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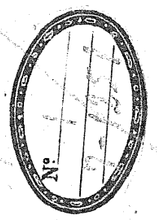

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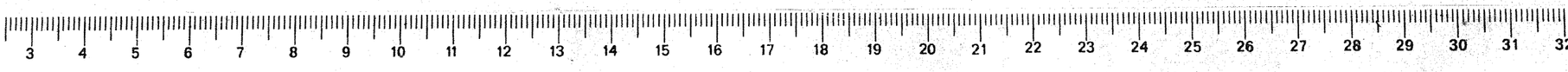

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del Colegio Mor. y R.l Univ.d de S.ta Cruz

CORNVCOPIAE

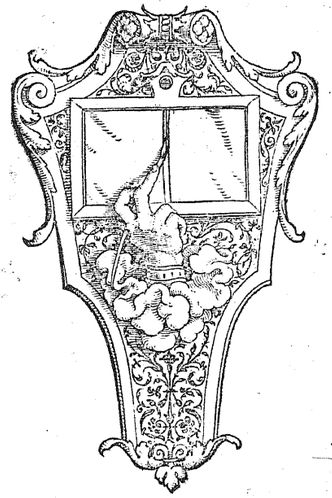
SEV LATINAE LINGVAE COMMENTARII
locupletissimi, Nicolao Perotto, Sipuntino pontifice autore, denuo ad ueteris codicis, & scriptorum, unde illos deprompserat, fidem, diligentissime recogniti, cum eiusdem libello, in præfationem Plinij Secundi, ad Titum Vespasianum, & rursum in eum ipsum libellum, Cornelij Vitellij anno tationibus.

M. Terentij Varronis, de lingua Latina libri tres, & totidem de analogia.

Sexti Pompeij Festi librorum XIX. fragmenta.

Nonij Marcelli compendiosæ doctrinæ ad filium, de proprietate sermonum, tractatus uarij, & in hos omnes castigationes non pœnitendæ, opera Michaëlis Bentini nuper adiectæ.

Præterea index copiosissimus Græcarum & Latinarum dictionum quæ in toto uolumine, nullo ordine passim dispersæ erant, nuper singillatim ad uerbum restitutus, & sic semel temperatus, ut historiæ & fabulæ, prouerbia & eiusmodi, quæ prius indigesta, confusaq; erant, nunc belle suo quæque loco distributa sint.



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BASILEAE APVD VALENTINVM CVRIONEM, ANNO A NATALI CHRISTI
M. D. XXVI.

BIBLIOTECA UNIVERSITARIA GRANADA

VALENTINVS CVRIO LECTORI.

Dedimus haud multis ab hinc, si memini, annis, candide lector, præclarum illum latinæ linguæ thesaurum, quod superbo quidem in speciem, sed longe uerissimo uocabulo Cornucopiæ appellamus. Nam uere in eo, ui est apud Plautum, inest quicquid uelis. Neq; hoc de Sipuntini nostri copiosissimis sanè commentarijs solum dictum uelim, uerum multo magis de Nonij Marcelli, Pompei Festi, qui Verrij Flacci epitomen scripsit, & cæterorũ eruditissimis lucubrationib. qui in hoc albo asscripti sunt. Hos inquã linguæ latinæ interpretes dedimus aliquando, sed nõ eo successu quo studio, quod minimum scilicet de alieno ingenio nobis promittentes, quod uel Aldi illius nota id opus signatũ esset, ipsi limam nostram non adhibuerimus. Posteà uero re exactius expensa, & deprehensis erroribus quibus scatebant omnia, partim nostro, partim amicorum consilio, id integrum opus sub incudem reuocare statuimus, in hoc multo ante conducto familiari quodam, qui latinum indicem à capite, quod dicitur, ad calcem usq; retexeret, conferretq;, addito & Græco, quem à multis desiderari sciebam. Porrò cum ultro, citroq; disquirerem uetus aliquod exemplar Nonij aut Festi Pompei, nec hilum, ut Ennius inquit, proficerem, & urgerent studiosi omnes, efflagitantes, ut quamprimum ad eius uoluminis æditionem accingerer, quod iam id opus totum diuenditum esset, incertus an è re literaria aut priuata foret differre, præsertim tanto sumptu in hoc olim fabrefactis à nobis typis, in eam partem peccare malui, quæ minimum incommodi studiosis allatura uideretur. Itaq; euocato Bentino nostro, quamuis detrectante, opus aggressi, intra semestre absoluimus. Quod quantis sudoribus nobis constiterit non facile dixerim, primum, quod infinita penè offendimus, quæ perperam citata erant & distincta, deinde, quod quædam adeo distorta, depraua taq; erant, ut quàm plurimi autores euoluendi fuerint. Nec sic tamen expedire uideretur quiduis expungere, & mutare quod ab illis dissideret, quoniam non raro eo uitio laborare deprehenderentur quo Nonius & cæteri. Quæ res uel inprimis nos induxit, ut ea loca quæ non commode mutari poterant breuibus aliquot annotatiunculis illustrari curaueri-
mus, dauri locupletiores, cum exemplar illud uetus, cuius copiam nobis facturus est amicus in-
comparabilis Io. Sichardus, cuius industria id exemplar nuper repertũ est in Germa-
nia, sed hoc opere iam absoluto. Nos enim nec labori, nec sumptui parcemus,
quo in hoc, sicut in cæteris rem literariam iuuare possimus. Tuum
erit uicissim, candide lector, si quid usquam à nobis, ces-
satum est boni consulere, & benigne inter-
pretari, si minus assequuti fueri-
mus quod conamur.
Vale.

Basileæ, Mense Septembri. Anno
M. D. XXVI.

PYRRHI PEROTTI IN CORNVCOPIAE, SIVE COMMENtarios linguæ Latinæ ad illustrem principem Federicum ducem, & ecclesiastici exercitus Imperatorem inuictissimum, proœmium.

MOriens olim P. Maro poëta optimus maximus, librum Aencidos, quem tum forte in manibus habebat, testamento cremandum reliquit, indignum opinor existimans, opus imperfectum, & cui non dum suprema manus imposita foret, ad posteros peruenire. Durum id, atque difficile uisum diuo Octauio fuit. Hinc enim supremæ uoluntati parere iusq; fasq; suadebant: illinc commiseratio quædam tot laborum, uigiliarumq;, & communis iactura, ne id faceret, hortabatur. Tandem uero pietati potius in diuinum uatem, ac commodo posteritatis, quàm legum seueritati indulgendum ratus, in hæc uerba prorupit:

Frangatur potius legum ueneranda potestas,
Quàm tot congestos noctesq;, diesq; labores
Hauserit una dies, uiuat Maro doctus ubiq;,
Ingratusq; sibi, studiorumq; inuidus orbi.
Laudetur, uigeat, placeat, relegatur, ametur.

Idem mihi nunc usu uenit Federice imperator. Nam cum iam supra quintum annum Pomponius Fortunatus, uir seculo nostro doctissimus, & Romanæ Academiæ princeps, ac plerique alij studiosi uiri Nicolaum Perottum Siponti Pontificem patruum meum hortati essent, ut M. Valerium Martialem optimum quidem poëtam, sed uitio librariorum infinitis penè erroribus plenum, pro communi studiosorum utilitate emendandum susciperet: aggressus est ille hanc prouinciam libens, & corollarium addidit. Etenim lepidissimum poëtam non modo emendauit, sed etiam interpretatus est. In qua re haud facile dictu esset, quos sustinuerit labores, quot noctes insomnes duxerit, quot Græcorum simul, ac latinorum omni disciplinarum genere uolumina euoluerit: tum propter multarum rerum, ac reconditarum in hoc poëta uarietatem, quarum etiam uocabula uix, aut nullo modo intelligi poterant: tum propter magnitudinem errorum, quos emendare ferè supra uires hominis fuit: tum uero in primis, quod non est in eo opere communem interpretum morem secutus. Sed ita hunc poëtam exposuit, ut ne uerbum quidem reliquerit intactum, uisusq; planè fuerit non unum poëtam, sed uniuersam linguam latinam uelle interpretari. Omnem tamen difficultatem superauit studium, & diligentia hominis, quiq; omnia uincit, improbus labor: talemq; post tot epotas lucubrationũ fuligines hunc poëtam reddidit, ut qui supra octingentos annos à nemine fuerat intellectus, iam ab adolescentibus quoque, uel mediocriter eruditis possit intelligi. Verum nullis unquam precibus, nullis amicorum illecebris, quin etiam nullis conuitijs adduci potuit, ut lucubrationes suas in lucem proferret, emendari duntaxat à suo cæteros codices passus est, plura etiam loca cognitu difficilia quærentibus aperuit, ædere commentarios noluit. Cuius consilij sui rationes afferebat huiusmodi: Si opus ederet, nõ defuturos qui se reprehenderent, quod iam & ætate grandior, & dignitate pontifex ad studia poëtarum, à quibus ante uigesimum annum sese ad cœlestem philosophiam transtulerat, nunc temere uideretur reuertisus: tum multa esse apud hunc poëtam uulgi iudicio obscœna, quæ interpretari pontificem indecens putaretur. Quandoquidem sunt nonnulli, qui legere etiam Martialem nefarium censent. Ad hæc non eo animo scriptos à se commentarios, ut proferrentur in lucem, sed sua causa duntaxat, ut quæ tanto studio, labore, uigilijs inuestigauerat, quoties opus esset, haberet in promptu. Iccirco non modo hinc, atque hinc plenos esse totius sui codicis margines, sed multa quoque à se seorsum non breuiter, & carptim, ut interpretum mos est, uerum longe, diffusiq; conscripta, sæpe etiam ex libris autorum, qui Græce, Latineq; scripserunt, ferè ad uerbum sumpta: quæ si edi oporteret, in grande nimis uolumen opus excresceret, nec tam unius poëtæ quàm totius linguæ latinæ interpretatio uideri posset. Non deerant autem qui eas rationes ita infringerent, nequaquam esse turpe pontifici emendare, atq; interpretari eum librum, quem non puduit sanctissimum Hieronymum nõ modo lectitare, sed etiam testimonio eius plerunque inter sacras literas uti. Contemnendũ præterea uulgi iudicium, cuius mos est damnare, quæ nescit. Nihil apud hunc poëtam esse non religiosum, & sanctum: reprehendi ab eo obscœnitate quadam uerborum uitia, nõ laudari, ut mos eorum est, qui hodieq; in templis concionantes, quos uulgo prædicatores uocant. Quod si hunc legere nefandum sit, certe non minus illos audire. Neminem profecto non modo ex poëtis, sed ex omnibus latinæ linguæ autoribus eligi potuisse, in quo tanta esset & uocabulorum, & sententiarum, & rerum omnium copia, tanta ubertas, tanta uarietas. Postremo breuitatem tantum ibi custodiendam esse, ubi causa postulat. Alioquin præuaricationem esse transire, quæ necessaria, & utilia sunt: aut quæ inculcare, infigere, repetere oportet, cursim, breuiterq; attingere. Commentarios huiusmodi eo meliores esse, quo longiores: ut inter Demosthenis & M. Tullij orationes eæ feruntur optimæ esse, quæ maximæ. Ob id uero in primis expetij, quod non modo multarum rerum cognitionem habeant, sed planè omnem latinam linguam comprehendere uideantur. Nec propterea minus probandos, si qua in ijs ex alijs probatissimis autoribus sumpta sunt: quandoquidem optimi quique scriptores idem fecere. Ita denique dispositos esse, atque ordinatos, ut non sit necesse aliquos perlegere, sed tantum quisq; ex ijs quærere possit, quantum concupierit: & quod quisque quæsierit, facile inuenire. Illud etiam plerique addebant, nisi commentarios æderet, existimaturos omnes, uel nõ recti eum esse iudicij, uel inuidere gloriæ suæ, inuidere præsentium, posterorumq; utilitati. At surdo fabula canebatur. Inter hæc plerique adolescentes ardentissimo mecum amore coniuncti, certatim me adeunt: alij dissimulanter, & furtim, alij simpliciter, libereq; hortantes, ne amplius tot hominum desideria protrahi sinerem, æde

rem ipse commentarios uel uolente patruo, uel inuito: audisse se à præceptoribus suis, nihil fieri aut studiosis utilius, aut eruditis gratius, aut Latinæ linguæ commodius posse: si tantum à me beneficium consequantur, omnes mihi obnoxios perpetuo futuros. Vix possem exprimere quo statim ardore flagrauerim id opus ædendi. Subreptis itaq; mox ex bibliotheca patrui commentarijs, cœpi clàm legere quæ notauerat: ubi quantum dij boni rerum, quantum uerborum, quantum uetustatis, quæ interpretationes uocabulorum, quæ explicatio elegantiæ, ac proprietatis Latinæ linguæ, quæ fabularum monimenta, quæ lumina historiarum, quæ dignitas exemplorum, atq; maiestas. Certe non liber mihi, sed thesaurus quidam uisus est optimarum in omni genere rerum, ac reconditarum. Hinc Grammatici, hinc Rhetores, hinc Poëtæ, hinc Dialectici: hinc earum artium, quas liberales uocant, studiosi: hinc Medici, hinc Philosophi, hinc ciuilis ac pontificij iuris antistites, hinc rei militaris periti, hinc Agricolæ, hinc Pictores, hinc Architecti, hinc fabri omnes, atq; opifices multa, & penè infinita haurire possunt eorũ studijs necessaria, & ita necessaria, ut affirmare ausim plurima eos, nisi hæc legerint, ad ipsorũ disciplinas, artesq; maxime pertinentia ignoraturos, ne dicã in multis, ut nunc faciunt, permansuros erroribus. quos si hæc legerint, aliquando recognoscent, & hoc non unius poëtæ, sed omnium latinorum autorum commentarios iure optimo dici posse intelligẽt. Non potui patruũ meum tacitus non damnare, quod in tanto consensu honestissima rogantium durum se potius negando, quàm constantem ostenderet. Et quod Diuus Augustus fecerat, in uerba illa prorupi:

Tam sacrum soluetur opus? tot bella, tot enses,
In cineres dabit hora nocens, & perfidus error?

Quid plura? Accinxi me statim operi, & quanto potui studio, labore, uigilantia ab illo ubicunque notata excerpsi, in ordinemq; redegi. Nihil autem ferè de meo addidi, præterquàm quod loca quædam, quæ ille, quoniam impuritate quadam, atque obscœnitate uerborum castis, ac pudicis auribus execrabilia uiderentur, cursim breuiterq; tetigerit, ipse latius exposui, nihil tam fœdum esse existimans, quod non turpissimum sit ignorare. Ita præterea opus digessi, ut siquis sola huius poëtæ interpretatione contentus esse uelit, deterreri libri magnitudine non possit. Habent enim singula quæq; epigrammata sententiam suam in principio summatim expressam. Deinde ubi rubræ sunt, ac grandiusculæ literæ, uis uocabuli, siue fabula, siue historia ad cognitionem autoris necessaria succinctè ostenditur: quibus ij qui præter intellectum poëtæ nihil optabunt, poterunt esse contenti. De cæteris uero tantum sumere cuique fas erit, quantum uolet: cum in fine operis, quid singulis libris cõtineatur, seruato literarum ordine, ueluti quibusdam tabellis mirificè sit expressum. Properantem autem me tam expetitũ, ac desideratum opus emittere, illud magis ac magis accendit, atque inflammat, quod nescio quem uilissimum pædagogum non puduit nuper, ut est omnium impudentissimus, plerasq; sententias è sacrario patrui mei sumptas (hunc enim humanissime semper omnibus expositum adire frequens discendi gratia solebat) tanquam suas promere, & tam præclaris inuentis impudentissime gloriari. Nullum enim ultionis genus in hanc belluam accommodatius fore existimo, quàm ut omnes hac nostra ædition illius furta, uel potius sacrilegia recognoscant, & hominis temeritatem, scelus, ingratitudinemq; condemnent. Recognosci autem furta facillime poterunt ex errorum multitudine, cuius commentarij eius undique scatent, quorum bonam partem patruus meus duobus epistolarum, Romanarum scilicet, ac Perusinarum præclaris uoluminibus ostendit. Quis enim ita desipiat, ut autorem alicuius præclaræ sententiæ existimaturus sit eum, quem tam frequenter, ac pueriliter errare, labiq; cognoscat? Cum ipse quoque, quod omnium miserrimum est, negare non poterit, quod erit turpissimum fateri. Nec uero me ab hac ædendi auiditate deterret, quod grauiter atque indigne hoc laturum patruum meum simile ueri uideatur. Neque enim recuso, si ita res ferat, pœnas luere ad honestissimum factum: & subire optimi Pontificis qualemcunq; indignationem malo, quàm aut hanc iniuriam facere lucubrationibus eius, ut diutius in tenebris iaceant: aut hanc gloriam relinquere sordidissimo pædagogo, ut aliorum inuenta sibi asscribat: aut tot eruditorum hominum preces, desideria, uota contemnere, ne dicam perpetuum posteritati damnum inferre. Sed inuenisse me modum opinor, quo patrui indignationem euitare facile possim. Nam cum te Federice princeps unum ex ijs esse cognouerim, qui hanc commentariorum ædition em maxime concupierunt, statui hoc opus tuo sacratissimo nomini dedicare: cuius ille uirtuti, atque autoritati tantũ tribuit ut te instar numinis habeat, colat, uenereturque. Feret certe æquo animo patruus me abs te benigne inuitatum lucubrationes suas tibi uni fecisse communes, tuo uero nutu prodisse in lucem, & in eruditorum tandem manus descendisse, pro sua in te obseruantia irasci non poterit, aut si poterit, nolet. En igitur librum ipsum quem Cornucopiæ, siue linguæ latinæ commentarios inscripsi, tibi princeps inuictissime mitto, ut tuo iussu, auspicijsq; ædatur: ob id certe felix futurus, quod te autore, tot eruditi homines ipsum læti, alacresq; excipient, complecti entur, osculabuntur, & certatim laudibus cumulabunt. Sed ob id longe felicior, quod tu omnium primus accipies, & in istud tuum dignum dijs palatium, dignam principe uictore gentium sedem induces: ubi cum omnia cernet marmore, argento, auroq; nitentia: & in bibliotheca illa pulcherrima collocabitur, quanquam mutus sit, & anima carens, mirificè tamen sentire, lætariq; uidebitur. Legetur aliquando abs te, in quo uirtutes omnes uigent, quæ desiderari in principe possent: experietur humanitatem, clementiã, benignitatem, continentiam tuam: contemplabitur tecum porticus, ædes, delubra tanto sumptu, arte, pulchritudineq; surgentia: admirabitur in te ciuilium simul, ac multarum rerum usum: audiet res domi, ac foris gestas, uictorias omniũ opinione maiores, stratagemata, gloriam, triumphos: quæ ijsdem, quibus solis cursus terminus, continentur. Admirabitur in te diuinam illam corporis proceritatem, membrorum robur eximium, uenerandam oris dignitatem, ætatis maturam grauitatem, diuinam quandam maiestatem cum humanitate coniunctam: totum præterea talem, qualem esse oportebat eum principem, quem nuper pontifex maximus, & uniuersus Senatus omnium rerum suarum, & totius ecclesiastici imperij ducem, moderatoremq; constituit. Tuorum præterea

studiorum

studiorum, atque sermonum comes erit, & particeps. Videbit, atque intelliget quem honorem dicendi magistris, quam dignationem sapientiæ doctoribus habeas, ut sub te uno spiritum, & sanguinem, & patriam bonarum artium studia recepe-rint, quæ antehac natali solo priuata, & perpetuo exilio damnata uidebantur. O felix, atque iterum felix liber. Sed utinam mihi Federice princeps unà cum suauissimo patruo meo felicitate ista perfrui aliquando liceret. Vale princeps mitissime.

BREVIS COMMEMORATIO VITAE M. VALERII MARTIALIS.

Valerius Martialis in Hispania Bilbili nobili Celtiberiæ oppido natus est, patre Frontone, matre Flacilla. Venit ad urbem Romam studiorum gratia, tenuiq; supellectile contentus, in literis duntaxat uersatus est. Scripsit librum Epigrammatôn, ut laudaret honesta, hortaretur homines ad uirtutẽ, & uitia sui temporis notaret, quod admistis semper salibus, & ferè cum risu facit, ut mos est scribentium Epigrammata. Hoc enim à satyris differunt: quod illi uitia tantum carpunt, hi etiam honesta laudant, & ad uirtutem hortantur. Illi graui, atque aspera oratione, stomacho semper pleni: hi blando sermone, atq; iucundo scelera suorum temporum notant. Illi longo plerunq; lemmate, & uerborum copia id faciunt: hi carptim, & breui sermone, atq; collecto. Vnde hæc Epigrãmata, hoc est inscriptiones dicuntur. Illi in personis etiã propriis nominibus inuehũtur: hi fingunt noua nomina, propriis parcunt: quod de se hic poëta testatur, dum inquit:

Hunc seruare modum nostri nouere libelli,
Parcere personis, dicere de uitijs.

Excessit facundia, acumine, copia, suauitate, salibus omnes, qui ante, & post eum carmina scripsere. Laudat simul, atque reprehendit acriter, & ardenter, nec minus polite, & ornate. Habet uelut innumerato sentẽtias aptas semper, & crebras, grauem, & decorã structurã, sonantia uerba, & antiqua, quædã ipse fingit aptissime. Sunt plerunq; in sermone eius latentes acutei. Suspensum etiã aliquando lectorem relinquit, & aliquid uult illum augurari potius, quàm legere. Tanta præterea in eo copia, tanta rerũ uarietas est, atq; cognitio, quantã apud nullũ uel Græcum, uel Latinum autorẽ esse contenderim. Floruit temporibus Domitiani, Neruæ, & Traiani, quibus uarijs modis in hoc opere assentatur: idq; ea ratione facit, ut per ea, quæ in ijs esse cõmemorat, quales & ipsi, & cæteri principes esse debeant, ostendat. Hinc sæpe ædificia, porticus, templa, uenationes, ludos, stratagemata imperatorũ, aliorumq; uirorum, ac mulierum cõmemorat. Etenim mos apud ueteres fuit, quoniam monere simpliciter principes periculosum uidebatur, per ironiam eos, hoc est assentando docere. Sic omnia huius poëtæ epigrammata aut bona sunt, in quibus uidelicet simpliciter, atq; aperte ad uirtutem hortatur: aut mediocria, in quibus ea laudat, quæ turpia non sunt, sed aliquid habent honesti: aut mala, in quibus uitia hominum carpit obscœnis uerbis, & turpibus. Hoc est quod poëta ipse ad Auitum libro primo scribit:

Sunt bona, sunt quædam mediocria, sunt mala plura,
Quæ legis, hic aliter non fit Auite liber.

Amicos habuit Plinium Secundum oratorem, Stellamq;, & Silium poëtas, ad quos sæpenumero scribit. Publicis quoque honoribus functus est, donatus equestri dignitate, prætura, & iure trium liberorum. Ingrauescente demum ætate, tædio urbanarũ rerum affectus, in Hispaniam rediit. Obijt in natali solo inter suos magnodoctorum omnium mœrore, præsertim Plinij: cuius epistola extat, in qua audisse scribit Martialem decessisse, idq; moleste ferre: quia uir erat ingeniosus, acutus, & qui plurimum in scribendo salis haberet, & fellis, nec candoris minus. Librumhunc epigrammatôn eo ordine scripsit, quo in præsentia legitur, primis epigrammatibus exceptis: in quibus spectacula, & ludos sui temporis describit. Hæc in antiquis codicibus non reperiuntur, haud tamen dubium est Martialis esse.

In castigationibus in Nonium Marcellum, columna 1412. uersu 26. hunc locum abo peris inuersum sic lege: Vbi pro mille denariũm legitur millenariũm.

Et columna 1278. uersu 4. lege: Reticulumq; sibi ad nares admouebat.

ΠΙΝΑΞ.

Ἀβὰξ columna 1023. uersu 53.
ἀγὰν c.785.30
ἀγαυή c.785.29
ἀγέλαι c.1154.54
ἄγκυρα c.570.49
ἁγνός c.366.53
c.783.62. c.1129.16
ἀγρία c.808.11. c.666.44
ἀγρός c.167.60
c.1059.36
ἀγυιεύς c.530.41
ἄγχος c.242.3
ἀδμήτη c.787.5
ἄδυτον c.862.19
ἀέλλω c.540.35
ἀελλώ c.540.34
ἄζυμος c.255.60
ἀήρ c.60.56
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ἆθλος c.911.5
αἴ c.1155.40
αἴας c.377.2
αἰάζω c.1126.38
αἰγόλεθρος c.399.23
αἰδώς c.1039.9
αἰθρηγενέτης c.339.37
αἴθω c.4.54. c.66.14
c.433.36. c.1076.10
αἴλουρος c.358.52
αἷμα c.749.33
αἰνικτά c.679.61
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INDICIS LATINI, ET EORVM
quæ in calce prius confusa erant, nunc in unum ordinem regesta sunt, finis.

NICOLAI PEROTTI CORNVCOPIAE,
siue cõmentariorũ linguæ Latinæ, ad illustriss. principẽ Federicum Vrbani Ducẽ, & Ecclesiastici exercitus Imperatorẽ inuictiss. Liber primus.

DE AMPHITHEATRO EPIGRAMMA PRIMVM.

BARBARA PYRAMIDVM. Blanditur Domitiano quod amphitheatrum eius præclara totius orbis ædificia operis magnitudine superet. Barbara, fera, inculta moribus. Barbari ab initio dicti sunt factitio nomine, qui dure, atque aspere loquebantur, quẽadmodum blesos etiam, balbosq; dicimus, qui lingua impediti sunt. unde balbutire est cum quadam linguæ confusione trepidare. Cic. me quidẽ autore etiam Peripatetici, ueteresq; Academici balbutire aliquando desinant. Metellum pontificem adeo impeditæ, ac balbutientis linguæ fuisse tradunt, ut multis mensibus fatigatus, tortusq; fuerit, dum meditatur in dedicanda æde Opiferæ dicere. Sumus quippe, ut Strabo inquit, ad cõfingenda cognata rebus uocabula ingeniosi, qualia sunt murmur, clangor, strepitus, crepitus, & similia. Sed quẽadmodum ex ijs multa iam proprie proferuntur, ita hoc uocabulum Barbarus, quis à principio eum tantũ significaret, qui crasse loquebatur, nunc tamen ad eos omneis translatũ est, qui non sint Græci, aut Latini, quod ij mitiorem lingnam habeant, ac magis cultam. Quin etiã inter hos si quis non recte proferat, barbare loqui dicitur. unde fit barbarismus, qui definitur una pars orationis enunciatione, uel scripto corrupta: & à poëtis Metaplasmus uocatur: differtq; à solœcismo, qui ab Asinio Capitone definitur impar, & inconueniens compositura partiũ orationis: à nostris imparilitas, à ueteribus Latinis stribligo dicebatur, à uersura & prauitate tortuosæ orationis, tanquam strebligo quædam. siquidem στρεβλῶ apud Græcos torqueo ac deprauo significat. Vnde & striblita appellata est quod in circuitu ad restis modum torqueretur, hoc solum differens à placenta, quod sine melle coquebatur, & feruentissima edi solebat. Mart. Circumlata diu mensis striblita secundis, Vrebat nimio sæua calore manus. Plau. dum ludi fiunt, in popinam pedissequi irruptionẽ facite. nunc dum occasio est, nunc dum striblitæ æstuant, occurrite. Veteres, & Latini, & Græci non solœcismũ, barbarismumq; dixerunt, sed βάρβαρον σόλοικόν τε, hoc est, Barbarum ac solœcum. Solœci autem nomen à Solone deductum Laërtius Diogenes testatur: qui cum in Ciliciã urbem à suo nomine Solœ condidisset, pauci ex Athenienſibus, quos in ea reliquit, non multo interiecto tẽpore, corrupto patrio sermone inconuenienti partiũ structura loqui cœperunt. Quapropter qui eo uitio aliquãdo uterentur dicti sunt σολοικίζειν, hoc est, solœcisare. à poëtis solœcismus pro errore metaphorice capitur. Iuue. solœcismum liceat fecisse marito. Mar. Sæpe solœcismũ mentula nostra facit. Maiores nostri non barbare, sed rustice loqui dicebant, quapropter Barbarismi uocabulo nemo ante Augusti ætatem usus fuit. Græci à principio omneis homines, se solis exceptis, Barbaros dici uoluere. Per metaphoram quoq; barbari dicuntur illiterati, malis moribus, feri, crudeles. A barbaro fit barbaricus eiusdem penè significationis, Apuleius: feris, ac barbaricis moribus, Et

Barbaries, inciuilitas, inculus, feritas. Et Barbaricũ neutro genere, clamor exercitus, quod eo uociferandi genere Barbari utantur. stulte quidã barbam hinc deductã putant, quod eam Barbari prælongã ferre cõsueuerunt. barba enim primogeniũ nomen est, & tam de hominibus, q̃ de brutis, atq; etiã inanimatis utroq; numero dicitur. Nam quod scribit Seruius, Barbam hominũ, barbas brutorũ esse, falsum est. Pli. Hircorũ si mulceatur barba, mitior est. Eadẽ præcisa nõ abire eos tradunt in alienũ gregem. Idem. pisces qui mulli dicũtur, barba gemina insigniũtur inferiori labro. Idẽ. tragopogus dicta, quod barbulas habeat ad hircinæ barbæ similitudinem. Hæc herba est qua in acetarijs utimur, uulgo barbã petræ appellãt. in Gallia trãspadana barbula hircina dicitur ad Græcorũ similitudinẽ. τράγος quippe hircus est, πώγων barba. Alij hanc comẽ uocãt. à comæ similitudine, quod folia in circuitũ spargat: alij scandicẽ. unde per iocũ Aristophanes Euripidi poëtæ obiecit quod mater eius ne olus q̃dem legitimũ uenditasset, sed scandicẽ. A barba barbatus dicitur, & contrariũ eius imberbis. Barbitos quoq; nõ à barbaro deducitur, licet barbarũ, hoc est peregrinũ uocabulũ sit. Significat aũt maiorẽ lyram organo similẽ sono. quidã latiorem partem lyræ esse existimãt, & tam fœminino genere q̃ neutro reperitur. Ouid. Non facit ad lachrymas barbitos ulla meas. Hor. age dic Latinũ barbite carmen. Idẽ. Le sboum refugit tendere barbitõ. Memphis. Ordo est. Barbara Memphis sileat miracula Pyramidũ. Memphis Aegyptiorũ regia est ab Ogdoo rege ædificata, cuius filia Mẽphis ei nomẽ dedit, cum qua Nilus concubuit sub imagine tauri. Ab hoc fit Mẽphiticus adiectiuũ. Mar. dat chartis agiles calamos memphitica tellus. & mẽphitis. Ogdous aũt prius cognominatus est Vohereus, ut Diodorus Siculus testatur. Sileat, taceat, nõ amplius laudet. Silere tacere est, fictum uerbũ ab S litera, quæ nota silentij est. unde in ludis literarijs, publicisq; cõuentibus, dũ uolunt silentiũ indicere, S literã quasi sibilãdo pronunciant, à quo sibilum quidã deductum existimãt. Et sibilare, quod ueteres etiã sifilare dixerunt: & est cõtumeliosa significatio uocis, unde exibilare, siue exifilare aliquẽ dicimur, dũ populari & tumultuaria sibilatione cum expellimus, sicut explodere, dum eũ fugamus cum plausu. Cice. Histrio si paulum se moueat extra numerũ, aut si uersus pronũciatus est una syllaba breuior, aut lõgior exibilatur, atq; exploditur. quod in literarijs ludis hac tẽpestate frequentissime fieri uidemus. quidã siphilare à græco deductũ putant. Græci enim σίφλον contumeliã nominant, & quam nos dicimus exibilationẽ. Et σιφλώζειν dicunt explodere atq; deridere. Equidẽ factitia hæc uocabula esse arbitror. Nã plaudere, siue plodere est manibus pulsare, & strepitũ facere, quod uel lætitiæ, uel derisionis causa fieri solet. à quo explodere est nõ simpliciter eijcere, sed manibus cum sono pulsantibus è domo, schola, theatro, aut alio cõuentu eijcere. Cic. quando Pyrrhonis, Aristonis, Erilli iam pridẽ explosa sententia est. Veteres sibum uocabãt callidum, & acutum. à sileo silentium deriuatur, quod taciturnitatẽ significat. unde silentiũ noctis, pro nocte intempesta ponitur, quã alij concubium, alij cõticinium nuncupant. Et silenta loca, in quibus siletur. & silex secundum quosdã, quod saxi genus est, quia silentem intra se ignem habeat, qui attritu, aut percussu excitatur. Silicem tenere in manu solebant iuraturi per Iouẽ, hæc uerba dicentes: si sciens fallo, qui me despicit salua urbe, arceq;, is me eijciat, ubi hunc ego lapidẽ. ab hoc siliceũ dicitur quicqd ex silice est. Vir. Spẽ gregis ah silice in nuda cõnixa reliquit. Et silicerniũ, de cuius significatione diuersi diuersa sentiunt. Põpeius genus farciminis esse scribit, quo familia à fletu in luctu purgabatur. Dictũ silicerniũ quia cuius nomine instituebatur ea res, is iam silentium cer-

neret. Cæcil. Credidi me silicernių eius esse esurum. Dona. Silicernium ingt, cœna est, quæ infertur diis manibus, uel quod eam silẽtes cernãt umbræ, uel quod qui hæc inferunt, cernãt, neq; degustent. Nam de ijs, quæ libãtur inferis, quisq; ederit, aut biberit funestatur. Hinc Teren. in Adel. appellat senẽ silicernių, qui iam iam silentibus umbris cernẽdus sit. Alij silicernium nomẽ fictum à Terẽtio existimarunt, pro sene, quod incuruitate silices spectet. Qui recte sentiunt, silicernių affirmãt funebre cõuiuium esse, quod apud ueteres exhiberi senibus solebat, dictum, quod cum silentio edẽtes cernerentur, uel propter defuncti memoriã, uel quod cogitarẽt se mox illum secuturos, quapropter abeuntes è cõuiuio ueluti se amplius nõ uisuri, mutuo se salutabãt. Varro: Funus executi laude ad sepulchrũ antiquo more silicernium cõfecimus, id est, conuiuium, in quo pransi discedentes dicimus alijs alij uale. Silicernium ergo Terentius senem uocat, atq; decrepitum, hoc est dignum, uel cui silicernium fiat, uel qui ad silicernių uocetur. Alibi capularẽ senem nominat, quasi mox capulo efferendum, Plautus achẽrontium: Acherõtius senex uetus, decrepitus. Quidã silatum quoq; à silendo dictum putãt, sed falsum est. Silatum enim à silì deriuatur. Sile autẽ herba est, quam alio nomine seselin uocant, cuius uel radice, uel semine uinum condiebãt, quod ante meridiem sumere mos erat. Propterea silatum antiqui dixere, quod nunc ientaculum dicimus. Nec à silendo silus deducitur, nec silones: sed silus primogenium est, significatq; nasum sursum uersum, & aduncum. Vnde galeæ quoq; à similitudine silæ appellatæ sunt: quemadmodum simus uocatur, qui pressis est naribus: à quo simias quidam nominatas putant, & masculino genere simios, quamuis alij quasi mimias dictas uelint, hoc est imitatrices. μιμεῖσθαι enim apud Græcos imitor est. Et Græci σιμὸν simum dicunt: usurpatq; id uerbum frequenter Hesiodus de apibus. Virgilius capellas simas uocat: Dum tenera attõdent simæ uirgulta capellæ. Silones uero dicti sunt à Silono quodã, quem hirsutis supercilijs fuisse tradunt. Sunt autẽ silones, qui prominẽtia habent supercilia. Siliquæ quoq; primogeniũ uocabulum est. sunt hæ foliculi leguminum. Vir. Grandior ut fœtus siliquis fallacibus esset. Item fructus arboris, quam Græci Cerauniam, quidam ficum Aegyptiam nominant. & arbor ipsa siliqua appellatur. prædulcis est, & cortex ipse manditur. digitorum hominis longitudinem habent, latitudinem uero pollicarem, & nõnunquam falcatæ sunt. à siliqua fit siliquor uerbum, quod est siliquas facio. Plini. Inter omneis autem constat nihil esse utilius lupini segete, priusq; silìquetur, aratro uel bidentibus uersa. Non defuerunt etiã, qui silentium à Græcis sumptum existimauerint, quibusdã literis cõmutatis. Hi enim σιγὴν silentiũ dicunt, & σιγῶ sileo. Vnde Sigæum Troiæ promõtorium appellatum est propter Herculis taciturnitatẽ. Hic enim, quia prohibitus hospitio fuerat, simulauit abscessum, moxq; per silentium aduersus Troiã ueniens eam cepit. MIRACVLA PYRAMIDVM. Admiratione ac stupore dignas pyramides, propter earum scilicet magnitudinẽ. tam altæ enim quædã fuisse in Aegypto traduntur, ut magna omnium admiratio fuerit, qua ratione in tãtam altitudinẽ subuecta sint cementa. unã ex ijs, quæ ex Arabicis lapidicinis constabat à trecentis sexaginta hominum millibus annorum uiginti spacio constructam prodiderunt, & in raphanos, allium & cepas, quibus operarij uescerentur, mille octingenta talenta erogata. neq; aliam ædificandarum pyramidum rationem fuisse, q̃ regum Aegypti in erogandis pecunijs stultã ostentationem: siue ne pecuniam successoribus relinquendo insidiandi sibi causam præberent, seu ne plebs esset otiosa. Treis autẽ inter Memphim, & Deltam pyramides fuisse

constat, quarum duæ inter septem orbis spectacula numerantur. Tertia minor est, licet impẽsa maior. medietas inferior ex nigro lapide constat, quo mortaria fiunt. hæc dicitur meretrìcis sepulchrum fuisse ab amantibus factum, quã Sappho Doricam uocat fratris sui Caraxi amicã, dum è Lesbo uinum ad Naucratem cõportaret. Alij Rhodopen nominãt, cuius, cum lauaretur, alterum calceum aquila rapuit, & in gremium regis iura Memphidantis dimisit. rex admiratus, perquiri mulìerem iussit, inuentam duxit uxorem. Defunctæ postea ædificata pyramis fuit. Pyramides sunt moles maximæ ita construc tæ, ut è lato in acutum tendant, quales Romæ adhuc extant duæ iam uetustate fatiscentes. Dictæ uel quod flãmarum similitudinẽ habent, Græci enim πῦρ ignem uocant: uel à lapide Pyropœcilo, ex quo sæpe ædificabãtur. Hic & Thebaicus uocatur, ab ignea quadã uarietate Pyropœcilos dictus. à græcis enim πῦρ ignis dicitur, ποικίλος uarius. Pyramidem nostri metam uocant, quod termini agrorum, qui à metiẽdo, hoc est mensurando metæ dicuntur, forma pyramidum ædificari solent. atq; ea figura pyramidalis uocatur: quãuis Paulus Iurisconsultus metam esse dicit partem molis inferiorẽ, & catillum superiorẽ. Differunt pyramides ab obeliscis, quod hi trabes sunt lapideæ lõge pyramidibus minores, Solis numini sacratæ propter quod ad radiorum similitudinẽ fiebant. Apud Aegyptios nomen habent à radio, & planè talis est radij forma dum per fenestram intrat. Græci à ueru similitudine ei nomen imposuere, apud quos ὀβελὸς ueru est, atq; eius diminutiuum est ὀβελίσκος. Veru à nostris à uersando deducitur, ut Varro affirmat, significatq; non modo instrumentum quo cibi assantur, sed etiam telum ad eius similitudinem factum. Vir. Et tereti pugnant mucrone, ueruq; Sabello. Vnde ueruta pila dicuntur, quæ uerua habent præfixa. & ueruculum ab eo deducitur, quasi paruum ueru: instrumentum est quo fabri è ferro utuntur. Plin. Spuma ex argento sublata ueruculis ferreis, atq; in ipsa flamma conuoluitur ueruculo, ut sit modici põderis. à πῦρ etiã græca uoce ignem significãte Pyræus deducitur. Sic enim uocitatus est Atheniẽsium portus ab aduentantium peregrinorũ multitudine semp feruens. uel à Pyræo promontorio, ut quidam sentiunt, quod radijs solis exuritur. Et pyralis uermis in igne uiuens, de quo inferius dicemus. & Pyramus propriũ nomẽ, adolescens Memphiticus fuit, qui Thysbes amore ardens seipsum interemit. Item est hoc nomine flumen mstar Nili limum deferens, quod magnam Ciliciæ partẽ adiecit, de quo extat illud oraculum: Tunc erit undisonus late cum Pyramus olim Littora perfundens Cyprum labetur in alam. In medijs quippe Catoniæ campis nauigabilis defertur, & per angustias Tauri in Ciliciã elabens ad oppositum huic, & Cypro transitum erumpit. Et Pyrene mons Hispaniæ à creberis fulminum ignibus. Vnde Pyrenæus deducitur. quippe Pyrenæi montes uocitantur, qui in Hispania à Pyrene ortum habentes in Galliam protẽduntur usq; ad Alpes. Item Pyrenæus proprium nomen. Et Pyrodes Cilicis filius, qui primus è silice excussisse ignem dicitur, quemadmodum asseruasse in ferula Prometheus. & Pyrous nomen unius ex solis equis, quasi ardens, quemadmodum alius Aethon uocitatus est ἀπὸ τοῦ αἴθω cremo. Alius Phlegon παρὰ τὸ φλέγω ardeo. nam alius à lumine Eous appellatus est, quod mane assurgẽs orbẽ illuminet. ἕως enim græce lux est, unde ἑωσφόρος lucifer dicitur, pro quo nos Eoum dicimus. Et pyrgus turris, quod fulgureis ignibus feriri turres cõsueuerunt. à cuius similitudine pyrgus etiam uasis genus dicitur, quo iactari tali cõsueuerũt, Latine turricula dicitur. de qua Mar. Quærit compositos manus improba mittere talos. Si per me misit, nil nisi uota facit. à pyrgus qui

turrim

turrim significat, pyrgum dictum est nobilissimum Thusciæ castellum eo tẽpore, quo Tyrrheni piraticã exercebant. Si quidem piratæ dicuntur, qui maria latrocinijs infestant. unde ars ipsa piratica appellatur, sumpto uocabulo ab eo, qui primus hoc nomine mari infestus nauigãtibus fuit. & Pyrgoteles primum nomen. Ita enim uocatus est gemmarum sculptor nobilissimus, quod Alexãder Macedo edictum feciſſe perhibetur, ne imagines suæ ab alio, quàm à Pyrgotele sculperẽtur. & pyrites lapis, quod plurimus illi ignis sit, hunc nos ignarium dicimus: quidam etiam uiuum uocant, exploratoribus castrorũ maxime necessarius, quia clauo, uel altero lapide pcussus scintillas edit, quæ sulfuratis, aut fungis aridis, uel foliis exceptæ dicto celerius ignẽ trahunt, quin & molaris lapis pyrites uocatur, quod in eo quoque ignis conspiciatur. Est & alius pyrites æris similitudine in Cypro reperiri solitus, & circa Acarnaniã, cuius usus in medicina non paruus est. Et Apyrotus gemma, de qua inferius dicemus: , cui ignis non nocet. & pyretra herba, quam uulgo nunc draconem uocant aduren linguam, & mordicans tam folio, quàm radice, gratissima in acetarijs, ueruntamen nec salem, nec acetum exigens, cum utriusq; saporem in se habeat. Et pyra lignorum strues, in qua cremari corpora solebant. & pyromantia, de qua inferius dicemus. & ut quidam putant, pyrum, quod id genus pomi ad similitudinem pyramidis è lato in acutum tendat, flammæ similitudinẽ reddens, quãuis non per ypsilon, sed per i nostrum scribi usus obtinuerit. & pyrrhus rufus. à quo Pyrrhus proprium nomen, de quo inferius dicemus. & pyretus febris ab incendio appellata, quemadmodum apud nos febris à feruore. & pyrias fomentũ, quibus uocabulis medici nostri plerunq; utuntur, & pyrodes lapis, quem superius diximus pyritem appellari. pyr etiam nucleus oliuæ dicitur, quod facile ignẽ concipiat. Et pyros frumentũ. et pyrolabes, forfex, quod ea, quæ ignita sunt, capiat: sicut pyrobola malleus, q̃ ignita pcutiat. MIRACVLA. miraculum dicitur quicquid admirationem afferre potest, quasi sit contra naturã, propter quod ueteres mira, & miracula pro mõstris, atq; horrẽdis posuere. Plau. Nimia memoras mira. Virgili. Omnia commutat se in miracula rerum. hinc Accius personas distortas, oribus deformes miriones appellat. Mirius quoque antiqui dixere pro magis mirum. Varro: Nunquid hoc mirius? hæc à uerbo miror deducta sunt. mirari autem proprie est re aliqua, tanquam noua obstupefieri. Virgilius: Artificumq; manus inter se, operumq; laborem miratur. Aliquando tamen mirari est cum uoluptate, & delectatione intueri. Idem: Seu quis olympiacæ miratus præmia palmæ, Pascit equos. Sed cũ dicimus me miror, te miraris, se miratur, tunc mirari significat placere, & de se magnifice sentire. Martial. Qui se mirãtur, in illos. ab hoc fit cõpositum admiror, quod est aliquãdo stupore afficior. Cicero: Cum ob id uehementer admiratus in urbem redissem. Aliquando ueneror. Virg. Ille operum custos, illum admirãtur, & omnes circũstant, Ab hoc fit mirabile, & admirabile, quod admiratione dignũ est. & mirificum, & mirifice aduerbium, & mirum immodum, hoc est, in maiorem modum, & nimirum, quod significat certe. & admiratio pro stupore. & admirabũdus, hoc est, plenus admiratione. ASSIDVVS IACTET NEC BABYLONA LABOR. Nullus extollat amplius mœnia Babylonis, quod tãto labore ædificata sint. Babylon Mesopotamiæ urbs est, Chaldaicarũ gentiũ caput, quæ summã claritatẽ obtinuit in toto orbe, propter quã reliqua pars Mesopotamiæ, Assyriæq; Babylonia appellata est. muri ambitũ habet trecẽtorum, & octuaginta quinq; stadiorum: quorũ altitudo pedes duceni, latitudo quinquage

ni in singulos pedes, ternis digitis mensura ampliore, quàm nostra: uia in mœnibus ipsis tam lata, ut quadrigæ sibi inuicem occurrentes facile pertrãsire possent. quapropter inter septem orbis spectacula numerantur. Hanc urbem Semiramis cõdidit, quam cum aliquãdo circa cultum corporis occupata desecisse intellexisset, soluta adhuc altera crinium parte ad eam recuperandam cucurrit, nec prius decorem capillorum redegit in ordinẽ, quàm urbem in suam potestatem restitutam uidit: tantæ alioquin libidinis, ut nõ modo filium, sed equum quoq; usq; in coitum amauerit, quamlonge in hoc ab Othone differens: qui cum Romanis omniũ gentium fortissimis imperaret, speculum in bello ciuili contra Vitellium deferebat, ut se, dã tolli signa iuberet, armatum, comptumq; intueretur. à Babylone Babylonij dicũtur, quẽadmodũ à Calydone Calydonij. Item babylonicus adiectiuum. unde babylonicæ uestes dictæ. NEC. & non neq;, & quod ab eo per apocopen factũ est, nec in copulatiuam, & negationem resoluuntur, id est, in & non: ut nõ feci hoc, neq; facerem. sed si sequatur enim, uel uero, similis negationis uim habet: ut nec enim id facerem, id est, non enim facerem. Ponitur nec aliquando pro etiam. Quin. Persolui gratia nõ potest, nec malo patri. Cicero quidẽ hoc modo dicendi nõ utitur, nec unq;, & uel nec, pro etiã ponit, quod ferè omnes posteriores fecere. ASSIDVVS. iugis, continuus, ab assideo uerbo, quod in ea re, quã continue agimus, quasi cõsedisse uideamur. unde assiduitas pro diligentia ponitur, & è contrario resides dicuntur segnes, atq; otiosi. Aliquãdo assiduus pro frequẽs capitur. Virgi. Assiduus ueniebat. Assidui etiã dicebantur, qui locupletes erant, & facile, cum id tempus postulabat, munera populo præstabãt: & tunc ab asse, hoc est ære dãdo dicuntur. Item assiduos aliquãdo dictos inuenimus, qui asse fuit, hoc est sua pecunia, & sine stipendio militabãt. LABOR. Opera, defatigatio in mœnibus ædificãdis. Antiqui in nominatiuo labos dicebãt, sicut arbos, honos, colos, uapos, clamos: quæ etiam apud probatissimos authores frequenter reperiuntur, sicut è contrario, Valesius, Fusiusq; pro Valerius, & Furius, & libesum pro liberum. Ab hoc nomine laboro uerbum deriuatur, quod interdum est fatigor, & cum labore ago. Sene. Iugiter fodiendo laborat. unde & laborare p metaphoram capimus pro male habere, propter quod laborare febre, laborare podagra, laborare dolore dentiũ dicimus. Plin. Succus eius podagra laborãtibus prodest. interdũ enitor, conor: quod etiã eius compositũ elaboro significat. Cicero: Nihil enim mihi ita elaborãdum est, quàm ut consilia nostra nemo intelligat. Et aliud cõpositum eius illaboro, quod significat labore uaco. unde inelaboratum, atq; illaboratum deducuntur, quæ ita inter se differunt, quod inelaboratum dicitur, quod nõ satis artificio excultum est. Illaboratũ uero, quod sine labore uidetur factum, illud uitio dari solet, hoc laudi. Quin. de Cicerone: Cum interim hæc omnia, quæ uix singula quisquam intentissima cura consequi posset, fluunt illaborata, & illa, qua nihil pulchrius auditu est, oratio præ se fert tã felicissimam facultatem. Aliquãdo compono, colo. Vir. Arte laboratæ uestes, id est cõpositæ. & laboratum agrum, cultum appellamus. Hinc laboriosus homo dicitur laboris sustinẽs, & laboriosum opus difficile, & quod non sine labore perficitur, & laborinus Campaniæ nobilis campus, in quo adeo pinguis terra est, ut stipulam tantæ crassitudinis faciat, quod ea incolæ pro ligno utũtur. Propterea dictus laborinus, quod ingens labor est in eo colendo: Quippe solum habet arduũ opere, difficile cultu, bonis suis. ut Plini. inquit, penè acrius, quàm uitijs quem pascit, affligit agricolam. Græci phlegræum appellant, ἀπὸ τοῦ φλέγειν, quod est urere. atque inflammare.

quoniam ea terra prælio rum concitatrix fuit, dum ibi gigantum bellum exarsit. Duo enim phlegræi campi sunt, alter in Græcia, ubi cum gigantibus à Ioue pugnatum est: alter in Campania, in quo Hercules cum ijs prælium commisit. De quo Strabo: Fortunatus erat & campus nomine Phlegræus: in quo res à gigantibus gestas fabulæ diuulgãt, nullam aliam ob causam, ut credi fas est, quàm quod terra ipsa suapte natura prælio rum concitatrix est. De hoc campo sic scribit Plinius: Quãtum autem uniuersas terras campus Campanus antecedit, tantum ipsum pars eius, quæ laboriæ uocantur. Finiuntur labo-
10 riæ uia ab utroq; latere consulari, quæ à puteolis, & quæ à Cumis Capuam ducit. Quidam laborẽ à labo dictum putant, quod non sine labore surgunt, quæ facile ceciderunt: labare enim ruere est, & repente cadere. Virgi. Labat ariete crebro ianua. à quo fit labasco. Terentius: Labascit uictus uno uerbo. Et utrunq; primã syllabam correptam habet: reperitur q; etiam labascor. Var. Postquam uidi misericordia labasci mentem infirmam populi. Labor autem uerbum producit primam syllabam, ac significat leuiter, ac sensim descendo. Cice. Non
20 quasi unum ex hac urbe missum, sed quasi de cœlo delapsum in hanc urbem intuentur. Labi etiam dicimus eos, qui in lubrico figentes uestigia in terram ruunt. Vnde lapsus aliquando pro ruina accipitur: & per translationem eos: qui uel à nimia infirmitate, uel imprudentia deliquerunt, lapsos nominamus. Elabi quoq; est periculum fugere: nam quemadmodũ anguis lubricus, & murena, & anguilla manu prehensa lapsu fugiunt, quod est è manu elabuntur, ita qui è medio periculo euadunt, elapsi dicũtur. Plau. Quid? cum manifesto tenetur, anguilla est, elabitur. Virgilius: Ecce autẽ elapsus Pyrrhi de cæde Polites. Cicero per translationẽ: hic fratre suo censore,
30 qui proximus ante me fuerat, elapsus est: hoc est accusatorũ, ueluti præsentium manus effugit. à labor deducitur lubricus, quasi labricus. Est autem proprie lubricus, in quo quis insistere, & ingredi non potest, quin labatur: quales sunt herbæ profusæ sanguine, marmora leuigata, glacies congelata, & huiusmodi. Hinc per translationem lubricam adolescentiam uocamus: in qua qui sunt, facile labuntur. Anguilla quoq;, & murena, & similia lubrica dicuntur. Et pes lubricus, quod in lubrico est. Et oculi lubrici, quod in lubrico positi sint, ita ut nõ possint consistere. Hinc lubrici (ut quidã existimant) appellati, de
40 quibus inferius dissercmus. Item ab eadem composita fiunt allabor, quo poëtæ utuntur pro iuxta nauigo. Claudianus: Sicubi allabitur oris. Item interlabor, id est, inter aliquid labor: delabor, deorsum labor: elabor effugio, & eiusdem penè significationis. Dilabor, prolabor idem ferè, quod labor: prælabor antelabor. Illabor intra labor, collabor, uel labor, uel simul cum aliquo labor. à labor fit labilis, qui facile labitur. et labes, quæ modo ruinã significat. Virg. Hinc mihi prima mali labes. modo maculam, tractum ab oleo, aut alio liquore, quod in uestem lapsa eam fœdent. Hinc fit labefacere, & frequentati-
50 uum eius labefactare, quæ significant interficere, maculare, lassum quoque à labore dictum pleriq; existimant. Significat autem tam corpore, quàm animo fatigatum: hoc est labore affectum. unde lassitudo pro defatigatione accipitur, & ea molestia, quam ex labore suscepimus. Laxum uero à lato deducitur, propriéq; latum significat, & spatij maioris. Virgilius: Et primum laxos tenui de uimine Cyclos Ceruici subnecte. à quo laxo uerbum. dilato, remitto. & laxitas dilatatio, remissio, relaxatio: nam & relaxo ab eodem deriuatur. Cicero. Et admittenda hominum cuiusq; modi multitudo, adhibenda est cura la-
60 xitatis. Et laxum aduerbium pro late. Martialis: Et adhuc supererat centies tibi laxum. Aliquando tamen laxum significat molle, remissum, languidum. Virgilius: Et premere, et laxas sciret dare iussus habenas. Vnde laxi rudentes, laxi funes dicuntur: hoc est languidi, semiconsumpti: & uela laxa quando uenti non flant. A laxum fit prolixum, quasi porrò laxum, quod longum, latumq; est: & aliquando superfluum. Vnde prolixam orationem, prolixum iter, prolixa uerba dicimus: à quo prolixe aduerbium, lõge, lateq;. & prolixitas longitudo, quæ & prolixitudo à ueteribus dicta est. Pacuui. Oro, in me ne flectas fandi prolixitudinẽ. IACTET, laudet, extollat. Iactare proprie est frequenter iacere. Sene. Dum lapillos iactaret in puteum. ponitur & pro suo primogenio. Virg. Et dextra iactata recumbit in armo. Per metaphoram autem aliquando iactare pro uoluere accipimus. Idem: Atque illum talcis iactantem pectore curas: modo pro fatigare, concutere, uexare, affligere. Idẽ: Iactatos æquore toto Troias reliquias Danaũm, atq; immitis Achilli. Cicero: Iactatur domi suæ uir primarius. et homo honestissimus pro se quisq; manus afferet. ex quo apparet ridiculam esse differentiam, quam facit Seruius, cũ inquit: iactamur in mari fluctibus, fatigamur in terris, cum Virg. ipse dicat: Multũ ille & terris iactatus, & alto. ab hoc fit iactura pro damno. & quoniam uerba, quæ uel inaniter, uel temere effunduntur, quodammodo iactari uidentur, factum est, ut iactare interdum sit inaniter loqui, Virgilius: Talia iactanti stridens Aquilone procella uelũ aduersa ferit. modo temere laudare, ut hoc loco, & apud eundem Virgilium: Quem iuxta sequitur iactantior Ancus. ab hoc iactantia deriuatur, quæ est inanis de se, & stulta prædicatio. à Cicerone etiam iactatio dicitur, & definitur uoluptas gestiens, & sese efferens insolentius, iactanter aduerbiũ, cum iactantia significat, & similiter iactuose, quo usus est Cicero: Cũ sint multa iactuose dicta. & alibi nomine eius est usus: cum sint luminosæ, & quasi iactuosæ partes duæ. iactabundus pro gloriabundo accipitur, & sese inaniter iactante. iacto à iacio deductum est, quod modo significat emitto. Apuleius: Multis in eum lapidibus iactis. à quo iactum dicitur quicquid iaci in longum potest. & iaculor uerbum. Claudianus: Latis iaculatus in aruis: & iaculatio pro iactu, & emissione. & iaculus serpentis genus, qui subit arbores, è quibus ui maxima uibrat: penetrat animal quodcũq; obuium fortuna fecerit. Lucanus: Et natrix uiolator aquæ, iaculiq; uolucres. & iaculamentum pro iaculatione. Et quo Apuleius utitur, iaculamẽ, & iaculator, & iaculatrix. Modo iacio significat pono. Cic, In quo tẽplo, quantum in me fuit, ieci fundamenta pacis. Virgili. Omnis in hac certam regio iacit arte salutem. à iacio cõposita fiunt adijcio, quod est addo, adiungo. à quo grãmatici adiectiua dixerunt, quæ substantiuis adiungũtur. Dicimus autẽ adijcio huic rei, & adijcio ad hanc rem. circumijcio, circũ aliquid iacio. interijcio, inter aliquid iacio. unde circumiecta impedimenta dicimus, & interiectum tẽpus, hoc est interpositum. Et apud grammaticos interiectio pars orationis, quæ in oratione interponitur. obijcio. oppono. unde obiectus oppositio cuiuscunq; rei, ac etiam uerborum dicitur, & obex, quod proprie significat obiectum, siue obiectionem cuiuscunq; rei. Virgilius: Intra se uasti Proteus tegit obice saxi. Quapropter pessulum, seramq; hostiorum obices dicimus. Philosophi neutro genere obiectum uocãt, quicquid cerni potest, hoc est, quicquid oculis obijcitur. obijcio etiam aliquando est repente ostendo. Claudianus: Ex templo sese medijs obiecit in aruis. traijcio, quod interdum est trãsporto, Sallustius: Iam omnem exercitũ traiecerat. Interdum transeo. Iustinus: Postquam copiæ omnes amnem traiecere. Aliquando etiam utrunque coniunctim. Liuius: Traiecit copias Hiberum. Plautus: Traiecit exercitum Isarã. traiectius, &

ctus & transfretationem, & transitum significat. est quando traijcio pro extendo positum reperiatur. Virgil. Et uolucrem traiecto fune columbam. Quò tendunt ferrum malo suspendit ab alto. Traiectitia pecunia, ut Modestinus affirmat, dicitur quæ trans mare uehitur: quod si eodẽ loco cõsummatur, nõ est traiectitia. Abijcio eiusdẽ ferè cũ proijcio significationis. Vnde abiectus dicitur homo uilis, atq; cõtemptus. Proiectus uero puer expositus, qui si educatur proiectitius uocatur. Porricio quasi porrò, hoc est ualde iacio, quod uerbum solenne sacrificantibus erat. Veranius: Exta porriciunto Dijs in altaria,
10 arãm ue, focum ue, eõue, quo exta dari debebunt. Virgilius cũ sacrificium Dijs maris faceret: Dij, quibus imperium est pelagi, quorũ æquora curro uobis lætus ego hoc candentẽ in litore taurum constituam ante aras uoti reus, extaq; falsos porriciam in fluctus; & uina liquentia fundam. Plautus: Nam si sacrificem sum no Ioui, atq; in manibus exta teneam, ut porricem. Interea loci si turi quid detur, potius rem diuinam deferam. Porrò interdum idem significat, quod uero, & autem, quæ ita collocantur frequenter, ut nunquam referãtur, sed tãtum sententiam à sententia distinguant. Verum hoc ab illis differt, quod illæ nunquam in fronte sententiæ collocãtur. Porrò
20 uero sæpius. Quintilianus: Porrò qui consensum defendit, nõ absolutionem sceleris petit, sed licentiã per illa diceremus, qui uero, uel qui autem consensum defendit. Interdum uero porrò significat longe, ualde, certe, postea, ultra. Ideo sæpe non in principio sententiæ, sed in medio inuenitur. Virg. Hinc maxima porrò accepit Roma, & patrium seruauit honorẽ, id est postea, uel post longum interuallum. Est q; aduerbium temporis. deijcio, quod proprie est deorsum mitto. Virgili. Toto genitrix, quæ plurimo cœlo deijcit in terras. Aliquando ponitur pro depello. Cic. Si me ædilitate deiecisset. Aliquãdo pro auerto. Idẽ: Nec uero usquam, nec à republica deijciebam oculos. hinc fiunt deiectus, & deiectio notæ significationis. Eijcio pro prie excludo. Virg. Nec non Tarquinum eiectum Porsenna iubebat accipere. Aliquando extendo. Idem: Eiectoq; incumbit cernuus armo. eiectum idem pro naufrago posuit: eiectum litore egentem excepi. Ab hoc fit eiectitium adiectiuum. Plini. Vulua eiecto partu melior, quam edito, eiectitia uocatur illa, hæc porcaria. Proijcio, abijcio, ut diximus. Cic. Quid si eũ ex urbe proieceris? Aliquãdo porrò iacio, extẽdo, porrigo. Vir. Proiectáque saxa Pachini. & alibi: Proiecto dum pede leuo aptat se pugnæ. Sisenna: Vetus atq; ingẽs erat arbor ilex, quæ circum proiectis ramis, maiorem partem loci summi tegebat. ab hoc fit proiectus quartæ declinationis pro extensione, & porrectione. Lucret. Quilibet immani proiectu corporis extet. Inijcio intro iacio. Plautus: Ante quàm hæc in domũ inijcias. uel in aliquid iacio. Idem: Inijciam in eum manum. à quo manus iniectio dicitur. Est autem manus iniectio nõ pulsatio, & ui facta iniuria, ut legulei nostri temporis accipiũt, sed uendicatio rei nobis debitæ nulla iudicum autoritate expectata. Quintil. Patri in filium, patrono in libertum manus iniectio fit. Paulus: Si Titius seruum uendidit ea lege, ut si Romæ manumissus esset, manus inijcere liceret, emptor alij eadem lege uendidit, & seruus fugit à secundo emptore, & Romæ moratur, quæro an sit manus iniectio, & cui? Vir. Iniecere manũ Parcæ, hoc est traxerunt debitum sibi. Subijcio modo subdo, suppono. Idẽ: Et ramea costis subijciũt fragmenta. Aliquãdo subiugo. Cicero, Tot sibi populis repente subiectis. unde subices Ennius pro subiectis posuit: Ergo deũ sublimis subices, humidus unde oritur imber sonitu sæuo, & strepitu. Aliquãdo etiã subijcio noue pro sursum iacio ponitur. Virgili. Quantum uere nouo uiridis se subijcit alnus. Reijcio modo retro iacio, repello. Vir. A flumine reijce capellas. modo refuto, abijcio. Apuleius: Me uero tanquam inutilem reiecerunt. à quo reiculæ dictæ sunt oues, aut ætate, aut morbo graues. Cato: Et ut in grege opilio minus idoneas oueis remouere solet, quas reiculas appellant. Reijcio etiam honeste pro euomo ponitur. Plin. Vini plusculũ si à ieiuno sumatur, deinde reijciatur. Inde reiectio & reiectus pro uomitu. Idem: Et uernatio utilis erit, si postq; sorpta fuerit, statim reiectio sequatur. Celsius: Et reiectus cibi non erit inutilis, si raro fiat. Amicio, induo, circumijcio. à quo
10 amictus, indutus. & amiculum uestimenti genus, quod instar pallij humeris circumijcitur. amicinum uero utris pediculum est, ex quo uinum diffunditur. Veteres amicibor usurpauere. Plau. Subnixus alis me inferam, atq; amicibor gloriose. amites uero aucupales pticæ dicuntur. Cõijcio, interdũ iacio. Virgil. Telum q; imbelle, sine ictu cõiecit. Interdum certo. Afran. Noli matrẽ me præsente cum patre conijcere. Aliquãdo ago. Idẽ: Causam cõijcere hodie apud te uolo. Ambon' adestis? prosuturos arbitror. nonnunquã absconso. Plaut. Conijce, cõde, cæla, ne quis uideat. Plerunque subtiliter considero, & quasi futurum intueor. à quo fit coniecto, & coniector eiusdẽ signi-
20 ficationis: & coniectus directio quædam rationis ad ueritatem. à quo dicta est coniectura. à quo apud rhetores status cõiecturalis. unde etiam somniorum, atque ominum interpretes coniectores uocamus. Et coniecturarium dicimus efficax, atq; perfectum. Cicero: Illud uero mihimet coniecturarium. MOLLES. Non duri, non solidi, atq; constantes, quales sunt amphitheatri, quod duro marmore cõstat: & hoc inquit, propter uitigineum simulachrum, ac scalam, & cætera armamenta lignea, quæ comparatione lapidum, ex quibus ædificatum est amphitheatrum, mollia sunt. Constat sanè in templo
30 Ephesiæ Dianæ, de quo loquitur, tectum fuisse è cedrinis trabibus, simulachrum uero Deæ uitigineum, multis additis foraminibus, ex quibus narduus fluebat, ut medicatus humor aleret, contineret q; iuncturas. Item scalis tectum scandi solitum uite una Cypria. Valuas uero fuisse ex cupresso, quæ post quadringentos annos ita durabant, ut nouis similes uiderẽtur. Huius templi architectus Cresiphon traditur. Incensum olim fuit ab Herostrato ea duntaxat ratione, ut ob aliquod facinus nominaretur, rursus q; ornamentis à mulieribus collatis ædificatum. Mollis proprie significat tenerum, & contrarium duri, à mouendo quasi mobilis, quod in quacunque parte facile trahi, ac moueri possit. Virg. Quid nemora Aethiopum molli canentia lana? Idem: Mollia luteola pingit uaccinia calta. Inde fit, quod cum homine iunctum, modo laudem significat, modo uituperationem. Laudem, ut molle ingenium, quod facile discit, facile q; insculpitur: uituperationem, ut mollis homo, id est effœminatus, non seuerus, non fortis, non animi constantis, resistentis q; fortunæ. Per metaphoram uero, quoniam ea, quæ tenera sunt, pro uoluntate nostra facile tractamus, & quocũq; libet ducimus: mollem aliquando pro domito ponimus. Virgilius: Belgica, uel molli melius feret esseda collo. uel pro facili. Idem: Iuuat ire iugis, qua nulla priorum Castalium molli diuertitur orbita cliuo. uel pro maturo. Idem: Sunt nobis mitia poma, castaneæ molles, & pressi copia lactis. unde uina mollia dicuntur, id est defecata, & asperitate carẽtia. uel pro opportuno ac tẽpestiuo. Idem: Sola uiri molles aditus, & tempora noras. uel pro remisso, & cõtemnendo. Idẽ: Tua Mecœnas haud mollia iussa. uel pro suaui, ac iucundo. Idem: Molles q; sub arbore somni. uel pro placido. Cice. Et Annibalem iuueniliter exultantem patientia sua molliebat. Hinc fit mollicies, & molliter aduerbium, & mollio mollis, quod est placo, & compositum ab eo emollio, & mollesco, & mollifico, & mollificatio.

