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the fact that the *in vitro* and *in vivo* results are in good agreement.

It is interesting to note that the *in vitro* results are in good agreement with the *in vivo* results.

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THE
SATIRES
OF
PERSIUS,



Translated into ENGLISH
BY
THOMAS SHERIDAN, D. D.
WITH
Explanatory Notes.

THE SECOND EDITION.

To which is added,
AN ALPHABETICAL INDEX.

*Si te ad studia revocaveris, omne vitæ fastidium
effugeris; nec noctem fieri optabis tædio lucis,
nec tibi gravis eris, nec aliis supervacuus.*
SEN. de Tranquil.

LONDON:
Printed for D. BROWNE, at the *Black Swan*
without *Temple-Bar*.

MDCCLXXXIX.

1914

1915

1916

1917

1918



TO
The RIGHT HONOURABLE
THE
Lord Viscount
MONTCASSELL.

MY LORD,



Dedicate to You this *Edition* and *Translation* of *Persius*, as an Acknowledgment for the great Pleasure You gave me in the first Part of Your Education, which, by Your own Application and Goodness of Temper, was attended with a Success equal to my Wishes.

A 2

AND

The DEDICATION.

AND since You still proceed in the same Paths of *Diligence* and *Virtue* in the *University*, where You have already distinguished Your self in a very short Time, it lays a farther Obligation upon me, to return You my Thanks in this publick Manner, for having so faithfully regarded the last Advice, which I gave You.

WHEN I hear from Your *Governours*, with what *Respect* and *Deference* You treat them! How chearful You are in Your *Obedience* to their Commands! That You are constant in all *Duties*, enjoined You by the *Statutes*, (too much hitherto neglected by those of your Quality;) That You are *regular* in Your Life; *decent* in Your Behaviour; *good-natured* and *civil* to Your *Companions*, whom You have prudently chosen from among the Best; that You are *diligent* in Your Studies; with many other Additions to Your Character, which very much redound to Your Honour; I then return my Thanks to God, and think all my Labour, on Your Account, rewarded in the noblest and the best Manner.

YOU

The DEDICATION.

YOU are now in a Situation of taking two the most delightful *Prospects*, that a generous Mind can have. *First*, You can look back upon a good and honourable *Reputation*, left behind You among Your *School-fellows*. You can behold that ardent *Emulation* in most of them, which You kindled in their *Breasts* by Your *Example*; and thus You see Your self a blessed Instrument of bringing Others into the Road of *Honour* and *Virtue*, which You naturally followed upon the first Direction. The next *Prospect* is, That You are now placed on a more publick Stage, among the hopefullest young Gentlemen of this *Kingdom*, who are already so far influenced by Your *Example*, that they rather seem willing to contend with You in the Race, than to follow; and this by Your own Encouragement. Consider, my Lord, the Good You now do, is not confined to the *present Age*, but those to come shall shew the Effects of Your *Virtue*, and *Posterity* shall bless You for giving an Advantage to them, which they

The DEDICATION.

they can only requite, by the greatest Esteem they will preserve for Your Memory.

I shall make You no *Complements* upon Your *Birth* or *Title*, for which You and Your *School-fellows* will witness for me, That I never did once either distinguish or spare You, while You were under my Care. Neither shall I ever allow You any *Merit* from the meer *Advantages of Fortune*. Besides, I always observed You much more fond of the *Genealogies of the Greek and Roman Heroes*, than of Your own. There You found so many wonderful *Examples of Piety, Wisdom, Justice, Fortitude, Love to their Country, Faithfulness to their Friends*, every *Action great, noble, and truly humane*, that it is not to be wondered Your Character exceeds Your Years, when You endeavoured to borrow most of it from them; for which every wise Man will acquit You, since there are so few *Examples in the present World*, that will deserve Your Imitation. But, the great *Characters of Antiquity* are such, as You may safely follow in every thing that is *great and good*. And
 although

The DEDICATION.

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although it hath been your *Misfortune* to live in a *Country*, not the most inviting Scene to employ those *Talents*, which God hath given You, and which Your own good Disposition added to the Care of Your Instructors, is so likely to improve; yet let not that be a Discouragement from persevering to qualify Yourself, for appearing one Day, where You can shine to more Advantage.

BUT my *Zeal* for Your *Happiness* makes me forget, that You are now under *Governours* much fitter to direct You in Your future Conduct. I shall therefore only join with them in my good Wishes for a Blessing on their Labours. *Si agricolam arbor ad fructum perducta delectat; si pastor ex fœtu gregis sui capit voluptatem; si alumnum suum nemo aliter intuetur quam ut adolescentiam illius suam judicet, quid evenire credis his qui ingenia educaverunt, & qui tenera formaverunt, adulta subito vident? Affero te mihi. Meum opus es. Sen. Ep. 34.* My Case, my Lord, is the very same. You are a *Plant of my own Rearing*, and although
You

The DEDICATION.

You be now removed to another Soil, the same Delight, which I conceived at Your *prosperous Growth*, makes me earnest in my Expectations to see the *Fruit*. May You never disappoint our Hopes, but become a *true Son of the Church, a loyal Subject to your Prince, a faithful Friend to your Country, and an Honour to the Age You live in.* May all Happiness and Success attend You, to the last Period of Your Life.

I am,

My LORD,

With true Respect,

Esteem, and Affection,

Your most obedient, and

Most humble Servant,

THOMAS SHERIDAN.



T O T H E
R E A D E R.

MY Design in the following *Translation* being to give as much Light, as I could, into the Meaning of a very *obscure Author*, I hope I shall be dispensed with, for studying Easiness of Style, rather than *Elegance*. And if I have failed in any Place of the true Meaning, (which I have too much Reason to apprehend) I shall be very glad to accept of a *better Interpretation* from any Gentleman, who will give himself the trouble of sending it to the *Printer* hereof, by whom it shall be faithfully inserted in the next Edition; provided it meets with the *Approbation* of two or three Friends, upon whose Judgment I shall chiefly depend.

To the READER.

I have collected from those Editors, who are in most Esteem, some of their best Notes, and have likewise added great Numbers of my own, which I met with in my Reading with a View to this Author.

I followed the *Stops* where I thought them better in one *Edition* than another, yet in several Places made Alterations of my own, which I hope do rather clear the Sense than interrupt it.

IT may be expected I should give some Reason, why I made choice of an *Author* so very difficult, and of so little Elegance, to dedicate and recommend it to a young *Nobleman*. This I did rather on account of the Materials, which it contains, than the Beauty of the Verse, or the Purity of the *Latin*. And therefore, the better to explain my self, I shall give a Sketch of every *Satire*, in as short a manner as I can, from which the Reader will easily observe, that it is a *Book* well fitted for the Perusal of a young *Nobleman*, and very necessary to direct him in the Conduct of the most important Parts in *Life*. *First* then, As he is to be a *Speaker in Publick*,

lick, the first *Satire* warns him against an affected Magnificence of Words, where much Noise and little Sense is contained, too often the Case of our *Modern Orators*, who rather dazzle and perplex the Understandings of the Hearers, than inform their Judgments; whereas *Reason* and *Truth* shew always to the best advantage, in the plainest Dress.

SECONDLY, As it is his chief Duty to have right and worthy Notions of a *Supreme Being*, and to know how to approach him with a sincere Heart upon all Occasions whatsoever; the second *Satire* points out a properer Way of publick *Worship*, and is a fine Invective against *Hypocrisy* and *Superstition*.

THIRDLY, As it is of the utmost advantage to a Man's Character, to be *active* and *punctual in Business*; the third *Satire* shews the Folly of *Procrastination*; and the great Necessity there is of employing our time to the best Purposes, with a View to our future Lives, fixing some *proper* and *certain End*, to which all our Actions should be directed.

FOURTHLY, As it is the Business of every Person, who is entitled to a share in the *Legislature*, to improve his *Talents*, by the *Cultivation of his Understanding*, or else not to undertake any *publick Employment*; the fourth *Satire* exposes the Folly of those, who think themselves sufficient for State-Affairs, by the bare Merit of their *Family*, or *Titles*, without any farther *Qualifications*.

FIFTHLY, Perhaps I may be censured, as partial in my own Favour, for commending the Gratitude of *Perfius* to his Master *Cornutus*, in the fifth *Satire*, (which is excellent in its kind;) and may be thought to have an eye to my own Interest, if I recommend it to the young *Lord* it is inscribed to. But having already said in my *Dedication*, that I am rather indebted to Him, I think myself safe in that respect. But, what is of the utmost Consequence to any Man, there is towards the latter End of this *Satire*, a most exalted Lecture, instructing us in the true *Freedom of the Mind*, which is in every Man's own power, by the virtue of *Resolution*. And, what sets it above all other
kinds

kinds of *Freedom*, NO POWER UPON
EARTH CAN TAKE IT FROM US.

SIXTHLY, As every Man, who has been concerned in *publick Affairs*, or *publick Employments*, is glad at last to steal aside from the World; the sixth *Satire* gives a most useful Instruction, by teaching us the Blessings of *Retirement* and *Content*; the true Use of *Riches*; and the Folly of *Ambition* and *Avarice*; and especially exposes the Weakness of those, who are too anxious in providing for their *Posterity*.

THIS is the Sum of the *Author*, which I dedicate to my *Scholar*, and I shall farther strengthen my Recommendation by the Authority of St. *Austin*, who, as I have observed in the *Notes*, was so highly pleased with some few Lines of the third *Satire*, that he calls them a *System of Morality*.





A U L I
P E R S I I F L A C C I
V I T A .

AULUS PERSIUS FLACCUS *natus est pridie Nonas Decembris, Fabio Persico, L. Vitellio Coss. decessit VIII Kal. Dec. Rubrio Mario, Asinio Gallo Coss. Natus in Etruria Volaterris, Eques Romanus, sanguine & affinitate primi ordinis viris conjunctus. Decessit ad octavum miliarium via Appia, in prædiis suis. Pater ejus Flaccus pupillum reliquit moriens, annorum fere sex. Fulvia Sisenia mater nupsit postea Fusio, Equiti Romano: & eum quoque extulit intra paucos annos. Studuit Flaccus usque ad annum XII. Volaterris: inde Romæ, apud Grammaticum Remmum Palemoneum, & apud Rhetorem Verginium Flaccum. Cum esset annorum XVI. amicitia cœpit uti Annæi Cornuti, ita ut ab eo nusquam discederet: à quo introductus*



THE
L I F E
O F
A U L U S
PERSIUS FLACCUS.

AULUS PERSIUS FLACCUS was born the Day before the Nones of *December*, that is, the fourth, in the Consulship of *Fabius Persicus* and *Lucius Vitellius*. He died at his Country-Seat, about eight Miles from *Rome*, in the *Appian* Way, on the eighth Day of the Calends of *December*, that is, *November* the twenty-fourth, *Rubrius Marius* and *Asinius Gallus* being Consuls. The Place of his Birth was *Volaterræ* in *Etruria*. He was a *Roman* Knight, and allied by Blood and Affinity to the most illustrious Families in *Rome*. His Father *Flaccus* died, and left him young, not fully six Years old. His Mother *Fulvia Sisennia* afterwards married *Fufius* a *Roman* Knight, and within a few Years buried him also. Our Poet studied till he was twelve Years of Age at *Volaterræ*, after that at *Rome*, under the Care of *Remmius Palæmon* a Grammarian, and *Virginus Flaccus* a Rhetorician. When he was sixteen Years old, he became so intimate with *Anæus Cornutus*, that he never after left his Friendship, and by him
was

trahendus aliquatenus in philosophia est. Amicos habuit à prima adolescentia Cæsium Bassum, & Calpurnium Staturam, qui eo vivo juvenis decessit. Coluit ut patrem Servilium Numanum. Per Cornutum cognovit Annæum etiam Lucanum, æquævum auditorem Cornuti. Nam Cornutus illo tempore Tragicus fuit, sectæ Stoicæ, qui libros philosophiæ reliquit. Sed Lucanus adeo mirabatur scripta Flacci, ut vix retineret se illo recitante à clamore, quin illa esse vera poëmata diceret. Sero cognovit Senecam, sed non ut caperetur ejus ingenio. Usus est apud Cornutum duorum convictu doctissimorum, & sanctissimorum virorum, acriter tum philosophantium, Claudii Agatèrni medici Lacedæmonii, & Petronii Aristocratis Magnetis, quos unice miratus est & æmulatus, cum æquales essent, & Cornuto minores. Ipse etiam decem fere annis summe dilectus a Pæto Thrasea est, ita ut peregrinaretur quoque cum eo aliquando, cognatam ejus Arriam uxorem habente. Fuit morum lenissimorum, verecundiæ virginalis, formæ pulchræ, pietatis erga matrem & sororem & amitam exemplo sufficientis. Fuit frugi & pudicus. Reliquit circa H-S XX. matri & sorori: scriptis tantum ad matrem codicellis, rogavit eam ut daret Cornuto sestertia, ut quidam dicunt, centies, ut alii volunt, argenti facti pondera viginti, & libras circa septingentos,

sive

was in some measure introduced into the Knowledge of Philosophy. His Friends from his Youth were *Cæsius Bassus*, and *Calpurnius Sura*, who died a Youth in the Life-time of *Persius*. *Servilius Numanus* he revered as a Father. By means of *Cornutus* he became also acquainted with *Annaeus Lucanus*, one of *Cornutus* his Auditors at the same time with him: for at that time *Cornutus* was a Writer of Tragedies, of the *Stoic* Sect, who left many Books of Philosophy behind him. But *Lucan* so admired the Writings of *Flaccus*, that hearing him recite his Verses, he could scarce contain from crying out publickly, that they were complete Poems. It was late before he fell into the Acquaintance of *Seneca*, but not late'er he fell into an Admiration of his Wit. Living with *Cornutus*, he used the Familiarity of two most learned and virtuous Men, and at that time acute Philosophers, *Claudius Agaternus* a *Lacedemonian* Physician, and *Petronius Aristocrates* a *Magnesian*, whom he singularly admired and imitated, they being Cotemporaries and Juniors to *Cornutus*. He was almost for ten Years exceedingly beloved by *Pætus Thraseas*, so that sometimes he travelled with him, *Thraseas* having married *Arria*, a near Relation to *Persius*. He was of a most gentle Disposition, of a virgin Modesty, of a beautiful Aspect, and a never-failing Example of Piety towards his Mother, his Sister, and his Aunt. He was frugal and chaste. As for his Estate, he left about two Millions of *Sestertii* to his Mother and Sister; and by a Letter under his Hand to his Mother, he desired her to give to *Cornutus* ten Millions of *Sestertii*, as some say, but as others more probably relate, only twenty Pound Weight of Silver-Plate, besides about seven hundred Books, being his whole

sive bibliothecam suam omnem. Verum Cornutus sublatis libris, pecuniam sororibus, quas frater hæredes fecerat, reliquit. Et raro, & tarde scripsit. Hunc ipsum librum imperfectum reliquit, versus aliqui dempti sunt in ultimo libri: & quasi finitus esset, leviter recitavit Cornuto: & Cæso Basso petenti ut ipse ederet, tradidit edendum. Scripserat etiam in pueritia Flaccus Prætextam, & Ὀδοιπευικῶν librum unum, & paucos in sororem Thraseæ Arriæ matrem versus, quæ se ante virum occiderat. Omnia autem Cornutus auctor fuit matri ejus, ut aboleret. Editum librum continuo mirari homines, & diripere cæperunt. Decessit autem vitio stomachi, anno ætatis xxx. Sed mox ut à schola & magistris deverterat, læto libro Lucilii decimo, vehementer Satiras componere studuit: cujus libri principium imitatus est: sibi primo, mox omnibus detrectaturus, cum tanta recentium poëtarum & oratorum insectatione, ut etiam Neronem culpaverit. Cujus versus in Neronem cum ita se haberet,

*Auriculas Asini Mida rex habet,
in hunc modum à Cornuto ipso tantummodo est e-
mendatus,*

*Auriculas asini quis non habet?
ne hoc Nero in se dictum arbitraretur.*



Library. But *Cornutus* accepting only the Books, left the Money to *Persius's* Sisters, whom he had made his Heirs. He writ seldom, and slowly, and this very Book he left imperfect, for some Verses are thought to be taken out in the End of the Work; yet as if it had been complete, he recited it cursorily to *Cornutus* and to *Cæsius Bassus*, to whom, at his desire, he deliver'd it to be published. In his Childhood he writ a Book called *Prætecta*, and another of his *Journeys*, and a few Verses upon *Arria*, who killed her self before her Husband; all which were suppressed by the Advice of *Cornutus* to *Persius's* Mother after his Death. As soon as this Work of his was made publick, it was immediately admired, and eagerly bought up. He died of a Pain in his Stomach, about thirty Years of Age. As soon as he left School, and was from under the Care of his Masters, having read the tenth Book of *Lucilius*, he applied himself earnestly to write Satires, the Beginning of which Book he proposed for his Imitation; and first making free with himself, and then with every one else, he fell at length so heavily upon the new Poets and Orators of those times, that he ventured to lash *Nero* himself. The Verse in which he aimed at him ran originally thus:

Auriculas asini Mida rex habet.

King *Midas* has the Asses Ears.

But his Friend *Cornutus* prevailed upon him to soften it a little in this manner;

Auriculas asini quis non habet?

Where is the Man that has not Asses Ears?

lest the Tyrant should think himself particularly struck at by this Reflection.



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THE
SATIRES
OF
PERSIUS

Translated into ENGLISH.

B



AULI PERSII FLACCI
SATIRÆ.

PROLOGUS.

NEc fonte labra prolui Caballino,
Nec in bicipiti somniasse Parnasso
Memini, ut repente sic Poëta prodirem.
Heliconiadasque, pallidamque Pyrenen
Illis relinquo, quorum imagines lambunt 5
Hederæ sequaces : Ipse semipaganus

Line 1. *Caballino.* The Fountain *Hippocrene*, said to be made by the Foot of the Horse *Pegasus*, by a chance Stroke, as he flew along with *Bellerophon*.

L. 2. *Parnassus.* A Mountain of *Phocis*, sacred to *Apollo* and the *Muses*, having two Summits, one called *Tithorea* and the other *Hyampeus*, according to *Herodotus*. *Juvenal*, and other Poets call them *Cirrha* and *Nisa* ; one dedicated to *Apollo*, and the other to *Bacchus*.

In this Passage *Persius* alludes to *Ennius*, who pretended that he dreamed *Homer's Soul* had got into him by Transmigration.

L. 4. *Heliconiadas.* By the Figure *Epenthesis*, put for *Heliconidas*. The *Muses* had the Name *Heliconides* from a Mountain in *Phocis*, called *Helicon*, dedicated to *Apollo* and the *Muses*.

Pyrene.



THE
SATIRES
OF
AULUS PERSIUS.

The PROLOGUE.

I Do not remember I took a hearty Draught of the *Pegasean* Fountain, or that I dream'd like *Ennius* on the two-headed *Parnassus*, that all of a sudden I should commence a Poet. It is to them alone I resign the *Muses*, and the pale *Pyrene*, whose Images, on account of their fine Performances, are crowned with Ivy: As for my self, I am but half a Poet, yet I venture

Pyrene. A Spring at the Foot of the Mountain *Acrocorinthus*, which for its extraordinary Clearness was said to be frequented by the *Muses*.

L. 5. *Imagines lambunt.* A very proper *Metaphor*, because the Ivy Leaf is in the shape of a Tongue.

Poets had their Busts or Statues set up in the Library of *Apollo Palatinus*, crowned with Ivy. *Ista exquisita & cum imaginibus suis descripta sacrorum opera ingeniorum.* Sen. lib. 1. de tranquil.

Ut dignus venias bederis & imagine macra. Juven. Sat. 7.

L. 6. *Semipaganus*, Half a Poet. *Pagus* signifies a Village, from the *Dorick* Word *παγν*, which signifies a Fountain; because the Ancients, at the erecting of Villages, had a Regard to the Convenience of Water. In this Passage, I am inclined to think that *Persius* does not mean himself to be

Ad sacra vatū cārmē affero nostrū.

Quis expēdit p̄stacō suū? χαῖπε?

Picasque docuit nostra verba conari?

Magister artis ingenique largitor

10

Venter, negatas artifex sequi voces.

Quod si dolosi spes refulserit nummi,

Corvos Poëtas, & poëtrias picas

Cantare credas Pegaseū melos.

half a Rustick, as the *Commentators* would have it, but rather alluding to the first Etymology of the Word, that he is a Person who has only taken half a Draught of the *Muses* Fountain.

Among the Ancients the Person, who was not yet a Soldier, was called *Paganus*. Hence we find *Scævola* upon the *Lex Falcidia*; *Si dum Paganus erat, fecerit testamentum, militiæ tempore codicillos, lex Falcidia in codicillis locum non habet, in testamento locum habebit.* *vid. Calvin. Lexic. jurid. in voce Paganus.* Therefore he might mean in that Sense *half a Poet*.

7. *Ad sacra vatū.* *Augustus* had a Temple erected to *Apollo* and the *Muses*, at his own Palace, which was a Library for Poets.

8. *Quis expēdit, &c.* Here he does not mean that it was necessity which put him upon writing (for he was a Nobleman in very good Circumstances) but he rather lashes at those *Poetasters* who writ for Bread, and consequently were low and insipid in their Performances. Who had nothing better than

ture to bring my Writings among the rest, to the Temple of the Muses. Who taught the Parrot its usual Complement of χαίρει? and Pyes to endeavour at Human Speech? Who but that Master of Art, and Bestower of Wit, *The Belly* ——— which sets Men upon attempting Things almost impossible; for if the Hope of Money does but once glitter in their Thoughts, you shall see Crows, and Pyes, sing like *Apollo*, and the *Muses*.

than imperfect Imitations of such as were truly worthy of the Name of Poets; for which Reason, he very judiciously compares them to *Parrots* and *Pyes*.

χαίρει, a Word which they taught their *Parrots*.

11. *Magister artis, &c.* Pliny's Description of the Belly agrees very well with *Persius*. *Pessimum corporum vas instat ut creditor, & sæpius die appellat. Hujus gratia præcipue avaritia expetitur: huic luxuria conditur: huic navigatur ad Phasin: huic profundi vada exquiruntur, &c.* Nat. Hist. lib. 26. c. 8.

13. *Corvos Poetas.* Macrobius Saturn. lib. 2. c. 4. speaking of *Augustus Cæsar*, has this Passage: *Sublimis Adriaca victoria revertebatur, occurrit ei inter gratulantes corvum tenens, quem instituerat hoc dicere, Ave, Cæsar, victor, imperator. Miratus Cæsar officiosam avem viginti millibus nummum emit. ——— Idemque miratus in pica hanc quoque redemit.* Which plainly makes out, what I hinted in the Translation, that the Power of Money sets Men upon attempting Things, which seem to be even against Nature it self.



A U L I
P E R S I I F L A C C I
S A T I R A P R I M A.

P. *O* *Curas Hominum! ó quantum est in rebus inane!*

Quis leget hæc? M. Min' tu istud ais? nemo Hercule. nemo.

Vel duo, vel nemo. P. Turpe & miserabile. M. Quare?

P. Ne mihi Polydamas, & Troiades Labeonem Prætulerint.——

L. 3. *Vel duo vel nemo.* Agreeable to these common Phrases of the Greeks ἢ ὀλίγοι ἢ ἄδεις. or ἢ τις ἢ ἄδεις. θαυμάζει τις ἢ ἄδεις. *Ælian. de Animal. lib. 7. c. 8.*

L. 4. *Polydamas.* A noble Trojan the Son of *Antenor* and *Theano*, who, although he was married to *Lycaste* the Daughter of *Priam*, betray'd the City of *Troy* to the *Greeks*, who burned it. It is very probable that *Persus* levels at *Nero* under this covert Name: Since they both agreed in one Circumstance; The one betray'd a Town to be burned, and the other actually burned *Rome*. *Cicero*, in the first Epistle of his seventh Book to *Atticus*, has this remarkable Passage. *Aliter sensero? αἰδέομαι non Pompeium modo, sed τρώας καὶ τρωάδας. Πύλδαμάς μοι πρῶτον ἐλεῖ χεῖρον ἀναθήσει. Quis? tu ipse scilicet, laudator & scriptorum & factorum meorum.*

Troiades. The Roman Nobility, as being descended from the *Trojans*.

Labeo. A bad Poet, who translated *Homer*, and a great Favourite with *Nero*. It moves a Person's Indignation much to have an Inferior prefer'd to him. This makes *Menander* say,

**Οου γένεσθαι κρείττου, ἢ τοὺς χειροῦς
Οεῖν ἑαυτοῦ ζῶντας διαπρεπέστερον.



S A T I R E I.

The ARGUMENT.

This Satire is a Dialogue between Persius, and his Friend ; in which he exposes the corrupt Taste both of the Roman Orators, and Poets. Now and then he has a Lash at Nero. We shall think it very just, and seasonable, if we only observe the Character which Petronius Arbiter gives of this Age. Nuper ventosa istæc & enormis loquacitas Athenas ex Asiâ commigravit, animosque juvenum ad magna surgentes, veluti pestilenti quodam fidere afflavit, semelque corrupta eloquentiæ regula stetit, & obmutuit. And as to their corrupt Taste in Poetry he says thus : — Multos, ô juvenes, carmen decipit ; nam ut quisque versum pedibus instruxit, putavit se continuo in Heliconem venisse. Sic forensibus ministeriis exercitati, frequenter ad carminis tranquillitatem tanquam ad portum faciliorem refugerunt ; credentes poëma facilius extrui posse, quam controversiam sententiolis vibrantibus pictam.

P. O The ridiculous Cares of Men ! How much Vanity in their Pursuits ! Who will read my Satires ? M. Speak you this to me ? Why none ; or what is next to none, very few. P. Base and wretched indeed. M. Why do you think so ? P. Because there is such a Degeneracy of Taste in the present Age, that I fear Nero, and the Nobility of Rome will prefer Poet Labeo to me.

