

Forgotten Books

— www.forgottenbooks.com —

Copyright © 2016 FB &c Ltd.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Charles Marchés

to gentle gales & blowing sighs arising,
The birds shall cease to tune their evening song,
The winds to breathe the waving woods to move
And streams to murmur ere I cease



By the Grace of God, King of Great Britain, Defender of the Faith, &c. To
Greeting. Whereas our Trusty and Well-beloved
City of London, Bookseller, hath
he hath been at a very great Expence
*The Works of Horace and Virgil translated into English Prose, with
Historical, Geographical, and Classical Notes in English, from the
Commentators, both antient and modern, Together with the Latin Text
in Order of Construction; Which Works he is now publishing in Latin
English Prose, with the aforesaid Notes, in Octavo, and proposes to
publish all the other Latin Authors in the same Manner: And hath
humbly besought Us to grant him Our Royal Privilege and Licence for
printing, publishing, and vending the aforesaid Works of Horace and
and all the other Latin Authors in the same Manner, for the Term of
teen Years; We being willing to give all due Encouragement to Works
Nature, which tend to the Advancement of Learning, are graciously
to condescend to his Request; and do therefore, by these Presents, so
may be agreeable to the Statute in that Behalf made and provided
unto the said Joseph Davidson, his Executors, Administrators, and Assigns,
Our Royal Licence for the sole printing, publishing, and vending the
Works, for the Term of Fourteen Years, to be computed from the
hereof; strictly forbidding all Our Subjects, within Our Kingdom
Dominions to reprint the same, either in the like, or any other Volume
Volumes whatsoever; or to Import, Buy, Vend, Utter, or Distribute
Copies thereof, Reprinted beyond the Seas, during the aforesaid Term
Fourteen Years, without the Consent or Approbation of the said
Davidson, his Heirs, Executors, and Assigns, under their Hands and
first had and obtained, as they will answer the contrary at their peril.
Whereof the Commissioners and other Officers of our Customs, the Masters
Wardens, and Company of Stationers are to take Notice, that due
dience may be rendered to our Pleasure therein declared.*

Given at our Court at St. James's the Twenty-fourth Day of February
1741-2, and in the Fifteenth Year of our Reign,

By His Majesty's Command,

HOLLES NEWCAST

EPISTLES,
AND
ART of POETRY
OF
HORACE,

TRANSLATED into
ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the
LATIN and ENGLISH LANGUAGES will allow.

WITH
The LATIN TEXT and ORDER OF CONSTRUCTION in the
opposite Page ; and CRITICAL, HISTORICAL, GEOGRA-
PHICAL, and CLASSICAL NOTES, in ENGLISH, from the
best COMMENTATORS both Ancient and Modern, with a
great many Notes entirely New.

AND
A PREFACE to each SATIRE and EPISTLE, illustrating their Dif-
ficulties, and shewing their several ORNAMENTS and DESIGN.

For the Use of SCHOOLS as well as of PRIVATE GENTLEMEN.

V. O L. II.

The FIFTH EDITION, Corrected.

L O N D O N :

Printed by the Assignment of JOSEPH DAVIDSON ; and sold by
C. HITCH and L. HAWES ; W. STRAHAN ; R. BALDWIN ;
W. JOHNSTON ; J. WARD ; G. KEITH ; J. WRBN ; P. STEVENS ;
S. CROWDER ; B. LAW ; J. MARSHALL ; and T. FIELD.

MDCCLX.

Lh 8.222

49/30

sept. 9. 1888.

March Request.

THE
P R E F A C E.

HORACE in all his Poems shows himself a great *Poet*, a great *Philosopher*, and a great *Critic*; but his Skill in Philosophy and Criticism appears more especially in his SATIRES and EPISTLES, in which he lays down the best Rules, not only to form the *Taste* but the *Manners* of Youth: Nor does he in his SATIRES, while reproving Vice, put himself in a Passion, like some Satirists; but on the contrary, he endeavours to laugh us out of our Vices, and smiles when he is pointing out the Truth to us, as he himself says, *Ridentem dicere verum quid vetat*; which agrees with the Character *Persius* gives of him:

*Omne vafer vitium ridenti, Placcus amico
Tangit & admissus circum præcordia ludit,
Callidus excusso populum suspendere naso.*

He, with a sly, insinuating Grace,
Laugh'd at his Friend, and look'd him in the Face;
Wou'd raise a Blush where secret Vice he found,
And tickle while he gently prob'd the Wound:
With seeming Innocence the Crowd beguil'd,
And made the desp'rate Passies when he smil'd.

But to understand the Nature of Satire clearly, it will be necessary to enquire into its Origin, about which there is so great a Contest among the Critics. *Julius Scaliger* and
D.

D. Heinsius assert, it had its Origin among the *Greeks*, and that it takes its Name from the *Greek Word* Σατυρῶν, a mix'd kind of Animal, one of the rural Gods of the *Antients*.

On the other hand, *Casaubon*, *Rigaltius*, and *Dacier*, assert its Origin to be entirely *Roman*, and that it takes its Name from the *Latin Word* *Satur*, and that the *Romans* wrote *Satires* long before they had any Commerce with *Greece*, of which *Quintilian* leaves no room to doubt, when he says, *Satyra quidem tota nostra est*; and *Horace* himself, speaking of *Satire*, calls it, *Græcis intactum Carmen*. The Etymology of the Word is this: The *Latins* call'd it *SATUR*, *quasi plenum*, as quite Perfect. Thus when the Dye of Wool is full and good, it is said to be *Satur color*. From *Satur* they made *Satura*, which they sometimes wrote *Satira* with an *i*, as they did *Maxumus* or *Maximus*, and *Optumus* or *Optimus*. *Satura* is an Adjective, and has Reference to the Substantive *Lanx*, which signifies a Charger or large Platter, fill'd with all sorts of Fruit, which they offered every Year to *Ceres* and *Bacchus*, as the First-fruits of all they gathered; which Custom of the *Romans*, and the Word *Satura*, *Diomedes* the Grammarian has exactly described in this Passage: *Lanx referta variis multisque primitiis, sacris Cereris inferebatur, & à Copia & Saturitate rei SATURA vocabatur*: of which *Virgil* also makes mention in his *Georgics*:

Lancibus & pandis fumantia reddimus exta.

And again:

— *Lancesque & liba feremus.*

From thence the Word *Satura* was apply'd to many other Mixtures, as in *Festus*: *Satyra cibi genus, ex variis rebus conditum*. From hence it passed to the Works of the Mind, for they call'd some Laws *Leges Saturæ*; as they contain'd many Heads or Titles. But they rested not here, for they

gave this Name to certain Books, as *Pescennius Festus*, whose Histories were call'd *Saturæ*: From which Examples it is not hard to suppose, that these Works of *Horace* took the Name of *Saturæ*, because, as *Porphyry* says, these Poems are full of a great many different Things. But it must not be thought, says *Dacier*, that it had its Name immediately from thence, for this Name had been used before for other Things, which bore a nearer Resemblance to the SATIRES of *Horace*, as appears by what follows.

The *Romans* having been near four hundred Years without any Scenical Plays, Chance and Wantonness made them find, at one of their Feasts, the * *Saturnian* and *Fescennine* Verses, which for one hundred and twenty Years they had, instead of Dramatick Pieces. But these Verses were rude, and almost without Measure or Numbers, as being made extempore, and by a People as yet barbarous, who had little other Skill than what flow'd from their Joy and the Fumes of Wine. They were filled with the grossest Sort of Railleries, and attended with Gestures and Dances. To this *Horace* refers in the First Epistle of his Second Book :

*Fescennina per hunc inventa licentia morem,
Versibus alternis opprobria rustica fudit.*

This Licentious Sort of Verse was succeeded by one more correct, fill'd with a pleasant Raillery, without the Mixture of any thing Scurrilous; and these obtain'd the Name of SATIRES, in which the Spectators and Actors were rallied without Distinction.

In this Condition *Livius Andronicus* found the Stage, when he first undertook to make Comedies and Tragedies, in Imitation of the *Greeks*. This Diversion appearing more noble and perfect, it was frequented by great Crowds who neglected the Satires, till some modell'd them so as to be

* The *Fescennine* and *Saturnian* Verses were the same, for they were call'd *Fescennine* from *Fescennina*, a Town in *Italy*, where they were first practis'd; and *Saturnian*, from their Ancientness, when *Saturn* reign'd in *Italy*.

acted at the End of their Comedies, as we now act Farces. And then they altered their Name of Satires to that of *Exodia*.

About a Year after this *Ennius* was born, who growing up, and observing with what Eagerness and Satisfaction the *Romans* received the Satires, thought that Poems, tho' not adapted to the Theatre, yet preserving the Gall, Railery, and Pleasantness, which made these Satires take, could not fail of being well received; he therefore composed several Discourses, to which he retain'd the Name of Satires, which were entirely like those of *Horace*, both for the Matter and Variety. The only essential Difference is, that *Ennius*, in Imitation of some *Greeks*, and of *Homer* himself, took the Liberty of mixing several kinds of Verses together, such as *Hexameters*, *Iambics*, *Trimeters*, with *Tetrameters* and *Trocheics*. After *Ennius* came *Pacuvius*, who also wrote Satires in Imitation of his Uncle *Ennius*. To *Pacuvius* succeeded *Lucilius*, who also wrote Satires, but he embellish'd them, and gave them quite a new Turn, which is what *Horace* means by these Words in the First Satire of the Second Book :

————— *Quid, cum est Lucilius ausus,
Primus in hunc operis componere carmina morem?*

For *Horace* never intended by these Words to say there were no Satirists before *Lucilius*, as *Ennius* and *Pacuvius* were before him.

Having explain'd the Nature, Origin, and Progress of Satire, I shall now say a Word or two of *Horace* in particular.

There cannot be a more just Idea given of this Part of his Works, than in comparing them to the Statues of the *Sileni*, to which *Alcibiades* in the Banquet compares *Socrates*. They were Figures that without had nothing agreeable or beautiful, but if you open'd them, you found the Figures of all the Gods. In the Manner that *Horace* presents himself to us in his SATIRES, we discover nothing at first that deserves our Attach-

Attachment; but when we remove that which hides him from our Eyes, we find in him all the Deities together; that is to say, all those Virtues which ought to be continually practised by such as seriously endeavour to forsake their Vices.

Thus *Horace* in his SATIRES would teach us, to conquer our Vices, to rule our Passions, to follow Nature, to set Bounds to our Desires, to distinguish Truth from Falshood, to forsake Prejudices, to know the Principles and Motives of all our Actions, and to shun the Folly of being bigotted to the Opinions we have imbibed under our Teachers, without examining whether they are well grounded. In a Word, *Horace* endeavours to make us happy for Ourselves, faithful and agreeable to our Friends, easy, discreet, and honest to all with whom we live and converse. So far this learned Critic.

Horace shews more of his Skill in Criticism in his EPISTLES than he does in his SATIRES, especially in that Epistle to the *Piso's* which bears the Name of *The Art of Poetry*, and which is justly esteem'd one of the most precious Monuments in its Kind that *Roman* Antiquity has left us, as in it *Horace* gives us the best Rules of Poetry the Nature of an Epistle would admit; and it is well it did not require our Author to be strictly methodical, or he could not have so happily introduced that beautiful Description of the Excellency and Usefulness of Poetry:

*Silvestres homines sacer interpretisque Deorum
Cædibus & viætu fædo deterruit Orpheus;
Diætus ob hoc lenire tigres rapidisque leones:
Diætus & Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis, & prece blandâ
Ducere quò vellet. Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis;
Concubitu probibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor & nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,*

*Tyrtæusque mares animos in martia bella
Versibus exacuit. Diætæ per carmina sortes,
Et vitæ monstrata via est; Et gratia regum
Pieriis tentata modis, ludusque repertus,
Et longorum operum finis: ne fortè pudori
Sit tibi Musa lyræ solers, Et cantor Apollo.*

Fame says, inspired Orpheus first began
To sing God's Laws, and make 'em known to Man;
Their Fierceness soften'd, show'd them wholesome Food,
And frighten'd All from lawless Lust and Blood:
And therefore Fame hath told, his charming Lute
Could tame a Lion, and correct a Brute.

Amphion too (as Story goes) cou'd call
Obedient Stones to make the *Theban* Wall;
He led them as he pleas'd, the Rocks obey'd,
And danc'd in Order to the Tunes he play'd:
'Twas then the Work of Verse to make Men wise.
To lead to Virtue, and to fright from Vice:
To make the Savage pious, kind, and just;
To curb wild Rage, and bind unlawful Lust;
To build Societies, and Force confine;
This was the noble, this the first Design:
This was their Aim, for this they tun'd their Lute,
And hence the Poets got their first Repute.

Homer and *Tyrtæus* next did boldly dare
To whet brave Minds, and lead the Stout to War:
In Verse their Oracles the Gods did give;
In Verse we were instructed how to live:
Verse recommends us to the Ears of Kings,
And easeth Minds when clog'd with serious Things:
And therefore, Sir, Verse may deserve your Care,
Which Gods inspire, and Kings delight to hear.

But tho' *Horace* in his SATIRES and EPISTLES gives us
the best Rules of Poetry, his chief Design in both is to make us
in Love with Virtue and hate Vice; and to that End he shews
us the Beauty of the one and the Deformity of the other:

How

How odious does he make the Slanderer appear in these expressive Words!

————— *Absentem qui rodit amicum ;
Qui non defendit, alio culpante ; solutos
Qui captat risus hominum, famamque dicacis ;
Fingere qui non visa potest ; commissa tacere
Qui nequit ; hic niger est : bunc tu, Romane, caveto,*

He that shall rail against his absent Friends,
Or hears them scandaliz'd, and not defends,
Sports with their Fame, and speaks whate'er he can,
And only to be thought a witty Man,
Tells Tales, and brings his Friend in 'Disesteem,
That Man's a Knave, be sure beware of him.

How does he expose that Baseness of Temper too common in the World, where a Man pretends to have a great Value for another, and seems concern'd when he hears him ill spoken of, and yet makes a more cruel Reflection on his Conduct himself, than any he had heard :

————— *mentio si qua
De Capitolini furtis injecta Petilli
Te coram fuerit : defendas, ut tuus est mos :
Me Capitolinus corviatore usus amicoque
A puero est, causaque meâ permulta rogatus
Fecit ; Et incolumis lætor quod vivit in urbe :
Sed tamen admiror, quo pacto judicium illud
Fugerit : Hic nigrae succus loliginis, hæc est
Ærugo mera.* —————

In common Talk, as we have often done,
If we discourse how *Petil* stole the Crown,
And you, as you are wont, his Cause defend,
“ He hath a Kindness for me, he's my Friend,
“ My Old Acquaintance he, he is indeed,
“ And I am glad at Heart that he is freed ;

“ And yet I wonder how he ’scap’d :” ’tis right ;
This, this is base Detraction, this is Spite.

He inculcates the most solid Principles of Philosophy for our Conduct in Life, with the Air of a polite Courtier. He is a Philosopher without taking the Habit and Form of one ; so greatly does he embellish what he borrows from the Philosophers with beautiful Descriptions, diverting little Histories and agreeable Fables. How entertaining is his Description of the Impertinent, and of the Enchantments of *Canidia* in the First Book of his SATIRES ; and that of the covetous old Miser in the Second Book :

*Pauper Opimius argenti positi intus & auri,
Qui Veientanum festis potare diebus
Campanâ solitus trulla, vappamque profestis,
Quondam lethargo grandi est oppressus ; ut hæres
Jam circum loculos & claves lætus ovanisque
Curreret. Hunc medicus multum celer atque fidelis
Excitat hoc pacto : mensam poni jubet, atque
Effundi saccos nummorum, accedere plures
Ad numerandum : hominem sic erigit. addit & illud ;
Ni tua custodis, avidus jam hæc auferet hæres.
Men’ vivo ? Ut vivas igitur, vigila : . hoc age. Quid vis ?
Deficient inopem venæ te, ni cibus atque
Ingens accedat stomacho fultura ruenti.
Tu cissas ? agedum, sume hoc ptisanarium oryzæ.
Quantientæ ? Parvo. Quanti ergo ? Octo assibus. Eheu !
Quid refert, morbo, an furtis, pereamque rapinis ?*

Opimius, that old Cuff, and richly poor,
Who wanted e’en the Wealth he had in Store ;
That on Feast days did meanest Wines provide
In earthen Jugs, and Lees on all beside ;
Lay in a Lethargy ; all Hope was gone ;
And now his joyful Heir ran up and down,
And seiz’d the Keys and Chests as all his own.

}

This

This the kind Doctor saw ; and this Design
 He us'd for Cure: He brought a Table in,
 And order'd some to tumble o'er his Coin.
 This rous'd him ; then he cries, Sir, you're undone,
 Wake Sir, and watch, or else your Money's gone :
 Your Heirs will seize it. What, *while I'm alive?*
 Then wake and shew it, Sir, come, come, revive.
What must I do? Eat, 'Sir, What, are you loth?
 Pray, take this little Dish of Barley-broth.
What doth it cost? Not much, upon my Word.
How much, pray? Why two Groats. *Two Groats!* Ob
Lord!
'Tis the same Thing to me, to be undone
By Thieves or Physick : Doctor, I'll have none.

And how beautifully does he describe the Lover and his
 Passion, in the same Book in these expressive Words :

Porrigit irato puero cum poma, recusat :
Sume catelle ; negat : Si non des, optat. Amator
Exclusus qui distat ? agit, ubi secum, eat, an non,
Quo rediturus erat non arcessitus ; Et hæret
Invisis foribus : Nec nunc, cum me vocet ultro,
Accedam ? An potius mediter finire dolores ?
Exclufit ; revocat : redeam ? non, si obsecret. Ecce
Servus non paulo sapientior : O bere, quæ res
Nec modum habet, neque consilium, ratione modoque
Trañtari non vult. In amore hæc sunt mala : bellum
Pax rursum. Hæc si quis tempestatis prope ritu
Mobilia, Et cæca fluitantia sorte, laboret
Reddere certa sibi : nibilo plus explicet, ac si
Insanire paret certâ ratione modoque.

Offer an Apple to a peevish Boy,
 He will refuse it ; here, my pretty Joy,
 Come pr'ythee take it : No, Sir, I'll have none :
 Yet, if unoffer'd, he will beg for one.

P R E F A C E.

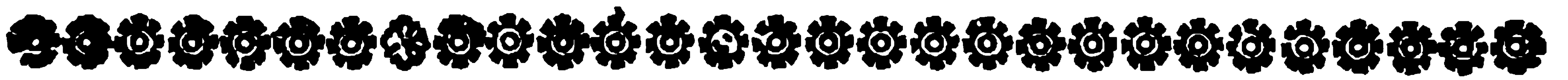
Like him's the Lover, who hath ask'd in vain,
 Doubting if e'er he shou'd return again :
 Altho' desir'd, when he would gladly wait,
 Unask'd, and linger at the hated Gate :
 Now she invites, and swears she will be kind :
 What, shall I go, or rather cure my Mind ?
 She shut me out, then asks me to return :
 What, shall I go ?—No, tho' she begs, I'll scorn.
 But lo, his wiser Slave did thus reprove :
 Sir, Reason must be never us'd in Love ;
 Its Laws unequal, and its Rules unfit,
 For Love's a Thing by Nature opposite
 To common Reason, common Sense, and Wit ;
 All that's in Love's unsteady, empty, vain ;
 There's War and Peace, and Peace, and War again.
 Now he that strives to settle such as these,
 Mere Things of Chance, and faithless as the Seas,
 He were as good design to be a Fool
 By Art and Wisdom, and be mad by Rule.

And in the *First Book* of his EPISTLES, how diverting is the Dialogue between *Philip* and *Vulteius Mena* ; and the Story of *Lucullus's* Soldier in the *Second* ; not to mention the several pretty little Fables, such as that of the Horse and the Buck, that of the Frogs, and that of the City and Country Mouse ; These and a hundred other Descriptions are set off in such a delicate Manner, as must charm every Reader : But one need transcribe the greater Part of the SATIRES and EPISTLES, to point out all their Beauties.

As to the Question, *Whether Horace or Juvenal excels in Satire?* I can't see why both of them may'nt be justly praised, without detracting from the Merit of either : They are both excellent in their Way, *Horace* in *jocose*, and *Juvenal* in *serious* Satire ; each of which are undoubredly necessary according to the Temper of the People for whom they are designed ; for, as in some Distempers lenitive Medicines are to be applied, in others corrosive ; so in correcting Vice, some-

sometimes soft and gentle Reproofs are to be made use of, at other Times severe and home Reproofs. This is exactly the Case with *Horace* and *Juvenal*: *Horace* wrote his SATIRES in the Reign of *Augustus*, when, tho' Men were wicked, yet they conceal'd their Vices, and affected to appear virtuous tho' they were not really so; to whom *Horace* suits his Satires accordingly. *Juvenal*, again, wrote his in the Reign of *Domitian*, when Vice was come to its greatest Height; when Men, encouraged by the Example of a flagitious Tyrant, were openly and avowedly wicked; to remedy which, open and stinging Rebukes were absolutely requisite. Wherefore we may justly conclude, that such Satires as *Juvenal's* would have suited *Augustus's* Reign, as ill as *Horace's* would have suited *Domitian's*.

As for *Persius*, who wrote in the Reign of the cruel *Nero*, he is allow'd to be a good Satyrift, yet he is evidently beneath both *Horace* and *Juvenal*, not only in his Numbers, but in the Purity of his *Latin*; which *Casaubon*, his greatest Favourer, can't help owning. He is also very obscure, which some think he affected, others, that he was afraid of *Nero*. But, after all, *Persius* was but a young Man, and had not arrived to that Maturity of Judgment which is necessary to make an accomplish'd Poet; for he died before he was thirty Years of Age; wherefore, rather than search into his Faults, let us be surprized that he wrote so well:



Just published,

(With his MAJESTY'S ROYAL LICENCE)

In TWO VOLUMES OCTAVO,

(Price Ten Shillings Bound)

The SECOND EDITION *of*

I. **T**HE Works of Virgil, Translated into English Prose, as near the Original as the different Idioms of the Latin and English Languages will allow; with the Latin Text and Order of Construction on the same Page; and Critical, Historical, Geographical, and Classical Notes, in English, from the best Commentators, both ancient and modern; beside a very great Number of Notes entirely New.

For the Use of Schools as well as of private Gentlemen.

II. Ovid's Metamorphoses, *done in the same Manner.*

III. — Epistles, *ditto.*

IV. The Fables of Phœdrus, *ditto.*

V. Cato's Distichs de Moribus; with a Numerical Clavis, Construing, and Parsing Index. To which is added, An English Translation of Erasmus's Commentaries on each Distich. *By N. Bailey.*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Q U I N T I
H O R A T I I F L A C C I
S A T I R A R U M
L I B E R P R I M U S.

* S A T I R A I.

Horace addresses his first Satire to Mæcenas, as he does his first Ode, his first Epode, and the first of his Epistles: And all these first Pieces in the Order of his Works ought to be look'd on as so many Dedications, without our concluding they must necessarily have preceded in the Order of Time. It has been almost a general Opinion, that Horace composed his Odes before his Satires and Epistles: But whoever examines these Notes, will find this a Mistake, and that the Satires were writ by him before several of his Odes. One cannot determine the Date of this Satire, because it has no Hint to ground so much as a Conjecture upon. Horace writes in it against Discontent and Avarice, that is, against the two most common Faults of Mankind. This Subject is handled by him with a great deal of Wit and Art, as are all the Subjects of his Satires; and one may boldly say, that if his Odes have gained him the highest Reputation of all the Latin Lyric Poets, his Satires and Epistles will always make him be look'd upon as a Philosopher, who never had his Superior, excepting Socrates. Wherefore this Part of his Works ought to be read as a Course of Morality, which is so much the more worthy of Admiration, because whilst he attacks Vices by inculcating the most solid Rules of a strict Philosophy, he does it with the Air of the most polite Courtier: He is a Philosopher, but without taking the Habit or Form of one, so greatly embellishes all he borrows from them, and gives it such an agreeable Turn, that he seems not so much to have studied their Books, as Mankind. This is what wonderfully proves that Truth, that Philosophy is the genuine Daughter of Poetry. 'Tis true this Virgin has been a long Time concealed under different affected Habits, but she has, at last, found her true Parents; the Poets have owned her, and Horace has restored her to her first Lustre.

QUI fit, Mæcenas, ut nemo, quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat; laudet diversa sequentes?
O fortunati mercatores, gravis armis

O R D O.

O Mæcenas, qui fit ut nemo vivat contentus illa sorte quam sortem seu ratio dederit seu fors objecerit sibi, ac laudet sequentes | diversa? O fortunati mercatores, miles aut jam gravis armis & fractus membra multo

N O T E S.

* *Satira.* There are various Opinions concerning the Derivation of this Word. Some making it come from *Satura*, as the ancient Latins said *obturnus* for *optimus*. So we find *Lanx Satura*, that is, a Dish filled with a Mixture of Meats and other Ingredients. On the contrary, some write *Satyra*, and some write *Satyri*, Satyrs, or rural Gods, because

H O R A C E's S A T I R E S.

B O O K F I R S T.

S A T I R E I.

This Piece is the Second that Horace has addressed to Mæcenas upon the same Subject. One is at the Head of his Odes, as this is at the Head of his Satires. The Point that makes them coincide, is that Attachment which all Men have to their own Profession. The Satire adds two other Points, which makes this Attachment blameable. First, that it is commonly joined to a vicious Sentiment, which is contrary to it, and inclines us to envy the Felicity of other Professions. Secondly, that it has for Principle, an Insatiableness, which nothing but Death can put an End to, or any Thing else can moderate. These two Disorders are the common Sources of our Uneasinesses, and are the two particular Objects of Horace's Morality: Nothing can be imagined more rational, than what he teaches upon this Head; and this Character reigns thro' all his Satires: Even those he attacks have no Reason of Complaint; for he does not exasperate them with exaggerated Invectives. Contenting himself with pointing out to them the Weakness of their Sentiments and Conduct, he confines their Shame to their own Self-conviction, and puts them in a Capacity of curing themselves. This Method of Morality is the most efficacious of all others, because we are more willing to reform, when we think we are only indebted to our own Reflections. No one ever understood this Delicacy of Reprehension better than Horace, and one may surely affirm that he is no less the first of Satirists by this Quality, than he is of Lyric Poets by his Correctness and Sublimity.

We are left entirely in doubt, whether the Poet designed this to be placed at the Head of all his Satires; I am inclined to think this Order is owing to the ancient Grammarians. But however that be, there is no sufficient Reason to change the Disposition.

HOW comes it, Mæcenas, that no Man lives contented with his Lot, whether his own Reason has * inclined him to make choice of it, or Fortune thrown it in his Way; but is still praising those who follow different Ways of Life? O happy Merchants, says the Soldier ready to sink under his

* Given it.

because they were noted for *Sarcasms*, according to the Heathen Fables.

1. *Qui sit Mæcenas.*] Horace does not propose this Question to *Mæcenas*, as if he expected an Answer from him. This is a Method of speaking common to all Languages,

Miles ait, multo jam fractus membra labore.

5

Contra mercator, navim jactantibus Austris,

Militia est potior, quid enim? concurritur: horæ

Momento cita mors venit, aut victoria læta.

Agricolam laudat juris legumque peritus,

Sub galli cantum confultor ubi ostia pulsat.

10

Ille, datis vadibus, qui rure extractus in urbem est,

Solos felices viventes clamat in urbe.

Cætera de genere hoc (adeò sunt multa) loquacem

Delassare valent Fabium, ne te morer, audi

O R D O.

labore. Contra Mercator ait, austris jactantibus navim, multo est potior, quid enim? concurritur: momento horæ cita mors aut læta victoria venit. Peritus juris legumque laudat Agricolam, ubi confultor pulsat ostia

sub cantum galli. Ille, qui est extractus rure in urbem, datis vadibus, clamat homines viventes in urbe esse solos felices.

Cætera exempla de hoc genere, sunt adeò multa, valent delassare Fabium, ne morer te,

N O T E S.

guages, when we would enquire with another after any Truth, or gradually inform him.

The Conduct of Men is a meer Paradox. There are such opposite Sentiments and Motions of the human Heart, that one knows not how to refer them to the same governing Principle. Always discontented with the Situation they are in, Men seem to place their Happiness in a future Change. Does an Opportunity offer itself? They lose their Desire, they dislike their own Choice, and a Change is their Aversion. How shall we give a Definition of such a various Being?

2. *Sen ratio dederit, seu fors objecerit.*] All the Engagements of Mankind are reducible to two Heads. For either they are their Choice, or Fortune obliges them to them: And *Horace*, by admitting both causes, equally satisfies the *Stoic*, and *Epicurean* Philosophers. The first maintained that they flowed from Reason and divine Providence; the latter, that Fortune governed all Things.

Fors is the same as *Fortuna*. Thus *Tertullian*: *Quod fors fecit, serenus æquo animo*: "We will bear patiently the Lot of Fortune." And *Horace* has justly opposed Fortune to Reason, as two Extreams which have no Medium.

Objecerit is here used in the same Sense as *obtulit* in the sixth Satire.

Nulla tenem tibi me fors obtulit.

* It was not fortune first presented me to you.

We should observe here the elegant Choice of Words. *Dare* is appropriated to Reason, and *objicere* to Fortune. The first distinguishes that Election which comes from Reason; and the other, that Caprice and Fickleness, which is observable in the Benefits of Fortune.

3. *Diversa.*] We must understand *Studia*, different Professions. Before I quite dismiss the Expression, *Laudet diversa sequentes*, let me further add, that *Horace* only treats here of those passing Disgusts, tho' frequent, which are no Ways incompatible with an habitual Attachment to the State of Life we have chosen.

4. *Gravis Armis*] This Correction seems necessary: For, if the Complaint of the Soldier had been caused by old Age, it would have been perpetual; whereas all the other Examples of Uneasiness and Distaste mentioned by *Horace* are only transient. The Merchant envies not the Condition of the Soldier, but while the Tempest lasts; nor the Lawyer that of the Husbandman, but when a litigious Client knocks at his Door at an unseasonable Hour. This is so true, that after *Jupiter* is feigned to be willing to grant their Prayers, there is not one will change his Condition. But what puts the matter out of all doubt, is that upon the Poet's Question to the Merchant, Husbandman, and Soldier, why they will not make use of *Jupiter's* Generosity? They answer to a Man, they will suffer the

Arms, and over-fatigued with * hard Duty. The Merchant, on the other hand, when the stormy South-West Winds toss the Ship he is in, cries the Soldier's Life is best. For why, he engages in Battle, and in a trice meets with a ready Death, or gains a joyful Victory. The Lawyer, when his Client knocks at his Door at Cock-crow, praises the † Farmer's Quiet. The Farmer, who by becoming Surety, is oblig'd to leave the Country and come to Town for a few Days, declares those only happy who live in the City. The Instances of this kind are so very many, that they would tire even talkative Fabius himself to enumerate them all. To detain you no longer,

* Much Toil. † The Farmer.

N O T E S.

the Inconveniencies of their own Condition, till they can lay up so much as will comfortably support them in their old Age. *Senes ut in otia tuta recedant.* It is therefore evident that this Soldier was not old, who spoke after this Manner; and therefore this Correction of *Gravis armis* instead of *Gravis annis* is altogether natural and well founded.

6. *Navim jactantibus Austris.*] He makes mention of the Southern Wind, because it particularly rages in the *Adriatick* and *Sicilian* Seas. So *Horace* elegantly says in *Ode III. Book I.*

— *Nec tabiem Noti;*
Quo non arbiter Adriæ
Major, tollere, seu ponere vult freta.

“ Nor the Rage of the South Wind, which
“ has absolute Power over the *Adriatic*,
“ whether he will raise or smooth its
“ Waves.”

8. *Hora momento cita mors venit, aut victoria laeta:*] As if there was nothing but Death or Victory to be expected from a Battle. This Merchant speaks perfectly in the Strain of a Person who prefers another's Condition to his own. They consider their Neighbours in the most advantageous View, and their Passion blinds them so much that they cannot discover the Inconveniencies of another's Circumstances. A thousand Misfortunes happen in War far worse than Death itself.

9. *Juris Legumque.*] When *Jus* and *Leges* are joined together, the first signifies natural Right, and the latter written Law.

10. *Sub gælli casum.*] It was the Custom

of *Roman* Lawyers to open their Houses at Day-break, for their Clients that came to consult them. 'Tis what he explains more at large in the first Epistle of his second Book.

Romæ dulce diu fuit, et solemne reclusâ
Mans domo vigi are, Clienti promere Jura.

“ At *Rome* they took a long time a particular Pleasure, and it was an established Custom, to open their Doors early in the Morning, and explain the Laws to their Clients” *Cicero* says in his Oration for *Murena*: *Vigilas tu de nocte ut consultoribus tuis respondeas.* “ You rise before the Dawn to answer those who come to consult you.”

11. *Ille, datus vœdibus.*] *Vœdes* are properly those persons who give Security for another, and who are obliged to make him appear on a certain Day. If he fail'd, he, who accepted his Security, had an Action against him for deserting his Bail, or Non-appearance; and this Action had many Privileges.

13. *Loquacem Fabium.*] This *Fabius*, whom the Satirist distinguishes for his Talkativeness, was born at *Narben*, and had written several Books according to the Principles of the *Stoic* Philosophy. He had likewise espoused the Part of *Pompey*. *Horace*, who was an *Epicurean*, might probably have had several Disputes with him, and found in him a Profusion of Words instead of solid Arguments. *Delassare* is here put for *videri lassare*. The Preposition *de* in Composition often augments the Signification as well as diminishes it.

Quò rem deducam, si quis Deus, En ego, dicat,
 Jam faciam quod vultis : eris tu, qui modò miles,
 Mercator ; tu consultus modò, rusticus : hinc vos,
 Vos hinc mutatis discedite partibus. eja !

15

Quid statis ? Nolint : atquì licet esse beatis.

Quid causæ est, meritò quin illis Jupiter ambas
 Iratus buccas inflet, neque se fore posthàc

20

Tam facilem dicat, votis ut præbeat aurem ?

Præterco, ne sic, ut qui jocularia, ridens

Percurram : (quanquam ridentem dicere verum

Quid verat ? ut pueris olim dant crustula blandi

25

Doctores, elementa velint ut discere prima.

Sed tamen amoto quæramus seria ludo.)

O R D O.

*audi quo deducam rem. Si quis Deus dicat, posthac tam facilem, ut præbeat aurem eorum
 en ego jam faciam quod vultis : tu eris Mer-
 cator, qui modo eras miles ; tu modo consultus, eris rusticus : hinc vos, vos hinc inquam,
 discedite mutatis partibus, eja, quid statis ?
 Nolint : atqui licet illis esse beatis. Quid
 causæ est, quin Jupiter merito iratus illis
 inflet buccas ambas, ac dicat se neque*

N O T E S.

15. *Si quis Deus.*] Horace has apparently imitated a Passage in Cicero, where he introduces a God in this Manner, in the Second Book of his Academic Questions. *Ordinamur igitur a Sensibus, quorum ita clara judicium et certa sunt, ut si optio naturæ nostræ detur, et ab ea Deus aliquis requirat contentane sit sensus integris incorruptisque sensibus, an postulet melius aliquid, non videam quid quæram amplius.*

“ Let us begin by the Senses, whose
 “ Judgments are so clear and certain, that
 “ if the Choice was given to Human Na-
 “ ture, and if a God asked of her, if she was
 “ content with her perfect and sound Senses,
 “ or required any Thing better, I do not
 “ see what I could wish for more.”

15. *En ego dicat.*] The Particles *en* and *ecce* are made use of commonly to shew Surprise, when a Thing happens we do not expect.

18. *Hinc vos, vos hinc discedite.*] This is spoken to the four Actors that have appeared on the Scene : For tho' Horace only seems to charge the Parts of two, yet the others having make the same Petition, are supposed to partake alike of the Favour of the God.

*Præterco, ne ridentem dicere verum ? ut blandi doctores
 olim dant crustula pueris, ut velint discere
 prima elementa. Sed tamen quæramus seriam*

19. *Atqui licet esse beatis*] Because it only depended on themselves to take the Part they liked best. The Latins have said indifferently, *licet esse beatus*, and *licet esse beatus*. But the first Expression is more poetical, and therefore Horace uses it in other Places.

*Primum ego me illorum, dederim quibus
 esse Poetis,
 Excipiam Numero*—

“ First I shall exclude myself from the
 “ Number of those whom I have granted
 “ to be poets.

21. *Ambas buccas inflet.*] The Latins have said in an humorous Way, *inflare buccas*, and the Greeks *φυσᾶν γνάθους*, that is, swell the Cheeks, as the Marks of a great Passion. In reality, the whole Countenance is disfigured and swelled in a Transport of Rage.

23. *Præterco.*] This Correction seems as natural as necessary. The ordinary Reading in this Place causes a Confusion, which it is impossible to unravel. Horace feigns that Jupiter being wearied with the various

Com-

observe how I shall put the Case. Suppose a God should say, Come I'll grant what ye desire; you who are now a Soldier shall be a Merchant; and you now a Lawyer shall be a Farmer. Be gone, get ye hence, now that ye have changed your Employments. Strange! why do you stand? Tho' they may be happy, they won't. What Reason can be given, why Jupiter, highly provok'd, should not * show his utmost Displeasure, and declare that he will never henceforth be so gracious as to give Ear to their Prayers. But I wave the Reason, however, not to run this Matter cursorily over, as if I were in Jest, or like one that tells a merry Story; tho' what should hinder one to laugh, and at the same Time tell the Truth? As good natur'd Masters used in former Times to coax their Boys with Biskets to learn their first Lesson. But Raillery apart, let us be serious.

* Swell both his Cheeks.

NOTES.

Complaints of Mankind, concerning the Unhappiness of their Conditions, leaves them absolute Masters of their own Choice. But as soon as this is granted them, they change their Minds, they are content with their own Circumstances, and thank *Jupiter* for his Indulgence and Generosity. The Poet being provok'd at their Insolence, cries out: What should hinder *Jupiter* from shewing them a Countenance suitable to their Impertinence, and let them know he shall have, for the future, other Employments than to listen to their Prayers. It is a natural Consequence that *Horace* should have said something upon this Account, or made *Jupiter* answer for himself. One is notwithstanding surpris'd to find him so far from doing so, that he breaks off the Discourse, and entangles himself in such a Chain of Parentheses, that one cannot discover his Sense. For what is the Meaning of this *Præterea* which the modern Editions have retained hitherto: And how can it be connected with the 27th Verse? What the Commentators have hitherto said upon it, is the most frivolous Stuff imaginable. It is a surprisng Thing, none have perceived there was a Fault in the Text: Yet the natural Change of a Letter gives it a Perspicuity and Sense that is worthy of *Horace*. It is then a fine Piece of Raillery upon the Gods, that were supposed to be so mercenary, that rich Sacrifices wou'd at any Time disarm them of their Thunder. He does not expressly say so, but contents himself with

thinking it, and it is perhaps the most satirical Expression in *Horace*.

24. *Quæquam videntem dici verum.*] He makes an Apology for Fictions, which are commonly the Covers of Truth. No one ever made Use of them to better Purpose. Thus it is that *Persius* speaks of him,

*Omne vaser vitium videnti Flaccus amico
Tangit, & admissus circum Præcordia ludit.*

“ That he nicely touches upon the Faults
“ of his Friend, and at the same Time
“ pleases him, and insinuating himself into
“ his Heart, diverts him.”

25. *Crustula.*] Those are properly a Sort of sweet Cakes or Biskets. *Seneca* has said in the same Sense, *consolari crustulo pueros,* “ to please Children with a Cake.”

26. *Elementa velint ut discere prima.*] *Elementa prima* are the Letters of the Alphabet. The Matters that taught the first Rudiments were called *Literatores* by the *Latins*, to distinguish them from those who taught more advanced Studies, and were therefore called *Grammatici*. The Duty of the first Masters was to teach to read, to write, and to cast up Accompts; and they committed their Children to their Care, about the Age of six or seven Years. But *Quintilian* wou'd not have us to wait this Time; and he is in the right. He likewise blames those, who make Use of these ignorant Pedants, instead of true Scholars, *Grammatici*;

Ille gravem duro terram qui vertit aratro,
 Perfidus hic caupo, miles, nautæque, per omne
 Audaces mare qui currunt, hâc mente laborem
 Sese ferre, senes ut in otia tuta recedant,
 Aiunt, cùm sibi sint congesta cibaria : sicut
 Parvula (nam exemplo est) magni formica laboris
 Ore trahit quodcunque potest, atque addit acervo
 Quem struit, haud ignara ac non incauta futuri.
 Quæ, simul inversum contristat Aquarius annum,
 Non usquam prorepat, & illis utitur antè
 Quæsitis sapiens : cùm te neque fervidus æstus
 Demoveat lucro, neque hyems, ignis, mare, ferrum ;
 Nil obstet tibi, dum ne sit te ditior alter.
 Quid juvat immensum te argenti pondus & auri
 Furtim defossâ timidum deponere terrâ ?
 Quod si comminuas, vilem redigatur ad assem.
 At, ni id fit, quid habet pulchri constructus acervus ?
 Millia frumenti tua triverit area centum ;
 Non tuus hoc capiet venter plus quàm meus : ut si

30

35

40

45

O R D O.

omoto ludo. Ille qui vertit gravem terram duro aratro, hic perfidus caupo, miles, audacesque nautæ qui currunt per omne mare ; aiunt sese ferre laborem hâc mente, ut senes recedant in otia tuta cum cibaria sint congesta sibi : sicut parvula formica, (nam est exemplo) animal magni laboris trahit ore quodcunque potest, atque addit acervo quem struit, haud ignara, ac non incauta temporis futuri. Quæ non prorepat usquam, simul Aquarius contristat annum inversum, & sapiens utitur

illis ante quæsitis : cum neque fervidus æstus, neque hiems, ignis, mare & ferrum demoveant te lucro ; nil obstet tibi dum alter ne sit ditior te. Quid juvat te timidum deponere immensum pondus auri & argenti in terrâ furtim defossâ ? Quod si comminuas, redigatur ad assem vilem. At, ni id fit, quid pulchri constructus acervus habet ? Et si tua area triverit centum millia modiorum frumenti, tuus venter non capiet ob hoc plus quam meus : ut si

N O T E S.

matici ; and do not rather imitate Philip, who would suffer none but Aristotle to teach Alexander to read, because he was persuaded that a Foundation ought to be laid by the most skilful ; and that all future Perfection, in a great Measure, depends upon it. Studiorum in.tra a perfectissimo tractari pertinere ad summum crediunt. And Aristotle was doubtless of the same Opinion, because he accepted of the Employment.

28. *Ille gravem duro, &c.]* This Verse is in a more elevated Style than the rest, and Horace from Time to Time, makes Use of the Pomp of Words to awaken his Readers, and renew their Attention.

29. *Perfidus hic caupo.]* As *caupo* signi-

fies a Retailer of any Thing for Gain, Horace applies it here to the Law.

31. *Senes ut in otia tuta recedant.]* This is the very Language of the rich Man, which our Saviour speaks of in the 14th Chapter of St. Luke. He saith to his Soul : My Soul, thou hast Riches provided thee for many Years, take therefore now thy Rest.

32, 33. *Sicut parvula.]* Those Persons say they, imitate the Ant, which lays up its Provisions during Summer, against the Inclemency of the Winter. The Ant has a long Time been made Use of for an Example of Industry. The Proverbs of Solomon are a Proof of it.

33. *Magni formica laboris.]* There is an agreeable



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Reticulum panis ventales inter onusto
 Fortè vehas humero; nihilo plus accipias quàm
 Qui nil portàrit, vel dic, quid referat intra
 Naturæ fines viventi, jugera centum, an 50
 Mille aret? At suave est ex magno tollere acervo.
 Dum ex parvo nobis tantundem haurire relinquas,
 Cur tua plus laudes cumeris granaria nostris?
 Ut, tibi si sit opus liquidi non ampliùs urnâ,
 Vel cyatho; & dicas, Magno de flumine malle 55
 Quam ex hoc fonticulo tantundem sumere. Eo fit,
 Plenior ut si quos delectet copia iusto,
 Cum ripâ simul avulsos ferat Aufidus acer.
 At qui tantuli eget, quanto est opus, is neque limo
 Turbatam haurit aquam, neque vitam amittit in undis. 60
 At bona pars hominum decepta Cupidine falso,
 Nil satis est, inquit: quia tanti, quantum habeas, sis.

O R D O.

forte vehas reticulum panis onusto humero
 inter venales, accipias nihilo plus quam qui
 portarit nil: vel dic, quid referat viventi
 intra fines naturæ, utrum aret centum an
 mille jugera? At tollere ex magno acervo est
 suave. Dum relinquas tantundem nobis
 haurire ex parvo, cur laudes tua granaria
 plus nostris cumeris? Ut, si opus sit tibi non
 ampliùs urnâ vel cyatho liquidi, & dicas,

malle sumere de magno flumine quam tan-
 tundem ex hoc fonticulo. Eo fit, ut acer
 Aufidus ferat avulsos simul cum ripâ si quos
 copia plenior iusto delectet. At qui eget tan-
 tulli, quanto opus est, is neque haurit aquam
 turbatam limo, neque amittit vitam in undis.
 At bona pars hominum decepta cupidine
 falso, inquit, nil est satis: quia sis tanti

N O T E S.

43. Nihil plus accipias quam qui nil
 portarit.] For every Slave had duly his
 proportioned Share which was called *De-
 mer-sum*. This Comparison is extremely
 just: As the Slave that carries Bread has
 not upon this Account a greater Share, so
 he that is Master of ten hundred thousand
 Bushels of Corn eats no more than a Person
 who has but just enough for his Provision.

50. *Intra naturæ fines viventi.*] A Man
 ought to content himself with what Nature
 requires, for all the rest is superfluous. And
 what Nature requires is comprehended in
 these two Verses.

*Panis ematur, olus, vini sextarius, adie
 Quis humana sibi doleat natura negat.*

“Buy Herbs, a Bottle of Wine, and
 those other Things that Nature would
 be in Pain for Want of.”

51. *At suave est.*] It is the covetous Man
 speaks who pretends to Pleasure, when he
 cannot shew any greater Benefit from his
 Riches. *Suave est de magno tollere acervo.*

The Reason is pitiful. The Pleasure the
 covetous Man proposes to himself is beneath
 a Child. But what Reason can be given in
 Favour of the most extravagant of all
 Passions?

52. *Dum ex parvo nobis.*] Horace an-
 swers the Miser's Objection, and shews him
 the Weakness of it. Provided I can take
 from my little Store, as much as you from
 your greater, I cannot see the Advantage
 you can have of me; for all each of us
 can pretend to, is to want nothing, and be
 secured against Poverty. All besides is chi-
 mical, and can only amuse Fools.

54. *Urnâ vel Cyatho.*] The *Urnâ* of the
 Ancients contained eighteen or twenty Pints
 of our Measure, and was the Half of the
Amphora; it weighed forty Pound. *Cyathus*
 was a little Vessel that they made Use
 of in taking out of another; it contained
 about the Weight of two Ounces.

55. *Magno de flumine malle.*] Nothing
 can be more apposite to shew the Ridicu-
 ousness of Miser's. And this Place calls to

Or suppose you were to carry a Basket of Bread on your * Shoulder to sell among a Parcel of Slaves, yet you fare no better than he who carries nothing: Or tell me what avails it to one who lives within Nature's Limits whether he till an hundred or a thousand Acres. "But," you'll say, "'tis a Pleasure to take from a great Heap." I answer, while you leave enough for me to draw from my small Competency, why should you so much prefer your Granaries to my little Store? Just as if you wanted only a Pitcher, or but a Glass of Water, yet should say, I would rather draw Water from a River, than the same Quantity from this little Fountain: Hence it is that the impetuous Aufidus often carries down with a Part of its Bank those who are not satisfied with a Sufficiency. But he that desires no more than what is necessary, neither draws muddy Water, nor loses his Life in the Stream. Yet the greatest Part of Mankind, deluded by their false Desires, say there can be no such Thing as enough; because the more you have the more you are esteemed.

* Loaded Shoulder.

N O T E S.

my Mind a beautiful Passage of the Prophet *Isaiab*, where God says to the People of *Jerusalem*, because they have despised the Waters of the Fountain of *Siloe*, he will let in upon them the Current of the great River, which will swallow them up.

59. *Is neque lmo turbatum haurit aquam.*] As it happens to those who love to draw out of great Rivers: For the greater and more rapid they are, the greater Quantity of Dirt and Slime they carry along with them. So *Callimachus* says in his Hymn to *Apollo*:

Ἀσσυρίῃ ποταμοῦ μέγας ῥέας ἀλλὰ τα
πολλὰ

λύματα γέει καὶ πολλὸν ἐφ' ὕδατι σαρφεύον
ἔλασι.

"The *Assyrian* River, *Euphrates*, is a great River, but it rolls along with its Water a prodigious Quantity of Dirt and Slime."

61. *At bona pars boni num*] After *Horace* has proved by the most solid Reasons, that Riches, which are not made Use of, have nothing that's good, beautiful, or agreeable in them, he pursues the Miser into his last Retreat, and anticipates by the finest Turn of Thought, the Objection he might raise, that at least, a Man ought never to be

wearry in heaping up Riches, because a Man is always esteemed in Proportion to his Wealth. *Horace* answers this, by shewing, that those Men, who have this Sentiment, are greatly mistaken, in taking their insatiable sordid Avarice, for a laudable Desire of Glory and Reputation.

62. *Qua tantis, quantum habuit, sit.*] An ancient Poet says in the hundred and sixteenth Epistle of *Seneca*.

Ubique tanti quisque, quantum habuit, sit.

"Every Man was always esteemed in Proportion to what he had."

Pindar says in some Place, that Riches make the Man; but this Reprcach was more due to the *Romans*, than any other People, because they distributed Ranks and Distinctions according to Estates: One must necessarily have had so much to be a Knight, so much to be a Senator, and so of the rest.

Censu in foro iudex legitur, says *Seneca*; and *Pliny*, in the Preface of the 14th Book: *Posteris laxitas mundi, & rerum amplitudo damno fuit, postquam senator censu legi capere iudex fieri censu.* That is, the Roman Power began to decay, after Honours were the Consequence of Riches.

Quid facias illi? jubeas miseram esse, libenter
 Quatinus id facit. Ut quidam memoratur Athenis
 Sordidus ac dives, populi contemnere voces
 Sic solitus: Populus me sibilat; at mihi plaudo
 Ipse domi, simul ac nummos contemtor in arcâ.
 Tantalus à labris sitiens fugientia captat
 Flumina——quid rides? mutato nomine, de te
 Fabula narratur. congestis undique saccis
 Indormis inbians, & tanquam parcere sacris
 Cogèris, aut pictis tanquam gaudere tabellis.
 Nescis quò valeat nummus, quem præbeat usum?
 Panis ematur, olus, veni sextarius; adde,
 Queis humana sibi doleat natura negatis.
 An vigilare metu exanimem, noctesque diesque
 Formidare malos fures, incendia, servos,
 Ne te compilent fugientes; hoc juvat? horum
 Semper ego optârim pauperrimus esse bonorum.

63

70

75

O R D O.

quantum habeat. Quid facias illi? jubeas miseram esse quatinus facit id libenter. Ut quidam sordidus ac dives Athenis memoratur, sic solitus contemnere voces populi. Populus sibilat me; at ipse plaudo mihi domi simul ac contemtor nummos in arcâ. Sittens Tantalus captat flumina fugientia à labris.—Quid rides? mutato nomine fabula narratur de te. Inbians indormis saccis congestis undique, & cogèris parcere tantum sacris, aut gaudere tanquam pictis tabellis. Nescis quo nummus valeat, quem usum præbeat? Panis, olus sextarius vini ematur; adde alia, queis negatis humana natura doleat sibi. An hoc juvat, vigilare exanimem metu, noctesque diesque formidare malos fures, incendia, servos fugientes ne compilent te? Ego optârim semper esse pauperrimus horum bonorum. At si corpus

N O T E S.

63. *Jubeas miseram esse.*] The Adjective here refers to *bona pars hominum*: The common Reading is *miseram*, which can refer to nothing. The Correction is necessary, and I am not the first who has thought so. The Folly of such who value themselves on Account of their Money, is so extravagant, that *Horace* does not vouchsafe to confute it. The *Athenian* that is here made mention of, was possibly the Miser in a Comedy of those Times.

66. *Populus me sibilat, ac mihi plaudo.*] The Miser flatters himself in his darling Passion; hardens himself in his sordid Vice, and is so far from Amendment, that he comforts himself after the Hisses and Contempt of others, with the Sight of his Gold. It is not then the Desire of Glory and Reputation makes him seek Riches; because his Riches expose him to a Derision and Hatred. 'Tis downright Avarice, he sees it, and is no better.

68. *Tantalus à labris sitiens.*] Every one knows the Fable of *Tantalus*, who is supposed plagued with Hunger and Thirst amidst Water and a great Variety of Fruits, which elude his Grasp when he thinks to catch hold of them. *Homer* has described this unhappy Wretch in the 11d Book of his *Odyssey*. *Pindar*, *Euripides*, and *Plato* follow a different Tradition: For they say *Tantalus* is always endeavouring to secure himself against a Rock that hangs over his Head, and threatens every Moment to crush him in Pieces. *Lucretius* has followed this last Tradition; but the first is more common. *Tantalus* is the Emblem of Misers.

69. *Flumina——.*] We should leave a Space after this Word, with a Line to show that, the Discourse is interrupted. *Horace* begins his Discourse as if it was to be of a considerable Length; when of a sudden he cuts it short. This is the Method which

Saturas

What can you do with these People? *Even* leave them to be miserable, as it is their own free Choice. Like to them, a certain rich Miser at Athens is reported to have despised what the People said of him, and used to say. The People hiss me *whers'er I go*; but at Home I clap myself, when I look on the *immense* Sums of Money in my Coffer. Tantalus is also said to have had a violent Thirst, and would fain have drank of the Waters in which he stood *Chin deep*; but they still flew from his Lips——Why do you laugh? Change but the Name, the Story suits you. For you gape and hang your Head over the Bags of Money you have scrap'd together from all Quarters, and are as much afraid to touch them as if they were sacred, nor do you seem to have any other Pleasure in them, than you have in fine Pictures, which you can only look upon.

“Are you yet ignorant of the real Value of Money and of its true Use? You can buy Bread with it, Greens, a little Wine, and other Necessaries, without which Life is but uncomfortable.” Is the Pleasure then you have in Riches to be in such a Terror lest you should lose them, that you can't sleep, to be in Fear Night and Day of villainous Thieves, in Dread of Fire, and uneasy lest your Servants should rob you and run off? If so, may I ever enjoy a very small Share of Riches.

N O T E S.

Socrates made Use of; which perhaps the Commentators had not observed.

Quid vides?] The Miser laughs in the Beginning, supposing *Horace* has not any solid Reasons, because he argues from a Fable. But his Mirth lasts not long; *Horace* soon shows him the Propriety of the Application; and the masterly Stroke in the concealed Satire, is worthy Observation.

69. 70. *Mutato nomine de se fabula narratur.*] There is an admirable Smartness in this. *Tantalus* and the other Subjects of Fables, have been Inventions at Pleasure, to distinguish Characters, and they are as vague as *Titus* and *Mevius* in Civil Law. But if we put in their Stead the Name of the Person it is to be apply'd to, the Sense of the Fable will soon be discovered. The Prophet *Nathan* made an admirable one to convince *David* of his great Sin, and when the Parable had once its desired Effect on the King's Mind, the Prophet made the Application, and said, *Thou art the Man*.

70. *Saccis indutus.*] *Lucilius* has said very pleasantly of a Miser,

Cui neque jumentum, nec Servus, nec comes ullus

Bulgam & quicquid habet nummorum, secum habet ipse,

Cum bulga cenat, dormit, lavit, cunctis de una

Spes hominis bulgâ, hæc divinata est cetera vita.

“He keeps neither Horse, Servant, nor any Thing living; he always carries about him his Purse, and all he's worth; if he eats, sleeps, or bathes, 'tis always with his dear Purse; all his Hopes are there; and his very Life is bound up in it.”

71. *Inbians.*] With open Mouth. This Action is commonly the Effect of a Stupid Admiration, and insatiable Desire.

71. *Et tanquam parcere sacris*] The Pontiffs and Judges called sacred, what had been publicly dedicated to a God; but what private Persons appropriated to their own Houses for a Religious Use, was not esteemed so.

74. *Vini sextarius.*] The Sextarius was

- At si condoluit tentatum frigore corpus, 80
 Aut alius casus lecto te affixit; habes qui
 Affideat, fomenta paret, medicum roget, ut te
 Suscitet, ac reddat gnatis carisque propinquis.
 Non uxor saluum te vult, non filius; omnes
 Vicini oderunt, noti, pueri, atque puellæ. 85
 Miraris, cum tu argento post omnia ponas,
 Si nemo præstat, quem non merearis, amorem?
 At si cognatos nullo natura labore
 Quos tibi dat, retinere velis, servareque amicos;
 Infelix operam perdas: ut si quis asellum 90
 In campo doceat parentem currere frœnis.
 Denique sit finis quærendi: cumque habeas plus,
 Pauperiem metuas minùs; & finire laborem
 Incipias, parto quod avebas: nec facias quod
 Umidius quidam (non longa est fabula) dives 95
 Ut metiretur nummos, ita sordidus, ut se
 Non unquam servo meliùs vestiret; ad usque
 Supremum tempus, ne se penuria victus
 Opprimeret, metuebat: at hunc liberta securi
 Divisit medium, fortissima Tyndaridarum. 100
 Quid mihi igitur suades? ut vivam Mænius? aut sic
 Ut Nomentanus? Pergis pugnancia secum
 Frontibus adversis componere. non ego avarum

O R D O.

tentatum frigore condoluit, aut alius casus affixit te lecto; habes qui affideat, qui paret fomenta, qui roget medicum ut suscite te, ac reddat gnatis carisque propinquis. Non uxor non filius vult te saluum; omnes vicini, noti, pueri, atque puellæ oderunt te. Miraris, cum tu post omnia ponas argento, si nemo præstat amicum quem non merearis? At si velis retinere cognatos servareque amicos quos natura dat tibi nullo labore; infelix perdas operam: ut si quis doceat asellum parentem frœnis currere in campo. Denique sit finis quærendi; cumque habeas plus, minùs metuas pauperiem; & incipias finire laborem, parto quod avebas; nec facias quod quidam Umidius, fabula non est longa, adeo dices ut metiretur nummos, sed ita sordidus, ut non unquam vestiret se melius servo; metuebat usque ad supremum tempus, ne penuria victus opprimeret se: at liberta fortissima Tyndaridarum divisit hunc medium securi.
 Quid igitur suades mihi? ut vivam sicut Mænius? aut sic ut Nomentanus? Pergis

N O T E S.

- a Measure that contained the sixth Part of a Congius, or twelve Cyathi or Cups. It was the Quantity Augustus drank when he exceeded his Measure.
 82. *Affideat.*] To sit by one to assist him. *Sevaca* in the 9th Epistle of the first Book, s. 35, "That the wise Man does not contract Friendships to have Persons to sit by him and comfort him, but that he may do those kind Offices to others."
Ut habeat qui sibi agro affideat, sed ut p[ro] agro affideat.
 82. *Fomenta.*] All those Things that can alleviate a Distemper, such as Cataplasms, warm Cloaths, Oils, &c.
 84. *Non uxor saluum te vult.*] 'Tis Horace

“ But you'll say, what if you should be seized with a violent
 “ Cold, or any other Misfortune confine you to your Bed; with
 “ Money you may have one to attend you who will provide Re-
 “ medies for you, call a Physician to raise you to your Feet again,
 “ and restore you to your Children and dear Relations.” *Don't de-
 ceive yourself, neither your Wife nor * Children wish for your Re-
 covery. All your Neighbours, Acquaintances, even the very Boys
 and Girls hate you. And can you be surprized that no Body
 shows that regard for you which you never merited, seeing you
 prefer your Money to every Thing? But if you think to engage
 the Affections of the Relations Nature has given you, and keep
 them your Friends, without any Pains: Unhappy Man, you are
 wretchedly mistaken, and lose your Labour as much as he who
 teaches an Ass to obey the Rein, and run in the Campus Martius.
 In fine, set Bounds to your Pursuit after Riches; and, as you have
 more than is necessary, entertain no Fear of Poverty; and put an
 End to your Labour, having got what you desired: Nor do as
 one Umidius did (the Story is not long) who, tho' so rich, tho' he
 measured his Money, yet was so very sordid, that he never went
 better cloathed than a Servant; and, to his dying Day, was always
 in Fear he should starve for want of Victuals: But a Freed-woman,
 stouter than any of the Daughters of Tyndaris, cleft this Wretch
 in twain with a Hatchet.*

“ What do you advise me to then? To live like a Miser as
 Moenius, or a Rake as Nomentanus? You still go on as if you
 meant to reconcile Extremes. When I would dissuade you from

• Son.

N O T E S.

rage answers. A Miser is the Plague of all that have to do with him. The only Good, says *Publius Syrus*, that he can do, is to oblige Mankind by his Death.

Avarus, nisi cum moritur, nil reſi facit.

99. *Inſelix operam perdas.*] Nature indeed gives us Relations; but 'tis our Behaviour must win our Relations Benevolence. The Tie is soon dissolved and broken, unless we bind it faster by mutual Obligations.

96. *Ut metretur nummus.*] The Generality count or weigh their Money: but this Miser measured his by Bushels, as the Wife of *Trimaçion* in *Perrenius*: *Forturata quæ nummos modio metitur.*

100. *Diriſit medium fortiffima Tyndaridarum.* As this Freedwoman had made Use of a Hatchet to kill her Master, *Horace* takes Occasion to call her, the stoutest of all the *Tyndaridæ*, because all the Daughters of *Tyndarus* had used the same Instrument in killing their Husbands.

102. *Pergis ſugraſtia ſecum.*] The Miser has hitherto defended his Sentiments all he could, and now insinuates as if *Horace* would force him into the other Extream. But *Horace* gives him to understand it is his own Indiscretion inclines him to the contrary Absurdity. *Non ego* has here a great deal of Grace and Beauty.

Cum veto te fieri, vappam jubeo ad nebulonem.

Est inter Tanaim quiddam, socerumque Viselli;

Est modus in rebus; sunt certi denique fines,

Quos ultra citraque nequit consistere rectum.

Illuc, unde abis, redeo, nemon' ut avarus
Se probet, ac potius laudet diversa sequentes?

Quodque aliena capella gerat distentius uber,

Tabescat? neque se majori pauperiorum

Turbæ comparet? hunc atque hunc superare laborat?

Sic festinanti semper locupletior obstat:

Ut cum carceribus missos rapit ungula curvus;

Instat equis auriga suos vincentibus, illum

Præteritum temnens extremos inter euntem.

Inde fit, ut raro, qui se vixisse beatum

Dicat, & exacto contentus tempore, vitâ

Cedat, uti conviva satur, reperire queamus.

Jam satis est: ne me Crispini scrinia Lippi
Compilasse putes, verbum non amplius addam.

105

110

115

120

O R D O.

supponere pugnantia sacum adversis frontibus.
Cum ego veto te fieri avarum, non jubeo te fieri vappam & nebulonem. Est quiddam inter Tanaim socerumque Viselli. Est modus in rebus; denique sunt certi fines, ultra citraque quos rectum nequit consistere.

Redeo illuc, unde abis. Nemo ut avarus se probet, ac potius laudet sequentes diversa? Tabescatque quod aliena capella gerat distentius uber? neque comparet se majori turbæ

pauperiorum? laboret superare hunc atque hunc? sic locupletior semper obstat festinanti; ut cum ungula rapit curvus missos carceribus auriga instat equis vincentibus suos, temnens illum præteritum euntem inter extremos. Inde fit, ut raro queamus reperire hominem qui dicat se vixisse beatum, & cedat vitæ, contentus exacto tempore uti satur convivis.

Jam est satis; non addam verbum amplius, ne putes me compilasse scrinia Crispini Lippi.

N O T E S.

104. *Vappam jubeo.*] Vappa naturally signifies turned Wine, which has lost all its Spirit; and upon this Account passed into a Proverb, to signify a Man entirely useless to Society, by his Debauchery. The Greeks have used the Word *βῆνος*; in the same Sense.

104. *Ac nebulonem.*] Nebulo comes from *Nebula*, as *Tenebrio* from *Tenebrae*. Debauchees were called *Nebulosi*, because such love Night and Darkness as favouring their Designs.

105. *Tanaim socerumque Viselli.*] Who those Persons were is entirely unknown, but by the Hint in this Satire. We cannot be sure whether *Horace* designed them a Contrast in a Moral or Physical Sense. However the Poet indicates they had opposite Defects.

106. *Est modus in rebus.*] *Horace* explains

here admirably, that Axiom of the Philosopher, that Virtue is the Medium betwixt two Vices.

Virtus est medium vitiorum & utriusque reductum.

107. *Quos ultra citraque nequit consistere rectum.*] When one is exactly in the Medium, let him incline to which Side he will, he must lean to some Vice.

108. *Illuc, unde abis, redis.*] *Horace* returns to the Subject which he had digressed from, at the 23d Verse: that Avarice is the Source of Discontent.

108. 109. *Nemo ut avarus se probet?*] It is wonderful so much should have been written upon these Words, without hitting their true Meaning: Yet it is not hard to come at. *Horace* says: Is it possible no one should be contented with his Lot no more than



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

S A T I R A II.

Horace takes Occasion from the Death of a Musician called Tigellius to write against the Extravagances of Mankind, who never keep a Medium. The Subject of this Piece, in which there are many excellent Precepts of Morality, is contain'd in the 24th Verse: Dum vitant stulti vitia, in COA

AMBUBAIARUM collegia, pharmacopolæ,
Mendici, mimæ, balatrones; hoc genus omne
Mœstum ac sollicitum est cantoris morte Tigelli:
Quippe benignus erat. contrà hic, ne prodigus esse
Dicatur, metuens, inopi dare nolit amico,
Frigus quo duramque famem depellere possit.
Hunc si perconteris, avi cur atque parentis

5

O R D O.

Collegia Ambubaiarum, pharmacopola, mendici, mimæ, balatrones; & omne hoc genus est sollicitum ac mœstum morte Tigelli cantoris: quippe benignus erat. Contra hic metuens ne dicatur esse prodigus nolit dare inopi amico, quo possit depellere frigus duramque famem. Si perconteris hunc, cur malus stringat præclarum rem avi atque parentis

N O T E S.

1. *Ambubaiarum Collegia*] *Ambubaia* signifies Players on the Flute. It is a Word derived from the *Syriac Ambud*, a Flute. For commonly the Players on the Flute at *Rome* were *Syrians*, as appears from *Jewel's Satires*. *Horace* mentions the Women rather than the Men, because they were more likely to be in Favour with such a Debauchee as *Tigellius*. *Suetonius* has related that *Nero* sometimes took a Pleasure in eating in Public, *inter scortorum totius urbis, ambubaiarumque ministeria*, served by all the Courtesans and Players on the Flute in the City. For these latter lived also by Prostitution.

1. *Pharmacopola*.] Properly Sellers of Drugs and Perfumes. Those People commonly were associated with debauch'd Women, because they furnish'd them with, besides Perfumes, a Variety of Drugs to hinder Conception, or cause Abortion. Upon which Account, it was forbidden in *Greece*, by a Law of *Solon*, that any one should profess this Art; and *Seneca* informs us, that all Perfumers were banish'd *Lacedemon*: They were no less despised at *Rome*, than in *Greece*. *Cicero* says in the 1st Book of his Offices: Add to these, if you please, Perfumers and Dancers.

2. *Mendici*.] Under this Word of Mendicants. *Horace* comprehends the Priests of *Cybele* and *Isis*. Fortunetellers, the whole Herd of Diviners, and in short, all those whom *Lucretius* has joined in these two Verses:

*Non vicinos aruspices, non de circo astrologos,
Non Ithacos conjectores, non interpretes somnium.*

“ I heed not strolling Fortunetellers, Astrologers, the Prophets of *Isis*, or Interpreters of Dreams.

All this rascally Set of Strollers went a begging, and pretended to forwarn the Ladies what they were to avoid, or do out of Devotion, but were, generally nothing else but Carriers on of Intrigues.

2. *Balatrones*. The ancient *Greeks* used the Words *βάλλειν* and *βαλλίζειν* for *ὄρχησθαι*, saltare. From *βάλλειν* the *Latins* derived *ballare*: Hence *ballator*, and with the Change of few Letters, *ballatro* a public Dancer.

3. *Cantores morte Tigelli*.] *Tigellius* Native of *Sardinia*, a famous Player on the Flute,

S A T I R E II.

traria currunt. *While Fools avoid one Vice they fall into another.*
And in these Words of the 27th: Nil medium est, Men know no Medium.

TH E Herds of Musicians, Perfumers, Gypsies, Actors, Dancers, and all this Sort of Cattle are inconsolable, and extremely sorry for the Death of the Musician Tigellius, as he was so very generous to them. This other Man, on the contrary, fearing he should be called profuse, won't give either Food or Cloathing even to his poor Friend to keep him from starving with Hunger and Cold. Yet, if you ask him why he spends so unworthily the noble Estate his * Ancestors left him on his insatiable Appe-

* Grandfather and Father.

N O T E S.

Flute, and a great Musician. He had been much esteemed in the Court of *Julius Caesar*, and greatly beloved by *Cleopatra*. He acted then a part in high Life, and was Grandson of *Pbamea*, who likewise was in great Credit. *Cicero* speaks of the good Offices *Pbamea* had done him, in his Petition for the Consulship, and to shew his Gratitude to him, he had undertaken to plead a Cause for him; but there happening on the very Day *Cicero* was to appear a Thing of much more momentous Nature to the Orator, he disappointed the other, which drew upon him the Resentment of *Tigellius*, and it is visible by his Letters, that *Cicero*, who much more feared than esteemed him, was in Pain about the Consequences; for he writes thus to *Atticus*: *Tigellium totum mihi & quidem quam primum, nam pondeo animi.* "Reconcile *Tigellius* to me, and as soon as possible, for I am uneasy." After the Death of *Julius Caesar*, he sat at the Table of *Augustus*, and was not a little in his Favour. But that did not hinder *Horace* from making a Jest of him. *Augustus* esteemed *Tigellius* for his Skill in Music, but despised him for his Vices; for he was extremely vicious and debauch'd as most of his Countrymen were. The *Sardinians* were so decried at *Rome*, that their Name became a Proverb: *Sardi venales, alius alio sequor.* "The *Sardinians* are all venal, every one is worse than another." *Cicero*

plainly shews in his Writings, That *Horace* has not been unjust in his Reflections on *Tigellius*: For he has written in the 24th of the 7th Book of his Letters: *Id ego in lutris pono, non ferre boninam pestilentiorum Patria sua.* "I esteem it a great Happiness to be no longer plagued with a Man that is more pestilential than his Country." It was not possible for *Horace* to describe the Death of this Musician, with greater Humour, or set his disorderly abandon'd Life in a stronger Light, than by making all that rascally Rabble he mentions, put on Mourning for him. His Art in this Fiction is full of the most sprightly Wit, and deepest Satire. The Interpreters in general have taken this *Tigellius* for the same with *Terrogens*, but they are doubtless mistaken, as will be seen by the following Satire.

4. *Quippe benignus erat* *Horace* speaks here in the Sentiment of *Tigellius*'s Friends, who called him liberal, because he was extravagantly profuse in gratifying his debauch'd Inclinations. Prodigality will always be praised by those Prostitutes and Flatterers, who gain by our Follies.

4. *Contra hic.* This is the Contrast to the Vice of *Tigellius*. The Fear of passing for a Prodigal makes this Man so wretchedly covetous and strait-handed, that he will not assist the sincerest Friend on the most pressing Occasion.

Præclaram ingrata stringat malus ingluvie rem,

Omnia conductis coëmens obsonia nummis ;

Sordidus, atque animi quod parvi nolit haberi,

Respondet : laudatur ab his, culpatur ab illis.

Fufidius vappæ famam timet ac nebulonis,

Dives agris, dives positus in foenore nummis.

Quinas hic capiti mercedes exsecat ; atque

Quanto perditior quisque est, tanto acrius urget :

Nomina sectatur, modò sumtâ veste viri si,

Sub patribus duris tironum. Maxime, quis non,

Jupiter, exclamat, simul atque audivit ? At in se

Pro quæstu sumtum facit. Hic ? vix credere possis

Quàm sibi non sit amicus : ita ut pater ille, Terentû

Fabula quem miserum gnato vixisse fugato

Inducit, non se pejùs cruciaverit atque hic.

Si quis nunc quærat, Quò res hæc pertinet ? Illuc :

Dum vitant stulti vitia, in contraria currunt.

Malthinus tunicis demissis ambulat ; est qui

Inguen ad obscœnum subductis usque facetus :

Pastillos Rufillus olet, Gorgonius hircum.

Nil medium est. sunt qui nolint tetigisse, nisi illas,

10

15

20

25

O R D O.

ingrata ingluvie, coëmens omnia obsonia conductis nummis ; respondet quod nolit haberi sordidus atque parvi animi : laudatur ab his, culpatur ab illis. Fufidius dives agris, dives nummis positus in foenore, timet famam vappæ ac nebulonis. Hic exsecat quinas mercedes capiti ; atque quanto quisque est perditior tanto acrius urget. Sectatur nomina tironum sub duris patribus modo sumtâ virili veste. Quis non exclamat simul audivit maxime Jupiter ? At facit sumtum in se pro quæstu.

Hic ? vix possis credere quom non amicus sit sibi : ita ut ille pater quem fabula Terenti inducit vixisse miserum fugato gnato, non cruciaverit se pejùs, atque h. c. Si quis nunc quærat, quò hæc res pertinet ? Illuc : dum stulti vitant vitia in contraria currunt. Malthinus ambulat demissis tunicis : est qui ambulat factus subductis tunicis usque ad obscœnum inguen. Rufillus olet pastillos, Gorgonius olet hircum. Nil medium est. Sunt qui nolint tetigisse nisi illas quarum inflata te-

N O T E S.

8. *Præclaram ingrata stringat malus ingluvie rem.* The Word *stringere* may be taken in a double Sense : for it may signify that the Glutton swallows his Substance as it were in a Lump ; or else, that he insensibly diminishes it by his Voluptuousness. *Ingrata* is here used to imply, that Luxury and gratifying a vicious Appetite is sure to meet with the same Disappointment, as obliging an ungrateful Person. There is no Requital from either

12. *Fufidius vappæ famam timet ac nebulonis.* Fufidius was in all Probability a no-

torious Usurer in *Horace's* Time ; and perhaps had been satirised upon by *Catullus*, who makes mention of one *Fufidius*, whom he stiles *Senex recoctus* ; a crafty old Knave.

14. *Quinas hic capiti mercedes exsecat.* *Caput* in *Latin* signifies the Capital which is put out to Interest ; *merces* is the Interest itself which is received ; & *exsecare* signifies to take the Interest out of the Principal by Advance. *Fufidius* lent for Example, a hundred Crowns for a Month, this was the Principal : And at the End of the Month, the Debtor was to pay him five Crowns.

Thus

tite, and even borrows Money to buy all the Dainties that can be thought of; he answers because he would not be reckoned a Miser, or one of a mean Spirit: Even this Man is praised by some, but more justly blamed by others. Fufidius, who has a great Estate in Lands, and large Sums of Money out at Use, yet reckons it a Scandal to be thought a Debauchee and a Spendthrift, and therefore deducts Five per Cent. from every principal Sum he lends, and the more necessitous a Man is the harder he squeezes him. He makes it his Business to learn the Names of such young Gentlemen as have just put on the *Toga Virilis*, and are under strait-handed Fathers Who does not, as soon as he hears this, cry out, Almighty Jove!

“ But, you'll say perhaps, he expends on himself in Proportion to his Income.” He? You can scarcely believe how unkind he is even to himself; for * Menedemus, whom Terence in his Play introduces repenting for having turned away his Son, never tormented himself half so much as he. If any Body should ask, What's the Moral of all this? Why this: While Fools shun some Vices they run into their Opposites. Malthinus goes with his Tunic down to his Heel, another is so fanciful as to tack his up to his Middle. Rufillus smells for ever of scented Lozenges; Gorgonius, on the contrary, smells as strong as a Goat. In short, they observe no mean.

* That Father.

N O T E S.

Thus the Interest ran five per Cent a Month. But the Miser, to make more sure of his Profit, paid himself by advance five Crowns, and gave the Debtor only Ninety-five, taking at the same Time, a Bond of a hundred Crowns payable at the Month's End: So that at the space of twenty Months, the Interest equal'd the Principal. This was a vile Practice, for it was taking four Times more than the current Interest, which was twelve per Cent a Year, that is, one a Month.

16. *Nominis sectator modo sancta vestis.*] He sought young Gentlemen who had just put on the manly gown, or were of fifteen, for they then began to love Expence and Luxury. Before they always had Governors, who watch'd over their Actions. Tirones are those young Gentlemen that were past fifteen, for then they had Admittance to the Bar, and the first Day was called *Dies Tironum*. This was a Festival Day, and one

Pomp. Fufidius sought out the most debauched, to lend them Money: For tho' the Laws strictly forbid such a Thing, yet the Thirst of Gain made Misers disregard them, and hazard their Money in hopes of an exorbitant Interest. Our Usurers expose themselves to the same Danger at present: For Knaves in all Ages are alike.

18. *At in se pro questu sumptum facit.*] This is Horace's Objection, as if he was speaking to some one that was ready to answer: “ But perhaps this Fufidius lives “ magnificently in Proportion to his Gain.” Horace replies again, “ Far from it.” He is as vile a Wretch to himself as others.

20. *Ita ut pater ille Terenti.*] 'Tis Menedemus he speaks of; who, according to Terence, on Account of having forced his Son by his Austerity into the Wars in Revenge upon himself, lived in the most near miserable Manner. I am charmed, says an excellent Critic, with this Comparison, which shews the natural indulgent Disposition

- Quatum subsutâ talos tegat instita veste :
 Contrâ, alius nullam, nisi olenti in fornice stantem. 30
 Quidam notus homo cùm exiret fornice ; Maeste
 Virtute esto, inquit sententia dia Catonis.
 Nam simul ac venas inflavit tetra libido ;
 Huc juvenes æquum est descendere, non alienas
 Permolere uxores. Nolim laudari, inquit, 35
 Sic me, mirator cunni Cupiennius albi.

O R D O.

gas telet. subsutâ veste. Contra, alius velit
 tetigisse nullam, nisi stantem in olenti fornice.
 Cum quidam notus homo exiret fornice ; in-
 quit, esto Maeste virtute, dia sententia Catonis.
 Nam simul ac tetra libido inflavit venas ;
 æquum est juvenes descendere huc non permolere
 alienas uxores. Cupiennius mirator a'bi
 cunni, inquit, nolim me laudari sic.

Qui vultis non rectè procedere macbis au-
 dire est operæ pretium ut labores omni parte ;

utque voluptas corrupta multo dolore cadat illis,
 atque hæc rara & sæpe inter dura pericula.
 Hic dedit se precipitem talo : ille cæsus ad
 mortem flagellis : hic fugiens decidit in acrem
 turbam prædonum : hic dedit nummos pro cor-
 pore : quin etiam illud accidit, ut ferrum de-
 meteret testes salacemque caudam cuidam. om-
 nes dicunt jure : Galba solus negabat.

At quanto tutior est morx in classe secundâ !
 dico in classe libertinarum : in quas Salustius

N O T E S.

tion of Horace. He had been touched with
 the Grief and Repentance of this loving Fa-
 ther, as described by Terence. In Reality,
 a Man must be insensible to read the Father's
 Character in the Play, and not be moved
 with it. If he is not, he may depend on it
 he has nothing human in him ; for it is ten-
 der Nature delineated.

24. *Stulti.*] The Stoics called Fools all
 that followed not the Precepts of Virtue.

24. *Maibinus*] The Latins called those
Maibas, who were lewd and effeminate :
 This is visibly derived from the Greek Word,
μαλθακός soft, effeminate. But it was
 likewise a common Roman Name ; for I can
 never persuade myself with some Commen-
 tators, that Horace, under a fictitious
 Name, would make his Court to Augustus in
 this Satire at the Expence of his generous
 Friend Mæcenas, by rallying him for his
 effeminate Air and Dress, I rather think
 he designed to mark some ridiculous Imita-
 tion of him, and at the same Time, per-
 haps give a Hint to his Patron, that he was
 not entirely free from the same Impropriety.

25. *Tunicæ demissis*] Flowing Robes. A
 cumbersome flowing Dress has always been
 looked upon as a Symptom of Effeminacy,
 and a manly free one of Boldness and Acti-
 vity.

26. *Est qui i'guem ad obscœnum subjucis*] Here are

Extremes : *Ma'binus* had his
 Gown flowing behind him, and another
 raised his so high that he made the Pas-
 sengers laugh at him. In short, the Me-
 dium was to raise the Vest so that it fell a
 little below the Knee ; and it was thus the
 Romans used to manage their Dress. There
 was a very ancient Law, which was thought
 to have been made by Romulus, *Quisquis
 demissam ad talos togam in urbe habeto.* Let
 every one in the City wear his Gown hang-
 ing to his feet. Augustus was the first who
 consulted the public Conveniency, by pre-
 scribing a proper Mean in Dress. For Sæ-
 tonius says of him, *togis neque restrictis,
 neque suffis*, his Gowns were neither too short,
 nor too long. And Horace would not lose
 this Opportunity of making his Address to
Cæsar.

27. *Pasillos Rosillos olit.*] It was a shame
 for a Roman to be perfumed, as being a Sign
 of Effeminacy. The story of *Vespasian* is
 well known by all Scholars ; who after hav-
 ing given a Post to some young Man, re-
 vok'd it, because he came into his Presence,
 in order to return him Thanks perfumed
 with Essences. *Maluissim allium oboluisse.*
 I had rather, said the Emperor with Disdain,
 you had smelt of Garlick.

27. *Gorgonius bircum.*] Here is the other
 Extremity of Nastiness and bad Smell. The
 Medium.

Audire est operæ pretium, procedere rectè
 Qui mœchis non vultis, ut omni parte laborent;
 Utque illis multo corrupta dolore voluptas,
 Atquæ hæc rara, cadat dura inter sæpe periclâ.
 Hic se præcipitem tecto dedit: ille flagellis
 Ad mortem cæsus: fugiens hic decidit acrem
 Prædonum in turbam: dedit hic pro corpore nummos:
 Hunc preminxerunt calones: quin etiam illud
 Accidit, ut cuidam testes caudamque salacem
 Demeteret ferrum. jure omnes: Galba negabat.
 Tutior at quanto merx est in classe secundâ!
 Libertinarum dico: Sallustius in quas

40

45

N O T E S.

Medium consists in Cleanliness and smelling of nothing. These Verses gave no small Offence, and got *Horace* several Enemies, as will be seen by *Satire* the 4th. *Rufillus* and *Gorgonius* were without Doubt, Persons either considerable by Birth, or Employment.

28. *Nil medium est.*] This is resuming again the Subject of the *Satire*. There is no Moderation in vicious Men. *Rufillus* and *Gorgonius* wou'd sooner exchange Extremities, than come to a Medium. And so it is in Morals: A Prodigal will sooner commence Miser, than come to a Medium of Generosity and good Oeconomy.

29. *Quarum subsutâ talos tegat instita veste.*] *Instita* was a Border of Purple which covered the Roman Ladies feet. *Ovid* in the first Book of his *Art of Love* says,

Quæque tegit medios instita longa pedes.

This Border was joined to those Robes which were called *Stolæ*, and *instita longa* is poetically taken in *Ovid* for the whole Vest.

31. *Quidam notus homo.*] *Notus* is here put for distinguished, that is, a Man of Condition; a considerable Person. It is opposed to *novus*.

37. *Audire est operæ pretium.*] This is an humorous Imitation of *Ennius*, who had those Lines in the first Book of his *Annals*:

*Audire est operæ pretium procedere rectè
 Qui rem Romanam, Latiumque augescere vultis.*

“ You who wish Success to the Romans,
 “ and desire to see the Empire flourishing,
 “ will find your Account in this Poem.” It

gives therefore a pleasant Surprize to find *Horace* adapting the same Expression to such a ludicrous Subject.

39. *Utque illis multo corrupta dolore voluptas.*] When Men cannot be deterr'd from Adultery considering the Enormity of the Crime, we must endeavour to deter them by its dangerous Consequences. 'Tis what *Horace* does here; and it is without Reason some have said, he dissuaded from Adultery, like *Epicurus*, not by representing it in the true Colours of an enormous Crime, but of a perilous Action, and such as he should not have been unwilling to commit, might he but have done it with Security. The Aversion of *Horace* to this Villainy is too well known to let his Character suffer by such a Suspicion: Besides, the Method of his Reasoning is the very same with that of *Solomon* in his Proverbs. This great and wise Monarch does not only dissuade Mankind from evil Actions, upon Account of their being Offences against God, and Violations of moral Rectitude, but likewise from the Anguish of Mind, and frightful Punishments they are oftentimes attended with, even in this Life. But the Calamities which *Horace* confines to Adultery, *Solomon* extends to all Lewdness. One need only read the 5th Chapter to see this: It is an admirable Preservative against Licentiousness.

48. *Sallustius.*] This was not *Sallust* the Historian, but the Grandson of his Sister, and the Person whom *Horace* address'd the 2d Ode of his 2d Book to. For all that *Horace* says here of his Prodigality, very well agrees with his Character.

Non minùs insanit quàm qui mœchatur. at hic si,
 Quà res, quà ratio suaderet, quàque modestè
 Munifico esse licet, vellet bonus atque benignus
 Esse; daret quantum satis esset, nec sibi damno
 Dedecorique foret. verùm hoc se amplectitur uno;
 Hoc amat, & laudat: Matronam nullam ego tango.

50

Ut quondam Maræus amator Originis; ille,
 Qui patrium mimæ donat fundumque laremque,
 Nil fuerit mi, inquit, cum uxoribus unquam alienis.
 Verùm est cum mimis, est cum meretricibus: unde
 Fama malum gravius, quàm res, trahit. an tibi abundè
 Personam satis est, non illud, quidquid ubique
 Officit, evitare? bonam deperdere famam,
 Rem patris oblimare, malum est ubicunque. quid inter-
 est in matronâ, ancillâ, peccesse togatâ?

55

Villius in Faustâ Sullæ gener (hoc miser uno
 Nomine deceptus) pœnas dedit usque superque
 Quàm satis est, pugnis cæsus, ferroque petitus,

65

O R D O.

non minùs insanit quàm qui mœchatur. At
 hic si, vellet esse bonus atque benignus quàm res,
 quàm ratio suaderet, quàmque licet ille esse mo-
 destè munifico, daret quantum esset satis; nec
 foret sibi damno dedecorique: verùm amplecti-
 tur se hoc uno; amat, & laudat hoc; ego
 tango nullam Matronam. Ut quondam Ma-
 ræus amator Originis; ille qui donat patri-
 umque fundum laremque mimæ; nil unquam
 fuerit mi, inquit, cum uxoribus alienis. Ve-
 rum est illi cum mimis, est cum meretricibus:
 unde fama malum gravius, quàm res.
 An evitare per oïam e, satis abundè tibi, & non
 illud quidquid ubique officit? deperdere bonam
 famam, oblimare rem patris, est malum ubi-
 cunque. Quid interest peccesse in matronâ,
 ancillâ, an togatâ.

Villius gener Sullæ, miser deceptus hoc uno
 nomine, usque superque quàm satis est, dedit
 pœnas in Faustâ, cæsus pugnis petitusque ferro,
 excelsus fore, cum Longænus foret intus. Si
 primus diceret hæc huic verbis mutonibus viden-
 tis tanta mala: Quid vis tibi? nunquid ego
 depono à te cunnum, prognatum magno consule;

velatumque stola. cum meâ ira conforbis?
 quid responderet? Puella nota est magis patre.
 At quanto meliora pugnantiaque istis natura
 dives sua opus molet! si tu modo velis dispen-
 sare rectè, ac non immiscere fugienda petendis.
 Putas nil referte laboresne tuo victo, aut pe-
 nuriâ rerum? quare desine sceleratè matronas
 ne pœniteat te: baurire unde est plus mali la-
 boris, quàm fructus decerpere ex re. Nec est
 huic femur magis tenerum aut crus rotas inter-
 nivosa viridisque lapillos, O Cerintbe licet hoc
 sit tuum; diuine etiam femur rogata est per-
 sape melius. Adde hoc, quod gestat mercem
 sine fucis; aperte ostendit quod habet venale;
 nec si quid honesti est, jactat habetque palanti,
 vel quærit quo celet turpia. Hic nos est regi-
 bus; ubi mercantur equis, in picunt oportos:
 ne, facies decora si fulia est molli pede ut saepe
 si, inducat emtorum biantem, quod clanes sunt
 pulchris, quod caput est breve, & cervix ar-
 duis. Illa taclunt hoc recte. Ne contemplere
 optima corporis lyncis oculis; neu Cætor Hyp-
 sœa spectes illaque sunt mala. O crus, o brachia!

N O T E S.

50. Quàm res, quàm ratio.] Res signifies A-
 bility, ratio, good Sense. Those two should
 certainly regulat our Conduct.

51. Bonus, atque benignus.] Benignus is

of a more extensive Signification in this
 Place than bonus. This latter signifies a Man
 that oftner gives too little than too much,
 whereas benignus means a Person who gives
 always



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Depygis, nasuta, brevi latere, ac pede longo est.

Matronæ, præter faciem, nil cernere possis,

Cætera, ni Catia est, demissa veste tegentis.

95

Si interdicta petes, vallo circumdata, (nam te

Hoc facit insanum) multæ tibi tum officient res;

Custodes, lectica, cinifiones, parasitæ,

Ad talos stola demissa, & circumdata pallâ;

Plurima, quæ inuideant purè apparere tibi rem.

100

Altera nil obstat: Cois tibi penè videre est

Ut nudam; ne crure malo, ne fit pede turpi;

Metiri possis oculo latus, an tibi mavis

Insidias fieri, pretiumque avellier, antè

Quàm mercem ostendi? Leporem venator ut altâ

105

In nive sectatur, positum sic tangere nolit:

(Cantat, & apponit) meus est amor huic similis: nam

Transvolat in medio posita, & fugientia captat.

Hicene versiculis speras tibi posse dolores,

O R D O.

verum est depygis, nasuta, brevi latere, ac pede longo. Possis cernere nil præter faciem Matronæ, & gentis cætera demissa veste, ni Catia est. Si petes inter ista, circumdata vallo, non hoc facit te insanum, multæ res officient tibi; custodes, lectica, cinifiones, parasitæ. stola demissa ad talos, & circumdata pallâ; plurima sunt quæ inuideant rem purè apparere tibi. Altera nil obstat; est tibi videre illam penè ut nudam coss vestibus, si ne ma'lo crure, turpine pede: possis metiri latus oculo. An mavis insidias fieri tibi, pretiumque avellier, antè quàm mercem ostendi? Ut venator sectatur leporem in alta nive, positum autem sic, nolit tangere: cantat, & apponit, meus amor est similis huic: nam transvolat posita in medio, & captat fugientia. speras tibi dolores, atque ætus curasque graves posse pelli è pectore bisque versiculis? Nonne natura statuit modum cupi'ibus, quem plus prodest quærere quid natura sibi, quid negatum dicitur a se, & abscindere inane s'ldo? Num cum sitis uris fauces, tibi, quæris aurca po-

cula? Num esuriens fastidis omnia præter parvo em rhombumque? cum inguina tument tibi, malis rumpi tentigine, si ancilia, aut verna puer est præsto, in quem impetus continuo fiat? Non ego: namque amo parabilem faciemque venerem. Sed paulo post, amo illum plaris, si vir exierit: Philodemus ait hanc reliquentiam Gallis eam vero sibi, quæ neque sit magno pretio, neque cunctetur venire cum est iussa. Illa sit candida rellaque b.Ænus munda, ut neque velit videri magis longa, nec alba quàm natura det Ubi hæc supposita levum corpus, mibi dextro; illa est Iia & Egria: d. quodlibet nomen illi. Nec verior, dum futuo, ne, vir recurrat rure; Janua fringatur; canis latet; domus pulsa undique resonet magno strepitu; pulidave mulier d'fili & lecto; conscia clamat se miseram: hæc deprorsa in iure crucibus & d'ii, egomet metuo mi. Fugiendum e' discinctâ tunicâ ac nu'lo pede; ne rummi pereant aut pyga aut denique fama. Deprendi est m'crum: viucam vel Fabio iudice.

N O T E S.

Nobles; for Kings alone do not purchase Horses.

98. *Parasitæ.*] Ladies had their Flat terers, that is, Gentlewomen, or Favourites who gained a Living under them by entertaining them with the general Admiration others had of their Beauty, their Wit, Gen-

teelness, and a thousand Falshoods, mix'd, to be sure, with a little Defamation and Whispering.

99. *Ad talos stola demissa, et circumdata pallâ.*] We have said before that the 'stola' was the Dress of the Ladies. We must further add, it was their ordinary Dress when

Atque æstus, curasque graves è pectore pelli?
 Nonne cupidinibus statuit natura modum, quem,
 Quid latura sibi, quid sit dolitura negatum.
 Quærere plus prodest, & inane abscindere soldo?
 Num, tibi cùm fauces urit fitis, aurea quæris
 Pocula? num esuriens fastidis omnia præter 115
 Pavonem rhombumque? tument tibi cùm inguina, num, si
 Ancilla, aut verna est præstò puer, impetus in quem
 Continùò fiat, malis tentigine rumpi?
 Non ego: namque parabilem amo venerem, facilemque.
 Illam, Pòst paulò; sed pluris; si exierit vir: 120
 Gallis hanc, Philodemus ait; sibi, quæ neque magno
 Stet pretio, neque cunctetur, cùm est jussa, venire.
 Candida rectaque sit, munda hætenus, ut neque longa,
 Nec magis alba velit, quàm det natura, videri.
 Hæc ubi supposuit dextro corpus mihi lævum;
 Ilia & Egeria est: do nomen quodlibet illi. 125
 Nec vereor, ne, dum futuo, vir rure recurrat;
 Janua frangatur; latret canis; undique magno
 Pulsa domus strepitu resonet; vepallida lecto
 Desiliat mulier; miseram se conscia clamet;
 Cruribus hæc metuat, doti deprensa, egomet mî.
 Discinctâ tunicâ fugiendum est, ac pede nudo;
 Ne nummi pereant, aut pyga, aut denique fama.
 Deprêndi miserum est: Fabio vel judice vincam. 130

N O T E S.

when they were at Home: For, when they went abroad, or received Visitors, they always threw over the *Stola* the *Palla*, or loose Gown. *Virgil* speaks thus of the Habit of *Camilla*.

*Pro cricali auro, pro longæ terminæ pallæ
 Tigridis exuvie per dorsum a vertice pendent.*

“ A Tiger’s Skin, which hangs behind from her Head to her Feet, supplies the Place of Gold intermixt with her Hair, and the long Gown.”

113. *Inane abscindere soldo.*] To separate the superfluous from the necessary. For Example, when one is violently thirsty, some proper Liquor is the Thing necessary: but a Chrysal or Gold Cup is not so. Nature does not exact this; but is content with what is clean and wholesome.

116. *Pavonem.*] The Peacock was a favourite Dish of the Romans, from the Time that the Orator *Hortensius* had it served up in a magnificent Repast he entertained the Gentry with when he was created *Augur*. *M. Aufidius Lurco* brought up such great Flocks of them, that he drew yearly near two thousand five hundred Crowns for them; and they became so dear in a short Time, that they were sold for five Crowns a-piece, and one of their Eggs for a hundred Pence.

116. *Rhombumque.*] The Turbot. This Fish was particularly esteemed by the Romans. The best came from *Ravenna*.

134. *Fabio vel judice vincam.*] The Poet ends with one of the sharpest Strokes of Satire: For this *Fabius* was a famous Lawyer in those Times, and, being catch’d in Adultery, narrowly escaped being treated according to his Deserts.

SATIRA III.

Horace was extremely exact in the Performance of all the Duties of Friendship. One may see what warm Sentiments he had in this Respect, by the Proofs of his sincere Affections he has given Virgil in his Odes. In this Satire he indirectly defends him against some Railleries vented against him in the Presence of Augustus Cæsar and Mæcenas, as a timorous, lowly and rustic Person, who was no ways fit for the Politeness of a Court. This is the true Subject of this Satire, in which Horace finely touches upon the common Vice of Court-Detracton. In the Pursuit of his Subject, he attacks the extravagant Doctrine of the Stoics, who maintained that all

OMNIBUS hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animam cantare rogati;
 Injussi nunquam desistant. Sardus habebat
 Ille Tigellius hoc. Cæsar, qui cogere posset,
 Si peteret per amicitiam patris, atque suam; non
 Quidquam proficeret: si collibisset, ab ovo
 Usque ad mala citaret, Io Bacche, modò summâ
 Voce, modo hâc, resonat quæ chordis quatuor ima.
 Nil æquale homini fuit illi: sæpè velut qui
 Currebat fugiens hostem; persæpè velut qui
 Junonis sacra ferret: habebat sæpè ducentos,

O R D O.

Hoc vitium est omnibus cantoribus inter amicos, ut rogati nunquam inducant animam cantare, injussi nunquam desistant. Tigellius ille sardus habebat hoc vitium. Cæsar, qui posset cogere, non quidquam proficeret, si peteret per suam atque amicitiam patris: si collibisset, citaret Io Bacche, ab ovo usque ad

mala, modo summâ voce, modo hac, quæ resonat ima quatuor chordis. Nil fuit æquale illi homini: sæpè currebat velut unus qui fugiens hostem; persæpè velut sacerdos qui ferret sacra Junonis: sæpè habebat ducentos & sæpè decem servos: modo loquens viges at-

N O T E S.

1. Omnibus hoc vitium est cantoribus.] It has been always remark'd that there is not a more whimsical Set of Men upon Earth than Musicians, and the Reason is, without Doubt, that there are none who are greater Admirers of themselves. To these we may justly add the Poets and Painters. For Imagination is the principal Quality in these three Arts, and nothing is more difficult than to govern an indulg'd Imagination: Tho' if Reason be strong enough, and sufficiently on its Guard to do this, a well regulated Imagination becomes the Source of our finest Pleasures. It animates all the Productions of Wit, and gives those Graces,

that Vivacity, those inexpressible Charms, which do not only please, but exalt, ravish, and fill the Mind with Admiration.

3. Sardus habebat ille Tigellius hoc.] Tigellius, in whose Person the Character of a most fantastical Fellow is here described, is the famous Tigellius, who was spoke of in the foregoing Satire, and has injudiciously been confounded with *Hermogenes Tigellius*, whom mention will be made of hereafter. We must remember that this Tigellius was dead when this Satire was composed, but *Hermogenes* alive, as may be evidently proved.

4. Cæsar qui cogere posset.] We must not

SATIRE III.

Crimes were equal, and would have the slightest Tresspass punished with the same Severity as the greatest. I am never weary with reading this Satire. I am charmed with the Wit of his Raileries, the Beauty of his Precepts, and the Maxims of his refined Morality. In short, I admire that easy and polite Manner, which Genius alone can never give; but must come from a long Commerce with the greatest Wits, and best bred Persons of the Age one lives in. This Satire was composed some Time after the preceding, and as we shall see by the Notes, while Horace was yet in his Vigour.

THIS Fault is common to all Singers, when in Company with their Friends, that they never will oblige them with a Song when ask'd; but if they begin to sing undesired they never desist. Tigellius the *fine* Sardinian Voice had this Fault to a very great Degree: For had Cæsar, who could have compelled him, ask'd him to sing both for his Father's and his own Sake, he would not have prevailed; but, if the Fit *once* took him, he would sing *Io Bacche* in Time of Supper from * the first Course to the last, sometimes with a high Voice, sometimes with as low a Voice as he sings in Concert with his Violin. This Man never did any Thing of a Piece. One while he would run as if he was flying from an Enemy, at other times he would walk with as solemn a Pace as he who carries a Sacrifice to Juno. Sometimes he had two hundred Servants, sometimes *only* ten. Now he would

* An Egg over to Apples.

NOTES.

not understand in this Place *Julius Cæsar*, but *Augustus*, who was *Tigellius's* Master and Sovereign, and by Consequence could have forced him; but he only used Entreaties, and left him at his full Liberty.

5. *Per amicitiam patris.*] Of his adoptive Father *Julius Cæsar*, who had been very generous to *Tigellius*. This Expression proves that *Horace* spoke not in the preceding Verse of *Julius Cæsar*, but of *Augustus*.

6. *Ab ovo usque ad mala.*] The Romans began their Repasts with Eggs, which were served up as soon as they came out of the Baths, and they finished them with Apples, which were mix'd with other Fruits.

7. *Cæsar.*] *Cæsar* is here put for *canere*,

to repeat a Song; that is, he would entertain the Company, when he pleased, with a hundred Songs.

7. *Io Bacche.*] Was the Beginning of a Song, probably composed by *Tigellius* himself, and was well known at that Time. By these two Words *Horace* means the whole Song, which is a common Manner of Expression even now.

11. *Junonis sacra ferret.*] In those Processions they made in Honour of the Gods on their Festivals, the Virgins carried Baskets on their Heads with the sacred Things in them, and those, who bore the Baskets, walked with a very slow solemn Pace.

Sæpè decem servos : modò reges atque tetrarchas,
 Omnia magna loquens ; modo, Sit mihi menia tripes, &
 Concha salis puri, & toga, quæ defendere frigus,
 Quamvis crassa, queat. Decies centena dedisses 15
 Huic parco, paucis contento ; quinque diebus
 Nil erat in oculis. noctes vigilabat ad ipsum
 Manè ; diem totum stertebat. nil fuit unquam
 Sic impar sibi. nunc aliquis dicat mihi, Quid tu ?
 Nullane habes vitia ? Imò alia, & fortasse minora. 20
 Mænius absentem Novium cùm carperet : Heus tu,
 (Quidam ait) ignoras te ? an ut ignotum dare nobis
 Verba putas ? Ego met mi ignosco, Mænius inquit.
 Stultus & improbus hic amor est, dignusque notari.
 Cùm tua prævideas oculis mala lippus inunctis ; 25
 Cur in amicorum vitis tam cernis acutum,
 Quàm aut aquila, aut serpens Epidaurius ? at tibi contra
 Evenit, inquirant vitia ut tua rursus & illi.
 Iracundior est paulò, minus aptus acutis
 Naribus horum hominum : rideri possit, eò quòd 30
 Rusticius tonso toga defluit, & malè laxus

O R D O.

quo tetrarchas, & omnia magna ; modo diceret
 tripes me sibi, & concha salis puri,
 & toga quamvis crassa quæ queat defendere
 frigus. Dedisses decies centena tertius huic
 parco, contento paucis ; quinque diebus nil
 erat in oculis. Vigilabat noctes ad ipsum
 manè, stertebat diem totum. Nil unquam fuit
 sic impar sibi. Nunc aliquis dicat mihi,
 Quid tu ? Habesne nulla vitia ? Imò habeo
 alia & fortasse minora.

Mænius cum carperet Novium absentem.

Heus tu, quidam ait, ignoras te ? an putas
 te dare verba nobis ut ignotum ? Mænius
 inquit, ego met mi ignosco mi. Hic amor est stul-
 tus & improbus, dignusque notari. Cùm lip-
 pus inunctis oculis prævideas tua mala ; cur
 cernis tam acutum, quam aut aquila, aut
 serpens Epidaurius in vitis amicorum ? At
 contra evenit tibi, ut & illi rursus inquirant
 vitia tua. Est paulò iracundior, dicit, sic
 minus aptus acutis naribus horum hominum :
 propter hoc rideri, eò quòd toga defluit rusticius tonso,

N O T E S.

12. *Modo reges atque tetrarchas*] Te-
 trarchs were properly Governors of a Fourth
 Part of the Kingdom, which had been
 divided by Order of the Romans. Tigellus
 often was in Company with Kings and Te-
 trarchs, and took Occasion, upon this
 Account, to pretend he was intimate with
 them.

1. *Sit mihi menia tripes.*] Before the
 Asiatic Luxury had corrupted the Romans,
 they had only Tables with three Feet, but
 after that, they were so despised that none
 but the ordinary People would make use
 of them. The others had splendid Tables
 supported by four Feet, as we have. It is

with Allusion to the ancient Frugality, Ti-
 gellus says, he is contented with a Table of
 three Feet.

14. *Concha salis puri*] The Superstition
 of the Ancients would have thought it a
Piculum, or Crime against Religion, to
 have spoke of the Table without Salt. But
 Tigellus, instead of *Salis*, says *Concha
 salis puri*, to shew his greater Love of Fru-
 gality, as if he could be contented with a
 Shell to put his Salt in, as well as the very
 meanest of People. One certainly could
 not make a more sparing Meal than on
 Bread and Salt alone.

27. *N. Heus vigilabat ad ipsum manè.*] Se-
 neca

talk of Kings and Tetrarchs, and every Thing great; now *he would say*, I desire no more than a three-footed Table, a little clean Salt, and a Gown, I don't mind how coarse to defend the Cold. Had you given this fine Manager a thousand *Sesterces*, who was as well satisfied with a few, in five Days *Tim*'s Pockets would be empty. He sat up a Nights to the very Morning, and snored in *Bed* all Day. There never was any Thing so inconsistent with itself: Should one now say to me, *Pray* what are you, *Sir*? Have you no Faults? Yes, *I have* other Faults, but perhaps not quite so great.

Menius making too free with the Character of Novius in his Absence: Hark ye, says one *who heard him*, Don't you know your own Faults? Or do you think to impose upon us as if we did not know them? I spare myself, says Menius. *But this Self-love* is foolish, unreasonable, and deserves to be censured. When you look into your own Faults so slightly, and with a careless eye, why do you look into those of your Friends as sharp as an Eagle, or Epidaurian Snake? But, on the other Hand, you'll find that your Friends will, in their Turn, inquire into your Faults. This Man, *you say*, is too peevish, and can't bear the Sneers of Wits: Besides, he's a fit Subject for Ridicule, as his Hair hangs like a Clown's, and his Gown like a Sloven's, his Shoes too are monstrously wide.

N O T E S.

neca has written against this Disorder a whole Epistle. 'Tis the 123d in which he says: *Sunt quidam in eadem urbe Antipodes, qui ut Marcus Cato ait, nec orientem solem unquam viderunt, nec occidentem.* 'We have in this City, a Sort of *Antipodes*, who, according to *Cato's* Expression, have never seen the Rising or Setting Sun.' And in the Conclusion he wittily compares these Persons to the Dead, that are surrounded with Torches till they are interred.

18. *Dilem totum fletibat*] Tiberius spoke a witty Thing on a like Occasion; when *Astius Buteas*, who had led the Life described here by *Horace*, and spent his whole Estate, complained to *Tiberius* of his extreme Poverty; this Prince said to him with an unconcerned Air, You have awaked very late.

29. *Iracundior est paulo.*] The ancient Commentator has preserved for us a very valuable Tradition; for he informs us the six following Verses are a Description of *Virgil*, whom *Horace* endeavours to defend against the unjust Ralleries of his Contemporaries.

What makes this Tradition very probable is, that the Picture, *Horace* draws in this Place, is acknowledged by all to resemble *Virgil* very much: For he was negligent of his Dress, and had a clownish Air. He that has writ his Life says of him: *Corpore et natura fuit grandis, aquilo colore, facie rusticana.* He adds, he was of such a bashful timorous Nature, that, as he was walking along the Streets, if he observed others take Notice of him, and follow him out of Curiosity, he would take Refuge in the first House he saw open.

31. *Rusticius in se toga defluit.*] *Virgil* had commonly his Hair neglected, and his Gown put on carelessly. *Defluit* signifies to hang lower on one Side than another, or to touch the Ground on one Side, and fall a little below the Knee on the other. This is what *Plautus* expresses by *trahit*, and the Greeks by *σύνεσθαι*.

31. *Et male latus in pede cakere.*] *Theophrastus* reckons amongst the Signs of Rusticity *μικρὰ τῶ ποδῶν τὰ δ' ὑποδήματα φερεῖν*, to wear Shoes too large for the Foot.

Hæc res & jungit, junctos & servat amicos.

At nos virtutes ipsas invertimus, atque

55

Sincerum cupimus vas incrustare. probus quis

Nobiscum vivit? multum demissus homo: illi

Tardo, cognomen pingui damus: hic fugit omnes

Insidias, nullique malo latus obdit apertum?

(Cum genus hoc inter vitæ versetur, ubi acris

60

Invidia, atque vigent ubi crimina) pro benè sano

Ac non incauto, fictum astutumque vocamus.

Simplicior quis & est; (qualem me sæpè libentèr

Obtulerim tibi, Mæcenas) ut fortè legentem

Aut tacitum impellat, quovis sermone molestus?

65

Communi sensu planè caret, inquit. cheu

Quàm temerè in nosmet legem sancimus iniquam!

Nam vitiis nemo sine nascitur: optimus ille est,

Qui minimis urgetur. amicus dulcis, ut æquum est,

Cum mea compenset vitiis bona; pluribus hisce

70

(Si modò plura mihi bona sunt) inclinet, amari

Si volet: hæc lege, in trutinâ ponetur eadem.

Qui ne tuberibus propriis offendat amicum

Postulat; ignoscat verrucis illius. æquum est

Peccatis veniam poscentem, reddere rursum.

75

Deniquè, quatenus excidi penitèr vitium iræ,

Cætera item nequeunt stultis hærentia; cur non

Ponderibus modulisque suis ratio utitur? ac, res

Ut quæque est, ita suppliciis delicta coercet?

Si quis eum servum, patinam qui tollere jussus

80

Semesos pisces tepidamque ligurrierit jus,

In cruce suffigat; Labeone infanior inter

Sanos dicatur. quanto hoc furiosius atque

Majus peccatum est? paulum deliquit amicus;

O R D O.

Opinor, hæc res jungit & servat amicos, junctos. At nos invertimus ipsas virtutes amicorum, atque cupimus incrustare vas sincerum. Quis probus vivit nobiscum? habetur homo multum demissus: damus cognomen pingui illi tardo: hic fugit omnes insidias, obditque apertum latus nulli malo? Cum versetur inter hoc genus vitæ, ubi acris invidia atque ubi crimina vigent, vocamus fictum astutumque pro bene sano ac non incauto. Et si quis est simplicior; (qualem sæpè, Mæcenas, libenter obtulerim me tibi,) ut, molestus quovis sermone, impellat fortè legentem aut rati-

tum? inquit, plarè caret sensu communi. Eheu quam temere sancimus legem iniquam: nosmet! Nam nemo nascitur sine vitiis: ille est optimus qui urgetur minimis. Dulcis amicus, ut æquum est, compenset mea bona vitiis: si modo plura bona sunt mihi, inclinet hisce pluribus, si volet amari: hæc lege, ponetur in eadem trutinâ. Qui postulat ne offendat amicum propriis tuberibus; ignoscat verrucis illius. Est æquum, te poscentem veniam peccatis, rursus reddere veniam.

Denique, quatenus vitium iræ nequit penitus excidi, item cætera vitia hærentia stultis nequeunt;



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Quod nisi concedas, habere insuavis, acerbus :
 Odisti, & fugis, ut Drusonem debitor æris ;
 Qui, nisi cum tristes misero venere Calendæ,
 Mercedem, aut nummos unde extricat, amaras,
 Porrecto jugulo, historias, captivus ut, audit.
 Commixit lectum potus, mensæve catillum
 Evandri manibus tritum dejecit : ob hanc rem,
 Aut positum antè meâ quia pullum in parte catini
 Sustulit esuriens, minùs hoc jucundus amicus
 Sit mihi ? quid faciam, si furtum fecerit, aut si
 Prodiderit commissa fide, sponsumve negarit ?
 Queis paria esse ferè placuit peccata, laborant,
 Cùm ventum ad verum est ; sensus moresque repugnant,
 Atque ipsa utilitas, justi prope mater & æqui.

95

95

100

105

Cùm prorepserunt primis animalia terris,
 Mutum & turpe pecus, glandem atque cubilia propter
 Unguibus & pugnibus, dein fustibus, atque ita porrò
 Pugnabant armis, quæ post fabricaverat usus :
 Donec verba, quibus voces sensusque notarent,
 Nominaque invenerunt : dehinc abstinere bello,
 Oppida cœperunt munire, & ponere leges ;
 Ne quis fur esset, neu latro, neu quis adulter.
 Nam fuit ante Helenam cunnus teterrima belli
 Causa ; sed ignotis perierunt mortibus illi,

O R D O.

cus paulum deliquit ; quod nisi concedas, ha-
 bere insuavis, & acerbus, eoque majus
 quando odisti, & fugis, ut debitor æris fugit
 Drusonem ; Qui, cum tristes Calendæ venire
 misero, nisi unde extricat mercedem, aut num-
 mos, porrecto jugulo, ut captivus, audit histo-
 rias amaras. Potus commixit lectum, de-
 cipue catillum tritum manibus Evandri : ob
 hanc rem, aut quia esuriens ante sustulit pullum
 positum in mea parte catini, sit amicus manus
 jucundus hoc ? Quid faciam, fecerit furtum,
 aut si prodiderit commissa fide, negaritve
 sponsum ? Queis placuit peccata esse fere pa-
 ria, laborant, cum ventum est ad verum &
 sensus moresque repugnant atque ipsa utilitas,
 prope mater justis & æqui.
 Cum animalia prorepserunt primis terris,
 mutum & turpe pecus, propter glandem atque
 cubilia, pugnabant unguibus & pugnibus, dein
 fustibus, atque ita porrò armis, quæ usus post
 fabricaverat : donec invenerunt verba, nomi-
 naque quibus voces sensusque notarent : dehinc
 cœperunt abstinere bello, munire oppida, &
 ponere leges ; ne quis fur, neu quis latro, neu
 quis adulter esset. Nam ante Helenam cunnus
 fuit teterrima causa belli : sed illi perierunt

N O T E S.

committed a Folly resembling that Extrava-
 gance ridiculed here.

86. *Drusonem.*] This *Druso* was a famous
 Usurer, and a wretched Historian.

87. *Qui, nisi cum tristes misero venire Ca-
 lendæ.* This Verse elegantly expresses the
 Uneasiness of a Man in narrow Circum-

stances, when the Time is come in which
 he is to pay the Principal and Interest of
 what he borrowed. The Poet therefore
 calls it *triste*, melancholy.

89. *Porrecto jugulo, historias, captivus ut,
 audit.*] This *Druso* was exactly of the
 Temper of the rich Usurer, mentioned by
 P^{hib}

vere Man, *and the more so*, as you hate him, and shun him as a Debtor does his Creditor *Druse*, who, when the melancholy Cautious are come upon the poor Wretch, if he does not bring him Interest or Principal, no Matter how he comes by either, he is obliged, like a Slave, with his Neck stretch'd out; to lend a *patient Ear* to his wretched Histories.

: Suppose my Friend, when fuddled, hath piss'd the Couch on which he sat, or thrown down a Cup *curiously* carv'd by Evander: For this, or for snatching a Chicken from my Plate when *excessively* hungry, am I to reckon him the less agreeable? *If so*, what should I do, had he stole from me, betray'd my Secret, or broke his Word? Those who maintain that all Crimes are alike, are nonplus'd when they attempt to make it agreeable to Truth: For *common Sense*, *the Custom of the World*, the Interest of Society itself, which may be said to be the Source of Justice and Equity, *all shew the contrary*.

When * the first Men sprung from the Bosom of the Earth, the dumb and dirty Herd fought for † their Food and Dens, *first* with their Nails and Fists, then with Clubs, and at length with Arms, the Use of which Necessity had taught them: Until they invented Words and Names, whereby they ascertained their Expressions and Meaning. Then they desisted from War, began to fortify Towns, and to make Laws, that none might *dare to* become a Thief, Robber, or Adulterer: For *long* before Helen, Woman was the most dismal Cause of *many bloody Wars*; but ‡ these *Heroes* were

* Animals sprung from the first Earths.

† The Acorns.

‡ They perished by unknown Deaths.

NOTES.

Philostratus, who always added this Clause to his Bonds upon lending a Sum of Money, *ὅτι καὶ μελετᾷν αἰτιασισθεῖν*, 'that the Creditor was to hear him declame,' and if any one failed, he never failed to prosecute him. *Druse* therefore obliged all his Creditors, who were not in a Condition to pay his Demands, to be present while he read over some historical Works he had composed, and upon these Terms he allowed them some further Respite. *Horace* adds, that these miserable Wretches held out their Necks to make an Appearance of listening more diligently. For this is usually the Posture of those that are very attentive.

89. *Captivus ut.*] Those two Words *captivus ut* were added by *Horace* on Account of *porrecto jugulo*: For this is not only a Sign of Attention, but likewise of Fear and

Servility, such as that of Slaves, when they offered their Neck to the Chain.

90. *Communis lectum*; that is, the Couch: For the Antients made use of Couches at their Repasts.

107. *Nam fuit ante Helenam.*] Mankind had, by long Experience, been convinced of the fatal Disorders of Love: For long before the famous Siege of *Troy* Love had caused Wars and Divisions, because every one was apt to employ Force and Violence to content his Passions; and therefore *Lucretius* says:

*Conciliabat enim vel mutua quamque voluptas,
Vel violenta viri vis.*

"For either mutual Pleasure inclined
"Women to love, or Men, by superior
"Strength, gained their Ends."

Quos, venerem incertam rapientes, more ferarum,
Viribus editior cædebat, ut in grege taurus.

110

Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.

Nec natura potest justo secernere iniquum,

Dividit ut bona diversis, fugienda petendis :

Nec vincet ratio hoc, tantundem ut peccet, idemque,

115

Qui teneros caules alieni fregerit horti,

Et qui nocturnus Divûm sacra legerit. adsit

Regula, peccatis quæ poenas irroget æquas :

Ne scuticâ dignum horribili sectere flagello.

Nam ut ferulâ cædas meritum majora subire

120

Verbera, non vereor, cùm dicas esse pares res

Furta latrocinii, & magnis parva mineris

Falce recisurum simili te, si tibi regnum

Permittant homines. si dives, qui sapiens est,

Et sutor bonus, & solus formosus, & est rex ;

125

Cur optas quod habes ? Non nôsti quid pater (inquis)

Chrysiippus dicat : “ Sapiens crepidas sibi nunquàm

Nec soleas fecit : sutor tamen est sapiens.” Quò ?

Ut, quamvis tacet Hermogenes, cantor tamen atque

Optimus est modulator : ut Alfenus vaser, omni

130

O R D O.

ignotis mortibus ; quos, more ferarum, rapientes incertam venerem editior viribus cædebat, ut taurus in grege. Necesse est ut fateare jura inventa metu injusti, si velis evolvere tempora fastosque mundi. Nec natura potest secernere iniquum justo, ut dividit bona diversis, fugienda petendis : nec ratio vincet hoc, ut peccet tantundem, idemque, qui fregerit teneros caules alieni horti, & qui nocturnus legerit sacra Divûm. Regula adsit, quæ irroget poenas æquas peccatis ; ne sectere illum horribili flagello dignum scuticâ. Nam non

vereor, ut cædas ferulâ meritum subire majora verbera ; cum dicas furta esse res pares latrocinii, & mineris te recisurum simili falce parva magnis, si homines permittant regnum tibi. Si qui sapiens est dives, & bonus sutor, & solus formosus, & est rex ; cur optas quod habes ? Non, nosti, inquis, quid pater Chrysiippus dicat : Sapiens nunquam fecit crepidas nec soleas sibi ; tamen sapiens est bonus sutor. Quò ? ut, quamvis Hermogenes tacet, tamen est optimus cantor atque modulator : ut vaser Alfenus erat tonfor

N O T E S.

115. *Nec vincet ratio.*] Corrupted Nature understands Justice or Injustice only by the Law, and Reason will not let us believe, that a small Theft, that does another but little Prejudice, deserves as great a Punishment as the most heinous one, or even Sacrilege.

123. *Si tibi regnum permittant homines.*] These Words give Occasion to the Pleasantry that follows afterwards, and very agreeably ends the Satire. Horace takes an Op-

portunity of rallying the Stoics upon the pretended Royalty, they attributed to their wise Men ; and he introduces this Gaety very seasonably to divert his Reader's Mind, that begun to be weary of so long a Reasoning.

