἰπεῖν, ὦ ἄνδρες Αθηναῖοι, ἐθύομεν ④ Πρυτάνεις τὰ ἱερὰ τῇ μητρὶ τῶν θεῶν ἄξια κ̀ καλά, ὑμεῖς δέχεσθε τὰ ἀγαθά· καὶ ταῦτα ἀπαγγείλας, ἀπιὼν διηγήσασθ̀ οἴκαδε τῇ ἑαυτοῦ γυναικὶ ὡς καθ' ὑποβολὴν εὐημερῆ.

lum æreum ſuſpenderit Æſculapio, hunc ſertis ornans exteret. Item ungatur quotidiè. Sanè & ea quæ à Prytanibus *exercentur munera* unà cum iis adminiſtret, ut annunciet populo ſacrificia; & cum comparaverit veſtem candidam, & coronatus prodierit, dicat, ô viri Athenienſes, nos Prytanes mactavimus victimas matri deorum dignas & pulchras, vos expectate ea quæ fauſta ſunt; & cum hæc annunciavit, domum abiens narret uxori ſuæ quàm ſupra modum feliciter diem tranſigebat.

NOTES

AND

OBSERVATIONS.

Μικροφιλοτιμία honoris ſtudium in parvis] φιλοτιμία ἐπὶ μικροῖς. Neither μικροφιλοτιμία nor μικροφιλότιμος, decompounded of μικρὸς, φίλος, τιμὴ, are found in *Stephens*, *Conſtantine*, &c. nor in *Scott*'s appendix to them, but hath at length gotten into *Hederick*'s, which, tho' enrich'd by *Patrick*'s *ſecond* edition of *Hederick* with near 600 words more than the *firſt*, hath yet not συωδιοικέω in this very chapter, to be found only in *Scott*'s appendix, who quotes *Diod. Sic.* and *Demoſth.* for the uſe of it, and may now quote *Theophraſtus*.

Ορεξις ἀνελεύθερος deſiderium illiberale] not worthy of a perſon liberally educated, of a perſon whoſe mind hath been form'd to think juſtly, and to diſcern what there is of dignity in what men do, and what of affectation. All the ſtrokes of this character ſhew that the mind is little, and misjudges, whilſt the perſon aims to derive to himſelf ſignificancy, as if he was τὶς *ſomebody*, from actions which cannot poſſibly procure eſteem of thoſe whoſe opinion is of any value to one better intitled to deriſion rather.

Τὸν υἱὸν ἀποκείραι filium detondere] i. e. *comam* filii abſcindere, to cut his hair *off*. The *Athenian* youth let their hair grow to the year of *puberty*, or to the age of 14. when the parents carried their ſon to ſome of the tribe they were of, near relations, or great ac-

quaintance very probably, and went together with them to the temple of *Hercules*, or of ſome other Deity they worſhipp'd in *Athens*, and, having there firſt ſacrific'd, cut off the hair of the youth, hitherto nouriſh'd for this ſolemnity, and now cut off in honour of the Deity. What the ſacrifice was appears from theſe words in *Athenæus*; Οἱ μέλλοντες ἀποκείρειν τὸν σκόλλυν εἰσφέρουσι τῷ Ἡρακλεῖ μέγα τὸ ποτήριον πληρώσαντες οἴνου, ὃ καλοῦσιν οἰνιςηρίαν, καὶ πιόντες, τοῖς συνελθοῦσι διδόασι πιεῖν. *Being about to cut off the hair, they carried to Hercules a cup, having fill'd it with wine, which they call'd* οἰνιςηρία, *and having ſipt of it* themſelves, *gave it to thoſe to drink of who came along with them.* The ſame account is given of this ſacrifice by *Heſychius*; Ἀθήνησι, οἱ μέλλοντες ἐφηβεύειν, πρὶν ἀποκείρασθαι τὸν μαλλὸν, εἰσέφερον τῷ Ἡρακλεῖ μέτρον οἴνου, καὶ πιόντες, τοῖς συνελθοῦσιν ὑπεδίδουν πίνειν· ἡ δὲ σπονδὴ ἐκαλεῖτο οἰνιςήρια. Among the *Athenians*, when the youth were about ἐφηβεύειν *ex ephebis excedere* to go out of their puberty, before they cut off their hair, they brought to *Hercules* a meaſure of wine, and *having* firſt *ſipt of it* themſelves, gave it to thoſe who came along with them to drink of; σκολλὺς in *Athen.* μαλλὸς in *Heſych.* ſignify the κόμη ἡ καθειμένη coma pendula & promiſſa; and the word οἰνιςηρία in *Athen.* is us'd for the *cup*; and οἰνιςήρια τὰ in *Heſych.* is us'd for the ſacrifice. The firſt hair both the *Greeks* and *Romans* conſecrated to ſome Deity; but why they did it, or what was intended by the doing it, or what reaſon they had to believe it would be acceptable to the Deity, I do not as yet find: if the hair was an emblem of ſtrength, they might come, now they were entring upon manhood, to make an offer

offer of their future ſtrength to the Deity, and to *Hercules*, deified for his ſtrength, preferably to any other Deity.

Απαγαγὼν εἰς Δελφὸς eo Delphos abducto] other people of *Athens* of his rank, more modeſt, and leſs affected, contented themſelves with going with their relations to the temple of *Hercules*, or to any other Deity having a temple in the city, and, having ſacrific'd, with cutting off their children's hair in their preſence, but this man more conceited, and thinking to be taken more notice of, and more valu'd, will by all means have his ſon's hair cut off at *Delphos* and conſecrated to *Apollo*, which if it was practis'd by higher gentry, muſt yet ſeem affected in him of lower condition. If the ſame perſon had been living with us, he would have been married by a Biſhop inſtead of his Pariſh Prieſt, and the Godfather to his child muſt have been a Peer of the Realm.

Αἰθίοψ ἔσται *Æthiops* fuerit] an humour frequent with us at this day, introduc'd probably by ſignificant perſons from abroad, and fancied to give an air of ſignificancy to the imitators of it at home; the favour of the preſent, or the value of the purchaſe is to ſet us off, as having ſomething in our poſſeſſion which every body has not; not conſidering that it is a ſomething very particular, which every body would not covet, and few endure; for if a ſervant, a native, anſwers the recommendation given of him, he is as faithful, as ſober, as handy, and for certain makes as good appearance as any *Æthiops* whatſoever; and, if he doth not anſwer it, he

he may be as eaſily diſmiſs'd; αὔθω uro, ὤψ vultus, that hath his *face burnt* as black as a coal.

Προμετωπίδιον anteriorem capitis partem] πρὸ *ante*, μετὰ inter, ὤψ oculus; μέτωπον the ſpace between the eyes and the fore-head; προμετωπίδιον not ὃ μετώπου δέρμα, according to *Pollux*, frontis pellem, the ſkin only of the head, but the horns alſo, about which flowers were tied when the creature was to be ſacrific'd.

Προσπαπαλεῦσαι paxillis affigat] muro ſcil. πρὸς παστυλεύω aut παπαλεύω.

ΚΒ.

ΠΕΡΙ ΑΝΕΛΕΥΘΕΡΙΑΣ.