M. Your

— *M. Nugæ. Non, si quid turbida Roma* 5
Elevet, accedas: examenve improbum in illa
Castiges trutina: Nec te quæsi veris extra.
Nam Romæ quis non? P. Ab, si fas dicere! sed fas
Tunc, cum ad canitiem, & nostrum istud vivere
triste

Aspexi, & nucibus facimus quæcunque reliētis: 10
Cum sapimus patruos, tunc, tunc, ignoscite. M.
Nolo.

P. Quid faciam? sed sum petulanti splene cacbinno.
M. Scribimus inclusi, numeros ille, hic pede liber,
Grande aliquid, quod pulmo animæ prælargus an-
belet.

P. Scilicet hæc populo, pexusque, togaque recenti,
Et natalitia tandem cum Sardonyche albus, 15

L. 6. *Elevo* is either to raise or lessen. In this place I take it rather in the Sense of lessening. And the most elegant Authors use it so. *Movere risum oratoris est quod frangit, quod impedit, quod elevat.* Cic. de Orat.

Quintus Fabius res gestas in Hispania elevavit. Liv.

L. 7. *Trutina*, is the Handle of the Scales, thro' which the Ballance plays. Here it is metaphorically used, as it is in Cicero. *Ad ea probanda, quæ non aurificis Statera, sed quadam populari trutina examinantur.* de Orat.

Nec te quæsi veris extra. This is exactly a Precept of the Stoicks, who have it thus. *Τη δόξῃ τῶν ἐκτὸς μὴ κέχρησο πρὸς τὴν σεαυτὲ κρίσιν, ἀλλὰ σεαυτῶ καὶ τοῖς κρείττοις, ταυτὸν δὲ εἰπεῖν, τῇ ἀληθείᾳ.* *Ad ferendum judicium de te noli consulere ea quæ sunt extra te, sed teipsum; & quæ præstantiora sunt adhibe, nempe veritatem.*

Introrsum bona tua spectent. *Decretum hoc Stoicum, Sapientem ex sese aptum esse.* Sen. Ep. 7.

Judex ipse sui, totum se explorat ad unguem;

Quid proceres, vanique ferat quid opinio vulgi

Securus ————— *Auson. in Acroas. Pythag.*

L. 9. *Vivere triste.* A Græcism, *Τὸ ζῆν ἡμῶν.* Put for *vitam tristem.*

L. 10. *Nucibus reliētis.* Having laid aside our childish Plays. *Suetonius*, in the 83d Chap. of *Augustus's* Life, has this Account. —————

nucibusque

M. Your Fears are Trifles ; for you are not obliged to submit to their Opinions, if *Rome* should injudiciously decry any thing you write, you are not to weigh your Merit in her unequal Scales ; nor too much depend upon the common vogue ; for who is not in this corrupt Town a—*P.* Could I but speak my thoughts freely — I know no reason why I should not ; when I behold the Follies of Mankind turning Poets in their old Age, and whatever other wretched Faults we are guilty of from the time we lay aside our Boys-Play, since I am only going to act the Part of a *Censor*, I hope you will pardon my Animadversions. *M.* I will not. *P.* But I cannot suppress my Inclination to laugh Men out of their Follies, my Spleen is ready to burst. *M.* *What harm do we do you ?* We write in our Closets one in Verse, and the other in Prose, something truly grand, and sublime, which requires all the Force of our Lungs for the Expression. *P.* Then this is the Reason that the Poet sets his Locks off to advantage, and dresses in his best Gown, all in white, with his Birth-day Ring, in order to read his Works

nucibusque ludebat cum pueris minutis quos facie & garrulitate amabiles undique conquirebat, præcipue Mauros & Syros. *Beroaldus* says, he met with the Expression of *castellatis nucibus* in a very ancient Author. But nothing can explain it better than,

*Quatuor in nucibus non amplius alea tota est,
Cum sibi suppositis additur una tribus.* Ovid.

L. 11. *Cum sapimus patruos.* When we are as severe as Uncles. They were very strict with their Nephews during their Guardianship. *Qui in reliqua vita mihi esset, fuit in hac causa pertristis quidem patruus, censor, castigator.* Cic. pro Cæl.

L. 12. *Cachinno, onis.* An intemperate Laughter, *Si ridere concessum est, vituperetur cachinatio.* Cic. The word *Petulans* is likewise very well explained by *Cicero* in his Book *de Oratore.* *Si quis mihi maledicit petulans & plane insanus videtur.*

L. 16. *Sardonyx.* A Stone of a mixture white and red.

*Sede leget celsa, liquido cum plasmate guttur
 Mobile colluerit, patranti fractus ocello.
 Heic, neque more probo videas, neque voce serenâ
 Ingentes trepidare Titos, cum carmina lumbum 20
 Intran, & tremulo scalpuntur ubi intima versu.
 Tun' vetule auriculis alienis colligis escas?
 Auriculis, quibus & dicas cute perditus, obe! (tus
 M. Quo didicisse, nisi hoc fermentum, & quæ semel in-
 Innata est, rupto jecore exierit caprificus? 25
 P. En pallor, seniumque! ô mores! usque adeone
 Scire tuum nihil est, nisi te scire hoc sciat alter?
 M. At pulchrum est, digito monstrari, & dicier,
 hic est.*

Ten' cirratorum centum dictata fuisse

L. 17. *Sede leget celsa.* Poets were obliged at Rome to read their Works publickly.

Auditor toto sæpe poeta die. Mart. lib. 10. Ep. 70.

Both Poets, Orators, and Philosophers, read their Works in publick, which is plain from several Passages in ancient Authors, as in *Plin.* lib. 9. c. 27. *Senec.* Ep. 7. *Arrian.* *Epictet.* c. 17. lib. *Sen.* in proem. lib. 4. *controvers.* *Plin.* lib. 7. Ep. 17. lib. 2. Ep. 19.

Juvenal. ——— *At si dulcedine famæ,*

Succensus recites Maculonus commodat ædes.

Bassus cum toto anno unum librum excudit, & elucubravit, rogare ultro & ambire cogitur, ut sint qui dignentur audire; & nec id quidem gratis; nam & domum mutuatur, & subsellia conducit, & libellos spargit. *Quintil.* de causis corrupt. eloquent.

Plin. lib. 36. c. 12. *Plasmate autem recitaturi poetæ formabant & fugebant vocem, eamque molliorem & suaviorem reddebant,* which *Quintilian* remarks of the Poets in his time, lib. 1. c. 14. *Sit autem lectio virilis, & cum suavitate quadam gravis, & non quidem per se similis, quia carmen est, & se canere poetæ testantur.* It was a Custom among Poets and Orators to make a Gargle for their Throats, in order to speak clear, and distinctly. *Audiant hæc adolescentuli: audiant hi quibus psallendi in Ecclesia officium est: Deo non voce, sed corde cantandum: nec in Tragædorum modum guttur, & fauces dulci medicamine colliniendas, ut in Ecclesia theatrales moduli audiantur, & cantica, sed in timore, in opere, in scientia scripturarum.* *Hieronym.* in *Epist.* ad *Eph.* c. 5.

to the People; prepares a Gargle for his Throat, to improve his Voice, and an ogling Look for his Audience. Hence it is that some of the noblest *Romans* are fired with indecent Extasy, thro' the Provocation of his wanton Poems. Is it thus, you wretched old Debauchee, that you study to please their Ears with lascivious and indecent Expressions, till you have even tired your self? *M.* But to what purpose have I these Talents if I conceal them? *I cannot* — The Ferment of my Thoughts must find a vent. This wild Fig-tree, since it has taken root, must force its way thro' my Liver. *M.* Thou art an excellent Creature, when I compare thy Studies with thy Age! Excellent indeed! Is thy Knowledge then of no manner of use except it be proclaimed to others? *M.* Ah but Applause is a fine thing; it is an Honour for a Man to be pointed at; and for People to cry as you pass, *That's he.* Do you think it is of no consequence to be dictated in a School to a hundred young Gentle-

L. 18. *Fractus, effeminate. Non enim puerum fœminæ vocis exilitate frangi volo.*

L. 20. *Titos.* Many of the Roman Nobility had the Name of *Titus*, from *Titus Tatius*, King of the *Sabins*.

L. 22. *Colligis escas.* These Sayings were common among the Greek Writers, *εὐωχεῖσθαι λόγοις*, and *εὐωχίαι καὶ ἐσιᾶσεις ἀκοῶν*.

L. 24, 25. *Fermentum* and *caprificus* are two excellent Metaphors to express that Eagerness which some People have to shew their Parts and Learning: Because a Fermentation cannot be easily suppressed, and the wild Fig-Tree will burst its Way even through Mountains of Stone.

Here he alludes to that Saying of *Nero* mentioned by *Suetonius*, c. 20. *Occultæ musicæ nullum esse respectum.*

L. 27. ——— *digito monstrari.*

Rumpitur invidia quod turba semper ab omni

Monstramur digito ———

Martial.

L. 29. The Sons of the Nobility were said to be *Cirra-ti*, because of the great Care they took in having their Hair curled.

Pro nihilo pendas? ecce inter pocula querunt 30
Romulidæ saturi, quid dia poemata narrent.

*P. Heic aliquis cui circum humeros byacintbina
 læna est,*

*Rancidulum quiddam balba de nare locutus,
 Phyllidas, Hypsiphyllas, vatum & plorabile si quid,
 Eliquat, & tenero supplantat verba palato,* 35
*Assensere viri. Nunc non finis ille poetæ
 Felix? Nunc levior cippus non imprimit ossa?
 Laudant convivæ. Nunc non e manibus illis.
 Nunc non e tumulo, fortunataque favilla
 Nascentur violæ? —*

———— *M. rides (ait) & nimis uncis* 40

*Naribus indulges. An erit, qui velle recuset
 Os populi meruisse; & cedro digna locutus,
 Linquere: nec scombros metuentia carmina, nec tibus?*

L. 32. *Hyacinthina læna. Vestimenta mea accubitoria perdidit, quæ mihi natali meo donaverat cliens quidam, Tyria, sine dubio, sed jam semel lota.* Petron. Arbit.

L. 33. *Phyllis, Daughter of Lycurgus King of Thrace. She hanged her self for Love of Demophoön, the Son of Theseus because he did not return to her as soon as he promised.*

Hypsiphyllæ, Daughter of Thoas King of Lemnos; who, when the Lemnian Women murdered all the Men of that Island, preserved her Father, for which Reason she was banished. Being taken by Pyrates, and sold to Lycurgus King of Thrace, she was given to his Son Opheltes as a Nurse; at length she was released by the Valour of her two Sons Euneus and Thoas, which she had by Jason. Statius in his Thebais laments her Misfortunes very much.

L. 35. *Eliquat, is a very good Metaphor, and well fitted to a Person who seems to drop out his Words, one by one, taken from the dropping of Liquids; so likewise is the Word supplantato, for a Lisper, because Lisper is a kind of Tripping up our Words. Beyond question he hints at Nero's reading of Tragedies in the Theatre. Sueton. Nero. c. 10. Recitavit & carmina non modo domi, sed in Theatris.*

L. 37. *Cippus. A Grave-Stone set up at the Head of the deceased, with these Letters inscrib'd, H. S. E. S. T. T. L. Hic situs es, sit tibi terra levis,*

men? Consider too that the noblest of the *Romans*, true Descendants of *Romulus*, after eating, call for our fine Poems to be the Entertainment of their Bottle. *P.* Ay truly, one sits in a Hyacinthin Cloak, snuffles thro' his Nose, and lisps out Word after Word, some little insipid Poems of *Phyllis*' and *Hyppisphyle*'s melancholy Amours, or some other deplorable Ditties of the Poets; and reads them with so much tenderness that he gains a general Applause from his Company for the Author—Now, say they, *Are not the Ashes of that Poet happy? Is not his Grave-stone lighter upon his Bones? Will not Violets grow from his Ashes? From his fortunate Urn?* *M.* You carry your jibing too far: But after all, is there any Man who would be unwilling to receive popular Applause? Is there any one who writes Verses which deserve Immortality, and not to be made Wrappers of Pepper and Anchovies, who would be against transmitting them to

L. 40, 41. ——— *nimis uncis*
Naribus indulges ——— You jibe too much.
 ——— *nafo suspendis adunco.* Hor.

L. 42. *Cedro digna.* Verses worthy of being preserved by the Oil of Cedar, or in Desks made of Cedar. Τὰ βιβλία ἀνελίτεις αἰεὶ, καὶ διακολλᾶς, καὶ περικόπτεις, καὶ ἀλείφεις τῷ κρόκῳ καὶ τῇ κέδρω. *Libros evolvis semper, et glutinas, et circumcidis, et croco, cedroque ungis.* Lucian. *adversus indoctum.* *Cedri oleo peruncta materies nec tineam, nec cariem sentit.* Plin. Nat. Hist. lib. 16. c. 39. *Vitruvius*, in his eleventh Book and ninth Chapter says, they did not only anoint Books with Oil of Cedar to preserve them, but kept them also in Boxes made of Cedar lest they should be Moth-eaten.

L. 43. *Scombr.* *Pliny* commends this Fish for extraordinary Sauce, in his 31 Book and 8 Chap. *Nunc e scombro pisce laudatissimum, i. e. salsamentum in Carthaginis spartariæ cætariis* ——— *Nec liquor ullus pæne præter unguenta majore in pretio esse cæpit, nobilitatis etiam gentibus.*

Et laxas scombris sæpe dabis tunicas. Catul.
Nec rhoncos metues malignorum,
Nec scombris dabis tunicas molestas. Martial.

Posterity.

P. Quisquis es, o modo, quem ex adverso dicere feci,
 Non ego, cum scribo, si forte quid aptius exit, 45
 (Quando hæc rara avis est) si quid tamen aptius
 exit,

Laudari metuam: neque enim mihi cornua fibra est;
 Sed recti finemque, extremumque esse recuso

Euge tuum, & Belle. Nam belle hoc excute totum,
 Quid non intus habet? — Non heic est Ilias Acci
 Ebria veratro; Non, si qua elegidia crudi 51

Diclarant proceres; Non quicquid denique lectis
 Scribitur in citreis. Calidam scis ponere fumen;
 Scis comitem horridulum trita donare lacerna;

Et verum, inquis, amo: Verum mihi dicite, de
 me. 55

L. 45. Exit. — cur urceus exit. Hor., Aliquo vel
 casu vel exercitatione exhibunt recta.

L. 46. Laudari metuam. There is no Man, who is not
 ambitious of that Applause which is the Reward of true
 Merit. Gloria enim solida quædam res est & expressa, non
 adumbrata: ea est consentiens laus bonorum, incorrupta vox
 bene judicantium de excellenti virtute, ea virtuti resonat velut
 imago gloriæ, quæ quia recte factorum plerumque comes est, non
 est bonis viris repudianda. Illa autem quæ se ejus imitatricem
 esse vult, veneraria atque inconsiderata, & plerumque peccato-
 rum laudatrix fama popularis, simulatione honestatis formam
 ejus pulchritudinemque corrumpit. Cicero Tusc. 3.

L. 50. Accius, a Writer of Tragedies, born under the
 Consulate of Marcius and Serranus. Cicero in one of his
 Letters to Atticus, styles him ferreus scriptor, because he trans-
 lated some Tragedies of Sophocles in very harsh Numbers.
 But Quintilian extenuates his Fault, by imputing it to the
 Time wherein he writ.

L. 51. Ebria veratro. It was a Custom among the Poets
 to purge their Heads with Hellebore. Veratrum according
 to Pliny is the same Herb. We read that Carneades the A-
 rademick drank a great Quantity of Hellebore to write against
 Zeno.

Posterity. P. My Friend, whoever you are, whom I have engaged in this Dispute, when any thing happens to be struck out which is tolerable, (a rare thing among Poets!) whenever it is tolerable, I am not frightned from the Thoughts of being commended; for I have not a Heart insensible of Praise. But I deny that Praise and Applause ought to be the ultimate End of our doing well: For, do but look into the Bottom of these Commendations, and what are they but the worst of Flattery? *When you shall bear them saying, How different is this from the Ilias of Accius, who intoxicated himself with Hellebore to write better? From the wretched Elegies which are dictated by the luxurious Nobility. In short, from all the Productions of their Citron Couches. And what is all this for! You know very well how to give an artful Treat; or make a Present of a Cloak to one of your tatter'd Admirers; and then you say, Truth is what I love; prithee tell me the*

L. 53. Citron Beds and Tables were only used by the Roman Nobility. This Timber was brought from Mauritania. The Custom of writing Poems after Supper by way of Diversion, as they sat at Table, may be seen from this Passage in Catullus to Licinius Calus.

*Hesternæ, Licini, diæ otiosi
Multum lusimus in meis tabellis,
Ut convenerat, esse delicatos
Scribens versiculos uterque nostrum
Ludebat numero modo hoc, modo illo,
Reddens mutua per jocum atque vinum.*

Sumen. A delicate kind of Meat which they made of the Sow's Flank. It was a common Thing for wealthy Poetasters to bribe ordinary People, either with Victuals or Clothes, to commend their Works.

L. 54. *Et verum inquis amo, &c.* This is almost literally taken from what Philematium says to her Maid Scapha, in the *Mossellaria* of Plautus. *Ego verum amo, verum volo mihi dici: mendaces odi.* And therefore very well applied from a Courtisan to a Poetaster.

Truth.

*Qui pote? Vis dicam? Nugaris, cum tibi calve,
 Pinguis aqualiculus propenso sesquipedē exstet.
 O JANE, à tergo quem nulla ciconia pinsit,
 Nec manus auriculas imitata est mobilis albas,
 Nec linguæ, quantum sitiāt canis Apula tantum. 60
 Vos ô patricius sanguis, quos vivere fas est
 Occipiti cæco, posticæ occurrere sannæ.
 Quis populi sermo est? Quis enim, nisi carmina
 molli
 Nunc demum numero fluere, ut per læve severos
 Effundat junctura unguēs? Scit tendere versum 65
 Non secus, ac si oculo rubricam dirigat uno:
 Sive opus in mores, in luxum, & prandia Regum,
 Dicere res grandes nostro dat Musa Poëtæ.
 Ecce modo heroas sensus adferre videmus
 Nugari solitos Græce, nec ponere lucum 70
 Artifices, nec rus saturum laudare ubi corbes,*

L. 56. *Aqualiculus*, according to *Seneca*, signifies the Stomach, *Cum pervenit cibus in ventrem, aqualiculi fervere concoquitur, tunc demum corpori accedit.* Ep. ad Lucilium, Big-bellied gluttonous Fellows were never made to be Poets. *Vide. Aristot. lib. 2. c. 5. de part. animal. Polemo Physionom. lib. 1. cap. 22. Γαστέρες λαγαραὶ καὶ σαρκώδεις, εἰ μαλθακαὶ εἰσι καὶ ἔξω κρέμανται, ἀνόητον, ὀνόφυλα, καὶ ἀκόλαστον δηλοῦσιν ἄνδρα.*

L. 57, 58, 59. Here we may observe there were three ways among the Romans of ridiculing People behind their Backs: Either by stretching up the Hand in form of a Stork's Bill; or by making Asses Ears; or by thrusting out the Tongue. *Pinsō* signifies to beat as with a Pestle in a Mortar, and therefore not improperly applied to the picking of a Stork's Bill. It will not be amiss to set down here what St. Jerome says in his Letter to *Rusticus* the Monk, wherein he recounts these several Methods of Ridicule. *Ne cedas laudatoribus tuis: imo irrisoribus aurem ne libenter accommodes: qui cum te adulationibus foverint, & quodammodo impotentem mentis effecerint: si subito respexeris, aut ciconiarum deprehendes post te colla curvari: aut manu auriculas agitari asini:*

Truth. How can they, when you have corrupted their Judgments? Will you hear it from me? Thy Poems are perfect Trifles, and how should they be otherwise, thou bald old Dotard? when thy Paunch sticks out a Foot and a half before thee?

THOU art an excellent *Janus* indeed, who cannot see the several Postures and Methods of Ridicule which are used behind thy Back.

O YOU of *Patrician* Blood, who were never born to have Eyes behind, for shame contrive some way to escape being made such Laughing-stocks! *But notwithstanding my Advice*, still you will urge, What does the World say of my Works? What will it say, but ridicule you, and say that your Numbers are smooth and harmonious—That Poet of ours makes his Verses run as even as a Carpenter can draw his Line. Whether the Muse inspires him to write Comedy, Satire, or Tragedy, he is equally dexterous at them all. Behold them now, *who are buoyed up by this kind of Flattery*, attempting no less than Epick Poetry, *and that without the least Foundation for it*; when they have but just come from their School-Exercises: Nay, and when they are not capable even of the lowest Descriptions; of a Grove; or of the Country, which affords poetical Materials enough in its

asini: aut aestuantem canis portendi linguam. *Pisfit* is explained in the fourth Epistle of St. Jerome to signify the Motion of a Stork's Neck.

L. 64, 65. ——— *ut per læve severos, &c.* This Allegory appears easily from their Method of trying Statues, whether they were well polished or no; which was by running the Nail along them.

L. 67. *Prandia Regum.* He alludes in this to the Tragedy of *Atreus and Thyestes*.

L. 70. *Nugari solitos Græce.* Used to write Greek Exercises; for the Youth of Rome studied Greek before Latin, and it is what *Quintilian* recommends in his Institutions.

Et focus, & porci, & fumosa Palilia fæno:
Unde Rhemus, sulcoque terens dentalia, Quinti,
Cum trepida ante boves † Dictatorem induit uxor,
Et tua aratra domum lictor tulit. Euge Poëta: 75
Est nunc Brisei quem venosus liber Acci,
Sunt quos, Pacuviusque, & verrucosa moretur
Antiopa, ærumnis cor luctificabile fulta.
Hos pueris monitus patres infundere lippos
Cum videas, quæris-ne, unde hæc sartago loquendi
Venerit in linguas? Unde istud dedecus, in quo 81
Trossulus exultat tibi per subsellia lævis?
Nil-ne pudet, capiti non posse pericula cano
Pellere, quin tepidum hoc optes audire? Decenter!

L. 72. *Palilia* were Feasts instituted in honour of *Pales*, the Goddess of Shepherds (tho' *Varro* makes *Pales* masculine) on the Calends of *May*, in order to drive away Wolves from the Folds and Distempers from the Cattle. The Shepherds on this Day kindled several Heaps of Straw in their Fields, which they leaped over:

Moxque per arduas stipulæ crepitantis acervos,
Trajicias celeri strenua membra pede. Ovid. Fastor.

L. 73. *Quintius Cincinnatus* was chosen Dictator from the Plow, and commanded the Roman Army when they marched to save the Consul *Minutius*, when he was beset by the *Æqui* in the Mountain *Algidus*. In sixteen days time he returned again to his Work. *Liv. lib. 3. c. 27. Uxor. Herfilia.*

† The Romans, after the Expulsion of their King, finding the Republick could not well subsist without one supreme Head or Governor, had recourse to a Magistrate called Dictator, whose Power was the same with that of a King.

L. 76. *Brisei Acci.* *Accius* has this Epithet from *Bacchus*, who was called *Briseis* from *βρισηω* *ma defacio*; for Poets were under his Dominion as well as that of *Apollo*. *Venosus* turgid, from *Vena* a Vein.

L. 77. *Pacuvius.* A Tragedian of *Brundisium*, Nephew to *Ennius*. He died at *Tarentum*, about the 90th Year of his Age. *Aulus Gellius* gives us this for his Epitaph:

Adolescens tametsi properas, hoc te saxum rogat,
Ut se aspicias. deinde quod scriptum est, legas:
Hic sunt Poetæ Pacuvii sita Marii
Ossa: hoc volebam nescius ne esses.

Tho'

Fires, and Hogs, and the *Palilia*; the Heroes which it has produced, such as *Rhemus*, and you, O *Quintus Cincinnatus*, who were cloathed in the Dictator's Robes by your Wife, at the head of your Oxen, and had your Lictor to carry home your Plow.

HAPPY days for you Poets, since the Taste of the present Age is such, that the turgid Tragedy of *Accius* delights them, and the rugged Stile of *Pacuvius*, in his *Antiope*, where he *props her melancholy Heart with Misfortunes*. When you see the blind Fathers infusing such Stuff into their Children, can you be at a loss to know, how so much Fustian has crept into our Language? And whence this disgraceful way of writing, which notwithstanding makes the shallow Roman Knight exult at the Recital.

ON the other hand, you who are an Orator, are you not ashamed, since you are come to Years of better Knowledge, that you cannot make your Defence, but you must use Rhetorical Embellishments, to gain the cool and insipid Applause of Men: And long to hear them say, It is prettily done. The Accuser, for instance,

Tho' *Persius* seems to be very severe upon his *Antiope* (for here he ridicules the Expression of having her Heart propped with Grief,) yet *Quintilian* gives him the Character of Gravity in his Sentences; Weight in his Expressions; and Authority in his Persons.

L. 78. *Antiope* Daughter to *Nycteus*, and Queen to *Lycus* King of *Thebes*. *Jupiter* deceived her in the shape of a Satyr: When *Lycus* came to know it, he was divorced from her, and took *Dirce* to wife, who treated *Antiope* in Prison with all manner of Cruelty.

L. 82. *Trossulus*. The Roman Knights had this Name given them from a Town in *Etruria*, called *Trossulus*, which was taken by them without the Assistance of the Roman Foot. Or *Trossulus* may be put for *Torossulus*, a Word made use of by St. *Jerome*, *Torossulum*, & *in sordibus delicatum*, Ep. 67. *Formosuli nostri* & *torosi*, & *vix summis pedibus adumbrantes vestigia, quarum verba in pugnis sunt*, & *sylogismi in calcibus*. lib. 2. *adversus Jovinian*.

Fur es, (ait Pedio) Pedius quid? Crimina rasis 85
Librat in antithetis: doctas posuisse figuras
Laudatur. Bellum hoc. Hoc bellum? an Romule
ceves

Men' moveat, quippe, & cantet si naufragus, assem
Protulerim? Cantas, cum fracta te in trabepictum
Ex humero portes? Verum, nec nocte paratum 90
Plorabit, qui me volet incurvasse querela.

M. Sed numeris decor est, & junctura addita crudis.
Claudere sic versum didicit Berecynthius Atys.
Et qui cæruleum dirimebat Nerea delphin.