126. *Non nosti, quid pater, inquis, Chrysiippus dicat.*] Chrysiippus was the first who began to explicate the Doctrine of Zeno in a gross shocking Manner, by the Help of his Sophistry and Sylogistic Quibbles and visionary

buried in Oblivion, who, like Brutes satisfying their Passion without Distinction, were subdu'd by those of superior Force, as a Bull lords it over a Herd of Cattle. Consult but the *History of former Times* and Annals of the World, and you must own that Laws were made to prevent Injustice and Oppression: For Nature cannot exactly distinguish what's unjust from what is just, as she distinguishes Good from Evil, and what we are to avoid from what we are to desire: Nor will Reason ever convince Men, that he is guilty of as great a Crime, who robs his Neighbour's Garden of a few Colworts, as he who in the Night robs a Church. There must therefore be a Rule fix'd to inflict Punishments adequate to the Crimes, that you may not punish him too severely who deserves to be but slightly whipp'd: For I don't fear you'll order any one to be slightly punished, who deserves to be severely lash'd, when you maintain that petty Thefts, and notorious Robberies are the same, and threaten to extirpate Crimes small and great, by punishing them equally, * should you ever chance to be chose a King. If he that's wise is rich, is a good Cobler, is very handsome, and is a King; why do you wish to be what you are already?

You don't comprehend, say you to me, the Meaning of Father Chrysippus's Saying: "A wise Man never made either Slippers or Shoes for himself, yet a wise Man is a good Cobler." How? Why, tho' Hermogenes does not sing one Note, may he for all that be reckon'd a good Singer and good Musician? Or tho' subtile

* If Men confer a Kingdom on you.

NOTES.

visionary Distinctions. And upon this Account he pass'd with ignorant Stoics for the Founder of their Sect.

127. *Sapientis cupidus sibi nunquam.*] This is an Instance of the ridiculous Explications of Chrysippus, on Occasion of having said, That the wise Man was all. The Sage, inferred Chrysippus, is a good Shoemaker, he has the Theory, tho' he does not make Shoes, and it depends only on himself to put it in Practice. What a Delirium is this! instead of putting in a clearer Light what Zeno meant by these Words, which was, that Virtue ought to be preferred before every Thing else by Mankind, and that it is only she can make them truly and lastingly happy.

127. *Ut quarevis tacet Hermogenes*] Hermogenes Tigellius, one of Augustus's Musicians. Some have erroneously supposed this was the same as Tigellius Sardus. But there

needs no more than this Passage to undeceive them: For 'tis clear this Hermogenes was still alive when Horace wrote this Satire, and the other dead. But to convince us more fully, we need only compare the IId Satire with the Beginning of this. It often happens that Men, otherwise learned, make Mistakes about proper Names of Persons that are not clearly distinguished in History, as happens in this Place. Of one Man, they have often made two, and of two but one. The French Translators are particularly faulty, according to Mr. Dacier's own Confession, in this Respect; but I am inclin'd to think those of some other Nations are no less so.

130. *Ut Alfenus vaser.*] This Alfenus Varus was a Barber of Cremona, who, taking a Disgust at his Business, went to Rome, studied the Law under Servius Sulpitius, a famous Lawyer, and made, in a short Time, such

Abiecto instrumento artis, clausâque tabernâ,
 Tonsor erat: sapiens operis sic optimus omnis
 Est opifex, sic rex solus. Vellunt tibi barbam
 Lascivi pueri; quos tu nisi fuste coerces,
 Urgeris turbâ circùm te stante, miserque
 Rumperis, & latras, magnorum maxime regum:
 Ne longum faciam: dum tu quadrante lavatum
 Rex ibis, neque te quisquam stipator, ineptum
 Præter Crispinum, sectabitur; & mihi dulces
 Ignoscent, si quid peccavero stultus, amici,
 Inque vicem illorum patiar delicta libentèr;
 Privatusque magis vivam te rege beatus.

135

140

O R D O.

Abiecto omni instrumento artis, clausaque tabernâ: sic omnis sapiens est optimus opifex, sic solus rex. Lascivi pueri vellunt tibi barbam; quos nisi tu coerces fuste, urgeris turbâ stante circùm te, miserque rumperis & latras, o maxime magnorum regum. Ne faciam longum: dum tu ves ibis lavatum quadrante, neque quisquam stipator sectabitur te præter stultum Crispinum; & dulces amici ignoscunt mihi, si quid stultus peccavero, inque vicem libenter patiar delicta illorum; privatusque vivam magis beatus te rege.

N O T E S.

Such a Progress, that he merited to be made Consul. 'Tis of him there is such frequent mention in the Pandects. He was one of the intimate Friends of Catullus, who yet complains of him in the 27th Ode which begins *Alfens immeritor*. He was likewise one of the intimate Friends of Virgil, and did him signal Service, when he was charged with the Commission of inspecting the Division of the *Mantuan* Lands among the Soldiers; for he particularly recommended him to *Augustus* and *Mæcenus*. Virgil in his *Turn*, did not forget his Benefactor; for 'tis he whom he sings in his 9th Eclogue under the Name of *Vorus*, *Vors tuum nomen*, &c. Servius says *Alfens* likewise composed

Alfenus has laid aside every Tool of his Trade, and shut up his Shop, may he be still accounted a Barber? At this Rate a wise Man is a compleat Master of every Trade, and also a King. *Should you reason thus*, the roguish Boys will pull you by the Beard; and if you do not keep them at a Distance with your Staff, you'll soon have a Mob around you, and then, greatest of all Kings, in vain will you roar and bellow.

But in short; so long as your Majesty shall go, and *meanly* bathe for a Farthing without any Attendant, save impertinent Crispin; and my Friends shall have the Goodness to pardon my Failings, and I, on my Part, bear chearfully with theirs, I shall live more happy as a private Man, than you as a King.

N O T E S.

composed several Poems. *Vasus* is here put by *Horace* to intimate his great Dexterity in the Subtleties of the Law.

133. *Vellent tibi barbam*] The Stoics were so hated at *Rome*, that, when they walked out, they were frequently followed by a Crowd of Boys, who, made their Game of them, and often pulled them by the Beard, which they wore very long.

134. *Quos tu nisi fuste coertes*.] The Philosophers always carried a Stick in their Hand, and they had often great Need of it to free themselves from the Insults of Youth.

139. *Ineptum præter Crispinum*] This was the fore-cy'd Philosopher spoken of in

the first Satire. He was a *Stoic*, and had put all the Maxims of that Sect into Verse.

130. *Et mihi dulces ignoscant, si quid peccavero*.] He returns to his first Subject, and says, that the Indulgence his Friends will have for his Blemishes, and that which he shall have for theirs, will make him happier than all their pompous Pretensions will ever make the *Stoics*. *Horace* did well to ridicule the sottish Pride of some affected *Stoics*; but we must not imagine there were not Men of excellent Sense of this Sect: For we need only look into the Writings of *Epictetus* to be convinced of this.

SATIRA IV.

Horace, in this Satire, answers some Persons who had found Fault with the Liberty he took in his Writings, and had been offended with this Verse in his second Satire :

Pastillos Rufillus olet, Gorgonius hircum.

Rufillus smells of Perfumes, and Gorgonius is as noxious as a Goat.

Upon this Account they cried him down every where as a dangerous Person, who violated the strictest Laws of Society, nor spared in his Rage the Characters of his best Friends. He apologises for himself against this Calumny, by shewing the Difference there is betwixt his Writings and Lucilius's, who had mixt in all his Writings the Virulency of the ancient Comedy. He next defines what a dangerous malevolent Nature is, and by the Definition demonstrates this Character not to belong to him; and that

EUPOLIS, atque Cratinus, Aristophanesque poetæ,

Atque alii, quorum comœdia prisca virorum est,

Si quis erat dignus describi, quòd malus, aut fur,

Quòd mœchus foret, aut sicarius, aut alioqui

Famosus; multâ cum libertate notabant.

5

Hinc omnis pendet Lucilius, hosce secutus,

Mutatis tantùm pedibus numerisque; facetus

Emunctæ naris, durus componere versus:

Nam fuit hoc vitiosus; in horâ sæpè ducentos,

Ut magnum, versus dictabat stans pede in uno,

10

Cùm flueret lutulentus, erat quod tollere velles:

Garrulus, atque piger scribendi ferre laborem;

O R D O.

<p><i>Eupolis, atque Cratinus, Aristophanesque poetæ, quorum virorum prisca comœdia est, notabant cum multâ libertate, si quis erat dignus describi, quòd malus, aut fur, quòd mœchus, aut sicarius, aut alioqui famosus foret. Lucilius pendet omnis hinc, secutus hosce, mutatus tantùm pedibus numerisque;</i></p>	<p><i>facetus, emunctæ naris, aut durus componere versus: Nam fuit vitiosus in hoc; in una horâ stans pede sæpe dictabat ducentos versus, quod jaçtabat ut magnum. Cùm flueret lutulentus, erat quod velles tollere; erat garrulus, atque piger ferre laborem scribendi; atque scri-</i></p>
---	--

N O T E S.

2. *Comœdia prisca.*] It was so called on its Subject, but fictitious Names for the Account of the Change that happened in Actors. And in fine, the new had nothing this Kind of Poetry afterwards, and caused but what was imaginary in it; for the Poets a threefold Distinction of the old, the intermediate, and the new. The ancient Comedy had nothing fictitious in it, either in the Subject or Actors. The intermediate had always a true History for

7. *Mutatis tantùm pedibus.*] For the Verses of the comic Poets were generally Iambics, and *Lucilius* chose Hexameters for



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Scribendi rectè : nam ut multum, nil moror. ecce

Crispinus minimo me provocat : Accipe, si vis,

Accipiam tabulas : detur nobis locu-, hora,

15

Custodes : videamus uter plùs scribere possit.

Dì benè fecerunt, inopis me quòdque pusilli

Finxerunt animi, rarò & perpauca loquentis :

At tu conclusas hircinis follibus auras,

Usque laborantes dum ferrum molliat ignis,

20

Ut mavis, imitare. beatus Fannius, ultrò

Delatis capsis & imagine : cùm mea nemo

Scripta legat, vulgo recitare timentis, ob hanc rem,

Quod sunt quos genus hoc minime juvat ; utpote plures

Culpari dignos, quem vis mediâ erue turbâ ;

25

Aut ob avaritiâ, aut miserâ ambitione laborat.

Hic nuptarum insanit amoribus, hic puerorum :

Hunc capit argenti splendor : stupet Albius ære :

Hic mutat inerces surgente à sole, ad eum quo

Vespertina tepet regio : quin per mala præceps

30

Fertur, uti pulvi collectis turbine: ne quid

Summâ deperdat metuens, aut ampliet ut rem.

Omnes hi metuunt versus, odere poetas.

Fœnum habet in cornu : longè fuge : dummodò risum

O R D O.

bendi rectè : nam ut scribens multum, nil moror. Ecce Crispinus provocat me minimo digito : Accipe, si vis, accipiam tabulas : locus detur nobis, hora, custodes : videamus uter possit scribere plus. Dì bene fecerunt, quod finxerunt me inopis pusillique animi, loquentis rara & perpauca : At tu Crispine, ut mavis, imitare auras conclusas follibus hircinis, usque laborantes dum ignis molliat ferrum. Beatus Fannius, capsis & imagine ultrò delatis : cùm nemo legat mea scripta, timentis recitare vulgo, ob hanc rem quod

sunt, quos hoc genus minime juvat, utpote plures dignos culpari : erue quem vis mediâ turbâ ; aut laborant ob avaritiâ aut miserâ ambitione. Hic insanit amoribus nuptarum, hic amoribus puerorum : splendor argenti capit hunc : Albius stupet ære : hic mutat inerces à surgente sole, ad eum solem quo vespertina regio tepet : quin fertur præceps per mala, uti pulvis collectus turbine ; metuens nec deperdat quid summâ aut ut ampliet rem. Omnes hi metuunt versus, odere poetas. Aiunt, habet fœnum in cornu ; longè fuge :

N O T E S.

3 Metaphor taken from the common Fault of talkative Persons.

13. Nil moror] I do not heed or esteem this : For this Rapidity of Expression produces nothing but incorrect Pieces that seldom are read long. Euripides one Day was complaining to another Poet, that he had been able all that Day to compose only three Verses, and these with great Difficulty ; the other replied he had made a hundred, and with all the Ease imaginable. But he was

checked in his imaginary Triumph by these Words of Euripides : I do not wonder at it ; for yours will last but three Days, but mine so last Postery.

14. Minimo me provocat.] We must understand pignore or pretio. A Man, that is certain of the Truth of what he asserts, is ready to bet a hundred or any unequal Sum to one ; and this is the Sense of Horace by *minimo provocare*.

16. Custodes here signifies Guards, or Persons

much I don't mind it. Lo Crispin, who piques himself on this, challenges me very haughtily. Come, says he, take Paper if you dare; appoint a Place, a Time, and Persons to watch us; let us see which of us can write most. * Thanks to the Gods who have not given me an aspiring Genius, and an Inclination to speak but seldom, and then but very little. But do you, Crispin, imitate, as much as you please, the Wind contained in the Bellows, which never ceases blowing till the Fire bath softened the Iron. Happy Fannius! who of himself presented his Works and Statue to the Senate. Whereas nobody reads my Poems; nay I'm afraid to repeat them in Public, for this manifest Reason, because there are many who don't like † Satire, as they know they deserve to be severely censur'd. Pitch on any one from among the Crowd, you'll find he is either exceedingly covetous, or vastly ambitious. This Man gives way to vicious Desires of one Sort, that to those of another. One is taken with the Beauty of Silver, and Albius admires that of Brass: Another extends his Trade from the Sun-rising to where he displays his setting Beams, and, like Dust before the Wind, is hurried violently on thro' the utmost Dangers; and all out of Fear of diminishing his Fortune, or a Desire to increase it. All these are afraid of ‡ Satire, and of Course hate Poets. || That is a dangerous Man, joy they, don't go

* The Gods did well. † This Kind. ‡ Verses || He hath Hay on his Horn.

N O T E S.

sons to watch that neither used Books or any other Helps, but each wrote off hand from his own Stock and Invention.

19. *At tu concusas hircinus follibus auras.*] He addresses himself in this Place to Crispinus, whom he compares to the Bellows of a Forge, and his Works to the Wind that comes from them. As the Bellows are always ready to blow as long as one pleases, and need no Preparation, so Crispinus, and such easy Writers, are ever disposed to pour out upon Paper their crude Thoughts and Imaginations in like Manner. They want no Books, or previous Meditation, because their Labours have nothing in them. They are like Puffs of Wind that pass and leave no Mark behind them of their having ever been. This Comparison is still more beautiful: For as much as it hints at the Pedants' and Scriblers', Vanity, which blows them up like a Pair of Bellows with Wind.

22. *Ultero delatis capsis, et imagine.*] When a Poet was generally esteemed, and

his Works had gained the public Approbation, one of his greatest Recompences was to have his Writings and Statue placed in the great Library, which Augustus had dedicated to Apollo in his Temple on Mount Palatine. This Fannius, tho' a bad Poet, had so far prevailed by his Intrigues, and a Party Faction in his Favour, and by his repeating his Compositions to almost every one with whom he could get into Company, that they permitted him, contrary to all Equity, the Honour of repositing his Works and Statue in this famous Library. 'Tis this which Horace so finely laughs at in this Place.

34. *Fœnum habet in cornu.*] A certain Person called Scœnnius, who made it his Employment at Rome to plague and torment all who were in the Government, being asked once why he did not attack the Orator Crassus, answered, *Fœnum habet in cornu*, "He has Hay upon his Horn." This Answer, which conveyed a natural and agreeable Idea, passed into a Proverb to signify

Excutiat sibi, non hic cuiquam parcat amico :

35

Et quodcunque semel chartis illeverit, omnes

Gestiet à furno redeuntes scire, lacuque,

Et pueros & anus. Agedum, pauca accipe contrà.

Primùm ego me illorum, dederim quibus esse poetas,

Excerptam numero : neque enim concludere versum

40

Dixeris esse satis ; neque si quis scribat, uti nos,

Sermoni propiora, putes hunc esse poetam.

Ingenium cui sit, cui mens divinior, atque os

Magna sonaturum, des nominis hujus honorem.

Idcirco quidam comœdia, necne, poema

45

Esset, quæsivere : quòd acer spiritus ac vis

Nec verbis nec rebus inest ; nisi quòd pede certo

Differt sermoni, sermo merus. At pater ardens

Sævit, quòd meretrice nepos insanus amicâ

Filius, uxorem grandi cum dote recuset ;

50

Ebrius & (magnum quod dedecus) ambulet ante

Noctem cum facibus. Numquid Pomponius istis

Audiret leviora, pater si viveret ? ergo

Non satis est puris versum perscribere verbis ;

Quem si dissolvas, quivis stomachetur eodem

55

Quo personatus pacto pater. his, ego quæ nunc,

Olim quæ scripsit Lucilius, eripias si

Tempora certa, modosque, &, quod prius ordine verbum est.

O R D O.

domando hic excutiat risum sibi, non parcat cuiquam amico : & quodcunque semel illeverit chartis, gestiet omnes pueros & anus, redeuntes à furno lacuque scire. Agedum, accipe pauca contrà.

Primùm ego excerptam me numero illorum quibus dederim esse poetas : neque enim dixeris concludere versum esse satis ; neque si quis scribat poemata propiora sermoni, uti nos, putes hunc esse poetam. Nequaquam. Des honorem hujus nominis cui ingenium, cui mens divinior sit, atque os sonaturum magna. Idcirco quidam quæsivere utrum comœdia, esset poema, necne ; quòd acer spiritus ac vis nec

inest verbis nec rebus ; merus sermo est, nisi quòd certo pede differt sermoni. At dices contrarium veluti cum pater ardens sævit, quòd nepos filius, insanus meretrice amica, recuset uxorem cum grandi dote ; & ebrius ambulet ante noctem cum facibus, quod erat magnum dedecus. Numquid Pomponius audiret verba leviora istis si viveret ? ergo non est satis perscribere versum puris verbis, quem si dissolvas quivis pater stomachetur eodem pacto quo pater personatus. Si eripias his poematibus quæ ergo nunc scribo, & illæ quæ Lucilius olim scripsit, certa tempo a modis que, & facias verbum posterius quod est

N O T E S.

a chol-rick and revengeful Person. This Metaphor was at first taken from the Custom of Rustics, who had Cattle that would run at Persons, which they used to distinguish by tying Hay upon their Horns to warn People, and avoid the Penalties otherwise inflicted by the Law of the Twelve Tables, if vicious

Oxen did any Damage : For the Law ordained that either the Owner should make good the Harm, or deliver the Ox to him that had suffered any Loss by him. But the Law, which God gave the *Israelites*, was much more severe : For, if a Jew let an Ox go loose, which he knew to be mischievous,

near him: If he can but have his Laugh, he'll not spare any Friend he has: and whatever he has once wrote he takes a Pleasure to recite to the very Boys and old Women, returning *with Bread* from the Baker's, or *Water* from the Lake.

But come, Sir, hear what may be said on the other Hand. And first, as to myself, I disclaim being of the Number of those I allow to be Poets; for I hope you'll not grant, that to compose the Numbers of a Verse is sufficient, nor if one writes, as I commonly do, Poems bordering on Prose, will you reckon him a Poet? No. Him *only* honour with this *great* Name, who has a *fruitful* Invention, a sublime Genius, and sings of grand and noble Subjects. Wherefore some have doubted whether Comedy be a Poem or not, as neither its Style nor Subject require that Sublimity of Spirit, and Strength of Expression, *which are the Characteristics of Poetry*; Nor is it any more than mere Prose, save that it differs from it in consisting of a stated Number of Feet. But you'll alledge that in Comedy a more majestic Style is sometimes requisite; as when a Father introduced in the utmost Rage and Fury with his dissolute Son, that he should be so excessively fond of a Whore, and refuse a Wife with a large Fortune, and should be *seen* drunk (to his great Disgrace) rambling about *the Streets* with Flambeaux, before it is dark. Could Pomponius expect to hear softer Words than these were his Father alive? Is it not therefore sufficient to compose a Verse of choice Words, which, if you take to Pieces, it will appear that any Father in a Passion may express his Resentment in the same Terms as *Demeas* the Father of *Pomponius*, is represented to have done in the Play. If you take from these Verses I write now, and from those *Lucilius* wrote sometime ago, certain Times and certain

N O T E S.

chievous, and the Ox killed any one, the Law appointed both the Master and the Ox to be stoned.

45. *Idcirco quidam comedia, necne, poema esse.* The Reason why some have doubted whether Comedy was Poetry, or not, is, that the Comic Writers have so very much neglected Numbers and Measures, that their Verses have more of Prose than Poetry in them. But this Doubt vanishes, when we consider that even *Aristotle* himself, in his Treatise of Poetry, reckons in the Catalogue of Poems, the Dialogues of *Socrates*, and acknowledges that *Epic* Poetry might make its Narration in Prose as well as in Verse. It is therefore certain, in his Way of Reasoning, that Comedy and Satire, tho' in a Style not very remote from Prose, are not less Poems than the *Iliad* and *Æneid*: for there are different Kinds of Poets, as well as of Orators.

46. *Quod acer spiritus ac vis.*] Is an Imitation of the ordinary Actions of human Life, and by Consequence cannot reasonably have that Elevation and Strength of Thought and Expression, which is to be found in Tragedy, where all Things having an Air of Majesty and Grandeur, there Sublime must exert itself in exciting all the Emotions of Terror and Compassion. But this Difference is no Reason why Comedy should be excluded its Rank in Poetry.

51. *Ambulet ante noctem cum facibus.*] For young Debauchees went masked in open Day along the Streets with Chaplets and Flambeaux. *Ante noctem* is here put

Posterius facias, præponens ultima primis ;
 Non, ut si solvas, *Postquam discordia tetra*
Belli ferratos postes portasque refregit ;
 Invenias etiam disjecti membra poetæ.

60

Hactenus hæc : alià; justum sit necne poema :

Nunc illud tantùm quæram ; meritòne tibi sit

Suspectum genus hoc scribendi. Sulcius acer

65

Ambulat, & Caprius, rauci malè, cumque libellis ;

Magnus uterque timor latronibus : at benè si quis

Et puris vivat manibus ; contemnat utrumque.

Ut sis tu similis Coelî Byrrhique latronum ;

Non ego sim Caprî neque Sulcî : cur metuas me

70

Nulla taberna meos habeat neque pila libellos,

Queis manus insudet vulgi, Hermogenisque Tigellî.

Non recito cuiquam, nisi amicis, idque coactus ;

Non ubivís, coramve quibuslibet. in medio qui

Scripta foro recitent, sunt multí ; quique lavantes :

75

Suave locus voci resonat conclusus. inanes

Hoc juvat, haud illud quærentes, num sine sensu,

O R D O.

prius ordine, præponens ultima pluris ; non bene & puris manibus contemnat utrumque. fuerint sicuti poemata Ennii. Ut si solvas ; Ut tu sis similis Coelî Byrrhique latronum ; Postquam tetra discordia belli refregit ferratos postes portasque ; etiam invenias membra memas me ? nulla taberna neque pila habet poetæ disjecti.

Hactenus hæc ; aliàs, discutiam an Comedia sit justum poema necne : Nunc quæram illud tantùm ; meritòne hoc genus scribendi sit suspectum tibi. Quom acer Sulcius ambulat, & Caprius, malè rauci, cum libellis ; uterque magnus timor latronibus ; at si quis vivat

ego non sim similis Capri atque Sulci : cur meos libellos. Queis manus vulgi, Hermogenisque Tigellî insudet : Nec recito cuiquam, nisi amicis, idque coactus ; non ubivís, coramve quibuslibet. Multi sunt, qui recitent scripta in medio foro ; quique inter lavantes : quia locus conclusus suave resonat voci. Hec juvat inanes, haud quærentes illud, num fa-

N O T E S.

to set the Debauchery of the Son in a stronger Light, and shew the Justice of the Anger of the Father.

60. *Non, ut si solvas.*] We must join *non* with *invenias*, and make the Construction run thus, *Non invenias membra disjecti poetæ, ut si solvas.* Fiorace says, that if we dissolve the Numbers of his Satires, and those of *Lucilius*, by changing the Order of Words, and throwing them out of Verse, we shall not find the Parts of an anatomised Poet, as we shall by making the same Experiment on these Words of *Ennius* :

*Postquam discordia tetra
 Belli ferratos postes, portasque refregit.*

For place the Words which compose these Verses in what Order you please, you will always perceive in them both Poetry and Elevation: They glow with poetical Inspiration.

62. *Disjecti membra poetæ.*] This Comparison is a beautiful one, *viz.* That a Poet, when his Words are separated from their Numbers, is like a human Body divided into all its Parts. In this Condition of poetical Anatomy every Part ought to be like the Head of *Orpheus*, which being torn from his Body, and floating down the River, still retained its musical Quality, and sent forth a plaintive melodious Sound.

63. *aliàs, justum sit necne poema.*] What

Fiorace

Measures, and change the Order of the Words, placing those first which are now last, you won't find them equal these of *Ennius* :

*After black Discord broke
The Iron Bars and Gates of War.*

Which, tho' you transpose any Way you will, you may still find them the Lines of a Poet pull'd to Pieces. So much for this Subject. I shall at another Time examine whether Comedy be a regular Poem or not; and now only enquire into this one Thing whether you are in the right to entertain such a Prejudice against * Satire. *When Sulcius, that indefatigable Informer, and Caprius, exceedingly hoarse with Pleading, go along the Streets with their Indictments; both of them are the very Terror of Thieves: But whoever lives honestly, and keeps his Hands unstain'd with Theft, despises both one and t' other. And tho' you may be, in a great Measure, like Coelus and Byrrus, those notorious Robbers, yet I'm neither like Caprius nor Sulcius: Why then are you afraid of me? You see none of my Books expos'd in any Bookseller's Shop or Stall, daub'd by the Hands of the Vulgar, and Hermogenes Tigellius; neither do I repeat any Poem of mine any where, or before any Person, but my Friends; and that only when I can't possibly avoid it. Tho' there are many who rehearse their Poems in the Middle of the Market-place, and others while bathing, because the arched Roof gives an agreeable Echoe to the Voice. This pleases the Fancy of weak Men, who are not at all concern'd*

* This Kind of Writing.

N O T E S.

Horace promises here, what he no doubt designed to perform: But it does not appear by any of his Works that he performed it, but probably deferred it so long, till he was taken off by Death.

65. *Sulcius acer ambulat & Caprius.*] *Sulcius* and *Caprius* were two famous Accusers, who in walking the Streets used to carry under their Arms the Informations they had taken down in Writing against those they designed to accuse.

66. *Cumque libellis.*] *Libelli* were Tablets wherein were written down Informations and Particularities of Crimes against the Persons that were to be brought to Justice. They gave in these Informations to the Pretor or Judge, who obliged them to sign them with their own Hand. After

the Death of *Caligula*, there was found in his Cabinet two Papers, which *Protegenus* had furnished him with; one of which was called the Sword, and the other the Poignard, because they were both filled with the Names of Persons whom he designed to put to Death one of these two Ways.

69. *Ut sis tu similis Coeli Byrrbique.*] *Coelus* and *Byrrus* were two famous Debauchees, who had committed all Manners of Crimes in their Extravaeancies.

72. *Hermogenisque Tigelli.*] This is the same who was called simply *Hermogenes* in the Conclusion of the preceding Satire; but he is different from *Tigellius Sardus*, as I have said elsewhere. This *Hermogenes* was perhaps the Son or Brother of the other. They were both celebrated Musicians.

Tempore num faciant alieno. Lædere gaudes,
(Inquis) & hoc studio pravus facis. Undè petium

Hoc in me jadis? est auctor quis denique eorum

80

Vixi cum quibus? absentem qui rodit amicum;

Qui non defendit, alio culpante; solutos

Qui captat risus hominum, famamque dicacis;

Fingere qui non visa potest; commissa tacere

Qui nequit; hic niger est: hunc tu, Romane, caveto.

85

Sæpè tribus lectis videas cœnare quaternos;

E quibus unus avet quavis aspergere cunctos,

Præter eum qui præbet aquam; post, hunc quoque potus,

Condita cum verax aperit præcordia Liber.

Hic tibi comis, & urbanus, liberque videtur;

90

Infesto nigris: ego, si risi, quod ineptus

Pastillos Rufillus olet, Gorgonius hircum,

Lividus & mordax videor tibi. mentio si qua

Di Capitolini furtis injecta Petilli

Te coram fuerit; defendas, ut tuus est mos:

95

Me Capitolinus convictore usus amicoque

A puero est, causaque meâ permulta rogatus

Fecit; & incolumis lætor quod vivit in Urbe:

O R D O.

ciam sine sensu, num tempore alieno. Gaudes lædere, inquis, & pravus studio facis hoc Unde hoc petium quod jadis in me? denique quos illorum cum quibus vixi, est auctor eorum? Qui rodit absentem amicum; qui non defendit eum alio culpante; qui captat risus hominum, famamque dicacis; quo potest fingere non visa; qui nequit tacere commissa, hic est niger: Romane, tu caveto hunc. Sæpe videas quaternos cœnare tribus lectis; e quibus unus avet aspergere cunctos quavis re, præter eum

qui præbet aquam, post potus quoque asperget hunc; cum verax Liber aperit condita præcordia. Hic videtur comis, & urbanus liberque tibi: ego videor lividus & mordax tibi si ineptus risi quod Rufillus olet pastillos, & Gorgonius olet hircum. Si qua mentio fuerit injecta coram te de furtis Petilli Capitolini, defendas, ut mos tuus est: Capitolinus usus est me convictore amicoque à puero, rogatusque fecit permulta mea causâ; & lætor quod vivit incolumis in urbe: sed tamen ad-

N O T E S.

79. *Unde petium.* This is Horace's Answer, who asks his Censurer from whom he learned that he was naturally given to speak ill of others.

81. *Absentem qui rodit amicum.* Here he explains what is meant by a back-biting slandering Person; and he makes this odious Character consist in speaking of one's best Friends with disrespect and secret Accusation. But this is but to define the most odious kind of this Vice: for the Vice of speaking ill of others comprehends a Disposition to speak disadvantageously of all.

There are some admirable precepts in these four or five Lines.

82. *Qui non defendit, alio culpante.* It is not enough for us not to speak Evil of our Friends, we ought to defend their Reputations when others endeavour to blacken them, as Horace defended the Character of *Virgil* against those who endeavoured, by ill-natur'd Reflections, to lessen it.

85. *Hic niger est.* Niger, black, that is, full of Rancour and Malice; in short, detestable, and unlucky to meet, for black amongst the *Romans* was esteemed a Colour of bad



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Sed tamèn admiror, quo pacto iudicium illud
 Fugerit. Hic nigræ succus loliginis, hæc est 100
 Ærugo mera : quod vitium procul abfore chartis,
 Atque animo prius, ut si quid promittere de me
 Possum aliud, verè promittæ, liberius si
 Dixero quid, si fortè jocosius, hoc mihi juris
 Cum veniâ dabis. insuevit pater optimus hoc me, 105
 Ut fugerem exemplis vitiorum quæque notando.
 Cùm me hortaretur, parcè, frugalitèr, atque
 Viverem uti contentus eo quod mî ipse parâsset :
 Nonne vides. Albî ut malè vivat filius? utque
 Barrus inops? magnum documentum, ne patriam rem 110
 Perdere quis velit. A turpi meretricis amore
 Cùm deterreret : Sectani dissimilis sis.
 Ne sequerer mœchas, concessâ cùm venere uti
 Possem : Deprênsi non bella est fama Treboni,
 (Aiebat.) sapiens, vitatu quidque pêtitu 115
 Sit melius, causas reddat tibi : mî satis est, si
 Traditum ab antiquis morem servare, tuamque,
 Dum custodis egis, vitam famamque tueri.
 Incolumem possim : simul ac duraverit ætas
 Membra animumque tuum, nabis sine cortice. Sic me
 Formabat puerum dictis : & sive jubebat 121
 Ut facerem quid ; Habes auctorem, quo facias hoc ;

O R D O.

*miror quo pacto fugerit iudicium illud. Hic quis velit perdere rem patriam. Cùm dicitur
 succus nigræ loliginis, hæc mera ærugo est : veret à turpi amore meretricis : sis dissimilis
 quod vitium, verè promittio, ut si possum pro- | De Sectani. Ne sequerer mœchas, cum possim
 mittere quid aliud de me, procul abfore char- | uti concessâ venere : aiebat fama Treboni de-
 tus meis. Si dixero quid liberius, si fortè | prensi non est bella. Sapiens reddet causas
 jocosius, cum veniâ, dabis hoc juris mihi. | tibi, quid sit melius vitam pêtituque : satis
 Optimus pater insuevit me ad hoc, notando | est mi, si possum servare morem traditum ab
 quæque vitiorum exemplis ut fugerem. Cùm | antiquis, tuerique vitam famamque tuam in-
 hortaretur me, uti vivem parce, frugalitèr, | columem dum eyes custodis : simul ac ætas du-
 atque contentus eo quod ipse parâsset mî : non- | raverit membra animumque tuum, nabis sine
 ne vides, ut male filius Albî vivat? utque | cortice. Sic pater formabat me puerum dictis :
 inops Barrus vivat? magnum documentum, ne | & sive ut jubebat facerem quid ; babes aucto-*

N O T E S.

99. *Sed tamen admiror.*] Here's the but thought himself a Wit, and great Beauty, that spoils all ; and such artificial Malice is and put himself to immoderate Expences. ten hundred Times more blameable than He was at last ruined by having debauched that Liberty which Horace took of ridiculing public Vices. a Vestal Virgin called *Æmilia*.

110. *Barrus inops.*] This is *Titus Veturius Barrus*. He is still spoken of in the This *Trebonius* had been caught in Adultery. He was therefore deservedly exposed to public Censure, and both hated and laughed at.

he got rid of that * ugly Affair. This is the very Quintessence of the blackest Envy, and the Height of Malice, a Crime which I *solemnly* promise you, if I can promise any Thing for myself, you shall never find, or any Thing like it, in my Writings, much less in my Heart. But, if I shall write a little freely, and perhaps, jocosely, I *hope* you'll allow me this Liberty, as I have a Right so to do.

My very good Father, by making his just Remarks on every Vice, and shewing the Evil of them by Examples, used thus to instruct me how to avoid them. Would he exhort me to live sparingly and frugally, and be contented with what he had laid up for me: Don't you see, says he, to what a miserable State the Son of Albius, and that poor Wretch Barrus, have reduc'd themselves? A remarkable Lesson to *you and* every one not to squander away their paternal Estate. Would he deter me from *indulging* an infamous Passion for loose Women: Follow not, said he, the Example of Sectanus. Would he dissuade me from keeping Company with other Men's Wives, when I might enjoy lawful Pleasures; what a bad Name, said he, has Trebonius got, who was surpris'd in Adultery? A Philosopher will tell you *better than I* the Reasons † why you ought to shun Vice, and pursue Virtue: It is enough for me if I can follow the *good* ‡ Maxims handed down to me by my Ancestors, and preserve your Life and Reputation un-touch'd, so long as 'tis necessary for you to have a Tutor. When Age has confirm'd the Strength of your Body and Mind § you'll be able to conduct yourself without a Guide. Thus did my Father form me in my younger Years by his good Instructions. And, if he would persuade me to do a good Action: In this, *said he,*

* Sentence. † What is better to be avoided, and what to be pursu'd.

‡ Custom. § You will swim without Cork.

N O T E S.

115. *Sapiens, vitare quidque petitu.*] This latter sums up the twofold Duty of a Father: For a Father ought not only to provide for the Subsistence or comfortable Living of his Children, but likewise their good Fame and Reputation. I am equally charm'd, I must confess, with the Conduct of the Father, and Prudence and Gratitude of the Son. This place must give an inexpressible Pleasure to every sensible intelligent Mind.

120. *Nabis sine cortice.*] This is a Metaphor taken from Children that are learning to swim, and make Use of Cork to bear them up.

118. *Vitam.*] He took care of his Life, by binding him from rashly exposing himself to those Dangers which Debauchery necessarily brings along with it, *Famamque.*

Unum ex iudicibus selectis objiciebat :

Sive vetabat ; An hoc inhonestum & inutile factu,

Necne sit, addubites, flagret rumore malo cum

125

Hic atque ille ? Avidos vicinum funus ut ægros

Exanimat, mortisque metu sibi parcere cogit :

Sic teneros animos aliena opprobria sæpè

Absterrent vitiis. ex hoc ego sanus ab illis,

Perniciem quæcunque ferunt : mediocribus, & queis

130

Ignoscas, vitiis teneor : fortassis & istinc

Largitèr abstulerit longa ætas, liber amicus,

Consilium proprium. neque enim, cum lectulus, aut me

Porticus excepit, desum mihi : Rectius hoc est :

Hoc faciens vivam meliùs : sic dulcis amicis

135

Occurram : hoc quidam non bellè : numquid ego illi

Imprudens olim faciam simile ? Hæc ego mecum

Compressis. agito labris, ubi quid datur orî

Illud chartis. hoc est mediocribus illis

Ex vitiis unum : cui si concedere nolis,

140

O R D O.

rem, aiebat, quo facias hoc ; et objiciebat unum ex selectis iudicibus : sive vetabat ; addubites, aiebat, an hoc sit inhonestum & inutile factu, cum hic atque ille flagret malo rumore ? Ut vicinum funus exanimat avidos ægros, cogitque metu mortis parcere sibi : sic aliena opprobria sæpè absterrent teneros animos vitiis. Ex hoc ego sanus ab illis vitiis quæcunque ferunt perniciem : teneor mediocribus vitiis & queis ignoscas. Et fortassis longa ætas, aut liber amicus, aut proprium concilium largitèr abstulerit istinc. Eum cum lectulus aut porticus excepit me, neque desum mihi : hoc est rectius : faciens hoc vivam melius : sic occurram dulcis amicis : quidam non belle fecit hoc ; numquid ego olim imprudens faciam simile illi ? Ego agito hæc mecum compressis labris. Ubi quid orî datur illud chartis. Hoc est unum ex illis mediocribus vitiis cui si nolis concedere, multa

N O T E S.

124. *Et inutile.*] Inutile here signifies prejudicial, as it does in several Places both of Cicero and Livy.

126. *Avidos vicinum funus ut ægros.*] This Comparison has a singular Beauty in it : For as a sick Person is disposed to follow the Regimen a Physician prescribes, when he hears one of his Neighbour's is dead ; so a young Person, who sees the miserable Condition others are brought to by Debauchery and Lewdness, takes a much greater Care of not committing the same Indiscretions.

132. *Liber amicus.* This is one of the greatest Services our Friends can possibly do us ; viz. to give us unbiaſt good Counsel. There is nothing more powerful to draw us from Vice, than the well-seasoned Admonitions of a Friend. And it is upon this

Account that Horace, to aggravate his Folly in the Article of Love, expresses himself after this Manner : Book V. Ode XI.

*Unde expedire non amicorum queant
Libera consilia, nec contumeliæ graves.*

“ From whose Chains neither the serious Advice nor the severe Reproofs of my Friends can disengage me.” Ah ! how rare a Thing it is to find a true Friend ? Such a one is all Sincerity, all Gentleness, all Patience. Who could resist those amiable Virtues set in the strongest Light, by good Sense and Knowledge of the World ?

135. *Consilium proprium.* Whilst we are expecting the Benefit of a riper Age, we ought not to neglect the Counsels of our Friends, or be wanting to ourselves in improving

you have a good Example to imitate; *then* instanc'd one of the leading Men among the Senators: Or, if he would advise me against doing an evil one; can you hesitate *one Moment*, says he, whether this be a dishonourable and unworthy Action or not, when this and the other Person suffers so much in his Reputation for being guilty of it. As the Funeral of a Neighbour *often* frightens Men of voracious Appetites when taken ill, and obliges them, thro' Fear of Death, to live abstemiously; so do the bad Characters others have got, *as the just Demerits of their bad Actions*, deter Minds, yet tender, from Vice. By this I have been kept free of all such *Vices* as bring Ruin and Destruction along with them, tho' I own I am guilty of lesser Faults, and which I know you'll be ready to pardon: And perhaps a few Years more will in a great Measure free me of these, or *the Remonstrances of some frank sincere Friend*, or *the Assistance of my own Reason*. For when in Bed, or walking in the Porticoes, * I'm not without such Thoughts as these: This is commendable; if I do so I shall live more happily, and be agreeable to my Friends. That Man did such an unworthy Action; can I be so imprudent as ever to be guilty of the like? Such Reflections as these do I mutter to myself. When I have a leisure Hour, I divert myself with writing Verses: This is one of those lesser Faults I am guilty of; which, if you'll not

* *I'm not wanting to myself.*

N O T E S.

proving our Minds by the wisest Authors. Is not this Doctrine of *Horace* admirable? It is sufficient to amend the whole World.

133. *Cum lectu'is.*] *Horace* follows here the Precept of *Pythagoras*, who recommended to his Followers a nightly Examination of all their Actions in the preceding Day. For he says:

*Ne prius in dulcem declinant lumina noctem
Omnia quam longi reputaveris aëta Diei.*

134. *Porticus.*] The Romans often walked in the Porticoes to take the Cool of the Air. They were generally filled on each Side with Shops, where they sold all Sorts of Curiosities and Jewels. There were five public ones in *Horace's* Time, besides private ones. The public ones, were those of *Pompey*, *Apollo*, *Palatin*, *Livy*, *Ulpia*, and *Agrippa*.

134. *Reflins hoc est.*] This silent Conversation with one's self is imagined with wonderful Delicacy and Genius. Nothing would be more effectual than this Remedy to cure us of all our Impertinencies: But Self-Love will seldom permit us such a Familiarity with ourselves.

138. *Ubi quid datur otii, illudo chartis.*] *Horace* was not a Person that made Poetry the only Employment of his Life. He used it as a Relaxation after his Application to Philosophy, or to gratify his Friends, and recommend Virtue.

140. *Cui si concedere nolis.*] This is very diverting. *Horace* hopes that Time, the Counsel of his Friends, with his own Diligence, will correct his other Faults; but he desires to be excused from leaving his Poetry. This Obstinacy is very pardonable in the Poet: For it would have been a great Pity, if he had ever been cured of it.

Multa poetarum veniat manus, auxilio quæ
Sit mihi : (nam multo plures sumus) ac veluti te
Judæi, cogemus in hanc concedere turbam.

O R D O.

manus poetarum veniat, quæ sit auxilio mihi; nam sumus multo plures, ac veluti Judæi cogemus te concedere in hanc turbam.

N O T E S.

142. *Nam multo plures sumus.*] Horace but very few excellent. Rome, in Horace's
makes a Jest of the bad Poets of his Time, Time, abounded with the former.
There was always a Crowd of bad Poets, 142. *Ac veluti te. Judæi cogemus in hanc concedere*

S A T I R E V.

Horace describes in this Satire a Journey of his, when he went to meet Mæcenas, Cocceius, and Capito, who were going to Brundisium, to make up some Differences between Augustus and Antony. 'Twas there was signed the Treaty of Peace, called the Treaty of Brundisium, and where Octavia, Augustus's Sister, was promised to Antony. This happened in the Year of Rome 713, and the 26th of Horace's Life; who imitates and excels, in this Satire, the third Satire of Lucilius, in which that Poet describes a Journey he had made to Capua, and from thence to the Straits of Sicily. Octavius and Antony, aspiring equally to the So-

EGRESSUM magnâ me excepit Aricia Româ

Hospitio modico : rhetor comes Heliodorus,

Græcorum longè doctissimus : inde Forum Appi,

Differtum nautis, cauponibus atque malignis.

Hoc iter ignavi divisimus, altiùs ac nos. 5

Præcinctis unum : minùs est gravis Appia tardis.

Hic ego, propter aquam, quòd erat deterrima, ventri.

O R D O.

Aricia excepit me egressum magnâ Româ cauponibus. Ignavi divisimus hoc iter unum modico hospitio: Heliodorus rhetor longè doctissimus Græcorum comes: inde pervenimus Forum Appi, differtum nautis atque malignis tantum viatoribus altiùs præcinctis ac nos: Appia via est minùs gravis tardis. Hic ego, modico bellum ventri propter aquam quod erat

N O T E S.

1. *Aricia.*] At this Day called *la Rizza*, a little Town about twenty Miles from Rome in the *Appian Way*. Horace went from Rome thro' the Gate *Cæpæna* called *Triumphalis*. 3. *Forum Appi.*] About forty-six Miles from Rome, near the Marsh called *Palus Pomptina*. Appian, during his Consulship, had caused a Bank or Way to be made quite cross

readily pardon, I'll call in a numerous Band of Poets to my Assistance; for we are more in Number than you think for, and, like the Jews, we'll compell you to come over to our Party.

N O T E S.

concedere turbam. The Jews were always famous for their Importunity in making *Profytes* to their Profession, not in mending others Manners, and forming their Minds by Virtue. Our Saviour himself reproaches them on this Head. *Horace* must have daily seen Examples; for *Rome* at that Time was full of Jews. This Behaviour of the Jews, in the Countries where they were, gave *Horace* the Hint of his Jest in this Place, and makes him threaten the Enemies of Poetry with Persecution from the Numbers of Poets, if they will not accede to their Party. This Jest might have been taken from the Practice of some Christians at this Day.

SATIRA V.

vercign Power, could not fail of being often at Variance. Their Reconciliation was never of any long Continuance, because it was never sincere. Amidst the Negotiations, which were carried on to accommodate them, Mæcenas, who was one of the Negotiators, took Horace along with him to one which was managed at Brundisium. This Journey is the Subject of this Satire, which alone would have been a lasting Proof of our Poet's Genius for polite Satire. 'Tis a finish'd Piece in the humourous narrative Kind. Many succeeding Poets have imitated it, but perhaps none equalled it.

HAVING set out from *Rome* for *Brundisium*, in Company with *Heliodorus* the Rhetorician, who is by far the most learned of all the Greeks, we lay the first Night at *Aricia* in a very ordinary Inn. Thence, next Day, we reached *Appii Forum*, which is filled with Sailors, and sharpening Victuallers. Being but slow Travellers, we made two Days Journey of this, of which others, more expeditious than we, would have made but one. But the *Appian Road* is very convenient for * those who make short

* *The Slow.*

N O T E S.

cross it. And *Augustus* afterwards ordered a Canal to be dug from the *Forum of Appian* to the Temple of *Feronia*. Along the *Appian Way*, says *Strabo*, as one goes to *Rome*, there is a large Ditch or Canal, which is filled with marshy and fenny Waters, on which Boats pass particularly by Night; so that those who go into one of the Barges in the Evening, next Morning continue their Journey on the *Appian Way*.
6. *Minus est gravis Appia tardis.*] Because there were a great Number of Inns all along this Road, at small Distances from one another.
7. *Propter aquam, quod erat deterrima.*] The Water here was very bad, because all the Country thereabouts was marshy.

Indico bellum; cœnantes haud animo æquo
 Expectans comites. jam nox inducere terris
 Umbras, & cœlo diffundere signa parabat. 10
 Tum pueri nautis, pueris convicia nautæ
 Ingerere. Hùc appelle. trecentos inferis: ohe
 Jam satìs est. Dum æs exigitur, dum mula ligatur,
 Tota abit hora. mali culices, ranæque palustres
 Avertunt somnos. absentem cantat amica n 15
 Multâ prolutus vappâ nauta, atque viator
 Certatim. tandem fessus dormire viator
 Incipit; ac missæ pastum retinacula mulæ
 Nauta piger saxo religat, stertitque supinûs.
 Jamque dies aderat, cùm nîl procedere lintrem 20
 Sentimus: donèc cerebrosus profilit unus,
 Ac mulæ nautæque caput lumboſque saligno
 Fuste dolat, quartâ vix demùm exponimur horâ.
 Ora manusque tuâ lavimus, Feronia, lymphâ.
 Milia tum pransi tria repimus; atque subimus 25
 Impositum saxi latè candentibus Anxur.
 Hùc venturus erat Mæcenas optimus, atque
 Cocceius, missi magnis de rebus uterque
 Legati; averſos soliti componere amicos.
 Hic oculis ego nigra meis collyria lippus 30
 Illinere. interea Mæcenas advenit, atque
 Cocceius, Capitoque simul Fonteius, ad unguem

O R D O.

deterriſſima expectans comites cœnantes haud æquo animo. Jam nox parabat inducere umbras terris, & diffundere ſigna cœlo. Tum pueri cœperunt ingerere convicia nautæ, & nautæ retulerunt eadem pueris. Vociterando huc appelle; inferis trecentos: Ohe jam ſatis. Dum æs exigitur, dum mula ligatur, tota hora abit. Mali culices, paluſtresque ranæ avertunt ſomnos. Nauta prolutus multâ vappi cantat abſentem amicum atque viator certat m. Tandem viator feſſus inci-

pit dormire; ac piger nautâ religat retinacula mulæ miſſæ paſtum ſaxo, ſupinusque ſtertit. Jamque dies aderat, cum ſentimus lintrem procedere nil; donec unus cerebroſus profilit, ac dolat caput lumbi que mula nautæque ſubigno fuſte. Vix demum exponimur quartâ horâ. Feronia, lavimus ora manu que tua lymphæ. Tum pransi repimus tria millia paſtuorum; atque ſubimus Anxur impositum ſaxis latè candentibus. Optimus Mæcenas atque Cocceius venturus erat huc uterque miſſi legati de magnis

N O T E S.

12. *Huc appelle. trecentos inferis: ohe.*] Horace expreſſes here to the Life the Confuſion and Clamour one meets with in going by Water.

13. *Dum æs exigitur.*] It was the Cuſtom for the Boatmen to aſk their Money immediately on Entrance of all their Paſſengers.

15. *Absentem cantat amicum.*] Horace ſucceeds always in Descriptions of Nature. One would think they were even with him in the ſame Veſſel.

24. *Ora manusque tuâ lavimus, Feronia, lymphæ.*] The Place where they landed was the little Village called *Feronia*, where *Juno* was worſhipped under that Name, and had



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Factus homo, Antonî, non ut magis alter, amicus.

Fundos Aufidio Lusco prætore libentè
Linquimus, infani ridentes præmia scribæ, 35
Prætextam, & latum clavum, prunæque batillum.

In Mamurrarum lassî deindè urbe manemus,
Murenâ præbente domum, Capitone culinam.

Postera lux oritur multo gratissima : namque
Plotius & Varius Sinuessæ, Virgiliusque 40

Occurrunt ; animæ, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.

O qui complexus, & gaudia quanta fuerunt !
Nil ego contulerim jucundo sanus amico.

Proxima Campano ponti quæ villula, tectum 45
Præbuit ; & parochi, quæ debent, ligna salemque.

Hinc muli Capuæ clitellas tempore ponunt.

Lusum it Mæcenas, dormitum ego Virgiliusque :
Namque pilâ lippis inimicum & ludere crudis.

Hinc nos Cocceii recipit plenissima villa, 50
Quæ super est Caudî cauponas. nunc mihi paucis

O R D O.

rebus ; soliti componere aversos amicos. Hic ego lippus cæpi illinere nigra collyria oculis meis. Interea Mæcenas advenit, atque Cocceius, simulque Pontius Capito, homo factus ad unguem, amicus Antonî, non ut alter esset magis.

Libenter linquimus Fundos ibi Aufidio Lusco existente prætore, ridentes prætextam, latum clavum, batillumque prunæ, præmia infani scribæ. Deinde lassî manemus in urbe Mamurrarum Murenâ præbente domum, Capitone præbente culinam.

Postera lux oritur multo gratissima ; namque

Plotius & Varius Sinuessæ, Virgiliusque occurrunt ; animæ, quales candidiores neque terra tulit, queisque ne alter sit devinctior me, O qui complexus, & quanta gaudia fuerunt ! Ego sanus contulerim nil jucundo amico.

Villula quæ est præbuit tectum est proxima ponti Campano ; & parochi, præbent ligna salemque quæ debent. Hinc muli ponunt clitellas Capuæ tempore. Mæcenas it lusum, ego Virgiliusque imus dormitum : namque ludere pilâ est inimicum lippis & crudis.

Hinc plenissima villa Cocceii recipit nos, quæ est super cauponas Caudî. Nunc Mæcenas,

N O T E S.

Antony, as Mæcenas was for Augustus, Cocceius being a Sort of Arbitrator to settle all Things amicably : For he was an equal Friend of Augustus and Antony.

34. Fundos Aufidio.] Fundi was a little Town about twenty Miles from Terracina. It had the municipal Privileges with all its Territory, and was situated upon a little Gulf, or Lake of its Name.

35. Infani ridentes præmia scribæ.] I never have known that any one has well explained this Passage. Horace calls the Prætexta and Laticlavium the Præmia Scribæ ; because in the Colonies, and municipal

Towns, it was often the Town-clerks that came to the Dignity of Pretors. Mæcenas, and his Train, passing by Fundi, diverted themselves with this ignorant Pretor Aufidius ; because he always bore about him the Marks of his Honour, as if he had been Pretor of Rome, or some magnificent City. He was arrived at this Pitch of Folly, that when he walked in Public, he made Fire and Incense be carried before him, as they did sometimes before the Emperors.

38. Murenâ præbente domum, Capitone culinam.] Murenâ Brother of Licinia, (who was afterwards married to Mæcenas) and

a Gentleman of fine Accomplishments, and a very great Favourite of Marc Antony. *Our next Stage was to Fundi,* where Aufidius Luscus is Prætor, which we quitted as soon as possible, diverting ourselves with the *vain Honours* of that crazy Scribe, viz. The Prætexta, the Laticlave, and * perfumed Stove. At length, much tir'd and fatigu'd, we arrived at Formia, where we staid *all Night*, Muræna complimenting us with Lodgings, and Capito treating us with Supper.

Next Day was by far the most pleasant of our whole Journey: For at Sinuessa we met Plotius, Varius, and Virgil, *three* of the most candid Gentlemen upon Earth, nor is there any one who has a greater Esteem for them than I. O *with* what endearing Embraces, and Transports of Joy did we salute one another! While I *breath and* enjoy the Use of my Reason, I shall always esteem an agreeable Friend my greatest Happiness.

Next Night we lodged at a little Village near the Bridge of Campania, and *here* the Commissaries made us the usual Presents of Wood and Salt. Next Day we arrived betimes at Capua, where Mæcenus went directly to play *at Tennis*, but Virgil and I went to our Repose; for the Tennis is hurtful to those who have tender Eyes or a bad Digestion. Thence we came to Cocceius's *magnificent* Villa a little beyond the Inns of Caudium, where we were handsomely entertained. Now, my Muse, I beg you wou'd assist

* *Pan of burning Coals.*

N O T E S.

Finto's Capito had both of them Houses at *Formia*; they therefore divided the Honour of receiving *Mæcenus* with his little Court. *Muræna* lodged them, and *Capito* found the Supper. This *Muræna* was condemned to Death for a Conspiracy against *Augustus*, about sixteen or seventeen Years afterwards.

40. *Plotius & Varius.*] What an agreeable Meeting must we suppose of four, such distinguished Persons, who were more united by Friendship than they could possibly be by any Chance. I am not surprized at the warm Transports *Horace* says there was amongst them. May I own it, says an elegant *French* Author, Christians as we are, Heathen *Romans* excelled us in Point of Friendship. We perhaps may have the Show of it, they had the Reality and Substance. I never, continues he, admire *Horace* more than on this Topic.

40 *Sinuessa*] This Town was placed on the Sea-Coast, about eighteen Miles from

Formia. It was called *Sinuessa*, because it was built on the Gulph *Sinus Serrinus*. Nothing but some Ruins remain of it at this Day.

46. *Et parochi, quæ debent, ligna saluque.*] The *Romans* had established a Sort of Tax in all the Provinces for the Magistrates, Troops, and those that travelled on the Emperor's Account.

51. *Candi couponas.*] The little City of *Candium* was about twenty Miles from *Capua*, in the Country of the *Hirpini*: It is thought to be *Arpaia* at present.

51. *Nunc mihi panis*] The little Scene, which *Horace* introduces here, is very agreeable. He makes two Blockheads fall out, and they speak no one Sentence that is not big with Absurdity. 'Tis the Characters in this Passage which make the Beauty; Poetry indeed adds a few Aggravations to heighten the Ridicule. The Poet invokes his Muse, as if it was an arduous

Sarmenti scurræ pugnam Messique Cicceri,
Musa, velim memores, & quo patre natus uterque
Contulerit lites. Messî clarum genus Osci :

Sarmenti domina exstat. ab his majoribus orti

55

Ad pugnam venêre. prior Sarmentus ; Equi te

Esse feri similem dico. Ridemus : & ipse

Messius, Accipio : caput & movet. O, tua cornu

Ni foret exsecto frons, inquit, quid faceres ? cùm

Sic mutilus minitaris : At illi fœda cicatrix

60

Setosam lævi frontem turpaverat oris.

Campanum in morbum, in faciem permulta jocatus,

Pastorem saltaret uti Cyclopa, rogabat :

Nil illi larvâ aut tragicis opus esse cothurnis.

Multa Cicerrus ad hæc : Donasset jamne catenam

65

Ex voto Laribus, quærebat : scriba quòd esset,

Deturius nihilo dominæ jus esse. rogabat

Denique, cur unquam fugisset ; cui satis una

Farris libra foret, gracili sic, tamque pusillo

Prorsus jucundè cœnam produximus illam.

70

Tendimus hinc rectâ Beneventum ; ubi sedulus hospes

Penè arsit, macros dum turdos versat in igne :

Nam vaga per veterem dilapso flamma culinam

O R D O.

velim memores mibi paucis pugnam Sarmenti scurræ, Messique Cicceri, & sic quo pater uterque sit natus & quid contulerit lites. Messî est clarum genus Osci : domina Sarmenti extat : orti ab his majoribus venere ad pugnam. Sarmentus prior, dico te esse similem qui feri. Ridemus : & ipse Messius ait. accipio : & movet caput Sarmentus inquit, O, quid faceres ni tua frons foret exsecto cornu ? cùm mutilus minitaris sic : At fœda cicatrix turpaverat illi setosam frontem oris lævi. Jocatus permulta in faciem, & in campanum

morbum rogabat pastorem ut saltaret uti Cyclopa : nil opus esse illi larvâ, aut cothurnis tragicis. Cicerrus respondet multa ad hæc : Quærebat jamne donasset catenam Laribus ex voto, quòd esset scriba, jus domina esse nihilo deturius. Denique rogabat, cur unquam fugisset ; cui una libra farris foret satis, sic gracili tamque pusillo. Prorsus jucundè produximus illam cœnam.

Hæc tendimus rectâ Beneventum ; ubi sedulus hospes penè arsit, dum versat turdos macros in igne : nam flamma vaga, vulcano

N O T E S.

duous Subject he was entering upon, and he describes the Genealogies of two Coxcombs, as if they were two of the greatest Heroes.

52. Sarmenti scurræ pugnam Messique Cicceri.] Sarmentus and Cicerrus were two Buffoons and Parasites in the Court of Augustus.

55. Sarmenti domina exstat.] The Poet gives to understand by this, that Sarmentus was a run-away Slave, that had left his

Mistress. The Favour he found at Court by his Buffoonery and Passiveness were doubtless the Cause why he escaped Prosecution.

58. Caput, et movet.] As a Lion that rouses himself, and kindles his Fury by shaking his Mane, and beating his Sides with his Tail. This Motion of Messius exposes him to the Jest of Sarmentus.

58. Accipio.] I receive your Challenge.

63. Pastorem saltaret uti Cyclopa, rogabat.] As Messius had a large Scar in his Forehead,

me to recite in a few Words, the *Circumstances of the Scuffle* between the Scoundrel Sarmentus and Messius Cicerrus. Say from what *great Sire* these Champions were descended, and what gave rise to the Contention. Messius was of the infamous Oſcian breed; Sarmentus a Slave, whose Mistress is still living. From these *noble* Ancestors descended, they engag'd. And first, says Sarmentus, your Face, Messius, is like that of a wild Horse. *At which we all fell a laughing.* Messius answers, I accept your Challenge, and shakes his monstrous Head. Then says Sarmentus, what would you *not* do, had you still that Horn in your Fore-head that was lately cut off on't, when you threaten so hard without it? for *Messius* had an ugly Scar of a *Wen* over his left Eye, which had quite disfigured his Face. Sarmentus having rallied him sufficiently on his Face, and the Distemper *common to those* of his Country; *at last* intreated him to dance the Cyclop, for *such a frightful Fellow* as he had no Occasion for either Mask or Buskins to disguise himself. Messius did not let these Compliments pass, without a great many smart Repartees; and asked Sarmentus, if he had yet offered his Chain to the household Gods according to his Vow. And tho' he was now a Scribe, his Mistress's Property in him was not the less for that. At last he asked him, what could tempt him to run away from her, when a Pound of Bread a day was more than enough for such a thin puny Fellow as he. We were so much diverted with this *Force*, that we spent more time than usual at Supper.

From hence we make directly for Beneventum, where our busy Landlord in roasting a few lean Thrushes had almost burn'd himself and his House too: For the Fire falling on the rotten Kitchen Floor, the Flame instantly spread itself on all Sides, and had well nigh

N O T E S.

head, that resembled in some Manner the Eye of the Cyclops, which was put out by *Ulysses*, and besides was strong and brawny, Sarmentus rallied him very a-propos, by telling him he might personate that Monster without a Masque, and easily pass for *Polypbemus*.

65. *Donasset jamne Catenam.*] They did not chain any but the vilest Slaves, and those they apprehended would run away.

It appears by an Epigram in *Martial*, that when these Slaves were set at Liberty, they consecrated their Chains to *Ssturn*, because there was no Slavery in his Reign. But we read no where that they ever consecrated them to the *Lares*, or Household Gods.

When therefore *Messius* asks of Sarmentus, if he had consecrated his to these Gods, he designs to reproach him with being a fugitive Slave; because the *Lares* were of the Number of those Gods whom Travellers invoked, and were therefore called *Vsales*, as appears by ancient Inscriptions.

68. *Drnigue cur unquam fugisset.*] He reproaches him with having left his Mistress, because he was not well fed: Tho' the common Allowance of a Pound of Barley a Day ought to have sufficed such a slender diminutive Body as his.

71. *Beneventum.*] A Colony and good City in the Country of the *Hirpini*. It has been since made a Dukedom.

Vulcano, summum properabat lambere tectum.

Convivas avidos coenam, servosque timentes

75

Tum rapere, atque omnes restinguere velle videres.

Incipit ex illo montes Appulia notos

Ostentare mihi, quos torret Atabulus; & quos

Nunquam erepsimus, nisi nos vicina Trevici

Villa recepisset, lacrymoso non sine fumo,

80

Udos cum foliis ramos urente camino.

Hic ego mendacem stultissimus usque puellam.

Ad mediam noctem exspecto: somnus tamen aufert

Intentum veneri: tum immundo somnia visu

Nocturnam vestem maculant, ventremque supinum.

85

Quatuor hinc rapimur viginti & millia rhedis,

Mansuri oppidulo, quod versu dicere non est,

Signis perfacile est. venit vilissima rerum

Hic aqua; sed panis longè purcherrimus, ultra

Callidus ut soleat humeris portare viator;

90

Nam Canusî lapidosus: aquæ non ditior urnâ

Qui locus à forti Diomede est conditus olim.

Flentibus hinc Varius discedit mœstus amicis.

Indè Rubos fessi pervenimus; utpotè longum

Carpentes iter, & factum corruptius imbri.

95

Postera tempestas melior, via pejor, ad usque

Barî mœnia piscosi. dehinc Gnatia lymphis

Iratis exstructa dedit risusque jocosque;

Dum flammâ sine, thura liquefcere limine sacro

Persuadere cupit. credat Judæus Apella,

100

Non ego. namque Deos didici securum agere ævum;

Nec, si quid miri faciat natura, Deos id

Tristes ex alto cœli demittere tecto.

Brundusium longæ finis chartæque viæque est.

O R D O.

dilapso per veterem culinam, properabat lambere tectum summum. Tum videres avidos convivas servosque timentes rapere coenam, atque omnes velle restinguere.

Ex illo Appulia cepit ostentare mihi montes notos, quos Atabulus torret; & quos nunquam erepsimus, nisi vicina villa Trevici recepisset nos, non sine fumo lacrymoso. Camino urente udos ramos cum foliis Hic ego stultissimus exspecto mendacem puellam usque ad mediam noctem: tamen somnus aufert intentum veneri: tum somnia maculant nocturnam vestem ventremque supinum, immundo visu

Hinc rapimur rhedis quatuor & viginti millia, mansuri oppidulo, quod non est per facile dicere versu aut signis. Hic aqua vilis-

simâ rerum venit; sed panis longè pulcherrimus, ut callidus viator soleat portare bucceris ultra; nam Canusî panis est lapidosus: qui locus olim est conditus à Diomede forti. Hinc Varius mœstus discedit amicis flentibus.

Inde fessi pervenimus Rubos; utpote carpentes longum iter, factum corruptius imbri. Postera tempestas melior, via pejor usque ad mœnia Bari piscosi. Dehinc Gnatia exstructa, iratis lymphis dedit risusque jocosque; dum cupit persuadere thura liquefcere in sacro limine sine flammâ. Apella Judæus credat non ego. Namque didici Deos agere ævum securum; nec, si natura faciat quid miri, Tristes Deos demittere id ex alto tecto cœli.

Brundusium est finis chartæque viæque longæ.

reach'd the Roof. You wou'd have been diverted to see the hungry Guests and Servants in their Fright; some endeavouring to save their Supper, and others to extinguish the Fire.

After we left Beneventum, we discovered the Mountains of Apulia, well known to me, which the *Wind Atabulus* scorches *so much*; that we had never got over them, had we not stop'd and refresh'd ourselves at a Village near by, call'd Trivicus, where we were very much incommoded with a wretched Smoak occasioned by burning some green Boughs full of Leaves * * * *. Next day we travell'd twenty Miles in a Chaise with the utmost Expedition to reach a little Place which I can't name in Verse, but can easily point out to you, for here they sell Water, tho' the very worst I ever tasted, but their Bread is so very fine, that a provident Traveller carries a great Quantity with him; for the Bread is sandy, and Water is scarce at Canusium, which valiant Diomedes built. Here Varius was oblig'd to part with us, for which he was very sorry, and left us all in Tears.

Next Day we arriv'd at Rubi, extremely fatigu'd; for besides that we made a long Day's Journey, the heavy Rains had made the Road very deep. The Day following the Weather was finer, but the Road worse to the very Walls of Barus, noted for Plenty of Fish. Hence we came to Gnatia, which seems to have been built in spite of the Water, where we laugh'd heartily at the Inhabitants who want-^{ed} to persuade us, that the Incense they place in the Gate of the Temple, liquifies of itself, without Fire; Apella the credulous Jew may believe this, I sha'nt, for 'tis long since I learn'd of Epicurus, that the Gods live entirely without Care, nor, if Nature works a Miracle, do I believe they concern themselves to send that Power down from the high Canopy of Heaven. At last we arrive at Brundisium, which puts an End to the tedious Journey, and to this long Account of it.

N O T E S.

91. *Nam Canus.*] Formerly one of the largest Cities of Italy, and at present one of the least. It is about three Miles from the famous Village of *Canna*, on the River *Ausidus*.

92. *A forti Diomede est conditus.*] Diomed, in his Return from Troy, landed on the Coast of *Apulia*, made a Descent in the Country, conquered the Inhabitants, and built several Towns, viz. *Beneventum*, *Aequotium*, *Arpi*, *Canusium*.

97. *Dehinc Gnatia.*] Egnatia, near half the Way from *Barri* to *Brundisium*. It was on the Sea-coast, as well as *Barri*.

99. *Quam flamma sine ivera liquefere.*] The Inhabitants of *Egnatia* shewed Travellers a pretended Miracle. They put up on the Threshold of their Temple some

Grains of Frankincense, and they were seen to melt without the Appearance of Fire. But *Horace* was not to be imposed on by such a Piece of Legerdemain. Such Tricks are only fit to amuse the Rabble.

100. *Credat Judaeus Apella.*] The Jews were esteemed by the Heathens very superstitious. *Apella* was a proper Name of a Jew that was then well known at *Rome*, and not a compound Word made in Allusion to their Circumcision.

104. *Brundisium.*] This City had formerly a Concourse from all the *Levant*, and was forty Miles from *Egnatia*, upon the Coast of ancient *Calabria*, which makes at present the Part of the Territory of *Ostia*. *Horace* calls his Journey long, because it was of three hundred and sixty odd Miles.

SATIRA VI.

Horace, on Account of the Railleries they made of the Meanness of his Birth, treats in this Satire of true Nobility, and shews, that it does not consist in being born of an ancient distinguished Family, but in Virtue, Probity, and Integrity of Sentiments. He afterwards makes a Jest of those who, not being content with their own Station, aspire after Offices above their Capacity. At length he speaks of his own Birth and Education, and takes Occasion to express the most ardent and tender Sentiments of Gratitude to his Father, which must do him more Honour at this Day with all thinking Men, than the Friendship of Mæcenas, or even Augustus. This Satire is one of the finest and most difficult to understand well. We know not pre-

NON, quia, Mæcenas, Lydorum quidquid Etruscos

Incoluit fines, nemo generosior est te,
Nec quòd avus tibi maternus fuit atque paternus,

Olì m qui magnis legionibus imperitârint ;

Ut plerique solent, naso suspendis adunco

Ignotos, ut me libertino patre natum :

Cùm referre negas, quali sit quisque parente

Natus, dum ingenuus. persuades hoc tibi verè,

Ante potestatem Tullî, atque ignobile regnum,

Multos sæpè viros nullis majoribus ortos.

Et vixisse probos, amplis & honoribus auctos :

Contrà, Lævinum Valerî genus, unde Superbus

Tarquinius regno pulsus fuit, unius assis

Non unquam pretio pluris licuisse, notante

Judice, quem nôsti, populo ; qui stultus honores

Sæpè dat indignis, & famæ servit ineptus ;

Qui stupet in titulis & imaginibus. quid oportet

Vos facere, à vulgo longè latèque remotos ?

Namque esto ; populus Lævino mallet honorem,

Quàm Decio mandare novo ; censorque moveret

O R D O.

Mæcenas, non quia, nemo est generosior te, quidquid Lydorum incoluit fines Etruscos, nec quod avus paternus atque maternus fuit tibi, qui olim imperitarint legionibus magnis ; non suspendis naso adunco ignotos, ut me natum patre libertino : cum negas referre, quali parente quisque sit natus. Verè persuades hoc tibi, ante potestatem atque ignobile regnum Tullî, multos viros vixisse & probos & auctos amplis honoribus sæpè ortos nullis majoribus :

contra, Lævinum genus Valerî, unde Tarquinius superbus fuit pulsus regno, non unquam licuisse pluris pretio unius assis, populo judicè notante qui stultus sæpè dat honores indignis, & ineptus servit famæ ; qui stupet in titulis & imaginibus. Quid oportet vos longè lateque remotos à vulgo jacere ? Namque esto ; populus mallet mandare honorem Lævino quam Decio novo ; censorque Appianus moveret me, si



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Appius, ingenuo si non essem patre natus ;
Vel meritò, quoniam in propriâ non pelle quiessem.

Sed fulgente trahit constrictos gloria curru
Non minùs ignotos generosis. quo tibi, Tulli,
Sumere depositum clavum, fietique tribuno ?

25

Invidia accrevit, privato quæ minor esset.
Nam ut quisque insanus nigris medium impedit crus
Pellibus, & latum demisit pectore clavum ;

Audit continuò ; Quis homo hic est ? quo patre natus ?
Ut si qui ægrotet quo morbo Barrus, haberi

30

Et cupiat formosus ; eat, quâcunque, puellis
Injiciat curam quærendi singula ; quali
Sit facie, surâ quali, pede, dente, capillo :

Sic qui promittit cives, Urbem sibi curæ,
Imperium fore, & Italiam, & delubra Deorum ;

35

Quo patre sit natus, num ignotâ matre inhonestus,
Omnes mortales curare & quærere cogit.

Tunc Syri, Damæ, aut Dionysî filius, audes
Dejicere è saxo cives, aut tradere Cadmo ?

At Novius collega gradu post me sedet uno :

40

Namque est ille, pater quod erat meus. Hoc tibi Paulus,
Et Messala videris ? at hic, si plostra ducenta,

O R D O.

non essem natus patre ingenuo ; vel merito quoniam non quiessem in pelle propria. Sed gloria trahit fulgente curru ignotos constrictos non minus generosis. Tulli, quò tibi sumere clavum depositum, fietique tribuno ? Invidia accrevit, quæ esset minor privato. Nam ut quisque insanus impedit medium crus nigris pellibus, & demisit latum clavum pectore ; continuo audit ; Quis est hic homo ? quo patre natus ? Ut si qui ægrotet morbo quo Barrus ægrotabat, & cupiat haberi formosus ; quâcunque eat, injiciat curam puellis quærendi singula ; quali facie sit, quali surâ pede, dente, capillo. Sic qui promittit cives, urbem, imperium, & Italiam, & delubra Deorum, fore sibi curæ ; cogit omnes mortales curare & quærere quo patre sit natus, num inhonestus ignotâ matre Tunc filius Syri, Damæ, aut Dionysî audes dejicere cives è saxo, aut tradere Cadmo ? At novius collega sedet uno gradu post me ; nam ille est, quod meus pater erat. Propter hoc videris tibi esse Paulus & Messala ? At hic, si ducenta

N O T E S.

22. *In propria non pelle quiessem.*] This Expression is taken from the Fable of *Æsop* where the Ass is said to clothe himself with the Lion's Skin ; but the End of one of his Ears, says *Fontaine*, discovered what he was, an Ass still.

27. *Nigris medium impedit crus.* Those Shoes were called *Mulleus*, from *mullare* for *furere*. The Patricians and Senators had taken them from the ancient Kings of *Alba*. This kind of Shoe had the Upper-leather

very high, and was tied with Straps that were crossed over one another to the Middle of the Leg, and were fastened with Buckles and Clasps. The Senators Shoes were made of black Leather, and sometimes white : But the curule Magistrates had them of red Leather.

34. *Sic qui promittit cives, urbem.*] For the Office of Senator implied all these Obligations ; for the Senate was, as it were, the Soul of the *Roman* Empire. And they com-

Gentleman of great Merit, but of no Family, would either one or t'other be more or less valuable for this? And suppose I aspir'd to be a Senator, would not Appius the Censor refuse me, as a Person of obscure Birth? And he would serve me right, because I was not contented with my Station. *Wou'd this Refusal lessen my Personal Merit? Surely not.* But Honour captivates, with its dazzling Splendor, all in Pursuit of it, even those of obscure, as well as those of noble Birth. What have you got, Tullius, by resuming the Laticlave you *once* quitted, and by becoming a Tribune? You are more envied now, than if you had liv'd in a private Station. For when a Man is so foolish as to assume *all on a sudden* the Buskins of a Senator on his Feet, and the Laticlave on his Shoulder, he hears all around him whispering, Who is the Man? or who was his Father? Just so if a Man, who labours under the same Distemper Barrus did, should place his whole Ambition in being thought handsome; wherever he goes he raises the Curiosity of the Ladies to examine him thoroughly, * if he has a good Face, a well-made Leg, a handsome Foot, a Sett of white Teeth, and fine flowing Hair. In the same Manner he who takes upon himself the Care of his Fellow-Citizens, of the City, of the Empire, of Italy, and of Religion and the Temples of the Gods; he excites the Curiosity of every one narrowly to enquire who was his Father, and if he is not so mean as to have † a Slave for his Mother. And could you, Tullius, who are the Son of a Syrus, Demetrius, or Dionysius, have the Assurance to condemn a Roman Citizen to be thrown down from the Tarpeian Rock, or to commit him to the Custody of Cadmus the Lictor, to be severely whipp'd? But, say you, my Collegue Novius is a Degree yet lower than I, for he is only what my Father was. What then, can you therefore imagine yourself as illustrious as a Paulus Emilius, or a Messala? Beside, ‡ No-

* What Sort of Face, Leg, Foot, Teeth, and Hair he has. † An obscure Mother. ‡ He.

N O T E S.

commonly chose out of this illustrious Body the Consuls, Prætors, Tribunes, &c.

38. *Tunc Syri, Domæ, aut Dionisi filius.*] This is a supposed Question, made by some Roman full of Indignation to Tullius, who was become a Senator, tho' the Son or Grandson of a Slave.

39. *Aut trahere Cadmo.*] This Cadmus was a Lictor, one of those who bore the Fakes before the Consuls and Prætors. The Criminals were delivered up to them to be whipped or beheaded.

40. *As Novius Collegæ.*] This is the an-

swer of Tullius, who thinks it unreasonable that they should reproach him with his low Birth, because in the Body of Senators he had Collegues that were still less honourably born than himself. For Novius was a Freed-Man himself, whereas Tullius was only the Son of a Freed-Man. And thus Tullius was a Degree above him.

42. *At hic, si Plæstra ducenta.*] But Novius has at least this Quality which makes him a worthy Object of the Populace's Favour; he has a Voice of Thunder. Horace here finely rallies his Fellow Citizens, for having

Concurrantque foro tria funera, magna sonabit
Cornua quod vincatque tubas : saltè tenet hoc nos.

Nunc ad me redeo libertino patre natum ;

45

Quem rodunt omnes libertino patre natum,
Nunc, quia, Mæcenas, tibi sim convictor ; at olim,
Quòd mihi pàreret legio Romana tribuno.

Diffimile hoc illi est : quia non, ut forsit honorem
Jure mihi invidet quivis, ita te quoque amicum ;

50

Præfertim cautum dignos assumere, pravâ
Ambitione procûl. foelicem dicere non hoc

Me possunt, casu quòd te sortitus amicum :

Nulla etenim mihi te fors obtulit. optimus olim
Virgilius, post hunc Varius, dixere quid essem.

55

Ut veni coràm, singulatim pauca locutus,
(Infans namque pudor prohibebat plura profari)

Non ego me claro natum patre, non ego circum

Me Saturejano vectari rura caballo,

Sed, quod eram, narro : respondes (ut tuus est mos)

60

Pauca : abeo : & revocas nono post mense, jubesque

Esse in amicorum numero. magnum hoc ego duco,

Quòd placui tibi, qui turpi secernis honestum,

Non patre præclaro, sed vitâ & pectore puro.

O R D O.

*plura triaque funera concurrant in foro
sonant quod vincat magna cornua tubasque,
saltè tenet hoc nos.*

*Nunc redeo ad me natum patre libertino ;
quem omnes rodunt uti natum patre libertino ;
nunc, quia, Mæcenas, sim convictor tibi ; at
olim, quòd legio Romana pàreret mihi tribuno.*

*Hoc est diffimile illi : quia forsit ut quivis jure
invidet hunc honorem mihi ; non ita quique
invidet te esse amicum meum, præsertim cau-
tum assumere dignos, & procûl ambitione pravâ.*

*Me non possunt dicere me foelicem, quòd casu
sortitus sum te amicum, etenim nulla fors ob-*

*tulit te mihi. Olim optimus Virgilius, post
hunc Varius, dixere quid essem. Ut veni
coram, locutus pauca singulim, namque infans
pudor prohibebat profari plura. Non ego
narro me natum patre claro ; non ego narro
me circumvecari rura caballo Satureiano, sed
narro quod eram : respondes pauca ut tuus mos
est : abeo : & nono mense post revocas, jubes-
que esse in numero amicorum. Ego duco hoc
magnum quod placui tibi, qui secernis ho-
nèstum turpi, non quia natus patre præclaro
sed quia vitâ & pectore puro.*

N O T E S.

having made a Man a Senator for a Quality
that only entitled him to be a public Cryer.

43. *Concurrantque Foro tria Funera.*] The
grand Funerals of the Romans commonly
passed thro' the Forum, and there they
sometimes made their Funeral Panegyrics.
These Processions were always preceded by
Trumpets, Flutes, or other musical Instru-
ments.

44. *Cornua quod vincatque tubas.*] Trum-
pets were used at the Funerals of Men, and
Flutes at the Funerals of Women. The
twelve Tables forbade the Number to exceed
ten.

51. *Dignos adumere, &c.*] The learned
Doctør *Danſter's* Judgment, as to the Read-
ing and Pointing of this Passage, seems to
me to be very good, which is this ;

dignos

vius has a Voice so exceeding strong, that were two hundred Drays and three Funerals to meet in the Forum, it would drown all the Horns and Trumpets *that attended them.* * This is surely some Merit to recommend him.

But to return to *what I was observing of myself* the Son of a Freed-man, which the World is always sounding in my Ears. They now envy me, Mæcenas, that I eat at your Table; but formerly that I had the Command of a Roman Legion as a Tribune. Surely this *Cause of their Spleen* widely differs from † the former; for they may possibly have some Ground for envying me the Honour of commanding a Legion, but I know none they have for envying me the Place I have in your Friendship, especially as you take *the utmost* Precaution to allow none that Honour but such as are worthy of it, and even those such as have no ambitious and designing Views. They can't surely attribute my Happiness of having you for my Friend to Chance; for Fortune was never so kind to throw me in your Way. Virgil, whose Memory will be ever dear to me, and after him Varius, *were they who* gave you a Character of me. When I was introduced to you, I utter'd only ‡ a few broken Words; for my natural Bashfulness would not allow me to say more. I did not give myself out for a Person of great Parentage, nor did I boast that I rode about my Grounds on § a fine Horse; but told you *ingenuously* who I was: You answer me in few Words, as your Way is, and I retire: about nine Months after, you § order me to wait of you again, and ||| are pleased to declare me of the Number of your Friends. §§ This I value myself the more highly upon, that I should meet with your Approbation, who know so well how to distinguish a Man of Probity from one of bad Morals; *and that you do me this Honour*, not for being *descended* of an illustrious Father, but because of the Innocency of my Life and Integrity of my Heart.

* This at least pleases us.
of Saturnus. § Recall me.

† That.
||| Order me to be.

‡ A few Words subbingly. §§ This I esteem a great Matter.
|| A Horse

N O T E S.

*dignos assumere: prava
Ambitione proci, felicem dicere non hoc
Me possum, cuju quod te sortitus amicum:*

“ Without Ambition I may say, that it
“ was not owing to meer Chance that I
“ have the Happiness of being one of your
“ Friends.”

And the parallel Method of Speaking made use of by Horace in *Satire X*, which

the Doctor gives for an Example, must incline others to be of his Opinion.

*Ambitione relegata, te dicere possum,
Pollio.*

55. *Optimus olim Virgilius, post hunc Varius*] It is probable both Virgil and Varius were dead when Horace wrote this *Satire*.

57. *Infans namque Pudor.*] Besides that
Horace

Atquè si vitiis mediocribus ac mea paucis
 Mendosa est natura, alioqui recta; (velut si
 Egregio inspersos reprèndas corpore nævos)
 Si neque avaritiam, neque sordes, ac mala lustra
 Objiciet verè quisquam mihi; purus & insons,
 (Ut me collaudem) si & vivo carus amicis;
 Causa fuit pater his: qui macro pauper agello
 Nolluit in Flavî ludum me mittere; magni
 Quò pueri magnis è centurionibus orti,
 Lævo suspensi loculos tabulamque lacerto,
 Ibant octonis referentes Idibus æra;
 Sed puerum est ausus Romam portare, docendum
 Artes, quas doceat quivis eques atque senator
 Semet prognatos: vestem, servosque sequentes
 In magno ut populo si quis vidisset; a vitâ
 Ex te præberi sumptus mihi crederet illos.
 Ipse mihi custos incorruptissimus omnes
 Circùm doctores aderat, qui multa? pudicum
 (Qui primus virtutis honos) servavit ab omni
 Non solum factò, verùm opprobrio quoque turpi:
 Nec timuit sibi ne vitio quis verteret, olim
 Si præco parvas, aut (ut fuit ipse) coactor
 Mercedem sequer; neque ego essem questus. ob hoc nunc
 Laus illi debetur, & à me gratia major.

65

70

75

80

85

O R D O.

Atqui si mea natura est mendosa vitiis mediocribus ac paucis, alioqui recta, velut si reprèndas nævos inspersos corpore egregio, si neque quisquam vere objiciet avaritiam, neque sordes, ac mala lustra mihi; & vivo purus & insons, si carus amicis ut collaudem me; pater fuit causa his: qui pauper macro agello noluit mittere me in ludum Flavî; quo magni pueri orti è magnis centurionibus ibant suspensi loculos tabulamque lævo lacerto & referentes æra octonis Idibus: sed ausus est portare puerum Romam, docendum artes, quas quivis eques

atque senator doceat prognatos semet; ut si quis vidisset vestem servosque sequentes in magno populo; crederet illos sumptus præberi mihi ex re avitâ. Ipse incorruptissimus custos mihi aderat circum doctores omnes. Quid loquar multa? non solum servavit pudicum ab omni factò, qui est primus bonos virtutis, verum quoque ab omni opprobrio turpi: nec timuit ne quis verteret vitio sibi, si olim præco, aut coactor, ut ipse fuit, sequer mercedem parvas; neque ego questum essem: ob hoc nunc laus debetur illi

N O T E S.

Horace was no great Talker, he was naturally very bashful and timorous, which is a Defect to be found oftentimes in excellent Genius's.

67. *Velut si egregio inspersos.*] This is the perfect Character of a polite worthy Man. His Defects ought to resemble those small Blemishes that are sometimes observable in

Persons extremely beautiful; they hinder them not from being highly amiable, but only from being absolutely perfect.

68. *Ac mala lustra.*] *Lustra* properly signifies the Haunts of savage Beasts. But it is metaphorically taken for dishonest Houses, or Places of Resort for Debauchees; because such were commonly under-ground, where, like

But if my * Life is stained with a few inconsiderable Failings, tho' in all other Respects unblameable, as you sometimes observe little Blemishes in *the Face* of a handsome Person; if nobody can justly reproach me with Avarice, base Practices, or scandalous Actions; if † I am unstain'd with, and free of *the Vices of the Age*, to say so much in mine own Praise; and *in fine*, if I am ‡ belov'd by my Friends; I owe all to my good old Father: Who, || tho' he was but in strait Circumstances, yet would not put me to the School of *illiterate* Flavius, where many illustrious Youths, § the Sons of great Officers, went; whom you might see with their Satchels and Books of Accounts hanging on their Left Arm, carrying Money ** every Month to pay their Master; but †† had the Generosity and Spirit to carry me to Rome to be taught the Arts and Sciences which the †† Sons of the first Knights and Senators learn. Any one in such a Crowd of People who observed my Dress and the Number of Servants that attended me, might conclude that such a prodigious Expence must be supported by a great paternal Estate. He himself, like a vigilant faithful Guardian, went also along with me to every Master. In short, he kept me chaste (the first Principle of Virtue) and free not only of every Vice, but of all ||| Reproach or Suspicion of being guilty of any; nor did he at all fear being blamed, if after all his Expence I should one Day be reduced to a common Crier, or a Collector of the petty Customs, as he himself was; nor should I have complain'd if I had. Yea, I am now sensible that on these Accounts he deserves my highest Praise and §§ utmost Gratitude. While I enjoy the Use of my Reason, I

* Nature. † I live. ‡ Dear to. || Mean, in having only a poor Piece of Ground. § Come of great Centurions. ** The eighth Day after the Nones. †† Dared. †† Every Knight and Senator teaches *tho, e* sprung of him. ||| Base Reproach. §§ Greater Thanks from m.

N O T E S.

like *Ulysses's* Companions, Persons were metamorphos'd into Brutes.

72. In *Flav: ludum.*] This Flavius was a Schoolmaster at *Venusium*; he taught Reading, Writing, and Accompts. Many Children of reputable Parents went to that School. The great Centurions were Captains of the first Companies. They were all Officers of Infantry. They were called *Primi Hastati, Primi Principes, or Primi pili*, according to the Troops they commanded. In short, they presided over the other Centurions. It was therefore shameful, that such Persons should give their Children such a mean Education as would only qualify them for some lucrative sordid life.

76. *Sed puerum est ausus Romanum portare.*] This evidently proves, that Flavius taught not at Rome, but in all Appearance at *Venusium*.

81. *Ipsa mihi custos incorruptissimus.* They were so corrupt at Rome in Horace's Time, that Youths run a great Risque of being debauch'd, by going to School. Wherefore Persons of Distinction never let them go Abroad without a Kind of Guardian or Rector with them. But because it was difficult to find proper Persons to trust to, Horace's Father himself would be his Tutor: Thinking, like a wise Man, that Science is a bad Purchase at the Expence of Virtue.

Nil me poeniteat sanum patris hujus : eoque
 Non, ut magna dolo factum negat esse suo pars, 90
 Quod non ingenuos habeat clarosque parentes,
 Sic me defendam. longè mea discrepat istis
 Et vox & ratio. nam si natura juberet
 A certis annis ævum remeare peractum,
 Atque alios legere ad fastum quoscunque parentes 95
 Optaret sibi quisque : meis contentus, honestos
 Fascibus & sellis nollem mihi sumere ; demens
 Judicio vulgi, sanus fortasè tuo : quod
 Nollem onus, haud unquam solitus, portare molestum.
 Nam mihi continuò major quærenda foret res, 100
 Atque salutandi plures ; ducendus & unus
 Et comes alter, uti ne solus rusve peregrève
 Exirem ; plures calones atque caballi
 Pascendi ; ducenda petorruta. nunc mihi curto
 Ire licet mulo, vel, si libet, usque Tarentum ; 105
 Mantica cui lumbos onere ulceret, atque eques armos.
 Objiciet nemo sordes mihi, quas tibi, Tulli,
 Cum Tiburte viâ prætorem quinque sequuntur
 Te pueri, lasanum portantes œnophorumque.
 Hoc ego commodiùs, quàm tu, præclare senator, 110
 Millibus atque aliis vivo. quâcunque libido est,
 Incedo solus : percontor quanti olus, ac far :
 Fallacem Circum, vespertinumque pererro
 Sæpe forum : assisto divinis : inde domum me
 Ad porri & ciceris refero laganique catinum. 115
 Cœna ministratur pueris tribus : & lapis albus

O R D O.

& major gratia à me. Nil poeniteat me sanum hujus patris ; eoque non sic defendam me, ut magna pars negat factum dolo suo, quod non habeat ingenuos, clarosque parentes. Et mea vox & ratio longè discrepat istis. Nam si natura juberet remeare peractum ævum à certis annis atque quisque optaret sibi legere alios quoscunque parentes ad fastum : contentus meis, nollem sumere mihi honestos fascibus & sellis ; demens judicio vulgi, sanus fortasè tuo ; quod nollem portare onus molestum haud unquam solitus. Nam res major foret continuò quærenda mihi, atque plures salutandi unus & alter comes ducendus, uti ne exirem solus rusve peregrève ; plures calones atque caballi pascendi ; petorruta ducenda. Nunc licet mihi ire vel, si libet, usque Tarentum ; curto mulo cui mantica ulceret lumbos onere atque eques ulceret armos, Tulli, nemo objiciet sordes mihi quas objiciunt tibi : cum quinque pueri, portantes lasanum œnophorumque sequuntur te prætorem in Tiburte viâ. Hoc, præclare senator, ego vivo commodiùs quàm tu, atque millibus aliis. Solus incedo quâcunque libido est ; percontor quanti olus, ac far constet. Sæpe pererro fallacem Circum, vespertinumque forum : assisto divinis : inde refero me domum ad catinum porri, ciceris laganique. Cœna ministratur tribus pueris ; & albus li-



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Pocula cum cyatho duo sustinet : adstat echinus
 Vilis, cum paterâ guttus, Campana supellex.
 Deindè eo dormitum ; non sollicitus, mihi quòd cras
 Surgendum sit manè, obeundus Marsya, qui se
 Vultum ferre negat Noviorum posse minoris.
 Ad quartam jaceo : post hanc vagor, aut ego, lecto
 Aut scripto quod me tacitum juvet, ungor olivo,
 Non quo fraudatis immundus Natta lucernis.
 Ast ubi me fessum sol acrior ire lavatum
 Admonuit, fugio rabiosi tempora signi.
 Pransus non avidè, quantum interpellat inani
 Ventre diem durare, domesticus otior. hæc est
 Vita solutorum miserâ ambitione gravique.
 His me consolor, victurum suaviùs, ac si
 Quæstor avus, pater atque meus patruusque fuissent.

120

125

130

O R D O.

His sustinet duo pocula cum cyatho : vilis echinus adstat, guttus cum patera, campana supellex. Deinde eo dormitum ; non sollicitus, quòd surgendum sit mihi cras manè, obeundus Marsya, qui negat se posse ferre vultum minoris Noviorum. Jaceo ad quartam horam : post hanc vagor, aut ego, lecto aut scripto quod juvet me tacitum, ungor olivo, non quo immundus Natta ungitur fraudatis lucernis.

Ast ubi acrior sol admonuit me fessum ire lavatum, fugio tempora signi rabiosi. Pransus non avidè, quantum interpellat diem durare ventri inani : otior domesticus. Hæc est vita solutorum miserâ gravique ambitione. In his consolor me victurum suaviùs, ac si quis fuisset quæstor, atque pater patruusque meus fuissent quæstores.

N O T E S.

117. *Pocula cum Cyatho duo sustinet*] The Ancients always placed upon the Buffette two Cups for each Guest ; the one for Wine, and the other for Water. And therefore tho' Horace was alone, he had two Cups.

11. *Campana supellex.*] Campania furnish'd Rome with Earthen-ware, such as our Delft.

120. *Obeunda Marsya.*] In the Roman Forum, opposite to the Rostrum, was a Sta-

tuè of Marsya, who had his Skin stript over his Ears for his impudent Challenge of Apollo. Near this the Judges, Lawyers, and Clients used to assemble. It was likewise the usual Place of Bankers.

122. *Ad quartam jaceo.*] He here mentions the Time of his Rising : but tho' it was Ten o'Clock, this is no Proof of his Idleness or Debauchery. This is the Custom of almost all Poets ; they rise late, because

Cups, with a Glass, and near them a coarse Ewer, a Bottle, with a small Bowl, all *homely* Campanian Ware. Then I go to sleep, not at all anxious about rising early next Morning to appear at Marsya's Statue, who by his Posture seems to declare he can't by *any means* bear the Sight of young Novius. I lie in Bed till Ten, then I *dress me*, and either go abroad, or, having read or wrote something to amuse me, I go to the *Campus Martius*, where I'm anointed with Oil, but not with such as *that nasty Miser Natta* uses, of which he robs his Lamps. When weary, and the scorching Heat of the Weather obliges me to bathe, I thereby avoid the violent Heat of the Dog-Star. Having eat a spare Dinner, not greater than will just stay my Stomach till the Evening, I enjoy the rest of the Day at home.

This is the Life of those who are entirely free of * the Anxiety and Uneasiness of the Ambitious. With these Pleasures, I comfort myself, I shall live more happily than if my Grandfather, Uncle, and Father, had *all of them* been † Questors.

* Miserable and grievous Ambition.

† A Quæstor.

N O T E S.

because they often compose in Bed. 'Twas in Bed, according to his own Countrymens Testimony, the famous *Cornelle* wrote those admirable Plays which are so justly esteemed by every one. 'Twas in Bed too that *La Fontaine* wrote most of his ingenious Fables, which will make his Name known to all Posterity. *Horace* did the same, and did not doze the Mornings away, or lose such precious Time. He himself is his own Witness :

*Nagus enim cum Lectulus, aut me
Porticus excepit, dejum ubi*—

128. *Hæc est vita solutorum.*] *Horace* has a great deal of Reason to boast of his Happiness. What a Contraste is here ! On one Side we see described the perplex'd solicitous Life of the Great, whom Ambition

drags as it were in Triumph at her Chariot-Wheels, as so many Slaves to Shew, Ceremonies, and ten thousand Miseries : On the other, the free easy Life of a wise private Person, who enjoys in the Golden Mean those innocent pure Pleasures that shun the Palaces of Kings.

130. *Hic me consolor.*] The Poet finishes with what was the principal Subject of the Satire, and openly affirms, that altho' the Son of an enfranchised Person, he finds himself a hundred Times more happy than if he had been descended from one of the chief Families in *Rome*. Assert this before Persons of Birth and great Employments, and they'll laugh at you. But this Blindness of theirs in so obvious a Truth, is perhaps one of the greatest Misfortunes of their Station.

S A T I R A VII.

While Horace was Tribune in the Army of Brutus, there was likewise in the Army one Rupilius Rex, who was so jealous of our Poet's Fortune, that he frequently call'd him the Son of a Slave. Horace in this Satire revenges himself of his Affronts, by describing a Contest this Rupilius one Day had before Brutus with a certain Merchant who had Business in Asia.

PROscripti Regis Rupili pus atque venenum
 Hybrida quo pacto sit Persius ultus, opinor
 Omnibus & lippis notum & tonsoribus esse.
 Persius hic permagna negotia dives habebat
 Clazomenis, etiam lites cum Rege molestas ;
 Durus homo, atque odio qui posset vincere Regem ;
 Confidens, tumidus, adeò sermonis amari,
 Sisennas, Barros ut equis præcurreret albis.

Ad Regem redeo. postquam nihil inter utrumque
 Convenit ; (hoc etenim sunt omnes jure molesti,
 Quo fortes, quibus adversum bellum incidit. inter
 Hæctora Priamiden, animosum atque inter Achillem
 Ira fuit capitalis, ut ultima divideret mors ;
 Non aliam ob causam nisi quòd virtus in utroque ;
 Summa fuit. duo si discordia vexet inertes ;
 Aut si disparibus bellum incidat, ut Diomedi

O R D O.

Opinor, notum esse & omnibus lippis & tonsoribus, quo pacto Persius hybrida ultus sit pus atque venenum proscripti Regis Rupili. Persius hic dives habebat permagna negotia Clazomenis, etiam molestas lites cum Rege ; durus homo, atque qui posset vincere regem odio : confidens, tumidus, homo adeo amari sermonis, ut præcurreret Sisennas, Barrosque, equis albis.

Redeo ad regem. Postquam nihil convenit inter utrumque : etenim omnes sunt molesti hoc jure, quo fortes, quibus adversum bellum incidit. Ira inter Hæctora Priamiden, atque inter Achillem animosum fuit adeo capitalis, ut ultima mors divideret ; non aliam causam, nisi quòd summa virtus fuit in utroque. At si discordia vexet duo inertes ; aut si bellum incidat disparibus, ut incidere Diomedi cum Lyco Glaucæ ; pigrior discedat, muneribus

N O T E S.

1. *Proscripti Regis Rupili.*] Publius Rupilius Rex, Native of Præneste, had retired to Brutus's Army, after having been proscribed by Augustus during his Triumvirat. Being jealous of our Poet, he used to be not a little scurrilous to him ; he therefore revenges himself of him in this Satire.
2. *Pus atque venenum.*] He calls here the Malignity and Abusiveness of Rupilius, Pus atque venenum.
3. *Hybrida Persius.*] Persius was a Grecian by his Father, and an Italian by his Mother : And this is the Reason the Poet calls him *Hybrida*, or Mongrel.
4. *Lippis & tonsoribus.*] 'Tis Matter of Fact, and I have observed it a hundred Times,

S A T I R E VII.

He makes the Narration more pleasant, by beginning it with a grave Tone, and giving it the Air of a grand Contest betwixt Achilles and Hector. This is a great deal of Probability that this Satire was one of the first Compositions of Horace, who wrote it, without doubt, either in the Army, or a little while after his Return.

I Believe every blind Man and Barber *about Town* has heard how the Mongrel Persius revenged the * malicious Invectives of outlaw'd Rupilius, surnamed the King. This Persius was rich, and carried on a great Trade to Clazomene; he was also engaged in several troublesome Law-suits with the King; an obstinate Man, and one that carried his Hatred to a greater Height, *if possible*, than the King; assuming, haughty, and so abusive in his Language, that † the Sisennæ or Barri had no manner of Chance with him.

But to return to the King. When this Difference between him and Persius could not possibly be made up (for in this all litigious Persons resemble brave Men, who have declared War against one another; *for instance*, The Enmity between Hector, the Son of Priam, and brave Achilles, was so great, that nothing but the Death of one or t'other could put an End to it; and the Reason was, both were Men of consummate Valour. But it is far otherwise if a Difference happens between two Cowards, or a War between two Generals of unequal Bravery, as between Diomedes and Glaucus

* *Matter and Poison.*

† *He outran the Sisennæ or Barri with white Horses.*

N O T E S.

Times, that none are more curious and inquisitive than those who have bad Sight; they will needs know every thing that passes, and even fatigue their Acquaintance with impertinent Questions: as if Nature, who is always industrious to compensate her Losses, employed the Succour of the Ears to repair the Defect of Sight. Barbers are likewise reckoned amongst those who are addicted to Inquisitiveness, because their Shops receive a Variety of People at their most vacant Hours, and therefore must be supposed to be filled with News and flying Reports.

5. *Clazomenis*] This City was in the Peninsula of Ionia, called *Myonnesus*, at the Foot of Mount *Coricus*.

8. *Sisennas, Barros.*] They were the two most famous acrimonious Speakers in that Age. Mention has been already made of *Barros*. As for *Sisenna*, I believe it is the same with *Cornelius Sisenna* mention'd in *Dion*, who has preserved an extreme sharp Reflexion he cast upon *Augustus* himself in open Senate. For some in the City reproaching him with the Disorders of his Wife, he boldly replied, *Gentlemen, I married her at the Request of Augustus; intimating, Augustus had forced him to marry her, that he might have a freer Commerce with her.*

8. *Ut equis præcurreret albis.*] This was a Proverbial Saying, grounded upon a Notion, that white Horses were the swiftest.

Cum Lycio Glaucò ; discedat pigrior, ultrò
Muneribus missis) Bruto prætorè tenente
Ditem Asiam, Rupili & Persi par pugnât ; uti non
Compositus meliùs cum Bitho Bacchius. in jus 20
Acres procurrant ; magnum spectaculum uterque.

Persius exponit causam ; ridetur ob omni
Conventu ; laudat Brutum, laudatque cohortem ;
Solem Asiæ Brutum appellat, stellasque salubres
Appellat comites, excepto Rege : Canem illum, 25
Invisum Agricolis sidus, venisse : ruebat
Flumen ut hybernum, fertur quò rara securis.

Tum Prænестinus falso multùmque fluenti
Expressa arbuſto regerit convicia, durus
Vindemiator, & invictus, cui sæpè viator 30
Cessisset, magnâ compellans voce cuculum.

At Græcus, postquam est Italo profusus aceto,
Persius exclamat : Per magnos, Brute, Deos te
Oro, qui reges consueris tollere, cur non
Hunc Regem jugulas ? operum hoc, mihi crede, tuorum est. 35

O R D O.

ultrò missis. Bruto prætorè tenente ditem Asi-
am, per Rupili & Persi pugnât ; uti Bac-
chus non meliùs compositus cum Bitho. Acres
procurrunt in jus ; uterque magnum specta-
culum.

Persius exponit causam ; ridetur ab omni
conventu ; laudat Brutum, laudatque cohortem ;
appellat Brutum sol. Asiæ, appellat-
que comites salubres stellas, excepto Rege : il-
lum velut canem, venisse sidus invisum agri-
colis ; ruebat ut flumen hybernum, quò rara
securis fertur.

Tum Prænестinus regerit convicia expressa
arbuſto falso multùmque fluenti, durus ut vin-
demiator. & invictus, cui sæpe viator cessisset,
compellans cuculum magnâ voce.

At Persius Græcus postquam est profusus
Italo aceto exclamat : Brute, oro te, per Deos
magnos, qui consueris tollere reges, cur non
jugulas hunc Regem ? crede mihi, hoc est operum
tuorum.

N O T E S.

17. *Cum Lycio Glaucò.]* Homer describes, had contracted, and, in fine, retire very
in the fourth Book of his *Iliad*, the Meet- good Friends, after having interchanged Pre-
ing of *Glaucus* and *Diomedes*, who rencoun- sents. *Diomedes* gave *Glaucus* his Arms of
tering with one another, in the Confusion, Brass ; and *Glaucus* gave *Diomedes* his of
instead of Fighting, enquire into one ano Gold. *Horace* reports this mutual Exchange
ther's Pedigree, the Amity their Parents of Arms betwixt *Glaucus* and *Diomedes*, with-
out

King of Lycia. The Weaker submits, * sends Presents, and *sues for Peace.*) It happen'd that Rupilius and Perſius, two as well match'd as ever Bacchius was with Bithus, enter'd the Liſts in the Preſence of Brutus the Prætor, who then ruled wealthy Aſia. Warm with Reſentment, away they go to the Court, both of them making a very ridiculous Figure.

Perſius opens the Cauſe, and is laugh'd at by the whole Court: He praiſes Brutus and his Army in a very extravagant Manner. † The Prætor he calls the Son of Aſia, and all his Attendants Salutary Stars, except the King, who he ſaid appear'd among the reſt like the Dog ſtar, that Conſtellation ſo fatal to Huſbandmen. Thus did he run on like a Winter Torrent, which carries all before it; where the Axe is ſeldom felt.

To theſe *Invectives* ‡ the Prænæſtin returns moſt cutting and ready Answers ¶ in the Terms of Vinedreſſers, for he was as ſurly as any Vinedreſſer himſelf, and had never been defeated at Raillery, to whom § Paſſengers had often been obliged to ſubmit, and go off, * * giving him ſcurrilous Names.

At laſt, †† the Greek, not a little nettled at the Italian's *Invectives*, cry'd out vehemently, Brutus, I obteſt you by the great Gods, who haſt taken off Kings e'er now, †† to diſpatch this *Mock-King*. Believe me, ||| this will crown all your former glorious Actions.

* Presents being ſent. † Brutus. ‡ Then ſhe. ¶ Reproaches taken from the Vineyard. § The Paſſenger. ** Calling him Cuckow with a high Voice. †† The Grecian Perſius wetteſt all over with Italian Vinegar. †† Why don't you ſtrangle. ||| This belongs to your Works.

N O T E S.

out taking any Notice of what Homer ſays in the ſame Place, to remove the Imputation of Cowardice from Glaucus, viz. That Jupiter exalted this Prince's Mind, and warm'd his Temper, with a Diſpoſition not to be exceeded in Generoſity. Bellerophon, Son of Glaucus, and Grandſon of Sifyphus, had been ſent into Lycia, and married there the Daughter of King Iobates, whom he ſucceeded, and had by his Wife Hippolochus, who was the Father of this Glaucus mentioned here, that headed the Lycians in the War of Troy.

20. *Compoſitus cum Bitbo Bacchius.*] The Poet ſays this Couple were ſo equally match'd, that the two Gladiators Bithus and Bacchius were not better paired. And here the Ridicule ingeniouſly falls on Rupilius, who thought himſelf a Perſon of Importance. This Stroke of Satire is very ſharp.

31. *Magna compellans voce cuculum.*] Cuculus, the Cuckow, was a Word of Opprobry amongſt the ancient Romans, as well as amongſt us at preſent; and was what Ruſtics uſed to return one another very liberally.

SATIRA VIII.

Mæcenas had made Gardens in the Esquilizæ, which before had been a Place almost uninhabitable, by reason of it's Unrubbic,omness, caused by the Tombs which were there, and the Bones and Remains of human Bodies that covered it. Horace was glad of an Opportunity to speak of these Gardens, and the Pleasure they gave the Public; and at the same Time he describes the Sorceries of Camoia and Sagana, divulging the nocturnal Ceremonies they used in these Gardens. But this was not all the Aim of Ho-

O LIM truncus eram ficulnus, inutile lignum :
 Cùm faber incertus scamnum faceretne Priapum,
 Maluit esse Deum. Deus inde ego, furum aviumque
 Maxima formido : nam fures dextra coercet,
 Obscænoque ruber porrectus ab inguine palus :
 Ast importunas volucres in vertice arundo
 Terret fixa, vetatque novis considerare in hortis.
 Huc prius angustis ejecta cadavera cellis
 Conservus vili portanda locabat in arcâ.
 Hoc miseræ plebi stabat commune sepulchrum,
 Pantolabo scurræ, Nomentanoque nepoti.
 Mille pedes in fronte, trecentos cippus in agrum

O R D O.

Olim eram ficulnus truncus, inutile lignum; atque considerare in novis hortis. Huc prius cum faber incertus faceret scamnum, Priapum, tandem maluit me esse Deum. Inde ego Deus fio, maxima formido furum aviumque: nam dextra ruberque palus porrectus ab obscæno inguine coercet fures. Ast arundo fixa in vertice terret importunas volucres, ve-

N O T E S.

1. *Olim truncus eram.*] The Ancients placed Statues of the God *Priapus* in their Gardens, Vineyards, and, in short, in all Places where Thieves might steal any thing in Fields. *Mæcenas*, in compliance with this Custom, had placed a *Priapus* in his Gardens in the *Esquilizæ*: and it is this *Priapus* *Horace* makes tell the following ridiculous Story. The marvellous Part must certainly gain Credit when a God is the Voucher.

10. *Inutile lignum.*] The Fig tree is almost entirely useless for any Service, on Account of its great Fragility: Wheretore the *Greeks*

have a Proverb to this Purpose; *As brittle as a Support made of Fig-tree*; which is equivalent to ours, of *Learning on a broken Reed*. Now after the Workman had puzzled his Head what to do with the Block, he resolved at last to make an Idol of it. It is *Horace* that introduces the Workman in this Doubt and Perplexity, for the Fig-tree was usually employ'd in such Sort of Workmanship. What compleats the Burlesque is, that *Horace* makes this sorry Deity relate the Circumstances of his own Desification.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Hic dabit ; heredes monumentum ne sequeretur.
 Nunc licet Esquilijs habitare salubribus, atque
 Aggere in aprico spatiasi ; quo modò tristes
 Albis informem spectabant ossibus agrum :
 Cùm mihi non tantùm furesque, feræque sùetæ
 Hunc vexare locum, curæ sunt atque labori,
 Quantùm carminibus quæ versant atque venenis
 Humanos animos. has nullo perdere possum
 Nec prohibere modo, simùl ac vāga luna decorum
 Protulit os, quin ossa legant, herbasque nocentes.

15

20

Vidi egomet nigrâ succinctam vadere pallâ
 Canidiam, pedibus nudis, passoque capillo,
 Cum Saganâ majore ululantem. pallor utrasque
 Fecerat horrendas aspectu. scalpere terram
 Unguibus, & pullam divellere mordicus agnam
 Cœperunt. cruor in fossam confusus, ut inde
 Manes elicerent, animas responsa daturas.
 Lanea & effigies erat, altera cerea : major
 Lanea, quæ pœnis compesceret inferiorem.
 Cerea suppliciter stabat, servilibus, utque
 Jam peritura, modis. Hecaten vocat altera, sævam
 Altera Tisiphonen. serpentes, atque videres
 Infernas errare canes ; lunamque rubentem,
 Ne foret his testis, post magna latere sepulcra.
 Mentior at si quid, merdis caput inquiner albis
 Corvorum ; atque in me veniant miētum atque cacatum
 Julius, & fragilis Pediatia, furque Voranus.

25

30

35

O R D O.

ne monumentum sequeretur heredes. Nunc licet habitare in Esquilis salubribus, atque spatiasi in aprico aggere ; quo modo tristes spectabant agrum informem albis ossibus. Cùm furesque feræque sùetæ vexare hunc locum non sunt tantùm mihi curæ atque labori, quantùm quæ versant animos humanos carminibus atque venenis. Nec possum perdere, nec prohibere has nullo modo quis legant ossa herbasque nocentes simul ac luna protulit os decorum.

Egomet vidi Canidiam succinctam pallâ nigrâ, vadere nudis pedibus, capilloque passo, ululantem cum majore Saganâ. Pallor fecerat utrasque horrendas aspectu. Cœperunt

scalpere terram unguibus, & mordicus divellere pullam agnam. Cruor confusus in fossam, ut inde elicerent manus, animas daturas responsa. Lanea effigies erat & iis, altera cerea : Lanea erat major, quæ compesceret inferiorem pœnis. Cerea stabat suppliciter, utque jam peritura servilibus modis. Altera vocat sævam Hecaten, altera vocat Tisiphonen. Videres serpentes, atque infernas canes errare, rubentemque lunam latere post sepulcra magna ne foret his testis. At mentior quid, inquiner caput albis merdis Corvorum ; atque Julius, fragilis Bedatia, furque Voranus.

N O T E S.

27. Pullam agnam. They always sacrificed to the infernal Gods black Cattle. *Medea* in *Ovid*,

Cultrosque in guttura velleris atri Conjicit——

as appears by the Column there, the Inscription *on which shews the Heirs of the Testator*, could lay no Claim to it.

Now the Esquilæ is become a *pleasant* healthful Habitation, and you may walk *with Pleasure* on this airy little Mount, where but very lately * nothing presented to your View but the frightful Sight of dead Mens Bones: Tho' neither the Thieves nor wild Birds that used to haunt this Place, give me half the Anxiety and Uneasiness as *those Sorceresses*, who by their *curfed Charms* and Enchantments turn the Minds of Men *which Way they will*. These I can neither destroy nor hinder from gathering Bones and poisonous Herbs, as soon as the Moon in her Course shews her glorious Face.

I myself have seen *that Hag Canidia* go and come tuck'd up in a black Robe, with Feet bare and Hair dishevell'd, making a frightful Howling with *that old Witch Sagana*. A livid Paleness sat upon their Cheeks, which made both frightful to behold. They first set about digging a Hole in the Earth with their Nails; *this done*, they began to tear a black Lamb in Pieces with their Teeth. Its Blood they pour'd into the Hole, thereby to raise the Manes, those Spirits that were to resolve their Questions. They had also *with them* one Image of Wool and another of Wax; but that of Wool was the greater, design'd to inflict some Punishment or other on the least. That of Wax stood in a very humble Posture, like a Slave, expecting nothing but Death. One of the Sorceresses invokes Hecate, and the other cruel Tisiphone, *which they had no sooner done*, than you could see Serpents and infernal Dogs running about; and the Moon, ashamed to be a Witness to these *abominable Incantations*, retire behind the lofty Tombs.

If I tell a Lye, may the Crows bedaub my Head with their Dung, and may Julius, effeminate Pediatia, and the Thief Voranus,

* *The Melancholy saw the Ground disagreeable with white Bones.*

N O T E S.

29. *Ut inde manes elicerent.*] There was nothing Ghosts had such a Longing for as Blood. In *Homer*, *Ulysses* is obliged to draw his Sword to hinder the Ghosts from crowding in, and drinking up the Blood before *Tirebas* came.

31. *Major lanca, quæ Pænis compeferet.*] This Figure of Wool represented the Person whom these Sorceresses designed should survive that which was represented by the Figure in Wax. Wherefore these Figures were commonly of a different Substance, that they might have a different Fate. The little Figure, probably, was to represent that

Varus who had left *Canidia*. See Book V. Ode V.

33. *Hecaten vocat altera.*] *Hecate*, who was the same as *Diana*, was always invoked in Inchantments.

34. *Alterâ Tisiphonen.*] *Tisiphone*, one of the Furies, and she that revenged Murders.

34. *Serpentes atque videres infernas error canes.*] Serpents shew'd the coming of *Tisiphone*, and Dogs the coming of *Hecate*.

37. *Mentior ac si quid.*] This is very humorous; as if a God could lye.

Singula quid memorem? quo pacto alterna loquentes
 Umbrae cum Saganâ resonarent triste & acutum?
 Utque lupi barbâ variâ cum dente colubrâ.
 Abdiderint furtim terris, & imagine cereâ
 Largior arserit ignis? & ut non testis inultus
 Horruerim voces Furiarum & facta duarum?
 Nam, displosa sonat quantum vesica, pepedi
 Diffusâ nate ficus. at illæ currere in Urbem:
 Canidiæ dentes, altum Saganæ calendum
 Excidere, atque herbas, atque incantata lacertis
 Vincula, cum magno risuque jocoque videres.

O R D O.

nus, veniant mihi atque cacatum in me. Quid memorem singula? quo pacto umbrae cum Saganâ loquentes alterna resonarent triste & acutum? Utque abdiderint furtim terris barbâ lupi, cum dente variâ colubrâ; & largior ignis arserit cereâ imagine? & ut testis non inultus horruerim voces, & facta duarum furiarum? Nam ego ficus diffusâ nate, pepedi quantum sonat displosa vesica. At illæ cœperunt currere in urbem: cumque magno risu jocoque videres dentes Canidiæ, & altum calendum Saganæ excidere, atque herbas atque vincula incantata lacertis.

N O T E S.

37. Merdis Caput inquinat.] Priapus mentions this, because it was a common Accident to him. For Birds that perch'd upon him, often left Dirt behind them.

44. Et ut non testis inultus horrerim.] To hear Priapus talk in this Manner, one would judge these two Sorceresses were going to be blasted with Lightning by this angry

SATIRA IX.

Horace's Design in these Satires is to lay down Precepts for the better Regulation of Human Life. But as it is almost impossible to communicate a Series of Precepts, without Dryness, and a Disgust of the Reader, Horace designs to instruct by drawing Characters, which certainly is the finest Address of Philosophy to improve the Minds of its Disciples. For there is nothing more difficult or beneficial at the same Time, than by proposing Pictures and Paintings as it were to the Eye, the more powerfully to work upon the Heart and Affections. In short, nothing can more efficaciously inspire us with the Love of Virtue, and Detestation of Vice. Theophrastus was the first Inventor of characterising Virtue and Vice; or rather, he only copied Homer, whose Writings are full of admirable Characters. However this be, he is the first who has left Rules of this Method, in a little Book, or rather Fragment, which he has left us, of Characters. This small Book is a Treasure. But whatever Care Theophrastus took in drawing his Characters, or how extensive soever his Genius might be, we may justly say, without derogating from his Fame, that Horace, in this Piece,



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

IBAM forte viâ Sacrà, sicut meus est mos,
 Nescio quid meditans nugarum, & totus in illis:
 Accurrit quidam notus mihi nomine tantùm ;
 Arreptâque manu, Quid agis, dulcissime rerum ?
 Suavitèr, ut nunc est, inquam ; & cupio omnia quæ vis. 5
 Cùm affectaretur ; Numquid vis ? occupo. at ille,
 Nôris nos, inquit : docti sumus. Hic ego, Pluris
 Hoc, inquam, mihi eris. Miserè discedere quærens,
 Ire modò ociùs, interdùm consistere, in aurem
 Dicere nescio quid puero. cùm sudor ad imos 10
 Manaret talos ; O te, Bollane, cerebri
 Fœlicem, aiebam tacitus. cùm quidlibet ille
 Garriret, vicos, urbem laudaret ; ut illi
 Nîl respondebam ; Miserè cupis, inquit, abire :
 Jamdudùm video : sed nîl agis : usque tenebo : 15
 Persequar. hinc quò nunc iter est tibi ? Nîl opus est te
 Circùmagi : quendam volo visere non tibi notum :
 Trans Tiberim longè cubat is, prope Cæsaris hortos.
 Nîl habeo quod agam, & non sum piger ; usque sequar te.
 Demitto auriculas, ut iniquæ mentis asellus,
 Cùm gravius dorso subiit onus. incipit ille :
 Si bene me novi, non Viscum pluris amicum,

O R D O.

Ibam fortè via sacra, sicut nos meus est, meditans nescio quid nugarum ; & totus in illis. Quidam notus mihi tantum nomine accurrit ; arreptaque manu, ait, quid agis dulcissime rerum ? Inquam, suaviter, ut nunc est ; & cupio omnia quæ vis. Cum affectaretur, nunquid vis ; occupo. At ille inquit, noris nos : docti sumus. Hic ego inquam, eris pluris mihi hoc. Misere quærens discedere, cœpi modo ire ocius, interdum consistere, & dicere puero nescio quid in aurem. Cum sudor manaret ad imos talos ; Bollane, O te fœlicem cerebri, aiebam tacitus. Cum ille garriret quidlibet, laudaret vicos, urbemve ; et respondebam nil illi ; inquit, jamdudum video, misere cupis abire : sed agis nil ; usque tenebo ; persecuar. Hinc quo iter est tibi nunc ? Nil opus est te circumagi : volo visere quendam non notum tibi : is cubat longè trans Tiberim, prope hortos Cæsaris. Habeo nil quod agam, & non sum piger ; usque sequar te. Demitto auriculas ut asellus mentis iniquæ, cum gravius onus subiit dorso. Ille incipit : si bene novi me non facies Viscum amicum, non Va-

N O T E S.

4. *Arreptaque manu.*] This is one of the first Marks of a bold Impertinent, to catch Hold of the Hand of one who knows little or nothing of him.

5. *Et cupio omnia quæ vis.*] This was the usual Compliment, and was equivalent to our, *I am at your Service, &c.*

6. *Numquid vis.*] This was the usual Civility at parting, or when they had other

Business and Affairs which called upon them.