Η δὲ ἀνελευθερία ἔστι φθειρσία τῆς ἀφιλοτιμίας δαπάνην φεύγουσα. Ὁ ὃ ἀνελεύθερος τοιοῦτός τις, οἷος νικήσας τραγῳδοὺς ταινίαν ἀναθεῖναι ξυλίνην τῷ Διονύσῳ, ἐπιγράψας αὐτοῦ τὸ ὄνομα. Καὶ ἐπιδόσεων γινομένων, ἐκ τοῦ δήμου ἀνασὰς σιωπᾷν, ἢ ἐκ τοῦ μέσου ἀπελθεῖν. Καὶ ἐκδιδοὺς αὐτοῦ θυγατέρα τοῦ μὲν ἱερέως πολλὰ τῶν ἱερέων τὰ κρέα ἀποδίδοσθαι· αὐτὸ ὃ ἀκουοῦντας ἐν τοῖς γάμοις οἰκοσίτους μεθώσασθαι. Καὶ τριπαρχῶν τὰ ὃ κυβερνήτου στρώματα ὑπὲρ τοῦ καταστρώματος ὑποστρέννυσθαι, τὰ δὲ αὐτοῦ ἀποτιθέναι. Καὶ ἐξ ἀγορᾶς δὲ ὀψωνήσας, τὰ κρέα αὐτὸς φέρειν καὶ τὰ λάχανα ἐν τῷ προκολπίῳ. Καὶ ἔνδον μένειν ὅταν ἐκδῷ θοιμάτιον ἐκπλῦναι. Καὶ φίλου ἔρανον συλλέγοντος, προιδόμενος ἀποκάμ-

XXII.

De Illiberalitate.

EST autem Illiberalitas exceſſus quidam neglectûs honoris impenſam fugiens. Illiberalis verò talis quis, qualis, cum vicerit tragœdos, tæniam ligneam Baccho ſuſpendat, poſtquam *in eam* nomen ſuum inſcripſerit. Item collationibus *pecuniæ* factis, cum è cœtu ſurrexerit taceat, vel è medio abeat. Item cum filiam ſuam nuptum tradiderit, victimæ carnes vendat, præter eas quæ ſunt ſacerdotum; miniſtrantes autem in nuptiis, qui domi ſuæ veſcerentur, mercede conducat. Item præfectus triremis *cum* ſit navem dirigentis ſtragula ſuper tabulatum *ſibi* ſubſternat, ſua autem ſeponat. Item è foro cum opſonatus fuerit, ipſe carnes ferat atque olera in ſinu. Item intus maneat, cum veſtem tradat *fulloni* eluendam. Item amico ſtipem colligente, *id* cum præviderit, deflectens

ἀποκάμψας ἐκ τῆς ὁδοῦ οἴκαδε πορευθῆναι. Καὶ μὴ πρίασθαι θεραπαίνας, ἀλλὰ μαθοῦσαι εἰς τὰς ἐξόδους. Καὶ ἀνασαὶς τὴν οἰκίαν καλλύναι, τὰς κλίνας ἐκκορῆσαι, καθεζόμενον θαρρέψαι τὸν τέκνον ὃν αὐτὸς φορεῖ.

deflectens de viâ domum eat. Item non emat ancillas, verùm ad egressiones conducat. Item cum *manè* surrexerit, domum verrat, & lectos excutiat, & sedens tritam lacernam quam ipse gestat invertat.

NOTES

AND

OBSERVATIONS.

Ἀνελεύθερος illiberalis] qui quod ſe decet tanquam liberum hominem & ingenuum non ſatis curet.

Περισσία exceſſus] here the ſame as ὑπερβολὴ exceſſus, nimietas; περισσία the *being* of things *about* one in great plenty, περὶ, εἰμὶ; in great *circumſtances*; hence copia rerum, ſuperiores facultates, abundantia, exſuperantia, an exceſs, more than is neceſſary; apply'd to ἀφιλοτιμίας more than is proper, or decent.

Φεύγοντα fugiens taken into the text inſtead of ἔχοντα habens rejected.

7 Νικήσας cum vicerit is taken into the text, and νικῆσαι *vincere* thrown out.

Τραγῳδὸς tragœdos] τράγος and ᾠδὴ qui cantu hircum meretur, or rather mereri contendit; *tragœdia* is the performance, *tragœdus* the actor in it; Tragedy ſacred to *Bacchus*, as Comedy to *Apollo*.

Ξυλίνην *ligneam*] inſtead of one of greater price; in the former character he who ſought honour in little things, hung up to *Æſculapius* χαλκῶν δακτύλιον *æreum* annulum; it is agreeable to this man's character, to avoid greater expence which in honour of the Deity ſhould have been ſubmitted to, to hang tæniam *ligneam*; that which was braſs in the one caſe, and wood in the other was the hoop, but ταυ-

νία

νία ſignifies only the flowers with which the hoop was dreſs'd.

Επιγράψαι αὐτοῦ τὸ ὄνομα poſtquam nomen *in eam* inſcripſerit] this was not a neglect of honour; nor is a neglect of honour, ſimply, a part of this character; this character requires that he ſhould neglect honour to avoid expence; but the writing his name in the hoop hung up to *Bacchus* coſt him nothing.

Επίδοσις collationibus factis] ſuch contributions as, upon a motion made for them, are ſhewn to be reaſonable, but are ſtill voluntary; and tho' voluntary, yet appear ſo reaſonable, or ſo needful in the preſent caſe, that they can't be refus'd with honour.

Σιωπῶν tacere] doth not give his conſent by voice, doth not give his voice to it,

7 Ιερέων ſacerdotum] Prieſts, taken into the text, and ἱερείων Prieſteſſes rejected.

Οἰκοσίτους qui domi ſuæ veſcerentur] οἶκος domus, σῖτος frumentum, cibus.

Τριηραρχῶν triremis præfectus] τριήρης-εως triremis, a veſſel having 3 banks of oars, ἄρχω impero, ἐρέσσω remigo.

Κυβερνήτου στρώματα gubernatoris, i. e. navem dirigentis ſtragula; for the pilot, whilſt he ſteer'd, could not uſe them himſelf.

Αὐτὸς ipſe] to ſave the half-penny uſually given for the carrying them home.

7 Προιδόμενος, having foreſeen, or ſeen him coming towards him, taken into the text inſtead of προειδόμενος rejected.

Εἰς

Εἰς τὰς ἐξόδους ad egreſſiones] of his wife, who ſhould have had a maid of her own to follow her on theſe occaſions.

5 Καθεζόμενος ſedens] *ſitting down*; *deſideo*, ſignifying to ſit ſtill or to be idle, will not expreſs ſitting down, after he had been ſtirring, in order to work at any thing that requires ſitting.

Παραστρέψαι (not παρατρέψαι) from παραστρέφω perverto, depravo; παρατρέπω diverto, deflecto, will not do; but μεταστρέφω converto, inverto, verſo, or μετατρέπω converto, muto, will; either this muſt be the true reading, or one of the other words muſt have other ſignifications than what are given it in the lexicons.

ΚΓ.

ΠΕΡΙ ΑΛΑΖΟΝΕΙΑΣ.