Sic costam longò subduximus Appennino. 95
Arma virum. Nonne hoc spumosum, & cortice
pingui?

P. Ut ramale vetus prægrandi subere coctum.

M. Quidnam igitur tenerum, & laxa ceruice le-
gendum?

L. 85. *Pedius.* He was expelled the Senate in the Reign of Nero (as Tacitus informs us) being accused by the People of Cyrene, for robbing the Temple of *Æsculapius*.

L. 86. *Antitheton*, a Figure in Rhetorick, whereby Contraries are set in opposition. Here *Persius* ridicules the Custom of Orators, who rather studied Rhetorical Embellishments than good sound Argument.

L. 93. ——— *Berecynthius Atys.*
 This and the two following Lines are supposed to be some of *Nero's* flatulent Composition.

Attis or *Atys.* A Boy much beloved by *Cybele*, and therefore presided over her sacred Rites in *Pbrygia*; for which reason he got this Epithet from a Mountain there called *Berecynthus*, famous for the mad Rites performed upon it to this Goddess.

L. 94. *Et qui cæruleum, &c.* This might have been a Line expressing the Dolphin swimming with *Arion*.

L. 95. *Sic costam, &c.* might allude to *Hannibal's* making his way thro' the *Alps*, by the help of Fire and Vinegar.

L. 96. *Arma virum.* Virgil's *Æneis*.

says to *Pedius*, *Thou art a Thief*, and what says *Pedius*? Why truly he poises his Cause according to the Figure *Antithesis*; for which he is commended for his Skill in *Tropes* and *Figures*, and hears the Audience cry, *This is prettily spoken*—This prettily! Thou *Roman*, art thou sunk to such a low Degree of Flattery, as to fawn like a Dog? Do you think I should be moved in the least, or give a Penny to a shipwrecked Person for singing his Misfortunes? No, I should rather reproach him in these Words: What, are you so merry as to sing, Friend, while you are bearing the Picture of your Wreck upon your Shoulders? He must bewail naturally, and not come with a studied Speech, who would bend me in the least to Compassion by his Complaint.

M. BUT there is Beauty of Numbers you will allow, and Connection, tho' the Poem it self be not well digested. When the Poet has learned to point his Verse thus,

— *Berecynthius Attin* —
Berecynthian Attis,

Or again to say,

Et qui cæruleum dirimebat Nerea Delphin.
The Dolphin who the azure *Nereus* cleaves.

Or,

Sic costam longo subduximus Appennino.
A Rib we stole from the long *Appennine*.

Is not the *Æneis* of *Virgil* mere frothy and turgid Stuff to this? *P.* Ay, rather as dry and fuzzy as an old Branch spread over with spongy Cork. *M.* What then do you take to be soft and tender, to be read with a languishing Air?

P. Torva

P. Torva Mimalloneis implerunt cornua bombis ;
 Et raptum vitulo caput ablatura superbo 100
 Bassaris, & Lyncem Mænas flexura corymbis,
 Evion ingeminat : reparabilis adsonat Echo.

*Hæc fierent, si testiculi vena ulla paterni
 Viveret in nobis? Summa delumbe saliva*

*Hoc natat in labris; & in udo est Mænas, &
 Atys; 105*

Nec pluteum cædit, nec demorsos sapit ungues.

M. Sed quid opus teneras mordaci radere vero

Auriculas? Vide sis, ne majorum tibi forte

Limina frigescant; sonat heic de nare canina

*Litera. P. Per me equidem sint omnia protinus
 alba. 110*

*Nil moror; Euge, omnes, omnes, bene, miræ exitis
 res.*

Hoc juvat, heic, inquis, veto quisquam faxit oletum,

L. 99, &c. Dio mentions a Tragedy written by Nero, called his *Bacchæ*. It is not unlikely that these four following Lines, *Torva Mimalloneis*, &c. are taken out of it.

The *Bacchantes*, or Priestesses of *Bacchus*, were called *Mimallones* from *Mimas* a Mountain of *Ionia*, where they used to celebrate his *Orgia*.

Vitulus. By this is meant *Pentheus*.

Bassaris is *Agave*, who is called by this Name as if she were a Priestess of *Bacchus*; for he himself was called *Bassaræus* from the Hebrew Word **בצר** *Batsar*, which signifies to press Vines.

Mænas, another Name given to a Priestess of *Bacchus*; from Madness, ἀπὸ τῆς μανίας.

L. 104. *In udo est Mænas & Atis*. Weak, wretched Stuff — Things steeped in Water are generally soft and limber.

Evion, one of *Bacchus's* Names, derived from εὖ τιέ, which *Jupiter* said to him, as he assisted him in the War against the Giants.

L. 106. *Nec pluteum cædit, &c.* Beating the Desk, and biting of Nails, were arguments of taking pains.

L. 108. *Canina litera*. The Letter R, which represents the Snarling of a Dog.

*P. Torva Mimalloneis implerunt cornua bombis;
Et raptum vitulo caput ablatura superbo
Bassaris, & Lynxem Menas flexura corymbis,
Evion ingeminat: reparabilis adsonat Echo.*

Grim Horns they fill'd with *Mimallonian* Sounds,
From the proud Calf the ravish'd Head, with
Wounds
The Mother tears; The spotted *Lynx* who
draws
The *Menas* mad, the brandish'd *Thyrus* awes.
Evion with loud Acclaim these Furies roar,
And Echo joins to make the Tumult more.

WOULD the like of this ever have been written, if we had the least Remains of the nervous Eloquence of our Ancestors? *Menas* and *Alys*, and all this drivling Stuff without Sinews or Strength, seems to be such as every Man has at his Tongue's end; and does not favour of hard Study and Pains. *M.* But what occasion is there for these bold Truths? Take care that you do not bring your self to meet with a cold Reception at the Houses of great Men; for I can tell you, there is too much snarling in your Satires. *P.* Why then, let their Geese be all Swans for me—I shall not dispute it—Every thing is fine—It is all admirable—This you say you are pleased with, and would have their Works regarded as things sacred: Then set up some

L. 113. *Pinge duos angues.* We read in the 21st Chapter of the first Book of *Macrobius*, That two Serpents were carved under the Images of *Æsculapius* and Health, because they bring it to pass that the human Constitution is again renewed by their Influence, as Serpents are by throwing off their Skins. *Herodotus* likewise in his eighth Book says, that the Ancients worshipped the Gods and Genii of any Place under the Form of Serpents.

Marks

*Pinge duos angues : Pueri, sacer est locus ; extra
 Mejite. Discedo—secuit Lucilius urbem,
 Te Lupe, te Muti, & genuinum fregit in illis. 115
 Omne vafer vitium ridenti Flaccus amico
 Tangit, & admissus circum præcordia, ludit,
 Callidus excusso populum suspendere naso.
 Men' mutire nefas, nec clam ; nec cum scrobe ; nus-
 quam ?
 Heic tamen infodiam. Vidi, vidi ipse, libelle, 120
 Auriculas asini quis non habet ? hoc ego opertum,
 Hoc ridere meum tam nil, nulla tibi vendo
 Iliade. Audaci quicunque afflate Cratino,
 Iratum Eupolidem prægrandi cum sene palles,*

L. 114. *Lucilius*, the first Satirist among the Romans.

L. 115. *Publius Rutilius Lupus* a Consul, and *Titus Mutius Albutius* a noble Roman, were both satirized by *Lucilius*. *Cicero*, in his first Book *de finibus*, has preserved part of the Lines :

*Græcum te, Albuti, quam Romanum atque Sabinum
 Municipem Ponti, tutamen Centurionum.
 Præclarorum hominum, ac primorum, signiferumque
 Maluisti dici : Græce ergo Prætor Athenis
 Id quod maluisti, te, cum ad me accedis saluto
 Χαίρε, inquam, Tite : λίσσρες, turma omnis, cohorsque
 Χαίρετε : hinc hostis mi Albutius, hinc inimicus.*

L. 119. *Mene mutire nefas, &c.* This Passage is very well explained by the following Story :

Midas King of *Phrygia* was made Judge between *Apollo* and *Pan*, when they contended which was the better Musician. Because he gave the Prize to *Pan*, *Apollo* punished him by giving him Asses Ears, which he concealed from every one but his Barber, who not daring publickly to divulge it, and unable altogether to keep the Secret, made a hole in a marshy piece of ground, into which he whisper'd it. Some Reeds grew up in the Place a little while after this, which, by the help of the Wind, uttered some articulate Sounds, and discovered the Secret.

Marks of Reverence, such as the painting of two Serpents, to let Boys know the Place is sacred, lest they should pollute it. And I have done. But after all, why should I suppress my Satires? When *Lucilius* fell foul upon the Vices and Follies of the Town (nor did even you *Lupus* or *Mutius* escape) and broke his very Grinders upon them. *Horace* was more artful, and in a merry way touched upon his Friends Faults, without putting them out of humour; and being a perfect Master of Raillery, he tickled the very Hearts of the People. And shall it be a Crime in me to mutter in private? Shall I not, like *Midas's* Barber, make a Hole in the Earth to whisper in? No manner of way? I will do as he did, and say, my Satire I saw it, I saw it myself; for, as the World goes, who has not Asses Ears? This secret Comfort, this laughing in my Sleeve, I would not exchange for all the Honour which *Labeo* is to have by his *Ilias*.—— You who are inspir'd with the Spirit of the daring *Cratinus*, and have with the utmost Application studied *Eupolis*, and *Aristophanes*, cast

L. 123. *Cratinus* a comick Poet, who lived a little before the *Peloponnesian* War, was the first who introduced Satire into Comedy.

L. 124. *Eupolis*, another Comedian at *Athens*, of the same Disposition to Satire. He was killed in an Engagement at Sea, which happened between the *Athenians* and *Lacedaemonians*. The Loss of him was so much lamented, that the *Athenians* made a Law, No Poet should ever go to battle again.

Prægrandis senex. *Aristophanes*, who had this Epithet on account of his great Age. He writ several satirical Comedies, but the most virulent against *Socrates*. He writ about fifty Plays, of which we have but eleven. *Plato* passes a fine Compliment upon him, where he says the Graces were long studying to find themselves a Temple, and at length they pitched upon the Heart of *Aristophanes*.

Aspice & hæc, si forte aliquid decoctius audis; 125
Inde vaporata lector mihi ferueat aure.

Non hic, qui in crepidas Graiorum ludere gestit,
Sordidus; & lusco qui possit dicere, lusce;

Sese aliquem credens, Italo quod honore supinus,
Fregerit Heminas Areti Ædilis iniquas. 130

Nec qui abaco numeros, & secto in pulvere metas
Sic rissse vaser, multum gaudere paratus,

Si Cynico barbam petulans Nonaria vellat.

His mane editum, post prandia Callirboën do.

L. 125. *Decoctius.* More correct, *Materiam esse primum volo vel abundantiorum, atque ultra quam oporteat fufam. Multum inde decoquent anni, multum ratio limabit, aliquid vel usu ipso deteretur.*

L. 127. *Crepidæ Graiorum.* Nero was a great Despiser of Philosophers. His Mother taught him this: *Hunc a Philosophia mater avertit, monens imperaturo contrariam esse.* Suet. Ner. c. 52.

L. 130. *Ædilis.* There were several kinds of *Ædilis* among the Romans. The Officer here mentioned is a Country Magistrate whose Business it was to inspect Weights and Measures.

Arctum, a Town of Etruria.

L. 131.

an eye upon my Satires likewise ; if perhaps you can find any thing in them above the common Level, after you passed your Judgment, then let the Town prepare to read me. I shall not approve of him as a Reader, who can overlook their Learning, and jibe the *Grecians* for their Slippers, or who can laugh at People for their natural Infirmities, fancying himself to be something, because forsooth being a Country Justice, he has broken a few false Measures ; nor him who can waggishly make a Jest of a Mathematician working his Problems in the Dust, and is ready to burst his Sides when a pert Girl pulls a Cynick by the Beard. Let such Fellows as these go read *Nero's* Bills in the Morning at the *Forum*, and in the Afternoon go hear him read his *Callirhoe*.

L. 131. *Seco in pulvere.* It was one of the Methods used by ancient Mathematicians to draw their Lines, and Figures in Dust. *Archimedes* was found so doing when the Soldiers killed him at *Syracuse*.

L. 134. *His mane editum, &c.* I banish such Hearers my Satires, let them go and read *Nero's* Bills which he has set up, wherein he gives out, he will read his *Callirhoe* in the Afternoon. *Editum ludorum.* Senec. Ep. 98. *Editum transiens gladiatorii.* Lib. de brev. vitæ.



SATIRA SECUNDA.

HUNC, † *Macrine, diem numeram meliore lapillo,*
Qui tibi labentes apponit candidus annos.
Funde merum Genio.—

† It was a Custom among the Ancients to send Presents to their Friends upon their Birth-days. It is for this Reason that *Persius* sends this Satire to his Friend *Macrinus*.

Linē 1. *Melior lapillus*, a white Stone. The *Romans* distinguished their fortunate and unfortunate Days in the Calendar, in white and black; the white drawn by a chalky Stone, which came from *Crete*, denoting happy Days; the black, being of Charcoal, marking out such Days as were unlucky.

L. 3. *Funde merum Genio*. Every Man was supposed at his Birth to have two *Genii*, as Messengers between the Gods and him. They were supposed to be private Monitors, who by their Insinuations disposed us either to good or evil Actions; they were also supposed to be not only Reporters of our Crimes in this Life, but Registers of them against our Trial in the next; whence they had the Name of *Manes* given them. Their Nature and Employment will appear better from the following Quotations.

Genius est deus cujus in tutela, ut quisque natus est vivit, sive quod ut generemur curat, sive quod una gignitur nobiscum, sive quod nos genitos suscipit, ac tuetur, certe a genendo Genius appellatur.
 Cenforin. de die natali, c. 3.

Τὸ τῆς δαιμόνων γένεον ἐν μέσῳ θεῶν καὶ ἀνθρώπων.

Plutarch. lib. de Orac.

Plutarch in his Book of *Isis* and *Osiris* quotes *Plato* for the same Opinion.

Ἄπαντι δαίμων ἀνδρὶ τῷ γενομένῳ

Ἄπαντι ἐστὶ μουσαγωγὸν τῷ βίῳ.

Menand.

Not only Men but Cities and Countries were said to have their particular *Genius*.

Quid



S A T I R E II.

The ARGUMENT.

This may be truly called a divine Satire, for the Author's chief Aim is to shew the Corruptions and Repugnancies of Mens Prayers and Wisbes; and at the same time to inform them what is most acceptable to the Gods, which he does more like a Christian than a Heathen. It is directed to his Friend Macrinus, as a Birth-day Present.

** We find by Plato, That nothing was more difficult, than for a Person to prepare himself in a proper, and pure Manner of addressing the Gods. It is for this Reason that he highly commends an ancient Poet for the following short and comprehensive Prayer:*

Zeū βασιλεῦ, τὰ μὲν ἐσθλα καὶ εὐχόμενοις; καὶ ἀνεύκτοις,
Ἄμμυ δίδου· τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξειν.

And likewise the Lacedæmonians, for using no more in their Petitions than — τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς.

LET this Day, *Macrinus*, be distinguished in the Calendar with a particular Mark, which happily begins the Years of your Life. Offer Wine in abundance to your Genius. —

— You

*Quid non proficient scribentis voce serena
Vel genius regni, vel pietatis amor.*

Claudian.

Symmachus in that Treatise which he writ for restoring the Gentile Worship says thus; *Suus cuique mos, suus cuique ritus est,*

— non tu prece poscis emaci,
 Que nisi seductis nequeas committere divis.
 At bona pars procerum tacita libabit acerra, 5
 Haud cuivis promptum est, murmurque, humilesque
 susurros
 Tollere de templis, & aperto vivere voto.
 Mens bona, fama, fides, hæc clare, & ut audiat
 hospes ;
 Illa sibi introrsum, & sub lingua immurmurat. ô si
 Eballit patrum præclarum funus ! & ô si 10
 Sub rastro crepet argenti mibi seria, dextro
 Hercule ! pupillumve utinam, quem proximus hæres

est, varios custodes urbibus cunctis mens divina distribuit, ut
 animæ nascentibus ita populis fatales geni dividantur. Et
 obsessis Hierosolymis audita vox est, nūmen urbis alio migrare,
 i. e. Genium. Niceph. hist. eccles. lib. 3. c. 4.

The Reason why they made Offerings of Wine to their
 Genius, and abstained from bloody Sacrifice, is well explain-
 ed by Varro and Censorinus, because our Ancestors would not
 take Life from any Thing on the Day wherein they had re-
 ceived Life themselves.

Prece emaci. Here the Author very justly commends his
 Friend, for not being a Man of expensive Offering, as if he
 were to make a Purchase from the Gods. Plato tells us, The
 Athenians once sent to the Oracle of Apollo to know the Rea-
 son, Why the Lacedæmonians were so successful against them,
 when the Athenians had been all along so expensive in their
 Sacrifices, and all the Pomp of Religion; whereas the Lace-
 dæmonians were very thrifty, and poor in that Point. An-
 swer was given by Ammon to the Ambassador, That the Lace-
 dæmonians εὐφημία, viz. their pure Prayers was beyond
 all the Athenian Sacrifices.

Καὶ γὰρ αὐν δεῖνδν εἶη εἰ πρὸς τὰ δῶρα, καὶ τὰς θυσιάς ἀ-
 ποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, αὐ
 τις ὀσιος, καὶ δίκαιος ὦν τυγχάνη. Plat. 2. Alcib.

L. 7. *Aperto voto.* With honest Petitions; such as might
 be offered in the Presence, and Hearing of all Mankind.

*Tunc scito esse te omnibus cupiditatibus solutum, cum eo perve-
 neris, ut nihil deum roges, nisi quod rogare possis palam.*

Sen. ep. 10. ex Athenodoro.

Nunc

—You are not a Man who makes mercenary Prayers to the Gods, for the granting you such Things, as you would not venture to ask but in private. But it is not so with the rest of the Nobility, who will offer up their Petitions secretly. Nor is it an easy Task to remove this Corruption of murmuring, and whispering their Prayers out of the Temples, and make them deliver their Petitions to the Gods in the Hearing of all Men.

WHEN they pray for a good Mind, a good Reputation, and an honest Heart, they speak with a clear and a distinct Voice, that every one may hear it. But their unrighteous Requests they mutter inwardly. O that my old rich Uncle were dead once! O that I could have the good luck to hear a Pot of Money chink under my Spade! O that I could but get my Ward out of the way, whose next Heir I

Nunc enim quanta dementia est hominum turpissima vota diis infusurrant; si quis admoventur auxem, conticescent; & quod scire hominem nolunt, deo narrant. Sen. ep. 10.

Sic loquendum esse cum hominibus tanquam dii audiant; sic cum diis tanquam homines audiant. Macrob. sat.

Clemens Alexandrinus, τὴ τρωπῶν, &c. *Quid, igitur Pythagoræi volunt, clara voce precari jubentes? meo judicio non quia numen non posset audire tacite, aut submisso precantes, sed quia censebant justas debere esse preces, & quas nemo vereretur palam concipere, multisque consciis.* 4to Strom.

L. 10. *Ebullit for ebullierit.* As we read *dedim for dederim, and vixet for vixisset.*

Qui si virtutes ebullire volunt, & sapientias, nihil aliud dicent. Cic. Tusc.

Dixerit hoc Epicurus, semper beatum esse sapientem: quod quidem solet ebullire nunquam. Cic. de finibus.

The true Meaning of *ebullio* in *Persius* is, to appear in Pomp.

L. 11. *Seria* is properly a Jar.

L. 12. *Hercules* was said to preside over hidden Treasures, as *Mercury* presided over publick Gain. What he expresses by *dextro Hercule*, *Horace* does by *amico Hercule*.

*Impello, expungam; namque est scabiosus, & acri
 Bile tumet. Nerio jam tertia ducitur uxor.
 Hæc sanctæ ut poscas, Tyberino in flumine mergis 15
 Mane caput bis, ter-ve, & noctem flumine purgas.
 Heus, age responde, minimum est quod scire laboro:
 De Jove quid sentis? Est-ne ut præponere cures
 Hunc cuiquam? cuinam? Vis Staio? an scilicet
 hæres?
 Quis potior judex, puerisve quis aptior orbis? 20
 Hoc igitur, quo tu Jovis aurem impellere tentas,
 Dic agedum Staio; præ Jupiter! ô bone, clamet,
 Jupiter! at sese non clamet Jupiter ipse?
 Ignovisse putas, quia, cum tonat, ocyus ilex 24
 Sulfure discutitur sacro, quam tuque, domusque?
 An quia non fibris ovium, Ergennaque jubente,
 Triste jaces lucis, evitandumque bidental,*

L. 13. *Dispungere aliquâd* was a Term in the Civil Law to change any part of a Writing, but *expungere* was to blot out.

L. 14. *Tiberino in gurgite.* Ablution was a very ancient Method of Purification. They who sacrificed to the infernal Gods were only sprinkled with Water; but they who sacrificed to the celestial Gods, washed their whole Bodies.

Macrob. sat. l. 3. c. 11.

Some made use of Sea-water; others of River-water; others of that which sprung up in Fountains;

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά. *Eurip.*

Οἱ μὲν ἄλλοι σχεδὸν ἅπαντες ἀμιγεῖ ὕδατι περιβάλλονται. Θαλάτῃ μὲν οἱ πολλοί· τινὲς δὲ ποταμοῖς, οἱ δὲ καλπεσι ἐκ πηγῶν ἀρρόμενοι. *Philo Jud. de sacrificant.*

L. 16. *Mane.* An old Scholiast upon the *Argonauticks* of *Orpheus*, makes this Observation, That Men sacrificed to the celestial Gods in a Morning, but to the infernal Gods in the Evening. So likewise does a Scholiast upon the fourth Ode of *Pindar's Isthmian Games*.

L. 19.

am; for he is distemper'd and rotten already! There is *Nerius* has got his third Wife! *O that I were in his Circumstances!* It is for this Reason, that you may offer these Prayers in due Form, you wash your self twice or thrice in the *Tiber* every Morning, to purge away the Pollutions of the Night.

PRAY let me ask you one Question, it is an easy one to resolve: What is your Opinion of *Jupiter*? Is there any Person among Mankind that you will give him the preference to? Let us see to whom? Shall we name *Staius*? Are you in a doubt to determine which of these two is the properer Judge to take in hand the Cause of the Orphans?

WHY then, make the same Proposal to *Staius*, that you did to *Jupiter*. *O Jupiter!* he would cry out. *O good Jupiter!* And would not *Jupiter* himself say the same thing? Do you fancy he forgives you, because, when it thunders, the Oak is blasted rather than you, and your Family? Is it that you do not lie a wretched Spectacle of his Vengeance, to be expiated by Sacrifice in those Groves where you have abused his Worship?

L. 19. *Staius Albius Opianicus* poisoned his Wife, his Brother, and his Brother's Wife.

Vide Cicer. orat. pro Aul. Cluent.

L. 24. *Sulphur sacrum*. The Greeks called it $\Theta\epsilon\iota\acute{o}\nu$, because they looked upon it as a thing divine, for its Virtue.

L. 26. *Ergenna*. The Name of a *Tuscan* Priest.

L. 27. *Bidental*. It was a Custom, whenever a Person fell by Thunder, there to let him lie, and to fence in the Place; to sacrifice a Sheep, and erect an Altar there. Why the Place should be called *Bidental* proceeded from the Custom of sacrificing a Sheep; and why a Sheep should be sacrificed, is very well explained by the learned *Bochart*; whose Words I shall here insert. *Tempus igitur quo dentes duales abjiciuntur, ideo pastores curiosius observant, quia hæc est ætas plena roboris, ad quam pecora quo propius accedunt, eo*
F
majori

Idcirco stolidam præbet tibi vellere barbam
 Jupiter? aut quidnam est, qua tu mercede Deorum
 Emeris auriculas? pulmone & lactibus unctis? 30
 Ecce avia, aut metuens divam matertera, cunis
 Exemit puerum, frontemque atque uda labella
 Infami digito, — & lustralibus ante salivis
 Expiat, urentes oculos inbibere perita.
 Tunc manibus quatit, & spem macram supplice
 voto, 35
 Nunc Licini in campos, nunc Crassi mittit in ædes.
 Hunc optent generum rex & regina. Puellæ
 Hunc rapiant. Quicquid calcaverit hic, rosa fiat.
 Ast ego nutrici non mando vota; negato
 Jupiter hæc illi, quamvis te albata rogarit. 40
 Poscis opem nervis, corpusque fidele senectæ?

majori sunt in pretio. Proinde in ovibus bidentes, i. e. in quibus sese exerunt bi duo dentes, quos diximus, olim exquirebantur, ut diis acceptiores, sacrificiis aptiores.

— Cædit quinas de more bidentes. Virg. Æn. 5.

L. 30. Pulmone, & lactibus unctis. Let us observe here what Plautus says in the Prologue to his *Rudens*, and we shall find it very consonant to this Passage.

Et quod scelesti illi in animum inducunt suum,
 Jovem se placare posse omnibus hostiis,
 Et operam & sumtum perdunt. Id eo fit, quia
 Nihil ei acceptum est a perjuris supplicii,
 Facilius si quis pius est, a diis supplicans,
 Quam qui scelestus est, inveniet viam sibi.

L. 33. Infami digito, the middle Finger, with which they pointed at a scandalous Person, as a Mark of Ignominy.

Lustralibus salivis. Plutarch and Macrobius make the Days of Lustration of Infants thus. The eighth Day for Girls, and the ninth Day for Boys. Gregory Nazianzen calls this Festival *ὄνομασθηα*, because upon one of those Days the Child was named. The old Grandmother or Aunt moved around in a Circle, and rubbed the Child's Forehead with Spittle, and that with her middle Finger: to preserve it from Witchcraft. It is to this foolish Custom St. Athanasius alludes, when he calls the Heresy of Montanus and Priscilla *ἡραῶν πλύσματα*.

ship? Do you think therefore *Jupiter* such a Fool as to let you carry your *Presumption* farther, to pluck him by the Beard? Or by what do you propose to purchase the Assent of the Gods? Is it by the fat Intrails of Beasts?