9. *Ire modo ocius.*] Horace used all Methods to get quit of this Impertinent. He sometimes stops, sometimes walks swiftly, &c. Aristotle having one Day met with a Person of this Character, who asked of him after some Story, if the Thing did not appear wonderful to him ? No, replied Aristotle ;

but

AS I was taking a Turn *the other Day* along the Via Sacra, according to Custom, musing on I don't know what Trifles, which *however* had engross'd all my Thoughts; up comes one to me whom I only knew by Name, taking me *familiarly* by the Hand; "How do you do, * my dear Friend?" says he. I answer, Pretty well as Times go, and † at your Service. When I found he continued to follow me, Sir, say I, have you any thing *else* to say to me? To which he replies, "I'm worthy your Acquaintance, *Horace*, for I'm a Man of Letters." I shall value you the more for that, say I. Wanting sadly to get rid of him, sometimes I walk'd a great Pace, sometimes I stood still, then I whisper'd ‡ something or other into my Boy's Ear: *But* when I found the Sweat run down to my very Ankles, O how happy are you, Bolanus, say I to myself, in being bless'd with a Head *that can bear such insipid Stuff!* While he still run on, sometimes commending the Streets, sometimes the City, and found I made him no Answer; "I have perceived, says he, for some time you want to be gone; but || 'tis to no Purpose: I'll keep close to you, and follow you *wherever you go.* But pray which Way do you steer your Course *now?*" Sir, § I would not have you go out of your Way; for I'm going to visit one who is an entire Stranger to you, and lives a great way off, on the other Side of the Tiber, near Cæsar's Gardens. "I'm at leisure, *Horace*, at present, and * can walk very well; I'll *even* go along with you." *At this*, I hang my Ears like a surly Ass when overloaded. Upon which, † my officious Companion thus harangues me: "If I know myself, *Horace*, you'll not find it turn more to your Account, to make either

* *Dearest of Things.* † *Desire to do what you will.* ‡ *I don't know what.*
 || *You do nothing.* § *There's no Reason for you to be carried about.* * *Am not slow.*
 † *He begins.*

N O T E S.

but it is wonderful to me, that any one both perceives it, and persists in his Rudeness, should have the Patience to hear your Impertinence, that has Legs to walk off with.

19. *Nil habeo quod agam*] We shall soon see he had urgent business: but he here gives Bolanus, whoever he was, a Blow perceived *Horace* was weary of him, and by the by, who could relish the insipid was resolved to give him Uneatness.
 Discourse of an Impertinent.

20. *Nil agis, u'que tenebo.*] Was there so much express a Doubt, as an Affirmation, ever greater Impudence, in regard of common Civility? which requires us never to force our Company upon those we find otherwise engaged; and yet this Coxcomb
 22. *Si bene me novi*] This *si* does not *Horace* copies Nature in this Description of an impertinent Person, who was impudent, a great Talker, and self-opinated, as is usual for such Persons to be.

Non Varium facies : nam quis me scribere plures
Aut citiùs possit versus ? quis membra movere
Molliùs ? invideat quod & Hermogenes, ego canto. 25

Interpellandi locus hìc erat : Est tibi mater,
Cognati, quis te salvo est opus ? Haud mihi quisquam :
Omnes composui Fælices ! nunc ego resto :
Confice : namque instat fatum mihi triste, Sabella
Quod puero cecinit divinâ mota anus urnâ : 30
Hunc neque dira venena, nec hosticus auferet ensis,
Nec laterum dolor, aut tussis, nec tarda podagra ;
Garrulus hunc quandò consumet cunque : loquaces,
Si sapiat, vitet, simul atque adoleverit ætas.

Ventum erat ad Vestæ, quartâ jam parte diei 35
Præterità : & casu tunc respondere vadato
Debebat ; quod nî fecisset, perdere litem.
Si me amas, inquit, paulum hìc ades. Inteream, si
Aut valeo stare, aut novi civilia jura :
Et propero quò scis. Dubius sum, quid faciam, inquit ; 40
Tene relinquam, an rem. Me sodes. Non faciam, ille ;
Et præcedere cœpit. ego (ut contendere durum est
Cum victore) sequor. Mæcenas quomodò tecum ?
Hinc repetit. Paucorum hominum, & mentis bene sanæ.
Nemo dexteriùs fortunâ est usus. haberes 45

O R D O.

rum plaris : nam quis possit scribere plures
versus aut citius me ? quis possit movere mem-
bra molliis ? Et ego canto quod Hermogenes
invideat

Hic erat locus interpellandi : Mater est tibi,
aut cognatis quis opus est te salvo ? Haud
quisquam est mihi : composui omnes Fælices !
nunc ego resto : confice ; namque triste fatum
instat mihi, quod anus Sabella cecinit puero
motis divina urna : neque venena dira, nec
ensis hosticus, nec dolor laterum, aut tussis,
nec podagra tarda auferet hunc : sed garrulus
quandocunque consumet hunc : si sapiat, vitet
loquaces, simul atque ætas adoleverit.

Ventum erat ad templum Vestæ, quartâ
parte die præterità : & tunc debebat respon-

dere vadato casu ; quod nî fecisset oportet
perdere litem. Si amas me, inquit,
paulum hic ades. Inteream si aut valeo
stare, aut novi civilia jura ; & pro-
pero quo scis. Sum dubius, inquit, quid fa-
ciam ; relinquamne te an rem. Relinquas
me sodes. Non faciam, ille ait, & cœpit
præcedere Ego sequor, ut contendere cum
victore est durum. Hinc repetit, Mæcenas
tecum ? Respondeo, est Paucorum hominum,
& mentis bene sanæ. Nemo dexteriùs usus
est fortunâ : si velles tradere hunc hominem,
haberes magnum adiutorem qui posset se re-
jucundas : dispeream, ni summivissis curis.

Non vivimus isto modo illic, quo tu veteri

N O T E S.

30. *Divina mota anus urna.*] The Poet
here speaks of Divination by an Urn, and
Lots. It was practised in this Manner :
There was in the Urn a Multiplicity either
of Letters or Words. When they were well
mixed together, they poured them out ; and

what Hazard produced those Letters or
Words, passed for a Prediction.

35. *Quarta jam parte diei*] That is,
about Nine o' Clock ; for the Romans began
their Day at Six o' the Morning.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Magnum adiutorem, posset qui ferre secundas,
 Hunc hominem velles si tradere : dispeream, nî
 Summôlles omnes. Non isto vivimus illic,
 Quo tu rere modo : domus hæc nec purior ulla est,
 Nec magis his aliena malis nil mî officit unquam, 50
 Ditior hic, aut est quia doctior : est locus uni-
 cuique suus. Magnum narras, vix credibile. Atquî
 Sic habet. Accendis quare cupiam magis illi
 Proximus esse, Velis tantummodo : quæ tua virtus,
 Expugnabis : & est qui vinci possit ; eoque 55
 Difficiles aditus primos habet. Haud mihi deero :
 Muneribus terros corrumpam ; non, hodiè si
 Exclusus fuero, desistam ; tempora quæram ;
 Occurram in trivis ; deducam. nil sine magno
 Vita labore dedit mortalibus. Hæc dum agit, ecce 60
 Fuscus Aristius occurrit, mihi carus & illum
 Qui pulchrè nôsset. consistimus. Unde venis ? &
 Quò tendis ? rogat, & respondet. vellere cœpi,
 Et prênfare manu lentissima brachia, nutans,
 Distorquens oculos, ut me eriperet malè falsus 65
 Ridens dissimulare : meum jecur urere bilis.
 Certè nescio quid secretò velle loqui te
 Aiebas mecum. Memini bene ; sed meliori
 Tempore dicam : hodiè tricesima sabbata. vin' tu
 Curtus Judæis oppedere ? Nulla mihi, inquam, 70
 Religio est. At mi : sum paulo infirmior, unus

O R D O.

*ne ulla domus est purior hæc, nec magis alieni-
 bus malis. Nil unquam offit mi, quia hæc est
 ditior aut doctior : suus locus est unicuique
 Narras magnum, vix credibile. Atqui sic
 habet. Accendis quare cupiam esse magis
 proximus illi. Tantummodo velle quæ tua
 virtus expugnabis : & est qui possit vinci,
 eoque habet primos aditus difficiles. Haud
 deero tibi. coram am terros muneribus ; si
 b de exclusus vero, non desistam ; quæram
 te p a ; occurram in trivis, deducam. Vi-
 ta dedit nil mortalibus sine labore magno. Dum*

*agit hæc, ecce, Fuscus Aristius occurrit, ca-
 us mihi, & qui pulchrè nôsset illum. Con-
 sistimus. Unde venis ? & quo tendis ? ro-
 gat, & respondet. Cœpi vellere, & manu
 prænfare brachia lentissima nutans, distorquens
 oculos, ut eriperet me. Malè falsus ridens
 re it dissimulare : & bilis urere meum jecur.
 Certè nescio quid aiebas te velle loqui secreto
 mecum. Memini bene, sed dicam meliore tem-
 pore. hodiè tricesima sabbata. Vin' tu
 pedere curtus Judæis ? Nulla religio est tibi,
 inquam. At mi ille inquit ; sum paulo in-*

N O T E S.

as appears by the Answer Horace makes him
 in Lines 45, 46 while he was still running
 on in the same strain.

56. *Difficiles aditus primos habet*] Friend-
 ship requires a Confidence without Reserve,

but it likewise supposes great preceding Proofs
 of Sincerity. *Post amicitiam*, says Seneca,
 in some Place, *credendum est, ante amicitiam
 judicandum* If the Nobility followed this
 Maxim, they would not be so frequently ex-
 posed

“ this * great Personage, you would have a powerful Second, and
 “ one who would † rest *entirely* satisfied with being next to you in
 “ Favour. *Nay*, I’ll lose my Life if, *by my Assistance*, you did
 “ not throw all your *Rivals*.” *S. f. lv, Sir, say I*, we don’t live at
 Mæcenas’s in the Manner you imagine: for there’s not a Family in
 Rome ‡ in which there’s greater Harmony, or *that’s* less conversant
 in these || little Arts, *than his*. It never gives me the least Unea-
 siness, that § another is richer or more learned *than I*, for every
 one has his Station *acc rd ng to his Merit*. “ What you tell me is
 “ surprizing, and almost incredible.” But so it is. “ You in-
 “ flame me still more with ** a Desire to get into his Favour.”
 You need only try, *Sir*: And considering your great *Address*, and
 Virtue, you’ll *certainly* gain your Point; for Mæcenas is to be won,
 †† and is therefore very difficult of Access at first. †† “ I’ll leave
 “ no Stone unturn’d: I’ll bribe his Servants with *rich Presents*: If
 “ I am deny’d Access To-day, yet I’ll *still* persist in my *Design*:
 “ I’ll watch *all* Opportunities: I’ll throw myself in his ||| Way
 “ when he goes abroad, and attend him *till he returns*. §§ Men
 “ can have nothing in Life without a great deal of Toil.” While
 he is thus running on, who should come up to us but Fuscus
 Aristius, my intimate Friend, and *one who knew him well*; upon
 which we stopp’d. Whence come you? and whither go you? says
 Aristius, and answers the same *Questions* made him by me. I then
 began to twitch *his Sleeve*, and with my Hand take hold of his
 Arms, which seem’d altogether insensible, *at the same Time* nod-
 ding and winking to him to rescue me. The arch Wag smiling,
 seem’d not to understand me; † which made me extremely uneasy.
 Upon which, *said I*, You told me *lately*, Fuscus, that you wanted
 to communicate something to me in private. I remember it very
 well, says he, but I’ll tell it you at a more convenient Time; for
 this is ‡ a grand Holiday among the *Jews*: you would not surely

* *Man.* † *Bear with the Second Part.* † *Purer.* || *Evils.* § *This Man.*
 * *Why I may desire to be next to him.* †† *And therefore has his first Accesses difficult.*
 †† *I’ll not be wanting to myself.* ||| *It is the cross days.* §§ *Life gave nothing to*
him. † *Anger burned my Liver.* † *Thirtieth Sabbath.*

N O T E S.

posed to be the Dupes of worthless or crafty out of mere Jest and Roguery.
 Persons who often exclude all Persons of 61 *Le-tissima Brachia.*] Arms without
 Merit from any share in their Confidence. Sentation; that were like dead, and yielded
 61. *Ecco Fuscus Aristius occurrit.*] This to every foreign Motion. Fuscus pretends
 little Episode is very agreeable. Horace, not to understand him, to put him out of
 thought he was sure of a Deliverance when all Patience.
 he is abandoned by one of his best Friends,

Multorum. ignosces: aliàs loquar. Huncçine solem
 Tam nigrum surrexe mihi? Fugit improbus, ac me
 Sub cultro linquit. casu venit obvius illi
 Adversarius: &, Quò tu, turpissime? magnâ
 Exclamat voce; &, Licet antestari? Ego verò
 Oppono auriculam. rapit in jus: clamor utrinque,
 Undique concursus. sic me servavit Apollo.

75

O R D O.

firmior, unus multorum. Ignosces: loquar aliàs. Huncçine solem tam nigrum surrexe mihi? Improbus fugit, ac linquit me sub cultro. Casu adversarius venit obvius illi: & exclamat magna voce, quò tu, turpissime? & dixit mihi, Licet antestari? Ego verò oppono auriculam; rapit in jus: clamor utrinque; concursus undique. Sic Apollo servavit me.

N O T E S.

74. *Sub cultro* is a proverbial Expression familiar to the *Latins*, that signifies to be in the Article of greatest Danger.

77. *Oppono auriculam.*] The Sign a Person was willing to stand Witness in Law was to let his Ear be touched. This was a Formality to intimate they ought diligently to

remember what was then done, when they were to be called on for Witnesses.

78. *Sic me servavit Apollo.*] 'Tis natural for a Poet to attribute his Delivery to *Apollo*; but his Godship would have done our Poet a more acceptable Piece of Service, if his Deliverance had happened sooner.

S A T I R A X.

Lucilius had still at Rome, in Horace's Time, a great Number of extravagant Admirers: So that the Liberty Horace had taken in his fourth Satire, of saying that Lucilius's Numbers were harsh, and his Stile neglected, had displeas'd many; for Mankind in general are not easily convinc'd of the Errors they have once embraced. This gave Occasion to Horace's Enemies to publish, that he had detracted from Lucilius out of Envy, and a Design of taking his Place in the Esteem of the Publick. Horace being inform'd of this Rumour, compos'd this Satire, as a farther Proof that his Judgment of Lucilius did not proceed from Envy, but Truth and Reason: And this he performs with wonderful Wit and Dexterity. First, he undeceives Lucilius's Partisans, who thought his Works must certainly be perfect, because they seldom fail'd of exciting Laughter. And he shews, that a Poem which has this Quality, may notwithstanding have a Crowd of Faults along with it. He shews what true Beauty and Propriety consist in, and then, how a Composition may have neither of these, and yet very successfully divert the Populace. He afterwards attacks his Adversaries Reasons, and proves
 the



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

NEMPE incomposito dixi pede currere versus

Lucilî. quis tam Lucili fautor ineptè est,
Ut non hoc fateatur? at idem, quòd sale multo
Urbem defricuit, chartà laudatur eadem.

Nec tamèn hoc tribuens, dederim quoque cætera : nam sic

Et Laberi mimos, ut pulchra poemata, mirer.

Ergò non satis est risu diducere rictum

Auditoris : (& est quædam tamèn hîc quoque virtus.)

Est brevitæ opus , ut currat sententia, neu se

Impediat verbis lassas onerantibus aures :

Et sermone opus est, modò tristi, sæpè jocosò,

Defendente vicem modò rhetoris, atque poetæ,

Interdum urbani parentis viribus, atque

Extenuantis eas consultò. ridiculum acri

Fortius & meliù. magnas plerumque secat res.

Illi, scripta quibus comœdia prisca vi. is est,

Hoc stabant, hoc sunt imitandi : quos neque pulcher

Hermogenes unquam legit, neque simius iste.

Nîl præter Calvum & doctus cantare Catullum.

O R D O.

Nempe dixi versus Lucilî currere pede incomposito. Quis est tam ineptè fautor Lucilî, ut non hoc fateatur? at idem, laudatur eadem chartâ, quòd defricuit urbem multo sale. Tamèn tribuens hoc, nec quoque dederim cætera: nam sic, mirer & mimos Laberi ut pulchra poemata. Ergò non est satis diducere rictum auditoris risu: (& tamèn quædam virtus est quoque hîc.) Opus est brevitæ, ut sententia currat, neu se edat je verbis onerantibus aures lassas: & opus est modò tristi sermone sæpè jocosò; modò defendente vicem rhetoris atque poetæ, interdum urbani parentis viribus, atque consultò extenuantis eas. Ridiculum plerumque secat magnas res fortius & meliù acri. Illi, quibus viris prisca comœdia scripta est, hoc stabant hoc, sunt imitandi hoc: quos neque pulcher Hermogenes unquam legit, neque iste Catullum.

N O T E S.

3. *Ut non hoc fateatur.*] He must certainly have a very bad Ear, who does not perceive the Ruggedness of *Lucilius's* Verses, by the few Remains we have left of him

3. *At idem quod sale multo*] This is an Answer made by *Lucilius's* Partizans, who pretend to prove *Horace* contradictory to himself; because, after having allowed that *Lucilius's* Writings had a great deal of Wit and Pleasantry in them, which had not a little diverted the *Romans*, he adds, that he was harsh in his Versification: Just as if these two Things might not meet together.

3. *Nec tamen hoc tribuens*] This is *Horace's* Answer to his Antagonist. He gives them to understand, that tho' he has allowed *Lucilius* Wit and Humour, it does not therefore follow, that *Lucilius* had all the Qualities of a Poet: And this he illustrates by the following Example.

6. *Nam sic et Laberi mimos.*] If a Work deserves the highest Praise, because it is diverting and comic, we must of Course admire as finished Pieces, the Farces of *Laberius*, which are fill'd with more Smartness and Burlesque than even the Satires of *Lucilius*; because the very Design of Farce

WELL, I said that Lucilius's Lines did not run smooth; and is there any one of his Admirers so weak as not readily to own this? But in the same Paper I commended him for exposing the Vices of the Town with so much Wit. And tho' I* allow him this, I don't therefore say he has all the other Qualifications of a great Poet: For by the same Rule I ought to esteem the Farces of Laberius as finish'd Poems. Wherefore it is not enough you make him laugh who hears you rehearse your Poems: tho' there's some Art requisite even to do this: You must also be concise, yet so as that your Sentences run smooth, and not be embarrass'd with useless Words which † fatigue the Ear: sometimes you must make use of a serious, sometimes of a jocosè Stile; now act the Part of an Orator, at other Times that of a Poet, and sometimes that of a complaisant/facetious Gentleman, not exerting all your Strength of Satire, but making a discreet Use of it: for a well-timed Jest ‡ is often of greater Use, and has a better Effect, even in Matters of great Importance, than severe morose Satire. The Writers of ancient Comedy were valuable for this; and herein I own they deserve to be imitated: whom finical Hermogenes never read, nor that Buffoon Demetrius, who had a Taste for nothing but the wanton Songs of Calvus and Catullus.

* Allowing him this. † Words tending the weary Ears. ‡ For the most Part decides great Matters more profitably and better.

N O T E S.

is nothing else but to move Laughter. Yet no Roman would have said that those Farces were perfect Poems.

11. *Modo iusti, saepe jocosè.*] That is, both the Stile and Manner should be varied as much as possible, so that the Reader may be always kept attentive, by the Variety and solid Sense of the Composition.

12. *Defendente vicem modo rhetoris atque Poetæ.*] The Stile of a true Satirist ought to have Energy, to persuade and convince; Address and Subtlety, to elude the Objections that may be raised; and, in fine, embellished with all the Charms of Poetry and finest Raillery, both to divert and instruct the Reader.

13. *Interdum urbani*] We must understand here by *urbani*, one who knows how to rally politely; *parentis viribus* may have Reference to *rhetoris*, *poetæ*, and *urbani*. The two first Qualities are usually observed in Juvenal, but the last is almost constantly wanting in him. He has bold Strokes of Eloquence, and beautiful ones of Poetry;

but his Criticism is rather one continued Inveective, than a Piece of Raillery. Wherefore the Character of his Satires is very different from that of Horace's. One exhausts his Spirits in the most passionate Declamation; while the other sports his Fancy, and insensibly corrects our Manners.

14. *Ridiculum acri.*] Whoever has considered well the Nature of Mankind, has observed, that a witty Expression, a Repartee à propos, or a well timed Jest, has often disconcerted the most solid Reasoning. *Risus*, says Quintilian, *rerum saepe maximarum momenta vertit.* Those happy Sallies depend not on Art. They rise upon the occasion in ingenious Mind, and the least premeditated are always the best.

16. *Illic scripta quibus.*] Eupolis, Cratinus, Aristophanes and others mentioned in the Notes on the fourth Satire.

17. *Quis neque pulcher Hermogenes.*] Hermogenes Tigellinus, favourite Musician of Augustus, and a Partisan of Lucilius.

At magnum fecit, quòd verbis Græca Latinis
 Miscuit. O scri studiorum ! quine putetis
 Difficile & mirum. Rhodio quod Pitholeonti
 Contigit. At sermo linguâ concinnus utrâque
 Suavior, ut Chio nota si commista Falerni est.
 Cùm versus facias, teipsum percontor, an, & cùm
 Dura tibi peragenda rei sit causa Petillî,
 Scilicet oblitus patriæque patrisque, Latinè
 Cùm Pedius causas exsudet Poplicola, atque
 Corvinus ; patriis intermiscere petita
 Verba foris malis, Canusini more bilinguis ?
 Atquè ego cùm Græcos facerem, natus mare citra,
 Versiculos ; vetuit me tali voce Quirinus
 Post mediam noctem visus, cùm somnia vera :
 In silvam non ligna seras infaniùs, ac si
 Magnas Græcorum malis implere catervas.
 Turgidus Alpinus jugulat dum Memnona, dumque
 Diffingit Rheni luteum caput, hæc ego ludo ;
 Quæ nec in æde sonent certantia, iudice Tarpâ,
 Nec redeant iterùm atque iterùm spectanda theatris.

O R D O.

At fecit magnum, quòd miscuit Græca verbis Latinis. O scri studiorum ! quine putetis difficile & mirum, quod contigit Pitholeonti Rhodio. At sermo concinnus utraque linguâ currit suavior, ut si nota Falerni commista est Chio. Percontor teipsum, cum facias versus, & cum dura causa rei Petillî si peragenda tibi, scilicet oblitus patriæque patrisque, an malis intermiscere verba petita foris patriis, more Canusini bilinguis ; cum Pedius Poplicola atque Corvinus exsudet causas Latinè ? Atquè ego natus citra mare cùm facerem versiculos Græcos, Quirinus visus post mediam noctem cùm somnia sint vera vetuit me tali voce : nec infaniùs seras ligna in silvam, ac si malis implere magnas catervas Græcorum.

Turgidus Alpinus dum jugulat Memnona, dumque diffingit luteum caput Rheni, ego ludo hæc ; quæ velut certantia nec sonent in æde, Tarpâ iudice, nec redeant iterùm a que iterùm spectanda theatris.

N O T E S.

25. *Te ipsum percontor*] Horace here was Consul along with *Augustus*, instead of gives two Reasons against the preceding Objection. This Mixture of Greek and Latin is intolerable in Prose ; but is much more insupportable in Verse, because a Native of Rome would be ridiculous by writing even in Greek entirely ; which would certainly be more excusable.

26. *Dura tibi peragenda*] Horace calls the Cause difficult, because it was a very hard Matter to plead so in his Favour, as to bring him off. He finely insinuates here, that *Petillius* was guilty.

28. *Pedius*] He was, without Doubt, that *Q. Pedius*, whom *Julius Cæsar* made

29 *Corvinus*.] It was *Messala Corvinus*, no less famous by his Eloquence, than noble Extraction.

32. *Vetuit me tali voce Quirinus*.] This was *Romulus*, who must be supposed most zealous for the Glory of his own Tongue. There is a great deal of poetical Beauty in this Fict on.

33. *Quam somnia vera*.] Apollonius says, the Interpreters of Dreams would not pretend to explain any, 'till they had enquired the Hour when they happened. If it was the Morning, they concluded the Dreams were true ; because the Soul was then



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Argutâ meretrice potes, Davoque Chremeta
 Eludente senem, comis garrere libellos, 40
 Unus vivorum, Fundani: Pollio regum
 Facta canit pede ter percusso: fortè epos acer,
 Ut nemo, Varius ducit: molle atque facetum
 Virgilio annuerunt gaudentes rure Camenæ. 45
 Hoc erat, experto frustra Varrone Attacino,
 Atque quibusdam aliis, meliùs quod scribere possem;
 Inventore minor: neque ego illi detrahere ausim
 Hærentem capti multâ cum laude coronam.

At dixi fluere hunc lutulentum, sæpè ferentem 50
 Plura quidem tollenda relinquendis. age, quæso,
 Tu nihil in magno doctus reprêndis Homero?
 Nil comis tragici mutat Lucilius Atti?
 Non ridet versus Ennî gravitate minores,
 Cùm de se loquitur, non ut majore reprehens? 55
 Quid vetat & nosmet Lucilî scripta legentes,
 Quærere num illius, num rerum dura negârit
 Versiculos natura magis factos, & euntes
 Mollius? ac si quis pedibus quid claudere senis
 Hoc tantùm contentus, amet scripsisse ducentos 60
 Ante cibum versus, totidè cœnatus; (Etrusci
 Quale fuit Cassi rapido ferventius amni
 Ingenium; capsis quem fama est esse librisque

O R D O.

tanda theatris. Fundani, unus vivorum potes comes garrere libellos; arguta meretrice Davoque eludente senem Chremeta: Pollio canit facta regum pede ter percusso: acer Varius ducit epos forte ut nemo: Camenæ gaudentes rure annuerunt molle atque facetum Virgilio. Erat in hoc genere, Varrone Attacino experto frustra, atque quibusdam aliis, quod possem scribere melius, ac minor inventore: neque ego ausim detrahere illi coronam hærentem capti cum laude multâ.

At dixi hunc fluere lutulentum, sæpè quidem ferente plura tollenda relinquendis. age, quæso, tu doctus reprêndis tibi in magno Homero? Comis Lucilius mutat nil Atti tragici? Non ridet versus Ennî minores gravitate; cum loquitur de se non ut majore reprehens? Et quid vetat nosmet legentes scripta Lucilî quærere um naturæ illius, num dura eunt mollius? Ac si quis contentus tantum hoc, laudare quid senis pedibus, amet scripsisse ducentos ante cibum, totidè que cœnatus; quale fuit ingenium Cassi Etrusci, ferventius amni rapido; quem, fama est ambustum esse propriis capsis librisque: Lucilius fuerit, in-

N O T E S.

43. *Pede ter percusso.*] In Iambic Verses, that were composed of three Measures, of two Feet each, and used to be distinguished by a beating of the Foot.

44. *Ut nemo.*] That is, of the Latin Poets. Virgil's Æneid had not yet appeared.

44. *Ductu molle atque facetum.*] Horace says, the rural Mules have given Virgil the Art of treating a plain and common Subject in a tender and delicate Manner, that had nothing rude in it. It is a Metaphor taken from Wool, when it is drawn out very fine. *Facetum* signifies here agreeable, elegant, adorned

Fundanius, you are the only Man in the World who has the Art of writing Comedy, and representing the agreeable Scene of *the old Miser Chremes* trick'd out of his Money by an artful Courtezan and *that subtle Rogue Davus*: Pollio sings * in Iambics the great Actions of Kings, fit Subjects for Tragedy: None has carried the † Glory and Majesty of the Epic Poem to such a Height as Varius, that bold Poet. The rural Muses have ‡ diffused over Virgil's Lines all that's soft and agreeable. 'Tis Satire that Varro of Atax, and some other Poets, have attempted without Success, in which I think I could excel them, and yet come short of Lucilius, who may be said to be the Inventor: nor have I any Design of taking the Laurel from off his Head, which he wears with such general Approbation.

But I am charged with having said, that when he was most ready in his Compositions, he was so incorrect, that he often wrote a great many Things that ought indeed to be retrench'd from the rest. And if I did, pray, Sir, do you, who are so great a Critick, find nothing faulty in *that celebrated Poet Homer*? * Does not Lucilius himself play upon and alter several Things in the Tragedies of Attius? Does not he sneer at the Poems of Ennius, as below the Dignity of their Subject? Yet when he speaks of himself, he's far from saying he excels those he censures. What should hinder me then, pray, in reading Lucilius's Poems, to ask, whether it is his Fault, or the Harshness of his Subject, that his Verses are not better finish'd and run more smoothly? But if any one thinks it enough to write in Verses of six Feet, and takes Pleasure to write two hundred before Supper, and as many after, as Cassius the Tuscan

* The Foot being thrice stamped. See Note on Verse 43. † The glorious Epic Poem.
‡ Granted to Virgil. || Does courteous Lucilius alter nothing?

N O T E S:

dorned with every Grace and Beauty. *Horace* here gives the true Character of *Virgil's* Bucolics and Georgics, which have all the Delicacy of Sentiment and Language, that can possibly be imagined. The Muses themselves could not have written more harmoniously. This Satire was probably written by *Horace*, betwixt the Year 723, when the Georgics were finished, and 728. This is all we can conjecture about its Date.

48. *Inventare minor.*] The only Advantage *Horace* pretends to over *Lucilius*, is, that his Verses are more flowing, correct, and equal. But this does not hinder him from ingenuously yielding the Preference to *Lucilius*; on account of the excellent Things that were mixed in his Writings, and particularly his being the Inventor of this Sort of Poetry.

53. *Att.*] Attius, a Tragic Poet. He was fifty Years younger than *Pacuvius*, and had composed several Tragedies.

54. *Non ridet verus Enni*] Ennius was one of the greatest Poetical Genius's Rome ever produced. He composed Annals in Hexameters, which we have still some beautiful Fragments of. He likewise composed a Heroic Poem in Honour of *Scipio Africanus*.

63. *Cassus quam fama est.*] *Horace* gives an admiral Air of Pleasantry to this. On account of the Facility this *Cassius* had of making bad Verses, *Horace* takes an Opportunity of feigning, that he left Writings e-

Ambustum propriis) fuerit Lucilius, inquam,
 Comis & urbanus; fuerit limatior idem,
 Quàm rudis, & Græcis intacti carminis auctor,
 Quamque poetarum seniorum turba: sed ille,
 Si foret hoc nostrum fato dilatus in ævum;
 Detereret sibi multa; recideret omne, quod ultra
 Perfectum traheretur; & in versu faciendo
 Sæpè caput scaberet, vivos & roderet ungues.

65

70

Sæpè stylum veritas, iterùm quæ digna legi sint
 Scripturus: neque te ut miretur turba, labores,
 Contentus paucis lectoribus. an tua demens
 Vilibus in ludis dictari carmina malis?

75

Non ego. nam satis est, equitem mihi plaudere: ut audax,
 Contemnis aliis, explosa arbuscula dixit.

Men' moveat cimex Pantilius? aut crucier, quòd
 Vellicet absentem Demetrius? aut quod ineptus
 Fannius Hermogenis lædat conviva Tigelli?

80

Plotius & Varius, Mæcenas, Virgiliusque,
 Valgius, & probet hæc Octavius optimus, atque
 Fuscus; & hæc utinam Viscorum laudet uterque:

Ambitione relegatâ, te dicere possum,
 Pollio; te, Messala, tuo cum fratre; simulque

85

O R D O.

quam, comis & urbanus; & idem fuerit limatior quam rudis auctor carminis intacti Græcis: quamque turba poetarum seniorum: sed ille, si foret dilatus fato in hoc nostrum ævum, detereret multa sibi, recideret omne quod traheretur ultra perfectum: & in faciendo versu sæpe scaberet caput & roderet ungues vivos.

Sæpe veritas stylum, scripturus quæ sint digna legi iterum: neque labores ut turba miretur te, contentus lectoribus paucis. An demens malis tua carmina dictari in ludis vilibus? Non ego. Nam equitem plaudere est satis mihi; contemptis aliis, ut Arbuscula explosa audax dixit Cimex Pantilius moveat me? Aut crucier, quòd Demetrius vellicet absentem? aut quòd Fannius ineptus conviva Hermogenis Tigelli lædat? Plotius, & Varius, Mæcenas, Virgiliusque, Valgius, & optimus Octavius atque Fuscus probet hæc; & utinam uterque Viscorum laudet hæc; relegata ambitione, Polli, possum dicere te; ac te, Messala, cum tuo fratre, simulque

N O T E S.

now behind him, to be burnt withal, without the Expence of any other Fuel.

71. Sæpe caput scaberet.] This shews the anxious Behaviour of a diligent Writer.

72. Sæpe stylum veritas.] The Ancients wrote upon waxen Tablets with Steel Pens, shaped much like our leaden Pencils at the one End, and broad and flat at the other. The flat Part served to efface, by uniting the Wax, what the other End had written. This is an admirable Precept, and what every prudent Writer follows.

74. An tua demens vilibus in Ludis.] This is meant of those mean Schools, where the Masters made their Scholars read all the new Pieces which came out, without Choice or Distinction.

76. Satis est equitem mihi plaudere.] The Knights Equites are here taken for all the Nobility, and those of an improved great Understanding. Would we gain the Approbation of all Posterity? We should have nothing in View, but pleasing Persons of the best Taste. Each Age furnishes but a few, yet



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Vos Bibuli, & Servi; simul his te, candide Furni;
 Complures alios, doctos ego quos & amicos
 Prudens prætereo: quibus hæc, sint qualiacunque,
 Arridere velim; doliturus, si placeant spe
 Deterius nostrâ. Detri, teque, Tigelli,
 Discipularum inter jubeo plorare cathedras.

90

I puer, atque meo citus hæc subscribe libello.

O R D O.

Bibuli, & Servi; simul addo te bis, candide Furni; & complures alios quos doctos amicos, ego prudens prætereo; quibus velim hæc arridere qualiacunque sint; doliturus, si placeant deterius spe nostrâ. Demetri, jubeo te, Tigellique, plorare inter cathedras discipularum. I puer, atque citus subscribe hæc libello meo.

Q U I N T I
 H O R A T I I F L A C C I
 S A T I R A R U M
 L I B E R S E C U N D U S.

S A T I R A I.

In the first Book, Horace ridiculed the Vices of Mankind; in this Second, he refutes and laughs at the false Opinions of Philosophers. And as such a Subject requires more Eloquence and Erudition than the former, this Book is accordingly filled with more Knowledge than the other. But it is such Knowledge as is free from all Affectation or Austerity, and is adorned with all the Beauty and Graces which the finest Genius can imagine.

This Satire is one continued Piece of Pleasantry, from one End to the other, yet nothing is more serious in Appearance. A Poet, as soon as ever he undertakes to write Satires, is a Bugbear to all who lead vicious Lives. The first Horace published did not fail to give the Alarm to all the Knaves and Fools in Rome, who made so strong a Party, that they got almost

to these I also add, you candid Furnius. *But Decency obliges me to omit naming a great many more of my † Friends, Gentlemen of the most refined Taste, to whom I wish these my Poems, such as they are, may be agreeable, and should be heartily sorry to find myself disappointed in my Expectation. But if I am not, do you, effeminate Demetrius, and you, chanting Tigellius, lament my Neglect of you in the Circle of Ladies your Admirers.*

Go, Boy, and immediately transcribe this Satire into my Book.

† *Learned Friends.*

N O T E S.

great General. See Notes on Ode I. Book II.

86. *Bibulo.*] He was the Son of *Bibulus*, who had been long Consul with *Julius Caesar*, in the Year 694.

86. *Servi.*] The Son of *Servius Sulpicius*, whom *Cicero* wrote several Letters to.

86. *Te candide Furni.*] 'Tis *C. Furnius*

who was Consul with *C. Junius Silanus*, and whom *Cicero* wrote two Letters to, which we read in the tenth Book of his Epistles.

92. *I, puer.*] This Verse has something of an Air of Triumph. *Horace* knew very well his Cause was good, and therefore finishes this Satire in the same Manner he begins it.

H O R A C E'S
S A T I R E S.

B O O K II.

S A T I R E I.

a'most the whole City on their Side. Some said, the Poet carried Things too far; that he observed no Decency, no Respect, kept within no Bounds; and that such an Example was of dangerous Consequence, and quite opposite to all Law and good Manners. Others pretended to decry him on account of the Versification; they said, Nothing could be flatter, more neglected, groveling; and in short, that every Poetaster could do as much. Such is the Partiality and Prejudice of Mankind, when they find themselves touched to the quick. But the Poet is even with them for their Insincerity and Foily, and makes them sensible, that they but warm his Genius with Resentment, to doubly ridicule their Vices.

SUNT quibus in satyrâ videar nimis acer, & ultra
 Legem tendere opus : sine nervis altera, quidquid
 Composui, pars esse putat, similesque meorum
 Mille die versus deduci posse. Trebati,
 Quid faciam, præscribe. Quiescas. Ne faciam, inquis, 5
 Omnino versus? Aio. Pream malè, si non
 Optimum erat: verum nequeo dormire. Ter uncti
 Transnanto Tiberim, somno quibus est opus alto;
 Irriguumque mero sub noctem corpus habento.
 At, si tantus amor scribendi te rapit, aude 10
 Cæsaris invicti res dicere, multa laborum
 Præmia laturus. Cupidum, pater optime, vires
 Deficiunt: neque enim quivis horrentia pilis
 Agmina, nec fractâ pereuntes cuspide Gallos,
 Aut labentis equo describat vulnera Parthi. 15
 Attamen ut justum poteras & scribere fortem.
 Scipiadam ut sapiens Lucilius. Haud mihi deero,
 Cùm res ipsa feret: nisi dextro tempore, Flacci
 Verba per attentam non ibunt Cæsaris aurem;

O R D O.

Sunt homines quibus videar nimis acer in Satyrâ, & tendere opus ultra legem: altera pars putat quidquid composui esse sine nervis, milloque versus similes meorum posse deduci uno die. Trebati, præscribe quid faciam. Quiescas. Inquis, ne faciam versus omnino? Aio. Malè pream, si non erat optimum; verum nequeo dormire. Quibus opus est somno alto, uncti, ter transnanto Tiberim, subque noctem habento corpus irriguum mero. At, si tan-

tus amor scribendi rapit te, aude dicere res invicti Cæsaris, laturus multa præmia laborum. Optimum pater, vires deficiunt cupidum: neque enim quivis describat agmina horrentia pilis, nec Gallos pereuntes fractâ cuspide, aut labentis equo. Attamen poteras scribere ut justum & fortem, ut sapiens Lucilius scripsit Scipiadam. Haud deero mihi cum ipsa res feret: verba Flacci non ibunt per attentam aurem Cæsaris nisi tempore dextro; cui

N O T E S.

1. *Sunt quibus in Satyrâ.*] Horace's Enemies declaimed every where against the Licence of his Satires; they would needs have it a public Interest to put a Stop to such little Civility to Money'd Knaves, or Thoughtless Prodigals; and that nothing could be of worse Consequence, than to give full Permission to a fantastick Poet of attacking every one's Reputation, and telling the whole World with Impunity, that such a one was an effeminate Rascal, another stunk; that such a one was an Adulterer, and another a public Plunderer.

4. *Trebati.*] This was C. Trebatius Testa, one of the greatest Lawyers of the Time, to him, in his seventh Book. He accompanied J. Cæsar in his Wars in Gaul; and he was so much in Favour with Cæsar, that he allowed him a Tribune's Revenue, without the Obligation of doing the Office. Horace chose Trebatius, not only as being a Person of the greatest Authority in his Profession, but likewise a Person who perfectly understood Raillery; and had the Talent himself to Perfection. In short, there was scarce a Man of an equal Character for strict Probity in Rome, as appears by the Letters Cicero wrote in his Favour to J. Cæsar, where he draws his Character in these few, but comprehensive Words: *Probitum hunc-*



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Cui malè si palpere, recalcitrat undique tutus. 20
 Quanto rectius hoc, quàm tristi lædere versu
 Pantolabum scurram, Nomentanumque nepotem?
 Cùm sibi quisque timet, quanquàm est intactus, & odit.
 Quid faciam? saltat Milonius, ut semèl icto
 Accessit fervor capiti, numerusque lucernis. 25
 Castor gaudet equis; ovo prognatus eodem,
 Pugnis. quot capitum vivunt, totidè m studiorum
 Millia. me pedibus delectat claudere verba,
 Lucilî ritu, nostrùm melioris utroque.
 Ille velût fidis arcana sodalibus olîm 30
 Credebat libris; neque, si malè gesserat usquàm,
 Decurrens aliò, neque si benè: quo fit ut omnîs
 Motivâ pateat veluti descripta tabellâ
 Vita senis. Sequor hunc, Lucanus an Appulus, anceps:
 Nam Venusinus arat finem sub utrumque colonus, 35
 Missus ad hoc, pulsus (vetus est ut fama) Sabellis,
 Quo ne per vacuum Romano incurreret hostis:
 Sive quòd Appula gens, seu quòd Lucania bellum
 Incuteret violenta. sed hic stylus haud petet ultrò
 Quemquam animantem, & me veluti custodiet ensis 40
 Vaginâ tectus: quem cur distringere coner,
 Tutus ab infestis latronibus? ô pater & rex
 Jupiter, ut pereat positum rubigine telum,
 Nec quisquam noceat cupido mihi pacis! at ille,

O R D O.

si palpere malè, tutus undique, recalcitrat. Quanto hoc rectius, quàm lædere scurram Pantolabum tristi versu, Nomentanumque nepotem? Cum quisque, quanquam est intactus timet sibi & odit te. Quid faciam? Milonius saltat, ut fervor accessit capiti semel icto vino numerusque accessit lucernis. Castor gaudet equis; prognatus eodem ovo gaudet pugnis. Quod millia capitum vivunt, totidem studiorum. Delectat me claudere verba te pedibus, ritu Lucilî melioris utroque nostrùm. Ille olim credebat arcana libris velut sodalibus fidis; neque, decurrens alio, neque si male, neque si benè gesserat usquam: quo fit ut om-

nis vita senis pateat veluti descripta motivâ tabellâ. Sequor hunc, anceps an sum Lucanus an Appulus; nam Venusinus colonus arat sub finem utrumque, missus ad hoc (ut vetus fama est) pulsus Sabellis, quo ne hostis incurreret Romano per vacuum: sive quod violenta gens Appula, seu quod Lucania incuteret bellum. Sed hic stylus haud ultrò petet quemquam animantem, & custodiet me veluti ensis tectus vaginâ; quem cur coner distringere tutus ab infestis latronibus? O pater & rex Jupiter, rogo ut telum positum pereat rubigine; nec quisquam noceat mihi cupido pacis! At

N O T E S.

20. *Cui mole si palpere, recalcitrat.*] This is a Metaphor taken from generous and fiery spirited Horses, who will suffer themselves to be stroked by a soft and delicate Hand, but neigh and kick those who touch them rudely.

20. *Undique tutus.*] On his Guard on all Sides, without Danger of Surprize. The Truth

least Air of Flattery in them, he'll *presently* observe it, and reject them with Disdain. TREB. *I grant there's Hazard*; yet, how much better is it *to run the Risque*, than rail at the Buffoon Pantomachus, and the Spendthrift Nomentanus in severe Satire; as every one, tho' not pointed at, is afraid of himself, and *there'ore* hates you? HOR. What can I do? Milonius falls a dancing, as soon as his Brain is heated with Wine, and the Lamps appear double; Castor takes Pleasure in Horses: *and Pollux*, * h's I win-Brother, in Wrestling. The *many* Thousands of Mankind have as many *different* inclinations. As for me, my chiefest Pleasure is in writing Verse in the Manner of Lucilius, *tho' he had a Genius* superior to both of us. He committed his Secrets to Papers, as to trusty Friends: and whether it went ill or well with him, he did not go out of his ordinary Course, *but put it in Writing*. Hence it is, that every Circumstance of the old Man's Life appears *as exact in his Works*, as if painted on a Tablet he had vow'd to offer to the Gods. I follow his Footsteps, tho' I can't say whether I'm a Lucanian, or Apulian: for the Inhabitants of Venusium, *where I was born*, till the Borders of both *Provinces*; who, as the old Story goes, were a Colony sent thither on the Expulsion of the Samnites, lest the Enemy on that Side should make Incurfions on the Roman Territories, if left ungarrison'd: or the Apulians, or Lucanians, both warlike Nations, should *at any time* go to War with us. But this Pen of mine shall never attack any Man living without Provocation, only protect me as a Sword sheath'd in the Scabbard, which to what Purpose should I draw, when I have nothing to fear from my greatest Enemies? O! Father Jupiter, King of Gods and Men, *rather than I should give any Man Offence*, may my Sword be eat up with Rust in the Scabbard, and may no Man offend me who am so desirous of Peace! But should any dare to rouse me, I declare

* Sprung of the same Egg.

N O T E S.

Truth of what Horace here asserts, thoroughly appears by a witty Expression that has been preserved, which was spoken by Augustus. The Inhabitants of Tarragona in Spain sent to this Prince Deputies, to acquaint him how a Palm had sprung out of the Altar, which they had dedicated to him in their City? Augustus was so far from countenancing their gross Flattery, that he reprehended them, as it were, for Negligence, with; *Apparet quam sepe accendunt*: 'Tis clear how often you burn Incense on it, or offer Sacrifice,

24. *Sultat Milonius.*] This is a sharp Reflexion on the Extravagance of the Person mentioned: For none amongst the ancient Romans danced, but such as were of an infamous and abandoned Character; as may be understood from several Places in Cicero.

26. *Castor gaudet Equis.*] The Inclinations of Mankind are so different, that of two Brothers, one perhaps will love one Thing, and the other another.

Qui me commôrit, (melius non tangere, clamo)
Flebit, & insignis totâ cantabitur Urbe.

45

Servius iratus leges minitatur & urnam;
Canidia Albuti, quibus est inimica, venenum;
Grande malum Turius, si quis se iudice certet.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc natura potens, sic collige mecum.

50

Dente lupus, cornu taurus petit. unde, nisi intus
Monstratum? Scævæ vivacem crede nepoti
Matrem; nil faciet sceleris pia dextera: (mirum!
Ut neque calce lupus quemquam, neque dente petit bos)
Sed mala tollet anum vitiato melle cicuta.

55

Ne longum faciam, seu me tranquilla senectus
Exspectat, seu mors atris circumvolat alis;
Dives, inops, Romæ, seu fors ita jusserit, exsul;
Quisquis erit vitæ, scribam, color. O puer, ut sis
Vitalis metuo; & majorum ne quis amicus
Frigore te feriat. Quid? cum est Lucilius ausus
Primus in hunc operis componere carmina morem,
Detrahere & pellem, nitidus quâ quisque per ora
Cederet, introrsum turpis; num Lælius, aut qui
Duxit ab oppressâ meritum Carthagine nomen,
Ingenio offensi? aut læso doluere Metello.
Famosisque Lupo cooperto versibus? atqui

60

65

O R D O.

ille, qui commôrit me (non tangere esset melius, clamo) flebit & cantabitur insignis urbe totâ,

Servius iratus minitatur leges & urnam; Canidia filia Albuti minitatur venenum, quibus est inimica; Turius grande malum, si quis certet, se iudice. Ut quisque terreat suspectos quo valet, utque potens natura imperet hoc, sic collige mecum. Lupus petit dente, taurus cornu. Unde monstratum, nisi intus? Crede vivacem matrem Scævæ nepoti; pia dextera faciet nil sceleris: (mirum! ut neque lupus petit quemquam calce, neque bos petit dente) sed malu cicuta, vitiato melle, tollet anum.

Ne faciam longum, seu tranquilla senectus expectat me, seu mors circumvolat atris alis; dives, inops, Romæ, seu exsul si fors ita jusserit, quisquis color vitæ erit, scribam. O puer, ut metuo ne sis vitalis, & ne quis amicus majorum feriat te frigore. Quid? cum Lucilius primus ausus est componere carmina operis in hunc morem, & detrahere pellem quæ quisque cederet nitidus per ora, aut turpis introrsum, num Lælius, aut qui duxit meritum nomen ab oppressâ Carthagine, offensi sunt ejus ingenio? aut doluere, læso Metello, Lupo cooperto famosis versibus? Atqui arripuit

N O T E S.

45. *Qui me commôrit.*] Horace imitates, in this Place, the Satires of *Ennius*, in which he says, that he never attacked others first; but that if any Dog came to bite him, he knew how to defend himself.

47. *Servius iratus Leges minitatur.*] *Servius* or *Cervius* was a famous prosecuting

Lawyer, who used to threaten those with the Law whom he had a Quarrel with. *He threatened them with the Law and the Urn.* Because they absolved or condemned the Accused by the Billets or Suffrages the Judges threw into an Urn. *Virgil* even makes this Custom observed in the infernal Regions.

Quæstio



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Primores populi arripuit populumque tributim;

Scilicet uni æquus virtuti atque ejus amicis.

70

Quin, ubi se à vulgo & scenâ, in secreta remorant

Virtus Scipiadae & mitis sapientia Læli;

Nugari cum illo, & discincti ludere, donèc

Decoqueretur olus, soliti. quidquid sum ego, quamvis

Infra Lucilî censum ingeniumque; tamèn me

75

Cum magnis vixisse invita fatebitur usque

Invidia; & fragili quærens illidere dentem,

Offendet solido nisi quid tu, doctæ Trebati,

Dissentis. Equidèm nihil hîc diffindere possum.

Sed tamèn ut monitus caveas, ne fortè negoti

80

Incuriat tibi quid sanctarum inscitia legum:

Si mala condiderit in quem quis carmina, jus est

Judiciumque. Estlo si quis mala: sed bona si quis

Judice condiderit laudatur Cæsare. Si quis

Opprobriis di num latraverit, integer ipse,

85

Solvetur risu tabulæ: tu missus abibis.

O R D O.

primores populumque tributim; scilicet æquus virtuti atque amicis ejus. Quin ubi virtus Scipiadae & sapientia mitis Læli remorant se à vulgo & scena in secreta, soliti nugari & discincti ludere cum illo, donec olus decoqueretur. Qui quid ego sum, quamvis infra censum ingeniumque Lucilî tamen invidia invita fatebitur me usque vixisse cum magnis; & quærens illidere dentem fragili, offendet solido: equidèm possum diffindere nihil hîc,

nisi tu doctæ Trebati, dissentis quid. Sed tamèn ut monitus caveas ne fortè inscitia legum sanctarum incuriat quid negoti tibi: si quis condiderit mala carmina, is quem, est jus judiciumque. Estlo, si quis condiderit mala: sed si quis condiderit bona, laudatur Cæsare judice. Si quis ipse integer latraverit dignum opprobriis: tabulæ solvitur risu: tu missus abibis.

N O T E S.

acquired the Surname of *Africanus*. They were both of them the greatest Ornaments of their Age, for Literature and all noble Qualities. Their Erudition, and Fineness of Taste, contributed more than any Thing else to banish from the Sciences the Rust of former Ages, and give the Roman Writings and Language that Perfection and Delicacy which are found in *Terence*.

71. *Quin, ubi se à Vulgo.*] The Friendship of *Scipio* and *Lælius* was a great Honour to *Lucilius*. But what particularly pleases me in this Passage, is to see these great Men quit in private all the Pomp of their State and Grandeur, descend to the most familiar Diversions, and amuse themselves with one another, and their Friends with all the Freedom and Simplicity of Youth. A great many Men in high Sta-

tions have their Reasons not to imitate them in this Respect, for it is their Interest not to be seen without the Glare of their Equipage and Distinctions of Honour.

77. *Et fragili quærens illidere dentem.*] Horace takes a Pleasure in alluding to Fables, which were a common Method of conveying Instruction in his Time. This is what the Commentators have not well observed. The Fable of the File and Serpent is here expressed in three Words.

81. *Sanctarum inscitia legum.*] The Ignorance of the Nation's Laws excuses no one. He that will not inform himself of the Law, must be punished by it.

82. *Si mala condiderit in quem quis Carmina.*] 'Twas the Law of the twelve Tables, that made it Death to write defamatory Verses against others. This is the

Text.

stinging Verses? For he spared neither the Nobles, nor People of what Rank soever; and was a Friend to Virtue only, and her Friends. Nay, when Scipio, so fam'd for Valour, and Lælius for his Wisdom and Meekness, had a mind to retire from the Crowd and Hurry of the Town, divested of every Care, they used to divert and please themselves with his Company, while their Herbs were boiling for Supper. Whatever I am, tho' inferior to Lucilius, *both* in Estate and Wit, yet Envy herself must be obliged always to own, that I have lived in Friendship with the Great *as well as he*; * and whoever attempts to sully my Reputation, will only blacken his own. From this Design I purpose never to depart, unless, learn'd Trebatius, you advise me to the contrary. TREB. *Your Design is good*: but however, be advised by me, to take care you be not drawn into a Scrape by your Ignorance of our sacred Laws: *for I tell you, that if a Poet writes ill Verses against any Man, he is liable to be sued, and to have Sentence given against him.* HOR. I grant it, if a Poet writes ill Verses; but what if he write good ones, and meet with Cæsar's Approbation? Or should a Poet, of an unspotted Character himself, fall foul of a Man who deserves † to be exposed, *what then?* TREB. *Why, the Cause will be dismiss'd by the Court with a Laugh, and you sent about your Business.*

* *And wanting to fix her Tooth in something brittle, she will strike it against a solid.*
† *Reproaches.*

N O T E S.

Text. *Si quis occentassit Malum Carmen, sive condidit, quod Infamiam facit Flagitumque alteri, capitale esto.* If any shall compose or publish any Verses against the Reputation and Honour of others, let him be punished by Death. *Augustus* renewed this Law. See *Suetonius*.

83. *Esto, si quis mala*] Horace had nothing here to answer, because the Law is plain and positive. He has therefore Recourse to that happy Vein of Wit and Ridicule, which is peculiar to him. And here verifies his own Proposition.

Ridiculum acri.

Fortius ac melius magnas plerumque fecat res.

The Beginning of this fine Turn is grounded in a Pun on the Ambiguity of the Word *mala*, which may either signify injurious defamatory Verses, or dull and insipid ones. The Law takes it in the first Sense, but *Horace* in the second. And by this Means extricates himself, and at the same Time

gives a fine Hint of the Quibbles used by Lawyers

84. *Judice condiderit, laudatur Cæsare.*] Here is a Transposition that sounds a little harsh: But the Construction is this, *sed si quis bona condiderit, laudatur Cæsare Judice.* Horace here makes his Court to *Augustus* in a judicious manner; for *Augustus* composed Verses not contemptibly himself, but was a much better Judge than a Poet. Besides, 'tis a Hint to his malevolent Rivals, that he was well assured of *Augustus's* Approbation.

85. *Integer ipse.*] A Poet who is blameless in his own Conduct, has a better Right to censure others, and is more likely to have all Persons of Probity on his Side.

86. *Solventur Risa Tabulae.*] *Tabulae* here means Papers, Indictments, Informations, &c. which are produced in Courts of Judicature. The Poet says, every one will be so diverted, and full of Laughter, that they will tear the Accusations to Pieces, and hiss the Prosecutors out of Court.

SATIRA II.

Horace designs in this Satire to censure Voluptuousness, and recommend Frugality. He therefore, in the first Place, confutes those who imagine that good Living consists in a splendid and magnificent Table. He shews evidently, That such Persons do not judge by the Goodness and Nature of the Meats, but merely by their Eyes and Appearance, which deceive them. In the next Place, he proves to a Demonstration, that the Pleasure of eating, consists not so much in exquisite, as wholesome Meats and a good Appetite. He then Praises Frugality, on account of the Good it does, both to Soul and Body, and the Opportunities it furnishes us with of enhancing our Pleasures at we please. So that Frugality may justly be called a Re-

QUÆ virtus & quanta, boni, sit vivere parvo,
 (Nec meus hic sermo est; sed quem præcepit Ofellus,
 Rusticus, abnormis sapiens, crassâque Minervâ)
 Discite, non inter lances mensasque nitentes,
 Cùm stupet insanis acies fulgoribus, & cùm
 Acclinis falsis animus meliora recusat;
 Verùm hic impransi mecum disquirite. Cur hoc?
 Dicam, si potero. malè verum examinat omnis
 Corruptus iudex. leporem sectatus, equove
 Lassus ab indomito; vel si Romana fatigat

10

O R D O.

Boni, discite quæ & quanta virtus sit vivere parvo (nec h'c sermo est meus;) sed quem Ofellus rusticus præcepit, sapiens abnormis, crassâque Minervâ, non inter lances nitentes, quo mensas cum acies stupet fulgoribus insanis, & cum animus acclinis falsis recusat meliora; verum hic impransi disquirite mecum. Cur hoc? Dicam, si potero: omnis corruptus iudex malè examinat verum. Sectatus leporem, lassus ab equo indomito; vel si Romana mihi-

N O T E S.

1. *Quæ virtus & quanta, Boni.*] Boni is here meant of Friends, as the Greeks use their Word ἀγαθοί.

2. *Nec meus hic Sermo est.*] This Precaution of Horace is both pleasant and judicious. He would not have the Reader think it is he who speaks; because he knew what he was going to say would be ridiculous, coming from his own Mouth, and that every one would make a Jest of his Precepts, being so well known as he was to love good Living. But he here very artfully gives Weight and Gravity to his Discourse, by putting it into the Mouth of a Man noted for his Simplicity and Integrity.

Ofellus is a Person totally unknown; but by what the Poet says of him, he was probably an Inhabitant or Neighbour of *Cremona* or *Mantua*; and became the Farmer of a little Estate he had been possessed of before the Civil Wars.

3. *Abnormis sapiens.*] The Study of Philosophy is a Kind of Rule to guide the human Mind in the Search of Truth. But Nature supplied this in *Ofellus*.

5. *Quum stupet insanis Acies fulgoribus.*] He calls the extravagant Magnificence of a sumptuous Table, *insanos fulgorem*. This Glare and Splendour corrupts the Judgment, and seduces the Mind in its Sentiments.

6



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Militia assuetum græcari; seu pila velox,
 Mollitè austerum studio fallente laborem;
 Seu te discus agit, pete cedentem aera disco:
 Cùm labor extuderit fastidia, ficcus, inanis
 Sperne cibum vilem; nisi Hymettia mella Falerno 15
 Ne biberis diluta. Foris est promus, & atrum
 Defendens pisces hyemat mare: cum sale panis
 Latrantem stomachum benè leniet. unde putas? aut
 Quî partum? non in caro nidore voluptas
 Summa, sed in teipso est. tu pulmentaria quære 20
 Sudando. pinguem vitis albumque, nec ostrea,
 Nec scarus, aut poterit peregrina juvare lagois.
 Vix tamèn eripiam, posito pavone, velis quin
 Hoc potiùs quàm gallinâ tergere palatum,
 Corruptus vanis rerum; quia veneat auro 25
 Rara avis, & pictâ pandat spectacula caudâ:
 Tanquàm ad rem attineat quicquam. num vesceris istâ,
 Quam laudas, plumâ? cocto num adest honor idem?
 Carne tamèn quamvis distat nihil, hâc magis illâ;
 Imparibus formis deceptum te patet. esto. 30
 Unde datum sentis, lupo hic, Tiberinus, an alto
 Captus hiet? pontesne inter jactatus, an amnis

O R D O.

*via fatigat te assuetum græcari; seu velox pila, studio molliter fallente laborem austerum; seu discus agit te, pete aëra cedentem disco: cùm labor extuderit fastidia, ficcus, inanis sperne cibum vilem; ne biberis nisi Hymettia mella diluta Falerno. Promus est foris, & atrum mare defendens pisces hyemat: panis cum sale bene leniet stomachum latrantem. Unde putas? aut qui partum? summa voluptas non est in caro n dore, sed in teipso. Tu quære pulmentaria sudando. Nec ostrea, nec scarus, aut peregrina lagois poterit juvare pinguem albumque vitis. Corruptus vanis rerum, se-
 posito pavone, vix tamen eripiam, quin partum
 velis tergere palatum, hoc quàm gallinâ; quia
 rara avis veneat auro, & pandat spectacula
 picta caudâ: tanquàm attineat quicquam ad
 rem. Num vesceris ista pluma quam laudas?
 num idem honor adest cocto? Quamvis nihil
 distat hac magis illa carne; tamen patet te
 deceptum formis imparibus.
 Esto. Unde sentis datum, an hic lupo, Ti-
 berinus, an captus alto hiet? jactatusne inter*

N O T E S.

11. *Seu pila velox.*] It seems as if there was meant in this Piece, the Sport which the Ancients called *Pila Trigonalis*, because Three made a Set, and they stood in a triangular Form.

13. *Pete cedentem aëra disco*] The Ancients did not only contend who should throw the Quoit farthest, but likewise the highest

14. *Nisi Hymettia mella Falerno ne biberis*] When Wine was too hard, they used to mel-
 low it, by putting a little fine Honey into it.

Bibere mella is a poetical Expression, the Boldness of which is corrected by *Falerno diluta*.

17. *Hymas Mare.*] This Expression is of great Force; and signifies stormy Weather, and a boisterous Sea; because the Sea is agitated with high Winds in Winter.

17. *Cum sale panis*] This was the Nourishment of the poorest Sort of People.

18. *Latrantem Stomachum* is a Metaphor taken from the Effect Hunger has on Dogs, viz. to make them fierce and barking.

‡ to the soft Diversions of the Greeks) go, play at Tennis, and if you are keen on the Game, you'll not mind the fatigue: or if you like Quoits, go into the open Air * and ply that Diversion. When Exercise has dispell'd the Squeamishness of your Stomach, and you are thirsty, and hungry; despise a homely † Dinner, *if you can*, and refuse to drink Falernian Wine, if not diluted with the finest Honey. But if your Butler happen to have stroll'd abroad, and tempestuous Weather and a raging Sea saves the Fish *from being caught*, Bread and a little Salt will serve to stay your craving Stomach. “How do you think this Pleasure can be acquired, or “what way is it possible to be come at?” Why this inexpressible Pleasure is not in the exquisite Delicacy of the Victuals, but in yourself. ‡ A little Fatigue and Exercise will season every Dish, but those who gorge and cloy themselves by over-eating, can relish neither Oysters, Scar, no, nor the Lagois *itself*, that *curious* foreign Bird. But so much are you bias'd by the Appearance of Things, that if a Peacock is set upon Table, I despair of persuading you to eat of Pullet rather than of it; because *truly* a Peacock is sold || at a greater Price, is exceeding scarce, and makes a flaming Show with its gaudy Tail; as if its Flesh was the more delicious for that: Pray do you eat these *gay* Feathers you cry up so mightily? Do they give the same Beauty to it when dress'd, *as when alive*? Wherefore as § the Flesh of a Peacock is not better eating than that of a Pullet, 'tis plain you are deceived by their different Appearances.

|| But granting what you say to be true, yet how can you distinguish whether this Pike, now before you, was caught in the Tiber

‡ To play the Greek.
Seasoning in Sweating.

* Yielding to the Quoit.
|| For Gold.

† Meat.

§ This Flesh.

‡ Search for

|| Be it so.

N O T E S.

22. Scarus.] This Fish was greatly esteemed by the Romans; and *Ennius* alluding to their extravagant Love of it, calls it humourously, the Brains of *Jupiter*.

Scarum præterit, Cerebrum pene Jovi summi.

22. Lagois is a Word found in no Author else, and is very uncertain in its Signification. It seems to have been some foreign Bird, that very much resembled a Hare in Taste.

27. Num vesceris ista, quam laudas, pluma.] Horace has an admirable Judgment in his Decisions, and reducing the Arguments

of his Antagonists to an Absurdity. He evidently proves to this Man, that he is deceived and corrupted by what is useless and superfluous in the Thing he immoderately values. He esteems the Peacock on account of his painted Feathers; yet the Feathers signify nothing to the Persons that sit at Table, where the Bird is served up. There is in these few Words an Instruction that is general, and ought to be diligently remarked. If we always judge of Things by what is not essential to them, but adventitious, and accidental, and value them for what has no Relation to our Use of them, we shall ever be deceived in our Judgment about them.

Ostia sub Tusci? laudas insane, trilibrem
Mullum; in singula quem minuas pulmenta necesse est.

Ducit te species, video. quò pertinet ergo 35

Proceros odisse lupos? quia scilicet illis
Majorem natura modum dedit, his breve pondus.

Jejunus rarò stomachus vulgaria temnit.

Porrectum magno magnum spectare catino

Vellem, ait Harpyiis gula digna rapacibus. at vos 40

Præsentes Austri, coquite horum obsonia: quanquam

Putet aper rhombusque recens, mala copia quandò

Ægrum sollicitat stomachum; cum rapula plenus

Atque acidas mavult inulas. necdum omnis abacta

Pauperies epulis regum: nam vilibus ovis, 45

Nigrisque est oleis hodiè locus. haud ita pridem

Gallonì præconis erat acipensere mensa

Infamis. quid? tum rhombos minùs æquor alebat?

Tutus erat rhombus, tutoque ciconia nido;

Donèc vos auctor docuit prætorius. ergo 50

Si quis nunc mergos suaves edixerit assos;

Parebit pravi docilis Romana juvenus.

O R D O.

ostes, an sub ostia annis Tusci; quem necesse est ut minuas in pulmenta singula. Video, species ducit te. Ergo quò pertinet odisse lupos? quia scilicet natura dedit majorem modum illis, & breve pondus his. Stomachus rarò jejunus temnit vulgaria. Gula digna rapacibus Harpyiis ait, vellem magnum mullum porrectum magno catino. At vos præsentes Austri, coquite obsonia horum: quanquam aper recensque rhombus putet, quando mala copia sollicitat stomachum ægrum;

cum plenus mavult rapula atque inulas acidas. Necdum omnis pauperies abacta epulis regum: nam hodie locus est vilibus ovis nigrisque oleis. Haud ita pridem mensa Gallonì præconis erat infamis acipensere. Quid? tum æquor minus alebat rhombos? Rhombus erat tutus ciconiaque tuto nido, donec auctor prætorius docuit vos. Ergo si quis nunc edixerit mergos assos esse suaves; Romana juvenus docilis pravi parebit.

N O T E S.

33. *Annis Tusci.*] The Tiber, which empties itself into the *Tuscan Sea*.

38. *Jejunus Stomachus.*] Consider here the Extravagancy of human Tastes and Fancies. What is the Cause of them? Repletion, Luxury, and Wantonness. For a Person in good Health, and with a sharp Appetite, never despises sound Meat, or refuses to dine upon Fish, because they are of a greater or less Size.

39. *Porrectum magno magnum.*] This Verse is very poetical, for it represents, by the Slowness of its Syllables, the Weight and Greatness of the Fish.

40. *Harpyiis gula digna rapacibus.*] He says, the Mouth of the Glutton, for its Voraciousness, rather becomes a Harpy, than a human Creature. For the Harpies, according to poetical Fable, were frightful Birds, that had the Visages of Women, and such a ravenous Appetite as nothing could satisfy.

41. *At vos præsentes Austri.*] Horace here, by an Apostrophe, addresses himself to the South Wind, to taint the Glutton's Dishes, out of Indignation at his bestial Voraciousness.

42. *Quanquam putet aper*] The Poet corrects himself for having invoked the Winds,



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Sordidus à tenui victu distabit, Ofello
 Judice. nam frustra vitium vitaveris illud ;
 Si te aliò pravum detorseris. Avidienus,
 Cui Canis ex vero ductum cognomen adhæret,
 Quinquennes oleas est, & silvestria corna ;
 Ac, nisi mutatum, parcit defundere vinum, &
 Cujus odorem olei nequeas perferre : (licebit
 Ille repotia, natales, aliosve dierum
 Festos albatus celebret) cornu ipse bilibri
 Caulibus instillat, veteris non parvus aceti.

55

60

Quali igitur victu sapiens utetur, & horum
 Utrum imitabitur ? hâc urget lupo, hâc canis, aiunt.
 Mundus erit, qui non offendet sordibus, atque
 In neutram partem cultûs miser. hic neque servis,
 Albuti senis exemplo, dum munia didit,
 Sævus erit ; nec sic ut simplex Næzius, unctam
 Convivis præbebit aquam : vitium hoc quoque magnum.

65

Accipe nunc, victus tenuis quæ quantaque secum
 Afferat. in primis valeas benè : nam variæ res
 Ut noceant homini, credas, memor illius escæ,
 Quæ simplex olim tibi sederit. at simul assis
 Miscueris elixa, simul conchyliâ turdis ;

70

O R D O.

Ofello judice, sordidus victus distabit à tenui victu. Nam frustra vitaveris illud vitium ; si alio detorseris te pravum. Avidienus, cui cognomen canis ductum ex vero ad hæret, est quinquennes oleas, & silvestria corna ; ac parcit diffundere vinum nisi mutatum, & odorem olei nequeas perferre : (licebit ille albatus celebret repotia, natales, aliosve festos dierum) ipse instillat caulibus bilibri cornu, non parvus veteris aceti.

Quali igitur sapiens utetur, & utrum horum imitabitur ? aiunt, lupo urget hâc,

canis hâc. Mundus erit qui non offendet sordibus, atque miser in neutram partem cultus. hic neque servus erit servus exemplo Albuti senis, dum didit munia ; nec sic præbebit unctam aquam convivis ut simplex Næzius, hoc est vitium quoque magnum.

Nunc accipe, quæ quantaque bona tenuis victus afferat secum. In primis bene valeas ; nam ut credas, qui variæ res noceant homini, esto memor illius escæ, quæ simplex olim sederit tibi. At simul miscueris elixa assis, &

N O T E S.

53. *Sordidus à tenui victu*] As it is difficult for Men to keep a just Medium, there seemed to be some Danger, lest *Horace*, by his Precepts, might make them run into the other Extreme ; and he here obviates it in the most judicious Manner, by shewing that, *Victus mundus et tenuis*, a plain wholesome Table is equally different from the sordid Avarice of a Miser, and the Extravagance of a Debauchee and Spendthrift.

55. *Avidienus.*] There is no mention made of this sordid Wretch, but by *Horace*, and therefore no more Knowledge is to be expected of him.

57. *Quinquennes oleas est.*] Olives cannot be good longer than two Years. But *Avidienus* could not resolve with himself to eat his so soon. He only eat the oldest, those of five Years. So he eat them when good for nothing.

In Ofellus's Opinion, a sordid way of Living differs vastly from a plain frugal one: for in vain do you shun one Vice, if you perversely fall into another. Avidienus, who had deservedly got the Name of a Dog, eats wild Cornels and five-year-old Olives; nor does he ever taste Wine till it is turn'd; and for his Oyl, it stinks so you can't bear the Smell on't, and that (when dress'd in white, celebrating his * Wedding-day, Birth-day, or some other solemn Festival) he pours Drop by Drop himself from † a Store-horn on his Colworts, but ‡ souses them heartily with old Vinegar.

“What Table then is a prudent Man to keep, and which of these Patterns is he to follow, || for there's Danger on both Sides?” A plain one, yet free of all Appearance of Meanness, and, leaning to no Extreme, neither sumptuous nor sordid. In making Preparation for an Entertainment, he's not, like old Albutius, when he assigns his Servants their several Offices, to punish them severely, if they fail in the most minute Circumstance. Nor, on the other hand, is he to be so remiss as Nævius, to suffer his Guests to be served with greazy Water: § an unpardonable Fault.

Now learn the many great Blessings that Temperance brings with it: The first and principal of which is perfect Health: And to convince you how hurtful Variety of Meats are to the Man, you need but call to mind how easy simple Fate sate on your Stomach, * when you was a Boy. But if you mix Roast with Boil'd, and Fish with † Fowl, the sweet Juices will turn into Bile; and viscid

* The Day after his Wedding-Day. † A Horn that holds two Pounds. ‡ Is not sparing of his old Vinegar. || As they say a Wolf presses on this Side, a Dog on that. § This Fault is al'so great. * Formerly. † Truffles.

NOTES.

60. *Reposita* was the Day after the Marriage. The first Day was called γάμος *Nuptiae*. On the second Day they used to make an End of their good Chear; and on this Account it was called *Reposita*.

61. *Albutus*.] The Romans were usually dressed in white, particularly at Table.

62. *Instillat*.] Tho' the Oil was stark naught, yet in the true Character of a Miser he was sparing of it.

62. *Veteris vinæ parvus Aceti*.] The oldest Vinegar is the strongest; but the Vinegar cost less than the Oil, and its Strength corrected the bad Quality of the other.

65. *Hæc arget Lupus, hæc Canis, aiunt*.] This is a proverbial Expression, when one is supposed to be betwixt two equal Dangers. One cannot imagine a juster Comparison than this of *Horace*: For by *Lupus*, the

Poet signifies the Glutton, who is of an unbounded Voraciousness; and by *Canis*, the stingy, parsimonious Temper of the Miser.

65. *Mundus erit qui non*.] The Poet here observes, that the just Medium betwixt Prodigality and Avarice is that agreeable Neatness and Decency, which is equally at a Distance both from Sordidness and Luxury.

67. *Albuti Senis Exemplo*.] Albutius was so severe in his Orders, that to fail in the least Thing of them was an unpardonable Crime with him. And in this his Exactness was by its too great Severity extravagant.

68. *Simplex Nævius*.] This *Nævius* was some Person that was of such an indolent Temper, that he had nothing in Order in his House.

Dulcia se in bilem vertent, stomachoque tumultum

75

Lenta feret pituita. vides, ut pallidus omnis

Cœnâ defurgat dubiâ? quin corpus onustum

Hesternis vitiis animum quoque prægravat unâ,

Atque affigit humo divinæ particulam auræ.

Alter, ubi dicto citius curata sopori

80

Membra dedit, vegetus præscripta ad mœnia surgit.

Hic tamen ad melius poterit transcurrere quondam;

Sive diem festum rediens advexerit annus,

Seu recreare volet tenuatum corpus; ubique

Accedent anni, & tractari molliùs ætas

85

Imbecilla volet. tibi quidnam accedet ad istam,

Quam puer & validus præsumis, mollitiem; seu

Dura valetudo inciderit, seu tarda senectus?

Rancidum aprum antiqui laudabant: non quia nasus

Illis nullus erat; sed, credo, hæc mente, quòd hospes

90

Tardiùs adveniens, vitiatum commodiùs, quàm

Integram edax dominus consumeret. hos utinam inter

Heroas natum tellus me prima tulisset.

Das aliquid famæ, quæ carmine gratior aurem

Occupat humanam? grandes rhombi, patinæque

95

Grande ferunt unâ cum damno dedecus. adde

O R D O.

conchyliâ turdis; dulcia vertent se in bilem, Quisdam accedet tibi ad istam mollitiem quam
lentaque pituita feret tumultum stomacho. Vi-
des, ut omnis homo defurgat pallidus cœnâ
dubia? quin corpus onustum hesternis vitiis
prægravat quoque animum unâ, atque affigit
particulam divinæ auræ humo. Alter, ubi
citius dedit membra curata dicto sopori, ve-
getus surgit ad omnia præscripta. Hic tam-
en poterit quondam transcurrere ad melius; sive
rediens annus advexerit diem festum; seu vo-
let recreare tenuatum corpus; ubique anni ac-
cedent & imbecilla ætas volet molliùs tractari.
Antiqui laudabant aprum rancidum; non
quia nullus nasus erat illis; sed credo, hæc
mente, quòd hospes tardiùs adveniens, com-
modiùs consumeret vitiatum quàm edax dominus
consumeret integrum. Utinam prima tellus tu-
lisset me natum inter hos heroas.
Das aliquid famæ, quæ occupat aurem hu-
manam gratior carmine? Grandes rhombi,
patinæque ferunt grande dedecus unâ cum dam-

N O T E S.

75. *Dulcia se in Bilem vertent.*] All that the Stomach cannot digest is changed into Bile, especially sweet Things. Whence proceeds the Pain of the Stomach, Cholic, Dysenteries, and a whole Train of Evils.

77. *Dubia.*] That is an Entertainment, where the Variety is such, that it leaves the Mind in Suspence what to pitch on.

79. *Atque affigit humo divinæ particulam.*] For the Vapours that proceed from Excess and Wine, cloud the Brain, and make the Soul incapable of its Functions. This Doctrine is admirable. Our Poet informs us, that by Debauchery, the most divine Part of Man becomes as it were immersed in Matter, and corporeal. In fine, the Sensuality gives all the Passions the upper Hand of Reason, and turns Men into mere Brutes. *Horace* calls the Soul, *divinæ particulam auræ*, in the Sentiment of *Plato*, who believed it an Emanation, or Particle of the *Animæ Mundi*, or Deity.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Iratum patrum, vicinos, te tibi iniquum,
 Et frustra mortis cupidum, cum deerit egenti
 As, laquei pretium. Jure (inquis) Trasius istis
 Jurgatur verbis: ego vectigalia magna, 100
 Divitiasque habeo tribus amplas regibus. Ergo
 Quod superat, non est melius quo insumere possis?
 Cur eget indignus quisquam, te divite? quare
 Tempora ruunt antiqua Deum? cur, improbe, caræ
 Non aliquid patriæ tanto emetiris acervo? 105
 Uni nimirum rectè tibi semper erunt res?
 O magnus posthac inimicis risus! uterne
 Ad casus dubios fidet sibi certius? hic, qui
 Pluribus assuerit mentem corpusque superbum;
 An qui contentus parvo, mutuensque futuri, 110
 In pace, ut sapiens, aptarit idonea bello?
 Quò magis his credas: puer hunc ego parvus Ofellum
 Integris opibus novi non latius usum,
 Quàm nunc accisis. videas metato in agello,
 Cum pecore & gnatis, fortem mercede colonum, 115
 Non ego, narrentem, temerè edi luce profestâ
 Quidquam, præter olus, fumosæ cum pede pernæ.
 Ac mihi, cum longum post tempus venerat hospes,
 Sive operum vacuo gratus conviva per imbrem
 Vicinus, benè erat, non piscibus urbe petitis, 120
 Sed pullo, atque hœdo: tum pensilis uva secundas

O R D O.

no. Adde iratum patrum, vicinos, te iniquum tibi, & frustra cupidum mortis; cum as deerit egenti, pretium laquei. Inquis, Trasius jure jurgatur istis verbis: ego habeo magna vectigalia divitiasque amplas tribus regibus. Ergo, non est quo possis melius insumere, quod superat? Cur quisquam indignus eget, te divite? Quare antiqua templa Deum ruunt? improbe, cur non emetiris aliquid caræ patriæ tanto acervo? nimirum res erunt semper rectè tibi uni? O magnus risus inimicis posthac! uterne fidet sibi certius ad casus dubios? hic, qui assuerit mentem superbumque corpus pluribus; an qui contentus parvo, mutuensque futuri; in pace, ut sapiens, aptarit idonea bello?
 Quo magis credas his: ego puer novi hunc Ofellum non latius usum opibus integris quam nunc accisis. Videas fortem colonum mercede metato agello cum pecore, & narrentem gnatis. Ego non temere edi quidquam profestâ luce præter olus cum pede fumosæ pernæ. Ac cum hospes venerat mihi post longum tempus, sive vicinus, conviva gratus vacuo operum per imbrem; erat bene, non piscibus petitis urbe, sed pullo atque hœdo: tum pensilis uva &

N O T E S.

99. *Trasius* is an unknown Person. | had rebuilt several Temples that were fallen to Ruin by Old Age, or been consumed by Fire.
 103. *Cur eget indignus.*] This Answer of *Horace* to the rich Prodigal, is worthy the sublimest Christianity.
 104. *Tempora ruunt antiqua Deum.*] The Poet here makes his Court to *Augustus*, who has been given to the Veteran Soldiers. For they

famy and Want along with them. * Beside, you disoblige your Relations, you provoke your Neighbours *to despise you*; and are *at last* so mad with yourself, that you heartily desire to die, but can't, for want of a Penny † to buy a Rope.

Go, say you, ‡ preach these harsh Lectures to *poor prodigal* Tra-
sius, *not to me*, for I have large Revenues, and Riches enough for
three Kings. And can you lay out what's superfluous no better
than on Entertainments? || How can you see a worthy Man in
Want *when you are so rich*? How can you see the ancient Temples
of the Gods come to Ruin? Impudent *Boaster*, why don't you lay
out a Part of your immense § Estate for the Good of your Coun-
try? You think, no doubt, Affairs will always go well with * you,
tho' with no other; *But should Fortune frown*, what a Subject of
Ridicule will you be to your Enemies?

Which of the two, *think you*, is best prepared for a Change of
Forune? he who hath indulged his proud Spirit, and pamper'd his
Body with every thing *he could think of*; or he, who contented with
a little, and afraid of † the worst, like a prudent Man in Time of
Peace, prepares all Necessaries for War?

To convince you of the Truth of what I say, I myself, when a
Boy, knew this *very* Ofellus live as frugally in affluent Circum-
stances, as he does now when they're reduced. You may even at
this Time see this brave *Old-man now become a Farmer* § of his own
Ground, feeding his Flock, and thus addressing himself to his
Children:

“ *In my Prosperity*, I never ventur'd *my Sons*, to eat any thing
“ else on a Work-day than Herbs and a little Bacon: and if a
“ Friend, whom I had not seen of a long Time, came to visit me,
“ or if a Neighbour, favour'd me with his Company when I could
“ not work in my Grounds for the Rain, I regaled them, not
“ with Fish brought from the City, but with a Pullet or Kid: and
“ my Second Course was Raisins, Nuts, and some large Figs, *all*

* *Aid to them an offended Uncle, Neighbours.*

† *The Price of a Rope.*

‡ *Trasius may with Justice be upbraided in these Words.*

|| *Why is.*

§ *Heard.*

* *Only.*

† *What's to come.*

§ *In his measured Ground, with his Flock and*

Children.

N O T E S.

they measured the Lands before they distri-
buted them. The Donation here spoken of
was made by *Augustus* to those Soldiers who
had serv'd against *Brutus* and *Cassius*. The
small Estate of *Ofellus* fell to one *Umbraus*,
who pitched upon the old Possessor for his
Tenant.

Ofellus's Equanimity, and natural philosophic
Temper.

126. *Non ego narrantem.*] This Discourse
of *Ofellus* is full of good Sense, and in a
beautiful unaffected Style.

127. *Tum pensilis Uva.*] The Romans pre-
served their Grapes with such Care, that
they had some almost throughout the Year.

125. *Fortem mercede Colonom.*] This shews

Et nux ornabat mensas, cum duplici ficu.

Post hoc ludus erat culpâ potare magistrâ :

Ac venerata Ceres, ut Cúlmo surgeret alto,

Explicuit vino contractæ seria frontis.

125

Sæviat, atque novos moveat fortuna tumultus ;

Quantum hinc imminuet ? quanto aut ego parcius, aut vos,

O pueri, nituistis, ut hùc novus incola venit ?

Nam propriæ telluris herum natura, neque illum,

Nec me, nec quenquam statuit. nos expulit ille :

130

Illum aut nequities aut vafri inscitia juris,

Postremò expellet certè vivacior hæres.

Nunc ager Umbreni sub nomine, nuper Ofelli

Dictus, erit nulli proprius ; sed cedit in usum

Nunc mihi, nunc alii. quocirca vivite fortes ;

135

Fortiaque adversis opponite pectora rebus.

O R D O.

nux ornabat mensas secundas, cum duplici ficu. Post hoc ludus erat potare culpâ magistrâ. Ac Ceres venerata ut surgeret alto culmo, explicuit seria contractæ frontis vino. Fortuna sævias atque moveat novos tumultus, quantum imminuet hinc ? O pueri, quanto parcius aut ego, aut vos nituistis, ut novus incola venit huc ? Nam natura statuit neque

illum, nec me nec quenquam herum propriæ telluris. Ille expulit nos : aut nequities aut inscitia vafri juris, postremò vivacior hæres certè expellet illum. Ager nunc dictus sub nomine Umbreni nuper sub nomine Ofelli, erit proprius nulli ; sed nunc cedit in usum mihi, nunc alii. Quocirca vivite fortes, opponiteque pectora fortia rebus adversis.

N O T E S.

The good *Ofellus* hung his up in his Kitchen, or Dining-Room.

123. *Culpa potare magistrâ.*] That is, *potare citra culpam, culpa tenas, ita ut sola culpa potationem moderetur ac coerceat.* This Explanation of the Words perfectly agrees with the Frugality of *Ofellus*, and the Reading with all the Manuscripts that have ever yet appeared. *Id ab omnibus testatum est,* says the learned Dr. *Bentley* ; *universos qui*

adhuc visi sunt codices uno consensu habere culpa magistrâ. This is sufficient Reason for rejecting both *cups* and *cuppe*, which some would introduce here, without Necessity, and without Authority, and which are absolutely unworthy of *Horace*.

126. *Sæviat atque novos.*] When once he has found the Secret of being really content in every Station, the Soul may boldly defy the impotent Attempts of Fortune.

131.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

SATIRA III.

Horace feigns in this Satire, that Damasippus, a Stoic Philosopher, making him a Visit in the Country, they had a Conversation together. Damasippus begins with chiding him, because he had published nothing for some time, but employed himself in correcting his former Works. Horace receives his Stoical Advice with a great deal of Humour and Pleasantry. This Dialogue furnishes a most agreeable Scene. One can find none that are more natural, or better carried on, in Plato. Besides the Scene betwixt Horace and Damasippus, there is another betwixt Damasippus and Stertinius, which coincides very naturally, and which one ought to look on as a Comedy which Damasippus and Stertinius act before Horace. Stertinius maintains, that all Men are Fools. He only excepts the philosophic Sage, which was no where to be found, according to their Doctrine, but in their Sect. He shows, that the Definition of Fool comprehends every Body, without Exception. And to illustrate his Position, he runs over the different Conditions of Mankind; which furnishes a great Variety of Scenes, that wonderfully entertain and divert the Reader. This Variety is still increased by three or four Sorts of Episodes, which naturally fall in the Way, and have a close Relation with the Subject. All that Damasippus and Stertinius say, is filled with excellent Precepts; and what I particularly admire is, that these Precepts consist, for the most Part, in sprightly and natural Expressions, that gain the Assent of the Heart at the very first Proposal: But yet Horace's Design is only to make a Jest of the extravagant Severity of the Philosophers of his Time, who misused the Principles of their Founders. 'Tis difficult to imagine how he could happily succeed.

SIC rarò scribis, ut toto non quater anno
 Membranam poscas, scriptorum quæque retexens,
 Iratus tibi, quòd vini somnique benignus
 Nil dignum sermone canas. quid fiet? ab ipsis

O R D O.

Sic rarò scribis, ut tuto anno non quater que canas nil dignum sermone. Quid fiet? poscas membranam, retexens quæque scriptorum, iratus tibi, quòd benignus vini somni- fugisti huc ab ipsis Saturnalibus. Ergo ser-

N O T E S.

2. Membranam poscas, scriptorum quæque retexens.] When the Ancients composed, they wrote on Tablets covered with Wax; which gave them the Opportunity of blotting out whenever they pleased. For they had nothing to do, but turn their Stylus, or Pen which was flat at the other End, and they easily smoothed the Wax again, to take a new Inscription. But when they had given the last Touches to a Work, they wrote it out fair on a Sort of Paper, which was called *Cbarta*, and was made of the filmy Part of the Bark of a Plant called *Papyrus*, which grew in *Ægypt*; or else on Parchment made of Skins, which was properly called *Membrana*.

2. *Scriptorum quæque retexens.*] Retexere signifies strictly to undo what is already done, that

SATIRE III.

his Undertaking, while he put such admirable Sayings in their Mouths. But the particular Beauty of the Satire consists in his turning into Ridicule what has such a grave and rational Appearance. Horace's Design is not to ridicule, much less overturn those solid Truths, which he is as much persuaded of as they who talk with him. He knew the Nature of Men too well, and the Imperfection that it is to be found in all their Actions. He therefore listens with a composed Air to all these philosophical Lessons; and seems unmoved to hear himself treated as a Fool; on the contrary, he has a Mind to be thoroughly acquainted with his Folly, and see his own Picture drawn to the Life. But in Conclusion, he humbles all the Philosophers in the Person of Damasippus; and restrains their Pride by teaching the only Truth which was wanting in all their Schools. And this Truth was, that they themselves were greater Fools than any they accused of Folly. This Turn is very happy, and agreeable to Satire. I am charmed to see the Manner Horace introduces the Stoics to make a Jest of themselves, and at the same Time, of himself, and of all Mankind; and how after having made the Use of their Principles he designed, he turns the Arms they had furnished him with against the whole Species, and naturally concludes from their own Premises, that they are greater Fools than any else. We shall see, by the Perusal of the Satire, all the other accidental Beauties. They are so great and numerous, that I cannot be persuaded our Poet was young when he wrote it. A Conjecture is all we can make of its Date; for there is nothing left by Antiquity to fix it.

DAM. YOU write so very seldom now, Horace, that in a whole Year you don't call four Times for Paper, but amuse yourself with revising and correcting your former Works, tho' at the same Time you can't help being uneasy that, * by spending so much of your Time in Bed and at your Bottle, you produce nothing worth Notice. What will be the Consequence of this! You

* Given to Wine and Sleep.

NOTES.

that is, to blot out. Horace was extremely exact in his Writings, and therefore frequently corrected his first Thoughts. Wherefore 'tis no Wonder he has left this Precept in his *Ars Poetica*.

*Carmen reprehendite, quod non
Multa dies, et multa Lura coercuit, atque
Perfectum decies non castigavit ad Unguem.*

This Metaphor is taken from Weavers, who are obliged sometimes to unweave what they have done.

3. *Vini semperque benignus.*] Horace loved good Wine, and was naturally of an indolent Disposition. He says of himself, that he commonly got up but at Ten o' Clock, *ad quartam jaceo.*

4. *Ab ipsi Saturnalibus.*] The *Saturnalia* of the Romans was a great Festival with them. It began the 17th of December, and lasted three Days. Those that give it seven Days, comprehend the Feast called *Sigillaria*, the Feast of Statues, which immediately followed the *Saturnalia*, and continued four

Saturnalibus huc fugisti. sobrius ergo

5

Dic aliquid dignum promissis: incipe. nil est.

Culpantur frustra calami, immeritusque laborat

Iratis natus paries Dis atque poetis.

Atqui vultus erat multa & præclara minantis,

Si vacuum tepido cepisset villula tecto.

10

Quorsum pertinuit stipare Platona Menandro?

Eupolin, Archilochum, comites educere tantos?

Invidiam placare paras, virtute relicta?

Contemnere, miser. vitanda est improba Siren

Desidia; aut quidquid vitâ meliore parasti

15

Ponendum æquo animo. Dî te, Damasippe, Deæque

N O T E S.

brus dic aliquid dignum promissis: incipe. Nil est. Calami frustra culpantur, parietique immeritus laborat natus Dis atque poetis iratis. Atqui vultus erat minantis multa & præclara, si villula cepisset vacuum tepido tecto. Quorsum pertinuit stipare Platona Menandro? Et edu-

cere Eupolin, Archilochum, tantos comites? Paras placare invidiam relicta virtute? Miser, contemnere. Desidia improba Siren est vitanda aut ponendum æquo animo quidquid parasti meliore vitâ. Damasippe, Dî Deæque

N O T E S.

Days. At this Time, Rome was full of all manner of Debauchery and Lewtiness, and the Streets echoed with those who were indulging Mirth and Jollity. Horace, who loved Rest and Quiet, used to retire at this Time into the Country, and pass the sharpest Part of the Winter there. Horace naturally abhorred all tumultuous Pleasures. The Saturnalia had been of a long Institution at Rome, and were first appointed in Honour of the God Saturn, in whose Time all was Joy and Liberty.

7. *Culpantur frustra Calam,*] This is diverting. As it Horace, to excuse his Negligence, laid the Blame on his Pens, like School boys.

8. *Iratis natus Paries Diis atque Poetis.*] Damasippus says, that the Walls of a Poet's Closet are made *Diis iratis*: because they have subjected them to the Caprice of the Poets; and that they are made *Poetis iratis*, with the Malediction of the Poets, because the Poets accuse them for their own Faults, and Sterility of Genius, which they are innocent of, tho' the Poets discharge their bad Honour upon them. *Natus* is here put metaphorically for *Factus*.

11. *Platona.*] Plato the Philosopher; for there is a great deal of Probability it is he who is meant here. He was come of

a most illustrious Family, being descended from a Brother of Solon, and by Consequence, of the Blood of Codrus, last King of the Athenians. His Manners were affable and humane, mixed with Gravity; and he became the Chief of all the Academic Philosophers, after the Death of his Master Socrates. He was born the first Year of the forty eighth Olympiad, and died the first Year of the Hundred and Ninth; being just eighty one Years old.

11. *Menandro*] Menander, an Athenian, was the chief of the new Comedy, which was freed from the Immodesty and Slander of the ancient. He composed above a Hundred Comedies, which we can never sufficiently regret the Loss of, to judge of them by those small Fragments which remain of them. He particularly excelled in drawing amiable Characters of common Life, and representing Human Nature according to Truth. He died about the Fiftieth or Fiftly Fifth Year of his Life, and was drowned near the Athenian Haven.

12. *Eupolin, Archilochum.*] Eupolis was likewise an Athenian, and distinguished himself among the Writers of the ancient Comedy. His Verses were very beautiful, and he reprehended public Vices with a great deal of Liberty, but his Writings were too satirical.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Verum ob consilium donent tonsore. sed unde
 Tam benè me nôsti? Postquàm omnis res mea Janum
 Ad medium fracta est, aliena negotia curo,
 Excussus propriis. olim nam quærerè amabam, 20
 Quo vafer ille pedes lavisset Sisyphus ære;
 Quid sculptum infabre, quid fufum duriùs esset:
 Callidus huic signo ponebam millia centum:
 Hortos, egregiasque domos mercarier unus
 Cum lucro nôram: unde frequentia Mercuriale 25
 Imposuere mihi cognomen compita. Novi;
 Et morbi miror purgatum te illius. Atqui
 Emovit veterem mirè novus; ut solet, in cor
 Trajecto lateris miseri, capitisque dolore:
 Ut lethargicus hic cùm fit pugil, & medicum urget. 30
 Dum ne quid simile huic, esto ut libet. O bonè, ne te
 Frustrere: insanis & tu, stultique prope omnes,
 Si quid Stertinius veri crepat; unde ego mira
 Descripsi docilis præcepta hæc, tempore quo me
 Solatus jussit sapientem pascere barbam, 35
 Atque à Fabricio non tristem ponte reverti.

Q R D O.

donent te, tonsore ob verum consilium. Sed unde nosti me tam bene? Postquam omnis mea res fracta est ad medium Janum, curo aliena negotia, excussus propriis. Nam olim amabam quærerè, quo ære ille vafer Sisyphus lavisset pedes; quid sculptum infabre, quid esset duriùs fufum: callidus ponebam centum millia huic signo: unus noram mercarier hortos domosque egregias cum lucro: unde frequentia compita imposuere Mercuriale cognomen mihi. Novi, & miror te purgatum il-

lius morbi. Atqui mirè novus emovit veterem; ut solet, dolore miseri lateris, capitisque trajecto in cor; ut hic lethargicus cum fit pugil, & urget medicum. Dum ne quid sit simile huic, esto ut libet. O bone, ne frustrere te; & tu insanis, omnesque sunt prope stulti si quid veri Stertinius crepat; unde ego docilis descripsi hæc præcepta mira, tempore quo solatus me, jussit me pascere sapientem barbam, atque non tristem reverti à ponte

N O T E S.

18. *Janum ad Medium.*] The Latins gave so many times the Name of *Janus* to those high Arches that pass from one Side of a Street to another, on Account, in all probability, of a Statue of *Janus* being plac'd there; such as triumphal Arches, &c. There were several in *Rome*; but that made Mention of in this Place, was in the Midst of the *Roman Forum*; and there were two other Arches at different Entrances into it.

21. *Sisyphus.*] This *Sisyphus* was Son of *Æolus*, who built the City *Ephire*, afterwards called *Corinth*, where he reigned. He was full of Craft and Policy. He is supposed to have lived 1407 Years before the Christian Era.

22. *Fufum durius*] The Statuary, as well as Painter, must copy Nature; and the Foundry, as well as Chisell, require particular Graces, which grow as it were under the Hands of great Masters. It is not the Boldness of the Features which causes the Rudeness here complained of. The finest Features of a *Venus* or *Cupid* will have a vicious Rudeness, if the Attitudes are not natural, if the Limbs and Nerves seem not animated; and, in short, if the very Sentiments of the Person represented do not almost meet the Eye of the Spectator.

24. *Hortos, egregiasque domos.*] He had bought

Masippus, with a good Barber for your sound Advice. But how came you to know me so well? **DAM.** *Why* after I had sunk my whole Estate among the Brokers in Janus's Street; having no Business of my own, I mind other People's. For my great Passion in former Times was to find out § whether a Vessel was so antique as that fly Sisyphus might have wash'd his Feet in it, and to be able to know at first Sight, if there was the least Fault in the carving of this Figure, or in the moulding of That; and I arrived at such a Skill in Curiosities, that I set no less a Price than a hundred thousand Sesterces on this Statue. I was the only Man in the World that knew how to buy and sell fine Gardens, and fine Houses to Advantage: so that in all public Places they gave me the Surname of Mercury's Favourite. **HOR.** I know it, and am amazed how you got cured of † such an agreeable Malady. **DAM.** Why another * as strange as new turn'd out the old one: as in *physical Distempers* 'tis common for the Pain of the Side or Head ach to turn to a Pain in the Stomach, the Lethargy to turn into a Phrenzy, and the Lethargic Person, finding himself strong all on a sudden, to fall a beating his Physician. **HOR.** Provided you don't beat me, be as mad as you will. **DAM.** || You're a merry Gentleman, but don't deceive yourself: for you are also mad, and almost all Men are Fools, if there's any Truth in what Stertinius says, of whom I learn'd these excellent Precepts, who one Day, after having comforted me, advised me to let this philosophical Beard grow, and not give way to melancholy Thoughts, but return from Fabricius's

§ In what Vessel fly Sisyphus wash'd his Feet.
|| O Good Sir.

† That Malady.

* Strangely &c.

N O T E S.

brought several Tracts of Land along the Tiber, and disposed them into Gardens, each of which he fix'd a certain Price to.

30. *Ut Lethargicus hic, quam sit pugil.]* The Lethargy is a Distemper that comes from the bad Temperature of the Brain, when it is cold, and too moist. Phlegm getting the upper Hand, fills all the Vessels, and plunges the Lethargic Person in a dead Sleep. *Lucretius* has expressed this admirably,

*Interdumque gravi Lethargo fertur in altum.
Aeternumque Soporem.*

And a little lower, he speaks of the overflowing of the Phlegm.

Adde quod in nigras Lethargi mergitur undas.

When the Physicians undertake the Cure of this Distemper there is Danger lest they expose the Patient to the opposite Evil. For the Phlegm being once changed into Bile, by inflaming Remedies, it often kindles such a Fire in the Brain, that it drives the affected Person into Madness. In this Case, the Patient often exercises his Fury on his Physician.

33. *Si quid Stertinius.]* Stertinius was a Stoic Philosopher.

35. *Iusse sapientem pascere Dardam.]* The first Philosophers, to show the Contempt they had of the Body, let their Beard grow to its full Length, but what was in the Beginning only an accessory Thing, was afterwards created a Principle. They did afterwards, out of Vanity and Affectation what at first was done only out of Inconvenience

Nam, malè re gestâ, cùm vellem mittere operto
Me capite in flumen; dexter stetit: &, Cave faxis
Te quidquam indignum. pudor, inquit, te malus urget;
Insanos qui inter vereare insanus haberi.

40

Primùm nam inquiram, quid sit furere: hoc si erit in te
Solo; nil verbi, pereas quin fortitèr, addam.

Quem mala stultitia, & quemcunque inscitia veri
Cæcum agit, insanum Chryssippi porticus & grex
Autumat. hæc populos, hæc magnos formula reges,

45

Excepto sapiente, tenet. nunc accipe quare
Desipiant omnes, æquè ac tu, qui tibi nomen

Insano posuere. velut silvis, ubi passim
Palantes error certo de tramite pellit;

Ille sinistrorsùm, hic dextrorsùm abit; unus utrique
Error, sed variis illudit partibus: hoc te

50

Crede modo insanum; nihilo ut sapientior ille,
Qui te deridet, caudam trahat. est genus unum

Stultitiæ, nihilum metuenda timentis; ut ignes,
Ut rupes, fluviosque in campo obstare queratur:

55

Alterum & huic varium, & nihilo sapientius, ignes
Per medios, fluviosque ruentis. clamet amica

Mater, honesta soror, cum cognatis, pater, uxor;
Hic fossa est ingens, hic rupes maxima: serva:

Non magis audierit, quàm Fusius ebrius olim,

60

O R D O.

Fabritio. Nam, re malè gestâ, cum vellem mittere me in flumen operto capite, dexter stetit; & inquit, Cave faxis quidquam indignum te, malus pudor urget te; qui vereare haberi insanus inter insanos. Nom primùm inquiram quid sit furere: si hoc erit in te solo; addam nil verbi, quin fortiter pereas.

Porticus & grex Chryssippi autumat eum esse insanum quem mala stultitia, & quemcunque inscitia veri agit cæcum. Hæc formula tenet populos, hæc formula tenet reges magnos, excepto sapiente. Nunc accipe quare omnes desipiant, æque ac tu qui posuere nomen tibi insano. Velut in sylvis, ubi error

pellit palantes passim de certo tramite; ille abit sinistrorsum, hic dextrorsum, unus error utriusque, sed illudit variis partibus: hoc modo crede te insanum; ut ille nihilo sapientior qui deridet te, etenim trahat caudam. Est unum genus stultitiæ, timentis metuenda nihilum; ut queratur ignes, ut rupes fluviosque obstare in campo. Alterum genus, & varium huic, & nihilo sapientius, timentis nihilum & ruentis per medios ignes fluviosque. Amica mater, honesta soror, pater & uxor cum cognatis, clamet; hic est fossa ingens, hic rupes maxima; serva: non magis audierit, quàm Fusius olim ebrius, cum edarnus il-

N O T E S.

and Disregard to a studied advantageous Appearance. Their Successors easily inherited this Legacy, when they had lost all Title to their Founder's Virtue and Learning.

37. *Operto Capite*] The Romans veiled their Heads on several Occasions, particu-

larly when they devoted themselves to Death for the Love of their Country. It is pleasant to see *Damascippus* upon the Point of committing the most extravagant of all Follies, take it in his Head to do what the *Decii* did out of a Spirit of the most generous

reus



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Cùm Ilionam edormit, Catiensis mille ducentis,
Mater, te appello, clamantibus. huic ego vulgum
Errori similem cunctum insanire docebo.

Insanit veteres statuas Damasippus emendo:

Integer est mentis Damasippi creditor? esto:

65

Accipe, quod nunquam reddas mihi, si tibi dicam:

Tunc insanus eris, si acceperis? an magis excors

Rejectâ prædâ, quam præsens Mercurius feret?

Scribe decem à Nerio: non est satis: adde Cicutæ

Nodosi tabulas centum: mille adde catenas:

70

Effugiet tamèn hæc sceleratus vincula Proteus.

Cùm rapies in jus malis ridentem alienis;

Fiet aper, modò avis, modò saxum, & cùm volet, arbor.

Si malè rem gerere infani est; contrà, benè sani:

Putidius multo cerebrum est (mihi crede) Perilli

75

Distantis, quod tu nunquam rescribere possis.

Audire, atque togam jubeo componere, quisquis

Ambitione malâ, aut argenti pallet amore;

Quisquis luxuriâ, tristive superstit one,

O R D O.

Matrem, Catiensis mille ducentis clamantibus, Mater, appello te. Ego docebo cunctum vulgum insanire similem errori huic.

Damasippus in anit emendo statuas veteres. An creditor Damasippi est integer mentis? Esto: si dicam tibi, Accipe quod nunquam reddas mihi? tunc eris insanus. si acceperis? An magis excors rejecta præda, quam præsens Mercurius feret? Scribe decem à Nerio, non est satis: adde centum tabulas Cicutæ no-

dosi: adde catenas mille: tamen sceleratus Proteus effugiet vincula hæc. Cùm rapies in jus ridentem alienis malis; fiet aper, modò avis, modò saxum, & arbor cum volet. Si male gerere rem est infani: contra, bene gerere est jam. Crede mihi, cerebrum Perilli distantis quod tu nunquam possis rescribere, est multò putidius.

Qui quis pallet malâ ambitione, aut amore argenti, quisquis calet luxuriâ, tristive super-

N O T E S.

Hydore rising thro' the Floor of the Theatre, speaking these Words, Mater te appello. One Fufius acted the Part of Ilione, and Catiensis the Part of Polydore: But Fufius, who had drunk too freely, fell truly asleep, and the Crier of Catiensis could not wake him.

65 Integer est Mentis, Damasippi Creditor.] Damasippus is a Fool for buying Statues on Credit, 'tis true: But are not his Creditors as much so, or more? For they, out of Covetousness of Gain, sell or lend what they are never likely to recover.

(9 Scribe decem à Nerio.) This Passage is very difficult; but this seems to be the sense of it. The Ancients lent their Money in two Manners; they either paid it down at their own House, and had the

Receiver's Hand-writing, with the Addition ex Demo, ex Arca: or else, as they customarily kept their Money with Bankers, the Receivers went thither, where they wrote a Receipt in this Manner. "I have received so much of such a Banker, Cash of such a one." And when the Debtor had a Mind to pay his Debt in, he went to the Banker, and after having paid the Money, he blotted out of the Banker's Books the Receipt he had written, which was called rescribere

. 70. Cicutæ nodosi Tabulas.] This Cicutæ was a Veteran Notary, who knew all the knotty Points of Contracts, and clandestine Usury; nor omitted any Thing to strengthen an Engagement, by all Punctilio's and Formalities.

Here's a deep Ditch, here's a steep Rock, take care; they would no more hear than Fufius *the Comedian* did heretofore, who, acting the Part of *Ilium* sleeping, got drunk, and fell so fast asleep, that when *Catiemus* and twelve hundred *Spectators* cry'd out altogether, O Mother, I call thee to my Assistance, they could not possibly awake him. I shall now shew, that the far greater Part of Mankind run into some such kind of Madness as this.

Damasippus's Madness lies in buying ancient Statues; and is he in his Senses, think you, who gives *Damasippus* Credit for them? Suppose I should say, take this Sum of Money, which I'm sure you'll never repay me; wou'd you be mad for taking it? or more so if you refused such a Booty when * the Gods are so kind to offer it you? Were you to say to *Damasippus*, Write a Note for ten thousand *Sesterces* received by you of my Banker *Nerius*, 'tis not a sufficient Security: add to it a hundred Bonds drawn with the utmost Exactness of *Cicuta*, who is well skill'd in all the knotty Points of the Law, and to them add † all the strong Ties you can think of; yet the Rogue, *Proteus*-like, will find a Way to break through them. If you sue him at Law he'll only laugh heartily at you, and to elude you, turn himself into all Shapes; sometimes into a Bear, sometimes a Bird, sometimes a Stone, and even into a Tree when he has a mind to it. In short, *Damasippus*, if a Man may be said to be mad who manages his Affairs ill, and on the other hand, in his Senses who manages them well; believe me, *Perillus's* Head was more disorder'd than yours, to take your Note for a Sum you can never be able to pay.

Whoever gives Way to unbounded Ambition, or has an insatiable Love for Money, whoever is luxurious, labours under gloomy Su-

* *Mercury.*

† *A thousand Chains,*

N O T E S.

malities. This is the true Meaning of the Word *sedofus*.

71. *Effugiet tamen hac sceleratus Vincula Proteus.*] *Proteus* was a Son of *Neptune*, and a Sea God. He changed himself into all Sorts of Forms to escape those who pursued him. This therefore is a very proper Comparison of such Debtors, who, by a Thousand Quirks in Law, evade their just Obligations.

72. *Malis ridentem alienis.*] *Ridere alienis malis*, id est, *maxillis*, to laugh heartily.

77. *Togam componere.*] That is, Prepare himself to hear a continued grave Discourse. *Sertimus* being persuaded of his Maxims, and the Importance of the Morality he is

going to teach, declares, that they deserve the most serious Attention, and that he must not be interrupted. The long Roman Gowns were incommodious enough. When they took their Places in an Assembly, to hear an Harangue, they were obliged to seat themselves betimes, or otherwise accommodate themselves, not to disturb the Orator. This gave Rise to the metaphorical Expression *Horace* makes use of.

78. *Ambitione mala.*] There are two Kinds of Ambition, one good, and the other bad. This causes the Expression *mala*, Emulation in noble Actions is certainly a Virtue.

Aut alio mentis morbo calet : hùc propiùs me,
Dum doceo insanire omnes, vos ordine adite.

80

Danda est ellebori multo pars maxima avaris :

Nescio an Anticyram ratio illis destinet omnem.

Hæredes Staberî summam incidere sepulcro ;

Nî sic fecissent, gladiatorum dare centum

85

Damnati populo paria, atque epulum, arbitrio Arrî,

Frumenti quantum metit Africa. Sive ego pravè,

Seu rectè hoc volui, ne sis patruus mihi. Credo

Hoc Staberî prudentem animum vidisse—Quid ergo

Sensit, cùm summam patrimoni inculpere saxo

90

Hæredes voluit ? Quoàd vixit, credidit ingens

Pauperiem vitium, & cavit nihil acriùs : ut, si

Fortè minùs locuples uno quadrante periret,

Ipse videretur sibi nequior. omnis enim res,

Virtus, fama, decus, divina humanaque, pulchris

95

Divitiis parent ; quas qui construxerit, ille

Clarus erit, fortis, justus—Sapiensne ? Etiam, & rex,

Et quidquid volet. hoc, veluti virtute paratum,

Speravit magnæ laudi fore. quid simile isti

Græcus Aristippus ? qui servos projicere aurum

100

O R D O.

Bitione, aut alio morbo mentis, huc ordine adite vos propius me, & jubeo audire, atque componere legam, dum doceo omnes insanire.

Multo maxima pars ellebori danda est avaris. Nescio an ratio destinet omnem Anticyram illis. Hæredes Staberî incidere summam sibi legatam sepulcro. Nî sic fecissent, damnati erant dare centum paria gladiatorum populo, atque epulum arbitrio Arrî, & quantum frumenti Africa metit. Sive ego pravè, seu rectè volui hoc, ne sis patruus mihi. Credo prudentem animum Staberî vidisse hoc.

Quid ergo sensit, cum voluit hæredes inculpere summam patrimoni saxo ? Quoàd vixit credidit pauperiem esse ingens vitium, & cavit nihil acriùs ; ut ipse videretur sibi nequior, si fortè periret minus locuples uno quadrante. Enim omnis res, virtus, fama, decus, divina humanaque, parent pulchris divitiis ; quas qui construxerit, ille erit clarus, justus & fortis—Sapiensne erit ? Etiam, & rex ; & quidquid volet. Speravit hoc fore magnæ laudi veluti paratum virtute. Græcus Aristippus speravit quid simile isti ? Quo

N O T E S.

82. *Danda est Hellebori.*] The Ancients used Hellebore in the Cure of Madness.

84. *Hæredes Staberî.*] This Staberius was a most wretched ridiculous Miser. He lived like a Beggar, to indulge his Vanity in leaving a great Sum of Money behind him at his Death. Nay, he even carried the ridiculous Humour of his Avarice beyond the Grave, and ordered his Heirs to write upon his Tomb the Sums he left to each of them. For as he had feared nothing so much dur-

ing his Life, as to be thought poor, so he took Care that Posterity should be informed that he died rich. If his Heirs did not comply with his Desire in this Point, they were obliged by a Clause in his Will, to entertain the People with a Show of Gladiators, a great Feast, and distribute amongst them a great Quantity of Corn.

87. *Frumenti quantum metit Africa,*] Africa was always noted for its great Fertility.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

In mediâ jussit Libyâ; quia tardiùs irent
 Propter onus segnes. uter est insanior horum?
 Nîl agit exemplum litem quod lite resolvit.
 Si quis emat citharas, emtas comportet in unum,
 Nec studio citharæ, nec Musæ deditus ulli;
 Si scalpria & formas non sutor; nautica vela
 Aversus mercaturis; delirus & amens
 Undique dicatur meritò. quid discrepat istis,
 Qui nummos aurumque recondit, nescius uti
 Compositis, metuensque velut contingere sacrum?
 Si quis an ingentem frumenti semper acervum
 Porrectus vigilet cum longo fuste; neque illinc
 Audeat esuriens dominus contingere granum;
 Ac potius foliis parcus vescatur amaris:
 Si positis intus Chii veterisque Falerni
 Mille cadis; (nihil est, tercentum millibus) acre
 Potet acetum: age; si & stramentis incubet, unde
 octoginta annos natus, cui stragula vestis,
 Blattarum ac tinearum epulæ, putrescat in arcâ:
 Nimirum insanus paucis videatur; eò quod
 Maxima pars hominum morbo jaclatur eodem.
 Filius, aut etiam hæc libertus ut ebibat hæres,
 Dis inimice senex, custodis, ne tibi desit?
 Quantulum enim summæ curtabit quisque dierum;
 Ungere si caules oleo meliore, caputque
 Cæperis impexâ foedum porrigine? quare,
 Si quidvis satis est, perjuras, surripis, auferis
 Undique? tun' sanus? populum si cedere saxis
 Incipias, servosque tuos, quos ære pararis;
 Insanum te omnes pueri, clamentque puellæ.

105

110

115

120

125

130

O R D O.

Juste servos proficere ducim in mediâ Libyâ, quia, tardius irent segnes propter onus. Uter tamen tibi est insanior? Exemplum agit nil quod resolvit litem lite. Si quis emat citharas, & emtas comportet in unum, nec deditus studio citharæ, nec Musæ ulli. Si quis non sutor scalpria & formas, ac aversus mercaturis emat vela nautica; undique dicatur delirus & amens. Quid discrepat istis, qui recondit nummos aurumque, nescius uti compositis, metuensque contingere velut sacrum? An si quis porrectus semper vigilet ingentem acervum frumenti cum longo fuste; quidvis est satis, perjuras, surripis, auferis neque esuriens dominus audeat contingere undique? Tunc sanus? Si incipias cedere saxis, populum si cedere saxis, servosque tuos, quos pararis, omnes pueri puellæque clament te insa-

Sands of Libya, order'd his Slaves to throw away his Money, because they went too slow retarded by their Burden. Which of these is the greater Madman? DAM. An Example has no good Effect which only solves one controverted Case by another. STER. *Will then so come clojer to the Point.* Suppose one should buy up a Parcel of Lutes, and when bought lay them altogether, tho' he has neither studied the Lute, nor practised any Musick; should one who is no Shoe-Maker buy Paring-Knives and Lasts; or he who is averse from Trade, buy Sails for Ships; each of them would every where be justly called a Fool and a Madman. Wherein differs he from them who hoards up his Gold and Money, incapable of using his Stores, and afraid to touch them, as *he would be a Thing that is sacred?* If one should lay continually by a vast Heap of Corn, watching it with a long Club, and tho' it be his own not dare to touch a Grain of it when he is hungry, but rather feed on bitter Herbs: If when he has a thousand Hogheads (that is nothing, Suppose three hundred thousand) of Chian and Falernian Wine laid up in his Cellar, he should drink *nothing but what is sowre as Vinegar*: Again, if when he wants but one of eighty, he should lay on Straw, tho' he has fine Bed Cloaths rotting in his Chest, a Feast for Worms and Moths: Few 'tis true, may think him mad, by Reason that the greatest Part of Men labour under the same Disease. Old dottard Enemy to the Gods, is it then for fear lest yourself should want, that you keep Guard on these Riches that the Son or even the Slave who is to be your Heir may spend all in drinking *and Debauchery*? How little *pray* will each Day take from the Whole of your Estate, if you should begin to anoint your Coleworts with better Oil, and your Head soul with Scales for want of combing? If any Thing suffices *Nature*, why perjure yourself, *why* rob and plunder from every Quarter? Are you in your Senses?

Should you, (*addressing another*) go about to pelt the Populace with Stones, or *even* your Slaves which you have purchased with your Money, all the Boys and Girls would proclaim you mad.

N O T E S.

104. *Si quis emat Citharas.*] Stertinus explains, by sensible Examples, the Folly of the Miser: And what he here says is admirable. Riches in the Possession of a Miser are like a Lute, or any other fine Musical Instrument, in the Hands of one who knows not how to play upon it.

up great Riches, and make no Use of them, is an Injustice to the Public, as well as an extravagant Folly.

117 *Si stramenti incubet.*] This shews the sordid Avance of the Person, who wou'd not allow himself a tolerable Convenience in any one Point for Fear of Ex-

109. *Nummos aurumque recondit.*] To hoard pence.

Cùm laqueo uxorem interimis, matremque veneno,
Incolumi capite es? Quid enim? Neq; tu hoc facis Argis,
Nec ferro, ut demens genitricem occidit Orestes.

An tu reris eum occiso insanisse parente,
Ac non antè malis dementem actum Furiis, quàm
In matris jugulo ferrum tepefecit acutum?

135

Quin, ex quo est habitus malè tutæ mentis Orestes,
Nil sanè fecit quod tu reprêndere possis:

Non Pyladen ferro violare, aususve sororem
Electram: tantùm maledicit utrique, vocando
Hanc furiam, hunc aliud, jussit quod splendida bilis.

140

Pauper Opimius argenti positi intus & auri,
Qui Vejentanum festis potare diebus

Campanâ solitus trullâ, vappamque profestis,
Quondam lethargo grandi est oppressus; ut hæres

145

Jam circum loculos & claves lætus ovanisque
Curreret. hunc medicus multùm celer atque fidelis

Excitat hoc pacto: mensam poni jubet, atque
Effundi saccos nummorum, accedere plures

Ad numerandum: hominem sic erigit, addit & illud;
Nî tua custodis, avidus jam hæc auferet hæres.

150

Men' vivo? Ut vivas igitur, vigila: hoc age. Quid vis?
Deficient inopem venæ te, ni cibus atque

Ingens accedat stomacho fultura ruenti.

Tu cessas? agedum; sume hoc fultura oryzæ.

O R D O.

sum. Cùm interimis uxorem laqueo, matremque veneno, es capite incolumi? Quid enim respondes? Neque tu facis hoc Argis, nec occidis ferro, ut demens Orestes occidit genitricem. An tu reris eum insanisse occiso parente, ac non dementem & actum malis Furiis, antequam tepefecit acutum ferrum in jugulo matris? Quin ex quo tempore Orestes habitus est malè tutæ mentis, sanè fecit nil quod tu possis reprehendere: non ausus violare jam auferes hæc. Men' vivo? Igitur ne Pyladen ferro, sororemve Electram: tantùm maledicit utrique vocando hanc Furiam, hunc aliud quod splendida bilis jussit. Opimius, pauper auri & argenti intus positi, prius solitus potare Veientanum Campanâ trullâ festis diebus, vappamque profestis, quondam oppressus est lethargo grandi; ut hæres jam lætus ovanisque jam curreret circum loculos & claves. Medicus multùm celer atque fidelis excitat hunc hoc pacto: jubet mensam poni, atque saccos nummorum effundi, plures accedere ad numerandum: sic erigit hominem: & Nil custodis tua, avidus hæres vivas, vigila: hoc age. Quid vis? Venæ deficient te inopem, ni cibus atque ingens fultura accedat stomacho ruenti. Tu cessas? agedum; sume hoc perjanarium oryzæ. Quan-

N O T E S.

131. *Neque tu hoc facis Argis.*] This is a sarcastic. Besides, the Poet shews that the Sort of Buffoon Justifications, wherein some Wickedness of the Covetous exceeds the Circumstances impertinent to the main criminal Action of Orestes, because he committed it when he was actually delirious; Cause are only denied, are very witty and whereas



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Quanti emtæ? Parvo. Quanti ergo? Octo assibus. Eheu!

Quid refert, morbo, an furtis, pereamque rapinis?

Quisnam igitur sanus? Qui non stultus. Quid avarus?

Stultus & intansus. Quid? si quis non sit avarus;

Continuò sanus? Minimè. Cur Stoice? Dicam.

164

Non est cardiacus (Craterum dixisse putato)

Hic æger. Rectè est igitur, surgetque? Negabit:

Quòd latus, aut renes morbo tenentur acuto.

Non est perjurus, neque sordidus. Immolet æquis

Hic porcum Laribus. Verùm ambitiosus & audax.

165

Naviget Anticyram. quid enim differt, barathrone

Dones quidquid habes, an nunquàm utare paratis?

Servius Oppidius Canus? duo prædia dives?

Antiquo censu gnatis divisse duobus

Fertur, & hoc moriens pueris dixisse vocatis

170

Ad lectum: Postquàm te talos, Aule, nuceſque

Ferre sinu laxo, donare, & ludere vidi;

To, Tiberi, numerare, cavis abscondere tristem;

Extimui. ne vos ageret vesania discors;

Tu Nomentanum, tu ne sequerere Cicutam.

175

Quare per Divos aratus uterque Penates,

Tu cave ne minus; tu ne majus facias id

Quod satis esse putat pater, & natura coercet,

Præterea ne vos tuiilet gloria, jure-

O R D O.

ti emtæ? parvo Pretio. Quanti ergo? Octo assibus. Eheu! Quid refert percamme morbo, an furtis rapinisque?