Α Μέλει ᾗ ἡ ἀλαζονεία δόξειεν εἶναι προσδοκία πινῶν ἀγαθῶν ὄντων. Ο δὲ ἀλαζὼν τοιοῦτός τις, οἷος ἐν τῷ Δείγματι ἐσηκὼς διηγεῖσθαι ξένοις ὡς πολλὰ χρήματα αὐτῷ ἔστιν ἐν τῇ θαλάττῃ. Καὶ περὶ τ' ἐργασίας δανειστικῆς διεξιέναι, ἡλίκη, καὶ αὐτὸς ὅσα εἴληφε. Καὶ συνοδοιπόρου ἀπολαύσας ἐν τῇ ὁδῷ, λέγειν ὡς μετὰ Αλεξάνδρου ἐστρατεύσατο· καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε, καὶ περὶ τ' τεχνιτῶν τῶν ἐν τῇ Ασίᾳ ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι. Καὶ γράμματα εἰπεῖν ὡς πάρεστι παρ' Αντιπάτρου τρίτον δὴ λέγοντα παραγενέσθαι αὐτὸν εἰς Μακεδονίαν. Καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων ἀτελοῦς, εἰπεῖν ὅτι ἀπείρηται, ὅπως μηδ' ὑφ' ἑνὸς συκοφαντηθῇ. Καὶ ἐν τῇ στοδείᾳ ὡς πλείω ἢ πέντε τάλαντα γένοιτο αὐτῷ τὰ ἀναλώματα διδόντι

XXIII.

De Oſtentatione.

OStentatio certè videatur eſſe aſſumptio *ſibi* bonorum aliquorum non exiſtentium. Oſtentator autem talis quis, qualis in Deigmate ſitus narret peregrinis quam multæ merces ſibi ſint in mari. Item de quæſtu fœneratorio percurrat, quantus *ſit*, & ipſe quantum ceperit. Item itineris ſocio fretus, in viâ dicat quòd cum Alexandro militaverat, & quot pocula pretioſis lapidibus diſtincta reportavit, & de artificibus iis qui ſunt in Aſiâ, quòd meliores ſunt iis in Europâ contendat. Item dicat quòd literæ adſunt *ei* ab Antipatro narrantes eum tertio die adveniſſe in Macedoniam. Item conceſſâ ſibi exportatione lignorum immuni, dicat quòd detrectatum fuit, ut non ab aliquo ſycophantoſè accuſaretur. Item in rei frumentariæ caritate, quòd plura quam quinque talenta fuerant ei impenſa ſuppe-

δόντι τοῖς ἀπόροις τῶν πολιτῶν· καὶ ἀγνώστων ἢ ἀδιακαθημμένων, κελεύσαι θεῖναι τὰς ψήφους, καὶ ποσὸν αὐτὰς καθ' ἑξακοσίους, καὶ μίαν· καὶ προστιθεὶς πεθανὰ ἑκάστοις τούτων ὀνόματα, ποιῆσαι δέκα τάλαντα, καὶ τοῦτο φῆσαι εἰσενεγκόντας εἰς ἐρανίζοντας αὐτόν. Καὶ τὰς τριηραρχίας εἰπεῖν ὅτι ἀπέθησιν, οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. Καὶ προσελθὼν δ' εἰς τοὺς ἵππους τοὺς ἀγαθοὺς, πωλοῦσι προσποιήσασθαι ὠνητιᾷν. Καὶ ἐπὶ τὰς σκηνὰς ἐλθὼν, ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα. Καὶ τῷ παιδὶ μάχεσθαι ἀκ ἔχοντι χρυσὸν ἐν τῷ ἀκολουθεῖν. Καὶ ἐν μαθητῇ οἰκίᾳ οἰκῶν φῆσαι ταύτην εἶ τ' πατρῴαν, πρὸς τ' μὴ εἰδότα· καὶ ὅτι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶ πρὸς τὰς ξενοδοχίας.

ditanti pauperibus civibus; &, ignotis aſſidentibus, jubeat *eos* ponere calculos, & quantitatem attribuat iis ſigillatim erga ſexcentos, & apponens ſingulis horum probabilia nomina faciat decem talenta, & hoc dicat ſe contuliſſe in contributiones. Item dicat, quòd non ponit triremium præfecturas, neque miniſteria publica quæ adminiſtravit. Item ad equos excellentes accedens, ſimulat vendentibus *ſe* emere cupere. Item ad tabernas veniens veſtitum quærat uſque ad duo talenta. Item cum puero rixetur aurum non habente cum ipſum ſequatur. Item in conductâ domo habitans, eandem dicat eſſe avitam *id* ignoranti, & quòd eam venditurus eſt propterea quòd anguſtior ſit ad hoſpitum exceptiones.

NOTES

AND

OBSERVATIONS.

Προσδοκία acceptio, *assumptio*, the taking or assuming to himself, *sibi* or *suæ laudi*; πρὸς and δέκομαι for δέχομαι accipio; δεκτέος accipiendus, δεκτὸς acceptabilis, δέκτο for ἐδέδεκτο, *Hom.* accepit. All the derivatives from δέκομαι have the same significations as if deriv'd from δέχομαι: there is no such word as προσδοχία; πανδοχία there is; ξενοδοχία there is in this chapter.

Δείγματι *Deigmate*] from δείκνυμι *ostendo*; the place at *Athens* where merchants met, and produc'd δείγματα specimens of their wares.

Ἑστηκὼς from ἵστημι statuo; neut. *sto*, stans, having taking up his stand or pass.

Ἐργασία quæstus, *gain* by interest, what he *makes* ἐργάζεται of his money.

Ἡλίκη quantus sit, what interest money carries; ὅσα adv. quantum, what interest he himself receives.

Εἵληφε for λέληφε *Att.*

Συνοδοιπόρῳ itineris socio] σὺν, ὁδὸς, πορέω proficiscor, σύνοδος comes itineris; σύνοδος *subst.* conventus, congressus; from whence *synod.*

Λιθοκόλλητα pretiosis lapidibus distincta] or quibus pretiosi lapides agglutinantur; λίθος lapis, κόλλα gluten, κολλάω agglutino.

Περὶ

Περὶ τ̃ τεχνιτῶν *de artificibus*] ſcil. in lapidibus agglutinandis.

Αμφισβητῆσαι contendat] ἀμφισβητέω ambigo, controverſor; ἀμφὶ and inuſ. βάω, and βαίνω *eo.*

Τρίτον, qu. whether not for τρίτῳ when ἡμέραν would be underſtood; or qu. with *Needham*, whether it ſhould not be τριταῖον, tertio abhinc die.

Ξύλων lignorum] timber for ſhipping, not permitted to be exported under a great conſideration, or price for the permiſſion.

Ατελῆς immuni] α and τέλος vectigal, ſine penſitatione vectigalis; the word uſually ἀτελὴς ſignifies imperfect, unfiniſh'd.

Απερέω not much us'd in the præſ. chiefly in the perf. act. and paſſ. denuncio; interdico; detrecto: ἀπείρηται detrectatum fuit.

Συκοφαντηθῇ ſycophantoſè accuſaretur] ſycophantes à σῦκον ficus and φαίνω in lucem profero; to export figs was prohibited; to diſcover the exporter was attended with reward; hence συκοφαντέω defero, calumnior, accuſo: he might be accus'd of exporting other peoples timber in his own name.