THERE is another kind of Madness, which is that of Superstition. Behold now the Grandmother or a superstitious Aunt — She takes the Infant from the Cradle, and rubs his Forehead and Lips with her middle Finger, uses her Spittle by way of Lustration, as an Antidote against a bewitching Eye; and then she dandles in her Arms the slender Hopes of the Family; and now wishes to translate him into the Estate of *Licinus*; now into the Palace of *Crassus*. Thus she continues, May some great King and Queen court him to be their Son-in-Law. May the young Virgins all fight for him. And wherever he treads, let Roses spring up under his Feet. At this rate, let no Nurse ever pray for a Child of mine. Nay, tho' she should dress her self in white, and join Sacrifice to her Prayer, I beseech you, great *Jupiter*, to deny her such Requests.

PERHAPS you desire Strength, and Vigour, and a Constitution that will not sink under the Infirmities

L. 34. *Urentes oculos.* Bewitching Eyes.

L. 36. *Licinius.* A wealthy Barber and Freed-man of Augustus.

Marcus Crassus, Son of *Publius Crassus*. He used to say, that no Man should be accounted rich, who could not maintain an Army by his yearly Revenues. In an Engagement with the *Parthians* (for he undertook the War against them thro' Covetousness) he was taken Prisoner by *Surina*, his Head cut off, and filled full of melted Gold, by way of Reproach to his Avarice.

L. 40. *Albata.* They used to dress themselves in white Gowns when they sacrificed, because (as *Tully* observes in his Book *de legibus*) white was an Emblem of Innocence.

L. 41. *Poscis opem, &c.* *Seneca* describes the evil Effect,

*Esto, age ; sed grandes patinæ tucetaque crassa
 Annuere his superos vetuere, Jovemque morantur.
 Rem struere exoptas cæso bove, Mercuriumque
 Arceſis fibra. Da fortunare penates. 45
 Da pecus & gregibus fætum. Quo, pessime, pacto,
 Tot tibi cum in flammis junicum omenta liqueſcant?
 Attamen hic extis & opimo vincere farto
 Intendit. jam creſcit ager, jam creſcit ovile,
 Jam dabitur, jam jam, donec deceptus, & expes 50
 Nequicquam fundo ſuſpiret nummus in imo.
 Si tibi crateras argenti, incuſaque pingui
 Auro dona feram, ſudes, & peſtore lævo
 Excutias guttas, letari prætrepidum cor ;
 Hinc illud ſubiit, auro ſacras quod ovato 55
 Perducis facies ; Nam fratres inter abænos,
 Somnia pituitâ qui purgatiffima mittunt,
 Præcipui ſunto, ſitque illis aurea barba.*

of Luxury in one of his Epistles in a most delightful Manner.

Inde pallor, & nervorum vino madentium tremor, & miserabilior ex cruditatibus quam ex fame macies ; inde incerti labentium pedes, & semper qualis in ipsa ebrietate titubatio ; inde in totam cutem humor admissus, distensusque venter, dum male assuescit plus capere, quam poterat ; inde suffusio luridæ bilis, & decolor vultus, tabesque in se putrescentium, & retorti digiti articulis obrigescentibus, nervorumque sine sensu jacentium torpor, aut palpitatio corporum sine intermissione vibrantium. Quid capitis vertigines dicam ? quid oculorum auriumque tormenta, & cerebri æstuantis verminationes, & omnia per quæ exoneramur internis ulceribus adfecta. Innumerabilia præterea febrium genera.

Multos morbos multa fecerunt. Vide quantum rerum per unam gulam transitorium fermisceat luxuria terrarum marisque vastatrix. Necessè est itaque inter se tam diversa dissideant, & hausta male digerantur aliis alio tendentibus. Nèc mirum quod inconstans variusque ex discordi cibo morbus est. Inde tam nullo ægrotamus genere quam vivimus. Maximus ille medicorum faminis nec capillos desuere dixit, nec pedes laborare. Sed jam

Infirmities of old Age: Grant you do; yet notwithstanding this, your Multitude of Dishes and Delicates have prevented the Gods from complying with your Requests; they stand in the way even of *Jupiter* himself.

AGAIN, you desire to increase your Stores by sacrificing your Cattle to *Mercury*. Grant me (you say to him) good Fortune, and increase my Flocks and Herds. How can he, you wretched Creature, when you destroy them in such Numbers? And yet this very Man perseveres, and thinks to get the better of Heaven by expensive Offerings. *Now* (he cries) *my Estate and Flocks are increasing.*—*My Wishes will be granted just now.*—Till at length the hopeless Creature, who deceived himself so long, grows desperate, when he sees not a Farthing left in his Coffers.

IF I should make you Presents of massy Silver and Gold Cups, you are all over Extasy, and your Heart beats for Joy: Hence it comes, that you think the Gods as corrupt as your self, which makes you gild the Faces of their Statues, with some of the Gold that you have gained by a Victory: For among the brazen Statues of the Gods, those have most of your Adoration, who send you the truest Dreams, for which you adorn them with gilded Beards.

jam multæ sæmina padagricæ calvæque beneficium sexus suis vitiiis perdiderunt.

L. 48. *Opimo farto. Veteres struem farris, hordei, fabæ, feminis rapacii, thure & vino additis, ante messem parabant, in porcæ præcidanæ immolationem, Janoque, Jovi & Junoni sacrificabant.* Cato. de re rústica.

L. 51. *Fundo suspiret, &c.* Till he is reduced to one solitary Piece, which sighs in the bottom of his Chest, or Purse, for want of Company.

L. 56. *Fratres abæni.* An old Scholiast says the *Fratres abæni* were the fifty Sons of *Ægyptus*, whose Statues were erected in the Portico of *Apollo Palatinus*, which gave Responses to such as slept upon consulting them.

Aurum vasa Numæ, Saturniaque impulit æra,
 Vestalesque urnas, & Tuscum fœtile mutat, 60
 O curvæ in terris animæ, & caelestium inanes!
 Quid juvat hoc, templis nostros immittere mores,
 Et bona Dis ex hac scelerata ducere pulpa?
 Hæc sibi corrupto casiam dissolvit olivo;
 Hæc Calabrum coxit vitiatæ muricæ vellus: 65
 Hæc baccam conchæ rasisse, & stringere venas,
 Ferventis massæ crudo de pulvere jussit.
 Peccat & hæc; peccat; vitio tamen utitur. At vos
 Dicite pontifices, in sacris quid facit aurum?
 Nempe hoc, quod Veneri donatæ à virgine puppæ. 70
 Quin damus id superis, de magna quod dare lance
 Non possit auguri Messalæ lippa propago?
 Compositum jus, fasque animi, sanctosque recessus

L. 59. Numæ was the first who brought religious Rites to Rome from the Tuscans, as we find it at large in Cicerò's Treatise of Divination.

L. 63. Scelerata Pulpa. Pulpa signifies Flesh. He means our corrupt Nature.

Hæc vetat te cælo interesse; & jubet vivere capite demisso.
Senec. de carne.

L. 65. Hæc Calabrum, &c. The Reason why the Calabrian Wool was the best kind is, because the People of that part of Apulia took great care to keep their Sheep covered.

Pleraque similiter faciendum in ovibus pellitis, quæ propter lætæ bonitatem (ut sunt Tarentinæ & Allinates) pellibus integuntur, ne lana inquinetur.

Var. de re rustic. lib. 2. c. 2.

Columella also in his eighth Book and fourth Chapter;
Ut liberis campis & anni surculo ruboque vacantibus pascant,
ut & lana carpatur & tegumenta.

GOLD has usurped the Place of *Numa's* earthen Vessels, and turned the brazen Utensils of the *Saturnian* Age out of doors, the Vestal Pitchers with the *Tuscan* Earthen Ware. O ye wretched Souls, bent down to the Earth, and void of every thing which is heavenly! What should make us introduce such Corruptions into our Worship, and think that which is pleasing to our Sensuality and Luxury, can be so to the Gods? It was Luxury first made us vitiate our Oil with *Cassia*; and dye the *Calabrian* Fleece with the filthy Blood of the *Murex*.——To scrape the Pearl from the Shell, and run the Gold from its Ore.——It is wicked, it is wicked indeed, but still we persevere in our Wickedness. But tell me, ye Pontiffs, *who ought to know better things*, of what Benefit is Gold in your sacred Rites?——No more than the Puppets were to *Venus*, which were offered her by young Virgins.

LET us then make an Offering of that which the blind Family of *Messala* cannot present from their large Censers, a Mind well seasoned with a true Notion of Divine and Human
Laws;

L. 70. *Puppæ*. Young Virgins offered little Images of Wool or Wax to *Venus*, to make them fruitful at the time of Marriage.

L. 72. *Lito* is properly to obtain our Desire by means of our Sacrifice. *Postero die, sacrificio facto, cum primis hostiis litasset.*

Liv. lib. 38. c. 20.

Tum Jupiter faciat ut semper sacrificem, nec unquam litem.

Plaut. in *Perf.*

This he has borrowed from *Ovid*.

*Ante deos homini quod conciliare valeret,
Far erat, & puri lucida mica salis.
Nondum pertulerat lacrymatas cortice myrrhas
Acta per æquoreas hospita navis aquas.*

A. PERSII FLACCI Sat. II.

*Mentis, & incoctum, generoso pectus honesto ;
Hæc cedo ut admoveam templis, & farre litabo. 75*

*Tbura nec Euphrates, nec miserat India costum ;
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
Et non exiguo laurus adusta sono, &c. Fast. l. 1.*

The



Laws ; the inward Recesses of the Mind pure and holy ; a Heart thoroughly impregnated with native Honour and Honesty : Let me but enter the Temple with these, and a little Cake of Flower shall be acceptable to the Gods.

The following Remark from *Plato*, against expensive Offerings, and in Commendation of a pure and upright Mind, seems in this Place to have been almost literally translated by *Persius*.

Και γὰρ δεινὸν εἶναι εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπεσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν αὐτοῦ τις ἄσιος καὶ δίκαιος ὧν τυχεύει.





SATIRA TERTIA.

P. *Nempe hoc assidue? jam clarum mane fe-
nestras*

Intrat, & angustas extendit lumine rimas.

B. *Stertimus, indomitum quod despumare Falernum
Sufficiat, quinta dum linea tangitur umbra.*

P. *En quid agis? siccas insana canicula messes 5
Jamdudum coquit, & patula pecus omne sub ulmo
est,*

*Unus ait comitum. B. Verum-ne? Ita-ne? Ocyus
adsit*

*Huc aliquis. Nemon? Turgescit vitrea bilis:
Findor, ut Arcadiæ pecuaria rudere credas.*

Line 1. *Nempe hoc assidue.* The Tutor is supposed to speak this to his Pupil.

L. 2. ——— *angustas extendit lumine rimas.* This Image very beautifully expresses the widening of a Chink, by the Admission of Light.

L. 3. *Indomitum Falernum.* Very strong Wine: *Pliny* tells us they were obliged to mix Honey to soften it.

Falernum, a Hill of Campania.

L. 4. *Quinta linea.* Eleven a Clock. From the fifth Line on the Dial, because the *Romans* began their first Hour at six. The Antiquity of Sun-dials may be known from hence: *Umbrarum hanc rationem & quam vocant gnomonicen, invenit Anaximenes Milesius, Anaximandri de quo diximus, discipulus: primusque horologium quod appellant sciotericon, Lacedæmone ostendit.* *Plin. nat. hist. lib. 2. c. 76.*

In quintam varios extendit Roma labores. **Mart.**

Solis prandendum est: quarta jam totus in horam

Sol calet ad quintam flellitur umbra notam.

Auson.

L. 5.



S A T I R E III.

The ARGUMENT.

This Satire very well exposes the Folly of young Men who trifle away their time, and neglect the Study of Philosophy, being vainly puffed up with the Thoughts of their Family and Fortune.

P. Is this your daily Custom? do you not see the bright Morning shine in at your Windows? **B.** We are only snoring out the Fumes of our Bottle, till it is upon the stroke of Eleven. **P.** What do you mean by this? here is one of your School-fellows, who says it is very far in the day; so far, that the Sun parches the Corn, and the Cattle are all retired to the Shade. **B.** Is it true? Is it so indeed? Let one of the Servants come quickly. Here. Who's there? What! will no body answer? I swell with Anger, and grow as hoarse as an Arca-

L. 5. *Canicula.* *Caniculae exortu accendi solis vapores quis ignoret? cujus sideris effectus amplissimi in terra sentiuntur.* Plin. lib. 2. c. 40.

L. 8. *Vitrea bilis.* Horace calls it *splendida bilis*. I suppose it is called *vitrea* from its Turgescency, because of the swelling of Glass when it is blown. The Greek Physicians gave the Bile the very same Epithet. As, *ὑαλώδης χολή. ὑαλώδες Φλέγμα.*

L. 9. *Arcaëia.* A Country of Peloponnesus, remarkable for large Asses.

P. Jam liber, & bicolor positis membrana capillis,
 Inque manus chartæ, nodosaque venit arundo. 11
 Tunc queritur, crassus calamo quod pendeat humor :
 Nigra quod infusa vanescat sepia lymphæ :
 Dilutas queritur geminet quod fistula guttas.
 O miser ! inque dies ultra miser ! buccine rerum 15
 Venimus ? at cur non potius, teneroque columbo,
 Et similis regum pueris pappare minutum
 Poscis ? & iratus mammæ lallare recusas ?
 An tali studeam calamo ? Cui verba ? Quid istas
 Succinis ambages ? Tibi luditur. Effluis amens.
 Contemnere. Sonat vitium percussa, maligne 21
 Respondet viridi non coëta fidelia limo.
 Udum & molle lutum es, nunc nunc properandus,
 & acri
 Fingendus sine fine rota. —————

L. 10. *Bicolor membrana.* The Inside of Parchment is white, the Outside yellow. *Cum chartæ usu maxime humanitas vitæ constet & memoria, & hanc Alexandri magni victoria repertam auctor est M. Varro, condita in Ægypto Alexandria ——— mox æmulatione circa bibliothecas regum Ptolemæi & Eumenis, supprimente chartas Ptolemæo, idem Varro membranas Pergami tradidit repertas.*

Plin. nat. hist. lib. 13. c. 11.

L. 13. *Sepia.* The Cuttle-fish. The Blood of is served for Ink. It was the Property of this Fish, when it was enclosed by a Net, to shed a black Juice, which so darkened the Water, that the Fisherman could not see it. *Vide Plin. nat. hist. l. 2. c. 29.*

L. 16. *Columbo.* A Pidgeon is an Emblem of a soft and effeminate Lad. *Seneca, in one of his Epistles, sets it in a very good Light. Sed volebam vivere dicis, carere tamen incommodis. Tam effeminata vox virum dedecet. Hoc mecum esto votum: non deus unquam faciat, ut fortuna me in deliciis habeat. Ipse quisquis es te interroga, si qua potestatem tibi deus faciat, utrum malis vivere in macello, an in castris. Atqui vivere militare est. Proinde hi qui jaclantur, & per operosa atque ardua sursum, atque deorsum eunt, & expeditiones periculosissimas*

dian *Ass*? P. This is the Comedy you act. Then you take your Parchment, your Paper, and your Pen in your Hand, to quarrel with them. Now your Ink is too thick. Then you pour in some Water. Now it is too thin.— Then your Pen does nothing but blot. Thou art a poor Wretch; and likely to improve in thy Follies every day. But why don't you rather turn Child again? be fed out of the Nurse's Mouth, like a young Pidgeon; and, like the Sons of our Nobility, quarrel for your Mince-meat, and refuse the Lullaby? *Shall I write with such a Pen as this?* Whom do you speak to? What do you mean by all this whining and complaining? You are only deceiving your self. The time wherein you ought to study is flying fast away, and you must be an inconsiderable, wretched, contemptible Creature. Nothing is easier discovered than the want of a well-grounded Education. The earthen Pitcher which has not been well baked at first, betrays it self by a sullen Sound; consider how much you resemble this. Your Clay is now both soft and flexible, just of a Temper for the forming Hand, neither have you one moment to lose.

culosissimas obeunt viri sunt, prioresque castrorum, et vivere existimandi sunt. Isti quos publica quies, aliis laborantibus molli-ter habet turtur illi sunt, tuti contumeliæ causa, quorum vita mors censenda.

L. 21. *Sonat vitium.* This Simile of a Pitcher not thoroughly baked, which therefore returns a blunt, and sullen Sound, is extremely just; for a very little Trial will discover what kind of Education a Man has had.

L. 23 *Udum et molle lutum.* Εξ ἀρχῆς τὰ τῶν τέκνων ἦδη ρυθμίζειν προσήκει. Ἐυπλαστον γὰρ καὶ ὑγρὸν ἢ νεότης, καὶ ταῖς τῶν ψυχῶν ἀπαλαιῖς ἐτι τὰ μαθήματα ἐπιτίθεται πᾶν δὲ τὸ σκληρὸν χαλεπῶς μαλατίζεται.

Plut. de instit. lib.

L. 24. *sine fine rota.* A round Wheel.

BUT

————— *Sed rure paterno*

Est tibi far modicum, purum & sine labe salinum. 25

Quid metuas? cultrixque foci secunda patella est.

Hoc satis? An deceat pulmonem rumpere ventis,

Stemmate quod Thusco ramum millesime ducis,

Censorem-ve tuum vel quod trabeate salutas?

Ad populum phaleras. Ego te intus & in cute

novi.

30

Non pudet ad morem discincti vivere Natæ?

Sed stupet hic vitio, & fibris increvit opimum

Pingue; caret culpa; nescit quid perdat, & alto

Demersus, summa rursus non bullit in unda.

Magne pater divum, sævos punire tyrannos 35

Haud alia ratione velis, cum dira libido

Moverit ingenium, ferventi tinta veneno:

L. 26. *Patella* was a Censer in which they offered to their *Lares*, which they kept in their Chimney-corners. Why he gives it the Epithet *secura*, is because, while they continued religious, they were not in fear of any Want or Calamity.

L. 28. *Stemmate Thusco*. Here he alludes to that Passage, in the first Ode of *Horace*, where he mentions *Mecænas*, as descended from the Kings of *Hetruria*. *Stemma* signifies a Crown composed of many Flowers; hence it is metaphorically used to stand for the Genealogy of illustrious Families. *Stemmata lineis discurrebant ad imagines piætas*.

Plin. lib. 35. c. 2.

L. 30. *Ad populum phaleras*. A proverbial Saying. It is made use of by *Plutarch* in his Treatise of the Love of Riches. τὰ τὰ πλέττα Φάλαρα τὰδττ. The Meaning here is, — You may shew your Trappings to the People; that is, you may amuse them with the Pomp of your Family, but you shall not make me think, that such external Ornaments can add any intrinsick Worth to you. *Satius est meis gestis florere, quam majorum opinione niti, & ita vivere ut ego sum posteris meis nobilitatis & virtutis exemplum*. Cic. contra Sallust.

L. 35.

BUT you will be apt to think that you have a competent Estate, and a well-furnished House, what need you employ your Hours in Study. Is this enough? Is it a seemly thing in you to be vainly puffed up on account of your Quality? That you derive your Pedigree from the *Tuscans*, through the noble Channel of a thousand Ancestors? That you have the Privilege of wearing a purple Robe? These external Fopperies may glitter well enough in vulgar Eyes; but how shall you acquit your self to me, and such as I am, who see your Inside thoroughly, *when we shall reproach you thus?* Are you not ashamed to lead such a Life as that profligate Spendthrift *Natta*? *But however there is some Plea to be made in his defence.* He is harden'd and stupified by a long Course of Vices, and so far sunk in them, that it is not in his power to recover himself; and besides, he is entirely insensible of the loss of Virtue, for which I could almost incline to forgive his Madness.

O THOU great Father of the Gods, whenever thou undertakest to punish Tyrants for their Cruelty, and Inhumanity, when the horrid Lust of exercising their Power sheds its Poison thro' their burning Veins; think of no other Method of doing it, than by the severe Stings of

L. 35. An excellent *Apostrophe*, where it is supposed he levels at *Nero*, and finely expresses the secret Stings of Conscience. St. *Austin* makes a very right Application of this Passage in the ninth Chapter of his Book *de Magistro*. *Persius omnibus pœnis quas tyrannorum vel crudelitas excogitavit, vel cupiditas pendit, hanc unam anteponeit qua cruciantur homines qui vitia quæ vitare non possunt coguntur agnoscere.*

Dii deæque quam male est extra legem viventibus! quicquid meruerunt semper expectant.

Conscience:

Virtutem videant, intabescantque relicta.

An-ne magis Siculi gemuerunt æra juvenici?

Aut magis auratis pendens laquearibus ensis 40

Purpureas subter cervices terruit; Imus,

Imus præcipites, quam si tibi dicat, & intus

Palleat infelix, quod proxima nesciat uxor?

Sæpe oculos (memini) tangebam parvus olivo,

Grandia si nollem morituri verba Catonis 43

Discere, ab insano multum laudanda magistro,

Quæ pater adductis sudans audiret amicis.

Jure etenim id summum, quid dexter senis ferret,

L. 38. *Virtutem videant, &c.* It is probable that *Persius* had this from the Poet, whom *Plutarch* quotes:

Ἄλ' ἄς τὸ δὲ ἄλλ' ἑσθλῶν ἀνθρώπων κἀνδρῶν,

Ὅταν τὸ εἶδῃ τὰ γὰρ δὸν, χεῖται δὲ μὴ.

L. 39. *Siculi juvenici.* All the Tortures, and Wrecks, contrived by Tyrants, cannot equal the Torments of a guilty Conscience.

Perillus, an Artist from *Athens*, to gratify the Cruelty of *Phalaris*, that famous Tyrant of *Syracuse*, invented a brazen Bull to burn Men alive, to make their Cries more dreadful; he was the first himself upon whom the Tyrant made the Experiment.

L. 40. *Pendens ensis.* The Sword which hung over the Head of *Damocles*.

Damocles was a Flatterer in the Court of *Dionysius* the *Sicilian* Tyrant, who, commending the King's Happiness in an extraordinary manner, was convinced of his Mistake by the following Method: *Dionysius* ordered a most magnificent Entertainment to be prepared for him, and had a drawn Sword, hung by a Horse's Hair, over his Head; so that *Damocles* could relish nothing of what he eat or drank, being in constant expectation of the Sword's falling. This Story is beautifully told by *Cicero*, in the fifth Book of his *Tusculan Questions*, sec. 21. which he concludes thus, *satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliquis terror impendat.*

L. 43. *Et intus palleat, &c.* The Torments of a guilty Conscience are finely described by *Hermes Trismegistus* in his *Poemander*: *Cujusnam o fili ardentior flamma est, quam impietatis & scelerum? Quænam fera mordax ita corpus lacerat, ut hæc*

Conscience. Let them see the Beauties of Virtue, and pine away for deserting her. Can the Bull of *Pbalaris*, or the Sword of *Damocles* rack with a greater Torment, than a Perseverance in Vice, and the secret Horrors of a wounding Conscience? when a Man shall be inwardly torn for the committal of such Crimes as he dare not reveal, even to the Wife of his Bosom.

I remember the very first Seeds of Vice in my self had their original Growth from a Hatred to School. When I was a little Boy, I used to find out Ointments to blear my Eyes, that I might avoid those Exercises and Declamations, which my Master (whom I thought a Madman for his pains) used to instruct me in, that my Father and my Friends might have the pleasure of hearing me.

ALL my Delight was rather to be skilled in Dice, to play at Nuts, and to whip the Top.

BUT

hæc lætant animum? Nonne vides quot malis animus premittur impius? En sic fidi vociferatur impius animus—Uror—Absumor—Quid agam nescio—Devorant me miserum mala undique confluentia—Non video quicquam—Heu miser non audio!

L. 45. *Grandia si nollem, &c.* Every sixth Day Boys declaimed at Rome in their Schools before their Parents, which we may find in the tenth Book of *Quintilian's Instit.* Cato is here mentioned as a Subject for Declamation, which on account of the Subject ought to be truly sublime.

L. 48. *Senio*, was the Size on the *Talus*: *Venus* was the best Throw. *Talis enim jactatis, ut quisque canem aut senionem miserat in singulos talos, denarios in medium conferebat: quos rollebat universos qui Venerem jecerat.* Sueton. The Method of playing with the *Tali* among the Ancients was thus: They had four of them made, either of Gold, of Silver, or Bone; these they threw out of a Box: The Number of Casts which could possibly happen were reduced to 1296, because they had but four Sides; the opposite Sides always made seven on each of them, as one and six, three and four, five and two. *Lucian*, in his Book *de amoribus*, explains the Cast

H

Venus

Scire erat in votis, damnosa canicula quantum
Raderet, angustæ collo non fallier orcæ; 50
Neu quis callidior buxum torquere flagello.
Haud tibi inexpertum curvos deprendere mores,
Quæque docet sapiens braccatis illita Medis
Porticus, insomnis quibus indetonsa juventus
Invigilat, siliquis, & grandi pasta polenta. 55
Et tibi quæ Samios diduxit litera ramos,
Surgentem dextro monstravit limite callem.
Stertis adhuc? laxumque caput compage soluta
Oscitat besternum, dissutis undique malis?
Est aliquid quo tendis, & in quod dirigis arcum?

Venus very well: Οἱ ποιε τὴν Θεοῦ αὐτὴν εὐβολήσεις μὴδεν
 ἀσπραγάλα πέσουλος ἰσω σχήματι προσεκύνει, τῆς ἐπιθυμίας
 τεύξεσθαι νομίζων. Hence we see that when every *Dye*
 or *Talus* turned up a different Number, that was called *Venus*.
 Though *Julius Pollux* expounds it after a different manner.
 Οἱ περιβαλλόμενοι τῷ πλήθει τῶν μονάδων ἐμελλεν ἀναί-
 ρεῖσθαι τὸ ἐπιδιακείμενον ἀργύριον. He who had the grea-
 test Number of Aces swept the Stakes. It is not to be doubt-
 ed but they had many Methods of Playing, which we can-
 not settle at this distance of time.