Quisnam sanus igitur? Qui non est stultus. Quid est avarus? Stultus & insanus. Quid? si quis non sit avarus; continuò sanus? Minimè. Cur Stoice? Dicam. (Putato Craterum dixisse)

Hic æger non est cardiacus. Igitur est rectè, surgetque? Negabit: quòd latus aut renes tenentur acuto morbo. Non est perjurus, neque sordidus. Hic immolet porcum Laribus æquis. Verum est ambitiosus & audax. Naviget Anticyram. Enim quid differt, donec barathro quidquid habes, an nunquàm utare paratis?

Servius Oppidius dives censu antiquo, fertur divisse duobus gnatis duo prædia Canus, & moriens divisse hoc pueris vocatis ad lectum:

Aule, postquàm vidi te ferre talos nuceſque laxo sinu, & donare, & ludere; Tiberi, postquàm vidi te numerare tristemque abscondere cavis;

extimui ne discors vesania ageret vos; tu ne sequerere Nomentanum, tuque Cicutam. Quare uterque oratus per Divos Penates, cave tu ne minuas; tu ne facias id majus, quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

N O T E S.

159. Craterum dixisse putato.] Craterus was a famous Physician in the Time of Augustus, and Cicero makes mention of him in his Epistles

164. Immolet æquis hic Porcum Laribus.]

Servius Oppidius dives censu antiquo, fertur divisse duobus gnatis duo prædia Canus,

& moriens divisse hoc pueris vocatis ad lectum:

Aule, postquàm vidi te ferre talos nuceſque laxo sinu, & donare, & ludere; Tiberi, post-

quàm vidi te numerare tristemque abscondere cavis;

extimui ne discors vesania ageret vos; tu ne sequerere Nomentanum, tuque Cicutam.

Quare uterque oratus per Divos Penates, cave tu ne minuas; tu ne facias id majus, quod pater putat esse satis, & natura coercet.

Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

tu ne minus; tu ne majus facias id quod pater putat esse satis, & natura coercet. Præterea ne gloria tuiilet vos, obstringam ambo jurejurando. Uter vestrum fuerit prætor

fact

lay? Come, take this Rice-ptifane. OPIM. What will it cost? PHYS. A Trifle. OPIM. But how much? PHYS. * Sixpence! OPIM. Sixpence! Alas! what imports it whether I die of Sicknefs or be ruined by Robberies and Extortions?

DAM. Who then is the wife Man? STER. He who is not a Fool. DAM. What fay you of a Miser? STER. He is Fool and Madman both. DAM. What? If a Man is not a Miser, is he then the wife Man? STER. No. DAM. Your Reason, Stoic? STER. I'll tell you: Suppose Craterus had said, this Patient is not sick at Heart: Is he therefore well? Shall he rise? He will answer in the Negative: Because either his Side or his Reins may be affected with an acute Disease. *Just so*, such an one is not a Perjurer nor a Miser: Let him in *Gratitude* sacrifice a Hog to his propitious Lares. But *then* he is ambitious, and a bold Projector: Let him make a Voyage to Anticyra for the Cure of his Madness: For what Difference is there; whether you sink what you have in the Bottom of the Sea, or never use your Acquisitions?

Servius Oppidius, rich in the Possession of an ancient Fortune is said to have divided between his two Sons two Farms at Canusium, and at Death to have thus address'd the Boys called to his Bed-side: " Ever since I observed you, Aulus, when a Child, carrying your
" Toys and Nuts loosely in your Bosom, giving and playing them
" away; you Tiberius, busy in telling over yours, and hiding
" them with a pensive Air in Holes, I have been afraid lest the
" two Extremes of Madness should seize you; lest you Aulus copy
" Nomentanus, and you, Tiberius, copy Cicuta. Wherefore let me
" conjure you both by the Guardian Gods of your Family, beware
" you of impairing, and you of enlarging that Estate which your
" Father judges sufficient for you, and which Nature limits. I
" will, moreover, bind you both by Oath, not to have an Itch

* An As was about three Farthings, so that eight of them made Six Pence of our Money.

N O T E S.

race speaks here of the Covetous and the Ambitious; and he plainly shews, that each of them are equally Fools; for that there is no less Extravagance in throwing one's Money, according to the Proverb, out of the Window, then in hiding it, and not daring to make the least Use of it. *Berserrens donec* is the Character of the Ambitious, who, by following their Chimerical Expectations, cast their Substance, as it were, into an Abyss that has no Bottom. And this Abyss, or *Burathrum*, is nothing but their own unbounded vain Desires.

168. *Servius Oppidius.*] Antiquity has left us nothing whereby we can certainly know who the Person here mentioned was; but he must have been a Person of solid Sense. An attentive wise Father observes those growing Inclinations in his Children, that are imperceptible to others, but which he takes Notice of, as being concerned for the fatal Consequences which may come from them, if they be not timely checked and remedied.

jurando obstringam ambo : uter ædilis, fueritve
Vestrûm prætor, is intestabilis & sacer esto.

180

In cicere atque fabâ bona tu, perdasque lupinis,
Latus ut in circo spatiere, aut æneus ut stes ;
Nudus agris, nudus nummis, insane, paternis ?
Scilicèt ut plausus, quos fert Agrippa, feras tu,
Astuta ingenuum vulpes imitata leonem ?

185

Ne quis humasse velit Ajacem, Atrida, vetas cur ?

Rex sum. Nîl ultra quæro plebeius. Et æquam

Rem imperito : at si cui videor non justus, inulto

Dicere, quæ sentit, permitto. Maxime regum,

190

Dî tibi dent captâ classem redducere Trojâ :

Ergo consulere, & mox respondere licebit ?

Consule. Cur Ajax heros ab Achille secundus

Putrescit, totiès servatis clarus Achivis ;

Gaudeat ut populus Priami Priamusque inhumato,

195

Per quem tot juvenes patrio caruere sepulcro ?

Mille ovium insanus morti dedit, inclytum Ulyssëm

Et Menelaum unâ mecum se occidere clamans.

Tu cùm pro vitulâ statuis dulcem Aulide gnatam

O R D O.

ædilive, is esto intestabilis & sacer. In-
sane. perdas tu bona in cicere atque fabâ lu-
piniſque, ut spatiere latus in circo, aut ut stes
æneus ; nudus agris, nudus nummus paternis ?
Scilicet ut tu feras plausus, quos Agrippa
fert, astuta vulpes imitata leonem ingenuum ?

Atrida, cur vetas ne quis velit humasse
Ajacem ? Rex sum. Ego plebeius quæro nil
ultra. Et imperito æquam rem ; at si vidior
cui non justus permitto illi inulto dicere quæ

sentit. Maxime regum, Dî dent tibi reddu-
cere classem captâ Trojâ : Ergo licebit con-
sulere, & mox respondere ? Consule. Cur A-
jax, heros secundus ab Achille, totiès clarus
servatis Achivis, putrescit ; ut populus Pria-
mi Priamusque gaudeat inhumato, per quem
tot juvenes caruere sepulchro patrio ? Insanus
dedit mille ovium morti, clamans se occidere
Ulyssëm & Menelaum una mecum. Cum is
Aulide statuis dulcem gnatam pro vitula ante

N O T E S.

180 *Jure jurando obstringam ambo.*] There was nothing esteemed more sacred and religious amongst the Ancients, than the Obligation of an Oath, especially to a Parent on his Death-bed.

181 *Intestabilis & sacer.*] The first of these signifies incapable of making a Will, or of being a Witness. And the other, let him be damned.

182. *In Cicere, atque Faba.* Those who aspired to publick Charge, endeavoured to gain the Votes of the People by Donations and Largesses. These Kinds of publick Bribes consisted in Peas, Beans, Corn, and Money. And the Romans ran to such ex-

travagant Expences in this Regard, that several of the richest entirely ruined themselves. *Cæsar* had employ'd in such Sorts of Largesses near a Million and a Half more than his Estate was worth.

183. *In Circo*] The Circus was a magnificent spacious Building, of an Oval Figure, designed for the Exhibition of public Spectacles and Shews. It was two Thousand Two hundred and five Feet in Length, and Nine hundred and Fifty in Breadth. There were Three covered Galleries one above another, where a Hundred and Fifty Thousand Persons might sit at Ease. This vast Edifice was adorned with Abundance

of



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Ante aras, spargisque molâ caput, improbe, falsâ ; 200
 Rectum animi servas ? Quorsum ? Insanus quid enim Ajax
 Fecit, cùm stravit ferro pecus ; abstipuit vim
 Uxore & gnato, mala multa precatus Atridis :
 Non ille aut Teucrum, aut ipsum violavit Ulysses.
 Verùm ego, ut hærentes adverso littore naves 205
 Eriperem, prudens placavi sanguine Divos.
 Nempè tuo, furiose. Meo, sed non furiosus.
 Quis species aliâs veris, scelerisque tumultu
 Permissas capiet, commotus habebitur : atque
 Stultitiâne erret, nihilum distabit, an irâ. 210
 Ajax immeritos dum occidit, desipit, agnos ?
 Cùm prudens scelus ob titulos admittis inanes,
 Stas animo ? & purum est vitio tibi, cùm tumidum est cor ?
 Si quis lecticâ nitidam gestare amet agnam ;
 Huic vestem, ut gnatae, paret, ancillas paret, aurum ; 215
 Pusam, aut pusillam appellet, fortique marito
 Destinet uxorem ; interdicto huic omne adimat jus
 Prætor, & ad sanos abeat tutela propinquos.
 Quid ? si quis gnatam pro mutâ devovet agnâ,
 Integer est animi ? ne dixeris. ergo ubi prava 220
 Stultitia, hinc summa est insania : qui sceleratus,
 Et furiosus erit, quem cepit vitrea fama,
 Hunc circumponit gaudens Bellona cruentis.

Q R D O.

*aras, spargisque caput, improbe, falsâ molâ ; animo cum prudens admittis scelus ob inanes
 servas te rectum animi ? Quorsum ? Quid titulos ? Et cor est tibi purum vitio cum est
 animi insanus Ajax fecit, cum stravit pecus tumidum ? Si quis amat gestare agnam nitidam
 ferro ? Abstipuit vim uxore & gnato : et si lecticâ ; & paret vestem huic ut gnatae, paret
 precatus multa mala Atridis, ille non violavit ancillas, ac aurum ; atque appellet pusam,
 aut Teucrum, aut ipsum Ulysses. Verum ego, aut pusillam, destinetque uxorem marito forti ;
 prudens placavi Divos sanguine ut eriperem prætor adimat omne jus huic interdicto. &
 naves hærentes adverso littore. Nempè tuo tutela abeat ad sanos propinquos. Quid ? si
 sanguine, furiose. Meo, sed non furiosus. quis devovet gnatam pro mutâ agnâ, est in-
 Quis capiat species aliâs veris, permissasque teger animi ? Ne dixeris. Ergo ubi est pra-
 tumultu sceleris, habebitur commotus ; atque di- va stultitia, hinc est summa insania ; qui sce-
 stabit nihilum, erretne stultitiâ an irâ Dum l. raturus & furiosus erit : Bellona gaudens cru-
 Ajax occidit, immeritos agnos, desipit ? Stas*

N O T E S.

ter *Iphigenia*, instead of a Heifer ? She was consecrated for the Altar. This Ceremony
 sacrificed, according to poetical Fiction, at was properly called Immolation.
Aulis in Greece. Mala signifies a kind of 210. *Stultitiâne erret, nihilum distabit,*
 Barley Cake, mixed with Salt, which they an irâ.] This Consequence is extremely just.
 broke, and crumbled on the Head of the All Sorts of Madness do not proceed from
 Victim, whereby they signified its being Anger. There are some Sort of Actions
 that

didst place thy lovely Daughter as a Victim before the Altar, and sprinkledst her Head, inhuman! with the salted Cake; wast thou Master of thy Reason! AGA. Why that Question? STER. *Have I not Reason?* for what mighty Harm did frantic Ajax when he slew a Parcel of Sheep? he offered no violence to his Wife or Son: *Tho'* he poured many Imprecations on the Sons of Atreus, yet he did no Injury either to *his Brother* Teucer, or even to Ulysses *against whom he was so much incensed*. AGA. But I, to rescue our Wind-bound Ships from an adverse Port, *like a prudent General* appeas'd the Gods with Blood. STER. Say with your own, mad Prince. AGA. Mine I own, yet not mad. STER. *To bring the Argument to a short Issue*; whoever forms Ideas not true, and such as are jumbled together in a Confusion of right and wrong, shall be reckoned delirious; and whether he errs thro' Folly or Perturbation of Passion shall make no Difference. Is Ajax *then* out of his Wits while he butchers the innocent Lambs? And are you sound in your Judgment? When acting this prudent Part of yours you commit a Crime for the Sake of empty Titles? And is your Heart clear from the Taint of Folly, when swelled with Ambition? Should one love to carry about in his Litter a pretty Lamb, furnish it with Apparel, with Waiting-Maids, with *Trinkets* of Gold as his Daughter; call it his dear Child, or little Minion, and destine it to be Wife to a proper Husband; the Prætor would interdict him from Power, and the Management of his Affairs would be devolved upon his sober Relations. What if one devote his Daughter instead of a dumb Lamb, is he in his right Wits? You will not say he is. Therefore where Folly is joined with Impiety, there is the Height of Madness; who so is wicked must also be mad: Bellona who delights in Blood-shed has thundered around the Man *and turned his Brain*, whom Fame that frail glittering Toy has dazzled and deluded.

• N O T E S.

that seem to come from a sedate Mind, and to be the Consequence of a mature Reasoning, which notwithstanding are no less frantic than those which Passion causes. Ajax, whom Indignation deprived of his Senses, was not madder than *Agamemnon*, who blindly followed the Dictates of his Pride and Superstition.

215. *Hinc Vessum, et Gnatae.*] Like *Cæcylus* to his Horse, which he built a fine House for, furnish'd it, appointed him Servants, and designed to dignify him with the Consulship.

220. *Ergo ubi prava Stristis.*] This Consequence is extremely rational: For wherever there is Vice or Folly, there is, doubtless, at the same Time, a Degree of Madness.

223. *Hunc circumtonuit gaudens Bellona cruentis.*] Bellona was Wife or Sister to *Mars*, and the Goddess of War, Rage, and Fury. Here *Stertinus* plainly tells *Agamemnon*, that Ambition and Vain Glory have turned his Head. Of how many rash Conquerors and Destroyers of Mankind might he have said the same Thing?

Nunc, age, luxuriam & Nomentanum arripe mecum :
 Vincet enim stultos ratio insanire nepotes. 225
 Hic simul accepit patrimonî mille talenta,
 Edicit, piscator uti, pomarius, auceps,
 Unguentarius, ac Tusci turba impia vici,
 Cum scurris fartor, cum Velabro omne macellum
 Manè domum veniant. Quid tum ? Venère frequentes. 230
 Verba facit leno : Quidquid mihi, quidquid & horum
 Cuique domi est, id crede tuum ; & vel nunc pete vel cràs.
 Accipe, quid contrà juvenis responderit æquus.
 In nive Lucanâ dormis ocreatus, ut aprum
 Coenam ego : tu pisces hiberno ex æquore verris : 235
 Segnis ego, indignus qui tantum possideam. aufer :
 Sume tibi decies ; tibi tantundem ; tibi triplex,
 Unde uxor mediâ currat de nocte vocata.
 Filius Æsopi detractam ex aure Metellæ
 (Scilicèt ut decies solidûm exsorberet) aceto 240
 Diluit insignem baccam : quî sanior, ac si
 Illud idem in rapidum flumen jaceretve cloacam ?
 Quinti progenies Arrî, par nobile fratrum,
 Nequitia & nugis, pravorum & amore gemellum,
 Luscinias soliti impenso prandere coemtas, 245
 Quorsum abeant sani ? cretà an carbone notandi ?

O R D O.

antis circumstans hunc quem vitrea fama
 cepit.

Nunc age, mecum arripe luxuriam & Nomentanum: enim ratio vincet stultos nepotes insanire. Hic, simul accepit mille talenta patrimonii, edicit uti piscator, pomarius, auceps, unguentarius, ac impia turba Tusci vici fartor cum scurris, omne macellum, cum Velabro, manè veniant domum. Quid tum? Venere frequentes. Leno facit verba: quid quid est mihi, & quicquid est cuique horum domi, crede id tuum; & vel pete nunc, vel cras. Accipe, quid æquus juvenis contrà responderit. Tu venator, dormis ocreatus in

Lucanâ nive, ut ego cenam aprum. Tu piscator verris pisces ex hiberno æquore: ego segnis indignus qui possideam tantum. Aufer; sume decies tibi, tantundem tibi; triplex tibi, unde uxor vocata currat de mediâ nocte. Filius Æsopi diluit aceto insignem baccam detractam ex aure Metellæ (scilicet ut exsorberet decies solidum:) qui sanior, ac si jaceret illud idem in rapidum flumen cloacæ? Progenies Quinti Arrî, par nobile fratrum, gemellum nequitia & nugis, & amore pravorum, soliti prandere luscinias coemtas impenso: quorsum sani abeant? an notandi sunt cretà aut carbone?

N O T E S.

224. Nunc age.] Here is a new Scene introduced. Agamemnon goes off the Stage, and Nomentanus appears. But the Dialogue changes. Nomentanus speaks not at all. Stertinius only draws his Character to Damaspippus; and this Causes an agreeable Variety.

224. Arripe. The Word is applied often by Cicero and other Authors to the arresting of a Person and bringing him to a Tryal; which I take to be the Allusion in this Place.

231. Verba facit leno.] He that sells Slaves answers, as being the most considerable



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Ædificare casas, plostello adungere mures,
 Ludere par impar, equitare in arundine longâ,
 Si quem delectet barbatum; amentia verset.
 Si puerilius his ratio esse evincet amare; 250
 Nec quicquam differre, utrumne in pulvere, tritrus
 Quale prius, ludas opus, an meretricis amore
 Sollicitus piores: quæro, faciasne quod olim
 Mutatus Polemon? ponas insignia morbi,
 Fasciolas, cubital, focalia; potus ut ille 255
 Dicitur ex collo furtim carpisse coronas,
 Postquam est impransi correptus voce magistri?
 Porrigis irato puero cum poma, recusat:
 Sume catelle; negat: si non des, optat. amator
 Exclusus qui distat? agit ubi secum, eat, an non, 260
 Quò rediturus erat non arcessitus; & hæret
 Invisis foribus. Nec tunc, cum me vocet ultro,
 Accedam? an potius mediter finire dolores?
 Exclusit; revocat: redeam? non, si obsecret. Ecce
 Servus non paulo sapientior: O here, quæ res 265
 Nec modum habet, neque consilium, ratione modoque
 Tractari non vult. in amore hæc sunt mala: bellum,
 Pax rursùm. hæc si quis tempestatis prope ritu
 Mobilia, & cæcâ fluitantia sorte, labore
 Reddere certa sibi; nihilo plus explicet, ac si 270
 Infanire paret certâ ratione modoque.

O R D O.

Si delectet quem barbatum ædificare casas, adungere mures plostello, ludere par impar, equitare in arundine longa, amentia verset. Si ratio evincit amare esse puerilius his; nec quicquam differre, utrum ludasne opus, in pulvere, quale tritrus prius, an piores sollicitus amore meretricis: quæro, faciasne quod olim mutatus Polemon fecerat? ponas fasciolas, cubital, focalia, insignia morbi; ut ille potus dicitur furtim carpisse coronas ex collo, postquam correptus est voce magistri impransi? Cum porrigis poma irato puero recusat; catelle sume; negat: si non des, optat. Qui exclusus

amator distat; ubi agit secum, eat, an non quò rediturus erat non arcessitus; & hæret invisis foribus. Nec tunc accedam, cum ultro vocet me? an potius mediter finire dolores? exclusit; revocat: redeam? non, si obsecret. Ecce servus non paulo sapientior: O here, res quæ habet nec modum, neque consilium, non vult tractari ratione modoque. Hæc mala sunt in amore; bellum, pax rursùm. Si quis labores reddere hæc certa sibi, quæ sunt mobilia prope ritu tempestatis, & fluitantia sorte cæca; explicet nihilo plus, ac si paret infanire certâ ratione modoque. Quid? cæcâ

N O T E S.

253. *Faciasne quod olim mutatus Polemon.*] the Flute and a singing Woman, just in such a Manner as *Anacreon* describes those who go in Procession to visit the Temple of the God *Comus*, he enter'd into the Academy, which was the School of *Plato*, where

Xenocrati

little Clay-Castles, with yoking Mice in a Cart, playing at even or odd, riding on a long Reed; Madness must actuate him. If Reason shall make it appear that to be in Love is a more childish Thing than these, and that there is no Difference whether you amuse yourself *as a Child* of three Years old in such Diversions, as the above-mentioned; or if tortured with Love to a jilting Whore you whine and lament: *If Reason shall make this appear*, I ask you, will you do what reformed Polemon did of Old? Will you lay aside the Signs of your Disease, your Garters, your Capuchin, your Mufflers, as he in his Cups is said to have secretly tore away his Garlands from his Neck, after he was touched to the Quick by the Discourse of the abstemious Master of *Philosophy*. When you offer Apples to a pettish Boy he refuses *them*. Take them, my little Dear; he won't. If you say he shan't, he longs for them. Wherein differs the Lover whom his Mistress has shut out of Doors? when he debates with himself whether to go back or not, notwithstanding he was determined to go back *tho'* uninvited, and hangs lingering about her hated Gate? *Thus catechising himself*: "Shall I not go to her now when of herself she calls me? Or rather shall I contrive a Way to end my Woes? She has turned me out of Doors, *now* invites me back; shall I return? No *not I*, tho' she entreat me." Lo the Servant not a little wiser: Master, says he, what has neither Rule nor Discretion, is not to be managed by Reasoning and Rule. In the very Nature of Love are these Evils; War and Peace by Turns. Should one take Pains to render these Things fixed, which, much after the Manner of the Weather, are always shifting about and fluctuating by blind Chance; he will not be a whit wiser, than if he should attempt to be mad by Reason and Rule. What! when you are overjoyed if you chance to hit the Ceiling with the Seed which you

N O T E S.

Xenocrates taught at that Time. This grave Philosopher seeing this young Rake, immediately began to speak of Temperance and Sobriety to his Disciples. And he spoke with such Energy, that *Polemon*, struck with his Discourse, upon the Spot renounced his Intemperance, tore the Chaplet from his Head, and casting away all the Ornaments of his Luxury, applied himself so seriously to the Study of Virtue, that according to the Expression of *Valerius Maximus*, *Unius orationis saluberrima medicina sanatus ex insanis gausone maximus Philosophus evasit*: Being cured with one wholesome Discourse, of a most abandoned Rake, he became one of the greatest Philosophers. He likewise succeeded *Xenocrates* in the *Platonic School*.

255. *Fasciolas, cubital, focalia.*] Horace

calls all these *insignia morbi* according to his usual Felicity of Expression. For they either shew'd a Person to be sick, or very effeminate.

259. *Amator exc'usus qui distat.*] *Socrates* was the first who compared Lovers to humourful Children.

261.] *Et hares in visis foribus.*] This is entirely taken from the Theatre, where *Pædrus*, after all his fine Resolutions, shews the greatest Reluctance imaginable to leave the Person and House, that gave him nothing but Trouble. *Pabstus Syrus* said with a great deal of Reason,

In amore semper mendax iracundia est.

"The Anger of Lovers is always fictitious."

Quid? cùm Picenis excerpens semina pomis,
Gaudes, si cameram percûsti fortè; penès te es?

Quid? cùm balba feris annoso verba palato,
Ædificante casas quî sanior? adde cruorem

275

Stultitiæ, atque ignem gladio scrutare. modò, inquàm,

Hellade percussâ, Marius cùm præcipitat se,

Cerritus fuit? an commotæ crimine mentis

Absolves hominem, & sceleris damnabis eundem,

Ex more imponens cognata vocabula rebus?

280

Libertinus erat, qui circùm compita siccus

Lautis manè senex manibus currebat, & unum,

(Quid tam magnum? addens) unum me surpîte morti,

Dîs etenim facile est, orabat; sanus utrisque

Auribus atque oculis: mentem, nisi litigiosus,

285

Exciperet dominus, cùm venderet. hoc quoque vulgus

Chrysippus ponit foecundâ in gente Menei.

Jupiter, ingentes qui das adimisque dolores,

(Mater ait pueri menses jam quinque cubantis)

Frigida si puerum quartana reliquerit; illo

290

Manè die, quo tu indicis jejunia, nudus

In Tiberi stabit. Casus medicusve levârit

Ægrum ex præcipiti; mater destra necabit

In gelidâ fixum ripâ, febrimque reducet.

Quone malo mentem concussa; timore Deorum.

295

Hæc mihi Stertinus, sapientum octavus, amico

Arma dedit, posthac ne compellarer inultus.

O R D O.

excerpens semina pomis Picenis, gaudes si fortè percussi cameram; es penes te? Quid? cum feris verba balba pallato annoso, quî sanior edificante casas? adde cruorem stultitiæ, atque scrutare ignem gladio. Inquam fuit Marius cerritus cum præcipitat se modò percussa Hellade? An absolves hominem crimine mentis commotæ, & damnabis eundem sceleris ex more imponens vocabula cognata rebus.

Erat senex libertinus qui, lautis manibus, manè siccus currebat circum compita, & orabat unum, surpîte me unum morti, (addens quid tam magnum?) etenim est facile Dis; sanus utrisque auribus atque oculis Domini

cum venderet exciperet mentem nisi litigiosus Chrysippus ponit hoc vulgus quoque in foecunda gente Menei.

Jupiter, qui das adimisque dolores ingentes, (ait mater pueri jam cubantis quinque menses) si frigida quartana reliquerit puerum; illo die manè, quo tu indicis jejunia, nudus stabit in Tiberi. Casus medicusve levârit ægrum ex præcipiti; delira mater necabit fixum in gelidâ ripâ fluvii reducetque febrim. Quone malo concussa mentem? timore Deorum.

Sertinius octavus sapientum dedit hæc arma mihi amico, ne posthac compellarer inultus.

N O T E S.

272. Quid? cum Picenis, &c.] The Poet still continues to mention the superstitious Follies of Lovers.

281. Libertinus erat.] Stertinus quits the Lovers to begin with the Superstitious. The Philosopher here means by the Superstitious



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Dixerit insanum qui me, totidè m audiet; atque
Respicere ignoto discet pendentia tergo.

Stoice, post damnum sic vendas omnia pluris:

300

Quâ me stultitiâ (quoniâ m non est genus unum)

Insanire putas? ego nam videor mihi sanus.

Quid? caput abscissum demens cùm portat Agave

Gnati infœlicis, sibi tum furiosa videtur?

Stultum me fateor (liceat concedere veris)

305

Atque etiam insanum: tantùm hoc ediffere, quo me

Ægrotare putes animi vitio. Accipe: primùm

Ædificas; hoc est, longos imitaris, ab imo

Ad summum totus moduli bipedalis: & idem

Corpore majorem rides Turbonis in armis

310

Spiritum & incessum: quî ridiculus minùs illo?

An quodcunque facit Mæcenas, te quoque verum est,

Tanto dissimilem, & tanto certare minorem?

Absentis ranae pullis vituli pede pressis,

Unus ubi effugit, matri denarrat, ut ingens

315

Bellua cognatos eliserit. illa rogare,

Quantane? num tandem, se inflans, sic magna fuisset.

Major dimidio. Num tanto? Cùm magis atque

Se magis inflaret; Non, si te ruperis, inquit,

Par eris. Hæc à te non multùm abludit imago.

320

Adde poemata nunc; (hoc est, oleum adde camino)

Quæ si quis sanus fecit, sanus facis & tu.

O R D O.

Qui dicitur me insanum audiet totidem; atque
discet respicere pendentia tergo ignoto.

Stoice, sic vendas omnia pluris post damnum:

quâ stultitiâ putas me insanire, (quoniâ m non
est genus unum) nam ego videor mihi sanus.

Quid? cum demens Agave portat abscissum
caput gnati infœlicis, tum videtur sibi furi-

osa? Fateor me stultum, atque etiam insa-

num, liceat concedere veris: tantùm ediffere
hoc, quo vitio animi putes me ægrotare. Ac-

cipe: primùm ædificas, hoc est ab imo ad
summam totus bipedalis moduli imitaris longos:

& idem rides spiritum & incessum majorem

corpore Turbonis in armis: quî minus ridiculus

illo? An est quoque verum, te tanto dissimilem,

& tanto minorem certare quodcunque Mæcenas

facit? Pullis ranae absentis pressis pede vi-

tuli, ubi unus effugit, denarrat matri, ut in-

gens bellua eliserit cognatos. Illa cepit ro-

gare, Quantane? Num fuisset sic magna

tandem, inflans se? Major dimidio. Num

tanto? Cum magis atque magis inflaret se; si

ruperis te, inquit, non eris par. Hæc imago

non multùm abludit à te. Nunc adde poemata;

(hoc est, adde oleum camino) quæ si quis
sanus fecit, & tu facis sanus. Non dico ra-

N O T E S.

Decay in the Time of Horace, and the last
of them was unhappily a Fool. He calls it
fœvunda, because there is always Plenty of
this Character,

299. Pendentis tergo.] This alludes to
a Fable in Æsop, who says that Jupiter
has given to all Men two Satchells, which
they carry, one before and another behind;

and

without being able to revenge myself. Whoever shall call me mad, shall have his Compliment return'd, and learn to inspect his own Faults which hang at his Back out of Sight.

HOR. *Profound* Stoic, so may you sell every Thing to a greater Advantage after your Losses; in what Kind of Folly (since there are more Kinds than one) think you my Madness consists? for I fancy myself in my Senses. DAM. What of that? When frantic Agave is carrying the Head of her unhappy Son which she had cut off, is she then conscious of her own Madness? HOR. *Well*, I confess myself a Fool (let me yield to the Conviction of Truth) and Madman too; only tell me, in plain Terms, with what Distemper of Mind you think me affected. DAM. Know then: First you build; that is, you who at most, from the lowest of you to the highest, are but of the two Foot Size, affect to be as tall as others; and at the same Time when you see Turbo in Arms you laugh at his haughty Air and Gait, which are too big for the little Body: How are you less ridiculous than he? Is it fit that you should rival whatever Mæcenas does, you who bear so little Resemblance to him, and are so much his Inferior? The young ones of a Frog in her Absence being trod upon by the Foot of a Calf, one of them having escaped told his Dam, how a terrible Beast had crush'd his Brethren to Pieces. How big? she asked; was she as big as I am? swelling herself. Bigger by half. Was she so big? when she swelled herself more and more: If you should even burst yourself, says he, you will not equal her. This Image bears no ill Resemblance to you. Add now (*what after the other Proofs of your Madness* is to throw Oil on the Fire) your making Verses, which if ever any wise Man did then I grant you are wise too. I say nothing of your horridly outrageous Passion. HER. Now no more.

N O T E S.

and that they put the Faults of their Neighbours in that before, but throw those of their own into that behind.

309. *Ego nam videor mihi sanus.*] The Eyes of the Mind are like those of the Body. They cannot reflect their Rays upon themselves. And this is what gave Plato a truly divine Sentiment. For he says in one of his Dialogues called *Alibiades*, that as the Eye cannot see itself, but in another Thing that is distinct from it, and resembles it; so the Soul cannot immediately contemplate itself, but must fix its Eye upon its Resemblance to pass a right Judgment of its Perfections or Defects; and

this Resemblance is no other than God.

308. *Edificas.*] This is the only Place, where any direct Mention is made of Horace's Building. But we shou'd not the less suppose that he had a Foible in this Respect; tho' perhaps he meant it to hit several others at the same Time.

308.] *Longas imitatis.*] This was a vulgar Expression, and like most of them that pass for witty, consists in a Pun on the Word *longas*.

309. *Moduli bipedalis.*] This is an Hyperbole. Horace however was very little, and very fat.

Non dico horrendam rabiem—Jam desine—Cultum
 Majorem censu—Teneas, Damasippe, tuis te—
 Mille puellarum, puerorum mille furores—
 O major tandem parcas insane minori.

325

O R D O.

*biem horrendam.—Jam desine.—Cultum ma-
 jorem censu.—Damasippe, teneas te tuis—
 Mille furores puellarum, mille furores puero-*

N O T E S.

323. *Non dico horrendam rabiem.*] Ho-
 race by his own Confession was subject to
 sudden Starts of Passion, which is too com-
 mon a Defect in Persons of a quick Appre-
 hension, but may be perfectly remedied by
 Care.

323.

SATIRA IV.

*In the preceding Satire Horace made a Jest of the Stoics, here he ridicules
 the Epicureans, especially such who made Pleasure consist only in Sensuality,
 and not in the noble Satisfactions that flow from Virtue, Honour and In-
 tegrity. The Person here introduced by Horace is of this Character. He*

U N D E, & quò Catius? Non est mihi tempus aventi

Ponere signa novis præceptis; qualia vincunt

Pythagoran, Anytique reum, doctumque Platona.

Peccatum fateor, cum te sic tempore lævo

Interpellârim: sed des veniam bonus, oro.

5

Quòd si interciderit tibi nunc aliquid, repetes mòx:

Sive est naturæ hoc, sive artis, mirus utroque.

Quin id erat curæ, quo pacto cuncta tenerem;

Utpotè res tenues, tenui sermone peractas.

Ede hominis nomen; simul, an Romanus, an hospes.

10

Ipsa memor præcepta canam: celabitur auctor.

O R D O.

*Unde, Catius, & quo? Tempus non est mi-
 hi aventi pncere signa novis præceptis; qualia
 vincunt Pythagoran, reumque Anyti, doctum-
 que Platona. Fateor peccatum cum sic inter-
 pellarim te tempore lævo: sed oro bonus des
 veniam. Quòd si nunc, aliquid interciderit*

*tibi, mox repetes: sive hoc est natura, sive
 artis, mirus utroque. Quin id erat curæ quo
 pacto tenerem cuncta; utpotè res tenues, & per-
 actas tenui sermone. Ede nomen hominis, si-
 mul an Romanus, an hospes. Memor canam
 præcepta ipsa; auctor celabitur.*

N O T E S.

2. *Novis præceptis.*] This pretended busy
 Person is notwithstanding so much at Lei-
 sure, that he gives broad Hints to Horace
 of discovering to him a wonderful Secret.

3. *Pythagoram.*] Pythagoras, Native of
 Samos, was one of the first Authors of Phi-
 losophy.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Longa quibus facies ovis erit, illa momento,
 Ut succi melioris, & ut magis alba rotundis,
 Ponere: namque marem cohibent callosa vitellum.

Caule suburbano, qui siccis crevit in agris,
 Dulcior: irriguo nihil est elutius horto.

Si vespertinus subito te oppresserit hospes;
 Ne gallina malum responset dura palato,
 Doctus eris vivam misto mersare Falerno;
 Hoc teneram faciet. pratensibus optima fungis

Natura est: aliis malè creditur, ille salubres
 Æstates peraget, qui nigris prandia moris
 Finiet, ante gravem quæ legerit arbore solem.

Aufidius forti miscebat mella Falerno
 Mendosè: quoniam vacuis committere venis
 Nil, nisi lene, decet: leni præcordia mulso
 Prolueris meliùs. Si dura morabitur alvus;
 Mitalus & viles pellent obstantia conchæ,
 Et lapathi brevis herba; sed albo non sine Coo.

Lubrica nascentes implent conchylia lunæ.
 Sed non omne mare est generosæ fertile testæ.

Murice Bajanâ melior Lucrina peloris:
 Ostrea Circæis, Miseno oriuntur echini:
 Pectinibus patulis jactat se molle Tarentum.

Nec sibi cænarum quivis temerè arroget artem,
 Non priùs exactâ tenui ratione saporum.

Nec satis est carâ pisces averrere mensâ,
 Ignarum quibus est jus aptius, & quibus assis

O R D O.

Quibus ovis longa facies erit, memento ponere illa, ut melioris succi, & ut magis alba rotundis; namque callosa cohibent marem vitellum. Caulis qui crevit in agris siccis est dulcior caule suburbano: nihil est elutius horto irriguo. Si vespertinus hospes subito oppresserit te; ne dura gallina malum responset palato; eris doctus mersare vivam falerno misto aqua: hoc faciet teneram. Natura est optima fungis pratensibus: malè creditur aliis. Ille peraget salubres æstates, qui finiet prandia nigris moris, quæ legerit arbore ante solem. Aufidius mendosè miscebat mella forti Falerno: quoniam decet com-

mittere nil venis vacuis nisi lene: melius prolueris præcordia leni mulso. Si alvus morabitur dura; mitalus & viles conchæ, & brevis herba lapathi pellent obstantia; sed non sine albo Coo. Nascentes lunæ implent conchylia lubrica. Sed cunctum mare non est fertile testæ generosæ. Lucrina peloris melior murice Bajanâ: Ostrea oriuntur Circæis, & echini oriuntur Miseno: molle Tarentum jactat se patulis pectinibus. Nec quivis temerè arroget artem cænarum sibi; tenui ratione saporum non prius exactâ. Nec est satis querulam averrere pisces carâ mensâ, ignarum quibus aptius jus est, & quibus assis languidior

N O T E S.

17. *Magis alba.*] Dr. Bentley reads *magis alba*, more nourishing.
 20. *Pratensibus optima fungis.*] Quite the contrary, says Pether Savadon. Those in Woods, and on Heaths, or Commons, are best.

First then be sure to serve up *at Table* those Eggs that are of a long Shape, as being more succulent, and whiter than the round ones : For being *more* tough-shelled they contain a male Yolk. Coleworts that grow in Lands never watered are sweeter than those about Town. Nothing is more flashy or insipid than a watered Garden. If a Guest shall pop in upon you suddenly in an Evening ; lest the Fowl you are to give him for Supper prove tough and unpalatable, learn to steep it alive in Falernian Wine mixed with Water : This will make it tender.* Those Mushrooms that grow in Meadows are of the best Quality : It is not safe trusting to others. He shall pass the Summer in perfect Health, who ends his Dinner with † ripe Mulberries, gathered from the Tree before the Heat of the Day.

Aufidius, when he wanted a Whet, used to dilute his Honey with strong Falernian ; a bad Custom ! For one ought to infuse nothing into the Veins when empty but what is soft : † You will find the soft Wine and Honey a better Draught for the Stomach.

If you are costive, Limpins and other Shell-Fish, which you may have for a Trifle, will remove all Obstructions ; and the short Leaves of Sorrel, but not without white Coan Wine.

The waxing Moons are best for all Sorts of Shell-Fish : But every Sea is not productive of the generous kind. The Lucrine Muscle is preferable to the Burret of Baiæ : Oysters are the Product of Cirçæi, Crab-Fish of Misenum ? Delicate Tarentum boasts of her wide-mouthed Cockles. Nor let any rashly arrogate to himself this Science of eating, without having first examined the nice Doctrine of Tastes. Neither is it enough that one sweep away great Quantities of Fish from the costly Fishmonger's Stall, while he is ignorant which of them agrees best with stewing, and ‡ which of them

* B'ack, which is a Sign of their being ripe. † You will wash your Stomach better with soft Wine. ‡ To which of them roasted the palled Guest will again recline himself upon his Elbow : Alluding to the eating Posture among the Romans.

N O T E S.

22. *Prandia moris finiet*] The Physicians recommend eating Mulberries rather in the beginning of an Entertainment. But Pleasure and Health are sometimes at variance. to drink fasting a Glass of strong Falernian Wine, temper'd with Honey, which must necessarily warm the Stomach and prepare it for Digestion. This is the Sentiment of Dioscorides and Pliny. *Mulsam* properly signifies old strong Wine softened with Honey.

25. *Mendose*] This Marcus Aufidius Larco was a Man of great Delicacy, and lived in a voluptuous Manner. Our Epicurean Doctor gives another peremptory Decision without Reason. Aufidius did wisely
32. *Melior lucrina peloris.*] The Muscles that were taken in the Lake called Lucrinus were esteemed by far the best.

Languidus in cubitum jam se conviva reponet.

Umbra, & illignâ nutritus glande, rotundas

40

Curvat aper lances carnem vitantis inertem :

Nam Laurens malus est, ulvis & arundine pinguis.

Vinea summittit capreas non semper edules.

Fœcundi leporis sapiens sectabitur armos.

Piscibus, atque avibus, quæ natura, & foret ætas,

45

Ante meum nulli patuit quæsitæ palatum.

Sunt quorum ingenium nova tantùm crustula promit.

Nequaquam satis in re unâ consumere curam :

Ut si quis solùm hoc, mala ne sint vina, laboret ;

Quali perfundat pisces securus olivo.

50

Massica si cœlo supponas vina sereno ;

Nocturnâ, si quid crassi est, tenuabitur aurâ,

Et decedet odor nervis inimicus ; at illa

Integrum perdunt lino vitiata saporem.

Surrentina vafer qui miscet fœce Falernâ

55

Vina, columbino limum benè colligit ovo :

Quatenus ima petit volvens aliena vitellus.

Tostis mercentem squillis recreabis & Afrâ

Potorem cochleâ : nam lactuca innatat acri

Post vinum stomacho ; pernâ magis ac magis hillis

60

Flagitat in morsus refici : quin omnia malit,

Quæcunque immundis fervent allata popinis.

Est operæ pretium duplicis pernoscere juris

Naturam : simplex è dulci constat olivo ;

Quod pingui miscere mero muriâque decebit

65

Non aliâ quàm quâ Byzantia putruit orca.

Hoc ubi confusum sectis inferbuit herbis,

O R D O.

conviva jam reponet se in cubitum. Umbra
aper, & nutritus illigna glande curvat ro-
tundas lances vitantis inertem carnem : nam
Laurem aper pinguis ulvis & arundine est
malus. Vinea summittit capreas non semper
edules. Sapiens sectabitur armos leporis fœ-
cundi. Quæsitæ quæ natura, & ætis fo-
ret, piscibus, atque avibus, patuit nulli ante
palatum meum. Sunt quorum ingenium tan-
tum promit crustula nova. Consumere curam
in una re est nequaquam satis : ut si quis so-
lum laboret hoc ne vina sint mala securus qua-
li olivo perfundat pisces. Si supponas Massi-
ca vina cœlo sereno ; si quid crassi est, tenu-
abitur aurâ nocturnâ, & odor inimicus nervis

decedet ; at illa vitiata lino perdunt saporem
integrum. Vafer qui miscet vina Surrentina
fœce Falernâ, bene colligit limum columbino
ovo : quatenus vitellus volvens aliena pete-
it ima. Recreabis mercentem poteram tostis
squillis & Afrâ cochleâ : nam lactuca innat-
at acri stomacho post vinum : magis ac ma-
gis flagitat refici in morsus perna & hillis :
quin malit omnia quæcunque fervent allata
immundis popinis. Est operæ pretium perno-
scere naturam duplicis juris : simplex constat
è dulci ulivo, quod decebit miscere pingui me-
ro muriâque, non aliâ, quàm quâ Byzantia
orca putruit. Ubi hoc confusum sectis herbis



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Corycioque croco sparsum stetit, insupèr addes
Pressa Venafranæ quod bacca remisit olivæ.

Picenis cedunt pomis Tiburtia succo :

70

Nam facie præstant. Venucula convenit ollis.

Rectiùs Albanam fumo duraveris uvam.

Hanc ego cum malis, ego facem primus, & alec,

Primus & invenior piper album cum sale nigro

Incretum, puris circumposuisse catillis.

75

Immane est vitium, dare millia terna macello,

Angustoque vagos pisces urgere catino.

Magna movet stomacho fastidia, seu puer unctis

Tractavit calicem manibus, dum furta ligurrit ;

Sive gravis veteri crateræ limus adhæsit.

80

Vilibus in scopis, in mappis, in scobe, quantus

Consistit sumtus ? neglectis, flagitium ingens.

Ten' lapides varios lutulentâ radere palmâ,

Et Tyrias dare circùm illota toralia vestes ;

Oblitum, quanto curam sumtumque minorem

85

Hæc habeant, tanto reprêndi justius illis,

Quæ nisi divitibus nequeunt contingere mensis ?

Docte Cati, per amicitiam Divosque rogatus,

Ducere me auditum, perges quocunque, memento.

Nam quamvis referas memori mihi pectore cuncta ;

90

Non tamèn interpres tantundem juveris. Adde

Vultum habitumque hominis ; quem tu vidisse beatus

Non magni pendis, quia contigit : at mihi cura

Non mediocris inest, fontes ut adire remotos,

Atque haurire queam vitæ præcepta beatæ.

95

O R D O.

inferbat, sparsumque corycio croco stetit, insuper addes, quod pressa bacca Venafranæ olivæ remisit. Tiburtia poma cedunt Picenis pomis succo : nam præstant facie. Venucula uva convenit ollis. Rectius duraveris uvam Albanam fumo. Ego invenior primus circumposuisse hanc cum malis puris catillis, ego primus facem & alec, & album piper incretum cum nigro sale. Est vitium immane, dare terna millia macello, urgereque pisces vagos catino angusto. Movet magna fastidia stomacho, seu puer tractavit calicem unctis manibus, dum ligurrit furta : sive gravis limus adhæsit veteri crateræ. Quantus sumtus consistit in vilibus scopis, in mappis, in scobe ?

Neglectis, ingens flagitium. Ten' radere varios lapides lutulenta palmâ, & dare Tyrias vestes circum illota toralia ; oblitum, quanto hæc habeant minorem curam sumtumque tanto justius sis reprêndi illis, quæ nequeunt contingere nisi mensis divitibus ?

Docte Cati, rogatus per amicitiam Divosque, memento ducere me auditum, quocunque perges. Nam quamvis referas cuncta mihi memori pectore : tamen interpres non juveris tantundem : adde vultum habitumque hominis ; quem tu beatus, non pendis magni quia contigit vidisse : at non mediocris cura inest mihi, ut queam adire fontes remotos, atque haurire præcepta vitæ beatæ.

N O T E S.

70. Picenis cedunt pomis.] He passes to the second Table, or what is called by Mons the Desert.

75. Puris circumposuisse Catillis.] Circumposuisse signifies to put round the Table a Plate for every Guest, instead of serving all in one

cian Saffron, and settled; you shall pour upon it * right Venafran Oil. The Apples of Tivoli are inferior to those of Ancona in Juiciness, for all they surpass them in Beauty. The Venusian Grape is fit for *preserving in Pots*. That of Alba you had better dry in the Smoke. I first invented the Fashion of serving up these Grapes with Apples in little Dishes; and claim the Invention of *the delicious Sauce composed of Lees and Anchovies, and white Pepper mingled with black Salt*. It is a monstrous Blunder *first* to lay out vast Sums in the *Fish Market*, and *then* to cramp in a scanty Dish your Fishes *whose Nature is to be unconfined and free*. It raises no small Squeamishness in one's Stomach, if either the Valet handles the Glass with greasy Fingers, while he has just been slobbering up the stolen Sauce; or if Dirt *grown venerable with Age* adheres to the antique *Family-Cup*. What great Expence is there in paltry Brooms, Rubbing Cloths, and † Whiting? or to want them what a heinous Crime. *Monstrous!* that you should sweep the chequered Marbles with a dirty Palm-Besom, and spread Tyrian Carpets over a sordid Mattress? unmindful that the less Care and Charge these Things require, the more justly are you liable to censure for *wanting* them, than those Things that can only belong to the Tables of the Rich.

HOR. Learned Catus, let me request you by our Friendship and by the Gods not to fail to conduct me to hear *him*, how far soever you are to go: for tho' you give me a faithful Narrative of all; yet as you are but an Interpreter you cannot please me so much: Besides there is the Air and Address of the *incomparable* Man, which you, who have already enjoyed it, don't much mind: But I am more than ordinary solicitous to be allowed Access to *the Springs of Science* remote from *vulgar Minds*, and to drink in the Precepts of a happy Life.

* *What the press'd Berry of the Venafran Olive yields.*
Things of that Nature used for cleaning.

† Scobe, Saw-Dust, or

NOTES.

one Dish. The former appears to have been the Fashion: For *Lucian*, in his *Banquet*, mentions it as a Thing extraordinary that a Plate was not served to each: *περὺναιτο δὲ εἰς ἓ, ἐκαστῷ ἀνάκλιον*: But that there was but one Plate between two.

76. *Dare milia terna macello.*] Literally, to bestow three thousand Sesterces on the Market.

83. *Rodere palma.*] The Romans made Use of Besoms made of Palm-Leaves to sweep their Rooms with.

92. *Addo vulsum habitumque hominis.*]

Catus had said in the Beginning that he could not discover who the learn'd Author was of this virtuous Discourse. But *Horace*, who easily perceived that it was no other than *Catus* himself, urges his Vanity with new perplexing Questions.

94. *Fontes ut adire ramos.*] This is a fine Irony in respect of *Epicurus's* Doctrine, as understood by the abandoned and dissolute among his Disciples, who placed their *summum bonum*, or the highest Felicity, in Voluptuousness.

SATIRA V.

Horace describes here at length the sordid Practices, and infamous Flatteries they made Use of at Rome, to succeed to the Inheritance of such old Men as had no Children, or but infirm ones. One cannot imagine any Thing more ingenious than the Turn he gives to this Satire, or any properer Actors than those he introduces. Homer in the Eleventh Book of the *Odyssey* feigns that Ulysses descended to Hell to consult the Prophet Tiresias about his Voyage Home again. Horace makes an admirable Use of this Passage: and under Pretence that Ulysses had been beggared either by the Losses of his Voyage, or Disorders of his House in his Absence, continues the Conversation the Hero is suppos'd to have had with the Prophet. Tiresias upon this Account gives him just such Counsel as they followed in the Time of Horace to get into the Favour of old Misers. This Satire is entirely written in that fine Taste

HOC quoque, Tiresia, præter narrata, petenti
 Responde: quibus amissas reparare queam res
 Artibus atque modis—quid rides? Jamne dolose,
 Non satis est Ithacam revehi, patriosque penates
 Aspiciere? O nulli quidquam mentite, vides, ut
 Nudus inopsque domum redeam, te vate: neque illic
 Aut apotheca procis intacta est, aut pecus. atqui
 Et genus, & virtus, nisi cum re, vilior algâ est.

Quando pauperiem (missis ambagibus) horres;
 Accipe quâ ratione queas ditescere. turdus,
 Sive aliud privum dabitur tibi; devolet illuc,
 Res ubi magna nitet, domino sene: dulcia poma,
 Et quoscunque feret cultus tibi fundus honores,

O R D O.

Tiresia, præter narrata, responde quoque hoc parenti: Quibus artibus atque modis queam reparare amissas res?—Quid rides? Dolose nonne jam satis est revehi Ithacam, aspiciereque penates patrios? O mentite quidquam nulli, vides, ut nudus inopsque redeam domum, te vate: neque illic aut apotheca est intacta, aut pecus procis. Atqui & genus, & virtus, nisi cum re, est vilior algâ.

Quando, (missis ambagibus) horres pauperiem; accipe quâ ratione queas ditescere. Turdus sive aliud privum dabitur tibi; illuc devolet ubi magna res nitet, domino sene: dulcia poma, & quoscunque honores cultus fundus foret tibi: qui quamvis erit perjurus,

N O T E S.

1. Tiresia.] The Prophet Tiresias is related to have been blind, but particularly skilled in Prophecy. He is said to have lost his Sight for having seen Pallas bathing; but that the Gods granted him the Gift of

Prophecy. Ovid says, he lost his Sight for having decided a jocular Question in favour of Jupiter against Juno.

3. Quid rides?] These are Ulysses's Words.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Ante Larem gustet venerabilior Lare dives :
 Qui quamvis perjurus erit, sine gente, cruentus 15
 Sanguine fraterno, fugitivus ; ne tamèn illi
 Tu comes exterior, si postulet, ire recuses.
 Utne tegam spurco Damæ latus ? haud ita Trojæ
 Me gessi, certans semper melioribus. Ergo
 Pauper eris. Fortem hoc animum tolerare jubebo ; 20
 Et quondam majora tuli. tu protinùs, unde
 Divitias, ærisque ruam, dic, augur, acervos.
 Dixi equidèm, & dico. captes astutus ubique
 Testamenta senum : neu, si vafer unus & alter
 Infidiatorem præroso fugerit hamo, 25
 Aut spem deponas, aut artem illusus omittas.
 Magna minorve foro si res certabitur olim ;
 Vivet uter locuples sine gnatis, improbus ultrò
 Qui meliorem audax, vocet in jus, illius esto
 Defensor : famâ civem causâque priorem 30
 Sperne, domi si gnatus erit, foecundave conjux.
 Quinte, puta, aut Publi, (gaudent prænomine molles
 Auriculæ) tibi me virtus tua fecit amicum.
 Jus anceps novi ; causas defendere possum.
 Eripiet quivis oculos citiùs mihi, quàm te 35
 Contemptum cassâ nuce pauperet. hæc mea cura est,
 Ne quid tu perdas, neu sis jocus, ire domum, atque
 Pelliculam curare jube. si, cognitor ipse :
 Persta, atque obdura : seu rubra Canicula findet
 Infantes statuas ; seu pingui tentus ornaso 40
 Furius hibernas canâ nive conspuet Alpes.
 Nonne vides (aliquis cubito stantem prope tangens
 Inquiet) ut patiens, ut amicis aptus, ut acer ?

O R D O.

*sine gente, cruentus fraterno sanguine, fugi-
 tius ; tamen tu comes exterior illi, ne re-
 cuses ire si postulet. Utne tegam latus spurco
 Damæ ? haud ita gessi me Trojæ, semper cer-
 tans melioribus. Ergo eris pauper. Jubebo
 fortem animum tolerare hoc ; & quondam tuli
 majora. Augur, dic tu protinus, unde ruam
 divitias acervosque æris. Equidem dixi, &
 dico. Astutus ubique captes testamenta se-
 num : neu, si unus & alter vafer fugerit in-
 fidiatorem præroso hamo, aut deponas spem
 aut illusus omittas artem. Si olim magna
 minorve res certabitur foro ; uter vivet locu-
 ples sine gnatis, sit improbus, qui ultrò audax
 vocet in jus, si melior illius :*

*sperne civem priorem famâ causâque, si gna-
 tus foecundave conjux erit d. mi. Quinte, pu-
 ta, aut Publi, molles auriculæ gaudent præ-
 nomine, tua virtus fecit me amicum tibi. No-
 vi jus anceps ; possum defendere causas. Qui-
 vis citius eripiet oculos mihi, quàm pauperet te
 contemptum nuce cassâ. Hæc est mea cura, ne
 tu perdas quid, neu sis jocus. Jube ire do-
 mum, atque curare pelliculam. Ipse si cogni-
 tor : persta, atque obdura : seu rubra Cani-
 cula findet statuas infantes ; seu Furius tentus
 aut ornaso conspuet Alpes hibernas nive can-
 ina. Nonne vides, (aliquis inquiet, tangens
 prope stantem cubito) ut patiens, ut aptus am-
 icus, ut acer ?*

Orchard shall produce, let the rich *Worldling* taste before thy Household-God whom you are to reverence less than him. Who tho' he be a Perjurer, of no Family, defiled with Brother's Blood, a Renegado *Slave*; yet refuse not to accompany him, if he desire you, still giving him the Wall. ULYSS. What, to walk side by side with an *infamous* Damas? Not so did I demean myself at Troy, where I still vie'd with my Betters. TIR. Then you must live in Poverty. ULYSS. Well, I will fortify my Mind to bear it patiently; and greater Hardships formerly I bore: But tell me, Prophet, without more ado, how I may hastily amass Riches and Heaps of Money. TIR. In good earnest I have told you, and I tell it you *new*. By wily Arts hunt every where after the Wills and Fortunes of old Men: And tho' one or two of *superior* Cunning escape the Angler, after nibbling at the Bait, neither lose Hope, nor quit the Art for being *sometimes* balked. If at any Time there shall be a Trial at the Bar, whether important or trivial; whichever of the Parties is rich and without Heirs, *tho'* he be a Knave, who without Cause has impudently sued an honest Man at Law: Be his Advocate. The Citizen who has the Preference both in Point of Fame and the *Merits of the Cause*, despise, if he have a Son at Home, or a fruitful Wife. *On the contrary addre's the other thus:* "Quintus, suppose, or Publius (those soft delicate Ears are tickled with such civil Compellations) your Merit hath made me your Friend. I know * all the Points of the Law. I have a knack at pleading Causes. *That Man* be who he will shall sooner snatch from me these Eyes, than wrong you of *the Value of a rotten Nut*. This is my Province to take Care that you lose nothing, nor be made a Jest of." Bid him go Home and make much of his delicate Person: Be you the sole Manager of his Affairs: Persevere, and be indefatigable *in his Service*: whether the fiery Dog-star cleave the Infant Statues; or Furius distended with fat Paunch bespew the wintery Alps with hoary *Flakes of Snow*. Don't you observe (will one say jogging his Neighbour who stands by him with his Elbow) how patient, how attached to his Friends,

* *The two edged Law.*

N O T E S.

17. *Cum exterior.*] The exterior Side] 46 *Sublatus*] This Word here is used is always that which is most exposed to the upon Account of the Custom the Ancients Inclemency of the Weather. When this had of laying the Children on the Ground Distinction cannot take Place, 'tis the left as soon as born; when the Fathers took Hand; except when three walk together; them up, if they designed they should not for then either Side is equal, and the mid- be exposed, but educated in their own dle the honourable Place. Houses.

Plures annabunt thynni, & cetaria crescent.

Si cui prætereà validus malè filius in re
Præclarâ sublatus aletur; ne manifestum 45

Cœlibis obsequium nudet te, lenitèr in spem

Arrepe officiosus, ut & scribare secundus

Hœres, &, si quis casus puerum egerit Orco,

In vacuum venias: perrarò hæc alea fallit. 50

Qui testamentum tradet tibi cunque legendum,

Abnuere, & tabulas à te removeere memento:

Sic tamèn, ut limis rapias quid prima secundo

Cera vel t versu: solus, multisne cohœres

Veloci percurre oculo. plerùmque recoctus 55

Scriba ex quinqueviro corvum deludet hiantem;

Captatorque dabit risus Nafica Corano.

Num furis? an prudens ludis me, obscura canendo?

O Laertiade, quidquid dicam, aut erit, aut non:

Divinare etenim magnus mihi donat Apollo. 60

Quid tamèn ista velit sibi fabula, si licet, ede.

Tempore quo juvenis Parthis horrendus, ab alto

Demissum genus Æneâ, tellure marique

Magnus erit; forti nubet procera Corano

Filia Naficæ metuentis reddere soldum. 65

Tum gener hoc faciet: tabulas focero dabit, atque

Ut legat, orabit: multùm Nafica negatas

O R D O.

eis, ut acer? plures thynni annabunt, & cetaria crescent.

Præterea ne manifestum obsequium nudet te cœlibis, si cui malè validus filius aletur & sublatus in præclara re, officiosus leniter arrepe in spem, & ut scribare secundus hæres, & venias in vacuum si quis casu egerit puerum Orco: hæc alea perrarò fallit. Quicumque tradet tibi testamentum legendum, memento abnuere, & removeere tabulas à te: omen sic, ut limis rapias quid prima cera velis secundo versu: percurre veloci oculo, solusne, an cohæres multis. Plerumque recoctus scriba ex

quinqueviro deludet corvum hiantem; Naficæque captor dabit risus Corano.

Num furis? an prudens ludis me, canendo obscura? O Laertiade, quidquid dicam aut erit, aut non: etenim magnus Apollo donat mihi divinare. Tamen ede, si licet, quid ista velit sibi

Quo tempore juvenis, horrendus Parthis, genus demissum ab alto Æneâ, erit magnus tellure marique procera filia Naficæ metuentis reddere soldum nubet Corano facti. Tum gener faciet hoc: dabit tabulas focero, atque orabit ut legat: tandem Nafica accipiet ma-

N O T E S.

57. *Quid prima secundo cera velit versu*] He that made a Will put his own Name in the first Line, and in the next those of his Heirs, after which came the Legacies. It has been mentioned before, how the Romans wrote on Wax.

56. *Corvum deludet hiantem.*] This al-

ludes to the Fable of the Fox and Crow, which is known by every Body.

59. *Quidquid dicam, aut erit, aut non.*] This is the true Character of most who pretend to Prophecy: And it is no difficult Matter to be a Prophet so far.

61. *Si licet.*] The Gods were not supposed



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Accipiet tandem, & tacitus leget; invenietque
Nil sibi legatum, præter plorare, suisque.

Illud ad hæc jubeo: mulier si fortè dolosa,
Libertusve senem delirum temperet; illis
Accedas socius: laudes, lauderis ut absens.

70

Adjuvat hoc quoque: sed vincit longè prius ipsum
Expugnare caput. scribet mala carmina vecors?

Laudato. scortator erit? cave te roget: ultrò
Penelopen facilis potiori trade. Putasne,

75

Perduci poterit tam frugi, tamque pudica,
Quam nequiere proci recto depellere cursu?

Venit enim magnum donandi parca juvenus,
Nec tantùm veneris, quantum studiosa culinæ.

80

Sic tibi Penelope frugi est: quæ si semel uno
De sene gustarit, tecum partita lucellum;

Ut canis, à corio nunquam absterrebitur uncto.

Me sene, quod dicam, factum est: anus improba Thebis
Ex testamento si est elata: cadaver

85

Unctum oleo largo nudis humeris tulit hæres;
Scilicet elabi si posset mortua: credo

Quòd nimiùm institerat viventi. cautus adito:
Neu desis operæ, neve immoderatus abundes.

Difficilem & morosum offendet garrulus ultrò.

90

Non etiam fileas. Davus sis comicus; atque
Stes capite obstipo, multùm similis metuenti.

Obsequio grassare: mone, si increbruit aura,
Cautus uti velet carum caput: extrahe turbâ

Oppositis humeris: aurem substringe loquaci.
Importunus amat laudari? donèc, ohe jam

95

O R D O.

tam regas, & tacitus leget; invenietque
nil legatum sibi suisque, præter plorare.

Jubeo illud ad hæc: si dolosa mulier, li-
bertusve fortè tempore senem delirum; acce-
das socius illis: laudes, ut lauderis absens.
Hoc quoque adjuvat: sed longè prius vincit
expugnare caput ipsum: vecors scribet carmi-
na mala? Laudato. Erit scortator? Cave
roget te: ultrò facilis te de Penelopem potiori.
Putasne tam frugi tamque pudica poterit per-
duci, quam nequiere proci recto depellere cur-
su? Venit enim juvenus parca donandi mag-
num, nec tantùm studiosa veneris quantum Cu-
linæ. Sic Penelope est frugi tibi: quæ si
semel gustarit de uno senem, & partem lucellum

tecum; ut canis, nunquam absterrebitur à co-
rio uncto.

Me sene, hoc factum est quod dicam: anus
improba Thebis sic elata est ex testamento: hæ-
res nudis humeris tulit cadaver unctum oleo
largo; scilicet si mortua posset elabi: credo,
quòd nimiùm institerat viventi. Cautus adito:
neue desis operæ, neve immoderatus abundes.
Garrulus ultrò offendet difficilem & morosum.
Non etiam fileas. Sis Davus comicus; atque
stes capite obstipo, similis multùm metuenti.
Grassare obsequio: si aura increbruit, mone,
ut, cautus velet carum caput: extrahe turbâ
oppositis humeris: substringe aurem loquaci.
Importunus amat laudari? Urge, & 178

read it softly to himself, and find that nothing is bequeathed to him and his but *Tears and Disappointment*.

To those *now mentioned* I add this *other* Prescription: If a crafty Wife, or enfranchised Slave chance to have the Management of an old Dotard; associate with them: Praise them, that in your Absence you may be praised by them *before your Patron*. This too is of Service; but the far more effectual Method is to lay close Siege to *the Old-Man* himself. Is he so mad to write sorry Verses? applaud them. Is he a Rake? prevent his asking; of yourself obsequious deliver up Penelope to him *as more deserving of her*. ULYSS. Do you imagine that she so virtuous and so chaste could be gained over, whom the Suitors were unable to remove from the right Course? TIR. *No wonder* for the Youths who came about her had no heart to make her handsome Presents, nor were studious so much of Pleasure, as of Gluttony and Riot. Hence is your Penelope *chaste and virtuous*: who had she once made Trial of one old *fond Gallant*, and shar'd with you the Profit; *she had been* like the Hound that will never be scared away from the Hide dipt in Blood.

In my old Days this fact happened, which I am going to relate: A malicious old Woman at Thebes thus by her Will was carried out to her *Interment*: her Heir was obliged to bear upon his naked Shoulders her Corpse copiously besmeared with Oil; on Purpose to escape his Clutches, if possible, now that she was dead: Because I suppose he had too closely beset her when alive. Be cautious *therefore* in your Approaches: neither be wanting in Courtesy, nor be lavish beyond Measure. If you talk too much you'll disoblige the peevish and morose *old Fellow*: You are not therefore to be always silent. Act the Part of Davus in the Comedy. Stand *in his Presence* with your Head awry, much like one impressed with Awe. Attack him with Obsequiousness: If a Gale of Wind rises, put him in Mind to wrap up carefully his dear Head: Extricate him from a Crowd, by opposing your Shoulders to the *M.bb*: Prick up your Ear to him when talkative. Is he excessively fond of Praise? ply him therewith, and

N O T E S.

79. *Venit enim magnum.*] Simeon du Bois offers an ingenious Conjecture by substituting *magno* for *magnum*: *Venit enim magno*, it is because her Price was very high.

83. *Ut canis, à Corio*] *Corium unctum* here signifies a bloody Skin. The ancient Hunters used to give their Dogs sometimes the Skins and Entrails of Beasts to make them more eager of the Chace.

84. *Me sene, &c.*] This seems to hint that the following Story is *Horace's* Invention.

84. *Anus improba.*] Some one is supposed to have too closely besieged an old Woman, that not being able to escape from him while alive, she thought of an humorous Method of doing so after her Death, and left it in her Will, that he should carry her Body to the Funeral Pile, well smeared over with Oil on his Shoulders.

91. *Davus sis comicus.*] This shews the Comic Posture of *Davus* on the Stage, with his Neck held out, and Head inclin'd in a servile Manner.

Ad cœlum manibus sublatis dixerit, urge; &
 Crescentem tumidis infla sermonibus utrem.
 Cùm te servitio longo curaque levârit;
 Et certùm vigilans, Quartæ sit partis Ulysses, 100
 Audieris, hæres: Ergo nunc Dama sodalis
 Nusquàm est? unde mihi tam fortem, tamque fidelem?
 Sparge subindè: &, si paulùm potes, illacrymare. est
 Gaudia prodentem vultum celare. sepulcrum
 Permissum arbitrio, sine sordibus extrue. funus 105
 Egregiè factum laudet vicinia. si quis
 Fortè cohœredum senior malè tuffiet; huic tu
 Dic, ex parte tuâ, seu fundi, sive domûs sit
 Emtor, gaudentem nummo te addicere. sed me
 Imperiosa trahit Proserpina, vive, valeque. 110

O R D O.

*crescentem utrum tumidis sermonibus; donec
 monibus sublatis ad cœlum dixerit obe jam.
 Cam evasit te longo servitio curâque; & cer-
 tum vigilans, audieris Ulysses sit hæres quarta
 partis: Ergo nunc sodalis Dama est nusquam?
 Unde reperiam tam fortem tamque fidelem sive domus.
 Unde reperiam tam fortem tamque fidelem sive domus.
 Unde reperiam tam fortem tamque fidelem sive domus.*

SATIRA VI.

Horace in this Satire, more artfully to make his Court to Mæcenæ, shows that he is content with his present Fortune, and that his Patron's Generosity has put him out of a Possibility of rationally wishing for more. He afterwards makes a Comparijon of the Cares and Perplexity he meets with

HOC erat in votis: modus agri non ita magnus,
 Hortus ubi, & tecto vicinus jugis aquæ fons,
 Et paulùm silvæ super his foret. auctiùs, atque
 Dî meliùs fecêre. benè est: nihil ampliùs oro,
 Maiâ nate, nisi ut propria hæc mihi munera faxis. 5

O R D O.

Hoc erat in votis: modus agri non ita magnus, ubi hortus, & fons jugis aquæ vicinus tecto, & paulum silvæ foret super his. Dî auctiùs, atque melius fecere. Bene est: nate Maiâ, oro nihil ampliùs, nisi ut fama



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Si neque majorem feci ratione malâ rem,
 Nec sum facturus vitio culpâve minorem :
 Si veneror stultus nihil horum ; O si angulus ille
 Proximus accedat, qui nunc denormat agellum !
 O si urnam argenti fors quâ mihi monstret ! ut illi, 10
 Thesauro invento qui mercenarius agrum
 Illum ipsum mercatus aravit, dives amico
 Hercule : si, quod adest, gratum juvat : hâc precé te oro
 Pingue pecus domino facias, & cætera, præter
 Ingenium : utque soles, custos mihi maximus adsis. 15
 Ergo ubi me in montes & in arcem ex Urbe removi,
 Quid priùs illustrem Satyris Musâque pedestri ?
 Nec mala me ambitio perdit, nec plumbeus Auster,
 Autumnusque gravis, Libitinæ quæstus acerbæ.
 Matutine pater, seu Jane libentiùs audis, 20
 Unde homines operum primos vitæque labores
 Instituunt, (sic Dîs placitum) tu carminis esto
 Principium. Romæ sponsorem me rapis : Eia,
 Ne prior officio quisquam respondeat, urge :
 Sive Aquilo radit terras, seu bruma nivalem 25
 Interiore diem gyro trahit, ire necesse est.
 Postmodò, quod mi obstat, clarè certùmque locuto,
 Luctandum in turbâ ; facienda injuria tardis.
 Quid vis, insane, & quas res agis ? (improbis urget
 Iratis precibus) tu pulses omne quod obstat, 30
 Ad Mæcenatem memori si mente recurras.

O R D O.

<p><i>hæc munera propria mihi. Si neque feci rem majorem malâ ratione: nec facturus sum minorem vitio culpave, si stultus veneror nihil horum; O si ille proximus angulus accedat, qui nunc denormat agellum! O si qua fors monstret urnam argenti mihi! ut monstraverit illi, qui, invento thesauro, mercenarius mercatus illum ipsum agrum quem aravit, dives amico Hercule: si, quod adest, juvat gratum; oro te hac precé; facias pingue pecus domino, & cætera præter ingenium: utque soles, adsis maximus custos mihi. Ergo ubi removi me ex urbe in montes & in arcem, quid illustrem prius Satyris Musâque pedestri? Nec mala ambitio perdit me, nec plumbeus</i></p>	<p><i>Auster, gravi,que autumnus, quæstus Libitinæ acerbæ.</i></p> <p><i>Pater matutine, seu libentius audis Jane, unde homines instituunt primos labores operum vitæque, (sic placitum Dîs) tu esto principium carminis. Romæ rapis me sponsorem: eia, urge ne quisquam prior respondeat officio: ire est necesse sive Aquilo radit terras, seu bruma trahit diem nivalem gyro interiori. Postmodò, clarè certùmque locuto, quod obstat mi, luctandum in turbâ; injuria facienda tardis. Insane, quid vis, & quas res agis? (improbis ait, & urget iratis precibus) tu pulses omne quod obstat, si memori mente recurras ad Mæcenatem. Hic juvat & est</i></p>
---	---

N O T E S.

11. Qui, &c.] Literally: Who a hiring Labourer having bought that very Land ploughed it.

13. Amico Hercule.] Hercules was beloved Mercury's Associate in distributing Riches.

would make these Blessings permanent: If I have neither encreased my Estate by dishonest Means, nor shall impair it by Vice and Mismanagement; if I foolishly make none of these Prayers: O for the Addition of that neighbouring Spot of Ground, which now spoils the Beauty of my Field! O that Fortune somewhere would shew me a Pot of Money! as *she did* to him, who having found a Treasure, purchased that very Land he *as* a Hireling ploughed before, enriched by the Favour of Hercules: If my present Condition contents my grateful Mind; I address thee with this *one* Petition; make my Cattle fat, and all Things else I possess, except my Mind; and as thou art wont, be still my powerful Guardian. Therefore so soon as I retire from the City into the Mountains of *Tusculum*, and my *little* Fort, wherein can I better exercise my Genius than in Satires, and simple epistolary Strains? *There* neither mischievous Ambition undoes me, nor the South-wind of Lead Weight *sinks my Spirits*, nor the unwholesome Autumn, sullen *Libitina's* gainful Season *affects me!*

Father of the Morning, or Janus, if thou hadst rather be called by that Name, *thou* with whom Men usher in the first Labours of their Lives and Professions, (such is the Pleasure of the Gods) with thee let my Song begin. At Rome you hurry me away to be Surety for my Friend: Quick, *say you*, make haste, lest any one prevent you in that *good* Office: Away I must, whether the North-wind sweep the Earth, or the Winter Solstice leads on the snowy Day in a shorter Circle. After this, when I have pronounced distinctly and in precise Terms *the Form of giving Bail*, which I may possibly repent, *the Difficulty is how to return*: I must struggle through the Croud, rudely insult *and jostle against* the Slow. What mean you, Madman, what would you be at, *says* some surly Fellow, *and* loads me with Curses? You forsooth must throw down all that is in your Way, because calling to mind *the appointed Hour* you are posting to Mæcenas. This, I will not lie, sooths and tickles my Vanity,

NOTES.

15. *Utque soles Castos.*] For our Poet supposed *Mercury* had already given him singular Marks of his Protection. He had saved him in the Battle of *Phillippi*. Ode the 7th. Book the 2d. He had preserved him from the Fall of a Tree, Ode the 13th. Book the 2d. &c.

17. *Quid prius illustrem, &c.*] May signify *what or whom shall I first celebrate in*: *Crugnius* makes it, *what shall I celebrate preferably to the Satires and rural Muses.*

20. *Maturum Pater.*] It is here the Satire properly begins, and the foregoing Part

is only a Kind of Preface. It has been mentioned elsewhere who *Janus* was, and how the Heathens used to give several Names to their Gods.

26. *Interiorem diem, &c.*] When the Sun is in the Southern Solstice, which the *Latins* call *Bruma*, our Day is but about eight Hours long, because we see him then only the third Part of the Circle which he describes about our Earth. Now this gives *Horace* the Occasion poetically to call it an interior Circle.

Hoc juvat, & melli est; non mentiar. at simul atras
Ventum est Esquilias; aliena negotia centum
Per caput, & circa saliant latus. Ante secundam
Roscius orabat sibi adesses ad Puteal cras.

35

De re communi scribæ magnâ atque novâ te
Orabant hodiè meminisses, Quinte, reverti.

Imprimat his cura Mæcenæ signa tabellis.

Dixeris, Experiar: si vis, potes, addit; & instat.

Septimus octavo propior jam fugerit annus,

40

Ex quo Mæcenæ me cœpit habere suorum

In numero; duntaxat ad hoc, quem tollere rhedâ

Vellet, iter faciens, & cui concedere nugas

Hoc genus: Hora quota est? Thrax est Gallina Syro par?

Matulina parum cautos jam frigora mordent;

45

Et quæ rimosâ bene deponuntur in aure.

Per totum hoc tempus, subjectior in diem & horam

Invidiæ. Noster ludos spectaverat unâ,

Luserat in campo, Fortunæ filius, omnes.

Frigidus à Rostris manat per compita rumor;

50

Quicumque obvius est, me consulit: O bone (nam te
Scire, Deos quoniam propiùs contingis, oportet)

Numquid de Dacis audisti? Nîl equidem. Ut tu

O R D O.

melli, non mentiar. At simul ventum est Esquilias atras, centum aliena negotia saliant per caput & circa latus. Roscius orabat ut adesses sibi cras ante horam secundam ad Puteal. Quinte, scribæ orabant ut meminisses te reverti hodiè de re magnâ, novâ, atque communi. Cura, Mæcenæ imprimat signa tabellis. Dixeris, Experiar: addit, potes, si vis; & instat. Septimus annus propior octavo jam fugerit, ex quo Mæcenæ cœpit habere me in numero suorum; duntaxat ad hoc, quem vult tollere rhedâ, iter faciens,

& cui posset concedere nugas hoc genus; Quota hora est? Est Thrax Gallina par Syro? Matulina frigora jam mordent parum cautos; & quæ bene deponuntur in aure rimosâ. Per totum hoc tempus, in diem & horam subjectior invidiæ. Noster Quintus filius Fortunæ, omnes aiunt spectaverat ludos, & luserat in campo una cum Mæcenate. Frigidus rumor manat à Rostris per compita; quicumque est obvius, consulit me: O bone, audisti numquid de Dacis, (nam oportet te scire,

N O T E S.

32. *Hoc juvat, & melli est.]* He says he takes a singular Pleasure in hearing that he regards no one, but makes his Way through the greatest Throng when he is hastening to Mæcenæ.

35. *Sibi adesses ad Puteal cras.]* When the Lightning fell in any Place, the old Romans took Care to cover that Place over like a public Well; and such a Place they properly called Puteal. There was one in the Roman Forum joining to the Arch of

Fabius, near to the Statues of Marcellus and the two Januses. The Banquiers lived round this Place. And near it was the Tribunal of the Prætor, who judged all Causes relating to such People. Roscius therefore prayed Horace that he would meet him the Day after at that Place about Eight in the Morning to assist him to get a favourable Sentence in a Law-Suit he had to be pleaded before the Prætor.

38. *Imprimat his cura Mæcenæ, &c.]*
Mæcenæ



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Semp̄er eris derisor ! At omnes D̄i exagitent me,
 Si quidquam. Quid ? militibus promissa Triquetra
 Prædia Cæsar, an est Italâ tellure daturus ?
 Jurantem me scire nihil mirantur, ut unum
 Scilicèt egregii mortalem atque silenti.

55

Perditur hæc inter misero lux, non sine votis :
 O rus, quandò ego te aspiciam ? quandòque licebit,
 Nunc veterum libris, nunc somno & inertibus horis,
 Ducere sollicitæ jucunda oblivïa vitæ ?

60

O quando faba Pythagoræ cognata, simulque
 Uncta satis pingui ponentur oluscula lardo ?

O noctes, cœnæque Deûm ! quibus ipse, meique,
 Ante Larem propriam vescor ; vernasque procaces
 Pasco libatis dapibus. prout cuique libido est,
 Siccat inæquales calices conviva, solutus

65

Legibus insanis : seu quis capit acria fortis

Pocula ; seu modicis uvescit lætiùs. ergo

70

Sermo oritur, non de villis domibusve alienis,

Nec malè necne Lepos saltet : sed quod magis ad nos

Pertinet, & nescire malum est, agitamus : utrumne

Divitiis homines, an sint virtute beati :

Quidve ad amicitias, usus rectumne, trahat nos :

75

Et quæ sit natura boni, summumque quid ejus.

O R D O.

quoniam propius contingis Deos ? Equidem au-
 divi nil. Ut tu semper eris derisor ! At omnes
 D̄i exagitent me, si novi quidquam. Quid
 dicis ? An Cæsar daturus prædia promissa mi-
 litibus in Triquetra, an in Italâ tellure ?
 Mirantur, me jurantem scire nihil, scilicet ut
 unum mortalem egregii atque silenti.

Inter hæc lux perditur misero, non sine vo-
 tis : O rus, quando ego aspiciam te ? quando-
 que licebit, nunc legendis libris veterum, nunc
 somno, & inertibus horis, ducere jucunda ob-
 livia vitæ sollicitæ ? O quando cognata faba
 Pythagoræ, simulque oluscula satis uncta lar-

do pingui ponentur ? O noctes, cœnæque
 Deûm ! quibus ipse meique, vescor ante Larem
 propriam ; pascoque vernas procaces dapibus
 libatis. Prout libido est cuique, Conviva sic-
 cat inæquales calices, solutus insanis legi-
 bus : seu quis fortis capit pocula acria ; seu
 quis lætiùs uvescit modicis. Ergo sermo ori-
 tur, non de villis domibusve alienis, nec Le-
 pos malè saltet necne : sed agitamus, quod ma-
 gis pertinet ad nos, & nescire est malum : u-
 trumne homines sint beati divitiis, an virtute ;
 quidve trahat nos ad amicitias, usus rectum-
 ne : & que natura boni sit, quidque summum

N O T E S.

60. O rus ! quando ego te aspiciam ?]
 This Place is adorn'd with all the Charms
 of Poetry. And nothing but a Philosophic
 Temper exalted with a Genius for Poetry
 could be capable of producing them. That
 Freedom and Tranquility which may be en-
 joyed to Perfection, if a Person be qualified
 with Virtue and a Competence, are here

set forth in the most amiable Light.

63. O quando faba.] Pythagoras has
 taught, how the Bean had been produced
 at the same Time with Man, and from the
 same Corruption. Upon this Account the
 Poet satirically calls it related to Pytha-
 goras.

all the Gods put me to the Rack if I know a Syllable. What *say you*, will Cæsar give his Soldiers their promised Lands in Sicily, or in Italy? When I swear I know nothing of the Matter, they're amaz'd, as doubtless accounting me a Man of extraordinary Reserve and profound Secrecy.

Amidst these *Impertinencies* the Day is lost in Misery, not without longing Wishes, O my dear rural Retreat, when shall I see you again! When shall I have it in my Power, now by *reading* ancient Authors, now by Sleep and Hours of Indolence, to lose in sweet Oblivion and the Disquietudes of Life! O when shall Pythagoras's kindred Bean, and Herbs well seasoned with fat Bacon be set before me! O heavenly Nights, divine Repasts! with which I regale myself and my Friends in Presence of my Household Gods, and feed my pert Slaves, with * consecrated Viands. Each Guest, as he's dispos'd, drinks † his Glass, free from *the* mad Laws of a Debauch: Whether one courageous chooses stout Bumpers, or another soaks away more joyous with moderate Draughts. The Conversation arises not about the Country-Seats or Houses of our Neighbours, nor whether Lepos dances well or ill; but we debate on what more nearly concerns us, and is criminal not to know: Whether by Means of Riches or Virtue Men be happy; what engages us in Friendships, Utility or Merit; and what is the Nature of Good, and wherein the chief Good consists. My Neighbour Cervius the

* With the Viands whereof I had made a Thank-Offering to the Gods: Or, as others, whereof I had first tasted myself. † Unequal Glasses.

N O T E S.

65. *O noctes! cœnæque Deum.*] He calls those peaceful Evenings, and sweet Suppers he enjoyed in the Country, the Repasts and Nights of Gods, by Reason of the compleat Happiness he found there. Such Expressions could only come from real Sentiment, and a Soul that remembered with Transport rational Pleasure.

67. *Libatis dapibus.*] When our Poet had had a Mind to enjoy the good Humour and Freedom of all his Family, and divert himself with their natural Mirth, he entertained them with those Meats he had offered Part of to the Gods, that is, the very best he had.

68. *Solutus ligibus insans.*] He here calls mad Laws the compulsive Methods of making Persons drink more than they can bear.

72. *Male necne lepos saltet.*] It is at this Day as in Horace's Time. Forbid the To-

pics of the Play, Opera, or the present Mode, and you'll strike two Parts in three of those who are called the Beau Monde, quite dumb.

76. *Et quæ natura boni summumque.*] The Disputes about the supreme Good, or the ultimate Happiness of Man, were endless amongst the Heathen Philosophers. Socrates seems to have been the only Person who first entertained any true Notion of it. For he judged the supreme Good could be no other, than he who comprehended in an infinite Degree the Perfection of all others. Wherefore he and his Disciples made it entirely consist in the Fruition or Sight of God. But as a Preceding Preparation, they supposed a Conformity to him in this Life by Virtue, and avoiding every Action that might stain his Image. How few Christians practise these exalted Rules!

Cervius hæc inter vicinus garrit aniles

Ex re fabellas. nam, si quis laudat Arellî

Solicitas ignarus opes, sic incipit: Olîm

Rusticus urbanum inurem, mus paupere fertur

80

Accepisse cavo, veterem vetus hospes amicum;

Asper, & attentus quæsitis; ut tamèn arctum

Solveret hospitiis animum. quid multa? neque illi

Sepositi ciceris, nec longæ invidit avenæ;

Aridum & ore ferens acinum, semesaque lardi

85

Frustrâ dedit, cupiens variâ fastidia cœnâ

Vincere tangentis malè singula dente superbo:

Cùm pater ipse domûs paleâ porrectus in hornâ

Esset ador loliumque, dapis meliora relinquens.

Tandèm urbanus ad hunc, Quid te juvat, inquit, amice,

90

Prærupti nemoris patientem vivere dorso?

Vin' tu homines urbemque feris præponere silvis?

Carpe viam (mihi crede) comes: terrestria quandò

Mortales animas vivunt sortita, neque ulla est,

Aut magno aut parvo, lethi fuga. quo, bone, circa,

95

Dum licet, in rebus jucundis vive beatus:

Vive memor, quàm sis ævi brevis. Hæc ubi dicta

Agrestem pepulere; domo levis exsilit; inde

Ambo propositum peragunt iter, urbis aventes

Mœnia nocturni subrepere. jamque tenebat

100

Nox medium cæli spatium, cùm ponit uterque

In locuplete domo vestigia: rubro ubi cocco

Tincta super lectos canderet vestis eburnos,

Multaque de magnâ superessent fercula cœnâ,

O R D O.

ejus. Inter hæc vicinus Cervius garrit aniles fabellas ex re. Nam si quis ignarus laudat sollicitas opes Arellî: sic incipit: Olîm rusticus mus vetus hospes fertur accepisse murem urbanum, amicum veterem: asper, & attentus quæsitis: tamen ut solveret arctum animum hospitiis. Quid loquor multa? neque invidit illi sepositi ciceris, nec longæ avenæ; & ferens aridum acinum ore, semesaque frustra lardi dedit, cupiens variâ cœnâ vincere fastidia convivæ malè tangentis singula superbo dente: cùm ipse pater domus porrectus in hornâ paleâ, esset ador loliumque relinquens meliora dapis. Tandem urbanus locutus ad hunc, Amice inquit, quid juvat te

*patientem vivere in dorso prærupti nemoris? Vin' tu præponere homines urbemque silvis feris? (crede mihi) uti comes carpe viam: quando sortita terrestria vivunt mortales animas, neque ulla fuga lethi est aut magno aut parvo. Quocirca, bone, vive beatus dum licet in jucundis rebus: Vive memor, quàm brevis ævi sis. Ubi hæc dicta pepulere agrestem; levis exsilit domo; inde ambo peragunt iter propositum, aventes nocturni subrepere mœnia urbis. Jamque nox tenebat medium spatium cæli, cum uterque ponit vestigia in locuplete domo: ubi vestis tincta cocco rubro canderet super lectos eburnos, multaque bester-
na superessent de cœnâ magnâ, quæ*



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Quæ procul exstructis inerant hesternæ canistris.

105

Ergo ubi purpureâ porrectum in veste locavit

Agrestem; veluti succinctus cursitat hospes,

Continuatque dapes; necnon vernaliter ipsis

Fungitur officiis, prælambens omne quod affert.

Ille cubans gaudet mutatâ sorte, bonisque

110

Rebus agit lætum convivam: cùm subito ingens

Valvarum strepitus lectis excussit utrumque.

Currere per totum pavidi conclave; magisque

Exanimes trepidare, simul domus alta Molossis

Personuit canibus. tum rusticus, Haud mihi vitâ

115

Est opus hac, ait; & valeas: me silva, cavusque

Tutus ab insidis tenui solabitur ervo.

O R D O.

procul inerant canistris exstructis. Ergo ubi locavit agr. st. m. porrectum in veste purpureâ; veluti succinctus hospes cursitat, continuatque dapes, necnon vernaliter jungitur ipsis officiis, prælambens omne quod affert. Ille cubans gaudet mutata sorte, agitque lætum convivam bonis rebus: cùm subito ingens strepitus

valvarum excussit utrumque lectis. Pavidi cœpere currere per totum conclave; exanimes: i- que magis trepidare, simul alta domus personuit canibus Molossis. Tum rusticus ait haud opus est tibi hac vita, & valeas; silva cavusque, tutus ab insidis solabitur me tenui ervo.

SATIRA VII.

During the Feast called Saturnalia the Servants were waited on by their Masters; and they might say with Impunity all that they thought of them. Horace therefore reigns, that one of his Slaves, making Use of this Privilege, takes the Opportunity of telling him boldly of his Faults. There is scarce a Man but is offended at direct Reprehension. But Horace, by seeming to receive Reprehension himself, finely insinuates into the Breasts of the

JAM DUDUM ausculto; & cupiens tibi dicere servus

Pauca, reformido. Davusne? Ita, Davus, amicum

Mancipium domino, & frugi, quod sit satis: hoc est,

Ut vitale putes. Age, libertate Decembri

(Quandò ita majores voluerunt) utere: narra.

O R D O.

Ego servus jamdudum ausculto; & cupiens dicere pauca tibi, reformido. Davusne? Ita, Davus, amicum mancipium domino, & frugi,

quod sit satis: hoc est, ut putes vitale. Age, utere Decembri libertate, (quanto majores sis voluerunt) narra.

disposed of apart in Baskets piled on one another. When thus the Cit had placed his Country Friend on a Purple Carpet; like a nimble Host he runs about, serves up one Dish close after another, and with cringing Formality performs each servile Office, first tasting all that he sets before his Guest. He lying at ease rejoices in his changed Condition, and expresses the highest Satisfaction with his good Cheer; when suddenly the rattling of the Gates shook each of them from his Couch. In fearful Disorder they run thro' all the Room, and scud up and down more and more aghast: At the same Time the lofty Dome resounds with huge Molossian Dogs. Then the Country Mouse turning to his Friend: This Life, says he, is not for me; and so farewell: My Wood and little Cell, secure from unseen Dangers, shall with homely Tares solace me for the Loss of your good Cheer.

N O T E S.

Horace knew better than any other Latin Poet; how to diversify his Subjects with the Contrasts of sublime and familiar Thoughts.

101. *Cum ponit, &c.*] Literally: When each sets down his Feet.

106. *Ergo sibi purpuras.*] This is very entertaining to see the Country Mouse at Table on a purple Bed like a Roman Nobleman.

107. *Succin&us.*] Here he alludes to the Custom of Servants, who had their Garments bound up with a Girdle to give them a freer Motion.

115. *Tum rusticus.*] The concluding Moral is admirable. For how can wretched Wealth compare with innocent contented Competence! Tell me, ye Great of the Earth.

S A T I R E VII.

most averse to Correction, these Truths which he designs. Nothing can be imagined more ingenious, or more conducive to the End the Poet had in View. The main Design of Horace in this Satire is to illustrate this Truth, that none are truly free, but the Virtuous and Wise: In short, those who keep all their Passions in Subjection, and listen to nothing but right Reason.

DAV. LONG has your Slave lent an Ear, and would gladly tell you a few plain Truths * if he dar'd. HOR. Who, Davus? DAV. Yes Davus, the friendly Vassal of his Master, the honest and faithful; † in a moderate Degree I mean; that is, ‡ whom you need not think too good to be long lived. HOR. Well, use the Freedom of December Holidays, since our Ancestors would have it so, speak your Mind.

* I'm afraid to do it.
in a fair way to be long-lived.

† What is just enough.

‡ That you may still think him

N O T E S.

1. *Jandabum ausculto.*] We must here suppose Horace to be in a Passion at his Servants, and speaking a thousand harsh Things to them. Davus, who hears him for some Time, at last loses all Patience, and breaks out in this abrupt Manner.

Pars hominum vitiis gaudet constantè, & urget
Propositum: pars multa natat, modò recta capessens,
Interdùm pravis obnoxia. sæpè notatus

Cum tribus annellis, modò lævâ Priscus inani,
Vixit inæqualis, clavum ut mutaret in horas;

10

Ædibus ex magnis subitò se conderet, unde
Mundior exiret vix libertinus honestè;

Jam mœchus Romæ, jam mallet doctus Athenis
Vivere; Vertumnis, quotquot sunt, natus iniquis.

Scurra Volanerius, postquam illi justa chiragra
Contudit articulos, qui pro se tolleret, atque

15

Mitteret in phimum talos, mercede diurnâ
Conductum pavit: quanto constantior idem

In vitiis, tanto leviùs miser ac prior ille,

Qui jam contento, jam laxo fune laborat,

20

Non dices hodiè, quorsum hæc tam putida tendant,

Furcifer? Ad te, inquam. Quo pacto, pessime? Laudas

Fortunam & mores antiquæ plebis; & idem,

Si quis ad illa Deus subitò te agat, usque recuses:

Aut quia non sentis, quod clamas, rectius esse;

25

Aut quia non firmus rectum defendis, & hæres,

Nequicquàm cœno cupiens evellere plantam.

Romæ rus optas; absentem rusticus Urbem

Tollis ad astra levis. si nusquàm es fortè vocatus

Ad cœnam, laudas securum olus; ac, velut usquam

30

Vinctus eas, ita te felicem dicis, amasque,

O R D O.

Pars hominum constantè gaudet vitiis, & urget propositum: multa pars natat, modò capessens recta, interdum obnoxia pravis. Priscus sæpe notatus cum tribus annellis modò inani læva, vixit inæqualis, ut mutaret clavum in horas; ex magnis ædibus subitò conderet se, unde mundior libertinus vix exiret honestè. Jam mallet vivere mœchus Romæ, jam doctus Athenis; natus iniquis Vertumnis quotquot sunt. Volanerius scurra postquam justa chiragra contudit articulos illi, pavit conductum diurnâ mercede, qui tolleret talos pro se, atque mitteret in phimum: quanto idem est constantior in vitiis, tanto leviùs miser ac prior ille prior, qui laborat jam fune contento jam laxo.

Furcifer, non dices hodiè, quorsum hæc tam putida tendant? Ad te, inquam. Quo pacto, pessime? Laudas fortunam & mores antiquæ; & tu idem usque recuses, si quis Deus subitò agat te ad illa; aut quia non sentis id esse rectius quod clamas; aut quia non firmus defendis rectum, & nequicquàm cupiens evellere plantam cœno, bæres. Romæ optas rus; rusticus levis tollis urbem ab astra ad astra. Si fortè vocatus es nusquam ad cœnam, laudas olus securum; ac, velut usquam vinctus, ita dicis te felicem, amasque, quod nusquam potandum sit tibi: Mactenas jussit te serum conseruam venire ad se sub prima lupina. Nemon' oc'is feret oleam? Ecquis audit? Blateras cum magno clamore,

N O T E S.

8. *Notatus.*] Signifies remarked for what is foolish or ridiculous.

9. *Sæpe notatus cum tribus annellis.*] Before Horace's Time, it was esteemed a Fault to appear with more than one Ring. But when Luxury was once introduced, they were accustomed to wear three.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Quòd nusquàm tibi sit potandum : jusserit ad se
 Mæcenas serum sub lumina prima venire
 Convivam ; Nemon' oleum feret ociùs ? ecquis
 Audit ? cum magno blateras clamore, fugisque.
 Milvius & scurræ, tibi non referenda precati,
 Discedunt. etenim fateor, me, dixerit ille,
 Duci ventre levem : nasum nidore supinor :
 Imbecillus, iners : si quid vis, adde, popino.
 Tu, cùm sis quod ego, & fortassis nequior, ultrò
 Insectere, velut melior ? verbisque decoris
 Obvolvas vitium ? quid, si me stultior ipso
 Quingentis emto drachmis deprênderis ? aufer
 Me vultu terrere : manum stomachumque teneto,
 Dum, quæ Crispini docuit me janitor, edo.

35

40

45

Te conjux aliena capit, meretricula Davum :
 Peccat uter nostrum cruce dignius ? acris ubi me
 Natura incendit : sub clarâ nuda lucernâ
 Quæcunque excepit turgentis verbera caudæ,
 Clunibus aut agitavit equum lasciva supinum,
 Dimittit, neque famosum, neque sollicitum ne
 Ditior, aut formæ melioris mejat eodem.
 Tu, cùm projectis insignibus, annulo equestri,
 Romanoque habitu, prodis, ex judice, Dama,
 Turpis, odoratum caput obscurante lacernâ ;
 Non es quod simulas ? metuens induceris, atque
 Altercante libidinibus tremis ossa pavore.
 Quid refert, uri virgis, ferroque necari

50

55

O R D O.

fugisque. Milvius & scurræ discedunt, precati non referenda tibi. Etenim fateor, dixerit ille, me, levem duci ventre: supinor nasum nidore boni obsonii: sum imbecillus, iners: quid si vis, adde popino. Tu, velut melior ultrò insectere, cum sis quod ego, & fortassis nequior? obvolvasque vitium decoris verbis? quid, si deprênderis stultior me ipso emto drachmis quingentis? aufer terrere me vultu: teneto manum stomachumque, dum, edo quæ janitor (v. s. in) docuit me.

Aliena conjux capit te, meretricula capit Davum: uter nostrum peccat dignius cruce? ubi acris natura incendit me; sub clarâ lucernâ quæcunque lasciva excepit nuda verbera turgentis caudæ, aut agitavit supinum equum clunibus, dimittit me neque famosum neque sollicitum, ne quis ditior, aut melioris formæ mejat eodem. Cùm tu, ex judice prodis turpis Dama, projectis insignibus, annulo equestri, Romanoque habitu, lacernâ obscurante odoratum caput; non es quod simulas? metuens induceris, atque tremis ossa pavore altercante libidinibus. Quid refert, utrum eas auctoritatus uri virgis, necarique ferro, an clausus in

N O T E S.

against their own internal Sentiments. And the second, that though they be persuaded of the Obligations of Virtue, yet their serious Endeavour to comply with them lasts but for a Moment. Their natural Weakness and Inconstancy replunges them in the Dirt they endeavoured to get out of.

45. *Dum quæ Crispini.*] Davus has a malicious

and bless yourself, * that you are not obliged to sup abroad. Let Mæcenas bid you come his Evening Guest, about the Time of the first Lamps: Is there none, you cry, to bring me Oil forthwith? † Does no Body hear? Thus you alarm the whole House with obstreperous Bauling, and fly away to him. Milvius and the other Parasites, who had invited themselves to sup with you, sneak off praying for you, ‡ what you would not wish to hear. For my Part I own it may be said that I am so irresolute to be drawn away by my Appetite: I cock up my Nose at the Scent of good Viſuals: I am effeminate, slothful; add, if you will, a mere Sot. Shall you, when you are just as bad as I, and perhaps the naughtier of the two, without Cause fall foul of me, as tho' you were the better Man, and cloak your Vice with specious Names? What if you shall even be found a greater Fool than me whom you bought for sixty Crowns? Forbear to terrify me with Frowns, restrain your Hand and Passion, while I deliver what the Porter of Crispinus taught me.

You intrigue with your Neighbour's Wife, Davus with a common Courtesan: Which of our Transgressions pray deserves the Gibbet most? When keen Nature enflames my Blood, I resort openly to some House of Pleasure, take up with the first that offers: And when my Desires are gratified, go home without either Loss of Reputation, or Uneasiness left a richer, or more handsome Rival, enjoy the same Favour with myself. When you throwing aside your Badges of Distinction, your Equestrian Ring and Roman Habit, from a Judge, ¶ transform yourself into a vile Slave, an old Cloak muffling up your perfumed Head, are you not the Thing you personate? You are introduced to your Object full of Terror, and tremble in every Joint, Fear combating with your Desires. What Difference makes it as to your being a real Slave, whether you go

* That you are no where to be obliged to drink.
 ¶ Scap forth an infamous Dama.

† Who bears.

‡ What must not be repeated.

N O T E S.

malicious Meaning in this. For Horace's Faults must be supposed to be well known, since the lowest of the People were acquainted with them.

48. *Sub clara vada lucerna.*] The Dishonest Places in Rome were under Ground, and had Lamps burning in them Night and Day.

53. *Tu cum, projectis insignibus.*] Augustus had entitl'd Horace to wear a Ring and the *Angusticlavus*.

54. *Prodis, ex judice.*] That is, instead of the Dress of a Knight, or Judge, you appear in the Masquerade of a Servant. Augustus had granted the Body of Roman Knights to judge certain Causes, both Civil and Criminal.

55. *Lacerna.*] This was a Sort of Cloak with a large Cover for the Head.

Auctoratus eas ; an turpi clausus in arcâ

(Quò te demisit peccati conscia herilis)

60

Contractum genibus tangas caput ? estne marito

Matronæ peccantis in ambos iusta potestas ?

In corruptorem vel justior ? illa tamèn se

Non habitu, mutave loco, peccatve supernè ;

Cùm te formidet mulier, neque credat amanti.

65

Ibis sub furcam prudens, dominoque furenti

Committes rem omnem, & vitam, & cum corpore famam.

Evâsti ? metues credo, doctusque cavebis.

Quæres quandò iterùm paveas, iterùmque perire

Possis. ô totiès servus ! quæ bellua ruptis,

70

Cùm semel effugit, reddit se prava catenis ?

Non sum mœchus, ais. neque ego, hercule, fur, ubi vasa

Prætereo, sapiens argentea. tolle periculum,

Jam vaga profiliet frenis natura remotis.

Tunc mihi dominus, rerum imperiis hominumque

75

Tot tantisque minor ? quem ter vindicta quaterque

Imposita haud unquam miserâ formidine privet ?

Adde supra dictis, quod non leviùs valeat : nam

Sive vicarius est, qui servo pâret, (utî mos

Vester âit) seu conservus ; tibi quid sum ego ? nempè

80

Tu, mihi qui imperitas, aliis servis miser, atque

Duceris, ut nervis alienis mobile lignum.

Quisnam igitur liber ? Sapiens, sibi que imperiosus :

O R D O.

turpi arcâ, tangas caput contractum genibus, (quò ancilla conscia herilis peccati demisit te ?) Justane potestas est in ambobus marito matronæ peccantis ? vel justior in corruptorem ? tamen illa mulier non mutat se habitum, locove, peccatve supernè, cum formidet te, neque credit amanti. Tamen prudens ibis sub furcam, committesque rem omnem, & vitam, & famam cum corpore, furenti domino. Evâsti ? creda, metues, doctusque cavebis. Contra quæres quando iterum paveas, iterumque possis perire. O totiès servus ! quæ bellua prava reddit se catenis ruptis, cum semel effugit ? Non sum mœchus ? ais. Neque ego, hercule,

sum fur, ubi sapiens prætereo vasa argentea. Tolle periculum, frenis remotis, vaga natura jam profiliet. Tunc eris dominus mihi, cum tot tantisque imperiis rerum hominumque ? quem vindicta ter quaterque imposita haud unquam privet miserâ formidine ? Adde supra dictis, quod non leviùs valeat : nam qui pâret servo est vicarius, utî vester mos ait, seu conservus ; quid ego sum tibi ? Nempè tu miser, qui imperitas mihi, servis aliis atque duceris ut mobile lignum alienis nervis.

Quisnam igitur est liber ? Sapiens, imperio-

N O T E S.

63. *Ille tam n se.] Davus goes on to shew Horace, that he is more culpable than the Woman. For she neither changes her Drefs nor goes from Home, &c.*

66. *Prudens]* Here is another ma-

terial Distinction. Horace is a Slave by Choice ; but poor Davus by Necessity.

70. *Quæ bellua ruptis.]* Nay, says Davus, you are not only a mean Slave, but even beneath a brute Beast. For what Beast



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

- Quem neque pauperies, neque mors, neque vincula terrent :
 Responsare cupidinibus, contemnere honores 85
 Fortis ; & in seipso totus, teres, atque rotundus,
 Externi ne quid valeat per leve morari :
 In quem manca ruit semper fortuna. potesne
 Ex his, ut proprium, quid noscere ? quinque talenta
 Poscit te mulier, vexat, foribusque repulsum 90
 Perfundit gelidâ ; rursus vocat. eripe turpi
 Colla jugo : liber, liber sum, dic age. non quis :
 Urget enim dominus mentem non lenis, & acres
 Subjectat lasso stimulos, versatque negantem.
 Vel cum Pausiacâ torpes, insane, tabellâ ; 95
 Quî peccas minus atque ego, cum Fulvî Rutubæque
 Aut Placidejani contento poplite miror
 Prælia rubricâ picta aut carbone, velut si
 Revera pugnent, feriant, vitentque moventes
 Arma viri ? nequam & cessator Davus ; at ipse 100
 Subtilis veterum judex, & callidus audis.
 Nil ego, si ducor libo fumante : tibi ingens
 Virtus atque animus coenis responsat opimis ?
 Obsequium ventris mihi perniciosius est : cur ?
 Tergo plector enim : quî tu impunitior, illa, 105
 Quæ parvo sumi nequeunt, obsonia captas ?
 Nempe inamarescunt epulæ sine fine petitæ ;
 Illusque pedes vitiosum ferre recusant
 Corpus. an hic peccat, sub noctem qui puer uvâ
 Furtivam mutat strigilem ; qui prædia vendit, 110
 Nil servile, gulæ parens, habet ? adde, quòd idem

O R D O.

susque sibi : quem neque pauperies neque mors, neque vincula terrent : fortis responsare cupidinibus, contemnere honores, & in seipso est totus teres atque rotundus, ne quid externi valeat mirari per leve ; in quem fortuna semper ruit manca. Potesne nosce e quid ex his, ut proprium ? Mulier poscit te quinque talenta, vexat, perfunditque repulsum foribus gelidâ aqua ; rursus vocat. Eripe colla jugo turpi : age dic, liber, sum liber. Non quis : enim dominus non lenis urget mentem, & subjectat acres stimulos lasso versatque negantem. Vel cum insane, torpes in tabellâ Pausiacâ, qui minus peccas atque ego, cum miror prælia Fulvî Rutubæque aut Placidejani picta ru-

brica aut carbone, contento poplite, velut si viri revera pugnent, moventes arma, ut feriant vitentque ? Etiam si Davus appellandus est nequam & cessator ; at ipse audis subtilis & callidus judex veterum. Si ducor fumante libo, ego æstimor nil : ingens virtus atque animus quæ sunt tibi responsat opimis coenis ? obsequium ventris est perniciosius mihi : cur ? enim plector tergo : qui tu impunitior qui captas illa obsonia quæ nequeunt sumi parvo ? Nempe epulæ petitæ sine fine inamarescunt ; illusque illusi recusant ferre corpus vitiosum. An hic puer peccat, qui mutat furtivam strigilem sub noctem uvâ ; habet nil servile, qui parens gulæ vendit prædia ? adde, quod non potes esse

absolute Command over himself; whom neither Poverty, nor Death, nor Chains affright; has the Courage to restrain his Appetites, to contemn Honours; and who has his All within himself; *his Mind well turned and even-ballanced, like a Globe* polished and of a perfect Round, that nothing external can retard by reason of its Smoothness: On whom Fortune makes her Attacks still without Effect. Can you distinguish any of these Qualities for yours? Your Mistress demands of you five Talents, she teazes and torments you, and having turned you out of Doors throws Water on you, *then* calls you back. *Pray* extricate your Neck from so shameful a Yoke, and like a Free-man say I am *and will be* free. You cannot say it, for an unrelenting Tyrant overpowers your Mind, plies you with the galling Spur when tired, and turns you which way he pleases in Spite of yourself. Again when you with Extasy stand staring, like a Mad-man, on Pausias's Pictures, how are you less in Fault than I when *sent on a Message* I gaze with Admiration on the Combats of Fulvius and Rutuba, or of Placidianus, drawn on *some Sign-Post* with Red-Oker or with Charcoal, with one Knee bent in a *fencing Posture*, as if the Champions were actually engaged in Fight, brandishing their Arms to push and parry off *the Thrusts*? Yet Davus for this must be called a Rogue, a Loiterer; but you are stiled a nice Judge, and great Critic in Antiques. If I be drawn away *sometimes* with the Scent of a Cake smoaking from the Oven, I am good for nothing: But is your high Virtue and Resolution Proof against *the Temptation of* sumptuous Entertainments *? The Gratification of my Appetite, *say you*, costs me dearer than it does you: Why? because my Back is drub'd for it. But pray how are you less punished for hunting after costly luxurious Fare? Be assured feasting incessantly pursued ends in Bitterness, and the Feet cheated of their *proper Nourishment* refuse at last to support the Body ruined by Debauchery. Does that Slave offend who takes a Bunch of Grapes in Exchange for a Comb he had stole by Night? *and* has he nothing servile in his Nature, who, to please his Palate, sells his

* Dr. Bentley in his Edition put a Note of Interrogation after *opimis*. So does Cuningham. If it be read without the Interrogation, it must be considered ironically, which makes the Sense the same.

N O T E S.

the Motions of his own Soul. They are all fixt to Happiness by Virtue, and let loose to Misery by Vice.

83. 86. *In seipso totus.*] As Cicero Paradox II. *Non potest n. m. beatissimus esse qui totus aptus est ex se, qui in se uno sua ponit omnia.*

86. *Teres atque rotundus.*] The Globular Figure is the most perfect and lasting, be-

cause it most easily resists Impressions from other Things, which cannot easily take hold of it, but slip on one Side. So Plato says, God made the Universe round, that nothing might destroy it, but the Will of him who made it.

95. *Pausiaca.*] Pausias was a famous Painter of Sicyon, contemporary with Apelles, and Scholar of Pamphytus. He was the first

Non horam tecum esse potes, non otia rectè
 Ponere; teque ipsum vitas fugitivus & erro,
 Jam vino quærens, jam somno fallere curam:
 Frustrà: nam comes atra premit, sequiturque fugacem. 115
 Unde mihi lapidem? Quorsum est opus? Unde sagittas?
 Aut insanit homo, aut versus facit. Ociùs hinc te
 Nî rapis, accedes opera agro nona Sabino.

O R D O.

idem tecum horam, non rectè ponere otia; quærens salere curam jam vino jam somno: frustra: nam atra comes premit sequiturque fugacem.

Unde ministrabunt lapidem mihi? Quorsum est opus? Unde accipiam sagittas? Aut homo insanit, aut facit versus. Ni ocius rapis te hinc, accedes nona opera Sabino agro.

SATIRA VIII.

This whole Piece is a very entertaining Scene. Nasidienus, who is a very rich Person, but has no Taste, will needs entertain Mæcenas and his Attendants. He procures as Company for him, Varius, Fundanius and Viscus, three Persons distinguish'd by their Merit, and highly in Mæcenas's Favour. Mæcenas brings along with him Servilius and Vibidius. To those seven are added Nomentanus and Porcius, two Parasites of Nasidienus's Table. The Entertainment is such as might be expected from a covetous Wretch, who had a Mind to do himself an Honour, and gain Reputation by treating Persons of Distinction and Generosity. There is indeed Profusion, but totally irrational, and such as leaves the Guests very sensible of a good Str-

UT Nasidieni juvit te cœna beati?

Nam mihi quærenti convivam, dictus heri illic
 De medio potare die. Sic, ut mihi nunquam
 In vitâ fuerit meliùs. Da (si grave non est)
 Quæ prima iratum ventrem placaverit esca. 5

In primis Lucanus aper; leni fuit Austro
 Captus, ut aiebat cœnæ pater; acria circum

O R D O.

Ut cœna beati Nasidieni juvit te? Nam heri dictus mihi quærenti convivam, potare illic de medio die? Sic, ut nunquam fuerit melius mihi in vitâ. Da (si non est grave)

quæ prima esca placaverit ventrem iratum.

In primis fuit Lucanus aper, captus leni Austro, ut pater cœnæ aiebat; circum quem

N O T E S.

1. *Nasidieni.*] It was one *Nasidienus Rufus*, which is all we know of him, besides what *Horace* mentions: *beati* is here a Word of ridicule.

3. *De medio potare die.*] This avaricious Debauchee would give himself the Air of a true one, by beginning his Entertainment at
 Noca.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Rapula, lactucæ, radices; qualia lassum
 Pervellunt stomachum; sifer, alec, sæcula Coa
 His ubi sublatis, puer altè cinctus acernam 19
 Gausape purpureo mensam perterfit, & alter
 Sublegit quodcunque jaceret inutile, quodque
 Posset cœnantes offendere; ut Attica virgo
 Cum sacris Cereris, procedit fuscus Hydaspes,
 Cæcuba vina ferens; Alcon, Chium maris experts. 15
 Hic herus: Albanum, Mæcenus, sive Falernum
 Te magis appositis delectat, habemus utrumque.
 Divitias miseras! sed quis cœnantibus unà,
 Fundani, pulchrè fuerit tibi, nôsse laboro.
 Summus ego, & prope me Viscus Turinus; & infrà, 20
 Si memini, Varius; cum Servilio Balatrone
 Vibidius, quos Mæcenus adduxerat umbras.
 Nomentanus erat super ipsum, Porcius infrà,
 Ridiculus totas simul absorbere placentas.
 Nomentanus ad hoc, qui, si quid fortè lateret, 25
 Indice monstraret digito. nam cætera turba,
 Nos, inquam, cœnamus aves, conchyliæ, pisces,
 Longè dissimilem noto celantia succum:
 Ut vel continuò patuit, cùm passeris atque
 Ingustata mihi porrexerit ilia rhombi. 30
 Post hoc me docuit melimela rubere, minorem
 Ad lunam delecta. quid hoc intersit, ab ipso
 Audieris meliùs. tum Vibidius Balatroni;

O R D O.

erant atria, rapula, lactucæ radices, qualia pervellunt stomachum; etiam sifer, alec, & sæcula Coa. Ubi, bis sublatis, puer altè cinctus perterfit acernam mensam purpureo gausape, & alter sublegit quodcunque inutile jaceret, quodque posset offendere cœnantes; ut Attica virgo cum sacris Cereris, fuscus Hydaspes procedit, ferens Cæcuba vina; & Alcon ferens Chium experts maris. Hic herus ait; Mæcenus, sive Albanum, aut Falernum delectat te magis appositis; habemus utrumque. Miseras divitias! sed, Fundani, laboro nescire quis unà cœnantibus pulchrè fuerit tibi. Ego summus, & Viscus Turinus prope me, & Varius infra, si memini; Vibidius cum Servilio Balatrone, quos umbras Mæcenus adduxerat tenebant medium lectum. Nomentanus in tertio lecto erat super ipsum, Porcius infra, ridiculus simul absorbere totas placentas. Nomentanus ad hoc, qui monstraret indice digito si quid fortè lateret. Nam cætera turba, nos, inquam, cœnamus aves, conchyliæ, pisces, celantia succum longè dissimilem noto: ut vel continuo patuit cum porrexerit ilia passeris atque rhombi ingustata mihi. Post hoc docuit me melimela rubere, delecta ad lunam minorem. Quid hoc intersit, ab ipso audieris meliùs. Tum Vibidius ait Balatroni;

N O T E S.

11. *Gausape purpureo.*] Here's another ridiculous Action. There was no Cloth laid on this vulgar Table, and yet it was to be rub'd down with a purple Napkin, as if it had been of the greatest Value.
 13. *Ut Attica virgo.*] He humorously compares

Around the Brim were poignant Turnips, Lattices, and Raddish, such as stimulate a palled Appetite, Skirrets, Anchovies, and Coan Lees. These when removed, a Boy tuck'd high cleaned our Maple Table with a rough purple Cloth, and another gathered up what Superfluities lay under the Table, and whatever might give Offence to the Guests: Like an Athenian Virgin with the sacred Symbols of Ceres, advances swarthy Hydaspes, bearing rich Cæcubian Wines; and Alcon carrying the Wine of Chios unmixed with Sea-Water. Then says our Host: Mæcenas, if you like Alban or Falernian better than what is before you, we have them both.

HOR. Unhappy Riches to have so bad a Mester! But I am anxious to know * whom you had the Pleasure to sup with.

FUND. I was at the Top of the uppermost Couch, and next me Viscus Thurinus; and Varius, if I remember, below him; in the middle Couch Vibidius, with Servilius Balatro, whom Mæcenas, who sat between them, had brought along with him † uninvited. Nomentanus again in the lowest Couch was above our Host himself, and Porcius below, who afforded us Mirth by swallowing whole Cheese-Cakes at once. || Nomentanus made it his Business to point out to us with his Finger whatever nice chanced to escape our Observation. For the rest of us who had no Taste, we, I say, supp'd un- bedding on Oysters, Fowl, or Fish, where lay concealed a § Relish quite different from common: As straight appeared, when he help'd me to the Guts of a Sole and of a Turbot such as I had never tasted. After this he informed me that the Apples of Paradise are ruddy, if gathered * when the Moon is not full. What Difference this makes, you will learn better from himself. Then Vibidius addressing Balatro: Come unless we drink the Poisoner ‡ dry, we shall

* *Quis cenantibus una pulchre tibi fuerit.* Whom supping with you. you was so finely entertained.

† *Umbras, his Shadows* i. e. Who came to accompany him without being invited.

|| *Nomentanus ad hoc, &c.* Ad hoc is here used the same Way as L. 2. Sat. 6. 42.—*Duntaxat ad hoc, quem tollere rheda vellet. iter faciens.* § Juice.

* *Ad lunam minorem,* the Moon not full, may either signify her waxing or waning, ‡ Unless we drink to his Cost.

N O T E S.

compares the Walk of the Footman Hydaspes to that of the solemn religious Procession of the Athenian Virgins, who bore on their Heads in Baskets the sacred Gifts to the Goddess Ceres. It is ridiculous to see a Servant come with such a slow Pace, who brings Wine.

20. *Sumus ego.*] We ought to observe the Order of the Guests. There are three Couches; the middle is the most honourable; next the highest; and afterwards the lowest. On the highest Bed were laid Fun-

donius, with Viscus and Varius; then on the Middle Bed, Mæcenas, between Servilius Balatro and Vibidius; on the lowest Nafidius, between Nomentanus and Porcius his Parasites.

24. *Ridiculus totas simul aborb re.*] Nafidienus had got those two Parasites to make the Elogium of his Entertainment. Porcius thought he could not acquit himself better than by swallowing whole certain little Puffs or Tarts, in order to persuade every one of their Excellency.

Nos, nisi damnosè bibimus, moriemur inulti :

Et calices poscit majores. vertere pallor

35

Tum parochi faciem, nîl sic metuentis ut acres

Potores : vel quòd maledicunt liberiùs ; vel

Fervida quòd tuptile exfurdant vina palatum.

Invertunt Aliphanis vinaria tota

Vibidius Balatroque, secutis omnibus : imi

40

Convivæ lecti nihilum nocuère lagenis.

Affertur squillas inter muræna natantes

In patinâ porrecta. sub hoc herus, Hæc gravida, inquit,

Capta est ; deterior post partum carne futura.

His mistum jus est ; oleo, quod prima Venafri

45

Pressit cella ; garo de succis piscis Iberi ;

Vino quinquenni, verùm citra mare nato,

Dum coquitur ; (cocto Chium sic convenit, ut non

Hoc magis ullum aliud) pipere albo, non sine aceto,

Quod Methymnæam vitio mutaverit uvam.

50

Erucas virides, inulas ego primus amaras

Monstravi incoquere ; illotos Curtillus echinos,

Ut melius muriâ, quam testa marina remittat.

Intereâ suspensa graves aulæa ruinas

In patinam lecère, trahentia pulveris atri

55

Quantum non Aquilo Campanis excitat agris.

Nos majus veriti, postquam nihil esse pericli

Sensimus, erigimur. Rufus posito capite, ut si

Filius immaturus obisset, flere : quis esset

O R D O.

nisi damnosè bibimus, nos moriemur inulti : & poscit majores calices. Tum pallor vertere faciem parochi, metuentis nîl sic ut acies potoris : vel quòd liberiùs maledicunt ; vel quòd fervida vina exfurdant tuptile palatum. Vibidius Balatroque invertunt tota vinaria aliphanis, omnibus secutis, cum iura imi lecti nihilum nocuère lagenis. Muræna porrecta in patina offertur inter natantes squillas. Sub hoc herus inquit, hæc gravida capta est, post partum futura deterior carne. Jus his squillis mistum est ; nempe oleo quod prima cella Venafri pressit ; garo de succis Iberi piscis ; dum coquitur vino quinquenni verum nato citrà mare, (Chium sic convenit cocto, ut non

ullum aliud conveniat magis hoc) denique mistum est albo pipere, non sine aceto, quod mutaverit Methymnæam uvam vitio. Ego primus monstravi incoquere erucas virides, inulasque amaras ; sed Curtillus primus monstravit incoquere echinos illotos, ut melius muriâ quam marina testa remittat.

Interea aulæa suspensa secere graves ruinas in patinam, trahentia tantum pulveris atri quantum Aquilo non excitat agris. Nos veriti majus, postquam sensimus esse nihil periculi, erigimur. Rufus, posito capite, ut si filius immaturus obisset cepit flere : quis esset finis nisi sapiens Nomentanus sic tolleret am-

N O T E S.