Απόροις pauperibus] ἄπορος tranſitum non habens; τὰ ἄπορα res dubiæ & difficiles, quibus te non facilè expedias, inops, pauper; ἀπόροις anſwers to our *Engliſh* word *diſtreſs'd.*

Ποσῆν αὐτοὺς quantitatem iis attribuat] from ποσόω the word found in *Suicer*'s theſ. eccleſ. and *Suicer* is quoted for it by *Scott* in his appendix, and by *Hederick*; but *Theophraſtus*, not yet quoted by any writer, is a much better authority; and ποσῆν αὐτοὺς ſignifies here to *quantum* them, to write upon them *quantum* with regard to ſix hundred.

Δέκα

Δέκα τάλαντα *decem talenta*] there is a double oſtentation here, firſt, in pretending to have given away five talents, and then in aiming to have it thought he car'd ſo little for money, that behold, it was found, when the particular ſums were enumerated, inſtead of five he had given away ten talents.

Εἰσενηνοχέναι for εἰσηνόχεναι *Att.*

Τριηραρχίας triremium præfecturas] they firſt built the triremes to fetch corn in a time of ſcarcity at their own charge, and then mann'd them for the purpoſe, at their own charge alſo.

Λειτουργίας miniſteria] offices attended with charge for the publick good; λήιτος *Att.* λεῖτος publicus, ἔργον opus; λήιτον locus publicus ubi magiſtratus conveniunt.

Οὐκ ἔχοντι χρυσὸν non habente aurum] great men, to avoid the trouble of giving or paying, order'd their ſervants to do it.

ΚΔ.

ΠΕΡΙ ΥΠΕΡΗΦΑΝΙΑΣ.

ΕΣΤΙ δὲ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων. Ο δὲ ὑπερήφανος τοιόσδε τις, οἷος τῷ πολύδοντι ἀπὸ δείπνου ἐντύξεσθαι φάσκειν ἐν τῷ περιπατεῖν. Καὶ εὖ ποιήσας, μεμνῆσθαι φάσκειν ἐν ταῖς ὁδοῖς, καὶ βιάζειν. Καὶ προσελθεῖν πρότερος οὐδενὶ θελῆσαι. Καὶ τοῦ πωλουῦτάς τι καὶ μεμισθωμένους δεινὸς κελεῦσαι ἥκειν πρὸς αὐτὸν ἅμ' ἡμέρᾳ. Καὶ ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγχάνουσι, κάτω κεκυφώς. Οταν δὲ αὐτῷ δόξῃ ἑστιᾶν τοὺς φίλους, αὐτὸς μὴ συνδειπνεῖν, ἀλλὰ τῶν ὑφ' αὐτόν τινι συντάξαι αὐτῷ ἐπιμελεῖσθαι. Καὶ προαποστέλλειν δὲ ἐπὰν πορεύῃ ἐρεῦντα ὅπ ἔρχεται. Καὶ ὅτε ἐπ' ἀλειφόμενον αὐτὸν οὔτε ἐθέλοντα ἐάσαι ἂν εἰσελθεῖν. Αμέλει δὲ καὶ λογιζόμενος πρός τινα, τῷ παιδὶ συν-

τάξαι

XXIV.

De Superbia.

EST autem Superbia contemptus aliorum *omnium* præterquam ſui. Superbus verò talis quis *eſt*, qualis feſtinanti dicat *ſe* à cœnâ illum conventurum inter ambulandum. Item cùm benefecerit *alicui*, dicat *ei* in viis *eum beneficii* meminiſſe *debere*, & urgeat. Item ad neminem accedere velit prior. Item vendentes aliquid, & pretio conductos jubeat ad ipſum venire primâ luce. Item in viis incedens non loquatur obviam venientibus, capite deorſum inclinato. Cum autem ei viſum ſit amicos convivio excipere, ipſe non unà cœnet, ſed conſtituat eorum aliquem qui ſuo ſub imperio *ſunt*, ut eorum curam ſuſcipiat. Item præmittat, poſtquam ſit egreſſus, aliquem qui nunciet quòd venit. Item ad ungentem ſe aut edentem non ſinat *aliquem* introire. Item computans apud aliquem jubeat puerum

τάξαι τὰς ψήφους διωθεῖν, καὶ κεφάλαιον ποιήσαντι, γράψαι αὐτῷ εἰς λόγον. Καὶ μὴν ἐπιστέλλων μὴ γράψαι, ὅπι χαρίζοιο ἂν μοι, ἀλλ' ὅπι βούλομαι γνέσθαι· καὶ ἀπέστειλα τοῖς σε [7] ληψόμενον· καὶ ὅπως ἄλλως μὴ ἔσται· ἐς τὸν ταχίστου.

rum *ſuum* calculos disjicere, & cum ſummam fecerit, ſcribere ei in rationem. Item literas mittens non ſcribat, quod rem gratam mihi faceres; ſed quod fieri volo; & miſi ad te qui ſumeret; & ut non aliter fuerit *vide*; & quàm celerrimé.

NOTES

AND

OBSERVATIONS.

Υπερηφανία ſuperbia] ὑπὲρ *ſuper*, φαίνομαι *appareo*, a deſire to appear ſuperior to others.

Καταφρόνησις contemptus] κατὰ *de*, *deorſum*, φρονέω *ſentio*, a thinking low, or inferiorly of others; a conſidering others as low, mean, deſpicable, fit to be look'd down upon, as inſignificant and of no value; *ſuſpicio*, to look up to, to honour, to admire.

Μεμνῆσθ meminiſſe] μεμνῆσθ the perfect, the ſame with the preſent, as *memini* in *Lat.*

Εν τ ὁδοῖς in viis] in the *walks*, publick places of reſort to walk and converſe in.

Βιάζειν urgeat] *oppreſſes* him with the admonition in ſo publick a manner, does *violence* to his modeſty.

Ηκειν ἅμ' ἡμέρᾳ venire ſimul cum die or primâ luce] in order to be paid for what they have ſold to him or earn'd of him; ſo here is another errand for the poor men; and a time appointed when he won't be up, and may have the ſtate to make them ſtay, as if they did not know what to do with their time, or to the loſs of their time, which is an injury done them.

Μισθοῦμαι mercede conduco; item in the paſſive ſignification μεμισθωμένοι mercede conducti, μισθόω *mercede loco.*

Επὰν poſtquam] ἐπεὶ ἄν. There had been no impropriety in ſending, before he went out, to know whether

whether the perſon intended to be viſited was at home.

Αλειφόμενον ungentem ſe] whilſt he is *dreſſing*; anointing and perfuming being a part of dreſſing or getting ready to come abroad.

Πρός τινα apud aliquem] apud domum alicujus.

Διωθεῖν disjicere] διωθέω diſpello, *disjicio*, *intrudo per*; διωθεῖν ſeems to be the term us'd for putting the calculi thro' the cover of the urn in giving ſuffrages, but here can ſignify no other than throwing calculi aſunder, in order to put them into ſuch form, as to ſhew what the ſum is; to calculate, to compute, tho' we no longer uſe calculi, but pen and ink, or pencil and ſlate.

Αὐτῷ ei] or rather αὐτῷ *ſibi*, for him to repay his ſervant, when he ſhall condeſcend to find leiſure to reckon with him.