L. 50. *Angustæ collo non fallier orcæ.* The Boys had a
 Play of pitching Nuts into a narrow-mouth'd Vessel:

Vas quoque sæpe cavum spatio distante locatur,
In quod missa lævi nux cadit una manu.

Ovid. de nuce.

L. 53. The *Portico*, in which the *Stoics* taught at *Athens*,
 had the Conquests of *Miltiades*, *Leonidas*, and *Themistocles*,
 painted upon the Walls over *Darius* and *Xerxes*.

L. 56. *Pythagoras* said the Letter *Y*, by its Make, repre-
 sented the two Roads, of *Virtue*, and *Vice*; the narrow and
 the broad Way. He was a *Philosopher* of *Samos*, Son of
Mnesarchus the Jeweller, a Hearer of *Phercydes Syrus*, in-
 structed by *Hermodamas*. After he had gone through his
 Course under him, he travelled to *Egypt*, where he was in-
 structed in their *Theology*, &c. He was taken Prisoner in
 the

BUT it is not so with you, who are come to riper Years, and have had the advantage of being instructed in the Distinctions of right and wrong, according to the Doctrine of the Stoics : In whose severe Discipline the manly Youth (who are fed upon the plainest Diet) are educated. And you have been rightly informed as to the two Roads, of Virtue, and Vice, which are represented by the Philosopher *Pythagoras*, in the Symbol of the Letter Y.

AND do you dream away your Life still ? and lolling at your ease, with your Mouth open, belch out the Fumes of your last Night's

the Reign of *Artaxerxes*, to *Babylon*, where he had an opportunity of studying Astronomy. He travelled to that part of *Italy*, called *Magna Græcia*, where he was the Founder of the *Italick Sect*. He had no less than six hundred Hearers at once, who attended him by Night ; among whom the chief were *Archytas* of *Tarentum*, *Alcmæon* of *Croton*, *Hippasus* of *Metapontum*. It was he who was the first Founder of that Doctrine called the *Metempsychosis*, or *Transmigration of Souls*, which he believed so firmly that he affirmed himself to have been *Æthalis* the Son of *Mercury*, after him *Euphorbus*, then *Hermotmus*, after him *Pyrrhus*, a Fisher of *Delos*, next him *Pythagoras*. His Life is very well written by *Jamblichus*.

L. 59. *Diffutis malis*. With Jaws unstick'd : a good pleasant *Metaphor* to express Gaping.

L. 60. The seventeen Lines which follow contain some excellent Precepts, for the Conduct of Life in its most material Circumstances. *St. Austin* was so pleased with them, that he calls them a compleat Epitome of moral Philosophy. *Vide de civit. dei, lib. 2. c. 6.*

Est aliquid quo tendis. Consilium quemadmodum inveniatur ostendam. Quoties quid fugiendum sit, aut quid petendum voles scire, ad summum bonum & propositum totius vitæ respice: illi enim consentire debet quicquid agimus. Non disponet singula, nisi cui jam vitæ suæ summa proposita est. Senec. Ep. 71.

Ἄρ, εἴν κῆ πρὸς τὸν βίον ἡ γνῶσις τῆ τέλους μεγάλην ἔχει ῥοπὴν· κῆ καθάπερ τοξόται σκοπὸν ἔχουτες, μᾶλλον αὖ τυγχάνοιμεν τῆ δόουλαι. *Arist. lib. 1. ad Nicomach.*

An passim sequeris corvos, testave, lutove 61
Securus quò pes ferat, atque ex tempore vivis?
Elleborum frustra, cum jam cutis agra tumebit,
Poscentes videas? venienti occurrite morbo.
Et quid opus Cratera magnos promittere montes?
Discite, ó miseri, & causas cognoscite rerum, 66
Quid sumus, & quidnam victuri gignimur: ordo
Quis datus, & metæ quam mollis flexus, & unde;
Quis modus argento, quid fas optare, quid asper
Utile nummus habet; patriæ charisque propinquis

L. 65. *Craterus*. A famous Physician at Rome, in the time of Augustus. Cicero mentions him in the twelfth Book of his Epistles to Atticus. *Commodet me Attica, csi assentior Cratero.*

L. 66. *Causas cognoscite rerum*. It has ever been the Practice among the wisest of Men, to enquire into the Causes of Things, as being the best Method of coming at the first Fountain of all Beings, which is God. My Lord Bacon makes this very useful Remark, That as a little Smattering in Philosophy inclines Men to Atheism, so does Depth in it bring Men back to Religion.

Felix qui potuit rerum cognoscere causas. Virg.

Quanto satius est causas inquirere, & quidem toto in hoc intentum animo: neque enim quicquam illo invenire dignius potest, cui se non tantum commodet, sed impendat. Sen. natural. quest. lib. 6. c. 3.

L. 67. *Quid sumus*. τὸ ΓΝΩΘΙ ΣΕΑΥΤΟΝ τῷ Θεῷ παράγγελμα καὶ ἀρχὴ καὶ τέλος πάσης ἐστὶ φιλοσοφίας καὶ ἐυζωίας. Simplic.

Sequitur illud ut animadvertamus qui simus ipsi, ut nos quales oportet esse servemus. Cit. Ac. lib. 4.

Plato's Definition of Man is most beautiful. Φυτὸν ὑράμιον, ἕκ ἐγγλείου ἐν τῶν κλημάτων τῷ Θεῷ.

Quidnam victuri gignimur. In the next place, after knowing our own Nature, he advises to consider the End of our Creation, agreeably to the Stoics Doctrine, for Persius was educated in heir Principles. *Placet Stoicis quæ in terris gignuntur, ad usum hominum omnia creari: homines autem hominum*

Revelling? Have you proposed no End in Life to which you may direct your Course, but live *ex tempore*, without any regard to the future, as if you were still in a State of Nature.

YOU have dismal Examples enough of Procrastination. When you shall see Persons calling for the assistance of *Hellebore* too late, when the Dropsy has overwhelmed them. Whereas if you seek a Remedy upon the first approach of a Disease, what occasion will there be to promise your Physician golden Mountains for your Recovery?

BE wise therefore, ye wretched Mortals, and make Philosophy your chief Study; enquire into the Causes of Things; study your selves, and for what end ye were created; what Rules of Life are laid before you; what Race you are to run, and how exact you ought to be in the Conduct of it; consider the right Use of Money; how much you ought to expend for the good of your Country; how much you should spare for the Service of your Friends: And a-

num causa esse generatos, ut ipsi inter se alii aliis prodesse possint: in hoc naturam debemus ducem sequi, & communes utilitates in medium afferre, mutatione officiorum, dando, accipiendo, tum artibus, tum opera, tum facultatibus devincire hominum inter homines societatem. Cic. lib. 1. offic.

Ordo quis datus. By the Word *ordo* here is understood, the eternal Decrees of Fate, whereby all things were immutably designed to happen as they are. *Sic ordinem rerum fati æterna series rotat; cujus hæc prima lex est stare decreto.* Sen. natural. lib. 2.

Sic vivamus, sic loquamur: paratos nos inveniat atque impigros fatum. Hic est magnus animus qui se deo tradidit. At contra ille pusillus ac degener, qui oblietatur, & de ordine mundi male existimat, & emendare mavult deos quam se.

Sen. ep. 107.

L. 68. *Quam mollis flexus & unde.* How difficult it is to pass thro' Life with Honour, and to know where and what time is most proper to begin the Race which we are to run.

bove

Quantum elargiri deceat; quem te Deus esse 71
 Iussit; & humana qua parte locatus es in re;
 Disce: neque invidias, quod multa fidelia putet
 In locuplete penu, defensis pinguibus Umbris;
 Et piper, & pernae, Marfi monumenta clientis, 75
 Mænaque quod prima nondum defecerit orca.
 Hic aliquis de gente hircosa Centurionum,
 Dicat, quod satis est, sapio mihi: non ego curo
 Esse quod Arcefilas, ærumnosque Solones,
 Obstipo capite, & figentes lumine terram, 80
 Murmura cum secum, & rabiosa silentia rodunt,
 Atque exporrecto trutinantur verba labello,
 Ægroti veteris meditantes somnia; gigni
 De nihilo nihil, in nihilum nil posse reverti.
 Hoc est, quod palles? cur quis non prandeat, hoc
 est? 85
 Hos populus ridet, multumque torosa juvenus
 Ingeminat tremulos naso crispante cachinnos.

L. 74. *Umbri*, a very ancient People of *Italy*.

L. 75. *Marfi*. A People of *Apulia*. Here he mentions the Presents which they sent their Lawyers, and desires that we may not envy those who receive such Gifts, supposing them the Effect of Extortion.

L. 76. *Mæna*, a small Sea-Fish.

L. 77. *Hircosa gens centurionum*. So called from their filthy Smell. The Captains of the Army were not so nice in their Dress in this Age of the World. And as to their Love of Learning and learned Men, the Generality of them were ever the same as they are now. It is very natural that Sciences should be ridiculed by those who want them. This Cicero has taken notice of, and exposes in the fifth Book of his *Tusculan Questions*.

Philosophia quidem tantum abest ut proinde ac de hominum est vita merita, laudetur; ut a plerisque neglecta, a multis etiam vituperetur. Vituperare quisquam vitæ parentem, & hoc patricidio se inquinare audet? Et tam impie ingratus esse, ut eam accuset,

Above all, to acquit your self honourably in that Station of Life, wherein God has placed you.

L E A R N this, and do not envy that the wealthy Lawyer increases his Stores beyond you, by Knavery and Oppression.

P E R H A P S you may hear some Fop of the Army speak in this manner : I am wise enough already. I would not for the world be like *Arcefilas*, or *Solon*, who walk with their Heads stooping, and fix their Eyes upon the Earth, murmuring, and growling, I know not what, with themselves, stretching out their Lips, and weighing their Words, dreaming out such Inconsistencies as these : *That nothing is made of nothing, and that nothing can be turned into nothing.* Is it for this that Philosophers lose their Stomachs, and look pale? I can tell them, that it is for these Notions both Men and Boys laugh at them.

H E

accuset, quam vereri deberet, etiam si minus perspicere potuisset? Sed ut opinor, hic error, & hæc indoctorum animis effusa caligo est, quod tam longe retro respicere non possunt.

L. 79. *Arcefilas*, a Philosopher and Disciple of *Polemon*, a great Master of Disputation. He studied under *Crantor*, who was said to have changed *Plato's* Philosophy. *Cicero* in his *Academick Questions*, in the last Paragraph of his first Book, says thus of him: *Arcefilas negabat esse quid sciri posset, ne illud quidem ipsum quod Socrates reliquisset.* He is called by *Lactantius*, the Master of Ignorance, because he held, Nothing was to be known.

Solon of *Salamis*, one of the seven wise Men of Greece. He lived about the time of *Tarquinius Priscus*. It was he who abrogated the Laws of *Draco*, and made such in their place, as reconciled the People of *Athens* to the Senators, who before had a mortal Hatred for one another. When he left the *Athenians*, he bound them by an Oath never to alter his Laws till he returned; which made him order his Ashes after his Death to be scattered round the Island *Salamis*.

L. 87. *Cacbinnos*. *Plato*, in his third Book *de Repub.* does highly condemn immoderate and violent Laughter. The proper

*Inspice: nescio quid trepidat mihi pectus, &
ægris*

*Faucibus exuberat gravis halitus; inspice fœdes,
Qui dicit medico, jussus requiescere, postquam 90
Tertia compositas vidit nox currere venas,
De majore domo modicum sitiente lagena,
Lenia loturo sibi Surrentina rogavit.*

*Heus bone, tu palles. Nihil est. Videas tamen istud,
Quicquid id est: surgit tacite tibi lutea pellis. 95
At tu deterius palles; ne sis mihi tutor:*

*Jampridem hunc sepeli; tu restas. Perge, tacebo.
Turgidus hic epulis, atque albo ventre, lavatur,
Guttare sulfureas lente exhalante Mephites.*

*Sed tremor inter vina subit, calidumque trientem
Excutit è manibus; dentes crepuere retexti. 101*

Uncta cadunt laxis tunc pulmentaria labris.

*Hinc tuba, candelæ: tandemque beatulus alto
Compositus lecto, crassisque lutatus amomis,*

*In portam rigidos calces extendit: at illum 105
Hesterni capite induto subiere Quirites.*

proper and decent Manner of it is most beautifully recommended by Ovid:

*Est quæ perverso distorqueat ora cachinno,
Cum risit læta est, altera flere pates.
Illa sonat raucum quiddam, atque inamabile ridet,
Ut rudit a scabra turpis asella mola.
Sint modici rictus, sint parvæ utrinque lacunæ,
Et summos dentes ima labella tegant.
Nec sua perpetuo contendant ilia visu,
Sed leve, nescio quid, sæminsumque sonent.*

Lib. 3. de arte amandi.

L. 90. Here *Persius* makes use of a very good Allusion, wherein he compares those Persons, who ask Advice of Philosophers, and yet despise their Precepts, to sick People, who consult their Physicians, and yet lay aside their Prescriptions. *Cicero*, in the third Book of his *Tusculan Questions*,

HE who says to a Physician, *Consider my Case, I beseech you, I have got a Palpitation at my Heart. My Breath has an ill Savour.* The Physician advises to keep himself calm and temperate, only four Days. He cannot hold out, but begs some delicate Wines before he bathes, from some of his noble Friends. The Physician comes after this : *My good Friend, you are grown pale.* It signifies nothing, Sir. *I would have you however to take care, as slight as you think it ; your Skin begins to rise, and is of a livid Colour.* Doctor, I think you look paler your self. Don't you pretend to be my Governor. I have buried one already, who told me, I looked sickly, but you are alive to plague me. *Go on your own way, I shall not trouble you with any more Advice.* To make my Story short: This Gentleman falls to his Luxury again, breathes out the Stench of his Indigestion ; and what is the Consequence ? He is seized with a Palsey ; the Glass falls from his Hand ; his Teeth chatter in his Head ; his Dainties drop from his Mouth. Hence come the Trumpets and Lamps ; and he is cooked
up

Stions, frequently runs a Parallel between Philosophy and Physick ; between the Distempers of the Mind, and those of the Body.

L. 93. *Surrentina*, from a Town in *Campania* called *Surrentum*. Wine and Bathing are both dangerous for People in a Dropsy.

L. 103. *Hinc tuba, candela.* *Julius Pollux* says, the Trumpet was for calling the Friends of the Deceased together. *Candela* were the Torches with which, I suppose, they lighted the Funeral Piles.

Beatulus. The Dead among the Ancients, were stiled, *The Happy*.

Διὰ τᾶντα γὰρ τοὶ καλοῦνται μακάριοι.

Πᾶς γὰρ λέγει τις· Ὁ μακάριος ὀίχεται,

Κατίδαρθεν ἰουδαίων.

Stob. Serm. 275.

A. PERSII FLACCI Sat. III.

*Tange miser venas, & pone in pectore dextram.
 Nil calet hic ; summosque pedes attinge, manusque,
 Non frigent. Visa est si forte pecunia, sive
 Candida vicini subrisit molle puella, 110
 Cor tibi rite salit? Positum est argente catino
 Durum olus, & populi cribro decussa farina.
 Tentemus fauces : tenero latet ulcus in ore
 Putre, quod haud deceat plebeïã radere betã.
 Alges, cum excussit membris timor albus aristas :
 Nunc face supposita fervescit sanguis, & ira 116
 Scintillant oculi ; dicisque facisque, quod ipse
 Non sani esse hominis, non sanus juret Orestes.*

*Ergo & mortui beati nominantur,
 Ita quisque ait. Abiit beatus ille,
 Obdormit felix.*

L. 115.



up in all the State and Formalities of a dead Person ; then carried out by his Servants to the Grave, who have now got their full Freedom by his Death. Well, but try me ; I have none of those Symptoms ; examine my Feet and Hands. *You have worse ; for your Distempers are in your Soul. Can you preserve your Heart untainted at the sight of Money ? Or should your Neighbour's beautiful Daughter betray her Liking by her Smiles, can you resist the Temptation ? Here is a Dish of cold Pottage, and brown Bread, laid down before you. Let us try your Palate ; This you cannot bear ; You have got an Ulcer in your Mouth, which cannot away with the Roughness of the Plebeian Beet. In the next place, you are so affected with the Passion of Fear, that your Hair stands erect. Now again, so much under the Dominion of Anger, that your Blood is in a Ferment, your Eyes sparkle, and you both say and do, what even the mad Orestes would swear only became a Madman.*

L. 115. *Excussit membris timor albus aristas.* A Metaphor from bearded Corn, to express the Hair erect thro' Horror.





S A T I R E IV.

The ARGUMENT.

The Author, in this Satire, levels at Nero under the Name of Alcibiades, for presuming to undertake the Administration of publick Affairs, without sufficient Qualifications for so great an Undertaking, being too young, and altogether unexperienced in the right Methods of Government. The Substance of this Satire is taken from Plato, in the first Dialogue of Socrates with Alcibiades, where that great Author, in a most excellent manner, exposes not only the Folly of the Ignorant, in endeavouring to have any share in the Government, but in pretending to any other Profession in Life, wherein they have not been sufficiently instructed. Socrates had nothing more at heart, than the right Education of Youth, and especially of such as were to have any part in the publick Affairs of their Country, when they came to be Men. This will appear from the following Story which Xenophon records of him in his Memoirs.

One day he observed Euthydemus, a young Man, stealing off from one of his Lectures, and he gave him the following Rebuke: *‘When-
‘ ever (said Socrates) the Publick shall have
‘ occasion for this young Man’s Voice, he will
‘ speak to this purpose: “Ye Athenians, I
“ never learned any thing of any body; I
“ avoided the Conversation of learned Men as
“ much as was in my power; nay, I shun-
“ ned the very Suspicion of being taught; how-
“ ever, I shall venture to give you such Coun-
“ sel as comes into my Head. Might not ano-
‘ ther, who desired the Republick to grant him
‘ a Licence for the Practise of Physick, begin
‘ his Oration in the same manner: “O ye
“ Citizens of Athens, I never learned the Art
“ of Physick of any body, nor did I endea-
“ vour, but avoided it as far as lay in my
“ power; however, I would have you give me
“ a Licence to profess it; for I will endeavour
“ to learn by practising upon your selves.”*





SATIRA QUARTA.

P. *Rem populi traētas? (barbatum hoc crede
magistrum*

Dicere, sorbitio tollit quem dira cicutæ)

Quo fretus? dic hoc magni pupille Pericli.

Scilicet ingenium, & rerum prudentia velox

Ante pilos venit; dicenda, tacendaque calles. 5

Ergo ubi commota fervet plebecula bile,

Fert animus calidæ fecisse silentia turbæ

Majestate manus. Quid deinde loquere? Quirites,

*Hoc puto, non justum est; Illud male; rectius
istud.*

Line 1. *Barbatus magister*; Socrates. Cicero, in his fourth Book *de finibus*, says, that Philosophers were stiled *barbati*, by way of Honour and Distinction. We find in the thirteenth Book of *Athenæus*, that in the time of Alexander the Great, cutting the Beard off was contrived as a Punishment, and a Mark of Disgrace. Socrates is here stiled *magister*, either because he was Tutor to *Alcibiades*, or that according to Cicero's Character of him in the fifth Book of his *Tusculan Questions*, it is said in these Words: *Primus ille philosophiam devocavit e cælo, & in urbibus collocavit, & in domus introduxit: & coëgit de vita & moribus, rebusque bonis & malis quærere.*

L. 2. *Sorbitio cicutæ*. Hemlock is the Poison, which Plato mentions in his *Phædo*, to which Socrates was condemned.

L. 3. *Quo fretus. ὅτω πισέων*. The very Expression which Plato makes Socrates use to *Alcibiades*.

Magni



S A T I R E IV.

P. Do you take upon you the Administration of Affairs? (Suppose this to be said by *Socrates*) Upon what Foundation? Tell me, I beseech you, *Alcibiades*. To be sure you have acquired Wisdom, and Experience enough in your Minority. You are excellently well qualified to speak in publick. And therefore, if any Commotion should arise in the State, you can silence the Tumult of an enraged Multitude, by your Authority, by the Waving of your Hand. And what will be your Speech? To this purpose, no doubt: *Ye Romans, I think you are now acting against all the Rules of Justice. This is a wicked Rebellion; Peace would be much more for your advantage.* For
you

Magni pupille Pericli. In the same Dialogue where *Socrates* taxes *Alcibiades* with being elated on account of his Family, his Beauty and his Wealth, he concludes — ‘But of all that I have mentioned, you are rather for having *Pericles* left by your Father, as a Tutor to you, and your Brother.’

Pericles, a famous Governour of *Athens*, who managed the Commonwealth forty Years, a Man of great Eloquence and Authority, about 426 Years before Christ. The Comic Poets called him *Olympius*, because his Oratory struck the People with the Force of Thunder. Read his Life in *Plutarch. Val. Max. lib. 8, 9.*

L. 5. *Dicenda tacendaque calles.* The whole Art of publick Oratory consists in the Secret of knowing rightly what Points a Man ought to speak to, and what to conceal or pass over.

L. 6. *Majestate manum.*

Scis etenim justum gemina suspendere lance 10
 Ancipitis libræ : rectum discernis, ubi inter
 Curva subit, vel cum fallit pede regula varo :
 Et potis es nigrum vitio præfigere Theta.
 Quin tu igitur, summa nequicquam pelle decorus,
 Ante diem blando caudam jactare popello 15
 Desinis, Anticyras melior sorbere meracas ?

————— Qui postquam voce manuque
 Murmura compressit, tenuere silentia cuncti. Ovid.

————— tumultum
 Composuit vultu, dextraque silentia jussit. Lucan.

L. 10. *Scis etenim justum, &c.* What follows is *ironical*. Justice is here represented by a Pair of Scales in Motion, which requires some Patience and Exactness to distinguish on which Side the Weight lies; which very well expresses what Care is required in the Determination of such Causes as come before a Judge. It is an excellent Image to caution us against giving rash Judgment.

L. 11. *Rectum discernis, &c.* Virtues are best distinguished by comparing them with their Extremes; but it oftentimes happens, that some Actions are accompanied with such Circumstances, that it is a difficult Matter to determine whether to say they are right or wrong.

L. 12. *Nigrum præfigere Θ.* To condemn a Criminal to Death, which requires Justice tempered with Clemency, because it is better the Guilty should escape, than that the Innocent should suffer.

Θ, stands for Θάνατος, prefixed by the Judges of Athens to their Sentences of Condemnation.

*Illi qui volet exarationi
 Districturn bonus applicare Theta.* Sidon. Apol. c. 9.

*Nosti mortiferum Prætoris, Castrice, signum,
 Est operæ pretium dicere Θ novum.* Mart. Epig.

Persius, as well as Martial, in this follows the Greek Custom; for the Roman Judges wrote A and C for *Absolvo*, or *Condemno*, according as they passed Sentence.

L. 14.

you very well understand to settle the Scales of Justice, when they are in a fluctuating Motion. You can discern right from wrong, though they may be perplexed by many Circumstances. And you can judge extremely well in Cases of Life and Death. Let me advise you to forbear these great Undertakings; for it is not your Beauty will carry you thro' such Difficulties: therefore conceal your Arrogance from the People till you have gain'd Experience; return to School and

L. 14. *Quin tu igitur, &c.* *Alcibiades* was beautiful, so was *Nero*, vid. *Sueton*. Here *Persius* takes occasion to shew, that the outward Appearance of Beauty signifies nothing, where the Beauty of the Mind is wanting. This *Plato* has put in a very good Light, in that Dialogue between *Socrates* and *Alcibiades*, as follows:

Soc. If any one should tell *Amastris*, the Widow Queen of *Xerxes*, that the Son of *Dinomache*, a private Person, proclaimed War against the Son of her, who was a great Queen; and that the Son of *Dinomache* had not above three hundred Acres of Land; I suppose, *Alcibiades*, if the Queen were to speak to you, she would say that you depend upon your Industry, and Wisdom; and again, if she should hear that you were not above twenty Years old, utterly ignorant of all things, would she not be apt to say, — *What do you rely upon, young Man, for such an Undertaking?* And we should make answer for you, *That you depend upon your Beauty, your Family, your Riches, and your uncultivated Capacity:* Would she not think us all mad, upon comparing her Wealth, her Power, and her Wisdom, with such Qualifications?

L. 15. *Caudam jactare.* A Metaphor taken from Peacocks, who spread their Tails to the best advantage. Here therefore it signifies Ostentation, an Appearance of Virtue, to gain the Affections of the People, such as *Nero* had, when he made use of this Expression, — *O quam vellem nescire literas,* when he was to sign a dead Warrant.

L. 16. *Anticyræ*, two Islands upon the *Thessalian* Coast, famous for *Hellebore*, good to purge the Brain.

Imbibe, dixissem, purgantes pectora, succos,
Quicquid & in tota nascitur Anticyra. *Ovid. de Pont.*

*Quæ tibi summa boni est? unctâ vixisse patella
Semper, & affiduo curata cuticula sole.
Expectata; haud aliud respondeat hæc anus. I nunc.
Dinomaches ego sum. suffla, sum candidus. Esto:
Dum ne deterius sapiat pannucia Baucis, 21
Cum bene discineto cantaverit ocyma vernæ.
Ut nemo in sese tentat descendere! nemo!
Sed præcedenti spectatur mantica tergo.
Quæseris. Nostin' Vætidî prædia? cujus? 25
Dives arat Curibus, quantum non milvus oberret.
Hunc ais? Hunc, Diis iratis, genioque sinistro.
Qui quandoque jugum pertusa ad compita figit,*

L. 17. *Quæ tibi summa boni est?* You are so unfit for Government, that you do not understand the first Elements of Virtue.

L. 18. *Curata cuticula sole.* It was a Custom among the Ancients, to anoint their Bodies in the Sun, to make them sleek, and strong, and active; but many did it out of Luxury, and so it is to be understood here. The Greek Physicians called it, Ἡλίωσις.