& mollefacio, & mulceo, quod est delinio, quasi molliceo, unde demulceo, mulsum, aqua mulsa, & mulciber, de quibus inferius dicemus. Et mollitudo pro mollicie. Cicero: Lenitudo orationis, mollitudo corporis. & mollusca genus nucis à mollicie ita appellata, de qua inferius dicemus. & malleus, ut quidam putãt, fabrile instrumentũ uulgo notum, uel quod res duras molliat, quasi molleus. uel quod ea, quæ dura sunt, mollitur ad ignẽ, ut malleis flagellẽtur. à malleo fit diminutiuũ malleolus, quod modo paruum malleum significat, modo nouellũ palmitem uitis innatum prioris anni flagello, cognominatum ab ipsius mallei similitudine, uel quod in ea parte, quæ decidi tur ex ueteri sarmento, prodiens utrinq; malleoli speciem præbet. uel quod, ut Plin. ait, solebat capitulatus utrinque è duro surculus seri, eoq; argumento malleolus etiam nunc uocatur. Et mulier, quasi mollier. & mollicina uestis à mollicie. Nonius: Mollicinã chiroditam, reciniũ. HONORES. Pulchritudines. Honor enim proprie dicitur reuerentia, & dignitas, quæ quauis ex causa alicui exhibetur. Virgilius: Nec me tali dignor honore. Cicero: Tu, cum ea, quæ es à Senatu summo cũ honore tuo cõsecutus. quoniã uero multa sunt, propter quæ exhibere honorem solemus, factum est, ut pro diuersitate subiectæ materiæ hoc uocabulum diuersa significet. Hinc aliquando honorem pro pulchritudine ponimus, ut hoc loco, & apud Virg. Frigidus, & syluis Aquilo decussit honorẽ. Aliquando pro obseruantia, & cultu. Idem: Semper honore meo, semp celebrabere donis. Nonnunq; pro pudicitia. Idẽ: Et rapti Ganymedis honores. modo pro hostia. Idem: Meritos aris mactabat honores. Interdum pro præmio. Idẽ: Ipsis præcipue doctoribus addit honores. Plerunq; pro sepultura. Idem: Cernit ibi mœstos, & mortis honore carẽtes. Item pro sacrificio. Idẽ: Forte die solennem illo rex Arcas honorem Amphytrioniadæ magno, diuisq; ferebat. Item pro dilectione, & amore. Idem: Per siquis amatæ tangit honos animum. honorem municipalem appellat Callistratus Iurisconsul. reip. administrationem cum dignitatis gradu, siue cũ sumptu, siue sine erogatione cõtingens. honori non cedere, est parem esse meritis accipientis in dandis muneribus. Virg. Nec cedit honori, Testilibusq; onerat donis: Ab honore dictũ est ius honorarium, ius prætoris. Item honorarij ludi, quos & liberarios uocabant, & honoro uerbũ, quod est colo, & ueneror. & honorum adiectiuũ, sicut à cano canorum, & honorificum, quod est plenum honoris. Vnde fit honorifice aduerbium, & honorificentia nomen. & honestum, quod modo probum significat. à quo honestas, & honestitudo deducuntur, & honeste aduerbium, & honestum substantiuum, quod uirtutem & probitatem significat. Desinitur q; Honestũ est, quo cauetur, ne quid indecore, effœmina te, libidinose, turpiter fiat, cogitetur ue, & quãuis à nullo laudetur, est ipsa natura laudabile. modo pulchrum. Vnde inhonestum dicimus turpe. Terentius: Illum ne obsecro inhonestũ senem, & mulierem? LAVDENTVR. Celebrentur, extollantur. Laudare enim aliquãdo est uerbis extollere. Virgil. Laudato ingentia rura. Aliquando nommare. Plau. Id ut scias, Iouem supremum testem laudo Egio. Vnde illaudatus dicitur, qui ne nominari quidem dignus est, hoc est, illaudabilis, nec unquã nominandus: sicuti quondam à communi consilio Asiæ decretum fuit, uti nomen eius, qui templum Dianæ, de quo hic poëta sentit, Ephesi incenderat, ne quis ullo tẽpore nominaret. Virgilius: Quis aut Eurysthea durum, aut illaudati nescit Busyridis aras? & elaudare ueteres usurparũt pro eo, quod est plus, quàm nominare. Varro: Elaudat, nomen q; eius millies repetit. Quidam tamen illaudatum dictum putant, quod nihil faciat laude dignum, nam sicut omnis cula-

Pæ priuatio inculpatum facit, inculpatus autem instar est absolutæ uirtutis. ita qui omni laude caret, illaudatus est, quod est finis extremæ maliciæ. Nemo enim ita feris est moribus, quin aliquando faciat, aut dicat, quod laudari possit. Vnde antiquissimus ille uersus uice prouerbij celebratus est. πολλάκι καὶ μικρὸς ἀνὴρ μάλα καίριον εἶπεν. hoc est, Sæpe etiam est olitor ualde opportuna locutus. à laudo deriuatur laus, quæ proprie uirtus est non aliunde proueniens, sed suis nixa radicibus. Virgilius: Primam merui qui laude coronam. & laudatio quæ est ipsa laudantis oratio. Interdum etiam laus pro laudatione ponitur. & laudatiuum genus apud rhetores, quod & demonstratiuum dicitur. & laudabile, quod laudari merito potest, & collaudo compositum eiusdem cum suo simplici significationis. Quidam tamen non laudem à laudo, sed laudo à laude dictum uolunt. Laudem autem appellatam ἀπὸ τοῦ λαοῦ, hoc est, à populo, quod proprie laus sit uox populi de aliquo recta loquentis. TEMPLO. In templo. templum hoc loco ædem sacram significat, frequentérque in hunc sensum accipitur: Proprie tamen templum est locus, uel in cœlo notatus ab augure, uel in terra à tuendo, hoc est cõspiciendo dictum, quod ex omni parte, uel ex quo omnis pars aspici posset. Primo autẽ cœlum ipsum dictum est templum, quia ipsum primo tuemur. Ennius: Contremuit templum magnum Iouis altitonantis. Eius quatuor partes dicuntur, sinistra ab oriente, dextra ab occasu, antica ad meridiem, postica ad septentrionem. In terris autem dictum templum, quod quibusdam conceptis uerbis ab augure finiebatur, unde tueri quanc̃unq; cœli partem commode posset. à quo contemplo, siue contemplor deducta sunt, pro conspicor, & diligenter intueor. Ennius: Contempla, & templum Cæreris ad læuã aspice. Ponitur etiam pro considero. unde contemplatio pro consideratione accipitur. unde contemplatiua uita, quæ contemplationi dedita est, differt q; ab actiua. & extemplo aduerbium, quod significat continuo, siue, ut Varro inquit, quod omne templum debet continue septum esse, nec plus, quàm unum introitum habere, siue quod post templum factum illico captãtur auguria, seu quod augures statim uisis auspicijs, uel à templo cœli oculos auertebant, uel è templo terræ discedebant. ab hoc templo etiam alia loca septa, & unum tantum introitum habentia dici templa cœpere, etiam si sacra non essent, quippe curia hostilia templum erat, licet sacra non esset. deinde ædes quoque sacræ templa appellata sunt. unde & in cœlo templa dicuntur, quasi Deorum ædes. Ennius: ò magna templa cœli cõmista stellis splendidis, & in terra. Idem: Scrupea saxa Bacchi tẽpla propè aggreditur, & sub terra. Idẽ: Acherontia tẽpla alta orci saluete infera. Item templum uocatur tignum, quod in sacro ædificio transuersum ponitur. Capitur etiam aliquando pro sepulchro. Virgilius: Præterea fuit in tectis de marmore templum coniugis antiqui. TRIVIAE. Dianæ, quæ nemorum, & syluarum Dea erat, & uenationi indulgebat, propter quod mos uenatorum erat, prædæ partem huic Deæ offerre. Papinius: Et diues prædæ tamen accipit omni exuuias Diana tholo. triuia autẽ dicebatur: quod triuijs præesset, propter quod tres facies habere fingebatur. Ouid. Ora uides Hecates in tres uergentia partes, Seruet ut in ternas compita secta uias. Virg. Tria uirginis ora Dianæ. Intelligit autẽ templum Dianæ Ephesiæ. Ephesus Lydiæ urbs est Amazonũ opus. templũ habuit Dianæ ducentis uiginti annis à tota Asia factum in solo palustri, ne terræmotus sentiret: rursus, ne tantæ molis fundamenta in lubrico parum firma essent, ea primo carbonibus, deinde lanæ uelleribus substrauere. centum uiginti septem columnæ in hoc templo fuerunt à singulis regibus factæ

bus factæ, sexaginta pedum altitudine: inter quas triginta sex cælatæ fuerunt miro artificio. Diana Iouis, & Latonæ fuit filia eodem partu ædita cum Apolline. hanc perpetua uirginitate insignem tradidere, quod spreto hominum consortio, syluas coluerit uenationibus uacans: & paucarum uirginum comitatu contenta, arcum ferebat, & pharetram, succincta semper incedens, & cothurnos induta. Ob hanc causam syluarũ, & nemorũ dea putabatur. Hæc creditur luna esse dicta, quod noctu sola luceat, quasi lucens una, quapropter & in palatio noctiluca uocabatur: quod ibi noctu templũ eius luceret, siue quod lumen à sole accipiat: propter quod σελήνη à Græcis uocatur, quod σέλας splendorem significet, ἄνω desuper. Cicero: Tum illa, quæ luce lucet aliena. Diana uero iccirco appellata est, quod quasi diem noctu efficiat, uel quasi diuana, quod duobus temporibus die scilicet, nocteq; appareat. ab ea Dianus dicebatur locus ei deæ cõsecratus. Eadem & Iuno Lucina appellatur. Iuno à iuuando, Lucina, siue quod partũ in lucem prodat, siue, ut Plinius sentit, quod oculis præsit, & luci: siue à luco, quem Romæ in exquilijs habebat. Et Proserpina, uel quod græca uoce περσεφόνη. uocatur, uel à serpendo. ueteres enim proserpere, & serpere dixerunt. Plautus: Quasi proserpens bestia. Serpere enim luna uidetur, dũ modo in dextram, modo in sinistram partem mouetur: propter quod etiam omniuaga nuncupatur. Et Dictynna, quod cũ Minoëm regem uim ei inferre uolentẽ fugeret, in mari sese præcipitem fertur dedisse, cadauerq; eius à piscatoribus inuentum: propter quod retibus, quæ græce δίκτυα dicuntur, nomen ei impositum. Cum q; posthac pestilentia in Creta insula orta fuisset, habito responso, ut ædem Dianæ construerent, ædificatũ ei templum fuisse: Dianam q; ipsam Dictynnam uocitatam, et montem in quo templum situm erat, Dictynnum dictum. Et Delia, de qua inferius. Et Hecate, quod Proserpina uel centũ uictimis placaretur, ut instituit Menelaus, uel centũ annos errare faceret insepultos. Græci enim ἑκατὸν centum, à quo hecatombe centũ boum sacrificium dicunt: & hecatompylon oppidum centum portarum. Dicitur etiam Pergæa à Perga oppido Pamphiliæ, in quo templum habuit insigne. Ideo autẽ præesse partui creditur hæc dea, quod fœtus aut septem, ut nõnunquam, aut plerunque nouem lunæ cursibus, quos ἀπὸ τοῦ μηνὸς menses uocant, maturescunt. DISSIMVLET'QVE DEVM CORNIBVS ARA FREQVENS. Apud Nasamonas Libyæ populos colebatur Iupiter in forma arietis, in cuius templo erãt aræ centũ. Vir. Templa Iouis centũ latis immania regnis, Centum aras posuit. De hoc templo loquitur nũc poëta. Est ergo sensus. & ara frequens non dissimulet deum cornibus. hoc est nõ iactet se amplius magnificentia templi, in quo dissimulatur deus sub specie arietis: hoc est, ita colitur, ut dissimulato deo, arietis imago ostẽdatur. Q_VE, Et. Vir. O terq; quaterq; beati. Aliquando pro quia accipitur. Cicero: Non solum nobis nati sumus. ortus q; nostri partẽ patria uendicat, partẽ amici. Aliquando pro id est. Plau. Rudis est, nescit q; quid expediat. Nõnunquam completiua coniunctio est. Virgilius: Alcandrum q; Halum q;, Hæmona q;, Pritanium q;. Quãdo q; uenustatis duntaxat gratia duplicatur, præsertim in rebus diuersis. Idem: Egregiam uero laudem, & spolia ampla refertis, Tu q;, puer q; tuus. Idem: ò rex hominũ q;, deũm q;. Sallustius: Se q;, nobis q; dignum est. Est quando significat etiã. Apuleius: Id ei, serio q; loquenti non crederem, hoc est etiã serio loquenti: quod in nec, & ne q; similiter contingit. Quintilianus: Persolui gratia non potest nec malo patri, hoc est etiam malo patri. cõponitur cum

quis, qui, quæ, quod, uel quid, & per se, ut quisque, quique, quæque, quodque, quidq; & adiecta cum simul, cum qui, quæ, quod, ut quicunq; quæcunq; quodcunq; & præpositione abs, ut abs q;: & cum aduerbio, ut neq;, quod per apocopen dicitur nec. & cum coniunctione, ut atque. quæ uero relatiuum cum diphthongo scribitur ad differentiam huius, quam legem & ab eo deriuata seruant, ut quænam, quædam, quæpiam, quæro, & similia. Quæro enim à quæ, & res cõpositum esse constat: cum nihil aliud sit quærere, quàm quæ sit res aliqua inuestigare. ARA, Altare, locus, in quo dijs sacrificia fiebant. hoc tamen inter altare, & aram interesse quidam existimant, quod aræ superis, atq; inferis dijs constituebantur, altaria tantum superis. Virg. En quatuor aras, Ecce duas tibi Daphni, duo q; altaria Phœbo. Ab altitudine altaria dicta, qd ueteres dijs superis in ædificijs à terra erectis sacrificia faciebant: dijs terrestribus in terra, dijs inferis in effossa terra. aræ uero dictæ sunt quasi ansæ. Vasa enim erant, quæ tripodes dicebantur, propter quod Varro in libro rerum diuinarum scribit, aras primo ansas dictas, quod esset necessarium à sacrificantibus eas teneri. ansis autem, hoc est, manubrijs teneri uasa solere manifestum est. quoniam ergo qui immolabant non Deos modo uoce precabantur, sed etiam manibus aras apprehendebant, primo ansæ dictæ, deinde commutatione literarum aræ uocari cœptæ: ut Valesius, Fusius, odos, colos, labos, napos, elamos, honos, ueteres dixerũt pro Valerius, Furius, color, labor, uapor, clamor, honor. Item maiosibus, meliosibus, lasibus, fesijs, pro maioribus, melioribus, laribus, ferijs. Hinc Virgili. Talibus orantẽ dictis, aras q; tenentẽ. Idem: Tango aras, medios igneis, ac numina testor. Erat tamen duntaxat ara, apud quam nulla hostia cædebatur, sed tantum solennes preces adhibebantur. Cloacius: Deli, ara est Apollinis χνυσόκομος, in qua nullum animal sacrificatur: quam Pythagoram uelut inuiolatam adoratũsse produnt. Cato: Nutrix hæc omnia faciebat in uerbenis, ac rubis sine hostijs, ut Deli ad Apollinis genitiui aram. Quidam tamen aras ab arendo dictas existimant, quod in ijs uictimæ adolerentur. ab hac ara nonnulli aream deductam existimant, quod sicut hæc ara pura est, ita areæ in urbe, siue in domo loca pura sunt. id est sine ædificio: uel qđ sicut aræ flãmis, ita areæ solis ardore torrentur. & area ubi segetes purgantur sine herbis. quamuis hanc quidam ab ariditate uocatam putant, quod exaruerit, nec possit quicquam generare. Virgilius: Area quam primum ingenti est æquanda cylindro, & uertenda manu, & creta solidanda tenaci, ne subeant herbæ, neu puluere uicta fatiscat. ab area diminutiuum est areola. hara autem cum aspiratione stabulum est porcorum. Cicero: Ex hara productæ, non schola. nam ouium, boum, aliorum q; huiusmodi claustra, & receptacula mãdram uocamus. Iuuenalis: Et stantis conuicia mandræ Eripiunt somnum Druso. Est etiã hara, si Seruio credimus, auis quædam auguralis, à qua haruspex, & hariolus sunt deducta. ego uero nihil usquam de hac aue memini me legisse: neque apud Græcos Aristoteles, aut Theophrastus, neque apud nos Plin. mentionem eius facit. ita q; potius aruspicem ab ara, hoc est uictima, quæ ad aram ducitur inspicienda dictum existimo. hariolum uero, quasi fariolum, sicut hanula, quasi fanula, hoc est, parua fana appellantur aspiratione, ut plerunque fieri solet, pro F litera posita. Est enim hariolus, qui diuina mente fatur, quæ uentura sunt. Neq; mihi ratio Seruij obstare uidetur, quod ara deorum primam syllabam productam habet, aruspex uero correptam: cum hoc in alijs plerisque uideamus accidere: ut in curru, quod primam syllabam productam

habet, & curuli, quod habet primam breuem, atque alijs similibus. Area etiam ab huius, de qua diximus, areæ similitudine uocatur morbus capitis cum profluuio capillorum, de quo inferius dicemus. Quoniam uero ariditatis mentionem fecimus, sciendum est, quod areo uerbum ab ara deducitur, in qua, quæ Dijs immolabantur, torreri solebant. nam torrere, ac siccari est, siue torridum, ac siccum esse. à quo aridum siccum dicimus, & ariditatem siccitatem, & aride aduerbium, & cõparatiua, superlatiuáque eorum. Item diminutiua aridulum, & aridule. Item arenam, de qua superius diximus. &, ut quidam putant, arenã à nimia eius ariditate. Item aristam, quæ proprie est prima spicæ pars. Virgilius tamen poëtice pro frumento posuit: Chaoniam pingui glandem mutauit arista. Aridum etiam per metaphoram aliquando pro eo ponimus, quod irrigari desierit. Plin. Nõ horti hyeme aridi saruãtur. Itẽ pro nimio, siue horrifico, cum de sono loquimur: quod ea, quæ arida sunt, cum frangi cœperint, nimium, atque horrificum sonum æduni. Virgilius: Et aridus altis mõtibus audiri fragor. Veteres ardum pro aridum dixere. Lucilius: Ardum, miserrimum, atque infelix lignum sambucum uocant. & aritudinem pro ariditate. Varro: Frigus calore, atq; humore aritudinẽ misceat. Item ab areo assum deduciur, hoc est, ad ignem torrefactum. Proprie enim assum dicitur, quod est, sine pigmento saporis alicuius, quemadmodum merum solum dicimus. unde assa uocc ueteres dixerunt sola uoce linguæ tantummodo, aut uocis humanæ non admistis alijs musicis. Varro: In conuiuijs pueri modesti, ut cantarent carmina antiqua, in quibus laudes erant maiorũ, & assa uoce, & cum tubicine. Cato: Melos autem in cantibus est bipartitũ: unum, quod est in assa uoce; alterum, quod uocant organicum. Item ab areo, arefco, exiccor, & composita per areo, exareo, subareo, inareo eiusdem fere cum areo significationis. Item arefacio, quod est exicco, et arefio, exiccor. Sunt qui non ab ara, sed per contrarium sensum ἀπὸ τοῦ ἀρδεύειν, quod significat irrigare, aridum deruatum putent, quod minime sit irrigatum. & ab arido areo postea deductum: & similiter ardeo, quod quæ arida sunt, facile ardeant. FREQVENS. Crebra. centum enim aræ erant, ut supra diximus, in templo Iouis Ammonis, quem sub ariẽtis specie colebant: quod hoc modo tradunt institutum. cũ Liber pater per deserta Lybiæ exercitum duceret, uniuersa iam Asia deuicta, & siti admodum laboraret, imploraſſe à patre auxilium dicitur: quo facto, apparuisse ei extemplo ariẽtem, quem dum fugientẽ sequitur, peruenisse illo duce ad fontem amœnissimum: quapropter desiderio potitum existimasse ariẽtem illum fuisse Iouem, eiq; templum miræ magnitudinis in arena constituisse, & deum uocasse Ammonem, hoc est, Iouem arenarium. Græci enim ἄμμον arenam uocant. unde est frequens illud apud eos proucrbium de ijs, qui frustra in re difficili laborant ἄμμον μετρεῖς, hoc est, arenam mensuras. Sunt qui dicant lingua Aegyptia Ammum Iouẽ dici, hinc corrupto nomine Ammonem uocitatum. Alij tradunt Ammonem dictum ab Ammone quodam pastore, qui primus illi templum ædificauit. Frequens modo crebrum significat, siue de loco, siue de re animata dicitur. ut frequens miles, frequens senatus. id est creber, copiosus, multus. Item frequentes domus, frequentes aræ, hoc est crebræ, multæ. modo quod ab alijs frequentatur, ut frequens locus, frequens templum, in quo multi conueniunt, & quod multi frequentant. frequentarium ueteres dixere pro frequentem. ab hoc fit frequento uerbum, & passiuum eius frequentor. frequentare id est uel sæpe adire, uel cũ multis adire. frequentari uero uel sæpe adiri, uel à mul-

tis adiri. hinc fit frequentatio, & frequentia pro conuentione, & concursu. & apud grammaticos frequentatiuum uerbum, quod aliquid frequenter fieri significat. Item frequenter aduerbium pro crebro. & infrequens dicitur, uel parum frequentatum, ut infrequens forum, id est, in quo pauci conueniũt, uel rarum: ut phœnix infrequens auis, hoc est, quæ rara reperitur. ex quibus apparet falsum esse, quod scripsit Valla, aliud significare frequens, cum loco adiungitur, aliud cum adiungitur personæ. DISSIMVLET. Fingat. simulo, & dissimulo differunt. simulamus enim esse, quæ non sunt. Cicero: Simulabat se Romam rediturum, cum in Africam nauigaturus esset, dissimulamus ea non esse, quæ sunt. Virgil. Dissimulare etiam sperasti perfide tantum posse nefas? à simulo fit simultas, hoc est odium, quod qui simultates exercent, inter se simulata loquuntur. quamuis alij simultatem dictam uelint à contrario, quia minime sunt simul. Item simulator, simulatio, & simulanter: sicut à dissimulo, dissimulator, dissimulatio, & dissimulanter. Sallustius: Simulator, ac dissimulator. Item à simulo fit insimulo, quod est crimen ingero. à quo insimulatio falsi, aut ueri criminis incusatio. Terentius: Si herum insimulabis malitiæ male audies. & simulto uerbum, quod est odium, hoc est simultatem exerceo. Et simulachrum, quod sit ficta imago alicuius. Simulachra enim principio ex desiderio mortuorum orta sunt, ut quæ iam defecerant, uiuere uiderentur. Simulatio græce εἰρωνία, hoc est, ironia dicitur frequẽs apud Latinos uocabulum, unde ironice loqui dicimus, cum aliquid quasi derisionis causa per contrarium efferimus. Virg. Egregiam uero laudem, & spolia ampla refertis Tuque, puerq; tuus. magnum & memorabile nomen, Vna dolo duũm si fœmina uicta duorum est. Horatius: Optat ephippia bos piger, optat arare caballus. Simulo autem à simul deductum est, quod est iduerbium congregandi. Nihil enim aliud est simulare, quàm ea, quæ absunt, simul esse ostendere. Aliquãdo tamen simul geminata reperitur. & habet quasi eandem uim, quam cum, & tum, siue partim. Quint. Simul ut pleniori obsequio demererer amantissimos mei, simul ne uulgarem uiam ingressus alienis demum uestigijs insisterem. Virgilius: Obstupuit simul ipse simul perculsus Achates. Cicero pro simul posuit unà. Vnà & id, quod facio, probabit: unà & in hac causa profecto neminem præponendum mihi esse existimabit. Ab hoc eodem aduerbio, fit semel, quasi unà, nõ diuisim. nam quod semel fit, nullam recipit diuisionem. Aliquando tamen semel pro cito usurpatur. Virgil. Qui, nequid tale uideret, Procubuit moriens, & humum semel ore momordit. Et similis, quasi simulis. unde ueteres simuliter pro similiter usurparunt. Plautus: Exossabo ego eum simuliter, ut murenam cocus. Iungitur autem similis aliquando cum datiuo, aliquando cum genitiuo. cum datiuo, cum uel in forma, uel in ætate, uel in fortunis, aut alijs huiusmodi rebus similitudo est. Plinius: Effigie, ac lineamentis corporis patri similis. Cum genitiuo, quando paritas in alijs rebus est, utputa in doctrina, in moribus, atq; alijs similibus. Cicero: Vt aliquorum similes in dicendo ualeamus esse. Quandoque tamen hæc apud autores confunduntur. à similis fit similitudo, quæ apud ueteres etiam similitas dicebatur. Cæcilius: Vide quid ferat morum similitas. Et dissimilis, atque absimilis eiusdem significationis. & contrarius eius consimilis, & dissimilitudo, & similiter, ac dissimiliter aduerbia. Et simitu, quo ueteres pro simul utebantur. Plautus: Non ego cum uino simitu ebibi imperium tuum. Idem: Ita tres simitu res agendæ sunt, quando unam occeperis. Et simulo uerbum, quod est similis fum, iungiturq; cum accusatiuo.

Martialis:

Martialis: Cum sint crura tibi, simulent quæ cornua lunæ. Et assimilo, quod est comparo. Et uerisimile, quod licet non sit uerum, ueri tamen speciem habet. Ab eo uerisimilitudo, & uerisimiliter. A simul sit compositum insimul, quod significat unà & similiter. A simul sit compositum assimul, & simulatq;, quæ significant postquam. DEVM, Iouem. deus licet facilius sit dicere, quid non sit, quàm quid sit, ita tamen describi potest: Deus est mens uniuersi. Vel deus est quicquid uides totum, & quicquid non uides totum. Vel deus est animus per immensas mundi partes, omnemq; naturam commeans, atq; diffusus, ex quo omnia quæ nascuntur, animalia uitam capiunt. Vel deus est infinita mens, quæ per seipsam mouetur. Vel deus est præstans quædam natura, quæ nihil est melius, cuius prouidentia mundum, quem condidit, adsidue gubernat. Simonides, cum ab eo Hiero tyrannus quæsiuisset, quid esset deus, deliberandi sibi spatium unum diem postulauit. Cum idem ex eo postridie rogaret, biduum petijt. tum sæpius idem petente, duplicauit semper numerum dierum. tandem uero interroganti Hieroni cur ita faceret, quia quanto inquit, diutius considero, tanto mihi res uidetur obscurior. Deus, ut quidam putant, à dando dictus est, quia hominibus dat quicquid commodum est. Alij deum dictum uolunt, quod nihil ei desit, uel à græco θεὸς, quod deum significat, uel ἀπὸ τοῦ θεῶ, quod est uideo, speculor, quod peruigil dei oculus omnia contempletur, & uideat. uel ἀπὸ τοῦ δέομαι, timeo, quod mortalibus sit timendus. Statius: Primus in orbe deos fecit timor. Deum, & diuum quidam inter se differenter capiunt. Alij uolunt deos perpetuos esse, diuos uero ex hominibus factos: propter quod duos imperatores uocaro ex hominibus factos: propter quod duos imperatores uocari. Varro diuos perpetuos esse scribit, qui propter sui execrationem timentur, ut sunt dij manes. Ego diuum adiectiũ esse existimo, & significare diuinum, quod etiam dium dicimus, quasi ἀπὸ τοῦ διὸς, hoc est, à Ioue genitum: uel quia ueteres in singulari dium dicebant, hoc est deum. Vnde nunc quoq; in plurali à dio dicimus dij, sicut à deo dei. Item mediusfidius, sicut mehercules, hoc est per Deum Fidiũ. Nam Fidius deus est qui fidei præest. Plautus: Per deum Fidium credit iurato mihi. A deo deitas fit, hoc est diuinitas. Et delubrũ, ut quidam putant, quod est locus, in quo dei simulachrum dedicatum sit. Nam sicut locum, in quo figerentur candelæ, candelabrum dixerunt: ita in quo deum ponerent, delubrum. Quidam etiam delubrum aream ante aras deorum causa assumptam. Alij quod uno tecto plura complectitur numina, ut capitolium, in quo est Minerua, Iupiter, Iuno. Nõnulli templũ, in quo aqua currit, à deluendo. Sunt etiam qui delubrum dei simulachrum esse affirment, à delibrato ligno ita appellatum. A diuo fit uerbum diuino, quod est auguror. propriũ enim dei est futura prædicere. Ab hoc fit diuinatio prouidentia futurorum, quamuis diuinatio etiam dicitur interdum iudicium, quod redditur super constituendo accusatore: eo quia diuinare quodammodo oportet iudicem, qui nam idoneus accusator sit. item diuinitas, sicut à deo deitas, & aduerbium diuinitus, & diuinipotens. Apuleius: Saga inquit, & diuinipotens cœlum deponere, terram suspendere, fonteis durare, montes diluere, manes sublimare, deos infimare, sidera extinguere, tartarum illuminare. Item dies. nam qui dies est, quasi deus nihil indigere uidetur, teste Varrone, à quo fit diuito, hoc est diuitẽ facio. Accius: Nihil credo auguribus, qui aureis uerbis diuitant alienas, suas ut auro locupletent domos. Turpilius: Dij me diuitant. & diutior comparatiuum. Cicero: Inde ille licentior, & diuitior fluxit Dithyrambus. & diuitiæ,

quæ ita ab opibus differunt, quod diuitiæ sint ut utare, opes ut alijs opitulando colare. Cicero: Sunt ergo diuitiæ ad necessarium usum, opes uero ad magnificentiam. & Dis ditis Pluto, quod diuitiæ omnes è terra sint, uel quod omnes in terram redeant. Vnde Pluto ipse apud Claudianum inquit: Semperq; tenemus, Quod superi tenuere semel. Ditem etiam ueteres diuitem dixerunt, unde ditior, & ditissimus, & ditesco, quod est dies fio. Et ditio imperium. prædiues, ualde diues. ditare diuitem facere. Dium etiam ueteres dixerunt diurnum sub cœlo lumen, unde nunc quoque sub dio fieri dicimus, quod non fit sub tecto. Ab hoc dies dictus est. à quo diecula diminutiuum. Cicero: Præterea dieculam adderem. & subdiale, quod sub dio permanet. Plinius: Subdialia pauimenta Græci inuenere. à quo etiam diurnus, sicut à nocte nocturnus. & diu aduerbium pro die. à quo interdiu. Plautus: Nec noctu, nec diu quietus. & diurnare, quo ueteres usi sunt, pro diu uiuere. quemadmodum perennare. & iandiu, quod significat olim. quoniam diu quoque aliquando pro longo tempore ponitur. Vnde fit diutius, hoc est, longiori tempore, & diutissime longissimo tempore: & diutile diminutiuum, quod significat aliquandiu. Gelli. Cum diutile tacitus cogitando fuisset. & tandiu tanto tempore, & quandiu quanto tempore. Et diutinus, ac diuturnus eiusdem significationis, hoc est continuus. Cicero: Libertatis desiderio, tædioq; diutinæ seruitutis. Et biduum, triduum, quatriduum, pro spatio duorum, trium, & quatuor dierum. à quibus biduanum, triduanum, & quatriduanum deducta sunt. Et pridie, & postridie aduerbia, quasi primo die. Et postero die. Etenim pridie est, quasi heri, non tamen præsentis diei. Et postridie quasi cras, non tamen præsentis diei, sed alicuius alterius, aut præteriti, aut futuri. Præteriti sic: pridie quàm intrares mare, serena lux fuisse. futuri sic: pridie quàm ducas uxorem, amicos conuocato. id est præcedenti die, quo intrasti mare, aut duces uxorem. Item postridie, quàm pater mortem obijt, epulum feci: & postridie, quàm uxorem duxero, mihi abeundum est. hinc deducuntur pridianus, & postridianus, qui pridie, aut postridie alicuius diei est. sicut postriduanus, qui post idus est. Sed postridianus in usu non est, pro quo abutimur crastinus non solum pro die sequenti hodiernum, sed pro quolibet alio. Virgilius: Si uero solem ad rapidum, lunasq; sequenteis Ordine respicies, nunquam te crastina fallet hora. Eodem modo abutimur hesternus pro pridiano. Terentius: Iure hesterno panem atrum uorent. Item à die fit hodie, quasi hoc die. à quo hodiernus, sicut ab heri hesternus, & à cras crastinus. & quotidie, hoc est omnibus diebus. à quo quotidianus, & prope diem, quasi propè est dies. Cicero: Et præsens propediem loquar. id est cito. Et perendie, quod significat diem, qui crastino proximus fuit, uel erit, quasi perempto uno die. Cicero: Scies igitur cras, aut ad summum perendie. Vnde dies perendinus dicitur ab hinc tertius. Et comperendinare, conferre in longum, de die in diem, à quo fit comperendinatio. Macrobius: Ne nonarum, aut iduum religionẽ nouella comperendinatione corrumperet. Dies uero comperendinata à ueteribus dicebatur iudicii in diem tertium constitutum. & pridem quasi prius die. significat autem modo longo tempore prius, modo paruo. De paruo. Plinius: Ipsi uero pridem uidimus ea omnia præter pubertatẽ in filio Cornelij Taciti equitis Romani. Paulus iurisconsultus: Et non mirum est, si pecuIum quoq; defuncti pridem filij defertur. Vlpianus: Queritur enim ordinem tenere, quem pridem habuit. De longo. Apu-

leius: Quod pridem Plato affirmauerat. Eiusdem significatio nis sunt iampridem, quod ab eò fit: & dudum, iandudum, nuper, iandiu. omnia enim interdum de paruo tempore, interdum de longiori dicuntur. De paruo, ut si dicam: dudum intraui, nuper intraui, iandudum tè expecto, iampridem ueni. Boëtius: Hic autem quod nuper diximus. Curtius: Qui nuper ab Alexandro missi erant. Cicero: Quàm multa de balneis, quæ nuper ille uendiderat. Ab hoc nuperum deriuatur, quod significat recens, nouum. Plautus: Recens captum hominem nuperum, nouitium. Et nuperrime aduerbium, quod significat recentissime, & nuperrimus, recentissimus. Seneca: Iampridem te expectantes ibi sederamus. De longiori. Macrobius: Iandudum inquit, hæc quæstio ab Aristotele & proposita est, & soluta. Plinius: Somno uero, ac securitatibus iandudum hoc fuit, quod illa Helena ante cibum ministrauit. Idem: Quod maiores nostros iampridem fecisse manifestũ est. Idem: Quod genus nuper, & patrum ferè nostrorum memoria inuentum est. Quod si cum pridem, aut dudum, non, uel quàm, uel ita addamus, significat semper multo tempore ante. Idem: Medica non pridem uenit in Italiam, id est, non multo tempore ante. Cice. Quàm pridem nomen Fannij detulisti, hoc est, quàm multo tempore ante. Idem: Nostra autè ciuitate non ita pridem dominatu regio liberata, id est non multo tempore ante. Plaut. Quàm dudum è foro aduenisti domum? non ità dudum. Aliquando tamen iandudum, & iam pridem à poëtis pro continuo ponuntur. Virgilius: Iandudum sumite pœnas. Lucanus: Tollite iampridem uictricia tollite signa. Et perdius, tota die aliquid agens, sicut pernox, tota nocte uigilans. & diæta cœnaculum, in quo æstate cœnatur ad umbram, hyeme ad solem, quod & cœnatio dicitur. quãuis aliqui à Græco deductum hoc nomen uelint. Varro ita appellatam existimat, qđ in ea die edatur. In hortis ferè ædificari solebat, licebatq; testatori diætam in hortis uxoris ædificatam diruendam legare, si fieri id sine fundi detrimento posset, cum alioquin diruendam domum testamento legare fas non esset. Ab hac diæta diætarij uocabantur, qui in aliena cœnacula furandi gratia se dirigebant, quos Vlpianus scribit plus, quàm fures esse puniendos. itaq; aut ad tempus relegandos, aut in opus publicum dandos, aut fustibus cædendos. Diæta etiam diarium, hoc est unius diei cibum significat. Et apud Græcos pro iudicio arbitrorum accipitur, & pro loco, in quo arbitri conueniunt. Quapropter & ipsos arbitros Græci diætas uocant. Et diarium à die deductum est, quod modo cibum unius diei significat, ut diximus, modo historiam, quæ per singulos dies scribitur, & à Græcis dicitur ἐφημερὶς, hoc est ephemeris. Iuuenalis: In cuius manibus ceu pinguia succina tritas Cernis ephemeridas. quemadmodum annales dicuntur, cum res gestæ plurium annorum obseruato cuiusq; anni ordine componuntur. Nam historia utrunq; comprehendit, definiturq; rerum gestarum expositio. Item meridies quasi medidies, hoc est, medius dies dictus, quod nunc mediam lucem significat. Veteres etiam de nocte meridiem dicebant, hoc est, eam partem noctis, qua totius diei dimidium esset. Ab hoc fit meridianus, & pomeridianus, quod ad meridiem, uel post meridiem pertinent. Quintilianus: Pomeridianis scholis Aristoteles præcipere artem oratoriam cœpit. Et meridio, siue meridior uerbum, quod aliquando est meridianum cibum capio. Plautus: Ientando, meridiando, commessando, pergræcando uitam ducere. hinc merenda dicta est cibus, qui sumitur ante cœnam. Aliquando capio meridianum somnum. Cornelius Celsus: Lõgis diebus meridiari potius ante cibum utile est; Sin minus post, cum per

hyemem potius totis noctibus conquiescere. Suetonius de Caligula: Gloriatusq; est expergefactæ somno Ceroniæ quantum egisset, dum ea meridiaret. Idem de Nerone: Missos à Messalina uxore Claudij, qui eum meridiantem quasi Britanici æmulum strangularent. Item à die æquidiale dictum. Sic enim ueteres dixerunt, quod nunc dicimus æquinoctiale: quia nox die ei potius, quàm dies nocti adnumerari debet. Sic etiam æquidium, quod nunc æquinoctium. item à die diluculum, hoc est, aurorâ, quod tum dies lucescere incipiat. Dies apud Romanos à media nocte incipiebat: apud Athenienses ab occasu solis ad alium occasum: apud Babylonios à solis ortu. Sumitur autè dies tribus modis. Vno continet semel reuolutionem primi mobilis, quæ fit horis .xxiiij. Alio modo dicitur dies ab ortu solis ad occasum. ille naturalis, hic artificialis nominatur. Tertio modo dicitur dies tempus interminatum. Virgilius: Multa dies, uariusq; labor mutabilis æui Rettulit in melius. & iurisconsulti bima, trima, quadrima die pro tempore biennij, triennij, quadriennij dicunt. & ad diem non uenit, id est, præstituto tempore non uenit. Et in hac ultima significatione frequentius est fœminini generis. Virgilius: Iamq; dies infanda aderat. Ab eoq; fit diminutiuum diecula pro paruo tempore. in masculino autem genere tempus determinatum plerunque significat, ut hesterno die ad te ueni. Nudiustertius, & nudius quartus à die dicta sunt, quasi nunc est dies tertius, nunc est quartus: semperq; de præterito dicuntur. Dierecti quoque à die uocati sunt crucifixi, si Marcello credimus, quasi ad diẽ erecti. Varro: Apage in dierectum à domo nostra istam infanitatem. Pompeius tamẽ scribit dierectum dici per antiphrasin apud ueteres uolentes significare in alium diem. unde dierecta aduerbialiter dicimus. Plautus: Quin tu i dierecta cum sucula, & cum porculis. Dierecta inquit, quasi in malam diem. Sunt etiam qui inducias à die dictas existiment, quasi in diem uti iam. Pactum enim inducIarum huiusmodi est, ut in diem certum non pugnetur, nihilq; incommodi detur. Sed ex eo die postea uti omnia belli iura agantur. itaq; ex ijs particulis inducias dictas, quasi in diem uti iam pugnetur. Alij non quasi in diem uti iam, sed inde uti iam appellatas inducias uolunt. nonnulli tamen inducias existimant dictas, quasi initus, atq; introitus: quod induciæ sint, cum hostes inter sese utrinq; ultro, citroq; alteri ad alteros impune, & sine pugna ineunt. Varro inducias ita definiuit: Induciæ sunt pax castrensis paucorum dierum. Et alibi: induciæ sunt belli feriæ. Græci significantius cessationem istam pugnæ pactitiam ἐκεχειρίαν nominant, quasi manuum continentiam. item à dies diespiter dictus Iupiter, quasi diei pater. Sicut Diouis appellatus est, quasi diem iuuans, quod homines die, & luce quasi uita ipsa iuuaret, unde Lucetium quoque nominatum à ueteribus legimus. A principio Iouis appellatus est à iuuando, postea adiuncto altero uocabulo, dictus est Iupiter, quasi Iouis pater, sicut Neptunus pater, & Saturnus pater, & Ianus pater dicere solemus: è contrario uero Veiouem ueteres appellarunt deum, cui dempta esset, atque detracta iuuandi facultas. Nam deos quosdam, ut prodessent, celebrabant: quosdam, ne obesse sent, placabant. Ve autem particula modo auget, ut uehemens, uegrande: modo στερητικὸν μορίον, hoc est, priuatiua particula est, ut uecors, uesanus. Veiouis ædes Romæ inter arcem, & capitolium erat. eius simulachrum sagittas tenebat, quæ sunt uidelicet paratæ ad nocendum. Quapropter eum deum plerique Apollinem esse dixerunt. Ob hanc causam Virgilium tradũt numina læua in Georgicis deprecari, quod uis quædam sit huiusmodi deorum in lædendo magis,

magis, quàm in iuuando potens. Sic.n. inquit: In tenui labori at tenuis non gloria, si quem Numina læua fouunt, auditq; uocatus Apollo. Nundinas quoq; à die dictas esse manifestum est, quasi nouẽdinas. ita enim Nundinæ à Romanis institutæ sunt, ut octo quidem diebus in agris rustici opus facerẽt. Nono autem die intermisso rure, ad mercatum, legesq; accipiendas Romam uenirent: & ut scita, atq; consulta frequentiore populo referrentur, quæ trinũdino die præposita à singulis, atq; uniuersis facile cognoscebantur. Vnde etiam mos tractus, ut leges trinundino die promulgarẽtur. Sigdem flaminica omnibus nundinis Ioui arietem in regia solebat immolare. Sed lege Hortensia effectum est, ut fastæ essent, quo rustici, qui nundinandi causa in urbem ueniebant, lites componerent. Nefasto enim die prætori fari non licebat. Nundinarum originem quidam Romulo assignant, quem cõmunicato cum T. Tacio imperio, sacrificijsq;, & sodalitatibus institutis, nũdinas quoq; tradunt adiecisse. Alij diem nundinarum exactis regibus celebrari cœpisse commemorant, quia plerique ex plebe repetita Seruij Tullij memoria, ei nundinis parentarent, Primis autè Calendis, & Nonis omnibus nundinæ cauebantur. Nam quoties incipiente anno dies cœpit, qui addictus est nundinis, omnis ille annus infaustus, luctuosis casibus fuit, quæ opinio lepidiano tumultu maxime confirmata fuit. Nonis autem cõuentus uniuersæ multitudinis uitandus existimabatur: quoniam populus Romanus exactis etiam regibus hunc diem nonarum maxime celebrabat, quem natalem Seruij Tullij existimabat esse: quia, cum incertum esset, quo mense Seruius Tullius natus esset, nonis tamen constaret esse natum, omnes nonas celebri notitia frequentabant. ueriti ergo qui diebus præerant, nequid multitudo collecta ad desiderium regis nouaret, Nonas à nundinis segregandas esse duxerunt. Nundinas etiam nundinum neutro genere appellatas inuenimus. Liui. Postq; uero comitia decemuiris creandis in trinundinum indicta sunt. Quintilianus: Siue non trino forte nundino prolongata, siue non idoneo die, siue contra intercessionem, uel auspicia, aliud'ue, quod legibus obstet. dicitur lata esse, uel fieri. Trinundinus autem dies, uel Trinundinum, siue trinum nundinum dicebatur dies tertiarum nundinarũ, qui prædici antea solebat, ut notior esset uniuersis: idem est enim dicere trinundino, & tertijs nundinis, & in trinundinum, hoc est, in tertias nundinas. Nundina uero Romanorum Dea erat à nouo die nascentium nuncupata, qui lustricus appellatur. Item nouendium nouem dierum spatium. à quo nouendialis dictus est sacrificium, quod mortuo fieri solebat nono die postq; erat sepultus. Horatius: Nouendialis dissipare puluere. Veteres die quarti, & die quartæ dixere pro eo, quod est die quarto, & die quinti, & die quintæ: & deinceps pro die quinto. Item die pristini, uel pristinæ, pro die pristino. quod nos conuerso compositionis ordine pridie dicimus. Et die crastini pro die crastino. & die proximi, pro die proximo, & alia multa. Videntur autem differentiam feciſſe quodammodo inter die quarto, & die quartæ, ut illud de præterito sit, quod nos nudius quartus, hoc de futuro. Sunt autem hæc omnia cõposita, & pro aduerbijs accipiuntur. Antiqui etiam in genitiuo huius dies, uel dij dixerunt, sicut huius fames, uel fami. Cicero: Equites uero daturos illius dies pœnas. Virgi. Libra dies, somniq; pares ubi fecerit horas. Idem: Munera, lætitiamq; dij, hoc est diei. Cæsar in libro, quem de Analogia scripsit, huius die, & huius specie dicendum existimauit. Sallustius: Vix decima parte die. Diem dicere alicui est cõstituere tẽpus, quo uel in iudicio comparere, uel aliquid aliud agere debeat, ut nuptiarum diem dixit, hoc est tempus constituit, quo nuptiæ fie-

ri debeant. In diem, & in dies differunt. illud plerunque cum hoc uerbo uiuit coniungitur. Quintil. Non, ut ferè uolucres præsentis modo cibi memores in diem uiuunt. Aliquando etiam cum alio uerbo. Sallust. Panem in diem mercari, quasi diem præsentis diei habere rationem. Et apud iurisconsultos, in diem addicere, est rem uenalem ita uẽdere, ut nisi alius ad certum præstitutum diem maius precium obtulerit, illius sit, qui primo obtulit. in dies uero est quotidie, sed proprie cum quodam incremento. ideoq; plerunq; cum comparatiuo iungitur. Cicero: Cum id malum serperet in dies magis. Reperitur etiam sine comparatiuo, sed tamen cum uerbo significante incrementum. Liuius: Crescente in dies multitudine. Seneca: Cum in dies augeretur audacia. quotidie autem etiam sine incremento dicitur. Cicero: Quotidie, uel potius in dies breuiores literas ad te mitto, id est non modo quotidie breuiores, sed etiã in dies breuiores. Nam hæ quotidianæ literæ sunt breuiores ijs, quas ante mittere solebã, quæ poterãt omnes esse pari breuitate, atque in dies mitto breuiores, id est tales sunt, ut hodiernæ sint breuiores hesternis, & crastinæ hodiernis, & perendinæ crastinis, & ita deinceps. Eandem planè differentiam habent in horam, & in horas. Cicero: Ne qui in horam uiuunt, non modo de fortunis, & bonis ciuium, sed ne de utilitate quidem sua cogitauerunt. Virg. Gallo, cuius amor tantum mihi crescit in horas, Quantum uere nouo uiridis se subijcit alnus. Diem de die ducere, est rem in longum protrahere. Veteres diem itegem, ac continuũ dicebant. Plaut. Sol motibus dijs illustrans terram. Sunt etiam qui à Deo dirum deductum existimãt, hoc est crudele, infestum, & quasi deorum ira immissum. Virgili. Prius, quàm Dira per incautum serpant contagia uulgus. hinc furiæ diræ dicuntur, quasi deorum iræ. item comparatiua, ac superlatiua eorum dirior, dirissimus, dirius, dirissime, item diritas. Cicero: Intelligi potest ex ijs fratribus, q in Adelphis sunt, quanta in altero diritas, in altero comitas. item diruncio uerbum, quo ueteres utebantur, hoc est depurgo, & quod dirum est, eijcio. Aliquãdo tamen dirum pro magno accipitur. Virgilius: Iam tunc relligio pauidos terrebat agrestes Dira loci. CORNIBVS, Effigie arietis, cuius generi conuoluta in anfractum cornua natura dedit. Cornua et multis aquatilium præsertim marinorum data sunt, & serpentibus, Sed quæ uere cornua dici possint, quadrupedi tantum generi. in ijs uero tanta uarietas, ut nullibi maior naturæ lasciuia appareat. Sparsa sunt in ramos ceruis, tantæ magnitudinis, ut ei animali nomen dederint: quippe cerui ἀπὸ τῶν κεράτων, hoc est, à cornibus appellati sunt, unde & cornua ipsa nomen sumpsere, quamuis Varro à curuore cornua dicta existimet. Subulonibus uero simplicia sunt. hoc animal è ceruorum genere est, ita uocatum, quod cornua habet similia subulæ, quod instrumentum est, quo perforandis calceis, ac suendis utuntur sutores. à cuius similitudine Thusci subulones tibicines uocant. Alijs cornua sunt in palmas ficta, ac digitos, ut plateorotibus, hi sunt ex damarum genere, dicti à latitudine cornuum. πλάτος enim latitudo est, κέρας cornu. Ramosa sunt capreis, sed parua. Arieti, ut diximus, conuoluta. infesta tauris, rupicapris in dorsum adunca, similia ibicibus, in quæ se librant è montiũ aliquo in alium transire cupientes. Damis in aduersum erecta, & rugarum ambitu contorta. ac in leue fastigium acuminata, ut lyras decerent. Strepsiceroti, quem addacem Africa appellat, Græci à contortis cornibus indidere nomen. Armentis Phrygiæ ad similitudinem aurium mobilia. Troglodytarum in terram directa, propter quod obliqua ceruice pasci ea necesse est. Singula sunt Monoceroti, & Rhinoceroti, illi medio capite, huic

naribus, de quibus paulo post dicemus. cocleis ad prætentandum iter data sunt gemina cornua, quoniam oculis carent. & talia, ut prætendantur ac resiliant. Mirum est, quod de Narni ensibus tradunt, usqueadeo huius tam exigui animalis effigie aliquando fuisse perterritos, ut ad id arcendum pulcherrimū illum pontem, & à scriptoribus tantopere celebratum confregerint. Vrorum cornibus barbari septentrionales pro poculis utuntur, binasq; urnas unius capitis cornua implent. Alij his pila cuspidant. Nos in laminas sectis utimur pro laternis, quoniam lumen inclusum latius infundunt. Omnibus ferè caua, et in mucrone tantum concreta sunt cornua, ceruis tantū solida, & singulis annis decidua. Bobus, cum attritas ungulas habuerint, aruina ungendo cornua mederi agricolæ solent. A cornu unicornium, & bicornium, & tricornium, & quadricornium dicimus, quod habet unum, duo, tria, & quatuor cornua. item cornutum, uel quod cornua habet, uel quod ex cornu procedit. Martialis: Occubuit tandem cornuto ardore potitus. Et cornutæ quadrupedes à ueteribus dicebantur elephāti, nam quod in ijs dentes multi dicunt, cornua sunt. ijdem & Lucæ boues, siue Lucanæ boues appellabātur. Neuius: Atq; prius pariet locusta Lucam bouem. ideo dicti boues, quod nō seri, cum maximam quadrupedem, quam haberent, uocarent bouem, & in Lucanis Pyrrhi bello primum uidissent apud hostes elephantos, à magnitudine bouē, à Lucanis Lucas uocitauere. Alij Lucam: quasi libycam dictam uolunt, quod ex Africa huiusmodi belluæ primo fuerint in Italiam ductæ. Varro à luce lucas appellatas existimat, quod elephanti relucebant propter inauratos regios clypeos, qui in turribus ijs erectis conspiciebantur. A Græco uero κέρας & sterno latino uerbo ceroſtratum compositum est, hoc est picturæ genus, cum ex cornibus ramenta tinguntur uarijs coloribus, dein de uermiculatim ligno inseruntur. Principio hoc ex ligni bratteis fieri cœptum, sed non satis hoc fuit. Cœpere tingi animalium cornua, dentes elephantorum secari, lignumq; ebore distingui, mox totum operiri. Testudo etiam in hunc usum secta est, & principatu Neronis inuentum, ut pigmentis perderet sese, & lignum imitata, maiori precio uenderetur. Item à cornu sit corneum, quod ex cornu est, unde hybernæ coronæ dictæ sunt, quoniam negante tum flores terra laminis è cornu tinctis fieri solebant. Item cornipetam dicimus taurum, siue aliam belluam cornu ferientem. & cornigerum cornua gerentem. Vnde Bacchus corniger dictus, quoniam simulachro Liberi patris cornua adijciebantur, quod uini inuentor fuerat. Homines enim nimio uini potu truces redduntur. Per metaphoram cornua fluminum curuitates alueorum, quod multis in locis ad cornuum similitudinem flectantur. Item cornua antemnarum. utramq; partē antemnæ, Virgilius: Cornua uelatarum obuertimus antemnarum. Et in prælio cornua dicuntur utraque pars exercitus. est enim in exercitu dextrum cornu, & sinistrum, & quod inter utrunque est, dicitur medium, sicut alæ uocantur ab alarum similitudine equitum ordines, quod circum legiones dextra, sinistraq; tanquam alæ in auium corporibus locabantur. Item cornu tubæ genus obtortæ, à quo cornicines dicuntur. Iuuenal. Quadragintā dedit Gracchus sestertia dotem Cornicini, siue hic recto cantauerit ære. dictum ita, quia quod nunc ex ære est, tunc fiebat bubulo cornu: A cornu per diminutionem fit corniculum, hoc est paruū cornu: & cornigenum, quod est ex genere cornua habentium, sicut caprigenum, quod est ex genere caprarum, & per compositionem Capricornus cœleste signum, quod Pana fuisse existimant. Tradunt enim, cum plures Dij in Aegyptum conuenissent, uenisse eōdem Typhona gigantem acerrimum

deorum hostem, cuius aspectu perterritos deos in uarias species figuras uertisse. Mercurium in Ibin. Apollinem in eam, quæ Threicia auis dicitur. Dianā in chlorionē, propterea Aegyptios hæc auium genera uiolare nō sinere, quod Deorum imagines dicantur. Eodem tempore Pana tradunt in flumē se deiecisse, & posteriorem partem in effigiem piscis, priorem uero in formam hirci commutasse. Cuius ingenium admiratum Iouem, hanc figuram in cœlum transtulisse. Spectat ad occasum, & toto corpore ab hyemali circulo diuiditur. Aquarij læua manu subiecta. Stellam habet in naso unam, in pectore duas, in pede duas, inter scapulas septem, in uentre sex, in cauda duas. Cornucopiæ est, quod Hercules cum Acheloo in specie tauri mutato congressus ei detraxit. hoc Naiades acceptum, & omnium fructuum primitijs refertum Copiæ consecrarunt. Vnde apud Ouidium Achelous sic inquit: Rigidū fera dextera cornu dum tenet, infregit, truncaq; à fronte reuellit. Naiades hoc pomis, & odoro flore repletum sacrarunt, diuesq; meo bona copia cornu est. Phocion peripateticæ disciplinæ nō ignobilis philosophus librum multæ, uariæq; historiæ refertum cum composuisset, eum κέρας ἀμαθείας, quasi Cornucopiæ inscripsit, aliam secutus fabulam. Tradunt enim Iouem Saturni, & Opis filium eodem partu cum Iunone editum, ne à Saturno occideretur, in Idam montē Cretæ à matre missum fuisse. ibiq; duabus nymphis Amaltheæ, & Melissæ nutriendum datum, Amaltheæ capellam fuisse, cui gemini hœdi erant, & propterea lactis ubertas. huius igitur uberibus Iouem nutriuisse. Sed cum capella cornu, quod amplissimum habebat, forte in obiecta arbore fregisset. sustulisse id nympham, & diuersis herbis cinctum, ac pomis plenum ad Iouis ora tulisse. hunc uero, postquam expulso patre, cœli regnum obtinuit, beneficij memorem tam capellam, quàm cornu inter sydera collocasse, cornu autem seruato nomine nymphæ, quæ capellæ domina fuerat, κέρας ἀμαθείας, hoc est, cornu Amaltheæ dici. Germanicus in arato. Illa putatur nutrix esse Iouis, si uere Iuppiter infans Vbera Cretææ mulsit fidissima capræ, Sydere quæ claro gratum testatur alumnum. Ouidi. Ille ubi res cœli tenuit, solioq; paterno Sedit, & inuicto nil Ioue maius erat, Sydera nutricem, nutricis fertile cornu fecit, quod dominæ nunc quoque nomē habet. Hanc Amaltheam in urbe Oleno nutritam fuisse affirmant, quæ in Bœotia est ab Oleno Vulcani filio ita appellata, Vnde olenia capella uocitata est. Idē: Nascitur Oleniæ signum pluuiale capellæ. Fuit et alia Olenus urbs Aetholiæ, iuxta quā fuit aper calydonius. A cornu etiā cornū arborem deductā existimant, quæ ramos habet duritie, & rigiditate cornibus similes, fructum circa solstitia reddit primo candidum, postea sanguineum. Ex eo genere fœmina post autumnum fert bacas acerbas, & cunctis animantibus ingustabiles, ligno quoque fungoso, & inutili. Ab hac cornu cornetum dicitur locus ijs plenus, sicut à salice salicetum, ab oliua oliuetum, à pinu pinetum. & fructus eius neutro genere cornum uocatur. Virgilius, Bacæ, lapidosaq; corna. Hinc Corniculum oppidum uocitatum est iuxta Tarquinios, à quo oppidani Corniculani sunt dicti. Et ab hac corneum dicitur, quod ex cornu ligno constat. Plau. Duram, ac corneam uirgam. Plinius cornus frequenter masculino genere usurpat: dentes mobiles confirmat ceruini cornus cinis. Idem: Quidā efficaciorem ad omneis usus crudi cornus farinā arbitrantur, cornua Liberi patris simulachro adijciebantur, eo quod homines nimio uino truces fieri manifestum est. CARES populi sunt in Asia minori contra Rhodum, quorū metropolis est Alicarnasus. Caria ipsa regio est, cuius rex fuit Mausolus, quē Artemisia uxor usqueadeo amasse traditur

ditur, ut illo mortuo, luctu, ac desiderio mariti flagrans ossa, ac cinerē eius mista odoribus, cōtusaq; in aqua ebiberit. Sepulchrum præterea ædificauerit toto orbe celeberrimū, tādemq; continuo luctu, ac mœrore contabuerit. FERANT, efferant, extollāt. Ferre proprie portare est. Virgil. Vix illam famuli Phlegeus, Sagarisq; ferebant. Quamuis Caius iurisconsulta ferri proprie dicat, quæ nostro corpore gestamus: portari ea, quæ iumento nobiscum ducimus: agi quæ animalia sunt. Ferre ostentare. Virgi. Captiuo siue ut se ferret in auro uenatrix. ferre dicere. Idem: Et scelus expendisse merentem Laocoonta ferunt. Ferre offerre. Idē: Sacra Dionææ matri, diuisq; ferebā. ferre ducere. Idem. Hinc uia tartarei, qua fert Acheruntis ad undas. Ferre pati, Martia. Nam tantos rogo quis ferat labores. Virgil. Miserere animi nō digna ferētis. Ferre extollere, ut hoc loco. Quod si cū hoc uerbo præ me, uel præ te, uel præ se addatur. significat dicto, facto, uel gestu aliquid ostendere, ac confiteri: ut præ me fero laborem, præ te fers iracundiam, præ se fert auaritiā. Cicero: At beneficio sum usus tuo, quod quanquam illud ipsum, quod commemoras, præ me semper tuli, malui tamen meme tibi debere confiteri, quàm cuipiam nimis prudenti non satis gratus uideri. A fero feræ dictæ sunt, quod toto corpore ferantur: uel quod cum impetu, & sine ratione ferantur: uel dicuntur feræ, siue fera animalia improprie omnes quadrupedes pecudibus exceptis, proprie uero quæ ferocitatē habent, ut leones, pardi, lupi, quæ ubi mansuefacta sunt, cicures appellantur. cicurare enim. ut Varro ait, mā suefacere est. & quicquid à fero discretum est, dicitur cicur. Cicero: Nam aliæ sunt feræ, aliæ cicures, aliæ natantes, aliæ uolucres. Cicur ingenium dicunt mite, atq; māsuetum. A cicone natum cicur uidetur. Cicum ueteres dicebant membranam tenuem, quæ est in malo punico discrimen. Semifera uero animalia aliquando dicuntur, quæ ex fero, placidoq; nascuntur, ut ex apro & sue. ex lupo, & cane: illa Hybridas à contumelia, ὕβρις enim apud Græcos contumelia dicitur, hæc lyciscas uocant à lupo, qui λύκος à Græcis nominatur. Virgilius: Multum latrante lyciſca. Semifera etiam appellātur, quæ nec placida, nec fera sunt, sed mediæ inter utrunq; naturæ, ut in uolucribus hirundines, in campo lepores, damæ, cuniculi: in mari delphini. A fera ferinus adiectiuum. Apuleius: Ferino, ac belluino ritu. & feralis dirus à feralibus sacrificijs, quæ mortuis fieri solebant. Et feralia ipsa sacrificia, quod tunc epulas ferebant ad sepulchrum eius, cui uellent parentare. Virgil. Solaq; culminibus ferali carmine bubo Sæpe quæri. Et ferus, quod modo seuerum, atq; atrocē significat. Idem: Inq; feri curuā compagibus aluum Cōtorsit. Modo sæuū. Idem: Pectebatq; ferū, puroq; in fonte lauabat. Idē: Ferus omnia Iupiter argos Transtulit. à quo feritas dicta est naturæ quædā asperitas. differtq; à feroci, quod ferox fortis est, & præanimosus, & ipsum quoque à fero deducitur. Idem: Stat sonipes, & frena ferox spumantia mandit. Sallu. Ille animo feroci negat se fusum toties Numidā pertimescere. A quo fit ferocio uerbum. & ferociēs, & aduerbium ferociter, & ferocia, ac ferocitas nomina. Ferè quod significat festinanter, & parum abest, quin quasi continue ferendo: & ut Varro inquit, quod id, quod feratur, est in motu, atq; uentat, Vt ferè hominem occidit. hoc est, parum abfuit, quin occideret. Hinc frater dictus, quasi ferè alter. à quo fratria uxor fratris appellata. & fratrare, quod de puerarum mammis dicitur, cum primum tumescunt, quod ueluti fratres pares oriuntur: hoc etiam spica in frumento facere dicitur. Et fraterculus paruus frater, & fraternus possessiuum nomen: ut fraternus amor, fraterna charitas. & fraterne aduerbium ad similitudinem fratris. Aurelius: Cum eum à tene

ris annis ardentissimo illo puerili amore mihi coniunctum, plus, quàm fraterne amarem. Et fratrueles duorum fratrum filij, qui & fratres patrueles à iurisconsultis dicuntur. Fratilli uero uilli sordidi in tapetis dicuntur. Sunt etiam qui fratrem à Græco deduci existiment. Græci enim φράτορας coniunctos appellant, & φρατρίαν uocant contubernium: & fermè eiusdem proprie cum ferè significationis. Terentius: Iam fermè moriens me uocat: id est, cum parum abesset, quin moreretur. ita tamen aliquando hæ duæ particulæ in oratione ponuntur, ut necesse sit quandam uniuersitatem subintelligere. Quintil. Hæ ferè sunt emendatæ loquendi, scribendiq; partes, id est, ferè omnes. Cicero: Memini in eum sermonē incidere, qui tum ferè erat in ore, id est ferè omnibus. Plini. Hoc fermè accidit, ut eo tempore lasciuiant greges, id est ferè semper. Et fessus, hoc est fatigatus, quoniam ferendo homines fatigantur. à quo festinus, de quo cum eius deriuatiuis inferius dicemus. & defessus, plus quàm fatigatus. Est autem fessus generale nomen. Dicimus enim fessus animo, fessus corpore, & fessus rerum à fortuna uenientium. Virgil. Fessi rerum, hoc est penuria fatigati. & ferio, hoc est percutio, quasi fero, atq; agito. Vir. Cornu ferit ille caueto. Vnde feralia Dijs manibus sacrata festa à feriendis pecudibus appellata: siue quod feruntur tum epulæ ad sepulchrum eius, cui parentatur: & ferculum, quod modo dapes significat, quia in mensam ferantur. Iuuenalis. Quis fercula septem secreto cœnauit auus: modo feretrū, in quo pompa feratur. Suetonius: Sed & ampliora etiam humano fastigio decerni sibi passus est. Sedem auream in curru, & pro tribunali tensam, & ferculum circensi pompa. Item feriæ ab epulis ferendis: in ijs enim epulæ fiebant ex pecorum, frugumq; prouentibus. Feriarum publicarum genera quatuor erant. Statiuæ uniuersi populi, communes, quæ certis & constitutis diebus fiebant: in quibus præcipue feruabantur Agonalia, Carmentalia, Lupercalia. Conceptiuæ, quæ quotannis à magistratibus, uel sacerdotibus concipiebantur in dies certos, siue in incertos, ut sunt latinæ. Sementinæ, paganalia, compitalia. Imperatiuæ, quas consules, uel prætores pro arbitrio indicebant. Nundinæ paganorum, ac rusticorū, quibus ad negotia & merces conueniebant. Erant præterea proprie familiarū feriæ, quas quæque familia ex usu domesticæ celebritatis obseruabat, ut Claudiæ feriæ, & Aemiliæ. Item singulorum, ut natalium dierum, quæ natalitiæ dicuntur, & fulgurum, & funerum expiationes. Item flamminica quoties tonitrua audisset, feriata erat, donec deos placasset. Affirmabant autem pollui ferias, si in ijs opus aliquod fieret. ideo per præconem denunciabatur, ne quod opus fieret, & præcepti negligens multabatur. Scæuola iurisconsultus interrogatus, quid ferijs agere liceret, respondit quod prætermissum non ceret. ut si bos in foueam decidisset, non erat piaculum patrem familias illum adhibitis operis extrahere. nec ille ferias polluebat, qui trabem tecti fractam fulciendo ab imminenti ruina liberasset. Vnde Virgilius, cum sciret lauari ouem, & lanæ purgandæ, & scabiei curandæ gratia, scripsit: tum demum mergi oues per ferias licere, si hoc remedij, non lotionis causa fieret. Balantumq; gregem fluuio mersare salubri, manifeste ostendit curandi duntaxat gratia hoc facere licere non lanæ purgandæ. A ferijs festi dies dicti sunt feriati, hoc est, in quibus feriæ celebrantur. Item à ferio feciales dicti, quod fœdus ferirent: quippe Romani, ut Varro refert, bella non nisi tarde, nec magna licentia suscipiebant, quod bellum nullum, nisi pium putabant geri oportere. itaque prius, quàm indicerent bellum ijs, à quibus iniurias factas sciebant, Feciales legatos quos oratores nomina-

bant, ad res repetendas mittebant, si qui legati uiolati essent, qui id fecissent, quamuis nobiles essent, uti ciuitates delerentur, statutum est. Feciales autem uiginti constituti, qui de rebus huiusmodi cognoscerent, iudicarent, statuerent. ijdem bello confecto, fœdera feriebant in hunc ferè modũ. Fecialis Regem rogabat: iubés ne me rex cum patre patrato eius populi fœdus ferire? iubente rege: Sagmina dicebat: te Rex posco. Rex respõdebat: Purã tollito, Fecialis ex arce uerbenã puram tollebat, postea regem interrogabat: Rex, facisne me tu regiũ nuntiũ, populiq; Romani Quiritiũ, uasa, comitesq; meos? Rex respondebat: Quod sine fraude mea, populiq; Romani Quiritium fiat, facio. Tum Fecialis patrem patratum faciebat, uerbena caput, capillosq; tãgens: iegibus deinde fœderis recitatis, Audi dicebat Iupiter: audi pater patrate populi talis, audi tu populus talis, ut illa palàm prima, postremum ex illis tabulis, cerá ue recitata sunt sine dolo malo, utiq; ea hic hodie rectissime intellecta sunt. illis legibus populus Romanus prior non deficiet, si prior defecerit publico consilio dolo malo, tu illo die Iupiter populum Romanum sic ferito, ut ego hunc porcum hodie feriã, tãtoq; magis ferito, quanto magis polles: potesq;. Vbi dixerat, porcum silice percutiebat: sua deinde carmina alter populus, suumq; iusiurandum per suos magistratus, suosq; sacerdotes peragebant. hinc etiam fœdus quidam deductum existimant, quod in fœdere porca feriretur. de quo inferius dicemus. Item à fero ferabites pro agresti. Sisenna: Partim ferabite, partim lauro, ac pinu abundat. item à fero fit feruco uerbũ, quod est bullio, feror, agitor. à quo deducitur feruor, qui non modo fit ex igni, & flammis, sed etiam ex frigore, & uento. Vnde feruere hyemem, feruere æstatẽ, feruere mare dicimus. à quo & deferuere, siue deferbere pro mitescere, & placidum fieri. Vir. Omnia tũ pariter uento, nimbisq; uidebis Feruere. Et feruere opus dicimus, dum studio, & diligẽtia elaboratur: & hominem ira feruere, aut odio, aut calore, dum ira, aut odio, aut calore incensus est. Vnde à feruendo febris, quãuis aliqui à feritate potius morbi uocitatam uelint. ab hac per diminutionẽ febricula. à quo febriculosus. Gellius, Non morbus hic febriculosus aut nimium grauis. & uerbum febricito, hoc est febrẽ patior. & febrio eiusdem significationis. & febrilis adiectiuũ. Apuleius: Ardore æstuans febrili. & februare à feruco dictũ, quod est lustrare, purgare. hoc enim adolendo, & flammis feruentibus fieri solebat. à quo Februarius mẽsis, uocitatus, quod tum, id est, extremo mense anni populus februaretur. & Iuno februata, siue februalis. siue februlis, quod ei hoc mense sacra fiebant: eiusq; feriæ erant Lupercalia, quo die mulieres februabantur à Lupercis amiculo Iunonis, id est, pelle caprina. Quã ob causam is quoq; dies februatus appellabatur: & quæcunq; purgamenti causa in quibuscunq; sacrificijs adhibebãtur; februa appellabantur: & id quod purgatum erat, februatum dicebatur. Et Februus Ditis pater uocatus est, quod ei mense Februario sacrificaretur. Quidam tamen hæc non à feruco uerbo deducta opinantur, sed à Sabinorum lingua, qui februm, purgamentum dicunt. Item à feruco feruidus fit, hoc est, callidus, diligens. Et feruenter aduerbium, diligenter. Et fretum locus angustus in mari, ac etiã ipsum mare à similitudine, ut Varro existimat, feruentis aquæ, quod efferueat aqua maris, atque ebulliat. Vnde transfreto, & transfretatio deducuntur, & fermentũ, quod feruẽdo crescat. Est enim fermentum farina, quæ subigitur prius quã addatur ad pultis modum decocta, & relicta, donec acescat. Vulgo autem nec sufferuere faciunt, sed tantum pridie asseruata materia utuntur. Ab hoc fit fermento uerbum, cuius passiuum est fermentor. Pli. Palamq; natura est acore fermẽtari.