Ληψόμενον taken into the text, inſtead of ληψόμενος thrown out.

Οπως *ut*] frequently a verb of the imperative mood is underſtood before ὅπως as ὅρα or σκόπει, when it is put with a ſubjunctive or future indicative, as here; and ſuch future may be conſtru'd as a ſubjunctive preſent.

Τὴν ταχίστην quàm celerrimè] here is an ellipſis of the ſubſtantive; which *Lambert Bos* hath not ſupply'd, and therefore I will venture to do it by ὁδὸν underſtood, the readieſt, quickeſt, moſt expeditious *way*, or, as we ſay in *Engliſh*, the *ſooneſt* that you can.

ΚΕ.

ΠΕΡΙ ΔΕΙΛΙΑΣ.

Α Μέλει ὁ δειλία δόξειεν ἂν εἶναι ὕπειξις τῆς ψυχῆς ἔμφοβος. Ο δὲ δειλὸς τοιοῦτός τις, οἷος πολέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ κλυδωνίου γενομένου ἐρωτᾶν εἴ τις μὴ μεμνῆται τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακόπτοντος πωποτάνεται εἰ μεσοπορεῖ· καὶ τί δοκεῖ αὐτῷ τὰ τοῦ πλοῦ· καὶ πρὸς τὸν παρακαθήμενον λέγειν, ὅτι φοβεῖται ἀπὸ συνοπτικοῦ τινός· καὶ σκοῦς διδόναι τῷ παιδὶ τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς τὴν γῆν προσάγειν αὐτόν. Καὶ στρατευόμενος δὲ προσκαλεῖν πάντας πρὸς αὐτὸν, καὶ πάντας πρῶτον περιιδεῖν, καὶ λέγειν ὡς ἔργον μεγαλῶναι εἰ πότερόν εἰσιν οἱ πολέμιοι· καὶ ἀκούων κραυγῆς, ὁρῶν πίπτοντας, εἰπεῖν πρὸς τοὺς παρεστηκότας, ὅτι τοῦ πάθους λαβεῖν ὑπὸ τοῦ σπουδῆς ἐπελάθετο· καὶ τρέχων ὑπὸ τοῦ σκηνὴν, τὸν παῖδα τοῦ ἐκπέμψαι, κελεύων προσκηπεῖσθαι τοῦ εἰσιν οἱ πολέμιοι, καὶ

ἀποκρύψ-

XXV.

De Timiditate.

CErtè autem Timiditas videatur eſſe ſubmiſſio animi perterrita. Timidus verò talis quis, qualis navigans promontoria dicat eſſe ſeſquiplicia; & parvo fluctu orto interroget ſiquis navigantium ſacris non fuerit initiatus; & gubernatore *navim* inhibente ſciſcitetur an medium iter teneat; & quid videantur ei ea quæ ad navim *pertinent*; & aſſidenti dicat, quòd metuit ex inſomnio quodam; & exutâ tuniculâ *eam* det puero; & precetur *gubernatorem*, ut ſe ad terram adducat. Item militans advocet omnes ad ſe, & ſtantes primùm circumſpiciat, & *deinde* dicat, quàm difficile ſit dignoſcere utrum ſint hoſtes; & audiens clamorem, videns cadentes dicat adſtantibus, quòd præ feſtinatione ſpatham ſumere oblitus fuit; & currens ſub tentorio puerum *inde* emittat, jubens eum proſpicere ubi ſint hoſtes, &

ἀποκρύψας αὐτὴν ὑπὸ τὸ προσκεφάλαιον, εἶτα διατείνειν πολὺν χρόνον· καὶ ἐν τῇ σκηνῇ ὁρῶν θαυματίαν προσφερόμενον ὑπὸ τῶν φίλων, προσδραμεῖν, καὶ θαρρεῖν κελεύειν, καὶ τοῦτον θεραπεύειν, καὶ [1] φιλοσοφίζειν, καὶ μιᾶς σοβεῖν, καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις· καὶ [2] σαλπιστὴ ὁ πολεμικὸν σημήνασθαι κατὰ μέσην ἐν σκηνῇ, ἅπαγ' ἐς κόρακας, οὐκ ἐάσεις [3] ἄνθρωπον ὕπνου λαβεῖν [5] πυκνὰ σημαίνων· καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ ἀλλοτρίου τραύματος, ἐντυγχάνειν τοῖς ἐκ τῆς μάχης ἐπανιοῦσι, καὶ διηγεῖσθαι ὡς κινδυνεύσας [7] ἕνα σέσωκε τῶν φίλων· καὶ εἰσάγειν πρὸς τὸν κατακείμενον σκεψόμενος τοὺς φυλέτας, τὸν δῆμον· καὶ τούτων ἅμα ἑκάστῳ διηγεῖσθαι ὡς αὐτὸς αὐτὸν ταῖς αὐτοῦ χερσὶν ὑπὸ σκηνὴν ἐκόμισεν.

cùm abſconderit eam ſub pulvinari, poſtea multum tempus *in eâ quærendâ* terat; & in tentorio videns vulneratum allatum ab amicis, accurrat, & jubeat *eum* bono eſſe animo, & hunc curet, & circum ſpongiâ abſtergat, & muſcas abigat, & quidvis *faciat* potius quàm pugnet cum hoſtibus; & buccinatore belli *continuati* ſignum dante, ſedens in tentorio, abi ad corvos *inquiat*, non ſines hominem ſomnum capere crebrò ſignum dans; & ſanguinis plenus ex alieno vulnere, è pugnâ redeuntibus occurrat, & narret *iis* quòd periculo ſuo unum amicorum ſervavit, & introducat *eos* ad decumbentem inquiſiturus tribules, & populum, & eodem tempore unicuique horum narret, quòd eum ipſe ſuis manibus in tentorium portavit.

NOTES

AND

OBSERVATIONS.

Υπείξις ſubmiſſio] ὑπὸ and εἴκω cedo; ὕπειξις τῆς ψυχῆς ἔμφοβος a yielding or miſgiving of the heart in or thro' fear.

Ημιολίας ſeſquiplicia] ἡμιόλιος, ἥμισυς and ὅλος totus cum dimidiâ ſui parte, ſeſquiplex, half as big again.

Ανακόπτοντος inhibente ſc. navim] ἀνακόπτω primarily *retundo* to blunt the edge of, from ἀνὰ and κόπτω *ſcindo*; inhibeo to hold in, or ſtop the courſe of, or hinder it from any longer doing what it was doing, as bluntneſs doth the knife which once cut; or hinder it from *cutting* the waves. To the timid the veſſel appear'd to be run aground.

Μεσοπορεῖ medium iter teneat] μέσος *medius*, πείρω *tranſeo*; μεσοπόρος per medium incedens.

7 Τὰ τοῦ πλοῦ ea quæ ad navigationem pertinent] πλόος, πλόου, πλοῦ, navigatio; this conjecture of *Needham*'s is taken into the text inſtead of τὰ τοῦ θεοῦ ea quæ ad Deum ſpectant, or quæ ſit voluntas Dei in ſacrificiis explorata. The timid perſon had already inquir'd whether there was any one on board that had not been initiated. What appearances there were in the ſacrifices before the expedition was not a neceſſary inquiry, ſince, if theſe were not proſperous, the expedition would not have been undertaken; but, what related to the ſafe navigating the veſſel, the

the tightneſs of the veſſel itſelf, and the good condition of the tackle, was a material queſtion.