40 Secutis omnibus : imi convivæ lecti.] Horace says every Body followed the Example of Vibidius and Balatro. Mæcenat,

Varius, Fundanius, and Viscus begun to drink freely. But the Guests of the lowest Bed, Nomentanus and Porcius, did no Harm to the Bottles.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Finis, nî sapiens sic Nomentanus amicum 60
 Tolleret? Heu, Fortuna, quis est crudelior in nos
 Te Deus? ut sempèr gaudes illudere rebus
 Humanis! Varius mappâ compescere risum
 Vix poterat. Balatro suspendens omnia naso,
 Hœc est conditio vivendi, aiebat: eoque 65
 Responsura tuo nunquàm est par fama labori.
 Tene, ut ego accipiar lautè, torquerier omni
 Solitudine districtum, ne panis adustus,
 Ne malè conditum jus apponatur, ut omnes
 Præcincti rectè pueri comitique ministrent? 70
 Adde hos prætereà casus; aulæa ruant si,
 Ut modò; si patinam pede lapsus frangat agaso.
 Sed convivatoris, uti ducis, ingenium res
 Adversæ nudare solent, celare secundæ.
 Nasidienus ad hæc: Tibi Dî, quæcumque preceris, 75
 Commoda dent; ita vir bonus es, convivaque comis:
 Et soleas poscit. tum in lecto quoque videres
 Stridere secretâ divisos aure susurros.

Nullos his malle m ludos spectâsse. sed illa 80
 Redde, age, quæ deinceps risisti. Vibidius dum
 Quærit de pueris, num sit quoque fracta lagena,
 Quòd sibi poscenti non dentur pocula; dumque
 Ridetur fictis rerum, Balatrone secundo;
 Nasidiene, redis mutatæ frontis, ut arte
 Emendaturus fortunam. deindè secuti 85
 Mazonomo pueri magno discerpta ferentes
 Membra gruis sparsi sale multo, non sine farre,
 Pinguibus & ficis pastum jecur anseris albi,
 Et leporum avulsos, ut multo suavius, armos,

O R D O.

cum? Heu, Fortuna, quis Deus est crudelior te in nos? ut semper gaudes illudere rebus humanis! Varius vix poterat compescere risum mappâ. Balatro suspendens omnia naso, aiebat, est conditio vivendi: eoque par fama nunquam est responsura labori tuo. Tene, ut ego lautè accipiar. ne adustus panis, ne malè conditum jus apponatur, ut omnes pueri rectè præcincti comitique ministrent? Prætereà adde hos casus; si aulæa ruant, ut modò; si agaso lapsus frangat patinam pede. Sed res adversæ olent nudare, res secundæ celare ingenium convivatoris, uti ducis. Nasidienus ad hæc respondet: Dî dent tibi quæcumque, comoda preceris; ita es vir bonus, comique conviva; & poscit soleas. Tum in lecto quoque videres divisos susurros stridere secretis aure.

Malle m spectâsse nullis ludos prius his. Sed age redde illa quæ deinceps risisti. Dum Vibidius quærit de pueris, num lagena quoque sit fracta, quòd pocula non dentur sibi poscenti; dumque ridetur fictis rerum, Balatrone secundo; Nasidiene redis mutatæ frontis, ut emendaturus fortunam arte. Deindè pueri secari magno mazonomo ferentes discerpta membra gruis sparsi multo sale non sine farre; & jecur anseris albi pastum ficis pinguibus; & avulsos armos leporum, ut multo suavius, quæ-

tinued, had not the sage Nomentanus thus raised *the drooping Spirits* of his Friend? Ah Fortune, what Deity is more cruel to us than thou? How thou always lovest to make a Jest of human Affairs! Varius could scarce smother a Laugh with his Napkin. Balatro, sneering at all *that pass'd*, This, said he, is the State of *human Life*: So that *do your best* adequate Fame will never answer your painful Endeavours. Must you, to give me sumptuous Entertainment, be thus perplexed and tortured with infinite Anxiety! Lest Bread over-baked, or ill seasoned Broth be served up; that all the Servants equipp'd and dressed out in proper Order perform their Duties? Add these unlucky Accidents besides: If the Hangings tumble down as just now: If the Foot-Boy stumbling break a Dish: But it is with the Master of a Feast as with a General, the Shocks of adverse Fortune usually put his Talents to the Proof which lie concealed in Prosperity. To this Nasidienus: May the Gods grant thee all the Blessings thou desirest; thou art so good, and so courteous a Guest: And calls for his Sandals. * Upon this a Whisper went quite round the Table.

HOR. No Diversion would I have more gladly seen: But prithee tell me what you laugh'd at next. FUND. While Vibidius asks the Boys whether the Bottle too is broke, that Wine is not given him when he calls; and while the Laugh goes round under feigned Pretences, Balatro promoting *our Mirth*; re enter Nasidienus with a quite other Face, as designed to correct his *ill Fortune* by Address: Followed next the Foot-Boys bearing in a huge Charger the dismembered Body of a Crane, powdered with Plenty of Salt, not without Flour; and the Liver of a white Goose fed with † fresh juicy Figs, and the Wings of Hares pluck'd off, as much sweeter

* Then in every Couch you might have marked divided Whispers buzzing in the secret Ear,
† Fat and juicy, i. e. Fresh; in Opposition to Figs that are dried.

N O T E S.

60. *Ni sapiens sic Nomentanus,*] That is *Nasidienus* would never have finish'd making his tedious Complaints and Excuses if *Nomentanus* with equal Wisdom and Gravity had not comforted him in the following Manner.

64. *Balatro suspendens omnia,* &c.] That is finely continuing the Jest in an Ironical Manner.

72. *Pede lapsus agaso,*] All *Servilius's* Words were so many smart Lashes of Satire. The Bread in short was burnt, the Sauces naught, the Servants rude, ignorant of their Business, and worse dressed.

73. *Sed Convivatoris,* &c.] Balatro here makes use of a Comparison which puts the

Whole in a ridiculous Light,

77. *Et soleas poscit,*] When the *Romans* went to Table they put off their Shoes and took Slippers, which they quitted at the Foot of their Couches: And when they rose, they put them on again. *Nasidienus* therefore calls for his Slippers, that he may go, and give some pretended Orders.

84. *Nasidienne redis,*] This sudden Apostrophe of *Fundanus* gives a great deal of Vivacity to this Narration.

88. *Albi,*] The Livers of Birds were much esteemed by the ancient *Romans*, especially those, as it seems from this Passage, of white Geese.

Quàm si cum lumbis quis edit. tum pectore adusto
 Vidimus & merulas poni, & sine clune palumbes ;
 Suaves res, si non causas narraret earum, &
 Naturas dominus : quem nos sic fugimus ulti,
 Ut nihil omninò gustaremus ; velùt illis
 Canidia afflasset pejor serpentibus Afris.

90

95

O R D O.

si quis edit cum lumbis. Tum vidimus & merulas adusto pectore poni & palumbes sine clune ; suaves res, si dominus non narraret causas & naturas earum : quem nos ulti & fugimus ut gustaremus nihil omnino ; Canidia afflasset illis pejor serpentibus Afris.

N O T E S.

92. *Suaves res.*] Here Fundanius intimates, that Nasidienus's Absurdity in pretending to point out the Quality and Goodness of the different Dishes, was more insupportable, than the sordid Entertainment itself.

94



Q U I N T I

H O R A T I I F L A C C I

E P I S T O L A R U M.

L I B E R P R I M U S.

E P I S T O L A I.

Horace discovers the same fine Taste, as a Philosopher, that he does as a Poet. Of all the Parts of Philosophy, Morality was his chief Study ; because every other Part, comparatively speaking, is but an idle Speculation, and fruitless Curiosity ; whereas the great Business of Morality is to better the Mind, and make Men happy. Virtue keeps always a Mean betwixt the opposite Vices that lie in Extremes, and few are capable of keeping it. Horace finding that the Philosophers themselves deviated from this Mean to either Extream, collected from each what was valuable, without attaching himself to any particular Sect. This wise and judicious Choice plainly appears in this Epistle, in which he excuses himself to Mæcenas (who chided him for having suspended his writing of Lyric Poems) and tells him that he destined the Remainder of his Time for forming his Morals. Among the many Impediments to Man's Happiness, he chiefly attacks



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

PRIMÂ dicte mihi, summâ dicende camenâ,
Spectatum satis. & donatum jam rude, quæris,
Mæcenas, iterum antiquo me includere ludo.

Non eadem est ætas, non mens. Vejanus, armis

Herculis ad postem fixis, latet abditus agro,

Ne populum extremâ toties exoret arenâ.

Est mihi purgatam crebrò qui personet aurem ;

Solve senescentem maturè sanus equum, ne

Peccet ad extremum ridendus, & ilia ducat.

Nunc itaque & versus & cætera ludicra pono ;

Quid verum atque decens, curo & rogo, & omnis in hoc sum :

Condo, & compono, quæ mòx depromere possim.

Ac ne fortè roges, quo me duce, quo lare tuter :

O R D O.

O Mæcenas, dicte mihi primâ, dicende mihi summâ camenâ, quæris includere iterum antiquo ludo me satis spectatum, & jam donatum rude. Eadem ætas non est mihi, non est eadem mens ; Vejanus, armis fixis ad postem Herculis, latet abditus in agro ; te toties exoret populus in extrema arena. Est qui crebrò personet aurem purgatam mihi : Solve sa-

nus maturè equum senescentem, ne ad extremum peccet ridendus, & ducat ilia. Nunc itaque pono & versus, & cætera ludicra : curo tantum & rogo quid est verum atque decens, & sum omnis in hoc. Condo & compono ea, quæ possim mòx depromere. Ac ne forte roges, quo duce, quo lare tuter me ; ada.

N O T E S.

1. *Prima dicte mihi, summi dicende cæmena.]* 'Tis generally thought that these Epistles were composed by Horace after his Odes and Satires ; but the contrary will appear in the Sequel of these Remarks, where I shall shew that there are some Odes and Satires of a later Composition than several Epistles. What led the Learned into this Mistake, is the first Verse. Though at the same Time it must be owned, and it requires no great Penetration to see it, that this Epistle is among the latest Pieces of Horace, which he has placed first, not for its uncommon Beauty, according to Scaliger's Judgment, but as a Dedication, a Practice observable in all the preceding Books ; and in it he imitates Virgil in his 8th Eclogue complimenting Augustus thus,

A te principium, tibi desinet.

Which is borrowed from Homer in ὅτι μὲν δῆξω οὐδ' ἀρχήμας

i. e. *With you my Song shall begin, with thee shall end.*

nours him like a Divinity, whom the Poets always invoke in the Beginning of their Performance.

5. *Vejanus, armis Herculis ad postem fixis.]* When any gave up his Business or Profession, it was the Custom to dedicate his Weapons, Tools, or Instruments to the God that presided over them, as is observable in the Case of the celebrated Gladiator *Vejanus* (who for fear of losing his acquired Glory retired into the Country, to prevent Solicitations) after he had consecrated his Arms to *Hercules* the reputed God of the Gladiators, to whose Honour a Temple was built near the Amphitheatres and Places of Exercise ; and it was in these Temples that the Ceremony of admitting Gladiators was performed, and in them not only the Gladiators hung up their Arms, but likewise the Soldiers that were honourably discharged.

8. *Solve senescentem maturè sanus equum.]* These are the Words which Horace's Genius whispers into his Ears. A Metaphor taken from the Chariot Races in the Olympic Games. The Horses that in these Races had won the Prize were not to run in them when old. No doubt Horace had in his

MÆCENAS, sung by my first *and early* Muse, and * who justly claims my latest, you want to engage me a-new in the old Lists, after I have been † full long upon the Stage, and now presented ‡ with a formal Discharge: *But alas!* my Age, my Genius is not the same *as formerly*. Vejanus, having fixed up his Arms on the Door-Post of Hercules's Temple, lives retired in the Country, that on the Extremity of the Stage he may not *be under the shameful Necessity* to supplicate so oft the Favour of the People, *when worsted*. || Methinks I hear one incessantly sounding in my attentive Ear, *be wise betimes and disengage from the Race* your Courser that now grows old, lest he make a ridiculous Figure, and fail at last, § having no Breath to run. Henceforth then I lay aside both Verse, and all other frivolous Amusements: I turn my Thought and Enquiry on * Truth and what is becoming *in Life*, and am wholly intent on this: I lay up and range in Order *Treasures*, which I may bring forth as Occasion offers. And if peradventure you would know, under what Lead-

* To be sung by my latest Muse. † Seen enough. ‡ Rude. *The Rudis was a wooden Foil given to the Gladiators in Sign of their Discharge.* || There is one who sounds frequently. § Ducat ilia, draw his Flanks together, as Horses do that are braken wounded. • What is true.

N O T E S.

View these beautiful Verses of Ennius,

*Sicut fortis equus, spatio qui forte supremo
Vicit Olympia, nunc senio confecta quiescit.*

“ Like as the generous Courser, that in
“ the last Race has happily bore away the
“ Prize, now spent with Age enjoys Repose.”

11. *Quid verum atque decens.*] Truth, Honesty and Honour, or what the Greeks call *ἀρετή*, and the Latins *decens* and *decorum*, are the two Things which should engross the Study and Attention of Mankind. The first depends on that Part of Philosophy which consists in the Contemplation and Knowledge of Things. The other depends on that which consists in the Practice of Virtue. Truth is the Parent of Virtue and ever productive of it. As *Plato* admirably has it in the 6th Book of his Republick

Ἠγούμενος δ' ἀληθείας, &c.

“ When Truth is our Guide, 'tis im-
“ possible that a Train or Series of Vice
“ can be found in her Retinue: For how

“ is it possible? When Prudence and a re-
“ gular Life, which she never fails to pro-
“ duce, are her inseparable Companions.”

The full Meaning of the Word *decens* may be seen in the 1st Book of *Cicero's Offices*, where he proves that it includes the Practice of all the Virtues, and of every Action that is worthy of human Nature. In short 'tis the Union of Virtue and Truth that makes the accomplished Philosopher or happy Man.

11. *Curo & rogo & amnis in hoc sum.*] How strong, concise, and expressive are these Words. A Man who makes it his Business to enquire after Truth, must use his Efforts, Industry, and Application to be informed of what is so; nor must he content himself with his own proper Disquisitions, but must also ask and be instructed from others. Besides, if he has a Mind to be a genuine Proficient in Philosophy, he must without any Interruption be assiduous and constant in his Researches. Did Mankind observe this Method laid down and put into Practice by *Horace*, nothing would be difficult for them.

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deseror hospes.

15

Nunc agilis ho, & mersor civilibus undis,
Virtutis veræ custos, rigidusque satelles;

Nunc in Aristippi furtim præcepta relabor,

Et mihi res, non me rebus, subjungere conor.

Ut mox longa quibus mentitur amica, diesque

20

Longa videtur opus debentibus; ut piger annus

Pupillis, quos dura premit custodia matrum:

Sic mihi tarda fluunt ingrataque tempora, quæ spem

Consiliumque morantur agendi gnaviter id, quod

Æquè pauperibus prodest, locupletibus æquè,

25

Æquè neglectum pueris senibusque nocebit.

Restat, ut his ego me ipse regam solerque elementis:

Non possis oculo quantum contendere Lynceus;

Non tamèn idcirco contemnas lippus inungi;

Nec, quia desperes invicti membra Glyconis,

30

Nodosâ corpus nolis prohibere chiragrâ.

Est quodam prodire tenus, si non datur ultra.

Fervet avaritiâ, miseroque Cupidine pectus?

O R D O.

jurare in verba nullius magistri, deseror hospes quocunque tempestas rapit me. Nunc fio agilis, & mersor undis civilibus, custos, rigidusque satelles virtutis veræ: nunc relabor furtim in præcepta Aristippi, & conor submittere res mihi, non me rebus. Ut mox videtur longa iis, quibus amica mentitur; diesque videtur longa servis debentibus opus: ut annus videtur piger pupillis, quos dura custodia matrum premit; sic tempora fluunt mihi tarda ingrataque, quæ morantur spem consi-

liumque agendi id gnaviter, quod præstitum æque prodest pauperibus, æque locupletibus; neglectum, æque nocebit pueris senibusque. Restat ut ego ipse regam solerque me his elementis. Si non possis contendere oculo tantum quantum Lynceus; tamen, non idcirco contemnas inungi, si fueris lippus. Nec quis desperes membra Glyconis invicti, nolis prohibere corpus nodosâ chiragrâ. Est prodire tenus quodam, si non datur ultra. Pectus fervet avaritiâ, miseroque Cupidine? Sunt ver-

NOTES.

14. *Nullius addictus jurare in verba magistri.*] Horace was never devoted to any Sect, but chose the Truth wherever it appeared: A long Enquiry and Experience led him into the Knowledge both of the good Sense, and the Foibles of every Sect; and as a Proof of this, with what surprising Success did he run down and ridicule the false Notions of the Philosophers, which none but one of an unprejudiced Mind could have done. Whereas had he blindly ad-

dicted himself to any one Sect, he would never have wrote with so much Success against the others; because his Raileries would have been look'd upon rather as the Effects of Party Zeal, than the Conviction of Truth, and the Strokes of disinterested Wit.

18. *Aristippi furtim præcepta relabor.*] Aristippus made all his Philosophy consist in living well and enjoying himself, without being anxious about any thing. See his Character

Character



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Sunt verba & voces, quibus hunc lenire dolorem
Possis, & magnam morbi deponere partem.

35

Laudis amore tumes? sunt certa piacula, quæ te
Ter purè lecto poterunt recreare libello.

Invidus, iracundus, iners, vinosus, amator;

Nemo adeò ferus est, ut non mitescere possit,

Si modò culturæ patientem commodet aurem.

40

Virtus est, vitium fugere; & sapientia prima,

Stultitiâ caruisse. vides, quæ maxima credis

Esse mala, exiguum sensum, turpemque repulsam,

Quanto devites animi capitique labore.

Impiger extremos curris mercator ad Indos

45

Per mare pauperiem fugiens, per saxa, per ignes:

Ne cures ea, quæ stultè miraris & optas,

Discere, & audire, & meliori credere non vis?

Quis circum pagos, & circum compita, pugnam

Magna coronari contemnat Olympia, cui spes,

50

Cui sit conditio dulcis sine pulvere palmæ?

Vilius argentum est auro, virtutibus aurum.

O cives, cives, quærenda pecunia primùm est;

Virtus post nummos: hæc Janus summos ab imo

Perdocet; hæc recinunt juvenes dictata, Senesque,

55

Lævo suspensi loculos tabulamque lacerto.

Si quadringentis sex septem millia desunt;

Est animus tibi, sunt mores, & lingua, fidesque,

Plebs eris. at pueri ludentes, Rex eris, aiunt,

O R D O.

ha & voces, quibus possis lenire hunc dolorem, & deponere magnam partem morbi. Tumes amore laudis? sunt certa piacula quæ, libello lecto ter purè, poterunt recreare te. Invidus, iracundus, iners, vinosus, amator, denique nemo est adeo ferus, ut non possis mitescere, si modo commodet patientem aurem culturæ.

Virtus est fugere vitium, & prima sapientia est caruisse stultitiâ. Vides quanto labore capitis animique devites ea quæ credis esse maxima mala, nempe exiguum sensum, turpemque repulsam. Impiger mercator curris ad extremos Indos, fugiens pauperiem per mare, per saxa, per ignes: non vis discere, & audire, & credere meliori, ne cures ea quæ stulte miraris &

optas? Quis pugnam circum pagos, & circum compita, contemnat coronari ad magna Olympis, cui sit spes, cui dulcis conditio palmæ sine pulvere.

Argentum est vilius auro, aurum vilius virtutibus. O cives, cives, pecunia est primùm quærenda; post nummos, virtus: Janus summus ab imo perdocet hæc: Juvenes senesque suspensi loculos tabulamque lævo lacerto, recinunt hæc dictata. Si sex aut septem millia desunt quadringentis milibus nummorum, est tibi animus, sunt mores & lingua fidesque; tamen eris plebs. At pueri ludentes aiunt, Eris rex si facies recte. Est

N O T E S.

34. Verba vocesque.] He considers Philosophy as having a kind of magical Force, like Spells and Incantations, to conjure away

the unruly Passion of the Mind.

37. Ter pure lecto poterunt.] Ter is used here ironically, by which Horace laughs at

the

There are Rules and Maxims, whereby you may alleviate this Pain, and * in great Measure get rid of the Disease. Are you swelled with Love of Praise, there are certain Remedies in Philosophy; which, upon reading the Book of them thrice over with pure Intention, can restore you to yourself. The Envious, the Cholerick, the Indolent, the Intemperate, the Amorous; none is so wild and savage but he may be tamed, if he but lend a patient Ear to Discipline.

'Tis the first Virtue, to fly from Vice; and the first Wisdom to get rid of Folly. See, † how you stretch your Wit and rack your Brain, to shun what you reckon the greatest Evils, a small Estate, and a shameful Repulse to your Ambition. You haste away an undefatigable Merchant to the Indies, flying Poverty through Seas, over Rocks, through Flames: And will you not hear, and learn, and take Advice of one who is wiser, that you may attain to Unconcern about those Things which you foolishly admire and covet? What Wrestler remaining always about the Country ‡ Towns and Villages, would slight the Honour of being crown'd at the great Olympic Games, who had the Hope, who had the sweet Prospect of the Prize without Toil?

Silver is of less Worth than Gold, and Gold than Virtue: Yet, O Citizens, Citizens, Money, ye cry, must be sought after in the first Place, and Virtue after Money: This is the general Doctrine || from one End of Janus Street to the other: These the Maxims sung over and over by young and old, with their Money-Bags and Cash-Books under their left Arm. If you want six or seven thousand Sesterces of four hundred thousand; tho' you have Courage, Probity, Eloquence, and Integrity, you shall be no more than a Plebeian. But the Boys at play will tell you, "If you act virtuously you shall be a King." Be this to each his brazen Wall, to be self-con-

* Put away great Part of the Disease.

† With how much Toil of Mind and Head.

‡ Compita, the Places where the Country People met for their Wakes.

|| These Maxims

the biggest Janus from the lowest inculcates.

N O T E S.

the Superstition of the Stoicks, who thought that the Number three was mysterious and sacred.

43. *Turpemque repulsam.*] Horace terms a Refusal disgraceful in Compliance with the vulgar Way of Speaking: For he knew very well, that nothing made any Repulse, Refusal, or Disappointment shameful, but the People's Caprice, who generally are ill Judges in this Case, as he observes in the 6th Satire of the 1st Book.

54. *Virtus post numerus.*] This is a Phrase of *Phecydes*, who says, "That we are to

acquire Virtue after we have got where we upon to live." No doubt Poverty is an Enemy to Virtue: But Experience proves that Riches don't secure Virtue.

59. *Plebs eris*] The Roman People were divided into three Classes, *viz.* Senators, Equites, and Plebeians. Before a Roman cou'd be made a Senator, he must have 800000 Sesterces, and an Eques or Knight 400000. Under *Augustus* a Senator was to be worth 1200000. That is, about 875000 Sterling.

Si rectè facies. Hic murus aheneus esto,

60

Nil conscire sibi, nullâ pallefcere culpâ.

Roscia, dic sodes, melior lex, an puerorum

Nænia, quæ regnum rectè facientibus offert,

Et maribus Curiis, & decantata Camillis;

Isne tibi meliùs suadet, qui, rem facias; rem,

65

Si possis rectè; si non, quocunque modo rem;

Ut propiùs spectes lacrymosa poemata Puppî:

An qui fortunæ te responsare superbæ

Liberum & erectum præsens hortatur, & aptat?

Quòd si me populus Romanus fortè roget, cur

70

Non, ut porticibus, sic judiciis fruar îdem,

Nec sequar aut fugiam, quæ diligit ipse vel odit;

Olim quod vulpes ægroto cauta leoni

Respondit, referam; Quia me vestigia terrent,

Omnia te adversum spectantia, nulla retrorsum.

75

Bellua multorum es capitum. nam quid sequar, aut quem?

Pars hominum gestit conducere publica: sunt qui

Crustis & pomis viduas venentur avaras,

Excipiantque senes, quos in vivaria mittant:

Multis occulto crescit res sænore. verum

80

Esto, aliis alios rebus studiisque teneri:

Idem eadem possunt horam durare probantes?

Nullus in orbe finus Baiis præluget amœnis,

O R D O.

hic murus aheneus, conscire nil sibi, pallefcere nulla culpa. Dic sodes, an lex Roscia sit melior, an nænia puerorum, quæ offert regnum facientibus rectè, decantata & maribus Curiis, & Camillis? Isne suadet tibi melius, qui suadet ut facias rem: rem, (inquam) si possis rectè; si non, ut facias rem quocunque modo; ut spectes poemata lacrymosa Puppî propius: an is qui præsens hortatur & optat, te liberum & erectum responsare fortunæ superbæ?

Quod si populus Romanus forte roget me, cur ut fruor porticibus, sic non fruor iisdem judiciis, nec sequar aut fugiam, quæ ipse diligit vel odit:

referam idem quod caute vulpes olim respondet leoni ægroto: Quia vestigia omnia spectantia adversum te, nulla vero retrorsum, terrent me. Bellua es multorum capitum, nam quid sequar, aut quem? Pars hominum gestit conducere vectigalia publica; sunt qui venentur avaras viduas crustis & pomis, excipiantque senes, quos mittant in vivaria. Res crescit multis occulto sænore; verum isto alios teneri aliis rebus studiisque: an possunt idem durare horam probantes eadem? Si dives dixit: Nullus finus in orbe præluget amœnis Baiis; lacus & mare sunt

N O T E S.

60. *Hic murus aheneus esto.*] An able Critick has been perplexed in that he could not find the Reason why Horace uses this Mode of Expression *murus aheneus*. He undertook the painful Task, and having happily read in *Vegetus* that a Battalia of Soldiers armed cap-a-pie, each covering his Leader, were termed *murus aheneus*, he thought the Phrase might be borrowed from

this military Practice. Be that as it will, 'tis certain the Ancients intended no more by Brazen or Iron Walls but strong Walls. Thus *Virgil*

—Cyclosum aducta caminis
mœnia.

“ Walls brought from the Cyclops's Forge.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Si dixit dives; lacus & mare fentit amorem

Festinantis heri: cui si vitiosa libido

85

Fecerit auspicium; cràs ferramenta Teanum

Tolletis fabri. lectus genialis in aulâ est?

Nîl ait esse prius, melius nil cœlibe vitâ:

Si non est, jurat benè solis esse maritis.

Quo teneam vultus mutantem Protea nodo?

90

Quid pauper? ride: mutat cœnacula, lectos,

Balnea, tonfores; conducto navigio æquè

Nauseat, ac locuples quem ducit priva triremis.

Si curtatus inæquali tonfore capillos

Occurri, rides: si fortè subucula pexæ

95

Trita subest tun cæ, vel si toga diffidet impar,

Rides: quid, mea cùm pugnat sententia secum?

Quod petiit, spernit; repetit quod nupèr omisit?

Æstuat, & vitæ disconvenit ordine toto?

Diruit, ædificat. mutat quadrata rotundis?

100

Insanire putas solennia me, neque rides,

Nec medici credis, nec curatoris egere

A prætore dati; rerum tutela mearum

Cùm sis, & pravè sectum stomacheris ob unguem

De te pendentis, te respicientis amici.

105

Ad summam, sapiens uno minor est Jove, dives,

Liber, honoratus, pulcher, rex denique regum;

Præcipuè sanus, nisi cùm pituita molesta est.

O R D O.

amorem heri festinantis: cui, si libido vitiosa cum? Spernit quod petiit; repetit quod nupèr fecerit auspicium, cras fabri tolletis ferramenta Teanum, Lectus genialis est in aula? ait, nil esse prius, nil melius vitâ cœlibe. Si non est, jurat esse bene maritis solis. Quo nodo teneam hunc Protea mutantem vultus? Quid facit pauper? Ride; mutat cœnacula, lectos, balnea, tonfores: æquè nauseat in conducto navigio, ac locuples quem priva triremis ducit.

Si occurri tibi curtatus capillos inæquali tonfore, rides: si fortè trita subucula sub pexæ tunica, vel si toga diffidet impar, rides: quid vero cum mea sententia pugnat se-

cum? Spernit quod petiit; repetit quod nupèr fecerit auspicium, cras fabri tolletis ferramenta Teanum, Lectus genialis est in aula? ait, nil esse prius, nil melius vitâ cœlibe. Si non est, jurat esse bene maritis solis. Quo nodo teneam hunc Protea mutantem vultus? Quid facit pauper? Ride; mutat cœnacula, lectos, balnea, tonfores: æquè nauseat in conducto navigio, ac locuples quem priva triremis ducit.

Ad summam, sapiens est minor Jove uno, dives, liber, honoratus, pulcher, denique rex regum; sanus præcipuè, nisi cum pituita est molesta.

N O T E S.

69. *Aptat* Seems to be the true Reading, as in Dr Bentley's and other Editions, not *optat*

73. *Quim quod* [i. e. *per agrato causa leoni.*] Horace alludes to the noted Fable of the Fox and old Lion. The latter finding himself thro' Age unable to seek his Prey, fell upon the Stratagem of decoying Animals into his Den under the Pretence of being sick. The Fox perceiving the Design, would not enter, but asked at the Entrance how the

Lion did; upon which the Lion asked why he did not enter? His Answer was, that he could observe the Traces of those that entered, but none of those that returned. The last Remark gives you the Application of this Fable.

76 *Bellus multorum et capitem.*] This is an admirable Picture of an inconstant giddy People. *Plato* calls them *Engis selaxi-paloy*.

shall feel the Ardour of this *new* Master, impatient *there to build a Seat*. To whom if once his capricious Humour * gives the Law: To Morrow, Workmen, *he will cry*, you must remove your Tools to Teanum. Is the genial Bed *prepared* in his Hall? No State, he says, is more eligible, none more agreeable than a single Life. If not, he swears that the married People alone are happy. With what Chains shall I hold this Proteus *always* changing Shapes? † How is the *Case* with the Poor? equally ridiculous: *For all his Poverty* he changes his Garrets, his Beds, his Baths, his Barbers: *And* is surfeited *even with Pleasuring* in his hired Boat as much as the Rich who sails in a Galley of his own.

If I meet you with my Hair ‡ cut awry, you smile: If I chance to have a tattered Shirt below a Coat entirely new, or my Gown hangs more to one Side than the other, you laugh *and sneer*. What *think you of me then*, when my Mind is at Variance with itself? Rejects what it desired, again desires what lately it despised: Is tossed with a Flux and Reflux of *Passion*, and in the whole Tenour of Life is jarring *and inconstant*: Pulls down, builds up, transforms square to round, and round to square: *When this is the Case* you think my Madness common, you neither laugh, nor believe that I have need of either Physician or a Guardian assigned by the Prætor; even you who are my Patron and Protector, and who would be disgusted with the § smallest outward Blemish in your Friend, who depends upon you and admires you.

To conclude, the wise Man is inferior to none but Jove, he is rich, free, noble, graceful; in short, a King of Kings; above all, sound and healthful, save when the Spleen molests him.

* *Fecerit auspiciam, servus tibi for an Au'pice. Which implies that Fancy and Caprice swayed him as much, as some Sign or Impulse from Heaven.* † *Quid pauper? ride. What does the Poor? laugh, or, mark his Absurdity.* ‡ *Cut by my unsex'd Barber.* § *Erave sectum ob unguem, for a Nail wrong cut.*

N O T E S.

91. *Quid pauper? ride.*] Horace introduces *Mæconas* to view the ridiculous Sight, *viz.* The poor People imitating in Miniature to the Life what the Rich do at large, by which the Poet shews that the Vice he treats of equally prevails among the Poor as among the Rich, and perhaps he has an Eye to himself, for *Horace* was very whimsical, which his Valet upbraids him with in the 7th Satire of the second Book.

Romas, rus optas; ab'entem rusticus urbem Tullus ad astra levis.

92. *Conduci Navigio.*] The *Romans* that were rich had their little Gallies to take their Pleasure in on Water; as *Plautus* informs us in the Case of *Gripus*, who be-

came rich, and no sooner was he so, but he must have a Pleasure Boat. His Words are,

Post, animi causa, mihi navem faciam, atque imitabor

Stratonicum

Oppida circumvolutabor—

And the Poor who were not able to purchase the Pleasure Boats, rather than lose their Pleasure would hire them.

102. *Nec curatoris egere a Prætoris dati.*] Fools were put under the Guardianship of their Parents. But if they had none, or if their Parents were not able to bear the Charge; the Prætors gave them Guardians.

EPISTOLA II.

Lollius, who was Consul in the Year of the City 733, and to whom Horace had wrote the 9th Ode of the 4th Book, had two Sons: One of these, but which is uncertain, obtained the Consulship, and was Father to the Empress Lollia: 'Tis to the eldest of these that Horace addresses this Epistle, in which he gives admirable Rules for reading the Poets with Advantage, particularly Homer their Prince; and at the same Time lays down excellent Precautions against Ambition, Avarice, Debauchery and P. sion. And because these Vices perfectly agreed with the Character of the Father,

TROJANI belli scriptorem, maxime Lolli,
 Dum tu declamas Romæ, Præneste relegi:
 Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
 Pleniùs ac meliùs Chrysispo & Crantore dicit.
 Cur ita crediderim, nisi quid te detinet, audi.

5

Fabula, quâ Paridis propter narratur amorem
 Græcia Barbariæ lento collisa duello,
 Stultorum regum, & populorum continet æstus.
 Antenor censet belli præcidere causam.
 Quid Paris? ut salvus regnet, vivatque beatus,
 Cogi posse negat. Nestor componere lites
 Intér Peliden festinat & inter Atriden:
 Hunc amor, ira quidem communiter urit utrumque.
 Quidquid delirant reges, plectuntur Achivi.
 Seditone, dolis, scelere, atque libidine, & irâ,
 Iliacos intra muros peccatur, & extra.

10

15

O R D O.

O Maxime Lolli, dum tu declamas Romæ, ego relegi Præneste scriptorem belli Trojani; qui dicit, quid sit pulchrum, quid turpe, quid utile, quid non, pleniùs ac meliùs Chrysispo & Crantore. Nisi quid detinet te, audi cur crediderim ita.

Fabula, quâ Græcia narratur collisa lento duello Barbariæ propter amorem Paridis, continet æstus stultorum regum & populorum, Antenor censet præcidere causam belli. Quid Paris facit? Negat posse cogi, ut regnet salvus, vivatque beatus. Nestor festinat componere lites inter Peliden, & inter Atriden. Amor urit hunc, ira quidem communiter urit utrumque. Quicquid reges delirant, Achivi plectuntur. Et intra muros Iliacos, & extra, peccatur seditone, dolis, scelere, atque libidine, & ira.

N O T E S.

1. Trojani belli scriptorem.] Achilles's Resentment, and not the Trojan War, makes the Subject of the Iliad. But the Connection that this famous War has with that, and the Description Homer gives of all its Events in his Episodes, makes Horace consider him as an Historian.

1. Maxime Lolli.] That is, Lolli maxime fratrum, the eldest of the two Brothers.

2. Dum tu declamas Romæ.] The young Gentlemen of Rome thought it a very honourable Thing to frequent the Forum to plead the Cause of particular Persons: But before they ventured to give the Public any Proof

Proof



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Rursus quid virtus, & quid sapientia possit,
 Utile proposuit nobis exemplar Ulysses:
 Qui domitor Trojæ, multorum providus urbes
 Et mores hominum inspexit; latumque per æquor,
 Dum sibi, dum fociis reditum parat, aspera multa
 Pertulit, adversis rerum immerfabilis undis.
 Sirenium voces, & Circes pocula nôsti:
 Quæ si cum fociis stultus cupidusque bibisset
 Sub dominâ meretrice fuisset turpis & excors,
 Vixisset canis immundus, vel amica luto sus.

20

25

Nos numerus sumus, & fruges consumere nati,
 Sponsi Penelopes, nebulones, Alcinoique
 In cute curandâ plus æquo operata juventus;
 Cui pulchrum fuit in medios dormire dies, &
 Ad strepitum citharæ cessatum ducere curam.
 Ut jugulent homines, surgunt de nocte latrones:
 Ut teipsum serves, non expergisceris? atqui
 Si noles sanus, cures hydropicus: & nî
 Posces ante diem librum cum lumine, si non
 Intendes animum studiis & rebus honestis;
 Invidiâ vel amore vigil torquebere. nam cur,
 Quæ lædunt oculos, festinas demere; si quid

30

35

O R D O.

Rursus proposuit nobis Ulysses utile exemplar, quid virtus, & quid sapientia possit: Qui domitor Trojæ, providus inspexit urbes & mores hominum multorum; & dum parat reditum sibi, dumque parat reditum fociis, pertulit multa aspera per æquor latum, immerfabilis adversis undis rerum. Nosti voces Sirenium, & pocula Circes; quæ si stultus cupidusque bibisset cum fociis; fuisset turpis & excors sub meretrice dominâ; vixisset immundus canis, vel sus amica luto.

Nos sumus numerus, & nati consumere fruges; sponsi Penelopes, nebulones, juvenitque Alcinoi, operata plus æquo in curandâ cute: cui fuit pulchrum dormire in mediis dies, & ducere somnum cessatum ad strepitum citharæ. Latrones surgunt de nocte, ut jugulent homines: tuque ut serves teipsum nec expergisceris? atqui si noles expergisci sanus, cures hydropicus: & si posces librum cum lumine ante diem, si non intendes animum studiis & rebus honestis; vigil torquebere amore vel invidiâ. Nam cur festinas demere quæ lædunt oculos; vero si quid est animum, dis-

N O T E S.

17. *Rursus quid virtus, &c.]* Horace after speaking of the Subject of the *Iliad* presents us with that of the *Odyssy*; the Design of which is to shew us that Virtue and Wisdom are the Things that constitute Man's Happiness; and that nothing but these can conduct us safely thro' the rough and steep Paths of Life.

22. *Immerfabilis.]* This beautiful Expression, which *Homer's ἀβάρητος* suggested to *Horace*, is sufficient to make up the Panegyric of *Ulysses*.

28. *Sponsi Penelopes.]* Were the chief Men of *Ithaca*, and of the adjacent Isles, who made their Addresses to *Penelope*.

Again, he hath set before us a fine Model of the Power of Virtue and Wisdom, in *the Person of Ulysses*: Who having subdued Troy, wisely studied the Policies and Manners of many People; and, while he labours to accomplish his own and his Friends Return over a vast Sea, endured numerous Hardships, never sinking in the Waves of Adversity. You have heard of the Songs of the Sirens, and *in-banting* Cups of Circe, which had he heedlessly and intemperately drunk as his Companions did, he had been debased and deprived of Reason under the Dominion of a Prostitute; being obliged to lead the Life of a nasty Dog or Sow that's ever wallowing in the Mire.

We are * the *common* Herd, born to eat up the Fruits of the Earth, *like* the Suitors of Penelope, the Sons of Prodigality, and the Youth of Alcinous's Court, who minded nothing else but pampering their Bodies, who thought it glorious to lie a Bed till Noon, and lull Care asleep with the Sound of the Lute. Do Robbers rise by Night to cut Men's Throats; and will not you awake to save yourself? But if you won't *stir yourself* in Health, when seized with a Dropsy you will *be forced to run for Cure*: And if you don't call for your Book and Candle before Day, and apply your Mind to Study and some laudable Pursuit, you shall be tormented and kept awake with Envy or with Love. For why, are you restless till you remove what affects your Eye; and yet put off from

* Numerus, a mere Number, So many Names without any Signification.

NOTES.

28. *Alcinouque in cute curanda plus equo operata juvenus.*] Alcinous was King of *Corfu*, an Island in the Mouth of the Gulph of *Venice*. The Youth of this Prince's Court were sunk in Sloth and Effeminacy.

Alcinous himself gives this Character of them in the 8th Book of the *Odyssy*, "That Banqueting, Dressing, Musick, Balling, Bathing and Sleeping were the Circle of Life thro' which his Court did run."

35. *Ne posses ante diem librum cum lumine.*] Mechanics of the lowest Kind, to advance their Work, do often forget their Food and Sleep. But the Beau Monde have less Esteem for Wisdom than a Smith or Turner has for his Trade, as *Marcus Antoninus* expresses it. A constant and unwearied Application are the grand Means of acquiring Wisdom. Wisdom speaks thus in the Book of Truth, "I love those who love me, and those who seek me early shall find me."

37. *Vigil.*] Is opposed to *ante diem* in

the 35th v. If you won't wake to Study and Business, you shall be forced to lie awake, when tormenting Love, Envy, or other unruly Passions, have sprung up like Weeds in your uncultivated Mind.

38. *Quæ lædunt oculos festinas demere, &c.*] Here we have a lamentable Instance of Man's Folly and Blindness, who frequently in his Illness does too soon put himself under the entire Direction of a Physician, who sometimes is no better than a Quack. But when he becomes a Prey to his Passions, the very worst of Distempers, he delays from Year to Year to apply for the Direction and Advice of wise and thinking Men, who have the only sovereign Medicines for such Maladies. This Vigilance with Respect to the one, and Negligence of the other, is still more absurd from this Consideration, That our Souls are the very Things which denominate us Men, our Bodies being no more than a Machine to which the Soul gives Motion and Life.

Est animum, differs curandi tempus in annum ?

Dimidium facti qui cœpit habet. sapere aude :

43

Incipe. vivendi rectè qui prorogat horam,

Rusticus exspectat dum defluat amnis : at ille

Labitur, & labetur in omne volubilis ævum.

Quæritur argentum, puerisque beata creandis

Uxor ; & incultæ pacantur vomere silivæ.

45

Quod satis est, cui contingit, nihil ampliùs optet.

Non domus, & fundus, non æris acervus & auri

Ægroto domini deduxit corpore febres,

Non animo curas. valeat possessor oportet,

Si comportatis rebus benè cogitat uti.

50

Qui cupit ut metuit ; juvat illum sic domus, & res,

Ut lippum pictæ tabulæ, fomenta podagram,

Auriculas citharæ collectâ forde dolentes.

Sincerum est nisi vas ; quodcunque infundis, acescit

Sperne voluptates : nocet emptâ dolore voluptas.

55

Semper avarus eget : certum voto pete finem.

Invidus alterius macrescit rebus opimis :

Invidiâ Siculi non invenère tyranni

Majus tormentum. qui non moderabitur iræ,

O R D O.

fers tempus curandi in annum ? Qui cœpit, habet dimidium facti, aude sapere, incipe. Qui prorogat horam vivendi recte, is ut rusticus exspectat dum amnis defluat : at ille labitur, & labetur volubilis in omne ævum.

Argentum quæritur, uxorque beata creandis pueris ; & sylvæ incultæ pacantur vomere. Is cui id quod est satis contingit, optet nihil amplius. Non domus & fundus, non acervus æris & auri, deduxit febres ægroto corpore domini, non deduxit curas animo. Opor-

tet ut possessor valeat, bene cogitat si uti rebus comportatis. Domus & res sic juvat illum, qui cupit aut metuit, ut tabulæ pictæ juvant lippum, fomenta, podagram, citharæ, auriculas dolentes collectâ forde. Nisi vas sincerum est, quodcunque infundis, ac. scilicet. Sperne voluptates : voluptas emptâ dolere nocet. Avarus eget semper ; pete certum finem voto. Invidus macrescit opimis rebus alterius : Siculi tyranni non invenere tormentum majus invidiâ : is qui non moderabitur iræ,

N O T E S.

40. *Dimidium facti qui cœpit habet.*] Men are naturally indolent, and their Passions are mighty Obstacles to their very Resolutions of doing any Thing that is great or good. But when a Man surmounts this natural Indisposition, and other Embarrassments, his first Essays may be called a considerable Part of the Action. *H. sic* was the first Author of this Proverb αρχὴ δὲ τὸ ἡμῶν ἔργον, "A Work begun is half done."

42. *Rusticus exspectat dum defluat amnis.*] Horace compares a Man that puts on his

Resolutions upon meeting the least Difficulty, to the Country Fellow in the Fable, who having never seen a River till he was sent in his Journey by one, resolves to proceed no further till the River should run dry. There cannot be a more natural or more simple Representation than this is. I make no doubt but in it *Horace* alludes to some common and received Fable of his Time.

47. *Non domus & fundus non æris acervus & auri.*] A certain Proof of this Truth, that every Thing beyond a Sufficiency is useless and superfluous, is this, that the Ex-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Infectum volet esse, dolor quod suaserit & mens,
Dum pœnas odio per vim festinat inulto.

60

Ira furor brevis est. animum rege ! qui nisi paret,
Imperat : hunc frœnis, hunc tu compesce catenâ.

Fingit equum tenerâ docilem cervice magister

Ire viam, quam monstrat eques : venaticus, ex quo

95

Tempore cervinam pellem latravit in aulâ,

Militat in silvis catulus. nunc adhibe puro

Pectore verba, puer ; nunc te melioribus offer.

Quo semel est imbuta recens, servabit odorem

Testa diu. quòd si cessas, aut strenuus anteis ;

Nec tardum opperit, nec præcedentibus insto.

O R D O.

volet illud esse infectum, quod dolor & mens
suaserit, dum per vim festinat pœnas odio inulto.
Ira est brevis furor ; rege animum, qui im-
perat, nisi paret : compesce tu hunc frœnis,
hunc catena. Magister fingit equum, docilem
tenerâ cervice, ire viam quam eques mon-
strat. Catulus venaticus, ex quo tempore la-

travit pellem cervinam in aula, militat in
silvis. Tu nunc adhibe verba puro pectore
dum es puer ; offer te nunc melioribus. Re-
cens testa diu servabit odorem, quo est semel
imbuta. Quod si cessas, aut strenuus anteis ;
nec opperit tardum, nec insto præcedentibus.

N O T E S.

60. Dolor & mens.] Mens here has the
same Signification with animus. v. 62. Carm.
1. 16.

Compesce mentem, &c. So Catul. Epig. xv.

Quod si te mala mens furorque vectoris
—impulerit.

61. Qui nisi paret imperat.] Socrates was
the first that demonstrated this Truth. For
as there is no Medium 'twixt Good and Evil,
Happiness and Misery, Health and Sickness,
Folly and Wisdom : So there is none for a
passionate Mind, between Obedience and
Tyranny : In a Word, it must be either un-

EPISTOLA III.

We have already remarked that Florus in the Year of the City 731, made one of Tiberius's Retinue in Dalmatia. That Prince was employed, the following Years, in visiting and regulating the Eastern Provinces until the Year 734, in which he received Orders to conduct his Troops into Armenia, while Augustus made Dispositions on his Side to attack the Parthians by the Way of Syria. Horace describes the Rout that Tiberius should hold thro' Thrace, the Hellespont, and the lesser Asia, and it agrees with Velleius

later wish to have undone what Rancour and Heat of Passion may prompt him to, while he violently rushes on Satisfaction with Resentment * thirsting for Revenge. Anger is a short Madness. Rule your Passion; for if not kept under, it surely tyrannizes over you: Curb it with Reason's Reins, hold it fast bound in Shackles. The Master forms the docile Horse, while his Neck is yet tender, to go which ever Way his Rider † chooses. The young Hound, so soon as he has learned to open at the Buck's-Skin in the Hall, is trained to the Chace in the Forest. Now then while you are young, and your Mind uncorrupted, drink in these Maxims; now lend your Ear to those of more Experience than yourself. The Cask will long preserve the Tincture of the Liquor with which it once is seasoned when new. Let us make uniform Progress in Virtue together: But if you lag behind, or being full of Mettle get before me, I bid you adieu, for I neither wait for the slow, nor tread on the Heels of those who have got the Start of me.

* Inulto, unrevenged or not sated with Vengeance.

† Monstrat, shows or directs him.

NOTES.

der our Subjection and Obedience, or our absolute and tyrannical Master.

70. *Quid si cessas, aut strenuus anteis; nec sardon, &c.*] These two last Verses seem to be nothing but Raillery; however, they contain a wise and excellent Precept, viz. That Man once engaged in his happy

Race, must go on without regarding those who run with him. For to wait on those who lag behind, is a Mark of Sloth and Laziness; as an Ambition of outstripping the first, betrays Envy and Frowardness. But Wisdom keeps a Medium between both these.

EPISTLE III.

Paterculus's Account of it. The Letter presents us with Pleasures natural, moral, and critical; also with those that regard Characters and Sentiments. Florus complained that Horace did not write to him. The latter, to pay him home in his own Coin; is at Pains to heap up a Number of Particulars both public and private, of which he would be glad to be informed from his Friend. 'Tis probable this Epistle was written in the 753d Year of the City.

JULI Flore, quibus terrarum militet oris
 Claudius Augusti privignus, scire laboro.
 Thracane vos, Hebrusque nivali compede victus,
 An freta vicinas inter currentia turres,
 An pingues Asiae campi collesque morantur?
 Quid studiosa cohors operum struit? hæc quoque curo,
 Quis sibi res gestas Augusti scribere sumit?
 Bella quis & paces longum diffundit in ævum?
 Quid Titius, Romana brevi venturus in ora?
 Pindarici fontis qui non expalluit haustus, 10
 Fastidire lacus & rivos ausus apertos:
 Ut valet? ut meminit nostri? fidibusne Latinis
 Thebanos aptare modos studet, auspice Musâ?
 An tragicâ desævit & ampullatur in arte?
 Quid mihi Celsus agit? monitus, multùmque monendus, 15
 Privatus ut quærat opes, & tangere vitet
 Scripta, Palatinus quæcunque recepit Apollo:
 Ne, si fortè suas repetitum venerit olim
 Grex avium plumas, moveat cornicula risum
 Furtivis nudata coloribus. ipse quid audes? 20

O R D O.

Juli Flore, laboro scire in quibus oris terrarum Claudius privignus Augusti militet. Thracane tellus, Hebrusque victus nivali compede, an freta currentia inter vicinas turres, an pingues campi collesque Asiae morantur vos? Quid operum cohors studiosa struit? Curo hæc quoque; quis sumit sibi scribere res gestas Augusti? Quis diffundit ejus bella & faces in longum ævum? Quid Titius facit, venturus brevi in ora Romana. Qui ausus fastidire lacus & rivos apertos, non expal-

luit haustus Pindarici fontis. Ut valet? Ut meminet nostri? Studetne, Musa auspice aptare modos Thebanos fidibus Latinis? an potius desævit & ampullatur in tragica arte? Quid mihi Celsus agit? monitus, multùmque monendus, ut quærat opes privatas, & vitet tangere quæcunque scripta Apollo Palatinus recepit: ne, si forte grex avium olim venerit repetitum suas plumas, cornicula nudata furtivis coloribus moveat risum. Quid tu is?

N O T E S.

4. *An freta vicinas inter currentia turres*] Here we have a small geographical Description of the *Hellepont*, now called the *Dardanelles*. Upon the Shores of this Strait were two Forts or Castles, viz. *Sestos* on the *European*, and *Abydos* on the *Asian* Side. *Muscus* calls them two neighbouring Towns opposite to one another. This *Sestos* is famous for the Amours of *Hero* and *Leander*.

10. *Pindarici fontis qui non expalluit.*] By taking Draughts of *Pindar's* Fountain he means the Imitation of his Style, as if *Pindar* had a Fountain peculiar to himself, whose Waters inspired him with Enthusi-

asm and Poetic Fire, or rather as if *Pindar's* Works were the very Fountain itself, which corresponds to what he says of *Pindar* in the 2d Ode of the 4th Book,

*Monte decurrens velut amnis, imbres
 Quem super notas aluere ripas,
 Periret, immensusque ruit profundo
 L'indarus ore.*

The Word *expalluit* answers the Idea that *Horace* gave us formerly of *Pindar*, in the last mentioned Ode, where he says he found it so difficult a Task to imitate *Pindar*,

Pindarus



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Quæ circumvolitas agilis thymâ ? non tibi parvum
 Ingenium, non incultum est, nec turpiter hirtum.
 Seu linguam causis acuis, seu civica jura
 Respondere paras : seu condis amabile carmen ;
 Prima feres ederae victricis præmia. quòd si
 Frigida curarum fomenta relinquere posses ;
 Quò te coelestis sapientia duceret, ires.
 Hoc opus, hoc studium parvi properemus & ampli ;
 Si patriæ volumus, si nobis vivere cari.

25

Debes hoc etiam rescribere, si tibi curæ,
 Quantæ conveniat, Munatius. an malè facta
 Gratia nequicquam coit, & rescinditur ? at vos
 Heu calidus sanguis, heu rerum inscitia vexat,
 Indomitâ cervice feros. ubicunque locorum
 Vivitis, indigni fraternum rumpere foedus,
 Pascitur in vestrum reditum votiva juvenca.

30

35

O R D O.

quædæ ? Quæ thyma agilis circumvolitas ? Non est tibi ingenium parvum, non incultum, nec turpiter hirtum. Seu acuis linguam causis, seu paras respondere civica jura, seu condis carmen amabile ; feres prima præmia victricis ederae. Quod si posses relinquere frigida fomenta curarum, ires quo sapientia coelestis duceret te. Parvi et ampli properemus hoc opus, hoc studium, si volumus vivere cari patriæ, si volumus vivere cari nobis.

Debes etiam rescribere hoc : Si Munatius est tibi tantæ curæ, quantæ conveniat cum esse tibi ; an gratia male facta nequicquam coit, & rescinditur ? At heu calidus sanguis, heu inscitia rerum vexat vos feros indomitâ cervice. Ubicunque locorum vos indigni rumpere fraternum foedus vivitis, votiva juvenca pascitur in vestrum reditum.

N O T E S.

Horace has put the Crow for the Jack-Daw, because the Daw is sufficiently gay and pretty with his own Feathers ; whereas the Crow is black all over. The Moral or Meaning of the Fable is so plain, that it requires no Explanation.

21 *Quæ circumvolitas agilis thyma.*] Horace compares *Floccus* to the Honey Bee, as he does himself in the 24 Ode of the 4th Book,

—Ego, apis Matinae,
 Mœre modique,
 Grata capitis thyma per laborem
 Plurimum, &c.

24. *Respondere civica jura.*] Respondere was the Term used of a Civilian, when he gave Advice to his Client in a Point of Law.

26. *Frigida curarum fomenta relinquere posses.*] “ Could you but forsake the cold Fomentations of Care.” We have explained in the Sense of the old Commentator, who understands by *Frigida fomenta*, avaritiam, ambitionem, quæ reddunt hominem ad bene agendum plane frigidum. So *Cruquius* : *Perdantur divitias & opes aut esse fomenta frigida, alludens ad frigoris naturam, quod simul & gravat & tardat sistantem, hincque destruit.*

37.

ing? What Thyme are you fluttering about *like the active Bee*? Your Genius is not low, nor is it unpolished and shamefully neglected. Whether you improve your Eloquence for the Bar, or are preparing to give Council in the Laws of your Country, or are composing some charming Poem, you shall bear away the first Prize of the victorious Ivy. Could you but divest yourself of those Passions that nourish Care, and check the Fire of the Soul, you might arrive *at that Perfection* to which heavenly Wisdom would lead you. This Work, this Pursuit, let us, *whether low or high*, ply with Vigour, if we desire to be *of use* to our Country, or dear to ourselves. Of this too you must inform me in your Answer, whether you have that Regard for *your Brother Munatius* which you ought. Or is it but a sham Reconciliation, patched up and *just on being* dissolved again? But whether the Heat of *youthful Blood*, or Want of Experience, transports ye, thus wild and untractable: In whatever Spot ye live, tho' ye act thus unworthily to violate fraternal Union, I have a Heifer feeding which I have vowed to offer to the Gods at your Return.

N O T E S.

27. *Quo te caelestis sapientia.*] How many young Gentlemen are there, endued with the happiest Geniuses and Dispositions in the World, and yet this glorious Prospect that promises so fair comes to nothing by their leading an obscure, idle, effeminate, and dull Life, useless to themselves, their Families, and to the State, of which they are burthen-some Members. At last they disappear to this World, as if they had never existed in it. To what might they not have aspired had they had Courage to conquer some of the Propensities of Youth; which disgraced and ruined them.

34. *Indomita cervice.*] A Metaphor taken from a young Steer, whose Neck is not tamed, and accustomed to the Yoke.

35. *Indigni fratrum rumpere foedus.*] Nothing should be reckoned more sacred and inviolable than the Friendship of Brothers, and nothing is generally attended with more dreadful Consequences than the Breach of it: For Brothers to differ, is as absurd as for the Hands, Feet, &c. to conspire to destroy one another, instead of mutually supporting

themselves, as by Nature designed. Mean Time 'tis a rare Thing to see Brothers in perfect Harmony; they are like the Scales of a Balance that are scarcely a Moment in *Æquilibrio*, but when one rises the other falls.

36. *Pascitur in vestrum reditum.*] Horace had the tenderest Affection for his Friends, which shewed itself in their Absence by a voluntary Vow of offering Sacrifice to the tutelary Gods upon their safe Return. This he did for *Plotius Numida* upon his Return from the *Spanish War*, as we have it in the 36th Ode of the first Book:

*Et tauræ & fidibus juvat
Placare & vituli sanguine debito
Custodis Numidæ Deos.*

Also upon *Augustus's* Return from *Caesar's*

*Me tauræ solvet vitulus relicta
Matre, qui largis juvenescit herbis
In mea vasa.*

EPISTOLA IV.

SOME suspect that 'tis not to the Poet Tibullus that Horace addresses this Letter. Dacier is positive for the Affirmative: And tho' I'm of his Opinion, yet I cannot support it without destroying his Proofs for it.—This Piece is writ in that free and easy Manner that Friendship requires. There are in

ALBI, nostrorum sermonum candide iudex,
 Quid nunc te dicam facere in regione Pedanâ?
 Scribere quod Cassi Parmensis opuscula vincat;
 An tacitum silvas inter reptare salubres,
 Curantem quidquid dignum sapiente bonoque est?
 Non tu corpus eras sine pectore. Dî tibi formam,
 Dî tibi divitias dederant, artemque fruendi.

Quid voveat dulci nutricula majus alumno.
 Quàm sapere, & fari ut possit quæ sentiat; utque
 Gratia, fama, valetudo contingat abundè,
 Et mundus victus, non deficiente crumenâ?
 Inter spem curamque, timores inter & iras,
 Omnem crede diem tibi diluxisse supremum.

10

O R D O.

<p>O Albi, candide iudex nostrorum sermonum, quid dicam te nunc facere in regione Pedana? An dicam te scribere quod vincat opuscula Cassi Parmensis, an tacitum reptare inter salubres silvas, curantem quidquid dignum est sapiente bonoque? Non eras tu corpus sine pectore. Dî dederant tibi formam, dî dederant tibi divitias, artemque fruendi.</p>	<p>Quid nutricula voveat majus dulci alumno, quam sapere, & ut possit fari quæ sentiat, utque gratia, fama, valetudo contingat ei abundè, & victus mundus, crumenâ non deficiente? Inter spem curamque, inter timores & iras, crede omnem diem diluxisse supremum tibi.</p>
--	--

N O T E S.

1. *Sermonum.*] By which he modestly means his Satires and Epistles. Sat. I. iv.
2. *Nam si quis scribat, uti nos, sermoni propria, putes hunc esse poetam.*
2. *In regione Pedana.*] Pedum was of old a little Town of Latium, situated between Præneste and Tivoli, near the Aqueduct *Aqua-Claudia*, a little below *Scaptia*. In this Territory of *Pedum*, *Tibullus* had a Country-seat, the Remainder of his Paternal Estate. *Titus Livius* says, that in his Time this *Pedum* was not in being.
7. *Dî tibi divitias.*] If *Dacier* is to be believed, *Tibullus* was a prodigal debauched Gentleman, that was obliged to retire to the Country to avoid his Creditors. But if we examine Things narrowly, and without Pre-
- iudice, we shall find him of a quite different Character, &c. A Gentleman, who finishing his opulent Fortune considerably abridg'd, through the unhappy Circumstances of the Times, did, by a wise Oeconomy and Management of its Remains, live honourably, and spent his Time either in a Campaign, or in the useful Studies of Philosophy and the Belles Lettres. I could without Difficulty shew, that *Tibullus's* Misfortune was only owing to his Attachment, during the Triumvirate, to *Messala*, an Adherent of *Bronchus Cassius*; that his Estate was distributed by *Augustus's* Orders to his veteran Soldiers in the Year 713, of which he only thereafter recovered a Part.
7. *Artemque fruendi.*] To tell a Man, after



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Grata superveniet quæ non sperabitur hora.

Me pinguem & nitidum bene curatâ cute vises,
Cùm ridere voles, Epicuri de grege porcum.

15

O R D O.

Hora quæ non sperabitur superveniet grata.

Cum voles ridere, vises me pinguem & nitidum, cute bene curata, porcum de grege Epicuri.

N O T E S.

14. *Grata superveniet, &c.*] Hope, in than it affords us. Any Happiness that we
some Sense, deprives us of more Pleasure obtain without being anticipated by Hope.

EPISTOLA V.

Horace writes this Epistle to Manlius Torquatus, inviting him to a Supper, which he assures him would be neat and elegant, tho' he could not promise it to be sumptuous and splendid. The Style of this and the other Epistles is simple and natural. There are some light Touches of Morality, that were requisite for Torquatus, interspersed in it. To this he adds a short but

SI potes archaicis convivæ recumbere lectis,
Nec modicâ cœnare times olus omne patellâ;
Supremo te sole domi, Torquate, manebo.
Vina bibes iterùm Tauro diffusa, palustres
Inter Minturnas Sinuessanumque Petrinum.
Si melius quid habes, arcesse; vel imperium fer.
Jamdudùm splendet focus, & tibi munda supellæx.
Mitte leves spes, & certamina divitiarum,
Et Moschi causam. cràs nato Cæsare festus

O R D O.

Si potes recumbere convivæ lectis archaicis, nec times cœnare omne olus modicâ patellâ; O Torquate, manebo te domi, supremo sole. Bibes vina diffusa, Tauro iterum contule, inter palustres Minturnas, Petrinumque Sinuessanum. Si habes quid melius, arcesse; vel fer imperium. Focus jamdudum splendet, & supellæx munda est tibi. Mitte spes leves, & certamina divitiarum, & causam Moschi, Cras festus dies nato Cæsare dat veniam fore

N O T E S.

1. *Archaicis.* Whether we read *Archaicis*, or *Archaic's lectis*, the Sense is the same; the one signifies ancient, or primitive; the other of *Archaic's* old fashioned Make. Tho' it must be owned *Archaicis* seems to be the true Reading; chiefly because *Archaicis* makes wrong Quantity, the second Syllable being long.

2. *Supremo te sole.*] That is, till the setting of the Sun. It was one of the twelve Tribes, *Sol occasus suprema tempestas esto.* "Let the setting Sun conclude the Day." A Man of Torquatus's Business could not come sooner to supper.

3. *Torquate.*] This cannot be the *Lucius Manlius Torquatus* that was Consul in the Year that Horace was born, for it is plain from Cicero, that this *Torquatus* died soon after his Consulship; but it is probable he might have been the Grandson of *Torquatus*

expected Hour. When you would be merry, you may visit me, whom you will find fat and sleek, and in good Plight of Body; in short, a Hog of Epicurus's Herd.

N O T E S.

is received with higher Pleasure than when: thing transports us more than agreeable Hope gives us previous Notice of it, for this Surprises.

Advertisement beforehand serves to exhaust the Pleasure in Desires after it; while, on the contrary, the Mind with Vivacity grasps the Pleasure in its full Force. In short, no-
15. *Me pinguem & niidum.*] Horace is playing here upon his own Make and Stature, for he was corpulent and low of Stature.

E P I S T L E V.

lively Encomium on Wine, as a Declaration of his Good-humour, and of the Disposition with which he was to receive his illustrious Guest. Dacier fixes the Date of this Epistle in the Year of Rome 728, others six Years later.

IF you can content yourself * to be a Guest at a Table of primitive Simplicity, and have no Aversion to sup on nothing but a † moderate Dish of Herbs, I'll expect you Torquatus ‡ in the Evening. You shall drink Wine tunned when Taurus was Consul the second Time, it came from between marshy Minturnæ and the Mountains of Petrinus on Sinuessæ's Borders. But if you have any better, order it hither, or else § take up with mine. My Hearth has been garnished and in order long ago, and all my Furniture clean and neat for your Reception; lay aside frivolous Hope, Competitions for Riches, and the Cause of Moschus. To-morrow, the

* To rest on ancient Couches.
last of the Sun, or Sun-setting.

† Wholly on Herbs in a moderate Dish.
§ Bear or take the Law from me.

‡ At the

N O T E S.

Torquatus the Consul, to whom Horace addresses the Ode, *Diffugere nives*.

1. *Fondatum splendet focus.*] It appears from what follows, that this Epistle was written in Summer, consequently there was no occasion for a Chamber-fire, nor did a Dish of Herbs require any great Fire in the Kitchen: Therefore *Focus* here must signify his House. Horace uses a Phrase much like this in the 11th Ode of the 4th Book:

Ridet argento domus.

But if it is a Fire that the Poet means, it

must be one for the Bagnio, which the Entertainer furnished to his Guests. Thus in the 19th Ode of the first Book Horace demands of *Telplus*,

—*Quis equum temperat ignibus?
Quo præbente domum?*

9. *Et Moschi casum*] This *Moschus*, as we learn from some Scholiasts, was an Orator of Pergamus, for whom Torquatus stood Counsel upon an Impeachment of Poisoning.

9. *Cras nato Casare festus, &c.*] Some contend,

Dat veniam somnumque dies : impunè licebit

10

Æstivam sermone benigno tendere noctem.

Quò mihi fortuna, si non conceditur uti ?

Parcus ob hæredis curam, nimiùmque severus,

Affidet infano, potare & spargere flores .

Incipiam, patiarque vel inconsultus haberi,

15

Quid non ebrietas designat ? operta recludit,

Spes jubet esse ratas, ad prælia trudit inertem,

Solicitis animis onus eximit, addocet artes.

Fæcundi calices quem non fecere disertum ?

Contractâ quem non in paupertate solutum ?

20

Hæc ego procurare & idoneus imperor, & non

Invitus ; ne turpe toral, ne sordida mappa

Corruget nares ; ne non & cantharus, & lanx

Ostendat tibi te ; ne fidos inter amicos

Sit, qui dicta foras eliminat ; ut coeat par,

25

Jungaturque pari. Brutum tibi, Septimiumque,

Et, nisi cœna prior, potiorque puella Sabinum

Detinet, assumam. locus est & pluribus umbris :

Sed nimis arcta premunt olidæ convivia capræ.

Tu, quotus esse velis, rescribe ; & rebus omissis

30

Atria servantem postico falle clientem.

O R D O.

numque : licebit impune tendere æstivam noctem benigno sermone. Quo fortuna datur mihi, si non conceditur uti ea ? Homo parcus nimiumque severus ob curam hæredi, affidet infano Incipiam potare & spargere flores, patiarque haberi vel inconsultus. Quid ebrietas non designat ? Recludit operta, jubet spes esse ratas, trudit inertem ad prælia, eximit onus animi sollicitis, addocet artes. Quem fæcundi calices non fecere disertum ? Quem non fecere seruum in contractâ paupertate ? Ego & idoneus, & non invitus, imperor

procurare hæc ; ne toral turpe, ne mappa sordida corruget nares ; ne non & cantharus, & lanx ostendat se tibi ; ne sit aliquis inter amicos fidos, qui eliminat dicta foras ; ut par coeat jungaturque pari. Assumam tibi Brutum, Septimiumque, & Sabinum, nisi cœna prior potiorque puella detinet eum. Est & locus pluribus umbris : sed capræ olidæ premunt convivia nimis arcta.

Rescribe tu, quotus velis esse ; & , omissis rebus, postico falle clientem servantem atria.

N O T E S.

contend, that *Augustus*, others, that *Julius Cæsar* is meant here ; but I take it to be a more reasonable Conjecture to apply this Verse to *Cæsar*, *Agrippa's* and *Julia's* Son, born the Beginning of September, in the Year of the City 734. *Nato Cæsare* is put for *ob Cæsarem recens natum*, at least it signifies so much. This appears to me to be the natural Sense ; and I can see no Force in any Objection against it. This young Prince was the First Fruit of *Agrippa's*

pa's Marriage with the Heiress of the Family of the *Cæsars*. His Birth gave *Augustus* a Grandson, which must have been a great Consolation to him upon the Death of young *Marcellus*.

II, *Æstivam sermone benigno, &c.*] This points out the Season in which *Cæsar* was born ; also the Time when this Letter was composed. *Tendere* is here put in Opposition to *æstivam noctem*, the short Summer Nights. *Horace* proposes to entertain his

Friend



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

EPISTOLA VI.

The Subject of this Epistle is Admiration, the secret Spring that sets all human Passions in Play, and produces that infinite Variety of Movements that fills all the Scenes of Life: Of it there are two Kinds; one, clear-sighted and rational, that leads to Virtue; the other, blind and capricious, that makes us wander from it. Horace in this Epistle shews us, that the great Cause of our Unhappiness and Misery, is the Admiration of Objects unworthy of it. From this he leaves you to conclude, that Virtue is the only Object worthy of our Esteem and Pursuit: This Truth has been handled by

NIL admirari, prope res est una, Numici,
 Solaque quæ possit facere & servare beatum.
 Hunc solem, & stellas, & decedentia certis
 Tempora momentis, sunt qui formidine nullâ
 Imbuti spectent. quid censes munera terræ? 5
 Quid maris, extremos Arabas ditantis & Indos?
 Ludicra quid, plausus, & amici dona Quiritis,
 Quo spectanda modo, quo sensu credis, & ore?
 Qui timet his adversa, fere miratur eodem
 Quo cupiens pacto: pavor est utrobique molestus: 10
 Improvisa simul species exterret utrumque:
 Gaudeat, an doleat; cupiat, metuatne, quid ad rem;

O R D O.

O Numici, nil admirari est prope res una, solaque, quæ possit facere & servare hominem beatum. Sunt qui imbuti nulla formidine spectent hunc solem, & stellas, & tempora decedentia certis momentis. Quid censes quod ad munera terræ? Quid quod ad munera maris ditantis extremos Arabas & Indos? Quid quod ad ludicra, plausus, & dona amici Quiritis? Quo modo, credis, spectanda sunt quo sensu, & ore? Qui timet adversa huc miratur fere eodem pacto quo cupiens: pavor est molestus utrobique, simul ac species improvisa exterret utrumque: Quid ad rem, num gaudeat, an doleat; cupiat, metuatne, si quidquid vidit melius pejor ipse

N O T E S.

1. *Nil admirari, prope.*] I join *prope* with *admirari* in the Translation, which I take to be Horace's Meaning; for otherwise, the Proposition would be both general and false, but exactly true when joined. To admire nothing is what we are incapable of, and a Thing even impossible to human Nature: But to abstract one's Esteem from the Things that are generally admired, is the Part that a wise Man will always act. And this is the very Thing that the Poet proposes here to render Men happy.
2. *Facere & servare beatum.*] These two Words contain an admirable Definition of true Happiness. Momentary or temporary Pleasure can never render us happy; therefore our Pursuits should center on Pleasures that are durable and lasting, or, in Horace's Words, *facere & servare beatum.*
3. *Hunc solem, & stellas.*] Naturally speaking, nothing can raise the Wonder and Admiration of Mankind so much, as the stupendous Structure of the Universe, the constant and uniform Motion of all the Bodies that make up the System of Things, the regular Revolution of our Seasons, with all the Wonders of the heavenly Bodies, and of this Globe we tread on. Yet there have

E P I S T L E VI

him in several Places of the preceding Books; but here he represents it in a quite different Light, that has all the agreeable Graces and Strength necessary to Persuasion. The first Principles of Morality cannot be too often or sufficiently preached to Mankind; and in doing this, 'tis of the utmost Consequence to represent them in various Views and Colours: A Thing that the delicate Make of our Minds requires. This Epistle is later than the Year 729, as appears by the 26th Verse.

TO admire nothing, Numicius, is almost all in all, and what alone can make and keep us happy. There are *those* who can behold this Sun and Stars, and the Seasons that still are shifting with regular Variations, without being seized with any Concern. What think you *then* of the Treasures of the Earth, or those of the Sea, whereby the remotest Arabs and Indians are enriched? What of *amusing* Shows, the Applauses and * Honours which the Roman Populace confer on their Favourites; in what Manner, with what Thoughts, with what Looks are they to be regarded? The Man who dreads the Ills opposed to these, is carried away with *blind* Admiration, much in the same Way as he who desires them; Fear is equally troublesome to both; the unexpected Event amazes and confounds them both alike. What matters it whether he joy or

* *The Gifts or Favours of the Roman when a Friend*

N O T E S.

have been Philosophers who have unconcernedly looked upon all these Things without being transported with the least Degree of Wonder or Surprise. How is it possible then that we can value and admire Things so contemptible as Gold, Gems, Places, Popular Applause, Dignities, when we see Philosophers neither moved nor affected with the most astonishing and surprising Things in Nature? This is *Horace's Reasoning*. 'Tis past all Doubt, that there is nothing in the Universe that of itself deserves our Admiration. The Heavens, Sun, Stars, and Seasons, &c. obey, as we do, the Laws imposed on them by our Great Creator: All these grand Objects may serve to make us look down upon every Thing inferior to them; and while these refuse our Admiration, they direct it to that Being on whom it should center.

5. *Quid censet munera terra?* By *munera terra* is meant Gold, Silver, Precious Stones,

with all the valuable Metals that the Earth affords, or rather that Men laboriously extract out of its Bowels.

6. *Quid maris, extremos Arabas ditantis & Indos?*] The Word *munera* must be repeated here, to denote the Riches of the *Indian* and *Arabian* Seas; the *Arabia* meant here is *Arabia the Happy*, that lies by the *Persian* Gulph, where to this Day they fish for Pearl, as they do at *Cape de Commoria* in the *East-Indies*.

9. *Qui nimis bis adversa.*] All Mankind don't set the same Value upon the Gifts and Presents of Fortune, which have no intrinsic Worth but what the Fancy of Men puts upon them. Some retrench their Desires, and tell us, that they only aim at so much as would exime them from those Disadvantages, which the Want of would occasion: For, say they, I have no Plot upon being rich, but I'm afraid of being poor; I have no Desire after Publick Shews, I

Si, quidquid vidit melius pejufve fuâ spe,
 Defixis oculis, animoque & corpore torpet?
 Infani sapiens nomen ferat, æquus iniqui;
 Ultra, quàm satis est, virtutem si petat ipsam.

15

I nunc, argentum, & marmor vetus, æraque, & artes

Suspice: cum gemmis Tyrjos mirare colores;
 Gaude, quòd spectant oculi te mille loquentem:
 Gnavus manè forum, & vespertinus pete tectum,
 Ne plus frumenti dotalibus emetat agris

20

Mutus; et (indignum, quòd sit pejoribus ortus,
 Hic tibi sit potius, quàm tu mirabilis illi.

Quidquid sub terrâ est, in apricum proferet ætas;
 Desodiet; condetque nitentia. cum bene notum

25

Porticus Agrippæ; & via te conspexerit Appi;

Ire tamèn restat Numa q ò devenit & Ancus.

Si latus aut renes morbo tentantur acuto,

Quære fugam morbi. vis rectè vivere? quis non?

Si virtus hoc una potest dare, fortis omissis

30

Hoc age deliciis. virtutem verba putas, ut

Lucum ligna? cave ne portus occupet alter,

Ne Cibyrica, ne Bithyna negotia perdas:

Mille talenta rotudentur, totidem altera; porrò

Tertia succedant, & quæ pars quadret acervum.

35

Scilicèt uxorem cum dote, fidemque, & amicos,

Et genus, & formam, regina pecunia donat;

O R D O.

qua, torpet defixis oculis, animoque & corpore? Sapiens ferat nomen inani, æquus iniqui, si petat ipsam virtutem ultra quam est satis. I nunc, suscipe argentum, & vetus marmor, æraque, & artes: mirare colores Tyrjos cum gemmis: gaude, quòd mille oculi spectant te loquentem. Gnavus pete forum mane, & vespertinus pete tectum. ne Mucius emetat plus frumenti agris dotalibus & (indignum! quòd sit ortus pejoribus) ne hic sit potius mirabilis tibi, quam tu illi. Ætas proferet in apricum quidquid est sub terrâ; desodiet condetque nitentia. Cum via Appii, & Porticus Agrippæ conspexerit te bene virtum, tamen restat ire quo Numa & Ancus devenit. Si latus aut renes tentantur morbo acuto, quære fugam morbi. Vis vivere rectè? Quis non vult? Si virtus una potest dare hoc, fortis age hoc, omissis deliciis. An putas virtutem esse verba, ut putas lucum esse ligna? Cave ne alter occupet portus; ne perdas negotia Cibyricas, ne perdas Bithyna: Talenta mille rotudentur, totidem: porro tertia succedant, & pars quæ quadret acervum. Scilicet regina pecunia donat uxorem cum dote, fidemque, & amicos, & genus, & formam; ac Sordida Fe-

N O T E S.

only propose to avoid Solitude and Dulness; I have no Ambition for publick Offices, tho' at the same time I don't chuse to live in Obscurity and Contempt. Horace clearly shows, that these two different Sentiments are equally blameable, which he proves from their Effects.

22. *Mutus; et, &c.*] This Reading, which has the Sanction of some of the best MSS. makes the Sense easy, which otherwise is embarrassed.

33. *Cibyrica.*] Two Towns in Asia the Less bore the Name of *Cybara*, viz. the Greater



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Ac benè nummatum decorat Suadela, Venusque.

Mancipiis locuples, eget æris Cappadocum rex :

Ne fueris hic tu. chlamydes Lucullus, ut aiunt,

Si posset centum scenæ præbere rogatus,

Qui possum tot? ait: tamèn & quæram, & quot habebō,

Mittam: post paulò scribit, sibi millia quinque

Esse domi chlamydum; partem, vel tolleret omnes.

Ex his domus est, ubi non & multa supersunt,

Et dominum fallunt, & profunt furibus. ergo

Si res sola potest facere & servare beatum;

Hoc primus repetas opus, hoc postremus omittas.

Si fortunatum species, & gratia præstat;

Mercemur servum, qui dicet nomina, lævum

Qui fodiat latus, & cogat trans pondera dextram

Porrigere. Hic multum in Fabiâ valet, ille Velinâ :

Cuilibet hic fasces dabit; eripietque curule,

Cui volet, importunus ebur, frater, pater, adde:

Ut cuique est ætas, ita quemque facetus adopta.

Si benè qui cœnat, benè vivit: lucet; eamus,

Quò ducit gula; piscemur, venemur: (ut olim

Gargilius, qui manè plagas, venabula, servos,

Differtum transire forum, populumque jubebat:

Unus ut è multis populo spectante referret

Èmtum mulus aprum.) crudi tumidique lavemur,

O R D O.

usque decorat hominem bene natum. Rex Cappadocum locuples mancipis eget æris; ne fueris hic. Lucullus, ut aiunt, rogatus si posset præbere centum chlamydes scenæ, ait, Qui possum dare tot? tamen & quæram, & mittam quot habebam: paulo post scribit quinque millia chlamydum esse sibi domi; tolleret partem, vel omnes. Domus est exilis, uti non & multa supersunt, & saluum domum, & profunt furibus. Ergo si res sola potest facere & servare beatum; primus repetas h. c. opus, postremus omittas hoc. Si species & gratia præstat hominem fortuna-

tum, mercemur servum, qui dicet nomina, qui fodiat lævum latus, & cogat te porrigere dextram trans pondera. Hic valet multum in tribu Fabiâ, ille in tribu Velina: hic dabit fasces cuilibet; eripietque importunus curule ebur, cui volet. Adde Frater, Pater; ut est ætas cuique, ita facetus adopta quemque. Si qui cœnat bene, vivit bene; lucet; eamus quo gula ducit; piscemur, venemur: (ut Gargilius olim, qui manè jubebat plagas, venabula, servos, transire forum differtum, populumque: ut, populo spectante, mulus unus è multis referret captum aprum;) lavemur

N O T E S.

timen's of the covetous and avaricious Man, who gives the same fine Names and Properties to Money that the Stoicks did to Virtue. *Regina* here signifies a Goddess; for the Romans classed Money among the Number of their Divinities, tho' they never consecrated a Temple to it.

38. *Decorat Suadela, Venusque.* Sua-

dela was the Goddess of Persuasion, whom the Greeks called *Peitho*. *Plutarch* has put this Goddess among the Number of those that presided over Marriage. And perhaps this is the Reason why *Horace* joins them. But to take it in a general Meaning is more eligible: The one gives Eloquence, and the other Beauty and Gracefulness.

gives him Birth and Beauty: As Suadela adorns the monied Man with *Eloquence*, and Venus with Charms of Person. The King of Cappadocia is rich in Slaves but poor in Purse; be not you like him. Lucullus, they tell us, being asked if he could supply the Stage with a hundred Cloaks: How can I, says he, with so many? however, I'll enquire, and what I have I'll send. Soon after, he writes, that he had five thousand Cloaks at Home, of which they might have a Part, or the Whole if they had a Mind. 'Tis an ill furnish'd House indeed, where there are not many Things superfluous; which both escape the Master, and give Advantage to Thieves. Therefore if Wealth alone can make and preserve you happy, be the first to begin the laborious Pursuit, the last to lay it aside. If Honour and Popularity constitute the happy Man, let us purchase a Slave to tell us the Citizens Names, to jog us in the Left Side, and make us reach the Hand to this or that Citizen, to help him over * the Rubbish, and whisper to us, This Man hath great Interest in the Fabian, That in the Velian Tribe; this other, restless in Intrigues, can give to any one the Fasces, or withhold the Ivory Chair from whomsoever he pleases. You may also add, the Designation of Brother, Father, and thus courteously adopt each for your Relation, as best suits his Age. If he who eats well, lives well; quick the Day breaks, let us away where Appetite leads; let us ply the Angling Rod, let us pursue the Chace, as did Gargilius of old; who ordered his Toils, his Hunting Spears, and Slaves, to pass in the Morning thro' the crowded Forum, that the Populace might gaze on his Mule as some great Curiosity, carrying home a

* Any Obstacle in one's Way.

N O T E S.

39. *Cappadocum rex*] Cappadocia was a large Country of Asia the Left, bounded by Armenia, Cilicia, Isauria, Lycaonia, Paphlagonia and Pontus; it almost comprehended the modern Amasia, Genu and Tokat.

51. *Trans pondera dextram porrigere.*] The most natural Meaning of these Words is this, The Streets of Rome were often crowded with Carts and Carriages of Wood, Stones, &c. as Horace tells us in the 72d Verse of the Epistles; *Flore bono*. A Candidate then in making his Round, soliciting the Favour of the Citizens, must meet with a great many Embarrassments and Stops; all which he should turn to his Advantage, in currying Favour with those that meet with the same Hindrances, and for that Reason must slip a-cross these Impediments, to join those on the other Side of the Street, and sometimes reach his Hand over a Heap of Rubbish,

huge Stone, or any other intervening Object, which are many in large and populous Cities.

52. *Hic mulum in Fabia valet, ille Velind.*] The Prompter rounds this into his Master's Ear. Fabia and Velina were the Names of two Roman Tribes; the first got its Name from the Fabian Family; the other was so termed from the Lake Velini in the Territory of the Sabines, now it goes by the Name of Lac de Rieti: Of which Virgil speaks in his 7th Book, *Fontesque Velini*.

58. *Gargilius.*] We don't know who this Gargilius was, but we can say that there are several Pictures of him in Life.

60. *Unus ut è multis, &c.*] That his Mule, which was of a peculiar Kind, might, in the View of the People, carry home a Boar that he had bought.

61. *Referret entum mulus aprum.*] The Poet, to make the Irony more remarkable,

Quid deceat, quid non, obliti; Carite, cerâ
Digni; remigium vitiosum Ithacensis Ulyssæi;
Cui potior patriâ fuit interdicta voluptas.

Si, Mimnermus uti censet, sine amore jocisque

Nil est jucundum; vivas in amore jocisque.

Vive: vale. si quid novisti rectius istis;

Candidus imperti: si non, his utere mecum.

63

O R D O.

crudi tumidique, obliti quid deceat, quid non; set, nil est jucundum sine amore jocisque; in-
digni cerâ Carite: imitemur remigium vitio-
sium Ulyssæi Ithacensis, cui interdicta voluptas
fuit potior patriâ. Sic, uti Mimnermus cen-
dus in amore jocisque.
Vive: vale. Si novisti quid rectius istis,
candidus imperti: si non, utere his mecum.

N O T E S.

is at great Pains to give all his Characters a ridiculous Air, to make the Extravagancy of the Things he seemingly would advise to, more observable. We should distinguish between Gargilius's two great Foibles, viz. his Luxury and Vanity: He must buy an entire Boar, as if a small Piece of him could not satisfy his Appetite. And to have the Reputation of a good Huntsman, he orders the Boar, upon his Return to be carried along the Town. Gargilius used the same Trick when he went a Fishing, as we learn from the Word *piscemur*, tho' Horace does not expressly say so much.

61. *Crudi tumidique lavamur.*] Your debauched and luxurious Persons at Rome did bathe after their Meals, either to ease themselves of that Surcharge they had taken, or to procure a new Appetite. The Antients looked upon this Practice as a horrible Piece

of Intemperance. Thus Persius in his 3^d Satire:

Turgidus hic epulis atque albo ventre la-
vatur

Gutturæ sulphureas lente exhalante mæfâtes.

“ After he had stuffed his Stomach at a great Feast he bathes, and with Difficulty breathes a noxious Stench.” And *Jurnal*, in his first Satire:

Pains tamen præsens cum te deponis a-
miâtes

Turgidus, & crudus præonem in balneis
portas.

Hinc subitæ mortes, atque interlata senectus.

“ The immediate Pain of your Intemperance is so intollerable, that directly upon pam-

EPISTOLA VII.

Liberty is one of the greatest Blessings, it gives a Relish to every Pleasure in Life. Mankind are prepossessed with the innate Notion, that they are born to be free, and look upon Freedom to be the most glorious Property of human Nature; tho' perhaps there is nothing that Men more easily resign. Among all the Variety of Slaves, those who depend on the Great are most to be pitied; all their Life is a continued Servitude, and he whom they name their Patron, is often more properly their tyrannical Master. Horace was none of those mean fawning People, who would sacrifice their Liberty for their Interest: loaded with all the Favours of a Prime Minister, he knew the Difference between Gratitude and a servile Submission; and happily for him, Mæcenas was a Man that could distinguish them. This especially appears from this Epistle, where the Poet excuses himself for not waiting



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

QUINQUE dies tibi pollicitus me rure futurum,
 Sextilem totum mendax desideror. atqui,
 Si me vivere vis sanum rectèque valentem ;
 Quam mihi das ægro, dabis ægrotare timenti,
 Mæcenas, veniam ; dum ficus prima calorque
 Designatorem decorat lictoribus atris :
 Dum pueris omnis pater, & matercula pallet :
 Officiosaque sedulitas, & opella forensis
 Adducit febres, & testamenta resignat.
 Quòd si bruma nives Albanis illinet agris ;
 Ad mare descendet vates tuus, & sibi parcat,
 Contractusque leget ; te, dulcis amice, reviset
 Cum Zephyris, si concedes, & hirundine primâ.

Non, quo more pyris vesci Calaber jubet hospes,
 Tu me fecisti locupletem. Vescere fodes.
 Jam satis est. At tu quantumvis tolle. Benignè.
 Non invisa feres pueris munuscula parvis.
 Tam teneor dono, quàm si dimittar onustus.
 Ut libet : hæc porcis hodiè comedenda relinques.
 Prodigus & stultus donat quæ spernit & odit :
 Hæc leges ingratos tulit, & feret omnibus annis.
 Vir bonus & sapiens, dignis ait esse paratum ;
 Nec tamèn ignorat quid distent æra lupinis.

O R D O.

Pollicitus tibi me futurum rure tantum quinque dies ; mendax desideror per totum mensem sextilem. Atqui, Mæcenas, si vis me vivere sanum valentemque rectè, dabis eandem veniam mihi timenti ægrotare, quam das mihi ægro : dum prima ficus calorque decorat designatorem atris lictoribus ; dum omnis pater & matercula pallet pueris : officiosaque sedulitas, & opella forensis, adducit febres, & resignat testamenta. Quod si bruma illinet nives agris Albanis ; vates tuus descendet ad mare, & parcat sibi ; legetque contractus : reviset te, amice dulcis, cum Zephyris, & prima hirundine, si concedes.

Tu fecisti me locupletem, non more, quo hospes Calaber jubet hospitem suum vesci pyris & fodes. Jam est satis. At tu tolle quantum vis. Benignè. Feres hæc munuscula non invisa pueris parvis. Tam teneor dono, quàm si dimittar onustus. Ut libet : hæc comedenda hodiè porcis. Prodigus & stultus donat quæ spernit & odit. Hæc leges tulit & feret ingratos omnibus annis. Vir bonus & sapiens, ait se esse paratum dignis : Nec ignorat tamen quid distent æra lupinis. Præstabo me dignum æram lupinis.

N O T E S.

2. *Sextilem*] This was the sixth Month, beginning with *March*, which we may call the old *Stile* of the *Romans*. This Name remained after the Addition of *January* and *February* to the ten Months of *Romulus's* Institution, until it was called *Augustus*, in Honour of the Emperor of that Name, as the Month immediately preceding this was honoured with *Julius Cæsar's* Name.

4. *Ægrotare timenti.*] The Air of *Rome* was very unwholesome during the *Dog-days* and all the *Autumn*. Tho' *Mæcenas* was charmed and thought himself happy with *Horace's* Company, yet, like a true Friend, he was glad that *Horace* should take all the necessary Precautions and Steps for preserving his Health.

6. *Designatorem decorat lictoribus atris*]

Promised you, Sir, that I would stay but five Days in the Country; yet, contrary to my Promise, I have been absent the whole Month of August. But if you would have me well and in perfect Health, I must beg, Mæcenas, you'll allow me the same Indulgence you grant me when really sick, now that I am apprehensive of being ill, while the first Figs come in, and the Heats display the Undertaker with his black *Funeral* Train: While every Father and the fond Mother looks pale with Concern for her Boys, while the officious Assiduity and Bustle in the Courts of Law bring on Fevers, * which occasions many Wills to be opened. But so soon as Winter covers the Alban Fields with Snow, your Poet will get down towards the Sea, be tender of himself, and huddled up in his *Morning-gown* will ply his Book: You, my dear Friend, he intends to revisit, if you'll give him Leave, with the returning Zephyr, and first Swallow.

You have enriched me, not in the Manner that the Calabrian Host invites his Guest to eat Pears: Pray, says the Host, eat heartily. Guest. I have eat enough. Host. However, pocket up as many as you please. Guest. † You are very obliging. Host. They will be no ungrateful Presents to your little Boys: Guest. ‡ I thank you as much for the Offer as if I were sent home loaded. Host. As you will; those you leave are to be eat to-day by the Hogs. The Prodigal and Fool gives away only what he himself despises and dislikes. This Crop of Fools hath always made, and will for ever make Men ungrateful. The Man who is wise and liberal declares himself a ready Benefactor to the Deserving; yet he knows how to distinguish || true Coin from counterfeit. Nor will I only acknowledge your Favours, I will also endeavour to render myself worthy

* And opens Wills.
your Offer.

† Kindly or obligingly.
|| Good Money from Lupines.

‡ I am as much obliged by

N O T E S.

The Designators were Tipstiffs or Serjeants, who introduced and assigned to the Citizens their Places or Seats in the Theatre.

11. *Ad mare descendit vates tuus.*] That is, he would go to *Tarentum*, where the Winter was pretty moderate, and the Spring very long, as himself tells us in the 6th Ode of the Second Book:

*Per ubi longum tepidæque præbet
Jupiter Brumas*

14. *Calaber.*] Horace introduces a *Calabrian* and his Guest, in a Dialogue to make the Story more agreeable, for *Calabria* was his Country; *Venusium*, the Place of his

VOL. II.

Birth, being in *Apulia*, of which *Calabria* made a Part. Hence *Martial* calls *Horace Calaber*, and his Lyre *Calabram Lyram*.

16. *Benigne.*] The *Romans* made use of this Term, when they modestly refused a Compliment offered to them: Which the *Greeks* also expressed upon the like Occasion in the Words *καλῶς ἱπανῶ*.

17. *Non inuisa feres pueris munuscula.*] Those who gave an Entertainment did according to Custom, present their Guests with some of the most valuable Things at Table to be carried home, and these they called *apophoresa*.

24. *Dignum præstabo, &c.*] I will also make myself worthy in proportion to the Praise

Dignum præstabo me etiam pro laude merentis.

Quòd si me noles usquam discedere ; reddes

Forte latus, nigros angustâ fronte capillos :

Reddes dulce loqui : reddes ridere decorum, &

Inter vina fugam Cynaræ mœrere protervæ.

Fortè per angustam tenuis vulpecula rimam

Repserat in cumeram frumenti ; pastaque, rursus

Ire foras pleno tendebat corpore frustra.

Cui mustela procul, Si vis, ait, effugere istinc,

Macra cavum repetes arctum, quem macra subisti.

Hâc ego si compellor imagine, cuncta resigno ;

Nec somnum plebis laudo satur altitium, nec

Otia divitiis Arabum liberrima muto.

Sæpè verecundum laudasti : rexque, paterque

Audisti coram, nec verbo parcius absens.

Inspice si possum donata reponere lætus.

Haud malè Telemachus proles patientis Ulyssei ;

Non est aptus equis Ithacæ locus, ut neque planis

Porrectus spatiis, neque multæ prodigus herbæ :

Atride, magis apta tibi tua dona relinquam.

O R D O.

de promerentis. Quod si noles me usquam discedere : reddes mihi forte latus, capillos nigros angusta fronte : reddes loqui dulce : reddes ridere decorum : & inter vina mœrere fugam protervæ Cynaræ.

Tenuis vulpecula repserat forte per angustam rimam in cumeram frumenti ; pastaque rursus tendebat ire foras pleno corpore, se frustra. Cui mustela procul ait, Si vis effugere istinc, macra repetes arctum cavum, quem subisti macra. Ego, si compellor hac

imagine, resigna cuncta ; nec satur diem laudo somnum plebis, nec muto liberrima mœritiis Arabum. Sæpe laudasti me verecundum, & audisti Rexque paterque coram nec parcius verbo absens. Inspice si possum lætus reponere donata. Telemachus proles patientis Ulyssis haud male dixit : O Ithacæ non est locus aptus equis alendis, neque porrectus planis spatiis, neque præter multæ herbæ : relinquam tua dona magis.

N O T E S.

Praise or Merit of you my Benefactor. *Merentis* here is the same as *deme bene merentis*, or *bene meriti*.

26. *Nigros angustâ fronte capillos.*] Black Locks on my narrow Front ; in Opposition to his grey Hairs and aged Front, which was now enlarged with Baldness.

28. *Inter vina fugam Cynaræ mœrere protervæ.*] Horace was young when he began to be Cynara's Admirer, as he tells us in the first Ode of the Fourth Book :

*Non sum qualis eram bonæ
Sub regno Cynaræ.*

And while he boasts in the 14th Epistle, that Cynara loved him, without a Reason, this Passion was soon at an End, the Cy. soon after :

— *Sed Cynaræ breves
Annos fata dederunt.*

By *fugam*, Horace perhaps understands Cynara's leaving him in a Huff, which gave him some Uneasiness. Or the Coyne of young Girls, who seemingly fly from the Gallants to hide themselves ; as in the 9th Ode of the First Book :



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Parvum parva decent. mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbelles Tarentum.

43

Strenuus & fortis, causisque Philippus agendis
Clarus, ab officiis octavam circiter horam

Dum redit, atque foro nimium distare Carinas

Ja grandis natu queritur; conspexit, ut aiunt,

Abrasum quendam vacuâ tonsoris in umbrâ

50

Cultello proprios purgantem lenitèr ungues.

Demetri, (puer hic non lævè jussa Philippi

Accipiebat) abi, quære, & refer; unde domo, quia,

Cujus fortunæ, quo sit patre, quove patrono.

It, redit, & narrat Vulteium nomine Mænam,

55

Præconem, tenui censu, sine crimine notum,

Et properare loco, & cessare, & quærere, & uti

Gaudentem parvisque sodalibus, & lare certo,

Et ludis, & post decisa negotia, Campo.

Scitari libet ex ipso, quodcunque refers. dic

60

O R D O.

ta tibi. Parva decent parvum Regia Roma
non jam placet mihi, sed Tibur vacuum, aut
imbelle Tarentum.

Philippus strenuus & fortis, clarusque causis
agendis, dum redit circiter octavam horam
ab officiis, atque jam grandis natu queritur
Carinas nimium distare foro; conspexit, ut
aiunt, abrasum quendam in umbrâ vacuâ ton-
soris, leniter purgantem proprios ungues cul-
tello. Demetri, (hic puer accipiebat jussa

Philippi non lævè) abi, quære, & refer,
unde domo sit, quis, cujus fortunæ, quo pa-
tre, quove patrono. It, redit, & narrat,
cum esse nomine Vulteium Mænam, præconem,
tenui censu, notum sine crimine, illum
posse properare loco, & cessare, & quærere,
& uti; gaudentem parvisque sodalibus, &
certo lare, & ludis, & campo post decisa ne-
gotia. Inquit Philippus, Libet scitari ex ip-
so quodcunque refers. Dic illi ut scias al

N O T E S.

a barren rough Country, as the Name im-
ports, full of Rocks: Cicero says of it, *Ita-
cam in asperissimis saxulis tanquam nidum af-
fixam.* *Itaca* resembles a little Nest amidst
Rocks.

46. *Strenuus ac fortis.*] This Narration,
tho' the longest, yet 'tis the most agreeable
of all the three with which this Epistle is
embellished. The Comparison betwixt *Mæ-
cenus* and *Horace* is so just, that the Appli-
cation seems to force itself into our Minds.

46. *Philippus.*] This was *Lucius Mar-
cus Philippus*, equally distinguished for his
Birth, Wit, Eloquence, and Bravery: These
great Qualifications advanced him to be
Censor and Consul; this last Dignity he en-
joyed in the Year 667. His Son, who was
Consul in 698, was Father-in-law to *Au-
gustus*, by marrying *Acia Julia*, the Wi-
dow of *Caius Octavius*, Prætor of *Mace-
donia*.

48. *Carinas.*] The Quarter of the Town
that went under this Name was one of the
most beautiful in Rome; in it a great Num-
ber of Persons of Quality lived; from *Mount
Celius* it reached to *Mount Esquilin*, one of
its Extremities bounded the *Forum*. But as
it took up a great deal of Ground, *Philippus's*
Lodgings might have been at some Distance
from the *Forum*; besides his great Age
might find the Way too long. Some derive
the Word *Carinas* from the Roofs of Houses,
which resemble a Ship overturned. *Philippus*
had got the House he liv'd in by his Lady,
and it was the very House in which *Au-
gustus* was born.

50. *Abrasum quondam.*] By *Abrasus* *Ho-
race* means here a Freed-man; for it was
the constant Custom to shave those Slaves
to whom their Liberty was granted.

51. *Cultello proprios purgantem leniter un-
gues.*] No one almost but mean People did

Things become the Man of mean Condition : 'Tis not now imperial Rome, but lonely Tivoli, or quiet Tarentum, that charms me.

Philip, brave and valiant *in the Field*, and no less distinguished * at the Bar, as he was returning *one Day* from Business about two after Noon, and † by reason of his Years complaining, that the Carinæ were at too great a Distance from the Forum ; he spied, we are told, ‡ a certain Freed-man in a Barber's Shop all alone, paring his Nails with great Composure. Demetrius, *says he*, (a Foot-boy this, who received *and executed* Philip's Commands with great Dexterity) go, enquire, and bring me word, whence that Man came, who he is, of what Fortune, who's his Father, or who's his Patron. *The Boy* goes, returns, and tells him, that his Name was Vulteius Mena, a Common Crier, of a small Estate, § and 'an unblemish'd Character ; who *knew* both to be active and to be idle upon Occasion ; when to get, and when to spend ; took Delight in a few Companions of *his own* low Rank ; and in his own House, and when Business was over, *took Pleasure in seeing* ¶ a Play, or in *taking a Turn* in the Campus Martius. I have a Mind, says Philip, to † know all these Particulars from himself ; Go tell him *I*

* *In pleading Causes.* † *In an advanced Age.* ‡ *One just shew'd.* See Note 50. § *Known to be without a Crime.* ¶ *All Sorts of publick Shows.*
 † *To ask from himself all that you have told him.*

N O T E S.

cut their own Nails among the Ancients. The Rich and Persons of Fashion had their Barbers for this Business, or a Valet de Chambre, as we learn from *Plautus* :

*Quin ipse pridem tonsor unguis dempserat
 Collegit omnia abstulit præsegmina.*

“ Why he long ago gathered and carried off all the Parings of his Nails which his Barber had cut off.” The Ladies had their Chamber-maids for this Work : Thus *Tibullus*, in the 9th Elegy of his First Book :

*Quid fuco splendente comas ornare, quid unguis
 Artificis doctæ subsequisse manu.*

55. *Vulteium nomine Menam.*] Philip might have understood from these two Words, that the Person of whom he was willing to be informed was a Stranger, a Freeman, and that his Patron was called *Vulteius*. Slaves, while so, had no Surname ; but when they were made free, they as-

sumed the Name and Surname of their Patron, to which they added their Name of Slave.

56. *Præconem tenui censu.*] This Freed-man was a publick Crier, as was *Horace's* Father, which makes the Comparison vastly just.

57. *Et properare loco, &c.*] i. e. *Properare ut quærat & cessare ut quæsitus utatur.* *Loco* refers equally to the two first Verbs, and signifies the same with *tempestræ, in loco & tempore*, which points out to us the Moderation of *Menas*.

58. *Et lare certo.*] *Horace* tells us here that he has got a House and sure Retreat for living in, and that his Case is not like that of *Mentus's*, of whom he in another Place says :

Scerra vagus, non qui certam præsepe tenet.

“ A wandering Slave, that knew not at Noon where to lie at Night.” This Sense of the Word is so natural, that

Ad coenam veniat. Non sanè credere Mæna :

Mirari secum tacitus. quid multa? Benignè,

Respondet. Negat ille mihi? Negat improbus, & te

Negligit, aut horret. Vulteium manè Philippus

Vilia vendentem tunicato scruta popello

65

Occupat, & salvere jubet prior. ille Philippo

Excusare laborem & mercenaria vinclâ,

Quòd non manè domum venisset; denique quòd non

Providisset eum. Sic ignovisse putato

Me tibi, si coenas hodiè mecum. Ut libet. Ergo

70

Post nonam venies: nunc i, rem strenuus auge.

Ut ventum ad coenam est; dicenda, tacenda locutus,

Tandèm dormitum dimittitur. hìc ubi sæpè

Occultum visus decurrere piscis ad hamum,

Manè cliens, & jam certus conviva; jubetur

75

Rura suburbana indictis comes ire Latinis.

Impositus mannis, arvum coelumque Sabinum

Non cessat laudare. videt, ridetque Philippus:

Et sibi dum requiem, dum risus undiquè quærit,

Dum septem donat sestertia, mutua septem

80

Promittit; persuadet uti mercetur agellum:

Mercatur. ne te longis ambagibus ultrà

Quàm satis est morer; ex nitido fit rusticus, atque

Sulcos & vineta crepat mæra, præparat ulmos,

Immoritur studiis, & amore senescit habendi.

85

Verùm ubi oves furto, morbo periere capellæ,

Spem mentita seges, bos est enectus arando;

O R D O.

coenam. Mæna non sane credere, mirari se- cum tacitus. Quid multa? respondet, Be- nigne. Negat ille mihi, ait Philippus? Ne- gat improbus, inquit Demetrius, & negligit te, aut horret. Philippus manè occupat Vul- teium vendentem vilia scruta tunicato popello, & prior jubet salvere. Ille cepit excusare Philippo laborem & vincula mercenaria, quod non venisset domum ejus diei mane, denique, quod non providisset eum. Ait Philippus Pu- rato me sic ignovisse tibi, si coenas mecum ho- die. Ut libet, respondet Vulteius. Ergo venies post horam nonam: nunc i, strenuus auge rem. Ut ventum est ad coenam, locutus dicenda tacendaque, dimittitur tandem dormi-

tum. Ubi visus est decurrere hic sæpe, videt piscis ad occultum hamum, cliens manè, & jam certus conviva, jubetur ire comes ad ru- ra suburbana indictis Latinis. Impositus mannis, non cessat laudare arvum coelumque Sabinum. Philippus videt, ridetque: & dum quærit sibi requiem, dum quærit risus undique; dum donat septem sestertia, promittit septem mutua; per- suadet uti mercetur agellum: Mercatur. Ne mo- rer te ultra quam satis longis ambagibus. fit ex nitido rusticus, atque crepat mæra vineta & sulcos, præparat ulmos, immoritur studiis, & senescit amore habendi. Verum ubi oves pe- riere furto, capellæ morbo, ubi seges mentita est spem, bos enectus est arando, Vulteius ef-

N O T E S.

I cannot imagine why Dr. Bentley has changed the Text into *lare curto*. I know there are such Phrases as *curta res*, *curta suppellex*;

but never one Instance of *curto lare*. We say *exiguo, angustia, parva, lare*; but never was *curto lare* heard of any where else.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Offensus damnis, mediâ de nocte caballum

Arripit, iratusque Philippi tendit ad ædes.

Quem simul aspexit scabrum intonsumque Philippus ;

90

Durus, ait, Vultei, nimis attentusque videris

Esse mihi. Pol, me miserum, patrone, vocares,

Si velles, inquit, verum mihi ponere nomen.

Quòd te per Genium, dextramque, Deosque Penates,

Obsecro, & obtestor ; vitæ me redde priori.

95

Qui simul aspexit, quantum dimissa petitis

Præstent ; maturè redeat, repetatque relicta.

Metiri se quemque suo modulo ac pede, verum est.

O R D O.

sensus damnis, arripit caballum de media nocte, iratusque tendit ad ædes Philippi. Quem simul Philippus aspexit scabrum intonsumque ; ait, Vultei, videris mihi esse nimis durus attentusque. Pol, inquit, patrone, vocares me miserum, si velles ponere mihi verum nomen. Quod obsecro & obtestor te per Ge-

nium, dextramque, Deosque Penates, redde me vitæ priori. Qui simul aspexit quantum dimissa præstent petitis ; redeat mature, repetatque relicta.

Verum est quemque metire se suo modulo ac pede.

N O T E S.

means, and nothing can be truer than its Meaning.

90. *Scabrum intonsumque.*] From the Time he had bought this Country-house he allowed his Hair to grow ; for the Cares and Business of a Family did not permit him to

shave his Head. Thus he lost the Benefit of his Liberty ; and, in effect, it was to lose his Liberty ; and if there was any Change of Conditions, it was no more than that of changing his Fetters.

98. *Metiri se quemque suo modulo ac pede*] They

EPISTOLA VIII.

When a Man is abandoned to the Fables of human Nature, every thing is true to him, as he is to every thing else. To form a Man's Character in such unlucky Moments, is as unfair as to draw a Face in a false Light: Therefore what the Poet says of his bad Humour, ought by no means to injure him ; because 'tis Invidious in him to give us a full Picture of himself, without concealing his very Weaknesses: Tho' he represents himself in somewhat of a disadvantageous Light, the Strokes are natural, and have a kind of Beauty that render these Pieces valuable. The Portraiture Horace draws of himself, and which proceeded rather from some Disposition of

Ploughing; chagrin'd with *all these* Losses, at Midnight he mounts his Nag in a great Hurry; and, quite out of Temper, makes the best of his Way to Philip's Seat. As soon as Philip sees him, all rough and slovenly, Vulteius, says he, you seem to me to slave too much, and to be over solicitous. In truth, my Patron, says Vulteius, you ought to call me wretched, if you would give me my proper Name: Wherefore, by your Genius, your Right Hand, and domestic Gods, I beseech, I conjure you, restore me to my former Condition.

Thus let the Man, who once has found how much * the Way of Life he has quitted, is preferable to that which he has chose, forthwith return, and re-assume what he has left: So reasonable is it, that every Man should *judge his Station by his Temper and Capacity, and measure himself by his own Size and Standard.*

* *The Things he has quitted or resigned.*

N O T E S.

They tell us, that this wise and true Saying was written on the Temple of *Delphos* by *Chilon*, in these Words which *Pindar* has made use of in the 2d Ode of his *Pythianicks*:

— καὶ δὲ καὶ ἀντὶς αἰῶν
Πάντες ὅρα μέρτεω.

“ All Things should be measured by their

“ own Measure.” 'Tis true, some do measure themselves, from a vain and proud Opinion they have entertained of themselves; but this is not properly to measure themselves.

98. *Verum est.*] Is here used for *par est, æquum est*, and even by *Cicero* in his pleading for *Roscius*; he has *Verissimus judex, for æquissimus.*

E P I S T L E VIII.

of Mind than of Body, might furnish Albinovanus with some useful and wise Directions for his Conduct in the Place he filled I don't think, as some do, that the Poet charges himself with these Imperfections only with a View to impeach his Friend with them, and to caution him against the like Irregularities; for Tiberius would never have been pleased with a Secretary so fantastical, as Horace does here represent himself. This Epistle was probably written in 734, before Tiberius, who at this Time waited on Augustus at Sumo in Asia, had entered upon his Expedition to Armenia.

CELSO gaudere & benè rem gerere Albinovano,

Musa rogata, refer, comiti scribæque Neronis.

Si quæret, quid agam; dic, multa & pulchra minantem,

Vivere nec rectè, nec suavitè: haud quia grando

Contuderit vites, oleamque momorderit æstus

Nec quia longinquis armentum ægrotet in agris:

Sed quia mente minùs validus, quàm corpore toto,

Nîl audire velim, nîl discere, quod levet ægrum;

Fidis offendar medicis, irascar amicis,

Cur me funesto properent arcere veterno;

10

Quæ nocuere sequar; fugiam quæ profere credam;

Romæ Tibur amem ventosus, Tibure Romam.

Post hæc, ut valeat; quo pacto rem gerat & se;

Ut placeat Juveni, percontare, utque cohorti.

Si dicet, rectè; primùm gaudere, subindè

15

Præceptum auriculis hoc instillare, memento:

Ut tu fortunam, sic nos te, Celse, feremus.

O R D O.

Musa rogata, refer Celse Albinovano, comiti scribæque Neronis, gaudere, & gerere rem bene. Si quæret, quid agam; dic me minantem multa & pulchra, vivere nec rectè, nec suaviter: haud quia grando contuderit vites, æstusque momorderit oleam; nec quia armentum ægrotet in agris longinquis: sed quia minus validus mente quam toto corpore, velim audire nil, discere nil, quid levet ægrum; offendar fidis medicis, irascar amicis,

cur properent arcere me funesto veterno; sequar quæ nocuere; fugiam quæ credam profere. Romæ ventosus amem Tibur: Tibur amem Romam. Post hæc percontare ut valeat; quo pacto gerat rem & se; ut placeat juvem utque cohorti. Si dicet rectè, primùm responde me gaudere, subindè memento instillare hoc præceptum auriculis ejus: Celse, ut tu feres fortunam, sic nos feremus te.

N O T E S.

1. *Celse.*] Celsus *Pedo Albinovanus*, to whom *Horace* had addressed this Epistle, is the very same Person mentioned in the 3d Epistle of this Book.

1. *Gaudere & bene rem gerere.*] This Phrase is equivalent, and perhaps borrowed from the Greek Salutation *χαίρει καὶ ευνοῦνται*, *χαίρειναι*, which they generally put at the Head of their Letters.

3. *Dic, multa & pulchra minantem.*] The Sense of this Passage proves, that *Horace* gives us here his own, and not *Cæsar's* Portraiture. He has said as much of himself in the 3d Satire of the Second Book:

Atque vultus erat multa & præteritis minantia,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

EPISTOLA IX.

Among all the Duties of social Life, there is none that requires so much Skill and Prudence as the Recommendation of a Friend. A thousand Things concur to make this a very nice and difficult Part to act, especially if we are to write to great Personages. This Letter that Horace writes to Tiberius, recommending Septimius, is a Proof of it. This Poet was already pretty well with the young Prince; and the favourable Reception he met with at Augustus's Court entitled him to some Privilege; besides, he was intimately acquainted with Septimius, and had the sincerest Friend-

SEPTIMIUS, *Claudi*, nimirum intelligit unus,
 Quanti me facias. nam cum rogat, & prece cogit
 Scilicet ut tibi se laudare, & tradere coner,
 Dignum mente domoque legentis honesta *Neronis*,
 Munere cum fungi propioris censet amici; 5
 Quid possim videt ac novit me valdius ipso.
 Multa quidem dixi. cur excusatus abirem:
 Sed timui, mea ne finxisse minora putarer,
 Dissimulator opis propriae, mihi commodus uni.
 Sic ego, majoris fugiens opprobria culpae, 10
 Frontis & urbanae descendi praemia. quod si
 Deposita laudas ob amici iussa pudorem;
 Scribe tui gregis hunc, & fortem crede bonumque.

O R D O.

Claudi, *Septimius* unus nimirum intelligit quanti facias me. Nam cum rogat & cogit prece, scilicet ut coner laudare & tradere se tibi, dignum mente domoque *Neronis* legentis honesta, cum censet me fungi munere propioris amici; videt & novit quid possim valdius meipso. Dixi quidem multa, cur abirem excusatus: sed timui ne putarer finxisse mea minora, dissimulator propriae opis, commodus mihi uni. Sic ego. fugiens opprobria majoris culpae, descendi ad praemia frontis urbanae. Quod si laudas pudorem depositum ob iussa amici: scribe hunc tui gregis, & crede illum esse fortem bonumque.

N O T E S.

1. *Claudi*.] This was *Claudius Tiberius Nero*. He was called *Claudius*, because he was descended of the ancient Family of the *Claudii*, sprung from *Appius Claudius*.
4. *Dignum mente domoque*] This one Verse gives us a full and compleat Encomium on *Tiberius* and *Septimius*. *Horace* could say no more in favour of his Friend, nor pay a higher Compliment to the Prince, for as the latter took care that none should
- be his Domestic, or in his Retinue, but Men of the strictest Probity; so the former had all the Qualifications necessary to merit an honourable and distinguish'd Place among them.
9. *Mibi commodus uni*.] This is no rare Thing among Courtiers, who are afraid to use their Interest for their Friends lest they should share in their Favour, and consequently diminish their Interest. Nothing could

E P I S T L E IX.

ship for him, as a Man of distinguish'd Merit as well as Birth. Meantime, he writes with great Modesty; he lets him know that he was forced, through Importunity, to write this Letter, and asks Pardon for taking the Liberty: But at the same Time he fails not to do Justice to Septimius, or to fulfil all that Friendship could in such a Case demand of him. This succeeded so well, that Septimius had got pretty far into Tiberius's Favour, which paved the Way to him for that Share he had of Augustus's Esteem.

SURE, if any Man living knows what a high Esteem you have for me, Claudius, 'tis Septimius; for when he sollicit, and by Importunity will needs compel me to recommend, and introduce him to you, as * one who deserves a Place in the Friendship and Court of Nero, who chuses *none but* the Worthy; when he imagines that I enjoy the Privilege of one of your Intimates, he sees what Interest I have, and knows it better than I do myself. I did, indeed, offer many Reasons why I would have been excused; but I was afraid of being thought to feign my Credit less than it really is, and of concealing what Interest I had with you, † that none might reap the Advantage of it but myself. Thus to shun the scandalous Imputation of a greater Fault, ‡ I have ventured to put on the Courtier's Front: But if you || approve of me for having, at the Intreaty of my Friend, somewhat exceeded the Bounds of Modesty, admit him one of your Retinue, and believe him to be a Man of Honour and Probity.

* *Worthy of Nero's Heart and House, who chuses worthy Objects myself alone.*
 † *I have put in for the Prizes of Courty Assurance.*
 ‡ *Same laid aside for the Commands of my Friend.*

† *Serviceable to*
 || *Approve of*

N O T E S.

be more opposite to *Horace's* Character than this was. It was only Wisdom in him not to have stretched his Interest to its utmost Extent, who never denied his Influence to any, but when his Importunity might sink his Interest, and put him out of a Capacity of serving others.

10. *Sic ego, majoris fugiens opprobria culpa.*] To abandon a Friend when a Service may be done him, is disgracing ourselves, and forfeiting our Honour. The Reason that *Horace* advances to excuse this Step, must have had a good Effect on *Tiberius's* Mind.

11. *Descendi præmia.*] *Descendere ad*

præmia is an Allusion to Competitors who descended to the *Campus Martius*, to stand for the Prizes of Honour. And *Frons urbana* signifies the Forehead of a Citizen; the bold intrepid Assurance of one who is Town or Court-bred, in opposition to the Bashfulness and Modesty which reigns in the Country.

13. *Fortem crede bonum.*] This is a Proof of what *Horace* had said in the 4th Verse: *Septimius* was a Man of Honour and Probity, or what the *Greeks* called καλὸν καὶ ἀγαθὸν; and for this Reason deserved a Place in a Prince's Court.

EPISTOLA X.

Few are insensible to the Pleasures of the Country. Horace was so passionately fond of them, that upon every little Occasion he never failed to applaud the rural Charms and Beauties: In this Letter he justifies his Taste, and shows it to be preferable to that of his Friend Fuscus Aristius, who only loved the City Life, and who exclaimed against Horace for being such an Admirer of

URBIS amatorem Fuscum salvere jubemus

Ruris amatores; hâc in re scilicet unâ

Multum dissimiles, ad cætera penè gemelli:

Fraternis animis: quidquid negat alter, & alter:

Annuimus paritèr, vetuli notique columbi:

5

Tu nidum fervas: ego laudo ruris amœni

Rivos, & musco circumlita saxa, nemusque:

Quid quæris? vivo & regno, simul ista reliqui

Quæ vos ad cælum fertis rumore secundo.

Utque sacerdotis fugitivus, liba recuso,

13

Pane egeo, jam mellitis potiore placentis.

Vivere naturæ si convenientèr oportet,

Ponendæque domo quærenda est area primùm;

Novissime locum potiozem rure beato?

O R D O.

Nos amatores ruris, jubemus Fuscum amatorem urbis salvere; scilicet multum dissimiles in hac re una, penè gemelli ad cætera. Fraternalis animis; quidquid alter negat, & alter negat. Vetuli notique columbi, annuimus pariter. Tu fervas nidum: ego laudo rivum amœni ruris, & saxa circumlita musco, nemus-

que. Quid quæris? vivo & regno, simul ac reliqui ista, quæ vos fertis ad cælum secundo rumore; utque fugitivus (servus) sacerdotis, recuso liba, egeo pane jam potiore placentis mellitis. Si oportet vivere convenienter naturæ, arceque primùm quærenda est ponendæ domo; novissime locum potiozem beato

N O T E S.

1. *Urbis amatorem Fuscum.*] This is the same *Fuscus Aristius* to whom *Horace* addressed the 22d Ode of the First Book, and whom he mentions in the 9th Satire of the First Book.

4. *Quidquid negat alter, & alter.*] The Verb *negat* ought to be repeated here. The strongest Bond of Friendship is a Harmony of Thoughts and Inclinations, as *Sallust* observes, *Idem velle atque idem nolle ea demum firma amicitia est.*

6. *Tu nidum fervas.*] This is prettily said. *Aristius* was like those Birds who keep their Nests, and who are timorous to

adventure at any Distance from it. This Nest is the City of *Rome*. A Scholiast has a pretty Thought upon this; he has roosted *Aristius* in a Garret: *Indicat Aristium in superiore parte domus, tanquam avium in suo nido habitasse.*

7. *Musco circumlita saxa.*] The Rocks covered with green Moss, which is to be seen on the Banks of Fountains and Rivulets; hence *Virgil* calls these Fountains *muscosi fontes*; and *Catullus*,

Rivus muscoso profuit e lapide.

“A Rivulet bubbles from the mossy Rock.”



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Est ubi plùs tepeant hiemes ; ubi gratior aura
 Leniat & rabiem Canis & momenta Leonis, 15
 Cùm semèl accepit solem furibundus acutum ?
 Est ubi depellat somnos minùs invida cura ?
 Deteriùs Libycis olet aut nitet herba lapillis ?
 Purior in vicis aqua tendit rumpere plumbum, 20
 Quàm quæ per pronum trepidat cum murmure rivum ?
 Nempè inter varias nutritur silva columnas,
 Laudaturque domus, longos quæ prospicit agros.
 Naturam expellas furcâ ; tamen usque recurret,
 Et mala perrumpet furtim fastidia victrix. 25

Non, qui Sidonio contendere callidus ostro
 Nescit Aquinatem potantia vellera fucum,
 Certius accipiet damnum, propiusque medullis,
 Quàm qui non poterit vero distinguere falsum,
 Quem res plùs nimio delectavere secundæ, 30
 Mutatæ, quatient. si quid mirabere, pones
 Invitus. fuge magna : licet sub paupere tecto
 Reges & regum vitâ præcurrere amicos.

O R D O.

rare ? Est ubi hiemes tepeant plus ? Ubi aura gratior leniat & rabiem Canis, & momenta Leonis, cum semel furibundus accepit solem acutum ? Est ubi invida cura minus depellat somnos ? Nitet aut olet herba deterius lapillis Libycis ? Tendit aqua rumpere plumbum in vicis purior, quam quæ trepidat cum murmure per pronum rivum ? Nempè silva nutritur inter varias columnas, domusque laudatur, quæ prospicit agros longos. Expellas naturam furca, tamen usque recurret ;

& victrix furtim perrumpet mala fastidia.