Idem: Cum fieret panis ordeacius cicerculæ farinæ admistione fermẽtabatur. A fermẽto fermẽtatio deducitur. Præterea à fero fertũ dicitur genus libi, quod sæpe ad sacra ferebatur, nec sine strue altero genere libi, quæ qui afferebant, strufetani appellabantur. A fero arferia aqua, quæ inferis libabatur, seu uas uini, quod adhibebatur sacris. Et fiscina instrumẽtum rusticum, quo comportantur fructus, ac res necessariæ. eius diminutiuum fiscella, in qua casei feruntur, & ab ea fiscelli uocitati mollis casei appetitores. quemadmodum catillones dicuntur catillorũ liguritores. Ponitur tamen aliquando fiscella pro boum, mulorum ue, aut iumentorũ capistro. Pli. Fiscellis capistrari boues oportet, ne germinũ tenera decerpant. A fero etiam furor, quod qui furore agitantur, huc, atq; illuc temere ferantur. Ab hoc furiosus, furio, furibundus, furiæ, Furialis, de qbus inferius dicemus. Et far, quod apud ueteres de omnibus fructibus dicebatur: quia id fert terra, ab eo farina dicta. Et furfur purgamentum farinæ, à quibus farinaceus, & furfureus adiectiua. Et farcio, quod proprie est saturo. quasi farre impleo. unde per metaphoram farcire pro implere dicimus, à quo infarcio, & refercio eiusdem significationis. Item offercio, à quo offertissimum pinguissimum. Plau. Sine sacris hæreditatem sum adeptus offertissimã. Et fertum genus libi, quod Dijs in sacrificijs offerebatur. Persius: Attamẽ hic extis, & opimo uincere ferto intẽdit. Et fartus, & refertus, & farcimen intestinum uaria, ac minutim concisa carne refertum. Et farreum genus libi ex farre factum. Plinius: Cum & in sacris nihil religiosius confarrationis uocabulo erat, nouæq; nuptæ farreum præferebant. Farreũ quoq; apud ueteres hordeum dicebant à farre, sicut granarium à grano, & horreum ab hordeo. & fartores nomenclatores quidam, quasi infarcirent nomina salutatorũ in aurem candidati. Et farrago, qua equi, & iumenta uerno tempore purgantur, & saginantur, quod primum in farraria segete seri cœpta sit: quamuis aliqui à farciendo potius, hoc est saturando dictã farraginem uelint. Et diffarratio genus sacrificij, quod inter uirũ, et uxorem fiebat. Et dissolutio dicta diffarratio, quia fiebat farreo libo adhibito. Et à farre secando per commutationem literæ ut Varro existimat, falx, & fartilia, quibus implentur ea, quæ decoquuntur. Plinius: Iecur anserinum fartilibus crescit mira magnitudine. fructus etiam à ferundo dicuntur res illæ, quas fundus, & quæ in fundo sunt, ferunt. Vnde fructiferum dicimus fructum ferentem, hoc est pinguem, fertilem. & fructiferæ arbores appellantur, quæ fructum ferunt, distinguuntur q; ab ijs, quæ neque feruntur, neque fructum ferunt: & propterea infelices arbores dicuntur. Et fructifico, quod est fructum facio. & fructificus, siue fructuosus, quã fructum, hoc est utilitatem præstat. Et Fructifica fructuum Dea. Et frutex, qui ab herba, & arbore differt. Est enim frutex, qui ad iustam magnitudinem arboris non assurgit, & statura similis est multis herbis, sed non demoritur, neque arescit, ut herba, uerum perennis est. à quo fit fruticor uerbum, hoc est pullulo, & quasi frutices emitto. Cicero: Excisa est enim arbor, non euulsa. itaque quasi fruticetum uides. Vnde fruticari pilum per metaphoram dicimus, & frutetum, & fruticetum, ubi multi frutices sunt: sicut uinetum, & oliuetum, ubi multæ uites, & multæ oliuæ. Veteres pro fructu fœminino genere etiam fructam dixerunt: & in genitiuo fructuis pro fructus. Varro: Quæro utrum fructuis, an delectationis causa uendatis. Dicebatur q; specialiter fructus oleum iustum ex oliuis expressum. quod uero post modum primum fluebat, flos fructus uocabatur. Et fruges, quod est generale nomen, & non modo frumenta, legumináque

náque complectitur, sed quicquid ex fructu terræ in alimoniam uertimus. Vnde frugiferæ arbores dictæ sunt, quæcunq; fructum ferunt. à quo fit defrugo uerbum, quod est omni fructu spolio, omnem fructum exhaurio. Plin. Oraculum illud magnopere custodiendum, segetem ne defruges: Columella: Constat enim segetem nimia defrugatione exinaniri. Pompeius tamen, & Seruius, & Donatus, frugis uocabulum à frumine deductum existimãt. est autem frumen eminens sub mento gutturis pars, qua cibus in aluum demittitur, à ferẽdo cibo appellatum. & alio modo dicitur rumen, à quo fit rumino uerbum, siue ruminor, quod est reuomo, ac rursus cõsumo, à quo ruminatio deducitur, per quã demissus cibus reuocatur, ac mãditur. Et Rumina dea, quæ rumæ præest, hoc est pueris lactẽtibus. Rumam ueteres uocabant mammã, à qua rumare pro lactare dictum est, quasi mammam in rumen immittere. Vnde & irrumare deductum fœdæ significationis uerbum, quod penis in os quasi fugendus immittatur. Et subrumi agni dicuntur, quia adhuc sub mãma habentur. Et ruminalis ficus, sub qua lupa Remo & Romulo dicitur mammã præbuisse, quæ ei Rumula uocitata est. Ouid. Quæq; uocatur Romula nunc ficus, Rumula ficus erat: siue quod sub ea pecudes æstatis tempore frigora captantes herbas ruminare consueuerunt. Quidam strumam quoq; à ruma dictam existimant, quasi struens rumam. morbus est, quem uulgo à scrofis, ut opinor, quæ eo morbo afflictantur, scrofulam uocant, tumor scilicet, in quo subtus concretæ quædam ex pure, & sanguine quasi glandulæ oriuntur. Strumosi dicuntur, qui id uitium patiuntur. Et strumosa pars corporis quæ eo læsa est. Interdum tamẽ rumi nor per metaphorã accipitur, pro reuoco in memoriã. Varro: Non modo absens de te sæpius cogitabit, sed & ruminabitur humanitatẽ tuã. Liuius: Nemo hæc nostræ ruminabitur mulieri. Veteres in nominatiuo frux, pro fruge dixerunt. Varro: Frux legumen, triticum. à quo frugi indeclinabile nomen deriuatur. Sunt autẽ frugi homines, quos Græci χρησίμους appellant, qui in omni re motus animi moderãtur. Vnde est Pisonis illius cognomen tantopere celebratum. Inde etiam frugales dicuntur, & frugalitas dicta, quæ motus animi appetẽtens regit & sedat, moderatamq; in omni re nouit seruare constantiam. Et frugaliter aduerbium tẽperate, modeste. & frumentum, quasi frugamentum. & fruor quasi ex esu frugum delectationẽ capio. Vtor enim, & fruor differunt, quod uti, si cum homine iungatur, conuersari est. Cice. Cuius patre familiariter utebar, id est, cum quo familiariter cõuersabar. Si uero cũ alijs iungatur est usum habere. Mart. Vtere lactucis, & mollibus utere maluis. Hinc usus sit, quod interdum ipsam utendi significationẽ habet. Vir. Nam neq; erat corijs usus. Interdũ consuetudinẽ, conuersationẽ. Teren. Sic mihi est usus. Quint. mulierem, cum qua longus illi fuerat usus. Vnde usu uenire, pro accidere ponimus. Plin. Id enim frequẽter usu uenit, ut malis bonis præferantur. Aliquãdo ponitur pro opus est. Vir. nũc uiribus usus, nunc manibus. Item quia solemus uti rebus, ut ex ijs utilitatem percipiamus, usus aliquãdo pro utilitate accipitur. Apuleius: Cum id ex usu meo non esset. Hinc utilis, et utilitas dicuntur, & aduerbium utiliter. Item apud uris consultos usus fructus dicitur, cum res aliqua non nostra est, sed per inde ex ea fructum, atq; utilitatem capimus, ac si nostra esset: definitur q; ab Vlpiano: Ius alienis rebus utendi, fruendi q; salua rerum substantia. Abuti uero est perperam uti, siue nimis licẽter uti. Cicero: Noli abuti nimis patientia nostra. Vnde ab usus, & abusio dicuntur, cum aliqua re per licentiã male utimur. Item abusum dicitur, quod utendo cõsumptum est. Plau. Vbi illa quæ dedi ante abusa. si ea durarent mihi, mulier mit

teretur ad te. Et usucapio abusa dicitur acquisitio, siue adiectio dominij per continuationẽ possessionis longi temporis defiiti, utputa triginta, aut quadraginta annorum, si res immobilis sit, quam possidemus. Item trium annorum, si res mobilis sit. Recentiores primam illam præscriptionem uocant, hanc uero usucapionem. Ita enim dicitur usucapio, sicut pignoricapio. Cato: Hæc pignoricapio ob æs militare facta est, quod æs tribuno ærario miles accipere debeat. Et usito, & usurpo eiusdem significationis. à quibus usitatio & usurpatio dicuntur. Cicero: Post inuenta conclusio est, qua credo usuros ueteres illos fuisse, si iam nota atque usurpata res esset, qua inuenta, omnes usos magnos oratores uidemus. & usura, quæ modo pro usu capitur. Sene. Si mihi unius dieculæ usurã permisisset. Modo significat fœnus, à quo fœnerator, à quibusdã usurarius dicitur. Frui autem est ex re, qua utimur, delectationem capere. Vnde fieri potest, ut eadem re unus utatur, alter fruatur, ut si per æstum duo frigida aqua manus lauent, alter ut abluat sordes, alter, ut frigiditate illa oblectetur. Habet hoc uerbum tria supina, Fruitũ, unde fruitio fit, quo uerbo theologi utuntur, uoluntq; ad deum tãtum referri. Et fretũ, unde fit fretus, id est cõfisus. Quin. Tua fretus humanitate id egerã. Et frutum, ut paulo mox ostendemus. à fruor fit fruiscor, sicut à fateor fatiscor. Lucil. æque fruiscor ego, ac tu. Et perfruor quod est in totum fruor. Et defruor, omnem fructum ẽcipio, à quo defrutum appellatum uini genus huiusmodi. Decoquitur mustum ad tertiã partem mensuræ, quod syreum dicitur. Græci ἀπὸ τοῦ ἕψειν, quod est decoquere ἕψημα uocant, nostri à sapiditate, ut arbitror, sapam nominant. hoc si ad dimidiam partem decoquatur, fit defrutum, quod omnis fructus ex eo musto detractus sit. frutum quoque & frutam ueteres dixerunt passiue eum, siue eam, quibus nos frui contigisset. Vnde frutinal dictum est templum Veneris frutæ. Cato etiam fruniscor pro fruor, & frunitum dixit prudentem, hoc est eum, quo perfrui liceret: siue è contrario infrunitum insipientem, ac stolidum, qui nulli usui esset. Sed nos frunitum & infrunitum à græco potius deducta existimamus. Nam græci φρόνιμον prudentem, ἄφρονα dementem dicunt. Item à ferendo frumẽtum dictum, siue, ut quidam putant, à frugibus, quasi frugamentũ. Frumenta autem dici putant quæcunque emittunt aristas. à frumento, fit frumentor uerbum, quod est frumẽtum colligo. Vnde frumentatio collectio frumenti, & frumentator, qui frumentatũ profectus est. & frumentarium, quod ad frumentum pertinet, ut frumentarius ager, frumentarium cribrum, frumentaria lex de frumentis, sicut agraria de agris. Item à ferendo frustum cuiusq; rei particula; quod facilè feratur. Vir. Pars in frusta secãt, uerubusq; tremẽtia figunt. M. Cato: Frusto panis cõduci potest, uel uti taceat, uel ut loquatur. Vnde fit aduerbiũ frustatim, & frustillatim, hoc est, minutatim, et p frusta. Ite ẽ Plautus, frustillum et frustillum usurpat pro paruo frusto. Frustra quoque aduerbium hinc deductum quidam existimant, quod significat incassum, quasi imperfecte. à quo fit frustro uerbũ, quod est fallo, deludo. Et passiuum eius frustror, quod etiã deponens reperitur. Vnde sunt uersus illi uetustissimi poẽtæ ab A. Gell. cõmemorati: Nam qui lepide postulat alterum frustrari, quẽ frustratur, frustra eum dicit, frustra esse. Nam qui sese frustra, quem frustrari sentit, qui frustratur, is frustra est, si non ille est frustra Quidam tamen hæc à frangendo potius deducta existimant. à ferendo etiam furca dictum instrumẽtum, quo stramenta feruntur. à quo bifurcum, & bifurcatum, & bifurcatim; et furcifer, à quo trifurcifer. Pla. Tu trium literarũ homo uituperas me, & fur trifurcifer. Et furculam, & furcillam deducimus, et furcilis, quo utimur ad extrahẽdum simum.

item ferax abundans. à quo feracitas, pro abundantia deducitur. Plin. Vt tam ferax bonarum artium seculum uideremus, & fertile eiusdem significationis, à quo fertilitas, & fertiliter aduerbium. & Feronia nemoris dea à ferendis arboribus. Tradunt enim, cum nemus eius aliquando fortuito arsisset incendio, & ob id transferre inde simulachrum incolæ uellent, subito nemus euiruisse. Vir. & uiridi gaudēs Feronia luco. Sunt qui scribant circa tractus Campaniæ, ubi Circæi sunt, Iouem coli solitū, qui Anxurus diceba tur, quasi ἄνευ ξυρεῦ, hoc est, sine nouacula: quia barbam nunquā rasisset: & Iunonem, quæ Feronia uocabatur. Fontem autē fuisse in Cāpania iuxta Tarracinam, quæ aliquando Anxur est dicta. Sed illud magis constat, sub monte Soracte urbem fuisse Feroniam, & in ipso mōte eiusdē nominis deam, quā finitimi mira religione uenerabantur. Erat in loco templum eius, mirificum sacri genus habens. Nam qui eius numine afflabantur, nudis pedibus super incensos carbones, & calidissimum cinerem sine aliqua offensione ingrediebantur. ingens eò mortalium multitudo conueniebat, & celebritatis eius, quæ quotannis fieri solebat, gratia & spectaculi. Et ferentarij milites leuis armaturæ, qui quicquid opus esset auxilio ferrent, ex cursu leui armis grauibus minime impediti: uel ab auxilio ferendo, uel quod fundis & lapidibus pugnarent, quæ tela feruntur, non tenentur. Cato eos ferentarios dixit, qui tela ac potiones militibus pugnantibus ministrabant. hi & uelati uocabantur. Velare enim licet proprie cooperire sit, unde & uelum pro tegmine accipitur: & ueliuolum mare dicitur, per quod uelis uolatur: & ueliuolæ naues, quæ uelis uolant. unde & reuelare nudare est atq; detegere: aliquando tamen pro ligare accipitur. Pompo. Reste uelet gulā. aliquādo pro ueſtire. Plau. muliebri uelatus toga. Velati ergo uocitati sunt milites, qui uestiti & inermes exercitum sequebantur, & in demortuorum locū substitui solebant. Hi postea mutatis literis uelites appellati sunt. Et uelitaris pugna dicta, quæ fundis ac lapidibus, interdum etiam hastis fieri ab inermibus solet. Hinc uelitor uerbum deductum est, pro contendo & iurgor: & uelitatio contentio. Plau. nescio quid uelitati estis inter uos. A. Gellius. Cum inquinatissimis hominibus nō est cōuitio decertandum, neq; maledictis aduersum impudentes & improbos uelitandum: quia tantisper similis & compar eorum fias, dum parua & cōsimilia dicas, atq; audias. A uelitor uelitatim aduerbium deducitur, quod significat per saltus, & interualla, quod uelites fundis, ac lapidibus pugnando huiusmodi saltibus utantur. Si senna. Nos una æstate in Asia & Græcia gesta, iccirco continentia literis mādauimus, ne uelitatim aut saltuatim scribendo lectorum animos impediremus. Item à fero feciales dicti, quod apud eos belli pacisq; ferendæ ius erat. neq; enim licebat bellum alicui inferre, nisi hi & iusta causa suscepta declarauissent, & prius indixissent. Varro. Itaq; bella tarde, nec magna licentia suscipiebant, quod bellum nullum, nisi pium putabāt geri oportere, & prius quàm indiceretur bellum ijs, à quibus iniurias factas sciebant, feciales legatos res repetitum mittebāt quatuor, quos oratores uocabant. Idē. si cuius legati uiolati essent, qui id fecissent, quamuis nobiles essent, ut ciuitati dederentur statuerunt: feciales q; uiginti, qui de rebus cognoscerent, iudicarent, & statuerent, cōstituerunt. Sunt tamen qui feciales à faciendo uocitatos existimant, quod apud eos belli, ac pacis faciendæ ius esset. Item ferrum à ferendo quidā dictum putāt, quod in agros colendi gratia feratur. Ego à feriendo potius appellatum arbitror, quod cætera eo feriantur, hoc est, domētur. Ab hoc ferrugo dicitur, quæ proprie est rubigo ferri, sicut ærugo rubigo æris. Plin. sudor uirgæ cornu arboris, lamina candente ferrea exceptus non contingente li-

gno illita, quæ inde ferrugo incipiēteis lichenas sanat. Rubigo atq; ærugo, ut Marcel. scribit, idem sunt: sed falsum hoc esse ostendit Pli. qui de auro scribit: Super cætera nō rubigo ulla, non ærugo, non aliud ex ipso est, quod cōsumat bonitatē. Non coniunxisset utrunq; hoc loco Plin. nisi inter se differrent. Dicendum est igitur, rubiginem esse, quæ in metallis situ quodam contrahitur arida, & rubra, metallum paulatim absumens, qualem in ferro uidemus. dicta rubigo à colore. Veteres enim robum rubeum dicebant, & bouem iccirco robum rusticiuocabant. unde & materia quæ plurimas huius coloris uenas habet, dicta est robur, & homines ualentes, ac boni coloris, robusti. Græci hanc ἐρυσίβην uocant, quod apud eos quoq; ἐρυθρὸν rubeum dicitur. hinc uitium illud quod segetes occupat robigo dicitur: quod ut illa ferrum atq; alia metalla, sic ista segetes exurit. Vnde et Robigus deus, & Robigalia dicta, quod huic deo sacrificia fierent, ne robigo segetes occuparet, & Rubigo dea. Ouidius. Flamen in antiquum lucū Rubiginis ibat. Aerugo uero est, quæ in metallis ex humore contrahitur, non rufa & sicca, qualem diximus robiginem esse, sed uiridis, atq; humida, dicta ab ære, quod proprie æris sit ærugo, ut ferri ferrugo. Scribit Plin. æs muliebribus menstruis cōtactum graue uirus odoris accipere, & ærugine m. ex lapide quoq;, ex quo coquitur æs ærugo deraditur, quemadmodum ex lapide, ex quo coquitur ferrum, rubigo. Sed in omnibus metallis, præsertim quæ non pura sunt, & ærugo simul, & rubigo esse possunt. Ferrum diuturno situ rubiginem cōtrahit. Si citro aut omphacio, aut alio acri tangatur, statim ærugo incessit, hoc ipsum accidit in argēto, nisi purum, putumq; sit, & in ære, atq; aliis metallis. Itaq; eadem sæpe metalla, & rubiginosa esse & æruginosa conspicimus. Aeruginem Græci ἰὸν χαλκοῦ nominant: ferruginem ἰὸν σιδήρου, id est, florem æris ac ferri. Non recte interpretatus est noster Hierony. locum illum in sacris literis. καὶ ἔδωκε τῇ ἐρυσίβῃ τὸν καρπὸν αὐτῶν, καὶ τὸν πόνον αὐτῶν τῇ ἀκρίδι. id est, Et dedit ærugini fructus eorū, & labores eorum locustæ. Rubigini enim interpretari debuit, non ærugini. A rubigine rubiginosus dicitur, sicut ab ærugine æruginosus. Ferrugo etiam per metaphoram dicitur color rufus subniger, qualis est hyacinthi floris, à colore ferri dum est rubiginosum. Virg. Cum caput obscura nitidum ferrugine texit. Ab hoc fit ferrugineus. Idē. Et ferrugineos hyacinthos. Manifestus est Marcelli error, qui ferrugineum colorē cœruleum esse scripsit. A ferro etiam ferreum deducitur, quod ex ferro est. & ferrarium, quod ad ferrum attinet. unde fodinas ferrarias dicimus, siue simpliciter ferrarias, sicut ærarias, argentarias, aurarias, loca in quibus ferrum, æs, argentum, aurumq; effoditur. Et ferramentum instrumentum ferreum. unde ferramenta fabrilia, & ferramenta tonsoria dicimus: & ferratum, cui ferrum inditum est. Vnde ferrata spicula, ferratas lanceas, ferratas sagittas nominamus. Et Saxum ferratum natale oppidum meum in Piceni atq; Vmbriæ finibus situ, à ferro uocitatum est propter fodinas ferrarias, quas eo in loco multas fuisse earum reliquiæ ostendunt. Et urbs Sentinum à ueteribus dicebatur à Sentino amne iuxta mœnia lambente, quē nunc quoq; Sentinum incolæ uocāt. Itē à ferro ferrumen uocitatum, quod gluten significat, & ferruminatio, conglutinatio, atq; iunctura. Sed proprie ea, quæ fit in metallis, quis & ad alia transferatur. & ferruminare est metalla coniungere, ac ut ita dicam, conglutinare, licet de aliis etiam dicatur. Pl. Nanq; furculo super bina oua imposito, ac ferruminato albi glutino sublata cer uice medio æqua utrinq; libra deportant aliò. Idē: Garris Arabiæ oppido muros, domosq; è massis salis faciunt, aqua ferruminantes. Idem; Sine ferrumine suo cemēta componentes. A ferrumino

rumino conferua herba deducitur, de qua inferius dicemus. Ferrum uiuum uulgo dicitur, quod ex Magnete lapide uirus accepit: idq; mira quadam utriusq; natura longo tempore retinet, aliud apprehendens ferrum, ut aliquando annulorum catena spectetur. Fero ipsum à Græco deducitur. etenim Græci quoque φέρω dicunt. à quo tam apud illos, quàm apud nos pheretrum dictum, quo uel cadauer fertur, quod & à capiendo capulus appellatur. unde Plautus capularē senem nominat mortui uicinum: uel aliquid aliud cum pompa. Liuius: Spolia ducis suspensa fabricato ad id apte pheretro gerens in capitolium ascendit: ibiq; cum ad quercū pastoribus sacram deposuisset, templum designauit, & addidit cognomen Iupiter pheretrius. Rudes sunt, qui hunc locū deprauant, pro pheretro, ferculo scribentes: cum & nomen ipsum pheretrij Iouis pheretrum esse scribendum, & Græci quoq; pheretra uocent argentum, aurum, gemmas, imagines principum, spolia hostium, & cætera, quæ in pompa feruntur. Deprehenditur etiam hoc loco Plutarchi error, qui non à ferendo, sed à feriendo dictum Iouem pheretrium scribit: & Pompeij Festi, qui ideo appellatum censet pheretrium Iouem, quod pacem ferre putaretur: quoniam ex templo eius, quod Romæ primum à Romulo ædificatum est, sumebant sceptrum, per quod iurarent, & lapidem silicem, quo fœdus ferirent. Hinc etiam arcano quodam prouidentiæ consilio factum arbitror, ut tibi quoq; Federice, ac gentibus tuis pheretrij cognomen inditum sit, siue à spolijs hostium, quæ toties opima domum retulisti, siue quod pacem quandoq; Italiæ eras laturus. Quis enim ignorat huius tranquillitatis, qua hæc prouincia orbis regina in præsentia fruitur, te solum esse & autorem, et arbitrum? Malo itaque pheretrium montē à familiæ tuæ gentilitio nomine deriuari, quàm familiæ tuæ, tuumq; nomen à pheretrio monte pheretrium dici. Item à φέρω Græco pharetra dicta instrumentum, quo sagittæ feruntur: & qui eam ferunt, dicuntur pharetrati. Itē amphora uasis genus figulini duas ansas habens, ita appellata, quod ex utroq; latere capta feratur, cōtinet quadrantal. unde ἀμφορεὺς φόρου Græci, nos amphorariū uocamus eū, qui mercedis gratia amphorā gerit. et incitega machinula erat, in qua amphora uini cōstituebatur, unde uina subinde in cōuiuia subministrarentur. Itē epiphora, quæ latine eodem modo dicitur ἀπὸ τοῦ ἐπιφέρειν, hoc est ab inferendo dicta, morbus oculorū est, quem uulgo lachrymā uocant, cum descensus humoris oculos male angit. Plin. Caro peponū epiphoris oculorū, et doloribus prodest. Formica quoque à ferendis micis uocitata est. Mica proprie est puluisculus ille, qui in arena, quasi argentum fulget. à quo & panis, & omnium rerum minimæ partes micæ dicuntur, quasi minutim cadentes. à mica, quæ in arena fulget, deductum est mico uerbum, quod proprie est subinde, & per interualla, ut micæ faciunt, fulgeo. Virg. l. Micat ignibus æther. Idem: Ardentes clypeos, atq; æra micantia cerno. Et quoniam talis quædam uariatio, dum digitis sortimur, apparet, per metaphoram micare aliquando accipimus pro digitis sortiri. Varro: Micandum erit cum Græco, utrum ego illi us numerum, an ille meum sequatur. Cicero: Dignum esse dicunt, qui cum in tenebris mices. Quia uero hoc per uices fit, micare etiam capimus pro eo, quod est per uices, & sine ordine mouere. Virg. Micat auribus, & tremit artus. Idem: Et linguis micat ore trisulcis. Ab hoc cōposita fiunt promico qđ est extēdo, uel longe iacio. Neuius: Siquid loqui uis, nō perdocere, multa lōge promicāda oratio est. Emico, quod est resplendeo. Plau. Ex oculis quasi radij emicant solis. Dimico cōtendo, pugno, à quo dimicatio deriuatur. à formica fit diminutiuū formicula, et formicinus: sicut à bellua belluinus, et musca muscinus. Plau. Homo formicinus, ac muscinus. & formicatio uitiū corporis, quod Græci μυρμηκίαν uocant, cum parua tubercula, rotunda, pinguia corpus infestant. Plin. Cinis muliebrium crinium, cum fuerint combusti, addito melle, sanguinem sistit illico, & formicationem corporum. dicta formicatio, quod uel uti exesse carnem formicæ uideantur. & deformicatum à formicis submersum, quibus confoueri solitum erat. Item à fero formido, hoc est metus, cum uehementius in mouendo, ut ab se abeat, foras fertur. Ab hoc fit formido uerbū, hoc est timeo, & formidabile, timendū: & formidolosus, quod modo accipitur pro eo, qui formidat. Teren. Num formidolosus es mi homo? modo pro eo qui formidatur. Sall. Ita talibus uiris non labor insolitus, nō locus ullus asper, aut arduus erat, non armatus hostis formidolosus. Ab hoc formidolose aduerbiū cum timore. Itē à φέρω græco apophoreta munera, quæ dari Saturnalibus solebant, quē morem hodie quoq; seruamus mense Decembri. dicta apophoreta, quod ab ijs, quos salutabāt, referrentur. ἀποφέρειν enim modo auferre, modo referre significat. Hinc Mart. nouissimū librū operis sui apophoreta inscripsit, hoc est munera saturnaliorū. Suet. de Caligula: Agitatori Cithio comessatione quadā in apophoretis uicies sestertiū contulit. Idē de Vespasiano: Sicut Saturnalibus dabat uiris apophoreta, ita per cal. martias, fœminis. Item à ferendo forago dicitur filum, quod à textricibus fertur, ut diurnum opus distinguant, quamuis hoc à forando potius deductum existiment. Item Forda bos prægnans, quod testatur Ouid. Forda ferens bos est, fœcundaq; dicta ferendo. hinc fordicidia dies appellati, quibus prægnātes boues immolabantur, ut Varro testatur. Fore quoque à ferendo quidam dictum uolunt: cum nihil ferè aliud sit, quàm ferri. licet enim uocem habeat infinitiui præsentis, ut esse, significationem tamen potius futuri habēt. Idem sanè fore est, quod futurū esse: licet forem fores foret idem sit, quod essem esses esset. Quapropter fore raro cū participio, frequenter cū nomine iungitur. Cic. Spero amicitiā nostrā notam posteritati fore. Aliquando cum participio inueniri testatur Cæsar, quod mirum est Vallam nō animaduertisse. Nonnulli etiam Cæsari nunciabant, cum castra moueri, aut signa ferri iussisset, non fore dicto audientes militeis. idem, quod non fore dicto audientes milites, neq; laturi signa dicantur. Cū participio uero futuri nunq; iungitur fore. Cōposita uero à fore nudæ hoc est sine nomine, & sine participio ponūtur. Virg. Esse quoque in fatis reminiscitur affore tempus. quod uerbum Statius pro significatione præsentis accepisse uidetur: Sensit manifesto numine ductos affore, quos nexis ambagibus dugur Apollo ædiderat. Defore. Cic. Vtrū arbitrabātur nō defore, qui illam restituerent. Abfore, qđ rarius in usu est, unde dicūtur ab futuri. Confore, et perfore, apud poētas pro fore. Profore, pro futurū esse. Horat. Quæ nocuere sequar, fugiam, quæ profore credam. Nos tamen potius fore, quasi futurū esse dictū existimamus, quàm à ferendo deductum. ad hæc fortis à ferendo uocitatus est, quod æquo animo ferat aduersa. unde fortitudo à Cicerone ita definitur: Scientia rerum perferendarum, uel affectio animi in patiendo, ac perferendo summæ legi parens sine timore. & alibi: Fortitudo est considerata periculorum susceptio, & laborum perpessio. à fortis fit aduerbium fortiter, & fortifico pro fortem facio. Plautus: Fortifica animum. & Fortesco pro fortis fio. Neuius: Crescit animus, & fortescunt ires. & forticulus diminutiuū. Cicero: Quamuis idem Epicurus forticulū se in torminibus, & in stranguria sua præbeat. Fortis proprie est, qui animum habet infractum, uel qui ualidis uiribus præditus est. Virg. Fortēq; Cloantū. Aliquando tamē pro celeri ponitur, Idē; Si fœmina forti fidis equo. aliquan-

do pro formoso. Plaut. Ecquid fortis uisa est. Nonnunq̃ etiã pro diuite. Idem: Eam sororem spopondisse suam, in tam fortẽ familiã, hoc est diuitem, & copiosam. firmus quoq;, hoc est stabilis, constans à ferendo dictus, quod constãter omnia ferat. à quo firmitas, hoc est stabilitas, cõstantia, quæ & firmitudo dicitur. Plau. Si istã firmitudinem animi obtines, salui sumus. et firmiter aduerbium stabiliter, inconcusse. & firmo uerbũ, qđ est sisto, stabilio. à quo firmator, firmatrix, firmatio. Affirmo quod significat asseuero, unde affirmator, affirmatrix, affirmatio, affirmatiuũ. & aduerbium affirmatiue. Offirmo idem quod firmo. Plaut. Offirmo pessulum. Infirmo, debilito, à quo infirmus, debilis. & infirmitas, debilitas, imbecillitas. Refirmo rursus firmo. confirmo approbo, roboro. à quo confirmator, confirmatrix, confirmatio, confirmatiuum, & aduerbiũ confirmatiue. Et fortuna à ferendo dicta, quod temere, et sine ratione feratur. est enim fortuna accidentium rerum subitus, atq; inopinatus euẽtus. Hæc à ueteribus Dea credita est, à quibusdam etiam deus uarijs casibus humana deludens, & propterea cæca æstimata. Iuuenalis: Te facimus fortuna deã, cœloq; locamus. hæc eadem ratione et fors dicitur. Vir. Forte sua Libycis tempestas appulit oris. Fors, & fortuna ita à quibusdã distinguuntur, ut fors casus sit, hoc est id, qđ fortuito accidit: fortuna uero ipsa Dea. Acci. Nãq; audire uolo, quo captus modo, fortuna ne, an forte repitur. Terẽ. O fortuna, ò fors fortuna. Dona. Aliud fortuna est, aliud fors fortuna. Fortuna dicta est incerta res: fors fortuna, euentus fortunæ bonus. Nã fors fortuna est, cuius diem festum colunt, q̃ in arte aliqua uiuunt. huius ædes trans tyberim erat. Fortunæ uocabulum medium est, sed cum fortunam solam dicimus, intelligimus felicitatẽ. Vnde fortunatos felices nominamus: infortunatos uero infelices: & infortuniũ, malam fortunã. Fortunatos tamen pro propitijs ponimus. Afra. Deos ego omneis, ut fortunati sint, precor. Fortunare etiã prosperare est, ac bonis augere. Cic. Tibi patrimonium Dij fortunent. hinc fortunæ dicuntur diuitiæ. et fortunatim aduerbium, prospere, ac feliciter. Plau. Si dederit Iupiter, ut fortunatim omnia succedant. & fortunatæ insulæ à fructuum ubertate dictæ sunt in mari Atlantico ultra Gorgadas, aduersæ promontorio, quod uocatur ἑσπέριον κέρας. Prima uocatur Obrion, habens in montibus stagnũ, arboresq; ferulæ similes, ex quibus aqua exprimitur, ex nigris, amara, ex candidioribus, dulcis, & potui iucunda. Altera Iunonia appellatur, in qua una tantum ædicula erat lapide extructa. ab ea tertia eodem nomine, minor: deinde Capraria lacertis grandibus referta. in conspectu harum Niuaria, aêre nebuloso, ac coacto, & propterea semper niualis. Proxima ei Canaria ita uocitata à canum multitudine ingentis magnitudinis. Omnes pomorum, & auium omnis generis copia abundant. hæc ultima etiam palmetis cariotas ferentibus, & nuce pinea, & melle. Papyrum quoq;, ac siluros in amnibus habet. à forte, & eundo fortuitum dicitur, quod casu accidit. Item à forte aduerbium, fortassis, fortasse, forsitan, forsan, quæ aliquando pro temere accipiuntur, aliquando sunt aduerbia dubitandi. eodẽ modo fors, & forte, & fortuito. Item à ferendo forum appellatum negotiationis locus, quò uenalia ferũtur: ut forũ Iulium, forum Flaminium, forum Sempronium ab eorum nominibus, qui ea fora custodienda curarent. quod etiã in locis priuatis, & in uijs, & in agris fieri solet. Vnde forum boarium dicimus, in quo boues ueneuntur: forum olitorium, in quo herbæ uenduntur, quod erat antiquum macellum. quapropter nunc quoq; olerum locum Lacedæmonij macellum uocant. Forum piscarium, in quo pisces ueneunt: forum cupedinis, in quo uenduntur cupedia. Cupes enim, & cupedia, antiqui lautiores ci-

bos nominabant. unde cupedinarij dicti sunt omnes, qui esculenta uendunt; ab eo, quod alimenta rebus cupidinis præbeãt. Dicitur tamen etiã forum locus, in quo cum populo agitur, cõciones habentur, lites tractantur, quod ibi iudicia ferũtur: unde & forenses dicuntur, qui in foro uersantur. & sæpenumero interponentes se, lites dirimunt; quos Græci πραγματικοὺς, hoc est pragmaticos appellant. & forensia uestes, quibus in foro utuntur. & circunforanei, qui circa forum spaciantur uenditantes aliquid, aut ementes, aut sciscitantes, aut tẽpus inaniter terentes. Forũ quoq; agere dicitur is, qui prouinciæ præest dum ciuitates uocat, & de controuersijs earum cognoscit, ac sententiam fert. Forum item ueteres appellabant, quod postea uestibulum sepulchri dictum est. Fori autem uirili genere, & multitudinis numero sunt tabulata nauiũ ab eo, quod incessus ferant, siquidem per eos nautæ discurrunt. Virgil. Implessemq; foros flammis. Cicero: Alij malos scandant, alij per foros cursitent. Itẽ spectacula, hoc est loca erecta, ut ex ijs spectetur. Liuius: Tum primũ circo, qui maximus dicitur, designatus est locus, diuisa loca patribus, equitibusq;, ut spectacula sibi quisq; faceret, fori appellati. ex ijs minores forulos dicimus, q̃ aliquãdo armariola significant, in quibus reponũtur libri. Iuuenal. Hic libros dabit, & forulos. hinc & forare penetrare, & quasi in forum exire. à quo perforare, & foramẽ, & foratus quartæ declinationis, & forago filum, quo textrices diurnum opus distinguunt, à forando dictũ. & fores, quibus ianuæ clauduntur, quod foris aperiantur, quemadmodum ualuæ, quod intus reuoluantur. hæ per diminutionem forulæ appellantur. unde Forculus deus, q̃ foribus præerat, sicut Cardinea dea, quæ cardinibus præerat. & Limentinus deus, qui præerat limini. Et foramina, hoc est paruæ fores. Cic. Nam nunc quidem, quanq̃ foramina illa, quæ patent ad animos à corpore, callidissimo artificio natura fabricauit. Et foras, & foris, quasi ad forum, & in foro. & forinsecus eiusdem significationis, cum foris. & foria stercora liquidiora, quod facile ferantur foras. Vnde cõforire uerbum, quod est stercore liquido fœdare, quod Plau. cõcacare dixit. Pomponius: Conforisti me. Diomedes. Et foriolus, qui uentrem habet solutũ, & foria facile emittit. Laberius: Foriolus es, in coleos cacas. unde forica dicitur locus publicus in quo licet omnibus uentrem exonerare: cum latrina in priuatos usus sit à latendo dicta. Cloaca uero locus cauus, per quem colluuies quædam fluit. à quo fit cloacare uerbum, quod est inquinate deduci. Cloacæ tamen appellatione Vlpianus scribit & tubos, & fistulas contineri. Pertinebat autem ad salubritatem ciuium, & tutelam, ut foricæ purgarentur, ac cloacæ reficerentur. Nam & cœlum pestilens, & ruinam immundæ minantur. Iuue. Inde reuersi Conducunt foricas. Sunt qui frenũ etiam à ferendo dictum existimant, quod equos uertat, feratq; quò uelit. unde effrenes, & infrenes, atq; effrenatos dicimus, qui cohiberi, & pro arbitrio nostro agi non possunt. & freno uerbum, quod significat cohibeo. & refreno eiusdem significationis. Sene. Cohibendus enim, ac refrenandus est animus. frenum in singulari neutri generis est, in plurali uero frena, & frenos dicimus. Quidam tamen frenum non à ferendo, sed à frangendo dictum putant: quod equorum, aliorumq; animalium ora frangat, ideoq; cum diphthongo scribi debere. Fistula quoq; ab aqua ferenda dicta est, quamuis alij à fundenda aqua dictam malint. proprie enim fistulæ sunt, ut Pompo. inquit, per quas aquas ducimus, à quarum similitudine instrumentum musicum fistulã uocamus, cuius Pan dicitur inuentor fuisse. Vir. Septem cõpacta cicutis fistula. Eadem quoq; similitudine fistula uocatur ulcus altum, angustum, callosum, siue ex uulnere sit, siue ex uitio intus orto, quod ad suppurationem

peruenerit, quam primo tentare specillo medicus debet, ut quò tendat, & quàm alte perueniat, scire possit. Ab hoc fit fistulo uerbum, quod significat fistulã ago. Pli. Et pumicis fistulans uice. Item for faris à fero deductum est, quamuis prima persona in usu nõ sit. nihil enim aliud est fari, quàm ferre, hoc est loqui. Quanquam Varro inter fari, & loqui hoc interesse scribit: quod fatur is qui primus significabilem uocem ore emittit, nullo uerborum ordine seruato: unde pueri ante, quàm id faciant, infantes dicuntur. Loquitur autem is, qui suo loco unumquodq; uerbum sciens ponit. A for, faminor in imperatiuo deducitur, quod ueteres pro dicito usurpabant. & Fabolinus deus, qui pueris primo fari incipientibus præest. & fato dicitur, quod est multa loquor. à quo refuto, & confuto, de quibus inferius dicemus. & fatus, locutus. & fama, quæ proprie est inanis de aliqua re rumor sine ueri cognitione, siue bonus sit, siue malus. Et hoc tantũ differt à rumore, quod rumor semp̃ de recenti dicitur. Cic. Improbissimis rumoribus dissipatis. Liuius. Manat toto urbe rumor. Fabios ad cœlum laudibus ferũt. Fama etiam sæpe dicitur de re inueterata, firmataq; in hominum opinione, quãuis incerta. Mart. Quicquid fama canit, donat arena tibi: hoc est, quicquid incertum, fabulosumq; narrauit uetustas, tu opere præstas. Quint. Fama est Iouem olim in imbrem aureum conuersum puellæ in gremium descendisse. Ponitur tamen frequenter pro laude, ac celebritate, ut fama Fabiorũ, fama Camillorum, fama Scipionũ. Vir. Sum pius Aeneas, fama sup̃ æthera notus. Aliquãdo pro opinione. Pli. Huc eum liberalitatis tuæ fama perduxerat. Vir. Nos munera templis quippe tuis ferimus, famamq; fouemus inanem. Hinc fit famosum, & infame eiusdem planè significationis. Cicero: Non pol inq̃t audeo, nã me ad famosas uetuit mater accedere. Plau. Qui etiam me miserum famosum fecit flagitijs suis. Sall. Largitionem famosam, impudentemq;. Vnde infamia, & qua Apuleius utitur, infamatio deriuãtur. Et famiger, & famigero uerbum, hoc est diuulgo. & famigerabile uulgandum apud antiquos, ut Varro testatur. & famigeratio diuulgatio. Famam Græci φήμην nominant, quæ similiter ἀπὸ τῆς φάσεως, hoc est à fando deriuatur. differtq; fama à gloria, quæ constans, & solida est, atq; ita definitur: Gloria est frequens de aliquo fama cum laude. Est autem alia inanis gloria uitiorũ plerunq; laudatrix, quæ definitur popularis fama, ex honestatis simulatione proueniens. ab hac diminutiuum fit gloriola, & glorior uerbum notæ significationis. & gloriabundus, qui gloriatur. & gloriosus, q̃ se uel inaniter iactat, uel alterius inani laudatione effertur, & laudari quærit. & inglorius, qui nulla laude, aut gloria dignus est, ueluti ignobilis. Rumor & aliquando pro fauore ponitur. Virg. Ergo iter inceptũ peragunt rumore secundo. ab hoc rumusculus paruus rumor. & rumifero honeste dictum, pro rumores fero. Plau. Thebani uero rumiferant, probant. Quidam etiam rumigero usurparunt, & nõnulli rumito. Neui. Simul alius aliunde rumitant inter sese. Item adrumauit inuenitur pro eo, quod est rumorem fecit, siue cõmurmuratus est. quidam hæc à rumine, hoc est parte gutturis putant deduci. Fames uero, hoc est edendi cupiditas, non à fando, sed ἀπὸ τοῦ φάγω deducitur, quod est edo. unde famelicus, qui edendi cupiditate agitur, & famelicosus, qui frequenter famelicus est. unde famelicosam turrim palustrẽ ueteres uocitabant. Et fameo, esurio. à quo famesco. Falæ autẽ à fando dictæ sunt, quod Thusci cœlum fandũ uocabãt, sunt autẽ ligneæ turres. Item à fando infandum, magnũ, quod uix fari quis possit. Vir. Infandum regina iubes renouare dolorem. & infans puer, qui nondum fari cœpit: quod etiã de brutis dicitur, atque etiam auibus. Plini. Quadrupedes infanteis suos cognoscunt,

Idem: Vespertilio uolucrum sola lacte nutrit, ubera admouẽs geminos uolitat amplexa infanteis. Item de inanimalibus. idem de boleto: Nec tunicæ minor gratia in cibo infantis boleti, hoc est parui, & nondũ adulti. à quo infantia fit, id est ætas infantilis. nam & ab infante infantile deducitur. Iustin. Hunc seu misericordia fortunæ eius, seu infantilibus blandimentis inductus diu protexit. Thusci fandũ cœlum uocabãt. à quo falæ ob altitudinem turres ligneæ uocitatæ sunt. à quibus falarica dicta telum maximum, quod in fulminis modum pugnantes de falis iaciebant. Virgil. Sed magnum stridens contorta falarica uenit. Falces autem, & harpagæ armorum genera erant, murorum oppugnationibus apta. Sisenna: Falces iniectas cõmuniũt, pluteos propius collocatis harpagis deijciunt è turribus. Plutei crates sunt, corio crudo intextæ, quæ apponi solebãt militibus opus facientibus, ideoq; appellabantur militares. Nunc etiam tabulæ, quibus quid præsepitur, eodem nomine significantur. Infantem etiam per metaphorã dicimus stultũ, & quasi loqui nescientem, & infantiorem, & infantissimum, pro stultiorem, & stultissimum. Et infantiam, hoc est stultitiam, & infantiliter, stulte, pueriliter. & infantilitas, puerilitas. Sic aũt à fero fari deducunt Latini, quemadmodum ἀπὸ τοῦ φέρω, φράζειν, quod est fari, & disserere. unde phrasis deducta est, quam Qu. definiuit eloquentiæ corpus, à qua Theophrastus appellatus, quasi diuina eloquentia præditus. Item à fando fas dicitur, hoc est pium, et religiosum, & fari dignũ. ad deos enĩ refertur, sicut iustũ ad homines. Vir. Fas, & iura sinunt, hoc est diuina, & humana iura permittunt. cuius contrariũ est nefas, hoc est impium, & execrabile. à quo fit nefandum, & nefarium, hoc est scelestum, & quod ne fari q̃dem liceat, quãuis aliqui nefarium à farre potius deductum uelint, quo scelerati, quasi uita indigni uti non debent. Item fasti dies dicti sunt, quibus licet fari prætori tria uerba: do, dico, addico. & nefasti his contrarij, quibus fari non licet. Ouidius: Ille nefastus erit, per quem tria uerba silentur. Fastus erit per quem lege licebit agi. hinc fastorum libri appellati sunt, in quibus totius anni descriptio continebatur. De quibus idem Ouidius scribit: Sacra recognosces annalibus eruta priscis, Et quo sit merito quæq; notata dies. Inuenies illic & festa domestica uobis. Sæpe tibi pater est, sæpe legendus auus. Priscis autem tẽporibus fastorum libri solis pontificibus noti erant, & sacrorum Regi, quos primus Numa ad Hetruscorũ imitationẽ dicitur instituisse. hos enim legens minor põtifex, & obseruatione sacrificulo Regi patefacta, celebrato ab utroq; sacrificio, idem põtifex calata, id est uocata in capitolium plebe, iuxta curiam Calabram, quæ casæ Romuli prope erat, dies populo quomodo obseruari deberent, indicebat. Sed postea fasti Cn. Flauij scribæ opera, etiam inuitis patribus, in omniũ notitiam peruenere. Omnes aũt totius anni dies ex institutiõe Numæ, aut festi erãt à ferijs ita dicti, aut profesti, aut intercisi. Festi erãt, in q̃bus uel sacrificia Dijs offerebantur, uel dies diurnis epulationibus celebrabatur, uel ludi in honorẽ Deorũ agebantur, uel feriæ obseruabantur. à quibus festiuus deducitur, & festiuitas, & festiuo uerbum, hoc est diem festũ ago. & festus. a. um. festus dies dicitur, res festiua, hoc est iucunda, & lepida. Frondem festiuam dicimus, quæ læta, & iucunda est: frondem festã, quæ festis adhibetur. Profesti, qui hominibus ad rem uel priuatã, uel publicam administrandam concessi erant. Hi autem fasti erant, quibus licebat prætori ius dicere: aut comitiales, quibus licebat cum populo agere: aut comperendini, quibus licebat uadimonium iubere: aut stati, qui iudicij causa cum peregrino instituebantur: Plau. Status cõdictus cum hoste intercessit dies. Hostem enim hoc loco more ueterum nominat peregrinũ, aut

præliares, quibus fas est res ablatas repetere, uel hostes lacessere. Sed eligendi ad pugnandum diei tunc Romanis erat licentia, cum ipsi bellum inferrent. Alioquin, cum exciperent, nullus obstabat dies, quo minus uel salutem suam, uel publicã defenderent dignitatem. Intercisi dies erant Deorũ, hominumq; communes. hi inter se, non in alia diuidebantur. Illorum enim dierum quibusdam horis fas erat, quibusdam fas nõ erat ius dicere. Nam, cũ hostia cædebatur, fari nefas erat: inter cæsa, et porrecta fari licebit: rursus, cũ adoleretur, nõ licebat. Dies atros uocabãt prisci, quos nunc ab obseruatrice huiusmodi rerum prouincia Aegyptiacos uocamus: quidã ad emendationẽ infausti nominis cõmunes nuncuparunt, qui ueluti infelices ad omnia cauenda sunt: quales erãt apud Romanos postriduani dies, quod Qu. Sulpitius tribunus militum ad Alliam aduersus Gallos pugnaturus rem diuinam postridie Iduum Quintilis dimicandi gratia fecerat. Item à fando fanum deducitur, hoc est templũ, quod Põtifex in dedicatione templi certa uerba præfari solet: quamuis sint aliqui, qui ἀπὸ τοῦ φάνερου dictũ malint, quod significat manifestum, qđ è fano responsa dabantur. un de prophetæ dicti sunt antistites fanorum, et oraculorũ interpretes. & hypophetæ uaticinãdi ministri, quibus scilicet prophetæ imperabant. Et fanaticus insanus dicitur: quoniam sacerdotes cum responsa dabant, furore pleni insanire uidebãtur. Hinc Fanũ Piceni urbs dicta, in littore Adriatico inter Pisaurũ, ac Senogalliã, omniũ Italiæ urbium, meo iudicio amœnissima, siue loci naturã, seu ciuium ingenia consideres: qđ in ea pulcherrimũ Fortunæ tẽplum fuerit, cuius adhuc reliquiæ conspiciuntur. Hinc Fanenses, siue Fanestres appellati. Item profanũ irreligiosum, non sanctum. Plau. Sacrum, an profanũ habeas paruipenditur. Is enim profanus est qui fani religione non tenetur, quasi porrò à fano, & à religione secretus. Profanum etiã appellatur, quod ex religioso, uel sacro in hominum usum conuersum est. Vir. Faune precor miserere inquit, tuq; optima ferrũ Terra tene, colui uestros si semp honores, Quos contra Aeneadæ bello fecere profanos. dixerat enim superius: Sed stirpem Teucri nullo discrimine sacrum Sustulerãt. Hinc profanare est ex sacro humanis usibus promiscuum facere. un de profanatum templum dicimus, cum in eo uel dimicatũ est, uel aliqd turpe cõmissum. à quo profanatio deducitur. Quidã hæc oĩa à græco deducẽtes, per ph potius, q̃ per f scribẽda existimant. Veteres pro fanum hanũ scripsere, & hanulum pro paruo fano. A fando etiam fatuus deriuatur, hoc est simplex insulsus, & quasi fari nesciẽs. quapropter & cibos insulsos, atq; insipidos fatuos dicimus. & fatuitatem, stultitiam. Fatui etiã dicuntur Fauni, agrestes dij, quod fari nesciant. unde & infatuatæ mulierẽs dicuntur, quæ Faunorum ludibrijs agitantur. similiter infatuati uiri, quos nunc uulgus spiritu plenos nominat, quidam etiam dæmoniacos. & infatuo, atq; infatuor uerba. Itẽ Fatua dea dicta est terra, quod infantes partu editi nõ prius uocem edunt, quàm terrã attigerint. Eadem et bona dea nominata, quod omnium nobis ad uictum bonorum causa est. et Fauna, quod omni usui animantium fauet. à qua Fauni agrestes dij, quod è terra geniti sint. & Ops, quod ipsius ope, atque auxilio uita cõstat. et Damia, quia ei in operto sacrificabatur: unde & sacerdos eius Damatris appellabatur, & sacrificium quod ei fiebat, damium à contrario sensu, quod minime esset δημόσιον, hoc est publicum. A fando fateor, quasi uehementer loquor, & affirmo. fateri enim est sponte aliquid affirmare: confiteri aliquo modo coactum, profiteri ad gloriã aliquid præ se ferre, diffiteri negare. à confiteor confessio fit, & confessor, nõ qui peccata alterius audit, ut imperitum uulgus usurpat, sed qui propria confitetur rogatus. Item professio, cõfessio

facta palàm. & professor, qui aliquid publice confitetur. unde professores bonarum artium dicimus uel eos, qui in ijs eruditi sunt, uel qui eas publice legunt. Nam & profiteri usurpamus pro publice legere. Item à fando præfari dicitur, quasi antefari. unde præfationẽ nominamus exordium, quod et principium & proœmium nuncupatur. & profari eiusdem significationis, à quo prophetæ dicuntur antistites fanorũ, oraculorumq; interpretes: quos Græci similiter ἀπὸ τοῦ προφαίνειν, quod ostendere est, προφήτας appellant. Præfari tamen aliquando significat per quandam ueluti præfationem id, quod dicturi sumus, uel indicare, uel remedijs quibusdã præmunire. unde præfanda dicuntur turpia, quod scilicet ea præfari oporteat. Val. Cassius nunqnã sine præfatione publici paricidij nominandus. Quint. Vitandum est, cum iunctura deformiter sonat, ut si cũ hominibus notis loqui nos dicimus, nisi hominibus mediũ sit, in præfanda uidemus incidere. qđ Virg. fecit: & numerum cum nauibus æquat. Solemus autem in præfando his uerbis uti, si licet dicere, si cõmemorare fas est, qđ dictu quoq; fœdum est, honore dicto, honor sit auribus uestris, & alia huiscemodi. Plin. Alius os uerberat, alius pectus, & uentrem, atq; etiam, fœdum dictu, uerecunda cõtundit. Quint. Honor sit auribus uestris, iubet prostare gladio cinctum. Itẽ à fando fastus, quod superbiam significat, & elationem quãdam cum iactantia uerborum. estq; quartæ declinationis, cum liber, qui dierum obseruationem continet, sit secundæ. Aliquãdo tamen & pro libro quartæ declinationis inuenitur. Lucanus: Nec meus Eudoxi uincetur fastibus annus. A fastu fit fastidio uerbũ, quod proprie est cum fastu quodam cõtemno. Virgil. Inueniat alium, si te hic fastidit Alexis. unde & pro stomachor accipitur. à quo fit fastidium, & fastidiose aduerbium, hoc est stomachose, quod & fastidiliter ueteres dixerunt. & fastigiũ, quod proprie altitudinem, ac summitatem operis significat. Virg. Et fastigia suspicit urbis. à quo fit fastigatũ, quod cacuminatum significat, & quasi in fastigium erectum. Plin. Germinat rosa omnis primo inclusa granoso cortice, quæ mox intumescẽte, et in uirides alabastros fastigato paulatim rubescẽs dehiscit. Aliquãdo tamen pro imo ponitur. Vir. Forsitan et scrobibus quæ sint fastigia quæras. Item à fando fit famen, quo uerbo poëtæ pro sermone, ac locutione utũtur. & fabulor, quod est loquor, à quo confabulor, simul loquor. Apuleius: Is enim, dum unà confabularemur, hoc mihi testatus est. A confabulando confabulatio deriuatur, hoc est collocutio. & à fabulando fabula. cuius diminutiuum est fabella. est autem proprie sermo, & confabulatio. Martialis: Quod̃q; tibi mœchum fabula nulla dabat. Item fabula, res ad utilitatem, siue delectationem hominum conficta, ut sunt poëtarum fabulæ: & hæ, quæ, licet ab Hesiodo poëta initium acceperint, nomine tamẽ dicuntur Aesopiæ, qđ his in primis usus fuerit Aesopus. hæ mirum in modum animos ducunt, præsertim rusticorum, & imperitorũ, qui & simplicius, quæ ficta sunt, audiunt: & ijs quibus delectantur, facilius capti uoluptate consentiunt, qualis est nota illa de membris humanis aduersus uentrem discordantibus, qua Meneuius Agrippa plebem cum patribus in gratiam traditur reduxisse: aut illa, cuius mentionẽ facit Horat. Olim quod uulpes ægroto cauta leoni. hæc & apologus, siue apologatio dicitur, definiturq; ex rebus humilibus cõposita quædã forma, ac species ad uidendum. Plautus: Priusq; abis præsente te huic, apologum agere unum uolo. Quidam fabulam, & argumentum ita distinguunt: ut fabula sit res contra naturam ficta, siue facta, siue non facta, ut de Pasiphaë: Argumentum quicquid secundum naturã dicitur, siue factum, siue non factũ est, ut de Phædra. Fabula græce μῦθος dicitur, à quo mythicus

thicus fabulosus. & mythologia sermo fabulosus. Item à fando fatum, quod proprie à Chrysippo ita definitur: fatum, qđ do sit fatum, quod proprie à Chrysippo ita definitur: fatum, qđ Graeci εἱμαρμένην uocant, est sempiterna quædam, & indeclinabilis series rerum, & catena uoluens semetipsa sese, atque implicans per æternos consequentiæ ordines, ex quibus apta, nexaq; est. Aliquando tamen fatum pro natura ponitur. Virg. Nam quia nec fato, merita nec morte peribat. et pro uolũtate. Idem: Fatis Iunonis iniquæ. Item pro oraculo, quod dij fantur. Idem: Oblitus fatorum. Item pro morte, quia nihil tam necessario impendit homini, quàm mors. unde fato cõcedere pro mori usurpamus. & fatalis dies dicitur pniciosus, & fatiferũ, morti ferum. Fatale etiam uocamus quicquid ex nobis fato debetur, siue bonum sit, siue malũ. Fatidicus dicitur qui nobis fata, hoc est decreta deorum exponit, hoc est qui uaticinatur. & uates, quasi fates dicti. et uaticinor, quasi faticinor, hoc est fata cano. & uaticiniũ, quasi faticiniũ, quis sint qui à uiendis, hoc est à colligãdis uersibus uates dictos existimẽt. hinc Vaticanus collis, et uaticanus ager, & Vaticanus deus agri præses appellatur, uel à uaticinijs, quæ ui, & instinctu eius dei in eo agro fieri soliti erant: uel quoniã penes hunc deũ sint uocis humanæ initia, quo niã pueri simul atq; parti sunt, eam primam uocem edunt, quæ prima in Vaticano syllaba est. à qua fit uagire factitiũ uerbũ, & uagitus: uel quod eo colle potius fuerit populus Romanus uatum responso expulsis inde Hetruscis. Item à fando effata dicuntur, quæ augures in fine auspiciorũ extra urbẽ sunt effati. Et effari templa ab auguribus dicuntur, cum fines notãtur. effari enim proprie eloqui est. Virgi. Sic effatus uestigia pressit. Item à fando fallo deducitur, ut Varroni placet, quod fando decipiamus, ac contra, quàm diximus faciamus. nam si quis re fallit, improprie fallere dicitur. & fallax appellatur, qui mentiẽdo decipit. A fallo fit cõpositum refello. est enim refellere id, qđ dictum est, arguendo falsum ostendere. Teren. Cum tu horum nihil refelles. unde Rhetores refellere, et purgare ita distinguũt, ut refellere dicatur de eo, qui factũ negat: purgare uero de eo, qui fatetur quidem factum, sed defendit. & falsarij dicuntur, q̃ decipiendi gratia publica scripta falsificant. & falsifico uerbum. à quo falsificatio. & falsus, quod interdum significat eũ, q̃ deceptus est. Teren. Falsus es, hoc est deceptus. interdũ eum qui fallit. Paulus iurisco. falsum esse dicit, si quis chirographũ alterius imitetur, aut libellũ, aut rationẽ intercidat, aut describat. & falsum tutorẽ, qui tutor nõ est: siue habenti tutor datus, siue non, sicut falsum testamentum, quod testamentum nõ est. nam falsum librum pro mendoso improprie dicimus, recte tamen appellamus falsum iudiciũ, falsum nouũ, falsam sententiã pro nõ ueris: nõ quod fallendi gratia dicta sint, sed quod opinionem hominum fefellerint. hinc fallaciæ uerba ad decipiẽdum cõposita dicuntur, & cauillationes. est enim proprie cauillatio sub dola ratio, quã conscij nobis mendacij, uincendi tamẽ causa proferimus. & cauillari est fallacia, & dolo uti. unde iurisconsulti cauillationẽ pro calumnia usurpant. utrunq; enim à caluendo, hoc est decipiendo deducitur, ut inferius docebimus. Cicero tamen pro genere quodã facetiarum cauillationem accipit: Cum duo, inquit, sint genera facetiarũ, alterum æqualiter in omni sermone fusum, alterum peracutũ & breue, superior cauillatio, alter dicacitas nominatur. Veteres pro fallacia fallam dixere. & falsõ aduerbium, dicitur non uere. Sallu. Falsõ queritur de natura sua genus humanum. & falsitas, & falsi crimẽ, cum publica scriptura falsificatur. & fallaciter, hoc est causa decipiendi. falsissimus à scriptoribus usurpatur, quãuis falsior nõ sit in usu. falsum habere fallere est. Sall. Neq; ea res me falsum habuit. Falsum Græci ψεῦδος dicunt. hinc pseudoprophetæ falsi uates appellati sunt, & pseudopanchusa her-

ba similis anchusæ, à quibusdam enchisa, & doris dicta lanuginosior, q̃ anchusa, & minus pinguis, tenuioribus foliis, et languidioribus, cõtra serpentes efficax potu foliorũ uel seminis. Anchusæ radix in usu est digitali crassitudine, scinditur papyri modo, manusq; inficit sanguineo colore: præparat lanas preciosis coloribus, uarijs ægritudinibus prodest, in primisq; lepræ & lentigini si liniatur. Galenus quatuor eius genera memorat, Onochilan, Lycapson, Onochilon, quartũ dicit esse sine nomine. Onochilõ à similitudine labiorum asini dictum est. propter quod quidã labrum asininum nuncupauere, siue quod asini labijs huius herbæ libenter pascãtur. Alij enchryson eã nominãt, paruo frutice, flore purpureo, asperis foliis, et ramis, radice messibus sanguinea, cætero nigra. Sunt qui eandẽ archenion uocant, alij rhexian efficacissimam contra serpentes. & pseudobunion alia herba napi folia habens, fructicans palmi altitudine, laudatissima in Creta contra tormina, atq; strangu riam efficax, ramis in potu sumptis quinis cyathis è niue. Hæc herba binio similis est, unde nomen habet, quã aliqui arction uocant, urinã mirifice prouocantem. & pseudodictamũ, quasi falsum dictamum, quod dictamo similis sit. dictãmum cum accentu in penultima pronunciandum est. Hanc herbam ceruæ monstrauere, quod dum uulneratæ sunt, si eo pascantur, statim decidunt tela. non est alibi, q̃ in Creta ramis prætenue pubescens, simile feruens, & acre gustu: foliis tantum utuntur, flos ei nullus est. radix tenuis, & superuacua. In Creta quoq; non speciose nascitur: mireq; à capris expetitur. Nam hoc quod uulgo pro dictamo ostenditur, ferè ubiq; nascens pseudodictamũ est, folio simili ramulis minoribus: à quibusdam condris uocatum, minoris effectus statim intelligitur. Dictamum enim minima portione accendit os. Sunt qui tradant utrũq; nasci multifariam, sed deterius in agris pinguibus. uerum quidem dictamum non nisi in asperis. & quod in Creta nascitur, ut cætera omnia in eadem insula nascentia, infinito præstat ijs, quæ eiusdem generis alibi gignuntur. Est & tertiũ genus dictami, qđ aliqui dictamum uocãt, sed neq; facie, neq; effectu simile, folio Sisymbrij, ramis maioribus. Tradunt Arcadas, neq; hac, neq; alijs herbis uti, sed lacte circa uer: quoniã tunc maxime succis herbæ turgeant. bibunt autẽ lac uaccinum, quoniã boues uerni feræ prorsus sint herbarũ. Potentia herbarũ in quadrupedibus manifesta est: quia circa Abderã, & Limitem, qui Diomedis uocatur, equi pasti inflãmantur rabie, circa Potniã uero, & asini, pseudosphecen uocãt uespã, quæ singularis uolitat. Hãc Magi sinistra manu apprehensam subnectunt ad quartanas pellendas, in quibus medicina clinice propemodũ nihil pollet. & pseudisodomon genus structuræ in ædificijs. Quippe Græci ueteres è lapide duro, ac silice æquo construebãt, ueluti lacterícios parietes, cum ita fecissent isodomõ uocabãt genus structuræ, quasi æqualiter directũ. At cum inæquali crassitudine structa essent, pseudisodomon. Tertium genus erat euplecton tantummodo frontibus politis, quasi εὐπλεκτον, hoc est bene cæsum. Reliqua enĩ fortuito collocabãt. et pseudosmaragdus, de quo inter lapillos dicemus. & pseudologus, falsidicus. pseudographus, falsarius. pseudomartyr, falsus testis. pseudadelphus, falsus frater, & pseudolus, falsus seruus. unde & Plautinæ fabulæ pseuduli nomẽ inditũ. in qua pseudulus seruus introducitur, q̃ se Syrũ alium seruũ esse simulauit. A fando etiã facundus dicitur disertus, & q ea, quæ mẽte cõcepit, ad audiẽtes, facile atq; ornate pfert. à quo fit facundia, hoc est facultas disserendi cum gratia. & facunde aduerb. pro diserte. Itẽ à fando facetus, hoc est elegans in dicendo, & delicias quasdam sermonis habens, quæ facetiæ dicũtur. à quo facete aduerbiũ hoc est exculte, elegãter, urbane. Sunt etiã qui fatim aduerbium

quod significat abundãter, à fando dictũ uelint, quod uerborũ maior q̃ rerũ copia sit, uel qđ fari difficile sit. à quo fit cõpositũ affatim eiusdẽ significationis, & fatisco, quod est abundanter aperior, quasi affatim hisco. Virg. Rimisq; fatiscunt, id est aperiuntur, soluuntur. & fatigo, quasi fatim ago, hoc est abundãter agito. Proprie n. fatigare est ad lassitudinẽ deducere. Vir. Veloces iaculo ceruos, cursúq; fatigat. Ponitur tamẽ aliquando pro cõcutere. Vir. Versaq; iuuencũm terga fatigamus hasta. aliquãdo pro excitare. Idẽ: Sociosq; fatigat. Præcipites uigilate uiri. & alibi: Collecta fatigat Ex longo rabies, & siccæ sanguine fauces. Interdum pro cogere, cõprimere. Cic. Qui non uerbis sunt, & disputatione philosophorum, sed uinclis & carcere fatigandi. Quandoq; pro cõmouere, perturbare. Virgil. Quæ mare nunc, terrasq; metu, cœlumq; fatigat. Huius passiuum est fatigor. à quo fatigatus, et fatigatio. Itẽ à fando omnifariam, & multifariam aduerbia deriuantur, quæ significant omnis generis, & multorũ generum: siue in oẽs partes, & in multas partes: siue omnibus modis, siue multis modis, quasi qđ omnibus modis, aut multis modis fari possint. Item bifariã, trifariã, quadrifariã, in duas tres, quatuor partes: siue duobus, tribus, quatuor modis. Item plurifariam eodem modo dicimus etiã multifariam, & omnifarius, & plurifarius adiectiua nomina. Suet. Gladiatoria munera, plurifaria & multifaria exhibuit. Varro: Quod uolumen unũ nos lectitauimus, postea sẽptisarium, hoc est septifariã diuisum. Apul. Omnifario sermone depinxit. Itẽ faueo. proprie enim fauere est bona fari. Vir. Ore fauete omnes. hinc fauor uox est bene precans alicui, siue alicuius cõmodum, & laudem tuens. & fauentia, bona ominatio. Nam præcones clamãtes, populum fauere sacrificijs iubebant. & fautor, qui fauet, pro quo ueteres fabitorẽ dixere. & fœminiñ eius fautrix, & fauorabilis, à quo fauorẽ habemus, & fauorabiliter, cum fauore passiue. & fautum, felix, cui oẽs fauent. à quo aduerbium fauste, hoc est feliciter. Quorum cõtraria sunt infaustum, & infauste, hoc est infelix, & infeliciter. & Fauna dea, quod omni animantium generi faueat. Præterea à ferendo frons dicitur, quod indicia animi præ se ferat. est enim tristitiæ, hilaritatis, clementiæ, seueritatis indicium. Varro tamẽ à foraminibus potius oculorum dictã existimat. Antiqui frontẽ masculino genere dixerunt. à fronte fit cõpositum bifrons, quod geminã frontem habet. & deriuatum frontosus, quod nonnulli pro impudente usurpãt. Similiter à ferendo, frons frondis, quod frondes arborũ huc, atq; illuc à uento ferantur: propriéq; arborum dicuntur frondes, folia uero tam arborum, q̃ herbarum & florum, à quo frondescere arbores dicuntur, dum frondes emittunt, sicut florescere, dum emittunt flores. Item frondeum, quod totũ ex frondibus est. & frondosum, qđ abundat frondibus. & frondator, q̃ arbores amputat, & qui è frondibus manipulos facit, per hyemem animalibus in pastum offerendos. & qui manibus uitium folia euellit, quo ardor solis uuã reddat maturiorẽ. & frondarium, quod ad frondes pertinet. Pli. Vnus frondator quatuor frondarias fiscinas complere in die iustum habet. & fronditius, uici cognomen, de quo inferius dicemus. Item à ferendo deducitur fraus, hoc est, deceptio, quæ alicui infertur, sicut ab imponẽdo dicitur impostura. quandoq; tamen fraus pro periculo accipitur. sicut enim in iure legitur: Fraudi erit illa res, hoc est periculo. Vir. Quis deus in fraudem? Interdum pro pœna usurpatur. Idem: Iamnosces uentosa ferat cui gloria fraudem. Vlpia. de fraude, & pœna sic scribit: Fraus aliud est, aliud pœna. Fraus enim sine pœna esse potest, pœna sine fraude esse non potest. pœna est noxæ uindicta, fraus & ipsa noxa dicitur, & quasi pœnæ quædam præparatio, à fraus sit fraudulentus, hoc est fraudis ple-

nus. à quo fraudulenter aduerbiũ, hoc est cum fraude, & fraudo uerbum, cuius passiuum est fraudor. Quint. Primo iuuentæ flore fraudatus. & defraudo, quod est fructum minuo, uel per fraudem aliquid de cerpo. Teren. Suum de fraudãs genium comparsit miser. Plau. Ten' ego defraudem cui ipsi nihil est in manu, nisi qđ tu porrò uxorẽ defraudauerisẽ? Veteres frausum fraudatum dicebant, hoc est eum, qui ad fraudis fructum uenisset, & frausus erit, qui fraudem cõmiserit. A fraudo, & de fraudo uerbalia nomina fiunt fraudator, & defraudator. Itẽ à ferendo fritilli, sunt uilli sordidi in tapetis, quod per terram ferantur, & fritilli tabulæ lusoriæ, quod super his tesseræ ferantur: siue, ut quidã putant, à crepitu ipso tesserarũ. Marti. Dum blanda uagus alea Decẽber Incertis sonat hinc, & hinc fritillis. hi & alueoli dicuntur. Var. Quales sunt tesseræ, quibus in alueolo luditur, & simi. Hora. Mitteret in simũ. Item à fero fur, secundum quosdam quod ferat, hoc est auferat res alienas, ut inferius dicemus. Item femen, quasi ferimen, qđ hac maxime parte sustineatur homo, atque feratur. Præter hæc à præterito huius uerbi, qđ est tuli, fit tolero, quod significat patienter fero. à quo toleranter aduerb. hoc est patienter, & tolerantia, patientia. Item tollo, quod proprie significat effero, eleuo. Cic. Vel in cœlum nos, si fieri poterit, humeris nostris tollemus. Aliquãdo tamen capitur pro differo. Plau. Omnes tollo ex hoc die in alium diem. Aliquando pro neco, ut Nero matrem tulit, hoc est sustulit, interfecit. & pro aufero. differunt tamen tollo & aufero, quod tollimus erectũ, auferimus ligatũ. Vir. Tollite cuncta inquit, cœptosq; auferte labores. Interdũ pro capio, ut tolle quod tuum est, & abi. Nonnunq̃ pro educo. Iuuc. Tollere dulcem Cogitat hæredem, cariturus turture magno. Modo pro suspicio. Papin. Mando meæ filiæ pro salute solicitus ipsius, ut quo ad liberos tollat testamentum non faciat. A. Gelli. scribit, tollere aliquando pro corrigere accipi. Varro: Vitiũ uxoris aut tollẽdum, aut ferendum est. qui tollit uitium, uxorẽ cõmodiorem præstat: qui fert, sese meliorem facit. At ego hoc loco tollendum nõ pro corrigendum exponi debere existimo, sed pro auferendum. corriguntur enim errores, qui ex parte emendãtur: tolluntur, qui auferuntur in totum. est etiã, quando pro emitto accipitur. Vir. Vnius in miseri exitiũ conuersa tulere. & pro infero. Idem: Tollentemq; minas, & sibila colla tumentem. & pro offero, ostendo. Idem: Cui mater media sese tulit obuia sylua. Et pro sustineo, patior. Terenti. Ego te complures aduersus ingenium meum mensus tuli. quæ uis hæc duo extrema à fero potius, q̃ tollo deducta uideri possint. Ab hoc composita fiunt attollo, quod aliquãdo significat erigo. Virg. Attollit se diua Lacinia contra, aliquãdo aufero. Pacu. Custodite istum uos, ne eũ quis attollat, nẽ ue quis attingat. & extollo, quod proprie est effero. Vir. Extulit hæc Decios. Ponitur tamen aliquãdo pro differo. Cæcilius: Abi intro, atq; istæc aufer, tamen hodie extollat nuptias. Item à tollo, cũ pro suscipio accipitur, fit præteritũ sustuli, quod significat habui. etenim quẽadmodum de matre dicitur peperit filium, ita de patre sustulit filium. cum uero tollo pro educo capitur, sustuli significat educaui. Hoc idem aliquando pro submoui, & abstuli usurpamus. Vir. Iubet & sublata reponi Pocula. Ali quando pro in alium tuli. Idem: Et sublatum surgit in ensem: quæ duo significata ex illo in Neronem epigrammate declarantur: Quis neget Aeneæ natum de stirpe Neronem? Sustulit hic matrem, sustulit ille patrem. Sustulit inquit, matrem, hoc est occidit, & de medio sustulit. sustulit patrem, super humeros sumpsit, & de incendio eripuit. Hinc sublatũ modo pro suscepto accipimus. Vir. Troiæq; labores Sublatum eruditi, modo pro ablato. Idem: Sine me hic haud mollia fatu, sublatis