Χιτωνίσκον tuniculam] dim. of χιτων tunica; χιτωνίσκος interula, veſtis quæ interius induitur, induſium, the ſhirt; this is done that he might have a chance to ſave his life by ſwimming.

Πάντας omnes] all *near* him, within his call.

Στάντας περιϊδεῖν ſtantes circumſpiciat] aſpiciat ſtantes circum, eos qui circum eum ſunt; to ſee whether he can diſcover any ſigns of fear in their countenances upon the rumour of the enemies approach.

Σπάθῃ *ſpatham*] his ſword.

7 Τρέχων currens] taken into the text, as better ſuiting or following the participles ἀκούων, ὁρῶν, in the ſentence before, and τρέχειν left out.

7 Εκπέμψαι emittat] taken into the text, as better following εἰπεῖν in the former ſentence, and ἐκπέμψας left out.

Εν τῇ σκηνῇ within his tent, he would not venture out.

1 Περιασπογγίζειν circum ſpongiâ abſtergat] ὑποασπογγίζω, and ἐκασπογγίζω, but not this word is to be found in any of the lexicons, not even in *Hederick*; but may be ſeen in *Scott*'s appendix to *Stephens*; and the authority he brings for it is *Hippocr*. de morb. p. 465. 53. here is another authority for the uſe of it.

Σαλπιστοῦ buccinatoris] σαλπιστής, à σαλπίζω tubâ cano.

Πολεμικὸν bellicum] ſc. ſignum, σῆμα included in σημήναντος ſignum dante.

5 Πυκνὰ σημαίνων *ſounding ſo often.*

Ανάπλεως repletus] ἀνὰ, πλέος plenus, *Att.* πλέως; and ſo it ſhould ſeem that ἀνάπλεως is *Attick* for ἀνάπλεος,

ἀνάπλεος, but tho' ἀνάπλεος is not to be found, ἀνάπλεοι is, which ſuppoſes the ſingular ἀνάπλεος.

7 Ενα unum] receiv'd into the text in the room of ἕνεκα; or τῶν φίλων amicorum, he hath ſav'd of his friends ſubaud. ἕνα vel τίνα.

Σκεψόμενος σοῦ φυλέτας, τὸν δῆμον, inquiſiturus tribules, populum] i. e. quinam ſint illius tribules, quis populus, aut pagus. *Caſaubon.* Now the battle was over, he wanted to know to whom or to what tribe, or people, or village he belong'd, that they might take what further care of him was neceſſary.

κϛ.

ΠΕΡΙ ΟΛΙΓΑΡΧΙΑΣ.

Δοξειεν ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχυρὰ κέρδους οὐ γλιχομένη. Ο δὲ ὀλιγαρχὸς τοιοῦτος, οἷος, τοῦ δήμου βουλευομένου τινὰς τῷ ἄρχοντι συνεπιμελησομένους πομπῆς, παρελθὼν ἀποφεύγει ἑαυτόν. Καὶ τῷ Ομήρου ἐπῶν τοῦτο ἓν μόνον κατέχειν, ὅτι οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω· τῷ δὲ ἄλλων μηδὲν ἐπίστασθαι. Αμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι δεῖ ἡμᾶς συνελθόντας βουλεύσασθαι· καὶ ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγεῖσαι· καὶ παύσασθαι ἀρχαῖς πλησιάζειν. Καὶ ὅτε ὑπό τινων ὑβριζόμενος εἰπεῖν, ὃ δεῖ αὐτοὺς κἀμὲ τεῖ πόλει οἰκεῖν. Καὶ μέσον δὲ τῆς ἡμέρας ἐξιὼν, καὶ μέτριον κουρὰν κεκαρμένος, καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς τοιούτους, οὐκ

οἰκη-

XXVI.

De Oligarchia.

OLigarchia videatur eſſe quoddam vehemens deſiderium dominandi lucrum non appetens. Oligarchiæ favens talis *eſt*, qualis, deliberante populo quos unà cum magiſtratu curam pompæ geſturos *oporteat eligere*, prodiens exhibeat ſeipſum. Item Homeri carminum heroicorum hoc unum ſolum retineat, quod non bonum eſt *quid* multorum dominatio, unus ſit dominus, aliorum autem nihil ſciat. Imò & paratus talibus uti ſermonibus, Quod oportet nos in unum convenientes deliberare; & à multitudine, & concione populari diſcedere; & facere ut ceſſent ad magiſtratus appropinquare. Et quando ab aliquibus contumeliâ affectus, dicat, non oportet illos & me *ſimul* urbem habitare. Item medio diei cum exierit, & mediâ tonſurâ detonſus, & accuratè præciſos habens ungues, ſummoveat iſtiuſmodi homines

οἰκητέον ὅσὶ τὴν πόλιν· καὶ ὡς ἐν τοῖς δικα-
στηρίοις δεινὰ πάσχει ἂν ὑπὸ τῶν δικαζομέ-
νων· καὶ ὡς αἰσχύνεται ἐν τῇ ἐκκλησίᾳ ὅταν
τις ᾠδηκάθη) ἀυτῷ λεπτὸς καὶ αὐχμῶν· καὶ
ὡς μισητὸν τὸ τῷ δημαγωγῶν γένος· ⊕
Θησέα πρῶτον αἴτιον φήσας τῶν κακῶν τῇ
πόλει γεγονέναι· καὶ τοιαῦτα ἕτερα πρὸς τοὺς
ξένους, καὶ τῷ πολιτῶν τοὺς ὁμοιοτρόπους.

homines *dicens* non habitandum eſt in hâc urbe; & quod gravia paſſus eſt in foris judicialibus ab iis qui eum in jus vocarunt; & quod erubeſcit in concione quando quis juxta eum ſedeat tenuis & ſqualens præ æſtu; & quod hominum populos ducentium genus odioſum eſt: Theſea dicens primùm cauſam fuiſſe malorum *horum* civitati; & alia iſtiuſmodi ad hoſpites & eos cives qui cum eo ſentiunt.

NOTES

AND

OBSERVATIONS.

Ολιγαρχία oligarchia] that ſpecies of government, where few, and thoſe principal perſons govern; ὀλίγος *paucus*, ἀρχὴ *imperium* conſider'd, as in the hands of the principal perſons of a ſtate, whether principal on account of their nobility, capacity, or probity, it is call'd an *ariſtocracy*; ἄριστος opimus, κρατέω impero. The republick of *Genoa*, and that of *Venice* are *ariſtocracies*. This is diſtinguiſh'd from *monarchy*, in which the government is in one alone, μόνος ſolus, and from *democracy*, in which the government is in the people, δῆμος populus. *Ariſtodemocracy* is a government, where the nobility and people have the command conjointly, as in the province of *Holland*.

7 Ἰσχυρὰ κέρδος ὁ γλιχομένη] taken into the text in the room of ἰσχυροῦ κέρδος γλιχομένους, neither to be conſtru'd nor explain'd.