Qui nescit callidus vellera potantia Aquinatem fucum contendere Sidonio ostro, nec accipiet damnum certius, propiusque medullis ; quam qui non poterit distinguere falsum verum. Quæ res secundæ delectavere plus nimio ; et mutata quatient illum. Si mirabere quid, pones id invitus. fuge magna : licet, sub paupere tecto, vitâ præcurrere reges, & amicos regum.

N O T E S.

Quid laturo sibi, quid dolitura negatum.

19. *Lapillis.*] Horace makes use of this Diminutive, because the Romans used to cut their Marble for Pavement into small square Pieces, which they painted with different Colours : But all this, which is no more than an Imitation of Nature, how much inferior is it to the Carpet-like Meadow, full of all the Colours in Nature in all their Variety ?

20. *Purior in vicis aqua tendit rumpere plumbum.*] In Town, all the Water they

drink or make use of is conveyed to them in leaden Pipes ; whereas in the Country, they have it at the Source : Which is then most agreeable, to receive Water from the Hands of Nature, which she presents to us in its primitive Purity, or from the Hands of Men, after it has been adulterated in their Reservoirs and Aqueducts.—One of the greatest Wonders of old Rome was the Aqueducts. *Agrippa*, as *Pliny* tells us, in the Course of the Year 735, ordered seven hundred Reservoirs, and one hundred and five Fountains to be made : Their Number afterwards was considerably increased.

where more mild? Where do more refreshing Gales allay the Rage of the Dog-star, and the Season of the Lion, when furious with Heat he has received the Sun's sharp-pointed Rays? Is there a Place where envious Care less breaks our Rest? Are our Herbs and Flowers less fragrant or less showy than your Pavements of Libyan Marble? Is the Water in your Streets, that strains to burst the leaden Pipes, purer than that which runs with tremulous Murmur through the descending Rill? See how natural are the Pleasures of the Country. For why, even in Town, among your variegated Columns, Plantations are nursed; and the House is admired that has a Prospect into extended Fields. Drive Nature out * with main Force, yet will she still return, and with conquering Power insensibly break through your false Disgusts.

† The Merchant that has not the Skill to distinguish the Fleeces of an Aquinian from those of a true Tyrian Purple, will not sustain Damage more real, or that will go ‡ nearer to his Heart, than he who is not able to distinguish Truth from Falshood. The Man whom Prosperity transports with Joy above measure, will proportionably be shaken with a Change of Fortune. Whatever you fondly admire, you will resign with Reluctance. Fly Greatness; under a poor humble Roof, one may § enjoy a happier Life than Kings and Favourites of Kings.

* With a Fork. † He who is not so skilful to know, that Fleeces drinking the Dye of Aquinum vie with Tyrian Purple. ‡ Nearer to his Marrow. § Outstrip them in Life.

N O T E S.

22. *Nempe*.] *Nempe* here imports, You must needs give up the Argument, since you are so fond, even in Town, of imitating the Woods, the Rivulets, the rural Prospects, and other Beauties of Nature, which we enjoy to such Perfection in the Country.

24. *Naturam expellas furca; tamen usque, &c.*] Those who are charmed with the Town, we see them enclosing great Fields into their Gardens; which proves, that a Man has a natural Taste for the Country. 'Tis true, Avarice, Ambition, with other Passions, may in a great measure extinguish and destroy this natural Bent. Yet notwithstanding all the Pains used to banish this Taste, it often returns and discovers itself, in making their Houses in Town to have a Country Appearance.

36. *Non, qui Sidonio*.] This is the Conclusion of all that preceded from the 12th Verse. *Horace* compares the natural Taste to true Purple, and that of the Passions to false or mock Purple. *Ostro* is here in

the Dative Case, and *contendere aliquid alicui* signifies, to compare one Thing with another. *Bene contendere pro comparare*, says Mr. Baxter, *nam una tendunt pannos qui comparant & interscere volunt discrimina.* "Those who compare and match Cloth or Stuffs, do stretch them near one another to know their Difference." *Cicero* uses it in the same Sense in his second Oration against *Cataline*; *Si causas inter se contendere velimus.*

32. *Licet sub paupere lecto reges & regum*.] There can be nothing more true, since in a little Country-house, free of Envy and Ambition, a Man may live more happily, than a mighty King or his great Favourite: Witness the old Man whom *Virgil* speaks of in his 4th *Georgick*, who in a remote barren Corner of the Earth, productive neither of Corn or Wine, nor able to feed a Beast, was as contented, and had as great a flow of Spirits, as the richest Prince:

Regum aequabat opes annuis.

Cervus equum pugnâ melior communibus herbis
Pellebat: donèc minor in certamine longo

35

Imploravit opes hominis, frœnumque recepit:

Sed postquam victor violens discessit ab hoste,

Non equitem dorso, non frœnum depulit ore.

Sic qui pauperiem veritus, potiore metallis

Libertate caret; dominum vehet improbus, atque

40

Serviet æternum, quia parvo nesciet uti.

Cui non conveniet sua res; ut calceus olim,

Si pede major erit, subvertet; si minor, uret.

Lætus sorte tuâ vives sapienter, Aristi;

Nec me dimittes incastrigatum, ubi plura

45

Cogere, quàm satis est, ac non cessare videbor.

Imperat aut servit collecta pecunia cuique,

Tortum digna sequi potius quàm ducere funem.

Hæc tibi dictabam post fanum putre Vacunæ;

Excepto, quòd non simul esses, cætera lætus.

50

O R D O.

Cervus melior pugna fellebat equum ex herbis communibus, donèc in longo certamine minor imploraverit opes hominis, recepitque frœnum. Sed postquam violens discessit victor ab hoste, non depulit equitem dorso, non depulit frœnum ore. Sic qui veritus pauperiem caret libertate potiore metallis, improbus vehet dominum, atque serviet æternum; qui nesciet uti parvo. Sua res subvertet eum cui non conveniet, ut olim calceus subvertit hominem, si major erit pede; si minor, uret. O Aristi, sapienter vives lætus tua sorte, nec dimittis me incastrigatum, ubi videbor cogere plura quam satis est, ac non cessare. Pecunia collecta imperat aut servit cuique, digna potius sequi quam ducere tortum funem.

Dictabam hæc tibi post putre fanum Vacunæ, lætus quod ad cætera, hoc tantum excepto, quod tu non esses simul.

N O T E S.

34. *Cervus equum pugna melior communibus herbis.*] Every Man who yields to his Ambition, or to any other irregular Passion, does from that Instant subject himself to a Master, or rather to a Tyrant, who deprives him of the greatest Blessing he has received from Nature's Hands, namely, Liberty; which *Horace* proves from the Fable of the Horse and Hart. This Fable is not of the Poet's Invention, 'tis borrowed from the Poet *Stesichorus*, who used it to dissuade the *Hymettians* from giving *Lit-Guards* to their General *Phalaris*. To represent to them their Error, he tells them: "A Horse once was in the full Possession of a Meadow. A Hart enters into it, and spoils the Grass. Upon this, the Horse, to be revenged, goes in search of Man, and begs of him that by his Means he might have Satisfaction for the Injury done him. Man answers, That it would be an easy Matter, provided he would allow



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

EPISTOLA XI.

It is sometimes very difficult to discover the Design of a Letter; but the Author must not for that Reason be accused of Obscurity; for Letters bear this Peculiarity, that what may be very intelligible to those whom they are addressed to, may be very perplexed and dark to others, especially to those who read them seventeen hundred Years after they were written. It is this Bullatius was to whom Horace designs this Letter we know not. There is Reason to think that he retired into Asia, during the Rupture between Octavius and Anthony, that he might not share in the Troubles and

QUID tibi visa Chios, Bullati, notaque Lesbos?
 Quid concinna Samos? quid Croesi regia Sardis?
 Smyrna quid, & Colophon? majora minorane famâ?
 Cunctane præ Campo & Tiberino flumine sordent?
 An venit in votum Attalicis ex urbibus una?
 An Lebedum laudas, odio maris atque viarum?
 Scis Lebedus quid sit? Gabiis desertior atque
 Fidenis vicus: tamèn illic vivere vellem,
 Oblitusque meorum, obliviscendus & illis,
 Neptunum procùl è terrâ spectare furentem.

5

10

O R D O.

O Bullati, quid Chios est visa tibi, Lesbosque nota? Quid Samos concinna? Quid Sardis regia Croesi? Quid Smyrna & Colophon? Visane sunt majora, an minorae fama? Cunctane sordent præ Campo Martio, & flumine Tiberino? An una aliqua ex urbibus Attalicis venit tibi in votum? An laudas Lebedum,

odio maris atque viarum? Videor mihi reddere te sic loquentem: "Scis quid Lebedus sit, vicus desertior Gabiis atque Fidenis. Tamen vellem vivere illic, oblitusque meorum, & obliviscendus illis, spectare à terra Neptunum furentem procùl." Scis

N O T E S.

1. *Quid tibi si visi Chios.*] Chios is one of the greatest Islands in the *Aegean Sea*, now the *Archipelago*; it lies between *Lesbos* and *Samos*; it is famous for being the Country of *Ion* the Tragedian, and of *Theopompus* the Historian; some think *Homer* was also born there.

1. *Notaque Lesbos.*] Lesbos is now called *Metelin*: It has reserved this Name from one of its principal Cities. This Island is honoured with the Birth of the wise *Pitracus*; the Poets *Alceus*, *Sappho*, *Arion*; the Musician *Terpander*, and the Historian *Hellanicus*.

2. *Quid concinna Samos.*] The Island *Samos* retains its old Name to this Day;

it lies below *Chios*, opposite to *Ephesus*. *Horace* gives it the Epithet of *concinna*, because of its Fertility and Beauty, which turned into a Proverb. 'Tis renowned for being the Country of *Pythagoras*, *Polycrates* the Tyrant, and of *Croesus*, who had *Homer* for his Guest.

2. *Sardis.*] This City was the Capital of *Lydia*, situated on the Banks of the *Pactolus*, at the Foot of *Mount Tmolus*, about fifteen Leagues from *Smyrna*; nothing remains of it now but its Ruins, in a small Village named *Vardo*. This City is famous for being once the Seat of *Croesus*, remarkable for his Riches, and for an extraordinary Occurrence that happened to him, viz. Hav-

ing

EPISTLE XI.

Comotions of a Civil War, from which they only had a Respite of the two or three preceding Years. Horace, upon the Conclusion of this War, invites his Friend to Rome, and upon this Occasion gives excellent Maxims, that may be serviceable to Persons who through Chagrin and Discontent throw up all their publick Concerns, and retire, because Things did not run on according to their Liking. 'Tis probable, from the Strain of this Letter, that it was written in the Year 725.

WHAT, Bullatius, are your Sentiments of Chios, and noted Lesbos? what of charming Samos? what of Sardis, the royal Seat of Croesus? what of Smyrna and Colophon? Did they exceed or fall short of *common* Fame? Are they all insipid, in comparison of the Campus *Martius* and the River Tiber? Or * have you set your Wish on one of Attalus's Cities? Or are you in love even with *Lebedus*, from Aversion to the Sea and Travelling? *Methinks I hear you say, " you know what a sorry Place Lebedus " is, more deserted' than Gabii and Fidenæ; yet there would I " willingly pass my Days, forgetting my Friends, and forgot by " them, that I might never more be exposed to Sea, but from the " Shore see Nature at a Distance raging in her boisterous Element."*

* Comes it into your Wish.

N O T E S.

ing declared War against Cyrus King of Persia, he was defeated, taken Prisoner, and condemned to be burnt alive. When he mounted the Funeral Pile, he found experimentally the Truth of that fine Saying of Solon; *That no Man could be reckoned happy before his Death*: The Reflection of which Saying, made him cry out, *Ob Solon, Solon, Solon*; which Cyrus being informed of, and reflecting at the same time upon the Mutability and Vicissitude of human Affairs, not only pardoned that Prince of his Life, but used his royal Captive in a princely Manner. This happened in, the Year of Rome 210, in the Reign of Tarquin the Proud.

3. *Smyrna quid?*] Smyrna is a City of ancient *Ionia*, lying at the Bottom of a great Gulf, having a spacious Harbour fit for anchoring in: In Horace's Time it was, according to Strabo, the most beautiful City of *Asia*.

3. *Colophon.*] This was a City of *Ionia*, situated on the Shore betwixt *Ephesus* and *Smyrna*. The Cavalry of this Island were reputed the best of *Asia*, nay, they were thought so good, that they were supposed to incline the Victory to the Side they fought on.

6. *An Lebedum laudes.*] *Lebedus* was a Town of *Ionia*, built on the Shore, about an hundred and twenty Stadia above *Colophon*. This Place was the general Rendezvous once a Year of all the Comedians round the Country from the *Hellepont*, to celebrate a Festival in Honour of *Bacchus* their Patron.

7. *Gabii desertior atque Fidenis.*] *Fidenæ* was a Town of *Latium*, that lay on the Banks of the *Tiber*, between *Crostantium* and *Anternæ*, about two Miles and an half above the Mouth of the *Tiberis*.

Sed neque, qui Capuâ Romam petit imbre lutoquë
 Adpersus, volet in cauponâ vivere; nec; qui
 Frigus collegit, furnos & balnea laudat,
 Ut fortunatam plenè præstantia vitam:

Nec si te validus jactaverit Auster in alto;

15

Idcirco navem trans Ægæum mare vendas.

Incolumi Rhodos & Mitylenè pulchra facit, quod

Pænula solstitio, campestre nivalibus auris,

Për brumam Tiberis, Sextili mense camintis.

Dum licet, ac vultum servat fortuna benignum,

20

Romæ laudetur Samos, & Chios, & Rhodos absens:

Tu, quamcunque Deus tibi fortunaverit horam,

Gratâ sume manu; nec dulcia differ in annum:

Ut, quocunque loco fueris, vixisse libentè

Te dicas. nam si ratio & prudentia curas;

25

Non locus effusi latè maris arbiter, aufert;

Coelum, non animum mutant qui trans mare currunt;

Strenua nos exercet inertia: navibus atque

Quadrigris petimus benè vivere. quod petis, hìc est,

Est Ulubris; animus si te non deficit æquus.

30

O R D O.

neque viator, qui à Capua petit Romam, ad-
 persus imbre lutoque, volet vivere in caupo-
 nâ; nec qui collegit frigus, laudat furnos &
 balnea, ut plene præstantia vitam fortuna-
 tam: nec si validus Auster jactaverit se in
 alto. vendas idcirco navem trans mare Ægæum.
 Pulchra Rhodos & Mitylene facit idem inco-
 lum; quod pænula facit solstitio, campestre
 vestimentum auris nivalibus, Tiberis per
 brumam, camintus mense Sextili. Dum licet,
 fortuna servat benignum vultum, absens Sa-
 mos, & Chios, & Rhodos, laudetur Romæ.
 Sume tu grata manu quamcunque horam Deus
 fortunaverit tibi; nec differ dulcia in an-
 num; ut, quocunque loco fueris, dicas te
 vixisse libenter. Nam si ratio tantum &
 prudentia, non locus arbiter maris late effus,
 aufert curas; qui currunt trans mare, mu-
 tant caelum, non animum. Inertia strenua
 exercet nos: petimus bene vivere navibus at-
 que quadrigris: quod petis, est hic: est Ulu-
 bris; si æquus anmus non deficit tui

N O T E S.

11. Sed neque, qui Capua, &c.] Bul-
 latius, for almost twenty Years past, had
 seen nothing but Wars, and all that Time
 enjoyed no Tranquillity, but what he had
 since his Retirement into Asia. Horace
 acknowledges to him, that for a Time, to
 take such a Retreat to avoid a Storm was
 very reasonable; but that it was against all
 Reason, to settle there when the publick
 Tranquillity was restored. This is explained
 by two or three Comparisons; and what
 gives this a good deal of Force is, the Ri-
 dicule into which Horace slyly turns the Pre-
 tences with which Ballatius used to excuse
 himself.

18. Pænula solstitio, campestre, &c.] The
 Pænula and Campestre were two kinds of
 Roman Dress; the first was a long strait
 Cloak, open at Top, which they put on by
 putting their Head through that Aperture:
 They only wore it in rainy or cold Wea-
 ther, as a Preservative against both. The
 second was much of the same Form, and
 for the same Use that our modern Drawers
 are: They were used in their Exercises of
 the Campus Martius.—Solstitio. The La-
 tin



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

AD ICCIUM.

EPISTOLA XII.

To enter into the Spirit and Sense of this Epistle we must know, that this Iccius, who farmed Agrippa's Lands in Sicily, was an avaritious Man; and, as an Excuse for his Avarice, was eternally complaining of his Poverty. Horace, by way of Dilemma, rallies him upon this Subject after this Manner: Either, says he, you enjoy your Estate, or you do not; if you do, you have no Cause of complaining, you are as rich as a King; and if you do not, you are not the less happy, since your Conduct in this Case

Fructibus Agrippæ Siculis, quos colligis, Icci,
 Si rectè frueris; non est ut copia major
 Ab Jove donari possit tibi. tolle querelas:
 Pauper enim non est, cui rerum suppetit usus.
 Si ventri benè, si lateri est, pedibusque tuis; nîl
 Divitiæ poterunt regales addere majus. 5
 Si fortè in medio positorum abstemius herbis
 Vivis, & urticâ; sic vives protinùs, ut te
 Confestim liquidus fortunæ rivus inuret:
 Vel quia naturam mutare pecunia nescit, 10
 Vel quia cuncta putas unâ virtute minora.
 Miramur, si Democriti pecus edit agellos
 Cultaque, dum peregrè est animus sine corpore velox?
 Cùm tu inter scabiem tantum & contagia lucri,
 Nîl parvum sapias, & adhuc sublimia cures; 15
 Quæ mare compefcant causæ; quid temperet annum;

O R D O.

O Icci, si rectè frueris fructibus Siculis Agrippæ, quos colligis, non est ut copia major possit donari tibi ab Jove. Tolle querelas; non est enim pauper, cui usus rerum suppetit. Si bene est ventri, si bene est lateri, pedibusque tuis; divitiæ regales poterunt addere nîl majus. Si tu fortè in medio positorum abstemius vives herbis & urticâ; protinùs vives sic, ut liquidus rivus fortunæ confestim inau-

rot te: Vel quia pecunia nescit mutare naturam, vel quia putas cuncta minora unâ virtute. An miramur, si pecus vicinum edit agellos? Cultaque Democriti, dum animus ejus velox est peregrè sine corpore? Cùm tu, inter tantam scabiem & contagia lucri, sapias nîl parvum, & cures adhuc sublimia; nempe quæ causæ compefcant mare; quid temperet annum;

N O T E S.

1. *Quos colligis.*] This points to us, that in Sicily they were engaged at this Time in their Harvest: And it appears, from the last Verse of this Piece, that they were employed after the same Manner, and at the

same Time, over all Italy.

7. *Abstemius*] Quasi abst. nesci d. renovo, significat, propriè, abstinere ab omni strong Liquor.

8. *Vivi protinùs.*] Or protinùs, which is

TO ICCIUS.

EPISTLE XII.

rises from a Contempt of Riches, and a Regard for Virtue. After the Poet had formerly pictured him to us as a philosophick Soldier, he represents him here as a philosophick Miser. Iccius, under both these Characters, appeared equally ridiculous; and the Poet, in both these Views, gives us the most agreeable and delicate Touches of Raillery. The End of this Epistle bears the precise Date of its Composition, namely, in the Autumn of 734, Horace being 45 Years of Age.

IF, Iccius, you rightly enjoy the Fruits of Agrippa's Sicilian Lands which you farm, it is impossible * that Jove himself can make you richer. Away with Complaints of Poverty; for he is not poor, who has the full Use and Enjoyment of the Necessaries of Life. † If you have *wholsome Food, warm Cloaths, and good Shoes*, the Riches of a King can give you no more. If, *on the other hand*, in the Midst ‡ of all this Affluence, you live abstemious, on Herbs and Nettles, you will go on to live so, § tho' Fortune were by-and-by to pour in Gold upon you in Rivers: Nor can any other Reason be assign'd for it, than, that either Money cannot alter your natural Temper, or that you look on all Things to be inferior in Value to the Enjoyment of Virtue alone. Need we wonder || at Democritus's leaving his Pastures and Corn-fields a Prey to his Neighbour's Cattle, while his nimble active Soul was ranging abroad without the Body among the Works of Nature? When you, amidst such Irritations and Contagion of Riches, have no Relish of sordid mean Enjoyments, and still employ your Thoughts on sublime Studies: To know what mighty Cause bounds

* That greater Plenty can be given you by Jove. † If your Belly, your Sides and Feet be well. ‡ Of these good Things that are set before you. § Tho' a flowing River of Fortune were soon to gild you over. || If the Cattle eat up the Fields and plumb'd Lands of Democritus.

NOTES.

is the same Thing; You will live on in the same Course. Thus *protinus* is used, *Georg.* IV. 1. *Rivus inaret.*] This is an Illusion to the *Pactolus* and *Tugus*, celebrated for their golden Sands. 13. *Dum peregre est animus sine corpore* *velox.*] Horace follows here the Platonic Notion, namely, That while the Mind is employed in a profound Meditation, it in fact is disengaged from the Body, to raise itself above terrestrial Objects, that it may have a nearer and clearer View of those Things it investigates.

Stellæ sponte suâ, jussæne vagentur & errent ;
 Quid premat obscurum lunæ, quid proferat orbem ;
 Quid velit & poscit rerum concordia discors ;
 Empedocles, an Stertinium deliret acumen.

22

Verùm, seu pisces, seu porrum & cæpe trucidas,
 Utere Pompeio Grospho ; & si quid petet, ultro
 Defer : nîl Grosphus nisi verum orabit, & æquum.
 Vilis amicorum est annona, bonis ubi quid deest.

Ne tamèn ignores quo sit Romana loco res :

23

Cantaber Agrippæ, Claudî virtute Neronis
 Armenius cecidit : jus imperiumque Phræates
 Cæsaris accepit genibus minor. aurea fruges
 Italiæ pleno diffudit copia cornu.

O R D O.

Stellæ vagentur & errent sponte suâ, an jussæ : quid premat obscurum orbem lunæ, quid proferat orbem ejus ; quid discors concordia rerum velit & possit ; num Empedocles, an acumen Stertinium deliret.

Verum, seu trucidas pisces, seu porrum & cæpe, utere Pompeio Grospho ; & si petet quid, defer ultro ; Grosphus orabit nîl nisi

verum & æquum. Annona amicorum est ubi quid deest bonis.

Tamen ne ignores quo loco res Romana sit Cantaber cecidit virtute Agrippæ, Armenius virtute Claudii Neronis : Phræates imperii & imperiumque Cæsaris. Aurea fruges copia diffudit Italia pleno cornu.

N O T E S.

18. *Quid premat obscurum lunæ, quid proferat orbem.*] This Verse may be understood to have respect to the ordinary Phases or Appearances of the Moon, that does not shine to us while in the Conjunction, because the upper Part is then only enlightned, and the lower Part, which is towards us, has at that Time no Share of the Sun's Reflection, and is enlightned only in proportion to its Distance from the Sun. Or it may refer to the Eclipses of the Moon, occasioned by the Inter-vention of the Earth's Shadow between the Sun and Moon ; and the nearer that

this last is to the Earth, the greater is the Eclipse ; because the Shadow that a Body emits, is larger in proportion to its Nearness to the Body itself.

19. *Quid velit & poscit rerum concordia discors.*] This *discors concordia* is a happy kind of speaking, to denote to us the four Elements, whose contrary Qualities cherish and support every thing. Thus Ovid in the Eighth Book of his *Metamorphoses* :

— & discors concordia fatibus apta est.

And



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

AD VINNIUM ASELLAM.

EPISTOLA XIII.

This Letter is no more than a Billet of Information to him who had the first of carrying a Packet of Letters to Augustus. In the few Verses that are in it, and that seem to be carelessly put together, there may be seen the Hand of a great Master, who know how to be witty, and to give us

UT proficiscentem docui te sæpè diùque,
 Augusto reddes signata volumina, Vinni,
 Si validus, si lætus erit, si denique poscet;
 Ne studio nostri pecces, odiumque libellis
 Sedulus importes operà vehementer minister.
 Si te fortè meæ gravis uret sarcina chartæ;
 Abjicito potiùs, quàm quò perferre juberis
 Clitellas feras impingas, Asinæque patrum
 Cognomen vertas in risum, & fabula fias.
 Viribus uteris per clivos, flumina, lamas.
 Victor propositi simul ac perveneris illuc,
 Sic positum servabis onus; ne fortè sub alà
 Fasciculum portes librorum, ut rusticus agnum,
 Ut vinosa glomos furtivæ Pyrrhia lanæ,

O R D O.

Ut sæpe diùque docui te proficiscentem, Vinni, reddas Augusto mea volumina signata; si eris validus, si lætus, denique si poscet: ne pecces studio nostri, sedulusque minister vehementer operà importes odium libellis. Si forte gravis sarcina meæ chartæ uret te, potius quàm abjicito, quàm feras impingas clitellas quo juberis perferre, vertasque paternam cognomen Asinæ in risum, & fias fabula. Uteris viribus per clivos, per flumina, per lamas. Simul ac victor propositi perveneris illuc, servabis onus sic positum; ne forte portes fasciculum librorum sub alà, ut rusticus agnum; ut vinosa Pyrrhia portat gl-

N O T E S.

1. Ut proficiscentem docui te sæpe diùque.] Vinnius was a Confident of Horace, and his ordinary Courier to Court. This is the true Meaning of this Verse; and I am surprized how a Sense so obvious could escape M. Dacier.

2. Signata Volumina.] Horace not only sent to Augustus, by Vinnius, the first Letter of the First Book, which he has addressed to him, but likewise several other Pieces, especially his latest Odes and Epistles. They call'd their Compositions volumina, because the Ancients used to roll them up upon a little Stick.

3. Vinni.] Vinnius Fronto, to whom Horace writes this Letter, had one surnamed Asina for his Father. In all probability this

Family, after having obtained an opulent Fortune, came and settled at Rome, where it was of great Reputation under the succeeding Reigns; for we find enough of that Name in Tacitus, Suetonius, and on Medals and Inscriptions.

3. Si validus, si lætus erit, si denique poscet.] This is the very same thing he has said in the first Satire of the Second Book:

— nisi dextro tempore, Flacci
 Verba per attentam non ibunt Cæsaris aurem;

We should have the same Respect to our Friends that Horace had for Augustus, and observe this Rule with the utmost Caution and Circumspection, which the greatest Men almost never fail to do.

TO VINNIUS ASELLA.

EPISTLE XIII.

agreeable Turn even to Trifles and to Things of no Account. The Character of Vinnius is done with a great deal of Simplicity; and Augustus's Praises are very delicately described and put into a natural Order. This Epistle is of the same Date with the first of the Second Book.

• **A** According to the many repeated Instructions I gave you, Vinnius, at setting out, *be sure* you deliver these my Volumes to Augustus seal'd up; if he be in Health, if he be in good Humour, in fine, if he call for them; lest from Zeal for me, you miss your Aim, † and by officiously striving to serve the Author with too much Earnestness, raise a Prejudice against his Works. If the cumbersome Burden of my Writings chance to be ‡ too heavy for you, throw it away, rather than, *like a sullen and untractable Ass*, cast your Load just where you are ordered to carry it; and thus turn your Father's Surname of *Asina* into a Jest, and become a Town-Talk. Exert your Strength to get over Hills, Rivers, and Bogs. So soon § as you have surmounted all these Difficulties, and are arrived || at Court, keep your Burden in such a decent Posture, as not to be *seen* carrying my † Packet, *like a Thief*, under your Arm, as the Clown does his Lamb, as Maudlin Pyrrhia her

• *As I instructed you often, and at great length, by too earnest Endeavour, entail Odium upon my Books, of your Purpose.*

† *And being an officious Servant,*

‡ *Shall push you.*

§ *Master*

|| *Thither.*

† *Packet of Books.*

N O T E S.

6. *Si te forte meæ, &c.*] Augustus complained that all the Packets sent him from *Horace* were small; for which he rallied the Poet upon his Height: *Vereus autem mihi videris ne majores libelli tui sint, quam ipse es.* "It appears, you are afraid that your Books be bigger than yourself." For this Reason, he puts a great many loose Sheets round this Letter to make it look big, and at the same Time calls it with a good deal of Pleasantry *gravis sarcina*.

8. *Utellus ferus impingas.*] In a rude beastly manner cast the Load, as a sullen intractable Ass uses to kick and bounce when over-loaded, and dash the pack-saddle to the Ground, which is properly *impingere utellias*, to stumble, as some render it; for that is mentioned afterwards, ver. 19.

8. *Asinaque patrum cognomen veritas in risum.*] Surnames derived from *Asinus* were very common at Rome: The Family of the *Annii* had that of *Assella*, the *Claudian* that of *Assellus*, and the *Sempronian* that of *Assilio*. In all Ages, comical Names or Surnames of this kind gave Occasion to many Jests and Puns.

12. *Sic positum servabis onus.*] You shall keep your Burden in such a Posture. *Sic positum* is a Latin Idiom, and signifies decently placed, in allusion to the laying out of a dead Body in a comely decent Posture. See *Virg. Æn. xi. 644. Georg. iv. 203. Hor. Sat. i. 2, 106.*

12. *Sub ulâ.*] i. e. *Clam, latenter. & quasi furtum.*

Ut cum pileolo soleas conviva tribulis.

Ne vulgo narres te sudavisse ferendo

Carmina, quæ possint oculos auresque morari

Cæsaris. oratus multâ prece, nitere porro.

Vade, vale: cave ne titubes, mandataque frangas.

O R D O.

nos furtivæ lanæ; ut conviva tribulis portat soleas cum pileolo. Ne narres vulgo te sudavisse ferendo carmina, quæ possint morari oculos auresque Cæsaris. Porro, oratus multâ prece nitere. Vade, vale: cave ne titubes, mandataque frangasque mandata.

N O T E S.

15. *Conviva tribulis.*] Athenæus, in the beginning of his Fourth Book, tells us, that the People of each Tribe had by Laws established among themselves, certain Feasts of Entertainment at particular Times, called *convivia tribulæ*.] Those who went to these Repasts carried along with them a Bonnet,

or Cover for the Head, and Slippers: They made use of the first in case of bad Weather, or to secure their Head against the Night Air; and some might have a long Way to go. The Slippers they put on, after putting off their Shoes, when they entered the Banqueting-house.

16.

AD VILLICUM SUUM,

EPISTOLA XIV.

The Superintendent of Horace's Country-Seat, wearied of his present Situation, which was a long Time the Object of his Wishes, does now regret after nothing so much as to be in Town, the Servant of Slaves, the State he was first in. The Poet, who was as impatient for returning into his Country, as his Servant was for being in Town, writes him this Epistle, to correct his Inconstancy; points out to him the Causes of it; and, in

VILLICE silvarum & mihi reddentis agelli,
Quem tu fastidis, habitatum quinque focis, &
Quinque bonos solitum Variam dimittere Patres;
Certemus, spinas animone ego fortiùs, an tu

O R D O.

O Villice silvarum, & agelli reddentis mihi, quem tu fastidis, licet habitatum quinque focis, & solitum dimittere quinque bonos Patres Variam; certemus, an ego fortiùs evad-

N O T E S.

1. *Villice.*] This Word properly signifies, Freeman were commonly preferred to the one who has the Care and Inspection of a Business. This Name was afterwards applied to several other Things. Hence we have



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Evellas agro ; & melior sit Horatius, an res.

Me quamvis Lamiae pietas & cura moretur

Fratrem moerentis, raptō de fratre dolentis

Involabitur ; tamēn istūc mens animusque

Fert, & amat spatiis obstantia rumpere claustra.

Rure ego viventem, tu dicis in urbe beatum :

Cui placet alterius, sua nimirum est odio fors.

Stultus uterque locum immeritum causatur iniquē ;

In culpā est animus, qui se non effugit unquam.

Tu mediastinus tacitā prece rura petebas :

Nunc urbem, & ludos, & balnea villicus optas.

Me constare mihi scis, & discedere tristem,

Quandocunquē trahunt invisā negotia Romam.

Non eadem miramur : eo disconvenit inter

Meque & te. nam quæ deserta & inhospita tesqua

Credis, amoena vocat, mecum qui sentit ; & odit

Quæ tu pulchra putas. fornix tibi & unctā popina

Incutiunt urbis desiderium, video ; & quōd

Angulus iste feret piper & thus ocius uvā ;

Nec vicina subest vinum præbere taberna

Quæ possit tibi ; nec meretrix tibicina, cujus

Ad strepitum salias terræ gravis : & tamēn urges

Jampridem non tacta ligonibus arva, bovemque

Disjunctum curas, & strictis frondibus explēs.

Addit opus pigro rivus, si decidit imber,

Multā mole docendus aprico parcere prato.

O R D O.

Iam spinas animo, an tu evellas spinas agro ; & num Horatius, an res ejus sit melior.

Quamvis pietas & cura Lamiae moerentis fratrem, dolentis involabitur de raptō fratre, moretur me : tamen mens animusque fert me istuc, & amat rumpere claustra obstantia spatiis. Ego dico hominem viventem rure beatum, tu beatum dicis hominem viventem in urbe. Nimirum, cui fors alterius placet, sua est odio. Uterque stultus iniquē causatur locum immeritum ; animus est in culpa, qui non unquam effugit se. Tu mediastinus petebas rura tacitā prece, nunc villicus, optas urbem, & ludos, & balnea. Scis me constare mihi ; & tristem discedere, quandocunquē invisā negotia

trahunt me ad Romam. Non miramur eodem : disconvenit eo modo inter meque & te : nam quæ loca tu credis deserta, & inhospita tesqua, ille qui sentit mecum vocat amoena ; & odit quæ tu putas pulchra. Vides, fornix & unctā popina incutiunt tibi desiderium urbi, & quod iste angulus feret piper & thus ocius uvā ; nec taberna vicina subest, quæ possit præbere vinum tibi ; nec meretrix tibicina, cujus strepitum tu salias gravis terra ; & tamen urges arva jampridem non tacta ligonibus curasque bovem disjunctum, & explēs frondibus. Si imber decidit, rivus decedat, addit opus tibi pigro.

N O T E S.

18. Non eadem miramur, &c.] The different Passions and Inclinations of Mankind, arise from the different Objects that affect and excite their Desires ; but these Desires

spring from the same Source, namely, Admiration ; and it is the Goodness or Badness of this that makes these virtuous or vicious.

19. Inhospita tesqua.] Tesqua was a Sea

luck the Thorns and *Weeds* out of my Mind, or you out of my field; and whether Horace or his Farm be the better Soil.

Tho' I am detained here by kindly Sympathy and Concern for *Amia*, who mourns a Brother, who inconsolably bewails * a Brother's untimely Death; yet † the Bent of my Heart and Soul is hither, and longs to break through those Barriers that oppose my Way. I call him the happy Man who lives in the Country, you him who lives in Town. He who is *so* fond of his Neighbour's Lot, must needs dislike his own. We both are Fools; to lay the Blame of *our Disgusts* unjustly on the Place that is quite innocent. ‡ The Fault lies in the Mind, which *in vain seeks Relief from Change of Place*, since it can never fly from itself. When you was a low Drudge in Town, you was still silently wishing for the Country: Now § that you have got your Wish, you long for the Town, the Shows and Baths. You know that I, *on the other hand*, am consistent with myself, and leave the Country with Regret, whenever odious Business drags me to Rome.

Quite different are the Objects we admire: Hence such Disagreement between you and me: for what you reckon desert and inhospitable Wilds, he * who is of my Sentiments calls charming Retreats; and those Places that you call beautiful, are his Aversion.

The Stews, I see, and greazy Ordinaries, raise your Longing for the Town; and because || my little Farm, *as you say*, will sooner Produce Pepper and Frankincense than a single Grape. Nor is there a Tavern in the Neighbourhood to furnish you with Wine; nor a wanton Minstrel, to whose Noise you may † practise your clumsy Dance. And yet, *as tho' all this was not Misery enough*, you're bound to drudge incessantly, at breaking those Lands that have been long untouch'd with * a Plough; you have the Care of the Oxen when unyoked, and give them their Fill of gather'd Leaves: When listless and disposed to Rest, ‡ in rainy Weather the River gives you additional Labour, † to restrain it from overflowing the sunny Mead.

* For his Brother, whom Death has snatch'd away.
me thither.

† The Mind is in the Fault.

‡ My Mind and Soul carries

§ Now that you are my Steward.

|| That Corner or Spot of Ground.

† You may dance cumbersome to the Earth.

* *Ligonus*, here signifies the Plough-sbars.

† If a Shower falls.

‡ To be

taught by many a Mole to spare, &c.

N O T E S.

vine Word, that properly signifies a Place thick set with Priars, and of difficult Access; afterwards it was applied to all wild and uncultivated Places. Horace's *Villicus* calls his Country-seat *inhospita*, because he could not have here the Tavern, or his Mistress, as in Town.
[O. *Decendus aprico partere prato.*] Horace, speaking of the *Tiber* in his *Art of Poetry*, expresses himself in the same Fashion thus,

Nunc, age, quid nostrum concentum dividat, audi.

Quem tenues decuere togæ nitidique capilli,

Quem scis immunem Cynaræ placuisse rapaci,

Quem bibulum liquidi mediâ de luce Falerni ;

Cœna brevis juvat, & prope rivum somnus in herbâ :

Nec lusisse pudet, sed non incidere ludum.

Non istic obliquo oculo mea commoda quisquam

Limat, non odio obscuro morsuque venenat :

Rident vicini, glebas & saxa moventem.

Cum servis urbana diaria rodere, mavis :

Horum tu in numerum voto ruis. invidet usum

Lignorum & pecoris tibi calo argutus, & horti.

Optat ephippia bos piger : optat arare caballus.

Quam scit uterque, libens, senebo, exerceat artem.

O R D O.

Age nunc, audi quid dividat nostrum concentum. Quem tenues togæ, nitidique capilli decuere, quem scis immunem placuisse Cynaræ rapaci, quem bibulum liquidi Falerni de media luce ; nunc cœna brevis, & somnus in herba prope rivum juvat illum : nec pudet lusisse, sed non incidere ludum. Istic non quisquam limat mea commoda obliquo oculo ; non

venenat obscuro odio morsuque. Vicini rident me moventem glebas & saxa. Tu movere urbana diaria cum servis ; ruis voto in numerum horum. Argutus calo invidet usum lignorum, & pecoris, & horti. Bos piger optat ephippia ; caballus optat arare. Senebo, ut uterque libens exerceat artem, quam scit.

N O T E S.

Deffus iter melius. It has been observed already, that *apricus campus* signifies a Field lying open to the Sun ; so *pratium apricum* is an open Field or Meadow without any Ditches or Risings, and consequently liable to Inundations.

36 *Nec lusisse pudet.*] It is not at all surprising, that a Scholar of *Aristippus* would not blush at the Irregularities of Youth. It was very much if an advanced Age could have weaned him from them. We have al-

ready remarked, that *ludus* and *ludere* are used figuratively for the Pleasures of Youth. 39 *Rident.*] The Design of the Poet shews it to mean a Smile of Complacency and Approbation ; not a Laugh of Ridicule, as some Translators understand it.

44. *Quam scit uterque libens.*] Horace takes this Verse from *Aristophanes* :

Ἐρδου τις ἐν λαῶσι· εἰδὲν τὴν αἰσῶν.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

EPISTOLA XV.

Horace was often at the Hot Baths of Baia for the Illness of his Eyes without being better'd by them; and Antonius Musa, Augustus's Physician, having prescribed to him the Cold-Bath, he accordingly, for some Time, us'd those of Clusium and Gabii; but finding this Country too cold, and in Winter severe, he resolves to go nearer the Sea, where it might be more moderate; and before he would determine himself what Place to chuse, he writes to one of his Friends, Numonius Vala, who had tried the Baths;

QUÆ sit hyems Velia, quod cœlum, Vala, Salerni,
 Quorum hominum regio, & qualis via: (nam mihi Baia
 Musa supervacuas Antonius: & tamèn illis
 Me facit invisum, gelidâ cum perluor undâ
 Per medium frigus. sane myrteta relinqui,
 Dictaque cessantem nervis elidere morbum
 Sulfura contemni, vicus gemit, invidus ægris,
 Qui caput & stomachum supponere fontibus audent
 Clusinis, Gabiolque petunt, & frigida rura.
 Mutandus locus est, & diversoria nota
 Præterendus equus. Quò tendis? non mihi Cumas

10

O R D O.

Vala, par est te scribere nobis, & nos accredere tibi quæ sit hyems Velia, quod cœlum Salerni, quorum hominum sit regio, & qualis via? (nam Antonius Musa cenet Baia supervacuas esse mihi, & tamèn facit me invisum illis, cum perluor gelidâ undâ per medium frigus. Sane vicus gemit myrteta relin-

qui; sulfuraque, dicta nervis elidere morbum cessantem, contemni; invidus ægris, qui audent supponere caput & stomachum fontibus Clusinis, petuntque Gabios, & rura frigida. Locus est mutandus, & equus præterendus nota diversoria; equus si machosus laeva bene dicit, Quo tendis? Non est mihi Cumas

N O T E S

1. *Quæ sit hyems Velia.*] Velia was a Town of Lucania, situated at the Bottom of the Gulph Eleat, opposite to the Ænetrian Isles upon the Hales.

1. *Vala.*] The Order of grammatical Construction is thus: *Vala, par est te scribere nobis, par est nos accredere tibi, quæ sit hyems Velia, quod cœlum in Salerni, &c.*] and then the Reason of his wanting this Information from Vala comes in by way of Parenthesis (*Nam mihi, &c.*) I have chose to keep just to the Order of the Words, and by that means have preserved the Suspence; which is the great Beauty of this Manner of Writing, and which is lost in Dacier's, Sanadon's, and all the Translations that have yet appear'd.

1. *Salerni.*] Salernum was a Town in the Southern Parts of Pucania; formerly it lay upon a Mountain now called *Montebano*, where the Ruins of many old Buildings, and other Remains of Antiquity, are yet to be seen.

3. *Musa supervacuas Antonius.*] Antonius Musa was a Freedman of Augustus. Brother of *Euphorbus*, Physician to King *Juba*. The Faculty of Physicians ought to have his Memory always in Veneration: He had the good Fortune to cure Augustus of a desperate Illness. The Prince and his People mutually contended who should honour him most, who had preserved a Life so sacred and valuable to the State. They had ex-

amples

EPISTLE XV.

Velia and Salernum: He asks the News of that Country, and where there was the most temperate Winter, and the best Cheer. The Narration is plain and ingenious, and has something agreeable in it, with respect to Menius's Character; and the Application which Horace makes of it. This Epistle was probably composed in the Year 731, as we shall see from our Remarks on the 3d Verse.

HOW the Winter is at Velia, what the Climate, Vala, of Salernus, what the Character of the People, and what sort of Travelling (for Musa Antonius declares Baia to be useless to me, and yet brings me under the Odium of the Place, because by his Prescription I use the Cold Bath in the Midst of Winter. No doubt the Village mourns to see its Myrtle Groves abandoned, and its sulphureous Waters, famed for expelling chronical Distempers from the Nerves, neglected, envying those Patients who are so hardy as to expose their Head and Stomach to the Springs of Clusium, and who resort to Gabii and those cold Countries. I must therefore * remove, and drive my Horse beyond the usual Stages. Whither are you going? will the choleric Rider say, pulling the

• *Change my Place*

NOTES.

empted him from all publick Burdens, as Taxes, &c. made him a Citizen; entitled him to wear a golden Ring, the Badge of Knighthood, and erected to him a Brazen Statue placed close by Esculapius's. These great Marks of Distinction were not confined to him only, but reached to the Gentlemen of his Profession. And this is the first Time that we have seen Hippocrates's Scholars made Citizens of Rome, or rank'd among the Order of Knights. Some Months after, the same Remedy that saved Augustus, proved the Death of young Marcellus, which mightily lessened the Physician's Reputation. After so fatal an Accident, it is not credible that Horace would run the same Risk, by using the Cold Baths; and therefore 'tis very natural to think, that this Letter bears Date the Beginning of the Year 731, that is to say, six or seven Months before the curing of Augustus, which happened in the Month that bears his Name.

5. *Per medium frigus.*] In my Opinion, Antonius Musa was the first that prescribed

the Cold Bath, and to use them even in Winter; for no such thing was known till his Time. After him, a Remedy so rough and dangerous was soon disused and rejected. 9. *Gabiosque petunt.*] The Word *fontes* is to be supplied here. *Clusium* and *Gabii* were two ancient Towns, the former lay in *Tuscany*, and now goes under the Name of *Cbiusi* in *Sienna*: nothing remains of *Gabii* but its Ruins, in that Place that is now called *Campo Gabio*, about four or five Leagues from *Rome*.

11. *Non mihi Cumas.*] *Cumæ* was one of the first Towns that the *Grecian* Colonies settled in *Italy*, according to *Strabo*; it was situated to the North of *Baia*, on the *Tuscan* Sea, built by the *Eubæans* in conjunction with the *Æolians*; and these latter gave it the Name of *Cumæ*, from one of their Cities that bore the same Name. The Chiefs of this Expedition were *Hippocles* and *Megasthenes*. *Hesiod* was a Native of the last mentioned Town; hence *Virgil* calls his Poem *Carpus Cumanum*.

Est iter, aut Baias, lævâ stomachosus habenâ
Dicet eques : sed equi frœnato est auris in ore.)

Major utrùm populum frumenti copia pascat ;

Collectosne bibant imbres, puteosne perennes

15

Dulcis aquæ : (nam vina nihil moror illius oræ :

Rure meo possum quidvis perferre patique :

Ad mare cùm veni, generosum & lene requiro,

Quod curas abigat, quòd cum spe divite manet

In venas animumque meum, quod verba ministret,

20

Quod me Lucanæ juvenem commendet amicæ.)

Tractus uter plures lepores, uter educet apros :

Utra magis pisces & echinos æquora celent,

Pinguis ut inde domum possim Phæaxque reverti ;

Scribere te nobis, tibi nos accredere par est.

25

Mænius ut, rebus maternis atque paternis

Fortiter absumptis, urbanus cœpit haberi ;

Scurra vagus, non qui certum præsepe teneret ;

Impransus non qui civem dignosceret hoste ;

Quælibet in quemvis opprobria fingere sævus ;

30

Pernicies, & tempestas, barathrumque macelli ;

Quidquid quæsierat, ventri donabat avaro.

Hic, ubi nequitiaë fautoribus & timidis nil

Aut paulùm abstulerat, patinas cœnabat omasi

Vilis, & agninæ ; tribus uris quod satis esset :

35

Scilicèt ut ventres lamnâ candente nepotum

Diceret urendos correctus Bestius. idem,

Quidquid erat nactus prædæ majoris, ubi omne

O R D O.

Cumas aut Baias : sed auris equi est in ore frœnato.) Utrum populum major copia frumenti pascat : bibantque imbres collectos, puteosne perennes aquæ dulcis (nam nil moror vina illius oræ : possum perferre patique quidvis meo rure ; cum veni ad mare, requiro lene & generosum, quod abigat curas, quod manet in venas animumque meum cum spe divite, quod ministret verba, quod commendet me juvenem Lucanæ amicæ :) uter tractus educet plures lepores, uter plures apros ; utra æquora magis celent pisces & echinos, ut possim inde reverti domum pinguis Phæaxque

Mænius, rebus paternis atque maternis for-

iter absumptis, ut cœpit haberi urbanus ; vagus scurra, qui non teneret certum præsepe ; qui impransus non dignosceret civem ab hoste ; sævus fingere quælibet opprobria in quemvis, perniciës & tempestas, barathrumque macelli ; donabat avaro ventri quidquid quæsierat. Hic : ubi abstulerat nil aut paulum fautoribus nequitiaë & timidis, cœnabat patinas omasi vilis & agninæ, quod esset satis tribus uris, scilicèt ut diceret ventres nepotum urendos cœnâ lamnâ candente. Idem hic correctus Bestius, quidquid nactus erat majoris prædæ, ubi repererat omne in fumum & cinerem, dicebat : &c.

N O T E S.

12. *Læva stomachosus habena.]* As you entered into Campania, the Road was divided into two ; that to the Right led to

Cumæ and Baiæ, and that to the Left to Capua, Salernum and Velia.

14. *Major utrùm populum, &c.]* Which People



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Verterat in fumum & cinerem; Non herculè miror,
 Aiebat, si qui comedunt bona: cùm sit obeso
 Nil melius turdo, nil vulvâ pulchrius amplâ.
 Nimirùm hic ego sum: nam tuta & parvula laudo,
 Cùm res deficiunt, satis inter vilia fortis:
 Verùm, ubi quid melius contingit & unctius; idem
 Vos sapere, & solos aio benè vivere, quorum
 Conspicitur nitidis fundata pecunia villis.

O R D O.

hercule miror, si qui comedant bona; cum nil melius sit obeso turdo, nil pulchrius amplâ vulvâ. Nimirum ego sum' hic; nam cum res deficiunt, satis fortis inter vilia, laudo tuta | *& parvula: verum ubi quid melius contingit, ego idem aio, vos solos sapere & bene vivere, quorum pecunia conspicitur fundata nitidis villis.*

N O T E S.

41. *Ampla vulva.*] The Belly of a Sow pickled and high-season'd, was reckon'd luxurious Feeding among the Romans. See *Juv. Sat. xi. 71.* where he remarks, that a Ditcher and hireling Labourer lived better in his Time, than the Consuls and Dictators did in former Ages:

EPISTOLA XVI.

To understand this Epistle fully, it will be necessary to suppose, that Quintus, Horace's Friend, had rallied him sometimes, by putting a thousand Questions to him, with respect to the Extent, Situation, and Revenue of his Sabine Farm. The Poet, after he had briefly satisfied him as to such Questions, makes Morality his Subject, and touches upon some Points in which Quintus might be concerned. The whole of it is handled in an

NE perconteris, fundus meus, optime Quinti,
 Arvo pascat herum, an baccis opulentet' olivæ,
 Pomisne, & pratis, an amictâ vitibus ulmo;
 Scribetur tibi forma loquacitèr & situs agri.
 Continui montes, nâ dissocientur opacâ

O R D O.

Optime Quinti, ne perconteris utrum fundus meus pascat herum arvo, an opulentet eum baccis olivæ, pomisne et pratis, an nimo a- | *multa vitibus; forma & situs agri scribetur tibi loquaciter. Montes sunt continui, et*

3. *Pratis.*] The Antients valued Meadows above Corn-fields, because the former were more to be depended on for their Returns, less liable to the Injuries of the Weather, and required less Labour and Expence. Hence they are called *prata*, for *parata*, by reason

erted to Smoke and Ashes whatever larger Booty he had got; Froth, said he, I think it no Wonder, if there are Men who spend their Estates in Good Eating, since there is nothing better than a fat Thrush, no more charming Sight than the large pickled Belly of a Sow. Why truly † this is just my Character; for when I am in pinching Circumstances, I run out in Praise of the low, the quiet Life, sufficiently fortified against *the Allurements of Luxury* amidst plain homely Fare: But if I meet with any better and more sumptuous Cheer, I § change my Note, and say, that ye alone are wise and happy, *who have great Estates*, whose Money is conspicuously laid out on splendid Villas.

• *Eat up their Estates.* † *This is just myself.* ‡ *My Means fail or come short.*
§ *I the same sober abstemious Philosopher.*

N O T E S.

— *Curius parvo, quæ legerat herba,
Ipse focus brevis ponebat oluscula: quæ
nunc
Squalidus in magna fastidit compede Possor,*

*Qui meminist calida sapiat quid vultus per-
pina.
Sicci terga suis, &c.*

EPISTLE XVI.

agreeable, engaging, and instructive Manner. Philosophy has here all its persuasive Force, without any thing of that morose Stiffness which discourages many from studying it. The Name of Augustus, which is found in the 29th Verse, is a Proof that this Piece is later than the Year 726: And this is all that can be certainly said as to the Date of this Letter.

QUINTIUS, thou best of Friends, that you mayn't have the trouble of enquiring, whether my Farm maintains its Owner * with Grain, or † enriches him with Olives, or with Fruits and Hay, or with Vine-cloath'd Elms; I shall give you a minute and circumstantial Description of the Form and Situation of my Ground.

It is a continued Chain of Mountains, only divided by a shady

• *With Corn Fields.*

† *Enriches him with Olive-berries.*

N O T E S.

season they are ready to yield.

5. *Continui montes.*] Along the Sabine Valley, between the *Teveron* and *Carrese*, a Ridge of Hills did run from North to South, divided by a Valley from East to West,

Vol. II,

wherein the Territories of *Blandusia* and *Mandela* lay. In the first of these little Cantons was the Mountain *Lucretilis*, one of whose Sides, named *Ustica*, gave Name to *Horace's* Lands and House in the Country.

Q •

12

Valle: sed ut veniens dextrum latus aspiciat Sol,
Lævum discedens curru fugiente vaporet.

Temperiem laudes. quid si rubicunda benignè
Corna vepres & pruna ferant? si quercus, & ilex
Multâ fruge pecus, multâ dominum juvet umbrâ?
Dicas adductum propiùs frondere Tarentum.

• Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus,
Infirmo capiti fuit utilis, utilis alvo.

• Hæ latebræ dulces, etiam (si credis) amœnæ,
Incolumen tibi me præstant Septembribus horis.

15

Tu rectè vivis, si curas esse quod audis.

Jaçtamus jampridem omnis te Roma beatum:

Sed vereor ne cui de te plùs quàm tibi credas;

Neve putes alium sapiente bonoque beatum;

20

• Neu, si te populus sanum rectèque valentem

Diçtitet, occultam febrem sub tempus edendi

Dissimules, donec manibus tremor incidat unctis.

Stultorum incurata pudor malus ulcera celat.

Si quis belia tibi terrâ pugnata marique

25

Dicat, & hic verbis vacuas permulceat aures;

Tene magis salvum populus velit, an populum tu,

O R D Q.

quod discedentur opaca valle: sed ita, ut veniens Sol aspiciat dextrum latus; & Sol discedens vaporet lævum fugiente curru. Laudes temperiem. Quid si vepres ferant benignè rubicunda corna & pruna? Si quercus & ilex juvet pecus multa fruge, dominum multa umbra? Dicas Tarentum adductum propiùs frondere. Est etiam rivo idoneus dare nomen rivo, ut nec Hebrus frigidior nec purior ambiat Thracam, fuit utilis infirmo capiti, utilis alvo. Hæ dulces latebræ, etiam amœnæ (si credis) præstant me incolumem tibi horis Septembribus.

Tu vivis rectè, si curas esse quod audis. Nes omnis Roma jampridem jaçtam te beatum, sed vereor ne credas plùs cui de te quam tibi; neve putes alium beatum quæ sapiente bonoque. Neu, si populus diçtitet te sanum rectèque valentem, dissimules febrem occultam sub tempus edendi, donec tremor incidat manibus unctis. Malus pudor celat ulcera stultorum. Si quis dicat tibi belia pugnata esse à te terra marique, & permulceat tuas vacuas aures his verbis: "Jupiter,

N O T E S.

In the Territory of Ustica the Digentia had its Source, which flowed thro' the two small Cartons hereby mentioned. This Rivulet, after leaving Ustica, watered a Wood, wherein was a Temple, which were both consecrated to the Gods's Væuna.

9. *Corna vepres & pruna ferant.*] Horace made Pleasure and Profit to meet in all the Improvements of his Country Estate. 'Tis true, Wild Pruned and Cornil-berries could not be of an great Account; however, they make up a Part of the Riches of the

Country, tho' they are put here only for Ornament and Beauty. This was not a barren Kind of Deceration; for, according to Columella, they preserved these Fruits, & pickled Cornil-berries were used instead of Olives in hilly Countries.

17. *Si curas esse quod audis.*] A Reputation founded upon Hypocrisy and Dissimulation, can never make a Man happy; it may impose upon Mankind, but he can never do so upon himself: While he is honoured, esteemed, and applauded, his Con-



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Servet in ambiguo, qui consulit & tibi & Urbi,
 Jupiter : Augusti laudes agnoscere possis :
 Cùm pateris sapiens emendatusque vocari ;
 Respondesne tuo, dic sodes, nomine ? nempè,
 Vir bonus & prudens dici delector ego, ac tu.
 Qui dedit hoc hodiè, cràs, si volet, auferet : ut si
 Detulerit fasces indigno, detrahet idem :
 Pone ; meum est, inquit : pono, tristisque recedo.
 Idem si clamet furem, neget esse pudicum,
 Contendet laqueo collum pressisse paternum ;
 Mordear opprobriis falsis, mutemque colores ?
 Falsus honor juvat, & mendax infamia terret
 Quem, nisi mendosum & mendacem ? vir bonus est quis ?
 Qui consulta Patrum, qui leges juraque servat ;
 Quo multæ magnæque secantur judice lites ;
 Quo res sponfore, & quo causæ teste tenentur.
 Sed videt hunc omnis domus & vicinia tota,
 Introrsum turpem, speciosum pelle decorâ.
 Nec furtum feci, nec fugi, si mihi dicat
 Servus : Habes pretium ; loris non ureris, aio.
 Non hominem occidi : Non pasces in cruce corvos.

39

35

40

45

O R D O.

“ consulit & tibi & Urbi, servet in ambiguo, “ populusne magis velit te salvum, an tu populum : ” Possis agnoscere laudes Augusti. Cum pateris vocari sapiens emendatusque, dic sodes, respondesne tuo nomine ? Nempè ego delector dici vir bonus & prudens aequè ac tu. Qui dedit hoc hodiè, auferet cràs, si volet ; ut si detulerit fasces indigno, idem detrahet. Pone, inquit, est meum : pono, recedique tristis. Si idem clamet me esse furem, neget esse pudicum, contendat pressisse paternum collum laqueo : mordear falsis opprobriis, mutemque colores ? Quem juvat falsus honor, & quem terret mendax infamia, nisi mendosum & mendacem ? Quis igitur est vir bonus ? Qui, inquis, servat consulta patrum, qui servat leges juraque ; qui judice, multæ & magnæ lites secantur : qui sponfore, & quo teste causæ tenentur. Sed omnis domus, & tota vicinia videt hunc turpem introrsum, speciosum decora pelle. Si servus dicat mihi, Nec feci furtum, nec fugi ; aio, Habes pretium, non ureris loris. Non occidi hominem : Non pasces corvos in cruce

N O T E S.

28. *Qui consulit & tibi & Urbi.*] The Romans, in praying for Augustus's Prosperity, imagined that they prayed for that of the Empire's. When the Senate gave a Deputation to Messala to carry to Augustus the Title of PATER PATRIÆ, he thus addressed him ; “ Augustus Cesar, our hearty Prayer to the Gods is, that what we have done this Day may prove auspicious and happy to you and your House ; and in making this Prayer, we are persuaded that we pray for the lasting Happiness of
 “ the Empire. The Senate, unanimously
 “ with the People, salute you FATHER OF
 “ THEIR COUNTRY.” To which Augustus answered, with Tears in his Eyes, proceeding partly from Joy and Affection,
 “ After the Accomplishment of all my
 “ Wishes, what else have I to ask of the
 “ immortal Gods, but the Enjoyment of
 “ this Title, with the universal Consent of
 “ the Senate and People, to the last Moment of my Life.”

43. *Quo res sponfore.*] According to Cr.

Flattery; "May Jove, who takes care both of you and the City,
 " *still* leave it doubtful, whether the People be most desirous of your
 " Welfare, or you of theirs." You might *possibly* own * this
 Elogium to belong only to Augustus. When you suffer yourself to
 be stiled wise and accomplish'd in Virtue, pray tell me, † Dare you
 answer to these Names, and take them for your own? QUIN. 'Tis
 true, I as well as you love to be called a Man of Probity and Discre-
 tion. HOR. *But alas how vain is that Applause, since* he who gave
 it me To-day, can take it from me To-morrow if he will: As the
 same People, if they have conferred the Consulship on an unworthy
 Object, may divest him of it too. Resign, say they, *the Character*
we gave you, 'tis ours: I resign accordingly, and depart with a sor-
 rowful Heart. In like manner, should the People call me a Thief,
 deny me to be chaste, or maintain that I have strangled my Father;
 must I be cut to the Quick with these false Reproaches, and change
 Colour? Whom does false Honour please, and lying Defamation
 fright, but the Blemished and Diseas'd? Who *then* is the good Man?
 QUIN. He who obeys the Decrees of the Senate, the Laws and
 Rules of Justice: by whose Arbitration many and momentous Diffe-
 rences are decided: by whose Security Deeds are confirmed, and
 according to whose Testimony Causes are determin'd. HOR. *But*
if this be your good Man, all his Family, and the whole Neighbours,
who know him thoroughly, see him to be a vile *Knave* at bottom,
 however speciously disguised by a fair Outside. Should my Slave
 tell me, I have neither committed Theft, nor deserted your Service:
 You have your Reward, say I, you are not punish'd with the Lash.
 I have done no Murder: 'Tis well, you shall not then ‡ be hang'd.

* *These Praises.*
 not be a Prey to the Ravens on the Cross.

† *Do you answer to these in your Name?*

‡ *You shall*

N O T E S.

Quintus and Dr. Bentley, who have supported
 this Reading against the common one, by
 Arguments of the greatest Weight.

45. *Introrsum turpem.*] Vanity, the Po-
 sitive of Honour, and Decency, or some other Mo-
 tive of Interest, may preserve a publick Vir-
 tuous and disguise a Man for a Time; but
 his private Life takes off the Mask, and sets
 him in his natural Light. Does the Ma-
 gistrate appear in publick? How grav-
 ous his Department? With what Caution does he
 speak? How upright is his Conduct? Does
 the Courtier enter into Company? How gay,
 polite, and complaisant is he? But when

the one or the other returns home, Things
 are quite changed, and nothing is to be seen
 then but Caprice, Pride, Passion, criminal
 Intrigues, and infamous Debaucheries; which
 they never would have practis'd in Publick,
 where they were look'd upon as accomplish'd
 Models of Virtue. It is this Manner of
 judging that *Horace* reproves in *Quintus*.
 According to his Notion of a good Man,
 notwithstanding the fine Qualities he includes
 in it, he may be quite the Reverse; as a
 Slave may be a great Rogue, tho' he is no
 Robber, Murderer, or a Deserter.

Sum bonus, & frugi : Renuit negat atque Sabellus.

Cautus enim metuit foveam lupus, accipiterque 50

Suspectos laqueos, & opertum miluus hamum.

Oderunt peccare boni virtutis amore :

Tu nihil admittes in te formidine pœnæ.

Sit spes fallendi, miscebis sacra profanis.

Nam de mille fabæ modiis cùm surripis unum ; 55

Damnum est, non facinus, mihi pacto lenius isto.

Vir bonus, omne forum quem spectat, & omne tribunal ;

Quandocunquè Deos vel porco vel bove placat ;

Jane pater, clarè, clarè cùm dixit, Apollo ;

Labra movet metuens audiri : Pulchra Laverna, 60

Da mihi fallere ; da justum sanctumque videri :

Noctem peccatis, & fraudibus objice nubem.

Quî melior servo, quî liberior sit avarus,

In triviis fixum cùm se demittit ob assem,

Non video. nam qui cupiet, metuet quoque : porro 65

Qui metuens vivet, liber mihi non erit unquam.

O R D O.

Sum bonus & frugi : Sabellus renuit atque negat id : lupus enim cautus metuit foveam, accipiterque laqueos suspectos, & milvius hamum opertum. Boni oderunt peccare amore virtutis : tu admittes nihil in te formidine pœnæ. Sit spes fallendi, miscebis sacra profanis. Nam cum surripis unum de mille modis fabæ, damnum lenius est mihi isto pacto, non facinus. Vir hic bonus, quem omne forum, & omne tribunal spectat, quandocunque placat Deos vel porco vel bove, cum clare, clare, dixit, O Jane pater, O Apollo, metuens audiri movet labra : O Pulchra Laverna, da mihi fallere, da mihi me videri justum sanctumque ; objice noctem peccatis, & nubem meis fraudibus. Cum avarus demittit se in triviis ob assem fixum, non video qui sit melior, qui liberior servo. Nam qui cupiet, metuet quoque ; porro, qui vivet metuens, non unquam erit liber.

N O T E S.

49. Sabellus.] By this seems to be meant Horace himself, as you would say thus ; his Sabine Master denies.

50. Cautus enim metuit foveam lupus, &c.] As the Wolf, Kite, and Hawk, tho' among the most carnivorous Animals, are often hindered from seizing their Prey, through the Fear of some Snare laid for them ; so Men are often restrained from vicious Actions, through fear of Punishment.

51. Et opertum milvus hamum.] This is the true Reading, and not *subvius*. By this Passage it appears, that Fowlers had a Method of catching Birds with a Line and Hook covered with a Bait.

55. Nam de mille fabæ modiis, &c.] This Slave might have replied to Horace, that since he only stole one of a thousand Bushels

of Beans, he could not be reputed as great a Thief, as he who had stole all away. This is the very Thing that Horace is refuting ; for, says he, tho' the Loss, with respect to the Master, is less ; yet as to the Servant, the Crime is equal : For if he could, with the same Safety and Impunity, carry all off, as he did this one Bushel, he would not have troubled to have done it.

56. Mihi.] In my Eye, i. e. Whatever you may think of it, I look upon the Crime to be the same : For in the Order of Construction, *mihi* must refer both to *damnum* and *facinus*. So *mihi* is used, ver. 66.

57. Vir bonus.] Horace explains here a Vice, very common among Men who would seemingly, tho' falsely, be reputed honest Men, for having imposed upon the World already by



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Perdidit arma, locum virtutis deseruit, qui
 Sempèr in augendâ festinat & obruitur re.
 Vendere cùm possis captivum, occidere noli :
 Serviet utilitèr : sine pascat durus aretque,
 Naviget, ac mediis hiemet mercator in undis,
 Annonæ profit, portet frumenta penusque.
 Vir bonus & sapiens audebit dicere, Pentheu
 Rector Thebarum, quid me perferre patique
 Indignum coges ? Adimam bona : Nempe pecus, rem, 75
 Lectos, argentum : tollas licet. In manicis &
 Compedibus sævo te sub custode tenebo.
 Ipse Deus, simul atque volam, me solvet. Opinor,
 Hoc sentit ; moriar. mors ultima linea rerum est.

O R D O.

Qui semper festinat & obruitur in re augenda, perdidit arma, deseruit locum virtutis. Noli occidere captivum, cum possis vendere ; serviet utiliter : sine ut durus pascat aretque. Mercator naviget ac hiemet in mediis undis : proficit annonæ ; portet frumenta penusque. Contra, vir bonus & sapiens audebit dicere : Pentheus rector Thebarum, quid indignum coges

me perferre patique ? PEN. Adimam bona BAC. Nempe pecus, rem, lectos, argentum licet tollas. PEN. Tenebo te in manicis & compedibus sub sævo custode. BAC. Deus simul atque volam, solvet me. HOR. Opinetur hoc ; moriar : mors est ultima linea rerum.

N O T E S.

67. *Perdidit arma, locum virtutis deseruit.*] This is a beautiful and noble Idea. The Supreme Being has placed Man in this lower World, to carry on a continual War with Vice and his own Passions : He who faints in the Fight, is like the Coward, who throws down his Arms, deserts his Post, and surrenders himself to his Enemies.

69 *Occidere noli.*] Without regarding what Glosses the Commentators put on this Passage, the Sense that naturally offers to one who carefully attends to the Reasoning of the Author, appears to be this ; A Man,

says he, who has only the Semblance of Virtue, without the Substance ; who notwithstanding the fair Character he bears in the World, is a mere Hypocrite, a Knave at Bottom ; with all his Pretensions to Liberty, he is an arrant Slave, his Avarice subjects him to the most abject Thralldom. He deserts his Post, throws down his Arms, runs away in Time of Danger, and is unable to look Death in the Face ; nay, rather than lose his wretched Life, he will submit to the hardest Labour and vilest Bondage. On the contrary, the truly wise Man

Deserted the Post of Virtue. *Such a Man for mere Life will submit to the most abject Slavery.* Put not your Captive to Death, since you may sell him, * he will do you good Service; suffer him, as a painful Drudge, to feed your Cattle, and plough your Land; let him go to Sea as a Trader, and pass the Winter amidst the Waves; † let him help to keep down the Prices of the Market, ‡ by importing Corn and other Provisions. *On the contrary, the wise and good Man will dare to say, as Bacchus does in the Tragedy: Pentheus King of Thebes, what base Treatment will you compel me to endure? PEN. I'll take away your Goods. BAC. My Cattle you mean, my Land, my Beds, and Money; you may take them. PEN, I'll confine you in Shackles and Fetters under a cruel Goaler. BAC. A God will release me, so soon as I please. Hor. I suppose he means, I can die. Death is the utmost Boundary of our Woes.*

* He will serve you usefully.

† Let him be of Use to the Market.

‡ And import.

N O T E S.

good Man can defy the Frowns and Threats of the fiercest Tyrant, *Pentheus Rex Thebarum, &c.* which is the same Sentiment with that in the Odes, *Non valens infantis Tyranni mente quatit solida;* "No Frowns nor Terrors can shake his Constancy, or infringe the solid Frame of his Mind." So that these Words, *Vendere quam possis, &c.* are either what *Horace* says in his own Person, representing this wretched Slave under the Notion of a Prisoner of War, who is willing to buy his Life on any Terms Or, which comes to the same in Sense, we may suppose him to put these Words in the Slave's own Mouth, who thus pleads hard for his Life: "Put not your Captive to Death, rather sell him, or doom him to the most slavish and painful Drudgery." To consider the Passage in this last Light, makes the Contract and Opposition between the two Characters appear the stronger.

78. *Ipse Deus, simul atque volum, me solvet.*] In *Euripides* (from which this Dialogue is taken) the Person that speaks means *Bacchus* will deliver him, that is, he himself; to which *Horace* gives here a most beautiful Turn, in taking this God for Death; who, when we can't deliver ourselves, comes instantly to our Assistance: But then *Horace* is to be understood explaining this Passage according to the Doctrine of the *Stoics*.

79 *Linea rerum*] In allusion to a Race, the Bounds whercof being marked out by a Line, *γραμμή, linea.* *Ret.* again, either signifies human Life in general, or the Miseries thereof; as *Virgil* says,

Sunt lacrymæ rerum, & mentem mortalia tangunt.

AD SCÆVAM

EPISTOLA XVII.

There is nothing of greater Consequence to young Persons of Quality, than to know how to conduct themselves with Princes. None was more capable than Horace, to give Instructions upon this Subject. He was constantly in the Company of those of the First Rank, whose Esteem and Friendship he knew how to procure. He was highly favoured by an agreeable Minister, who had the long Experience of the Practices of a Court whose Conduct he closely studied, and from whose Conversation and Example he learned the Maxims of a wise Policy. Finally, the Variety of Scenes that such a vast Number of Courtiers must present to him on so grand a Theatre, must furnish a thousand Reflections to a Man of his Penetration and Acuteness. His moral Poems are a Proof of his Knowledge of Courts and of Men; but nothing proves it more clearly, than the two Epistles he has addressed upon this Subject to Lollius Scæva. The first of these is a disguised Critique.

QUAMVIS, Scæva, satis per te tibi consulis, & scis

Quo tandem pacto deceat majoribus uti ;
Disce, docendus adhuc quæ censeat amicus : ut si
Cæcus iter monstrare velit : tamèn aspice, si quid
Et nos, quod cures proprium fecisse, loquamur.

Si te grata quies & primam somnus in horam
Delectat : si te pulvis, strepitusque rotarum,
Si lædet caupona ; Ferentinum ire jubebo.
Nam neque divitibus contingunt gaudia solis :
Nec vixit malè, qui natus moriensque fefellit.
Si prodesse tuis, pauloque benigniùs ipsum
Te tractare voles ; accedes siccus ad unctum.
Si pranderet olus patientèr, regibus uti,

O R D O.

O Scæva, quamvis satis consulis tibi per te, & scis quo tandem pacto deceat te uti majoribus ; discere tamen ea, quæ amicus adhuc docendus censeat, ut si cæcus volis monstrare iter : tamen aspice, si quid et nos loquamur quod, quod cures proprium. Si grata quies, & somnus in primam horam delectat te ; jubebo te ire Ferentinum. Nam gaudia neque contingunt solis divitibus, nec vixit malè, qui natus moriensque fefellit. Si voles prodesse tuis tractareque te ipsum paulo benigniùs ; siccus pauper accedes ad unctum divitem. Si cæcus pranderet patienter olus, volles uti re-

N O T E S.

3. *Docendus adhuc.*] The Poet loses nothing by his Modesty. The Praises which he gives to his Friend, and refuses himself, must have their just Value with Scæva, who knew what to believe of the one and of the other. *Amicus* is a Term of Affection and Pleasantry,



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Nollet Aristippus. Si sciret regibus uti,
 Fastidiret olus, qui me notat: Utrius horum
 Verba probes & facta, doce: vel junior, audi
 Cur sit Aristippi potior sententia: namque
 Mordacem Cynicum sic eludebat, ut aiunt:
 Scurror ego ipse mihi; populo tu. rectius hoc &
 Splendidius multo est, equus ut me portet, alat rex.
 Officium facio: tu poscis vilia rerum,
 Dante minor; quamvis fers te nullius egentem.
 Omnis Aristippum decuit color, & status, & res,
 Tentantem majora, ferè præsentibus æquum:
 Contrà, quem duplici panno patientia velat,
 Mirabor, vitæ via si conversa decebit.
 Alter purpureum non expectabit amictum,
 Quidlibet indutus celeberrima per loca vadet,
 Personamque feret non inconcinnus utramque:
 Alter Mileti textam cane pejus & angue
 Vitabit chlamydem; morietur frigore, si non
 Rettuleris pannum: refer, & sine vivat ineptus.
 Res gerere, & captos ostendere civibus hostes,
 Attingit solium Jovis, & cœlestia tentat.
 Principibus placuisse viris, non ultima laus est.
 Non cuivis homini contingit adire Corinthum.
 Sedit, qui timuit ne non succederet: esto:

4

20

25

30

35

O R D O.

gibus. Si Diogenes, qui notat me, sciret uti regibus, fastidiret olus. Doce, utrius horum verba & facta probes; vel junior, audi cur sententia Aristippi sit potior: namque, ut avert, eludebat sic Cynicum mordacem: Ego ipse scurror mihi; tu, populo. Hoc est multo rectius & splendidius, ut equus portet, rex alat me. Ego facio officium; tu minor dante, poscis vilia rerum; quamvis fers te egentem nullius. Omnis color, & status, & res, decuit Aristippum tentantem majora, ferè æquum præsentibus. Mirabor contra, si conversa via decebit illum, quem patientia velat duplici

panno. Alter non expectabit purpureum amictum, quidlibet indutus celeberrima per loca vadet, personamque feret non inconcinnus, utramque præsentibus: alter vitabit chlamydem textam Mileti, cane pejus & angue; morietur frigore, si non rettuleris pannum; refer, & sine ut vivat ineptus. Gerere res, & ostendere captos civibus hostes, attingit solium Jovis, & cœlestia. Non est laus ultima placuisse principibus viris. Non contingit cuivis homini adire Corinthum. Qui timuit ne non succederet, sedit; esto: quid? Ille ne fecit veritatem, quod

N O T E S.

18. *Mordacem Cynicum*] Diogenes was a satirical Humour: They professed a great Austerity, and Abstinence from the Conveniences of Life, for all Diogenes's Riches were, a Batoon, a Bag, and a Tub which he used for his Lodging.

23. *Omnis color.*] As II Sat. ii. 60. *Quis erit vitæ, scribam color.*

31. *Morietur frigore, si non, &c*] T. T.

could dine contentedly on Herbs, he would not live with Kings. If he who censures me, replied *Aristippus*, knew how to live with Kings, he would disdain his Herbs. Tell me which Maxim and Conduct of the two you approve; or, since you are the younger, hear why I prefer the Sentiment of *Aristippus*: For thus, as they tell us, he baffled the snarling Cynic. I play the Buffoon to the Great, for my own Interest, you to please the People; sure mine is the better Way, and far more honourable too: I make my court, * that I may eat with Princes, and have a Horse to ride when I please: you beg a sorry Alms, a Dependent on the Giver, however you may boast that you want for nothing. As for *Aristippus*, every Complexion of Life, every Station and Circumstance, sat gracefully upon him; aiming at higher Life, † not ill pleased with the present. On the other Hand, I shall wonder much, if a ‡ Change of Life should become our Cynic, whom his § Stoicism cloaths with a patched Garment doubled about his Shoulders: The one will not wait for his purple Robe, but howsoever dressed will go through Places of greatest Resort, and act either Part with no ill Grace; the other will shun the Cloak ¶ of rich Milesian Texture, with greater Aversion than a mad Dog or Viper; he will die with Cold, unless you bring him back his tattered Garment. Give it him back, i' God's Name, and let him live ridiculous as he is. To perform heroic Deeds, and shew the Citizens their Foes in Chains, † advances to the Throne of Jove, and paves the Way to Immortality. To live well with the Great, is not the meanest Praise. 'Tis not every one's Fortune to go to Corinth. He was therefore wise, you'll say, * who, for fear of not succeeding, did not attempt it, Be it so. What then? † Was it not nobly done in him, who made good his Aim? But here, or no where, ‡ lies the

* That a King may feed me, that a Horse may carry me. † Almost contented with the present. ‡ A changed Way of Life. § His Patience. ¶ Wrought at Miletus, famous for fine Wool. See Virg. Georg. III. 306. † Reaches the Throne of Jove, and climbs up a paces to the heavenly Marfions. * He sat still, who was afraid lest he should not succeed. † Did not he who arrived thither, act nobly or bravely. ‡ Here is what we want, or no where.

N O T E S.

Turn alone gives us a very natural Picture of the Person. *Aristippus* one Day invited *Diogenes* to go to bathe, and the former coming out first, took the Cynick's coarse Cloak, and left him his rich and splendid one: But *Diogenes* would never put on *Aristippus*'s, but declared to him, that if he did not restore him his coarse Cloak, he would sooner go in his Shirt.

36 Non curis homini, &c.] Perhaps it is an Allusion to the *Isthmian* or *Corinthian* Games. This seems to agree best with the Phrases that follow; *Fecit viri ter, unus, futur, perfert, docuit, pretium*; which are all applicable to the Trials of Skill that were there performed.

Quid? qui pervenit, fecitne virilitèr? atqui
 Hic est, aut nusquam, quod quærimus. hic onus horret,
 Ut parvis animis, & parvo corpore majus; 48
 Hic subit, & perfert. aut virtus nomen inane est,
 Aut decus & pretium rectè petit experiens vir.

Coram rege suo de paupertate tacentes,
 Plus poscente ferent. distat, sumasne pudenter,
 An rapias. atqui rerum caput hoc erat, hic fons. 45
 Indotata mihi soror est, paupercula mater,
 Et fundus nec vendibilis, nec pascere firmus,
 Qui dicit; clamat, Victum date: succinit alter,
 Et mihi dividuo findatur munere quadra.
 Sed tacitus pasci si posset corvus, haberet 50
 Plus dapis, & rixæ multo minus invidiæque.

Brundisium comes, aut Surrentum ductus amœnum,
 Qui quæritur salebras, & acerbum frigus, & imbres,
 Aut cistam effractam, & subducta viatica plorat; 55
 Nôta refert meretricis acumina, sæpè catellam,
 Sæpè periscelidem raptam sibi flentis: uti mox
 Nulla fides damnis verisque doloribus adsit.
 Nec semel irrisus, triviis attollere curat
 Fracto crure planum: licet illi plurima manet
 Lacryma; per sanctum juratus dicat Osirim, 60

O R D O.

pervenit? atqui quod quærimus, est hic, aut si corvus posset pasci tacitus, haberet plus da-
 nusquam. Hic horret onus, ut majus parvis pis, & multo minus rixæ invidiæque. Come
 animis, & parvo corpore; hic subit & p- ductus Brundisium, aut amœnum Surrentum,
 fert. Aut virtus est nomen inane, aut vir ex- qui quæritur salebras, & acerbum frigus, &
 periens rectè petit decus & pretium. Tace- imbres, aut plorat cistam effractam, & viatica
 tes d: paupertate coram suo rege, ferent plus subd-cta; refert nota acumina meretricis, sæ-
 poscente: distat sumasne prudenter, an rapias; pe flentis catellam, sæpe periscelidem raptam
 atqui hic erat fons, hic caput rerum. Qui sibi: uti mox nulla fides adsit damnis veris-
 dicit, Est mihi soror indotata, mater pauper- que doloribus Nec viator semel irrisus curat
 cula, & fundus nec vendibilis, nec firmus pas- attollere in triviis planum fracto pede, lura
 cere; clamat, Date victum: alter succinit, plurima lacryma manet illi, & juratus per
 Et quadra findetur mihi dividuo munere. Sed

N O T E S.

38. *Atque hic est aut nusquam, &c.*] The in Debate: viz to act according to the
 whole Dispute turns upon these two Words: Rules of Decency.
fecitne virilitèr, and from it the Decision 48. *Victum date.*] Bestow some Victuals.
 was to be drawn. For if you acknowledge, This I take to be the Phrase used by the
 as you must do, that he who has chose the Roman Beggars, and therefore the Verb is
 active Life is the Man of Courage, the Cause in the plural Number; the attending to
 is gained. which, helps to set off the Character in a

45. *Rerum.*] Of the Question of Point more humorous and ridiculous Light.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

- Credite, non ludo: crudeles tollite claudum.
- Quare peregrinum, vicinia rauca reclamat.

O R D O.

Sanctum Osirium, dicat, Credite, non ludo, crudeles tollite claudum, Quare vicinia rauca,
Quare peregrinum.

62.

EPISTOLA XVIII.

It appears that Horace was very solicitous about the Education of young Lollus; he had already wrote him a beautiful Letter, to fortify him against the principal Vices, to whose Attacks he was most exposed. In this Epistle he informs him how to conduct himself before Princes and Men of Quality, in order to gain their good Graces. This Piece is no less beautiful than the former that he wrote on this Subject, and in my Opinion it excells it.

- **S**I benè te novi, metues, liberrime Lolli,
Scurrantis speciem præbere, professus amicum.
• Ut matrona meretrici dispar erit atque
Discolor, infido scurræ distabit amicus.
Est huic diversum vitio vitium prope majus;
Asperitas agrestis, & inconcinna, gravisque,
• Quæ se commendat tonsâ cute, dentibus atris;
Dum vult libertas mera dici, veraque virtus.
Virtus est medium vitiorum, & utrinquè reductum.

O R D O.

O Liberrime Lolli, si novi te bene, tu professus te amicum, metues præbere speciem scurrantis. Ut matrona sit dispar atque discolor meretrici, sit amicus distabit infido scurræ. Est vitium diversum huic vitio, & prope ma-
jus eo; asperitas agrestis, & inconcinna, gravisque, quæ commendat se tonsâ cute, atris dentibus, dum vult dici mera libertas, veraque virtus. Virtus est medium vitiorum, &

N O T E S.

1. *Liberrime Lolli.*] Sincerity was never and more gaudy, than that of chaste and a Virtue of the Court; the more ingenuous virtuous Women.
and honest that *Lollus* was, the greater need
he had of Rules and Directions for his Con-
duct in a Place that generally abounds with
so much Flattery, that 'tis dangerous to use
a manly Freedom of Thought.
4. *Discolor.*] The Courtezans among the
Antients were pointed at, by their Dress,
which commonly was of various Colours,
and entirely negligent of the Rules of De-

62.

“no Cheat; oh cruel! help the Lame.” The Neighbourhood, with hoarse bawling Voice, cry out upon him, * Have Recourse, you Rascal, to those who know you not.

* *Seek a Stranger.*

N O T E S.

62. *Quæro peregrinum.*] The Poet here [up.” Which thereafter passed into a Pro-
to the ordinary Answer given to these Impos- verb, as appears from the third Chapter of
tors, *viz.* *Tollat se qui non novit.* “Let *Quintilian's* Sixth Book.
“him who does not know you take you

E P I S T L E XVIII.

for its ingenious Design. In laying down Rules for the Conduct of young Courtiers, he very artfully makes a lively, and at the same Time a most delicate Satire on the Lives of Princes; and leaves the Reader at no Loss to conclude, that no Servitude is equal to that of a Court. This Epistle bears Date of the Year 734, as will appear in the Remarks.

MOST free and open-hearted Lollius, if I know you well, * you scorn to act the Part of a fawning Sycophant, while you profess the Friend. As the chaste Matron is different in her Manner and Dress from a Woman of the Town, so does a Friend differ from a faithless Parasite. There is an opposite Vice to this, and † perhaps the greater of the two; a clownish, unpolite, and shocking Roughness of Behaviour, which seeks to recommend itself by ‡ a rigid Severity, § and Austerity of Temper, while it would pass for unreserved Freedom and unfeigned Virtue. True Virtue is

* You will fear to give the Image or Appearance.
§ With black Teeth, i. e. with too keen Reproaches.

† Almost.

‡ See Note 7.

N O T E S.

corum; they are always in a Humour of contradicting what is spoken, of talking with a magisterial Air, and of having their Judgments looked upon as infallible: They imagine that their Rudeness is justified by the fine Names and Encomiums they give to Freedom and Ingenuity. Nothing can be more insufferable than Persons of this Humour.

7. *Tonsa cute.*] By the Skin shorn or cut to the Quick, *viz.* of his Friend. *Resecando ad vivum cuique castigando aris dentibus;* by cutting him to the Quick with insolent Reproaches and too keen Reproofs.

This is the Sense in which the Words are taken by the best Commentators, and which agrees best with the Design of the Epistle. Mr. *Dacier*, and those who with him refer it to Slovenliness of Person, strain the Word *tonsa* to a Sense quite opposite to what it commonly bears; whereof *F. Sanadon* was so sensible, that he takes the Liberty to change the Text without any Authority, and reads, *Commendat quæ se intonsa cute.*

9. *Virtus est medium victorum.*] Virtue consists in a just Medium between two Extremes; for Excess and Defect equally destroy its very Name and Nature.

Alter in obsequium plus æquo pronus, & imi

16

Derisor lecti, sic nutum divitis horret,

Sic iterat voces, & verba cadentia tollit;

Ut puerum sævo credas dictata magistro

Reddere, vel partes mimum tractare secundas:

Alter rixatur de lanâ sæpe caprinâ;

15

Propugnat nugis armatus: Scilicet, ut non

Sit mihi prima fides; & verè quod placet, ut non

Acriter elatrem, pretium ætas altera sordet.

Ambigitur quid enim? Castor sciat an Docilis plus;

Brundisium Minucî melius via ducat, an Appi.

23

Quem damnosa Venus, quem præceps alea nudat,

Gloria quem supra vires & vestit & ungit,

Quem tenet argenti sitis importuna famelque,

Quem paupertatis pudor & fuga; dives amicus,

Sæpè decem vitiis instructior, odit, & horret;

25

Aut si non odit, regit; ac, veluti pia mater,

Plus quàm se sapere, & virtutibus esse priorem

Vult: & ait prope vera; Meæ (contendere noli)

Stultitiam patiuntur opes: tibi parvula res est:

Arcta decet sanum comitem toga: desine mecum

30

O R D O.

reduSum utrinque. Alter pronus in obsequium plus æquo, & derisor imi lecti, sic horret nutum divitis, sic iterat ejus voces, & tollit verba cadentia, ut credas puerum reddere dictata sævo magistro, vel mimum tractare partes secundas. Alter sæpe rixatur de lana caprina: armatus nugis, propugnat: Scilicet, etsi altera ætas fuerit pretium, ut prima fides non sit mihi; & ut non elatrem acriter quod vere placet, sordet. Quid enim ambigitur? Utrum Castor an Docilis sciat plus: utrum via Minuci, an via Appi melius ducat ad Brundisium.

Quem Venus damnosa, quem alea præcipua nudat; quem gloria & vestit & ungit supra vires, quem sitis importuna famelque arguet, quem pudor & fuga paupertatis: miles dives, sæpe instructior decem vitis odi & horret illum: aut si non odit, regit; ac, veluti pia mater, vult cum sapere plus quam se, & esse priorem virtutibus: & ait prope vera: meæ opes patiuntur stultitiam, (contendere.) est tibi res parvula. Toga arcta decet sanum comitem: desine certare mecum. Eutropelus dabat vestimenta pretiosa, tauri-

N O T E S.

11. *Et imi Derisor lecti.*] Some have explained this, by rendering it Word for Word thus; "A Scoffer of those who sit at the "Lower End of the Table." But I am persuaded this is not Horace's Meaning, who is here only speaking of a flattering Friend with respect to the Lord whom he flatters.

17. *Et, vere quod placet, &c.*] Some Men that freely speak the Sentiments of their Soul, think themselves entitled, upon this very Account, to a Justification of the highest Transports of Passion and Extravagance. Men of this Humour seldom make any Dis-

ference between Time, Place, Persons, or of the Subject they are upon; and reason as rarely on the Side of such.

18. *Pretium ætas altera sordet.*] This is a very happy Expression, vastly concise & comprehensive: "I'd scorn twice as long a Life as I shall live, were it offered me in Exchange for such a Privilege."

19. *Castor sciat an Docilis plus.*] Castor and Docilis were two famous Gladiators; or rather, as some think, two Comedians.

21. *Quem damnosa Venus, &c.*] Debauchery and Gaming, especially the latter.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Certare. Eutrapelus, cuicumque nocere volebat,
Vestimenta dabat pretiosa. beatus enim jam
Cum pulchris tunicis sumet nova consilia & spes,
Dormiet in lucem, scorto postponet honestum
Officium, nummos alienos pascet; ad imum
Thrax erit, aut olitoris aget mercede caballum.

35

Arcanum neque tu scrutaberis ullius unquam;
Commissumque teges, & vino tortus & irâ.

Nec tua laudabis studia, aut aliena reprêndes:

Nec, cum venari volet ille, poemata panges,

40

Gratia sic fratrum geminorum Amphionis atque

Zethi dissiluit; donèc suspecta severo

Conticuit lyra. fraternis cessisse putatur

Moribus Amphion: tu cede potentis amici

Lenibus imperiis: quotièsque educet in agros

45

Ætolis onerata plagis jumenta, canesque;

Surge, & inhumanæ senium depone Camenæ,

Cœnes ut paritèr pulmenta laboribus emta;

Romanis solenne viris opus, utile famæ,

Vitæque, & membris: præsertim cum valeas, &

50

Vel cursu superare canem, vel viribus aprum

Possis. adde, virilia quòd speciosius arma

Non est qui tractet. scis quo clamore coronæ

Prœlia sustineas campestria: denique sævam

O R D O .

que volebat nocere. Dixit enim, Jam beatus, sumet cum pulchris tunicis, nova consilia & spes, dormiet in lucem; postponet honestum officium scorto; pascet alienos nummos: ad imum denique, erit Thrax, aut aget caballum olitoris mercede.

Neque tu unquam scrutaberis arcanum ullius, tegesque commissum, tortus & vino, & ira. Nec tu laudabis tua studia, aut reprêndes alieno; nec panges poemata, cum ille volet venari. Nam sic gratia geminorum fratrum, Amphionis & Zethi, dissiluit; donec lyra suspecta severo, conticuit. Amphion putatur ces-

sisse moribus fraternis. Cede tu lenibus imperiis potentis amici; quotièsque educet jumenta onerata Ætolis plagis, canesque in agros, surge, & depone senium inhumanæ Camenæ, ut pariter cœnes pulmenta capta laboribus. O: us hoc est solenne viris Romanis, utile famæ, vitæque, & membris: præsertim cum valeas, & possis superare vel canem cursu, vel aprum viribus. Adde, quod non est ultus qui tractet speciosius arma virilia. Scis quo clamore coronæ sustineas prælia campestria. Denique puer existens, tulisti severam militiam,

N O T E S.

31. Eutrapelus.] This is the same with Volumnus, the intimate Friend of Cicero, who got the Name of Eutrapelus from his great Wit, Politeness, and surprising Turn at Raillery.

36. Thrax erit.] That is, he will be a Gladiator. Thraces were a Kind of Gladiators, armed with the Buckler named Parma,

and with a Sword called Harpe and Sica; it was much like a Scythe: This was properly the Thracian Armour, from which Country these Gladiators first came; and hence the Phrase, Thracidicis pugnare, that is, to fight with Sword and Buckler. The Gladiators termed Thracæ, fought against the Mirmalions. Horace chuses to instance the Thrax rather

“ Competition with me.” Eutrapelus, when he intended Mischief to any one, used to make him a Present of rich Cloaths; for now, said he, the Fellow, happy in his own Conceit, will assume new Measures, and Hopes, with his fine gawdy Dress; he'll lie a-bed till Broad-day-light; neglect his proper Business for a Whore; * run himself in Debt; and at last turn † Gladiator, or for Hire be fain to drive a Gardener's loaded Horse to Market.

Neither pry into any one's Secret, ‡ nor divulge it when entrusted with it, § tho' tried to the utmost with Wine and angry Threats. Neither praise your own Way of Life, nor censure that of another; nor, when he is inclined to hunt, || stay you at home to write: For thus the Friendship of the Twin-brothers Amphion and Zethus was dissolved; till the Lyre, which gave Umbrage to the sullen Brothers, was put to silence: For Amphion is thought to have complied with his Brother's Humour. Do you then comply with the easy Commands of your more powerful Friend, and whenever he leads forth his Dogs into the Fields, and his Horses loaded with Ætolian Nets, get up, and put off the sage Moroseness of your unsocial Muse, that you may sup together on a delicious Repast, the Purchase of Toil. An Exercise this, familiar to the manly Romans, conducive to warlike Fame, to Life, and † Vigour; especially when you are in full Health, and are able even to surpass the Hound in Swiftness, or in Strength the Boar. Add to this, that there is none who handles martial Arms with a better Grace. You are conscious with what Acclamation of the Ring you sustain the Combats in the Campus Martius. In fine, when a mere Stripling,

* Will feed or increase other Peoples Money. † A Thracian. ‡ And conceal it when you are entrusted with it. § Put to the Torture. || Shall you compose Poems. † Limbs.

N O T E S.

rather than any other Gladiators, because they were of the most infamous and contemptible Kind, and generally hired as Assassins.

37. *Arcanum neque tu scrutaberis ullius unquam.*] It is a very dishonest, at least unfair Thing, to shew any Fondness for knowing the Secrets of our Friend; for if we have a Mind to keep them still so, they are nothing but a Burden and Trouble to us; and if we have any Design to make our own Advantage by a Discovery, this is the blackest Kind of Perfidy.

41. *Gratia sic fratrum geminorum Amphionis atque Zethi.*] Amphion and Zethus were Twins, Sons of Jupiter and Antiope; their Genius's were so different, that the first ap-

plied himself to Musick, and the latter became a Herdsman. But Zethus was naturally of so wild a Temper, that he could not bear the Musick of Amphion's Lyre, and it proved the Cause of several Wars between them; at last Amphion was obliged to resign his Lyre.

46. *Ætolis onerata plagis.*] Ætolia was a Province of Greece, which abounded with Boars, and was the Scene of that famous Hunting-match, in which Meleager killed the Calydonian Boar.

49. *Romanis solenne viris opus, utiis fama*] Sallust calls Hunting *servile officium*, a Business only fit for Slaves; but he only calls it so, comparatively speaking, with respect to the noble Studies of the Mind.

Militiam puer & Cantabrica bella tulisti,
Sub duce, qui templis Parthorum signa refixit,
Nunc &, si quid abest, Italis adjudicat armis.

55

Ac, ne te retrahas, & inexcusabilis absis;
Quamvis nîl extra numerum fecisse modumque
Curas, interdùm nugaris rure paterno.

60

Partitur lintres exercitus: Actia pugna,
Te duce, per pueros hostili more refertur:
Adversarius est frater; lacus, Adria: donèc
Alterutrùm velox victoria fronde coronet.

Consentire suis studiis qui crediderit te,
Fautor utroque tuum laudabit pollice ludum.

65

Protenùs ut moneam; (si quid monitoris eges tu)
Quid de quoque viro, & cui dicas, sæpè videto.

Percontatorem fugito: nam garrulus idem est;
Nec retinent patulæ commissa fidelitèr aures:
Et semèl emissum volat irrevocabile verbum.

70

Non ancilla tuum jecur ulceret ulla, puerve,
Inter marmoreum venerandi limen amici:
Ne dominus pueri pulchri caræve puellæ
Munere te parvo beet, aut incommodus angat.

75

Qualem commendes, etiàm atque etiàm aspice: ne mox

O R D O.

*Et bella Cantabrica, sub duce qui refixit signa
Romana templis Parthorum, & qui nunc ad-
judicat Italis armis si quid abest. Ac, ne re-
trahas te, & absis inexcusabilis, quamvis cu-
ras fecisse nil extra numerum modumque, in-
terdum tamen nugaris paterno rure. Exer-
citus partitur lintres: Pugna Actia refertur
hostili more per pueros, te duce. Frater est
adversarius, lacus Lucrinus, Adria; donec
velox victoria coronet alterutrùm fronde. Qui
crediderit te consentire suis studiis, ut fautor
laudabit tuum ludum utroque pollice.*

*Protenus ut moneam (si tu eges quid moni-
toris) sæpe videto quid dicas de quoque viro,
& cui. Fugito percontatorem, nam idem est
garrulus, nec patulæ aures retinent fidelitèr
commissa; & verbum semel emissum, volat
irrevocabile.*

*Non ancilla ulla puerve, intra marmoreum
limen venerandi amici, uret tuum jecur: ne
dominus pulchri pueri, caræve puellæ te
parvo munere, aut incommodus angat te.*

Etiàm atque etiàm aspice qualem hominem

N O T E S.

61. *Actia pugna, te duce.*] This Naval
Festival is happily introduced by the Poet,
and does a great deal of Honour to young
Lullius. Augustus, in memory of the Vic-
tory gained by him at Actium over Antony,
and which secured to him the Empire, in-
stituted a Festival that was to be celebrated
every fifth Year upon the first of August,
under the Name of the Actian Games. The
Exercises of this Festival were somewhat like
the Tournament. But Lullius, on that Oc-

casión, acted the thing itself to the Life, in
representing the very Action in a Sea-fight.

64. *Velox victoria.*] Victory is generally
represented with Wings, on Medals and o-
ther Monuments, to represent her fleeting
Nature; and with a Wreath in her Hand

65. *Consentire suis, &c.*] 'Tis ridiculous
to understand this of Augustus. Horace re-
turns to his Subject, and says to Lullius,
that the noble Lord who observes him to
have Complaisance enough to amuse him



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Incutiant aliena tibi peccata pudorem.

Fallimur, & quondam non dignum tradimus. ergo,

Quem sua culpa premet. deceptus omitte tueri;

Ut penitus notum, si tentent crimina, serves,

Tuterisque tuo fidentem praesidio: qui

Dente Theonino cum circumroditur, ecquid

Ad te post paulo ventura pericula sentis?

Nam tua res agitur, paries cum proximus ardet:

Et neglecta solent incendia sumere vires.

Dulcis inexpertis cultura potentis amici:

Expertus metuit. tu, dum tua navis in alto est.

Hoc age, ne mutata retrorsum te ferat aura.

Oderunt hilarem tristes, tristemque jocosum,

Sedatum celeres, agilem gnavumque remissi:

Potiores liquidi media de luce Falerni

Oderunt porrecta negantem pocula: quamvis

Nocturnos jures te formidare tepores.

Deme supercilio nubem: plerumque modestus

Occupat obscuri speciem, taciturnus acerbi.

Inter cuncta leges & percontabere doctos.

Qua ratione queas traducere leniter aevum;

Ne te semper inops agitet vexetque cupido,

Ne pavor, & rerum mediocriter utilium spes:

Virtutem doctrina paret, naturae donet:

Quid minuat curas, quid te tibi reddat amicum:

Quid pure tranquillet; honos, an dulce lucellum,

O R D O.

commendas: ne max aliena peccata incutiant pudorem tibi. Fallimur, & quondam tradimus non dignum. Ergo cum sis deceptus, omitte tueri cum quem culpa sua premet; ut serves penitus notum, si crimina tentent; tuterisque amicum fidentem tuo praesidio: qui cum circumroditur dente Theonino, ecquid sentis pericula ventura paulo post ad te? Nam cum paries proximus ardet, rei tua agitur, & incendia neglecta solent sumere vires.

Cultura amici potentis est dulcis inexpertis: expertus metuit id. Tu, dum navis tua est in alto, hoc age, ne aura mutata ferat te retrorsum.

Tristes oderunt hilarem, jocosumque tristem; celeres sedatum, remissi agilem gnavumque. Potiores liquidi Falerni de luce media obscuri negantem pocula porrecta; quamvis jures nocturnos tepores. Deme supercilio nubem. Plerumque modestus occupat speciem obscuri, taciturnus acerbi.

Inter cuncta, leges & percontabere doctos, qua ratione queas traducere aevum leniter, ne inops cupido semper agitet vexetque te: ne spes rerum mediocriter utilium: Doctrina paret virtutem, naturae donet; quid minuat curas, quid reddat amicum tibi, quid pure tranquillet, honos, an

N O T E S.

30. Ut penitus notum, &c. Dr. Bentley he would not have changed the *ut* into *ut*; appears not to have adverted to the Force of *ut* we have endeavour'd to express the Force of the Author's Reasoning in this Place, else it in the Translation. As for his other A-

Let bye and bye the Faults of others * put you to the Blush. We are apt to err, and at Times introduce the Unworthy; therefore, when deceived, forbear to support the Man whom his own Misconduct will undo; that you may preserve your Credit with your Friend, and upon occasion save one whom you thoroughly know, in case † he be attacked with Calumny, and defend him who relies on your Protection: When he is wounded with the backbiting Tooth of Slander, ‡ why are you insensible of the Danger that is fast approaching to yourself? For sure your Interest is at stake, when your Neighbour's House is on Fire; and § 'tis usual you know for the Flames to gather Strength by being neglected.

Obsequious Attendance on a Friend in Power is charming in the Eyes of them who never tried it; but he that has, dreads it Do you, while your Vessel is on the Main, look well to yourself, lest the Wind changing drive you back.

The Gloomy hate the Cheerful, and the Jocular the Gloomy; the Sprightly hate the Grave, and the Indolent the Bustling and the Active: Those who tope at the pure Falernian from Mid-day, hate you when you refuse the proffer'd Glass; tho' you swear that you dread the Fumes of the Wine by Night. Dispel the Cloud from your Brow: The modest Man || too often passes for sullen, and the reserved for sour.

Withal, still be reading and consulting the Philosophers, by what Means you may lead a peaceable and a quiet Life; that neither impotent Desire, nor Fear and Hope of Things that profit little, may trouble and torment you: Whether † Virtue is acquired by Study, or be the Gift of Nature: What alleviates the Cares of Life; * what reconciles you to yourself; what ‡ produces pure undisturb'd Tran-

* Strike you with Shame. † False Accusations attack him. ‡ Have you any Sense of. § Neglected Flames use to receive Strength. || For the most Part carries the Appearance. † Whether Study acquires Virtue, or Nature gives it. * What makes you in Friendship with yourself. ‡ What composes into Tranquility purely, i. e. without any Mixture or Alloy.

N O T E S.

teration of *fidemem* into *fidenter*, in the next Line, it may well enough be admitted, without hurting the Sense, or rather it presents a better one.

82. *Circumroditur dente Tbeonino.*] Gnawed about with the Tooth of *Tbeon*, a carping Grammarian; here put for Slander itself.

84. *Nam tua res agitur.*] A Calumniator or Detractor should be look'd upon as a publick Incendiary. It is every one's Business to suppress by the most Methods the Asper-

VOL. II.

sions of a virulent Tongue, that stains and sullies every Name it mentions.

91. *Liquidi media de luce Falerni.*] The Sense plainly shews this to be the true Reading.

92. *Porricta negantem pocula.*] The Romans did not drink out of separate Glasses, as we, but they that drank first gave the Glass to his Neighbour, he to the third; and thus it went round.

An secretum iter, & fallentis semita vitæ.

Me quotiès reficit gelidus Digentia rivus,
 Quem Mandela bibit, rugosus frigore pagus;
 Quid sentire putas, quid credis, amice, precari?
 Sit mihi, quod nunc est, etiam minus; ut mihi vivam
 Quod superest ævi, si quid superesse volunt Dî:
 Sit bona librorum & provisæ frugis in annum
 Copia: ne fluitem dubiæ spe pendulus horæ.
 Sed satis est orare Jovem quæ donat & aufert;
 Det vitam, det opes: æquum mihi animum ipse parabo.

O R D O.

dulce lacellum, an iter secretum, & semita fallentis vitæ.

Quoties Digentia gelidus rivus, quem Mandela bibit, pagus rugosus frigore, reficit me, quid, amice, putas me sentire, quid credis me precari? Sit mihi quod nunc est, etiam minus;

ut vivam mihi quod ævi superest, & volunt quid superesse: ut sit bona copia librorum, & frugis provisæ in annum, ne pendulus fluitem spe dubiæ horæ. Sed est satis orare Jovem quæ donat & aufert; det vitam, opes; ipse parabo mi æquum animum.

N O T E S.

104. Digentia.] This was a Fountain and Rivulet of the Sabin Valley; it sprung from one of the Sides of Mount Lucretius, watered the Territories of Bandusia and Mandela, and at last discharged into the Corese. Horace says that Mandela was very cold, because it lay along a Hill that was exposed to the North.

106. Quid sentire putas, quid credis, amice, &c.] What do you imagine can be my Thoughts in so horrid a Place? Or what do I petition of the Gods? Is it Honours, Riches and Renown? Or do I torment myself with anxious Care to have a more agreeable House? Not at all. These are the Things that disturb the Repose of Mankind — The Interrogations here are very beautiful, lively, and ingenious, after so hideous a Picture of his Country-house.

107. Sit mihi, quod nunc est, etiam minus.] Here we have a natural Account of the State into which Horace had put himself to enjoy the Tranquility he wanted: He contents himself with the Estate he is possessed of, and so far is he from desiring more, that, on the contrary, he is willing to quit what was superfluous. All he requested of the Gods,

if they intended to lengthen his Life, or no more than that he might have a Competency for himself, to be in a Capacity cultivating his Understanding, never to be in Perplexity, free of all Dependance, and to have a good Library. Here we have a pretty System of Morals, which I dare set on the front that of several modern Christians.

112. Æquum animum mihi ipse parabo. This is agreeable to the Philosophy of the Stoics, who justly distinguish'd between the Goods of Fortune, and the Goods of the Mind; or what they called the τὰ ἐξ ἡμῶν, and the τὰ ἐκ τῆς φύσεως, those Things are not in our Power, and those that are. The former are not properly our own; the other it is in every Man's Power to acquire by the right Exercise of his Faculties: And therefore, after the Poet has told us, that one of his Objects of Prayer was Contentment and Equanimity:

— ne fluitem dubiæ spe pendulus horæ.

he corrects himself, and says,

Sed satis est orare Jovem quæ donat & aufert.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

AD MÆCENATEM.

EPISTOLA XIX.

Horace had been reckoned for a considerable Time the first Lyric Poet of his Age, consequently was envied as well as imitated. Among his Imitators there had been some wretched Poets, who through Want of a Capacity to distinguish his Beauties and Excellencies, copied the worst Parts of his. From this his Enemies took Occasion to say, that through an Excess;

PRISCO si credis, Mæcenas docte, Cratino ;
 Nulla placere diù nec vivere carmina possunt,
 Quæ scribuntur aquæ potoribus. ut malè sanos
 Adscripsit Liber Satyris Faunisque poetas ;
 Vina ferè dulces oluerunt manè Camenæ.
 Laudibus arguitur vini vinosus Homerus :
 Ennius ipse pater nunquam nisi potus ad arma
 Profiluit dicenda. Forum putealque Libonis
 Mandabo siccis, adimam cantare severis.

Hoc simul edixi ; non cessavere poetæ
 Nocturno certare mero, putere diurno.
 Quid ? si quis vultu torvo ferus, & pede nudo,
 Exiguæque togæ simulet textore Catonem ;
 Virtutemne repæsentet moreisque Catonis ?
 Rupit Hyarbitam Timagenis æmula lingua,

10

15

O R D O.

Docte Mæcenas, si credis prisco Cratino, nulla carmina, quæ scribuntur p̄toribus aquæ, possunt vivere, nec placere diu : nam ut Liber adscripsit poetâs malè sanos Satyris Faunisque, Camenæ dulce oluerunt vina fere mane. Homerus arguitur fuisse vinosus ex laudibus vini. Pater ipse Ennius nunquam profiluit ad arma dicenda, nisi potus. Mandabo forum putealque Libonis siccis, adimam cantare severis.

Simul ac edixit hoc, poetæ non cessare certare nocturno mero, putere diurno. Quid ? si quis ferus torvo vultu, & nudo pede, exiguæque togæ, simulet Catonem, repæsentetne virtutem moreisque Catonis ? Lingua æmula Timagensis rupit Hyarbitam, dum p̄toribus

N O T E S.

2. *Nulla placere diu, nec vivere carmina possunt.* 'Tis doubtless some Verses of Cratinus that Horace makes use of here. Men will palliate their Vices under some Pretext or other ; thus Cratinus alledged, that his drinking so much was only with a Design to give Life and Spirit to his Poetry. Epicharmus asserts the same thing that Cratinus does :

Κύα ἴσι δὴ θύραμ' αἰχ' ὑδῶς πῆ.

“ A Poet that drinks Water will never make good Dithyrambicks.” 'Tis certain; that Wine has Force in it to cheer the Spirits and warm the Imagination : But 'tis only the moderate Use of it that produces this Effect ; when the due Bounds are transgressed, the Imagination, instead of being assisted, is but stifled and clogged ; there is a great Difference between drinking a cheerful Glass and being drunk.

TO MÆCENAS.

EPISTLE XIX.

Vanity and Self-conceit, he chose rather to read his Poems to Princes and Great Men, than to the Society of Poets. To clear himself of the first of these Charges, he points out in what Things he did imitate the Greeks, and in what himself ought to be imitated; and answers the second, in discovering the true Cause of their Malice and Spite.

LEARNED Mæcenas, if you believe old Cratinus, no Poems can please or be long-lived which are composed by Water-drinkers: Ever since Bacchus has enrolled the mad *enthusiastic* Poets amongst his *drunken* Fauns and Satires; the Muses, sweet as they are, have almost always smelt of Wine in the Morning. Homer, from the *lavish* Praises he bestows on Wine, is convicted of * having loved the Juice of the Grape. Ennius himself, the Father of the Latin Poets, never sallied forth in a *poetical Fit*, to sing of Arms, till he had drank a hearty Glass. † “Henceforth I’ll condemn all that are strictly sober to the Bar and Courts of Justice: ‡ I’ll debar the rigidly temperate from Poetry.”

Ever since I passed this Law, the Poets have incessantly vied with each other, who should drink most by Night, who should smell rankest of Wine by Day. What? if some human Brute should by putting on a stern Air, || by going without Shoes, and by wearing a scanty Gown, pretend to mimick Cato; would he therefore represent Cato’s Virtue and Manners? § Jarbitas, in emulating Timag-

* Given to Wine. † I’ll allot the Bar and Libo’s Puteal, (i. e. the Prætor’s Bench) to the Sober: See Note on B. II. Sat. vi. 35. ‡ I’ll deprive them of Power or Privilege to sing. || His Foot bare. § The Tongue that emulated Timagenes burst Jarbitas.

N O T E S.

8. *Forum, putealque Libonis.*] Horace himself speaks here in the Quality of a Legislator.—The Romans, whenever a Thunderbolt fell upon a Place without a Roof, took care, out of Superstition, to have a sort of Cover built over it, which they properly called *Puteal*. This had the Name of *Puteal Libonis*, and *Scribonium Puteal*, because *Scribonius Puteal* erected it, by order of the Senate. The Prætor’s Tribunal standing just by, is often signified in Authors by the same Expression.

10. *Hoc simul edixi.*] I read *edixi* with Dr. Bentley, referring this Law before-men-

tioned to Horace himself as what agrees best with the Strain of the Epistle, particularly with Ver. 17.

—quod si
Pallerem casu, biberent ex sanguine cuminum.

12. *Et pede nudo.*] One of Lycurgus’s Laws expressly ordered the Spartans to go bare-footed: And even at Athens, those who valued themselves upon leading an austere Life, never wore Shoes but when the Season was cold, or when they walked over rough and rugged Roads. This Custom was also imitated by the primitive Romans.

Dum studet urbanus, tenditque disertus haberi.

Decipit exemplar vitiis imitabile. quòd si
Pallerem casu, biberent exsanguie cuminum.

O imitatores, servum pecus, ut mihi sæpè
Bilem, sæpè jocum vestri movere tumultus!

20

Libera per vacuum posui vestigia princeps,
Non aliena meo pressi pede. qui sibi fidit
Dux, regit examen. Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochi, non res & agentia verba Lycamben.

25

At ne me foliis ideò brevioribus ornes,
Quòd timui mutare modos & carminis artem:
Temperat Archilochi Musam pede mascula Sappho,
Temperat Alcæus: sed rebus & ordine dispar,
Nec socerum quærit, quem versibus oblinat atris,
Nec sponsæ laqueum famoso carmine necit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen. juvat immemorata ferentem

30

O R D O,

esse urbanus, tenditque haberi disertus. Exemplar imitabile vitiis decipit. Quod si casu pallerem, biberent cuminum exsanguie. O imitatores, pecus servum, ut tumultus vestri sæpe movere mihi bilem, sæpe jocum!

Ego princeps posui libera vestigia per vacuum, pressi meo pede vestigia non aliena. Qui fidit sibi, ille dux, regit examen. Ego primus ostendi Latio Parios Iambos, secutus numeros animosque Archilochi, non res, &

verba agentia Lycamben. At ne idem me foliis brevioribus, quod timui mutare modos, & artem carminis: Mascula Sappho temperat pede suo Musam Archilochi; Alcæus temperat eam; sed dispar rebus & ordine, nec quærit socerum, quem oblinat atris versibus, nec necit laqueum sponsæ famoso carmine. Ego Latinus fidicen vulgavi hunc non prius dictum alio ore. Juvat me ferentem immemorata

N O T E S.

21. *Libera per vacuum posui, &c.*] The Poet here boasts, that he has, without the Help of any Guide, open'd a way unknown to them; and that he was far from being a mere Plagiarist, or a wretched Imitator, but on the contrary, an Original.

23. *Dux regit examen.*] This is a Metaphor taken from the Bees, to whom he compares the Poets, as he says on another Occasion, *Ego apis matinx more modoque, &c.*

23. *Parios Iambos.*] Parian Iambics, so called from *Archilochus*, a Native of *Paros*, the first who wrote in those Measures.

27. *Quod timui, &c.*] Dacier and others give another Sense to this Passage, viz. lest you think me less deserving of Praise, because I have been afraid to change his Measures; know that I have temper'd my Muse with Sapphics, and with the Iambics of *Alcæus*;

but in these my Iambics, I have mixed something of *Archilochus's* soul-mouth'd lampooning Satire. But the Sense we have given after *Dr. Bentley* is more agreeable to the Words, especially to the last Part of the Sentence, *sed rebus, &c.* which cannot, without violent straining, be made to bear the other.

28. *Temperat Archilochi, &c.*] *Temperare* does not here signify to soften, but to mix or qualify. This Meaning is so natural and agreeable to the Sense of the Passage, that I am surprized that Persons ever thought of giving it any other, as several have done, *Sappho* and *Alcæus* were an Age later than *Archilochus*, from whom the former borrowed several kinds of Verses, which they interspersed with others, to compose different Lyric Pieces. *Horace* did the same after them, nay, he did more;



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Ingenuis oculisque legi manibusque teneri.

Scire velis, mea cur ingratus opuscula lector
 Laudet ametque domi, premat extra limen iniquus ?
 Non ego ventosæ plebis suffragia venor
 Imprensis cœnarum, & tritæ munere vestis :
 Non ego, nobilium scriptorum auditor & ultor,
 Grammaticas ambire tribus & pulpita dignor.
 Hinc illæ lacrymæ. Spissis indigna theatris
 Scripta pudet recitare, & nugis addere pondus,
 Si dixi ; Rides, ait, & Jovis auribus ista
 Servas : fidis enim manare poetica mella
 Te solum, tibi pulcher. Ad hæc ego naribus uti
 Formido ; & luctantis acuto ne fecer ungui,
 Displicet iste locus, clamo, & diludia posco.
 Ludus enim genuit trepidum certamen, & iram ;
 Ira truces inimicitias, & fœnebre bellum.

O R D O.

rata legique oculis ingenuis, tenerique manibus.

Velis scire cur lector ingratus. det ametque mea opuscula domi, iniquus premat ea extra limen ? Ego non venor suffragia ventosæ plebis imprensis cœnarum & munere tritæ vestis. Ego auditor & ultor scriptorum nobilium non dignor ambire tribus Grammaticas, & pulpita. Hinc illæ lacrymæ. Si dixi, Pudet me recitare

scripta indigna spissis theatris, & addere pondus nugis, ait & rides, & servas ista auribus Jovis : enim pulcher tibi, fidis te solum mella poetica. Ego formido uti naribus hæc : & ne fecer acuto ungui luctantis loci. Iste locus displicet, & posco diludia. Etenim ludus genuit certamen trepidum & iram : ira genuit truces inimicitias, & fœnebre bellum.

N O T E S.

34. *Ingenuis oculisque legi.*] To be read by ingenious Eyes, and be perused by their Hands, bringing them Things unrecorded, or not before heard of.

35. *Ingratus.*] A Reader who approves and admires a Book, ought always to ac-

knowledge himself indebted to the Author for the Pleasures he receives from his Performance. But instead of this, Envy takes place and produces a quite different Effect, namely, Chagrin and Detraction. How unjust and mean-spirited is such a Conduct!

And

EPISTOLA XX.

In 733 Horace published a Collection of some Satires and Epistles, and had put this Epistle at the Head of them. In it he gives very useful and critical Directions to Authors under the Allegory of a Child, who, upon finding himself confined within the Walls of his Father's House, breaks out

to be read by Men of ingenuous and liberal Minds, as one who brings them Subjects new and hitherto unsung.

Would you know why *some* ungrateful Readers, * who can't elp praising and esteeming my Works at home *in their Closets*, are so *partial and unjust* to run them down without-doors? *The Reason is*, hunt not for the Applauses of the fickle Mob, at the Expence of Greats, and by the Present of a *cast* thread-bare Coat: † join not with our noble Writers, to hear and repeat each other's Works by *urns*, not deign to court the Tribes of Grammarians, and *bow unto* their Chairs. Hence those *Tears of Anger and Chágrin*. If I say, I am ashamed to rehearse my mean Writings to the cróuded Theatres, and to give such Importance to Trifles; you jeer, cries one; *I warrant*, you reserve those Pieces of yours for ‡ Cæsar's Ears; presuming that || 'tis only from your Pen the poetic Honey-strains distil, all charming in your own Eyes. In return to this, I am afraid to indulge a Sneer; and *therefore*, § to extricate myself out of the Clutches of my armed Antagonist, I cry out, That Place is my Aversion, and I beg a Respite from the Trial: † For from Trials of Skill have sprung Emulation and Strife; and from Strife, cruel Enmities and rueful War.

* *Why the ungrateful Reader praises and loves thy Works at Home.* † *I am not a Hearer of them, nor Revenger, viz. by repeating mine to them.* ‡ *For the Ears of Jove.*
 || *That you alone distil poetic Honey.* § *That I mayn't be sore by the sharp Nails of my Antagonist.* † *For a Trial of Skill both begot.*

N O T E S.

And yet it often happens, that those very Persons are studying and profiting by the very Pieces they so much detract from.

37. *Non ego ventose plebis suffragia, &c.*] The Poet very agreeably rallies here the stupid Vanity of some cotemporary Poets, who, to have their Verses applauded, used to be at the Expence of grand Entertainments,

and to make Presents of Cloaths to the People, in order to gain their Approbation, as the Candidates for any Offices of State did when they solicited their Interest.

47. *Diludia.*] A Prorogation of the Day of Combat; alluding to the Combats of the Gladiators.

To his Book.

EPISTLE XX.

and takes his Liberty. The Character that hereafter he gives of himself, is true and natural; neither Modesty nor Vanity make him conceal any thing in it.

Vertumnum Janumque, liber, spectare videris :

Scilicet ut prostes Sosiorum punice mundus. /

Odisti claves, & grata figilla pudico :

Paucis ostendi gemis, & communia laudas ;

Non ita nutritus. fuge quò discedere gestis : 5

Non erit emisso reditus tibi. Quid miser egi ?

Quid volui ? dices, ubi quis te læserit. & scis

In breve te cogi, cum plenus languet amator.