aperire

aperire dolis. Nonnunquã pro erecto. Terentius: Quia paululum nobis accessit pecuniæ, sublati animi sunt. Item à tollo toles dicuntur, quod tollantur, & tumeant: cuius diminutiuũ est tonsillæ. eæ autem sunt tonsillæ in homine, quæ glandulæ in sue. quãuis tonsillæ etiam à tondendo uocetur palus dolatus in acumẽ, & in cuspide præferratus, qui nauis religandæ causa in littore figitur. Acci. Tacete, & tõsillas litore edite. Item ab eodẽ tollutim nonnulli deductũ existimant, à tollendis equorum pedibus. & tollutariũ equum, & tollutiloquentiã, ideoq; per geminum ll scribunt. sed hoc falsum esse doctissimorum uirorum autoritate probatur. Quippe à uoluendo tolutim dicitur, quasi uolutim, hoc est uolubiliter: et tolutarius, quasi uolutarius equus, qui alio nomine ab Austria Hispaniæ regione Asturco appellatur, quemadmodũ inferius latius ostẽdemus. Item à fero composita fiunt affero, quod est apporto, circũfero, circumporto. offero, quod interdũ est reuerenter tribuo, unde offerre dijs frugum primitias dicimus: interdũ bonũ aliquod, aut malum repente oculis obijcio. Virg. Strictamq; aciem uenientibus offert. Teren. Nam uitium est oblatum uirgini olim. aliquando polliceor. Iustin. Cum ei auxilium obtulisset. Nonnunquam sponte do. Lucil. Homines ipsi hanc sibi molestiam, atq; erumnam offerunt. Teren. Offerimus iniuriã non merenti. Hinc oblationes proprie dicuntur, quæ dijs offeruntur. uetres offeruntẽta dicebant. perfero, tolero, aufero, tollo. Teren. Vos istæc intro auferte, id est tollite hinc, & intro ferte. Nec probandũ est, quod Donatus scribit: auferimus, quæ cum fastidio cernimus, ferimus, quæ cum honore tractamus: siquidẽ & fures, prædones ea auferunt, quæ iucundissima sunt. Defero, quod modo est adduco. Virg. Defer in Italiã. modo affero. Idem: Celeris mandata per auras Detulit. modo celatum aliquid prodo, & accuso. Cice. Certum est nomen deferre hominis. Hinc delatores occulti accusatores dicuntur, & calumniatores. Suetonius de Domitiano: Fiscales calumnias magna calumniantiũ pœna repressit: ferebatur q̃ uox eius, princeps, qui delatores non castigat, irritat. Hinc delatio, quæ græce διαβολὴ dicitur. Macrobius: Præter categoriam, quæ est ψόγος, & præter διαβολὴν, quæ delatio est, sunt alia duo nomina apud Græcos λοιδορία, & σκῶμμα, quibus nec uocabula Latina reperio, nisi forte dicas lœdoriam exprobrationem esse ad directam contumeliam. Scomma penè dixerim morsum figuratum: quia sæpe fraude, uel urbãitate cogitur, ut aliud sonet, aliud intelligat. Effero, quod interdum est sepelio. Lucilius: Depugnabant pro te ipsi, & moriẽtur, ac se ultro efferẽt. Nunc profero. Virg. Tunc satus Anchisa cestus pater extulit æquos. Idem: Vt belli signum Laurenti Turnus ab arce Extulit. Nonnunquam leuo, erigo. Idem: Ostendit dextram insurgens Entellus, & alte Extulit. Interdum proueho, extollo. Idẽ: Extulit hic Decios. Cic. Nimiũ forsitan hoc illi mirẽtur, atq; efferant. Plerunq; extra fero. Plautus: Ne pedem domo efferrem. Hinc tractum quidam existimant, ut efferri cadauer dicatur, dum celebratur funus, uel dum sepelitur, quasi extra domum ferri, sed falsum est. efferri enim dicitur, quasi prouehi, & extolli. quoniam cum pompa ferri solebat humeris clarorũ uirorum pheretro suppositis, quod nunc quoq; fieri uidemus: propter quod antiqui mortuos nõ modo elatos, sed etiã superbos uocabant. Plautus: Faciam ego hodie te superbũ, nisi hinc abis. Profero, quod modo significat protendo. Pli. Cum lineã protulisset longissimam, atq; rectissimam. Hinc Ennius prolato ære dixit pro eo, quod est scuto ante se protẽso. modo palàm dico, pronuntio. Seneca: Ante, quàm sententiã proferam. Lucilius: Proferat ergo iam noster ordo scelera, quæ in se admiserit. Hinc prolatio, hoc est denunciatio deriuatur. præfero, præ

pono. Plinius: Quod hominem rudem, atq; ignarum sibi præferret. Item antefero, quod & ipsum à fero compositũ est. Sallustius: Postquam hi, qui signa præferebant, intellecto discrimine, constitere. Vnde præfericulum dictum uas æneum, sine ansa patens, ueluti peluis, quod præferre in sacrificijs solebãt. Item ostendo. Apule. Et uultu impatientiam præferens. Infero, facio, quasi contra fero. unde inferre bellum, inferre iniuriam dicimus. à quo infensus dicitur, qui ira in aliũ elatus est, & odium gerit. & infestus tamquis, qui alicui malum infert, & plus quàm inimicus est, iamq; aduersus eũ fertur: quàm is, cui aliunde malum impendet. Cic. Dolebam iudices, & acerbe ferebã, si huius salus ob eam ipsam causam esset infestior, quod is meam salutem, atq; uitam sua beneuolentia, præsidio, custodiaq; texisset. hinc infestare est crebris cursibus molestiam inferre. & signa infesta dicuntur, quæ aduersum tendũt, hoc est uexilla in hostem euntia, ut molestiam inferant. & infestatio, molestatio. unde infestuminare ueteres dixerunt, pro male latrocinando infestare. Nigidius tamen non ab inferendo, sed à festinando dictum infestum affirmat. Nam qui instat, inquit, alicui, eumq; properans urget, & opprimere eum studet, atq; festinat. uel contra de cuius periculo, & exitio festinatur, is uterq; infestus dicitur ab instantia fraudis, quam uel facturus alicui, uel passurus est. Interdũ infero, cõcludo, quasi in unũ fero. Sene: Cum ijs argumentis, quod proposuerat, intulisset. suffero, sustineo, patior. Virgilius: Nec claustra, nec ipsi custodes sufferre ualent. aliquãdo suppono. Plau. Intro ad uxorem meam, sufferamq; & meum tergum ob iniuriam. Differo, quod modo significat prorogo, & spatium temporis extendo. Virgilius: Distulit in seram commissa piacula mortem. un de dilationem temporis, prorogationem appellamus. modo diuulgo. Lucilius: Gaudes cum de me ista sermonibus differs. Nonnunquam diuido, scindo, dissipo. Virgilius: Atque aridã differt Nubila. Terentius: Miserã me differor doloribus. Virgilius: Haud procul inde citæ Metium in diuersa quadrigæ Distulerant. aliquando dispono. Idem: Ille etiam seras in uersum distulit ulmos. Sæpe etiam disto· Cicero: Ac uide quid differat inter nostram & illorum opinionem. Ab hoc sit differentia, differens, & indifferens, & differenter, atque indifferenter aduerbia: Veteres pro differentia, differitatem dixere. Refero, nunc recenseo. Virgilius: Cogere donec oueis stabulis, numerumq; referre Iussit. Nunc ascribo. Suetonius: Et in deorum numerum retulit. Cicero: Si ad unum omnia referenda sunt, dignissimum esse Pompeium. hoc est si uni omnium ascribenda sunt. Modo narro cum habet datiuum. Virgilius: Referes ergo hæc, & nuntius ibis Pelidæ genitori. Si uero accusatiuum habet cum præpositione ad, in consultationem pono. Quintilianus: Non retulit ad matrem, non propinquos consuluit, non amicos. Aliquando reporto, quasi retrofero. Quintilianus: Ad patrem arma non retulit. nonnunquam reuoco. Virgilius: Ille pedem referens, & inutilis, inq; ligatus. Item reddo. Idem: O mihi præteritos referat si Iuppiter annos. Item fero. Cornelius Tacitus: Cum ex agris segetes domum referrent. Vnde refrina dicebantur ea, quæ ex segete causa auspicij domum ad sacrificium referebant. quandoq; conuerto. Virgilius: Multa dies, uariusq; labor mutabilis æui Rettulit in melius. Plerũq; etiam renouo, & quasi rursus fero. Idem: Rettulit & priscos docuit celebrare penates. A refero relatiuum grammatici dixere, quod aliquid superius dictum referat, ut qui, quæ, quod. Item dialectici, quod aliquid referat, sine quo nec ipsum possit consistere, ut pater & filius: dominus, & seruus relatiua sunt: quia nec pater esse potest, nisi filium habeat: nec do

minus, nisi seruum. & talis, ut ita dicam, respectus, relatio uocatur. A relatiuo fit relatiue aduerbium. Notandum autem, quod relatiuum sæpe ad se antecedens trahit, idq; fit sæpius antecedente postposito, nec apud poëtas modo, sed etiam apud oratores. Quintilianus: Timeo, ne quos porrexerim cibos, uenena fiant. Ouidius: Cecidere manu quas legerat herbas. In quo etiam habita est ratio uetustatis. Cicero: Sed hoc non concedo, ut quibus rebus gloriamini in uobis, easdem in aliis reprehendatis. Virgilius: Vrbem quam statuo, uestra est. Refero acceptum, idem est, quod fateor me accepisse, & tam in bonam partem capitur, quàm in malam. Cicero: Vitam acceptam refert clementiæ tuæ. Idem: Omnia denique, quæ postea uidimus (quid autem mali non uidimus?) si recte ratiocinabimur uni accepta referemus Antonio. Acceptũ fero est habeo pro recepto, & fateor me accepisse, quod non accepi, cũ nulla solutio interuenerit, unde acceptilatio dicta est, quam Iustinianus per interrogationem, & responsionem fieri docuit. Referre impensum, est rationem de expensis uel facere, uel reddere. Præterea refert in tertia duntaxat persona pro utile est, capitur. Plin. Quippe uictimas cædi sine precatione non uideatur referre, nec deos rite consuli. Item pro interest. Virgilius: Præterea iam nec mutari pabula refert. & in his duobus non cum re præpositione componitur fert, sed cum hoc nomine res, quasi res fert, ideo cum mea, tua, sua, cuia nominatiuis coniungimus: ut mea refert, res mea fert. tua refert, res tua fert. sua refert, res sua fert. cuia refert, res cuia fert. Alioquin cũ genitiuis semper iungimus, ut Platonis & Socratis refert, id est, res Platonis, & res Socratis fert. quod similiter accidit in hoc uerbo interest, cum cõpositum fit ex in, et re, & est, quasi in re est. Dicimus enim mea interest, hoc est mea in re, id est utilitate est. tua interest, tua in re est. Platonis & Socratis interest, in re Platonis ac Socratis est. & cum hoc uerbo coniuncta mea, tua, sua, cuia, ablatiui casus, non nominatiui sunt. Interdum̃q; separatim ponuntur. Liuius: Quid enim in re est aliud, si plebeiam patricius duxerit, si patriciam plebeius? quid iuris tandem mutatur? Plautus: Si tuam est quippiam in rem, hoc est, si tua interest. Idem: Vtrum ueniat, nec ne, nihil in re est mea. Aliquando tamen interest, ab inter præpositione, & est componitur, significat̃q; in medio. Plinius: Arborum succo manantium picem, resinam̃q; aliæ ortæ in oriente, aliæ in Europa feruntur. quæ interest Asia utrinque quasdam habet, hoc est, quæ in medio est, siue inter utranque partem est. Res sanè statum, ac conditionem significat. unde res publica, & res priuata dicitur. & res meæ, res tuæ, bonæ, aut non bonæ uocantur. Cicero: Id enim rebus nostris minime conducebat, hoc est statui nostro. Aliquando res est, quæ à persona distinguitur. Vnde loci argumentorum sunt à rebus, & à personis. Nonnunquam distinguitur à uerbis. Horatius: Verbaq; prouisam rem non inuita sequentur. Interdum accipitur pro contentione, atq; commercio, ut res est mihi cum latrone nefario: & res est mihi cum homine agresti. Plerunq; pro causa, unde dicimus ea re, qua de re, quam ob rem, quas ob res, id est propter quam causam, & propter quas causas. & ea de re, id est, ob eam causam. & ab re, id est sine causa. Vnde res cõperendinata dicitur, cum causa, hoc est iudicium in diem tertium cõstitutum est. & reus, qui in rem, hoc est causam, ac iudicium uocatus est. à quo reus stipulando est, qui stipulatur. reus promittendo, qui suo nomine quid pro altero promittit. ad hæc reus uoti est, qui suscepto uoto se numinibus obligat. Damnatus autem uoti, qui promissa uota iam soluit, & sunt propria sacrorum uerba. Virgilius; Constituam ante aras,

uoti reus. reum agere, est accusare. reum peragere, est condemnare. reatus est culpa, & crimen. Item pro coitu. Terentius: Miles, cum quo tũ rem habebã. & pro censu. Idem: Eius frater aliquantulum ad rem est auidior. Horatius: Nunquam sic facies rem. & pro imperio. Virgilius: Postquam res Asiæ, Priamíq; euertere gentem Immeritam uisum superis. & pro utilitate. Plinius: Quod ex eius re magis, quàm nostra esset. Postremo res dicitur, qua substãtia, qualitas, actio cõprehenduntur, quod dialectici transcendens uocant. Paulus: Rei appellatio latior est, quàm pecuniæ: quia etiam ea, quæ extra computationem patrimonij nostri sunt, continet: cum significatio pecuniæ ad ea referatur, quæ in patrimonio sunt. A res fit reor uerbum, quod est existimo, opinor. nam & opinari putare est. à quo opinio, & opinatio, hoc est existimatio, iudiciũ, & inopinatum, quod præter opinionem accidit. & opinabile, quod opinione concipi potest. cuius contrarium est inopinabile. opinio græce δόξα dicitur, à quo paradoxa dicuntur, quæ admiratione digna sunt, & opinionem hominum superant. δόξα etiam gloriam significat. unde εὐδοξία uera gloria dicitur. & Eudoxus proprium nomen, quasi gloria insignis. fuit patria Cnidius, filius Aeschinis, geometer, & astrologus summus. didicit geometriam ab Archita. primus hic (ut aliqui tradunt) annum composuit, post quem Hipparchus, postea Cæsar. Fuit & alius Eudoxus Rhodius historicus. Item alius Siculus Agathoclis filius, poëta comicus. Ratus, putans. Interdũ etiam certus, ac firmus. unde ratum habere, ac ratificare est approbare, ac confirmare quod actũ est. Veteres id ratare dicebant, à quo facẽm irritare, quod est infringere, nec ratum habere. Vnde irritum dicitur, quod improbatum est. & irritum aduerbium, pro frustra. per metaphoram quoque irritare est ad nihilum redigere. Virgilius: Irrita perpetua soluent formidine terras. Hinc ritum uocatum existimant morem, & approbatam consuetudinem, quam omnes ratam habent. à quo rite aduerbium, quod significat bene, & secundum ritum. Item rituales Hetruscorum libri, in quibus scriptum est, quo ritu urbes condantur, aræ, ædes̃q; sacrentur: curiæ, tribus, & centuriæ distribuantur. Si uero irito penultimam productam habet, significet incito, stimulo, uel ab ira, quasi in iram prouoco: uel ab irruendo, à canum similitudine, qui in eos, à quibus prouocantur, irruunt. Virgilius: Irritat̃q; uirum telis, & uoce lacessit. Suetonius: Princeps, qui delatores non castigat, iritat. Et rates hinc dicuntur connexæ, & recte compactæ inuicem trabes, quæ per aquam trahuntur, & abusiue à poëtis usurpantur pro nauibus. Virgilius; Discrecit'que rates. Hinc etiam ratio deriuatur, quæ est motus animi, uera à falsis distinguens. à quo fit ratiocinatio, quæ à Græcis συλλογισμὸς dicitur, definitur̃q; oratio, in qua quibusdam positis, & concessis, necesse est per ea, quæ posita, & concessa sunt, aliud euenire. & rationale, rationis capax. & rationabile, cum ratione. Et ratiocinor συλλογίζω rationem habere, si cum genitiuo iungatur, est habere respectum, ut habenda est ratio salutis, ratio honoris, ratio rei familiaris. Si uero iungatur cum ablatiuo præposita cum præpositione, est habere negotium. Cicero: Rationem habet cum terra, quæ nunquam recusat imperium. Rationem constare, proprie est æquam, legitimam̃q; rationem ostendi, aut apparere ostendi posse. Plinius: Mirum est qua singulis diebus in urbe ratio aut constet, aus constare uideatur, pluribus, cunctis̃q; non constet. Ratissimum à rato superlatiuum est. Recula à re diminutiuum est, hoc est parua res. Reicula uero dicitur ouis, aut ætate, aut

te, aut morbo grauis. Reapse ueteres dicebant pro reipsa. Pacuuius: Si non est ingratus reapse, quod feci. Item à re deducitur rego, quasi rem populi ago. à quo regula, quæ, ut Paulus definit rem, quæ est, breuiter enarrat. propter quod dicunt regulam esse breuem rerum præceptionem. Regulam etiam aliquando pro norma ponunt, qua lineæ diriguntur. hanc simul cum torno, et claue Theodorus Samius inuenit. Sed de ijs, quæ à rego fiunt, deriuatiuis inferius disseremus. & uerus, quasi non fictus, non simulatus, sed ipsa res. ue enim auget, ut in uestibulum, uehemens, & deriuatiua à uero, de quibus inferius dicemus. Item à fero confero, quod aliquando significat simul fero. Cicero: Omnes meas curas, cogitationes̃q; in eam conferebam. Aliquando contollo. Virgilius: Et conferre gradum, & procedere longius audet. Interdũ confero: Idem: Ergo etsi conferre manum furor, iraq; monstrat. Nonnunquã comparo. Cicero: Quæ conferri cum eorum studijs potest. Sæpe etiam pro sum. Plinius: Et ad tussim in uino sumptum maxime confert. Quandoq; transfero. Idem: Ad hoc nos studium potissimum contulissemus. Hinc collatiuum sacrificium dicitur, quod ex collatione offertur. Et collatiuum uentrem magnum, ac turgidum Plautus nominauit, quia in eum omnia edulia conge-runtur. Et Collatia oppidum, ac Collatina porta, & Collatina dea, de quibus inferius dicemus. Item à fero deductum est susque deque fero, quod & susque deque habeo dicimus. significat autem animo æquo sum, & quod accidit non magni facio, & interdum negligo, atq; contemno. Multa præterea à fero composita fiunt, quæ enumerare omnia difficile foret. ut legifer, ferens leges. Scutifer, ferens scutum. signifer, ferens signum. Mortifer, ferens mortem. pestifer, ferens pestem. furcifer, ferens furcam. Hi enim furciferi dicebantur, qui ob leue dictum cogebantur à dominis ignominiæ magis, quàm supplicij gratia circa uicinias furcam in collo ferre subligatis ad eam manibus, & prædicare peccatum suum, simul̃q; monere cæteros, ne quid simile admitterent. Terentius: Hoc uis tibi'n' ut credam furcifer? Fatifer, idem quod mortifer. Ouifera, quæ fert ouа. fœtifera ferens fœtum. Pomifera arbor ferens poma. Bacifera ferens bacas. Glandifera, ferens glandem. Frugifera, ferens fruges. Odoriferum, ferens odorem, quod & odoratum dicitur. Luctiferum ferens luctum. Letiferum ferens mortem. Letum enim mors est, siue à contrario sensu, quod minime læta sit, uel à leo uerbo, quo ueteres utebantur: nunc solo composito eius utuntur, quod est deleo, quia mors omnia delet, à quo delctile dicimus, non quod deleatur, sed quod delet. Varro: Spongiam deletilem. & deletionem, consumptionem. Lucilius: Delctionem nostri ad unum exercitus. Monstriferum, ferens monstrum. ostentiferum, ferens ostenta. Portentiferum, ferens portenta. Stelliferum, ferens stellas. Opiferum, ferens opem. salutiferum, ferens salutem. Plinius: Folia fraxini iumentis mortifera, cæteris ruminantium innocua, in Italia nec iumentis nocent: cõtra serpentes uero succo expresso ad potum, & imposita ulceribus opifera. margaritifera, quæ fert margaritas. Idem: Concharum genera, inter quæ & margaritiferæ cochleæ, & mille alia huiusmodi. IN ASTRA. Ad astra. In enim cum accusatiuo iuncta aliquando intra significat, ut in nauim ingressus, in domum profectus, id est intra nauim, & intra domum. aliquando contra. Plinius: Cum mihi sermo in adulterum esset, hoc est contra adulterum. Et Virgilius: Quid meus Aeneas in te commit tere tantum, Quid Troës potuere? modo pro. Idem: Accipit in Teucros animum mentem̃q; benignam. Nonnunquã ad, ut hoc loco, & apud Virgilium: Impulit in latus, id est ad latus. & Lucanum: In puppim rediere rates, pro ad puppim, Quan-

do uero hæc præpositio ablatiuo adiungitur, eandem uim habet, quam apud Græcos ἐν, ut in Italia, in urbe, in tempore. & aliquando significat, uel pro ad, ut hoc est in re tua, id est ad utilitatem tuam, uel pro utilitate tuã. In compositione uero aliquando priuatiua est, ut indoctus, iniustus, inutilis, impius, impurus. Aliquando intentiua, imprimo, incurso, irrumpo, impugno, incumbo. Illud in hac præpositione notandum, quod in marmore incisæ sunt literæ dicimus, in gemma, in lapide, in ligno: non autem in marmor, in gemmam, in lapidem, in lignum. Ediuerso uero in æs, non in ære. Liuius: Priusquàm urbem ingrederentur, leges decemuirales, quibus duodecim tabulæ est nomen, in æs incisas in publico proposuerũt. ASTRA. Cœlum pars pro toto. Astrum græcum uocabulum est. Græci enim ἄστρον uocant, quod à nostris dicitur sidus. Sidus & stella differunt, quod ostendit Cicero, cum inquit: Quæ sidera & stellas uocatis. Stellæ enim sunt singulares, quæq; non admistæ alijs, solæ feruntur. Sidera uero, quæ ad aliquod signum complurium stellarum composita sunt, ut Aries, Taurus, Andromeda, Perseus, & similia. Vnde ἀπὸ τοῦ συναθεῖν, hoc est, à simul uidendo dicta sunt, quod plures stellæ simul conspiciantur. Et ἀπὸ τοῦ πλανᾶσθαι, hoc est ab errando Planetæ. unde huiusmodi stellas quidam Errones uocitauere, quod modo ad austrum feruntur, modo ad septentrionem, modo cum mundo, modo contra mundum. Stella uero à stando appellata est, quod stare stellæ uideantur, uel quod aliqui senserunt, & tanquam nimis curiosum à Quintiliano reprehenditur, quod sit quasi luminis stilla, hoc est gutta. Apuleius: Et sanguinis eruptionem utriculo admoto excipit diligenter, ut nulla stilla compareret usquam: quamuis Palæmon Vincentinus insignis grammaticus interrogatus quondam, quid inter stillam guttam̃q; interesset: Gutta, inquit, stat, stilla cadit. A stiria autem per diminutionem dicta est stilla. Stiria proprie est aqua frigore concreta pendens, stillans̃q; gutta tim. Plinius: Distillanteis hyberno gelu stirias. Virgil. Stiria̅q; impexis induruit horrida barbis. Item ab eadem dicitur Stiricidium, sicut à stilla stillicidium, ubi è tectis guttæ fluunt. Item stillicidium ab Vlpiano ita distinguitur à flumine, quod stillicidium stillatim cadat, flumen continue fluat. à stillo fit stillo uerbum, quod aliquando significat guttatim fluo. Martial. Viuebant laceri membris stillãtibus artus. Aliquando guttatim emitto. Plinius: Frutex est resinam stillans. Ab hoc fit distillo, quod similiter aliquando est paulatim fluo. Vnde fluxus humoris à capite distillatio dicitur. Aliquando guttatim extraho humorem, unde distillare flores, distillare herbas, hoc est humorem ex ijs paulatim extrahere dicimur. & distillatio, humoris extractio. & substillum tempus dicitur, quod ante pluuiam, uel post pluuiam est, non sicum sed humidum, quod aut iam stillet, aut nondum stillare desistat. Eandem differentiam Græci faciunt inter Aster, & Astron. Aster enim stella una est, Astron signum stellis coactum, quod nos sidus uocamus. Quandoque tamen autores sidus pro stella usurparunt. Cicero: Itaque nescium hos siderum errores. Idem: Nam cum duo sint genera siderum, quorum alterum spatijs mutabilibus ab ortu ad occasum commeans, nullum unquam cursus sui uestigium inflectat, alterum autem conuersiones duas ijsdem spatijs, cursibus̃q; conficiat. Quintilianus: Quid hæc fulgentium siderum ueneranda facies, quæ quædam uelut infixa, ac cohærentia perpetua semel capta sede collucent. Alia tota sparsa cœlo uagos cursus certis emetiuntur erroribus. Stellam nunquam pro sidere posuere. A stella fit uerbum stello, quod est lucco, & quasi stellas facio, à quo fit participium stellans, hoc est lucens. Martialis:

Et numerosa linunt stellantem splenia frontem. & stellor passiuum. Plinius: Quoniam stellarum hyadum & numero, & dispositione stellantur. hinc stellatum stellis plenum. & stelliferum stellas ferens. utrunque cœli epithetum est. Sed stellatum proprie dicitur, cum serenum est, & stellæ ubique uideri possiunt. Item à stella stellio uocitatus est, quem medici nostri temporis magno errore putant, lacertum esse, cum longe aliud animal sit. est enim lacerta minor, à Græcis ἀσκαλαβώτης, hoc est Ascalabotes dicitur, quod apud eos ἄσκολος circulus est. stelliones autem circulis quibusdam depicti sunt, & ueluti lucentibus guttis, in modum stellarum. unde stelliones à nostris uocitantur pleni lentigine, stridoris acerbi. Romani uulgo nunc Tarantulas uocant. Ab hoc animali stellionatus crimen apud iurisconsultos nomen sumpsit, cuius cognitio, ut Vlpianus sentit, ad præsidem spectat, cum scilicet aliquid dolo factum est: ut si quis rem alij obligatam dissimulata obligatione per calliditatem alij distraxerit: aut si quis merces supposuerit, uel corruperit, aut si imposturam fecerit, cuius nulla ordinaria pœna est, sed extraordinarie plectitur. Causa autem nominis secundum quosdam hæc fuit, quod qui huiusmodi criminis rei sunt, astu & dolo, uelut quodam stellionis medicamento homines fallunt. fit enim è stellione malum medicamentum. etenim, cum mortuus est in uino, faciem eorum, qui biberint, lentigine obducit. Propter quod in unguento necant eum formæ mulierum insidiantes, cuius rei remedium est oui luteum, & mel, ac nitrum. Nos autem causam nominis ueriorem hanc esse existimamus, quod nullum animal fraudulentius inuidere homini tradunt. ideo nomen hoc uersum est in maledictum: & quoties insidiatorem aliquem significare uolumus, stellionem nominamus. à quo crimen stellionatus à uetеribus est deductum. Scit stellio nihil tuniculæ suæ in comicialibus morbis præferri: iccirco eam, simulatque exutus est, deuorat. Propter hoc obseruant cubile eius æstate, quod est in locis hostiorũ fenestrarum̃q, ac cameris, uel sepulchris. Ibi uere incipiente caueas exsissis harundinibus textas opponunt: quarum illi angustijs gaudentes, quo se facilius exuant, per eas egrediuntur, quapropter dimissa tunica remeare non possunt. Est & alius stellio ex araneorum genere, qui simili modo Ascalabotes à Græcis dicitur, & Colotes, & Galeotes, lentiginosius in cauerniculis debiscentibus, per æstum terræ habitãs. hic maiorum nostrorũ temporibus in Italia uisus non fuit, nũc frequens in Appulia uisitur. Aliquando etiam in Tarquiniensi, & Corniculano agro, & uulgo similiter Tarantula uocatur. Morsus eius perraro interemit hominem, semistupidum tamen facit, & uarie afficit. Tarantulam uulgo appellant. Quidã cantu audito, aut sono, ita excitantur, ut pleni lætitia, ac semper ridentes saltent, nec nisi defatigati, ac semineces desistant: alij semper flentes, quasi desiderio suorum miserabilem uitam agant: alij uisa muliere libidinis statim ardore incensi, ueluti furentes in eam prosiliant: quidam ridendo, quidã flendo moriantur. Multa sunt araneorum genera, omnesq; Græco uocabulo, sed apud latinos usitato phalangia dicũtur. Vnum genus est formicæ simile, sed multo maius, rufo capite, reliqua parte corporis nigra, albis guttis respersum. uiuit maxime circa furnos, & molas. Ictus eius, quàm uespæ acerbior est. Est secundum phalangij genus quod lupum uocant. Item tertium lanuginosum grandissimo capite, quo dissecto, inuenιuntur intus uermiculi duo, adalligatiq; mulieribus ceruina pelle ante solis ortum impediunt conceptum. propterea hinc araneus Atocius dicitur. Græci enim ἀτόκιον, hoc est Atocium, uocant omne medicamentũ, quod sterilitatem inducit. Quarum quoq; phalangij genus, Rachinon dicitur ore

nigro, minimo, subalbo, pedibus breuissimis, tanquam imperfectis. dolorem morsu, qualem scorpio facit. Quintum genus Asiorion distinctum uirgulis albis, cuius ictus genua labefactat. Sextum cœruleum est, lanugine nigra, caliginem concitans, & uomitus araneosos, hoc est in quibus telæ araneæ conspiciuntur. Septimũ à Crabrone tantum penna differens, quod ad maciem perducit. Mirmecion octauum formicæ simile capite, aluo nigra, guttis albis distinguentibus. Præter hæc Tetragranthij duo genera habent, peior, in quo medium caput distinguit linea alba, & transuersum altera, hic oris tumorem facit. Alter cinericius est posteriori parte candicans. Vltimus ac minime noxius, qui eodem colore telas in parietibus late texit, ueluti relia muscis capiendis. Mus araneus exiguum animal est, mustellæ similitudine per tenuissimum filum, siue gladij aciem impune ambulans. μυγάλη à Græcis dicitur. Eius morsus uenenatus est. Tradũt equos, si herbas, in quibus hi fuerint, depascantur, statim exanimari. Araneus proprie ipsum animal uocatur, aranea tela. Sed poëte etiam fœminum pro animali usurpant. Virgilius: Nam sæpe in foribus suspendit aranea casses. Græci ἀράχνην dicunt. Arachne puella fuit Lydia lanificij peritissima, quæ, cum se temere Mineruæ præposuisset. conuersa est in araneum. è sidere autem fit sidereus, quod modo altum significat. Martialis: Hic ubi sidereus propius uidet astra colossus. modo fulgentem. Virg. Et splendidus æthra siderea polus. Aliquando etiam quod ex sidere est: ut sidereus ignis, sidereus afflatus, sidereus splendor. Item præsidero uerbum. præsiderare enim dicimus, cum maturius hyberna tempestas mouetur, quasi ante sideris tempus. Item considero à siderum contemplatione. à quo consideratus dicitur, qui agenda considerat. Et considerатio contemplatio, & considerate aduerbium cum consideratione, & maturitate. Item desidero à sidere deducitur, quod ueluti lucem sideris, quæ amamus optemus. à quo fit desiderum. Item à sidere sideror, quod est sidere affloг. à quo sideratio morbi genus, & qui eum morbum patiuntur siderati dicuntur: & qui mortui sunt, desiderati. Curtius: In eo prælio trecenti capti, quinquaginta desiderati sunt. quamuis ob id etiam desideratos dici uideri possit, quod mortuorum desiderio tenemur, quemadmodum absentium. Est autem sideratio morbus partem aliquam corporis sæpe etiam penè totum corpus percutiens subito, atq; exiccans, & plerunq; hominẽ enecans: quod cum repentino quodam impetu eueniat, non causa aliqua inferiori, sed è cœlo ui quadam sideris prouenire putatur. Vnde Plinius: Sideratio inquit tota è cœlo est, iccirco à sidere nomen sumpsit. hinc morbus ille notissimus, & formidolosus omnibus, quem Græco uocabulo ἀποπληξίαν, siue Epilepsiam nominamus, hoc est subitam percussionem. πλήττειν enim percutere est. Sideratio etiam dicitur, quod corpus stupore quodam attonito subito conficiat. Nec in humanis tantum corporibus, sed in arboribus etiam, ac plantis, uitibusq; sideratio est, humanæ prorsus similis, quando sub ortu canis uaporum siccitate arbores moriuntur. Græci à sideris percussione ἀστροβολίαν nominant. ἄστρον enim sidus dicunt, βάλλειν iactare, percutere. Sunt etiam qui astrobolia sphacelismum uocent. Martialis: Sidere percussa est subito tibi Zoile lingua. Idem: Hoc opus est, subito fias ut sidere mutus. Plautus: Sideratus est, moueri non potest. Sideritis autem non à sidere dicitur, sed ἀπὸ τοῦ σιδήρου, hoc est à ferro. est autem Siderитis lapis, quem alio nomine Heracleon, alio magnetem uocamus, à quo trahitur ferrum: & cum propius uenit, assistit, teneturq;, & complexu hæret. dictus magnes ab inuẽtore, ut Nicander tradit. Inuenisse aũt hic fertur in India,

dum armenta pasceret, clauis crepidarum, & cuspide bacu
li hærentibus. Ab astro autem astronomus, & astrologus di
cti; qui astrorum scientiam profitentur. & astrolabium instru
mentum, ex quo astrorũ motus colligũtur. Astronomia quoq;
& astrologia, hoc est scientia de sideribus. aliud enim uoca
bulum à lege, & norma, aliud à ratione astrorum deductum
est. Et asteriscus signum ad stellæ similitudinem paruæ, quo
utimur, cũ aliquid in scribendo omissum est, hoc modo *. Et
Astreus unus ex Titanibus, qui cũ Aurora concũbens uentos
genuit. & Astrea huius Astrei filia ex Aurora, quam ob sum
mam æquitatem iustitiam appellatam fuisse scribit Aratus.
Nam cum adhuc terras habitaret, Nõdum uesanos rabies ne
dauerat enseis, Nec consanguineis fuerat discordia nota. Sed
postea crescẽtibus uitijs euolauit in cœlum. Vnde subdit idem
Aratus: Et cœli sortita locũ, qua proximus illi, Tardus in oc
casum sequitur sua plaustra bootes. IMMODICIS.
Maximis. Modicum enim aliquando paruum, ac pusillum di
cimus. Apuleius: Modico labore fatigatur. ita ediuerso im
modicum, pro maximo ponimus. Modici etiam pauci dicuntur. Plautus: In angiportu turbа est, domũ modici introierũt.
A quo immodicos dicimus plureis. Martialis: Atriaq; immo
dicis artat imaginibus. Modicum tamen proprie pro modera
to usurpamus. Plautus: Cui animus modicus, continens, expers
ambitionis. hinc modicum aduerbium significat parum. idem:
Aedepol id modicum curat. modice uero moderate. Idem: Mo
dice sapis. Cicero: Res publica ex tribus illis generibus, regali,
& optimatum, & populari confusa modice. à modo autem de
riuatum est modicum. Modus enim proprie rationem significat. Ratio uero iubet, ne quid nimis, sed omnia cũ moderatione fiant, unde quomodo, et quemadmodum dicimus. id est qua
ratione. & admodum pro satis, quasi secundum rationem, uel
pro ualde, ut ad, intensiua particula sit: & propemodum ferè
quasi parum absit à modo, hoc est à ratione. & mirum immodum, ac maiorem immodum, quasi ultra rationem. & commodum, atque accommodum, quod proprie significat aptum, con
ueniens, quasi cum modo, & ratione. Virgilius: Accommoda
fraudi. Capitur tamen aliquando pro integro. Plautus: Viginti argenti commodas minas, & pro utili. Cornelius Celsus: Sed
inter omnia maxime commodum est modice exerceri. Hinc fit
commoditas quod interdum aptitudinem quandam, conueni
entiam̃q; significat, interdum utilitatem. Et commode aduerbium, hoc est apte, utiliter. Item aliud aduerbium cõmodum,
quod significat iam. Apuleius: Commodum limen cuaserant,
& fores ad pristinum statum integræ resurgunt. Idem: Intuli
me, eum̃q; accubantem exiguo admodum grabatulo, & commodum cœnare incipientem inuenio. Et commodo uerbũ quasi in commodum do. Commodare enim est alicuius rei usum ad
tempus concedere. Cic. Dando ac accipiendo, mutuandis̃q; facultatibus accõmodandis, nulla re egeremus. Nec rei tantum
mobilis commodatio dicitur (ut Vlpianus existimauit) sed etiam soli. Plaut. Cum ædes pauperi commodassit. differt̃q; hoc
uerbum à mutuo. Mutuamus enim (ut Paulus iurisconsultus
inquit) nõ eandem speciem recepturi. Mutui datio in his rebus
est, quæ ponderе, numero mensurá ue dari solent: quoniam ea
rum rerum datione possumus increditũ ire: quia magis in genere suo functionem recipiunt per solutionem, quàm per speciem. Nam in cæteris rebus ideo ire increditũ non possumus,
quia aliud pro alio inuito creditore, solui non potest. appellata est autem mutui datio ab eo, quod est de meo fiat tuum. Mutuatio à mutuo deducitur. & mutuum, quod sic à fœnore differt, quia mutuum sine usuris est, fœnus cum usuris. Plautus:
Nam si mutuo non potero, certum est sumam fœnore. & mu-

tuo aduerbium, quod aliquando significat inuicem, ut mutuo
se amant, id est alter alterum amat. Aliquando ediuerso. Ci
cero: Fac me mutuo diligas, hoc est, fac mihi in amore respon
deas. Mutuor uero passiue significat mutuo accipio. Plautus:
Decem minas à patre mutuatus. Aliquãdo cõmodare est com
modum facere, siue commoditatem præstare. Cicero: Cui ego
quibuscunq; rebus potero, libentissime commodabo. Commodatarius uocatur, cui aliquid commodatum est, sicut depositarius penes quem aliquid est depositum. Accommodare uero
adiungere, & applicare est. Virgilius: Lateriq; Argiuum ac
commodat ensem. Cicero: Qui se ad rempublicam, & ad magnas res gerendas accommodauere. interdum accõmodatum
significat procliue, propensum. Cicero: Ad summum Græcorum otium potius, quàm ad ullam uim, aut tumultum accommodati. Interdum accommodare adhibere. Idem: Tantum dabit amicitiæ, ut ueram amici causam esse malit, ut orãdæ litis
tempus, quo ad leges liceat, accommodet. Item à modo fit modifico siue modificor, à quo modificatio. & moderor, quod modo cum accusatiuo, modo cum datiuo coniungitur. à quo moderatio, & modestia. Cicero: Temperantem Græci σώφρονα
uocant, eámque uirtutem σωφροσύνην, quam soleo equidem cum temperantiam, tum moderationem appellare, non
nunquam etiam modestiam. Item à moderor moderator, hoc
est rector, gubernator. & moderate aduerbiũ, & modeste, hoc
est mediocriter, & temperate. Item modestia, moderatio, modus, modicum, mediocre: hunc habent ordinem, quod modestia fundamentum, soliditas, basis ipsa uirtutis est: ex qua gignitur moderatio, quæ temperat, aurigat̃q; modos, qui ex supra memoratis disciplinis in factis, & in dictis, & cæteris tabulis, quæ agendi officia sunt, iunguntur. à modo etiam moderatores magistri, & per syncopen mos, hoc est uitæ institutum consuetudine firmatum cum deriuatis ob eo, de quo inferius dicemus. & modius mensuræ genus continens duo & uiginti sestertia. à quo modiolus quarta pars modij. Est etiam
modiolus paruum uasculum quadratum, quo cum tympanis ad hauriendum ex puteo, aut lacu, aut flumine aquam
utuntur. Vitruuius: Ita cum rota à calcantibus uersabitur modioli pleni ad summum elati, & rursus ad imum reuertentes infundent in castellum, ipsi pro se quod extulerunt. & modulor, quod significat cum mensurá, & numerorum ratione
compono. Virgilius: Et modulans alterna notaui. à quo modulus ipsa compositio, & cantus. Item modulatio, & modulamen. Modus etiam aliquando pro fine accipitur, atque euentu. Idem: Sed quis erit modus. Idem: Quis rebus dexter modus. Modo, cum ofinalem literam correptam habet, tempus
significat præsens, uel mox præteritum, uel nondum præteritum, uel statim futurum, ut modo id ago, modo ueni, modo id
dicebam, modo faciam. A quo fit, quo Apulcius, & quidam
alij utuntur, amodo pro posthac. Vt nemo me amodo tam mane egredientem solum uidebit. Item postmodum, & quod non
nulli usurpant, postmodo. & mox, quod non significat paulopost (ut Pompeius inquit) sed statim. Quippe & paulomox
dicimus, hoc est statim cũ paruo interuallo. Plin. Et paulomox
calefactũ uulneri imponatur. Aliquando etiam modo pro tantum accipitur, ut tace modo. à quo solũmodo, & tantũmodo
deducũtur. MAVSOLEA. Mausoleum pluralis pro
singulari. Erat autem mausoleum sepulchrum Mausoli regis
Cariæ ab Artemisia uxore ædificatum. Domus huic erat theatri curuaturæ similis lateritia, in imo secundum portam forum
habebat. per mediam aũt curuaturam latitudinis plateam amplam, in qua media mausoleũ cõdidit, ita egregijs operibus cõstructũ, ut inter septẽ orbis miracula numeretur. ad huius pos-

ſtica ſimilitudinem diuus Auguſtus ſepulchrum ſibi in campo Martio ædif.cauit mirabili opere duodecim hoſtijs adhibitis,ad duodecim cœleſtium ſignorum imitationem:erecto præterea ibi obeliſco, quod inſcriptam rerum naturæ interpretationem Aegyptiorum philoſophiæ habet,cui diuus Auguſtus mirabilem uſum addidit ad deprehendendas ſolis umbras, dierumq́, ac noctium magnitudines,ſtrato lapide ad obeliſci magnitudinem, cui par fieret umbrarum effectus. Addidit præterea porticum pedum mille, & hortos ac nemora miræ pulchritudinis.hoc ab illius, de quo loquimur, nomine mauſoleũ uocauit.Suetonius de Auguſto: Reliquias legerunt primores equeſtris ordinis tunicati,& diſcincti,pedibusq́ nudis, ac mauſoleo condiderant. Id opus inter Flamineam uiam, ripamq́ Tyberis ſexto conſulatu ſuo conſtruxerat, circunuectasq́ ſyluas & ambulationes in uſum populi iam tunc publicarat. PENDENTIA. Ita columnis incluſa, ut quamuis ijs ſubnixa eſſent, pendere tamen in aëre uiderentur. Patebat hoc opus ab auſtro, & ſeptentrione ſexagenos ternos pedes: breuius à frontibus toto circuitu pedes undecim ſupra quadringentos.Attollebatur in altũ uigintiquinq; cubitis.Cingebatur columnis ſex,& triginta. Opus totum cælatum erat. ab oriente cælauit Scopas, à ſeptentrione Bryaxis, à meridie Timotheus, ab occaſu Leocares. Prius autem quàm opus abſoluerent regina Artemiſia,quæ uiri memoriæ id opus extruxerat,extincta eſt. Neq; tamen illi receſſerunt,niſi opere perfecto ut gloriæ ipſorum,artiſq́ monimentum relinquerent. Acceſſit & quintus artifex Theon, qui ſuperioris pyramidis altitudine inferiorem æquauit, uigintiquatuor gradibus in metæ cacumen ſe cõtrahens. In ſummo quadriga erat marmorea quam fecit Pythis,quæ adiecta centũ quadraginta pedum altitudine totum opus includebat. Pendere proprie eſt ſuſpenſum eſſe, tractumq́ eſt à pennis auium. Virgilius: Dependent lychni laquearibus aureis. Hinc per metaphoram pendere pro ſuſtentari accipitur. Ouidius: Pendet & à ueſtra noſtra ſalute ſalus. Item pendere dicitur, qui nimio deſiderio alicui rei intentus ceſſat ab omni alio opere, & ad unum ſolicitus expectat.Idem:Pendetq́ iterum narrantis ab ore.Idem:Dum conſulta petis, noſtroq́ in limine pendes. unde pendere pro dubitare accipimus. Seneca: Pendet animus, & in diuerſa trahitur.Item pro ceſſare. Virgilius:Pendent opera interrupta,minæq́ Murorum ingentes.Ab hoc fit dependeo,quod modo eſt ex aliquo pendeo, modo ſuſtentor. Cicero: Omnis enim illorũ ſalus à noſtra ſalute dependebat. Et pendulus,qui pendet. Ouidius: Laſſaret uiduas pendula tela manus. Vnde penſa dicuntur manipuli lanæ,qui pendent ex colo,& fuſo trahuntur. & penſiles horti, ſupra ædificia facti ſunt. Et penſilis urbs, quæ ſubter cauata eſt. Plinius: Leguntur penſiles hortos,immo uero totum oppidum feciſſe nullo oppidanorum ſentiente. Idem:Magnitudo, & frequentia cloacarum urbem penſilem fecit. Item penſilis homo,qui ſuſpenſus eſt. Plautus: Reſtim uolo mihi emere,qui me faciam penſilem.Certum eſt ante tenebras perſequi tenebras.& lucernæ,ſiue lychni penſiles,quibus in delubris utebantur, arborum modo mala ferentium lucentes, qualis fuit Romæ in templo Apollinis palatini, quem Alexander Thebarum expugnatione captum in Cyma eidem deo dicauerat. Cyma oppidum eſt Aeolicum in Aſia. & pons,quod uelut in aëre pendeat. Significat autem omne, per quod ſuper aquas tranſimus,unde & pro ſcala nauium ponitur.Virgil.Interea Aeneas ſocios de puppibus altis pontibus exponit. Hinc fit ponticulus paruus pons. Et depontani ſenes poſtulatores,qui ſexagenarij de ponte deijciebantur. Et pontones naues, quibus in traijciendis amnibus loco pontiũ utimur.

Papinianus: Flumine publico interueniente uia conſtitui poteſt, ſi aut uado tranſiri poteſt, aut pontem habeat diuerſum, ſi pontonibus traijciatur.Idem:Quia uia confirmari ſolet,uel ciuitate tenus,uel uſq; ad uiam publicam,uel uſque ad flumen, in quo pontonibus traijciatur. Et pontifex ſacer magiſtratus, de quo inferius dicemus, quod inſtaurandorum pontium curã haberet. Erant autem minores, & maiores pontifices, inter quos unus ſummus, qui pontifex maximus, ſiue ſummus pontifex dicebatur: quod à Romanis ueteribus ſumptum noſtræ quoque ſectæ homines ſeruant. Ab hoc pontificatus dicitur,ſicut à conſule conſulatus & pontificius: à quo ius pontificium, & pontificalis. Vnde pontificales libri, in quibus ſacræ ceremoniæ continentur. Item à ponte Pons Vmbriæ oppidum, quod pulcherrimum pontem ſupra Narem amnem habeat. Et Tripontium aliud oppidum huic propinquum, quod treis habeat ponteis. & Pontina palus iuxta Circeios, quæ uiginti quatuor quondam urbium fuit, quod pontonibus traijceretur, unde Pontia urbs dicta.Et Pontia inſula,ſicut Pandaria huic oppoſita. Et Romæ pontia tribus.Erat autem Pontina palus iuxta uiam Appiam, quæ Brunduſium uſque lapidibus ſtrata cernitur,latronibus quondam abundans. Iuuenalis: Armatæ quoties uitæ cuſtode tenentur, Et Pontina palus, & Gallinaria pinus. Lucanus: Et qua Pontinas uia diuidit uda paludes. Et pendo, quod proprie ſignificat pondero,quoniam quæ ponderantur ex libra pendent. Et per translationem conſidero, æſtimo: unde fit magnipendo, floccipendo, paruipendo, multipendo, nihilipendo: id eſt in magna, parua, nulla æſtimatione habeo. Et penſito, ac penſiculo eiuſdem ſignificationis.Gellius:Penſicula,utrunq; modulare, reperies ſuo quodq; in loco ſonare aptiſſime. A pendo pondus dictum, quod grauue eſt. Virgilius: Ignotum argenti pondus,& auri. interdum pro numero, hoc eſt multitudine ponitur. Varro: E Græcia comportaſſe magnum pondus omnium artificum.Item pondero,quod aliquãdo ſignificat libro. Plautus:Dum numularius ponderaret argentum. Aliquando per metaphoram capitur pro conſidero, examino. Plinius: Sed hoc pluribus uiſum eſt. Numerantur enim ſententiæ non ponderantur. Ab hoc ponderitatem ueteres pro grauitate dixere. Accius: Quod ponderitatem,grauitatemq́ hominis agnoſcerent. Et ponderoſum,graue. Et pondo,quod licet aliquando pro libra inueniatur, proprie tamen ſignificat pondus duodecim librarum, & indeclinabile eſt. Liuius: Argenti pondo bina, & ſex libras in militem præſtaret. Nec caret ſingulari,ut nonnulli exiſtimant,ſed ſic pondo pro duodecim libris dicimus, ut aſſem pro duodecim unciis, item dicimus duapondo,& trepondo. Quintilian. Dua, & trepondo diuerſorum genera ſunt barbariſmi. At coniunctim duapondo,& trepondo uſque ad noſtram ætatem ab omnibus dictum eſt, & recte dici Meſſala confirmat. Ab his dipondium & tripondium deducuntur. Et aſſipondiũ pro unum pondo,quod as erat libræ pondus.pendo etiam aliquando pro ſoluo accipitur.Virg. Tum pendere pœnas Cecropidæ iuſſi. quod ex eo tractum eſt, quia Romani ueteres penſo non numerato ære utebantur. Seruius rex primus ſignauit æs. Argenti ſignati ante Pyrrhum regem deuictum uſus non fuit. Hinc libram dixerunt aſſem, quod eſſet pondus duodecim unciarum, cum proprie libra inſtrumentum ſit, quo res cum lancibus ponderantur: alio nomine bilancem uocant. Cicero: Critolaus libram conſtituebat, in cuius alteram lancem animi bona ponebat, in alteram corporis, & externa, tantumq́ pendere illam bonorum animi lancem putabat, ut terram, & maria deprimeret. Nam ſtatera inſtrumentum eſt, quo res ſine lancibus ponderantur. A libra fit libro, quod

eſt pondero, & aliquando graue facio. Plin. Apes,ſi oriatur procella,apprehenſis peduſculo lapillis,ſe librant,hoc eſt grauiores faciunt.Interdum ſuſpendo. Ouid.Et iam finitima ſeſe librabat in herba.Et libella, quæ erat de argento parua: & æris libra ualebat, hoc eſt aſſe. Et Simbella libellæ dimidium, hoc eſt ſemis aſſis. Item inſtrumentum paruum, quo ſinguli numi ponderantur. Et libralis unius libræ. Et libripens ſtipis ponderandæ penſator. Et librile ſcapus libræ. Et libella inſtrumenta bellica, hoc eſt ſaxa ad brachij groſſitudinem in modum flagellorum loris deuincta, quod librari manu, hoc eſt ponderari uideantur. Aliquando librare, pro examinare ponitur. Apuleius: Omnia prius quàm aliquid ſtatuas,libranda ſunt. Et pro æquare. unde libramentũ dicitur æquilibriũ. Et libra cœleſte ſignũ uocatur, quod octauo calendarũ Octobris ſol per illud tranſiens,æquinoctium facit. Librare etiam trutinare dicitur.Et Trutina proprie foramen eſt,in quo examen regitur.ponitur tamen aliquando pro iudicio. Cic. Quæ non artificis ſtatera, ſed populari quadam trutina examinatur. Apuleius:Trutinatam ſententiam uocat grauem, & recte examinatam.examen proprie lingua dicitur, qua trutina regitur.Virgilius.Iuppiter ipſe duas æquato examine lances.Non nulli æquamentum, alij libramentum, alij æquilibrium uocant.Nam æquimentum capitur pro mercede,ut pro eo, quod dicitur admiſſum. Varro: An ſi equam emiſſes quadrupedem, ut meo aſino Reatino admitteres, quantum poposciſſes dediſſem æquimenti? Hinc examinare eſt inquirere, & ueluti æquandi gratia inueſtigare. Et examen inquiſitio, & æquatio iuris. Dicitur etiam examen apum congregatio, uel locuſtarum, aliorũmque huiuſmodi. à pendendo ære, æris grauis pœna appellata eſt, cuius pluratiuum Cato protulit æribus grauibus. Et expenſa in rationibus dic, & expenſæ hoc eſt, ſumptus. Et impendia eiuſdem ſignificationis, & impendio aduerbium,quod ſignificat magis. Plautus: Atque ille minus minusq́ impendio curare. Item compendiũ appellamus, quod parſimonia quadam ſeruamus, ſicut econtrario diſpendium, quod uel incuria, uel negligentia, uel immoderatione diſpendimus. Plin. Bubulas carneis cauleis caprifici magno lignorum compendio percoquunt.Idem:Magno id lignorũ diſpendio fit addito ſale. Nam percoqui integro die uix poteſt. Aliquando tamen compendium pro utilitate,& lucro ponitur.Tibullus: Nec uagus ignotis repetens compendia terris Preſſerat externa nauita mercenatem. Aliquando pro breuitate:unde compendioſum dicitur breue, quod ea, quæ ſimul pendun tur celerius expediantur. Item à pendendo penſio dicta,quod pro aliqua re conducta ſoluitur. Et penſionarius, qui penſionem alicui ſoluit. Et expendo,erogo,ab ea conſuetudine.Item poſt numos ſignatos in ijs emptionibus, quæ mancupi erunt, interponere libram ſolebant.Mancupi autem emptiones dicebantur,cum aliquid à populo emebatur. Et manceps uocabatur, qui ã populo aliquid emebat, conducebát ue: quia manu ſublata ſignificabat ſe autorem emptionis eſſe. hinc Mancipia appellata ſerui, ancillæq́ emptitiæ, quaſi manu ſublata accepta,uel quod manu ab hoſtibus capta eſſent. Argentum primo ſignatum eſt anno urbis quingẽteſimo octogeſimoquinto Quinto Fabio conſule, quinque annis ante primum bellum punicum. Et denarius pro decem libris placuit:quinarius,pro quinq;Seſtertium,pro dipondio,ac ſemiſſe.Libræ autem pondus æris imminutum primo bello Punico fuit, cum impenſis reſpub.non ſufficeret,inſtitutumq́, ut aſſes ſextantis pondere ſignarentur. Sic quinta parte lucri facta,omne æs alienũ diſſolutum fuit. Nota æris fuit, ex altera parte Ianus geminus, ex altera roſtrum nauis. Nam quia Saturnum claſſe deuectum

hoſpitio Ianus acceperat, & ab illo peritiam ruris edoctus, feram illam, ac rudem ante fruges cognitas uitam in melius redegerat, regni eum ſocium fecit. & quoniam naui fuerat aduectus in ſignando ære ex una quidem parte ſui capitis effigiem, ex altera nauis roſtrum impreſſit: ut quantum in eo eſſet Saturni memoriæ conſuleret, & accepti ab eo beneficij, haud immemor eſſe uideretur. hanc ſignandi conſuetudinem Seruius rex qui primus poſt urbem conditã ſignare æs cœpit, rurſus introduxit.propter quod in aleæ luſu diu poſt ea tempora pueri denarios in ſublime iactantes capita,an nauim exclamare conſueuerunt. Triens, & quadrans ex ære erant. Quadrans antea triuncis dicebatur à tribus uncijs, poſtea Anniba le urbem infeſtante,dum Quintus Fabius Maximus dictator eſſet,facti ſunt aſſes unciales:& denarius ſexdecim aſſibus permutatus eſt:Quinarius octonis, Seſtertium quaternis. Sic res publica dimidium lucrata eſt. In militari tamen ſtipendio ſemper denarius pro decem aſſibus datus eſt. Nota argenti bigæ, ac quadrigæ fuere, & inde bigati & quadrigati numi appellati ſunt: poſt hæc lege Papyriana ſemiunciales aſſes facti. Liuius: Druſus in tribunatu plebis octauam partem æris argento miſcuit. Victoriatus lege Clodia percuſſus eſt: ita dictus à ſigno uictoriæ, quo erat inſculptus. Aureus nummus ſexageſimo ſecundo anno, poſt argenteum percuſſus eſt. Scrupulum ualebat ſeſtertijs uiceni s, quod faciebat in libras ratione ſeſtertij,qui tũc erat,ſeſtertios noningentos. Poſt hæc placuit ex auri libris quadraginta millia ſignari. Nummis aureis conſulum primo, deinde Imperatorum capita imprimi cœperunt, & ab his ſæpe nomina accepere. As proprie iuriſconſulti definiunt omnem quantitatem, & omne corpus duodecim uncias cõtinens. eius partes ſunt (ut Varro tradit) uncia ab uno dicta duodecima pars aſſis. Sextans ſexta pars aſſis,hoc eſt duæ unciæ. Quadrans quarta pars aſſis,hoc eſt tres unciæ. Triens tertia pars aſſis, hoc eſt quatuor unciæ. Quincunx,quinque unciæ. Semis, dimidium aſſis, hoc eſt ſex unciæ. Septunx,ſeptem unciæ. Deunx quaſi una dempta uncia. Dextans dempto ſextante. Dodrans dempto quadrante. Bes, ut olim Des dempto triente. æris minima pars ſextula dicitur,quod ſexta pars unciæ.Semuncia, dimidia pars unciæ Seſtertium dictum, quaſi ſemis tertium. Dipondius enim, & ſemis antiquum ſeſtertium facit, triuncium, & nouuncium dicitur, quod trium unciarum,& nouem unciarum eſt. A pendo compoſita ſiunt appendo quod eſt adiungo,ſuſpendo.à quo appendix dicitur, quod adiunctum eſt, quaſi ex alio pendeat. Cicero: Vidit enim, quod uidendum fuit, appendicem animi eſſe corpus,nihilq́ eſſe in eo magnum.Plin. Atq; unas iam maturas ad ſolem appendere. Appendo etiam eſt ad lancem, uel ſtateram pondero. Cic.Vt iam appendatur pecunia, non numeretur. Idem alibi per translationẽ hoc uerbo uſus eſt pro pondero, hoc eſt exacte conſidero:Ea putaui non numerare lectori debere, ſed tanquam appendere. Perpendo, quod eſt pondero,examino, non autem (ut uulgus putat) intelligo, & animaduerto. Idem: Quid in amicitia fieri oportet, quæ tota uirtute perpenditur. Hinc perpendiculum dictum fabrile inſtrumentum, quo altitudinem, ſeu æqualitatem operum perpendimus, cuius inuentor Dædalus fuit. à quo perpendiculare geometræ uocant, quod recte in aliquod incidit: ut radij ſolis recte ex alto, in aquam deſcendentes perpendiculares appellantur.illos integros,hoc confractos in aquam uidemus apparere. Expendo,quod eiuſdem ferè ſignificationis eſt. Idem: Deinde hæc expendite, atque æſtimate. Aliquando etiam capitur pro expono, unde expenſæ dictæ. Impendo, quod proprio eſt in aliquam rem expendo; unde impenſa, & impen-

diũ deriuantur. à quo per metaphorã impendere operã, impendere laborem, impendere studium dicimus, quasi exponere, & in totum expendere. Et impensa beneficia, ac merita dicuntur. Mart. Impensis uitam principis annumeres. Dicimus autẽ impendo curam huic rei, & in hanc rem. exemplis referta sunt omnia. à pendeo etiam impendeo cõpositum reperitur. est autem impendere penult. produ. supra caput aliquid ueluti casurum pendere, ut impendent nubes. Suspendo, quod aliquãdo est alte ligo. Virg. Quo tendant ferrũ malo suspendit ab alto. Aliq̃n solicito. Plaut. Vix compos mentis sum, ita mihi suspendit animum. Virg. Suspensi Euripylũ scitatum oracula phœbi Mittimus. Et quoniã, dum soliciti, etiã dubij sumus, suspensum aliquando pro dubio capimus. Seneca: Suspẽsus animo, quid ageret, cogitabat. item suspensum pro placido, & silenti quandoq; accipitur. Teren. Ad fores suspenso gradu placide ire perrexi Item suspendo aliq̃n est pendendo strãgulo. à quo suspendium Gellius: Suspendio uitã finiuit. Dispendo, quod modo expẽdo significat, à quo fit dispendium & dispenso, & dispensator, qui pecunias domini expendit, & necessaria in familia distribuit. modo expãdo, et tũc nõ à pendo, sed à pando deducitur. Plaut Vbi lubet dispendite hominẽ diuersum, atq; distendite. Rependo, quod est cõpenso. Virg. Et fatis cõtraria fata repẽdens. Cõpendo similiter. à quo cõpendium fit, de quo supra diximus. & cõpenso, à quo compensatio, quæ est, ut Modestinus inquit, debiti & crediti inter se contributio. VACVO AERE. In uacuo aëre, hoc est uacante, ut pendere opus ostendat, quasi non sustentetur solo. uel uacuum, epitheton est aëris, quia aër nõ habitatur. Epitheton enĩ figura est, quæ interpretari impositum potest, q̃d aut ad augmentũ, aut ad diminutionẽ, aut ad discretionem poni solet, ut Cœlum profundũ, uenusta Venus, uacuus aër, & similia. Inde Epithesis, quod modo impositionem, modo imposturã significat, de qua inferius dicemus. Et epithetes impostor, fraudator. Et epithima, quicquid alicui rei imponitur. ex quo medicamenta, quæ ad refrigerandũ cor imponuntur, epithimata uocamus. Vel uacuo dixit, quo magnitudinem opis ostentaret, ut sit in uacuo aëre, in magno aëris spatio. Nã, quia quæ magna sunt, plurimũ uacui habere necesse est, uacuum sæpe pro magno usurpamus. Vir. Vacua atria Ditis. Idẽ: Saltibus in uacuis errant. quod si subtiliorem rationem indagare uelimus, dicere possumus, iccirco uacuũ aërem dici, quod uacua omnia impleat. Nihil enim pati natura uacuum potest. unde & inane uocamus aërem. Lucre. Longũ per inane resoluit. cum inane proprie uacuum sit. Virg. Atq; illis iam sæpe rotæ ducantur inanes. Idem: Galeã ante pedes proiecit inanem. à quo inanitas dicta, quod pro uacuitate aliq̃n, nõnunquam pro uanitate accipitur: siquidem & inane aliquando pro leui capimus. Vir. Instabileis anĩos ludo prohibebis inani. Hinc inanio uerbum fit, & exinanio, quod modo est euacuo, modo attenuo, modo ad nihilũ redigo. Et exinanitio defectio. Et inaniter aduerbiũ fit, hoc est frustra. à uacuus uaco uerbũ deducitur, q̃d proprie significat uacuus sum. Cæsar: Id ea maxime ratione fecit, q̃d uoluit eũ locũ, unde Heluetij discesserãt, uacare. Vnde, si impsonaliter accipiatur, significat uacuũ tempus est. Plin. Quo magis te cui uacat, hortor, cũ in urbem proxime ueneris, uenias aũt ob hoc maturius, illi te poliendũ, limandũq; permittas. Virg. O dea si prima repetens ab origine pandam, Et uacat annaleis nostrorũ audire laborũ. Vaco, si cũ ablatiuo sine præpositione iungatur, pro careo accipitur, ut uacas sapientia, hoc est cares sapientia. quanquã carere proprie est uacare quibus indiges. Cic. Satiatis uero, & expletis iucũdius est carere, q̃ frui, q̃uis nõ caret is, qui nõ desiderat. Improprie tamen dicimus careo culpa, careo periculo, careo damno. si uero iunga-

tur ablatiuo cũ præpositione ab, eodẽ modo significat uacuus sum, ut uaco à studijs, uaco ab agricultura, ab omni molestia. est etiã quando uacat impersonaliter acceptũ ponatur pro eo, quod cura est. Quintil. Reum oderit turba aucupantem, et anxium de fama ingenij, & cui esse diserto uacet. ab hoc deriuatur uacillo, q̃d est incõstans sum, & quasi alternatim moueor, à quo fit uacillatio. Idem: Est & illa indecora, in dextrũ ac læuum latus uacillatio alternis pedibus insistentium. utiq; & naues uacuæ dicuntur uacillare. Cicero de quodam præ infirma ualetudine non recte scribente inquit, uacillantibus literulis. Ad animum quoq; hoc uerbum aliquando transferimus: ut apud iurisconsultos de fide testis uacillante, qui incõstantia, & diuersa testimonia dixerit. Itẽ uacare interdũ accipitur, pro superabundare, quod ociosum esse uideatur, quod superabũdat. Vnde superuacaneũ dicitur, quod est superfluum. idem etiam, quod uacuũ, hoc est otiosum sit, superuacuũ dicitur. Superuacanea quoq; auis dicebatur, quæ ex summo cacumine uocẽ emisisset, q̃d sup uacuũ aëra uolitet, canatq;. Itẽ à uacuo uanum deriuatur, quod interdũ eandẽ cũ primitiuo suo significationẽ habet. Vir. Sed illos expectata seges uanis elusit auenis. iterdũ mendacẽ significat. Idẽ: Ni frustra augurĩu uani docuere parentes. Idẽ: Nec si miserũ fortuna Sinonẽ Finxit, uanũ etiã mẽdacemq; improba finget. Ponitur etiã pro stulto, quasi mente uacuo, & qui in rebus inanibus studiũ collocat. Iuue. Sic libitũ uano, qui nos distinxit Othoni. Quidã falsum, fictũ, uanũ ita distingunt, ut falsum loqui mendacis sit, fictum callidi, uanum stulti: Falsum loqui culpæ sit, fictũ uirtutis, uanũ uecordiæ: falsis decipiamur, fictis delectemur, uana spernamus. Gellius tamen uanos scribit proprie dici mẽdaces, et infidos, & leuia, inaniaq; pro grauibus, & ueris astutissime componenteis. ab hoc fit uerbum uano, quo ueteres usi sunt pro fallo. Accius Sic illum uanans in angiportum deduxit. & euanesco, quod significat inanis fio, & in nihilũ redigor. Virg. Et procul in tenuẽ ex oculis euanuit aurã. Et uanitas. Plin. Id uero magica uanitas est. Et uanitudo. Plau. Vt rem uideo, tu inuẽtus à uanitudine. Et uaniloquẽtia. Apule. Nihil hoĩs uaniloquẽtia cõmotus. Et uane aduerbiũ, quod modo stulte, modo mendaciter significat. Itẽ à uacuus fit uacuo uerbũ, & euacuo, & uacuefacio, quæ omnia significant exinanio. unde uacuatio, & euacuatio, & uacuefactio pro exinanitione ponuntur, & uacuitas pro inanitate. Item à uaco, siue uacuo deducitur uastus, quod proprie magnũ significat. Nam quæ magna sunt, ferè uacare, seu uacua esse solent. Virg. Vastũq; caua trabe currimus æquor. Sed quoniã quæ magna sunt corpora, ferocia esse etiã solent, ponitur aliquãdo uastus pro feroci. Cicero: Quæ barbara India uastior aut angustior. Ab hoc fit uasto, & deuasto, quod est deprædor, spolio, profligo, & quasi uacuũ reddo. Idem: Omnemq; eã regionẽ ferro, igniq; uastauit. Hinc uastitas, & uastitudo deducuntur, quæ modo magnitudinẽ significant. Apule. Cui in primis tanti corporis uastitas horrori fuit. modo uastationem, siue deuastationem, quæ à uasto uerbo deriuãtur. Accius: Propterea tot, tantasq; habemus uastitates funerum. AERE. Aër proprie dicitur mediũ spatium, quod est inter cœlum et terram. Virg. Vbi aëra uincere summum Arboris haud ullæ iactu potuere sagittæ. Idem: Aëra dimouit tenebrosum, & distulit umbras. dictus est à Græco ἀὴρ quod mutatis literis ἀπὸ τῆς ἥρας deducitur, hoc est à Iunone, quæ aëris dea est, & à nostris quoque aliquando Hera appellatur. Ennius: Vos'ne uelit, an me regnare Hera, quid'ue ferat fors uirtute experiamur. Ab aëre fit aërius, quod aliquando altum significat, unde aëriæ arces dicuntur, aliquando quod ex aëre cõstat, ut aëria corpora, aërius fulgor. Itẽ aëripes celer, quasi