Ἄλειφάμενὴ τὸ σῶμα καὶ ἔσῳσα πρὸς τὸν ἥλιον.

Aristoph.

*I precor, & totos avida cute combibe soles,
Quam formosus eris!* Mart. lib. 10. ep. 12.

L. 19. *Suffla.* A Metaphor alluding to the Story of Æsop's Frog.

Nescio quid se sufflavit uxori suæ. Plaut. Casin.

L. 22. *Ocyma,* put for any Herbs. This Herb is commended much for Food by Varro and Cato. Pliny tells us, it was superstitiously sown with Curses, to make it grow better.

L. 23. *In sese descendere.* To examine a Man's self: According to that golden Precept, γνώθι σεαυτὸν. *In deorum secreta descendere.* Sen. *Consensus populi qui jam descendit in causam.* Cic. This Metaphor *descendo* is taken from going down into Pits, to examine what kind of Ore is in them.

L. 24.

learn. Have you as yet propos'd what is the chief Point to pursue? *A.* Yes, to eat and drink deliciously, and to indulge my self as much as I can in Pleasure. *P.* Now let me speak. The first old Woman who passes by, can give me as good an Answer. Go now, and boast of your high Blood, and say, *I am the Son of Dinomache*; and puff your self up on account of your Beauty. *Yet still I shall tell you, that Baucis, while she cries her Herbs about the Streets, is as much a Philosopher. What a strange thing it is, that no Man will allow himself leisure to examine his own Weaknesses; no not one; but rather exposes his Folly to all Mankind. For instance, do but ask any one the Question, Do you know what Estate Vectidius has? Which Vectidius do you mean? Why him, who has more Land at Cures than a Kite can fly over. Who, that sad Wretch? Hated by Gods and Men! Who, when he celebrates the Compitalia, is afraid*

L. 24. *Spektatur mantica tergo.* This is very well explained by that Fable in *Aesop*, where he makes every Man carry two Wallets, one hanging before, wherein he sees the Faults of other Men; and the other behind, in which he carries his own. *Avari, avaros; gloria cupidos, gloriosi reprehendunt. Est enim proprium stultitiæ aliorum vitia cernere, oblivisci suorum.* Cic. *Tusc.* Which *Persius* illustrates in the Example of *Vectidius*.

L. 26. *Quantum non milvus oberret.* A proverbial Saying.
Milvos intra tua pascua lassos. Juv.

L. 28. *Pertusa ad compita.* The *Compita*, according to an old Scholiast upon *Persius*, were Towers erected where two Streets crossed each other, with Passages thro' them, facing each Street; hence they are said to be *pertusa*. The *Compitalia* were Feasts instituted, some say by *Tarquinius Priscus*, in the Month of *January*, and celebrated by Servants alone, when their Plowing was over.

Seriola. A little Earthen Pot, or Jar.

*Seriolæ veteris metuens deradere limum,
Ingemit, Hoc bene sit, tunicatum cum sale mor-
dens* 30

*Cæpe, & farratam pueris plaudentibus ollam,
Pannosam fæcem morientis sorbet aceti.*

*At si unctus cesses, & figas in cute Solem,
Est prope te ignotus cubito qui tangat, & acre
Despuat in mores; penemque arcanaque lumbi* 35
*Runcantem, populo, marcentes pandere vulvas.
Tu cum maxillis balanatum gausape peetas,
Inguinibus quare detonsus gurgulio extat?
Quinque palæstritæ licec hæc plantaria vellant,
Elixasque nates labefactent forcipe adunca,* 40
Non tamen ista filix ullo mansuescit aratro.

*Cædimus, inque vicem præbemus crura sagittis.
Vivitur hoc pacto: sic novimus. Ilia subter
Cæcum vulnus habes; sed lato balteus auro
Protegit, ut mavis; da verba, & decipe nervos,
Si potes. Egregium cum me vicinia dicat,* 46
*Non credam? Viso si palles, improbe, nummo;
Si facis, in penem quicquid tibi venit amarum;*

L. 31. *Farrata olla.* Pottage.

L. 32. *Pannosa fax,* &c. This Line expresses four, mothered Wine extremely well.

L. 33. *Figas in cute solem.*

Pro isto asso sole, quo tu abusus es in nostro pratulo, a te vitium solem unctumque repetemus. Cic. ad Attic.

L. 48. *Si puteal.* Because this Line is very obscure, I shall first set down some Passages in Authors, where the Words *puteal* and *flagello* are to be found; and then endeavour to make out its Sense with the best Probability.

Qui puteal janumque timet celebresque calendas. Ovid.

Erat

of losing the Pitch wherewith he stopped his Flasks of Wine. Then whines out a Grace over some Onions, which he has not the heart to peel, to eat with his Pottage, and some sour Wine, quite turned to Vinegar; yet as bad as they are, his Servants express the greatest Joy to see such a Feast. You shall be censured after the same manner, if you proceed in your luxurious Methods of Living, and Lewdness, which is the Consequence of them. For, be assured, that many whom you never knew will animadvert upon your Vices. We fall foul upon others, and others again upon us. This is the way of the World; this the greatest part of our Business. You are already wounded in your Reputation, but your Quality helps in a great measure to gloss it over; however, you cannot but be sensible of that Weakness which you have contracted by your Debauches. *A.* But suppose you are mistaken, and that the World gives me Applause, shall I not believe them? *P.* That Applause will be but of little use to a Man who loves Money to a great degree, and when you, to your scandal, enhance it all to your self.

In

Erat autem ara quædam coronata, & superposita puteo, ubi quondam defossa novacula, & eos Attii Navis auguris, inde nomen sibi fecit putealis.

Cic. de divin.

————— forum putealque Libonis,
Mandabo ficcis. —————

Hor. lib. 1. ep. 19. lib. 2. ser. sat. 6.

Roscius orabat sibi adesses ad puteal cras, atque honori posterorum ut vibex fieres.

Plaut.

vibex fieres, a Blot to your Family.

Dionysius, in the third Book of his Antiquities, calls it, Φεάαρ.

Eryc. Putcan. de jurejurando, says, that the Judges and Litigants both used to swear at this Altar, and that Usurers met

met

*Si puteal multa cautus vibice flagellas ;
 Nequicquam populo bibulas donaveris aures. 50
 Respue, quod non es ; tollat sua munera cerdo ;
 Tecum habita ; & noris, quam fit tibi curta su-
 pellex.*

met at this Court, where the *Puteal* was, to put out their Money.

Cbimentellius, in his *Marmor Pisanum*, c. 17. after having treated a long while upon this Word *Puteal*, concludes thus: *Sed de his puteis libasse sufficiat : profundiore haustum aliis relinquitur.*

— *Arca*



In short, I would have you reject that Reputation which you do not deserve. Let the common People keep their Commendations to themselves: Confine your Thoughts more to the Study of your self: And you will soon be sensible how short your Abilities are.

——— *Arca flagellat opes.*

Martial,

Flagellare annonam. Plin. to inhance Corn.

From all which compared together, we may conclude, *Persius* means, *If a Person be an extorting Usurer, he can never gain the Affections of the People.* *Puteal* may be taken metaphorically for a Chest, and *flagello* in the Sense of cording it.





SATIRA QUINTA.

P. *Vatibus hic mos est, centum sibi postulare voces,
Centum ora, & linguas optare in carmina
centum;*

*Fabula seu mæsto ponatur hianda Tragædo,
Vulnera seu Parthi ducentis ab inguine ferrum.*

C. *Quorsum hæc? aut quantas robusti carminis
offas* 5

*Ingeris, ut par sit centeno gutture niti?
Grande locuturi, nebulas Helicone legunto;
Si quibus aut Procnes, aut si quibus olla Thyestæ*

Line 2. *Centum ora, &c.*

ἄδ εἰ μοι δέκα μὲν γλώσσαις δέκα δὲ σόματα εἶεν.

Homer.

In imitation of which *Hostius* the Poet, in his second Book of the *Istrian War*, quoted by *Macrobius*, Sat. 6. c. 3.

————— *Non mihi si lingua
Centum atque ora sent totidem, vocesque liquatæ;
Non mihi si centum linguæ, sint oraque centum.* Virg.

L. 4. *Parthi.* The People of *Parthia*, a Country of *Asia Minor*, bounded at the West by *Media*, at the North by *Hyrcania*, at the East by *Appiana*, at the South by the Desarts of *Carmania*. They were the most obstinate Enemies the *Romans* had, having circumvented *Craffus*, they cut him off, with all his Army. They were likewise remarkable for shooting well with their Arrows, at the time when they were flying from their Enemies. Hence we may understand *ducentis ab inguine*, pulling out the Arrows with which they were wounded behind.

L. 3.



S A T I R E V.

The ARGUMENT.

This inimitable Satire consists of two Parts. In the first, Persius makes a most grateful Acknowledgment of the great Obligations he lies under to his Master Cornutus, for his Education. In the second, he treats of true Liberty, according to the Stoics Opinion.

P. It has ever been the Custom of *Poets*, in all great Undertakings, to wish for a *hundred Mouths*, and *Tongues*, whether they write a *Tragedy*, or an *Epic Poem*.

C. FOR what end, *Persius*, do you wish the same? Or what prodigious kind of Expressions do you intend to make use of, that you pray for a *hundred Throats* to breathe them out? Let ranting *Poets*, who delight in *Bombast*, go to the *Clouds of Helicon*, and coin themselves new Words, when they have a mind to write either a *Tragedy of Procne*, or *Thyestes*, to be often acted
by

L. 8. *Procne*, Daughter of *Pandion* King of *Athens*, Wife of *Tereus*, who under the pretence of visiting her Sister *Philomela* to bring her home, ravished her by the Way, cut out her Tongue, and imprisoned her. She wrought her whole Misfortune in a Piece of Embroidery, which she sent to her Sister; who in revenge dress'd up her Son *Itys*, for her Husband *Tereus*. After he had supped upon him, she brought
L in

Fervebit, sæpe insulso cœnanda Glyconi.
Tu neque anhelanti, coquitur dum massa camino, 10
Folle premis ventos: nec clauso murmure raucus
Nescio quid tecum grave cornicaris inepte:
Nec stollopo tumidas intendis rumpere buccas.
Verba togæ sequeris, junctura callidus acri
Ore teres modico, pallentes radere mores 15
Doctus, & ingenuo culpam defigere ludo.
Hinc trabe quæ dicas, mensasque relinque Mycenis
Cum capite, & pedibus; plebeiaque prandia noris.
P. Non equidem hoc studeo, bullatis ut mibi nugis
Pagina turgescat, dare pondus idonea fumo. 20
Secreti loquimur: tibi nunc hortante Camæna
Excutienda damus præcordia; quantaque nostræ

in his Head; which when *Tereus* beheld, he drew his Sword to kill her. As she fled, she was changed into a *Swallow*; he into a *green Plover*; and the Sister *Philomela*, who, on the *Orgies of Bacchus*, was forced out of Prison by *Procne*, and her Companions, being there present, was changed into a *Nightingale*; and the Boy *Itys* into a *Pheasant*.

Ovid. *Metamorph.* 6.

Thyestes, the Son of *Pelops* and *Hippodamia*, who bearing a great Hatred to his Brother *Atreus*, defiled his Bed. *Atreus* in revenge had his Son dressed up for Dinner; at which horrid Sight, the Sun was said to turn back in its Course.

L. 9. *Glyco*, an insipid Writer of *Tragedies*, and a Favourite of *Nero*.

L. 13. *Stollopo*. A fictitious Word to express the Noise of a Man's Chops, by a Trick of the Finger.

L. 14. *Verba togæ*. Plain Words. The *Toga* was the Habit worn in Peace; the *Paludamentum* in War.

L. 15. *Pallentes mores*. Wickedness; because a guilty Conscience appears in the Paleness of the Countenance.

————— *Hic murus abeneus esto*
Nil conscire sibi, nulla pallescere culpa.

Hor.
Teres.

by the insulfe *Glyco*. But, as for your part, you are far from that laborious, noisy, and turgid Nonsense, which is ingendred in murmuring,—before it is discharged aloud. Your Language is soft and easy, and of true Connection. You are well skilled in shaming People out of their Vices, by your genteel Manner of Raille-ry. Stick to this, and leave *Tragedy* to others, so that you make the common Follies of Man-kind the *Topics* of your Satire.

P. I DO assure you it is far from my thoughts, to dignify Trifles by lofty Language. I rather chuse to impart the Secrets of my Mind to you, as a Friend. And, it is at the instance of my
Muse

Teres, is to be understood from this Passage in *Tully's* third Book *de orat.* *Sed si habitum etiam orationes, & quasi colorem aliquem requiris, est plena quædam & tamen teres & tenuis, & non sine nervis ac viribus.*

L. 16. *Defigere*. A Metaphor taken from Criticks, who mark what they find amiss.

L. 17. *Mensasque relinque Mycenis*. Leave those execrable Subjects of *Tragedy* to the *Greek Poets*, who write at

Mycenæ, a Town of *Peloponnesus*, built by *Perseus*, the Son of *Danaë*; famous for *Atreus*, Brother of *Thyestes*. Vid. *Senec. Trag. Thyest.*

L. 21. *Bullatæ nugæ*. Great Trifles.

L. 21. *Camænæ, qu. Canenæ*. Vid. *Macrob.*

L. 22. *Quantaque nostræ, &c.* Among the Ancients they had the highest, and most generous Notions of Friendship, infomuch, that they supposed two Friends to have but one Soul, divided in two Bodies. Hence *Ovid*, speaking of *Pylades* and *Orestes*, says,

Qui duo corporibus, mentibus unus erant.

And *Horace*, speaking of *Virgil*,

Et servæ animæ dimidium meæ.

How high likewise does *Cicero* carry it, in his first Book of *Laws*, in these Words: *Ubi illa sancta amicitia, si non ipse amicus per se amatur toto pectore, ut dicitur.* And again

*Pars tua sit Cornute animæ, tibi dulcis amice,
 Ostendisse juvat. Pulsa, dignoscere cautus,
 Quid solidum crepet, & piæ testoria linguæ. 25
 His ego centenas ausim deponere voces,
 Ut, quantum mihi te sinuoso in pectore fixi,
 Voce trabam pura; totumque hoc verba resignent,
 Quod latet arcana non enarrabile fibra.
 Cum primum pavidò custos mihi purpura cessit, 30
 Bullaque succinētis laribus donata pependit:
 Cum blandi comites, totaque impune Suburra
 Permissit sparsisse oculos jam candidus umbo:
 Cumque iter ambiguum est, & vitæ nescius error
 Diducit trepidas ramosa in compite mentes, 35*

in his Treatise of Friendship: *Ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis. Nihil est enim tam naturæ aptum, tam conveniens ad res vel secundas, vel adversas.* After this, he lays down the true Foundation of it, without which, it is impossible for an honourable Friendship to be contracted. *Virtus amicitiam & gignet & continet; nec sine virtute amicitia esse ullo pacto potest.*

Cornutus, a famous Professor of the *Stoic Philosophy*, *Persius's* Master, mentioned by *Eusebius*. He was banished from *Rome* by *Nero*, because he found fault with his Writings.

L. 30. *Purpura*. By this is meant, that Garment proper to the young Nobility, which they wore to the seventeenth Year of Age. It was a Gown bordered around with Purple, whence the *Greek* Writers call it *περιπόρφουρον*. This Garment was first appointed by *Tarquinius Priscus* as an Honour to his Son, who at the Age of fourteen, in the War with the *Sabines*, slew an Enemy with his own Hands. After this it became common to *Priests*, *Senators*, *Magistrates*, and the Sons of the Nobility. *Ego vobis allego etiam illud sacrum prætextarum, quo sacerdotes velantur, quo magistratus; quo infirmitatem pueritiæ sacram facimus ac venerabilem.* *Fab. Declam. 340.*

Muse I open my Bosom, that you may see, my dear Friend *Cornutus*, how great a share of my Soul is yours; and what a Delight it gives me to shew it. Knock at my Breast, and try me. You very well know what Sincerity is, nor are you to be deceived by *painted Expressions*. Hence it is, that I wish for a hundred Voices, to enable me the better to explain that Love and Friendship for you, which is so deeply imprinted in my Soul, and which otherwise I should not be able to express.—— When I arrived to seventeen Years of Age, and was allowed by my flattering Attendants to ramble through the vicious Parts of the Town, as I pleased; and was in doubt, what Course of Life to pursue, I

L. 31. *Bulla*. A Medal made in the form of a Heart, which the young Roman Nobility wore about their Necks. *Bulla* (*inquit Asconius*) *suspendi in collo ingenuis solet aurea, libertinis scortea, quasi communiens pectus puerile.*

Romani pueros prætexta donabant & bulla. Hæc aurea erat, insigne nobilitatis, figuram cordis habens, ut signarent eam ætatem alterius consilio regendam. Alex. ab Alex. lib. 2. c. 19.

At the seventeenth Year of their Age, the young Men hung them up as an Offering to the *Lares*.

L. 33. *Umbo*. By some is understood to be a white Shield, void of any Figures in it, to remind the young Men to whom they were given, of performing some glorious Actions, worthy of being inserted therein. Others imagine it to be a part of the *Toga virilis*, wrought up in the form of a Shield.

L. 34. *Vitæ nescius error*. The Doubts concerning what kind of Life is best to chuse, are very well described by *Asconius*:

*Quod vitæ sectabor iter, si plena tumultu
Sunt fora; si curis domus anxia; si peregrinos,
Cura domus sequitur; mercantem si nova semper
Damna manent: cessare vetat si turpis egestas:
Si vexat labor agricolam, mare naufragus horror
Infamat, pænæque graves in cælibe vita.
Sanguineum si Martis opus: si turpia lucra
Fœnoris, & velox inopes usura trucidat?
Omne ævum curæ, &c.*

then

Me tibi supposui : teneros tu suscipis annos
Socratico, Cornute, sinu : Tunc fallere solers
Apposita intortos ostendit regula mores,
Et premitur ratione animus, vincique laborat,
Artificemque tuo ducit sub pollice vultum ; 40
Tecum etenim longos memini consumere soles,
Et tecum primas epulis decerpere noctes.
Unum opus, & requiem pariter disponimus ambo,
Atque verecunda laxamus seria mensa.
Non equidem hoc dubites, amborum fœdere certo 45
Consentire dies, & ab uno sydere duci :
Nostra vel æquali suspendit tempora Libra
Parca tenax veri, seu nata fidelibus hora,
Dividit in Geminos concordia fata duorum ;
Saturnumque gravem nostro Jove frangimus una. 50
Nescioquod, certe est quod me tibi temperat, astrum.

L. 37. *Socratico sinu.* In the Stoic Philosophy. For Socrates taught Antisthenes, he taught Diogenes, he again Crates the Theban, who instructed Zeno, the first Founder of that Sect.

L. 40. *Sub pollice vultum.* A Metaphor taken from Artists who made Statues in Wax.

Incessum motumque docet, fandi que pudorem,
Qualiter artificis vitæ pollice ceræ
Accipiunt formas, ignemque manumque sequuntur :
Talis erat divæ natum mutantis imago. Stat. Theb.

L. 47. *Libra.*

Quosque dabunt Chelæ, & quos dat Aquarius ortus,
Unum pectus habent, fideique immobile vinculum. Manil.

In his fifth Book likewise we read,

Felix æquato genitus sub pondere Libra.

L. 49. *Geminos.* Those who were born under the Sign Gemini were likewise thought happy. See Manilius's second Book treating of Gemini :

Magnus erit Geminis amor & concordia duplex.

then put my self under your Tuition. You received me into your Friendship, and formed my Mind according to the wise Precepts of *Socrates*, which you did with so much Art, that my Instruction cost me very little pains. My Mind was reformed by Reason, and grew earnest to be improved, till at length it was cultivated by your skilful Hand, and brought to its full Perfection. I remember it was with pleasure I passed whole Days in your Conversation, till we refreshed our selves at Night with a frugal Repast. We divided our Time happily between our Study, and our Rest; and nothing but the Relaxation of a modest Entertainment came between.

SURELY you cannot doubt, but that both our Birth-days have been blest with the same friendly *Planet*, whether we were born under *Libra*, or *Gemini*, or that the Influence of *Jupiter* did soften the malignant Aspect of *Saturn*. But most certain it is, that some *Constellation* or other has united our Souls.

M E N S

To give some little Notion of the Ancients concerning *Horoscopes*: The *Ascendant* was understood by them, to be that Part of Heaven which arises in the East the Moment of the Child's Birth. This, containing thirty Degrees, was called the *first House*, in this Point the *Astrologers* observed the Position of the celestial *Constellations*, the *Planets*, and the fixed Stars, placing the Planets and the Signs of the *Zodiack* in a Figure, which they divided into 12 Houses, representing the whole Circumference of Heaven. The first was *angulus Orientis* (by some called the *Horoscope*) shewing the Form and Complexion of the Child then born; and likewise the rest had their several Significations, too tedious to be inserted here, because of no use in the least. The Heathen *Astrologers*, in casting Nativities, held, that every Man's *Genius* was the Companion of his *Horoscope*, and that the *Horoscope* was tempered by it; hence proceeded that Union of Minds and Friendship, which was observed among some. This appears from *Plutarch* in his *Life of Anthony*, concerning

*Mille hominum species, & rerum discolor usus ;
 Velle suum cuique est, nec voto vivitur uno.
 Mercibus his Italis mutat sub Sole recenti
 Rugosum piper, & pallentis grana cumini: 55
 Hic satur, irriguo mavult turgescere somno:
 Hic campo indulget : hunc alea decoquit : ille
 In Venerem est putris : sed cum lapidosa chiragra
 Fregerit articulos aeteris ramalia fagi,
 Tum crassos transisse dies, lucemque palustrem, 60
 Et sibi jam feri vitam ingemuere reliquam.
 At te nocturnis juvat impallescere chartis ;
 Cultor enim juvenum purgatas inseris aures
 Fruge Cleanthea. Petite hinc juvenesque senesque
 Finem animo certum, miserisque viatica canis. 65
 Cras hoc fiet. Idem cras fiet : quid ? Quasi magnum,
 Nempe diem, donas ? sed cum lux altera venit,
 Jam cras hesternum consumpsimus. Ecce aliud cras
 Egerit hos annos, & semper paulum erit ultra ;
 Nam, quamvis prope te, quamvis temone sub uno, 70
 Vertentem sese frustra se&tabere cantum,
 Cum rota posterior curras, & in axe secundo.*

concerning the *Genii* of *Anthony* and *C. Octavius*. Those who have the Curiosity of being farther informed in these astrological Traditions, let them consult *Ptolemy*, *Alcabitius*, *Albo Hali*, *Guido Bonat.* &c.

L. 64. *Fruge Cleanthea.* With *Stoic* Philosophy. *Cleanthes* was a *Stoic* Philosopher, first the Disciple of *Crates*, Successor of *Zeno Citiensis*. When he went to *Athens*, he became Disciple to *Zeno*, and was so extremely laborious, that he got the Name of another *Hercules*. Being exceedingly poor, he drew Water by Night, to maintain himself by Day at his Studies, whence he got the Name of *Phreantbes*. Having not Money to buy Paper, he writ down his Instructions on the Bones of Beasts.

MEN'S Inclinations, and Pursuits, are as various as their Complexions and Constitutions. Every particular Man takes his own Course. One, moved by Avarice, trafficks with the *Indies* for *Spices*; another sleeps away his Life: This follows his Exercises; that Man his *Gaming*: Another ruins his Constitution with *infamous Women*; but when the Gout, which is the Consequence of this Intemperance, stops the Circulation in his Joints, that he looks like a withered old Beech, then he laments that he passed his Youth in the dark Practices of Vice, and grieves too late for what is impossible to be recalled.

BUT it is not so with you whose chief Delight is in *nocturnal Lucubrations*; for you are an Instructor of Youth, and refine their Understandings with the Philosophy of *Cleanthes*. *And thus you exhort them to study.*

LEARN hence, both young and old, some certain Principles to fix upon. Lay up some Comforts against the Miseries of old Age. — — *We will do it to-morrow.* — To-morrow you will make the same Excuse. *But is one Day so great a Matter?* Yes surely; for you called Yesterday to-morrow, and yet nothing was done then. To-morrow and to-morrow will be still the Excuse, till your Life can have no more to ask; thus will you be like the hindmost Wheel of a Chariot, still following, but never overtaking.

L. 65. *Miserisque viatica canis.*

Studia juventutem alunt, senectutem oblectant. Cic.

Si te ad studia revocaveris, omne vitæ fastidium effugeris: nec noctem feri optabis tædio lucis, nec tibi gravis eris, nec aliis super-vacuus: multos in amicitiam attrahes; affluetque ad te optimus quisque. Nunquam, quamvis obscura, virtus latet, mittit sui signa.
Senec. de tranquill.

M

STUDY

*Libertate opus est. Non hac, qua quisque Velina
Publius emeruit, scabiosum tesserula far
Possidet. Heu steriles veri, quibus una Quiritem
Vertigo facit, hic Dama est non tressis agaso, 76
Vappa, & lippus, & in tenui farragine mendax.
Verterit hunc dominus, momento turbinis exit
Marcus Dama. Papæ! Marco spondente, recusas
Credere tu nummos? Marco sub iudice palles? 80
Marcus dixit: ita est. Assigna Marce tabellas.
Hæc mera libertas, hanc nobis pilea donant.
An quisquam est alius liber, nisi ducere vitam
Cui licet, ut voluit? licet, ut volo, vivere: non sum
Liberior Bruto? — Mendose colligis, inquit 85
Stoicus hic, aurem mordaci lotus aceto.
Hoc (reliquum accipio) licet, ut volo, vivere, tolle.
Vindicta postquam meus à Prætore recessi,
Cur mihi non liceat, jussit quodcunque voluntas,
Excepto si quid Masuri rubrica vetavit? 90*

L. 73. *Libertate opus est, &c.* Immediately, when any Person was made free at Rome, he was enrolled in one of their Tribes, and allowed the common Benefits of a true Citizen. Here I hope it will not be amiss to set down some few Quotations from Roman Authors to explain it. *Qui neque sensu, neque vindicta, neque testamento liber factus sit, non esse liberum.* Cic.