Quòd si non odio peccantis desipit augur,

Carus eris Romæ. donèc te deserat ætas. 15

Contrectatus ubi manibus sordescere vulgi

Cœperis ; ut tineas pasces taciturnus inertes,

Aut fugies Uticam, aut vincetus mitteris Herdam.

Ridebit monitor non exauditus : ut ille,

Qui malè parentem in rupes protrusit asellum 15

Iratus. quis enim invitum servare laboret ?

O R D O.

O Liber, videris spectare Vertumnum Janumque : scilicet ut prostes mundus punice Sosiorum. Odisti claves, & figilla grata pudico ; gemis te ostendi paucis, & luvias communia, non nutritus ita. Fuge quo gestis discedere. Non erit red tus tibi emisso. Dices, ubi quis læserit te : Miser quid egi ? Quid volui ? Et scis cum amator plenus languet, co-

gi te in breve. Quid si augur non desipit odio peccantis, eris carus Romæ, donèc te deserat ætas. Ubi contrectatus manibus vulgi cœperis sordescere : aut taciturnus pasces inerte, aut fugies Uticam, aut mitteris vincetus Herdam. Monitor non exauditus ridebit : ut ille, qui iratus detrusit in rupes asellum malè parentem. Quis enim laboret servare invitum ?

N O T E S.

1. *Vertumnus Janumque.*] In the *Forum Romanum*, at the End of the *Via Tuscorum*, *Vertumnus* had a Statue and a Temple, and *Janus* had a Statue there also. The *Forum Romanum* was the Quarter of the City in which Booksellers kept their Shops. A Scholiast gives us the Reason why *Vertumnus* had his statue here ; because, says he, *Vertumnus Deus est præses vertendarum & emendarum rerum, hoc est, vendendarum & emendarum.*

2. *Scilicet ut prostes Sosiorum*] The *Sosii* were two Brothers, and the most famous Booksellers then in *Rome*, both for the Correctness of their Copies, and the Neatness of their Binding. 'Tis worth Observation, that the *Bibliographus* or Transcriber, *Bibliopagus* Compactor or Bookbinder, and *Bibliopola* or Bookseller, belonged all to one Business at that time.

2. *Pumice mundus.*] Booksellers made use of a Pumice-stone to smoothe the Parchment

on which they were to write : One Side was smoothly polished, that the Stylus might write with the greater Ease and Freedom, and that the Writing might be more clear and uniform. The Reverse, on which there was no Writing, was also made smooth, that the Hand, in folding up the Volume, might feel no Roughness ; besides, that it might be colour'd more easily and to greater Advantage ; for the reverse Side of the Volume was painted yellow, red, or blue, &c. Thus *Juvenal*, in his 7th Satire, says :

— atque ideo croceæ membranae *Labella*
Impletur—

Membrana labelle croceæ : That is to say, a Leaf of Parchment painted yellow. Was this Pumice they likewise smoothe'd the Skin that covered the Volume, on the reverse of which was written the Title of the Book in golden Letters.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba senectus.

Cùm tibi sol tepidus plures admoverit aures ;

Me libertino natum patre, & in tenui re

20

Majores pennas nido extendisse loqueris ;

Ut quantum generi demas, virtutibus addas :

Me primis Urbis belli placuisse domique ;

Corporis exigui, præcanum, Solibus aptum,

Irasci celerem, tamèn ut placabilis essem.

25

Fortè meum si quis te percontabitur ævum ;

Me quater undenos sciat implevisse Decembres,

Collegam Lepidum quo duxit Lollius anno.

O R D O.

Hoc quoque manet te, ut balba senectus occupet placuisse primis Urbis belli domique: præca-
docentem pueros elementa in extremis vicis. nam, aptum solibus, celerem irasci, tamèn ut
Cum sol tepidus admoverit tibi plures aures essem placabilis. Si quis forte percontabitur
loqueris me natum fuisse libertino patre, & ex-
tendisse pennas majores nido in tenui re; ut
addas tantum virtutibus, quantum demas ge-
neri. Loqueris, inquam, me exigui corporis
is meus ævum, sciat me implevisse quater
undenos Decembres, anno quo Lollius duxit
Lepidum collegam consulatu.

N O T Æ S.

18. *Balba senectus.*] That is, *Ut Balbus* *fers of undoubted Capacity taught and ex-*
jam senex affectus occuperis docendo pueros ele-
mentis in scholis suburbanis. In the most
beautiful Quarters of the City the Romans
had their celebrated Schools, in which Ma-
plained the Greek and Latin Authors: For
the Romans took particular Care to have their
Children not only instructed in the former,
but likewise in the latter. And in this they
judge

there be condemned to teach his Boys their Elements. When the temperate *Evening* Sun brings you a * more numerous Audience, you shall tell them that I was the Son of a Freed-man, and born to a low Fortune, *but raised myself and stretched my Wings beyond my Nest*: That *thus* what you take from my Birth, you may add to my Merit: That I was in Favour with the greatest Men in Rome, † both Generals and Statesmen; of a short Stature; grey-hair'd before my Time; ‡ who loved to bask in the Sun; and was prone to Anger, yet so as to be easily appeas'd. If any one shall chance to ask my Age, let him know that I had || seen full forty-four Decembers, in the Year that Lollius admitted Lepidus his Colleague.

* *Mors Ears.*

† *Both in War and at Home.*

‡ *Agreed with Sunbine.*

§ *That I had snuff'd four times eleven Decembers.*

N O T E S.

judged right, for Nature without Improvement is not sufficient, even in a Mother-tongue, to learn one to speak properly and with Accuracy. In the extreme and most distant Parts of the Suburbs were the low Schools kept, where Children only learned to read, or were taught the first Elements.

19. *Tepidus Sol.*] Is not the excessive Heat of the Sun, as it has been rendered; but the Evening Sun, when the Heat is more mild and temperate; for *tepidus* signifies moderately warm, between hot and cold.

23. *Belli placuisse dominos.*] The Great Men that courted and honoured our Author with their Friendship were, *Cassius, Brutus, Messala, Lollius, Pollio, Agrippa, Maecenas, Augustus*, and several more whose Names lie scattered through his Works.

24. *Præsenus.*] Our Author began to grow grey-headed about the forty-first Year of his Age, and was wholly so in his fiftieth Year, as may be learned from the Odes, *Horatius ritu* and *Quid ballicosus*.

Q U I N T I
 H O R A T I I F L A C C I
 E P I S T O L A R U M
 L I B E R S E C U N D U S ,

A D A U G U S T U M .

E P I S T O L A I .

This Epistle ought to be considered as one of the most valuable that has been left us by our Author for several Reasons. Augustus, to whom it is addressed, indulged him in this Freedom, or, to express it more properly, he required it of him as a Proof of his Friendship; for he writes to him through the Whole of it in Terms that import nothing less. Besides, Horace was now advanced to such an Age, that it had become easy and familiar to him to appear in Print, and nothing less than Master-pieces were expected from his Pen. In short, he wrote to a Prince that was a Person of superior Genius himself, refined Taste, and uncommon Learning. The learned Mr Pope, observes, that " This Epistle will shew the Learned World to have fallen into two Mistakes; one that Augustus was a Patron of Poets in general; whereas he not only prohibited all, but the best Writers to name him, but recommended that Care even to the Civil Magistrate; Admonebat Prætores ne paterentur nomen suum obsole- fieri, &c. The other, that this Piece was only a General Discourse of Poetry; whereas it was an Apology for the Poets, in order to render Augustus more their Patron. Horace here pleads the Cause of his Cotemporaries; first against the Taste of the Town, whose Humour it was to magnify the Authors of the preceding Age; secondly, against the Court and Nobility, who encouraged only the Writers for the Theatre; and lastly, against the Emperor himself, who had conceived them of little

" Uje



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

CUM tot sustineas & tanta negotia solus,
 Res Italas armis tuteris, moribus ornes;
 Legibus emendes; in publica commoda peccem,
 Si longo sermone morer tua tempora, Cæsar.

Romulus, & Liber pater, & cum Castore Pollux,
 Post ingentia facta, Deorum in templa recepti,
 Dum terras hominumque colunt genus, aspera bella
 Componunt, agros assignant, oppida condunt;
 Ploravere suis non respondere favorem
 Speratum meritis. diram qui contudit hydram,
 Notaque fatali portenta labore subegit,
 Comperit invidiam supremo sine domari.
 Urit enim fulgore suo, qui prægravat artes
 Infra se positas: extinctus amabitur idem.
 Præsenti tibi maturos largimur honores,
 Jurandasque tuum per nomen ponimus aras,
 Nil oriturum aliàs, nîl ortum tale fatentes.
 Sed tuus hic populus, sapiens & justus in uno,
 Te nostris ducibus, te Graiis anteferendo,
 Cætera nequaquam simili ratione modoque
 Æstimat; &, nisi quæ terris semota, suisque
 Temporibus defuncta videt, fastidit & odit;
 Sic fautor veterum, ut tabulas peccare vetantes,
 Quas bis quinque viri sanxerunt, foedera regum,

O R D O.

O Cæsar, cum tu solus sustineas tot & tanta negotia, tuteris res Italas armis, ornes moribus, emendes legibus; peccem in publica commoda, si morer tua tempora longo sermone. Romulus, & pater Liber, & Pollux cum Castore, recepti post facta ingentia in templa Deorum; dum colunt terras genusque hominum, componunt aspera bella, assignant agros, condunt oppida, ploravere favorem speratum non respondere suis meritis: Hercules, qui contudit diram hydram, subegitque nota portenta fatali labore, comperit invidiam tantum domari supremo sine. Ille enim qui prægravat artes po-

fitas infra se, urit suo fulgore; idem extinctus amabitur. Nos largimur maturos honores tibi præsentibus, ponimusque aras jurandas per tuum nomen; fatentes nil tale ad hoc ortum, nil oriturum aliàs. Sed hic tuus populus, sapiens & justus in hoc uno, scilicet anteferendo te nostris ducibus, te Graiis, nequaquam æstimat cætera simili ratione modoque; & fastidit & odit omnia, nisi quæ videt semota terris, defunctaque suis temporibus. Sic fautor veterum, ut dictum Masæ locutus fuisse in Albano monte, tabulas vetantes peccare quas bis quinque viri sanxerunt;

N O T E S.

5. *Romulus, & liber pater.*] This Comparison is the more beautiful, in that it highly honours the Prince in whose Favour it was made. *Romulus, Bacchus, Cæsar, Pollux,* and *Augustus,* merited to be rank'd among the Gods for their heroic and glorious Achievements *post ingentia facta.* The latter had divine Honours paid to him while alive; but the rest received no such Homage,

nor were reputed divine till after their Death.

13. *Urit enim, &c.*] For he burns by his Brightness who oppresses the Arts (i. e. the Merit of others in the Arts) placed below him. Mr. Pope, in his Imitation of this Epistle, has very beautifully set off this Allusion:

WHILE you, *great Cæsar*, alone sustain the *Weight* of so many and momentous Affairs of State; defend the * Empire by your Arms, adorn it by your Example, and reform it by your Laws: Shou'd not I trespass against the public Weal, were I to take up your Time with a long Epistle?

Romulus and Bacchus, Castor and Pollux, were, after their heroic Deeds, admitted into the Temples of the Gods, yet while they were civilizing Mankind, making fierce Wars to cease, † planting Colonies, and founding Cities; mourned at last ‡ to find their Merits not requited with expected Gratitude. He who crush'd the direful Hydra, and, with Toil ordain'd him by the Fates, subdued those well-known Monsters, || found Envy was to be conquer'd by Death alone. § For he whose Weight of Merit oppresses others, is a Sun that burns and dazzles by its superior Brightness: Yet the same Sun, when once extinguish'd, shall be loved and praised. To thee, yet present on Earth, we pay ample Honours, and erect Altars where we are to swear by thy Name; confessing, that none shall ever rise, that none hath ever risen, thy Equal. But thy People, wise and just in this once Instance, in preferring thee to our own, thee to the Grecian Leaders; by no means judge of other Things with like Reason and Measure: And, save those † whom they know to be removed from Earth, and to have finished their Course, they detest and nauseate all. Such Favourers of the Ancients, as to maintain, that * the Laws of the Twelve Tables, which the *Décemviri* enacted; the Treaties of our Kings,

* *The Affairs of Italy.* † *Assigning Lands*; to wit, in consequence of their planting Colonies. ‡ *That expected Favour did not answer their Merits.* || *Found Envy still to be subdued in the last Period of Life.* § *For he burns by his Brightness who oppresses the Arts.* See Note 13. † *What Things they see.* * *The Tables forbidding to transgress.*

N O T E S.

“ All human Virtue, to its latest
Breath,
“ Finds Envy never conquer'd but by
Death.
“ The great *Alcides*, ev'ry Labour past,
“ Had still this Monster to subdue at last.
“ Sure Fate of all, beneath whose rising
Ray,
“ Each Star of meaner Merit fades away!
“ Oppress'd, we feel the Beam directly
beat,
“ Those Suns of Glory please not till they
set.”

17. *Nil oliturum, alias, &c.*] Horace says
VOL. II,

here in one Verse as much as he has expressed in four in the second Ode of the Fourth Book:

*Quo nihil majus meliusve terris
Fata donaveri, bonique Divi,
Nec dabunt, quamvis redeant in aurum
Tempora prisca.*

From this Comparison we may observe the vast Difference there is between the Simplicity of Satires and Epistles, and the Majesty and Sublimity of the Odes.

24. *Quas bis quinque viri sanxerunt.*] The perpetual Divisions and Tumults † *Reve* between the Consuls and Tribunes of the People

Vel Gabiis vel cum rigidis æquata Sabinis, 25
Pontificum libros, annosa volumina vatam,
Dicitur albano Musas in monte locutas.

Si, quia Græcorum sunt antiquissima quæque
Scripta, vel optima; Romani pensantur eadem
Scriptores trutinâ; non est quòd multa loquamur: 30
Nil intra est oleâ, nil extra est in nuce duri.

Venimus ad summum fortunæ: pingimus, atque
Psallimus, & luctamur Achivis doctiùs unctis.
Si meliora dies, ut vina, poemata reddit;
Scire velim, chartis pretium quotus arroget annus. 35

Scriptor ab hinc annos centum qui decidit, inter
Perfectos veteresque referri debet, an inter
Viles atque novos? excludat jurgia finis.

Est vetus atque probus centum qui perficit annos.
Quid? qui deperit minor uno mense, vel anno; 40

Inter quos referendus erit? veteresne poetas,
An quos & præsens & postea respuet ætas?

Iste quidem veteres inter ponetur honestè,
Qui vel mense brevi, vel toto est junior anno.

Utor permisso, caudæque pilos ut equinæ, 45
Paulatim vello, & demo unum, demo etiam unum;

O R D O.

*fœdera regum æquata vel cum Gabiis vel cum
rigidis Sabinis; libros pontificum, & volumina
annosa vatam.*

*Si, quia quæque antiquissima scripta Græ-
corum sunt vel optima, Romani scriptores
pensantur eadem trutinâ, non est quod
loquamur; multa; nil duri est intra oleâ,
nil duri extra in nuce. Venimus ad sum-
mum fortunæ; pingimus atque psallimus &
luctamur doctiùs unctis Achivis. Si dies red-
dit poemata, ut vina, meliora, velim scire quo-
tus annus arroget pretium chartis. Scriptor,*

*qui decidit centum annos ab hinc, debet re-
ferri inter perfectos veteresque, an inter viles
atque novos? Finis excludat jurgia. "Scipio-*

*tor, qui perfecit centum annos, est vetus at-
que probus." Quid? qui deperit minor
uno mense, vel anno, inter quos erit referen-
dus? Interne veteres poetas, an inter eos,
quos & præsens & postera ætas respuet? "Iste
quidem honestè ponetur inter veteres poetas
qui est junior vel brevi mense, vel toto
anno." Utor permisso, veloque paulatim,
ut pilos caudæ equinæ, & demo unum, demo*

N O T E S.

People in the Year 300, put the Romans upon compiling a Body of wise and solid Laws to prevent these Inconveniencies, and to establish the Peace of the Government on a lasting Footing. A certain Man, *Hermocrates*, a Native of *Ephesus*, that retired to *Italy* after being banish'd his Country, propos'd to have *Solon's* Laws brought from *Greece*. This Motion was gone into; and for this Purpose, three Deputies are com-

mission'd to make a Collection of all the Laws and Customs among the *Athenians*, or any other well-known Cities of *Greece*. In the Year 301, the *Dicæmurgi* were created, that is, ten Men vested with Consular Power to direct and govern the Republick, and empowered to chuse out of these foreign Laws what they thought most proper for settling the Form of Government that they should agree upon to establish. These Magistrates digested the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Dum cadat elusus ratione ruentis acervi,
Qui redit ad fastos, & virtutem æstimat annis,
Miraturque nihil, nisi quod Libitina sacrauit.

Ennius & sapiens, & fortis, & alter Homerus,
Ut critici dicunt, levitè curare videtur,
Quò promissa cadant, & somnia Pythagorea.
Nævius in manibus non est, at mentibus hæret
Penè recens : adèò sanctum est vetus omne poema.
Ambigitur quotiès, uter utro sit prior ; aufert
Pacuvius docti famam senis, Accius alti :
Dicitur Afranî toga convenisse Menandro ;
Plautus ad exemplar Siculi properare Epicharmi ;

50

55

O R D O.

etiam unum ; dum illè elusus ratione ruentis acervi cadat, qui redit ad fastos, & æstimat virtutem annis, miraturque nihil nisi Libitina sacrauit.

Ennius & sapiens, & fortis, & ut critici dicunt, alter Homerus, videtur levitè curare quo promissa & somnia Pythagorea cadant.

Nævius non est in manibus, & hæret penè recens mentibus : adèò sanctum est omne vetus poema. Quoties ambigitur, uter utro sit prior ; Pacuvius aufert famam senis docti, Accius alti. Toga Afranî dicitur convenisse Menandro ; Plautus dicitur properare ad exemplar Epicharmi Siculi ; Cæcilius vincere grecæ,

N O T E S.

47. *Dum cadat, &c.*] Till in the manner of a sinking Heap, be outwitted fall to the Ground. This Expression, *ratione ruentis acervi*, is thought to be an Allusion to that kind of Argument called *Sorites*, in which a Heap of Propositions are link'd together in such a Manner as to form one Syllogism ; whence it has its Name from *σωρον*, *acervus*, a Heap.

48. *Quod Libitina sacrauit.*] The Death of an excellent Author establishes, so to speak, his Character and Reputation. From the Time that a Man ceases to be our Contemporary, Jealousy and Envy are laid in the Dust, and from that Time he enjoys the full Right he has to our Esteem and Regard.

49. *Libitina.*] The Goddess who presided over Funerals.

53. *Ennius & sapiens, &c.*] In explaining this difficult Passage, we have followed the Sense in which it is understood by the old Scholiast, and supported by Dr. Bentley, as what alone agrees with the Design of the Author. *Dacier* and others take the Words thus : *Ennius the Wise, &c.* seems to take no great Care to justify his high Pretensions and *Pythagorean* Dreams. But besides, that it ought then to have been *curasse*, not *curare* ; the Words in that Sense will make a

detached, disjointed Proposition, that has a manner of Connexion either with what goes before or comes after : For 'tis obvious to any attentive Reader, that in the rest of this Period, to Ver. 62, *Horace* is delivering not his own Sentiments concerning the ancient Poets, but the Sentiments of the vulgar Critics of his Time : And therefore, in order to make this Sentence of a piece with the rest, he must be understood, not as delivering his own Opinion concerning *Ennius*, but that of those *Factores Verborum*, in like manner as he instances their Veneration for Antiquity in *Nævius* and the other Poets after-mentioned.

52. *Quò promissa cadant, &c.*] *Erasm.* according to the *Pythagorean* Doctrine of Transmigration, gave out, that he was animated by *Homer's* Soul.

4. *Adèò sanctum, &c.*] *i. e.* Tho' hardly any body knows him, yet those blind Devotees to all Authors of ancient Date, are at Pains even to get him by heart, and keep him fresh in their Memories, to quote him on all Occasions. Dr. Bentley and Mr. *Canningham* put a Point of Interrogation after *recens ?* and so make it a Question, thus, is not *Nævius* still read and perused ; nay, is he not still riveted fast in People's Minds ?

We

by little and little, I outwit my Disputant, who has Recourse to his Kalendar, and estimates Virtue by its Age, admitting nothing but what Death has consecrated.

Ennius, the wise, the bold *Ennius*, and the second Homer, as our Critics call him, is advanced to the highest Pitch of Fame, so that he seems now to have little Anxiety and Concern about the Issue of his Pretensions to Homer's Spirit, and his Pythagorean Dreams. *Nævus* * is quite obsolete and out of Date, yet dwells still fresh in the Minds of those fond Admirers of antiquity: So sacred and rever'd in their Eyes is every ancient Poem. So often as it comes into debate, whether this Poet or that has the Preference, Pacuvius carries away the Prize for Learning, Accius for the Sublime. † Afranius's Comic Genius is said to equal that of Menander; Plautus ‡ to keep the Model of Sicilian Epicharmus still in view; Cæcilius to

* Is not in People's Hands.
See Note 57.

† The Gown of Afranius is said to have fitted Menander.
‡ To hasten to the Model.

N O T E S.

We have followed *Dacier*, who reads *AT mentibus hæret*, instead of *ET*; only differing from him in this, that he puts the first Part of the Sentence in *Horace's* own Mouth, and supposes the other to be spoken by one of those Partisans for Antiquity; for which there seems to be no manner of Necessity, nor appears there the least Vestige of such a Dialogue from the most careful Inspection of the Words.

56. *Pacuvius docti famam Jennis Accius, &c.*] Pacuvius was the Grandson of *Ennius*, and flourish'd about the 156th Olympiad: He improved much by reading the *Greek* Authors, with whose Beauties and fine Sentiments he enrich'd his own Compositions. He was the best Tragedian that *Rome*, down to his own Age, produced; and with very little Difference, he is equal to any that appeared till *Cæsar's* Days. He was born at *Brundisium*, and died at *Tarentum* about the ninetyeth Year of his Age.

56. *Docti Jennis alti.*] The one of a learned old Poet, the other of a sublime one. By the *docti Jennis*, the old Commentator understands *Sophocles*, who lived till he was ninety-five Years old; and by the *alti*, *Euripides*, who was of a high, proud Spirit: But the Sense we have given is more generally embraced, and offers more naturally.

57. *Dicitur Afranius, &c.*] The Gown of Afranius is said to have fitted Menander. By the *Toga* we are to understand, *togata ejus*

fabula, his Comedies, which were entirely Roman; and therefore called *togata* from the Roman Gown.

58. *Plautus.*] Plautus was a Native of *Sarsina*, a Town of *Umbria*; and tho' he was younger than *Ennius*, *Pacuvius*, and *Accius*, yet he died sooner than they, in the Year 50. He is here commended, because he never loses sight of the main Plot, but always sensibly proceeds to the unraveling of it, and never allows the House to languish and grow dull, but, on the contrary, still keeps up their Spirits. This is one of the principal Qualifications of a Dramatick Poet, and perhaps none has possessed it in so high a Degree as he did.

58. *Properare ad exemplar.*] He hastens towards the Model. By *properare*, to hasten, *Crugnius* understands *non laboriose scribere*, his free easy Manner of writing.

58. *Epicharmi.*] Epicharmi was a Poet, Philosopher, and Scholar of *Pythagoras*, born at *Syracuse* or at *Crastus* a Town of *Sicily*, and flourish'd about the Year 300 from the building of *Rome*, as it is commonly believed; but *Aristotle* puts him at least an Age further back. The Comparison he made between *Plautus* and him, gives us Reason to think that he was one of the first Poets of his Age for Comedy; and *Plato* prized his philosophical Works so far, as to adopt into his Writings some of his most excellent Sentiments.

Vincere Cæcilius gravitate, Terentius arte.

Hos ediscit, & hos arcto stipata theatro

60

Spectat Roma potens; habet hos numeratque poetas

Ad nostrum tempus, Livî scriptoris ab ævo.

Interdum vulgus rectum videt: est ubi peccat.

Si veteres ita miratur laudatque poetas,

Ut nihil anteferat, nihil illis comparet; errat:

65

Si quædam nimis antiquè, si pleraque durè

Dicere credit eos, ignavè multa fatetur;

Et sapit, & mecum facit, & Jove judicat æquo.

Non equidèm insector, delendaque carmina Livî

Esse reor, memini quæ plagosum mihi parvo

70

Orbium dictare; sed emendata videri,

Pulchraque, & exactis minimùm distantia, miror:

Inter quæ verbum emicuit si fortè decorum, &

Si versus paulò concinnior unus & alter;

Injustè totum ducit venditque pòema.

75

Indignor quidquam reprehendi, non quia crassè

Compositum, illepidève putetur, sed quia nupèr;

Nec veniam antiquis, sed honorem & præmia posci.

Rectè necne crocum floretque perambulet Attæ

O R D O.

Terentius arte. Roma potens ediscit hos, & stipata arcto teatro spectat hos; habet numeratque hos poetas ab ævo scriptoris Livî Andronici, ad tempus nostrum. Vulgus interdum videt rectum: est ubi peccat. Si ita miratur laudatque veteres poetas, ut anteferat nihil, comparet nihil illis, errat. Si credit eos dicere quædam nimis antiquè, si credit eos dicere pleraque durè, si fatetur eos dicere multa ignavè; & sapit, & facit mecum, & judicat Jove æquo. Nos equidèm insector re-

orque carmina Livî esse delenda, quæ rarè plagosum Orbium dictare mihi parvo; sed miror ea videri emendata, pulchraque & minimùm distantia exactis: Inter quæ si fortè verbum decorum, & si versus unus & alter paucior concinnior emicuit; ducit venditque injussum pòema. Indignor quidquam reprehendi, non quia putetur crasse illepidève compositum, sed quia est nuper compositum; nec veniam posci antiquis, sed honorem & præmia. Si dubitem an fabula Attæ rectè perambulet et

N O T E S.

59. *Cæcilius.*] This *Cæcilius* was a Gallick Slave of the Country of the *Insubrians*, now called the *Milanese*: He applied himself to Dramatic Poetry, and succeeded in it so happily as to become one of the most celebrated Comic Poets of his Age. He died in 586, a Year after *Ennius*, and two-Years before *Terence's* first Play was acted.

59. *Terentius.*] Carthage had the Honour of *Terence's* Birth, tho' born a Slave, but his uncommon Abilities soon procured him his Liberty, and thereafter brought him on the Roman Stage, where he received the loudest Claps and highest Encomiums. He

was in his greatest Glory between the second and third Punick War. His Death happened in the Year 595. He was but nine Years of Age when *Plautus* died: These two Latin Comic Poets are, of all whom *Horace* mentions, the only ones whose Works are extant; and it has luckily happened, that they are the best and choicest that ever wrote in this Language. *Madam le Fevre*, in her Preface on *Plautus's* Comedies, observes, that *Terence's* Characters are better drawn, and more fully described; and it is in this particular that the Preference, in my Opinion, is given to him here above *Cæcilius*.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Fabula, si dubitem; clament periisse pudorem

83

Cuncti penè patres, ea cùm reprehendere coner,

Quæ gravis Æsopus, quæ doctus Roscius egit:

Vel quia nîl rectum, nisi quod placuit sibi, ducunt;

Vel quia turpe putant parere minoribus, & quæ

Imberbes didicere, senes perdenda fateri.

85

Jam Saliare Numæ carmen qui laudat, & illud,

Quod mecum ignorat, solus vult scire videri;

Ingeniis non ille favet, plauditque sepultis,

Nostra sed impugnat, nos nostraque lividus odit.

Quòd si tam Græcis novitas invisa fuisset,

93

Quàm nobis; quid nunc esset vetus? aut quid haberet,

Quod legeret tereretque viritim publicus usus?

Ut primùm positis nugari Græcia bellis

Cœpit, & in vitium fortunâ labier æquâ;

Nunc athletarum studiis, nunc arsit equorum;

95

Marmoris, aut eboris fabros, ut æris amavit;

Suspendit pictâ vultum mentemque tabellâ;

Nunc tibicinibus, nunc est gavisa tragœdis:

Sub nutrice puella velût si luderet infans,

Quod cupidè petiit, maturè plena reliquit.

100

Quid placet, aut odio est, quod non mutabile credas?

Hoc paces habuere bonæ, ventique secundi.

O R D O.

cum floresque, necne; pene cuncti patres clament pudorem periisse, cum coner reprehendere ea, quæ gravis Æsopus, quæ doctus Roscius egit. Vel quia ducunt nil rectum, nisi quod placuit sibi: vel quia putant turpe parere minoribus, & senes fateri ea perdenda esse, quæ didicere imberbes. Qui jam laudat carmen Saliare Numæ, & vult solus videri scire illud, quod ignorat æque mecum; ille non favet plauditque ingeniis sepultis; sed impugnat nostra ingenia, lividus odit nos nostraque scripta. Quæ si novitas fuisset tam invisa Græcis, quam nobis;

quid nunc esset vetus; aut quid haberet publicus usus, quod legeret tereretque viritim?

Ut primùm Græcia, positis bellis, cœpit nugari, & labier æquâ fortunâ in vitium: arsit nunc studiis athletarum, nunc equorum; amavit fabros marmoris, aut eboris, aut æris; suspendit vultum mentemque pictâ tabella; nunc gavisa est tibicinibus, nunc tragœdis. Velût si infans puella luderet sub nutrice, quod petiit cupidè, plena reliquit mature. Quid placet aut odio, quod credas non esse mutabile? Paces bonæ ventique secundi habuere hoc.

N O T E S.

Securus cadat, an recto stet fabula talo.

Here the Sense is obvious, and leaves no room for the Supposition of a Pun.

79. *Crocum floresque.*] Alludes to the Flowers and Safron-water with which the Roman Theatre was scented.

82. *Quæ gravis Æsopus, &c.*] Æsopus and Roscius were two of the best Actors that

appear'd on the Roman Stage till Horace's Age: The first was famous for Tragedy; hence our Author calls him *gravis*, i. e. Pathetic: The other had a natural, easy, lively, and familiar way of expressing himself, which made him excel in Comedy; he is called *doctus*, not only because none understood better than he did the Art of giving his Voice and Gestures a graceful, winning, and expressive Air, but because he wrote a learned

fully or not along the scented Stage; almost all our Fathers would cry, that Modesty was lost, since * I dare censure what solemn *Æsop*, what skilful *Roscius* acted; either because they judge nothing right but what has pleased themselves; or because they think it shameful to submit to their Inferiors in Years, and to confess, in their Old-age, that what they learned when † young is good for nothing. Now he who cries up *Numa's Salian Verses*, and would needs be thought to know that whereof he is equally ignorant with me; ‡ he does it not out of Favour and Esteem for the dead Wits, but in Opposition to ours, § from Rank Envy he hates both us and ours: But if *mere Novelty* had been as odious to the Greeks as to us, what had now been ancient; or, § what Author had been extant for publick Use?

As soon as Greece, † enjoying Rest from War, began to seek amusing Arts; and, prosperous in her Fortune, to degenerate into Vice and Luxury; she burned with keen Desire, now for Wrestlers, now for Horses; she grew fond of Artists in Marble, Ivory, or Brass; * she fixed her admiring Eyes and Soul upon the painted Canvas; now was charmed with † Musick, then with the Entertainments of the Stage: *And*, like the Infant Girl that loved to play when under a Nurse, her ‡ cloyed Fancy soon forsook what she fondly sought *before*. What is it that either pleases or disgusts, which you may not reckon changeable? This has always been the Effect of happy Times of Peace, and prosperous Gales of Fortune.

* *When I offer to censure, but thwarts ours.* † *Beardless Boys.* ‡ *He does not favour the buried Wits, wear from one hand to another?* § *What would the publick Use have had to read and † Having laid Wars aside.* * See Note 97.
† *With Players on the Flute.* ‡ *Quickly cloy'd.*

N O T E S.

learned Piece on the Eloquence of the Theatre. After all, nothing does him so much Honour as his singular Probity.

86. *Jus Saliare Nunc carmen.*] *Numa* instituted twelve Priests in honour of *Mars*, to whom he gave the Name of *Salii*, Dancers, and composed a Form of Prayers which they were to sing in their solemn Processions; the proper Name of these Prayers was *axamenta*, because they were written on Tablets: In these all the Gods were invoked. They likewise had their particular Hymns for each God, named from their Deity in whose Honour it was sung; as, *Versus Junonis, Minervii, Martii, &c.*

87. *Et illud, quod necum ignorat, &c.*] *Cicero* confesses, that he did not understand the Hymns of the *Salii*; and before him *Varro*, says that *Ælius Stilo*, the most learned

Man of his Age, and who had written a large Commentary on these Verses, had left a vast Number of obscure Parts unexplained; which made *Quintilian* say, *Saliaria carmina vix sacerdotibus suis satis intelligenda*. "The *Salian Verses* are scarcely understood by their very Priests." In *Numa's* Reign, and almost five hundred Years after him, they spoke at *Rome* a Language neither Greek nor Latin, but a kind of Jargon composed of Greek and barbarous Words.

97. *Suspendit.*] *She suspended her Looks and Soul.* Alluding to the Greek Custom of hanging out their Pictures to publick View and Criticism.

98. *Tragedis.*] *With Tragedians.* But the Word in its original Signification, comprehends all Dramatic Performers.

Romæ dulce diu fuit & solenne, reclusâ
 Manè domo vigilare, clienti promere jura,
 Cautos nominibus certis expendere nummos, 105
 Majores audire : minori dicere, per quæ
 Crescere res posset, minui damnosa libido.
 Mutavit mentem populus levis, & calet uno
 Scribendi studio : pueri patresque severi
 Fronde comas vincti cœnant, & carmina dicunt. 110
 Ipse ego, qui nullos me affirmo scribere versus,
 Invenior Parthis mendacior, & prius orto
 Sole, vigil calamum, & chartas, & scrinia posco.
 Navem agere ignarus navis timet : abrotonum agro
 Non audet, nisi qui didicit, dare : quod medicorum est, 115
 Promittunt medici : tractant fabrilia fabri :
 Scribimus indocti doctique poemata passim.

Hic error tamèn & levis hæc infania quantas
 Virtutes habeat, sic collige : vatis avarus
 Non temerè est animus : versus amat, hoc studet unum ; 120
 Detrimenta, fugas fervorum, incendia ridet ;
 Non fraudem socio, puerove incogitat ullam
 Pupillo ; vivat filiquis, & pane secundo ;
 Militiæ quanquam piger & malus, utilis urbi.
 Si das hoc, parvis quoque rebus magna juvari. 125
 Os tenerum pueri balbumque poeta figurat ;
 Torquet ab obscurnis jam nunc sermonibus aurem ;
 Mox etiam pectus præceptis format amicis,

O R D O.

Dulce diu fuit & solenne Romæ, vigilare manè domo reclusâ, promere jura clienti, expendere cautos nummos nominibus certis, audire majores, dicere minori, per quæ res posset crescere, & libido damnosa minui. Populus levis mutavit mentem, & calet uno studio scribendi ; pueri patresque severi cœnant vincti quod ad comas fronde, & dicunt carmina. Ego ipse, qui affirmo me scribere nullos versus, invenior mendacior Parthis ; & vigil prius orta sole posco calamum, & chartas, & scrinia. Ignarus navis timet agere navem ; nemo, nisi qui didicit, audet dare abrotonum agro : medici promittunt quod medicorum est : fabri tractant fabrilia : sed docti indoctique scribimus poemata passim.

Hic tamèn error, & hæc levis infania sic collige, quantas habeat virtutes : animus cui non est temerè avarus : amat versus, sed hoc unum ; ridet detrimenta, fugat fervorem, incendia ; non incogitat ullam fraudem socio puerove pupillo ; vivit filiquis & secundo pane ; quanquam sit piger & malus militiæ, utilis tamen est urbi. Si das hoc, magna quoque juvari posse rebus parvis ; poeta figurat os tenerum balbumque pueri, jam nunc torquet eam ab obscurnis sermonibus, mox etiam format pectus præceptis amicis, corrector aperientis,

N O T E S.

112. *Parthis mendacior.*] The Romans, to their Experience and at their Expence, found that no Faith was to be put in Par-
 thians : They deceived Crassus under the Pretence of negotiating a Peace, and cut his Army in Pieces ; and besides, had



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Asperitatis & invidiæ corrector & iræ ;

Rectè facta refert ; orientia tempora notis

132

Instruit exemplis ; inopem solatur & ægrum.

Castis cum pueris ignara puella mariti

Disceret undè preces, vatem nî Musa dedisset ?

Poscit opem chorus, & præsentia numina sentit ;

Cœlestes implorat aquas doctâ prece blandus ;

133

Avertit morbos, metuenda pericula pellit ;

Impetrat & pacem, & locupletem frugibus annua.

Carmine Dî superi placantur, carmine Manes.

Agricolæ prisci, fortes, parvoque beati,

Condita post frumenta, levantes tempore festo

140

Corpus & ipsum animum spe finis dura ferentem,

Cum sociis operum pueris & conjuge fidâ,

Tellurem porco, Silvanum lacte piabant,

Floribus & vino Genium memorem brevis ævi.

Fescennina per hunc inventa licentia morem

145

Versibus alternis opprobria rustica fudit ;

Libertasque recurrentes accepta per annos

Lusit amabilitèr : donèc jam sævus apertam

In rabiem verti cœpit jocus, & per honestas

Ire domos impunè minax, doluere cruento

150

Dente laceffiati : fuit intactis quoque cura

Conditione super communi : quin etiàm lex

Pœnaque lata, malo quæ nollet carmine quemquam

O R D O.

Et invidia, et ira: refert facta recte; instruit tempora orientia exemplis notis; solatur inopem et ægrum. Unde puella ignara mariti cum castis pueris disceret preces, ni Musa dedisset vatem? Chorus poscit opem, et sentit numina presentia; blandus docta prece implorat aquas cœlestes; avertit morbos, pellit metuenda pericula; impetrat et pacem, et annum locupletem frugibus. Dî superi placantur carmine, Manes placantur carmine.

Prisci agricolæ, fortes, beatique parvo, levantes corpus et animum ipsum ferentem dura spe finis, tempore festo post frumenta condita,

cum sociis operum et pueris, et sola conjuge piabant Tellurem porco, Silvanum lacte, Genium, memorem brevis ævi, floribus et vin. Licentia Fescennina inventa per hunc morem fudit opprobria rustica alternis versibus; Libertasque accepta per annos recurrentia huius amabiliter: donec jocus jam sævus cepit verti in apertam rabiem, et ire minax per honestas domos impunè. Laceffiati cruento dente debent: fuit quoque intactis cura super communi conditione: quin etiam lex pœnaque lata est, quæ nollet quemquam describi malo carmine: ut

N O T E S.

132. *Castis cum pueris, &c.]* The Celebration of the Secular Games was not one of the least Occurrences that signalized Augustus's Reign; and Horace had no small Share in that Glory, by the Honour the Prætor did him, in pitching upon him to compose the Hymns that were to be sung on

that Occasion. Flattery and Vanity have equally contributed to bring this Incident to the Poet's Remembrance; but this must be own'd, that it could not be done in a more dexterous or delicate Manner. We have observed already, that it was composed in the Year 737.

ocial Precepts, the Corrector of his Frowardness, Envy, and Anger. 'Tis the Poet sings heroic Deeds; instructs the rising Age by famed Examples; solaces the Poor and Sick. Whence could the * unspotted Virgin and innocent Boys learn the solemn Hymn, had not the Muse form'd the Poet? The Chorus supplicate the Aid *divine*, and feel the present Gods; in sweet Address they implore the Rain from Heaven by the well-composed Prayer; by means of this they avert Diseases, ward off impending Dangers, procure Peace, † and all the Riches of the bounteous Year: By Song ‡ we appease the Gods above, by Song the Gods below.

Our ancient Swains, a hardy Race, and happy in their Little, after their Grain was brought home, recreating their Bodies at that festival Time, and their Minds too, patient under Drudgery in prospect of the End, were wont, with the Partners of their Toils, their Sons and faithful Wives, to atone the Goddess Earth with a Hog; Silvanus, by an Offering of Milk; and with Flowers and Wine, the Genius who reminds us of the Shortness of our Life. From this Custom arose the || Fescennine licentious Dialogue, which bandied rustic Taunts in alternate Verse; and this Liberty resumed with each returning Year, sported it in a facetious, friendly manner, till the Raillery, now too keen and petulant, begun to degenerate into downright Outrage; and § with uncheck'd Boldness attacked *even* Houses of Virtue and Honour. † Those who were wounded by this cruel Satire, smarted with resentful Anguish. * Those too who escaped unhurt, interested themselves in the common Cause: Nay more, a Penal Law was enacted, which provided, that none should be mark'd out by lampooning Verse. The

* The Maid that knows not a Husband. † A Year enrich'd with Fruits. ‡ The Gods above are appeas'd. || Fescennine Licentiousness. § And went menacing with Impunity through Houses of Honour. † Who were attack'd by the bloody Teeth. * The Unouch'd too had a Concern for the common Condition.

N O T E S.

133. *Præter.*] Their Prayers: Meaning the *Carmen Sæulare* which was sung by a Choir of Boys and Virgins in Solemn Procession.

135. *Docta præc.*] By learned Prayer. Because, as *Dacier* observes, the *Carmen Sæulare* was full of profound Learning, particularly in the Attributes of the Gods. But I rather think it means skilful Prayer, .i. e. skilful or effectual to obtain its End.

138. *Carmine manes.*] The *Manes* are here put in opposition to the *Diis superi*. The *Manes* were no more than the Souls of Men departed. Hence *Pluto* is named *Rex*

Manium; "King of the *Manes*," i. e. of the Dead.

145. *Fescennina per hunc, &c.*] That is, the Peasants or Farmers of *Latiæ* had so little Regard to Modesty in their Diversions, Plays, and Games, as the *Tuscan* had to it in their Poems and Verses. *Fescennina* was a *Tuscan* Town, in the District of the *Mobilianis*.

152. *Quin vtiæ lex, pœnaque læta.*] The Law of the Twelve Tables, to which this Passage refers, runs in these Terms: *Si quis occentassit malum carmen, sive condidisset, quod injuriam faxit flagitiumve alteri, capitalis est.* "If

Describi, vertère modum, formidine fustis
Ad benè dicendum delectandumque reducti.

155

Græcia capta, ferum victorem cepit, & artes
Intulit agresti Latio, sic horridus ille
Defluxit numerus Saturnius, & grave virus
Munditiæ pepulere: sed in longum tamen ævum
Manserunt, hodièque manent, vestigia ruris.

165

Serus enim Græcis admovit acumina chartis;
Et post Punica bella quietus, quærere coepit,
Quid Sophocles & Thespis & Æschylus utile ferrent:

Tentavit quoque rem si dignè vertere posset;

Et placuit sibi, naturâ sublimis, & acer;

165

Nam spirat tragicum satis, & feliciter audet:

Sed turpem putat in scriptis metuitque lituram.

Creditur, ex medio quia res arcessit, habere

Sudoris minimum; sed habet comœdia tanto

Plus operis, quanto veniæ minus. aspice, Plautus

175

Quo pacto partes tutetur amantis ephēbi,

Ut patris attenti, lenonis ut insidiosi;

Quantus sit Dossennus edacibus in parasitis;

Quàm non astricto percurret pulpita sacco:

Gessit enim nummum in oculos demittere; post hoc

175

Securus, cadat, an recto stet fabula talo.

Quem tulit ad scenam ventoso gloria curru,

O R D O.

*vere modum, veluti formidine fustis ad dicen-
dum bene delectandumque.*

*Græcia capta cepit ferum victorem, & in-
tulit artes agresti Latio. Sic horridus ille
numerus Saturnius defluxit, & munditiæ pe-
pulere grave virus; sed tamen vestigia ruris
manserunt in longum ævum, manentque hodie.
Romanus enim serus admovit acumine Græcis
chartis; & quietus post bella Punica coepit
quærere, quid Sophocles, & Thespis, & Æs-
chylus ferrent utile: tentavit quoque si posset
vertere rem dignè; & placuit sibi sublimis
& acer naturâ: nam satis spirat tragicum, &*

*audet feliciter: sed putat lituram turpem in
scriptis, metuitque.*

*Comœdia, quia arcessit res ex medio, or-
ditur habere minimum sudoris; sed habet tan-
to plus operis, quanto minus veniæ. Aspice quo-
modo Plautus tutetur partes amantis ephēbi,
ut tutetur partes attenti patris, ut tutetur
partes insidiosi lenonis. Aspice quantum sit
Dossennus in edacibus parasitis; quam per-
curret pulpita sacco non astricto; gessit enim
demittere nummum in oculos: securus post hoc
an fabula cadat, an stet recto talo.*

Lentus spectator exanimat, sedulus infestus il-

N O T E S.

155. If any will sing or compose a scandalous
Poem, that injures and reflects upon the
“ Honour and Reputation of another, let
“ him be capitally punished.”

154. *Describi malo carmine.*] Be charac-
terized by malignant Verse. Describere sig-
nifies sometimes to brand or calumniate; as
in *Ora pro Milone: Fidei me latronem*

*at scariam abjecti homines & pariter depre-
bebant:* Which appears to be the proper
Meaning in this Place. My Lord Shaftesbury
well observes, That the restraining this li-
centious manner of Wit by Law, instead of
any Abridgment, was in reality an Infringe-
ment of Liberty, an Enlargement of the Security
of Property, and an Advancement of private
Liberty.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Exanimat lentus spectator, sedulus inflat :

Sic leve, sic parvum est, animum quod laudis avarum
Subruit aut reficit. valeat res ludicra, si me

184

Palma negata macrum, donata reducit opimum.

Sæpè etiàm audacem fugat hoc terretque poetam ;

Quòd numero plures, virtute & honore minores,
Indocti, stolidique, & depugnare parati,

Si discordet eques, media inter carmina poscunt

185

Aut ursum aut pugiles : his nam plebecula gaudet.

Verùm equitis quoque jam migravit ab aure voluptas

Omnia, ad incertos oculos, & gaudia vana.

Quatuor aut plures aulæa premuntur in horas ;

Dum fugiunt equitum turmæ, peditumque catervæ :

186

Mox trahitur manibus regum fortuna retortis ;

Esseda festinant pilenta, petorruta, naves ;

Captivum portatur ebur, captiva Corinthus.

Si foret in terris, rideret Democritus ; seu

Diversum confusa genus panthera camelo,

187

Sive elephas albus vulgi converteret ora.

Spectaret populum ludis attentius ipsis,

Ut sibi præbentem mimo spectacula plura :

O R D O.

Jum, quem gloria tulit ventoso curru ad scenam. Sic est leve, sic parvum, quod subruit aut reficit animum avarum laudis. Res ludicra valeat, si palma negata reducit me macrum, si donata reducit me opimum.

Sæpe hoc etiam fugat terretque audacem poetam ; quod plures numero, minores honore & virtute, indocti, stolidique, & parati depugnare, si eques discordet, poscunt aut ursum aut pugiles inter media carmina : nam plebecula gaudet his. Verum omnis voluptas equi-

tis migravit quoque jam ab aure ad incertos oculos, & vana gaudia. Aulæa premuntur quatuor aut plures horas, dum turmæ equitum & peditumque catervæ fugiunt : mox fortuna regum trahitur manibus retortis ; esseda, pilenta, petorruta, naves festinant ; captivum ebur, captiva Corinthus portatur. Si Democritus foret in terris, rideret : seu panthera, diversum genus, confusa camelo, sive elephas albus converteret ora vulgi. Spectaret populum attentius ludis ipsis, ut præbentem sibi

N O T E S.

I know *ventoso curru* has been otherwise explained, by a Car that inspires with Pride ; as if *Horace* intended to say, that none is so proud as a Dramatic Poet.

182. *Sæpe etiam audacem fugat, &c.]* Here we have another Discouragement, that deterred even the most forward and boldest Adventurers : For in the middle of the finest and most beautiful Plays, the People often stupidly and ignorantly cried out for a Bear, an Elephant, Gladiators, or Rope-dancers ; as it happened to *Terence's Hecyra*, the first and second Time it was acted, which obliged

him to quit the Theatre ; as himself tells us, *Fecere ut ante tempus curram foret* : " I " was forced from the Stage before my Play " was half done." And again he says :

Interas ego meum non potui tutari locum.

" In this Confusion I was obliged to give " way." And, no doubt, 'tis to this that *Horace* alludes, when he says *fugat*.

188. *Incertos oculos.]* Their eyes 'd rowing Eyes. *Spectaculo*, says *Cruquius*, variis & incerta, ad quæ nunc hæc, nunc illæ indifferenter

he Stage, the unconcerned Spectator dispirits, the attentive one puffs up: So slight and trivial a thing it is that overthrows or revives a Mind covetous of Applause. Farewel that frivolous Thing *the Stage!* If the Prize denied brings me back *pale and meagre*, the Prize bestowed fat and joyous.

This too often * discourages and deters *from the Stage* the boldest Poet; that those in the Audience who in Numbers are superior, tho' inferior in Worth and Dignity, who are ignorant and foolish, and ready to come to Blows if the Knights dissent; will in the middle of the Play call for the Bear, or the Gladiators; for with these the Populace is delighted. Nay, even our Knights have transferred all their Pleasure, from the *instructive* Ear to their unfix'd roving Eye, and its idle Gratifications. For four Hours or more † the Play stands still, while ‡ *nothing is to be seen but flying Squadrons of Horse, and Battalions of Foot*; presently || Kings are dragged *in triumph*, with their Hands bound behind *them*; Chariots, Litters, Carriages, Ships, are hurried along; the § Ivory Pageants are led Captive, *and Corinth born in triumphal Procession*. Democritus, if now on Earth, had laughed ‡ to see the gaping Vulgar stare on a Camelopard or white Elephant; he had viewed the People with greater Attention than the Shews, as being to him a greater

* *Cbaces away.* † *The Curtain is let down.* ‡ *While they fly, i. e. while flying Troops are represented on the Stage.* || *The Fortune of Kings is dragg'd.* See Note 190 § *The captive Ivory, captive Corinth is born.* † *Whether a Panther, whose diversify'd Breed is blended with the Camel, turn'd the Countenances of the Vulgar.*

N O T E S.

interruptaque intuenda flentur: "A Variety of transitory Scenes, in the Confusion whereof the Eyes are distracted and bewildered; and no sooner have a passing Glance of one Object, than they ramble away to another." So that I cannot help thinking, that the Word presents a much more proper and expressive Idea in this Place, than either the *ingratos* or *incautos*, which Bentley and Cunningham would substitute in the room of it.

190. *Trabitur fortuna regum.*] *The Fortune of Kings is dragg'd.* *Fortuna regum* seems to be for *fortunati reges*, "once happy Monarchs;" As Virgil says, *purpura regum* for *purpurati reges*.

192. *Esseda festinant, &c.*] The *Petoritum* was a kind of Cart, Waggon, or Caravan, that carried Slaves, Baggage, &c. The *Essedum* and *Pilentum* were two kinds of Chariots, the former, from our own Island Britain or the Netherlands, was used in War;

and the latter was for the Use of the Roman Ladies.

193. *Captivum portatur ebur, captiva Corinthus.*] After the sacking of Corinth, its Representation in Ivory was carried in triumph at Rome, as was commonly practised in Cases of this Nature; witness that witty Expression of *Chryseippus*, who having seen the Representation, done in Ivory, of the Towns *Cæsar* had taken passing by in Triumph; and some Days after, seeing in a Triumph those of *Fabius Maximus* done in Wood, said upon that Occasion, *Ibecas oppidorum Cæsaris esse*: "That they were only fit to be Cases for those Towns which *Cæsar* had taken."

195. *Diversum confusa genus, &c.*] The Construction runs thus: *Panthera Camelus confusa diversum tamen est ab utroque genus.* The Camelopard is a mongrel sort of Creature, between a Camel and a Panther.

Scriptores autem narrare putaret asello
 Fabellam surdo. nam quæ pervincere voces 209
 Evaluere sonum, referunt quem nostra theatra?
 Garganum mugire putes nemus, aut mare Tuscum;
 Tanto cum strepitu ludi spectantur, & artes,
 Divitiæque peregrinæ: quibus oblitus actor
 Cùm stetit in scenâ, concurrat dextera lævæ. 205
 Dixit adhuc aliquid? Nil sanè. Quid placet ergo?
 Lana Tarentino violas imitata veneno.

Ac ne fortè putes, me, quæ facere ipse recusem,
 Cùm rectè tractent alii, laudare malignè;
 Ille per extentum funem mihi posse videtur 210
 Ire poeta, meum qui pectus inaniter angit,
 Irritat, mulcet, falsis terroribus implet,
 Ut Magus; & modò me Thebis, modò ponit Athenis.

Verùm age, & his, qui se lectori credere malunt,
 Quam spectatoris fastidia ferre superbi, 215
 Curam redde brevem; si munus Apolline dignum
 Vis completere libris, & vatibus addere calcar,
 Ut studio majore petant Helicon virentem.

Multa quidem nobis facimus mala sæpè poetæ,
 (Ut vineta egomet cædam mea) cùm tibi librum 220
 Solicito damus, aut fesso: cùm lædimur, unum
 Si quis amicorum est ausus reprêndere versum:
 Cùm loca jam recitata revolvimus irrevocati:
 Cùm lamentamur non apparere labores
 Nostros, & tenui deducta poemata filo: 225
 Cùm speramus eò rem venturam, ut simul atque

O R D O.

plura spectacula mimo. Putaret autem scriptores narrare fabellam asello surdo; nam quæ voces evaluere pervincere sonum, quem nostra theatra referunt? Putes nemus Garganum, aut mare Tuscum mugire; ludi & artes, divitiæque peregrinæ spectantur cum tanto strepitu: quibus divitiis cum actor oblitus stetit in scena, dextera concurrat lævæ. An adhuc dixit aliquid? Sane nil. Ergo quid placet? Lana imitata violas Tarentino veneno.

Ac ne forte putes me malignè laudare illa, quæ ego ipse recusem facere, cum alii tractant rectè: Ille poeta videtur mihi posse ire per extentum funem, qui angit meum pectus inaniter, irritat, mulcet, implet falsis terroribus, ut magus; & modo ponit me Thebis, modo Athenis.

Verum age, & si vis libris completere munus dignum Apolline, & addere calcar vatibus, ut petant Helicon virentem majore studio, redde & brevem curam his, qui malint credere se lectori, quam ferre fastidia spectatoris superbi.

Nos quidem poetæ sæpe facimus multa mala nobis, (ut egomet cædam mea vineta) cum damus librum tibi solicito aut fesso: cum lædimur, si quis amicorum ausus est reprêndere unum versum: cum irrevocati revolvimus loca jam recitata: cum lamentamur nostros labores, & poemata non apparere deducta tenui filo: cum speramus rem eo venturam, ut simul atque



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Carmina rescieris nos fingere, commodus ultrò
Arcessas, & egere vetes, & scribere cogas.

Sed tamèn est operæ pretium cognoscere, quales
Ædituos habeat belli spectata domique
Virtus, indigno non committenda poetæ.

232

Gratus Alexandro regi Magno fuit ille
Chœrilus, incultis qui versibus & malè natis
Rettulit acceptos, regale numisma, Philippos.

Sed velut tractata notam labemque remittunt
Atramenta, ferè scriptores carmine foedo

235

Splendida facta liquunt. idem rex ille, poema

Qui tam ridiculum, tam carè prodigus emit;

Edicto vetuit, ne quis se, præter Apellem,

Pingeret, aut alius Lysippo duceret æra

240

Fortis Alexandri vultum simulantia: quòd si

Judicium subtile videndis artibus illud

Ad libros, & ad hæc Musarum dona vocares;

Bœotum in crasso jurares aëre natum.

At neque dedecorant tua de se judicia, atque

245

Munera, quæ multa dantis cum laude tulerunt,

Dilecti tibi Virgilius Variusque poetæ;

Nec magis expressi vultus per ahenea signa,

Quàm per vatis opus mores animique virorum

Clarorum apparent: nec sermones ego malle

250

Repentes per humum, quàm res componere gestas,

Terrarumque situs, & flumina dicere, & arces

O R D O.

que rescieris nos fingere carmina, commodus ultrò arcessas, & vetes nos egere, & cogas scribere. Sed tamen est operæ pretium cognoscere, quales ædituos virtus spectata belli domique, non committenda indigno Poetæ, habeat. Ille Chœrilus, qui rettulit Philippos acceptos, numisma regale, versibus incultis & male natis fuit gratus Alexandro magno regi. Sed veluti atramenta tractata remittunt notam labemque, sic scriptores fere linunt splendida facta foedo carmine. Ille idem rex, qui prodigus tam care emit tam ridiculum poema, vetuit edicto, ne quis alius præter Apellem

pingeret se, aut alius Lysippo duceret æra simulantia vultum fortis Alexandri: Quòd si vocares illud judicium subtile artibus videndis, ad libros & hæc dona Musarum, jurares natum fuisse in crasso aëre Bœotum. At neque dedecorant tua judicia de se, atque munera, quæ tulerunt cum multa laude dantis; nec vultus magis expressi sunt per ahenea signa, quam mores animique clarorum virorum apparent per opus vatis: nec ego malle componere sermones repentes per humum, quam dicere res gestas, situsque terrarum, & flumina, & ar-

N O T E S.

229. Quales ædituos, &c.] What sort of Guardians of its Temple.] He considers Augustus's Virtue under the Notion of a Divinity to which a Temple was raised.

233. Chœrilus.] There were two of that

Name, the first flourished about the seventy-fifth Olympiad, in the Days of Alexander the Son of Amyntas, and was a famous Poet. The other, whom Horace speaks of here, liv'd in the Time of Alexander the Great.

Both

as you hear we are planning a Poem, you will graciously of yourself send for us, bid us want for nothing, and command us to write. 'Tis worth while, however, to enquire what sort of Men your Virtue so signalized in Peace and War shall have for Guardians and Recorders of its Fame; a Task too sacred for an unworthy Poet! High in favour with his King Alexander the Great, was that Chærilus, who * received so many Pieces of Gold, on account of his uniform'd abortive Verse: But as Ink, when handled, leaves a Stain and Blemish behind it; so † most Writers sully glorious Actions by their foul ‡ Pen. This same Prince, who was lavish enough to pay so dear for so ridiculous a Poem, passed an Edict, that none should paint him but Apelles; none but Lysippus mould § in mimick Brass his heroic Features. But should you bring this fine Taste of his in those Arts that fall under the Eye, to a Trial as to Books and those Gifts of the Muses, you'd swear he had first breath'd the gross Air of Beotia. But your favourite Poets, Virgil and Varius, neither reflect Dishonour on your Judgment of them, and the Bounties which, with many Encomiums from the Giver, they have received: Nor are the Features expressed more to the Life by Statues of Brass, than the Manners and the Minds of illustrious Men are by their Poet's Work. Nor, had I but Capacity equal to my Ambition, would I chuse to compose these Epistolary Strains that creep along the Ground, rather than attempt your glorious Actions, describe the Situations of the Countries you traversed, the Rivers you pass'd,

* Who put down so many Philips, the regal Coin, to the Account of, &c. † Writers mostly. ‡ Poetry. § The brass mimicking the Looks.

N O T E S.

Both Aristotle and Curtius agree with Horace in their Opinion of this Chærilus.

234. *Philippus.*] Philippus was a Gold Coin with the Head of King Philip upon it.

239. *Edicto cæsar, ne quis se præter Apellem, &c.*] Cicero, begging of Luccius to write his History, in the 12th Epistle of his Fifth Book, says to him, *Neque enim Alexander ille gratiæ causa ab Apelle potissimum pingi, & à Lysippo fingi volebat, sed quod illorum artem tum ipsis, tum etiam sibi gloriæ fore putabat:* "It was not out of any Attachment to, or Affection for Apelles and Lysippus, that none were allowed to cut his Statue, or draw his Picture, but these two; but because he thought that this was doing Honour to himself and their Art." Apelles was a famous Painter, a Native of Coos, an Island in the Archipelago. Lysippus was a celebrated Statuary, born at Sicyon, a Town of Achaia.

244. *Beotum in crasso.*] Beotia was a Province of Achaia, extending from the Gulph of Corinth to Euripus, confined by Phocis, Locris and Attica; its modern Name is Livadia. The Air of this Country was commonly thick: Hence those who imagine that the Climate influences the Genius and Temper of the Mind, considered the Beotians as heavy dull Mortals.

245. *At neque dedecorant.*] Our Poet here with great Address compliments Augustus, and signifying the great Difference between his and Alexander's Taste. Augustus was very tender of his Name; and provided against his being made the Subject of Poetasters, by ordering the Pretors to prohibit the making use of his Name in their Disputes and Clubs: *Componi aliquid de se nisi et à præstantissimis offendebar, admo-nebatque Prætores ne paterentur nomen suum commissionibus aboleri.*

Montibus impositas, & barbara regna, tuisque

Auspiciis totum confecta duella per orbem,

Claustra que custodem pacis cohibentia Janum,

255

Et formidatam Parthis, te principe, Romam;

Si quantum cuperem, possem quoque. sed neque parvum

Carmen majestas recipit tua, nec meus audet

Rem tentare pudor, quam vires ferre recusent.

Sedulitas autem, stultè quem diligit, urget;

260

Præcipuè cùm se numeris commendat & arte.

Discit enim citiùs, meminitque libentiùs illud

Quod quis deridet, quàm quod probat & veneratur.

Nîl moror officium quod me gravat: ac neque ficto

In pejus vultu proponi cereus usquàm,

265

Nec pravè factis decorari versibus opto:

Ne rubeam pingui donatus munere, & unâ

Cum scriptore meo, capsâ porrectus apertâ,

Defertur in vicum vendentem thus & odores,

Et piper, & quicquid chartis amicitur ineptis.

270

O R D O.

oes impositas montibus, et regna barbara, duellaque confecta per totum orbem tuis auspiciis, claustraque cohibentia Janum custodem pacis, et Romam formidatam Parthis, te principe, si quoque possem, quantum cuperem. Sed neque majestas tua recipit parvum carmen, nec meus pudor audet tentare rem, quam vires ferre recusent ferre. Sedulitas autem stulte urget quem diligit, præcipue cum commendat se numeris et arte. Quisque enim discit citius,

meminitque libentius illud, quod quis deridet, quam quod probat et veneratur. Nîl moror officium quod gravat me: ac neque opto ut quam proponi cereus vultu ficto in pejus, nec decorari versibus pravè factis; ne rubeam donatus pingui munere, et porrectus cum scriptore meo in capsâ apertâ, defertur in vicum vendentem thus et odores, et piper, et quicquid amicitur chartis ineptis.

N O T E S.

258. *Majestas tua.*] Majesty is one of the highest Titles that can be given to Mortals; 'tis only due to the supreme Powers:

Cui nec viget quidquam simile aut secundum. It conveys to us the Idea of an Object that merits our Regard and Veneration, and is borrowed



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

AD JULIUM FLORUM.

EPISTOLA II.

Florus, upon his going to the East in Tiberius's Retinue in the Year 731, greatly urged and importuned Horace to write to him, but especially to send some new Odes of his own Composition. Several Months had past before he received either a Letter or any Verses, for which he severely taxes him; and this gave Occasion to this Letter, which Horace writes

FLORE, bono claroque fidelis amice Neroni,

Si quis fortè velit puerum tibi vendere natum

Tibure vel Gabiis, & tecum sic agat: " Hic &

" Candidus, & talos à vertice pulcher ad imos,

" Fiet eritque tuus nummorum millibus octo ;

" Verna ministeriis ad nutus aptus heriles,

" Literulis Græcis imbutus, idoneus arti

" Cuilibet : argillâ quidvis imitaberis udâ :

" Quin etiâ canet indoctum, sed dulce bibenti.

" Multa fidem promissa levant, ubi pleniùs æquo

" Laudat venales, qui vult extrudere, merces.

" Res urget me nulla : meo sum pauper in ære.

" Nemo hoc mangonum faceret tibi : non temerè à me

" Quivis ferret idem. semèl hic cessavit ; & , ut fit,

" In scalis latuit metuens pendentis habenæ.

G R D O.

O Flore, amice fidelis bono claroque Neroni : Si quis forte velit vendere tibi puerum natum Tibure vel Gabiis, et agat tecum sic : Hic et candidus est, et pulcher à vertice ad imos talos, fiet eritque tuus octo millibus nummorum : Verna est aptus ministeriis ad nutus heriles, imbutus literulis Græcis, idoneus cuilibet arti : imitaberis quidvis argillâ udâ. Quin etiam

canet, indoctum quidem, sed dulce, b.ber. Multa promissa levant fidem, ubi qui vult extrudere merces, laudat venales pleniùs æquo. Nulla res urget me, pauper sum in ære. Nemo mangonum faceret hoc tibi. Non quivis ferret idem temere à me. Hic cessavit semel, et ut fit, latuit metuens habenæ pendentis in scalis. Des nummos, si, fuga exortus,

N O T E S.

1. Flore, bono claroque, etc.] This Verse does no less Honour to Tiberius than it does to Florus: The Expeditions he had made already wonderfully raised this young Prince's Character. Velleius Paterculus assures us, that he gave singular Proofs every where of the most shining Virtues, *præcipuis omnium virtutum in eo tractu editis*. He had already given great Proofs of his Valour under Augustus's own Eye, in the Spanish Expedition against the Cantabrians in 729, where first he

bore Arms; and Florus likewise attended him in this his Campaign. Dacier with a great deal of Probability conjectures, that this Julius Florus, was one of some Family in the Province of Gaul, to whom Cæsar gave the Freedom of the City, and the Liberty of bearing his Name. This Conjecture, of Florus's being a Gaul, receives additional Strength from this Consideration, that Tacitus, in the 40th Chapter of his Third Book mentions, among others that were in Gaul

Tiberius's

TO JULIUS FLORUS.

EPISTLE II.

as an Apology for himself. This is none of his meanest Performances; it is full of excellent Precepts for Poetry and Morality; and all of it interspersed with judicious Criticisms, and the finest Turns of Satire. The Date of this Letter may be fixed to the Year 732, in which Tiberius was in Thrace or Dalmatia.

FLORUS, thou faithful Confident of Nero the illustrious and good, * suppose one should come to sell you a young Slave, born at Tivoli or Gabii, and thus address you: " This Boy, of
 " blooming Form, and well proportioned from Head to Foot,
 " shall be yours for eight thousand Sesterces; a home-bred Slave,
 " ready at his Master's Beck; taught a Smattering of the Greek,
 " fit to learn any Art; † soft Clay, which you may mould to any
 " Shape: Nay more, ‡ he'll give you Musick to your Wine.
 " artless and natural, 'tis true, yet sweet. Much Vaunting only
 " lessens Credit, when one commends immoderately the venal
 " Wares he wants to put off. For my part, || I am under no such
 " Necessity, § tho' poor, I owe no Man a Groat. None of our
 " Dealers in Slaves would use you so well, nor would I readily
 " grant the same Terms to another; but with you I must be quite
 " open: Once he loitered in a Message, and, as is natural, absconded for fear of the † Lash. Come, * strike the Bargain, if
 " you can † overlook this run-away Trick, of which you are fore-

* If by chance one should offer to sell you a Boy. † You will imitate any thing with wet Clay. ‡ He'll sing, untaught, but sweet, to you drinking. || Nothing presses me. § Poor in my own Money. † The Lash that hangs in the Stair-case. * Give the Money. † If this Flight I have excepted stumble you not.

N O T E S.

Tiberius's Reign, one of whom was named Julius Florus.

5. *Millibus octo.*] Eight thousand Sesterces: i. e. about 50*l.* a Sesterce being an *As* and an half, or about five Farthings of our Money.

7. *Literulis Græcis imbutus.*] To make Slaves sell the better, their Masters were very careful in instructing and giving them some Smattering of the Languages, especially the Greek, which was as much in vogue at Rome then, as a certain Language is in our Island. *Plautus* and *Terence* give us several Instances of the Manner of their Education.

8. *Argilla quidvis imitaberis uda.*] This is as if we should say, You may put him into any Shape as easy as you can form melted Wax.

14. *Cessavit.*] This Word presents to us but a general Idea of a light and inconsiderable Fault; but the 16th Verse throws more Light on it; for the Merchant was obliged to specify and declare to the Buyer, all the Vices that he knew his Slave was apt to be guilty of, or to make an express Exception against those he would not answer for: Otherwise, he could return him, and recover the Damages he had done him.

“ Des nummos, excepta nihil te si fuga lædat.
 Ille ferat pretium, poenæ securus, opinor.
 Prudens emisti vitiosum : dicta tibi est lex.
 Insequeris tamèn hunc, & lite moraris iniquâ.

Dixi me pigrum proficiscenti tibi, dixi 20
 Talibus officiis prope mancum : ne mea sævus
 Jurgares ad te quòd epistola nulla veniret.
 Quid tum profeci, mecum facientia jura
 Si tamèn attentas ? quereris super hoc etiam, quòd
 Exspectata tibi non mittam carmina mendax. 25

Luculli miles collecta, viatica, multis
 Ærumnis lassus dum noctu stertit, ad assem
 Perdiderat : post hoc vehemens lupus, & sibi & hosti
 Iratus paritèr, jejunis dentibus acer,
 Præsidium regale loco dejecit, ut aiunt, 30
 Summè munito, & multarum divite rerum.

Charus ob id factum, donis ornatur honestis,
 Accipit & bis dena super sestertia nummum.
 Fortè sub hoc tempus castellum evertere prætor
 Nescio quod cupiens, hortari cœpit eundem 35
 Verbis, quæ timido quoque possent addere mentem :
 I bone, quò virtus tua te vocat : i pede fausto,
 Grandia laturus meritorum præmia. quid stas ?
 Post hæc ille catus, quantumvis rusticus, Ibit,
 Ibit eò, quò vis, qui zonam perdidit, inquit. 40

Romæ nutrirî mihi contigit atque doceri,

O R D O.

nihil lædat te. Ille ferat pretium, opinor securus poenæ. Prudens emisti vitiosum : lex dicta est tibi. Tamèn insequeris hunc, et moraris iniqua lite.

Dixi tibi proficiscenti me esse pigrum : dixi me prope mancum esse talibus officiis, ne sævus jurgares, quòd nulla mea epistola veniret ad te. Quid profeci tum, si tamèn attentas jura facientia mecum ? Quereris etiam super hoc, quòd mendax non mittam tibi carmina expectata.

Miles Luculli, dum lassus stertit noctu, perdidit ad assem viatica collecta multis ærumnis : post hoc quasi vehemens lupus, pariter :

ratus et sibi, et hosti, acer jejunis dentibus, dejecit regale præsidium, loco ut aiunt summo munito, et divite multarum rerum. Charus ob id factum, ornatur honestis donis, et super accipit bis dena sestertia nummum. Sub hoc tempus prætor forte cupiens evertere nescio quòd castellum, cœpit hortari eundem verbis, quæ possent addere mentem quoque timido. I, bone, quò virtus tua vocat te : i fausto pede, laturus grandia præmia meritorum. Quid stas ? Ille post hæc, quantumvis rusticus tamen catus, inquit : Ille qui perdidit zonam ibit, ibit eo, quò vis.

Contigit mihi nutrirî Romæ, atque doceri

N O T E S.

20. *Dixi me pigrum.*] This is one of the Reasons which Horace adduces to excuse himself for not writing to Florus : I am lazy, says he, and I have told you so.—The

very same Excuse, with some little Variation and Difference, might serve every studious Man : They are capable of writing well, but then 'tis a Loss and Detriment to them



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Iratus Graiis quantum nocuisset Achilles.

Adjecere bonæ paulò plus artis Athenæ :

Scilicèt ut possem curvo dignoscere rectum,
Atque inter silvas Academi quærere verum. 45

Dura sed emovere loco me tempore grato ;

Civilisque rudem belli tulit æstus in arma,

Cæsaris Augusti non responsura lacertis.

Unde simul primùm me dimisere Philippi,

Decisis humilem pennis, inopemque paterni 50

Et laris & fundi, paupertas impulit audax

Ut versus facerem : sed, quod non desit, habentem,

Quæ poterunt unquam satis expurgare cicutæ,

Ni melius dormire putem, quàm scribere versus ?

Singula de nobis anni prædantur euntes ; 55

Eripuere jocos, venerem, convivias, ludum ;

Tendunt extorquere poemata. quid faciam vis ?

Denique non omnes eadem mirantur amantque

Carmine tu gaudes : hic delectatur iambis ;

Ille Bioneis sermonibus, & sale nigro. 60

Tres mihi convivæ prope dissentire videntur,

Poscentes vario multùm diversa palato.

Quid dem ? quid non dem ? renuis tu quod jubet alter :

Quod petis, id sanè est invisum acidumque duobus.

Præter cætera, me Romæne poemata censes 65

Scribere posse, inter tot curas, totque labores ?

O R D O.

quantum Achilles iratus nocuisset Graiis : Bonæ Athenæ adjecere mihi paulo plus artis, scilicet ut possem dignoscere rectum à curvo, atque quærere verum inter silvas Academi. Sed dura tempora emovere me è loco grato, æstusque civilis tulit me rudem belli in arma, non responsura lacertis Augusti Cæsaris. Unde simul ac Philippi primum dimisere me humilem decisis pennis, inopemque & laris & fundi paterni, audax paupertas impulit ut facerem versus : sed quæ cicutæ poterunt unquam satis expurgare me habentem quod non desit ; ni putem melius esse dormire, quam scribere versus ?

Anni euntes prædantur singula de nobis. Eripuero mihi jocos, venerem, convivias, ludum : tendunt extorquere poemata. Quid vis ut faciam ?

Denique omnes non mirantur amantque eadem. Tu gaudes carmine, hic delectatur iambis : ille sermonibus Bioneis, & sale nigro. Tres convivæ prope videntur mihi dissentire, poscentes multum diversa vario palato. Quid dem ? Quid non dem ? Tu renuis quod alter jubet. Quod tu petis, id sanè est invisum acidumque duobus.

Præter cætera, censes me posse scribere poemata Romæ inter tot curas, totque labores ? Hæc

N O T E S.

ferred by the Resentment of Achilles, that is, he read the *Iliad* of Homer, with which the Youth of Rome commonly began their Studies.

43. *Adjecere bonæ, etc.*] Horace went to Athens about the Age of nineteen or

twenty to study his Philosophy. The Instructions and Lessons of his Father, with the reading of Homer, gave him already a System of Morals : But at Athens he acquired something else : for there he not only studied the other Parts of Philosophy, but like-

at Rome, and to be taught *from Homer*, what Mischiefs watchful Achilles had entail'd upon the Greeks. Illustrious Athens gave me some additional Improvement; namely, * by enabling me to distinguish Right from Wrong; and to search out Truth amidst her Academic Groves. But *soon* the troublesome Times removed me from that blest Retreat; and the Tide of Civil War carried me away, raw as I was, into Arms, † ill-match'd against the Force of the great Cæsar. Whence, so soon as the *decisive Battle of Philippi* dismiss'd me in Circumstances of Disgrace, with the Wings of my Ambition clipt, and with Loss of paternal House and Land, bold enterprizing Poverty urged me on to ‡ the Study of Poetry: But now that I have || *even* more than is sufficient, what § Hellebore could be strong enough to cure my Madness, if I thought it not better to † take my Ease, than to be writing Verses?

The circling Years despoil us of every Enjoyment one after another; they have snatch'd away my Gaiety, my Gallantry, my Love of Feasts and Plays; and now they * threaten to rob me of my Poetry too. What would you have me do?

In fine, *what strengthens my Aversion to writing*, All love not nor admire the same Things: You are pleas'd with Heroics; he is delighted with Iambics; another with † Bion's invective Sile, and pointed Satire. How widely my three Guests seem to disagree! craving quite different *Dishes* with various Tastes: What shall I give? What shall I not give? You reject what this or that one orders; what you call for, is sure to be sour and distastful to the other two.

Besides all this, think you it possible for me to write Verses at Rome, amidst so many Cares and Toils? one calls me to be Surety

* That I was capable. † That could not stand against the brawny Arms. ‡ To make Verses. || What is not wanted. § What Hellebore could be enough to purge me thoroughly. † To sleep. * They have a Tendency to extort my Poems from me. † With Bion's Dialogues, and ill natured Wit.

N O T E S.

wife learned his Ethicks, or Morality, by certain fix'd Principles and Deductions drawn from these.

45 *Inter silvas Academi.*] The Name *Academus* is one of those which the Sciences have rendered immortal: He was a rich *Athenian* who out of love to Philosophy had bequeath'd a beautiful House, adorn'd with a magnificent Gallery, and a great number of Statues, with a large Park, well planted and formed into agreeable Avenues, to the Philosophers, to meet together and walk in. From this Place the *Academicks* had their Name.

46. *Dura sed amovet loco, etc.*] When

Julius Cæsar was kill'd, upon which the Civil War ensued, our Author was then about the twenty-second Year of his Age, studying at *Athens*. *Brutus* taking his Rout through that City for *Macedonia*, carried our Poet, and several other young Persons of Quality who studied there at the same Time, along with him; such as *Cicero's* Son, young *Pompey* and *Varus*. *Horace* did not bear Arms in any Campaign till he served under *Brutus*, who notwithstanding advanced him to the considerable Place of being a Tribune; which proves that they were at a Loss for superior Officers in that Army.

Hic sponsum vocat, hic auditum scripta, relictis
Omnibus officiis : cubat hic in colle Quirini,
Hic extremo in Aventino ; visendus uterque.

Intervalla vides humanè commoda. Verùm
Puræ sunt plateæ, nihil ut meditantibus obstat.

Festinat calidus mulis gerulisque redemptor :

Torquet nunc lapidem, nunc ingens machina tignum :

Tristia robustis luctantur funera plaustris :

Hâc rabiosa fugit canis, hâc lutulenta ruit sus.

I nunc, & versus tecum meditare canoros.

Scriptorum chorus omnis amat nemus, & fugit urbes.

Ritè cliens Bacchi somno gaudentis & umbrâ.

Tu me inter strepitus nocturnos atque diurnos

Vis canere, & contracta sequi vestigia vatum ?

Ingenium sibi quod vacuas defumfit Athenas,

Et studiis annos septem dedit, infenuitque

Libris & curis, statuâ taciturnius exit

Plerumque, & risu populum quatit : hic ego rerum

Fluctibus in mediis, & tempestatibus Urbis,

Verba lyræ motura sonum connectere digner ?

Frater erat Romæ consulti rhëtor ; ut alter

Alterius sermone meros audiret honores :

Gracchus ut hic illi foret, hic ut Mucius illi.

Quî minùs argutos vexat furor iste poetas ?

Carmine compono, hic elegos ; mirabile visu,

Cælatumque novem Musis opus. aspice primùm,

Quanta cum fastu, quanto molimine circum.

O R D O.

vocat me sponsum, hic auditum sua scripta, re-
lictis omnibus officiis ; hic cubat in colle Qui-
rini, hic in extremo Aventino ; uterque visen-
dus. Vides intervalla esse humane commoda.
Verum plateæ sunt puræ, ut nihil obstat me-
ditantibus. Contra calidus redemptor festinat
mulis gerulisque. Machina nunc torquet la-
pidem, nunc ingens tignum : tristia funera
luctantur robustis plaustris : canis rabiosa fu-
git hâc, sus lutulenta ruit hâc. I nunc, et
meditare tecum versus canoros. Omnis chorus
scriptorum amat nemus, et fugit urbes, rite
cliens Bacchi gaudentis somno et umbrâ. Vis
tu me canere, et sequi intacta vestigia vatum,

inter. nocturnos atque diurnos strepitus ? Inge-
nium, quod defumfit sibi vacuas Athenas, et
dedit septem annos studiis, infenuitque Libris et
curis, exit plerumque taciturnius statum, et
quatit populum risu : hic ego digner convec-
tere verba motura sonum-lyræ, in mediis flu-
ctibus rerum, et tempestatibus Urbis.

Erat Romæ rhëtor frater consulti ; ut alter
sermone audiret meros honores alterius. Ut
hic foret illi Gracchus, hic illi Mucius. Qui
iste furor minùs vexat argutos poetas ? Ego
compono carmina : hic elegos, opus mirabile
visu, cælatumque novem Musis. Aspice pri-
mum, cum quanto fastu, quanto molimine, cir-

N O T E S.

68. In Colle Quirini, etc.] The Quirinal
Hill was in the Extremity of Rome, at the
Gate Collina ; its modern Name is Monte Ca-

vallo, so called from two Statues of Horses
which are to be there seen, and commonly
thought to be the Workmanship of Phidias
and



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Speciemus vacuum Romanis vatibus ædem.

Mox etiam (si fortè vacas) sequere, & procùl audi,

95

Quid ferat, & quare sibi nectat uterque coronam.

Cædimur, & totidèm plagis consumimus hostem,

Lento Samnites ad lumina prima duello.

Discedo Alcæus puncto illius; ille meo quis?

Quis nisi Callimachus? si plus adposcere visus;

100

Fit Mimnermus, & optivo cognomine crescit.

Multa fero, ut placem genus irritabile vatum,

Cùm scribo, & supplex populi suffragia capto:

Idem, finitis studiis, & mente receptâ,

Obturem patulas impunè legentibus aures.

105

Ridentur mala qui componunt carmina: verùm

Gaudent scribentes, & se venerantur, & ultrò,

Si taceas, laudant quidquid scripsère, beati.

At qui legitimum cupiet fecisse poema,

Cum tabulis animum censoris sumet honesti:

110

Audebit quæcunque parùm splendoris habebunt,

Et sine pondere erunt, & honore indigna ferentur.

O R D O.

omspetemus ædem vacuum Romanis vatibus. Mox etiam sequere, si forte vacas, et audi procùl quid ferat, et quare uterque nectat coronam sibi. Samnites cædimur, et consumimus hostem totidem plagis, duello lento ad prima lumina. Ego discedo puncto illius Alcæus, ille meo puncto, quis? Quis, nisi Callimachus? si visus sit adposcere plus, sit Mimnermus, et crescit optivo cognomine. Fero multa, ut placem irritabile genus vatum, cum

scribo, et supplex capto suffragia populi. Ego idem, studiis finitis, et mente recepta, obturem patulas aures legentibus impune.

Qui componunt mala carmina ridentur: verum scribentes gaudent, et venerantur se, et, si taceas, beati laudant ultrò quidquid scripsere. At qui cupiet fecisse legitimum poema, sumet cum tabulis animum honesti censoris: audebit movere loco quæcunque verba habebunt parum splendoris, et erunt sine pondere, et fe-

N O T E S.

of the celebrated *Cornelia*, Daughter of *Scipio*: *Tiberius* was soft and grave; but *Caius* vehement and nervous. The *Stile* of the former was simple and neat, but the latter expressed himself in a majestick and figurative *Stile*.

94. *Vacuum Romanis.*] This is to be understood of that part of the Temple of *Apollo* where only the *Roman* Poets recited their Poems. See Book I. Sat. x. 38.

————— *Hæc ego ludo,
Quæ nec in æde sonent, certantia iudice
Tarpa.*

97. *Cædimur, etc.*] *We are kill'd or plagu'd to Death, and exhaust the Fire with as many Wounds: i. e. We tire each other*

in hearing and rehearsing our Verses by turns; for of this Wordy War he is here speaking.

98. *Ad lumina prima.*] *Till the first Lamps are lighted. i. e. Like a Pair of Samnite Gladiators, fencing at Supper-time for the Entertainment of the Guests.*

100. *Quis, nisi Callimachus.*] The Poet which our Author here commends had written Elegies, *hic elegos*: hence he compares him to *Callimachus*, one the first Elegiac Poets among the *Greeks*: He was a Native of *Cyrene*, now *Caircan*, a Town in *Africa*, and flourish'd in the Days of *Ptolomy Philadelphus*, and *Ptolomy Evergetes*. Of all the numerous Poems he compos'd, none of them now remains but a few Hymns and Epigrams. As for *Mimnermus*, of whom we have already

ready

Work, carved and embellished by all the Nine! Observe first, with what stern Pride, with what an Air of high Importance, we throw our Eyes around the Temple of *Apollo*, vacant for the Roman Poets.

Next you may follow us too, if you are at leisure, and listen at a distance what each of us * has to say, and why he † arrogates to himself the Bays. Like Samnite Gladiators, in slow Duel from Morn till Night we fight it out with mutual Ardour, exhausting each other's Patience by turns. I come off Alcæus in his Suffrage; He in mine, who? who but Callimachus? Or, if he seems to set up a higher Claim, he becomes Mimnermus, and rises in Dignity by the wish'd for Title. Much do I suffer, in order to keep Peace with this choleric Race of Poets, while I am engaged in Writing; and, all Submission, I am fain to court the Applauses of the People. ‡ But having bid adieu to Study, and recovered § myself from the poetic Madness, I can securely stop § my Ears to all impertinent Rehearals.

† Bad Poets are laugh'd at by the World; but they themselves are pleased in writing, they * pay Veneration to their Genius, and if you are silent, they forwardly sound their own Praise; happy, whatever ‡ their Productions are. But he who is ambitious to compose a Poem to stand the Test of just Criticism, will with his Papers, assume the Spirit of an honest impartial Censor, and play the Critick on himself. Whatever Words shall have but little Light

* Brings. † Weaves for himself the Laurel-crown. ‡ The same I. § My
 sound Mind. § My open Ears. † Those who compose bad Poems. * They have a
 Veneration for themselves. ‡ They have written.

N O T E S.

ready spoke, he was more sublime, copious, and had more Poetry in his Verses, than *Callimachus*.

105. *Legentibus.*] To all Readers, i. e. To those Poets who plague People to death by reading their Works to them.

Indoctum doctumque fugat recitator acerbus: Quam vero arripuit, tenet, occiditque legendo, &c. De Art. Po. 474.

107. *Gaudet scrib. res.*] The Pleasure in Composing is a great Incitement and Encouragement to Poets; But that Pleasure is more dangerous than they are aware of, if they have not an exquisite Taste; and so disinterested, as not to be hurried away by an Over-sondness in Favour of themselves. Every Poet, while composing, thinks in his Transports that he does Wonders; but when this Heat is over, an excellent Poet canvasses

in cold Blood what he has done, and in his cool Moments derogates from the Value and Esteem of what he formerly magnified so highly, by being seen in a strong tho' false Light of his own Creation.

109. *At qui legitimum, &c.*] This is the Consequence of our Author's Reasoning: After demonstrating that a Poet, who is foolishly and stupidly fond of his Performances, draws the Contempt and Scorn of every body upon him, he adds, that it requires infinite Trouble to reach at Perfection in Poetry.

110. *Cum tabulis animam censoris.*] The Poet here alludes to the Censor's Business, who dash'd out of his List those Knights or Citizens who did not live up to their Character or Dignity, or reflected any Disgrace upon the Order in which they were classed.

Verba movere loco ; quamvis invita recedant,

Et versentur adhuc intra penetralia Vestæ :

Obscurata diu populo bonus eruet, atque

115

Proferet in lucem speciosa vocabula rerum,

Quæ priscis memorata Catonibus atque Cethegis,

Nunc situs informis premit & deserta vetustas :

Adsciscet nova, quæ genitor produxerit usus :

Liquidus, & vehemens, puroque similissimus amni,

120

Fundet opes, Latiumque beabit divite linguâ :

Luxuriantia compescet : nimis aspera sano

Levabit cultu, virtute carentia tollet :

Ludentis speciem dabit ; & torquebitur, ut qui

Nunc Satyrum, nunc agrestem Cyclopa movetur.

125

Prætulerim scriptor delirus inersque videri,

Dum mea delectent mala me, vel denique fallant,

Quàm sapere, & ringi. fuit haud ignobilis Argis,

Qui se credebat miros audire tragœdos,

In vacuo lætus sessor, plausorque theatro :

130

Cætera qui vitæ servaret munia recto

Morè ; bonus sanè vicinus, amabilis hospes,

O R D O.

rentur indigna honore : quamvis recedant invita, & adhuc versentur intra penetralia Vestæ. Bonus eruet vocabula diu obscurata populo, atque proferet in lucem speciosa vocabula rerum, quæ memorata priscis Catonibus atque Cethegis, situs informis. & deserta vetustas nunc premit. Adsciscet nova, quæ usus genitor produxerit ; vehemens, & liquidus, similissimusque puro amni, fundet opes, beabitque Latium divite linguâ. Compescet luxuriantia ; levabit nimis aspera sano cultu : tollet carentia

virtute : dabit speciem ludentis, & torquebitur ; ut qui nunc movetur Satyrum, nunc agrestem Cyclopa.

Prætulerim videri scriptor delirus inersque, dum mea mala delectant me, vel denique fallant, quam sapere, & ringi. Fuit homo haud ignobilis Argis, qui credebatur se audire miros tragœdos, lætus sessor plausorque in vacuo theatro : qui autem servaret cætera munia vitæ recto morè ; bonus sanè vicinus,

N O T E S.

113. *Movere loc.*] This, and several other Words here used, have a plain Allusion to the Censor's Office.

114. *Et versentur, &c.*] *And still harbour within the Sanctuary of Vesta, or his Closet, i. e.* Tho he may fancy them much, and be loth to part with them. Mr. Pope is happy in his Imitation of this Passage :

“ But how severely with themselves proceed

“ The Men who write such Verse as we can read

“ Their own strict Judges, not a Word they spare

“ That wants of Force, or Light, or Weight, or Care ;

“ Howe'er unwillingly it quits its Place,

“ Nay, tho' at Court (perhaps) it may find Grace.

114. *Intra penetralia Vestæ.*] The Metaphor is happy, nothing can be more noble, and 'tis diverting too, by the Use which the Poet makes of it. The *Sacrum Sanctorum*, or the Holy of Holies of the Temple of *Vesta*, was inaccessible to every one but the High-priest, who alone was admitted into it. The Poet's Closet, says *Horace*, ought to be the same, a sacred and privileg'd Place, inaccessible to all the Critic

cism



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Comis in uxorem, posset qui ignoscere servis,
Et signo læso non insanire lagenæ :

Posset qui rupem, & puteum vitare patentem.

135

Hic ubi cognatorum opibus curisque refectus,

Expulit elleboro morbum bilemque meraco,

Et redit ad sese : Pol me occidistis, amici,

Non servastis, ait ; cui sic extorta voluptas,

Et demtus per vim mentis gratissimus error.

140

Nimirum sapere est abjectis utile nugis,

Et tempestivum pueris concedere ludum ;

Ac non verba sequi fidibus modulanda Latinis,

Sed veræ numerosque modosque ediscere vitæ.

Quocirca mecum loquor hæc, taciulque recordor :

145

Si tibi nulla sitim finiret copia lymphæ,

Narrares medicis : quod quanto plura parasti,

Tanto plura cupis, nulline faterier audes ?

Si vulnus tibi monstratâ radice vel herbâ

Non fieret levius, fugeres radice vel herbâ

150

Proficiente nihil curarier : audieras, cui

Rem Dî donarent, illi decedere pravam

Stultitiam ; & cum sis nihilo sapientior, ex quo

Plenior es, tamèn uteris monitoribus isdem ?

At si divitiæ prudentem reddere possent,

155

Si cupidum timidumque minùs te ; nempè ruberes,

Viveret in terris te si quis avarior uno.

Si proprium est, quod quis librâ mercatus & ære est,

Quædam (si credis consultis) mancipat usus :

O R D O.

hospes amabilis, comis in uxorem, qui posset ignoscere servis, & non insanire signo lagenæ læso : qui posset vitare rupem, & puteum patentem. Hic, ubi, refectus opibus curisque cognatorum, expulit morbum bilemque elleboro meraco, & redit ad sese ; ait, Pol, vos amici, occidistis, non servastis me, cui voluptas sic extorta est, & error gratissimus mentis demptus per vim.

Nimirum utile est sapere, abjectis nugis, & concedere pueris ludum tempestivum, ac non sequi verba modulanda fidibus Latinis, sed ediscere numerosque modosque veræ vitæ. Quocirca tacitus loquor recordorque hæc mecum :

Si nulla copia lymphæ finiret sitim tibi, narrares medicis : quod, si quanto parasti plura, audesne faterier nulli ? si vulnus non fieret levius tibi, radice vel herba monstrata, fugeres curari radice vel herba proficiente nihil. Audieras pravam stultitiam decedere illi, cui Dî donarent rem ; & cum sis nihilo sapientior ex quo es plenior, uteris tamen iisdem monitoribus. At si divitiæ possent reddere te prudentem, si minus cupidum timidumque ; nempè ruberes, si quis viveret in terris avarior te uno.

Si, quod quis mercatus est libra & ære, est proprium, si usus mancipat quædam ; (si credis consultis) ager qui pascit te est tuus, &

N O T E S.

ironically, according to Horace's ordinary facetious Manner : But *Dacier* appears here to have quite lost sight of her Author, by putting this and what follows in the Mouth of *Florus*.

134. *Et signo læso non insanire lagenæ.* The Ancients commonly seal'd their full Bottles, to prevent their Slaves from stealing any of the Wine. Hence *Perseus*, meaning that

with just * enough Decorum ; a truly honest Neighbour ; a Man of amiable Hospitality, kind to his Wife, capable of forgiving his Slaves, and, † tho' a Bottle was unseal'd, would not always rave : *No such Fool but that* he could shun a Precipice, or an open Well : This Man, ‡ whose Cure was effected at the Expence and Care of his Relations, so soon as he expell'd § the Disease by unmix'd Hel-lebore, and returned to himself : Ah me ! my Friend, says he, you have undone, not cured me, to rob me thus of Pleasure, and by Force bereave me of ¶ a most sweet Delusion.

After all, it must be owned, that the Wisdom which is of use consists in throwing Trifles *all* aside, and leaving *childish* Play to Boys, for whom it is seasonable : and not in scanning Words to be set to Roman Lyres, but in being thorough Master of the Numbers and Proportions of true Life. Thus therefore, I commune with myself, and con over these Thoughts in silence : “ If † the most copious Draughts of Water could not quench your Thirst, you would tell the Doctor : And is there none to whom you dare confess, that the more you get, the more you crave ? Had you a Wound, not made easier by some Root or Simple you was advised to apply, you would not depend on' being cured by the unavailing Root or Herb. You had been told, that vicious Folly left the Man on whom the Gods conferred Wealth : And yet, tho' you are not one jot more wise since you encreased your Stock, will you still give heed to these same Counsellors ? But could Riches indeed make you wise, could they make you less covetous and cowardly ; * well might you blush, lived there on Earth one more avaritious than yourself ?

If that be a Man's Property which he has purchased with his Money, if there be some Things to which, († according to the Lawyers) *Use and long Possession* gives a Title ; *then* the Land on

* *In a right Manner.* † *Was capable of being not mad or outrageous, tho' the Seal of the Bottle was burst.* ‡ *Recovered.* § *A most agreeable Error of the Mind.* ¶ *No plenty.* * *Doubtless you might blush.* † *If you believe the Lawyers.*

N O T E S.

that he never would fall into any sordid Avarice, says, that he would never clap his Nose to the Seal of a Bottle of bad Wine, as Misers do, to examine if the Bottle has been tried :

Et signum in vespida naso tetigisse lagena.

144. *Sed veræ numerosque modoque, &c.]* This is a beautiful and truly philosophical Thought : A Life conducted and regulated

by the Rules of Virtue, produces a perfect Harmony, without the least Discord or Disagreeableness. As it is not all, but some Sounds, that are productive of this Effect, so it is only a certain Train of Actions steadily and closely pursued, that can render Life uniform, agreeable and happy.

158. *Libra & ære.]* *With the Ballance and a Piece of Money.* Alludes to the Form of making Purchases, in certain Cases, with a Ballance and a Piece of Money ; which Form

16

Qui te pascit ager, tuus est; & villicus Orbi,
 Cum segetes occat, tibi mox frumenta daturus,
 Te dominum sentit. das nummos; accipis uvam,
 Pullos, ova, cadum temeti: nempè modo isto
 Paulatim mercaris agrum, fortassè trecentis,
 Aut etiam suprà, nummorum millibus emptum.

165

Quid refert, vivas numerato nupèr, an olim?
 Emtor Aricini quondam, Veientis & arvi,
 Emtum cœnat olus, quamvis aliter putat; emtis
 Sub noctem gelidam lignis calefactat ahenum.

Sed vocat usque suum, quâ populus adsita certis
 Limitibus vicina refugit jurgia: tanquam

17

Sit proprium quidquam, puncto quod mobilis horæ,
 Nunc prece, nunc pretio, nunc vi, nunc sorte supremâ,
 Permutet dominos, & cedat in altera jura.

Sic, quia perpetuus nulli datur usus, & hæres

175

Hæredem alterius, velut unda supervenit undam;

Quid vici profunt, aut horrea? quidve Calabris

Saltibus adjecti Lucani; si metit Orcus

Grandia cum parvis, non exorabilis auro?

Gemmas, marmor, ebur, Tyrrena sigilla, tabellas,

180

Argentum, vestes Gætulo murice tinctas,

Sunt qui non habeant; est qui non curet habere.

Cur alter fratrum cessare, & ludere, & ungi

Præferat Herodis palmetis pinguibus; alter

O R D O.

villicus Orbi, cum occat segetes, mox daturus frumenta tibi, sentit te dominum. Das nummos; accipis uvam, pullos, ova, cadum temeti: nempè isto modo paulatim mercaris agrum emptum fortassè trecentis millibus nummorum, aut etiam supra. Quid refert, nunc vivas nummo numerato nupèr, an olim? Emtor quondam arvi Aricini & Veientis cœnat emptum olus, quamvis putat aliter; calefactat ahenum sub noctem gelidam emptis lignis. Sed vocat suum, usque qua populus adsita refugit vicina jurgia certis limitibus: tanquam quidquam sit proprium, quod permutet dominos,

& cedat in altera jura puncto mobilis horæ nunc prece, nunc pretio, nunc vi, nunc sorte. Sic, quia usus perpetuus datur nulli, & hæres supervenit hæredem alterius, velut unda supervenit undam; quid vici aut horrea profunt? Quidve saltus Lucani adjecti jurbus Calabris; si Orcus, non exorabilis auro metit grandia cum parvis?

Sunt (homines) qui non habeant gemmas, marmor, ebur, sigilla Tyrrena, tabellas, argentum, vestes tinctas Gætulo murice; & qui non curet habere. Cur alter fratrum præferat cessare, & ludere, & ungi, pinguibus palmetis

N O T E S.

Form was derived from the primitive Custom of weighing Money.

167. *Aricini, Veientis & arvi.*] Aricia was a small Town near *Alba Longa*; its modern Name is *Rixia*. *Veii* was the Capital of one of the Cantons of *Tuscany*, distant from *Rome* four Leagues; it lay where *Serofena* does

now, or about it. The Country of the *Fai* bears now the Name of the Island of *Fornice*.

173. *Prece.*] By *Proper.* i. 6. By a Donation obtained by Solicitation.

177. *Quid vici, &c.*] Thus *Cicero* calls vast Possessions of Houses by the Name of *Vici*, Villages: *Quod si affuguer, inquit Crasus*



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Dives & importunus, ad umbram lucis ab ortu
 Silvestrem flammis & ferro mitiget agrum,
 Scit Genius, natale comes qui temperat astrum,
 Naturæ Deus humanæ, mortalis in unum-
 quodque caput, vultu mutabilis, albus, & ater.

Utar, & ex modico, quantum res poscet, acervo
 Tollam: nec metuam, quid de me judicet hæres,
 Quòd non plura datis invenerit. & tamen idem
 Scire volam, quantum simplex hilarisque nepoti
 Discrepet, & quantum discordet parcus avaro.

Distat enim, spargas tua prodigus, an neque sumtum
 Invitus facias, neque plura parare labores;
 Ac potius puer ut festis Quinquatribus olim,
 Exiguo gratoque fruaris tempore raptim.

Pauperies immunda domûs procùl absit. ego, utrum
 Nave ferar magnâ an parvâ: ferar unus & idem
 Non agimur tumidis velis Aquilone secundo:
 Non tamèn adversis ætatem ducimus Austris.
 Viribus, ingenio, specie, virtute, loco, re,
 Extremi primorum, extremis usque priores.

Non avarus: abi. quid? cætera jam simul isto

O R D O.

*tis Herodis; alter dives & importunus, mi-
 tiget agrum sylvestrem flammis & ferro, ab-
 ortu solis ad umbram, scit Genius, qui comes
 temperat astrum natale, deus naturæ humanæ,
 mortalis in unumquodque caput, mutabilis vultu,
 albus, & ater.*

*Utar bonis, & tollam, quantum res poscet,
 ex modico acervo; nec metuam quid hæres ju-
 dicet de me, quod non invenerit plura datis;
 & tamen ego idem volam scire, quantum sim-
 plex hilarisque discrepet nepoti, & quantum
 parcus discordet avaro. Distat enim, an pro-*

*digus spargas tua, an neque invitus sum-
 sumtum, neque labores parare plura; ac po-
 tius raptim fruaris exiguo gratoque tempore,
 ut olim puer, festis Quinquatribus.*

*Immunda pauperies domus absit procùl. Ego,
 utrum ferar in magna an parva nave, ferar
 unus & idem. Non agimur ventis tumidis
 secundo Aquilonæ, tamen non ducimur ætate
 Austris adversis. Nos extremi primorum viri-
 bus, ingenio, specie, virtute, loco, re, sumus
 usque priores extremis.*

Non es avarus; abi: quid? cætera jam

N O T E S.

by Anthony's Interest. He mounted his
 Throne in the Year of Rome 713, reigned
 thirty-nine Years, and died in 752, two Years
 after our Saviour's Birth. He was a Man
 vastly rich and magnificent, built several Ci-
 ties and a great number of fine Edifices; he
 distributed incredible Largesses among the
 Romans, and at one time he presented Au-
 gustus with five Millions. After his Death,
 his Kingdom was divided among his three el-
 dest Sons, Archelaus, Philip, and Herod An-
 tipas; Archelaus had the one half, and the
 two latter a fourth each with the Title of
 Tetrarchs.

188. *Mortalis, &c.] Mortal according to
 every Individual. By Genius here, as in
 many other Places, 'tis obvious we are to
 understand no more but the natural Temper,
 Disposition, or Turn of Mind.*

197. *Festis Quinquatribus.] 'Twas the
 received Tradition among the Ancients, that
 Minerva was born on the 19th of March,
 which for that Reason was consecrated to
 her. Four Days after, that is the 23d, they
 had another Festival, which they called Ya-
 bitistrum sacrum, because then they puri-
 fied the musical Instruments made use of at
 these*

other, * swimming in Wealth, and yet restless in pursuit of more, † drudges on from Morn. till Even in improving his Ground; the Genius best can tell our inseparable Companion, who regulates the Planet of our Nativity, the Divinity that resides in human Nature, who lives and dies with each Individual, in Features and Complexion various, *sometimes fair, and sometimes black.*

For me, I'll freely use, and take from my moderate Store, as much as my Exigence demands; without fearing what my Heir thinks of me, when he shall find *I have bequeath'd him no more than I had given me.* And yet at the same time, I'll study to know how far ‡ a Man, gay within the simple Bounds of Nature, differs from a riotous Debauchée; and how vast the Odds between an Oeconomist and a Miser: For there is a wide Difference between ¶ profusely squandering away your Money, and neither spending it with a Grudge, nor labouring to get more; and rather, as formerly in Minerva's Holidays, when a Boy at School, § snatch with eager Joy the short and pleasant Hours. Let sordid Poverty be put far away; whether I † sail in a large or small Vessel, I'll sail still uniform and the same. I am not, 'tis true, borne with swelling Sails by the prosperous Northern Winds; yet * I am not tossed through Life by the adverse South: In Strength, Genius, Figure, Virtue, Station, Fortune, tho' the last of the First-rate, still before those of the Last.

You are free from Avarice; 'tis well: But let me ask you,

* Rich and restless. † From the rising of the Light till the Evening Shade, tames his woody Land with Fire and Steel. ‡ A plain and chearful Man differs from a Spendthrift. § Enjoy in haste. † Be carried. * We lead not our Life.

N O T E S.

their Sacrifices. Afterwards, they joined these two Festivals into one, and included the three intervening Days that separated them; and all that Time bore the Name of *Quinquatrus* or *Quinquatria*, either because it began on the fifth Day after the Ides, and continued for five Days; or because of the Ceremony of Lustration or Purification, which was the Business of the last Day, and which the ancient *Latins* called by the Name of *Quinguaræ*.

203. *Viribus ingenio, &c.*] In this Verse we have a full Abridgment of all the Blessings that either one can desire, or Fortune bestow; Virtue, Wit, Health, Comeliness of Person, Birth, and Riches. Tho' *Horace* was not possessed of all these Advantages to the highest degree, yet he was a considerable Sharer in them all: As for his Wit or Virtue, these cannot be denied him; and as to Health, 'tis enough if he was pleased

with the Measure he enjoyed of it. But perhaps it may surprize us, to see him valuing himself upon the Score of his Birth, and the Make of his Person; as for this, we learn from a variety of Passages, that there was something of Agreeableness in his Person, whatever Disadvantages it otherwise labour'd under, and as for his Birth, it was no contemptible nor inconsiderable thing, to be born of a Free-man, tho' formerly a Slave. *Horace* is a little merry upon Birth, and does as *Socrates* did, who equalled himself to *Alcibiades*, and traced, as our Author does, his Descent down, till he terminates in *Jove* himself. However, the Design of this Passage, and Manner of speaking, was with a View to favour *Florus* rather than himself.

205. *Abi.*] Go away, i. e. You are so far happy, and may go away thankful.

Cum vitio fugere? caret tibi pectus inani
 Ambitione? caret mortis formidine & irâ?
 Somnia, terrores magicos, miracula, sagas,
 Nocturnos lemures, portentaque Thessala rides?
 Natales gratè numeras? ignoscis amicis?
 Lemior & melior sis accedente senectâ?
 Quid te exempta juvat spinis de pluribus una?
 Vivere si rectè nescis, decede peritis.
 Lulistis satùs, edisti satùs, atque bibisti:
 Tempus abire tibi est: ne potum largiùs æquo
 Rideat & pulsat lasciva decentiùs ætas,

212

213

O R D O.

fugere simul cum isto vitio? Pectus caret tibi inani ambitione? caret formidine mortis, & ira? An rides somnia, terrores magicos, miracula, sagas, lemures nocturnos, portentaque Thessala? An gratè numeras dies natales? Ignoscis amicis? Sis leuior & melior senectâ accedente? Quid una spina exempta de pluribus spinis juvat te? Si nescis vivere rectè decede peritis: satùs lulisti, satùs edisti, atque bibisti: tempus est tibi abire: ne ætas decentiùs lasciva rideat & pulsat te potum largi æquo.

N O T E S.

205. Quid.] i. e. Quid dicis. What say you to this Question?
 209. Nocturnos lemures. The ancients called certain restless and mischievous Genii that appear'd in the Night-time Lemures. They are called Lemures for Lemures, from Remus, whose provoked Ghost, as they believed, tormented and haunted Remus, who



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

QUINTI

HORATII FLACCI

ARS POETICA.

AD PISONES.

It belongs only to great Poets, to lay down Rules of Poetry; they perceive a thousand natural Beauties, which escape the Eyes of others; and their Sentiments, supported by Practice, and a justly acquired Reputation, have more of Weight and Authority in them. Aristotle was not a Poet, tho' he had composed some few Verses; as appears by the Testimony of Diogenes Laertius and Athenæus; but the Excellency of his Genius and fine Taste supplying the Place of a long Experience, he has collected with the most judicious Choice, the Reflections of the best Poets that preceded him; and joining to them the Observations he himself had made in reading their Works, he has composed a sort of Poetical Art, which is certainly the best in its kind, and which F. Rapin justly calls Nature methodised, and Good Sense reduced to Principles: Horace has sown, in several of his Satires and Epistles, a Number of excellent Reflections on the same Subject: But the Indignation he conceived against some of the Poetasters of his Time, who boasted of being Poets, without being acquainted with the true Genius of Poetry; and perhaps the Persuasions of Piso, and some of his other illustrious Friends, prevail'd on him to explain himself more at large on this Topic; which no one was more capable of performing, to the Satisfaction of All, than himself. Our Poet never propos'd to himself to write a compleat Art of Poetry, but only to touch upon the principal Rules of it, as far as the Nature of an Epistle would permit him, which necessarily requires the most unaffected Air, and is absolutely inconsistent with a studied Method and Regularity. This Piece as it has been transmitted to us, ought to be look'd upon as one of the most precious Monuments in its kind which the Roman Antiquity has left us. Mons. Dacier gives a high Elogium of it; and we may justly say, that it is one of the Pieces of our Poet which that famous Critic has wrote upon with the greatest Accuracy and Diligence: For being greatly aided with those Lights which he had drawn from Aristotle's Art of Poetry, and that Philosopher's other Commentaries, he has set in the clearest Light the Precepts of Horace, in which he found an Obscurity, as will appear by his Notes, the Choice whereof, among many other, you have

H O R A C E'S A R T of P O E T R Y.

To the P I S O'S

have here, his Preface to which runs thus: In Asia, Greece, Macedonia, and Egypt, there were, Time out of mind, select Assemblies of Persons to examine the Writings of the Poets and Orators. Augustus erected such a Society at Rome, and encouraged them by Rewards and Honours. He assigned them the Temple and Library of Apollo to meet at: And to this the Assemblies of Learned Men, which we call Academies, owe their Origin. Theodorus Marcilus, who however does not tell us his Authority, says the Number of this Roman Academy was twenty, of which five or seven can only be term'd Judges: He goes so far as to give us the Names of them; and whether he is right or not, he could not have named better Men than his Society was composed of: As Virgil, Varius, Tarma, Mecænas, Plotius, Valgius, Octavius, Fuscus, the two Viscus's, Pollio, the two Messala's, the two Bibulus's, Servius, Fulvius, Tibullus, Piso the Father, and Horace: The only Foundation I know for this Assertion of his, is the End of the tenth Satire of the First Book: He is not satisfied to give us a List of this Academy; he will have it, that it was on account of Horace's being a Member of it, that he was put upon writing The Art of Poetry, and collecting all the Rules, and all the Judgments that were made in the Society. Next to Aristotle's Art of Poetry, I know of no Piece of Criticism in Antiquity which is more excellent than this: All his Decisions are so many Truths drawn from the Nature of the Thing he treats of. Julius Scaliger erred very much against Good Sense and Reason. in what he said of this Work: "Will you know, says he, what I think of Horace's Art of Poetry? 'Tis an Art taught without Art: De Arte quæres quod Sentiam, Quid? Equidem quod de Arte sine Arte Tradita." Tho' 'tis only an Epistle like the preceding ones, yet Horace gives it the Title of The Art of Poetry, De Arte Poetica, to distinguish it from the others, in which he treated of this Art only occasionally. The Antiquity of this Title is not to be doubted of, since Quintilian quotes it in the third Chapter of his Eighth Book, Id enim tale est monstrum quale Horatius in Prima Parte Libri de Arte Poetica fingit: Humano capiti, &c.

HUMANO capiti cervicem pictor equinam
Jungere si velit & varias inducere plumas,
Undique collatis membris, ut turpiter atrum,

Desinat in piscem mulier formosa supernè ;

Spectatum admissi risum teneatis amici ?

Credite, Pisones, isti tabulæ fore librum

Per similem, cujus, velut ægri, somnia, vanæ

Fingentur species : ut nec pes, nec caput uni

Reddatur formæ. Pictoribus atque poetis

Quidlibet audendi semper fuit æqua potestas.

10

Scimus, & hanc veniam petimusque damusque vicissim :

Sed non ut placidis coeant immitia ; non ut

Serpentes avibus geminentur, tigribus agni.

Inceptis gravibus plerumque & magna professis

Purpureus, latè qui splendeat, unus & alter

15

Affluitur pannus : cum lucus, & ara Dianæ,

Et properantis aquæ per amornos ambitus agros,

Aut flumen Rhenum, aut pluvius describitur arcus,

O R D O.

Si pictor velit jungere cervicem equinam humano capiti, & inducere varias plumas membris undique collatis ; ut mulier formosa superna, desinat turpiter in atrum piscem ; O amici, an admissi spectatum teneatis risum ? credite, Pisones, librum per similem fore isti tabulæ, cujus species fingentur vanæ velut somnia ægri : ut nec pes, nec caput reddatur uni formæ. Dicite, Semper æqua potestas audendi

quidlibet fuit pictoribus atque poetis. Scimus, & damusque hanc veniam petimusque vicissim ; sed non ut immitia coeant placidis ; non ut serpentes geminentur avibus ; agni tigribus.

Unus & alter purpureus pannus, qui splendeat latè, affluitur plerumque inceptis gravibus, & professis magna ; cum lucus, & ara Dianæ, & ambitus aquæ properantis per amornos agros, aut flumen Rhenum, aut pluvius

N O T E S.

1. *Humano capiti cervicem pictor equinam.*] Horace at once lays down the most general and necessary Rule, on which all the rest are founded ; which is, the Simplicity and Unity of the Subject, in the Disposition, the Ornaments, and the Style. He could not render the Faults committed against this Unity better, than by comparing them to this Extravagance in a Picture.

2. *Collatis undique membris ut, &c.*] I take *membris* here in the Ablative ; for if we make it the Dative, then the Construction must be *inducere plumas membris ut, &c.*

“ Add Feathers to the Limbs, or lay the
“ Limbs over with Feathers, so as that a
“ Woman above shall terminate in a Fish.”
Which sounds as if the terminating of the
Picture in a Fish, were owing to the Pain-

ter's laying the Limbs over with Feathers. Besides, the making *membris* an Ablative, effectually obviates all Dr. Bentley's Objections to this Passage.

3. *Ut turpiter atrum Desinat in piscem mulier formosa superna.*] As Virgil in his Third Book represents Scylla :

*Præna, hominis facies, & postero pectore
Virgo*

*Pars tenus, postremo immensi corpore piscis
Delphinum caudas ætæ, commissa lupæ.*

“ Upwards 'tis a beautiful Figure, and a
“ very beautiful Virgin for half its Body ;
“ downwards 'tis a horrible Whale, ending
“ in a Dolphin's Tail, joined to a Wolf's
“ Belly.” *Atque piscis for a horrible Fish,*



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Sed nunc non erat his locus : & fortassè cupressum

Scis simulare : quid hoc, si fractis enatat exspes

20

Navibus, ære dato qui pingitur ? amphora coepit

Institui : currente rotâ cur urceus exit ?

Denique sit quod vis simplex duntaxat & unum.

Maxima pars vatum (pater, & juvenes patre digni)

Decipimur specie recti. brevis esse laboro,

25

Obscurus fio : sectantem levia, nervi

Deficiunt animique : professus grandia, turgēt :

Serpit humi, tutus nimum, timidusque procellæ :

Qui variare cupit rem prodigialitèr unam,

Delphinum silvis appingit, fluctibus aprum.

30

In vitium ducit culpæ fuga, si caret arte.

Æmilium circa ludum faber imus & ungues

Exprimet, & molles imitabitur ære capillos ;

Infelix operis summâ, quia ponere totum

Nesciet. hunc ego me, si quid componere curem,

35

Non magis esse velim, quàm pravo vivere naso,

Spectandum nigris oculis, nigroque capillo.

Sumite materiam vestris, qui scribitis, æquam

Viribus ; & versate diù, quid ferre recusent,

Quid valeant humeri. cui læta potentèr erit res,

40

O R D O.

vius describitur. Sed nunc non erat locus his ; & scis fortasse simulare cupressum : quid hoc, si ille, qui pingitur ære dato, enatat exspes fractis navibus ? amphora coepit institui : cur, rotâ currente, urceus exit ? Denique sit quod vis simplex, & duntaxat unum.

Maxima pars vatum, (pater & juvenes digni patre) decipimur specie recti. Si laboro esse brevis, fio obscurus. Nervus animique deficiunt poetam sectantem levia carmina. Poeta professus grandia, turgēt : nimum tutus, timidusque procellæ serpit humi : qui cupit variare prodigialiter rem unam, appingit del-

phinum silvis, aprum fluctibus. Fuga cura, si caret arte, ducit in vitium.

Faber imus circa ludum Æmilium, & exprimet ungues, & imitabitur molles capillos ære ; infelix summâ operis, quia nesciet ponere totum. Ego, si curem quid componere, magis velim me esse hunc, quàm vivere spectandum nigris oculis, nigroque capillo, sed pravo naso.

Vos, qui scribitis, sumite materiam æquam vestris viribus ; versate diu quid ferre valeant, quid recusent ferre. Cui res erit læ-

N O T E S.

18. Aut pluvius describitur Arcus.] The Rainbow is as likely as any thing to turn a wretched Poet's Brain : The wonderful Mixture of its Colours are with them so worthy of Admiration, that they let no Opportunity slip to describe it ; few imitating in this the Discretion of Homer and Virgil. Homer says not above one Word of her, and Virgil but two Lines :

Ergo Iris croceis per cælum rescida pennis
Mille trabenti varios adverso sole Colores,
Advolat.

A Description as rapid as Iris's Flight.

19. Et fortasse cupressum scis simulare.] The Meaning is : This dismember'd Patchwork in Poetry, is as absurd, as if a Painter who excels in drawing a Cypress, should in-

troduct

ever shining, are preposterous, ill-timed, and misplaced. — Perhaps you have Skill to draw a Cypress to the Life; but what has that to do in a Piece where you are hired to paint one swimming, forlorn and hopeless, after a Shipwreck? A Vase full ample and capacious began to be designed, why, as the Wheel revolves, comes out a scanty Pitcher? In a word, be your Subject what it will, only let it be simple and uniform.

Most of us Poets, Father, and Youths worthy of such a Father, are misled by the Appearance of Right. In straining to be concise, I become obscure; while I affect smooth Numbers and a polish'd Stile, nervous Force and Spirit fail me; he who aspires to the Sublime, swells into Bombast: *The Poet* who is too cautious and fearful of the Storm, *is flat*, and creeps along the Ground: He who wants to diversify his simple Subject * by marvellous astonishing Incidents, figures Dolphins in the Woods, Boars in the Sea. The very Attempt to shun a Fault, leads into Vice, if it wants Art and Discretion.

A Statuary of the lowest kind about the Æmilian School, shall be capable both to express the Nails, and imitate in Brass the soft flaxen Hair, † who yet in the main is but a Bungler, because he knows not how to finish ‡ a whole Piece. I would no more chuse to be one of this Character, had I Concern § to be an Author, than to live with a deform'd Nose, tho' distinguish'd for Jet-black Eyes, and Coal-black Hair,

Authors, chuse a Subject proportioned to your Strength; and ponder long, what your Genius shrinks from, what it is able to bear. The Man who has chosen a Subject suited to his Ability,

* Astonishingly. *Æt. Vol. 1. 146.*

† Unhappy in the Main of his Work. § To compose any thing.

‡ See Shaftesbury's Character.

N O T E S.

roduce it into every Piece, merely to make a vain Ostentation of his Art.

21. *Ampora cepit institui, currente rota cur urceus exit?*] An Image taken from a Potter, who commonly began his Trade by making a little Pot called *Urceus*, and ended with a great Pitcher called *Ampora*, which was his Master-piece.

27. *Professus grandia turget.*] They fall into this Error, that stretch what is grand too far; as *Gorgias*, in calling *Xerxes* the *Jupiter of the Persians*, and he who called *Brutus* the *Sun of Asia*; they become Bombast, when they study to be Great.

28. *Serpis bumi, etc.*] Commentators take this to be an Allusion to a Ship that

keeps near the Shore for fear of a Storm at Sea: But I rather think it alludes to Fowls that skip along the Ground, or retreat to low Vallies, when they foresee a Storm; *Georgic. III. 374.*

— *Aut illum surgentem vallibus imis Aerie fugere grues.*—

Which Passage see explained by a Quotation from *Aristotle*, in the late Edition of *Virgil* with an *English* Prose Translation.

40. *Quid valeant.*] An Allusion to a Bearer of Burdens, who by overloading himself sometimes breaks his Back.

Nec facundia deseret hunc, nec lucidus ordo.

Ordinis hæc virtus erit, & venus, aut ego fallor,
Ut jam nunc dicat, jam nunc debentia dici
Pleraque differat, & præfens in tempus omittat ;
Hoc amet, hoc spernat promissi carminis auctor.

45

In verbis etiã tenuis cautusque ferendis,
Dixeris egregiè, notum si callida verbum
Reddiderit junctura novum. si fortè necesse est

Indiciis monstrare recentibus abdita rerum ;

Fingere cinctutis non exaudita Cethegis

50

Continget, dabiturque licentia sumpta pudenter :

Et nova fictaque nupèr habebunt verba fidem, si

Græco fonte cadent, parcè detorta. quid autem

Cæcilio Plautoque dabit Romanus, ademptum

Virgilio Varioque ? ego cur, acquirere pauca

55

Si possum, invidior ; cùm lingua Catonis & Ennii

Sermonem patrium ditaverit, & nova rerum

Nomina protulerit ? licuit, sempèrque licebit

Signatum præfente notâ producere nomen.