7 Συνεπιμελησομένους πομπῆς παρελθὼν ἀποφῆναι ἑαυτὸν] taken into the text as an emendation of *Caſaubon*'s, in the room of συνεπιμελησόμενος πομπῆς παρελθὼν ἀποφῆνας ἔχῃ.

Παρέρχομαι prætereo; here for παρεπιδείκνυμαι oſtendo, ſpecimen mei præbeo, oſtentabundè in medium prodeo, *Conſt.* qu. whether there be ſuch a *Latin* word, as oſtentabundè.

Αποφαίνω demonſtro, profero, exhibeo; ἀπὸ φαίνω to appear from.

Εἷς κοίρανος *unus* ſit princeps, in *Hom.* is in favour of that ſpecies of government call'd monarchy.

Παύομαι the ſame with παύω finio, *ceſſare facio*, ſuperſedeo, omitto, deſiſto, ceſſo; the word παύε, and, by *Apoc.* παῦ, us'd to children to make them forbear.

Οτι ſhould be ἔτι, ſays *Needham*, but it may be a miſtake for 7 ὅτε quando.

Μέσῳ mediâ] the ſpruceſt tonſure being between the ſlovenly, by which the hair is nouriſh'd to too great a length, and that within the ſkin, which cloſe tonſure was ſeldom us'd but by ſuch as ſhav'd but ſeldom; he would ſeem in his dreſs to depart from the populace as much as poſſible.

Απωνυχισμένος præciſus quoad ungues, ἀπὸ and ὀνυχίζω, ὄνυξ unguis.

Τὰς τοιάτας λόγας leave out λόγας, for no λόγοι follow, and let τοιάτας refer to αὐτὰς, thoſe that he could not live together with, and let λόγας be λέγων, which *Caſaubon* hath inſerted, and ſignify, *repeating* what he had ſaid before, ἃ δεῖ &c.

7 Πάρχῃ or πάρχῃ ἂν, emendation of *Needham*'s, inſtead of πάρχειεν, from thoſe who proſecute him, in a country where the people pretend to ſo much liberty, that the pooreſt man, for redreſs of any the leaſt grievance, or ſuch as he ſhall think a grievance, may implead any one tho' never ſo ſignificant.

Λεπτὸς tenuis, macer, a poor fellow, that, having ſorry keeping, is *thin*.

Αὐχμῶν

Αὐχμῶν ſqualens, αὐχμάω areo præ æſtu, ſqualeo præ æſtu, αὐχμὸς ſiccitas præ æſtu.

5 Δημαγωγῶν populum *quo volunt* ducentium] δῆμος populus, ἄγω duco, *leading* men.

Ετερα for ἄλλα *Att.* alia à quatuor antecedentibus.

5 Ομοιοτρόπους qui ſimiliter ſentiunt, qui eoſdem mores, idem ingenium habent, men of a *like turn* with himſelf; ὁμοῖος ſimilis, τρέπω *verto.*

ΚΖ.

ΠΕΡΙ ΟΨΙΜΑΘΙΑΣ.

Η Δὲ ὀψιμαθία φιλοπονία δόξειεν ἂν εἶναι ὑστέρῳ τινὶ ἡλικίαν. Ο δὲ ὀψιμαθὴς τοιοῦτός τις, οἷος [2] ῥήσεις μανθάνειν ἐξήκοντα ἔτη γεγονώς· ταυτὰ ᾄδων σοφὰ πότον ὑπολυθάνεας. Καὶ σοφὰ τοῦ υἱοῦ μανθάνειν [5] ἐπὶ τὸ δόρυ καὶ ἐπὶ ἀσπίδα. Καὶ εἰς ἀγρὸν ἐφ' ἵππου ἀλλοδίου ὀχούμενος ἅμα μελετᾷν [7] ἱππάζεας, καὶ πεσὼν τὴν κεφαλὴν κατεαγέναι. Καὶ σοφὸς ἀνδριάντα παίζειν. Καὶ σοφὸς τὴν ἑαυτοῦ ἀκόλουθον διατοξεύεας, καὶ διακοντίζεσθαι· καὶ ἅμα μανθάνειν παρ' αὐτοῦ, [καὶ διδάσκειν αὐτὸν] ὡς ἂν καὶ ἐκείνου μὴ ὑπεραμθύνοι. Καὶ παλαίων ἐν τῷ βαλανείῳ πυκνὰ τὴν ἕδραν σρέφειν.

XXVII.

De ſera Diſciplina.

SEra autem Diſciplina videatur eſſe exercitationum amor ſupra ætatem. Serò autem inſtitutus talis eſt, qualis poemata diſcat ſexaginta annos natus; eadem cantans inter compotationem obliviſcatur. Item à filio diſcat ſuper haſtam & clypeum. Item in rus ſuper equum alienum vectus ſimul meditetur equitare, & cadens caput diminuat. Item ad ſtatuam ludat. Item cum pediſſequo ſuo ex arcu jaculetur, & ſpiculum intorqueat; & ſimul ac diſcat ab eo, etiam doceat eum tanquam non ſcientem. Item luctans in balneo frequenter ſedem vertat.

NOTES

AND

OBSERVATIONS.

Ὀψιμαθία or ὀψιμάθεια ſera diſciplina] late inſtruction, late learning any art; ὀψὲ ſerò, μανθάνω diſco; ὀψιμαθεῖς *ſeri ſtudiorum. Hor.* Sat. 10. l. 1. ſeri in ſtudiis, late in their purſuits.

Ὑπὲρ τὴν ἡλικίαν ſupra ætatem, ſupra vires ætatis, poſt ætatem iis exercitiis idoneam; above his power, at his age, to ſucceed in.

2 Ῥῆσις i. q. ῥῆμα dictum, ſententia à poetis deſumpta, cantus; this ſignification it is determin'd to here, becauſe whatever it means, he attempts to ſing it afterwards; τοῦτα ᾀδων· things of the ſong kind, verſes recited out of poets, or words ſet to muſick; for otherwiſe ῥήσεις ſhould be ῥήματα, for τοῦτα to agree with.

Παρὰ πότον apud potum, inter compotationem, ſuper potum *over* a bottle, ſuper cœnam at ſupper; πρὸς τὸ δεῖπνον ad cœnam, ſuper cœnam, inter cœnam, cœnæ tempore.

5 Επὶ τὸ δόρυ ſuper haſtam] term for learning to throw a dart or to protect yourſelf with a ſhield; to learn *upon* the harpſichord, to play *upon* the inſtrument, a like ellipſis; μανθάνειν ἐπὶ for ἐπιμανθάνειν.

7 Ιππάζεσθ inſerted inſtead of ἀσπάζεσθ diſmiſs'd; for in thoſe days their ſalutations were verbal only; pulling off the hat, and bowing with the body not

then us'd; ἱππάζεσθαι equitare, in arte equitandi ſe exercere; τὴν ἱππικὴν μελετῶντες *Xen.* i. e. ἀσκοῦντες καὶ παιδευόμενοι τὴν ἱππικὴν exercentes ſe & inſtructi in arte equitandi.

Παίζειν ludere] learn to fence; exerciſe himſelf in fencing; learners, I ſuppoſe, in that art tried to hit preciſely that part of the ſtatue which they were directed to hit.

Διατοξεύεσθαι ex arcu jaculari, διὰ per τόξον arcus, ſagittâ penetrare.