Ἐθὸς τοῖς οἰκέλαις ὅταν ελευθερωθῶσιν ξύρεσθαι τε τὰς κεφαλὰς, καὶ πῖλια φορεῖν. Plut. in Flam.

Diodorus Siculus, speaking of Prusias, describes him thus:

Ἐξυρημένον ἴην κεφαλὴν, καὶ πῖλεον ἔχοντα λευκόν, καὶ φοροῦντα τηβένναν, καὶ καλλίους. Calvo capite, & cum pileo candido, toga & calceis.

L. 74. *Tesserulas.* The Tesserula was a kind of Ticket, made of square Brass, which intitled the Owner to share of the Corn distributed among the common People, through the Bounty of the Prince. *Ac ne plebis frumentationum causa frequenter*

STUDY *Philosophy*, and this will bring you to that *Liberty* which consists in the Freedom of the Mind, not in the Distinction of a *Badge*, which determines you to this or t'other *Tribe*. Alas, how barren ye are of the Truth, who imagine, that one Turn of the *Prætor* can make you free! *This will do as well for the meanest Scoundrel.*—— For Instance, that ordinary Groom *Dama*, one of the most lying, pitiful Sharpers in *Rome*, in the very Instant he is whirled round, he is made no less than *Marcus Dama*, and entitled to the following Compliments from the World. *For shame will you refuse to take Marcus Security for your Money? Or will you be afraid to stand your Trial before a Judge so incorrupt as he is? Marcus has said it; it is enough. Marcus, sign your Name to this.* Now let me make the following Speech for *Marcus*. *This is true Liberty.*—— *This I have got by the Prætor's Cap.*

Is any other Person free, but he who lives as he pleases?

*I live as I please;
Therefore I am freer than Brutus.*

—— BUT hold, says the true disciplin'd *Stoic*, you reason falsely. I allow your *Major*, but I deny your *Minor*.

WELL, but since I am become my own Master, by virtue of the *Prætor's Rod*, why may I not do what I please, provided I do not act against the Laws?

frequenter a negotiis avocaretur, in annum quaternorum mensium tesseras dare destinavit. Sueton. vit. August. c. 45.

L. 81. *Adsigna Marce tabellas.* Witnesses the Will or Bond before another, as a Privilege of Honour. *Inter extraneos quoque & alienos est aliquod privilegium ætatis.* *Honores prior peterem, ad signandum advocatus prior rogarer.* Fab. declam.

Disce : sed ira cadat naso, rugosaque sanna,
 Dum veteres avias tibi de pulmone revello.
 Non Prætoris erat stultis dare tenuia rerum
 Officia, atque usum rapidæ permittere vitæ.
 Sambucam citius caloni aptaveris alto. 95
 Stat contra ratio, & secretam garrit in aurem
 Ne liceat facere id, quod quis vitiabit agendo.
 Publica lex hominum, naturaque continet hoc fas,
 Ut teneat vetitos inscitia debilis ætus.
 Diluis belleborum, certo compescere puncto 100
 Nescius examen? vetat hoc natura medendi.
 Navem si poscat sibi peronatus arator
 Luciferi rudis, exclamet Melicerta perisse
 Frontem de rebus. Tibi recto vivere talo
 Ars dedit? & veri speciem dignoscere calles, 105
 Ne qua subærato mendosum tinniat auro:
 Quæque sequenda forent, & quæ vitanda vicissim,
 Illa prius creta, mox hæc carbone notasti?

L. 92. *Masurius Sabinius*. A most learned Lawyer in the Reign of *Tiberius*.

L. 93. *Non Prætoris erat*, &c. Here he insinuates that it is not in the Prætor's power to give that noble and generous Freedom of the Mind, which is gained by the Study of Philosophy. *Philosophia servias oportet, ut tibi contingat vera libertas. Non differtur in diem, qui se illi subjecit & tradidit. Statim circumagitur. Hoc enim ipsum philosophiæ servire libertas est.* Sen. ep. 8.

L. 94. *Atque usum rapidæ permittere vitæ*. It is a fine part of Philosophy, to consider our selves carried down the great Stream of Time, that we stop not one Moment in our Course, but hasten on to the vast and boundless Ocean of Eternity. This is most beautifully described by *Juvenal*, in his ninth Satire:

——— Festinat decurrere velox
 Flosculus, angustæ, miseræque brevissima vitæ
 Portio, dum bibimus, dum ferta, unguenta, puellas
 Poscimus, obrepit, non intellecta senectus.

L. 103.

LISTEN then with Attention, and be not offended at what I shall say, nor jibe me for my Instruction, till such time as I remove the Prejudices, which you have received from the Chat of old Women. I tell you again, that it is not the *Prætor's* Province to teach the true Freedom of the Mind, and to instruct us in the refined Methods of acting an honourable Part in Life. You may as well think, that a tall, ignorant Clown is fitted for a Musician. Even Reason itself opposes you, it whispers you in the Ear, That no Person ought to attempt any thing which is to be the worse for his undertaking it. The Laws of Man, and Nature forbid Ignorance to meddle with what is beyond its Power. You presume to make a Compound of *Hellebore*, when you know not how many *Grains* you should put in. The very Nature of *Medicine* denies you should.

IF a Country Bumkin, intirely ignorant of *Astronomy*, should undertake to sail, would not *Melicerta* exclaim, that Modesty was fled from off the World.

HAS *Philosophy* instructed you as yet to live uprightly? And can you discern Truth from the Appearance of it? Or do you understand what to pursue, and what to avoid? Have you set any Marks to distinguish Virtue from Vice? —————

L. 103. *Melicerta*. Son of *Ino* and *Athamas*, King of *Thebes*. He killed *Learchus*, Son of *Ino* by a former Husband, because she proved a cruel Stepmother to his Children. This made her fly with her Son *Melicerta*, and throw herself with him from a Rock into the Sea. Hence, through Compassion, the Gods changed her into a Sea Goddess, called *Leucothea* or *Matuta*, and he was changed into a Sea-God, called *Palaemon*, by the *Latins*, *Portunus*.

Et modicus voti, presso lare, dulcis amicis?
Jam nunc adstringas, jam nunc granaria laxes, 110
Inque luto fixum possis transcendere nummum?
Nec gluto sorbere salivam Mercurialem?
Hæc mea sunt, teneo, cum vere dixeris: esto
Liberque, ac sapiens, Prætoribus ac Jove dextro.
Sin tu, cum fueris nostræ paulo ante farine, 115
Pelliculam veterem retines, & fronte politus
Astutam vapido servas sub pectore vulpem:
Quæ dederam supra, repeto, funemque reduco.
Nil tibi concessit ratio: digitum exere, peccas.
 D. *Et quid tam parvum est?* P. *Sed nullo ture li-*
 tabis, 120
Hæreat in stultis brevis ut semuncia recti.
Hæc miscere nefas, nec, cum sis, cætera fossor,
Treis tantum ad numeros Satyri moveare Bathylli.

L. 112. *Nec gluto sorbere, &c.* Here he means a voracious Thirst of Gain.

*Percutit & frangit vas; vinum defluit; ansa
 Stricta fuit: glut, glut murmurat unda sonans.*

L. 117. *Astutam vapido, &c.* Wine gone to Decay was called *vinum vapidum*, hence it was metaphorically translated to a vitious Man. *Vitium musto quibusdam in locis, iterum sponte fervere, qua calamitate deperit sapor, vappæque nomen probrosum etiam, hominum cum degeneravit animus.* Plin. lib. 15. c. 20.

L. 118. *Funemque reduco.* A proverbial Saying, taken from an Exercise practised by young Boys among the Ancients, which was contrived to strengthen their Arms. They had a Rope thro' a Hole in a Post, about four or five Foot from the Ground, with a Loop at each End for young Lads to hold by, this they pulled backwards and forwards, till such time as one of them was drawn to the Post; and so the Play ended, for another to succeed.

L. 119. *Digitum exere.* The Stoics will not allow of the least Fault.

— ARE you moderate in your Desires, not profuse in your Way of living, and agreeable to your Friends? Do you know when to spare, and when to spend? And can you give a Check to your Avarice, in spite of all Temptations which are laid in your Way? When you can sincerely affirm, that you are Master of your self in all these Respects, then say that you are truly free, and wise, by the propitious Consent of *Jupiter* and the *Prætor*.

BUT you, who were lately one of the common Strain, if you still retain your former ill Habits, under the hypocritical Appearance of Virtue, I retract what I granted you just now; for you are still a Slave to your Vices. *Philosophy* allows no Indulgence, even to the least Faults. Do but wag your Finger, undertake any thing of the least Moment, where it is against Reason, and you transgress. D. *And what is of so little Consequence as the wagging of a Finger?* P. Be that as it will, all the Sacrifice you can offer, will never bring it to pass, That one Drachm of Virtue can be found in Fools. To mix Reason and Folly is against their Nature: Nor can they ever bring it about, if you be in every other Respect as clumsy as a Ditcher, that you should dance with the least Degree of *Bathyllus's* Air.

Ἡ Φιλοσοφία φησὶν, ὅτι ἔδὲ τὸν δάκτυλον ἐκλείπειν εἰκῆ προσήκει. Epiet.

L. 123. *Tres tantum ad numeros.* &c. It is impossible for a clumsy Country Labourer to dance three Turns with the same engaging Air of *Bathyllus*.

Molli saltante Bathyllo.

Juv.

Bathyllus was a famous Pantomime, a Favourite with *Mæcenas*.

YOU

*Liber ego. Unde datum hoc sumis, tot subdite rebus?
An dominum ignoras, nisi quem vindicta relaxat?
I puer, & strigiles Crispini ad balnea defer. 126
Si increpuit, cessas nugator? servitium acre
Te nihil impellit: nec quicquam extrinsecus intrat,
Quod nervos agitet. Sed si intus, & in jecore ægro
Nascuntur domini, qui tu impunitior exis, 130
Atque hic, quem ad strigiles scutica, & metus egit
berilis?*

*Mane piger stertis: Surge, inquit Avaritia;
Eja.*

*Surge. Negas. Instat, Surge, inquit. Non queo.
Surge.*

*Et quid agam? Rogitas: en, saperdam advebe
Ponto,*

*Castoreum, stupas, ebum, thus, lubrica Coa. 135
Tolle recens primus piper è sitiente camelo.*

Verte aliquid, jura. Sed Jupiter audiet. Eheu!

*Baro, regustatum digito terebrare salinum
Contentus perages, si vivere cum Jove tendis.*

*Jam pueris pellem succinctus, & ænophorum ap-
tas: 140*

Ocyus ad navem, nil obstat, quin trabe vasta

L. 125. *Vindicta*, the Prætor's Rod, with which he struck the manumitted Slave. It was so called in memory of *Vindicius*, who discovered the Sons of *Brutus* conspiring the Restoration of *Tarquin*. Here he takes occasion to illustrate, in the most beautiful Manner, the different Slaveries of the Soul and Body, which *Philo Judæus* has very well expressed in a few Words:

Δαλεία ἢ μὲν ψυχῆς, ἢ δὴ σωμάτων λέγεται.
Δεσπότης δὲ τῶν μὲν σωμάτων ἄνθρωποι, ψυχῶν
Δὴ κακία, καὶ πάθη.

L. 129.

You say, *you are free.* How can that be, when you are subject to so many Passions? Do you acknowledge no Master, but from whom you are discharged by the *Prætor*?

GO Boy, says your Master, *and carry the rubbing Brush to the Bath of Crispinus.* If he should grow peevish and say, *Do you loiter, you lazy Scoundrel?* I suppose this severe Bondage does not in the least move you; nor can any thing external reach you. But if you have your Masters within your corrupt Mind, how are you freer than this Slave, who is frightened to his Business by his Master's Frown, and Lash.

IN the Morning you lie dissolved in Sloth; *Rise up, says Avarice; arise, I say.* You refuse her. But still she repeats *arise.* I cannot. Again she presses. What shall I do? Do you ask? *Go, bring some of the Saperda Fish from Pontus, Castoreum, Flax, Ebony, Frankincense, and Coan Wines. Get before-hand with the rest, by unloading the thirsty Camel of his Pepper. Traffick, and perjure your self.* But *Jupiter* alas will hear me! *You great Fool, you must be as poor as a Church-Mouse, if you have any Regard for God or Religion.*

Now you prepare, and order your Sailors to their Sea-Jerkins, and Wine-hampers, you hasten to your Ship, with all the speed you can. Nothing to stop your Passage through

L. 129. — *sed si intus, &c.* But if you be a Slave to your Passions, you are in as wretched a Condition as if you were a Slave to the severest Master. *Liber est qui servitutem effugit sui. Hæc est assidua servitus, & ineluctabilis, ac per diem & noctem æqualiter premens, sine intervallo, sine comæatu.* Sen. nat. quæst. lib. 3.

L. 138. *Baro, or Varo.* A Name given by the ancient Gauls, to ordinary Fellows who followed the Camp, as Drudges to common Soldiers.

*Ægeum rapias, nisi solers luxuria ante
 Seductum moneat. Quo deinde insane, ruis? Quo?
 Quid tibi vis? calido sub pectore mascula bilis
 Intumuit, quam non extinxerit urna cicutæ. 145
 Tun' mare transilias? tibi torta cannabe fulto,
 Cæna sit in transtro? Vejetanumque rubellum
 Exhalet vapida læsum pice sessilis obba?
 Quid petis, ut nummi, quos hic quincunce modesto
 Nutrieras, pergant avidos sudare deunces? 150
 Indulge Genio, carpamus dulcia. Nostrum est
 Quod vivis. Cinis, & manes, & fabula fiet.
 Vive memor lethi, fugit hora. Hoc, quod loquor,
 inde est.*

*En quid agis? duplici in diversum scinderis
 bamo:*

Hunc cine, an hunc sequeris? subeas alternus oportet 155

Ancipiti obsequio dominos: alternus oberres.

Nec tu, cum obstiteris semel, instantique negaris

Parere imperio, Rupi jam vincula, dicas;

Nam lustrata canis nodum abripit; attamen illi

Cum fugit, à collo trahitur pars longa catenæ. 160

Dave, cito, hoc credas jubeo, finire dolores

L. 145. *Urna cicutæ.* Hemlock is an Herb of a cooling Nature. The Priestesses of Ceres used to be anointed with it, to make them chaste.

L. 154. *Duplici in diversum scinderis bamo.* A Metaphor taken from Fishing. *Avarice* baits her Hook with Money; *Luxury* with Delicacy and Pleasure. You know not which to follow.

L. 160. *Trahitur pars longa catenæ.* Here he alludes to Dogs who break loote, yet drag a great part of their Chain along with them. *Quid ergo interest? quod alii alligati sunt, alii absstricti, alii districti quoque. Hic qui ad superiora progressi*

the *Ægean* Sea ; only that *Luxury* calls you aside, to whisper you thus——*You Madman, whither do you run so rashly? What do you mean? You are so far over-run with the Heat of your Frenzy, that it would take more than a Pitcher of the Juice of Hemlock to quench it. Will you expose your self to the Dangers of the Sea? Can you bear the Hardship of sitting lashed to a Plank, while you eat your Meat? Can you take up with the most ordinary dead Wine, which is corrupted with the Pitch that stopped the Vessel? What do you mean by this? Is it to raise your Money from five to seven per Cent. Indulge your self, a God's Name. Let us taste the Sweets of Life. To me you owe all Pleasure and Happiness. Consider too that Life will soon have an End. Live then with this Consideration, that Death is close upon you, and that Time hastens its Approach: And that is the Reason I give you this Advice.*

WELL now, what will you do? You seem to be at a loss which of the two to follow. You must alternately obey both these Masters, and each time be in the wrong. Nor can you say, for once resisting their Commands, you have now broke loose ; for the Dog that breaks his Chain, altho' he flies away, yet still drags along a part of it after him.

SAYS *Chærestatus* in the Comedy, biting his Nails, *Davus, believe me, I shall soon put an*
sus est, & se altius extulit, laxam catenam trahit, nondum liber, jam tamen pro libero.

Sen. de beata vita.

Petrarch has most beautifully expressed the same Image with regard to himself, when he was in love.

Et come vero prigienero afflitto

De la catene mie gran parte porto

El cuor, ne gli occhi, & ne la fronte ho scritto.

L. 161. *Dave*, &c. This is a Dialogue between *Davus* the Servant, and his Master *Chærestatus*, which *Persius* takes from the Eunuch of *Menander*.

*Præteritos meditor, (crudum Chærestatus unguem
 Abrodens ait hæc) An siccis dedecus obstem
 Cognatis? an rem patriam rumore sinistro
 Limen ad obscænum frangam, dum Chrysidis udas
 Ebrius ante fores extineta cum face canto? 166
 Euge puer, sapias. Diis depellentibus agnam
 Percute. Sed censens plorabit, Dave, relieta?
 Nugaris: solea, puer objurgabere rubra.
 Nec trepidare velis, atque arctos rodere casses. 170
 Nunc ferus & violens: at si vocet, haud mora,
 dicas,
 Quidnam igitur faciam? ne nunc, cum accersor,
 & ultro
 Supplicet, accedam? Si totus & integer illinc
 Exieris, nunc nunc, hic hic, quem quærimus, hic
 est;
 Non in festuca, liætor quam jaætat ineptus. 175
 Jus habet ille sui, palpo quem ducit biantem
 Cretata ambitio? vigila, & ciceringere large,
 Rixanti populo, nostra ut Floralia possint
 Aprici meminisse senes. Quid pulchrius? At cum
 Herodis venere dies, unætaque fenestra. 180
 Dispositæ pinguem nebulam vomuere lucernæ
 Portantes violas, rubrumque amplexa catinum
 Cauda natat thynni, tumet alba fidelia vino,*

L. 165. *Dum Chrysidis udas, &c.* It was a Custom for Lovers, when shut out by their Mistresses, to anoint the Door-Posts with Oil. We find it in the fourth Book of Lucretius:

*At lacrumans exclusus amator, limina sæpe
 Floribus, & fertis operit, postesque superbos,
 Ungit amaracino, & foribus miser oscula figit.*

L. 177. *Ciceringere.* Those who were Candidates for any Posts of Honour among the Romans, made the common People Presents of Peas and Beans for their Votes.

L. 180.

end to my past Afflictions; for shall I be a Disgrace to my sober Relations? Shall I thus spend my Estate, to the loss of my Reputation, in drunken Serenades at Night, before the Door of an Harlot? Very well, Sir; proceed in your wise Resolutions, and offer a Lamb to the Gods who have recovered you. But do you think, Davus, that she will weep, if I forsake her? This is all trifling, Sir. This will bring you under the Discipline of her red Slipper, nor will you so much as dare to tremble, or gnaw the Net, in which you are entangled. Now you seem to be violently bent upon leaving her; but, if she should use only one soothing Invitation, immediately you would say, What shall I do? What, shall I not now return, not even when I am invited back, and when she herself makes it her Request? If you do entirely withdraw, Now, even at this instant; here, here, I say, is the very Man we want; the Man of true Freedom; not he whom the trifling *Lictor* makes free, by a stroke of his Wand.

Is that Man free, who is violently led by his Ambition? Make use of all your Vigilance, and profusely scatter your Largeesses among the People, that old Fellows, chatting upon a sunny Bank, may remember your Generosity upon the Festivals of *Flora*. What can be finer than this? But when the Birth-day of *Herod* comes; and your *Lamps*, crowned with Violets, are disposed in your clouded Windows; and your *Tunny*, which fills your Dish, is swimming in its Sauce; and your white Jug is full of Wine!

L. 180. *Herodis venere dies, &c.* Here *Persius* shews how miserable those People were, who laboured under the Dominion of Superstition; and here he takes occasion to lash at the *Jewish, Asiatick, and Egyptian Rites*, which were introduced by the Inhabitants of those Countries to *Rome*.

The *Herod* here mentioned, is *Herod the Great*, whose Birth-Day was observ'd with great Solemnity by a Sect of the *Jews*, mentioned by *Epiphanius*, and called *Herodians*.

The n,

Labra mores tacitus, recutitaque sabbata palles.
Tunc nigri Lemures, ovoque pericula rupto, 185
Tunc grandes Galli, & cum fistro lusca sacerdos,
Incussere Deos inflantes corpora, si non
Prædictum ter mane caput gustaveris alli.
Dixeris hæc inter varicosos Centuriones,
Continuo crassum ridet Vulfenius ingens, 190
Et centum Græcos curto centusse licetur.

L. 185. *Tunc nigri lemures, &c.* Plutarch, speaking of Superstition, and the Terrors it produces in the Imagination, agrees very nearly with *Persius*.

Οἱ δὲ λοιποὶ τῶν δεσποτῶν ἐπιλανθάνονται καθείδουτες —
 Τῆλο ἔδιδωσιν εἰπεῖν ἢ δεισιδαιμονία. μόνη γὰρ ἔπένδε-
 ται πρὸς ὕπνον ἔδὲ τῆ ψυχῆ, τοῖε γὰρ, δίδωσιν ἀναπνεῦ-
 ται, καὶ ἀναθάρρησαι.

L. 186.



Then, in imitation of the *circumcised Jews*, you silently move your Lips, and you dread the *Sabbaths* of the *Circumcised*. Add to this, the several other *Plagues* of your *Superstition*, your *Notions* of *Hobgoblins*, the *Dangers* portended you from a bursted Egg. Then, the fat *Priests* of *Cybele*, and the blinded *Priestesses* of *Isis*, threaten you with those *Gods*, who may affect your *Body* with a *Dropſy*, unless you bite a *Head* of *Garlick* thrice in a *Morning*.

Do but preach this *Doctrin*e concerning true *Liberty*, among the brawny *Centurions*, immediately swaggering *Vulſenius* sets up a *Horſe-laugh*, and tells you that a hundred *Greek Philoſophers* are not in value a hundred *Farthings*.

L. 186. *Cum ſiſtro luſca ſacerdos*. This is taken from a *Notion* they had of *Ceres*, That if ſhe were offended at her *Priestesses*, ſhe immediately ſtruck her blind with a *Siſtrum*.

*Vidi ego linigeræ numen violaffe fatentem
Iſidis, Iſiacos ante federe focos.
Alter ob huic ſimilem privatus lumine culpam,
Clamabat media ſe meruiſſe via.* Ovid. lib. Pont.





SATIRA SEXTA,

A D

CÆSIUM BASSUM.

*A*dmovit jam bruma focola, Bassæ, Sabino?
 Jamne lyræ & tetrico vivunt tibi pectine
 chordæ?

*Mire opifex numeris veterum primordia rerum,
 Atque marem strepitum fidis intendisse Latinæ;
 Mox juvenes agitare jocos, & pollice honesto* 5

Line 1. *Bassus*, a Lyrick Poet; who lived partly in the Time of *Claudian*, and partly during the Reign of *Vespasian*. He and his whole *Villa* were destroyed by an Eruption of *Vesuvius*.

Bruma, the shortest Day in Winter, according to *Ovid*. *Fast.* 1.

Bruma novi prima est, veterisque novissima solis.

Sabini, a People who lay between the *Umbri* and the *Latins*. *Sabini* (ut quidam existimavere) a religione & decorum cultu *Sevini* appellati. *Plin. nat. hist. lib. 3. c. 12.*

L. 2. *Tetricus*. A rough Mountain of the *Sabins*. Hence it may be metaphorically used for the Roughness of the *Plectrum*, in rouzing the Strings of the Lyre. Some Editors of *Persius* have it thus:

— Et trita vivunt tibi pectine chordæ.

Livy,



S A T I R E VI.

The ARGUMENT.

This Satire is written to his Friend Bassus, in a familiar epistolary Stile. It is in commendation of Retirement, and Content; against Ambition, Avarice and Prodigality; and at the same time shews the true Use of Riches, condemning those who are too parsimonious, or sordid rather, to enrich their Heirs.

To CÆSIUS BASSUS, a Lyric Poet.

HAS the Winter, my Friend *Bassus*, removed you from the Town to your comfortable *Sabine* Retreat? Do you still command the *Roman* Lyre, and do the Strings return their usual sprightly Sound? Wonderful Artist! who have improved their Strains to such a degree, as to express the first Origin of the World, in Sounds becoming the Subject. Now again you condescend to sing the Joys and Recreations
of

Livy, in his Character of Numa Pompilius, gives us the full Force of the Word Tetricus. Supte igitur ingenio temperatum animum virtutibus fuisse opinor magis: instructumque non tam peregrinis artibus, quam disciplina tetrica, ac tristi veterum Sabinorum; quo genere nullum unquam incorruptius fuit.

L. 4. *Marem strepitum.* A manly and majestic Sound, becoming the Subject.

*Egregios luisse senes? Mibi nunc Ligus ora
 Intepet, hybernatque meum mare, qua latus ingens
 Dant scopuli, & multa littus se valle receptat.
 Lunai portum est operæ cognoscere, cives.
 Cor jubet hoc Enni, postquam destertuit esse 10
 Mæonides Quintus, pavone ex Pythagoreo.
 Heic ego securus vulgi, & quid præparet Auster
 Infelix pecori; securus, & angulus ille
 Vicini, nostro quia pinguior; etsi adeo omnes
 Ditescant orti pejoribus, usque recusam 15
 Curvus ob id minui senio, aut cænare sine uncto,*

*Musa dedit fidibus divos, puerosque deorum,
 Et pugilem victorem, & equum certamine primum,
 Et juvenum curas, & libera vina referre. Hor.*

L. 6. *Ligus ora.* Liguria, a Country of Italy, divided by the River *Macra* from *Hetruria*, by the River *Varus* from *Gallia Narbonensis*. According to *Pliny* it extended in length 211 Miles.

L. 7. *Intepet, hybernatque meum mare.* How the Warmth of this Coast may be reconciled with a Seat at the same time tempestuous, is plain, from a natural Cause given by *Cicero*, in his second Book *de natura deorum*. *Maria agitata ventis ita tepescunt, ut intelligi facile possit, in tantis illis humoribus inclusum esse calorem; nec enim ille externus, & adventitius habendus est tepor, sed ex intimis maris partibus agitatione excitatus.*

L. 9. *Lunai portum, &c.* A Line of *Ennius* humourously introduced by *Persius*, to express the pleasant Place he chose for his Retirement.