aërios pedes habens, hoc est leuis. Virg. Fixerat aëripedẽ ceruam. Ab aërius æstus deducitur, quod proprie significat calorem, & æstiui flagrantiam temporis. Idem: Aestibus in medijs umbrosam exquirere uallem. Vnde & pro æstiuo tempore ponitur. Idem: Propiusq; æstus incendia uoluunt. Significat aũt fluctuationem, atq; impetũ maris, quod feruore quodam id fieri uideatur. Plaut. Quo magis te in altum capessas, æstus te in portũ referet. Ab hoc fit æstuo, quod est ferueo, agitor. Virg. Fundoq; exæstuat imo. & æstas, quæ proprie significat tempus quod incipit ab æquinoctio uernali: & finitur æquinoctio autumnali, cõstatq; senis mensibus. & totus annus in æstatem hyememq; diuiditur. Idem: Incipiẽs stabulis edico in mollibus herbas, Carpere oues, dum mox frondosa reducitur æstas. hic enim de Vere loquitur. Particularius tamen æstas capitur pro quarta parte anni, hoc est pro tribus mensibus, qui incipiũt sole Cancrum ingrediente. Nam sole ingrediente Libram, autumnus est: ingrediente Capricornũ hyems: ingrediente ariẽtẽ, Ver. ab æstate fit æstiuus, unde æstiuũ tempus, æstiuũ ardorẽ, æstiuã siccitatem dicimus. & æstiua loca dicũtur umbrosa, in quibus per æstatẽ pecora uitant calorẽ. Statius: Et umbrosi patuere æstiua Lycei. abusiue tamẽ & pro gregibus usurpãtur, quæ morãtur in æstiuis. Virg. Nec singula tantũ Corpora corripiũt, sed tota æstiua repente. Ab æstu etiã æstuaria appellata. Dicũtur aũt æstuaria loca, quæ marinis aquis referta sunt ex inundationibus pelagi, per quas sæpe in mediterranea fluuiorũ instar nauigantes ascendũt. aliq̃n nõ nisi nando transiri possunt, à græcis ἀνάχυσις, hoc est inundatio dicitur. Cæsar: Pedestria esse itinera concisa æstuarijs nauigationem impediri. Aër unũ est ex quatuor rerum principijs, quæ elementa dicuntur. Ita enim disposita est hæc mũdi machina, ut in medio omniũ sit terra posita circa eam aqua globũ terræ circũdans parua parte immuni relicta ad uitã animantiũ tuendam, circa aquã aër, circa aërem ignis purus, atq; integer lunæ globũ attingens. ex ijs omnia gignuntur, alunturq;: unde ab alendo elementa sunt dicta. Terra primũ elementum est à terendo dicta, quod scilicet teritur. Itaq; terra in augurũ libris cum simplici r scribi solebat. ab hac locus cõmunis qui circa oppidũ colonis relinquitur, territoriũ appellatur, quod maxime teratur. quamuis Pomponius iuriscõsultus territoriũ scribit esse uniuersitatẽ agrorũ intra fineis cuiusq; ciuitatis, dictum ab eo quod magistratus eius loci terẽdi ius habent. In singulari terra elementũ est totũ, cũ pluratiue proferimus, plureis terras significamus. Virg. Multũ ille & terris iactatus, & alto. Ponitur tamẽ aliquando terra & pro territorio, & pro prouincia, siue regione. Cic. Eorũ, qui in hac terra fuerunt, magnãq; Græciã, quæ tũ florebat institutis, & præceptis suis erudierũt. unde cõterraneus dicitur, qui ex eadẽ terra est, quapropter Catullũ conterraneũ suũ Plinius uocat qui nõ Veronæ, sed in Benaci insula natus erat. A terra fit terreus, q̃d ex terra est, ut uas terreũ. Terrenus, & terrestris, quod uel in terra natum est, uel in terra uiuit, uel aliquid cõmune cum terra habet, ut terrenũ, siue terrestre animal, terrena labes, terrestris exercitus, terrestres copiæ & terrigena, quod ex terra natũ est, unde terrigenæ gigantes dicũtur. & terricola, quod colit, hoc est habitat terras. & Terentũ locus in cãpo Martio, q̃d in eo ara Ditis patris in terra occultaretur. erat hic locus Diti, ac Proserpinæ sacer, in quo omniũ, qui aut nascerentur, aut morerentur, nomĩa scribi solebant, quoties ciuitas lustrabatur. quæ res initium habuit huiusmodi. Cũ ingenti pestilentia urbs uastaretur Valesius uir locuples, sed rusticæ uitæ cũ duobus filijs, et filia ad desperationẽ morbo laborantibus, aquã calidam à foco petebat, ubi genibus nixus lareis familiareis orauit, ut puerorũ periculũ in eius caput

transferrent, audita statim uox fuit eos saluos habiturũ, si continuo Tyberi deuectos Terentũ deportasset, ibiq; ex Ditis patris, & Proserpinæ ara petita aqua, recreasset. Quapropter mente cõfusus quasi nimis longa, et piculosa nauigatio Terentum imparetur, pueros tamẽ ad ripã Tyberis statim detulit ex uilla, in qua habitabat propè uicinũ Sabinæ regioni fretum, ac lintre Ostiã petẽs, intẽpesta nocte ad campũ Martiũ appulsus est: ubi sitientibus ægris subuenire cupiens, cũ ignis in nauigio nõ esset, à gubernatore didicit fumũ nõ procul apparere: iussusq; Terentũ egredi (id nomen ei loco est) haustã calice aquã eò detulit, unde uisus fuerat fumus oriri: locũq; fumantẽ potius, q̃ ulla flãmæ uestigia habentẽ tenacius cõcitãs, cõtractis quæ sors obtulit, nutrimentis, ptinaci flatu ignẽ exciuit: calefactãq; aquam pueris bibendã dedit, qua epota, salutari quiete sopiti, statim liberati sunt, & uocato patre indicauerũt ei uidisse se in somnis, à nescio quo deorũ corpora sua spongia tergi, & præcipi, ut ad Ditis patris, & Proserpinæ aram, à qua potus eis allatus fuerat, furuæ hostiæ immolarentur, lectisterniaq;, & ludi nocturni fierent. Is quoniã eo in loco nullã arã inspexerat, desiderari credens, ut à se institueretur, aram empturus in urbem perrexit, relictis qui fundamentorũ gratia terram ad solidum foderent. hi cũ ad uiginti pedũ altitudinẽ humo egesta peruenissent, animaduertũt arã Diti patri, Proserpinæq; inscriptã. Quod postq̃ Valesius nuntiante seruo accepit, omisso emendæ aræ proposito, hostias nigras, quæ antiqtus furuæ dicebãtur, Terento immolauit: ludos quoq;, et lectisternia cõtinuis tribus noctibus, quia totidem filij periculo liberati erant, fecit. Cuius exemplum Valerius Publicola, qui primus consul fuit, studio succurrendi ægris secutus, apud eandem aram nuncupatis publice uotis, cæsisq; atris bobus, Diti maribus, Proserpinæ fœminis, lectisternio, ac ludis trinoctio factis, aram terra, ut ante fuerat, obruit. Religionem deinde ludorũ crescentibus opibus lautitia secuta est. Primus Quintus Catulus Campanã imitatus luxuriã spectantiũ cõsessum uelorũ umbraculis texit. Primusq; Cn. Pompeius inductis per semitas aquis æstiuum feruorem moderatus est. Hoc secularium ludorum initium fuit: qui ideo appellati sunt seculares, quod uno seculo, hoc est centũ annis semel tantũ fierent, quãuis hic mos aliquando fuerit interruptus. Seculũ centum annorum spatium dicitur à sene, quod longissimum spatiũ senescendorũ hominũ id putarent, ut Varro inquit. Huiusmodi ludos pro hominum salute faciebant, & renouari atq; instaurari hoc sacrificio ciuitatem putabant, ac morbos omneis, præcipueq; pestilentiã expelli. Aperiebatur autem ara Terenti in secularibus ludis, deinde rursus occultabatur. Mart. Bis mea Romano spectata est uita Terento. Et nihil extremos pdidit ante rogos, hoc est mortua sum omni mea prole superstite, bis uisis secularibus ludis, hoc est ætate prouecta. nam ludos seculares nõ seruato centum annorũ ordine, & Augustus, & Claudius, & Domitianus ædiderunt. Papinius: Nec tantũ induerint fatis noua secula crimen, Aut instaurati peccauerit ara Terenti. hoc est nõ cõmittat tantum scelus ara Terenti, ut instauratis à Domitiano pro salute hominũ ibi sacrificijs sinat Gallicum hoc morbo perire. Item extorris, quasi extra terram dicitur: quemadmodum exul, quasi extra solum. & terraneola auis alaudæ similis, præterquam quod in capite apicem non habet: quemadmodum alauda, quæ olim à galeæ similitudine galerita uocabatur, postea gallico uocabulo appellata est alauda. Galli enim hoc nomine significant galeam, unde milites qui galeis utuntur, dicti sunt alaudæ. Legionis alaudarum meminit Cæsar ĩn commentarijs. Alauda à Græcis uocatur κορύδαλος. κόρυς enim galea est. quidam hanc parcum quoque dici existimant, sed falsum est. Parcus enim auium

la est palumbá minor aliquanto, sub corpore alba, colore superioris plumæ, & crista ferè similis pauoni. Dicta est autem Terraneola, quod non in arboribus, sed in terra uersetur, ibiq; nidificet. Sunt qui terreo quoq; uerbum à terra deductum existimant. est enim terrere timorem alicui incutere, quasi cum in terram prosternere uelimus. ab hoc fit terror, hoc est timoris incussio: et terrificus timorem incutiens: & terribilis, id est formidabilis, atque horrendus: & terrefacio, & perterreo, & perterrefacio, & exterreo, & deterreo, & absterreo, eiusdem ferè cum suo simplici significationis. Exterritum tamen aliquando pauefactum dicimus. Virgilius: Plausumq; exterrita pennis Dat tecto ingentem. modo accensum, inflammatũ. idem: Sæuit agris, asperq; sitim, atq; exterritus æstu. Item à terra terræmotus dicitur, cum terræ incluso spiritu contremiscunt, magno sæpe habitantium damno: alibi prostratis urbibus, alibi hiatu profundo haustis, alibi egestis molibus, alibi emissis amnibus, nonnunquam etiam ignibus, & calidis fontibus, alibi auerso fluminum cursu. quod ipsi nostra ætate Callisto pontifice maximo in Appulia, atque Campania uidimus, tanta earum prouinciarum ruina, ut fuerint, qui de natali solo relinquendo perpetuo cogitauerint. Item à terra tellus, per diminutionem deducitur, quod proprie deam terræ significat. ponitur tamen pro ipsa terra. Item tripudium, quasi terræ pauium. Cicero: Sed quia cum pulli pascuntur, necesse est aliquid ex ore cadere, & terram pauire, terripauium primo, post terripudium dictum est, deinde tripudium. Cum igitur offa iam cecidit ex ore pulli, tum auspicanti tripudium solistimum nuntiatur. Hanc unam rerum naturæ partem propter eximia in nos merita matris cognomento ueneramur. Hæc enim nascentes nos excipit, natos alit, semelq; æditos perpetuo sustinet. Nouissime complexa gremio, & quasi à reliqua natura abdicatos tum maxime ueluti mater operit, hæc sola nunquam irascitur hominũ. Aër densatur nubibus, furit procellis, aquæ subeunt in imbres, rigescunt in grandines, tumescunt in fluctus, præcipitant in torrentes: ignis cuncta exiccat, cuncta comburit. At terra mitis, benigna, indulgens, ministra hominũ, quæ coacta non generat? quæ sponte non fundit? hæc nobis odores ac sapores præparat: hæc succos, hæc fructus, hæc colores, hæc bona fide creditum reddit fœnus: hæc nostri causa cuncta alit, & semper homini noua parturit: hæc frugem, uinum, carnem, lignum, lapidem, herbam, ferrum, æs, argentum, aurum, cæteraq; metalla, margaritas, gemmas, & quicquid uitæ hominum non modo utile, ac necessarium, sed etiam decorum, ac iucundum est, abunde suppeditat. Secundum elementum est aqua, quæ secundum quosdam ab æqualitate dicta est. nihil enim est illa dum quiescit, æquabilius, ut ego sentio, quasi à qua uiuamus. Aqua enim & ignis humanam uitam maxime continent. Vnde aqua, & igni interdici solebat damnatis. aquam, & ignem sumebant nuptæ, & qui funus prosecuti fuerant, redeuntes ignem supergrediebantur aqua asperſi, quod purgationis genus uocabant suffitionem. Hoc elementum cæteris omnibus uidetur imperare. Terras enim deuorant aquæ, flammas necant, scandunt in sublime, & ipsum quoque sibi uendicant cœlum. Quid esse mirabilius potest, quàm stare in cœlo aquas? At illæ non modo in tantam altitudinem perueniunt ipsæ, sed secum piscium quoque examina, & lapides rapiunt. Eædem cadentes omnium terra nascentium causa fiunt. fruges, arbores, fruticis iuuant, migrant in cœlum, ut uitalem animam deferant herbis. Præterea alibi calidæ sunt, alibi frigidæ, alibi tepidæ, & penè omnibus morborum generibus auxiliantur. Aliæ sulphuris, aliæ aluminis, aliæ salis, aliæ nitri, aliæ bituminis, aliæ ferri, aliæ æris, aliæ acidæ sunt,

aliæ falsæ, & cunctæ hominum tantum causa uidentur erupisse. Generatim ueruis prosunt omnes, aliæ pedibus, aliæ coxendicibus, aliæ luxatis, aliæ fractis, aliæ exinaniunt aluos, aliæ sanant uulnera, aliæ capiti, auribusq;, & oculis priuatim medentur, aliæ sterilitatem mulierum, & uirorum insaniam abolere produntur: nonnullæ iuuant calculosos, aliquæ prohibent abortum, sunt quæ tollunt uitiligines, aliæ podagricis prosunt: aliæ tertianas febreis discutiunt, aliæ denteis sistunt: aliæ ungulas etiam iumentorum indurant, aliæ subtiliores faciunt sensus, aliæ memoriam afferunt, aliæ oblitionem inducunt, aliæ canoras uoces faciũt. Sed, ut de cæteris taceamus, Perottæ, quas ipsi paucis ante annis non mediocri opere, ac sumptu in agro Viterbiensi deduximus, lethargicos, & hydropicos, & colicos curant: luxatos statim sanant, collutæ denteis sistunt, scabiem, lichenas, uitiligines mira celeritate tollunt, eruditati medentur, famem sublato omni fastidio inducunt, fœcunditatem mulieribus afferunt: Venerem, si debilitata fuerit, excitant, calculorum uitia discutiunt: Lymphaticos sudando mox sanant, aptissimæ stomacho, neruis, uniuerso corpori. Ab aqua fit aquor uerbum, quod est aquam haurio, siue aquam fero. Curtius: Cum miles aquatum profectus esset. Virgilius: Sed circum tutæ sub mœnibus urbis aquantur. à quo fit aquatio, hoc est aquæ uectio. Aquilex, qui aquã colligit. Varro: An hoc præstat hero filius Diogenis, quod ille è uentre aquam emittit? an hoc te iactas? At hoc pacto utilior te Thuscus aquilex. & aquilegium collectio aquæ. Plaut. Si pluet, aquilegio me iuuabo. & aquæductus, & quod eiusdẽ significationis est, Aquagium, quasi aquæ agium. & aquæ licium, cum aqua pluuialis remedijs quibusdam elicitur. & aqua intercus, quod significat hydropisin. hydropici dicuntur, quos aqua inter cutem male habet: ideoq; ἀπὸ τοῦ ὕδατος. quod aqua est, Græci hunc morbum ὑδρωπικα uocant. Eius tres species sunt. Aut enim uentre uehementer intento creber intus ex motu spiritus sonus est, aut corpus inæquale est tumoribus aliter, aliterq; per totum id orientibus: aut intus in uma aqua cõtrahitur, & moto corpore, ita mouetur, ut impetus eius conspici possit. Primum tympaniten: secundũ leucophlegmantiam, uel hyposarca: tertium asciten Græci nominant. Communis omnium est humoris nimia abundantia. Item ab aqua aqualiculus dictus est, quod proprie uas est, in quo porci sorbent: per metaphoram uero pro uentre usurpatur. Persius: Cũ tibi Calue pinguis aqualiculus propenso sexquipede extet. & aquarium, siue aquariolum locus, in quem sordida aqua iactatur, qui & lauacrina à lauando appellatur. & aqualis uas ad aquam tenendam, quod & matula dicitur, & matella, & matellio. Plaut. Ne tu postules matellam unam tibi aquæ infundi in caput. & aquilus color subniger, ita dictus, quod cum antiqui duos omnino naturaleis colores nossent album, & nigrum, interueniret autem is quoque, qui ita neutri similis est, ut ab utroque proprietatem trahat, eum potissimum ab aqua denominarunt, cuius incertus est color. hinc Aquilius prænomen factum. à colore subnigro & aquila appellata, quamuis aliqui ab acute uidendo dictum potius aquilam uelint. Aquilo uero uentus ob uehementissimum uolatum ab aquila denominatus est. Item ab aqua aqueus dictus, quod ex aqua est, ut color aqueus. Item aquatus, aqua infusus, ut aquatum uinum. & aquosus, plenus aquæ: ut aquosus hyems. aquosus autumnus, aquosus Orion. & aquaticus, quod in aqua degit. Plin. Terrestres, & aquatici pisces, & adaquo uerbum, quod est aquam infundo. & aquifolia arbor ex genere ilicis, quã Græci quidam similacem uocant. Theophrast. Similacẽ uitant arborem ilici similem, folio tamen nõ aculeato, sed molliori: nec

materia

materia, ut illa, solida, spissaq;, sed soluta, molliq; in opere. Arcades phyllodryn nuncupant. Quidam hanc fœminam ilicem putant esse. Dores agrestem ilicem uocant. Vtriusque ilicis fructus breuior, et gracilior, quàm quercus. Homerus aũt acylon appellat roboris glandem. Et æquus, id est æqualis, quod aqua, dum quiescit, perfectam æqualitatem habet. de quo, atq; deriuatiuis ab eo inferius dicemus. et Aquæ Galliæ urbs, iuxta quam sunt calidæ aquæ. Et Aquitani a regio ab obliquis aquis Ligeris. Hæc à Circio Oceanũ habet, qui Aquitanicus sinus dicitur: ab occasu Hispaniam: à septentrione Lugdunensem prouinciã: à meridie Lugdunensem. Sunt etiã qui Aquileiam à legendis aquis appellatam existiment urbem extra Venetiæ fines, iuxta quam defluit Timauus, in Carnorum regione, iuxta regionem Lapidum à Romanis condita, & imminentibus imposita Barbaris, ad quã flumine aduerso, onerarijs nauibus per Natisonem flumen nauigatur plus stadijs sexaginta. Et aquarius cœleste signum, pedes habens in hyemali circulo defixos: manum sinistram usque ad Capricorni porrigens tergus: dextra iubã Pegasi propè cõtingens, spectat ad exortum. occidit, oriturq; capite prius, q̃ reliquis membris. Habet in capite stellas subobscuras, in utrisq; humeris singulas, magnas, in sinistro cubito grandem unam: in utrisq; mãnis singulas: obscuras: in lumbo interiori unã: in utrisq; genibus singulas, in dextro crure unam: in utrisque pedibus singulas: effusio aquæ cum urna ipsa, triginta. Aquarium putant Ganymedem esse Troi regis filium, quem Iupiter pulchritudine eius captus, ab aquila in cœlum raptum, ministrum suum fecisse existimatur. alij putant Deucaliona esse, quod eo regnante tanta uis aquæ se de cœlo profuderit, ut factũ sit diluuiũ. Nonnulli Cecropem esse affirmant. Cecrops enim ante uini usum regnauit, quo tẽpore aqua in sacrificijs deorum usos fuisse homines manifestum est. Tertium elementum est aër, de quo diximus. hũc maiores nostri cœlum appellauere, quicquid inani simile, uitalem hunc spiritũ fundit. Hinc nubila, tonitrua, fulmina: hinc grãdines, pruinæ, imbres, procellæ, turbines: hinc plurima mala, & inter se rerum naturæ discordia. Aër aliquando pro sono accipitur. Varro: Anima, ut concluſa in uesica, quando est arcte ligata, si peculeris, aëra reddet. ab aëre aërius deducitur, & aëripedes, hoc est pedes leuissimos, & quasi aërios habens. Virgi. Fixerit aëripedem ceruam. ubi secundus pes proceleusmaticus est. Quartum elementum est ignis, ita fœcundum, ut scipsum pariat, paruisq; scintillis crescat in immensum. In Comagene urbe Samosata stagnũ est emittens limum: Maltam uocant flagrantem, & cum quid solidi attigerit, hærentem: tactum præterea sequentem fugientis. Sic defendere muros olim oppugnante Lucullo, flagrarunt q; proprijs armis milites. Similis ferè naturæ est Naphthe, circa Babyloniam profluens, bituminis liquidi modo. Huic magna cognatio ignium, transiliunt q; prorsus in eam undecunq; uisam. Sic ferunt à Medea cre matam pellicem, postq̃ sacrificatura ad aras accesserat, coronam igne corrupta. Ignem dictum existimant, quod nihil ex eo gignatur, præterquam in Cypri ærarijs fornacibus ex medio igni pennatum quadrupes, maioris muscæ magnitudine, quod Pyralis appellatur, à quibusdam Pyrausta, quãdiu est in igne uiuit: cum ea sit longiore paulo uolatu, tũc moritur. Ab igne uero igneus deducitur, quod ex igne est, ut calor igneus, fulgor igneus. Et ignitus candens, ut ignitum ferrum. Et ignesco, & ignesio eiusdem significationis. Et ignarius lapis, ex quo ignis excutitur. Et ignefacio, accendo ignem. & ignigena, ex igne genitus. & ignipotens Vulcanus, quod ignis potestatẽ habeat. & igniuomum, quod ignem uomit. & ignia uitia uasorum fictilium, quæ coquendo contrahuntur. Et ignitabulum, ignis re-

ceptaculũ. & ignis sacer, morbi genus, cuius duæ species sunt, alter est subrubicũdus, aut mistus cum rubore atq; pallore, ex asperatusq; per pustulas coninuas, quarum nulla altera maior est, plurimæ perexiguæ, in quibus semper ferè pus est, & sæpe rubor cum calore, serpitq; id nonnunquam senescente eo, quod primum uitiatum est. fit maxime in pectore, aut lateribus, aut eminentibus partibus, præcipueq; in plantis. Altera species est in summæ cutis exulceratione, sed sine altitudine. hoc latum est, subliuidum, inæqualiter tamen, mediumq; senescit extremis procedentibus: ac sæpe id, quod iam sanũ uidebatur, iterum exulcerarur. cutis colorem habet ex rubro subnigrum. hoc morbo corpora ferè seniora tentantur, aut quæ mali habitus sunt, sed in cruribus maxime. Ignis elementũ quidã æthra uocant græco uocabulo, quod ἀπὸ τοῦ αἴθω deducitur, quod est cremo: à quo fit æthra, quod ætheris splendorẽ significat. Virgilius: Nec lucidus æthra siderea polus. Interdum æther pro aëre ponitur, quemadmodũ cœlum. Virgilius: Resonatq; fragoribus æthèr. Aristoteles æthera pro cœlo ponit, quem sequitur Ouidius: Sic habites terras, & te desideret æther. Cleantes physicus æthera summũ deũ esse existimauit. Quod Virgilius uidetur quoq; sensisse, cum inquit: Tum pater omnipotens fœcundis imbribus æther, Coniugis in gremium lætæ descendit. Aethra quoque Aegæi Athenarum regis coniux fuit, mater Thesei. & alia eiusdem nominis Helenæ comes. Ouidius: Cætera per socias Clymenen, Aethrãq; loquamur. Quæ mihi sunt comites, consiliumq; duæ. Ab æthere fit ætherius, quod modo id quod ex æthere est, modo altum, sublimemq; significat. OMNIS LABOR. Omne opus labore, ac sumptu factum. Omnis distributiua dictio est, & tamẽ differt à toto. Nam omnis ad numerum refertur, totus ad quantitatem. totũ dicimus corpus aliquod integrũ, ut tota domus, tota urbs. omne de uniuersis dicitur, numero distinctis: ut omne pecus, omnis grex. Poëtæ tamen hanc proprietatẽ sæpe cõfundunt. Totus à tot deriuatur, quemadmodum quotus à quot, unde frequenter quotus pro quot ponitur. Martial. Dic quotus es, quanti cupias cœnare, nec ullum addideris uerbum, mensa parata tibi est. id est, quot estis, & quot tecum habes. Cicero: Quotus enim istud quisq; fecisset. id est nullus, aut rarus. Ali quando quotus continuã quantitatem significat, et ponitur pro quantus. Iuuenal. Quota portio fecis Acheæ. à quot compositæ sunt quotquot, & quotcunq;, quorum significatio nota est. & quotannis, singulis annis. & quotidie, singulis diebus. à quo quotidianus. à tot totidem, id est planè tot, nec plures nec paciores. Item à quot fit aduerbium quoties, à tot toties notæ significationis. Ab omni uero duo aduerbia deriuantur: omnino, quod significat prorsus. unde apud Iurisconsultos omnino recessisse dicitur is, qui recessit animo permutandi domicilium. & omnifariã, quod significat omnis generis, siue omnibus modis. Item nomina omnigena, ex omni genere. omnipotens, omnia potens. à quo omnipotentia, omnium rerũ facultas. omnialens, omnia ualens. à quo omnialentia. omnimodus, omniũ modorũ. omniuagus, per omnia uagans. omniparens, q̃ omnia genuit. omnitenens, qui omnia complectitur. omnipudens, quẽ omnia pudent. omnifactor, qui omnia fecit. omnicreator, qui omnia creauit. omnimorbus, omnibus morbis subueniẽs. unde omnimorbiam herbam quidam maluam appellant. Tradunt enim, siquis quotidie succi eius dimidium sorbeat cyathũ, omnibus morbis caritурum. Alij omnimorbiam herbam uocant helenium, quod ab Helenæ lacrymis, ex quibus natum creditur, nomen sumpsit. fauet formæ, & cutem mulierum in facie, ac reliquo corpore nutrit incorruptã. Existimant præterea quandam gratiam ijs usu illius dari, & Venerem conciliari. à mal-

ua, maluaceus deriuatur, pro eo, quod ex malua est: ut malua ceus caulis, & maluaceæ frondes. CEDIT. Dat locum, uictum se fatetur. cedere enim proprie est abire, & locum dare uictori. Virgilius: Cõuenit Euandri uictos discedere ad urbem. Idem: Cede deo. Cicero: Cui quidem exercitus nostri, imperatoresq; cesserunt. Ab hoc per metaphoram cedere accipimus pro uenire in ius alicuius: ut cedunt mihi ea bona, hoc est in ius meum ueniũt. Virg. Hæc omnis regio, & celsi plaga pinea montis Cedat amicitiæ Teucrorum. Idem: Aut abeat uictus, cedat Lauinia coniux. Item cedere, pro discedere accipimus. Lucil. Quandoq; pudor ex pectore cessit. Hinc cedere iræ dicimus dare locũ iræ, & quasi ab ira discedere. cedere bonis, discedere à bonis, & quicquid nostrum erat, tradere creditori. cedere iuri, discedere à iure, & ius, quod habebamus, alteri tradere, quod & de iure cedere dicimus. Item cedere accipimus pro dare. Enni. Saluete optima corpora, cedite manus uestras, measq; accipite. Hinc cedere ius nostrũ alijs dicimus, hoc est dare. à quo cessio iuris, & cessio bonorum. Item cedere est subtrahere se. Virgilius: Celeriq; elapsus corpore cessit. Plautus: Cedamus imbri. cedere, cõcedere, obsequi, nõ repugnare. Virgilius: Cedamus Phœbo, et moniti meliora sequamur. Idē: Cedo equidem, nec nate tibi comes ire recuso. cedere, incedere. Varro: Cedit uelocibus iuuenis membris, leuibus, nitidis oleo. cedere, succedere. Virg. Cesserit Ausonio si fors uictoria Turno. cedere diem, ut Vlpianus inquit, est incipere pecuniam debere. Sicut uenire diem, est eum diem uenisse, in quo pecunia peti possit. non cedere honori, quemadmodum supra diximus, est parem meritis esse. & hæc omnia in præterito faciunt cessi, ac sine diphthõgo scribũtur. Ab hoc cedo fit cesso, quod est ab opere uaco. Virgilius: Et si quid cessare potes, requiesce sub umbra. à quo concesso eiusdem significationis. Plau. Postquã aurora est, nunquam concessauimus lauari, aut fricari, aut ornari. & cessabundus, otiosus. & necessa, siue necessum, quod uialiqua cogente fieri opus est, quia non sit in eo cessandũ. à quo necessarium eiusdem significationis. unde fit necessario aduerbium. & necessitas, ac necessitudo eiusdem significationis. modo enim pro ui quadam urgente accipiuntur, modo pro uinculo quodam religiosæ coniunctionis. à quo necessarij dicuntur qui iure affinitatis cõiuncti sunt, quod nulla inter eos cessatio, hoc est separatio sit, uel quod necessaria inter eos officia conferantur. Cæsar: Equidẽ mihi uideor pro nostra necessitate non labore, non opera, non industria defuisse. Sallustius: Coactus rerum necessitudine statuit armis certare. Item cello, quo ueteres utebantur, pro cedo, nunc cõpositis tantum utimur, excello, & præcello, quod est excedo, & antecedo. à quo excellentes, & præcellentes dicũtur, excellentia, et præcellentia. & aduerbiũ excellenter, & præcellenter. Item celsus altus, sublimis. excellens. à quo celsitudo excellentia. & à præcello, præcelsus. ab excello, excelsus. Item antecello eiusdem significationis. & præcello, quod significat differo. Lucilius: Ad nonũ hoc præcellit annũ. composita fiũt accedo, quod est aduenio, appropinquo. à quo fit accessus, pro aduẽtu. & accessio, quod modo accessium significat, sicut decessio recessium. Cicero: Eorum neq; accessione uita meliorem fieri, neque decessione peiorem: modo additamentum, & accumulationem. Seneca: Magna rebus nostris facta erit accessio. Intercedo, quod modo significat interuenio cõciliandi gratia. Apuleius: Dum pro inope, ac calamitoso intercederem. Itẽ intercedit mihi tecum amicitia, intercedit tibi cum illo affinitas, hoc est media est, quæ me tibi, & tebi conciliat. modo uerbis, & ui medium me oppono, ut tribuni interfecerunt, hoc est opposuerũt se, & rem impediuerũt. ab hoc fit intercessio, & intercessor, quæ in utroque significa-

to capiuntur. Abscedo, discedo. à quo abscessus fit, quod interdum discessum significat, interdum concursum mali humoris in aliquam partem corporis, ex quo suppuratio fit, quam Græci uocant apostema, à pure suppuratio dicta. pus sanies est, & quicunq; humor in putredinem uersus. à quo fit purulentum plenum sanie. Et putreo, & putresco, quod est in putrem uertor. & putrefacio, corrumpo. & putre corruptum, ac resolutum. Virgilius: Et Zephyro putris se gleba resoluit. & suppuratus locus, in quem factus est malorum humorum cõcursus, qui, si in saniẽ uertitur, maturari ac maturescere dicitur, sin minus discuti, siue resolui. Et putredo, & putrefactio, id est corruptio. Et putridum, corruptum. Et puteo, quod significat fœteo. à quo putor, fœtor. & putidum, siue pututentum, quod est odoris mali. Cice. Putidas, ac pernitiosas aureis. unde per metaphoram orationem quoq; putidam dicimus, quæ auribus auersa, insuauis, & (ut ita dicam) rancida est. Et putide aduerbium fœtide, ac rancidule. Et præputium, quod est ante putidum, hoc est ante id quod putet. Est enim præputium pellicula in summitate penis, quæ operit glandem, quam qui mutilantur dicũtur circumcisi, siue recutiti. Et puteus, quod fœtet, dũ cauatur, & aliquando hominem perimit. à quo puteal, à quo puteus cooperitur. Et putearius, fossor puteorum. Pli. Depressis puteis sulfurata, uel aluminosa occurrentia putearios necant. & puteanus. Idem: Quod si tantum aquæ puteanæ adijcias. Et puticuli quoddam uetustissimũ genus sepulturæ, quia ibi cadauera putrescerent. Et Puteoli urbs Cãpaniæ ab aquarum calidarum, & sulfuris fœtore, siue à multitudine puteorum huiusmodi aquarum gratia factorum. & putitius, quod Plautus pro stulto usurpauit. Et pustula, quod significat tuberculum ex inflammatione quadam in summitate cutis nascens, subrubicundum. Pustularum, quædam sunt humidæ, quædã siccæ. Pessima autem pustula est, quæ surgit in summitate digitorũ, sæpe scabriciem unguiũ faciens cum dolore maximo: Martial. Feruida ne trito tibi pollice pustula surgat, exorncẽt docilem garrula plectra lyram. Item à pus, sputum deducitur, hoc est saliua. Et spuo saliuam emitto. à quo fit sputo, cuius passiuũ est sputor. Plau. Nam illic isti, qui sputatur, interdũ morbus uenit. qui sputatur ingt, hoc est in quẽ insputur. & cõspuo actiuũ, quod significat sputo aliquẽ fœdo, cuius passiuũ est cõspuor. Plau. Ab omnibus derisus atq; consputus. Item inspuo, in aliquẽ spuo, expuo, extraspuo, respuo, repudio, & quasi cum sputo, per contemptũ reijcio. Et per metaphoram cum contemptu expello. Terentius: Vbi illam expueret miseriam ex animo. Despuo, idem quod conspuo. Præterea à spuo, spurcũ, qđ proprie significat impurum, obscœnum, lutulentũ. Plautus: Tot uoctes reddat spurcas, quod puras habuit. Aliquãdo per metaphoram capitur pro fœtidum. Apuleius: Tam multæ res spurcæ, & graues nareis infestant. Nonnunquam pro uehemens, asperum. Cicero: Iactati tempestate spurcissima. Var. Nunc de re meliuscula spem habeo, qui rem spurcissimã gestare noluerim. Interdum pro sæuum, ac sanguinarium. Varro: Spurcus gladiator, & carnifex. ab hoc spurcitia deducitur, quæ significat immunditiam. & spurce aduerbium, hoc est, turpiter, atque immunde. & spurcum uinum, aqua admissum, aut igne calefactum, aut mustũ ante, quàm deferuescat, quod genus offerre in sacrificijs nefas habebatur. & spurius, nõ qui græco uocabulo dicitur nothus, hoc est ex adulterio natus. nãis Latinum uocabulum non habet, ideoq; utimur peregrino: sed incerto patre natus, quem Modestinus uulgo conceptũ appellari scribit, siue is, qui eum patrem habet, quem habere nõ licet. unde spurios etiam uersus dicimus alterius, ac incerti autoris. Ausonius de Arsitarcho: Quiq; notas spurijs uersibus

apposuit,

apposuit. Item à spuo spuma dicta, quæ quasi sputum est, hoc est sordes earum rerum, à quibus eijcitur. à quo fit spumeus, quod ex spuma est. & spumosus, quod spumam facit. & spumo, spumã facio. & despumo, mundo, spumã extraho. à pure etiam fit purgo uerbum, hoc est mundo, & quasi purem ago. hoc est educo. à quo purgamenta dicũtur sordes, quæ purgando colliguntur, à poëtis dicta purgamina. & purgatio, emundatio. Vnde purgamus corpora à ueneno, aut clysfere, aut baneo, aut alio simili, & hoc purgatio dicitur. Purgationes etiã mulierum, menstrua uocantur. & ipsæ purgari dicuntur, dum menstrua patiuntur. Purgo etiam per metaphorã capitur pro excuso. & purgatio apud rhetores est, cum factum quidẽ conceditur, sed culpa remouetur: quæ tres habet partes, imprudentiam, casum, necessitatem. Item à pure puro uerbum, quasi purem extraho. à quo depuro. unde depuratum dicimus defecatum, atque mundatum: & purum mundum, sine sorde, hinc pura uestimenta à ueteribus dicebantur, quæ sacerdotes ad sacrificia sumebant, id est non obsita, non fucata, non maculam habentia. & pure lautum, quod aqua pura lotũ erat. & purum aurum, quod rectè expurgatũ, coctũq; esset, siue quod in usu profano non fuisset. & purime tenuero, pro purissime tenuero. Vlpianus purum locum esse desinit, qui nec sanctus, nec sacer, nec religiosus est, sed ab omnibus huiusce modi nominibus uacare uidetur. à puro deducitur puritas, qđ modo pro munditia, modo pro inani simplicitate accipitur. Huius cõtrarium est impuritas, hoc est turpitudo, siue improbitas, quẽadmodum contrarium puri est impurus, quod modo est sordidus, contaminatus. à quibus pure, & impure aduerbia deriuantur. Cicero: Quàm multis illum ingenuis, quàm multis matribus familiàs in illa terra, atq; impura legatione uim attulisse existimatis? Modo ponitur pro improbo. Terenti. Mei loci, atque ordinis hominem haud impurum. & purifico, à quo purificatio. &, quo nonnulli utuntur, purificus. Sunt etiã qui puto uerbum à puro deductum existimant. Putare enim proprie ueteres dicebant deputare, hoc est, uacantia ex quacunque re, & non necessaria, aut etiam non obstantia, & aliena auferre, atque excidere. Sic putari arbores, ac uites dicuntur. Et putamina appellantur sarmenta, & cortices, & argentum. atque aurum putum, hoc est expurgatum, excoctumq;, atq; omni alia materia carens. Hinc factum est ut putare pro cogitare, atq; animo uoluere capiamus. cogitando enim reputamus mẽte quæ falsa, aut inutilia, aut superuacua sunt, & qđ uerum, ac bonum est hinc cogitando hæremus. Terentius: Recte putas. Virgilius: Multa putans, sortemq; animo miseratus iniquam. Ob eandem causam, & putare pro conferre, & colligere usurpamus. Plau. Putatur ratio cum argentario. & pro rarefacere. Virgilius: Fingitq; putando. Ab hoc composita fiunt deputo, quod pro ascribo accipitur. Apuleius: Ad ergastuli curã deputatus. Imputo, quod ad significationem exprobrantis accedit, sed citra reprehensionem. Quintilianus: Neq; ego grauissimum patrem summa sua iuueni iactasse crediderim, quod hæredem filium scriberet, non est res, quæ imputetur. Idem: Imputas nobis propitios uentos, & secundum mare, ac ciuitatis opulentæ liberalitatem, quæ tantum frumenti uendidit, quantum duobus populis satis esset. Nonnunquam tamen imputo, pro adnumero, & computo ponitur, quod & ipsum à puto componitur. Vlpianus: Præterea si matrem aluit pupilli tutor, putat Labeo imputare eum posse. sed est uerius, nõ nisi per quem egenti dedit, imputare eum oportere. Item reputo, quod aliquando pro considero, & recolo capitur. Apuleius: Cum id mecum sæpe reputarem. Aliquando pro computo. Vlpianus: Item sumptus litis tutor reputabit, & uiatica si ex offi-

cio necesse habuit aliquò exire, uel proficisci. Disputo, hoc est discepto, dissero. à quo disputatio, cuius diminutiuũ est disputatiuncula. & amputo, quod est circuncido, quasi circunputo. Item sunt qui à pure pudorem dictum uelint. Nihil enim aliud est pudor, quàm ob aliquam rem sordidam timor. Quippe ab Aristotele ita definitur: αἰσχύνη ἐστὶ φόβος ἀπαίου ψόγου, hoc est, pudor est timor iustæ reprehensionis. Quidam pudorem à uerecundia sic separant, ut pudor sit rei turpiter actæ, uerecundia uero etiam rectè factæ, atq; honesti. Ab hoc fit pudibundus, qui pudore ducitur. & pudibunde aduerbium, cum pudore. & pudenda, uirilia, quæ & uerecunda dicũtur. & pudicus, castus. à quo pudice aduerbium, caste. & pudicitia, castitas. quorum contraria sunt impudicus, & impudice. ponitur & pro religiosa mundicia, ac puritate. Virgilius: Casta pudicitiam seruat domus. Item pro dea gentilium. Quippe Pudicitiæ signum Romæ colebatur, quod nefas erat attingi, nisi ab ea, quæ semel nupsisset. hinc depudicare uerbum, quo ueteres utebantur, hoc est uiolare, stuprare, & quasi pudicitiam auferre. Ennius leuiter rubentem auroram pudoricolorem appellauit. Ab eodem etiam pudet uerbum deducitur, quod à piget ita distingunt, ut pudere sit in ijs, quæ turpiter fiunt, pigere in ijs, quæ cum malo, damnoq;: pudere ad dedecus, pigere ad dolorem referatur. Pudet enim eius, quod turpe est: piget eius, quod dolet, ac molestum est. Alij pudere uerecundiæ esse dicunt, pigere pœnitentiæ. Terentius: Fratris me quidem pudet, pigetq;. Sallustius: Nam postea quæ fecerit, incertum habeo, pudeat, an pigeat magis. Ab hoc fit impudens, hoc est temerarius, qui nullo pudore ducitur. à quo impudenter temere, petulanter, uerecunde. Et impudentia, temeritas. Quidã etiam dispudet usurparunt pro bis pudet, seu ualde pudet. Veteres etiam pudeo, & pudesio dixere. Gellius: Tibiam pudefactus oris deformitate abiecit. Et propudium, à quo pudor, & pudicitia procul sit. Decedo, quod aliquando pro discedo accipitur. proprie tamen decedere est à mandato custodiæ suæ loco recedere. Vnde consules, proconsules, præsides dicuntur è prouincia decedere. Item præsidia ex urbibus, aut castellis. Sine appositione pro mori accipitur, quasi è custodia, & gubernatione corporis proficisci, ut eo modo dicatur decessit, quo defunctus est, & subintelligatur uita. Excedo, discedo, & simili modo pro morior usurpatur, sed additur semper uita, non subintelligitur. Cic. In ipsa cura, & meditatione obeũdi sui muneris excessit è uita. Procedo, quod modo significat progredior, modo succedo: à quo fit processus, quod & progressum significat, & successum. præcedo, antecedo, quod & ipsum à cedo componitur. Incedo, pro ambulo capitur. à quo incessus fit, siue celer sit, siue tardus, siue compositus, siue immoderatus. Proprie tamen incedere, est cum grauitate quadam, & ueluti fastu ambulare. Virgilius: Regina ad templum magna stipante caterua, incessit. Idem: Et uera incessu patuit dea. Sene. Tenero, ac molli passu suspendimus gradum, nec ambulamus, sed incedimus. Aliquando incedere, subire est. Vt incessit mihi cupiditas. hoc est subijt. Ab hoc fit incesso, quod est accuso, impeto, molesto. Gell. Cũ me maledictis incesseret. Succedo, quod modo significat in alterius locum uenio. Cice. Vt ueros hæredes moueat, in eorum locum ipse succedat. à quo successor, & successio deducitur notæ significationis. modo ingredior. Virgilius: Et nostris succede penatibus hospes. aliquando etiam succedere capimus pro euenire. unde successus pro felici euentu usurpatur. Plin. Facessite hinc, atq; à nobis discedite. aliquando hio, diuido, distendor. Cicero: Hinc ille Giges inducitur à Platone, qui cum terra discessisset, magnis imbribus, descendit in illum hiatum, ab hoc discessus pro recessu deducitur. & di-

scessio pro hiatu. recedo, abeo, discedo. unde recessus pro discessu. Itē recedo, protrahor, extendor. à quo recessus pro spatio ponitur. Curt. In eo nemore longo recessu domus erat. Itē retrocedo. à quo fit aduerbium recessim, quod significat retro cedendo. Plaut. Recessim cedā ad parietem. Secedo, seorsum abeo. à quo secessus, quod modo discessum significat, modo sinum secretiorem. Virg. Est in secessu longo locus. Interdum etiā secedere spatiari est, & à negotijs uacare. unde secessus, siue secessiones, uacationes dicūtur. Concedo, quod modo est trado, uel permitto. Terent. Hui metuisti, si nunc de tuo iure concessisses paululū. modo cedo. Idem: Hic uideo me esse inuisam immerito, tempus est concedere. Aliquando proficiscor. Plautus: Cum domū concessisset, inuenit patrem. Nonnunquā consentio. Terentius: Nunquamne hoc die cōcedes mihi, neq; intelliges? Ab hoc concessio fit pro consensu. Est & aliud cædo, quod ad differentiā huius cum diphthōgo scribitur, & præteritum facit cecidi, et supinum cæsum. hoc proprie significat flagello. Terentius: Verberibus te cæsum in pistrinum Daue dedam. Ponitur tamen aliquādo pro excido. Virgilius: Cæditur & tilia ante iugo leuis. Cicero: Aut eius partes, quasi membra quædam cædenda. Interdum pro occido. Virgilius: Non aliā ob culpam Baccho caper omnibus aris cæditur. Idem: Cæduntur uigiles. Cicer. Cædit greges armentorum. per metaphorā quoque cædo pro immolo usurpatur. Virgilius: Cædunt binas de more bidenteis. & pro frango. Cicero: Cædere ianuam saxis, instare ferro. Hinc cello eiusdem significationis. à quo percello, hoc est percutio, euerto. Varro: Alius tenerā abietem solus percellit. Procello eiusdem significationis. à quo procella, de qua tertio epigrāmate disseremus. Item detracta una litera cælo, quod est signo, sculpo. à quo cælata uasa appellata sunt, quæ ueteres ancesa uocabant, quod circūcædendo fiāt. et cælū ipsum instrumentum quo cælantur, sicut cæstrum, quo ebur cauatur. Et centrum, punctum, siue stimulus. Item cælum, quod alio modo dicitur mundus, cuius circunflexu cuncta tegūtur, quod cælatum, hoc est signatum sideribus sit. Nam quod Varro à cauo dictum existimat, nimis durum est. à Græco uero, hoc est ἀπὸ τοῦ κοίλου, quod significat concauum, deduci non est putandum, siquidem per œ scriberetur, quod nusquam animaduertimus. à cælum deriuatur celsus, hoc est altus, sublimis. à quo fit excelsus, & præcelsus eiusdem significationis, & excelsitas. Cicero: Etenim magis est secundum naturam excelsitas animi, & magnitudo. & excello, ac præcello, hoc est extollor, supero. à quo excellens, excellētior, excellētissimus. præcellens, præcellentior, præcellentissimus. excellenter, et præcellenter. excellentia, & præcellentia. excelse, & præcelse. & recello, quod significat reclinor, humilis fio, & interdum actiue pro reclino usurpatur. Item cælestis, quod ex cælo est. unde cælestia numina dicuntur, & cælestia auguria uocantur, quæ à cælo fiunt, cum uel fulminat, uel tonat. & cælicola habitator cæli. & cælebs, quod cælestem uitam agat. Is enim proprie cælebs dicitur, qui caret, semperq; caruit uxore. Abusiue tamē ponitur pro eo, qui uxorem non habet, etiam si alias habuerit. Hinc cælibatus, dicitur uita, quæ agitur sine uxore. Plautus: Vtrum nunc te cælibem esse mauis liberum, an maritum seruium ætatem agere. Suetoni: Verum amissa uxore lepida, duobusq; ex ea liberis, mansit in cælibatu. Ex ijs constat cælibem, & maritum relatiua esse. Quod etiam Quintilianus ostendit: Clarus, an obscurus: magistratus, an priuatus: ciuis, an peregrinus: liber, an seruus: maritus, an cælebs: parens liberorum, an orbus sit. Hinc etiam cælibaris hasta dicebatur, qua caput nubentis comebatur. ea oportebat in corpore gladiatoris stetisse abiecti, occisiq;, ut quemadmodum illa coniuncta fuerat cū

corpore gladiatoris, sic ipsa cum uiro esset, uel quia matronæ in tutela Iunonis Curitis sint, quæ ita appellabatur à ferenda hasta, quæ Sabinorum lingua dicitur Curis: uel quod fortes uiros geniturā ominaretur: uel quod nuptiali iure imperio subijciatur nubens, quia hasta summa armorum, & imperij esset, quam ob causam uiri fortes ea donātur, & captiui sub eadem ueneunt, quos Græci δορυλήπτους, & δορυσρώτους nominant. Hanc consuetudinem nunc quoque in nuptijs Romani obseruant, pro hasta gladium supra caput nubentis tenentes. Item à cælo fit cælicus, hoc est cælestis. unde cælica regna poētæ dicunt. & cælitus aduerbium, quod significat ex cælo. Ab huius cæli similitudine, palatum quoque cælum appellatur. Plinius: Cerebrum, uiscerum excellentissimum est, proximumq; cælo capitis, sine cruore, sine sordibus. Aristoteles: ὑπὸ δὲ τὸν οὐρανὸν ἐν τῷ στόματι ἡ γλῶττα τοῖς ζώοις ἐστί, hoc est: Sub cælo autē lingua animalibus est. Idem: πολλοὶ δ' ἔχουσι καὶ ἐν ταῖς γλώτταις ὀδόντας, καὶ ἐν τοῖς οὐρανοῖς. id est, multi autem habent & in linguis denteis, & in cælis. hinc cælostomia dicitur, cum uox quasi in recessu oris auditur. à cælo hoc de quo loquimur, & στόμα quod significat os, quamuis possit & à concauitate oris uideri deducta. κοῖλον enim Græci (ut diximus) concauum dicunt. & hoc modo per œ diphthongum scribendum erit, quemadmodum Græci scribunt κοιλοστομίαν. Celeusma uero clamor est nautarum, cum uno aliquid iubente, omnes uniformiter respondent, quasi sibi inuicem iubentes, ἀπὸ τοῦ κελεύω, quod est iubeo. Vnde & proceleusmaticus dictus est pes, ex quatuor breuibus constans, quod uersus hoc pede constans prior cani in sacris Mineruæ solebat: uel quod propter breuitatem, & quasi cursum syllabarum simile clamori nautico, canticum facere uideatur. Item à cælum fit cælo cælas, quod est tego, abscondo: quoniā cælum omnia tegit. Ouidius: Ante mare, & terras, & quod tegit omnia cælum. unde cælasso pro cælauero ueteres dixere. ab hoc cælla deriuatur, quod in ea cælatur, quod uolumus esse occultum. Græci hanc apothecā dicunt, in qua res esculentæ, & poculentæ reponuntur: quamuis proprie apotheca cælla uinaria sit. capitur tamen abusiue cælla pro omni loco, in quo quid reponitur. Vir. fauorum cauernas cællas appellauit: Distendunt nectare cællas. Item loca quædam in domibus, in quibus lauamur, ac ungimur, cellæ dicuntur, ut inferius ostendemus. Et cællarium similiter, quod sic differt à penu, quod cællarium est paucorum dierum, penus uero temporis longi. quicquid enim lōgæ usionis gratia reconditur, ex eo quod non in promptu est, sed intus. & penitus habetur. & locus ipse dicitur penus. Penitus enim proprie intrinsecus significat. Vnde penitior dicitur interior, & penitissimus intimus. Vnde fit penetrare, quasi penitus intrare. à quo penetrabilis, qui facile penetrat. Virgilius: Penetrabile telum, & penetrabile frigus. Itē qui facile penetratur. Liuius: Et in asperis locis silex sæpe impenetrabilis ferro occurrebat. Et penetrale substantiuum, quod significat id, quod est in intimis partibus. unde penetrale sacrificium dicebatur, quod in penetrali, hoc est in intima parte domus fieri solebat. Item penates, quod penes nos nati sunt. Penitus à penes deductum est. id enim penes nos maxime uidetur esse, quod est penitus reconditum. Ponitur aliquando penitus pro longe. Virgilius: Penitusq; alias aduexerat oras. Aliquando pro ualde. Idem: Penitusq; sonanteis accestis scopulos. Sunt qui uelint in penu thus, cereos, ligna, carbones, aliaq; similia contineri, sed proprie ea sola penui tribuuntur, quæ ad uictum pertinent. Penuarium significat omne id, quod in penu reponitur, & ipsum penu, & quod penu est. unde penuaria cælla appellatur. Dicimus autem hic penus, &

hæc penus

hæc penus quartæ declinationis, & hoc penus ris tertiæ, & hoc penum peni secundæ. à penu (ut quidam putant) penuria deducitur, quasi urens penū. Significat autem inopiam omnium rerum, præsertim'que earum, quæ in penu recondi solent, quemadmodum inferius latius dicemus. Alij penuriam à penè dictam uolunt, quod penè urat, uel quod penè minus sit, quàm necesse est. Item à cælla siue cællarium deriuatur cællarius: significatq;, ut Vlpianus inquit, eum, qui ideo præpositus est, ut rationes saluæ fiant. Item à cælla cællares palumbæ, quæ domi nutriuntur. Item à cælo fit cōpositum occulo. à quo occulto, quod ueteres etiam deculto dixerūt. & occulte aduerbium: & oculus, quod ciliorum, quæ & ipsa à cælando dicuntur, unde supercilia, tegminibus oculatur. à quo oculatus præsens. Plaut. Quomodo dixit oculata die? id est præsenti. Idem: Pluris est oculatus testis unus, quàm auriti decē, id est qui præsens fuerit, uideritq;. & oculissimus charissimus. Idē: Oculissimum hostium amicæ. et oculitus, sicut medullitus, animitus, quod significat aliquid tam charum esse, quàm oculum. Idem: Qui amant ancillam meam oculitus. & ocellus ab oculo fit, hoc est paruus oculus. & monoculus, unum oculum habens. & lanoculus, qui lana tegit oculi uitium. & occo, à quo occatio, quod occulat, hoc est occultet semina. Est enim occare, cū rustici satione facta, bobus dimissis, grandiores glebas cancellāt, ac ligonibus frangunt. & oculeus, perspicax, & quasi ex oculis cōstans. Apulei. Perspicatiorē ipso Lynce, uel Argo, & oculeum totum. & cocles, quasi ocles, qui unū habet oculum. Plautus: De Coclitū prosapia esse arbitror. Nam hi sunt unoculi. Idem etiam monoculus dicitur, quod μόνον, hoc est solum oculum habeat. Item μονόφθαλμος. Nam Græce ὀφθαλμὸς oculus dicitur. à quo ophthalmia oculorum ægritudo uocitata est. Et triophthalmus, & ægophthalmus lapilli, de qbus inferius dicemus. Et procul, quasi porrò ab oculis. unde potest & satis longe significare, & non ualde, hoc est præ oculis. Virgil. Est procul in pelago saxum. quod satis lōge fuisset intelligi non potest: periret enim spectaculi uoluptas. Idem: Serta procul tantū capiti delapsa iacebant. à procul uero proculos, ac proculeios cognominatos putant, qui nati sunt patre peregrinante à patria procul. Item proculeio uerbum, extendo, promitto. Item cilia à cælando dicuntur, quasi cælia, quod oculos cælent. Item clàm aduerbium, hoc est occulte. à quo clanculum diminutiuum. & perclam compositum, id est ualde occulte. & clandestinus occultus. à quo clandestine aduerbium occulte. & clandestino dictum inuenitur. Lucilius: At enim dicis clandestino tibi quod commissum fuerit. Item callim, quod ueteres pro clam usurparunt. Et claudo, & clauis, ut quidam putant. Item à cædo cudo dictum, quod proprie est ferio. à quo incus incudis dicitur instrumentum in quo aliquid cudimus, hoc est feriendo formamus. Item à cædo cædes, hoc est occisio dicta, siue nex. & excido. à quo excidium, siue excidio, peremptio, & quasi nex urbis, aut prouinciæ, quæ tamen à cadendo deducta uideri possunt. Veteres etiam excissatum pro uulnerato, & laniato dixerunt. Plautus: Capillo scisso, atq; excissatis auribus. Et homicida, qui hominem occidit. à quo homicidium. & tyrannicida, qui tyrannum, à quo tyrannicidium. & bouicida, qui bouem, à quo bouicidium. & paricida proprie qui patrem. à quo paricidium. & matricida, qui matrem, à quo matricidium. & cestus, quod proprie significat cingulum, à uarijs cæsuris, hoc est incisionibus, quibus insigniri cingula solebant, quamuis sint, qui ἀπὸ τοῦ κεντεῖν, hoc est à uarijs punctis appellatum cestum existiment. κεντεῖν enim pungere est. à quo centrum dicitur, id est punctus, qui est in medio circuli, à quo omnes lineæ ad circunferentiā ductæ in

ter se sunt æquales. Quàm ob rem admirabile illud Veneris cingulum à poëtis tātopere decantatum, quo Venus Martem, & ab illa mutuata Iuno Iouem sibi cōciliabant, quoties in pellices erant proniores, cestum dixere. Martialis: Collo necte puer meros amores, Ceston de Veneris sinu calentem. Idem: Sume citheriaco medicatū nectare ceston. Vssit amatorem baltheus iste Iouem. hoc alibi idem poëta nodū Acidalium uocauit: Ludit Acidalio, sed non manus aspera nodo, Quem rapuit collo parue Cupido tuo. Nam de cesto intelligi sequētes uersus ostendunt. Vt Martis reuocetur amor, summiq; tonantis, à te Iuno petat ceston, & ipsa Venus. Ab hoc cesto cesticillus dictus est, quasi paruum cingulum circulus ille, quem quasi corollam capiti superponunt, qui aliquid oneris supra caput impositiuri sunt, quod facere inprimis mulieres consueuerunt. Item cestus quartæ declinationis instrumentum illud, quo palestritæ, ac pugiles utebantur. Nihil enim aliud erat apud uetustissimos, quàm lorum ex corio bubulo manibus circunuolutum, quo & ictum minus ipsæ sentirent, & aduersarium grauius ferirēt. Homerus: Ζῶμα δέ οἱ πρῶτον παρακάββαλεν, αὐτὰρ ἔπειτα, δῶκεν ἱμάντας ἐϋτμήτους βοὸς ἀγραύλοιο. Primum inquit, subligar ei adhibuit, deinde lora dedit apta bouis agrestis. Quintus: Εἱστήκει περὶ χερσὶν ἔχων βοὸς ἶφι δαμέντος ῥινοὺς ἀζαλέας, hoc est: Stabat manibus tenens bouis ualidi mactati sicca tergora. Idem: Ὣς τῶν ἀζαλέῃσι περικτυπέοντο γένεια ῥινοῖς. id est: Sic eorum maxillæ aridis obstrepebant tergoribus. Idem: Τῶν δ' ἐσσυμένως θεράποντες ῥινοὺς αἱματόεντας ἄφαρ σθεναρῶν ἀπὸ χειρῶν λῦσαν. quod est: His certatim famuli tergora sanguinolenta statim à ualidis manibus soluērunt. Valerius Flaccus: Aspice & hæc crudis durata uolumina tauris. Sed postea huiusmodi loris, hoc est uoluminibus coriorum, ut est auida semper nouarum rerum mortalitas, insuere magni ponderis plumbeas massas cœpere, ferro etiam addito, quibus inter se pugiles magno discrimine, immo certa morte dimicabant. hi sunt memorabiles illi cestus, quos latini duntaxat poëtæ decantant. nam in græcis nihil legitur præter lora fuisse magnæ quidem molis, & non nisi fortissimis uiris tentatæ. Virgilius: In medium geminos immani pondere cestus proiecit, quibus acer Eryx in prælia suetus, Ferre manum, duroq; intendere brachia tergo. Obstupuere animi tantorum ingentia septem Terga boum plumbo insuto, ferroq; rigebāt. Papinius: Ac dum nigrantia plumbo Tegmina cruda boum non mollior ipse lacertis, Induitur. Item à cædo, cæsaries dicta, quod comam significat, quæ cædi solet. Virorum enim duntaxat cæsaries est, non mulierum. unde cæsariati, comati dicuntur. Item Cæsar, non quod cum cæsarie natus sit (ut stulte Pompeius affirmat) uel quod elephantum in Africa occiderit (ut ait Seruius) Afri enim elephantum cæsam uocant. sed quod cæso matris utero prolatus sit. Hoc natiuitatis genus à ueteribus auspicatius putabatur. Sic natum tradunt Scipionem Africanum priorem, qui præterea primus omnium Cæsar appellatus est. Qui ita nascuntur, cæsones à ueteribus dicti. A cæsare cæsareus dicitur, hoc est imperatorius: quoniam imperatores omnes, qui post Iulium Cæsarem fuerunt, Cæsares dicti sunt. Item cæsarianus. unde cæsariani milites, dicti sunt milites Cæsaris. & Cæsaria urbs Palæstinæ, & altera Philippi, à Philippo fratre Herodis, in honorem Cæsaris condita, & tertia Capadociæ, & quarta Mauritaniæ. Item Cæsaraugusta urbs Hispaniæ Taraconēsis à Iuba Maurorum rege ædificata. Item à cædo cæsim aduerbium, quod significat cædendo: sicut punctim, pungendo. unde cæsim, ac punctim ferire hostem docebantur tirones. & cædua, sylua quæ habetur in eum usum, ut ex ea materia cædatur.