Διακοντίζεσθαι ſpiculum intorquere, ſo expertly as to be able to pierce through; διὰ, & ἀκόντιον ſpiculum, jaculum.

Εδραν ſedem] *podicem*; *ſedem Plin. Jun.* the *poſteriors:* both ἕδρα and ſedes ſignify, alike, the ſeat, and that with which you ſit upon the ſeat.

ΚΗ.

ΠΕΡΙ ΚΑΚΟΛΟΓΙΑΣ.

ΕΣΤΙ δὲ κακολογία [2] ἀγὼν τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις. Ὁ δὲ κακολόγος τοῖος δέ τις ἐστὶν, οἷος ἐρωτηθεὶς, ὁ δεῖνα τί ἐστι, καθάπερ οἱ γενεαλογοῦντες, πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξαιτο· ὁ μὲν πατὴρ Σωσίας ἐξ ἀρχῆς ἐκαλεῖτο· ἐγένετο δ' ἐν τοῖς στρατιώταις Σωσίστρατος· ἔπειτα δ' ἐς τοὺς δημόσιας ἐνεγράφη· ἡ μέν τοι μήτηρ εὐγενὴς Θεάπια ἐστί· τὰς δὲ τοιαύτας ἐν τῇ πατρίδι εὐγενεῖς εἶναι φασίν· αὐτὸς δὲ οὐδ' ὡς ἐκ τούτων γεγονὼς κακὸς μαστιγίας· καὶ τούτοις, διεξιὼν, αὗται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας ἁρπάζουσι. Καὶ κακῶς λεγόντων ἑτέρων [5] συνεπιλαμβανόμενος αὐτὸς, λέγων, καὶ ἐγὼ τοῦτον τὸν ἄνθρωπον [5] πάντων [μάλιστα] μεμίσηκα, καὶ γὰρ εἰδεχθής τις ἀπὸ τοῦ προσώπου ἐστίν· ἡ δὲ [2] πονηρία! οὐδὲν ὅμοιον· σημεῖον καὶ, τῇ γὰρ ἑαυτοῦ γυναικὶ τρεῖς χαλκοῦς εἰς

ὄψον

XXVIII.

De Maledicentia.

EST autem Maledicentia inclinatio animi in deterius in verbis. Maledicus autem talis quis eſt, qualis interrogatus quid ſit iſte, veluti generis ſeriem memorantes, primùm à genere ejus incipiat: pater quidem *Soſias* primò vocabatur; fiebat autem inter milites *Soſiſtratus*; poſteà verò in populares inſcribebatur; mater *ejus* nobilis Threſſa eſt; iſtiuſmodi enim mulieres in patriâ *ſuâ* nobiles eſſe dicunt; ipſe autem hic, ut ex iſtis natus, nequam *eſt* verbero; & his, dum percurrit, *addit*, ipſæ hæ mulieres de viâ prætereuntes rapiunt. Item aliis maledicentibus *alicui*, unà cum illis *eum* reprehendat & ipſe, dicens, & ego hunc hominem omnium maxime odi, etenim eo aſpectu eſt quem oderis è vultu; avaritia autem ejus! nihil ſimile eſt; ſignum etiam *hoc*, dat enim uxori ſuæ tres æreos nummos ad opſonium

ὄψον δίδωσι, & τῷ ψυχρῷ λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ. Καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀνάστας κακῶς εἰπεῖν· καὶ ἄλλα πλεῖστα περὶ τῶν φίλων & οἰκείων κακῶς εἰπεῖν, καὶ περὶ τῶν τετελευτηκότων κακῶς λέγειν.

opſonium *coemendum*; & cogit *eam* aquâ frigidâ *ſe* lavare die Decembris. Item unà ſedens cum aliquo paratus *eſt* de eo, cum ſurrexerit, mala dicere; etiam alia plurima de amicis & propinquis mala memorare, & de ipſis mortuis maledicere.

NOTES

AND

OBSERVATIONS.

Αγὼν τῆς ψυχῆς inclinatio animi] ἀγὼν certamen, contentio, conatus; here 2 *inclinatio*, voluntatis inclinatio *Cic.* animi propenſio *Cic.* a *nitency*, a natural bent, or leaning of the mind to detraction; *nitimur* in vetitum. *Hor.*

Εἰς τὸ χεῖρον in pejus] the ſame as ἐπὶ τὸ χεῖρον. *Char.* 1.

Ο δεῖνα τί ἐστι ille *quid* eſt] *Caſaubon* and *Needham* ſeem to like it ſhould be τίς ἐστι *quis* eſt, becauſe the inquiry, by the anſwer given to it, ſeems to have been concerning his birth, his origin, and deſcent: but they do not conſider, that the detractor, after having ſaid what he could in diminution of his extraction, (a thing he would naturally delight to do if he had not been aſk'd *who* he was) anſwers very pertinently to τί ἐστι *quid* eſt what a kind of man is he, viz. κακὸς μαστιγίας as very a raſcal as ever was born; and how ſhould it be otherwiſe being born of ſuch parents as he hath been; *quid* hominis ſit exponam vobis *Cic.* *quid* mulieris uxorem habes? *Ter.*

Σωσίας Soſias] the common name of a ſervant.

Σωσίστρατος Soſiſtratus] one that *ſerv'd* in the army.

Ες τὸς δημότας in populares] in *numerum* popularium, i. e. civium, in unam tribuum relatus eſt.

Εὐγλυὴς nobilis] one who gives herſelf that air, as mean perſons are apt to do when they are got at ſuch a diſtance from home that they cannot be diſprov'd.

Καὶ τȣ́τοις, διεξιὼν] for, being ſo pointed and tranſlated, & his, dùm percurrit, *addit*, all obſcurity vaniſhes; ſo pointed it muſt be, for τȣ́τοις cannot be govern'd of διεξιὼν, and muſt therefore have a comma after it, to ſhew that it is govern'd of ſome other verb, underſtood; ſuch as προστίθησι addit, adjicit.

5 Συνεπιλαμβάνεσθαι unà prehendere, reprehendere; the ſame as ἐπιλαμβάνομαι prehendo, reprehendo, corripio; in *Eng. he lays hold of him too, he takes him up too*, i. e. he finds fault with him too.

5 Τȣ̃τον τ' ἄνθρωπον πάντων [μάλιστα] μεμίσηκα hunc hominem omnium *maximè* odi; the *Greek* will do without μάλιστα, and therefore ought not to have been inſerted in the text, but the *Latin* will not do without maximè, and therefore it is inſerted in the tranſlation; the *Greek* and *Engliſh* idiom are the ſame, *I hate him of all men.*

2 Η ἡ πονηρία! miſeria autem ejus! i. e. avaritia, as we call a *covetous* man a *miſer*; one, who denying himſelf neceſſaries, is *miſerable*; the note of admiration after πονηρία makes every thing eaſy; πονηρία coming as well from πόνηρος laborioſus, miſer, infelix, as from πονηρὸς improbus, ſceleſtus, has a right to be tranſlated here *avaritia:* the inſtances that follow determine the word to that meaning; for he gives his wife no more than 3 eighths of an ὀβολος to go to market with, and won't allow her fire to heat the water ſhe bathes in in December.

F I N I S.