Ut folia in silvis pronos mutantur in annos ;

60

Prima cadunt : ita verborum vetus interit ætas,

Et juvenum ritu florent modò nata, vigentque.

. O R D O .

ta potenter, nec facundia, nec lucidus ordo deseret hunc.

Aut ego fallor, aut hæc erit virtus et venus ordinis, ut jam nunc dicat, jam nunc debentia dici ; & ut differat et omittat in præfens tempus pleraque ; ut auctor carminis promissi amet hoc, spernat hoc.

Sit tenuis etiã cautusque in verbis ferendis. Egregiè dixeris, si callida junctura reddiderit notum verbum novum. Si forte necesse est monstrare abdita rerum recentibus indicis, continget fingere verba non exaudita cinctutis Cethegis, licentiaque sumpta pudenter dabitur.

Et verba nova, nuperque ficta habebunt fidem, si cadent de Græco fonte detorta parcè. Quid autem Romanus dabit Cæcilio Plautoque, ademptum Virgilio Varioque ? Cur ego invidior acquirere pauca, si possum ; cùm lingua Catonis et Ennii ditaverit patrium sermonem, et protulerit nova nomina rerum ? Licuit, sempèrque licebit producere nomen signatum notâ præfente. Ut folia in silvis mutantur in pronos annos ; prima cadunt : ita vetus ætas verborum interit, et verba modò nata florent vigentque ritu juvenum. Nec sobrius dabitur

N O T E S .

43. Ut jam nunc dicat.] That the Author of a promised Poem now say what now ought to be said, delay most Things and waive them for the present, etc. By promissi carminis, Dr. Bentley understands the same with what Horace elsewhere calls *poema legitimum*, Epist. II. ii. 109. a Poem that will stand the Test of Criticism ; but I don't see his Reason : Dacier takes it to mean a Poem that has been long promised, and therefore high Expectations are raised, I think it means

simply a Poem which is promised, or intended to be published.

45. Hoc amet, hoc spernat.] Having spoken of the Order, he comes now to the Choice of the Incidents which is not easy to be made : What is good for the Epic Poem, is not for Tragedy ; neither is it sufficient to know which to take and which to refuse. The Poet must know also how to place them.

46. In verbis, etc.] I am persuaded that both



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Debemur morti nos nostraque: sive receptus

Terrâ Neptunus classes Aquilonibus arcet,

Regis opus; sterilisque diu palus, aptaque remis

Vicinas urbes alit, & grave sentit aratrum:

Seu cursum mutavit iniquum frugibus amnis,

Doctus iter melius. mortalia facta peribunt:

Nedùm sermonum stet honos, & gratia vivax.

Multa renascentur, quæ jam cecidère; cadentque,

Quæ nunc sunt in honore vocabula, si volet usus;

Quem penès arbitrium est, & jus, & norma loquendæ.

Res gestæ regumque ducumque, & tristia bella,

Quo scribi possent numero monstravit Homerus.

Versibus imparitèr junctis querimonia primùm,

Pòst etiam inclusa est voti sententia compos.

Quis tamen exiguos elegos emiserit auctor,

Grammatici certant, & adhuc sub iudice lis est.

Archilochum proprio rabies armavit iambo.

Hunc socci cepère pedem grandesque cothurni,

Alternis aptum sermonibus, & populares

Vincentem strepitus, & natum rebus agendis.

Musa dedit fidibus Divos, puerosque Deorum,

65

70

75

O R D O.

mur morti: sive Neptunus receptus terrâ arcet classes Aquilonibus, opus regis: Palusque diu sterilis, aptaque remis, alit vicinas urbes, et sentit grave aratrum; seu amnis doctus melius iter mutavit cursum iniquum frugibus. Omnia facta mortalia peribunt, nedum bonos gratiaque sermonum stet vivax. Multa, quæ jam cecidere, renascentur; vocabulaque, quæ nunc sunt in honore, cadent, si usus, penes quem est arbitrium, et jus, et norma loquendi, volet.

Homerus monstravit quo numero res gestæ re-

gumque ducumque, et bella tristia possent scribi.

Primum querimonia, post etiam sententia compos voti, inclusa est versibus junctis impariter. Quis tamen auctor emiserit exiguos elegos, grammatici certant, et lis est adhuc sub iudice.

Rabies armavit Archilochum proprio iambo. Socci, grandesque cothurni cepere hunc pedem aptum alternis sermonibus et vincentem populares strepitus, et natum rebus agendis.

Musa dedit fidibus referre Divos patrosque

N O T E S.

64. *Sive receptus terra Neptunus classes, etc.]* Augustus cut that Space of Land which divided the Lake *Lucrinus* and the Lake *Avernus* from the Sea, and made a Port call'd *Portus Julius*, *Julius Cæsar* having begun to cut it. *Virgil* mentions it in the second *Georgick*.

74. *Quo scribi possent numero monstravit Homerus.]* He is speaking of the *Epick Poem*, and says, *Homer* has shewn in what sort of Verse it ought to be written, the *Heroick*, which only agrees with the Majesty of the *Epick*. *Aristotle* says the same

thing in his *Art of Poetry*; and adds, "That whoever should undertake to write an *Epick Poem* in any other kind of Numbers, he would not succeed, for the *Heroick Verse* is the most grave and pompous."

75. *Versibus impariter, etc.]* First Complaint, then also the Sentiment possessed of its Wish, was included in Verses unequally joined; *i. e.* in what is called *Elegiac Verse*, consisting of an *Hexameter*, and *Pentameter* Line alternately repeated.

77. *Exiguus Elegus.]* The *Pentameter Verse*

Vers

We and all our Productions, are doom'd a Prey to Death: Whether the Sea, received into the Earth's Embrace, defends our Fleets from the North Winds, a regal pompous Work; or the long barren and formerly navigable Lake, now maintains its neighbouring Cities; and feels the weighty Plow; or the River taught to run in a more commodious Channel, hath changed its Course, which was so pernicious to the Fruits: All human Things shall perish; much less can the Honour and Beauty of Language be long-lived. Many Words shall revive which now have died; many which now are in vogue shall die: If the Fashion will have it so, to which belongs the Judgment, the Right, and Standard of Language.

Homer hath shewed in what Numbers the Feats of Kings and Chiefs, and disastrous Wars, * are to be described.

At first plaintive Strains alone were appropriated to the unequal elegiac Measures: Afterwards, even happy Loves and successful amorous Vows were included therein. † But to what Author humble Elegy owes its Rise, Grammarians dispute, ‡ and the Controversy is not yet decided.

Atrocious Rage armed Archilochus with Iambics, his peculiar Invention. Comedy, and the high tragic Muse, assumed this Measure, as most § adapted to the Stile of Conversation, and to silence the tumultuous Noise of the Populace, and calculated for dramatic Scenes.

To the Lyre the Muse has given to celebrate Gods, and ¶ Heroes sprung from Gods, the victorious Combatant, and the generous

* Might be written. † Yet what Author first publish'd, &c. ‡ And the Controversy is still under the Judge. Noise, and formed for things that are to be acted.

¶ Fit for alternate Speeches, and overpowering popular

§ And the Sons of God.

N O T E S.

Verse is the Elegiack. Horace calls it *Exiguum* because it wants a Foot of the Hexameter.

79. *Archilochum proprio rabies armavit iambo.*] He attributes the Invention of Iambicks to *Archilochus*. True, no-body wrote them so well as he, till his Time, but there were Iambick Verses long before him; however, for his bringing them to such Perfection, they were called the Iambicks of *Archilochus*.

80. *Hane socci, &c.*] The Socks (which were the Badge of Comedy, as the Buskin was of Tragedy) and high Buskins assumed this Measure.

83. *Musa dedit fidibus Divos, puerosque Deorum.*] He is about to enter upon the Subjects of Lyric Poetry; and it being not

known who invented it, he ascribes the Invention to the Muses. *Orpheus* learnt it of the Muse *Calliope* his Mother, as in the twelfth Ode of the First Book:

*Arte maternā rapidos morantem
Fluminum lapsus.*

83. *Divos, puerosque Deorum.*] There were four sorts of Lyrick Poems, Hymns, Panegyricks, Lamentations, and Bacchanalian Songs: Hymns and Dithyrambicks were for Gods; Panegyricks for Heroes and Victors at Grecian Games; Lamentations for Lovers: The general Name is the Ode. See the twelfth Ode of the First Book, and the second Ode of the Fourth Book.

Et pugilem victorem, & equum certamine primum,
Et juvenum curas, & libera vina referre.

8:

· Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poeta salutor?
Cur nescire, pudens pravè, quàm discere malo?

· Versibus exponi tragicis res comica non vult:

Indignatur item privatis ac prope socco

93

Dignis carminibus narrari cœna Thyestæ.

Singula quæque locum teneant sortita decentèr.

Interdùm tamèn & vocem comœdia tollit,

Iratusque Chremes tumido delitigat ore:

Et tragicus plerùmque dolet sermone pedestri.

95

Telephus & Peleus, cùm pauper & exsul uterque,

Projicit ampullas & sesquipedalia verba;

Si curat cor spectantis tetigisse querelâ.

Non satis est pulchra esse poemata: dulcia sunt,

Et quocunque volent, animum auditoris agunt.

100

· Ut ridentibus arrident, ita flentibus adsunt

Humani vultus. si vis me flere, dolendum est

Primùm ipsi tibi; tunc tua me infortunia lædent,

Telephe, vel Peleu: malè si mandata loqueris,

Aut dormitabo, aut ridebo. tristia mœstum

105

O R D O.

Deorum, & victorem pugilem, & equum primum certamine, & curas juvenum, & libera vina.

Cur ego salutor poeta, si nequeo ignoroque servare descriptas vices coloresque operum? Cur pravè pudens malo nescire, quam discere?

Res comica non vult exponi versibus tragicis. Item cœna Thyestæ indignatur narrari carminibus privatis, ac dignis prope socco. Singula quæque sortita locum teneant cum decenter. Tamen et comœdia interdum tollit

vocem, Chremesque iratus delitigat tumido ore; et tragicus heros plerumque dolet sermone pedestri. Telephus et Peleus, cum atrox pauper est et exsul, projicit ampullas et verba sesquipedalia, si curat tetigisse querelâ cor spectantis. Non satis est poemata esse pulchra: sunt dulcia, et agunt animum auditoris, quocunque volent. Ut humani vultus arrident ridentibus, ita adsunt flentibus. Si vis me flere, primum dolendum est tibi ipsi; tunc, Telephe vel Peleu, tua infortunia lædent te. Si male loqueris mandata, aut dormitabo, aut

N O T E S.

89. *Versibus exponi tragicis res comica non vult.]* A Verse may be called Tragick or Comick on two Accounts; the first, for its Measure and Feet; for the Tragick and Comick Verse may be both Iambicks, and both admits of Spondees; yet there is a great deal of Difference between them; the Tragick admits of the Spondee only in the first third, and fifth Foot, which renders its Motion the more noble and pompous; the Comick admits it in all those Feet, because its Motion is thereby the more natural and un-

affected. The second Reason why a Verse, may be called Tragick or Comick, is on account of the Meanness of its Expressions and Figures. Thus it is certain, that Tragick Verse ought not to be used in Comedy, nor Comick in Tragedy.

91. *Narrari cœna Thyestæ.]* He puts Thyeste's Supper for Tragedies in general. Thyeste eat his own Children, whom Atreus caused to be served up to him. This Story being one of the most tragical, is also recommended by Aristotle, as a Subject for Tragedy:

He



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Vultum verba decent; iratum, plena minarum;
Ludentem, lasciva; severum, seria dictu.

Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram,
Aut ad humum mœrore gravi deducit, & angit:

110

Pòst effert animi motus interprete linguâ.

Si dicentis erunt fortunis absona dicta,

Romani tollent equites peditesque cachinnum.

Intererit multum, Davusne loquatur, an herus;

Maturusne senex, an adhuc florente juventâ

115

Fervidus; an matrona potens, an sedula nutrix:

Mercatorne vagus, cultorne virentis agelli;

Colchus, an Assyrius; Thebis nutritus, an Argis.

Aut famam sequere, aut sibi convenientia finge

Scriptor. honoratum si fortè reponis Achillem;

120

Impiger, iracundus, inexorabilis, acer,

Jura neget sibi nata, nihil non arroget armis,

Sit Medea ferox invictaque, flebilis Ino,

O R D O.

ridebo. Verba triflia decent vultum mœstum; verba plena minarum decent iratum; lasciva decent ludentem, seria dictu severum. Natura enim prius format nos intus ad omnem habitum fortunarum; juvat, aut impellit ad iram, aut deducit ad humum gravi mœrore, et angit: post effert motus animi linguâ interprete. Si dicta erunt absona fortunis dicentis, Romani equites peditesque tollent cachinnum. Multum intererit, Davusne loquatur, an herus; senexne

maturus, an fervidus adolescens adhuc florente juventâ; an potens matrona, an nutrix sedula; mercatorne vagus, cultorne agelli virentis; Colchus, an Assyrius! nutritus Thebis, an Argis.

O scriptor, aut sequere famam, aut finge convenientia sibi. Si forte reponis Achillem honoratum, sit impiger, iracundus, inexorabilis, acer, neget jura nata sibi, arroget non nihil armis. Medea sit ferox invictaque,

N O T E S.

108. *Format enim Natura prius non intus ad omnem, etc.]* In these four admirable Verses, *Horace* gives the Reason of the Precepts contained in the two preceding ones: His Reason is drawn from our Mother Nature, who gave us a Heart capable of feeling all the Changes of Fortune, and a Tongue to express it. When our Words do not answer the Condition we are in, the Heart strikes one String in the Instrument of Man, instead of another, and makes a very disagreeable Discord.

114. *Davusne an herus.]* This I take to be the true Reading, as some of the best Editions have it.

118. *Colchus, an Assyrius, etc.]* The Poet must have the Country of his Actors before his Eyes; For, as *Aristotle* says, a

Macedonian does not talk like a *Thebesian*. The Manners of different Nations are as different as their Dress:

The Manners note, of Countries and of Times,

For various Humours come from various Climes.

The People of *Colchos* were savage and cruel; those of *Assyria* false and cunning; the *Thebans* rude and ignorant; the *Argives* polite and proud. *Aristophanes's Persians* and *Syrians* never talk like *Athenians*.

119. *Aut famam sequere, aut sibi convenientia finge.]* *Horace* having spoken of the Language, comes to the Characters; one of the most essential Parts of Dramatick Poëtry.

Voice; for if in *acting* you pronounce the Parts assign'd you ill, I'll either fall asleep or laugh. Lamenting Accents suit a sorrowful Countenance; Words full of Threats, a frowning Aspect; wanton *gay* Expressions, the *sportive* playful *Mien*; and the serious, an Air of Sternness and Severity. For Nature forms us first within to every Shape of Fortune; she prompts or instigates to Anger; depresses us to the Ground, and afflicts our *Souls* with painful Grief: Then expresses those Affections of the Mind by the Tongue its Interpreter. If the Words be dissonant from the Quality of the Speaker, the Roman Audience, both Knights and Plebeians, will raise a Peal of Laughter. It will make a vast Odds *too with regard to the Persons*, whether it be Davus that speaks or his Master; an old Man full of Days, or a hot Stripling yet in the Bloom of Youth; a Matron of high Rank, or an officious Nurse; a rambling Merchant, or * one who *peacefully* cultivates *at home* his little verdant Field; a Colchan, or Assyrian; one bred up at Thebes, or one at Argos,

Writer, either follow *the Fables of Tradition*, or invent such as are consistent with themselves. If you chance again to set before us the ennobled Achilles, let him be active, wrathful, inexorable, bold, † disown all Obligation of Laws, arrogate every thing by Force of Arms. Let Medea be cruel and implacable, *too*

* *A Dresser of.*

† *Deny that Laws were made for him.*

N O T E S.

as well as of the Epick. The Characters are only design'd by the Manners, and the Manners form the Actions. Poets have but two sorts of Characters to bring on the Stage, either known or invented. In known Characters they must alter nothing, but represent *Achilles*, *Ulysses*, *Ajax*, as *Homer* represented them; as to invented ones, they must make them conformable: In the former they are to endeavour after Likeness, in the latter after Convenience.

120. *Honoratum si fortè reponis Achillem*] I can't help thinking that this is a better Epithet than *Homericum*, which Dr *Bentley* would substitute in its room. *Achilles* is justly called *honoratum*, because he is *Homer's* principal Hero. You observe *Horace* uses the Word *reponis*, because *Homer* has described *Achilles* in his Poem with the true Spirit of Dramatick Writing; therefore a Tragick Poet who introduces *Achilles* into

his Play, *reponis*, exhibits or represents him again.

123. *Sit Medea serena, inviolata.*] The true Character of *Medea*, who is represented as cruel and inflexible by *Euripides* She kills her two Children, and sends her Rival a Robe and a Crown so prepared, that they consume her as soon as she puts them on. *Creon* falls on her Corps. The fatal Robe sticks to his Flesh, and he expires in the same Torments with his Daughter.

123. *Flebilis Ivo.*] *Ivo* the Daughter of *Cadmus* and *Harmonia*. She was first married to *Atbanas*, who had a son by a former Wife, and she seign'd an Oracle, which ordered this Son to be sacrificed to *Jupiter*. But she was soon punish'd for her Cheat; *Atbanas* running mad, kill'd *Laertes*, the eldest Son he had by her; and had sacrificed her other Son, if she had not flung herself into the Sea with that Son in her Arms.

Perfidus Ixion, Io vaga, tristis Orestes.

Si quid inexpertum scenæ committis, & audes

125

Personam formare novam; servetur ad inum

Qualis ab incepto processerit, & sibi constet.

Difficile est propriè communia dicere: tuque

Rectius Iliacum carmen deducis in actus,

Quàm si proferres ignota indictaque primus.

126

Publica materies privati juris erit, si

Non circa vilem patulumque moraberis orbem;

Nec verbum verbo curabis reddere fidus

Interpres; ne desilies imitator in arctum,

Unde pedem proferre pudor vetet, aut operis lex.

127

Nec sic incipies, ut scriptor cyclicus olim:

Fortunam Priami cantabo, & nobile bellum.

Quid dignum tanto feret hic promissor hiatu?

O R D O.

Ino stabili, Ixion perfidus, Io vaga, Orestes tristis.

Si committis quid inexpertum scenæ, & audes formare novam personam: servetur ad inum qualis processerit ab incepto, & constet sibi. Difficile est propriè dicere communia; tuque rectius deducis carmen Iliacum in actus, quam si primus proferres ignota indictaque.

Materies publica erit privati juris, si in moraberis circa orbem vilem patulumque, nec fidus interpres curabis reddere verbum verbi; nec imitator desilies in arctum, unde pudor, et lex operis vetet te proferre pedem.

Nec incipies sic, ut ille scriptor cyclicus incipit: Cantabo fortunam Priami, & nobile bellum. Quid feret hic promissor hiatu?

N O T E S.

124. *Perfidus Ixion.*] Ixion was the first Murderer of Greece; he married the Daughter of Deionæus, and kill'd his Father-in-Law at Supper, instead of giving him the usual Presents. This Crime was so horrible, Nobody would expiate the Murder, nor have any Correspondence with him. At last Jupiter took pity on him, expiated him, and received him into Heaven, where the Traitor falling in love with Juno would have ravish'd her. He only embraced a Cloud, and Jupiter in a Rage hurl'd him headlong to Hell, where the Poets feign him to be stretch'd on a Wheel always turning.

124. *Io vaga.*] Io, Daughter of Inachus, with whom Jupiter was in love, and changed her into a Cow. Juno, out of Jealousy, made her run mad; and sent a Fly, which so stung her, that she run from Country to Country, crossed several Seas, and arrived at last in Egypt, where she recovered her first Shape, and was worshipped under the Name of Isis.

125. *Si quid inexpertum scenæ committis.*] Having explained the *Fama* sequens, he now

does the same by the latter part of the *Vest aut-convenientis* finge, shewing what is to be done with new Characters: Their first Quality is to be uniform and agreeable; a Mad-man must act like a Mad-man, a King like a King, and so on. A Woman must not have *Achille's* Valour, nor *Nestor's* Prudence. Their second Quality is to be one and the same from the Beginning of the Part to the End, which *Boileau* explains in his *Art of Poetry*:

“ If then you form some Heroe in your Mind,

“ Be sure your Image with itself agree,

“ For what he first appears he still must be.

126. *Servetur ad inum.*] Let the Character be kept up to the last, such as is advanced or was carried on from the beginning.

128. *Difficile est, &c.*] To describe or treat of Arguments which belong to us is common is extremely difficult.



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Parturient montes : nascetur ridiculus mus.

Quanto rectius hic, qui nil molitur ineptè : 140

Dic mihi, Musa, virum, captæ post tempora Trojæ,

Qui mores hominum multorum vidit, & urbes.

Non fumum ex fulgore, sed ex fumo dare lucem

Cogitat, ut speciosa dehinc miracula promat,

Antiphaten, Scyllamque, & cum Cyclope Charybdim 145

Nec reditum Diomedis ab interitu Meleagri,

Nec gemino bellum Trojanum orditur ab ovo :

Semper ad eventum festinat ; & in medias res,

Non secus ac notas ; auditorem rapit : & quæ

Desperat tractata nitescere posse, relinquit : 150

Atque ita mentitur, sic veris falsa remiscet,

Primo ne medium, medio ne discrepet imum.

Tu, quid ego & populus mecum desideret, audi.

Si plausoris eges aula manentis, & usque

Sessuri, donec cantor, Vos plaudite, dicat ; 155

Ætatis cujusque notandi sunt tibi mores,

O R D O.

santo biato? Montes parturient, mus ridiculus nascetur. Quanto rectius hic, qui molitur nil ineptè: Musa, dic mihi virum, qui, post tempora captæ Trojæ, vidit mores, & urbes multorum hominum. Non cogitat dare fumum ex fulgore, sed lucem ex fumo, ut promat dehinc miracula speciosa, nempe Antiphaten, Scyllamque, & Charybdim cum Cyclope. Nec orditur reditum Diomedis ab interitu Meleagri, nec bellum Trojanum ab gemino ovo. Semper

festinat ad eventum, & rapit auditorem in medias res, non secus ac notas; & reliquæ quæ tractata desperat posse nitescere; atque ita mentitur, sic remiscet falsa veris, ut medium discrepet primo, ne in eum discrepet medio.

Audi tu, quid ego & populus mecum desideret. Si eges plausoris manentis aulae, & sessuri, usque donec cantor dicat, Plaudite vos: mores cujusque ætatis notandi sunt tibi, dicit

N O T E S.

141. *Dic mihi Musa virum.*] Horace includes the three first Verses of Homer's *Odyssey* in two, contenting himself with expressing the Modesty and Simplicity of Homer's Beginning, without explaining all the Parts of it; for otherwise, one might find considerable Faults in his Translation.

145. *Antiphaten.*] Antiphates, King of the *Lagrigans*, described in the Tenth Book of the *Odyssey*: They were Cannibals, and Homer says they carried away *Ulysses's* Followers in Strings, like so many Strings of Fish.

145. *Scyllamque & Charybdim.*] Two Rocks in the Streight of Sicily, the one call'd *Scylla*, from the *Punick* Word *Scal*, which signifies *Destruction*; the other *Charybdis*, from *Charobdam*, signifying an *Abyss* of *Perdition*.

145. *Cum Cyclope.*] *Polyphemus*, King

of the *Cyclops*, who dwelt in Sicily, near the Promontory of *Lilybæum*: 'Tis one of the most agreeable Tales in *Homer*. See the Eleventh Book of the *Odyssey*.

147. *Nec gemino bellum Trojanum orditur ab ovo.*] The *Trojan War* is not the Subject of the *Iliad*, 'tis only the Occasion of it. *Homer* makes no Beginning nor End to the Siege of *Troy*; nay, there's hardly a Middle that's proper to it; but he forgets none of the Parts of his Subject, which is *Achilles's* Choler. He does not so much as relate the Circumstances of the Rape of *Helen*, the Cause of the War. *Horace* laugh'd here at the Author of the little *Iliad*, who began his Poem with the two Eggs: In one of which *Helen* and *Cassandra* were enclosed; in the other *Castor* and *Pollux*. The Unity of the *Person* can never excuse the breaking the

worthy all this Vaunting? *It will be even according to the Proverb, The Mountains are in Labour, * only to bring forth a sorry Mouse.* How much more judicious he, who enters on no Work, improperly: *Muse, sing to me, the Man, who since the Date of Troy's fatal Overtbrow, surveyed the Manners of many People, and their Cities.* He meditates, † not to raise a Flash to die away in Smoke, but out of Smoke to bring forth Light, that so rising by due Degrees, he may in the Process of his Work exhibit his slightly Miracles, Antiphates, and Scylla, the Cyclop and Charybdis. Nor does he, like that absurd Poet, date the beginning of Diomedes's Return from Meleager's Death, nor trace the Rise of the Trojan War from Leda's two Eggs: *He purposely avoids historical Order and Connection in his Narration, hastens still on to the Event, and hurries away his Reader into the Midst of Incidents, taking it for granted that they are known; ‡ and what he judges incapable of receiving the Embellishments of Poetry he waves; § and invents such artful Fables, so aptly mingles Fiction with Truth, that the Middle is not inconsistent with the Beginning, nor the End with the Middle.*

Now hear what I, and the People no less than I, require as necessary Qualifications in Dramatic Writing. § If you would have an Auditor to hear you with Applause till the Curtain falls, and to sit till the Actor pronounce the Epilogue, you must mark well the

* A ridiculous Mouse shall be brought forth. † Not to give Smoke from a Flash.
 ‡ And what he despairs of being capable to shine if banded, he leaves. § And lies or feigns in such a Manner. § If you want an Applauder who will wait for the Curtain

N O T E S.

the Unity of the Action, which, as Aristotle teaches, must be always preserved.

151. *Atque ita mentitur, sic veris falsa remiscet.*] The Soul of an Epic Poem is the Fable, which includes a general Truth, made particular by the Application of Names. Thus the Truth contained in the *Ilias* is, that Union and Subordination preserves States; and that Discord and Disobedience destroy them: The Fiction in which this Truth is wrapt up, is the Quarrel between *Achilles* and *Agamemnon*, feigned to be taken from a known Story, as the Trojan War, to make it the more probable.

153. *Tu, quid ego & populus mecum desideres audi.*] He returns to the Manners. Tu, Thou, who writest Dramatick Poems All Poets, and not the *Piso's*.

155. *Cantor.*] *Cantor* signifies an Actor or Tragedian in general, or more particularly one of the Chorus, who commonly sing their Part along with the Music, as we see Ver. 194.

*Actoris partes chorus, ———
 Defendat: neu quid medios intercinat actus, &c.*

And Ver. 202. *Tibia non, ut nunc, orichalco, vineta, ——— sed tenuis simplexque ——— & adeste chorus erat utilis.*

155. *Vos plaudite.*] Till the Singer or Tragedian say, *Vos plaudite*; which he always pronounced at the End of the Play, to invite the Applause of the Audience.

156. *Statis cujusque notandi sunt tibi mores.*] He has already said the Manners ought to be like, *famam sequere*; agreeable *Convenientia finge*; and equal, *Servetur ad imum qualis ab incepto processerit.* There wants still a fourth Quality: They ought to be well expressed, well distinguished, *notandi sunt tibi mores.* So distinguish'd, that No-body may be able to mistake them, that every one, when he sees the Actions of the Person you have form'd, may say, these.

Mobilibusque decor naturis dandus, & annis.

Reddere qui voces jam scit puer, & pede certo

Signat humum; gestit paribus colludere, & iram

Colligit ac ponit temerè, & mutatur in horas.

160

Imberbis juvenis, tandèm custode remoto,

Gaudet equis, canibusque, & aprici gramine campi;

Cereus in vitium flecti, monitoribus asper,

Utilium tardus provisor, prodigus æris,

Sublimis, cupidusque, & amata relinquere pernix.

165

Conversis studiis, ætas animusque virilis

Quærit opes & amicitias, inservit honori;

Commisisse cavet quod mox mutare laboret.

Multa senem circumveniunt incommoda; vel quòd

Quærit, & inventis miser abstinet, ac timet uti;

170

Vel quòd res omnes timidè gelidèque ministrat,

Dilator, spe longus, iners, avidusque futuri,

Difficilis, querulus, laudator temporis acti

Se puero, castigat, censorque minorum.

Multa ferunt anni venientes commoda secum,

175

Multa recedentes adimunt, ne fortè seniles

Mandentur juveni partes, pueroque viriles;

Sempèr in adjunctis, ævoque morabimur aptis.

O R D O.

que dandus est mobilibus naturis & annis hominum. Puer, qui jam scit reddere voces, & signat humum certo pede, gestit colludere paribus, & temere colligit, ac ponit iram, & mutatur in horas. Imberbis juvenis, custode tandem remoto, gaudet equis, canibusque, & gramine aprici campi, cereus flecti in vitium, asper monitoribus, tardus provisor utilium, prodigus æris, sublimis, cupidusque, & pernix relinquere amata. Ætas animusque virilis, studiis conversis, quærit opes & amicitias, inservit honori; cavet commisisse quod mox la-

borat mutare. Multa incommoda circumveniunt senem; vel quod quærit, & miser abstinet, ac timet uti inventis; vel quod ministrat res omnes timide gelideque, dilator, longus spe, iners, avidusque futuri, difficilis, querulus, laudator temporis acti se puero, castigat censorque minorum. Anni venientes ferunt multa commoda secum, anni recedentes adimunt multa; semper morabimur in adjunctis, aptisque ævo, ne forte partes seniles mandentur juveni, virilesque puero.

N O T E S.

those are the Actions of a furious, a passionate, an ambitious, an inconstant, or covetous Man; and this, with the other three, make the four Qualities which Aristotle requires for the Manners.

157. *Mobilibusque decor naturis dandus & annis.*] A fine Verse, and very expressive. Word for Word, Give to moveable Natures, and Years their proper Beauty. Moveable Natures, that is, Age, which always rolls

on like a River, and as it rolls gives different Inclinations; which is what he calls *decor*, the Beauty proper to Age; each Age having its Beauties as well as each Season; to give the Virile Age the Beauty of Youth, is to deck Autumn with the Beauties of the Spring.

162. *Campi.*] In the Grass of the sunny Field, which may possibly refer to the Chace mentioned before.



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Aut agitur res in scenis, aut acta refertur.

Segnius irritant animos demissa per aurem

180

Quàm quæ sunt oculis subjecta fidelibus, & quæ

Ipse sibi tradit spectator. non tamen intus

Digna geri, promes in scenam : multa que tollis

Ex oculis, quæ mox narret facundia præsens.

Nec pueros coram populo Medea trucidet ;

185

Aut humana palàm coquat exta nefarius Atreus ;

Aut in avem Progne vertatur, Cadmus in anguem.

Quodcunque ostendis mihi sic, incredulus odi.

Neve minor, neu sit quinto productior actu

Fabula, quæ posci vult, & spectata reponi,

190

Nec Deus intersit, si dignus vindice nodus

Inciderit : nec quarta loqui persona laboret.

Actoris partes chorus, officiumque virile

Defendat : neu quid medios intercinat actus,

Quod non proposito conducatur, & hæreat aptè.

195

Ille bonis faveatque & consilietur amicè,

O R D O.

Res aut agitur in scenis, aut refertur acta. Quæ demissa sunt per aurem irritant animos segnius, quam quæ subjecta sunt oculis fidelibus, & quæ ipse spectator tradit sibi. Tamen non promes in scenam digna geri intus, tollisque multa ex oculis, quæ præsens facundia mox narret. Nec Medea trucidet pueros coram populo ; aut nefarius Atreus coquat humana exta palam ; aut Progne vertatur in avem, Cadmus in anguem. Quodcunque ostendis mihi sic, odi incredulus.

Fabula quæ vult posci, & spectata reponi, neve minor sit, neu productior quinto actu. Nec Deus intersit, nisi nodus dignus vindice inciderit, nec quarta persona laboret loqui.

Chorus defendat partes actoris, officiumque virile : neu intercinat quid inter medios actus, quod non conducatur proposito, & apte hæreat. Ille faveatque bonis, & consilietur amicis, &

N O T E S.

182. *Quæ ipse sibi tradit spectator.]* What the Spectator delivers to himself : i. e. What the Spectator takes upon his own Testimony, or upon the Testimony of his own Sense, and not upon the Testimony of the Relator.

186. *Aut humana palam coquat exta nefarius Atreus.]* The Story is, Atreus, who served up his Nephews to his Brother Thyestes their Father, for a Supper. 'Tis thought Sophocles wrote upon it, as did the Roman Poet Accius, who directly avoided what Horace forbids here.

188. *Quodcunque ostendis mihi sic, incredulus odi.]* Some Things are to be shewn in Tragedy, some to be told ; if what should be told is shewn, and what should be shewn

told, 'twill spoil the Poem : To shew what you should tell, is the greatest Fault.

189. *Neve minor, neu sit quinto productior actu.]* Ascanius Pedianus says the same. This Rule is grounded on the constant Practice of the Ancients. 'Tho' 'tis not mentioned, 'tis implied in Aristotle's Art of Poetry, where he tells us, " Poets ought to give their Subjects not an arbitrary but a certain Extent." As this Extent must be certain, so it must be just ; which is exactly the Division into Five Acts ; practised in all regular Plays, as well ancient as modern. Marcus Antonius has this Rule in view, when he compares Life to a Theatrical Piece. He is comforting a young Man who was dying, and answers him, *I have not yet finished the Five Acts, I have play'd*

An Action is either represented on the Stage, or related to have happened. The Things that enter by the Ear affect the Mind more languidly, than what fall under the faithful *Testimony* of the Eyes, and what a Spectator represents to himself. You must not however exhibit upon the Stage, what Things are *more* fit to be acted behind the Scenes; and you should remove many Actions from the View of the Audience, which *lively* Eloquence may soon after relate before them: Let not Medea butcher her Sons in Presence of the Spectators; or impious Atreus openly prepare his Banquet of human Entrails; nor let Progne be transformed into a Bird, Cadmus into a Serpent. Whatever of this kind you set before me, * shocks Belief and raises Abhorrence.

Let a Play, which would be in request, and after Representation be exhibited anew, neither be shorter nor longer than five Acts. Nor let a God be introduced, † unless a puzzling Difficulty occur worthy a God to unravel: ‡ Nor let there be more than three Speakers in one Scene.

Let the Chorus sustain the Part and manly Office of an Actor: Nor let them sing any thing between the Acts, which is not conducive to, and aptly coherent with the main Purpose of the Play. Let them favour the Virtuous, and give them friendly Counsel;

* Not able to believe I. hate. in the Way.

‡ See Note 392.

† Unless a Difficulty worthy the Solver or Explainer fall

N O T E S.

but *Troas*. But in Life, replied the Emperor, Three Acts are a compleat Play.

191. *Nec Deus interfit, nisi dignus vindice nodus.*] The Tragick Poets were blamed of old for that, when they could not unravel their Plots, they had recourse to a Divinity, who came in a Machine and did it for them, as is done in the *Medea* of Euripides. This relates only to Dramatic Poetry, for in Epic Machines are absolutely necessary.

191. *Dignus vindice nodus.*] A happy Expression taken from the Roman Law, which calls a Man *Vindicem*, who sets a Slave at Liberty. Thus Horace looks on an entangled Piece, as a Slave that stands in need of a God to come and set him at Liberty.

192. *Nec quarta loqui persona laborat.*] Nor let a fourth Person offer to speak, viz. in one Scene, otherwise it breeds Confusion, and takes from the Simplicity of Action. A fourth Person may be introduced, either to concur with what is said by Signs and Gestures, or to receive Commands, &c. but

should not be burdened with speaking much; for which Reason the Poet says, *laborat loqui.*

193. *Actoris partes chorus, officium virile defendat.*] What appeared at first Sight to be the Meaning of this Passage was: Let the Chorus concur with, or aid and support the Parts, and patronize every virtuous manly Office of the Actor. But all the Commentators explain it as it now stands in the Translation, tho' I must own, the Words to me seem hardly capable of their Gloss; for *defendere partes & virile officium*, presents an Idea very different from *subinere partes*, which is the Sense they take it in.

196. *Ule bonis faveatque.*] In these six Verses Horace tells us what was the Business of the Chorus: Scaliger forgets a great deal of it. The Chorus always took the Part of honest Men; the Theatre was then the School of Piety and Justice, better taught there than in the Temples.

Et regat iratos, & amet peccare timentes :

Ille dapes laudet mensæ brevis, ille salubrem

Justitiam, legesque, & apertis otia portis :

Ille tegat commissa, Deosque precetur, & oret,

Ut redeat miseris, abeat fortuna superbis.

200

Tibia non, ut nunc, orichalco vincta, tubæque

Æmula; sed tenuis, simplexque foramine pauco

Aspirare, & adesse choris erat utilis, atque

Nondùm spissa nimis complere sedilia flatu ;

205

Quò sanè populus numerabilis, utpòte parvus,

Et frugi, castusque, verecundusque coibat.

Postquam cœpit agros extendere victor ; & urbem

Latior amplecti murus, vinoque diurno

Placari Genius festis impunè diebus ;

210

Accessit numerisque modisque licentia major.

Indoctus quid enim saperet liberque laborum

Rusticus urbano confusus, turpis honesto ?

Sic prisæ motumque & luxuriam addidit arti

Tibicen, traxitque vagus per pulpita vestem :

215

Sic etiam fidibus voces crevère severis,

Et tulit eloquium insolitum facundia præceps :

Utiliumque sagax rerum, & divina futuri,

Sortilegis non discrepuit sententia Delphis.

O R D O.

regat iratos, & amet timentes peccare: ille laudet dapes brevis mensæ, ille laudet salubrem justitiam legesque, & otia portis apertis. Ille tegat commissa, & oret preceturque Deos, ut fortuna redeat miseris, abeat superbis.

Tibia non, ut nunc, vincta orichalco, æmulaque tubæ; sed tenuis, simplexque pauco foramine, erat utilis aspirare, & adesse choris, atque complere flatu sedilia nondum nimis spissa; quo sane populus numerabilis, utpote parvus, & frugi, castusque, verecundusque coibat. Postquam victor cœpit extendere agros, &

latior murus cœpit amplecti urbem, Geniusque cœpit placari impune festis diebus vino diurno; major licentia accessit numerisque modisque. Quid enim indoctus, liberque laborum sapere, rusticus confusus urbano, turpis honesto? Tibicen addidit motumque & luxuriam per arti, vagusque traxit vestem per pulpita. Sic voces etiam crevere severis fidibus, & præceps facundia tulit insolitum eloquium: sententiaque sagax utilium rerum, & divina futuri, non discrepuit sortilegis Delphis.

N O T E S.

197. *Amet peccare timentes.* Others read, *Amet pacare timentes*; Love to quell the Boisterous.

199. *Apertis otia portis.*] This is a fine Image of publick Peace reigning in a City, whose Gates therefore stand always open, because they are in no fear of dangerous Alarms, or of invading Foes. The same Image is used in the *Sacred Writings* to represent that Fulness of Peace which shall reign amongst the Nations of them that are saved, *Is. lx. 11.* 'Tis said *They shall inhabit a City whose Gates shall be open con-*

tinually. Which is applied in the *Revelation* to the *New Jerusalem*, an Emblem of Heaven; *Ch. xxi. 25.* *And the Gates of it shall not be shut at all by Day; for there shall be no Night there.*

211. *Numerisque modisque.*] The Numbers of Poetry, and the Measures of Music.

212. *Indoctus quid enim saperet, &c.*] For what Wisdom or Good Taste could be found in a Clown illiterate, and released from his Labour, when mingled with the Citizens or Man of polite Education, (not urbanus but



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Carmine qui tragico vilem certavit ob hircum,
Mox etiam agrestes Satyros nudavit, & asper
Incolumi gravitate jocum tentavit: eò quòd
Illecebris erat & gratâ novitate morandus
Spectator, functusque sacris, & potus, & exlex.

222

Verùm ita riores, ita commendare dicaces

225

Conveniet Satyros, ita vertere seria ludo,
Ne, quicumque Deus, quicumque adhibebitur Heros,
Regali conspectus in auro nuper & ostro,
Migret in obscuras humili sermone tabernas;
Aut, dum vitat humum, nubes & inania captet.

230

Effutire leves indigna tragordia versus:

Ut festis matrona moveri iussa diebus,
Intererit Satyris paulum pudibunda protervis.

Non ego inornata, & dominantia nomina solum,
Verbaque, Pisones, Satyrorum scriptor amabo:

235

Nec sic enitar tragico differre colori,

Ut nihil intersit, Davusne loquatur, & audax

Pythias, emuncto lucrata Simone talentum;

An custos famulusque Dei Silemus alumni.

O R D O.

Poeta qui certavit tragico carmine ob vilem hircum, mox nudavit etiam agrestes Satyros, & asper tentavit jocum incolumi gravitate: eo quod spectator, functusque sacris, & potus & exlex, morandus erat illecebris & grata novitate. Verum conveniet ita commendare riores, ita dicaces Satyros, ita vertere seria ludo; ne, quicumque Deus, quicumque heros adhibebitur, nuper conspectus in regali auro & ostro, migret humili sermone in obscuras ta-

bernas; aut, dum vitat humum, captet nubes & inania. Tragedia indigna effutire levi versus, intererit paulum pudibunda protervis Satyris, ut matrona iussa moveri diebus festis. O Pisones, ego scriptor Satyrorum vos amabo solum nomina verbaque inornata & dominantia: Nec sic enitar differre colori tragico, ut nihil intersit Davusne loquatur, & audax Pythias, lucrata talentum emuncto Simone; an Silemus custos famulusque Dei alumni. Sequar carmen

N O T E S.

page shews that to be the Sense which is given in the Translation. I have added here of the Chorus, because this was the principal Business of the Chorus to deliver moral Sentences, and give useful Instruction for the Conduct of human Life.

220. *Ob hircum.*] The Poet who gained the Prize had a Goat for his Reward; it being the usual Sacrifice to Bacchus, who presided over Tragedy; and some will have it, Tragedy takes its Name from this very Goat, τραγῳδία, *The Song of the Goat.*

222. *Eo quod, &c.*] In regard that the Spectator, after having performed sacred Rites, being in liquor, and lawless, was to be amused by proper Baits and grateful Novelty.

224. *Functusque sacris, et potus, et exlex.*] The three Reasons for the Invention of something to divert the Audience: 1. They offered a Sacrifice, in which there was no want of Meat or Wine. 2. They drank cheerfully at that Festival. 3. They were for any thing frolicksome and extravagant.

225. *Verum ita riores, etc.*] But it will be proper so to recommend the laughing, the rallying Satyrs, so to turn serious Things into a Jest, that none who shall be admitted a God, or Heroe, lately distinguished by regal Ornaments of Gold and Purple, may remove in low Stile into obscure Shops; or while he stands the Ground, affect Clouds and empty Sounds.

226. *Ita vertere seria ludo.*] This Pas-

The Poet who first tried his Skill in Tragic Verse for the Goat his mean Prize, soon after exhibited also wild Satyrs to the Peoples View, and with sharp Strokes of Wit had Recourse to Raillery; preserving still the Dignity of Tragedy; in regard that the Spectator, on Festivals, when riotous and heated with Wine, required Amusement by captivating Shows and grateful Novelty.

* But I would recommend the introducing of those sneering bantering Satires; and give them Indulgence to turn serious Subjects into facetious, provided it be done so that the Rules of just Decorum be observed; that whatever God, whatever Heroe shall be admitted into the Tragedy, and who was but just now displayed in Ornaments of Gold and Purple, be not all of a sudden debased into some vile Character, and removed into an obscure Mechanic's Shop, talk in low Stile: Nor, on the other hand, while he shuns such groveling Phrase must he soar among the Clouds, and affect empty Jargon.

† Chaste Tragedy, that disdains to throw out light frothy Verse, will distinguish itself even in this part that is called Satire, from those of the Kind that are petulant and lascivious; as the virtuous Matron, when she dances by the Priest's Command on Festival-days, is to be distinguish'd from the wanton Courtezan. Were I, my Friends, a Writer of Satire, I would not chuse to make Use of coarse Expressions only, and such as reign among the Vulgar; nor would I be industrious to differ so widely from the very Complexion and Air of Tragedy, as to make no Distinction whether the Speaker be Davus a mean Slave, and Pythias a bold Courtezan, ‡ who has cheated her foolish Gallant of his Money; or one of a grave Character, as Silenus, the Guardian and Attendant of the pupil God

* See Note 225.

† See Note 231.

‡ Who has won a Talent from abused Simo.

N O T E S.

sage signifies turning serious Things into gay; playing satyrick Scenes after tragical, as in Greece; and Attalanes after Tragedies, as in Rome.

231. *Effutire leves, etc.*] Tragedy, which ill becomes to blab out or to praise in light Verse, being somewhat modest, will differ from wanton Satires; as the Matron, who is commanded to dance on Holidays.

232. *Matrona moveri jussa.*] Young Women were commonly chosen for the Dances in Honour of the Gods: Married Women danced on the Feast of the great Goddess, by Order of the Pontiffs; wherefore Horace uses the Word *jussa*.

237. *Davusne loquatur an audax Pythias.*] Davus was a Footman in Menander's and Terence's Comedies. Pythias a Servant-maid in a Comedy of Lucilius's, who cheated old Simo of his Money. Horace speaking of the Comic Style, uses a Comic Term, *emancipato Simone*; *emungere* is in the low Style, *emunxi argento senes*.

239. *An custos famulusque Dei Silenus.*] All the Ancients represent Silenus as a wrinkled old Man, bald, flat-nosed, with a long Beard; they make him Governor and Foster-father of Bacchus. Orpheus begins his Hymns to him thus; *Hear me, thou venerable Foster-father of Bacchus.*

Ex noto fictum carmen sequar : ut sibi quisvis
Speret idem ; sudet multum, frustra que laboret
Ausus idem. tantum series juncturaque pollet :
Tantum de medio sumtis accedit honoris.

240

Silvis deducti caveant, me iudice, Fauni,
Ne velut innati triviis, ac penè forenses,
Aut nimium teneris juvenentur versibus unquam,
Aut immunda crepent, ignominiosa que dicta.

245

Offenduntur enim, quibus est equus, & pater, & res :
Nec, si quid fricti ciceris probat & nucis emptor,
Æquis accipiunt animis, donantve coronâ.

250

Syllaba longa brevi subjecta, vocatur iambus,
Pes citus : unde etiam trimetris accrescere jussit
Nomen iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi. non ita pridem,
Tardior ut paulò graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus & patiens ; non ut de sede secundâ
Cederet aut quartâ socialitèr. hic & in Acci
Nobilibus trimetris apparet rarus, & Enni :
In scenam missos magno cum pondere versus,

255

260

O R D O.

fictum ex noto ; ut quisvis speret sibi idem : ausus tamen idem sudet multum laboretque frustra : tantum series juncturaque pollet, tantum honoris accedit rebus sumptis de medio. Fauni deducti sylvis, me iudice, caveant, ne velut innati triviis, ac pene forenses, juvenentur unquam versibus nimium teneris, aut crepent immunda, ignominiosa que dicta. Hi enim, quibus est equus, & pater, & res offenduntur, nec, si emptor fricti ciceris & nucis probat quid, accipiunt æquis animis, donantve coronâ.

Syllaba longa subjecta brevi, vocatur iambus, pes citus ; unde etiam jussit nomen accrescere iambeis trimetris, cum redderet senos ictus, primus similis sibi ad extremum : non ita pridem commodus & patiens recepit in jura paterna spondeos stabiles, ut veniret tardior graviorque ad aures, socialitèr ut non cederet ex sede secunda aut quarta. Hic apparet rarus in nobilibus trimetris & Acci, & Enni. Versus eorum missos in scenam, cum magno pondere, aut promit eos turpi crimine operâ

N O T E S.

243. *Sumtis de medio.* Subjects taken from Common Life ; as, Lib. II. Ep. I. 168.

Creditur, ex medio quia res arcessit, habere Sudoris minimum — Comædia.

247. *Aut immunda crepent.]* They must not talk obscenely, like Town Rakes: Euripides's Satires are very modest. Virgil has also observed this Precept in his sixth Eclogue, where he makes Silenus say,

*Carmina qui vultis cognoscite: carmina vobis,
Huic aliud mercedis erit.*

“ Hear the Verse you ask of me, the Verses
“ are for you ; and for her (the Nymph
“ *Ægle*) she shall have another Reward.”
A wanton Thing cannot be said with more Modesty. Where there is not this Decency, the Pieces are Mimes, and not Attalanes.

248. *Offenduntur enim, quibus est equus, & pater, & res.]* Those who have a Horse from the Publick, i. e. the Equites or Knights ; those who have a Father and Fortune, i. e. those who are distinguished by their Quality and Fortune, are offended ; nor do they receive with favourable Sentiments ; or below
it,



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Aut operæ celeris nimiùm, curâque carentis,
Aut ignoratæ premit artis crimine turpi.

Non quivis videt immodulata poemata iudex :
Et data Romanis venia est indigna poetis.

Idcircone vager, scribamque licentè? an omnes

265

Visuros peccata putem mea, tutus, & intra
Spem veniæ cautus? vitavi denique culpam,
Non laudem merui. vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

At nostri proavi Plautinos & numeros &

270

Laudavere sales; nimiùm patientèr utrumque,
Ne dicam stultè, mirati; si modo ego & vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus, & aure.

Ignotum tragicæ genus invenisse Camenæ

275

Dicitur, & plaustris vexisse poemata Thespis,
Quæ canerent agerentque peruncti sæcibus ora.

Post hunc personæ pallæque repertor honestæ

Æschylus, & modicis instravit pulpita tignis,

Et docuit magnumque loqui, nitique cothurno.

280

Successit vetus comœdia, non sine multâ

Laude: sed in vitium libertas excidit, & vim

Dignam lege regi: lex est accepta, chorusque

Turpiter obticuit, sublato jure nocendi.

Nil intentatum nostri liquere poetæ,

285

Nec minimùm meruere decus, vestigia Græca

O R D O .

nimiùm celeris carentisque curâ, aut ignoratæ artis. Non quivis iudex videt poemata immodulata; et venia indigna data est poetis Romanis. Vagerne idcirco, scribamque licentè? An tutus et cautus intra spem veniæ, putem omnes visuros mea peccata? Denique vitavi culpam, at non merui laudem. Vos versate exemplaria Græca nocturnâ manu, versate ea diurna. At nostri proavi laudavere et Plautinos numeros et sales; mirati nimiùm patientèr, ne dicam stulte, utrumque; si modo ego et vos scimus seponere dictum inurbanum dicto lepido, callemusque sonum legitimum digitis et aure.

Thespis dicitur invenisse ignotum genus Camenæ tragicæ, et plaustris vexisse poemata, quæ actores peruncti quod ad ora sæcibus canerent agerentque. Post hunc Æschylus, repertor personæ pallæque honestæ, et instravit pulpita modicis tignis, et docuit magnumque loqui, nitique cothurno. Vetus comœdia successit bis, non sine multa laude; sed libertas excidit in vitium, et vim dignam regi lege: lex est accepta; chorusque, jure nocendi sublato, turpiter obticuit.

Nostri poetæ liquere nil intentatum, nec meruere minimùm decus, qui autem sunt deservunt vestigia Græca, et celebrare facta domesticæ,

N O T E S.

ders the Verse more noble; 'tis still Trimeter Measure, the second Foot being an Iambic.

266. Tutus, et intra spem veniæ cautus?

It signifies, Word for Word, By securing myself and taking Precautions, without expecting a Pardon: The Word *intra* always denotes, that we remain on this Side. Florus says,

that

pitant, and careless in his Composition; or, *which is worse*, loads him with the scandalous Imputation of being ignorant of his Art. 'Tis not every Judge discerns ill-tuned Numbers; and hence an unwarrantable Indulgence is granted to our Roman Poets. But shall I therefore deviate from Rule, and write licentiously? or shou'd not I rather suppose that all the World are to inspect my Faults, *am I therefore to endeavour only to secure myself from Censure*, while I keep within the reasonable Hope of Pardon? If so, I have only shunned a Fault, but merited no Praise. Ye who have Ambition not only to escape Censure, but to gain Applause, * study the Models of the Greeks by Night, study them by Day: But our Ancestors praised both the Numbers of Plautus, and his Turns of Wit: In both led away by † too tame, not to say a foolish Admirer. If you and I may be allowed to have Capacity to distinguish ‡ a coarse rustic Joke, from Pleasantry and facetious Humour, and have Fingers and Ear whereby to judge the legitimate harmonious Cadence of Numbers.

Thespis is said to have invented that kind of Tragedy which was unknown and not reduced into a perfect Form, and to have carried his Poems about the Villages in Carts, which Harlequins, having their Faces bedaub'd with Lees of Wine, sung and acted. After him Æschylus, the Inventor of the Tragic Mask, and decent Robe, both § erected a moderate Stage, taught to speak in lofty Style, and tread with the stately Buskin: To these succeeded the old Comedy, ¶ not without great Success; but the Freedom it took with private Characters, degenerated into Excess and Outrage, worthy to be corrected by Law. A Law accordingly was made, and the Chorus deprived of its Privilege of injuring Characters, was put to silence with Disgrace.

Our Poets have left no kind of Poetry unattempted; nor, have those of them won the least Honour, who dared to forsake the

* Turn them over with your Hand by Night, with your Hand by Day. † Too tamely, not to say foolishly, admiring both. ‡ A coarse rustic Saying from a pleasant facetious one. § Laid the Pulpit or Actor's Desk over with moderate Beams. ¶ Not without considerable Praise.

N O T E S.

that the Action of Horatius, who killed his Sister, *intra gloriam fuit*, was without Glory.

274. *Legitimumque sonum.*] He calls a regular Measure and Harmony, a lawful Sound. He has said elsewhere, *Legitimum Poema.*

274. *Digitis calcamus, & aere.*] Those who have a nice and delicate Ear, when they hear good Verse, beat Time with their Fingers or Feet, like Musicians.

275. *Ignotum tragicae genus invenisse Camenae dicitur.*] Having treated fully of Tragedy, he comes in the next Place to Comedy, which was a long time comprized under the general Name of Tragedy.

278. *Palleque.*] What Laertius calls *σαλην*, a Robe with a Train.

285. *Nil intentatum nostri fingere Poetae.*] Horace having spoken of the Changes that happened in the three kinds of Greek Comedy, adds, The Latin Poets tried all three;

Ausi deserere, & celebrare domestica facta,
 Vel qui prætextas, vel qui docuere togatas.
 Nec virtute foret clarisve potentius armis,
 Quàm linguâ, Latium, si non offenderet unum-
 quemque poetarum limæ labor, & mora. vos, ô
 Pompilius sanguis, carmen reprehendite, quod non
 Multa dies & multa litura coercuit, atque,
 Perfectum decies non castigavit ad unguem.

290

Ingenium miserâ quia fortunatius arte
 Credit, & excludit sanos Helicone poetas
 Democritus; bona pars non unguis ponere curat,
 Non barbam: secreta petit loca, balnea vitat.

295

Nanciscetur enim pretium nomenque poetæ,
 Si tribus Anticyris caput insanabile, nunquam

300

Tonfori Licino commisit erit. - ô ego lævus,
 Qui purgor bilem sub verni temporis horam!

Non alius faceret meliora poemata: verùm
 Nîl tanti est. ergo fungar vice cotis, acutum
 Reddere quæ ferrum valet, exfors ipsa secandi:

305

Munus & officium, nîl scribens ipse, docebo;
 Unde parentur opes; quid alat formetque poetam;
 Quid deceat, quid non; quò virtus, quò ferat error.

Scribendi rectè, sapere est & principium & fons.

Rem tibi Socraticæ poterunt ostendere chartæ:

310

O R D O.

vel docuere prætextas, vel qui docuere togatas. Nec foret Latium potentius virtute clarisve armis, quam linguâ, si labor limæ, & mora non offenderet unumquemque nostrorum poetarum. Vos, ô sanguis Pompilius, reprehendite carmen, quod multa dies & multa litura non coercuit, atque non castigavit decies ad perfectum unguem.

Quia Democritus credit ingenium esse fortunatius miserâ arte, & excludit sanos poetas Helicone; bona pars non curat ponere unguis, non curat ponere barbam; petit secreta loca, vitat balnea. Ille enim nanciscetur pretium

nomenque poetæ, si nunquam commiserit tonsori Licino caput insanabile tribus Anticyris. O lævus ego, qui purgor quod ad bilem sub verni temporis! Non alius faceret poemata meliora: verum nil tanti est; ergo ego fungar vice cotis, quæ ipsa exfors secandi, velit reddere ferrum acutum: Ipse scribens nîl, docebo munus & officium scribentis; unde opes parentur; quid alat formetque poetam; quid deceat, quid non; quò virtus ferat, quò error.

Sapere est & principium & fons scribendi rectè. Chartæ Socraticæ poterunt ostendere rem tibi;

N O T E S.

that is, they take in the Gall of the Old Comedy, and the Pleasantry of the Middle, in their Imitations of the New.

288. *Vel qui prætextas, vel qui docuere togatas.*] I have given what I take to be the Meaning of *prætextas* and *togatas* in this Place. Some understand by

these Words Tragedy and Comedy, because the Subject of the one is commonly High, and of the other Low Life.

293. *Carmen reprehendite quod non multis dies & multa litura.*] Horace here passes Sentence on an infinite Number of Writings: For every thing that is not well corrected, is

condemned



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Verbaque provisam rem non invita sequentur.

Qui didicit patriæ quid debeat, & quid amicis,

Quo sit amore parens, quo frater amandus, & hospes,

Quid sit conscripti, quod judicis officium, quæ

Partes in bellum missi ducis; ille profectò

Reddere personæ scit convenientia cuique.

Respicere exemplar vitæ morumque jubebo.

Doctum imitatore, & veras hinc ducere voces.

Interdum speciosa locis, morataque rectè

Fabula, nullius veneris, sine pondere & arte,

Valdiùs oblectat populum, meliùsque moratur,

Quàm versus inopes rerum nugæque canoræ.

Gravis ingenium, Gravis dedit ore rotundo

Musa loqui, præter laudem nullius avaris.

Romani pueri longis rationibus assem

Discunt in partes centum diducere. dicat

Filius Albini, si de quincunce remota est

Uncia, quid superat? poteris dixisse—Triens. Eu!

Rem poteris servare tuam. redit uncia: quid sit?

Semis. Ad hæc animos ærugo & cura peculî

Cùm semel imbuerit, speramus carmina fingi

Posse linenda cedro, & levi servanda cupresso?

Aut prodesse volunt, aut delectare poetæ;

315

320

325

330

O R D O.

Verbaque non invita sequentur rem provisam. Qui didicit quid debeat patriæ, & quid debeat amicis, quo amore parens, quo frater & hospes amandus sit; quod sit officium conscripti, quod judicis; quæ partes ducis missi in bellum; ille profectò scit reddere cuique personæ convenientia. Jubebo doctum imitatore respicere exemplar vitæ morumque, & ducere hinc veras voces. Interdum fabula nullius veteris, sine pondere & arte, speciosa tamen locis, morataque rectè, oblectat populum valdius, moraturque melius, quam versus inopes rerum, nugæque canoræ.

Musa dedit Gravis, avaris nullius rei præter laudem, ingenium, dedit Gravis loqui rotundo ore. Romani pueri discunt longis rationibus diducere assem in centum partes. Filius Albini dicat, si uncia remota est de quincunce, quid superat? Poteras dixisse: Triens. Eu! Poteris servare rem tuam. Uncia redit: Quid sit? Semis. An cum semel hæc ærugo & cura peculî imbuerit animos, speramus carmina linenda cedro, et servanda levi cupresso posse fingi?

Poetæ aut volunt prodesse, aut delectare,

N O T E S.

314. Quod sit conscripti, quod judicis officium.] The Senators were called Conscript Fathers: Conscripti of a Senator, Judicis of a Judge; whether a Prætor, or Arbitrator confirmed by the Prætor.

326. Reddere personæ scit convenientia cuique.] Each Actor must have Manners agreeable to the Character, καὶ ἀκούστω λαϊκῶν; a General must not talk like a Centinel, a

God like a Citizen, a Senator like a Country Justice.

318. Et veras voces.] Dr. Bentley reads *veras voces*; but there is no Occasion for making that Alteration; *verus* here has the same Signification as *justus*, *optimus*, *doctus*, &c. in many other Places of our Poet.

322. Ore rotundo.] A way of speaking in Greek, to express a Fluency of Speech, a

Words spontaneous will accompany the Subject when well digested. He who has learned what he owes to his Country, what to his Friends; with what Affection a Parent, a Brother, a Stranger, are to be loved; what is the Duty of a Senator, what of a Judge; what the Part of a General sent forth to War: That Man, to be sure, knows to do justice to every Character. I would advise the prudent Imitator, to eye the Model of Life and Manners, and from that Source to derive such a Style as is in Character. Sometimes a Play that makes a Figure with common Places, and where the Manners are well marked, tho' of no Elegance, without Strength of Expression and Art in Composition, gives higher Delight and better Entertainment, even to the Populace, than good Verse void of Matter, and harmonious Trifles.

It was on the Greeks the Muse conferred her best Gifts, the inventive Genius, and *manly polish'd Elocution, in regard that they were covetous of nothing but true Fame: For us, we have no such generous Views, Our Roman Youth are taught the Art of gaining Money; they learn by long Computations to subdivide a Pound into an hundred Parts, Say, Son of Albinus, if from five Ounces one Ounce be subtracted, what remains? If you answer, † four Ounces; Well said, my Boy! you will soon be able to manage your Estate. ‡ Add an Ounce, what Sum will it make? Six Ounces, When this cankering Rust and itching after Wealth hath tainted their Minds, do we expect that Verses can be composed by such Authors || worthy to live and to be preserved in the polish'd Cypress Book-case?

The Poet's Design is either to instruct, or to please; or § at once

* To speak in a round Style. † The Third part of the As, that is four Ounces. ‡ Suppose an Ounce be added, what becomes it? || Worthy to be laid over with Cedar. § At once to say both Things agreeable, and useful for Life.

N O T E S.

round Mouth, as Demetrius Phalereus has it; the Athenians were Masters of the Freedom and Grace of Expression, which this Phrase denotes.

325. *Asses discunt in partes centum dividere.*] The Roman As consisted of 12 Ounces, or a Pound Weight.

327. *Filius Albinus.*] Albinus, a Man of Quality, and a noted Usurer; all the Education he gave his Son, was to cast Accounts well: Horace takes him to task and examines him, as if he had been his Arithmetic Master.

331. *Speramus carmina fingi posse linenda cedro.*] The Booksellers, to preserve their good Books, rubbed them with Cedar Juice,

called Cedrium. Vitruvius, in the eleventh Chapter of the Second Book, "From Cedar is taken an Essence called Cedrium, which has a preserving Quality, and Books that are rubbed with it are not apt to grow mouldy or Worm-eaten." Pliny tells us, that the rubbing Numa's Books with it, kept them undamnified 500 Years Under-ground. Dioscorides says, there is a Virtue in Cedar that will preserve dead Bodies.

332. *Et levi servanda cupresso.*] They did not only rub Books with Cedar Oil, but they kept them in Cypress Cases, which have the same Virtue as Cedar.

Aut simul & jucunda & idonea dicere vitæ.

Quidquid præcipies, esto brevis. ut citò dicta

33:

Percipiant animi dociles, teneantque fideles.

Omne supervacuum pleno de pectore manat.

Ficta voluptatis causâ, sint proxima veris :

Nec quodcunque volet, poscat sibi fabula credi :

Neu pransæ Lamizæ vivum puerum extrahat alvo.

340

Centuriæ seniorum agitant expertia frugis :

Celsi prætereunt austeram poemata Rhamnes.

Omne tulit punctum, qui miscuit utile dulci,

Lectorem delectando, pariterque monendo.

Hic meret æra liber Sosis ; hic & mare transit,

345

Et longum noto scriptori prorogat ævum.

Sunt delicta tamèn, quibus ignovisse velimus :

Nam neque chorda sonum reddit quem vult manus & mens,

Poscentique gravem persæpè remittit acutum ;

Nec semper feriet quodcunque minabitur arcus.

350

Verùm ubi plura nitent in carmine, non ego paucis

Offendar maculis, quas aut incuria fudit,

Aut humana parùm cavit natura. quid ergo ?

Ut scriptor si peccat idem librarius usque,

Quamvis est monitus, veniâ caret ; & citharædus

355

Ridetur, chordâ qui semper oberrat eadem :

Sic mihi qui multum cessat, fit Chærilus ille,

Quem bis terque bonum, cum risu miror ; & idem

Indignor, quandoque bonus dormitat Homerus.

O R D O.

aut dicere simul jucunda et idonea vitæ. Quidquid præcipies esto brevis: ut animi dociles percipiant, fidelesque teneant citò dicta. Omne supervacuum manat de pleno pectore. Ficta causâ voluptatis, sint proxima veris: nec fabula poscat sibi credi, quodcunque volet: non extrahat vivum puerum alvo pransæ Lamizæ. Centuriæ seniorum agitant expertia frugis: celsi Rhamnes prætereunt poemata austera. Tulit omne punctum, qui miscuit utile dulci, delectando pariterque monendo lectorem. Hic liber meret æra Sosis; hic et transit mare, et prorogat longum ævum noto scriptori.

Sunt tamen delicta, quibus velimus ignovisse: nam neque chorda semper reddit sonum, quem manus et mens vult, persæpeque remittit sonum acutum poscenti gravem; nec arcus semper feriet quodcunque minabitur. Verùm ubi plura nitent in carmine, ego non offendar paucis maculis, quas aut incuria fudit, aut humana natura parùm cavit. quid ergo? Ut scriptor librarius, si usque peccat idem, quamvis est monitus, caret veniâ; et citharædus ridetur, qui semper oberrat eadem chordâ: sic mihi ille Chærilus, quem miror cum risu bis terque bonum; et ego idem indignor, quandoque bonus Homerus dor-

N O T E S.

342. *Austera poemata.*] Dry Poems; where the *Dulcis* is not joined with the *Utile*, the Pleasant with the Profitable.

343. *Omne tulit punctum.*] Alluding to

the Manner of voting in the Comitia, by Points.

344. *Lectorem delectando pariterque monendo.*] Both the Pleasant and Profitable must



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Verùm opere in longo fas est obrepere somnum.

360

Ut pictura, poësis : erit, quæ, si propiùs stes :
Te capiat magis ; & quædam, si longiùs abstes :
Hæc amat obscurum : volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen :

Hæc placuit semel ; hæc decies repetita placebit.

365

O major juvenum, quamvis & voce paternâ
Fingeris ad rectum, & per te sapis ; hoc tibi dictum
Tolle memor : certis medium & tolerabile rebus
Rectè concedi : consultus juris, & actor

Causarum mediocris, abest virtute disertis

370

Messalæ, nec scit quantum Cassellius Aulus ;

Sed tamèn in pretio est : mediocribus esse poetis

Non homines, non Dî, non concessere columnæ.

Ut gratas inter mensas symphonia discors,

375

Et crassum unguentum, & Sardo tum melle papaver

Offendunt ; poterat duci quia coena sine istis :

Sic animis natum inventumque poema juvandis,

Si paulùm summo decessit, vergit ad imum.

Ludere qui nescit, campestribus abstinet armis :

Indoctusque pilæ, discive, trochive, quiescit ;

380

Nec spillæ ritum tollant impunè coronæ :

Qui nescit, versus tamèn audent fingere. Quid nî ?

Liber & ingenuus, præsertim census equestrem

Summam nummorum, vitioque remotus ab omni.

Tu nihil invitâ dices faciesve Minervâ :

385

O R D O.

mitat. Verum fas est obrepere somnum in longo opere.

Poësis est ut pictura ; erit quædam, quæ si stes propius, capiat te magis ; & quædam, si abstes longius : hæc amat obscurum : hæc, quæ non formidat argutum acumen judicis, volet videri sub luce : hæc placuit semel ; hæc repetita decies placebit.

O major juvenum, quamvis & fingeris ad rectum paterna voce, & sapis per te ; attamen memor tolle hoc dictum tibi : medium & tolerabile rectè concedi certis rebus : mediocribus consultus juris, & actor causarum, abest virtute Messalæ disertis, nec scit tantum quantum Cassellius Aulus, sed tamen est in pretio : at

non homines, non Dii, non columnæ concessere poetis esse mediocribus. Ut symphonia discors, & crassum unguentum, & papaver cum Sardo melle offendunt inter gratas mensas ; quia coena poterat duci sine istis : sic poema natum inventumque animis juvandis, si decessit paulum summo, vergit ad imum.

Is qui nescit ludere, abstinet armis campestribus ; indoctus pilæ, discive, trochive quiescit, ne spillæ coronæ impunè tollant ritum. Qui nescit tamen, audent fingere versus ? Quid nî ? Liber est, & ingenuus, præsertim census quod ad equestrem summam nummorum, remotusque ab omni vitio. Tu dices faciesve mîd

N O T E S.

369. Fas est.] I render, It is natural and pardonable ; for the Word implies both. Fas est, i. e. Fato fit, vel licet.

364. Hæc amat obscurum.] A Painter must not place in a full Light what was made for a small one ; neither must any part

Homer * seems to nod. But 'tis natural and pardonable, † to be surprized with Sleep in a long Work.

As it is in Painting, so in Poetry; some will strike you more ‡ if you view them nearer, and some if at a greater Distance. One loves the Dark; another, which dreads not the Critic's nice Discernment, wants to be seen in the *clearest* Light: One hath pleased once; another shall please *tho'* ten times repeated.

O thou First-born of the *hopeful* Youths, tho' you are formed to a right Judgment by a Father's Voice, and ¶ are wise enough to be your own Teacher; yet take this Truth, which is worth your Remembrance as spoken to you *in particular*: That in some Professions a Mediocrity, and a tolerable Degree may well enough be admitted: A Counsellor, *for example*, or Pleader at the Bar, of the middle Rate, is far from the Perfection of eloquent *Mestala*, nor knows so much as *Cassellius Aulus*; but yet he is in Esteem: But neither Gods, nor Men, nor *venal* Columns, have given Indulgence to middling Poets. As at a mirthful Feast harsh discordant Musick, and coarse Perfumes, and Poppy *compounded* with *bitterish* Sardinian Honey, create Disgust; because the Entertainment might have been prolonged without them: So Poetry, by Nature designed and invented for improving our Minds, *must stand or fall by this Rule*; if it comes short ever so little of the Top, it must sink to the Bottom.

He who cannot *fence and play at other Exercises*, refrains from the Arms of the *Campus Martius*; and the unpractised in the Ball, or Quoit, or Hoop, meddles not with them; lest the crouded Ring boldly raise the *loud Laugh against him*: He who knows nothing of Poetry, yet dares compose. Why not? He is free-born and a Gentleman; above all, § possessed of an equestrian Estate, and clear of every Vice. You *I know* will neither say nor do any thing † con-

* Grows drowsy, or flags.

Work. † If you stand nearer, and some if you stand at a greater Distance. ¶ And are wise of yourself. § Valued or rated in the Censor's Books at an equestrian Sum of Sesterces. † In defiance of *Minerva*.

N O T E S.

of a Poem, which was made for Obscurity, be examined by a full Light.

371. *Cassellius Aulus.*] A Roman Knight one of the most eminent Lawyers of that Time; a Man of great Learning, Eloquence, and Wit.

372. *Mediocribus esse poetis.*] Mediocrity is not to be endured in Poetry; if it is not excellent, 'tis wretched.

379. *Ludere qui nescit, campestribus abstinet armis.*] Ludere, to do his Exercises well; to ride, wrestle, swim, throw the Javelin, handle a Pike and Sword, play at Tennis, Quoits, &c. which he calls *Arm campestra*. The Arms of the Field of Mars.

Id tibi iudicium est, ea mens, si quid tamèn olim
 Scripseris, in Meti descendat iudicis aures,
 Et patris, & nostras, nonumque prematur in annum.
 Membranis intus positis, delere licebit
 Quod non edideris: nescit vox missa reverti.

37

Silvestres homines sacer interpretisque Deorum
 Cædibus & victu foedo deterruit Orpheus;

Dictus ob hoc lenire tigres rabidosque leones:

Dictus & Amphion, Thebanæ conditor arcis,

Saxa movere sono testudinis, & prece blandâ

375

Ducere quò vellet. fuit hæc sapientia quondam,

Publica privatis secernere, sacra profanis;

Concubitu prohibere vago; dare jura maritis;

Oppida moliri; leges incidere ligno.

Sic honor & nomen divinis vatibus atque

403

Carminibus venit. Post hos insignis Homerus,

Tyrtæusque mares animos in Martia bella

Versibus exacuit. dictæ per carmina fortes,

Et vitæ monstrata via est, & gratia regum

Pieriis tentata modis, ludusque repertus,

405

O R D O.

Mineræ invitâ; id est iudicium tibi; ea mens. Si tamen scripseris quid olim, descendat in aures Metii iudicis, & patris, & nostras, prematurque in nonum annum, membranæ positæ intus, licebit delere quod non edideris: vox missa nescit reverti.

Orpheus sacer interpretisque Deorum deterruit homines sylvestres cædibus & foedo victu: dictus ob hoc lenire tigres rabidosque leones. Et Amphion, conditor Thebanæ arcis, dictus est movere saxa sono testudinis, & ducere ea

blanda prece quò vellet. Hæc quondam fuit sapientia Poetæ, secernere publicæ præcæ, sacra profanis, prohibere concubitu vago, dare jura maritis, moliri oppida; incidere leges ligno. Sic honor & nomen venit divinis vatribus atque carminibus. Post hos insignis Homerus, Tyrtæusque versibus exacuit: mares animos in Martia bella: fortes dictæ sunt per carmina: & via vitæ monstrata est: & gratia regum tentata est modis Pieriis; Lu-

N O T E S.

386. *Id tibi iudicium est, ea Mens.]* Iudicium, the Opinion that causes a Resolution. *Mens*, what executes it. *Horace* speaks to the elder *Piso*, as wanting no Instruction.

387. *In Meti descendat Iudicis aures.]* Speaking of *Spurius Metius Tarpa*, a great Critick, and one of the Judges appointed to examine Writings: He mentions him in the tenth Satire of the First Book.

388. *Nonumque prematur in annum.]* As *Helvius Cinna* did. He was a good Poet, and an intimate Friend of *Catullus's*: He was nine Years revising a Poem of his, call'd *Smyrna*.

Smyrna mei Cynna nonam post dixit mensem

Scripta fuit nonamque edita post Hyemem.

Isocrates was ten Years revising his *Pænegrick*. *Horace* does not however limit the Time to nine Years; he puts a Definite: & an Indefinite, which depends on the Labour and Judgment of each Author, who may weaken his Work by too much correcting it. "Correction, says *Quintilian*, ought to have its Bounds"

392. *Cædibus & victu foedo deterruit;* *Horace* speaks of an *Orpheus*, who was the



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

Et longorum operum finis, ne fortè pudori
Sit tibi Musa lyræ solers, & cantor Apollo.

Naturâ fieret laudabile carmen, an arte,
Quæsitum est. ego nec studium sine divite venâ,
Nec rude quid profit video ingenium: alterius sic
Altera poscit opem res, & conjurat amicè.

410

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer; sudavit & alfit,
Abstinet venere & vino: qui Pythia cantat
Tibicen, didicit prius, extimuitque magistrum.

415

Nunc satis est dixisse, Ego mira poemata pango:
Occupet extremum scabies: mihi turpe relinqui est,
Et, quod non didici, sanè nescire fateri.

Ut præco, ad merces turbam qui cogit emendas;
Assentatores jubet ad lucrum ire poeta

420

Dives agris, dives positus in scœnore nummis.
Si verò est unctum qui rectè ponere possit,
Et spondere levi pro paupere, & eripere atris
Litibus implicitum: mirabor, si sciet inter-
noscere mendacem verumque beatus amicum.

425

Tu seu donâris, seu quid donare voles cui;
Nolito ad versus tibi factos ducere plenum

O R D O.

usque repertus, & finis longorum operum; ne fortè Musa solers lyræ, & cantor Apollo sit pudori tibi.

Quæsitum est, num laudabile carmen fieret naturâ, an arte: ego nec video quid profit studium sine divite vena, nec quid rude ingenium: sic res altera poscit opem alterius, & conjurat amicè. Is qui studet cursu contingere metam optatam, tulit fecitque multa puer, sudavit & alfit, abstinet venere & vino. Tibicen, qui cantat Pythia, prius didicit, extimuitque magistrum. Nunc satis est

dixisse, Ego pango mira poemata: scabies occupet extremum: turpe est mihi relinqui, & fateri sanè nescire, quod non didici.

Poeta dives agris, dives nummis positus in scœnore, jubet assentatores ire ad lucrum, ut præco qui cogit turbam ad merces emendas. Si vero est, qui possit rectè ponere unctum convivium, & spondere pro levi paupere, & eripere implicitum atris litibus: mirabor, si beatus sciet internoscere mendacem verumque amicum. Tu, seu donâris, seu voles donare quid cui, nolito ducere plenum laticis ad ver-

N O T E S.

406. *Ne forte pudori.*] Which proves Horace wrote this Encomium on Poetry, to hinder the *Pisæ* being shock'd at the Difficulty of it.

408. *Natura fieret laudabile carmen, an arte quæsitum est.*] He does not forget the grand Question, Whether Poetry comes from Nature or Art. Horace, to hinder the *Pisæ's* trusting wholly to their Genius, determines it, That Nature and Art should always go together. Nature, 'tis true, is the

Basis of all, as Horace owns in the third and sixth Odes of the Fourth Book. Nature alone is preferable to Art alone, but joined together it makes Perfection: Nature gives a Facility; Art, Method and Safety.

417. *Occupet extremum scabies.*] An Expression used by Children, who at certain Plays cried out, *The Mange will take the Hindmost.*

418. *Quod non didici, &c.*] I am inclined to think that *quod* here is to be taken adverbially,

Period put to the Labours of the Years: *These Things I mention,* lest possibly you should be ashamed of the Muse that tunes the Lyre, and of Apollo the God of Song.

Whether good Poetry be the Effect of Nature or of Art has been made a Question: For my part, I neither see what Application without a rich poetic Vein, nor what a Genius uncultivated by *Art and Study* can avail: So much does the one require the other's Aid, and with joint Force conspire to *this great End.* He who is ambitious * to gain the valued Prize by Running, hath done and suffered much when young; † hath born the sultry Heat, and pinching Cold, abstained from Women and from Wine. He who plays the Pythian Airs first learned *the Art of Musick,* and ‡ was in Subjection to a Master: *So necessary is Study in every other Art, and why not in Poetry, tho' we seem to think quite otherwise:* Now 'tis enough to make a bold *Pretenſion* and tell the World, "I compose admirable Poetry; to write away as fast as possible, according to *the Proverb,* A Plague take the Hindmost: For me, I should think it a Disgrace indeed to be left behind, and ¶ own myself a Stranger to an Art I have not learned."

Like a Crier who convenes the Crowd to buy his Wares; so a Poet, rich in Land, and Money put out to Usury, invites a *Tribe of Flatterers* to attend *the Rehearsal* of his Poetry for Gain. But if he be one who can well afford to give them a sumptuous Treat, and to bail his poor insolvent *Client,* and relieve him when involved in plaguy Law-suits, I shall wonder much if he be so happy as to know the Distinction between a true and false Friend. For you, whether you have made, or design to make a Present to any one, introduce him not to *the hearing of your Verses* while he is full of Joy; for *then you may expect to hear nothing but fulsome Compliment,* he will

* *To reach the wish'd for Goal.*

† *He bath sweatd, and been pinch'd with Cold.*

‡ *Was swed by, or under the harsh Authority of a Master.*

¶ *See Note 418.*

N O T E S.

bially, and then the Meaning will be, *I should be ashamed to say, I know not an Art, because I never learned it:* As much as to say, I know no Use of being taught Rules of Poetry, 'tis on Nature and mere Genius I depend in what I write.

419. *Ut præco, ad merces turbam qui cogit emendas.]* Art and Nature are not always enough to make a good Poet; there must be also faithful Friends to tell an Author of his Faults, which are hard to be found by such Great Men as the *Pisæ.*

422. *Unctum ponere.]* To treat high. *Opsonium* is understood. *Martial* said to *Pomponius.*

Quod tam grande sepbos clamat tibi turba togata,
Næ tu Pomponi, cæna diserta tua est.

" 'Tis not thee, *Pomponius,* 'tis thy Supper, that is so eloquent." *Pliny* calls such Praisers *Laudicænes.*

Lætitiæ : clamabit enim, Pulchrè, benè, rectè ;
Pallefcet fuper his ; etiam ftillabit amicis
Ex oculis rorem ; faliet ; tundet pede terram.

Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo : fic
Derifor vero plùs laudatore movetur.

Reges dicuntur multis urgere culullis,
Es torquere mero, quem perfpexiffe laborent,
An fit amicitia dignus, fi carmina condes,
Nunquàm te fallant animi fub vulpe latentes.

Quintilio fi quid recitares, Corrige, fodes,
Hoc, aiebat, & hoc : meliùs te poffe negares,
Bis terque expertum fruflrà ; delere jubebat,
Et malè tornatos incudi reddere verfus :
Si defendere delictum, quàm vertere, malle ;
Nullum ultra verbum, aut operam infumebat inanem,
Quin fine rivali teque & tua folus amares.

Vir bonus & prudens verfus reprehendet inertes,
Culpabit duros, incomptis allinet atrum

Tranfverfo calamo fignum ; ambitiofa recidet
Ornamenta ; parùm claris lucem dare coget ;
Arguet ambiguè dictum ; mutanda notabit ;
Fiet Ariftarchus : nec dicet, Cur ego amicum
Offendam in nugis ? hæ nugæ feria ducent
In mala derifum femèl, exceptumque finiflre.

Ut mala quem fcabies aut morbus regius urget,

O R D O.

fus factos tibi : clamabit enim, Pulchre, bene recte : pallefcit fuper his, etiam ftillabit rorem ex amicis oculis ; faliet, tundet terram pede. Ut qui conducti plorant in funere, dicunt & faciunt prope plura dolentibus ex animo : fic derifor movetur plus vero laudatore. Reges dicuntur urgere multis culullis, & torquere mero hominem, quem laborent perfpexiffe, an fit dignus amicitia. Si condes carmina, nunquam animi latentes fub vulpe fallant te.

Si recitaret quid Quintilio, aiebat, Corrige, fodes, hoc, & hoc : fi negares te bis terque expertum fruflrà poffe melius ; jubebat delere, & reddere incudi verfus male tornatos : fi

malle defendere delictum, quàm vertere, infumebat nullum verbum ultra, aut operam inanem, quin folus amares teque, & tua, fine rivali. Vir bonus & prudens reprehendit verfus inertes, culpabit duros, allinet tranfverfo calamo atrum fignum incomptis, recidet ambitiofa ornamenta ; cogit dare lucem parùm claris ; arguet dictum ambiguè ; notabit mutanda ; fiet Ariftarchus : nec dicet, Cur ego offendam amicum in nugis ? Hæ nugæ dant in feria mala hominem femel derifum, exceptumque finiflre.

Qui fapiunt, timent fugiantque tetigiſſe verſanum poetam, ut fugiunt eum quoniam malè

N O T E S.

438. *Quintilio ſi quis recitares.*] The Poet Quintilius Varus, a Relation and intimate Friend of Virgil and Horace's. The latter addreſſes the eighth Ode of the Firſt Book to

him, and mourns his Death in the 24th Ode. He had been dead ſome Time when this Epiflle to the Piſos was written, for which Reaſon he ſays, aiebat, jubebat, infumebat,



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

Aut fanaticus error, & iracunda Diana ;
 Vefanum tetigisse timent fugiuntque poetam,
 Qui sapiunt : agitant pueri, incautique sequuntur.
 Hic, dum sublimes versus ructatur, & errat,
 Si veluti merulis intentus decidit auceps
 Id puteum, foveamve ; licet, Succurite, longum
 Clamet, Io cives ; non sit qui tollere curet.
 Si quis curet opem ferre, & demittere funem ;
 Quî scis, an prudens huc se dejecerit, atque
 Servari nolit ? dicam, Siculique poetæ
 Narrabo interitum. Deus immortalis haberi
 Dum cupit Empedocles, ardentem frigidus Ætnam
 Influit. sit jus, liceatque perire poetis.
 Invitum qui servat, idem facit occidenti.
 Nec semel hoc fecit ; nec si retractus erit, jam
 Fiet homo, & ponet famosæ mortis amorem.
 Nec satis apparet, cur versus factitet ; utrùm
 Minxerit in patrios cineres, an triste bidental
 Moverit incestus : certe fuit, ac velut ursus,
 Objectos caveæ valuit si frangere clathros,
 Indoctum doctumque fugat recitator acerbus.
 Quem verò arripuit, tenet, occiditque legendo,
 Non missura cutem, nisi plena cruoris, hirudo.

O R D O.

scabies, aut morbus regius, aut error fanaticus, & Diana iracunda urget : Pueri agitant, incautique sequuntur eum. Hic, dum ructatur versus sublimes, & errat, si veluti auceps intentus merulis decidit in puteum foveamve ; licet clamet longum, Io cives, succurrite ; non sit unus, qui curet tollere eum. Si quis curet ferre opem ei, & demittere funem ; dicam, qui scis an non prudens dejecerit se huc, & nolit servari ? Narraboque interitum poetæ Siculi. Dum Empedocles cupit haberi Deus immortalis, frigidus influit Ætnam

ardentem. Sit jus, liceatque poetis perire. Qui servat alium invitum, facit idem occidenti. Nec fecit hoc semel : nec, si retractus, fiet jam homo, & ponet amorem famosæ mortis. Nec apparet satis, cur factus versus ; utrùm minxerit in cineres patrios, an incestus moverit triste bidental ; certe fuit, & veluti ursus, si valuit frangere clathros objectos caveæ, recitator acerbus fugat indoctum doctumque. Quem vero arripuit, tenet, occiditque eum legendo, hirudo non missura cutem, nisi plena cruoris.

N O T E S.

464. *Et iracunda Diana.]* Incensed Diana.
 i. e. The Influence of the Moon, which was thought to produce in some People that kind of Madness called Lunacy.

465. *Ardentem frigidus Ætnam.]* By Fri-

gidus, Horace would describe all the Extravagance of a Madman, who to get the Name of a God, seeks a Death which he's afraid to find : He would be a God, and he dies with Fear.

Phrenzy or Lunacy infects ; those who are wise, shun a frantick Poet and dread his touch ; the Boys toss him about, and the Unwary follow him. If, like a Fowler intent on catching * Birds, the Fool should tumble into a Well or Ditch, while he pours forth his frothy fustian Numbers, and rolls along ; let him cry out ever so long, Oh ! help, good Citizens ; not one would care to take him up. Should any one be disposed to give him Aid, and let down a Rope to draw him out, How do you know, I would say, but he threw himself in thither wittingly, and has no mind to be saved ; and as a Confirmation, would relate the Story of the Sicilian Poet Empedocles's Death ; who while he was ambitious to be deemed a God immortal, jump'd in a cold Fit into Ætna : Let Poets have a Privilege and Licence to chuse their own Death : He who saves a Man against his Will, does the same as killing him. Neither is it the first time he hath acted thus ; nor, were he to be forced from his Purpose, would he now become a *sedate* Man, and † be cured of his Passion for a Death that promises him so much Fame : Neither is the Reason very obvious, why he is condemned to make Verses : Whether he has ‡ violated his Father's Ashes, or sacrilegiously removed the sad Trophy of Heaven's vindictive Thunder ; for certain he has the Poetic Fury upon him, and like a raging Bear, that has broke through the Grates that shut up his Den, pursues Learned and Unlearned, || to pester them with the Rehearsal of his Works ; and whomsoever he catches, he holds fast and § reads him dead ; a true Leech, that will not part with the Skin till gorged with Blood.

* *Black-birds.* † *Lay aside.* ‡ *Scattered his Water upon.* || *Being a cruel*
intemperate Rebearser, *he chases.* § *Kills him by Reading.*

N O T E S.

471. *Mixerit in patrios cineres.*] 'Twas very profane among the Antients to piss in a Holy Place. *Perseus* in his first Satire :

Pinge duos angues ; pueri sacer est locus,
extra
Meiste—————

“ Paint two Snakes on the Wall ; the Place,
 “ Children, is sacred, go piss Without.”
 But 'twas a double Profanation to piss on a Lamb ; and a horrible Sacrilege to piss on
 Vol. II.

the Tomb of one's Father, or Ancestors.

471. *An triste bidental moverit incestus.*] When a Place was stricken with Thunder or Lightning, 'twas thought to be devoted to Consecration, and the diviners went immediately and sacrificed a young Sheep there ; then they inclosed it with Stakes, a Line, or a Wall ; and from that Moment it was sacred.

472. *Incestus.*] As the Ancients were wont to say *chaste* for *pious*, so they also said *incestus* for *impious*.

G g g



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

I N D E X.

<i>Augustæ Cellæ</i> , small Lodgings for Slaves and Servants,	6
<i>Appella</i> , a proper Name of a Jew,	6
<i>Appollonius</i> , what he says of the Interpreters of Dreams,	6
<i>Appius</i> , a Censor, famous for Severity,	6
<i>Aquarius</i> , one of the twelve Signs of the Zodiac,	
<i>Aqueducts</i> , one of the greatest Wonders of Old Rome,	22
———— A great Number of them ordered to be made by <i>Agrippa</i> ,	22
<i>Arabia Felix</i> , the Riches of it a Proverb, 243. Attempted to be con- quered by <i>Elius Gallus</i> ,	224
<i>Arabians</i> , their sayings of a Miser,	21
<i>Arbuscula</i> , a famous Actress, her Expression when hiss'd by the People 103. <i>Cicero's</i> Account of her to <i>Atticus</i> ,	22
<i>Archilochus</i> , a Native of <i>Paros</i> , the first who wrote Iambick Verses,	31
<i>Aricia</i> , a small Town, about twenty Miles from <i>Rome</i> , now called <i>Ravenna</i> ,	56, 33
<i>Aristippus</i> , Head of the <i>Cireniac</i> Sect, a Philosopher who enjoyed himself without any Anxiety,	139, 206, 25
<i>Aristotle</i> , a beautiful Saying of his quoted by <i>Stobæus</i> , 17. Tho' he was not a Poet, has laid down the best Rules for Poetry,	36
<i>Asinæ</i> , and other ridiculous Surnames, very common at <i>Rome</i> ,	22
<i>Atræus</i> , served up his Nephews to his Brother <i>Thyestes</i> , their Father for a Supper,	32
<i>Attus</i> , a Tragic Poet, fifty Years younger than <i>Pacuvius</i> ,	101
<i>Aufidius</i> , a vain ignorant Pretor at <i>Fundi</i> ,	60
<i>Aufidius Marcus Lucro</i> , a very delicate and voluptuous Person,	161
<i>Augustus</i> , a better Judge than a Poet,	131
<i>Aulus</i> and <i>Tiberius</i> , Sons of <i>Oppidius</i> , their different Tempers,	145
<i>Aventine Hill</i> , where it was situated	351
<i>Avidienus</i> , a sordid Miser,	120

B.

B <i>Accebius</i> and <i>Bitbus</i> , two Gladiators,	81
<i>Bacchus</i> , one of the Poets Gods,	351
<i>Balatrones</i> , from whence derived, and who they were,	15
<i>Barbers</i> and bad sighted People, why addicted to Inquisitiveness,	73
<i>Barus inops</i> , or <i>Titus Veturius Barrus</i> , thought himself a Wit, &c.	52
<i>Bellona</i> , Wife or Sister to <i>Mars</i> , and Goddess of War,	149
<i>Beneventum</i> , a Colony and a City in the Country of the <i>Hirpini</i> ,	63
<i>Beotia</i> , a Province of <i>Achaia</i> , now called <i>Livadia</i> ,	341
<i>Booksellers</i> , the several Branches of Business that belongeth to them at <i>Rome</i> , 314. The Method they took to preserve their good Books,	397
<i>Bibulus</i> , Son of <i>Bibulus</i> , who was Consul with <i>Julius Caesar</i> ,	105
<i>Bolanus</i> , one who could relish the Discourse of an Impertinent,	59
<i>Bonus</i> , <i>benignus</i> , their different Significations,	24
<i>Brundisium</i> , a City on the Coast of ancient <i>Calabria</i> , forty Miles from <i>Egnatia</i> ,	65
<i>Bullatius</i> , <i>Horace</i> addresses an Epistle to him,	260

I N D E X.

C.

C <i>Admus</i> , a Licitor, who bore the Fasces before the Consuls and Prætors,	69
<i>Cæcilius</i> , a Gallic Slave, became a celebrated Comic Poët,	326
<i>Calabria</i> and <i>Lucania</i> , two neighbouring Provinces in the South of <i>Italy</i> ,	359
<i>Calabrian</i> Host, his Manner of inviting his Guests,	241
<i>Caligula</i> , his extravagant Care of his Horse,	149
<i>Calimachus</i> , one of the first Elegiac Poets among the <i>Greeks</i> ,	352
——His Account of the River <i>Euphrates</i> ,	11
<i>Calliope</i> , one of the <i>Muses</i> ; <i>Horace</i> ascribes to her the Invention of Lyric Poetry,	373
<i>Campania</i> furnished <i>Rome</i> with Earthen-ware,	76
<i>Canidia</i> and <i>Sagana</i> , two Hags or Witches, their Inchantments,	85
<i>Canusium</i> , formerly one of the largest, now one of the least Cities of <i>Italy</i> ,	65
<i>Cappadocia</i> , a large Country of <i>Asia the Less</i> ,	237
<i>Caprius</i> and <i>Sulcius</i> , two famous Informers,	49
<i>Caput</i> , used sometimes to signify the Principal Sum in Money lent, to distinguish it from the Interest or Usury,	20
<i>Carinæ</i> , one of the most beautiful parts of <i>Rome</i> ,	244
<i>Cassellius Aulus</i> , a Roman Knight, and an eminent Lawyer,	401
<i>Cassius</i> , a <i>Tuscan</i> Poet, who wrote bad Verses very fast,	101
<i>Castor</i> and <i>Docilis</i> , two famous Comedians or Gladiators,	298
<i>Catius</i> , a great Epicure, several Instances of it,	161
<i>Caudium</i> , at present <i>Arpaia</i> , a small City about twenty Miles from <i>Capua</i> ,	62
<i>Celsus Petto Albinovanus</i> , <i>Nero's</i> Secretary, <i>Horace</i> addresses an Epistle to him,	250
<i>Censor</i> , his proper Office; the Word made use of to signify an impartial Critic,	353, 354
<i>Cerites</i> , Inhabitants of a great part of <i>Tuscany</i> , described,	239
<i>Chærilus</i> , a bad Poet who lived in the Time of <i>Alexander the Great</i> ,	340
<i>Characters</i> , an essential Part in Dramatic Poetry, Rules concerning them,	377
<i>Chios</i> , one of the largest Islands in the <i>Ægean Sea</i> , famous for the Birth of <i>Ion</i> the Tragedian, and <i>Theopompus</i> the Historian,	260
<i>Chorus</i> , what Part it ought to bear in a Play,	385
<i>Chrysiippus</i> , one of <i>Zeno's</i> Disciples, famous for logical Distinctions,	135
A foolish Saying of his,	39
<i>Cicerrus</i> and <i>Sarmentus</i> , two Buffoons, an Encounter between them,	63
<i>Cicuta</i> , a veteran Notary, skill'd in Contracts and Usury,	136
<i>Circus</i> , a magnificent spacious Building, described,	146
<i>Citizen of Argos</i> , a remarkable Story of one,	355
<i>Claudius Tiberius Nero</i> , <i>Horace's</i> Epistle to him in favour of <i>Septimius</i>	253
<i>Cla-</i>	Cla-

I N D E X:

<i>Clazomene</i> , a City of <i>Ionia</i> , at the Foot of Mount <i>Coricus</i> ,	73
<i>Cleopatra</i> , an Instance of her Extravagance,	151
<i>Clusium</i> and <i>Gabii</i> , two antient Towns, the one near <i>Rome</i> , and the other in <i>Tuscany</i> ,	277
<i>Cocceius</i> , a famous Lawyer, Friend of <i>Octavius</i> and <i>Anthony</i> , and Grandfather to the Emperor <i>Nerva</i> ,	59
<i>Cælius</i> and <i>Byrrhus</i> , two famous Debauchees,	49
<i>Colophon</i> , a City of <i>Ionia</i> , remarkable for its fine Cavalry,	261
<i>Comedy</i> , why reckoned Poetry, 47. <i>Comedy</i> and <i>Tragedy</i> ought to be of a different Stile,	375
<i>Comædia Prisca</i> , why so call'd, and a three-fold Distinction of that kind of Poetry,	42
<i>Compita</i> , Places for Country-wakes,	209
<i>Coranus</i> and <i>Nasica</i> , their Story related with much Humour,	171
<i>Cervinus Messala</i> , remarkable for his Eloquence and noble Birth,	98
<i>Coxches</i> , the Order of them at an Entertainment,	197
<i>Courtexans</i> amongst the Ancients used various-colour'd and gaudy Dresses,	296
<i>Crantor</i> , a Philosopher, Scholar of <i>Xenocrates</i> , an Account of him,	215
<i>Craterus</i> , a famous Physician in <i>Augustus's</i> time,	144
<i>Crispinus</i> , a Stoic Philosopher, a bad Poet, and a great Talker, 17. Put all the Maxims of the Stoics into Verse, 41. His works compared to the Wind of a pair of Bellows,	45
<i>Cræsus</i> the Rich, King of <i>Lydia</i> , an extraordinary Occurrence that happened to him,	260
<i>Cuculus</i> , the Cuckow, a Word of Opprobry among the <i>Romans</i> ,	81
<i>Cumæ</i> , a Town in the North of <i>Baja</i> on the <i>Tuscan Sea</i> , 277. Hence <i>Virgil's</i> Poems called <i>Carmen Cumæum</i> ,	ibid.
<i>Curtilius</i> , a Debauchee who studied nothing but his Palate,	199
<i>Cyatbus</i> , a little Vessel containing about two Ounces,	10
<i>Cylycus Poeta</i> , strolling Bards so call'd,	379
<i>Cynic</i> Philosophers, why so call'd, their Principles,	292

D.

D acier, his Preface to the Art of Poetry,	364
<i>Dacier</i> and <i>Sanaden</i> misunderstood <i>Horace</i> , 267, 279, 297, 370, 387	370,
<i>Damascippus Julius</i> , a Stoic Philosopher, introduced by <i>Horace</i> to defend the Tenets of that Sect,	138
<i>Dancers</i> amongst the <i>Romans</i> , People of infamous and abandoned Characters,	109
<i>Dare</i> and <i>obicere</i> , the different Significations of these two Words,	4
<i>Davus</i> , <i>Horace's</i> Servant, reprehends his Master's Foibles, 185. His Description of a free Man,	193
— a Footman in the Comedies of <i>Menander</i> and <i>Terence</i> ,	389
<i>Decemviri</i> , created to form a Body of Laws for <i>Rome</i> ,	322
<i>Designatores</i> , Serjeants who assigned Seats in the Theatre,	241
<i>Digentia</i> ,	



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

I. N. D. E. X.

before the Death of <i>Augustus</i> ; he was Agent to <i>Antony</i> , to whom he was equally, a Friend as to <i>Augustus</i> ,	53
<i>Forum Appii</i> , a Town near the Marsh <i>Palus Pomptina</i> , forty-six Miles from <i>Rome</i> ,	56
<i>Freedman</i> , Account of one, introduced in ridicule of Superstition,	155
<i>Fufidius</i> , a notorious Usurer, Instances of it,	20, 21
<i>Fundanius</i> , an excellent Writer of Comedy,	101, 103
<i>Fundi</i> , a little Town about twenty Miles from <i>Feracina</i> , had the municipal Privileges,	60
<i>Furnius C.</i> Consul with <i>C. Junius Silanus</i> ,	105
<i>Fuscus Aristius</i> , <i>Horace's</i> Epistle to him in praise of a Country Life,	254
<i>Fufus</i> , a Comedian who fell asleep on the Stage.	137

G.

G <i>Argilus</i> , a luxurious vain Fop,	237
<i>Garters</i> , rich ones used as Ornaments by the polite Ladies of <i>Greece</i> and <i>Italy</i> ,	295
<i>Gladiators</i> , various Kinds of them at <i>Rome</i> ,	179
<i>Glaucus</i> and <i>Diomede</i> , their Meeting, as described by <i>Homer</i> ,	80
<i>Gracchus</i> , two brothers of that Name, celebrated Orators,	351
<i>Greeks</i> excelled the <i>Romans</i> in Painting, Musick, and Wrestling,	323
<i>Græphus Pompeius</i> , <i>Horace</i> recommends him to <i>Iccius</i> ,	267

H.

H <i>Appiness</i> , a false Notion of it censured,	282
<i>Harpies</i> , a kind of Birds their Description,	118
<i>Heccate</i> , the same as <i>Diana</i> , was invoked in Enchantments,	85
<i>Hellebore</i> , used by the Ancients in the Cure of Madness,	138
<i>Hellepont</i> , a Geographical Description of it,	222
<i>Helvius Cinna</i> , a good Poet, was nine Years revising a Poem of his, call'd <i>Smyrna</i> ,	402
<i>Hermogenes Tigellius</i> , one of <i>Augustus's</i> Musicians, not the same as <i>Tigellius Saretus</i> , 39. Perhaps his Son or Brother,	49
<i>Hermoderus</i> , a Native of <i>Ephesus</i> , introduces <i>Solon's</i> Laws,	322
<i>Hesiod</i> , Author of the Proverb. "A Work begun is half done,"	218
<i>Horace</i> , his Father's method of instructing him, 53. His agreeable Meeting with <i>Plotius</i> , <i>Varius</i> , and <i>Virgil</i> , 61. Naturally bashful and timorous, 71. His tender sentiments of Gratitude to his Father, 71. Revenges himself of <i>Rupilius Rex</i> who had affronted him, 79. His Picture of an impertinent Fop and Poetaster, 89. Excuses the Liberty he had taken with <i>Lucilius</i> , 97. His Character of <i>Virgil's</i> <i>Bucolics</i> and <i>Georgics</i> , 101. Mentions several good Judges whom he would wish to please in his Writings, 103. Censures Voluptuousness and commends Frugality, 114. Ridicules the Severity of the Philosophers of his Time, 128. And the <i>Epicureans</i> , who made Pleasure consist in Sensuality, 153. Describes the sordid Practices used by such as endeavoured	

I N D E X.

voured to succeed those who had no Children, 166: His Contentment with his present Fortune, 177. His Address to *Janus*, *ibid.* Shews that none are free but the Virtuous and Wise, 185. Describes the Entertainment of a Miser, 195. Exposes two great Impediments to Man's Happiness, 203. His Rules for reading the Poets to Advantage, 215. Precautions against Ambition, Avarice, &c. *ibid.* Several Particulars which he wanted to be informed of by *Florus*, 222. His tender Affection for his Friends, 225. Shews the Cause of Misery to be the Admiration of unworthy Objects, 232. His fantastical Representation of himself, 251. His Epistle to *Claudius Tiberius Nero* recommending *Septimius*, 252. His Fondness for a Country Life, 254, 273: Quotes a Verse from *Aristophanes*, 275. The Translation of it by *Cicero*, *ibid.* Describes his *Sabine* Farm to *Quintius*, 280. Points out in what he imitates the *Greeks*, and in what himself ought to be imitated, 308. Honoured with the Friendship of several Great Men, 317. Became grey-headed sooner than usual, *ibid.* His *Art of Poetry* one of the most precious Monuments of Antiquity, 364

I.

I <i>Iambic</i> Verses, composed of three Measures two Feet each,	201
<i>Horace's</i> Definition of an <i>Iambic</i> ,	391
<i>Janus's</i> Street, in the midst of the <i>Roman</i> Forum,	132
<i>Iccius</i> , described as a Philosophick Miser in <i>Horace's</i> Epistle to him,	265
<i>Jericho</i> , one of the most fertile Places of <i>Judea</i> , <i>Strabo's</i> beautiful Description of it,	359
<i>Jews</i> , always famous for Importunity in making Proselytes, 57. Were reckoned very superstitious by the Heathens,	65
<i>Ilerda</i> , now <i>Lerida</i> , a Town in <i>Spain</i> ,	315
<i>Inflare Buccas</i> , to swell the Cheeks; a Term used by the <i>Romans</i> to denote a great Passion,	6
<i>Ino</i> , Daughter of <i>Cadmus</i> and <i>Harmonia</i> , her History,	377
<i>Instita</i> , a Part of the <i>Roman</i> Dress, described,	23
<i>Io</i> , Daughter of <i>Inachus</i> , an Account of her,	378
<i>Io Bacche</i> , the Beginning of a Song composed by <i>Tigellius</i> ,	29
<i>Isocrates</i> was ten Years revising his Panegyric,	402
<i>Ithaca</i> , a little Island betwixt <i>Cephalonia</i> and the Coast of <i>S. Albania</i> ,	167, 243
<i>Juris Legumque</i> , their Meaning when joined together,	5
<i>Ixion</i> , the first Murderer of <i>Greece</i> , his History,	378

L.

L <i>Abco</i> , several Families in <i>Rome</i> of that Name,	35
<i>Laberius</i> , a Writer of Farces,	96
<i>Laelius</i> , <i>Cicero's</i> Friend, of whom he speaks in his Dialogue <i>De Amicitia</i> ,	111
<i>Lagvis</i> , a foreign Bird, much resembling a Hare in Taste,	117
<i>Laurina</i> , the Goddess of Robbers; an Address to her,	287
H h h	<i>Lebidus</i>

I N D E X.

<i>Lebedus</i> , a Town of <i>Ionia</i> ,	261
<i>Lemures</i> , who they were, and why so called,	362
<i>Lesbos</i> , the Country of <i>Pittacus</i> , <i>Alceus</i> , <i>Sapbo</i> , <i>Arion</i> , &c.	260
<i>Lethargy</i> , <i>Lucretius</i> 's Description of it,	133
<i>Libelli</i> , Tablets wherein were written Informations against Persons to be brought to Justice,	43
<i>Literatores</i> , such as taught the first Rudiments of Language were so called by the <i>Romans</i> ,	7
<i>Livius Andronicus</i> , the most ancient of all the <i>Roman</i> Poets,	327
<i>Lollius</i> , a Consul of <i>Rome</i> , <i>Horace</i> 's Epistle to him,	224, 394
<i>Lucerna</i> , a Cloak with a large Cover for the Head,	256
<i>Lucilius</i> the Poet, his Description of a Miser. 13. He wrote in a prodigious Hurry, 43. Author of the <i>Scipiad</i> in praise of <i>Scipio</i> the younger, 117. The Friendship of <i>Scipio</i> and <i>Laelius</i> a great Honour to him,	111
<i>Lustra</i> , properly signifies Haunts of savage Beasts, metaphorically dishonest Houses,	72
<i>Lynceus</i> , Son of <i>Apharicus</i> , remarkably sharp sighted,	207
<i>Lyric</i> Poetry, its proper Subject,	373

M.

M <i>æcenas</i> , descended both by Father and Mother from those who commanded great Armies,	67
<i>Magic</i> Urn, the Practice of Divination by it explain'd,	90
<i>Majestas</i> , the proper Signification of it,	352
<i>Malthinus</i> , those were called <i>Malthas</i> by the <i>Latins</i> who were lewd and effeminate, whence derived,	22
<i>Mursya</i> , a Statue, near to which the Judges and Lawyers used to assemble,	76
<i>Medea</i> , her Character,	377
<i>Menander</i> , an <i>Athenian</i> who composed above a hundred Comedies,	130
<i>Mendici</i> , who <i>Horace</i> means by them,	18
<i>Menedemus</i> , the Principal Character in <i>Terence</i> 's <i>Self-Tormenter</i> , in what Manner he expressed his tender Concern for his Son,	21
<i>Menenii</i> , an ancient Family in <i>Rome</i> ,	155
<i>Menius</i> , a scurrilous Jester, an Account of him,	279
<i>Messala</i> , his Address and <i>Augustus</i> 's Answer, when he carried him the Title of <i>Pater Patriæ</i> ,	284
<i>Mimnermus</i> , a beautiful ancient Poet,	239
<i>Miser</i> , described and exposed,	12
<i>Modius</i> of the <i>Romans</i> , a Measure of about twenty Pound weight,	9
<i>Mola</i> , a Cake of Barley and Salt that was broke upon the Head of the consecrated Victim.	143
<i>Money</i> , classed by the <i>Romans</i> among their Divinities,	236
—The several Advantages of it,	237
<i>Moscus</i> , an Orator of <i>Pergamus</i> ,	229
<i>Murena</i> , Brother of <i>Licina</i> and <i>Fonteius Capito</i> , had the Honour of entertaining <i>Mæcenas</i> and his little Court,	60



THIS PAGE IS LOCKED TO FREE MEMBERS

Purchase full membership to immediately unlock this page

SAVE \$3,999,994

Did you know we sell
paperback books too?

To buy our entire catalog
in paperback would cost
over \$4,000,000

Access it all now for
\$8.99/month

*Fair usage policy applies

Continue

I N D E X.

<i>Peleus</i> and <i>Telephus</i> , two <i>Greek</i> Tragedies of <i>Euripides</i> , the Story on which they were founded,	375
<i>Perfius</i> , why called <i>Hybrida</i> , 104. His Account of the Affection of Nurses for the Children they foster,	227
<i>Petilius Capitolinus</i> , who he was,—the nature of his Theft uncertain,	73
<i>Pharmacopolæ</i> , Druggists and Perfumers, an Account of them,	15
<i>Philippus Lucius Marcus</i> , a beautiful Story of him and <i>Falscius Mena</i> , The Moral of it,	245 249
<i>Philippus</i> , a Gold Coin with the Head of King <i>Philip</i> upon it,	341
<i>Pilades</i> , son of <i>Stropeus</i> , his Friendship for <i>Orestes</i> ,	143
<i>Piso</i> and his Sons, <i>Horace's Art of Poetry</i> addressed to them,	367
<i>Plato</i> the Philosopher, an Account of him, 100. His Reason why God made the Universe round, 193. A Quotation of his from <i>Socrates</i> ,	211
<i>Plautus</i> , a Comic Poet, Native of <i>Sarcina</i> , wherein he excell'd,	325
<i>Play</i> , ought to be neither longer nor shorter than five Acts,	385
<i>Poetry</i> , both a Genius and Art necessary to its being good,	405
<i>Polemon</i> , of an abandon'd Rake becomes a great Philosopher,	152
<i>Pollio</i> , <i>C. Asinius Pollio</i> , a great Poet, Orator, Historian, and General,	103
<i>Portico's</i> , the Use of them, and Names of the publick ones,	55
<i>Prata</i> , why so call'd, more esteem'd by the Ancients than Corn Fields,	280
<i>Preneste</i> , a Town of <i>Latium</i> eighteen Miles from <i>Rome</i> ,	215
<i>Priapus</i> , Statues of that God placed by the Ancients in Gardens, &c. 82	
<i>Proteus</i> , a Sea-god, Son of <i>Neptune</i> , could turn into any Shape,	137
<i>Publius Syrus</i> , his Saying of a Miser, 15. A wise saying of his about Property, 134. His saying of Lovers, 153. Of an avaritious Man, 219	
<i>Pumice stone</i> , used by the <i>Romans</i> to smooth the Parchment on which they were to write,	314
<i>Puteal</i> , what Places were so called by the <i>Romans</i> ,	309
<i>Pythagoras</i> , some account of him, 153. He taught that the Souls of Men transmigrated into Beasts and Vegetables,	158
<i>Pythias</i> , a Servant maid in the Comedy of <i>Lucilius</i> ,	389

Q.

Q uinquatrius or <i>Quinquatria</i> , why so call'd,	360
<i>Quintilian</i> , his saying of Jestings,	97
<i>Quintilius Varus</i> , a Relation and intimate Friend of <i>Virgil</i> and <i>Horace</i> , 406. A very nice and accurate Critic,	407
<i>Quintius</i> , one of <i>Horace's</i> Friends to whom he addresses an Epistle,	280
<i>Quirinal Hill</i> , where it was situated, why now called <i>Monte Cavallo</i> ,	350
<i>Quirinus</i> , the Rebuke of the Apparition of <i>Romulus</i> to <i>Horace</i> ,	99

R.

R eges, used to signify Persons of Fortune, Rich Men, and Nobles,	25
	R11

I N D E X.

<i>Res</i> and <i>Ratio</i> , their different Significations,	24
<i>Roman</i> People divided into three Classes,	209
<i>Rome</i> , the Seat of Impurity, and <i>Athens</i> of Study,	187
<i>Roscian</i> Law, establish'd by <i>Roscius Orbo</i> , what it was,	211
<i>Roscius</i> , the best Comic Actor on the <i>Roman</i> Stage,	328
<i>Rostrum</i> , a Building in the middle of the <i>Roman</i> Forum, described,	179
<i>Rupilius Rex</i> , the diverting Contest between him and <i>Perseus</i> ,	78

S.

S <i>Alernum</i> , a Town in the South parts of <i>Puentum</i> ,	276
<i>Salii</i> , twelve Priests instituted by <i>Numa</i> in Honour of <i>Mars</i> ,	329
Their Hymns very hard to be understood,	<i>ibid.</i>
<i>Salust</i> , his Observation on Friendship,	254
<i>Salustius</i> , Grandson of <i>Sallust</i> the Historian's Sister, <i>Horace</i> addresses an Ode to him,	23
<i>Samos</i> , an Island opposite to <i>Ephesus</i> , the Country of <i>Pythagoras</i> and <i>Polycrates</i> ,	262
<i>Sardis</i> , the Capital of <i>Lydia</i> , once the Seat of <i>Cræsus</i> ,	260
<i>Sarmentus</i> and <i>Cicerrus</i> , two Buffoons in the Court of <i>Augustus</i> , an agreeable Scene betwixt them,	62
<i>Satira</i> , from what derived, 2. Those of <i>Horace</i> when wrote,	<i>ibid.</i>
<i>Saturnalia</i> , a great Festival of the <i>Romans</i> , an Account of it,	129
<i>Sæva</i> , a Villain who murdered his Mother, 111. <i>Horace's</i> Epistle to one of that Name,	290
<i>Scaliger</i> , his Encomium on one of <i>Horace's</i> Epistles,	239
<i>Scarus</i> , a Fish greatly esteemed by the <i>Romans</i> ,	117
<i>Scæurum</i> , who had that Epithet given him by the Ancients,	33
<i>Scipio</i> , surnamed <i>Africanus</i> from his destroying <i>Carthage</i> , a Man of great Learning and fine Taste,	111
<i>Scylla</i> and <i>Charybdis</i> , two Rocks in the Streights of <i>Sicily</i> , why so call'd,	380
<i>Sempronius</i> , an Epicure who stood for Prætor and fail'd of it, Verses occasion'd by it,	119
<i>Seneca</i> , his saying of Friendship, 92. His Explanation of a Saying of <i>Hieracitus</i> , 227. His Observation on Riches,	259
<i>Serpents</i> shewed the coming of <i>Tisiphone</i> , and Dogs that of <i>Hecate</i> ,	85
<i>Sertorius</i> , a celebrated Story of him,	360
<i>Servius</i> , Son of <i>Servius Sulpicius</i> , to whom <i>Cicero</i> wrote several Letters,	105
<i>Servius</i> or <i>Cervius</i> , a famous prosecuting Lawyer,	110
<i>Servius Atrienus</i> , a Slave who commanded the others,	191
— <i>Vicarius</i> , one who did the meanest Offices,	<i>ibid.</i>
<i>Sestos</i> , on the <i>European</i> Side of the <i>Hellepont</i> , famous for the Loves of <i>Hero</i> and <i>Leander</i> ,	222
<i>Sextarius</i> , a <i>Roman</i> Measure, what,	13
<i>Sicily</i> , famous for Tyrants,	219
<i>Sicinnius</i> , his Reason why he did not attack the Orator <i>Crassus</i> ,	45
<i>Silenus</i> ,	

I N D E X.

<i>Silenus</i> , Governor and Foster-father of <i>Bacchus</i> , how represented by the Ancients,	357
<i>Sinuessa</i> , a Town so called because built on the Gulph <i>Sinus Setinus</i> , eighteen Miles from <i>Formia</i> ,	61
<i>Sifenna</i> and <i>Barrus</i> , two famous acrimonious Speakers,	79
<i>Sisyphus</i> , Son of <i>Æolus</i> , an Account of him,	172
<i>Smyrna</i> , a City of ancient <i>Ionia</i> , once the most beautiful of <i>Asia</i> ,	261
<i>Socrates</i> calls Old-age the Storehouse of all the Inconveniencies of human Nature,	123
<i>Solstitium</i> , the Summer Solstice, why so called,	223
<i>Soldier</i> , a Story of one in <i>Lucullus's</i> Army,	347
<i>Sophocles</i> , an <i>Atbenian</i> , the most celebrated Tragedian of <i>Greece</i> ,	335
<i>Sofus</i> , two Brothers, famous Booksellers in <i>Rome</i> ,	314
<i>Sow</i> , the Belly of it pickled, luxurious Feeding among the <i>Romans</i> ,	222
<i>Staberius</i> , a wretched Miser, an Account of him,	133
<i>Stertinius</i> , a Stoic Philosopher, his Advices to <i>Damafippus</i> , 133. Called the eighth Wise Man,	155
<i>Stoicks</i> , their Distinction between the Goods of Fortune and those of the Mind,	300
<i>Stola</i> , the Dress of married Women and Ladies of Quality,	25, 26
<i>Stulti</i> , who were call'd such by the <i>Stoicks</i> ,	22
<i>Snadella</i> , the Goddess of Persuasion,	235
<i>Sulcius</i> and <i>Caprius</i> , two famous Accusers,	49
<i>Surrentum</i> , a Town on the South side of the Gulph of <i>Naples</i> ,	295
<i>Syrens</i> , beautiful lewd Women, an Account of them,	151

T.

T <i>Antalus</i> , the Emblem of Misers, as described by several ancient Authors,	12
<i>Tarpa Metius</i> , one of the five Judges appointed to examine the Writings of Authors,	99, 482
<i>Telomachus</i> , his Answer to <i>Menelaus</i> upon his offering him the Compliment of some Horses,	243
<i>Telepheus</i> and <i>Peleus</i> , two Princes banish'd their Country and obliged to beg for their Subsistence,	375
<i>Ter</i> , <i>Horace</i> ridicules the <i>Stoicks</i> who held the Number Three sacred,	208
<i>Terentius</i> , tho' born a Slave at <i>Carthage</i> , became one of the best <i>Roman</i> Comic Poets,	326
<i>Tesqua</i> , a <i>Sabine</i> Word, signifying a Place of difficult Access,	272
<i>Theon</i> , a carping Grammarian, put for Slander,	305
<i>Thespis</i> , Author of irregular Tragedy,	392
<i>Thruces</i> , a kind of Gladiators, how they were armed,	300
<i>Tibraso</i> , his Saying of the King of <i>Persia</i> ,	91
<i>Thyestes</i> , his Story a proper Subject for Tragedy,	374
<i>Tiberius</i> , his witty Saying to <i>Attylus Butas</i> ,	31
<i>Tiberius</i> and <i>Caius</i> , two famous Orators, their Character,	351
<i>Tibullus Albinus</i> , <i>Horace</i> addresses an Epistle to him,	225
<i>Tiburte Via</i> , one of the most publick Roads of <i>Rome</i> .	75

Tigellius,



THIS PAGE IS LOCKED TO FREE MEMBERS
Purchase full membership to immediately unlock this page



Never be without a book!

Forgotten Books Full Membership gives universal access to 797,885 books from our apps and website, across all your devices: tablet, phone, e-reader, laptop and desktop computer

A library in your pocket for \$8.99/month

Continue

*Fair usage policy applies

I N D E X.

<i>Virgil</i> , Horace's Description of him,	31
<i>Virtus post Nummos</i> , a Phrase of <i>Phocylides</i> , what meant by it,	20
<i>Vifelli Tanaim Socerumque</i> who those were,	13
<i>Volanerius</i> , a Buffoon, his Fondness for Gaming,	18
<i>Volumnia</i> , why Compositions were so call'd by the Ancients,	24
<i>Vulteius Mena</i> , Story of him and <i>Philip</i> the Consul,	24

W.

W ords, Directions how they are to be chosen and used in Poetry,	37
---	----

X.

X enocrates by Lecture on Temperance reforms <i>Polemon</i> a young Debauchee at <i>Athens</i> ,	153
---	-----

Y.

Y ear, the several Divisions of it among the <i>Romans</i> ,	243
---	-----

Z.

Z etbus and <i>Amphion</i> , Twin-brothers, Sons of <i>Jupiter</i> and <i>Antiope</i> , their different Geniuses, which become the Cause of several Wars between them,	301
---	-----

F I N I S.