Item cæsitium linteolum purum, ac candidum, uel quod cædendo ad candorem perueniat, uel quod oras circuncisas habeat. Plautus: Linteolum cæsitium. & cæsa Gallicum telum. Varro: Qui gladijs cincti sine scutis, cum binis cæsis essent. hæc & Gallorum lingua gæsa dicuntur, unde & uiros forteis Galli gæsos uocant. Virgilius: Alpina coruscat gæsa manu. Et cæsa particulæ orationis, quæ Græci κόμματα uocant. Differuntq; à membris, quæ Græci uocant κῶλα. Membrum enim est pars orationis ex pluribus uerbis absolute aliquid significans, hoc modo: Et si uereor iudices, ne turpe sit pro fortissimo uiro dicere incipientē timere. Cæsum autē pars orationis non dum ex duobus, aut ex pluribus uerbis quicquam absolute significans, hoc modo: Et si uereor iudices, ne turpe sit. Interdū tamen cæsam dicimus orationē, cum non efficiuntur membra ex connexione uerborum, sed singula uerba aliquid significantia proferūtur, hoc modo: Quis est iste Gellius armiger Catilinæ, stipator tui corporis, concitator tabernariorum, latrator fori, depopulator curiæ? Eadem & incisa dicuntur, unde fit aduerbium incisim. Cicero: Hæc quidem duo binis pedibus incisim, deinde membratim dicere solebas. Et cæsura à cædenda uoce, quæ definitur decora terminatio uocum, in medio uersuum notata: ut quādo post duos primos pedes superans syllaba inuenitur, quæ dictionem terminet cæsura est, quæ pentimemeris dicitur, ut: Arma, uirūq; cano. Cum uero id post treis pedes fit, est cæsura heptimemeris, ut. Arma, uirumq; cano, Troiæ. hic enim uersus utranq; cæsurā habet. Item cæspes, quod est terra, cum herba in modum lateris cæsa, uel frutex recisus, abtruncatus, quod pedem cædat. Ab hoc fit cæspito uerbum. cæspitare autem dicimur, cum pede aliquid percutientes, quasi ruere cogimur. dictum cæspitare, quasi cæspitem offendere, uel in cæspitem ferri. Vnde cæspitatores equi dicuntur, qui sæpe in cæspitem, aut lapidem, aut aliud offendiculum, pedem impingunt. Item à cædo cudo, quod est percutio, à quo incus dicta, instrumentum fabri ferrarij, supra quod ferrum cuditur. Item aliorū metallorum. à cudo fit compositum excudo: per metaphoram tamen pro inuenio usurpatur. Virgil. Vt uarias usus meditando excuderet arteis. Item à cudo recudo, quod est iterum cudo. Varro: Vt ij solent, qui uetera metalla recudunt. & procudo, cudendo dilato. Virgilius: Durum procudit arator uomeris obtusi dentem. Itē à cædo cæcus dicitur, quod sit oculis concisus, quamuis alij cæcum quasi oculis captum, alij quasi carentem oculis appellatum uelint. Est autem cæcus, qui caret lumine. Item insidiosus, occulte malus, latens, tacitus, qui uideri non potest. Virgilius: Cæca regens filo uestigia. à quo cæcum uallum dicimus, in quo præacuti pali terræ affixi herbis, uel frondibus occuluntur. Et cæci dolores uocantur à medicis, quorum causa ignoratur, cum mox ueniant, abeantq;: transfertur etiam ad animum. unde cæcos consules, improuidos dicimus. Ab hoc fit cæco uerbum. & obcæco, & excæco, quæ significant luminibus priuo. Et cæcitas tam corporis, quàm animi orbitas. & cæcutio uerbū, quod proprie significat parum uideo. & cæcutientes dicūtur, quasi semicæci. Varro: Vtrum oculi mei cæcutiunt, an ego uidi seruos in armis contra dominos? & cæculus diminutiuum. & cæcultor, obtusam aciem habeo, & quasi cæco sum similis. Plautus: Num nam mihi oculi cæcultantur? Estne hic noster Hermio? Cæculus etiam nomen proprium fuit eius, qui condidit Præneste. à quo Cæcilios ortos putant, quorū familia Romæ nobilissima fuit. Cæcum intestinum est, quod à dextra parte incipiens, in sinisteriorem peruium, & longum est, in dexteriorem non est, ideòque dicitur cæcum. nam id, quod peruium est, late fusum, ac sinuatum, minusq;, quàm superiora intesti-

na neruosum, ab utraque parte huc, atque illuc uolutum, magis tamen sinisteriores, inferioresq; parteis tenens, & iecur, ac uentriculum contingens, ac deinde cum quibusdam membranulis à sinistro rene uenientibus iunctum, atque hinc dextra recuruatum, quia in imo, qua excernit, dirigitur, rectum appellatur. Ieiunum uero intestinū est, quod ab ea iunctura est incipiens, quam Græci πυλωρὸν uocant, non ita implicitum est. Dictum ieiunum, quod nunquam quod accipit, continet, sed protinus in inferiores parteis transmittit. Inde tenue intestinum est, in sinus uehementer implicitum, cui id, quod diximus, cæcum adhæret. omnia hæc contegit omentum ex interiore parte lene, & strictum, ex superiore mollius. Item cæcisma ragdi dicūtur, qui sunt obscuriores. Item à cædo cæmentum. Sunt enim cæmenta cæsi lapides parui, apti ad ædificandum. Liuius: Nec erat difficile murum subruere, quod cæmenta nō calce durata erant, sed interlita luto. Var. Non te pudet Mani, cum domi tuæ uides commilitonum tuorum cohortes seruis tuis ministrare cæmenta? Aliquando cæmentum ponitur pro ipso opere cæmētario. hoc est ædificio, quod structo lapide erigitur. Plinius: Pallidus lapis in cæmento raro utilis. licet enim contra iniurias fortis ad structuram, tamen infidelis est, nisi multa suffrenatione deuinctus. Hinc cæmentarij dicuntur ædificiorum, quæ ex lapidibus fiunt, structores, quos aliqui fabros murarios uocant. Item ab hoc cædo cæsius color, de quo inferius dicemus, quod quasi cæsus, atque apertus. Vnde cæsuliæ dicti sunt, qui cæsios oculos habent. Quidam tamen cæsium à cœlo dictum uolunt, quasi cælium. Præterea ab eodem composita fiunt circuncido. unde Iudæi circūcisi dicuntur, qđ pelliculam illam circa glandem, quæ præputium uocatur, cæsam habeant. Intercido, reseco, siue interseco. decido penultima longa, quod proprie est amputo: per metaphoram tamē capitur pro determino, quasi amputando superflua, quod integrū est, ostendo. unde decidere dubia, decidere quæstionē dicimus, & decisionem iuris, hoc est determinationem. excido, exseco, cædo. Cicero: Excidant Clodij fluenta. ab hoc excisso frequentatiuum, quod est dilanio. Plautus: Capillo scisso, atque excissatis auribus. Præcido, quod proprie est ante cædo, hoc est immolo. unde præcidanea agna uocabatur, quæ ante alias cædebatur. & præcidanea porca, quæ mactabatur Cereri ab eo, q mortuo iusta non fecisset, quod facere mos erat, prius quàm nouas fruges gustarent. Præcidere etiam capitur pro re turpi, marem intra podicem coēundo labefactare, quemadmodum pædicare est puerum inter fœmina fœdare. Martialis: Præcidi gaudes, præcisus Papile ploras. & præcisum uocatur pars carnis uiscerū, hoc est circa quod uiscera inuoluta sunt, quod oras circum cæsas habeat. Lucilius: Illi præciso, atque epulis capiuntur opimis. Nam omasum appellamus intestinum pingue. Plinius: Socium laboris, agriq; culturæ habemus bouem tanta apud priores cura, ut sit inter exempla à prætore damnatus, Romæ die dicta, qui cōcubino procaci ruri omasum edisse se neganti occiderat bouem, actusq; in exilium est, tanquam colono suo interempto. Incido, cædo, scindo, sculpo. unde incisas literas in marmore dicimus. Ab hoc fit, quod oratores uocant incisum, hoc est sensu nō expleto numero cōclusum: quod plerisque uidetur esse pars membri. Et incisim aduerbiū, quod significat minutatim. Cicero: Hæc quidē duo binis pedibus incisim, deinde membratim dicere solebas. & incile, locus depressus (ut Vlpianus inquit) ad latus fluminis, ex eo dictus, quod inciditur. Scinditur enim uel lapis, uel terra. unde primum aqua ex flumine agi possit, quemadmodum in pistrinis frumentarijs fieri uidemus. quod autem ad incile opponitur aquæ deriuandæ, cōpellendæ ue ex flumine causa, quod uulgo clau

sa dicitur

sa dicitur, eodem Vlpiano teste Latine septum appellatur, siue id ligneum sit, siue lapideum, siue ex qualibet alia materia ad continendam, transmittendamq; aquam excogitatum. Item ex quocunque riuo aqua irrigādi causa deducatur, incile dicitur, locus per quem primum deducitur. Incilare uero ueteres dicebant increpare, uel improbare. Accius: Qui me incilant probris, sermone indecorant. Plautus: Melius est tamen ita uiuere, ne quis nostra incilet facta. Et recisamentum paruū frustum, & quasi ramentum ex aliquo recisum. Plinius: Ocissime uero æruginem contrahit æs coronarium, recisamentis in acetum additis. Succido, quod significat post cædo, sicut præcido, antecædo. Hinc succidaneæ hostiæ uocabantur, quæ secundo loco cædebantur. Apud ueteres enim, si primis hostijs litatū non fuerat, aliæ post easdē ductæ hostiæ cædebātur duæ, quæ prioribus iam cæsis luendi piaculi gratia subdebantur. Item à cædo succisiuum tempus dicitur, quod subtrahitur à rebus necessarijs, ut ad aliquem usum accomodemus. Gellius: Quantum autem uitæ mihi deinceps deûm uolūtate erit, quantumque à cura, & à re familiari, procurandòque cultu liberorum meorum dabitur ocij, omnia succisiua, & subsecundaria tempora ad colligendas huiusmodi memoriarum delectatiunculas conferam. Plinius: Homines enim sumus, & occupati officijs, succisiuisq; tēporibus ista curamus, id est nocturnis, nequid nostris putetis cessatum horis. Dies uobis impendimus, cum somno ualetudinem computamus. Et succida lana à succidendo, quod talis sit, qualis succisa est, hoc est plena sordibus, impura, non lota. Quod si lento igni in æneo uase sufferueat, deinde refrigeretur, & pingue illud, quod supernatat in uas fictile colligatur, rursusq; priore materia decocta, utraq; pinguitudo frigida aqua abluatur, & in linteo siccetur, ac torreatur sole donec candescat, & translucida fiat, posthac in stamnea pixide reponatur, fit cœsyppum: quod innumeris medicinæ usibus adhibetur, præsertimq; ulceribus genitalium cum adipe anserino. Hoc Galenus medicus, & alij quidam autores æsopum succidum uocant. Varro tamen succidam lanam à sudore uocatā existimat, quod cum tondetur, sudare oues incipiāt. à succidendo etiam succidia deducitur. est autem succidia caro salita, & in necessariū usum seruata, quæ quoties opus est, succiditur. Cicero: Iam hortum ipsi agricolæ succidiam alteram appellāt. Succidium quoq; lardum uocant. Varro succidiam, non à succidendo, sed à suibus edendis nominatā putat, quod pecus primum occidere cœperunt domini, & ut seruarent, salire. Vnde succerdam quoque à sue deductam opinatur, quæ est stercus suillum. Tintinnius: Quid habes, nisi unā arcam sine claui, quò condis succerdas? à succido quoq; subscudes appellatæ sunt tabellæ, quibus tabulæ inter se cōfiguntur, quia quo immittuntur, succiditur. Pacu. Nec ulla subscus prohibet cōpagem. Intercido, in medio cædo, à quo intercisi dies, de quibus supra diximus, appellati, quod quibusdā eorum horis ius dicere liceret, quibusdam non liceret, & ideo cæsi uiderentur. Recido, reseco. unde recisos ramos dicimus, hoc est cæsos, resecatos. & recidua post casum restitutā, & quodāmodo renascentia ab arborum similitudine, quæ sectæ repullulāt, ac nouæ fiunt. Virgilius: Et recidiua manu posuissem Pergama uictis. Nam rediuia est morbus, cum circa unguem cutis resoluitur, non sine dolore id patientis, dicta à rediuiendo. Rediuire enim ueteres pro resoluere usurpabant. hæc & neutro genere rediuiū appellatur, à Græcis dicitur παρωνυχία. nam παρὰ ad præpositionem significat, ὄνυξ dicitur unguis. Pterygium uero ulcusculi genus est, quod nascitur iuxta ungueis. Plinius: Lana succida rediuias sanat ex aqua frigida. Idem: Cum etiam cū oleo paronychias, & pterygia tollit. Oc-

cido penultima longa interficio, à quo ueteres occisitantur dicebant, pro frequenter occiduntur. quidam occisum, & necatū ita distingunt, ut occisus cum ictu, & uulnere sit, necatus etiā sine ictu. Vnde uero necatos, non occisos dicimus: qui aliter usurpant, loquūtur improprie. Ab occido fit occisio, hoc est cædes, & quo ueteres usi fuere, occidiū. Quidā etiam occidionē usurparunt. Occisam etiam rem dicimus desperatam, & perditam. Plautus: Occisa iam est hæc res, hæret hoc negotium. unde & occisiorem, & occisissimum ueteres dixere. Plaut. Occisissimus omnium, qui uiuunt. Concīdo, quod aliquando significat minutatim cædo. Plinius: Caro eius concisa, ac decocta adhibenda est. aliquādo frango. Idem: Et nucleus dentibus cōcisus, supra uulnus imponitur. Ab hoc concisa oratio dicitur, quæ non continua, sed ueluti membratim cæsa est. Reperitur etiam cedò prima breui, accentum in ultima habens, quod modo da, modo dic significat. Plautus: Cedò hominem. Idē: Quid sit cedò. Sunt qui existiment Cæsenam quoque Flamminiæ urbem à cædendo appellatam, quod exiguo intus amne cæsa, hoc est diuisa sit, uel quod ager eius duobus fluminibus, Sapi, ac Rubicone sit diuisus. Mirum uidetur adeo maiorū nostrorum temporibus in contemptu fuisse, ut Cicero duorum ciuium Romanorum, qui designati consules fuerant, indignitatem ostensurus, ita scripserit: Nam isti duo uix sunt digni, quibus alteri Cæsenam, alteri Cossutianarum tabernarū fundamenta credas. à Cæsena, Cæsenas deriuatur. unde cæsenatum agrum, et cæsenatia uina frequenter legimus, quæ apud maiores nostros inter generosa connumerabantur. Cæditiæ tabernæ, nō à cædendo dictæ sunt, sed à domini nomine, qui Cæditius uocabatur, à quo in uia Appia ædificatæ sunt. à cædo ancile quoq; dictum esse manifestum est. Scutum breue fuit, quod regnante Numa Pompilio, cum pestilens annus esset, è cælo cecidisse fertur, ideo sic appellatum, quia ex utroq; latere erat recisum, & summum infimumq; eius latius medio pateret. Eo tempore una simul uox audita est, omnium potentissimam fore ciuitatem quandiu id in ea mansisset. Itaque facta sunt eiusdem generis plura, quibus admiscerentur, ne internosci cœleste posset. Probatū est maxime opus Mamurij Veturij, qui præmij loco petijt, ut suum nomen inter carmina salij cantarent. Ideo Mamurij Veturij nomen in cantibus Romani maxime frequentabant. Circunferebantur autem ancilia mense Martio à duodecim salijs. Ita enim Martis sacerdotes appellabantur, uel à Salio Samothrace, uel à Salio Mantineo, uel potius (ut ego arbitror) à saliendo: siquidem gladiolis ancilia pulsantes, saltare solebant, primo Martis, deinde Mamurij laudes canentes. Plutarchus dubitare uidetur an ab am, quod significat circum, ancile dicatur, quod in orbem esset figuratum, an ab ἀγκών, quod est cubitus, an uero ab ἄκος, quod significat remedium: quoniam pestilentiæ remedium fuit ancile. CAESAREO. à Cæsare ædificato. Amphitheatrum, de quo loquitur, ab Augusto destinatum fuit, à Vespasiano ædificatum, à Tito consecratum. Id tamen Domitianus ad gloriam suam referebat, iactare in senatu solitus, & patri se, & fratri imperium dedisse, & illos sibi reddidisse. Quapropter & operibus omnibus, quæ post mortem illorum uel restituit ipse, uel perfecit, suum duntaxat titulum addidit, sine ulla pristini autoris memoria. AMPHITHEATRO. Amphitheatrum locus erat spectaculorum gratia, forma rotunda, & ueluti ex duobus constans theatris. Vnde amphitheatri nomen impositum. theatrum hemicycli specie constructum erat, ἀπὸ τοῦ θεῶμαι, quod est uideo, appellatum: Latine dici spectaculum potest. Consuetudo eius à Græcis sumpta est. Nam cum agrorum cultores feriatis diebus sa-

tra diuersis numinibus per pagos celebrarent, Athenienses hoc in urbanum spectaculum transtulerunt, theatrum græco uocabulo appellantes, quod in eo conueniens turba à longe sine aliquo impedimento spectaret. hunc morem postea Romani, ut pleraque alia in urbem transtulerunt. Theatrum ita dispositum erat, ut à fronte inter duo cornua Scæna esset, dicta ἀπὸ τῆς σκηνῆς, quod apud Græcos tabernaculum significat: ita appellatum à facienda umbra, quam Græci σκιὰν nominant. Vnde Scænitæ nobiles Arabiæ populi dicti sunt, quod tentorijs utantur, & raras, paruasq; habeant domos. per diphthongum scribitur consuetudine potius, quàm ratione. Inuenta primo est scæna inumbrationis gratia, in qua incondita carmina decantabantur: quapropter quidam tabernaculum interpretati sunt. unde scænophegia tabernaculorum festa dicuntur. Apud uetustissimos theatralis scæna pariètem non habebat, sed frondibus tantum tegebatur, postea tabulata cœperunt cōponere in modum pariètis. unde permansit cōsuetudo, ut ab ijs, qui theatraleis ludos edunt, pægmata cōponantur. Scæna à Labeone definitur, quæ ludorum faciendorum causa quolibet loco, ubi quis consistat, moueaturq; spectaculū sui præbiturus, posita sit in publico, priuatoq;, uel in uico, quo tādem loco passim homines spectaculi causa admittātur. Hæc autem uersatilis erat, aut ductilis. Versatilis, quæ subito tota machinis quibusdam uertebatur, & aliam picturæ faciē ostendebat. Ductilis, quæ contractis tabulatis hac, atque illac interiorem picturæ speciem denudabat. Vtrunque tetigisse uidetur Virgilius cum inquit: Vel scæna inuersis discedat frontibus. Primus Claudius Pulcher scænam uarietate colorū adumbrauit, cum antea tabulis pictura uacuis extenta esset, quā totam argento C. Antonius, auro Petreius, ebore Quintus Catulus prætexuit: uersatilem quę fecerunt locum, quem argentatis corigijs P. Lentulus Spinther adornauit. à scæna fit adiectiuum scænicus, unde scænicos ludos dicimus, & scænicas uestes, hoc est histrionicas. Item obscœnum secundum Varronem, quod significat turpe, fœdum, quasi ob cænam: quia ad scænam turpia perpetrabantur. Virgili. Obscœnæq; canes. importunæq; uolucres. Alij tamen à Græco potius deducunt κοινῶ, quod est inquino: unde cœnum, hoc est lutum dictum putant. à quo cœnosus sordidus, lutosus. Obscœnum etiam aliquando pro pernitioso, & uitabili ponitur. Idem: Obscœnāq; famem, quæ prima pericula uito. Ab hoc fit obscœnitas turpitudo. & obscœne aduerbium turpiter. & obscœno uerbum, quod significat malum omen affero. Nam obscœnæ uolucres dicuntur, quæ canendo aduersa significant: propter quod obscœnum quidā ex ob, & cantu deductum existimant, quasi aduersi, & infausti cantus. Plautus: Sed quid illuc, quod exanimatus currit huc Leonida? metuo quod illic obscœnauit me falsæ fallaciæ. obscœnauit inquit, hoc est obscœnum, & malū omen attulit. Scæna theatri binis, & sæpe pluribus contignationibus constabat: deinde erat proscænium pulpitum, scilicet ante scænam ædificatum, in quo ludi exercebantur. Virgilius: Et ueteres ineunt proscænia ludi. In medio orchestra, in qua Senatorum sedibus erant loca designata, unde omnium agentium gestus spectari possent. Item liberarum, sociarumq; gentium legatis, quos postea uetuit Augustus in orchestra considere, quod quosdam libertini ganeris mitti deprehendisset. Iuuenalis: Quæq; reportandis posita est orchestra cathedris. Scænæ longitudo ad orchestræ diametrum duplex erat. Orchestra in cuneos diuisa, ut mediæ uiæ relinquerentur. Dicta orchestra, quod in ea saltationes fieri consueuissent: Nam apud Græcos ὀρχοῦμαι salto est, ὄρχησις saltatio, ὀρχηστὴς saltator, ὀρχήστρια saltatrix. Refert Titus Liuius, cum lu-

di Circenses Apollini aliquādo celebrarentur, & Annibal nunciatus esset circa Collinam portam urbi ingruere, omneis repertis armis eò concurrisse, quos deinde reuersos, cum piaculū sese fecisse formidarent, inuenisse saltantē in circo senem quēdam, hunc interrogatum dixisse minime à se intermissam esse saltationem. Itaque ortum exinde esse prouerbium: salua res est saltante sene. In cauea, quæ pars media theatri erat, similiter subsellia equitum erant, in cuneos eodem modo diuisa. In circunferentia hemicycli erant gradus ita dispositi, ut altiores in ambitu semper excrescerent. in ijs plebs promiscue sedebat: quibus non erat sedendi locus, ij stantes in cauea spectabant. Caueæ theatrorum nullis fornicibus obductæ, uelis tegi solebant. Primus omnium Catullus linteis in theatro umbram fecit. Primus etiam byssina uela in theatrum duxit. Principio temporaria fiebant theatra, primumq; M. Scaurus in ædilitate sua triginta tantummodo diebus scænicorum ludorum duraturum theatrum extruxit, opus (ut Plinius inquit) maximum omnium, quæ unquam fuere humana manu facta. scænam habuit triplicem, columnas Lucullei marmoris trecentas sexaginta, duodequadraginta pedum altitudine. Signorum inter columnas tria milia: summæ columnæ tabulis erant inauratis: pars scænæ inferior è marmore, media è uitro: cauea ipsa octuaginta hominum millia capiebat. C. uero Curio theatra duo fecit amplissima è ligno, quibus inter sese auersis, ne inuicem obstreperent scænæ, & repente circumactis, ac cornibus inter se coëuntibus faciebat amphitheatrum, & gladiatorum spectacula edebat. Mansurum uero theatrum è quadrato lapide primus Romæ construxit Pompeius Magnus, propter quod Cornelius Tacitus incusatum eum fuisse à senioribus scribit, quod mansurā theatri sedem posuisset: cum antea subitarijs gradibus, & scæna in tempus structa foret, sed parsimoniæ consultū, quod perpetua sedes theatro locata esset potius, quàm immenso sumptu singulos per annos consurgeret, ac strucretur. Nero princeps nobilibus Germanis populi Romani magnitudinem ostensurus, eos in hoc theatrum populo plenum introduxit. Idem etiam aliâs insano sumptu inaurauit, ut in eo Tiridatem Armeniorum regem exciperet. Amphitheatri uero molem primus in campo Martio posuit C. Iulius Cæsar, quā paulò post Augustus mausoleū ædificaturus, destruxit. Hoc autem amphitheatrum, de quo poëta loquitur, in parte domus aureæ Neronis ædificatum fuit, quam diui Vespasianus, & Titus penitus deleuere: unde in sequenti Epigrammate inquit: Hic ubi conspicui uenerabilis amphitheatri, Erigitur moles, stagna Neronis erant. à theatro theatralis deducitur. & Amphitheatro Amphitheatralis, unde theatrales, & amphitheatrales ludi dicuntur. Theatrum figurate aliquando pro spectaculo ponitur. Martialis: Quicquid in Orpheo Rodope spectasse theatro dicitur, exhibuit Cæsar arena tibi. Item pro multitudine spectante, ut magno theatro hæc acta sunt, id est, multis spectantibus. LOQVATVR. Prædicet, extollat. Proprie loqui est uerba proferre, & à dicere differt, quod est eleganter, & facunde loqui. Quintilianus: Nam mihi ne dicere quidem uidetur, nisi qui disposite, ornate, copiose dicit. Cicero: Vt non modo græcarum literarum rudes, sed etiam docti aliquantum se arbitrentur adeptos, & ad dicendum, & adiudicandum: id est, & in oratoria arte, & in philosophia. Loquor à loco deductum est, quod is, qui loquitur suo loco quodque uerbum, sciens ponit. Nam, qui primo incipit iam fari, & uocabula, & reliqua uerba dicit ante, quàm suo loco ea ponere possit, hunc Chrysippus affirmat non loqui, sed ut loqui. Quapropter ut imago hominis non sit homo, sic in coruis, cornicibus, pueris primitus incipi-

entibus fa

entibus fari uerba, non esse uerba, quod loqui non dicantur. A loquor fit loquentia, quod in compositione duntaxat usurpatur, ut breuiloquentia, & multiloquentia, quæ Græci βραχυλογίαν, μακρολογίαν nominant. Magniloquentia, grandiloquentia, stultiloquentia, blandiloquentia, & siqua alia sunt huiusmodi. quamuis Valerius Probus grammaticus illustris illud Sallustianum sic legendum, & sic ab eo relictum affirmare solitus sit: Satis loquentiæ, sapientiæ parum. quod loquentia nouatori uerborum Sallustio maxime congrueret, eloquentia cum insipientia minime conueniret. & loquium, quo similiter in compositione duntaxat utimur, ut breuiloquium, multiloquium, stultiloquium. à quibus fiunt breuiloquus, multiloquus, grandiloquus, stultiloquus, blandiloquus. Item soliloquium, quod significat sermonem illius, qui contemplando solus ipse secum loquitur: unde & soliloquus dicitur. & anteloquium, primus loquendi locus, seu principatus loquendi. Macrobius: Hic assensiones prætextato anteloquium detulerunt. Item à loquor loquax, hoc est uerbosus, garrulus. unde & corui, & aliæ aues, quæ humanam uocem imitantur, loquaces dicuntur. à quo fit comparatiuum loquacior, & superlatiuum loquacissimus, & loquaciter aduerbium. & loquacitas nomen, quæ est stulta, & inanis copia loquendi. Cicero: Dum modo hoc constet, neque infantiam eius, qui rem norit, sed eam explicare dicendo non queat, neque inscitiam illius, cui res non suppetat, uerba non desint, esse laudandam. quorum si alterum sit optandum, malim equidem indisertam prudentiam, quàm stultam loquacitatem. loquacitatis uitium in M. Cœlio insectatus est Cato, qui inquit: Nunquam tacet, quem morbus tenet loquendi, tanquam ueternosum uiuendi, atq; dormiendi. quod si non conueniat, tamen conuocari iubet, ita est cupidus orationis, ut conducat, qui auscultet. Itaq; auditis non auscultatis, tanquam pharmacopolam. Nam eius uerba audiuntur, uerum ei se nemo committat, si æger est. Idem de eodem Cœlio: Frusto panis conduci potest, uel uti taceat, uel uti loquatur. Ob idem uitium, Homerus Thersitem ἀμετροεπῆ καὶ ἀκριτόμυθον, hoc est sine iudicio, & sine modo loquentem appellabat: & uerba illius multa, & ἄκοσμα, id est, incompta, strepentium sine modo graculorum similia esse dicebat. Nihil enim est aliud ἀμετροεπὴς ἐκολῴα, hoc est, supra modum loquax conturbabat. Eupolis loquacem hominem ita describit: λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν, hoc est ad loquendum optimus, ad dicendum ineptissimus. Quod Sallustius noster imitari uolens, loquax inquit magis, quàm facundus. Item à loquor, locutor deducitur. Gellius: Qui sunt leues, & futiles, & importuni locutores, quiq; nullo rerum pondere innixi uerbis humidis, & lapsantibus defluunt. & locutuleius, quod significat eum, cuius lingua tam prodiga, infrenisq; est, ut teterrima quadam colluuione uerborum fluat semper, & æstuet. hunc maiores nostri modo à lingua linguacem, siue lingulacem, seu lingulacam, modo à blacterando blacteronem dixere. Blatire, & blaterare ueteres dicebant incondite, & inaniter loqui. factitia uerba sunt, à uoce Camelorum tracta. Plautus: Qui malum intelligere quisquam potis est, ita nugas blatis? Idem: Vbi tu es, quæ blaterauisti iam uicinis omnibus? Quidam uolunt hoc uerbum, à Græcis deductum, apud quos βλὰξ appellatur, qui sese inaniter iactat. & βλακία iactatio dicitur. quapropter C. literam addentes, blacteronem, & blacterare scribendum existimant. nobis prior sententia magis placet. Qui hac licentia loquendi utuntur, uocem ex ore mittere dicuntur. Contra, Homerus Vlyssem sapienti facundia præditū, uocem scribit non ex ore, sed ex pectore mittere, quod seruandū esse sapienti existimat,

ut non tam inanem sonum uerborum, quàm sententiarum cōceptam altitudinem promere uideatur. ideo libertati linguæ uallum esse oppositum dentium dixit, ut temeritas loquendi non modo cordis uigilijs, sed etiam dentium excubijs separetur. Aristophanes poëta facetissimus uastam illam, atque inanem hominum insipientium loquacitatem pluribus uocabulis insigniuit. ἄνθρωπον ἀγριοποιὸν, αὐθαδόστομον, ἔχοντα ἀχάλινον, ἀκρατὲς, ἀπύλωτον στόμα, περιλάλητον, κομποφακελορρήμονα. hoc est, hominem agresti ferocia, ore temerario, infreni, prodigo, petulante, loquacem, futilem, & quadam uerborum congerie, ac fastu profusum. Hesiodus uitium hoc detestans nō uulgandam linguam, sed recondendam esse dicit, quasi thesaurum. magnam quippe eius gratiam esse, si parca, & moderata sit: Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. quod dici latine potest: Optimus est homini linguæ thesaurus, & ingens Gratia, quæ parcis mensurat singula uerbis. Lepide etiā Epicharmium illud se habet: Οὐ λέγειν δεινὸς, ἀλλὰ σιγᾶν ἀδύνατος. hoc est, non idoneus ad dicendum, sed ad tacendum impos. ex quo illud sumptum est, qui, cum loqui non posset, tacere non poterat. De hoc genere hominum locutus est Euripides, cum inquit: Ἀχαλίνων στομάτων, ἀνόμουτε ἀφροσύνας, τὸ τέλος δυστυχία. hoc est, effrenatioris, & immoderatæ dementiæ finis est infelicitas. Item à loquor locutio, & loquela, quæ sermonem, & uerbum significat. præter hæc composita ab eo fiunt alloquor, quod est conuenio. Cicero: Cum pridie eius diei cum allocutus fuissem. ab hoc allocutio, & alloquium deriuantur. Circunloquor, per circuitum quendam declaro. à quo circunlocutio deriuatur, quam Græci περίοδον nominant, ut si elephanti dentem pro ebore dicamus. interloquor aliquid inter agendum definio. à quo interlocutoria sententia uocatur, quæ non definit controuersiam, ea enim definitiua dicitur, sed aliquid obiter decernit ad causam pertinens. Obloquor, quod proprie est contra loquentem loquor. Virgil. Nec nō Threicius longa cum ueste sacerdos Obloquitur numeris. Ponitur tamen aliquando pro maledico, unde oblocutores dicuntur maledici, obtrectatores. et oblocutio, obtrectatio. eloquor, quod aliquando pro loquor ponitur. Virgilius: Eloquar, an sileam? à quo fit elocutio, quæ est sermonis expressio. unde rhetores, & grammatici σχήματα λέξεως figuras locutionis nominant, sicut σχήματα διανοίας figuras sententiarum. Aliquando significat dico, quod proprium oratoris est. à quo eloquentes dicuntur, qui in dicendi ratione perfecti sunt. Et eloquentia dictio ex omni parte perfecta. & eloquenter aduerbium pro facunde: ut M. Antonius dicere solebat disertos se uidisse multos, eloquentem uero neminem. Eloquium quoque ab eloquor dictum, quod modo sermonem, modo facundiam significat. Aliquando etiam pro elogio ponitur. Est autem elogium testificatio de aliquo siue honoris, siue uituperationis causa: honoris. Cicero: In quem illud elogium plurimum consentiunt gentes, uirum esse ciuitatis primarium. uituperationis. Quintilianus: Si exhæredatum à se filium pater testatus fuerit elogio, propter quod is meretricem amaret. pro simplici autem sententiæ suæ testificatione. Cicero: Solonis quidem sapientis elogium est, quo se negat uelle suam mortem dolore amicorum, & lachrymis uacare. De eloquio. Plautus: Dulci, ac blando eloquio amicam solatus. Apuleius: Platonis eloquio monitus non nobis solis nos natos esse. Claudianus: Eloquio dulceis quondam solatus amicos. proloquor, decerno, sententiam fero. à quo proloquium proprie dicitur sententia, in qua ni-

hil, desideratur. ponitur etiam pro exordio, & principio, quod & anteloquium, ut diximus, & à præloquor præloquium dicitur, & à Græco λόγος, prologium. Plautus: Exanimauit me prologio suo. Differtq; à prologo, quod prologus tantum est, ubi aut poëta excusatur, aut fabula commendatur. Item prolocutio à proloquor fit, quod pro proloquio ponitur. Colloquor simul loquor. à quo colloquiũ, & collocutio pro confabulatione, & collocutores, qui simul loquuntur. perloquor quoq; apud aliquos inuenitur pro perfecte loquor, hoc est sermonem perficio. VNVM OPVS. Amphitheatrũ scilicet. Vnus aliquando numeri principium est. Ouidius: Vnus erat toto naturæ uultus in orbe, Quem dixere chaos. Aliquando pro solo ponitur. Plautus: Vnus tum domi eram, & fores erãt clausæ. Aliquando significat præcipuum, ut hoc loco, & apud Virgilium: Cadit & Ripheus iustissimus unus, Qui fuit in Teucris, & seruantissimus æqui. illud notandũ est, qđ quando pro solo accipitur, cum genitiuo iungitur. Plinius: Accipenser unus omnium, squamis ad os uersis contra aquas natando meat. Ab unus fit unose aduerbium, quo ueteres usi sunt pro simul, & unitas, & unicus, id est singularis, ut phœnix est unica auis. à quo fit unice aduerbium, hoc est singulariter. & aduno uerbum, quod est in unum congrego. unde adunati dicuntur, qui simul congregati sunt: & ad unum aduerbialiter sumptum, quod significat nemine excepto. Curtius: Omnes ad unum periere. Virgilius: Iuppiter omnipotens si nondum exosus ad unum. & unio uerbum, quod est coniungo, & quasi unum facio. unde uniti animi dicuntur, quando unius sunt uoluntatis. & unitio pro coniunctione, & iunctura accipitur. & unio nomen, quod aliquando concordiam significat. Aurelius: Nam hoc fieri posse in tanta animorum unione quis dubitet? Aliquãdo margaritam, quod nullæ duæ margaritæ simul reperiantur, sed semper discretæ, & unæ. Magnus in ijs hominum luxus semper fuit, quas Indicus maxime Oceanus mittit. Veruntamen etiam Britannicus, fertilissima earum est Taprobane insula, & Perinula Indiæ promontorium. In primis autem laudantur circa Arabiam in Persico sinu maris rubri. conchæ sunt haud multum ab ostrearũ conchis diuersæ, quæ margaritiferæ dicuntur. Hæc, ubi genitali libidine stimulantur, pandunt sese, & quodam roscido conceptu grauidæ fiunt, deinde pariunt margaritas, pro qualitate roris accepti. Si purus influxit, candore conspicuæ sunt: si turbidus, sordescit & fœtus. Si tempestiue satiantur, partus grandescunt: si fulgurat comprimuntur conchæ, & pro ieiunij modo minuuntur. Tonitruis pauefactæ, ac repente compressæ faciunt, quæ uocant Physemata à bullarum similitudine. Græci enim φυσήματα ampullas nominant, siue quas nos dicimus bullas. hæ margaritarum quidem speciem habent, sed aëre inflatæ corpus non habent, concharum abortus dicuntur. Sole rubescunt margaritæ, candoremq; perdunt, ad similitudinem corporis humani, flauescunt etiam senecta, ac rugis torpescunt: adhærescunt conchis, nec ab his, nisi lima auelli possunt, quæ ab una parte rotundæ sunt, ab altera planæ. à tympanorum similitudine, tympana nominantur. Tympanum quippe instrumentum est ex una parte planum. membrana clausum, intus uacuum, quod baculo pulsatur, uti eo solebant in sacrificio matris deûm, à quo fit Tympanites genus hydropisis, de quo supra diximus, & tympanistria tympana pulsans, & tympanizo tympana pulso. Suetonius de Augusto: Et assensu maximo cõprobauit uersum in scena pronuntiatũ de Gallo matris deûm tympanizante: Vidés ne, ut cinædus orbem digito temperet? Est etiam tympanum uehiculũ tectum. Virgilius: Hinc radios tenuere rotis, hinc tympana plaustra.

Item tympanum instrumentum, seu machina est ad hauriendam aquam summa celeritate, quod hominibus calcantibus uersatur ad hortos irrigandos, & salinas utile: cuius alterum genus dicitur tympanum dentatum, quo similiter ad hauriendas aquas utuntur. Simile est ei tympano, cuius dentes impellendo cogunt fieri molarum circuitionem, & impendens in ea machina infundibulum subministrat molis frumentum, & eadem uersatione farina subigitur. Præter hæc Fenestella, qui nouissimo tempore Tiberij Cæsaris claruit, tympana scribit se iuuene appellata Patinas, & lances, quas antiqui Magidas appellauerunt. in aqua mollis est unio, excmptus, protinus durescit. Tradunt huiusmodi conchas, quas lapes, examina facere: his duces esse, quæ uetustate, ac magnitudine præcipuæ sunt. Eas urinantium cura peti, quibus captis, cæteras palanteis statim retibus includi, tum mergi sale in uasis fictilibus, quarum erosa carne, nucleos quosdam corporum, hoc est uniones in ima decidere. Atteruntur usu, coloremq; in diligentia mutant. Dos omnis in candore, magnitudine, orbe, leuore, pondere. Qui colore præstant, exaluminati uocantur. Sunt etiam quos Elenchos appellant, fastigiata longitudine, alabastrorum figura in pleniorem orbem desinentes. hos digitis suspendere, & binos, ac ternos auribus fœminarum gloria est. Crotalia hæc à sono uocantur, propter collisionem ipsam margaritarum. Nam crotala instrumenta sunt, quæ manu pulsantur laminis quibusdam ex ære rotundis sonum ex collisione reddentibus, dicta à pulsatione. κρότον enim Græci plausum uocant, & κρούειν dicunt pulsare, atque percutere. utebantur hoc instrumento Aegyptij in deorum solennitatibus. Virgilius: Copa Syrisca caput Graia redimita mitella, Crispum sub crotalo docta mouere latus. Elenchi autem dicuntur, quia Græci ἔλεγχον proprie indicem dicunt. etenim quomodo librorum indices & pulchritudine, ac uarietate colorum, & magnitudine literarum libros exornant, & res alias sui indices, ita hi gestantium habitum illustrare, & quasi indices eorum uidentur esse. Iuuenalis: Auribus extensis magnos committit elenchos. Magna eorum stultitia est, qui Cylindrum, & elenchum idem esse affirmant. Quippe cylindri lapilli sunt teretes, hoc est oblongi, atque uolubiles, instar eius columellæ, qua æquandis areis utimur. huiusmodi enim formam Cylindrum uocamus, ἀπὸ τοῦ κυλίειν, hoc est à uoluendo. Virgilius: Area tum primum ingenti est æquanda Cylindro. Atqui tali forma non reperiuntur margaritæ, quas natura, non ars facit. etenim, si artificium addas, statim deficit fulgor, in quo omnis earum dos consistit. cæteri uero lapilli magna ex parte fieri teretes possunt, utputa Berylli, Smaragdi, & alij similes: quos non auribus suspendere mulieres, sed circundare collo, aut innectere monilibus, siue alijs ornamentis consueuerunt. Iuuenalis: Tu nube, atque tace, donant arcana cylindros. Idem: Nil non permittit mulier sibi, turpe putat nil, Dum uirideis gemmas collo circundedit. hos antiqui Cylindros à forma, quemadmodum aliarum figurarum lapillos gemmas uocauere à similitudine gemmarum, quas in uitibus, siue arboribus cernimus. Gemmæ enim proprie sunt pupuli, quos primo uites emittunt. & gemmare uites dicuntur, dum gemmas emittunt. Plinius de Beryllo: Indi mire gaudent longitudine eorum, solosq; gemmarum esse prædicant, qui carere auro malint, & ob id perforatos, Elephantorum setis religant: & alios conuenit non oportere perforari, quoniam sit absoluta bonitas umbilicis statim ex auro capita comprehendentibus: ideôque Cylindros ex ijs facere malunt, quàm gemmas, quoniam est summa commendatio in longitudine. In nostro mari reperti sunt aliquando uniones circa Bosphorum Thraciũ rusi, ac parui in genere concharum, quas myias uocant, & in Acarnania, quæ pinna uocatur, eos gignit. Itaq; non in solis margaritis reperiuntur uniones. In Britania paruos, ac decolores nasci manifestum: quoniam diuus Iulius thoracem, quem Veneri genitrici in templo eius dicauit, ex Britanicis margaritis factũ esse testatus est. Lolliam Paulinam Caij principis coniugem uulgatum est habuisse tunicam ex margaritis sestertio tunc quadringenties æstimatam. Duos autem cõstat fuisse uniones ob eximiam magnitudinem toto orbe celeberrimos. Vtrunque Cleopatra Aegypti regina possedit, quæ cum Antonio edixisset una se cœna centies sestertium absumpturam, idq; fieri posse nequaquam putaret Antonius, additæ sunt sponsiones. Postero itaq; die magnificam cœnam, sed quotidianam Antonio apposuit, qui cũ eam irrideret, computationemq; expostularet, Corolarium id esse Cleopatra dixit, consumpturamq; se in ea cœna quantum promiserat, confirmauit. Inferri itaq; secũdam mensam confestim iussit. cumq; ex præcepto eius ministri unũ duntaxat uasculum aceti ante eam posuissent, spectante Antonio, quid nam agere uellet, detractum ex auribus alterum unionem in uasculum mersit, ac mox liquefactum absorbuit. iniecerat alteri manum, ut idem faceret, sed nequaquam id passus est sponsionis eius iudex L. Plancus, uictumq; Antonium pronuntiauit. Is postea unio, qui superfuit, dissectus in duas parteis, in utrisq; Veneris auribus Romæ in Pantheo positus fuit. Prior hoc idem in unionibus fecerat Clodius tragœdi Aesopi filius in amplissimis opibus hæres relictus, singulis unionibus in cœna ad sorbendum conuiuis appositis. unionis nomen maioribus margaritis impositum tempore Iugurtini belli nonnulli prodidere. Margaritam, & margaritum dicimus: eandem generali nomine uocamus etiam lapillum. Nam lapillus & gemmarum, & margaritarum commune est nomen, subintelligiturq; preciosus. Quod si maiusculi fuerint, pretiosi lapides dicuntur. Nam quod Seruius scribit, gemmas diuersi coloris esse, Margaritas uero albas, uel gemmas integras margaritas pertusas, planè ridiculum est. A gemma fit gemmula diminutiuum. Sabinus iurisconsultus margaritas scribit lapillorum nomine non contineri, sed hoc falsum esse multorum exemplo docetur. Curtius: Lapilli auribus pendent. idem: Pendebant ex auribus insignes candore, & magnitudine lapilli. Horatius: Nec magis huic intra niueos, utrideis q; lapillos. Vbi profecto de margaritis, & Smaragdis iutelligit. Item ab unus unedo dicta, fructus est arboris, similis terrestribus fragis. Arbor ipsa unedo etiã dicitur, folio citro similis fruticosa. fructus anno maturescit, pariterq; subnascens floret, prior maturatur. Pomum inbonorum est. ideoq; unedo dicitur, quod unum tantum mandi possit, græci νόμαφον, & μεμόνιον uocant. A nostris alio nomine Arbutus appellatur. Virgilius. Et quæ nos rara uiridis tegit arbutus umbra. Et poma ipsa arbuta dicuntur. Idem: Dant arbuta syluæ. Sunt qui scribant quinquagenum cubitorum altitudine in Arabia reperiri. fructus eius concoctioni difficilis, & stomacho inutilis est. Putant succum foliorum sudore excitato pestilentia laborantibus prodesse. Item ab unus unà aduerbium fit, quod significat simul. & undeuiginti pro decem, & nouem, quasi uno dempto de uiginti. eodem modo undetriginta, undequadraginta, undecentum, & undeuigesimus, undetrigesimus, undequadragesimus, undequinquagesimus, undecentesimus, & similia. Et unigenitus filius, qui unicus est, quasi solus genitus. sicut primogenitus, qui primo genitus est, etiam si alij nõ sunt geniti. Et unanimis, qui unius animi, unius sententiæ, unius uoluntatis cum altero est: unde & unanimem consensum dicimus, cum animorum concordia est. Ab hoc unanimitas, hoc est animorũ concordia deriuatur, & unicolor unius coloris. Et unicaulis herba, quæ unum caulem habet, nec in ramulos spargitur. Et unicuba mulier, quæ cum uno tantum uiro concumbit. Et uniuira, quæ unum tantum cõiugem habuit. Et unicornus animal, quod græce μονόκερως uocatur. Et unioculus, qui & monoculus dicitur, qui unum tantũ oculum habet. Plautus: Vnioculo salue. Græci μονόφθαλμον appellant. Et uniuocum, cuius & nomen commune est, & eadem substantiæ ratio: quod græce συνώνυμον dicitur. sicut Aequiuocum, cuius nomen tantum commune est, sed substantiæ ratio diuersa. Et à Græcis ὁμώνυμον appellatur. homo, & equus uniuoca sunt, quia sub uno animalis nomine comprehenduntur, & eadem est utriusque substantia. homo uerus, & homo pictus æquiuoca sunt, quia de utroq; animal prædicatur, sed substantia eorum diuersa est. grammatici homonyma dicunt esse, quæ uoce, non significatione conueniunt, ut nepos filius filij, uel luxurio sus. Synonyma quæ non uoce, sed significatione conueniunt, ut ensis, & gladius. Ab æquiuoco, & uniuoco fiunt uerba æquiuocare, & uniuocare, & æquiuocatio, & uniuocatio nomina. Et æquiuoce, & uniuoce aduerbia. Et uncia, quod una sit ex duodecim partibus assis. Est etiam uncia mensuræ genus exiguæ. à quo quincuncem uocamus uasculum, quinq; unciarum capax. Martialis: Quincunces puto post decem peractos. Et ullus quasi unus aliquis. ullus enim idem est, quod aliquis. Sed hoc ab eo differt, quod nunquã ponitur affirmatiue. Neq; enim licet dicere, ullus homo currit, sicut aliquis homo currit, sed semper ponitur uel negatiue, ut non erat ullus, qui curreret, uel interrogatiue, ut est ne ullus, qui me uocet, uel subiũctiue, ut si ullus me uocabit, statim adero. Ab hoc fit compositum nullus, quasi non aliquis, uel ne unus quidem, quod uetares etiam ningulum dixere, quasi nec ullum. Ennius: Nec ningulus mederi queat. Huius significationis est nemo. Neq; enim uerũ est, quod Seruius affirmat: Nemo idem significare, quod nullus homo. nam si ita esset, non adiungeretur homo, ut sæpe fit. Cicero: Vtrum autem sit melius, dij immortales sciunt, hominem quidem scire arbitror neminem. Sallustius: Quo nemo uir melior, nec præstantior. uerum est quod nemo de hominibus tantum dicitur. Plautus: Neminis me miseret, nam mei miseret neminem. Et de fœmina. Idem: De lanificio mulierem neminem metuo una ætate quæ sit. Aliquando etiam de dijs. Virgilius: Turne quod optanti diuũm promittere nemo Auderet. A nullus fit nullatenus, quod significat nulla ex parte, nullo modo. & nullibi, hoc est nullo loco. & nonnullus, hoc est aliquis: & quo quidam utuntur, nulliter, hoc est frustra. Item ab unus deducitur uniuersus, quasi omnis ad unum, hoc est sine aliqua exceptione. Significat autem in singulari totus, ut uniuersus ager, uniuersa Campania, uniuersus exercitus. In plurali uero omneis coniunctim. aliud enim est, si dicamus, omnes sibi domicilium constituerunt, aliud uniuersi sibi domicilium constituerunt: illic significatur domicilium sibi unumquenque constituisse, hic omneis simul, unum sibi pro omnibus domicilium fecisse. In quam significationem cunctus etiam, et cuncti accipere solemus: propter quod cunctos quasi coniunctos dici existimant, & uniuersos quasi in unum omneis redactos. Ab illo fit cunctor uerbum, quod proprie significat differo, moror: tractum ab eo, quod cuncti, hoc est omnes simul sine difficultate moueri non possunt. Ennius: Vnus homo nobis cunctando restituit rem. Per metaphoram tamen aliquando cunctari pro dubitare accipitur. Virgilius: Cunctantem amplexu molli fouet. aliquando pro manere. Idem: Reginam thalamo cunctantem. Idem: Cunctanteis glebas scri

bit,pro eo,quod eſt ualidas,magnas, graueis. nam quæ graua, & magna ſunt, ita in loco manent, ut non niſi cum difficultate inde moueri poſſint. A cunctor fit cũctatio,hoc eſt tardatio,mora,dubitatio. & cunctanter aduerbium,hoc eſt cum mora, & tarditate. Et percunctor, quod ſignificat diligenter inquiro. Plautus: Quid iſtuc in mente eſt tibi ex me mi uir percunctarier? percunctari,hoc eſt,quærendo immorari,ſiue percuncta inquirere. Nos tamen non cunctari, & cunctatio, & percunctari, ſed contari, & contatio, & percontari cenſemus ſcribi debere,& non à cunctis,ſed à conto deduci: tractumq; eſſe à nautis, qui altitudinem aquæ contis pertentant, hoc eſt teretibus lignis,atq; acutis,qui et fuſtes,& ſudes dicũtur. itaq; contari eſt immorari,& quaſi contis uada rimari. Percontari uero interrogare, quamuis proprie ad finem coarguendi, ut Quintilianus teſtatur,cum inquit: Quid enim tam commune, quàm interrogare,& percunctari? quorum utroq; indifferenter utimur, cum alterum noſcendi, alterum arguendi gratia adhiberi uideatur. Interrogare igitur adhibetur noſcendi gratia,percontari uero arguendi. Vniuerſale dicitur, quod ad uniuerſos pertinet. Et uniuerſitas generalitas. Et uniuerſaliter generaliter. Et in uniuerſum pro uniuerſaliter,et quod græci dicunt καθόλου. Quintilianus: In uniuerſum autem præcipere,id eſt generaliter,& in commune præcipere: quod etiam generatim dicimus. Cicero: Infinitum mihi uidetur id dicere, in quo aliquid generatim quæreretur. Aliquando tamen generatim capimus pro eo, quod eſt per ſingula genera. Virg. Generatim diſcite cultus,ſicut ſummatim,quod modo ſignificat per ſingulas ſummas. Apuleius: Omnia ſummatim tetigerat. modo breuiter, & omnibus quaſi ſimul comprehenſis. Plin. Sed ut de hac re ſummatim dicam. Cuius ſignificationis ferè eſt in ſumma,& ad ſummã. Perinde enim eſt,ac ſi diceremus,quod ut ſummatim comprehendam,& magis modo loquendi,quàm ſignificato à ſummatim differunt. Quintil. In ſumma non recedo, fas mihi inuitis etiam parentibus pie facere. Cicero: Ad ſummam,ne agam de ſingulis, cõmunem totius generis humani ſocietatem,congregationem, & conciliationem colere, tueri,conſeruare debemus. Differt tamen ad ſummam,et ad ſummum. Nam ad ſummum refertur ad numerum, & aliquando ſine ad, dicitur ſummum, quod perinde eſt, ac ſi diceremus ad plus. Cicero: Vnus, aut ad ſummum duo inuenti ſunt, qui Milonis cauſam non probarent: id eſt non plures,quàm unus, aut duo. Quint. hoc modo dicendi uti frequenter ſolet per aduerbium ſemel. Deniq;,ut ſemel finiam,ſic ferè componendũ, cum pronuntiabis,erit. Idem: Et ut ſemel omni a complectar. Idem: Et,ut ſemel,quod eſt potentiſſimum dicam,ſecretũ meditando perit. id eſt in ſumma dicam. Cuius rei cauſa eſt illud ſemel, quod ſignificat uno,ut ita dicam, tempore, uel uno loco pro omnibus. ideoq; accipitur pro immutabiliter, & irreuocabiliter: quia quod ſemel tantum fit, non habet regreſſum, ut rurſus fiat. Idem: Quid hæc fulgentium ſiderum ueneranda facies, quod quædam uelut infixa, & cohærentia, perpetua ſemelq; capta ſede collucent, alia toto ſparſa cœlo uagos curſus certis emetiuntur erroribus? Virgilius: Procubuit moriens, & humum ſemel ore momordit. Ouidius: Nulla reparabilis arte, Læſa pudicitia deperit illa ſemel. Lucanus: Dixitq; ſemel naſcentibus autor. Quicquid ſcire licet. In eundem ſenſum Quintil. accipit breuiter, & alij quidam præclari autores. Quintil. Breuiter tamen longæ crudelitatis explicanda ſæuitia eſt, ex omnibus,quæ protuli,leuiſſimũ fuit, quod occiſus eſt. Plin. A reliqua uero Gallia,cultu uirorũ, morum dignatione, amplitudine opum, nulla ei prouinciarum præferenda, breuiterq; Italia uerius, quàm Prouincia. Idem de luſcinia:

Spiritus plenus,grauis,acutus,creber, extentus: ubi uiſum eſt, uibrans, breuiterq; omnia tam paruulis in faucibus, quæ tot exquiſitis tibiarum tormentis ars hominum excogitauit. Item ab unus deriuatur uter, quod ſignificat, quis unus ex duobus, ponitur q; uel interrogatiue, ut uter ueſtrum hoc fecit? uel indefinite, ut neſcio uter ueſtrum hoc fecerit. hoc eſt quis unus ueſtrum hoc fecit, uel fecerit. Notandumq; eſt in hoc nomine, quod uter alterum eleganter dicimus. Plinius: Vter alteri dixerit neſcio, & uter utrum ſimiliter Cicero: Vter utri inſidias fecerit. Ab hoc ſit uterque, quod ſignificat ambo. hoc tamen inter ſe hæc duo nomina differunt,quod, cum utrunq; aliquid feciſſe dicimus, & ab hoc, & ab illo ſeparatim id factum intelligimus,ut uterq; ſibi domũ ædificauit, id eſt & hic ædificauit ſibi domũ,& ille. cum uero ambo dicimus feciſſe,ab utroq; coniunctim id factum oſtendimus, ut ambo ſibi monimentum conſtituerunt,hoc eſt hic, & ille ſimul unum ſibi cõmune monimentum fecere. propter quod utrunque alterum uerberaſſe recte dicimus, hoc eſt hunc illum, & illum hunc uerberaſſe. Cicero: Quorum uterque ſuo ſtudio delectatus contempſit alterum. Quint. Cũ enim uterq; alteri obiiciat, palàm eſt utrunq; feciſſe. Eodem modo utrunq; utriq; aliquid feciſſe. Terentius: Quia uterq; utriq; eſt cordi. Hircius: Interim diſcuſſione orta inter Achillem, & Arſinoën, cum uterque utriq; inſidiaretur,& ſummam imperij ipſe obtinere uellet. ambos autem alterum uerberaſſe, uel ambos uerberaſſe, ambos non recte dicimus: ſignificaretur enim ambos ſeipſos uerberaſſe. Quod ſi recte loqui uelimus,ita dicendum eſt: ambo ſe mutuo uerberarunt. Ambo à Græco deductum eſt. Græci enim ἄμφω dicunt. Item ab uter fit utrum aduerbium interrogantis. Plaut. Vtrum id uerum putas,an non? Aliquando etiam dubitantis. Senecа: Vtrum id uobis conueniat, animaduertendum. Item uterlibet,quod non ſignificat uterque, ut quidam ignari exiſtimant,ſed alter ex duobus, hoc eſt uter quem tibi capere libet, ſicut uteruis uter quem tu uis. Quod idem in quiuis, & quilibet accidit, quæ non ſunt uniuerſalia, ut multi exiſtimant, ſed particularia. Nihil quippe eſt aliud quiuis,quàm unum,quem tu uis: & quilibet, quàm unus, qui tibi magis libet. hoc enim differunt uteruis & uterlibet, à quiuis, & quilibet, quod, illa unum ex duobus ſignificant, hæc unum ex pluribus. Terentius: Ab quouis homine, cum eſt opus beneficium accipere gaudeas. uerum enimuero id demum iuuat, ſiquem æquum eſt facere, is benefacit. Quintilianus: Periculoſum,& cum cura intuendum genus, quia ſi in proponendo unum quemlibet amiſerimus, cũ riſu quoq; tota res ſoluitur. Tutius ſic interrogare, ſi hæc actio non ſit, quæ ſit. ſimul enim remouentur omnia, uel cum duo ponentur inter ſe contraria, quorum tenuiſſe utrumlibet ſufficiet. Ecce in eodem loco Quintilianus utrumlibet, & quodlibet uſus. altero pro eo, quod eſt unum de duobus, altero pro eo quod eſt unum de pluribus. Hieronymus: Adducetur ad Aaron, uel ad unum quemlibet filiorum eius,quod græce ita ſcribitur: πρὸς ἕκαρὸν ἱερέα ἕνα τῶν υἱῶν αὐτοῦ, hoc eſt: Ad Aaron ſacerdotem,ſeu ad unum filiorum ipſius, quod in cæteris quoque à libet compoſitis accidit: Etenim quantalibet ſtatura,quantumlibet ſpatium nõ omnem quantitatem ſtaturæ, & ſpatij ſignificat, ſed unam quantam tibi capere libuerit. præterea utrobique aduerbium, quod ſignificat in utroque loco. Et utrinq; ex utroq; loco. Et utraq; per locũ,& utroq; ad utrunq; locum. præterea neuter quod eſt uterq; cõtrariũ, ſignificatq;,nec hic,nec ille. In quo animaduertendum eſt,quod neuter alterum ſemper dicimus, non autẽ neuter neutrum, ſicut uterq; utrunq;. Nam ſi ita dicamus: Neuter alterum diligit, hoc ſignificamus,neq; ille hũc diligit, neq; hic

illum. quod ſi neuter neutrum diligeremus, ſignificaremus, neſe quidem ipſum utrũq; diligere. Item ab unus deriuatur unuſquiſq; dictio uniuerſalis, & unuſquiſlibet,ac unusquiuis,quæ idem ſignificant, quod quilibet, omni loco, ex omni parte, ex omni regione. & unquam quaſi uno quouis tempore, à quo nunquam, id eſt nullo tempore. unde deducitur nonnunquam, quod ſignificat aliquando. & nunquamnon, quod ſignificat ſemper. Item uſquam, quod ſignificat alicubi, quaſi uno quouis loco. Et nuſquam nullibi. à quo nonnuſquam alicubi. Et nuſquamnon ubicunq;. Et uſquequaq;, hoc eſt paſſim, quaſi in unoquoq; loco, ſiue in unoquoque tempore. & uſque quaſi ad unum uel locum, uel tempus, uel aliud huiuſmodi: ut uſpiam, quod ſignificat uſquam. & unde quaſi de quo uno loco. à quo undeuis, & undelibet, id eſt ex uno quouis loco. & uſquequò quaſi ad unum aliquod tempus, uel locum. Item ab unus unda deducitur, quod unà ſit, hoc eſt ſimul unita, et in ſe coacta. Vnda enim proprie pars aquæ in ſe collecta appellatur, & in unam partem tendens, ut cum fluctuat mare. unde undoſum pelagus, hoc eſt fluctuoſum dicimus, & undabundum. Gellius: Quibus nihil ſpirantibus, undæ tamen factæ diutius tument, & à uento quidem iandudum tranquillæ ſunt, ſed mare eſt etiam,atque etiam undabundum. & undiſonũ, quod undis ſtrepat, unde mare undiſonum dicitur. Et undatim,fluctuatim. uel undatim ad ſimilitudinem undarum: & undare fluctuare, hoc eſt undas facere. à qua ſimilitudine, & aërem, & nubeis, & fumum undare dicimus, quoties undarum inſtar mouentur. Ab hoc fit inundo, quod interdum abſolute ponitur, & ſignificat creſco, & extra alueum uerſor. Plinius: Ante, quàm Nilus inundaret. aliquando actiue, & ſignificat abluo. Idem: Agros, & ſata omnia inundauit. hinc fit inundatio, quæ pro diluuio ponitur. Seneca: Quidam conflagrationi, atque diluuio tempus aſſignant. Arſura enim terrena contendunt, quando omnia ſidera in Cancrum conuenient: inundationem futuram, cum eadem ſiderum turba in Capricorno conſiſtet. Item abundo, quod proprie ſignificat affluo, & ſupra modum aliquid habeo. Virgilius: Ergo apibus fœtis idem, atque examine multo Primus abundare. tractum ab amnibus, qui, quo maioribus, ac crebrioribus imbribus augentur, tanto eriguntur magis, & ideo abundare dicuntur. Idem: Præſertim incertis ſi menſibus amnis abundans Exit. ab hoc abundanter, & abunde aduerbia pro copioſe deducuntur. Item redundo, quod aliquando pro redeo capitur. Plautus: Hoc facinus in tuum redundabit caput. Interdũ pro abundo. Plinius: Redundant opes, uitia rebellant. Item exundo, quod eſt alueum exeo. à quo fit exundatio. Ab unda fit diminutiuum undula, & compoſitum undiſonus, hoc eſt fluctuando ſonitum reddens. & undulata ueſtis, quæ fit ex hircorum, & caprarum pilis potius, quàm lanis: quod ad undarum ſimilitudinem picta ſit, non, ut quidam exiſtimauerunt, quod pura ſit. ſic enim ab undis undulatæ ueſtes dicuntur, quomodo à ſcutulis ſcutulatæ. Varro: Et à quibuſdam dicitur eſſe imaginis fortunæ ſimulachrũ, ab eo, quod duabus undulatis togis eſt opertum, perinde ut olim reges noſtri undulatas, & prætextas togas ſoliti ſunt habere. Item aliud compoſitum undiuomus, hoc eſt aquas uomens. Vnda enim aliquando pro aqua ponitur, ut pars pro toto. Ouidius: Et terris miſcuit undas. Item ab unus uncus, ut quidam exiſtimant, quod unicus ſit, cum duo eſſe uideantur. Eſt enim uncus fuſtis, ab uno latere incuruus, ac ſeſe retorquens. ſed hoc falſum eſt, nam uncus à Græco fit. Græci enim ὄγκοῦσθαι extuberare, & intumeſcere dicunt, & ὄγκον tumorem. à quo ὀγκίνον uncum, ſiue uncinum, quod ubi incuruatur, quodam-

modo intumeſcere, atque extuberare uidetur. Ab hoc fit uncus adiectiuum, hoc eſt incuruus. à quo aduncus, & uncinatus uncinis armatus. Cic. Nec ut ille qui aſperis, & leuibus & hamatis, uncinatisq; corpuſculis concreta hæc eſſe dicat. & inunco uerbum, quaſi unco inuado, & arripio. Lucilius: Aut qui numos triſtis inuncat. Item ab unus deriuatur ungo, ſiue unguo quaſi unum ago. ungendo enim cõplanatur caro, atq; unitur. Ab hoc fit unguentum, ſiue ungentum, quod non eſt (ut uulgus exiſtimat) tenax illa compoſitio, qua chirurgi utuntur ad uulnera curanda, ſed commiſtio diuerſorum odorum addito oleo, aut balſamo, aut aliquo pingui ad unguenda corpora, deliciarum, & luxuriæ cauſa inuenta. Qui primus unguentum inuenerit, non conſtat: Iliacis certe temporibus nõ erat in uſu. Primum de eo legitur, quod caſtris Darij regis expugnatis, inter reliquum apparatum Alexander unguentorum ſcrinium cepit. Poſtea uoluptas eius inter laudatiſſima uitæ bona admiſſa eſt, cœperuntq; etiam defunctorum corpora ungi. unguentorum alia à locis, in quibus fiunt, cognomina habent, ut deliacum à Delo inſula una Cycladum. mendeſium à Mendeſo Aegypti urbe. Panathenaicum ab Athenis. Suſinum à Suſis urbe Perſidis. Aliquando ab odoris ſimilitudine, ut pardalium, quod pardalis odorem reddat. Tradunt enim ex omnibus animalibus, hanc ſolam eſſe odoratam, panthera à noſtris dicitur, inferius oſtendemus. Nonnunquam ab ijs, apud quos huiuſmodi unguenta in uſu ſunt, ut regale unguentũ quo Parthorũ reges utebantur. Conſtat myrobalano, coſto amomo, cinamomo, comaco, cardamomo, nardi ſpica, maro, myrrha, caſia, ſtyrace, ladano, opobalſamo, calamo, iuncoſyrio, œnanthe, malobrato, ſericato, cypro, aſpalatho, panace, croco, cypero, amaraco, colato melle, uino. Interdum à dignitate, & excellentia ſua, ut megalium à magnitudine. Græci enim μέγα magnum dicunt. unde Megalenſia, ſiue Megalenſes ludi dicti ſunt, qui in honorem magnæ matris deũm fiebant. Liuius: M. Iunius Brutus ædem magnæ matris deũm in palatio dedicauit, & ludos ob eandem dedicationem factos Megalenſia appellauit. frequentiſſime à rebus, ex quibus ipſorum unguentorum oleum conficitur, ut irinum, quod oleum eius ex iride fiat. Irim medici noſtri temporis magno errore putant narciſſum eſſe. Eſt autem narciſſus lilij genus, radice carnoſa, atque odora, flore purpureo, folia in radice habens ad ſimilitudinem foliorum arundinis, ſed aliquanto craſſiora. dictus ab adoleſcente eiuſdem nominis Cephiſi amnis, & Liriopes nymphæ filio, qui in eum mutatus eſt florem. Nam, cum pulchritudine præſtaret, uenationi indulgens à multis nymphis amatus eſt. Inter cæteras uero Echo miro amore in eum exarſit, quas omneis cum ſuperbe nimium contempſiſſet, tandem illarum precibus factum eſt, ut ſua ipſius pulchritudine caperetur. Etenim, cum feſſus aliquando ad propinquũ fontem decubuiſſet imaginem ſuam in aqua conſpicatus, ac nympham exiſtimans, cum potiri ea non poſſet, nimio deſiderio contabuit. Alij non à fabuloſo adoleſcente, ſed à narce, hoc eſt torpore Narciſſum dictum exiſtimant. quippe odor eius maiorem in modum aggrauat caput. Græci νάρκην torporem uocant. Hinc narciſſites gemma eius coloris appellata eſt. Iris autem longe alia herba eſt, radicem ſimili modo odoratã habens, & unguentis, ac medicinæ utilem: caulem habet cubitalem, & rectum: radicem raphano ſimilem, quæ ſternutamenta mouet. floret diuerſorum colorum ſpecie, quaſi arcus cœleſtis, à quo nomen habet. Natura eſt feruens, tractataq; ambuſti modo puſtulas facit: laudatiſſima in Illyrico eſt. Irim poëtæ, hoc eſt cœleſtem arcum deorum nunciam dicunt eſſe, & ferè ad diſcordiam mitti, ut Mercurium ad

concordiam. Huius arcus causa est radius solis cauæ nubi immissus, qui repulsa acie, in solem refringitur. nubes enim formam arcus discoloris efficiunt: quia aliæ partes earum tumidiores sunt, aliæ submissiores, & quædam crassiores, quàm ut solem transmittant: aliæ imbecilliores, quàm ut excludant. hæc inæqualitas alterius lucem, umbramq; commiscet, & exprimit illam mirabilem arcus uarietatem. est & alia causa arcus tenuis pluuia, solaribus radijs eam intrantibus, ut cum fistula aliquo modo rupta, uidemus aquam per tenue foramen elidi, quæ sparsa contra solem oblique positum, arcus faciem repræsentat. quod etiam accidere uidemus, cum fullo os aqua impleuit, & uestimenta tendiculis deducta leniter aspergit. apparet enim in illo aëre asperso uarios edi colores, qui quasi fulgere in arcu solent. Aristoteles noctu aliquando uisum fuisse arcum affirmat, sed id nisi trigesima luna fieri posse: quia tunc plus solet uirium à sole habere.. Nunquam plures simul, quàm duo arcus sunt uisi. Item nardinum, quod fit ex nardo. nardus, siue nardum frutex est graui, & crassa radice, sed breui, ac nigra, fragiliq;, quamuis pingui, aspero sapore, folio paruo, densoq;. Cacumina in aristas spargunt. Ideo geminam dotem eius spicas, ac folia celebrant, unde unguentum ex eo factum nardinum, & foliatum dicitur. Apud Gangen damnatur, quod uirus oleat, ideoq; ἀπὸ τοῦ ὄζειν, quod olere est, ozenitis dicitur. Adulteratur, & pseudonardo herba, quæ ubiq; nascitur, crassiore, ac latiore folio, & colore languido in candidum uergente. Quod è spica fit, preciosius putant unguentum esse: quod ex folijs distinguitur amplitudine foliorum. Nardum enim maioribus folijs Nardosphærum uocant, minoribus mesosphærum. Principalis hic frutex est in unguentis. Laudatur maxime nardum Syriacum, mox gallicum, tertio loco Creticum, quod aliqui uocant agrion. Al[illegible]phum folio olusatri, caule cubitali, geniculato, in purpura albicante, radice obliqua, uillosaq; imitante auiũ pedes. Baccarem quoq; nardum rusticum uocant, de qua alibi diximus. Hæc omnia herbæ sunt, præter Indicum nardum. cum Gallico nardo semper nascitur herba, quæ à grauitate odoris Hirculus uocatur. Quidam & assarum syluestre nardum appellauere. est autem ederæ folijs rotundioribus tantũ, mollioribusq; flore purpureo, radice gallici nardi simile, acinosum, saporis calidi, ac uinosi, montibus in umbrosis locis bis anno florens. Item Rhodinum unguentũ, quod rosaceo, hoc est rosarũ oleo fiat. Græci ῥόδινον roseum dicunt. Crocinum, quod oleum eius ex croco. Oenanthinum, quod ex flore labruscæ. Oenanthe enim uitis labruscæ uua est, quæ cum flore colligitur, cũ optime olet. siccatur in umbra substrato linteo, atque in cados conditur. dicta quasi οἴνου ἄνθος, hoc est uini flos. Amaracinum, siue sansucinum, quod ex amaraco, siue sansuco, herba est notissima, quam uulgo persam uocant. Hinc factum est prouerbium: Nihil cum amaracino sui. quod illi simile est: Nihil cum fidibus asello. Amaracus puer regius fuit unguentarius, qui casu lapsus, dum ferret unguenta fregit alabastrum: deinde, cum nimio dolore contabuisset, uersus est in sansucum, quæ ex eius nomine Amaracus cœpta est appellari. Virgilius: Vbi mollis Amaracus illum Floribus, & dulci aspirans complectitur umbra. Seritur & semine, & ramo: odoris est iucundissimi, & semen habet copiosissimum. oleum eius ad excalefaciendos, ac molliendos neruos mirifice prodest. Melinum, quod è struteo. Cotoneum enim per excellentiam μῆλον, hoc est melum uocamus. à quo fit melinum. cotonea Græci cydonia uocant, Cydone insigni Cretæ oppido aduecta. Plura corũ genera sunt. alia chrysomela dicũtur incisuris distincta, colore aureo, à nobis mala aurea interpretantur, alia appellantur no-

stratia, quæ candidiora sunt. minora ex eodem genere strutea odoratius fragrant, seroq; proueniunt. Præcocia mustea nominantur. Struteis cotonea insita suum genus efficiunt, quod dicitur meluianum, & hoc solum manditur crudum. Sunt prætereà syluestria parua è struteis odoratissima, quæ in sepibus nascuntur, ex quibus oleum fit, seruaturq; in cubiculis salutatorijs, odoris gratia. Cyprinum, quod ex Cypro arbore, hoc est ex eius arboris flore. Cyprus est arbor oliuæ similis folio, semine coriandri, flore candido, & mirum in modum odorato. Coquitur hoc in oleo, premiturq; postea, quod cyprinum nocatur. Hanc arborem in Italia Ligustrum nominant. Nascitur in multis locis, sed in Cypro insula odoris suauitate præstat, et ideo Cyprus appellata est. Cyprus insula est in Carpathio mari ab ortu, occasuq; Siliciæ, ac Syriæ obiecta, quondam nouem regnorum sedes. Antea Acanantida uocatam tradunt, & cerastin, & aspeliam, & amatusam, & macharam, è cuius aduerso Eleusa insula est. Vrbes in ea præclaræ, Paphos, & Palæpaphos, & Salamina. Cõtra quam est insula Salamine. A Cypro Cyprius deducitur, hoc est ex insula Cypro. unde tres paruæ insulæ huic propinquæ, & steriles Cypriæ nominantur. Et cypricus possessiuum. Cyprium Sabini bonum dicunt, unde cyprius uicus Romæ appellatus est, quo Sabini ciues additi consederant. sic enim à bono omine uocitandũ censuere. A Cypro etiam Cypria dicta est Venus, quod eo primum loco templum ei conditum sit. Cyprio boui merendam uice prouerbij ueteres dicebant, turpem cœnam, ac uilem significare uolentes: quoniam in Cypro insula boues humano stercore pascebantur. Item à cypro Cyprianus proprium uiri nomen deriuatur. Magnus est Seruij error, qui uersum illum Maronis exponens: Alba ligustra cadunt, uacinia nigra leguntur. ligustrum, inquit, lilium est album, uacinium uero flos nigri coloris, qui græce hyacinthus dicitur. Nos quid ligustrum sit ostendimus, ex cuius ligno tesseræ fiunt aptissimæ. Vacinium simili modo arbor est, quæ in Italia aucupiorum gratia seritur, nec nisi in aquosis locis prouenit: in Gallia uero prouide seritur, quod ex flore eius tinguntur sericorũ uestes. Taceo quod hyacinthum scribit nigrum esse, quo nihil potest dici absurdius, cum ipse quem interpretatur, Virgilius scribit: Et sua uerubens hyacinthus. Est autem hyacinthus ruber flos ex herba eiusdem nominis nascens, à cuius similitudine rubræ uestes hyacinthinæ nominantur, hoc est hyacintho flori similes. Homerus: Οὔλας ἧκε τρίχας ὑακινθίνῳ ἄνθει ὁμοίας. Persius: Hic aliquis, cui circa humeros hyacinthina læna est. Vnde inter gemmas, quæ berylli dicũtur hyacinthizontes uocantur, qui rubore quodam suffusi sunt. & hyacinthus per se gemma est Amethysto similis, et hoc solo distans, quod ille emicãs in amethysto uiolaceus fulgor, dilutus est in hyacintho: & ita oculos implet, ut non satiet, citius, quàm floris sui color euanescens. Hyacinthinus color hysginus etiam dicitur à genere herbæ, quæ hysge uocatur. hic uero supradicto similis est. Cõstat autem Hyacinthum, qui in Gallia plurimus prouenit, Hysginum tingere, radicemq; habet bulbaceam, quam mangones iccirco habent in precio, quod pubertatem arcet, nec sinit pilos erumpere: florem uero (ut diximus) coccinum ita discurrentibus quibusdam uenis, ut Græcarum literarum figuram exhibeant, de quo duplex extat fabella. Nam & Hyacinthum puerum dilectum ab Apolline, quem disco imprudens interfecit, in hunc florem mutatum tradunt: unde in eo primæ duæ literæ inscriptæ cernuntur αι, quæ uox lugubris, hoc est dolentis interiectio est, propter quod Apollo, apud Ouidium dicit: Flósque nouus scripto gemitus imitabere nostros. Et alibi: Ipse suos gemitus folijs inscribit, & ai Flos

habet inscriptum, funestaq; litera dicta est. Et Aiacem in eundem florem conuersum affirmant, dum impatientia prælati sibi Vlyssis seipsum interemit, cuius nomen similiter in principio ai literas habet. Ouidius: Littera communis medijs, pueroq;, uiroq; Inscripta est folijs, hæc nominis, illa querelæ. Et Virgilius de his floribus loquens, multitudinis numero usus est. Dic quibus in terris inscripti nomina regum Nascuntur flores, & Phyllida solus habeto. Regum dixit, Hyacinthi & Aiacis. non quod ipsi fuerint reges, sed quia regum filij fuerunt. quemadmodum alibi: Magnum reginæ sed enim miseratus amorem. de Ariadne dixit, quæ Pasiphaës reginæ filia fuit. Ob hanc causam quidam diligentiores primam huius nominis syllabam, & sine aspiratione, & non per ypsilon, sed per iota scribendam esse censuere, quanquam, ut aliter scriberetur, usus obtinuit. Item Telinum, quod fit ex oleo fœnogræci, quod alio nomine Siciliam uocãt, alio Buceras. Plinius: Quædam cum urent, non olent propter humorem nimium, ut Buceras, quod est fœnogræcum. Alij Aegoceras, quod semen eius corniculis simile sit, alij Carphos. Nam id Græci nominãt τῆλιν. Constat oleo recenti, cypro, calamo, meliloto, fœnogræco, melle, mello, maro, amaraco. hoc Menandri poëtæ ætate celeberrimum fuit. Balaninum, quod ex glande Myrobalani. βάλανον enim Græci glandem dicunt. Vnde Myrobalanum dixerunt, quasi unguentariam glandem. Solis enim unguentis nascitur, quæ Græci μύρα appellant. unde Myropolas nominant unguentorum uenditores, quos nostri unguentarios uocitant. A quibus Myropolia officinæ eorum nominantur. Plautus: Quem sum defessus quærere per medicinas, tonstrinas, in gymnasio, atque in foro, per myropolia. Myron etiam proprium nomen. Sic enim uocatus est elegans statuarius. Item Myronides similiter proprium nomen Et myristica nux dicitur unguentaria, quam uulgo muscatam uocant. Myrobalanũ arbor est heliotropij folijs, fructus glandis similis, ad magnitudinem nucis auelanæ. Vnguentarij tantum cortices premunt, Medici etiam nucleos tundunt. De myrobalano locutus est Martialis, cum inquit: Quod nec Virgilius nec carmine dicit Homerus, Hoc ex unguento constat, & ex balano. huiusmodi unguentum propter gloriam appellatum est megalium. fit ex oleo Balanino, balsamo, calamo, iunco, xylobalsamo, casia, resina. Ventilatur in coquendo, donec desinat olere: refrigeratum odorem suum recipit. De balsamo multa mentiti sunt ueteres. Arbuscula est uni terrarũ Iudææ quondam concessa, & in duobus tantum hortis, utroq; regio. Ostenderunt hanc primum urbi imperatores Vespasiani: quorum temporibus simul cum earum gente seruire Romanis, & pendere tributa cœpit. Viti similior est, quàm myrto. Seritur maleolis, ut uitis, & colleis implet uinearum modo, sustinens sese sine adminiculis: intra tertium annum est fructifera: proceritas intra bina cubita subsistit. Tria huius arboris genera. Tenui, & capillacea coma Anthericeum uocatur. ἀνθέρικες enim Græce aristæ dicuntur. Alterum scabro aspectu incuruum, fruticosum, odoratius, Cyrthacum nominant. κυρτὸν enim incuruum significat, τραχὺ scabrum. Tertium eumeces, quod leui cortice cæteris sit procerius. græce εὐμήκης procerus dicitur. inciditur cortex uitro, lapide, osseis'ue cultellis. Ferro lædi uitalia odit statim moriens. Libratur manus artifici temperamento, nequid ultra corticem uiolet. Succus è plaga manat, quem opobalsamum uocitant, quod omnibus odoribus in unguentis præfertur. Iuuenalis: Hirsuto spirant opobalsama collo. tenui aũt gutta fluit, uix concham toto die æstiuo implens. Adulteratur multis modis, raroq; ad nos syncerum affertur. Sarmentum quoq; eius in precio est. Xylobalsa

mum uocatur, & coquitur in unguentis. pro succo id substituere officinæ. corticis etiam ad medicamenta precium est, præcipua gratia lachrymæ, secunda semini, tertia cortici. Summa opobalsami probatio est, ut lac coagulet, & in ueste maculas non faciat. Narcissinum, quod ex flore Narcissi fieri solebat, sed statim obliteratum fuit. Metopium, quod fit ex ammoniaco. Metopion quippe arborẽ uocant, quæ in Aethiopiæ subiecta Africa nascitur, stillans in arenis suis lachrymam ueluti resinam, quæ & ab Ammonis templo, quod iuxta est, ammoniacum dicitur. genera eius duo sunt: Traston masculi thuris similitudine, quod maxime probatur, & alterum pingue, ac resinosum, quod pyramia appellant. Sunt qui oleum quoque Amygdalinum metopium uocent, quod in eo conficiendo Aegyptij Galbanum, & ammoniacum addere excogitauerunt. Ex baccaris quoq; radice unguentum fieri solitum Aristophanes Comicus poëta testatur. baccaricũ id dicitur. Baccar herba est radicis odoratæ ad Cinamomi similitudinem gracili solo, nec humido prouenit ederæ penè folijs rotundioribus, mollioribusq;. quidam Nardum rusticum appellant, alij Asaron, quod in coronas non addatur. σαροῦν enim ornare significat. sed hoc falsum est, ut alibi dicemus. Vnguenta exotica dicuntur externa, & aduentitia, quæ à Græcis ἐξωτερικὰ nominantur. Plautus: Non omnes possunt olere unguenta exotica. rege Antiocho deuicto urbis anno quingentesimo sexagesimoquinto, P. Licinium Crassum, & Iulium Cæsarem censores edixisse constat, nequis unguenta exotica uenderet. L. Plocium proscriptum à triumuiris, in Salernitana latebra unguenti odore proditum tradunt. Diuus Vespasianus adolescentem fragrantem unguento, cum sibi pro impetrata præfectura gratias ageret, nutu aspernatus, uoce etiam grauissima increpuit: Maluissem allium oluisses, literasq; reuocauit. uilissimum genus unguenti, quo passim uulgo utebantur, à limo (ut quidam putant) epilima dicebantur. Malobratum uero unguenti genus erat ex Syria. Horatius: Caronatus nitentes Malobrato Syrio capillos. Schœnum pessimũ unguenti genus uocabant, unde meretrices propter eius unguenti usum schœniculæ sunt appellatæ. Schœnos etiam Græca uoce funis est à quo Schœnobates, qui per funeis discurrit ludendo, quasi funambulo. Item Schœnos urbs fuit Bœotiæ sic dicta, ut Aristarcho placet, à Schœno patre Atalantæ. Vnguentis omniũ prouinciarum accommodatissima est Aegyptus. ab ea propter rosarum, ac citrorum, & myrti multitudinem proxima Campania est. Vnguenta omnia, aut succo constant, & hæc stagmata uocantur, quasi distillationes: quippe σαγὼν stillam significat: aut corpore, & hæc appellantur hedysmata. Græci enim ἥδυσμα condimentum dicunt. his addi interdum ad gratiam corporis augendam color solebat, in quo cinnabari tantum, & ancusa utebantur. Cinnabaris sanguis est draconis elephantorum morientium pondere elisi, dum simul pugnant, utriusq; animalis cruore permisto. nec est alius color, qui magis proprie sanguinem reddat humanum, antidotis præterea, medicamẽtisq; miscetur. Ancusa uero herba est, cuius duo genera sunt. Alterum habet folia penè lactucæ similia, sed acuta, aspera, subnigra, spinosa. Radix eius ad digiti crassitudinem coloris sanguinei inficit æstate maxime digitos, folia habet supra terram in gyrum sparsa. Altera est, quam plerique Alcibiadion uocant, quod uti ea ad formã conciliandam solitus sit Alcibiades, maioribus folijs, & asperioribus, radice rufa, oblonga, nascens præcipue aridis, atque arenosis locis. Addunt quidam & tertium genus simile supradictis, nisi colorem haberet purpureum, quo Sentinates mei in pueritia utuntur ad oua tingenda, qui-

bus ludere uerno tempore mos patrius est. Veteres ceram ea
ungere solẽbant ad reddendas similitudines, & tabularum pi-
cturam. Vnguentorum feces, quibus etiam in pastillos reda-
ctis odoris gratia uti solebant, magmata appellantur, hoc est
massæ quædam, & pastilli, ἀπὸ τοῦ μάττειν, quod est te-
rere, & commiscere. Atqui ea, quæ siccis odoribus constant, ut
sunt ij pulueres, quos uulgo nunc Cyprios uocant, & aliæ hu-
iuscemodi cõpositiones, quæ ex siccis odoribus fiunt sine oleo,
aut alio liquore: utputa ex ladano, cinamomo, casia, thure, co-
sto, myrrha, styrace, calamo, iuncoSyrio, xylobalsamo, aliisq;
similibus, non unguenta, sed diapasmata dicuntur, ἀπὸ τοῦ
διαπάσσω, quod est inspergo, ut dici diapasma inspergimen
possit. Sparguntur enim huiusmodi odores, cum unguentis li-
nantur corpora, uel perfundantur. Mart. Quid quod olet gra
uius missum diapasmate uirus. Sic etiam uocari possunt pastil
li ex diuersis odoribus facti, quos adolere consueuimus. Item
ij, quos in paruas pilas redactos manibus gestare solemus, præ
sertim pestilentiæ tempore. Quæ uero nunc unguenta uulgo
à latinæ linguæ ignaris appellantur, à doctis Græco uocabu-
lo dicuntur emplastra: quæ autem emplastra uulgo nominan-
tur, cataplasmata, siue malagmata uocitantur à peritis. Con-
stant sanè cataplasmata ex floribus ferè, eorumq; furculis, &
axungia: emplastra, pastillique magis è quibusdam metallicis.
Item malagmata contusa abunde mollescunt. nam super inte-
gram cutem iniiciuntur, unde ἀπὸ τοῦ μαλάσσειν dicta
sunt, quod est subigere, & mollire. laboriose uero conteruntur
ea, ex quibus emplastra, pastilliq; fiunt, ne lædant uulnera, cũ
imposita sunt. inter emplastrum autem, & pastillum hoc in-
terest, quod emplastrum utiq; liquati aliquid accipit, in pasti-
lo tantum arida medicamenta aliquo humore iunguntur. Em
plastrum imponitur, pastillus illinitur, aut alicui molliori mi-
scetur. A pane dictus est pastillus, quod parui panis formam
habeat, cum sit rotundus, & planus ad rotæ similitudinem:
propter quod à Græcis τροχίσκος appellatur, quod dici la-
tine rotula potest. Pastillus etiã libi genus dicitur rotũdi. Cera
tum, nec emplastrũ est proprie, nec pastillus, sed plerũq; expa
stillis fit. constat ex rebus sicciorib⁹: & igni appositum molle
scit, postea applicatum corpori durescit, ac pertinacius hæret:
dictum à cera, quæ ferè omnibus ceratis adhiberi solet. qui-
dam hoc non ceratum, sed cerotum appellant à Græco, quod
est κηρωτόν. Cæterum quæ uulgo haud quidem inepte pi-
lulæ dicuntur, quod sint ueluti exiguæ pilæ, à doctis tam
Græcis, quàm latinis catapocia nominantur, ἀπὸ τοῦ κατα-
πίνειν, quod est deuorare: quoniam neque estur, neq; lingitur id
genus, sed deuoratur. Recte tamen & pilulæ dici possunt. Si-
quidem Plin. rotundum illud, quod in robore nascitur, pilulã
uocat, & ex bulbis fieri pilulas tradit, quæ ad conuulsa cum
silphio dantur. Lingere proprie dicimur, cum aliquid in ore
tenentes paulatim distillando sorbemus: & quæ in hunc usum
fiunt dicuntur eclygmata. Plinius: E semine lini fiunt eclyg-
mata. & actus ipse lingendi dicitur linctus. Idem: Multi tus-
sim ueterem linctu salis discussere. quod uero per inferiorem
partem purgandi gratia in uentrem immittitur, clyster uo-
catur ἀπὸ τοῦ κλύζειν, quod abluere est. Plinius: Cucurbita
infusa clysteribus intestinorum omnium uitijs medetur. Quod
autem in orificio durum ponitur ad excrementum prouocan
dum, & uulgo suppositorium dicitur, docti honestiori uocabu
lo, à glandis similitudine Balanum dixere. Idem: Cepas subs
ditas pro balanis scribit Asclepiades hæmorrhoidas tollere.
Item ab ungo unctio dicitur, & unctura notæ significationis,
& unguen, quod significat omnem succum, ex quo aliquid un-
gi potest. Virg. Ideas q; pices, & pingues unguina ceras. Plin.