Luna, a Town of *Hetruria*, most delightful for its Situation, being built upon one of the finest Harbours in the World, enclosed by two high Ridges of Mountains, which afford a very noble Prospect on either Side. *Ptolemy* calls it the Harbour of *Eryx*. It is now named *Porto di Specia*.

L. 10. *Cor jubet hoc Enni, &c.* *Ennius*, a very ancient Roman Poet, born at *Rudii*, a Town of *Calabria*, in the Consulate of *Q. Valerius* and *C. Manlius*; encouraged to *Rome* by *Cato* the *Questor*. He writ some Annals, Satires, Tragedies, and Comedies, which are lost. We have nothing

of Youth ; or in a graver Stile describe the Achievements of venerable Age. As for me, I have retired to the venerable *Ligurian* Coast, within Prospect of the rolling Sea, where a Promontory of Rocks forms a most delightful Harbour.

*'Tis worth your while, ye Romans, to behold,
The Port of Luna, said a Bard of old,
Who from a Peacock dream'd himself to be
By Transmigration, in the fifth Degree.*

HERE I live regardless of the common People, remote from Ambition ; without any Dread of Rot, or Murrain among my Herds ; nor does it give me the least Uneasiness, that my Neighbour has a larger Crop than mine ; and tho' all the base-born Upstarts around me should wallow in Riches, would I repine so far, as to make me look old ; or sink into the Extream

thing of his Works remaining, but a few Fragments. The Reason why the Poet uses the Word *Cor* in this Place, is from an old Tradition, which we read in *Aulus Gellius*, lib. 17. c. 17. *Quintus Ennius tria corda habere sese dicebat, quod loqui Græce, & Osce, & Latine sciret.* We find a Passage in the seventh Book of *Pliny's Nat. Hist.* much to his Honour. *Prior Africanus Q. Ennii statuam sepulchro suo imponi jussit : clarumque illud nomen, imo vero spoliū, ex tertia orbis parte raptum, in cinere supremo cum poetæ titulo legi.* Ennius held the Transmigration of Souls, according to the Doctrine of *Pythagoras* ; and imagined himself the fifth, in the way of Descent from *Homer*. *Tertullian*, in his Treatise of the Resurrection, runs the phantastical Genealogy thus: *Euphorbas, Pythagoras, Homerus, Pævus, Ennius.*

L. 16. *Minui senio.* Envy, or any other Anxiety of the Mind, reduces the Body to such an ill State, that it produces the visible Effects of old Age ; hence it is, that *Hesiod* says,

Ἄψα γὰρ ἐν κακότητι βροτοὶ καταγρησάνεσι.

Et signum in vapida naso tetigisse lagena.
Discrepet his alius. Geminos horoscope varo
Producis genio. Solis natalibus, est qui
Tingat olus siccum muria vaser in calice empta, 20
Ipse sacrum irrorans patinæ piper : hic bona dente
Grandia magnanimus peragit puer. Utar ego, utar,
Nec rhombos ideo libertis ponere lautus,
Nec tenuem solers turdorum nosse salivam.
Messe tenuis propria vive, & granaria (fas est) 25
Emole, quid metuas? Occa, en seges altera in her-
ba est.
Ast vocat officium: trabe rupta, Bruttia saxa

And Ovid,

Jam mihi deterior canis aspergitur ætas,
Jamque meos vultus ruga senilis arat.
Jam vigor & quasso languent in corpore viri,
Nec juveni lusus qui placere juvant.
Nec me, si subito videas, cognoscere possis,
Ætatis facta est tanta ruina meæ.
Confiteor facere hoc annos; sed & altera causa est,
Anxietas animi, continuusque labor.

L. 17. *Et signum, &c.* To examine the Seal of my Flask so closely, as to touch it with my Nose, lest any of my dead Wine should be stoln.

L. 18. *Discrepet his alius, &c.* Here he very well expresses the different Inclinations of Men, altho' they should be Twins, and born very nearly at the same time. *Horace* speaks to the same Purpose, in the second Book of his *Epistles*:

Cur alter fratrum cessare, & ludere, & ungi
Præferat, Herodis palmetis pinguibus: alter
Dives & importunus, ad umbram lucis ab ortu
Sylvestrem flammis, & ferro mitiget agrum?
Scit Genius.

Lampridius tells us, no two Persons could be more different than *Commodus* and *Antoninus*, although the *Astrologers* foretold they should prove alike, because they were born under one and the same *Constellation*.

stream of Parsimony to vye with them. Let others differ from me in this, *it is natural.* The same Constellation produces even Twins of a different Genius and Disposition. The one on his Birth-day (*when he ought to be generous*) scarce allows Seasoning enough to his Pottage; the other, quite opposite in Temper, squanders away all his Estate. But as for me, I will enjoy the Blessings which I have from Heaven; nor will I be so prodigal as to feed my Freed-men with Turbots, nor so delicate as to distinguish between the Flavour of one Thrush and another. Enjoy, *a God's Name*, your present Fruits; grind your Corn, and spare not. You cannot fear to want. You no sooner harrow your Land, but behold the green Hopes of another Harvest!

BUT you who are covetous will make this Pretence: My poor Friend is shipwrecked on the
Brutian

L. 20. *Muria*, a kind of Pickle mentioned by *Pliny*, lib. 31, c. 8 *Muria quoque, sive illa salsugo, spissat, mordet, extenuat, siccat.*

L. 21. *Ipsæ sacrum*, &c. The Poet gives the Epithet *sacrum* to the Word *Piper* here, the better to express the Person's Avarice, who seems to be as sparing in the Use of it, as if it were rather intended for pious and religious Uses; for Pepper, as we read in *Pliny*, was a dear Commodity at *Rome*. *Utrumque sylvestre gentibus suus est, & tamen pondere emitur, ut aurum, vel argentum.* In the same Chapter he says, it was adulterated with *Juniper* Berries; which would not have answered the Cheat, had Pepper been a cheap Thing.

Plin. nat. hist. lib. 1. c. 7.

L. 21, 22. ——— *hic bona dente*
Grandia magnanimus peragit puer.

The other on t'other Extream runs madly through the whole Fortune.

Utar ego, &c. Here begins that Passage wherein the true and proper Use of Health is express.

L. 27. *Ast vocat officium*, &c. Here he proceeds to shew the best Instance of Liberality to our Friends in distress.

Bruttia

*Preud'it amicus inops; remque omnem, surdaque
vota*

*Condedit Ionio; jacet ipse in littore, & unà
Ingentes de puppe Dei; jamque obvia mergis 30*

*Costa ratis laceræ. Nunc & de cespite vivo
Frange aliquid; largire inopi, ne piætus oberret
Cærulea in tabula. Sed, cœnam funeris hæres
Negliget iratus, quod rem curtaveris, urnæ
Ossa inodora dabit, seu spirent cinnama surdum, 35
Seu ceraso peccent cassæ nescire paratus.*

*Tu-ne bona incolumis minuas? Sed Bestius urget
Doctores Graïos. Ita fit, postquam sapere urbi
Cum pipere, & palmis, venit nostrum hoc maris
expers,*

*Fœnifecæ crasso vitiârunt unguine pultes. 40
Hæc cinere ulterior metuas? At tu, meus hæres*

Bruttia faxa. The *Bruttii* were a People in the South of *Italy*, formerly *Shepherds*, belonging to the People of *Lucania*, who flying from them settled on the other side of the River *Laus*, whence they were called *Brontii* in the *Lucanian* Tongue, which was a Name in their Language for *Fugitives*. By the *Romans* they were called *Bruttii*, for their *Stupidity*. They revolted to *Hanibal*, in the second *Punic* War, for which Reason they were ever after treated as *Slaves* by the *Romans*.

L. 30. *Ingentes de puppe dei.* The Image of the Tutelar Gods was generally painted on the Ship. *Lactantius* calls them *Piætos navium præfules*.

*Est mihi, sitque precor flavæ tutela Minervæ,
Navis & a picta casside nomen habet. Ovid.*

L. 33. ——— *sed cœnam funeris, &c.* The Ancients had several kinds of Suppers made in honour of the Deceased. First, that which was laid upon the funeral Pile, such as we find in the 23d Book of *Homer*, and the 6th *Æneis* of *Virgil*, *Catull*. Ep. 55. *Ovid*. *Fast*. 2. Secondly, the Supper given to the Friends and Relations at their Return from the Funeral. As in the 24th Book of *Homer's Iliad*, in honour of

Brutian Rocks. All his Effects, and his Prayers are sunk in the *Ionian Sea*. He lies a melancholy Spectacle on the Shore, and his shipwrecked Goods beside him; and now the shattered Planks of his Vessel are floating to meet the Sea-Mews. Then give him part of your Estate, and do not let him beg about the Streets. But you will think perhaps, your Heir will so much resent the Diminution of your Fortune, that he will neglect defraying the proper Charges of your Funeral, *and say*, What, will you embezzle that Income, while you live, which ought to be mine at your Death? But *Bestius* assures you, that all these expensive Offerings to the Dead were introduced by the *Greek Philosophers*. We never knew any thing of this Luxury, before the effeminate *Grecians* brought it over with their Dates, and Pepper; and now the Infection has spread it self so far, that even our common Labourers cannot sit down to their Sallads, without some of the best and most fragrant Oils. But seriously, do you carry such

of *Hector*. This kind of Supper is mentioned in *Lucian's* Treatise of Grief, and *Cicero's* third Book of Laws. Thirdly, the *Silicernium*, a Supper laid at the Sepulchre, called *ἐκείνης δεῖπνον*. Others will have it to be a Meeting of the very old Relations, who went in a very solemn Manner after the Funeral, and took their Leaves one of the other, as if they were never to meet again. The fourth was called *epulum novendiale*.

L. 35. *Ossa inodora*. It was a Custom among the *Romans* to deposite the Bones of the Deceased in an Urn, with *aromatick* Gums and Spices. *Herodian* mentions this in his History of *Severus*. Ἐν τῷ κοινῷ συνάρωμασις εἰς κάλπην ἀλαβῶς ἢ ἐνέβαλον.

L. 39. *Maris experts*. Void of a true masculine Spirit.

L. 40. *Fœnifecæ*. Meaning the primitive *Romans*, who lived as common Farmers.

Fears

Quisquis eris, paulum à turba seduãtior audi.
 O bone num ignoras? Missa est à Cæsare laurus
 Insignem ob cladem Germanæ pubis, & aris
 Frigidus excutitur cinis, ac jam postibus arma 45
 Jam chlamydes Regum, jam lutea gausapa captis,
 Effedaque, ingentesque locat Cæsonia Rhenos;
 Diis igitur, Genioque ducis centum paria, ob res
 Egregie gestas, induco. Quis vetat? aude.
 Væ, nisi connives. Oleum, atroceasque popello 50
 Largior; an prokibes? Dic clare. Non adeo, in-
 quis.

Exossatus ager juxta est. Age, si mihi nulla
 Jam reliqua ex amitis, patruelis nulla, proneptis
 Nulla manet patruis, sterilis matertera vixit,
 Deque avia nihilum superest; accedo Bovillas, 55
 Clivumque ad Virbi; præsto est mihi Manius
 hæres.
 Progenies terræ. Quære ex me, quis mihi quartus
 Sit pater, haud prompte, dicam tamen, adde etiam
 unum,

L. 43. *Missa est a Cæsare laurus.* When a Roman General gained a Victory, the Letter, which he sent, was wrapt in Laurel.

Τὰ γράμματα δάφνη περιβαλῶν ὡς ἔθος ἐστὶν ἐπὶ νίκαις.
 Appian. Mich.

Vitricem laurum quam venit ante vides.

Martial. Ep. lib. q. 37.

Rumoremque sui pervenit laurea belli. Claudian:

Lauream gestæ prosperæ rei. Tacit. hist.

L. 46. *Gausapa*, the Gaulish Habit.

L. 53. *Exossatus ager*, Land well cultivated.

Fears as these beyond the Grave? Now let me whisper my Heir, whoever he shall be. Do you hear the News, my Friend? *Cæsar* has sent an Express, with an Account of his Victory over the *Germans*. *A thanksgiving Day is appointed*. The cold Ashes are swept from the Altars, to make room for new Sacrifices. *Cæsonia*, the Empress, has ordered the Trophies, and the Spoils of Kings and Captives to be hung up: The Chariots and the lusty *Germans* to be exposed to publick View. Therefore I shall, as a Complement to his Victories, exhibit a Shew of a hundred Gladiators. Gainsay it if you dare. You shall dearly suffer for it, if I shall discover the least Dislike in you. I resolve upon a publick Largess to the common People. Do you pretend to forbid it. Come, speak aloud. You have not so great an Estate to be thus lavish of it. Well, I can tell you it is in my own power, and if I have not one of my Aunts living, nor any one remote Relation, I will go to *Bovillæ* or Mount *Virbius*, and make choice of *Manius* for my Heir. That Son of the Earth! *Why not?* Only inquire of me, who was my Ancestor at the distance of four Generations, and I shall not readily answer it. — Do but proceed

L. 55. *Bovillas*, a Town in *Latium*, not far from *Rome*, in the Road which led to *Arícia*. *Ovid* makes it near the City:

Orta suburbanis quædam fuit Anna Bovillis.

It was called from a Cow, which dragged her Entrails after her to that Place. *qu. Bovis villa.*

L. 56. *Clivumque ad Virbi*. A Town about four Miles from *Rome*, in the Road to *Arícia*, near the Grove of *Diana*, where *Virbius** (a Name given to *Hippolytus*) was worshipp'd.

Manius, a Name for some ordinary Person. *Mando tibi, Mæni, illa solitaurilia circumagi jubeas.* *Cato de re rust.* c. 191.

*Unum etiam, terræ est jam filius, & mihi ritu
 Manius hic generis prope major avunculus exit. 60
 Qui prior es, cur me in decursu lampada poscis?
 Sum tibi Mercurius; venio Deus huc ego, ut ille
 Pingitur. An renuis? Vin' tu gaudere reliētis?
 Deest aliquid summæ. Minui mihi; sed tibi totum
 est,
 Quicquid id est. Ubi sit, fuge quærere, quod mihi
 quondam 65
 Legarat Tadius, neu diēta repone paterna.
 Fænoris accedat merces; hinc exime sumptus.
 Quid reliquum est? Reliquum? Nunc nunc impen-
 sius unge,
 Unge puer caules. Mibi festa luce coquatur
 Urtica, & fissa fumosum sinciput aure? 70*

L. 59. *Terræ est jam filius.* Persons of obscure Birth were generally so called. I remember *Cicero*, in one of his Letters to *Atticus*, calls the Person who carried it, by the Name of *Terræ filius*, for which Reason he said he could not trust him with any Affairs of Importance.

L. 61. *Qui prior es, &c.* The *Græcians* had a Game instituted in honour of *Prometheus* called Ἄγων λαμπαδοῦχος. The Persons who engaged in the Contest were to run from the Tomb of *Prometheus* to *Athens*, with lighted Torches in their Hands; if the foremost happened to be extinguished, the second in course, provided his was lighted, happened to carry the Victory; if his failed, it fell to the third, and so on according to their Succession. I shall here insert the Description given of it by *Pausanias*.

Ἐν Ἀκαδημία δὲ ἐστὶ Προμηθεύς βωμός, καὶ θένειν ἀπ' αὐτῆ πρὸς Ἰθὴν πόλιν ἔχουσαι καιομένας λαμπαδας. Τὸ δὲ ἀγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δάδα ἔτι καιομένην ἐστίν. ἀποσβεσθείσης δὲ, εἴδεν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντὶ αὐτῆ μέτεσιν. εἰ δὲ μηδὲ τῷ πρώτῳ, οὐ τρίτος ἐστὶν ὁ κρατῶν. εἰ δὲ καὶ πᾶσιν ἀποσβεσθεῖν εἴδεις ἐστὶν ὅτῳ καταλείπεται ἡ νίκη.

Others

one or two farther back, and I shall tell you that he was a Son of the Earth ; by which means *Manius* may come to be my great Uncle. But why should you, being older than me, invert the Order of Nature? Consider I am your *Mercury*; I come as he is represented by the Painter. Do you reject me? Will you be pleased with what I leave you? But you have broke in upon the Principal. That I did for my own Use. But whatever is left, it is all your own. Do not you call me to an account for the Legacies, which were left me by *Tadius*; nor with the Authority of a Father advise me, to live upon the Use of my Money. *But still you urge,* What will be left for me? Left for you! *Is that your Question?* Here, who is there? Go, my Servant, use more Oil to my Coleworts. Shall I stint my self to dried Hog's-cheek, and Nettles, upon a Festival; that such a Spendthrift as this may live in all manner of Luxury?

Others will have it, There was a successive delivering of the Torches from one to another, and we have some Allusions of this in Authors, when they express the various Changes and Vicissitudes of human Affairs, or the Succession of Animals.

*Inque brevi spatio mutantur secla animantum,
Et quasi cursores vitæ lampada tradunt.* Lucret.

Γεννώσεις, καὶ ἐκλήρουεις παιῖδας, καθάπερ λάμπαδα
τοῦ βίου παραδίδουεις ἄλλοις ἐξ ἄλλων. Plat. leg. lib. 6.

L. 62. *Sum tibi Mercurius,* &c. I am an unexpected God of Gain to you. I come with a full Bag in my Hand like him.

Τὸ ἀγαλμα αὐτῆ βασιάζων μάρτυρον. — Suidas in
Ἑρμῆς.

*Ut tuus iste nepos olim satur anseris extis,
 Cum morosa vago singultiet inguine vena,
 Patriciæ immeiat vulvæ, mibi trama figuræ
 Sit reliqua? ast illi tremat omento popa venter?
 Vende animam lucro, mercare, atque excute
 solers*

75

*Omne latus mundi, ne sit præstantior alter
 Cappadocas rigida pingues pavisse catastâ.
 Rem duplica. Feci; jam triplex; jam mibi quartò,
 Jam decies redit in rugam, depinge, ubi sistam,
 Inventus, Chrysippe, tui finitor acervi.*

80

L. 77. *Catasta*, a wooden Engine, on which the Slaves were placed which were exposed to Sale. *Talem in Catasta videre Chryfogonum Syllæ.* Plin. lib. 35. It became in later Ages an Engine to rack the Christians upon. *Catastæ, genus tormenti, i. e. lecti ferrei, quibus impositi Martyres, ignis supponebatur.* Cyprian Ep. 33. *Vid. St. August. in Psalm. Apon. lib. 3. Comment. in Cant. Acta S. S. Martyr. Numid. N. 6.*

L. 80.



Shall I starve my Back to feed his Belly? *What a fine Speech he makes to me?*

GO now and sell thy Soul for Gain, ransack the whole World to get the start of others in Riches. Deal in Cappadocian Slaves. Double your Fortune. I have already made it three-fold: I may say four-fold. Now it is ten-fold. Tell me, *Chrysiippus*, you who found out a Method to finish your endless Argument, where shall I end this?

L. 80. *Chrysiippus*, an *Asiatick* Philosopher, the most famous of the *Stoics*. He was *Zeno's* Disciple, and a most excellent Logician. It was said of him, that if the Gods themselves made any use of Logick, it could be no other than his. The *Athenians* had him in so great Esteem, that they erected a Statue to him. He was the Inventor of that Way of Arguing called the *Sorites*. *Venit ad Soritas, lubricum sane & periculosum locum, quod tu modo dicebas esse vitiosum interrogandi genus. Quid ergo? istius vitii num nostra culpa est? Rerum natura nullam nobis dedit cognitionem finium, ut illa in re statuere possumus. — Quatenus; nec hoc in acervo tritici solum unde nomen est; sed ulla omnino in re minutatim interroganti, dives, pauper: clarus, obscurus: multa, pauca: magna, parva: longa, brevia: lata, angusta: quanto aut addito aut dempto, certum, quod respondeamus, non habemus.*

Cit. academ. quæst.





P E R S I U S.

S A T. I.

Quid faciam?	lin. 12
Scribimus inclusi.	13
Tremulo scalpuntur, &c.	21
dicas cute perditus ohe.	23
En pallor seniumque	
tenero supplantat verba palato.	35
& cedro digna locutus.	42
calidum fcis ponere fumen.	53
tritâ donare lacerna.	54
vos o patricius fanguis.	61
nec ponere lucum	
Artifices	70
Men' moveat quippe.	89
Plorabit qui me volet incurvasse querela.	91
Nec pluteum cædit, nec demorfos fapit ungues.	106

S A T. II.

Hunc, Macrine, diem numera meliore lapillo.

I

non

PERSIUS' *Imitations*

H O R A C E.

ad miseras preces

Decurrere, & votis pacisci. lib. 3. od. 29.
 At bona pars hominum — fat. 1. lib. 1.
 Jane pater, clare, clare cum dixit, Apollo:
 Labra movet metuens audiri; pulchra Laverna
 Da mihi fallere — ep. 16. lib. 1.

O si urnam argenti fors qua mihi monstret.
 fat. 6. lib. 2.

maxime quis non

Jupiter exclamet—
 an triste bidental

Moverit incestus— art. poet.
 Quid voveat dulci nutricula majus alumno.
 ep. 4. lib. 1.
 quo pacto pessime. fat. 7. lib. 2.

Immunis aram si tetigit manus
 Non sumptuosa blandior hostia,
 Mollibit averfos penates
 Farre pio, & saliente mica. lib. 3. od. 23.

Jam pastor umbras cum grege languido. lib. 3.
 od. 29.

nemon' oleum feret ocyus? fat. 7. lib. 2.
 Culpantur frustra calami. fat. 3. lib. 2.
 argillâ quidvis imitaberis udâ. ep.

modo sit mihi mensa tripes &
 Concha falis puri.— fat. 3. lib. 1.
 vivit filiquis & pane secundo. ep. 1. lib. 2.

reddat natis charisque propinquis. fat. 1. lib.
 Stes capite obstipo—
 velut ægri somnia vanæ
 Fingentur species— art. poet.
 impransi correptus voce magistri.
 ne sis patruus mihi—

rectius

of HORACE.
P E R S I U S.

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non tu prece poscis emaci. 3
At bona pars procerum. 5

hæc clare, & ut audiat hospes.
Illa sibi introrsum, & sub lingua immurmurat : 8

O si
Sub raastro crepet argenti mihi seria— 11

proh Jupiter ! O bone, clamet, 22

Triste jaces lucis evitandumque bidental. 27
Ast ego nutrici non mando vota. 39
quo pessime pacto. 46

Hæc cedo ut admoveam templis & farre litabo. 75

S A T. III.

& patulâ pecus omne sub ulmo est. 6
Ocyus adfit huc aliquis : nemon' ? 7
Tunc queritur crassus calamo quod pendeat hu-
mor 12
Udum & molle lutum es, 23

purum & sine labe salinum. 25
filiquis & grandi pasta polenta. 55
patriæ charisque propinquis
Quantum elargiri deceat— 70
Obstipo capite & figentes lumine terram, 80

Ægroti veteris meditantes somnia : 83
cur quis non prandeat, hoc est ? 85
ne sis mihi tutor : 90

Q

S A T.

H O R A C E.

rectius hoc est:

Hoc faciens vivam melius—— sat. 4. lib. 1
 Introrsum turpem, speciosum pelle decorâ.
 lib. 2. ep. 16.
 aliquis cubito stantem prope tangens.
 sat. 5. lib. 2.
 Cædimur, & totidem plagis consumimus hostem.

Regibus hic mos est——
 At tu conclusas hircinis follibus auras
 Usque laborantes, dum ferrum molliat ignis.
 Ut mavis imitare—— lib. 1. sat. 4.
 notum si calida verbum
 Reddiderit junctura novum——
 Utrumque nostrum incredibili modo
 Consentit astrum. od. 17. lib. 2.
 Scit genus natale comes qui temperat astrum.

Hic mutat merces surgente a sole, ad eum quo
 Vespertina tepet regio——
 Est mihi purgatam crebro qui perfonet aurem.
 ep. 1.

Dum vult libertas mera dici.
 clament periisse pudorem

• Cuncti pene patres——
 Securus cadat, an recto stet fabula talo.
 creta an carbone notandi? sat. 3. lib. 1.
 In triviis fixum cum se dimittat ob assem.
 Quæ poterunt unquam satis expurgare cicutæ?
 In cicere atque faba bona tu perdasque lupinis.
 sat. 3. lib. 2.

Labra moves cupiens audiri.

of HORACE:

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P E R S I U S.

S A T. IV.

Hoc puto non justum est, illud male, rectius
 istud. 8
 summâ nequicquam pelle decorus. 13
 Est prope te ignotus cubito qui tangit. 33
 Cædimus inque vicem præbemus crura sagittis. 41

S A T. V.

Vatibus hic mos est, 1
 Tu neque anhelanti coquitur dum massa camino,
 Folle premis ventos : 11
 junctura calidus acri 14
 amborum fœdere certo
 Consentire dies, 45
 Nescio quod certe est, quod me tibi temperat
 astrum. 51
 Mercibus hic Italis mutat sub sole recenti. 54
 Cultor enim es juvenum purgatas inferis aures. 63
 Hæc mera libertas. 82
 exclamat Melicerta perisse
 Frontem de rebus 103
 tibi recto vivere talo. 104
 Illa prius cretâ mox hæc carbone notasti. 108
 Inque luto fixum possis transcendere nummum. 111
 quam non extinxerit urna cicutæ.
 ciceringere large
 Rixanti populo—— 177
 Labra moves tacitus. 184

H O R A C E.

O si angulus ille
Proximus accedat qui nunc denormet agellum.
fat. l. 2.
indignum quod sit pejoribus ortus.
nec metuum quid de me judicet hæres,
Quod non plura datis invenerit——
Quantulum enim summæ curtabit quisque die-
rum.



of HORACE.

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P E R S I U S.

S A T. VI.

angulus ille	
Vicini, nostro, quia pinguior —	13
Ditescant orti pejoribus	15
sed cœnam funeris hæres	
Negliget iratus.	33
Quod rem curtaveris.	34





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