Epiphoras bubulo seuo, cũ oleo cocto illinũt, ceruini cornus,
cinis scabricies eodẽ unguine sanat. Item axungia ab axe plau
strorum unguendo appellata est, quamuis Græci quoq; hoc uo
cabulo usi fuerint. Est autem axungia adeps suillus inueterа
tus, aut cum sale, aut syncerus, qui quanto uetustior, tanto uti
lior est: et multas uireis habere creditur, quoniã id animal her
barum radicibus uescitur. Apud antiquos religiosius etiam ha
bebatur. siquidem nouæ nuptæ domum intrantes solenne ha
bebant illo postes iniungere. unde uxores, quasi unxores dictæ
sunt, quemadmodũ inferius latius disseremus. Vnguis quoq;,
ut nõnulli putant, ab ungo deducitur, quod politus, ac translu
cidus sit, & quasi unctus: unde marmorarij planiciem operis
ungue experiuntur, & cum non sentiunt iuncturas, perfe-
ctum id esse intelligunt, quapropter ad unguem capimus pro
perfecte. Horatius: Ad unguem factus homo, hoc est omni ex
parte perfectus. Alij unguem ab uno, & ago deriuatum exi-
stimant, quod in ijs nerui ad unum agantur. sunt enim ungues
clausulæ neruorũ summæ. Alij à Græco deduci. unguis enim
à Græcis ὄνυξ uocatur. Ab ungue fit ungula diminuti-
uum, & unguicula: sed hoc inter se differunt, quod unguis est
eorum animalium, quæ digitos habent separatos, penitusq; di
stinctos: ut sunt homines, simiæ, aues. Plinius: Vngues simiæ
imbricati sunt, hominibus lati, rapacibus unci, cæteris recti,
ut canibus, præter eum, qui à crure plerisq; dependet. Idem de
aquila: Vngues quoq; huic generi inuertũtur. Vngula uero de
ijs dicitur, quæ digitis carent. Item de Strutiocamelo, qui ex
genere uolucrum est: Vngulæ huic sunt ceruinis similes, quis
bus dimicant bifulcæ comprehendendis lapidibus utiles, quos
in fuga contra sequentes ingerunt pedibus. Idem: In quadru-
pedibus solidas habent ungulas, quæ non sunt cornigera. Igi-
tur pro his telũ ungula est illis. Idẽ: Sues in Illyrico quibusdã
locis solidas habent ungulas. Idem uno in loco, utrunq; posu-
it, & hanc differentiam apertissime demonstrauit, sic inqui
ens: Omnia digitos habent, quæ pedes, excepto elephanto. huic
enim informes numero quidem quinque, sed indiuisi, ac leui-
ter discreti, ungulisq; non unguibus similes. idem uno uersu
fecit Ouidius, dum Io describit è bouis effigie in primam for-
mam redeuntem: Vngula, quæ in quinos delapsa absumitur
ungues. Vnguicula autem de ijs tantũ dicitur, quæ ungues ha
bent: unde à teneris unguiculis dicimus pro eo, quod est ab in-
fantia, ab ineunte ætate, à pueris, à pueritia, à tenera ætate,
ab incunabulis. hæc quippe omnia penè idem significant. Ab
ungula Cato ungularios uocauit ungues magnos, ac scabros,
quasi ungulis similiores, quàm unguibus. Vngulum Oscorum
lingua significat anulum, quidam tamen ideo appellatum un-
gulum putãt, quod sicut in digito unguis carne, ita in illo gem
ma, uel signum aliquod in auro clauditur. Vnguis etiam mor-
bus est oculorum, quem Græci pterygium uocant. cum mem-
branula neruosa oritur sub angulo oculi, & ad pupillam quo-
que peruenit, eiq; sæpenumero officit, aliquando à narium, non
nunquam à temporum parte. Vnus uero ipsum à Græco de-
ducitur, quippe Græci ἕνα unum dicunt. OPVS,
Aedificium. Opus & opera differunt. Opera enim actio est,
& diurnum officium. Cic. Non male præcipiunt qui seruis uti
iubent, ut mercenarijs iusta præbenda, operam exigendam:
hoc est laborem, et operationem corporis. Item operæ ipsæ per
sonæ laborantes uocantur. Modestinus: Operarum nomine
ipsas personas, quæ aliquid faciũt significamus. Opus uero est
finis, fructusq; operæ. unde opera autorum dicuntur, & opе
ra tam publica, quàm priuata, hoc est ædificia. Aliquando ta-
men opus pro opera capi uidetur. Vir. Mollibus è stratis, ope
ra ad fabrilia surgit, quasi ad operas. Vbi notandum est, quod

quoties

quoties non ad laborem corporis, sed ad laborem animi, & ad
artem, industriamq; respicimus, magis opus, quàm operam di
cimus, ut in opere rustico, in opere fabrili, in opere faciũdo. O-
pus etiã aliquando pro necesse, siue necessario capitur, ut opus
est sessum quiescere, id est necesse est: & nihil mihi opus est, hoc
est, nihil mihi est necessariũ: & ægrotanti opus est medico, id
est necessarius est medicus ægrotãti. Quod etiã per accusatiuũ
dicitur. Apu. Cui eam rẽ factã opus fuerat. Ab hoc fit oportet,
quæ similiter significat necesse est. Paulus: Oportere uerbũ, non
ad facultatem iudicis pertinet, qui potest uel pluris, uel minoris
condemnare, sed ad ueritatem refertur. In hoc uerbo notandũ
est, quod, oportet legere libros, oportet habere, quos sequamur
in eundem sensum eleganter dicitur. In præterito autẽ secus: nã
& fecisse hoc oportuit legitur, & factum hoc oportuit sine uer
bo aliquo. Cic. Tamen id factũ nõ oportuit. Idem: Apollinis si-
gnum ablatũ certe non oportuit. Idem: Totã rem illi integram
seruatã oportuit. Non dissimilis huic oratio fit per uerbũ uolo.
Idem: Liberis cõsultum uolumus, etiã si posthumi futuri sint.
Idem: Percurram tamen breui, ut non minus hominem ipsum,
quàm ius cõmune defensum uelitis. Opportunus uero quod per
duplex pp scribitur, non ab opere deducitur, sed ab ob præpo
sitione, & portus, quod nauigantibus maxime utiles, optatiq;
portus sint. opportunũ quippe esse, siue opportune accidere di-
cimus, quod pro desiderio nostro accidit. à quo fit opportuni-
tas, quod cõmoditatem significat, quemadmodũ è diuerso im-
portunũ esse, et importune fieri dicimus, quæ sunt, fuúntue præ
ter rationẽ loci, seu temporis, seu personarũ. Virg. De auibus,
quæ cum noctu tantum uolare soleant, die apparent: Importu
naq; uolucres Signa dabant. Propterea importunũ hominem
dicimus procacem, atq; molestũ. à quo importunitas dicta. Po
nitur etiã aliquando importunũ pro inquieto, & quasi portu ca
rente. Idem: Bellũ importunũ ciues cum gente deorũ. Ab ope
re opificem quoq; dici quidã opinãtur: nos ab opera potius de-
ductum existimamus. Opifex enim artifex est, atque operator,
& (ut ita dicam) laborator non modo rerum, sed etiam uerbo-
rum. Cice. Aduena quidã ignobilis uerborum opifex insinuasse
se in antiquã philosophiã uidetur. Vnde etiam coquinarij, &
blandarũ artiũ sectatores opifices appellantur. Cic. Omnes au
tem opifices in turpi sunt exercitio. Hinc deũ opificem, hoc est
operatorem omnium rerum dicimus. Ouid. Ille opifex rerum.
cuius opus dicitur opificium. Opifex etiam crabronis genus est
de quo inferius dicemus. Ops quoq;, quæ terra est, ab opere di
citur, de qua atq; eius deriuatiuis inferius disseremus. ab opera
fit etiã operula diminutiuũ. Apul. Operulas etiã in eam contu
li, quas adhuc uegetus saccariã faciens merebã. Itẽ operor uer
bum, quod est in opere aliquo faciũdo laboro. à quo operator,
& cooperator, & operatio, ac cooperatio deducuntur, & ope
rarius pro opera, dum personã significat, qui græce ἐργάτης,
hoc est ergastes uocatur. unde Latini ergastulũ uocant locũ in
quo lapides, aut metalla fodiuntur. Iuue. Nempe in Lucanos,
& Thusca ergastula mittas. Quoniã uero ad hæc opera dãna
ti mitti solebãt, qui catenati foderent, factum est, ut ergastula
modo pro ipsis damnatis, seruisue fodientibus, modo pro car
cere usurpemus. Varro: Misitq; mox eò nuncium, qui tota er
gastula donaret libertate. Pompon. Qui sue domi erant uincti
qui sue in ergastulo custodiebãtur. Ergastulos uero masculino
genere, custodes carceris, eosq;, qui damnati fodiũt, uocamus.
Cic. Sed nos miramur ergastũlorum, non eadem emolumenta
esse, quæ imperatorum. Plin. Coli rura ergastulis pessimum
est, ut quicquid agitur à desperantibus. Hæc autem omnia à
græca uoce deducuntur ἔργον, quæ opus significat. à quo ἐργά
ζομαι operor, ἐργασία operatio, ἐργαλεῖα ferramenta, ἐργαστή-

ριον officina, ἐργάσιμος fabricabilis, ἐργαστηριάρχης taberna
rius opifex, ἐργατικὸς operarius. Item energia, quæ dici Lati
ne efficatia potest: & energiticus efficax est. Est etiam energia
figura, qua res gestæ non tam narrari, q; sub oculis subijci ui-
dentur, dicimus. Item aliquando operariũ, quod industria, atq;
opere fit. Pli. Quæ inter uina operaria numerantur. Aliquan
do tamen operari pro sacrificare ponitur: & operatio pro sacri
ficio. Virg. Sacra refer Cereri, lætis operatus in herbis. Plau.
Vt istæc operatio crimẽ expiet. Item operã dare, operam impen
dere, operã nauare dicimus ad aliquam rem agendam incũbe
re, & studium, laboremq; impendere. Cicero: Da operam, ut
ualeas. id est cura, enitere, elabora ut ualeas. Idem: Iam mihi
uideor nauasse operam, quod huc uenerim. Hinc dedita opera
dicimus de industria, quasi cura adhibita, & labore impenso.
& quoniã nihil uel gratius, uel dignius est, quàm ut pro labore
precium, hoc est merces debita persoluatur, factũ est, ut operæ
preciũ pro fructuoso usurpetur, & ad rem pertinente, uel quia
decens, uel quia utile, uel quia glorioSum, uel quia iucundum.
Liuius: Facturus ne sim operæprecium, si à primordio urbis
res populi Ro. perscripserim. Cice. Operæprecium erat luden
tes intueri. Plin. Id uero audire precium operæ fuit. Iuue. Est
operæpreciũ penitus cognoscere toto, Quid faciant, agitentq;
die. PRAE CVNCTIS. Ante cuncta, hoc est ante oĩa
simul collata, ut sit sensus, plus laudis mereri unũ Amphithe-
atrum, q; cætera totius orbis opera, si simul cõferantur. Nam
quid cuncta significet, superius ostendimus. PRAE. ante. ali
quando enim hæc præpositio significat propter. Terenti. Præ
amore hunc excluSisti foras. Apule. Præ luxuria cuncta pro-
fuderat. Aliquando ad comparationem, præ illis nugæ omnia
erant, hoc est ad comparationem illorum. Terent. Præ huius
rabies, quæ dabit, hoc est ad cõparationem eorum, quæ huius
rabies dabit. Nonnunq; ante, ut hoc loco, & apud Terentiũ: I
præ, sequar. Interdũ in cõpositione super, ut præses, præsidiũ,
præfectus. Interdum ualde, ut præmaturus, prævalidus. Ali-
quando tamen præmaturum dicitur, non quod ualde maturũ
est, sed quod maturuit ante tempus. Luca. Ad præmaturas se-
getum ieiuna rapinas. Iuuen. Non præmaturi cineres. A præ
deriuatum est præter, quomodo à sub subter, quæ aliquando
præpositio excipiendi uim habet, & semper regit accusatiuum,
ut nullum amas præter me, hoc est me excepto. Aliquando si-
gnificat ultra. Quintil. Multa erant, præter hæc, quæ obijci
merito potuissent. Ab hoc fit præterea aduerbium, quod signi
ficat ultra ea, quæ dicta sunt. Virgili. Si duo præterea tales
Idæa tulisset terra uiros. & præterquam, quod semper requi-
rit præcedentem casum, quia idem uerbum subintelligitur, ut
nemo id dixit, præterquam Cicero: Nullius id interest, præter-
quam patris: Nulli id placuit, præterquam Cæsari: neminem
præterquam consulem timeo: à nemine, præterquam à præce-
ptore meo id audiui: ò uos omnes, præterquã Cicero. Et præ-
terquamquod, quam unam dictionem esse nonnulli existimant,
significatq; nisi. quod Plin. Omnia nobis ex uoto successerunt,
præterq; quod in itinere defunctã matrẽ audiuimus. Itẽ præter-
propter, quæ similiter una dictio est, significatq; præterq; pro-
pter, hoc est propter aliã causam, q; propter eã, de qua loqmur,
ut præterpropter uitã uiuitur, hoc est propter aliã causam uiui
tur, q; ut uiuatur, utputa propter laudẽ, propter uirtutẽ, propter
gloriã. Enni. Otio qui nescit uti, plus negotij habet, q; cũ est ne
gotiũ in negotio. Nã cui, quid agat institutũ est, nullo negotio
id agit. Studet ibi, mentẽq; animũq; delectat suũ. Otioso mitio
animus nescit quid uelit. Hoc idem est enim, neq; domi nũc nos,
nec militiæ sumus. Imus huc, hinc, illuc: cum illuc uentũ est, ire
illinc libet. Incerte errat animus, præterpropter uitam uiuitur.

AD DOMITIANVM EPIGRAMMA SECVNDVM.

IC VBI SIDEREVS. Laudat Domitianum, quod ex una Neronis domo plura ædificia publica in solatiũ populi cõstruxerat. INVIDIOSA ATRIA. Odiosa. quia totã urbem occupare Neroniana domus uidebatur, & ad eã ædificãdam ut spatia quædã circa eam haberet, urbẽ Nero incẽderat: quinetiã horrea quædã propinqua, quod saxeo muro cõstructa erãt, bellicis machinis aperte fuerat demolitus, et incendiũ ipse è turre Mecœnatiana prospectãs, ac flammæ pulchritudine lætus, Halosin Ilij scænico habitu decantauerat. Inuidere proprie est ex alicuius rebus secũdis dolore affici: tractũ à nimis uidendo, quod nimis intuemur fortunã illius, de cuius felicitate sumus soliciti. Quapropter minus fortasse usitate, sed præclare Accius accusatiuo cõiunxit: Quis nã florẽ liberũ inuidit meũm: ut eñ uidere, sic inuidere florẽ rectius, q̃ flori dicitur. Nos cõsuetudine (ut Cic. inqt) prohibemur. Poëta ius suũ tenuit, & dicit audacius. Ab hoc fit passiuũ inuideor, à quo inuisus, hoc est odio habitus. Cic. Dijs hominibusq; inuisus. Itẽ inuidia, & inuidentia, quæ inter se differũt, ut ebrietas, ebriositas. quippe inuidia est, cum inuidetur, hoc est actus ipse inuidendi: Inuidentia uero est ægritudo animi, quæ propter res secundas alterius suscipitur, quæ nullam iacturã afferant inuidenti. Nam si quis doleret eius rebus, à quo ipse læderetur, nõ rectè diceretur inuidia. Item inuidus, & inuidiosus, quæ eo modo inter se differunt, quo ebrius, et ebriosus. Inuidus enim dicitur, qui actu alicui in uidet: inuidiosus, qui morbo inuidentiæ laborat. Ouidi. Tempus edax rerũ, tuq; inuidiosa uetustas Omnia destruitis. Interdum tamen inuidiosus passiue capitur pro eo, cui adhibetur inuidia. Idem: Pactolonq; petit, quanquã nõ aureus illo Tempore, nec charis erat inuidiosus arenis. Est etiã quando inuidia pro odio capitur. Quin. Ne ei tot scelerũ cõmemoratione concitarem inuidiam. Teren. Ita, ut sine inuidia laudem inuenias, & amicos pares. Liuius: Nactus superbum ingenium, immodicamq; linguam, quam iritando, agitandoq; in eas compelleret uoces, quæ & inuidiæ essent, hoc est odiũ cõcitarent. Hinc inuidiosum pro inuiso, atq; odioso accipitur, ut hoc loco, & inuidiosa res dicitur, quæ atrocitatẽ facti auget, & maius cõcitet odium. Aliquando etiam inuidiosus actiue accipitur pro odio flagrans. Ouidius: Ante Iouem passis stetit inuidiosa capillis. Idem: Etiam contigerant portam, Saturnia cuius dempserat oppositas inuidiosa seras. inuide facere dicitur, qui per inuidiã aliquid agit. inuidiosè uero, uel qui per inuidiam, uel qui in aliquem excitat odium, eumq; inuisum facit. Au. Gellius usus est comparatiuo inuidius, pro inuidiosius, hoc est concitatioris odij in aliquem: Fortius, atq; inuidius potuisse dici nõ uidentur. Ab inuidia fit diminutiuũ inuidiola. Cicero: Cum nescio quid inter eos inuidiolæ exortum fuisset. Odium uero ab odi deducitur anomalo uerbo, quod significat odio habeo. à quo osus, & perosus dicitur, qui odio habetur. Pla. Inimicos semper osa sum optuerier. & osor, qui aliquẽ odit. & odiosus, modo q̃ odio habetur. Cice. ò rem grauem, & omnibus odiosam. à quo odi ose aduerbiũ, cum odio. modo molestus. Terent. Si porrò esse odiosi pergitis. Nam & odium à ueteribus pro molestia accipiebatur. In osus terminata nomina, partim à nomine descendunt, partim à uerbo, partim ab utroque. Et ea quidem, quæ descendunt à nomine, habitudinem, siue uehementiam, copiam ue, aut affectionem significant, ut animosus, ingeniosus, la-

certosus, neruosus, saxosus, aquosus: quod habent in se uehementiã, siue copiam saxorũ, neruorum, lacertorum, ingenij, animi. uinosus, libidinosus, mulierosus, seditiosus, factiosus: quod amãt uinũ, libidines, mulieres, seditiones, factiones. Rursus quæ à uerbo sunt, partim actionem significant, partim passionẽ, partim utrunq;. Studiosus, fastidiosus, stomachosus, iniuriosus, cõtumeliosus, curiosus: qui operam dat studio, qui fastidit, qui stomachatur, qui iniuriam, cõtumeliam facit, qui nimis curat. Odiosus, inuidiosus, passiue accipiũtur (ut diximus) quando à uerbo descendunt: quando uero à nomine ueniunt, significant actionem. Formidolosus, laboriosus, operosus actiue, & passiue capi possunt. Voluptuosus, religiosus, licet à uerbo non ueniant, istis tamen similia sunt, & affectionem significant, siue habitudinem, siue plenitudinem, simulq; actiue accipiũtur, & passiue. uoluptuosus homo, qui uoluptatẽ amat: uoluptuosa res, quæ plena est uoluptatis, qua homo delectatur. ille recipit, hæc recipitur: ita religiosus homo, religiosa sepulchra. Gloriosus, famosus, imperiosus, licet interdũ significẽt eum, qui plenus sit gloria, fama, imperiumq; possideat, tamen sæpius glorioſum hominem dicimus affectantem gloriam, famosum, infamem, & turpem. Imperiosum, ostentatorem imperij in exercenda sæuitia. Quæstuosus, sumptuosus ab affectione magis, quàm ab habitudine, siue plenitudine dicuntur, & ad homines magis pertinẽt, quàm ad rem. Luctuosus uero magis ad rem, ut res luctuosa, quæ luctu plena est. Morosus à more, hoc est à nimia diligentia, & securitate, sicut curiosus à nimia cura, siue peruersa cura. & cerebrosus, à peruerso cerebro. Horat. Donec cerebrosus prosilit unus. id est insanus, & peruersi cerebri. Cerebrũ, cuius diminutiuum est cerebellũ, uiscerum omnium excellentissimum est, proximumq; cœlo capitis, sine carne, sine cruore, sine sordibus. Hic homo sensuũ arcem habet, huc uenarum uis omnis à corde tendit, hic desinit, hic culmen altissimum, hic mentis est regimen: ab eo proficisci tur somnus. Quæ cerebrum non habent, non dormiunt: homo portione maximum, atque humidissimum habet, omniumq; uiscerum frigidissimum, duabusq; supra, subterq; membranis uelatum, quarum alterutram ruptam mortiferum est. Aliud esse, quàm medullam, ex eo percipitur, quod coquẽdo durescat. insunt medio ossicula parua: uni hominum in infantia palpitat: nec roboratur ante primum sermonis exordium. Pãnosus dicitur, qui crasso panno, ac uili opertus est. ATRIA. Prima pars domus, pluralis pro singulari. Atrium prima pars domus appellatur, quæ continet mediam aream, in quam collecta ex omni tecto pluuia descendit. Dictum atrium, uel quia id genus ædificij Atriæ primum in Hetruria fuit institutum, uel quod à terra oriatur, quasi aterarium, uel quod atrum ex fumo esset propter culinam. in atrio enim tria habitacula erant. Vestibulum locus sportularum, qui & ipse Sportula dicebatur, ubi proponebantur eo die, quæ dono danda erant, & culina: quanquam uestibulum proprie locus sit ante ædes, quemadmodum inferius ostendemus. Atrum proprie nigrum significat. unde atritas à ueteribus nigredo dicebatur. Virgili. Quinquaginta atris immanis hiatibus hydra. Idem: Hic piscibus atram improbus ingluuiem. Ex hoc atramentum deducitur, cuius duo genera sunt. Atramentum scriptorum, quod & librarium dicitur. & à tectorijs tectorium, quo in scribendo, ac pingendo utimur: & atramentum sutorium, quod inficiendis pellibus sutores usurpant. Græci à quadam similitudine æris uocant chalcanthum: quippe apud eos æs dicitur χαλκὸν. Vulgo hoc à uitri similitudine uitriolum nominant. fit multis in locis, præcipueq; in Hispania à puteis, stagnisq; æs habentibus. Id genus aquæ decoquitur, ea admista pari mensura dulcis

ra dulcis aquæ, & in piscinas ligneas funditur. Immobilibus super has transtris dependent restes lapillis extentæ, quibus adhærens limus uitreis acinis imaginem quandam uuæ reddit, exemptum triginta diebus siccatur. Color est cœruleus spectabili nitore, utrumq; esse creditur. diluendo fit atramentum tingendis aptum corijs, & hoc factitium uocant. Est & aliud genus, quod fossile dicitur, uarijs medicinæ usibus adhibetur, præsertimq; in astringendo: in quo tanta est uis eius, ut furfurum, & leonum ora eo aspergantur, mordere non possint. Hinc etiam atra bilis dicitur, quam Græci melancholiam uocant. nam bilis cholera est, unde bilioſi dicũtur cholerici. Afri tamen bilim uocant semen humanum humi proiectum, & bilutes ueteres dixere bestijs similes, quasi bellutos. Item olus atrum, siue in compositione olisatrum, alio nomine hipposelinum dictum, quod folia habeat subnigriora: propter quod Columella pullum olus appellat: Atq; oleris pulli radix. Quidam etiam smyrnium uocant, à smyrna, id est myrrha, quod lacryma caudicis sui myrrha sit: quidã petroselinon, quod inter petras, & iuxta maceriã seri à ueteribus consueuerit. Gal. ὀνομάζουσι δ' ἐν ῥώμῃ συνήθως ἤδη πάντες οὐ σμύρνιον, ἀλλ' ὁλίσατρον τὸ πετροσέλινον. hoc est: Vocant iam omnes in urbe Roma non smyrnium, sed olisatrum herbã hanc, quæ petroselinũ dicitur. radicem myrrhæ similem odore habet etiam libanotis, quam alio nomine rosmarinum uocamus. Plini. Libanotis radicem habet olisatri, nihil à thure differentem. Sunt qui atriplex quoq; ab atro dictum putent, quod homines pallidos faciat. Pythagoras hanc herbam accusat, tanquã facientem hydropicos, & morbos regios, & pallorem: ac ne in hortis quidẽ aliquid circa id, nisi languidum nasci affirmat. Veteres hanc atreplexum dixere. Item ab atro atritatem pro immanitate dictam constat. & atratum lugubri habitu indutum. & atrocem, hoc est asperum, crudelem, quod qui atro ultu sunt, asperitatem, ac sæuitiam præ se ferunt. Alij tamen atrocẽ à græco potius appellatum censent, quod Græci ἀτρῴωτα appellant quæ cruda sunt: uel ab eo, quod atroces nihil de se timẽt. τρέω enim timere est. ab atrox fit atrocia, & atrocitas, & aduerbium atrociter. Atraces populi sunt Aetoliæ, quibus nomen dedit Atrax Aetoliæ filius. Aliquando etiam atrum pro funesto accipitur. unde atros dies supra diximus eos appellari, qui alio nomine communes, & uulgo Aegyptiaci dicũtur. Ab atterendo autem atrum dictum est, quoniam quæ atteruntur, liuorem contrahunt. Atrium Græci uocant αὐλὴν, propter quod poëtæ quoq; nostri aliquando aulam pro atrio usurpant. Item aulæ principum domus, hoc est regiæ dicuntur. Sene. Notissima uox est eius, qui in cultu regum consenuerat: cum quidam illum interrogaret, quo modo rarissimam rem in aula consecutus esset senectutem: iniurias inquit, accipiendo, & gratias sæpe agendo. Ab hac aulæa dicta sunt uela, & ornamenta, quibus paricẽtes, & aulæ teguntur, quæ parapetasmata, & peristromata nominantur. sicut tapetes, siue tapeta, seu tapetia dicuntur, quibus equi, mensæ, siue pauimenta sternũtur. Plaut. Vt ne peristromata quidem æque sint Cãpanica, neq; Alexandrina belluata consuta tapetia. Virg. Instratos ostro alipedes, pictisq; tapetis. Varro: Et minutæ pictis tapetibus capiunt somnos. Ideo autem ab aula aulæa dicta existimant, quod primũ in aula Attali regis Asiæ inuenta sunt, cui successit populus Romanus. Genus etiã uestimenti est, de quo inferius dicemus. Item adulor uerbum, quod est uoce uel gestu fauorem capio, de quo inferius dicemus, quasi adulor, quod hoc in aulis maxime fieri soleat. quidam tamen à græco potius hoc deriuatum existimant, hoc est ἀπὸ τοῦ δουλεύειν, quod est inseruire. Veteres aulas dicebãt, quas nos dicimus ollas: unde aulicocia

uocantur exta, quæ in ollis coquuntur, hoc est elixa: & Plaut. fabulam suam ab aula, hoc est olla inuenta, aululariam nominauit. Aulula aulæ diminutiuum est, & interdum uocatur auxilla. Eosdem pecuniam quoq; in atrio tenere solitos legimus, unde honoratiores serui liminum custodiæ adhibebantur ab atrio atrienses. FERI. Crudelis, quemadmodum supra diximus. hoc autem Neronis epitheton est, qui omnium, quos terra sustulit, crudelissimus fuit: cuius rei illa eius uox insigne testimonium est. Nam cum quidam in sermone communi (ut fieri solet) dixisset: ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, hoc est, me moriente, terra misceatur igni: immò inquit ἐμοῦ ζῶντος, hoc est, me uiuente. Hinc proprium nomen in appellatiuum commutatum est: & Nerones nunc crudeles dicimus, & neroniores, crudeliores. REGIS. Domini. rex proprie dicitur, qui regnum possidet. regna autem dicuntur integræ regiones, quæ ab uno principe, hoc est rege possidentur: ut Galliæ regnum est, & qui Galliam possidet, rex Galliæ dicitur. Sic enim distinctus erat olim orbis terrarum, ut singulæ ferè regiones regna dicerentur, & reges proprios haberent, à quibus & ipsæ regiones appellatæ, quos ad fastigium maiestatis non ambitio popularis, sed uirtus, & spectata inter bonos moderatio prouehebat: populi nullis legibus coërcebantur, arbitria regum pro legibus erant: regna, nationes ipsæ, & morum, ac linguæ similitudo definiebant. Sic Assyriorum rex primus Ninus fuit, sic Aegypti Vizores, sic Syriæ Tanaus, sic aliarum nationum alij reges fuere, quibus principio mos fuit fines imperij tueri, magis quàm proferre. Postea uero gerere inter se bella cœperunt, seq; inuicem regnis spoliare. Sic plurium, ac diuersorum regnorum unus aliquando rex fuit. Quod si non in unius regis, sed in alicuius populi imperium regnum peruenit, fit ex regno prouincia: quod nomen inde tractum est, quod porrò, id est longe uinci uideatur. Prouinciæ enim proprie dictæ sunt longe ab Italia bello acquisitæ: à quibus prouinciales uocati, qui ex prouincijs sunt, siue (ut Vlpianus inquit) qui in prouincia domicilium habent. & prouinciatim aduerbium per singulas prouincias. Et quoniam prætores ad eas gubernandas mitti solebant, factum est etiam, ut ipsi magistratus, & omne opus nobis impositum, prouincia appelletur. Terentius: ò Geta prouinciam cepisti duram. aliquando etiam diuisa sunt regna, & pars una subiecta alicuius imperio, is non rex, sed regulus dictus est, quasi paruus rex. à quo principes, qui hac etiam ætate urbeis aliquas, aut oppida possident, reguli, siue generali uocabulo domini, aut principes dicuntur. quamuis proprie reguli sint filij, aut nepotes regum, dici tamen reges possunt, etiam si unius tantum urbis imperium habeant. Sic principio reges Romanorum dicti sunt, quibus imperium urbis permittebatur. hinc regnum dictum tam ipsa regio subiecta, quàm ipse dominatus. Vnde interregnum proprie appellatur id tempus, quo regnum uacat rege, hoc est ante, quàm in demortui locum nouus rex præficiatur. & interrex, qui interea regis locum tenet. per metaphoram tamen interregnũ est dictum, cum loco magistratus interrex creatur. Liuius: Cum sine curuli magistratu respub. esset, patritij coiere, & interregem creauere. contentio consules ne, an tribuni militum crearentur in interregno, rem complureis dies tenuit. Aliquando rex ponitur pro domino, etiam si per tyrannidem occupauerit imperium, ut hoc loco. Est etiam quando rex capitur pro potentiore, & eo, quem nobis ueluti in patronum eligimus, quem sequamur. Martialis: Qui rex est, regem maxime non habeat. Columella: An honestius duxerim mercenarij salutatoris mendacissimum aucupium circumuolitantis limina potentiorum, somniumq; regis sui rumoribus

aucupantis? neque enim roganti quid agatur intus respondere serui dignantur. Item rex aliquãdo pro diuite accipitur. Terẽ. Regem me esse oportuit. & alibi: Quia solæ utuntur his reginæ. à rege regina dicitur regis uxor, uel quæ possidet regnum, etiam si uirum nunquam habuerit, utpote ad quam regnum ex successione peruenit. & regno uerbum, quod est dominor, & regnum possideo. & regia domicilium, & aula regis. & regius, ac regalis, qui rege dignus est. quamuis regium proprie dicatur, quod est regis, ut regius equus, regia iussa: hinc Regium appellatum Cisalpinæ Galliæ oppidum, à Lepido ædificatum, & ob pulchritudinem, atque amœnitatem loci Regiũ nominatum. Item Lepidum, à quibusdam etiam Regiumlepidum. Est tamen & aliud Rhegyum in ultimo Calabriæ, seu Brutiorum sinu, quo loco Sicilia ab Italia dirupta est, sed hoc cum aspiratione, atque y græca litera scribitur. ἀπὸ τοῦ ῥηγνύω dictum, quod est dirumpo. Ab illo Regienses appellati, ab hoc Rhegyni, sicuti Cumani à Cumis oppido Campaniæ, Comenses à Como oppido Galliæ. & Albani ab Alba oppido Latij, & Albenses ab Alba oppido iuxta lacum Fucinum. Item regilla uestis, qua reges utebantur. Plau. Basilicã, an regillam tunicam induam? & regius morbus, quod mulso, quod genus potionis in regum delitijs erat, curaretur (ut Varro sentit) ut alij quia eo morbo affectos, & lecto, & conclaui cultiore, & ludis, & lasciuia uti perutile est, per quæ mens ægrotantis exhilaretur. Idem morbus aurigo antea dicebatur à colore auri, quem bilis per totum corpus diffusa repræsentat. & morbus arquatus, quod cœlestis arcus concolor sit de uirore: uel quod ita stringat humana corpora, ut in arcum ducat. Græci ictericum nominant (ut quidam putant) ἀπὸ τοῦ ἰντεροῦ, hoc est à miluo, quod oculi bile suffusi miluinis oculis similes uidentur. Alij scribunt auem icterum esse, quæ si spectetur, sanari morbum regium, & auem mori: hanc latine uocari galgulum. & regalia exta, quæ potentibus imperium pollicebantur: humilioribus, hereditates: filiosfamiliâs, donationẽ. & regiesco, quod ueteres usurparunt pro cresco. & regie, ac regaliter aduerbia, pro splendide, & munifice. & regifugium sacrum, quo die Tarquinius fugit ex urbe Roma. & regale unguentum, de quo supra diximus, quo Parthorum reges utebantur. & regulus, quæ inter omneis ferè aueis minima est, à quibusdam regaliolus creditur esse. Suetonius: Pridie autem easdem idus auem regaliolum cum laureo ramo Pompeianæ curiæ se inferentem, uolucres uarij generis è proximo nemore persecutæ, ibidem discerpserunt. Rex à rego deriuatur, quod est guberno. rego autem dictum, quasi rem ago. Ab hoc fit regula, de qua supra diximus. à quo regulo uerbum, quod est dirigo. & regulare, quod secundum regulam est, uel quod in regulam trahi potest. Vnde æs regulare dictũ est, quod à caldario, & coronario ære differt. Coronarium est, quod tenuatur in laminas, taurorumq; felle tinctũ; speciem auri præbet in histrionum coronis. Caldariũ, quod funditur tantum, maleis fragile est. Regulare, quod obsequitur maleis, & ab alijs ductile appellatur. sed & in cæteris metallis regulare dicitur, quod excoctum igni diligentius est, uitijsq; purgatum. Item à rego fit regio, quod prius quàm prouinciæ fierẽt, regiones sub regibus erant, atque ab ijs regebantur. postea maiores in urbe partes regiones appellari cœptæ. unde fit aduerbium regionatim, hoc est per singulas regiones. & è regione, hoc est aduerso, quod ueteres etiam conregione dixerunt. Eius præterea uerbi passiuum est regor. à quo rectũ dicitur, modo quod regitur, sicut rector, qui regit, modo quod stat, atque erectũ est. à quo rectæ appellatæ sunt uestimenta uirilia, quæ à stantibus, & ab imo in altum texuntur. modo quod nullam in partem flectitur, cu-

ius contrarium est obliquum. unde per metaphoram recti homines dicuntur iusti, & rectum iustum. Item perfectum officium, quod Græci uocant κατόρθωμα. nam ὀρθὸν rectum græce dicitur. à quo orthopnœa, & orthopnœci, de quibus alibi dicemus. & orthographia, recta scriptura. & orthopeia, emendata (ut Quintilianus definit) cum suauitate expositio. Et Orthochorybantij populi Scythiæ, quæ est in Asia. & rectitas, siue rectitudo iustitia. & recte, bene iuste. & recta aduerbium. Plin. Cum domum recta proficisceretur. &: Non assis faciunt, euntq; rectà. & apud grammaticos rectus primus casus, qui tamen improprie dicitur casus, cum nominatiuus à nullo flectatur, cæteri casus ab eo flectãtur, & cadãt, atq; ideo nũcupentur casus. Rego etiam aliquãdo capitur pro rectum teneo. Cornelius: Cum nimio dolore regere caput non posset, hoc est rectum tenere. Ab hoc uerbo composita fiunt arrigo, proprie de uirili membro dicitur. Martia. Arrigis ad uetulas. Veruntamen ad alia quoq; transfertur. Terent. Arrige aureis Pamphile, hoc est erige, eleua. nam & erigo ex è præpositione, & rego componitur. Item surgo à sursum, & rego, quod proprie significat erigor. Teren. Vt triduo hoc perpetuo è lecto nequeat surgere. Hinc surgere uenti dicuntur, cum uelut se erigentes, flare incipiunt. Virgilius: Et fando surgenteis demoror austros. Idem: Continuo uentis surgentibus, aut freta ponti Incipiunt agitata tumescere, sicut è contrario quãdo flare desinunt, ponere, & residere dicuntur. Idem: Cum uenti posuere, omnisq; repente resedit Flatus. Aliquando etiam surgo per metaphoram pro cresco usurpatur. Idem: Queis sine, nec potuere seri, nec surgere messes. Idem: Ascanium surgentem, & spes hæredis Iuli Respice. Veteres surrego pro surgo, & surregit pro surgit scripsere. Ab hoc surrectio deriuatur. Item composita ab eo fiunt assurgo, quod est erigor, requiritq; datiuum: fitq; in alicuius honorem officij, aut beneuolentiæ gratia. Assurgunt enim sani, ut stent, aut obuiam eant: assurgunt ægroti, ut sedeant. hinc aduenienti magistro omnes assurgimus. Et pater, cum iaceret in lecto, redeunti è militia filio assurrexit, optatissimum illud caput amplexurus. Virgilius: Vtq; uiro Phœbi chorus assurrexerit omnis, hoc est, honorem fecerit. Exurgo, è lecto surgo. Cicero. Excitamini omnes, atq; exurgite. Præsurgo, ante surgo. Insurgo, in aliquem insilio. Resurgo, rursus surgo. unde qui reuixerunt, resurrexisse dicuntur. & ab hoc fit resurrectio, quæ proprie dicitur de defunctis. Consurgo, simul surgo. Sallustius: Consurrexere omnes, simulque in eum impetum fecerunt. Item surrigo eiusdem significationis est. Virgilius: Toti surrigit aureis. Item dirigo, quod proprie est obliquum emendo. Plinius: Tum regis dirigendus, ne ullam in partem inclinet. Plautus dirigere aliquando capit pro dissidere. Corrigo, emendo, à quo corrector, emendator. & correcte, emendate. Corgo uero ueteres pro eo, quod est profecto usi fuere. Irrigo autem nõ à regendo, sed à rigando deductum est. Rigare enim madefacere est. Seuerinus: Et ueris elegi fletibus ora rigant. unde irrigare dicimus adaquare, & quasi riuos in agrum, aut hortum deducere, à quo irriguus dicitur, & qui irrigatur. Varro: Ager qui est irriguus. & qui irrigat. Virgi. Irriguumq; bibant uiolaria fontem. hinc riuus dictus, quasi riguus. Est autem riuus (ut Vlpianus inquit) locus depressus per longitudinem, quò aqua decurrit. à quo fit deriuo uerbum, & passiuum eius deriuor, quod est deduco, & deducor; & deriuatio, & deductio. & deriuatiuum, quod ab alio deducitur. Item riuo, & corriuo, quod proprie de brutis dicitur, cum potandi gratia ad eundem riuum conueniunt. unde riuales, & corriuales dicti, qui duo, aut plures eandem amicam habent, uel quod ad eundem ri-

uum accedere

uum accedere uideantur, uel quod inuicem contendant, ut feræ, quæ ex eodem riuo haustum petunt. Terent. Militem ego riualem recipiendum censeo. Rigo à græco deductum est: quoniã ea, quæ irrigamus, frigefacere uidemur. Apud græcos autem ῥιγῶ algeo est. Vnde ῥῖγος dicitur frigus. Ab hoc fit rigeo, quod proprie est frigeo. à quo rigesco. per metaphoram tamẽ, quoniã quæ frigent, horrent, & durescunt, rigere, & rigescere pro indurari usurpamus. Virg. Vestesq; rigescũt Indutæ, cæduntq; securibus humida uina. Hinc rigor, non modo pro frigore, sed etiam pro duritie capitur. Idem: Et ferri rigor. & rigidus modo frigidum significat. Virgilius: Tellurem Borrea rigidam spirante moueri. modo durũ, unde rigidus homo dicitur asper. & rigiditas, asperitas. Aliquando etiam erectum, quod non nisi ex duritie accidit. Idem: Tum rigidas motare cacumina quercus. & rigide aduerbium dure, atque aspere. & obrigere, frigore contrahi, & quasi obdurescere. Seneca: Ita membra frigore obriguerãt, ut seminecem putaremus. RADIABANT. Fulgebant propter magnitudinem atrij aërem undique admittentis, uel allusit ad nomen domus Neronianæ, quæ aurea dicta est. Radiare, fulgere est, dictum à radio, qui proprie est splendor à sole micans. Varro: O summe sol, qui totam hanc mundi compagem tuis radijs illustras. Transfertur etiam ad fulgorem oculorum. Plini. Cuius ex oculis radij nocte micantes cernuntur. Gellius: Stoici causas esse uidendi dicunt radiorum ex oculis in ea, quæ uideri queunt, emissionem. Item radius dicitur uirga philosophorum, qua geometræ lineas indicant. Virgil. Descripsit radio totum qui gentibus orbem. Item instrumentum textoris, quod uulgo druellam nominant. Virgilius: Excussi manibus radij, reuolutaq; pensa. Radij etiam rotarum dicuntur. Idem: Hinc radios triuere rotis. & instrumentum est, quo raduntur mensuræ, quod alio nomine dicitur hostorium. Plautus: Dij, deæq; omnes tantã nobis lætitiam, tot gaudia sine radio cumuletis. Item oliuæ genus oblongæ. Virg. Nec pingueis unam in faciem nascũtur oliuæ Orchades, & radij, & amara pausia bacca. à radio fit compositum irradio, quod est illustro, & quasi intus radio. Plaut. Faciunt, quod consueuerunt, irradiant salibus mensam, omneis ad risum prouocant. HIC. In hoc loco. etenim hic, illic, istic, hinc, illinc, istinc, hac, illac, istac, huc, illuc, istuc, horsum, illorsum, istorsum, aduerbia localia, modo demonstratiua sunt, modo relatiua: sicut pronomina, à quibus deducuntur, quæ sunt hic, ille, iste. hæc enim aliquando demonstrandi uim habent. Teren. Viden' tu illum Thais? Virg. Sic Iuppiter ille monebat. Aliquando referendi. Seneca: Et qui hoc facit, sanè prudẽs appellandus est. & tunc hic eandem significationem habet, quàm is. & in nominatiuo pluralis numeri, ac masculino, & fœminino genere sola scriptura mutuo distinguitur. hi enim, & hæ cum aspiratione, & una uocali, ab eo, quod est hic, & hæc, descendunt: ij uero, & eæ cum duabus uocalibus, & sine aspiratione, ab is, & ea deducũtur. Hoc autem inter hæc tria uel pronomina, uel aduerbia interest: quod hic significat rem, siue locum loquenti proximum. Cicero: Nihil hic noui est, quod ad te possim scribere. Iste uero, siue istic rem, aut locum proximum ei, cum quo loquimur. Idem: Tu istis faucibus, istis lateribus, ista gladiatoria totius corporis firmitate tantum uini exhauseras, ut tibi necesse esset in conspectu populi uomere postridie. Ille, uel illic locũ, aut rem remotam ab utroq;. Plau. Quis est, quem uidemus uenientem pannosum, ac squallidum? Illéne est noster Syrus? Plinius: Hæc omnia ad uos ex illa prouincia comportantur, illinc succi, illinc odores, illinc extremo orbe quæsitæ luxuriæ opes. Aliquando tamen iste accipitur pro hic. Cice. Cum isto tempore stent cum gladijs armati. Quintilia. Iuuenis

iste, de quo summa in rebus humanis monstra finguntur. Nonnunquam etiam ille per dignitatem quandam, aut eminentiam ponitur, ut Architas ille Tarẽtinus, Cato ille Censorius, Alexander ille magnus. Aliquando maiorem duntaxat expressionem significat. Virgilius: Ille ego, qui quondam gracili modulatus auena Carmen. Interdum ille ponitur pro is. Horatius: Qui didicit patriæ quid debeat, & quid amicis: Quo sit amore parens, quo frater amandus, & hospes: Quod sit conscripti, quod iudicis officium, quæ partes in bellum missi ducis: Ille profecto reddere personæ scit conuenientia cuique. Hieronymus: Non qui seipsum commẽdat, ille probatus est, sed quem dominus commendat. Hic, & is alio etiam modo ab autoribus usurpari solet, ut Alexander paruis copijs fretus, superauit Darium cum infinito exercitu, & id in adolescẽtia. Itẽ hoc modo pauca uestis, & ea detrita, ac sordida. Hic aliquando accipitur pro talis. Et quando aduerbium est pro tali loco. Virg. Hic pietatis honos? sic nos in sceptra reponis? Idem: Hũc ego te Euriale aspicio? Plautus: Hic'ne esse oportuit, qui frugi essent? hoc est in tali loco, & tam sordido. Hæc in plurali numero, & genere neutro. Aliquando de fœminis dicitur. mos enim ueterum fuit, ut neutra iungerent fœmininis. Virgilius: Hæc quoque non cura nobis leuiore tuendæ, cum de capris loquatur. Terent. Hæc adornant, ut lauent, cum sermo sit de ancillis. Quod si componatur cum præpositione ad significat præterea. Sallustius: Cognoueram paruis copijs bella gesta cũ opulentis regibus. Ad hæc scientia belli Gallos ante Romanos fuisse. Ab hic tam pro nomine, quàm aduerbio, hicce, & hiccine fiunt. illud eiusdem cum hic significationis est. Hoc semper interrogatiue ponitur, quasi hic ne? Item ab eius genitiuo fit compositum huiusmodi, & huiuscemodi. nã ab is, isce fit, sicut ab hic, hicce. Ab is deriuatur idem, quod accipitur pro is demum. Aliquando tamen poni solet pro etiam. Cicero: Et huic coniuncta beneficentia, quam eandem uel benignitatem, uel liberalitatem appellare licet, id est quam etiam. Quint. Si causam ueneficij dicat adultera, non Marci Catonis damnata iudicio uidetur, qui nullam adulteram non eandem esse ueneficam dixit. Ab idem fit itidem, quasi item idem, quod significat similiter, eodem modo. & identidem, quod est frequenter eodem modo. Plinius: Centummillia numorum pro domo eius, identidem promittens. Idem: Stupeo patres conscripti, nec dum satis, aut oculis meis, aut auribus credo, atq; identidem me, an audierim interrogo. Item ab is deriuatur ibi aduerbium, quod dicitur, dum locus semel demonstratur. à quo ibidem, dum locus sæpius demonstratur. & inibi, quod aliquando significat in eodem loco, aliquando sic, nonnunquam etiam mox. Apuleius: Multa inibi dicta sunt, quæ commemorare non est opus. Cæcilius: Liber ne es? Non sum. uerum inibi est. Plau. Nos domum properamus, uos inibi adeste. & nullibi, quod significat in nullo loco. & ideo, & idcirco quæ significant ob eandem causam. Veteres im in accusatiuo pro eum dixere, & inde ex ea parte, seu loco, à quo indidem ex eadem parte, siue ex eodẽ loco. Plautus: Indidem unde oritur facito, uti facias stultitiam sepelibilem. Item em pro eam, & eum pro eorum. Is etiam urbs fuit à Babylone distans itinere dierum octo, apud quam est Is fluuius, quo bitumen totius Babylonis subministrabatur. Ismenius uero fluuius est Bœotiæ ab Ismeno filio Pelasgi cognominatus. VBI. In quo loco. Vbi enim aliquando aduerbium loci est, ut hoc loco, aliquando temporis. & tunc significat postquam. Cicero: Vbi id audiuimus, statim profecti sumus. Quando autem ubi est aduerbium loci, aliquando interrogatiuum est. Plaut. Vbi id audisti? Aliquando relatiuum. Virg. Vbi Aeacidæ telo iacet Hector, ubi ingẽs Sarpedon. Ab hoc fi

unt, alicubi, hoc est in aliquo loco. Necubi, in nullo loco. Vbiuis, & ubilibet, in quolibet loco. Vbicunq;, in quocunque loco. Vbinam interrogatiuū, in quo loco. COLOSSVS. Statua ænea Domitiani ingens equestris, quam post uictoriā germanicam supra ingentem molem columnarum pulcherrimis marmoribus constructam sibi dicauit in foro, de qua Papinius: Quæ super imposito moles gemmata colosso, Stat latium complexa forum. Et Martialis alibi: Inde sacro ueneranda petes palatia cliuo, Plurima qua summi fulget imago ducis. Colossi dicuntur statuarum moles turribus pares, uel à Colasse artifice, q solis colossum, qui Rhodi fuit traditur fecisse, uel ut quidam putāt ἀπὸ τοῦ κολάζειν, quod cruciare est, quia διὰ τὸ μέγεθος καταπληκτικὸς ὢν οὐκ ἦν ἐράσμιος οὗτος, οὐ δὲ σεβάσμιος. διὰ τὸ ἀφιλοχρήματον θαυμαστὸς ἦν. hoc est, propter magnitudinem toruus aspectu inamabilis erat, nec cultu, ac ueneratione dignus, ob sumptus magnitudinem. Talis fuit in Capitolio Apollo translatus à Lucullo ex Apollonia Ponti urbe triginta cubitorum. Talis in campo Martio Iupiter à Claudio Cæsare dicatus, qui à uicinitate theatri Pompeianus dicebatur. Talis & Tarenti factus à Lysippo quadraginta cubitorum. Scribit Plinius ante omneis alios in admiratione fuisse solis colossum Rhodi à Colasse Lysippi discipulo factum septuaginta cubitorum altitudinis, post quinquagesimum sextum annum terræmotu prostratum, qui iacens quoq; miraculo est. Pauci pollicem eius amplectuntur, maiores sunt digiti, quàm pleræque statuæ. Duodecim annos perfectum fuisse tradunt, trecentorum precio talentorum. Visus & Romæ est Apollinis colossus in bibliotheca templi Augusti quinquaginta pedum à pollice, nō minus pulchritudine, quàm ære spectabilis. & Sp. Seruilius Iouem fecit, qui erat in Capitolio uictis Samnitibus, è pectoralibus eorum, ocreisq;, & galeis tanta amplitudine, ut à latiario Ioue conspiceretur. Reliquijsq; limæ suam statuam fecit, quæ ante pedes eius simulachri conspiciebatur. Nero sibi colossum à Zenodoro fieri fecit, centum decem pedum longitudine, qui postea damnatis sceleribus, & sæuitia eius principis, uenerationi solis dicatus fuit. Dignum memoria uidetur fuisse Rhodi præter eum, quem diximus centum alios colossos minores quidem, ueruntamen taleis, ut singuli per se eum locum nobilitare potuissent. SYDEREVS. Altus quemadmodum supra diximus.

PROPIVS. Magis ex propinquo. Prope modo significat iuxta, dum præpositio est. Curtius: Cum prope id oppidum copiæ constitissent. Modo ex propinquo, ut hoc loco. Cum uero est aduerbium significat ferè. Plinius: Et in foribus templi propè collapsus expauit. à propè fit depropè, quod significat ex propinquo, & propior comparatiuum, hoc est propinquior, & proximus propinquissimus, ac nobis adhærens etiam si solus sit. Veteres tamen non solum propinquum, & nobis hærentem proximum dicebant, uerumetiam longe remotum, si tamen inter duo discreta nihil medium extitisset. Virgil. Proximus huic longo, sed proximus interuallo. Paulus iurisconsultus proximum dicit esse eum, quem nemo antecedit. Supremum uero, quem nemo sequitur. Aliquando proximus pro maxime propitio accipitur, & propior pro magis propitio. Varro: Gradiuum testor, qui deus est nobis omnium proximus. Martialis: Nec propior, quàm Phœbus amet. Item proximus aliquando non habet uim superlatiui, sed propinquum significat, quapropter comparatiuum facit proximior, quod est idem, quod propinquior & ab eo fit proximitas, & proxime aduerbium. Veteres proximi tertiæ declinationis dixerunt pro proximo. Cato: Die proximi hoc dixit. Eadem declinatione & crastini, & pristini usi sunt. Item

à propè fit propinquus, & propinquior, & propinquissimus, & propinquitas, & propinque. Propinqui non modo ij dicuntur, qui iuxta nos sunt, sed interdum etiam affines. Vnde & propinquitas pro affinitate accipitur. & propinquo uerbum. & appropinquo, quod significat proximior fio. à quo appropinquatio, & proprium, quod significat peculiare, & id, quod uniuscuiusque est. hoc enim maxime propè est, quod proprium est. Virgilius: Nunc mihi da proprium uirgo sata nocte laborem. à quo proprietas notæ significationis. & proprie aduerbium peculiariter. Quorum contraria sunt improprium, improprietas, improprie. Aliquando tamen proprium pro diurno ponitur. Sisenna: At qui metu, & suspitione propriam habere quietem non poterat. Aliquando pro perpetuo. Plaut. Atq; illum amatorem tibi proprium futurum in uita. Virgilius: Da propriam Tymbræe domum. Idem: Propria hæc si dona fuissent. Teren. Ego uitam deorum propterea sempiternam esse arbitror, quod uoluptates eorum propriæ sunt. & propediem, quasi prope est dies, quo hoc futurum est. & propemodum, quasi iuxta mensuram. Idem enim significat, quod ferè. & propter, quod modo idem significat, quod propè. Virgilius: Et uiridi in campo templum de marmore ponam Propter aquam. Modo causalis præpositio est. Idem: Te propter Libyæ gentes, Numidumq; tyranni Odere. hoc est tua causa. ab hoc fit propterea aduerbium, quod significat ob eam causam. & quapropter, hoc est propter quam causam. Item à propè, & ito itas fit propitium, quod significat placidum, fauens. etenim qui nobis fauent, propè nos ire consueuerunt. Ab hoc fit propitio, siue propitior, quod est placo, & propitium reddo. & propitiabile, ad propitiandum aptum. Vnde propitiabilis hostia dicitur, & propitialis. Item propitiabile, quod facile flectitur, ut propitiabile numen. Item propitiatio, hoc est sacrificium. Nec me latet esse nonnullos, qui propitium dictum uolunt, quasi prorsus pium, hoc est ualde pium. Porrò enim aliquando ualde significat. Terentius: Dehinc ut quiescant porrò moneo, & desinant maledicere, maledicta ne noscant sua. Proprie tamen porrò eo modo ponitur, quo uero, & autem, quæ collocantur frequenter in oratione duntaxat, ut sententiam à sententia distinguant. Sed hoc ab illis differt, quod illæ nunquam in fronte sententiæ collocantur, porrò uero sæpius. Quintilia. Porrò qui consensum defendit, non absolutionem sceleris petit, sed licentiam per illa diceremus. quū uero, uel qui autem consensum defendit. Apud aliquos autem, præsertimq; apud poëtas porrò pro longe, certe, postea, ultra accipitur. Virgilius: Hinc maxima porrò accepit Roma, & patrium seruauit honorem, id est postea, uel post longum interuallum. & est aduerbium temporis. Item à propè secundum quosdam fit propero, quod est festino. nam qui in aliquem properat, id agit, ut illi propinquior sit. Ab hoc fit properatio, & properantia, & quo ueteres usi sunt properitas. Item aduerbia propere, & properatim, & properiter. & quo plerique utuntur, properanter. Sallustius: Tum propere consul educit exercitum. Cæcilius: Properatim in tenebris istuc confectum est opus. Accius: Remisq; nixi properanter nauim in fugam tradunt. Catullus: Animula miserrima properiter abit. Properus etiam ab eodem deducitur, hoc est celer, cuius comparatiuum properior, & superlatiuum properrimus ueteres usurparunt. Plautus: Properam uideo ancillam uenientem. Properare, & festinare antiqui distinxerunt: Cato: Qui unum quod mature transigit, properat, qui multa simul incipit, nec perficit, festinat. Alij dicunt properare esse animi studiose ad aliquam rem contendentis, festinare corporis necessitati obsequentis. Virgilius: Et medijs properas aquilonibus

aquilonibus

aquilonibus ire per altum. Idem: Festinate uiri, nam quæ tam sera moratur segnicies? Nos tamen propero à præparo compositum existimamus, ut inferius dicemus. VIDET. Aspicit, cernit. Video enim idem significat, quod cerno. Virgilius: Quæq; ipse miserrima uidi, Et quorum pars magna fui. Interdum transfertur ad animū. Ouidius: Video meliora, proboq;, deteriora sequor. Nonnunquam etiam pro curo accipitur. Plautus: Tu domi uidebis, hoc est parabis. Idem: Intus para, cura, uide quid opus sit, quod idem fit intueor. à quo æditus dictus, qui ædes curat sacras. Ab hoc fit frequentatiuum uiso, & ab eo aliud frequentatiuum uisito. uisere, & uisitare, proprie ad officium pertinent, & eiusdem ferè sunt significationis. Hinc fit uisitatio, & reuiso, quod proprie significat reuertor, ut iterum uideam. Terent. Reuiso quid agat Pamphilus. Video facit passiuum uideor. à quo uisus, & uisio pro ipso uidendi actu, sicut gustus pro actu gustandi, odoratus pro actu odorandi, auditus pro actu audiendi, tactus pro actu tangendi. Virgilius: Horrendum uisu. & uisum pro eo, quod uidemus. Apuleius: Quo non modo uisa à nobis, sed etiam ab alijs audita referrem. Hinc uisa somnia dicuntur: & nocturna, siue etiam diurna phantasmata, quæ etiam uigilantibus apparent. Virgilius: Hoc uisum nulli, non ipsi effata sorori est. Visiones etiam phantasiæ dicuntur. Quintilianus: Quas φαντασίας Græci uocant, nos sanè uisiones appellamus: per quas imagines rerum absentium ita repræsentantur animo, ut eas cernere oculis, ac præsenteis habere uideamur. Has quisquis bene conceperit, is erit in affectibus potentissimus, quale est apud Virgiliū: Excussi manibus radij, reuolutáque pensa. Hinc etiam euidentia, quam alio nomine illustrationem: Græci ἐνέργειαν uocant. Alij ὑποτύπωσιν, proposita quædam forma rerum ita expressa uerbis, ut cerni potius uideatur, quàm audiri. & euidenter aduerbium, hoc est clare, dilucide, expresse. à uideo composita sunt transuideo, quod est uideo aliquid per corpus aliquod perspicuum. Præuideo, ante uideo. Plinius: Id nos futurum præuideramus. Prouideo similiter futurum aliquid uideo ante, quàm factum sit. Idem: Hoc enim sapientis est, omnia, quæ uentura sunt, prouidere. Quoniam uero ea, quæ prouidemus, si mala sunt, aut uitamus, aut emēdamus, factum est, ut prouidere modo uitare, seu cauere sit. Terentius: Quæ si non astu prouidentur. modo remediū præbere. Cicero: Satis iam omnibus, quæ necessaria erant, prouisum putabant. Hinc prudentia, & prouidentia dicuntur. Idem: Id enim sapientis est prouidere, ex quo sapientia appellata est prouidentia. Idem: Quid plura? Sic mihi persuasi, sic sentio, cum tanta celeritas animorū sit, tanta memoria præteritorum, futurorumq; prudentia. Quidam prudentiam à prouidentia ita distingunt, ut prudentiam dicant in rebus humanis, prouidentiam in diuinis. Alij prudentiam definiunt rerum bonarum, & malarum, & utrarunq; scientiam: prouidentiam uero, per quam futurum aliquid uidetur ante, quàm factum sit, unde prouidentiam aliquando pro deo ponimus. Quintilia. Nullam ego res humanas despicere prouidentiam reor. Idem de Cicerone: Dono quodam prouidētiæ genitus, in quo omneis uireis suas eloquentiam experiretur. Item à prouideo fit prouidus, hoc est ante uidens, uel solers, diligens. & prouide aduerbium solerter, diligenter. & prudens, quasi prouidens, quod interdum significat sapiens, interdum sciens. Vnde iuris prudentes dicuntur, qui ius sciunt. & iuris prudentia, iuris scientia. & prudens feci, id est sciens me hoc facere feci, quemadmodum è contrario imprudens hoc feci, id est non putaui me hoc facere, quod feci. hoc tamen inter se differunt prudens, & sciens: quod prudens est, qui intelligētia sua aliquid cognoscit,

sciens, qui alterius indicio rem percipit: hoc est prudens per se, sciens per alios. Item prudenter aduerbium, quod modo scienter significat, modo sapienter. & imprudentia pro inscitia, & insipientia, siue stultitia. & imprudenter pro insipienter, & stulte. Item à uideo fit euideo, hoc est clare, & expresse uideo. à quo euidens clarus. & euidenter clare. Item inuideo, de quo unà cum ab eo deriuatis late superius disseruimus. à uideo etiam fit uisibile, quod uideri potest. & inuisibile, quod non potest uideri. & uidelicet aduerbium confirmandi, quasi uidere licet. Terent. Videlicet de psaltria hac audiuit, hoc est certe audiuit: sicut scilicet, quasi scire licet. Virgilius: Scilicet is superis labor est, ea cura quietos sollicitat. & ilicet, quasi ire licet, ueluti iam finis rei sit. Plautus: Ilicet hoc curato Samio. Ilicet etiam pro statim accipitur. Virgilius: Ilicet ignis edax summa ad fastigia tecti Voluitur. Item à uideo uideor deponens, ut uideor tibi bonus, uisus mihi fuit imprudens. In quo notandum est rustice quosdam ita loqui: uidetur tibi quod recte faciam, & mihi nō uidetur quod recte loquaris, & uobis uidetur, quod male faciamus. sic enim dicendum est, si latine loqui uelimus. Videor tibi recte facere, & nō uideris mihi recte loqui, & uidemur uobis malefacere, & alia huiusmodi similiter. Sunt etiam qui auidum à non uidendo dictum putant. Auidus enim proprie dicitur, qui propter nimiam cupiditatem non uidet quid agat. à quo auide aduerbium cupide. & auiditas, cupiditas. & aueo, cupio. de quo auarus, qui nimium cupidus est pecuniæ. & auaritia, habendi cupiditas. & auare aduerbium tenaciter. & comparatiua, & superlatiua eorum auarior, auarissimus, auarius, auarissime. Quidam etiam auarum, quasi auidum æris dictum putant. & ab auido ita distinguunt, ut auarus semper in malam partem accipiatur. Auidus autem etiam rerum honestarum dicatur. Sallustius: Laudis auidi, pecuniæ liberales erant. Auara terra dicitur, cum id, quod in se recipit ampliore fœnore non reddit. Auere etiam à nimia cupiditate pro gaudere accipitur. Vnde salutantes quoque aue dicimus, hoc est gaude, lætare. ET. Atq; & coniunctio aliquando copulatiua est. Plaut. Collaudato formam, & faciem, & uirtutes commemorato. Aliquando ponitur pro id est. Idem: Annos natus iam sexaginta, & senex. Nonnunquam pro quia. Virgilius: Audieras, & fama fuit. Martialis: Quod nummos cernis, mitti nos credis amice, Falleris, & nummos ista tabella rogat. Quintilia. Has primum audiat puer, harum uerba effingere imitando conabitur, & natura tenacissimi sumus eorum, quæ rudibus animis percipimus. Interdum uenustatis gratia duplicatur, estq; completiua coniunctio. Virgilius: Multum ille & terris iactatus, & alto. Plerunque sententiarum initijs competit. Quintilia. Et finitæ quidem sunt partes duæ, quas hæc professio pollicetur. Est etiam quando seruit affectui, & quasi interrogandi uim habet. Cicero: Et sunt, qui de uia Appia loquantur, taceant de curia. Idē: Et ad eum legatos de pace mittemus, qui pacis nuntios repudiauit. Et postea miramur, quare id moleste ferat populus Romanus. Sæpe etiam ponitur pro quamuis. Idē: Defendi legem Voconiam magna uoce, bonisq; lateribus, & uidetis annos meos: ac si dixisset, quamuis sum ita senex. Item pro etiam, quod tamen apud Ciceronem nunquam reperitur. Quintilianus: Tamen si quid aduersus te ipse commisit, sit hostis & meus. Cicero dixisset: Sit hostis etiam meus. Virgilius: Natus & ipse dea. Quandoque etiam tum, & quanquam, copulatiuæ coniunctiones pro disiunctiuis ponuntur. Sicut disiunctiuæ pro copulatiuis. Paulus iuriscōsultus coniūctam, uel disiunctam orationem accipit ex mente pronuntiantis, quamuis nec coniunctionē habeat, nec disiunctionem. Coniuncta pro disiun-

Eis accipiuntur (ut Labeo asserit) quemadmodum in illa stipulatione: Mihi, hæredíq; meo, te hæredemq; tuum. Item disuncta pro cõiunctis, ut cum dicimus: Super pecunia, tutelaue sua, cum tutor seperatim sine pecunia dari non possit. sed dubitandum uideri potest, uerba illa quomodo accipienda sint, ope, & consilio, utrum ex sententia coniungentium, an separantium: uidetúrque melius, quod Labeo scribit, separatim accipienda: quia aliud factum est eius, qui ope, aliud eius, qui consilio furtum fecit. Sic enim alij condici potest, alij non potest. Et sanè post ueterum autoritatem conuentum est, ut nemo uideatur furtum fecisse, nisi & consilium malignum habuerit, nec consilium habuisse nocendi, nisi & factum secutum fuerit. Ab & cõposita fiunt etsi, & tametsi, quæ significant quamuis. Plini. Dedit enim quantum maximum potuit, daturus amplius, si potuisset: tametsi quid huiusmodi dari potest maius, quàm gloria, laus, & æternitas? Quintilianus: Etsi iudices in hac aspernima conditione fragilitatis humanæ hæc omnibus natura est, ut sua cuiq; calamitas præcipue misera, atq; intoleranda uideatur. Item etiam ex et, et iam, quod significat quoq. Plau. Túne etiam id rescisti miser? & etiamnum eiusdem significationis. Plinius: Quod eo magis miror, si etiamnum Homero prodente Aegyptus non erat. Item enim, quod significat quia. & hoc solum differt ab enim, quod enim nunquam primum locum sortitur in oratione. Suetonius: Par enim utriusq; arrogãtia fuit. Etenim uero aliquando primum, aliquando secundum locum obtinet. Plinius: Etenim multa de hac magi tradiderunt, quæ non sunt à nobis commemoranda. Seneca: Quis etenim inter tot corporis cruciatus, felicem esse quenquã posse existimat? PEGMATA. Moles pluratiuus numerus pro singulari. eam enim molem intelligit, super qua impositus erat colossus Domitiani. Pegma græcum uocabulũ est. etenim ἀπὸ τοῦ πήγω, quod est figo, πῆγμα dicitur. significãtque machinam in qua statuæ collocantur, & quasi figuntur ad illas sustinendas, siue aliud quicquam eiusmodi. Interdum pegmata cum ludicris producebantur in scænam pueris, etiam considentibus ex lignis, & tabulis, quæ constabant uario picturæ genere. Iuuena. Et pegma, & pueros inde ad uelaria raptos. Claudium tradunt obiecisse aliquando bestijs, qui pegma in scænam parum feliciter produxissent. Scribit Plin. Caium principem in circum pegma duxisse, in quo fuere argenti pondo centum uigintiquatuor. CELSA. Alta, sublimia, de quo supra diximus. MEDIA VIA. hoc est quod Papinius inquit: Stat latium complexa forum. Viam definiunt esse dimidium actum, qua potest ire uehiculum. Paulus Iurisconsultus uiam constituit inquit uel latiorem octo pedibus, uel angustiorem posse, ut tamen eam latitudinem habeat, qua uehiculum ire possit, alioquin iter esse, non uiam. Abusiue tamen usurpamus uiam pro omni loco, per quem habere iter omnibus licet. Plinius: Cum te de uia uocassem. Aliquando accipitur pro itinere, hoc est pro ipso actu ambulandi. Cicero: Cumq; de uia languerem, & mihimet displicerem. Interdum pro ratione. Virg. Inueni germana uiam gratare sorori, Quæ mihi reddat eum. Nonnunquã pro consuetudine. Terentius: Sed uia peruulgata patrum quotidie accusabam. Hinc uiatores dicti, qui magistratibus parebant, homines q; ex agris ad magistratus frequenter euocabant. Cicero: à uilla in senatum accersabantur, & Curius, & cæteri senes, ex quo qui eos accersebant, uiatores nominati sunt. Item à uia auium, & iniuium dicitur, per quod iri non potest. Vnde auem quoque quidam appellatam putant, quasi sine uia, ut inferius dicemus. & peruium, per quod facile transitur. Et præuium, quod antecedit. Cicero: Præuius auroræ, solis, noctisq; satelles. Itẽ Bi-

uium, quod duas uias habet. triuium, quod treis. quadriuium quod quatuor. Vnde Dianam Triuiam appellatam superius ostendimus. Et triuialis scientia grammatice dicta, quia in triuijs docebatur. Triuialis uero lingua uulgaris, qua in triuijs pueri grammaticam discentes utebantur. Item deuiũ, quod à uia remotum est. & deuiare, à uia recta recedere. Abusiue tamen pro delectare ponitur. & deuius, qui à uia recedit. Et dubius, quasi duas uias uidens, & utram eligat nesciens. de quo & eius deriuatiuis inferius dicemus. Et uiaticum, quicquid iter agenti necessarium est. unde est illud prouerbium: Suam cuiq; artem pro uiatico esse. Veteres tamen aliquando uiaticũ pro facultate, siue apparatu posuere. Quintus Claudius in annalibus: Simul forma, factis, eloquentia, dignitate, acrimonia, confidentia pariter præcellebat, ut facile intelligeretur magnum uiaticum, hoc est magna facultas magnus apparatus. Hoc modo Græci ἐφόδιον, quod proprie uiaticum, hoc est sumptum uiæ significat, ad aliarum quoque rerum apparatus traducunt, ac sæpe ἐφοδίαζε dicunt pro eo, quod est instituc, instrue, aggredere. & obuio, quasi ad uiam eo. à quo obuius, qui alicui occurrit. & obuiam eo, idem quod obuio, quasi ad uiam eo. & uiatorium, quod ad uiam attinet. Vnde uiatorium uas, quo iter agentes ferendi potus gratia utimur. Plinius: Vasa uiatoria ex taxo uinis in Gallia facta mortifera fuisse compertum est. Viare quoque ueteres pro iter facere dixerunt. Via ab eundo deducitur, quasi ia, quod per eam eatur, quamuis aliqui uiam quasi ueiam dictam uelint à uehendo, quod per eam fructus ad uillam uehantur. Iter à uia differt, quod arctius est, quàm uia, nec uehiculum capit, significãtque etiam ipsum actum eundi: & ab eundo dicitur, cuius supinum est itum, siue ab ito, quod frequentatiuum est huius uerbi eo: dicitur q; & in mari iter, & in terra. Virgilius: Hac iter elysium nobis. Terentius: Ain tu tibi hoc incommodum euenisse iter? Non hercle Parmeno uerbis dici potest, quantum re ipsa nauigare incommodum est. facit in genitiuo iteris. Næuius: Ignoti iteris sumus. Tu te scis. Accius: Præstò adsum, exprome quid fers. Nam te longo itere cerno uidere. Veteres etiam itiner dicebant, cuius nominatiuus nunc in usu non est: obliquis autem utimur, cum obliqui huius nominis iter, ab usu discesserint. Varro: Expectant itiner longum sermone leuare. Plautus: Quin tu ergo itiner sequi meum me sines. Iter facere, & iter habere dicimus. Iter facere, ire, proficisci. Plinius: Cum per eam regionem iter facturi essent, quod etiam iter tenere dicimus. Virgilius: Quibus aut uenistis ab oris, Quó ue tenetis iter? Habere uero iter, idem est, quod iturum esse, ut iter habeo ad Cæsarem, hoc est oportet me ire ad Cæsarem, uel iturus sum ad Cæsarem. Cicero: Habebat iter ad Deiotarum regem. At uiam facere, non est iter facere, sed locum, ubi non erat uia, & transitus aperire: sicut uiam munire est reficere, repurgare, interdum lapidibus sternere, quod proprie sternere uiam dicimus. Cicero: Ideó ne Appius ille cæcus uiam muniuit, non qua populus uteretur, sed qua posteri sui latrocinarentur. Quo uerbo etiam per translationem utimur de corporeis ad incorporea. Quintilianus: Propterea quod plurimi autores, quamuis eodem tenderent, diuersas tamen uias munierunt, & in suam quisque induxit sequentes. Quemadmodum autem munire uiam dicimus, ita munire ripam, munire alueum, munire aditum, cum illa uel reficimus, uel paramus. Ab iter fit itero uerbum, quod est rursus aliquid ago, & quasi per iter factum reuertor. Et iterum, quod est rursus: & itineror uerbum, hoc est iter facio, quo Apuleius, & quidam recentiores usi sunt. Et itinerarium uiatorium: unde

itineraria

itineraria à quibusdam uocantur commentarij earum rerum quæ in itinere acciderunt. Et itidem, atque item, quæ significant similiter, quasi iterum idem. & obiter quod non est, ut Valla, & alij quidam existimarunt, specialiter, sed quod uulgo dicitur incidenter, hoc est præter propositũ, quasi in itinere occurrens. Iuuenalis: Atq; obiter leget. Plinius: Ego planè meis adijci posse multa confiteor: nec his solis, sed & omnibus, quæ ædidi, ut obiter caueam istos Homeromastigas.

VNAQVE IAM TOTA STABAT IN VRBE DOMVS. Inuidiosa oratio est, quasi uelit significare ea ratione incensam urbem à Nerone, ut unã domum ædificaret. Allusitq; ad distichon illud de ea factũ: Roma domus fiet Veios migrate quirites, Si non & Veios occupat ista domus. Plinius quoque de ea sic scribit: Vidimus urbem nostram claudi duabus domibus Caij, & Neronis principum. Traduit hanc à palatio ad Esquilias usque protensam fuisse. in uestibulo eius colossus erat erectus. Tanta erat latitudo eius, ut porticus miliarias haberet, & stagnũ maris instar circũseptum ædificijs ad urbis similitudinem. Rura præterea aruis, uinetis, pascuis, syluis ornata cum multitudine omnis generis ferarum. Reliqua pars auro picta erat, gemmisq;, & unionum conchis distincta: cœnationes eburneis tabulis laqueatæ uersatilibus, ut flores, & unguenta desuper spargerentur. Præcipua cœnationum rotunda die, noctúque instar mundi circumagebatur: balneæ marinis, & albulis aquis fluebant. Cum eam perfecisset, dixit (ut Suetonius refert) se iam quasi hominem habitare cœpisse. Hanc luxuriam notat Poëta in laudem Domitiani. Mos enim ueterum fuit, in laudatione uiuentium principum defunctos iam principes damnare, quo uiui admonerentur, nullum locum, nullum esse tempus, quo defunctorum principum manes, si mali fuissent, à posterorum exercrationibus conquiescerent, sicq; à uitijs ipsi retraherentur. Merito præterea laudari uidẽtur uiuentes principes, si pariter mortui reprehendantur. Nam cum de malo principe posteri tacent, manifestum est timeri præsentem, quo eadem faciat. Ad hæc damnare priores principes nihil aliud est, quàm hortari præsentẽ, ut corruptos longa consuetudine, ac deprauatos mores reformet, & corrigat: postremo (ut inquit Plinius) nihil non parum grate sine comparatione laudatur. DOMVS. Neronis scilicet. Domus proprie dicitur ædificium ad habitandum factum, quod ex tecto, atque pariẽte constat. Ponitur tamen pro habitaculo quocunque: unde & templa, & auium nidos domos appellamus. Virgilius: Hostia nanq; domus patuere ingentia centum Sponte sua. Idem: Antiquasq; domos auiũ cum stirpibus imis Eruit. Sed hoc notandum, quod domus duos genitiuos habet, unum secundæ declinationis domi, & alterum quartæ domus, datiuum semper quartæ, accusatiuum indifferentem, uocatiuum quartæ, ablatiuum secundæ: sed cum utimur domi, locus significatur, in quo quis manet: cũ uero utimur domus, significatur corpus ipsum, atq; ædificium, quod ex parietibus constat, & tecto: ut domi maneo, non domus: & partem domus demolitus sum, siue superiora domus ascendi, non domi. Aliquando domus pro familia capitur, continens pro contento: ut domus meæ imperium habeo: domi, & in domo eiusdem planè significationis sunt. Quintilianus: In domo furtum factum ab eo, qui domi fuit. Quidam dicunt domi aduerbiascere, ut cum dicimus sum domi: & similiter alios casus, ut domum propero, seu domo uenio: sed nomen potius esse pronomina indicant, quæ cum hac uoce iunguntur, quæ sunt mea, tua, sua, nostra, uestra, & aliena, ut eram domi meæ, tu eras domi tuæ, ille uiuit domi suæ, nos sumus domi nostræ, uos eratis domi uestræ. Cicero: Qui cum ista ætate, &

forma alienæ domi nolo dicere. Quod siquando hæc pronomina supprimantur, tamen subintelliguntur, ut domi ero, id est meæ, domi eritis, id est uestræ, & domi eris, id est tuæ, domi erimus, id est nostræ, domi erit, id est suæ. Domus à græco deriuatur. græci enim δῶμα tectum appellant. à domo sit domesticum, quod modo significat quicquid ad domum pertinet, ut domesticæ curæ, domestici labores, domestica negocia. Modo mansuetũ, & mite. Plinius: Mite animal, atq; domesticum. Item domestici dicuntur, qui ex eadem domo sunt, & nobiscum habitant. hinc fit domesticatim, quod significat per uarias domos. Item à domo domicilium, quod habitationem significat longi temporis. Vnde mutare domicilium dicuntur, qui migrant, ut aliam urbem habitent. & domuncula parua domus, quæ & domuscula uocatur, & domuncio. Apuleius: Iam denique nec larem requiro, nec domuncionem paro. & domo, quod proprie significat mansuefacio, & quasi domesticum reddo, unde equorum domitores dicuntur, & domiti, atque indomiti equi, & domitura equorum, siue aliorum animalium pro ipso actu domandi. Plinius: Domitura boum in trimatu optima. & indomitæ gentes, hoc est feroces. Domitor etiam domator dicitur. Per metaphoram tamen capimus pro uincere, superare. à quo domitos hosteis dicimus uictos. & domitos populos in potestatẽ redactos. Item à domo dominus deducitur, qui domui præest. is enim proprie dominus appellatur, qui domus imperium habet, & cui omnis familia paret. ex quo factum est, ut dominus, & seruus relatiua sint, & domini appellatio ad omneis eos propagata sit. qui alicuius rei proprietatem habent, etiam si usus fructus alienus sit. Abusiue tamen & filij familiàs, & cæteri liberi, qui in potestate sunt, & usu fructuarij domini dicuntur. Item dominus dicitur, cui populi subsunt. Virgil. Romanos rerum dominos, gentemq; togatam. Hic etiam domnus dictus à poëtis. Lucretius: At cum membra domnus præsentit frigida seruis. Item dubenus. Pacuuius: Tum dubenus ligatos seruos pessime uerberat. Hinc dominium pro imperio, & principatu accipitur. & domnor, hoc est imperium gero. & dominatio, imperium. & domnatus, principatus. Item domnus, qui conuiuium exhibet. Varro: Aut dominum conuiuij, aut uinum, aut aliud quid laudato. Plautus: Dum cœnitant alij, ego foris furio dominus. unde & domina, conuiuia nominãtur. Lucilius: Primum domina, atque sodalitia omnia tollantur. Dominus etiam amans uocatur, & domina amica Ouidius: Hæc tibi sub domino est Pyrrhe puella suo. Idem: Nam furor in dominam temeraria brachia mouit: Flet mea uesana læsa puella manu. Item dominus pro marito accipitur. Virg. Connubia nostra Reppulit, & dominum Aeneam in regna recepit. Dominos quoq;, & dominas deos, & deas dicimus. Idem: Et uincti currum dominæ subiere leones. Ouidius: Et domino soluere uota Ioui. Hinc dies dominicus dictus, qui antea dies solis dicebatur, quod deo sacer sit. Domitius quoq;, & Domitianus à domo deriuari uidentur. Item à domo fit cõpositum domiporta, quam græci à ferẽda domo φερέοικον uocant, de qua inferius dicemus. IAM. Iam aduerbium temporis est, & idem penè significat, quod tunc. Cicero: Ipsa uerba compone, & quasi coagmenta, quod ne græci quidem factitauerunt, iam neminem antepones Catoni. Aliquando festinantis est. Terentius: Ego iam prospiciã mihi. Aliquando hortantis, & ueluti moram increpantis. Virg. Iam diua precor. Interdũ ponitur pro modo, siue nunc. Idẽ: At puer Ascanius mediis in uallibus aeri Gaudet equo, iãq; hos cursu, iã præterit illos. Nõnunquã significat præterea, & quasi nodus est quidã cõiungens sententias. Idẽ: Iã maris immensi prolẽ, & genus omne natantum. Iam uarias pelagi uolucres. & idem est

ficit coniunctum cum uero. Cicero: Iam uero urbibus constitutis. Est quando geminatur, & significat mox, repente, ut iam iam aderit. Et cum præsenti ponitur, licet ad futurum resoluatur. Virgilius: Iam iam manu tenet, & premit hasta, quasi mox tenebit, & nunc uidetur tenere. Plerunque figurate per indignationem accipitur. Idem: Iam iam nec maxima Iuno, Nec Saturnius hæc oculis pater aspicit æquis. Et per miserationem. Sallust. Iam iam animo meo charissime frater quam tibi immaturo, & unde minime decuit, uita erepta est, tamen lætandum magis, quàm dolendum puto casum tuum. Et per exhortationem. Quintilianus: Iam iam commilito qui cunque casus manet, etiam si imperator damnaturus est, habes solatium, satius est, quàm à patre occidi. A iam compositi sunt iandudum, & iandiu, & iampridem, de quibus supra diseruimus. & iam olim, quod modo significat iandudum. Cicero: Iam olim à principio id statueram. modo aliquando. Virgilius: At iam olim seras posuit cum uinea frondeis. & olim iam pro iampridem. Quintilianus: Olim iam Imperator interfulgenteis uirtutes tuas liuor locũ quærit, hoc est à longo tempore. Et iam tum, quod significat ex eo tempore. Plauus: Iam tum occepit uirginem amare. Veteres etiam iamtum pro tantum usi fuere, & iam pro tam. Item à iam composita sunt etiã, & etiamnum, de quibus superius diximus. STABAT.

Erecta erat, permanebat, quod inuidiose dictum est, ut significaret cæteras domos urbis conflagratas, ac dirutas esse. Stare aliquando consistere est. Virgilius: Stare loco nescit. & Apelles interrogatus, cur fortunã sedentem pinxisset: quoniam inquit stare non potest. Stare permanere, durare, ut hoc loco. Cicero: Facere promissa, stare conuentis, reddere depositũ. Virgilius: Et bene apud memores ueteris stat gratia facti. Stare erectum esse. Seneca: Alios stanteis, alios genibus flexos uidisses, sedentem, aut cubantem neminem. Virgilius: Obstupui, steterunt q; comæ, & uox faucibus hæsit. Stare horrere. Cæcilius: Stat ager sentibus. Virgilius: Iam pulucre cœlum Stare uident. Stare prominere. Lucilius: Hic corpus solidum iuuenis, hic stare papillas, Pectore marmoreo. Stare præstitutum esse. Virgil. Stat sua cuiq; dies. stare, in animo esse. Idem: Stat conferre manum Aeneæ. & alibi: Stat casus renouare omneis. Stare positum esse. Idem: Stant manibus aræ. Idem: Omnis in Ascanio chari stat cura parenteis. Stare constare, in precio esse. Seneca: Tanto ei stetit improuisa urbanitas. Gell. Magno ei stetit ea nocte absentem fuisse. Stare quiescere. Plautus: Stabat in portu nauis. Apuleius: Dum forte starent in taberna ludentes. Stare firmum, est, non moueri, constantem esse. Liuius: Resistis autem aduersus famam, rumoresque hominum, si stabis firmus steteris. hinc statio dicta locus (ut Vlpianus inquit) in quo naues tutò stare possunt. Quidam stationem à portu ita distinguunt, ut statio sit, ubi naues ad tempus stare, portus ubi hyemare possunt. Statio etiã dicitur quicunq; locus, in quo frequenter consistitur. Vnde & locus, in quo castrametatur exercitus, statio uocatur. Curtius: Cognitũ id per exploratores, qui stationes hostium fuerant ingressi. Et locus ad custodiam assignatus. Ouidius: Dent tibi cœlestes, quos tu cœlestibus annos Proq; tua maneant in statione domo. Virgilius: Vigiles simul excitat, illi Succedunt, sternunt q; uices statione relicta, Ipse comes Niso graditur. Hinc stationarij milites dicuntur, quibus custodiæ, aut præsidij gratia statio assignata est. Item qui in urbibus, aut prouincijs tenentur ad populorum quietem tuendam. & officina, in quam multi conueniunt, ut de aliqua re decernatur, & ius ibi dicatur. Gellius: In plerisque urbis stationibus ius publice dicentium. Item stabulum à stando dicitur, significat q; proprie non præsepe, ut uulgus putat, hoc est lo-

cum, in quo equi, muli, iumenta, asini, boues, aliaq; huiusmodi animalia domi tenentur, pascuntur q;, sed hominum diuersorium, siue hospitium. Petronius: Sed nec uiam diligenter tenebam, quia nec quo stabulum esset sciebam. Idem: Cum errarem inquit, per totam ciuitatem, nec inuenirem quo loco stabulum reliquissem. Idem: Ego sum ancilla Quartillæ, cur uos sacram ante cryptam turbatis? Ecce ipsa uenit ad stabulũ, petitq; ut uobiscum loqui liceat. Hinc stabula dicuntur loca, in quibus armenta, gregesq; consistunt in agris, & sub diuo, ueluti quædam stationes huiusmodi animalium. Ouidius: In stabula alta trahit. Virgilius: Montano flumine torrens Cum stabulis armenta tulit. Idem: Quatuor à stabulis præstanti corpore tauros Auertit. Idem: Interea, cũ iam stabulis saturata moueret Amphytrioniades armenta, abitum q; pararet. Ab hoc fit stabulo, siue stabulor, quod est sto, diuerto commoror, & quasi stationem habeo. Idem: Centauri in foribus stabulant Gell. Tubero in historijs scriptũ reliquit bello primo Punico, Attilium Regulum consulem in Africa castris apud Bragadam flumen positis, prælium grande fecisse aduersus serpentem unum in illis locis stabulantem inusitatæ magnitudinis: eumq; magna totius exercitus conflictatione balistis, & catapultis diu oppugnatum, occisumq; eius q; interfecti longum corium pedes centum et uiginti Romam misisse. Hinc stabulatio mansio in stabulo. & stabularij à ueteribus dicti sunt hospites. Plautus: Pallium stabulario dedit. Apuleius: Et ne inquit, immerito stabularios hos omnes hospites detestantur, nam iste curiosus, dum importune irrũpit, credo studio rapiendi aliquid, clamore uasto marcidus alioquin me altissimo somno excussit. Idem: Sumo farcinulam, & precio mansioni stabulario persoluto capessimus uiam. Potest tamen & ipsum præsepe in hospitijs stabulum dici. Apuleius: Durissimo casui meo seruiẽs ad equum illum uectorem meum probissimum in stabulum concedo, ubi alium etiam Milonis quondam hospitis mei asinum stabulantem inueni. Stabulantem inquit, quasi hospitantem. Nam quod Varro inquit: Equinum pecus pascendum in pratis potissimum herba, in stabulis, ac præsepibus arido fœno, profecto stabulum pro statione quacunq; præsepe pro septis, quæ domi fiunt. stabulum etiam pro quacunq; habitatione, & loco, ubi quis stare consuerit, accipitur. Virgilius: Saucius at quadrupes nota intra tecta refugit, Successitq; gemens stabulis. idem: Ardua tecta petit stabuli, et de culmine summo Pastorale canit signũ. Hinc etiã uestibulũ, quod non est prima pars domus, hoc est atriũ, ut aliqui putãt, sed locus ante ianuã domus uacuus, per quẽ à uia ad ædes itur. Nam qui domos antiquitus faciebant, locũ ante ianuã relinquebant, qui inter fores domus, & uiam medius esset in eo loco: qui dominum eius domus salutatũ uenerant, prius quàm admitterentur, consistebant, & neque in uia stabant, neque intra ædes erant. Ab illa ergo constitutione, & quasi quadam stabulatione uestibulum est appellatum. Nam ue modo intensionem significat, ut uetus, uehemens: quorum alterum ab ætatis magnitudine compositum est, alterum à mentis ui, atque impetu dictum. modo minutionem. uescũ Lucilius appellat cũ edendi fastidio: quamuis Lucretius uescum salem dicat ex edendi intensione, quod est exue, & esca compositum. Seruius: uestibulum non ab intentiua, sed à priuatiua significatione dictum existimat: quod per eum locum transeant, & nemo stet: ut sicut Vesanus non sanus, ita uestibulum non stabulum dicatur. Alij quod ianuam uestiat. Nonnulli quod uestæ consecratum sit sicut limen: & Vesta ipsa à ui stãdo nominata est, quod terra ui sua stet. Ouidius: Stat ui terra sua. à ui stando Vestã uocauit. Item à stõ status dicitur, qđ modo conditionẽ significat. Cic. Qui status rerũ

quæ conditio temporum. Modo apud Rhetores id, in quo causa maxime uertitur: unde quidam testem dictum uolunt, quasi uentem statum, quod causæ statum tueatur. Ego potius testem, quasi antestem, hoc est ante stantem, nominatum opinor. Idem: Status est, in quo primo insistit, quasi ad repugnandum congressa defensio. Statum quidam constitutionem uocant: alij quæstionem: alij quod ex quæstione appareat. Theodorus caput, hoc est κεφάλαιον γενικώτατον, ad quod omnia referantur. Græci στάσιν uocant. Quod nomen alij ab Eucrate Socratis discipulo repertum tradunt. Alij à Zopyro Clazomenio. quanquam uidetur Aeschines quoq; contra Ctesiphontem uti hoc uerbo, cũ à iudicibus petit, ne Demosthenem permittant uagari, sed eũ dicere de ipso causæ statu cogant. quæ appellatio dicitur deducta uel ex eo, quod ibi fit primus causæ congressus, uel quod in hoc causa cõsistat. Hinc genus illud philosophiæ ἀσύστατον dictum, quod latine instabile, uel inconstans possumus dicere. Vt enim nihil sciendum sit, aliquid sciri necesse est. Nam si omnino nihil scias, id ipsum sciri nihil posse tolletur. Ita qui hæc, ueluti sententiæ loco pronuntiat, nihil sciri, tanquam præceptum profitetur, & cognitum, ergo aliquid sciri potest. In asystati generis exemplum & illud afferri solet: somniasse quendam, ne somnijs crederet. si enim crediderit, tamen sequetur, ut non sit credendum: Si autem non crediderit, tamen sequetur, ut credendum sit. Proprie autem στάσις à nobis dicitur, & quod ab eo componitur κατάστασις. Vnde catastam quoque nostri appellant machinam ligneam, qua serui uincti tenentur. Persius: Cappadocas rigida pingueis clausisse catasta. Tibullus: Parua loquor, regnum ille tenet, quẽ sæpe coegit Barbara luxatos ferre catasta pedes. Martialis: Nõ de plebe damus, nec auaræ uerna catastæ. Plinius: Tandem in catasta uidere Chrysogonũ Syllæ. hanc & longam, & magnam compedem uocant. Iuuenalis: Squalidus in magna fastidit compede fossor. Apuleius: Et longæ compedis diuturno squalore fœdati caldarium quærunt. Item à sto statua, quod stet, hoc est promineat. proprie enim statua ab imagine hoc differt, quod statua est, quæ nõ modo superficiem, sed solidum corpus, atque perfectum reddit, imago uero, quæ superficiem tantum refert eius rei, cuius est imago. Vnde pictores imagines faciunt colorum diuersitate, & lineamentis quibusdam similitudinem reddenteis. Statuas uero ij, qui dicuntur Statuarij effigies rerum lignis, uel marmoribus, uel ebore, uel metallis exprimenteis, quorum ars statuaria uocatur. Solebant autem statuæ hominum exprimi, quando ob aliquam illustrem causam perpetuitatem mereri uidebantur: & primo sacrorum certaminum uictoria, maximeq; olympiæ, ubi omnium, qui uicissent, statuas dicari mos erat. corum uero, qui ter ibi superauissent, ex membris ipsorum similitudine expressa, quas iconas uocabant. Primum omnium Athenienses Armodio, & Aristogitoni tyrannicidis publice statuas posuerunt: excepta inde res est à toto orbe terrarum, ut memoria hominum prorogaretur, quorum nomina basibus inscribi solebant. Togata effigie apud Romanos statuæ ducebãtur. Græci nudas hastam tenenteis faciebant ab Epheborum gymnicis exemplaribus, quas uocant Achilleas. Erant q; & equestres, & pedestres statuæ. L. Accium poẽtam tradunt in camœnarum ædem maxima forma statuam sibi posuisse, cum ipse admodum paruus esset. Transierunt deinde & ad deos statuæ, & ad bruta etiam animalia. Imago tamen aliquando ponitur pro quacunq; similitudine. Virgilius: O mihi sola mei super Astyanactis imago. Idem: Atque ipsius umbra Creusæ Visa mihi ante oculos, & nota maior imago. Vnde aliquando etiam pro uagina accipitur, quod uelut imago sit eius rei, quam claudit.

Idem: Curuam seruans sub imagine falcem. A b imago sit imaginor uerbum, quod proprie est alicuius rei similitudinem mente comprehendo. à quo imaginarium dicimus, quod re non est, sed tantum cogitatione comprehenditur, & imaginatio actus ipse. Item à sto statuo, quod est decerno, significatq; (ut Vlpianus inquit) rem perfectam, & consummatam. & ideo hæc uerba, quod statuerit, qui iurisdictioni præest, cum effectu accipimus, non uerbotenus. Nam si, cum uellet statuere, prohibitus sit, neque effectum decretum habuerit, cessat edictum. Ab hoc composita fiunt destituo: quod modo significat dissoluo. Næuius: In alto nauem iubet destitui ancoris. Modo derelinquo, desero. Plautus: Sola in litore destituta. interdum statuo. Cæcilius: Destituit omneis seruos ad mensam ante se. Prostituo meretricandã præbeo. Vnde prostibulum appellatur locus, in quo stabulant, ac se prostituunt meretrices. Quamuis aliqui prostibulum dictum uelint, quod meretricum stationes ante stabula, hoc est hospitia esse solebant, propter concursum aduenarum. Propter quod & meretrices ipsæ prostibulæ uocantur. & hoc inter se differunt, quod meretrix proprie est, quæ honestius quæstum capit, copiam sui secretius faciens noctu tantum: Prostibula uero, quæ ante stabulum stat, quæstus diurni, ac nocturni gratia. Plautus: Intro ad bonam meretricem. Astare in uia solam prostibula est. Præstituo, præscribo, prædestino. Ouidius: Dij summum præstituere diem. Instituo, quod aliquando significat incipio. Plinius: Prius quàm id opus instituerem. Aliquando instruo, doceo. Seneca: Sunt enim non modo literis, sed etiam bonis moribus instituendi adolescentes. Nonnunquam statuo, decerno. Apuleius: Scilicet Solon, aut Lycurgus instituit. hinc instituta, & institutiones dictæ. Instituta aliquando principia dicuntur. Plinius: Hæc sunt rerum principia, & instituta naturæ. Aliquando mores boni, consilio, & ratione sumpti. Quintilianus: Nam is, quanquam nutricibus triennium dederit, tamen iam tum formari optimis institutis mentem infantium iudicat. cur autem ad literas non pertineat ætas, quæ ad mores iam pertinet? Interdum decreta legum, atque sanctiones. Vnde Diuus Iustinianus opus suum instituta inscripsit. institutiones uero sunt præcepta, quibus instituuntur homines, atque docentur. à quo Quintilianus opus suum inscripsit de institutione oratoria. institutio autem actum ipsum, hoc est institutionem significat. Substituo subrogo. Liuius: In cuius locum substitutus centurio est. Restituo modo reddo. Terentius: Gnatum ei restituit. Modo in pristinum statum reduco. Iustinus: Hunc regno à patre priuatũ filius restituerat. Hinc restitutio ipsa reponitio dicitur. Caius iurisconsultus restituere (inquit) plus est, quàm exhibere. Nam exhibere est præsentiam corporis præbere. Restituere uero est etiam possessorem facere, fructusq; reddere. Ab hoc restibilis ager dicitur, qui quotannis restituitur, de quo inferius dicemus. Constituo, quod aliquando est dispono. Virgilius: Qui teneant, nam inculta uidet, hominesne, ferane. Quærere constituit. Aliquando moderor, guberno. Cicero: Ineuntis enim ætatis insciția, senum constituenda, & regenda prudentia est. Interdum instituo, decerno, à quo constitutiones decreta, atque instituta dicuntur. Nonnunquam etiam constituo pro paro accipitur. Idem: Tametsi erat ignarus quantum sibi, ac liberis suis iam tum mali constitueretur. Item à sto sisto deriuatur, quod est stare facio. Vnde sistere gradum, sistere fugam, sistere lacrymas, quasi retinere dicimus, atq; comprimere. huius supinum est statum, à quo stator dicitur, qui aliquẽ sistit: ob idq; Iupiter stator est uocatus, quod Romulum precantem, ut fugam suorum sisteret, audiuit. Sisto etiam aliquando pro repræsento capimus, & quasi præsentiam

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corporis exhibeo. dictum ab eo, quod non tantum comparere quis debet, sed etiam manere: unde de iudicio sisti, hoc est de sistendo aliquem in iudicio dicimus. Cicero: Des operã id, quod mihi affirmasti, ut te ante calendas Ianuarias ubicunq; erimus sistas. Idem: Vas factus est a terra eius sistendi, ut si ille non reuertisset moriendum esset sibi. Virgilius: Et patrio te limine sistam. Hinc stator dictus nuntius, seu tabellarius consulis, aut alterius iusdicentis. Et status, siue statutus dies iudicij gratia constitutus: et stata sacrificia, quæ constitutis, ac certis diebus fiebant. Cato: Sacra stata, solennia sancta seruasti. Virgilius: Annua, quæ differre nefas. Cato ita scripsit: Quod si uadimonium capite obuoluto stutisses. quem locum quidam deprauarunt pro stitisses scribentes stetisses. Ennius modicam, & modestam formam mulieris statam uocauit. Bias cum rogatus esset à quodam, deberet ne uxorem ducere, an uitam uiuere cœlibem, ἤτοι inquit, καλὴν ἕξεις, ἢ αἰσχράν. καὶ ἐὰ καλὴν, ἕξεις πονηρόν. ἐὰδ' αἰσχρὰν, ἕξεις πονηρόν. ἑκάτερον δ' οὖν ἀγαθόν. οὐ λητέον ἄρα. Aut pulchrã inquit, duces, aut deformem. Si pulchram, habebis cõmunem: si turpem, habebis dolorẽ. Neutrũ autem bonum, nõ est igitur ducenda uxor. Omisit Bias tertiũ genus inter duo ista, quæ distiungantur: quippe inter pulcherrimam fœminam, & deformissimam, media quædam forma est, quæ à nimio pulchritudinis periculo, & à summo deformitatis odio uacat. Ennius igitur eas fœminas incolumi pudicitia esse scribit, quæ stata forma forent. Verum hoc non à sisto deducitur, sed à sto, cum pro quiesco accipitur. Sed Cato eleganter stitisses scripsit: quoniam sisteretur uadimonium, non staretur. A sisto composita fiunt assisto, quod significat asto alicui, opis & præsidij gratia, ut medicus assistit ægroto. Circunsisto, qd modo circũdo est. Cæsar: Et mercatores in oppidis uulgus circũsistit, quibusq; ex regionibus ueniant, quasq; ibi res cognouerint pronuntiare cogit. Aliquando pro inuado, & irruo capitur, & quasi cũ terrore aggredior. Virg. At fessi tandem ciues infanda furentem Armati circunsistunt. Nonnunquam accipitur pro faueo, & consolor. Cæsar: Si quis grauiori uulnere accepto decederat, circunsistebant. Obsisto, obsto, cõtra sto. Persisto, duro, perseuero. Apul. Cũ me rogasset an in proposito persisterem. Absisto, desino. Claudianus: Absiste rogari. De sisto eiusdem significationis. Plin. Iam id desistit quærere. Desistere etiam (ut inquit Vlpianus) est à negotio abstinere, quod calumniandi animo instituerat. inde destitisse is uidetur, non qui distulit, sed qui liti renuntiauit in totum. Planè si quis cognita rei ueritate negotium suum deseruerit nolens in litem improbam perseuerare, quam calumniæ causa non instituerat, is destitisse non uidetur. Existo, emineo, prodo, exurgo. Cicero: Submersus equus uoraginibus non existit. Idem: Existit hoc loco quæstio subdifficilis. Exisso etiam pro sum usurpatum aliquando inuenitur. Præsisto, antesisto, insisto, urgeo. Plinius. Frequens q; ut id agerem, insistebat. Subsisto, substo, sistor. Apuleius: Ad hæc ille stupore quodam affectus subsistit. Resisto, repugno, aduersor. Cicero: Cum resistere eius improbitati non possem. Consisto modo sto, firmor. Virgilius: Hic primum paribus nitens Cyllenius alis Constitit. à quo Cõsistorium nouum quidem, sed elegans uocabulũ pro loco, in quo patres cũ Pontifice maximo consultandi gratia consistunt. Itẽ pro ipsa consistentium multitudine, ueteres constitutum hominum dixere. modo erigor. Idem: Cõstitit in digitos. item à sto deducitur manifestum, hoc est clarum, apertum, quasi ad manus foris stans, à quo manifesto uerbum, & passiuum eius manifestor, & manifeste aduerbium, hoc est clare, aperte, & manifestarius, qui uulgo notarius dicitur. Plaut. Capio fustem, obtrunco gallum furem manifestarium. Item à sto stagnum deducitur, quæ est

aqua stans. à quo fit stagno uerbum, hoc est stagnum facio, & aquam contineo. Notandum tamen quod & stagnare aquam dicimus, cum non effluit, neque sorbetur. Plin. Vbi marini fluctus effusi stagnare solent. & stagnare terram, quæ non absorbet, sed continet aquam. Idem: Agrus humidis, atque stagnantibus. Virgilius: Stagnum pro parte maris profundissima posuit, quod ea minime moueatur, semperq; stet, hoc est quiescat. Emissamq; hyemem sensit Neptunus, & imis Stagna refusa uadis. Stannum quoque metallum à standō dictum uideri posteà, quod in fornacibus primum fluat, ac per se stet. Est autem stannum plumbum album. Duo sunt quippe plumbi genera, nigrum & candidum. quod Græci cassiterũ appellant. Homerus: Χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε. Ex albo plumbo non fit argentum, cum fiat ex nigro. Iungi inter se plumbum nigrum sine albo non potest, nec hoc ei sine oleo, ac ne album quidem secum sine nigro. Plumbi nigri duplex origo est. aut enim sua sponte nascitur uena, nec quicquam aliud ex se parit: aut nascitur cum argento, mistisq; uenis conflatur. Primus liquor, qui in fornacibus fluit, album plumbum est, & stannum uocatur. Secundus argentum, quod remansit, galona dicitur. plumbi, & argenti uena communis, quæ & molibdæna uocatur, & latine dicitur plumbago. Hæc rursus conflata dat nigrum plumbum. stannum illitum æreis uasis saporem gratiorem facit, & tollit æruginis uirus, mirũq; quod pondus nõ auget. Specula olim ex eo laudatissima Brundusij fiebant. Postea uti argenteis cœperunt. Si albi plumbi, nigriq; singulæ libræ misceantur, fit stannum, quod argentarium uocant, & tertiarium nominant, in quo duæ nigri portiones sunt, & tertia albi. India neq; æs, neque plumbum habet, gemmisq; suis, ac margaritis hæc permutat. Aqua feruenti non liquescunt uasa è plumbo. Sed si in eadem aqua calculus aut æreus quadrans addatur, uasa uritũtur. Plũbi laminis lumborum, & renum parti adalligatis ob frigidiorem naturam impetus ueneris cohibetur. Caluus orator usa in quiete uenerea sponte naturæ erumpentia usque in morbi genus, his laminis traditur repressisse, & uireis corporis studiorum labore custodisse. Nero lamina plumbi pectori imposita, uocem alebat. Fit è plumbo spondium, sicut ex ære, quod deraditur ex parietibus fornacum mistis scintillis, aliquando etiam carbonibus. Scoria tam in plumbo, quàm in argento, ære, & cæteris metallis dicitur quicquid subsidet, & quasi fex est metallorum, sicut spuma, quæ ex feruescente materia tollitur. Item è plumbo fit psimythium, quod nos ceruſam nominamus, uel per se in plumbarijs officinis, uel ramentis plumbi tenuissimis, super uas aceti asperrimi impositis: atque ita distillantibus, quod ex eo in acetum cecidit, arefactum mollitur, & cribratur, iterúmque aceto misto diuiditur in pastillos, & æstate in sole siccatur. Potus eius letalis est, sicut spuma argenti, ad candorem tamen fœminarum adhibetur, quæ ex eo dicuntur ceruſatæ. Ceruſa ipsa si coquatur, rufescit. A stanno stanneum dicitur, quicquid ex stanno est: unde stannea uasa, sicut plumbea, & argentea dicimus. Item plumbeum nigrum appellamus. Martialis: Plumbea selibra. Plautus plumbeum hominem liuidum uocat. A plumbo plumbatio deducitur, hoc est ferruminatio. & plumbare, ferruminare est. Plinius: Neque argentum ex stanno plumbatur, quoniam prius liquescit argentum. Et plumbata genus teli, hoc est plumbatæ pilæ, quas ueteres peregrino uocabulo manobarbulos uocabant. à quo et milites ipsi, qui his utebantur, quinos manubarbulos insertos singulis scutis gestãtes manobarbuli sunt uocati. hos postea D. Maximianus, qd sc fortiter, sirennue q; in Illyrio gessissent, Iouinianos, et Herculanos appellari uoluit.

Legionem q; eorum cæte is legionibus prætulit. A plumbo etiam plumbago dicitur, de qua diximus: quemadmodum Græci ἀπὸ τοῦ μολίβδου quod plumbum est, uocant molibdænam. & plumbatura, quod modo feruminationem significat, modo quancunque coniunctu ram plumbo factam. græce μολίβδωσις appellatur. & plumbarius, qui opera facit ex plumbo, & μολιβδουργος nominatur. per metaphoram quoque plumbeum ingenium dicitur obtusum, & quod penetrare cogitando non potest. Itẽ à sto statura dicitur, quæ proprie corporis quantitatem significat. Suetonius: Statura fuit eminenti, colore pallido. Idem de Nerone: Statura fuit prope iusta, corpore maculoso, & fœtido. Idem de Othone: Fuisse enim & modicæ staturæ, & male pedatus, caluusq; traditur. Idem Statilius & Statanus dij præsides, quasi nobis astantes. horum nomina habebant scripta pontifices, sicut Fabolini dei, cui sacrificare solebant, cum primo fari incipiebant infantes. Item à sto insusum dictum, quasi intusium, quasi intus stet, genus est uestis, de quo inferius dicemus. Item statim aduerbium, quod proprie significat perseueranter, & continue, quasi insistendo. Terentius: Bina talenta capiebam statim. Plau. Nec recedit loco quin statim remigret. unde pro mox usurpatur, quod ea, quæ mox fiunt, continenter fieri uideantur. Per me, aut te, aut illũ aut aliquid aliud stare dicitur, cum nos aut aliquid aliud causa sumus ne quid fiat. Plin. Omnia iam parata erant, nisi per eum stetisset. Quintil. Non per me stetit, sed per illa. A sto cõposita fiunt asto, quod uerbum significat sto. Virg. Arrectisq; auribus astant. interdum sum, cum de rebus loquimur, quæ cadere non possunt, ut cum dicimus terram astare. Veteres astare sent pro statuerent scripsere. Ab asto hasta dicta, ideoq; cum aspiratione scribitur, ut à prima persona imperatiui huius uerbi differat. Hæc apud ueteres subijci solebat rebus, quas publice uenundabant, ideo astare id signum dicebatur. erat & belli signum, quemadmodum inferius dicemus. Ab hac hasta ti milites uocantur. & hastula dimmutiuum Antesto, excello. Gellius: Qui & uiribus, & magnitudine, & adolescentia, stimulq; uirtute cæteris antestabat. Ab hoc fit antistes, qui in aliqua re excellit. Vt si dicamus: Seruius Sulpitius ciuilis, ac pontificij iuris antistes. Circunsto, circundo. Virg. Circũstant animæ dextra, læuaq; frequentes. à quo circunstantiæ dictæ, quæ in unaquaq; controuersia quæri solent, & quasi quæstionẽ circunstant. de quibus inferius dicemus. Contrasto, aduersor. Næuius: Cõtra stat semper, nec me sinit loquier. Interesto, inter aliquid sto, intercedo. à quo interstitium pro distantia, & interuallo. item pro interstantia: unde interstitium lunæ dicitur interlunium. Apuleius: Difficultas itineris, & glorioſi sideris interstitium. Higinus: Quod ab eo sidere paruo interstitio differt. Obsto, aduersor, impedio. unde obstaculum impedimentum. Itẽ contra sto. Curtius: Obstant oppido gemini colles. Hinc obstetrix mulier, quæ parturientium curam habet, quod contra parientem stet. Et obstino uerbũ, quod significat obfirmo. unde obstinatis animis, hoc est obfirmatis. & obstinatio, hoc est firmitas animorum. & obstinate aduerbium firme. Obstitũ ueteres modo pro uiolatum, modo pro obliquũ usurparunt. Persto, permaneo, perseuero. Gellius: Hoc modo perdius, pernoxq; perstabat. Exto, emineo, supersum. Virg. Stant circũfusa pruinis Corpora magna boum, confertoq; agmine cerui Torpent mole noua, & summis uix cornibus extant. Hinc extare libros, extare opera dicimus, quæ nõ perierunt. Cicero: Quæ (ut scis) extat oratio. Nam, ut de homine, qui adhuc uiuit, dicimus superest, quasi nõ est sub terra humatus, ita de rebus, extant quasi extra stant, & non intra, atq; in tenebris latent. Ab hoc exta dicta sunt, quæ ex uisceribus sacrificantur dijs, & ex quibus aruspices futura prænoscunt, dicta, quod ad hunc usum præsecentur, quæ maxime extant, eminentq;, propter quod cor olim non solebat inter exta numerari: postea pinguitudo illa, quæ in summo corde est, læta exta fecit. Ab extis inspiciendis extispices dicti sunt aruspices, & extispicium aruspicium.

Prosto modo ante sto; modo prostituo, de quo supra diximus, modo subdor scortandi gratia. Quintil. Iubet prostare gladio cinctum. Præsto interdũ facio. Cicero: Emptorem indemnem præstare oportet. Interdum beneficium do. Plin. Plura hic mihi præstitit, quàm parentes. Nonnunquam exhibeo. Cicero: Tu talem te præstare debes, ut dignus nostra commendatione fuisse uideare. Aliquando antecello. Sallustius: Omneis homines, qui sese student præstare cæteris animãtibus. Præstat etiã pro melius, atq; utilius est frequentissime usurpatur. Virgilius: Præstat Trinacrij metas lustrare Pachyni. Hinc quidã Præneste dictum uolunt oppidũ Italiæ urbi uicinum, quod locus, in quo conditum est, montibus præstet. Hoc oppidum à Cæculo Vulcani filio conditum fuit, ut sensisse uidetur Virgil. Nec Præneſtinæ fundator defuit urbis, Vulcano genitũ pecora inter agrestia regem, Inuentumq; focis omnis quẽ credidit ætas Cæculus. Alij hoc oppidum à Prænestæ Latini filio, & Vlyssis nepote conditũ malũt. Dicitur q; hoc Prænestæ, et hæc Prænestiis, unde deducitur prænestinus. Item iurisconsulti, atque oratores præstare accipiunt pro polliceri, nequid alicui fiat incõmodi: aut si fiat, satisfacere, qd uulgo dicitur cautionem dare. à quo præs prædis dictus, qui populo se obligat: & interrogatus, an præs sit à magistratu, respondet præs, hoc est qui promittit se, si quid incommodi fiat, plene satisfacturum. Cicero: Cum id, quod ab homine non potuerit præstari, euenerit. Præsto etiam aduerbiũ est, nec ferè cum alio uerbo iungitur, quàm cum sum, & apud poëtas cum adsum. Proprie autem præstò sum idem, quod præsens sum. Cicero: Quibus quidem omissis tu etiam Brute præstò fuisti. Per metaphorã tamẽ aliquando capitur pro uiuo, faueo, defendo. Idẽ: Ius ciuile didicit, multum uigilauit, laborauit, præstò multis fuit. Aliquando pro aduenio. Idem: Hirundines æstiuo tempore præstò sunt, hyeme pulsæ, recedunt. Idem: Stator tuus cum literis mihi præstò fuit. eandem planè significationem habet adsum, de quo paulo post dicemus. A præsto fit præstans, hoc est excellens. Virg. Sũt mihi bis septẽ præstanti corpore nymphæ. Idẽ: O præstãs animi iuuenis. à quo præstantia, hoc est excellentia, & præstes antistes. Sic enim antiqui præstites, ut nũc antistites. Præstanter quoq; pro excellenter inuenitur. & præstabilis, hoc est præstans. Aliquando præstabile dicitur, quod præstari potest, & præstolor uerbum. præstolari enim is dicitur, qui ante stando ibi moram trahit, quò uult uenturum excipere. Donatus uero præstolari inquit, est præstò esse, et parere, hoc est obsequi. Terentius: Quem præstolare hic Parmeno? Additq; noue dixisse Terentium quem pro cui. Verum superior opinio magis mihi placet. Reperitur q; frequenter præstolor cum accusatiuo iunctum. Plautus: Dum eum domi præstolor, adolescens aduenit. Apuleius: Equidem magno gaudio eum præstolabar, cum hic rumor increbuit. Item à sto fit compositum insto, quod est insto, urgeo. Plautus: Poscit, instat, urget, hominem nõ sinit quiescere. unde instans momentum temporis dicimus, quod immineat. & instanter, sedulo. & instantia, sedulitas. & instar, quod significat ad similitudinem status, aut conditionis, aut ad æquiparationem. Virgil. Instar montis equum diuina Palladis arte Aedificant. à quo fit uerbum instauro, quod proprie est renouo, & quasi instar alterius facio. unde instauraticus dies dictus, qui additus est Circensibus ad propitiandum Iouem iratum. & instauratio, redintegratio, uel renouatio. Quidam ex

recentioribus,ut Solinus, Apuleius, Aurelius, ad instar dixere. Solinus: Mesopotamiam opimat annuæ inundationis excessibus,ad instar amnis ægyptij terris superfusus inuecta soli fœcunditate. Primus autem Serenus Lyricus ad instar scripsisse memoratur. Item ab instito institor ex eo (ut Vlpianus inquit) quod negotio gerendo instet. Institor enim dicitur cuicunq; negotiationi præpositus. unde non multum facit tabernæ sit præpositus,an cuilibet alij negotio,cum interdum etiam ad hominum honestos afferant merces,& ibi uendant. Nec mutat causam actionis locus emendi,uendendi ue,quibus uestiarij,uel lintearij,hoc est uestium,linteorumq; uenditores dant uestem circunferendam,ac distrahendam,quos uulgo circuitores appellamus,etiã institores uocat.item muliones.Item si tabernarius seruum suum peregre mitteret ad merces comparandas,sibiq; mittendas loco institoris esse putatur.Ouidius:Institor ad dominam ueniet discinctus emacem.Iuuenalis:Institor hybernæ tegetis,niueiq; cadurci.Ab institor institoria actio dicitur,qua dominus institorem conuenit, uel pro institore conuenitur.& enim siquis aliquẽ ædificio præposuerit,uel frumento coëmendo,uel pecuniis fœnerandis,uel agris colendis,uel mercaturis, redemptursq; faciendis in solidum teneri,Labeo scribit. Item siquis in mensa seruum præpositũ habuit,nomine eius tenetur. Si libitinarius polinctorem habuerit, isq; mortuum spoliauerit,dandam in eum institoriam actionem,quamuis & furti,& iniuriarum actio competeret.Plau.Ancillam quoq; pro domina negotiantem institricem uocat.Vergiliarum quoq; sidus institor uestis dicitur,quod mense nouembri,cũ earũ occasus est ex hoc sidere coniecturam byemis faciunt. nam si nubilus fuerit Vergiliarum occasus,pluuiosam hyemem denũtiat.ideoq; negociatores statim augent lacernarum precia,quo genere uestiũ pluuio tempore utimur. Si uero sereno tempore occiderint, asperitas hyemis denuntiatur.iccirco reliquarum uestium precia accendunt.Sic institor uestis uidetur hoc sidus esse,quod,ut pluris,minoris'ue uendatur uestis,efficiat.Vergiliæ autem uocantur,quod uere exoriantur. est enim circa æquinoctium earum ortus matutinus.hæ à Græcis pleiades uocantur à pluralitate. πλειόνες enim Græca lingua plures dicuntur.Plures autem simul apparere manifestum est.Pherecydes tradit septem sorores fuisse Lycurgi filias ex Naxo insula,& quia Liberũ educauerunt,à Ioue inter sidera fuisse relatas.Harũ nomina putantur Electra, Alcione, Celæno, Merope, Sterope, Taigeta, Maia:quarũ septima(ut ait Aratus)uix cerni potest propterea quidã existimant eam timore Orionis fugisse. Alij solẽ hanc persecutũ existimant,uocatãq; Electrã. Sunt qui pudore occultasse se dixerint,qã cũ aliæ diis nupsissent,sola Electra nupserit mortali. Alij quod Electra non tulerit spectare ruinas Troiæ,manũq; ante oculos opposuerit. Ouidius:Pleiades incipient humeros releuare paternos, Quæ septem dici sex tamen esse solent. Seu quod in amplexus sex hinc uenere deorũ Nam Steropen Marti concubuisse ferunt,Neptuno Alcionen & te formosa Celæno, Maian,& Electrã,Taigetamq; Iouis: Septima mortali Merope tibi Sisyphe nupsit,Pœnitet et facti sola pudore latet: Sue quod Electra Troiæ spectare ruinas Nõ tulit,ante oculos oppositumq; manũ. Alij has Atlantis filias esse dixere,ex Pleione nympha genitas, unde sint Pleiades appellatæ.Item à sto fit substo,hoc est substisto.à quo substantia, quæ proprie est, quæ per se stat nullis adminiculis fulta: uel quæ accidenti,seu qualitati substat, atq; substitit, & quasi illi subiaceat,siue quia illã contineat. Aliqñ tamen substantia ponitur pro materia,& quasi essentia,& soliditate, ac neruis cuiusq; rei. Plin. Substantia omnis orationis fuit cohortatio eius ad pacem. Cicero: In his autem causis, ubi aliquid recte factũ

defenditur,cum est facti substantia ratio. Quint. Prima apud rhetorem elementa, & quæ de ipsa rhetorice substantia quæruntur,tractabimus. Idem:Illa autem de qua loquimur rhetorice,talis est,qualis eloquentia. Nam ipsam uolumus significare substantiam. Grammatici quoq; hanc duplicem significationem distinguere uidentur, cum aiunt,nominum quædam esse substantiua,quædã adiectiua.Rursus nomen ipsum definiũt, quod significat substantiam, uel qualitatem propriam,uel cõmunem cum casu. Atq; hoc nomen qualitas,& infinita huiusmodi non significant substantiam, & tamen substantiua sunt. Ab hac fit substantiale nomen,& substantialiter aduerbium. Substantia etiam pro facultatibus ponitur. Quint. Vt plus substantiæ filio relinquerem. & in sacris literis de filio legimus qui consumpsit omnem substantiam. Græci hanc modo ὑπόστασιν, modo οὐσίαν uocant. Vtrũq; enim latini interpretãtur substantiã,quãuis sint qui ὑπόστασιν substantiã, οὐσίαν essentiã uocẽt. Hæc uocabula raro in usu apud ueteres fuerũt,nũc passim omnes usurpant,quod in plerisq; alijs contigit.Cic.Beatitas,& beatitudo dura esse iudicauit,tamen ea putauit usu fieri posse molliora. & beatitas magis latinũ esse sensit,q̃ beatitudo, tamen beatitas repudiata est, beatitudo recepta in usum. Reatũ primus Messala dixit, munerariũ Augustus, piraticã, & musicã,& fabricam Quintiliani tempore uix quisquã usurpare audebat. fauorem, & urbanũ Cicero noua esse testatur. In epistola quippe ad Brutum: Eum, inquit, amorem, & eum (ut hoc uerbo utar) fauorem in cõsilium aduocabo. Et ad Appium pulchrum:Te hominem nõ solum sapientem,uerũ etiam (ut nunc loquimur) urbanũ.idem putat à Terentio primũ dictum obsequiũ.Ceruicem,si Varroni credimus,primus Horatius dixit. Veteres plur aliter tantum proferebant,ex quo apparet falsum esse, quod Seruius scripsit: Cum ceruix numero singulari dicitur,collum significat,si plurali uero superbiam, ostendimus. Sic etiam multa, quæ olim in usu erant nunc repudiantur, ut expectorat, quod ita olim in usu erat, ut nunc exanimat: significabatq; expectorare extra pectus eijcere, quo tamen ego utendũ censeo,quandoquidem usus est Cicero. Accius: Incusant ultro fortuna, opibusq; omnibus desertum, abiectum, afflictum, & animo expectorant. Item antigerio, quo ueteres pro ualde utebantur.& morsicatum. Plau. Qui suis labellis morsicatim ludunt. Propter quod præcipiũt quidam ita uerbis utendũ esse,ut numis,publicaq; moneta. Quod sensisse Cæsar uidetur, qui scripsit:Tanq; scopulũ uitandũ esse inauditũ,atq; insolens uerbũ.& Hora.cũ inquit: Vt syluæ foliis pronos mutantur in annos,Prima cadunt,sic uerborũ uetus interit ætas: Et iuuenũ ritu florent modo nata, uigentq;. Multa renascentur,quæ iam cecidere,cadentq;, Quæ nũc sunt in honore uocabula,si uolet usus, Quẽ penes arbitriũ est,& uis,& norma loquẽdi. Equidẽ ita iudico nouorũ optima esse,quæ maxime uetera sunt;& ueterũ, quæ maxime noua. Audendumq; tamen aliquid censeo eruditis,& uocabula si non noua ponenda,deriuanda saltem,flectenda,iungenda,ne sermonis paupertate laboremus,sed latina indies locupletior fiat. Item à sto supersto,quod modo significat supra aliquid sto.Gellius Cum sedenti aquila superstaret. modo supersum. Vnde superstites dicuntur qui mortuis supersunt. Quintil. Vnicus patri meo superstes.Idem:Defuncta uxore,liberis tamen superstitibus oblectabar. Hinc superstites per metaphorã antiqui dixerũt sanos,atq; incolumes.Teren:Deos quæso,ut sit superstes.ab hoc fit superstito uerbũ, quo ueteres usi sunt pro saluo, & incolumem reddo.Enniu:Regnumq; nostrũ ut sospitent,superstitentq;.Superstitionem quoq; à superstio deduci quidã opinantur,quod superstitiosi sit superstare,atq; immorari in sacrificijs.

hoc enim differt religio à superstitione, qđ religio nihil aliud est,quàm dei cultus.hic uero,si nimius sit,ut timeantur potius dij,quàm colantur,nõ religio,sed superstitio est.Nos uero à superstite potius superstitionem dici Cicerone autore didicimus. Non solum philosophi inquit,uerũ etiam maiores nostri superstitionem à religione separauerunt.Nam qui totos dies precabantur, inquit, & immolabant, ut sibi sui liberi superstites essent,superstitiosi sunt appellati.uel superstitio dicitur(ut Lucretius refert) quod sit superstantium rerum, id est cœlestium & diuinarum,quæ super nos stant,inanis,et superfluus timor. Aliquando etiam superstes pro præsenti accipitur. Plautus: Superstitem utrunq; monui,ne iniussi abeant.Item disto,quod est differo.Iuuenalis:Distat enim quæ Sidera te excipiant,modo primos incipientẽ Edere uagitus:Aliquando absum.Plin. Quod circiter quinq; millia passuum distat ab urbe. Hinc fit distantia,quod modo differentiam, modo interuallum significat.Resto quod aliquando est superfsum.Terent.Restat Chremes,qui mihi exorandus est.Cicero:Nec cum æqualibus solũ, qui pauci admodum restant, sed cum uestra etiam ætate. Virgilius:Aut quid iam misero mihi denique restat? Aliquãdo resisto.Cicero:Nullam quærentes uoluptatem stoici restant.Quidam illud Virgilij:Cui me moribũdam deseris hospes?Hoc solum nomen,quoniam de coniuge restat, ita exponũt,ut de duobus nominibus,mariti scilicet,et hospitis, unum tantum hospitis,hoc est de coniuge resistit,hoc est repugnat,& contrarium est,cum fidem non serues,quam hospes hospiti debet.Cic.Per dextram istam, quam hospes hospiti porrexisti. Ennius restat usus fuit pro distat,& remotum est. Sunt qui à resto resteis dictas existiment, quod auræ, uentisq; resistant, uel quod quæcunq; ligata stare faciant.Restes enim funes sunt.unde nauticæ restes dicuntur funes nauium. Apuleius:Restim, qua grabatulus erat intextus, aggredior expedire.Idem: Vt ponderis deductu restis ad ingluuiem astricta spiritus officia discluderet.Consto,quod interdum significat compactus,siue compositus sum.Cicero: Vt hæc elementa ex quibus omnia constant.interdum simul sto.Sallustius:Multitudinem procul hostiũ constare uiderunt. Aliquando sto,ualeo.Cicero:Quod mihi constat carius,quàm si in foro emissem. Nonnunquam etiam constare accipitur pro conuenire. Idem:Adhuc quæ dicta sunt arbitror mihi constare cum cæteris artium scriptoribus. & pro manifestum esse.Idem:Hoc mihi,atq; aduersarijs constat.Plerunq; etiam pro suppeditare. Iuuenalis: Quis ferat uxorem, cui constent omnia? Item pro consistere,& firmum esse,ut constat pedibus,constat animo,constat mente. Ab hoc fit cõstans, hoc est firmus, ac tenax propositi. à quo constantia animi firmitudo.Horum contraria sunt,inconstans,hoc est leuis,atque instabilis.& inconstantia instabilitas,leuitas. Item ab eodem constanter,atq; inconstanter aduerbia,& propria nomina Constans,Constantius, Constantinus, & mulièbre unum Constantia.à Constantino,Constantinopolis dicta,quæ olim Byzantium uocabatur.antea Lygos nominata inter Ponti,ac Propõtidis angustias liberæ conditionis,Chalcedoniæ quondam oppositо litore ædificata.Sunt etiã qui postulo à porrò,& sto deductum existiment, quasi ualde sto, quod postulare sit rem debitam,ac iustam petendo instare.Curtius:Postulabat autem magis,quàm petebat. Hinc fit expostulo, quod est cum querela apud amicos insto, & quasi officium amicitiæ in alio desidero.Teren. Quam ipsi fecerunt ultro iniuriã,expostulant, hoc est de iniuria conqueruntur. sed frequenter post se habet ablatiuum cum præpositione cum,ut: Quid habes quod mecum expostules?id est cõquereris.Hinc expostulatio pro querela accipitur.Quidam peto,postulo,& posco ita distinguunt,ut petere

precario sit,poscere imperio,postulare iure.Ponitur tamẽ aliquando postulare pro uelle.Plaut.Hos tibi mores esse,hanc uitam postularem. Item postulare(ut Vlpianus inquit) est desiderium suum,uel amici sui in iure apud eum, qui iurisdictioni præest,exponere, uel alterius iudici contradicere. Postulatio, & expostulatio differunt, nam expostulatio apud eum fit,qui fecit iniuriam.Postulatio est querela de altero apud alterum. Item postilena à post, & stando dicitur, quod stet à parte posteriori. Est enim postilena incuruum lignum, quod sub asmi, aut iumenti cauda ponitur.Plautus:Ita te à gerunda curuum aqua faciam, ut postilena possit ex te fieri. Desino quoque à de,& sto compositum uidetur,quod est delibero, assigno,deputo,addico quasi stare facio.Virgil.Compositam rumpit uocem,& me destinat aræ.Iuuenalis:Laudo tamẽ uacuis quod sedem figere Cumis destinet.Hinc destinatio fit,hoc est deliberatio,additio,deputatio.Vnde prædestinationẽ theologi nostri uocant prouidentiam dei in malam partem, cum in bonam partẽ prouidentiæ uocabulo semper utantur. Destinare etiam aliquando pro emere usurpatur.Lucilius:Facio ab lenone tribus ut libertatem millibus destinet. idem significat,& ab eodem deducitur perstino,Apuleius:Et percunctato precio quod centum numis indicaret aspernatus,uiginti denarijs perstinaui. Posticum quoq; à post stando uocatum existimant, ostium est in posteriori parte ædium. Veteres tamen etiam uicinum habitantem ad posteriorem partem ædium sic appellarunt. item ostium ipsum postica fœminino genere dicitur. A quo fit dimnutiuum posticula. Apuleius: Per quandam breuem posticulã intro uocat me. Postica etiam pars cœli est, de qua supra diximus. item postica linea in agris diuidendis,quæ ab oriente ad occidentem spectat. Omnia denique, quæ post nos sunt,postica dicũtur:sicut quæ ante nos sunt, appellantur antica. item postes, qã post ostia stent dictos arbitrantur.sunt autem ualuæ ostiorum.Virg. Belli ferratos rupit Saturnia postes.item à stando,& sole fit aliud compositum solstitium,quasi solis statio, de quo inferius dicemus. & à iure,& stando ustitium quasi iuris statio, quando uel propter supplicationem populi,uel propter aliquam imminentem Reipub.necessitatem ius non dicitur, sed clauditur forum. Liuius: Iustitium edicit, claudi tabernas tota urbe iubet, uetat quenquam priuatæ quicquid rei agere. IN. Hæc præpositio in aliquando significat in loco,& ponitur pro ἐπὶ Græca præpositione, tuncq; requirit ablatiuum. Cicero. Cum proconsul in Asia esset.Aliquando significat ad locum, & ponitur pro εἰς, requiritq; accusatiuum. Virgil. Quò te Mœri pedes, an quò uia ducit,in urbem? Nonnunquam significat contra,quod Græci dicũt κατά Idem:Quid meus Aeneas in te cõmittere tantũ, Quid Troës potuere? Modo erga,siue pro.idem:Accipit in Teucros animũ mentemq; benignam.interdum ad. idem:Impulit in latus. Lucanus: In puppim rediere rates. Quandoq; intra.Plautus: Induc ista in domum.Plerumq; usque ad. Martial.In lucem semper Acerra bibit, hoc est usq; ad lucem. Illud notandum quod in re tua est significat pro utilitate tua, sicut ab re tua contra utilitatem tuã. item in marmore incisæ sunt literæ dicimus, in gemma, in lapide, in ligno, non autem in marmor, in gemmam,in lapidem,in lignum. Econtrario in æs, non in ære. ita enim usos ferè autores inuenimus. Liuius: Prius quàm urbem ingrederẽtur, leges decemuirales, quibus duodecim tabulis est nomẽ,in æs incisas in publico proposuerũt.item in cõpositione in aliquando priuatiua est, ut indoctus,impurus, iniustus,impius. Modo intentiua, ut imprimo, irrumpo, impugno, irrideo. Aliquando simplicis sui significationem seruat, & significat in loco, ut insum, impono. Aliquando ad locum,ut infe-

ro,importo. Aliquando intra, uel intro, ut induco,ingredior. Aliquando contra,ut insulto,impugno. Ab in deducitur inde, ut inde hæc omnia mala fluxerunt. A quo deinde,id est postea, & perinde, quod aliquãdo significat ita: quando scilicet post se habet ac,uel acsi, uel atque,uel atquesi, ut fac perinde, ac si tua res esset,id est quasi,uel ita,& aliquando tantum, cum negatio adest. Suetonius: Nulla tamẽ re perinde motus,quàm responso mathematici. Quod sinec,acsi,uel atquesi, uel negatio sequatur,significat ita,quod est multum. Idem: Quare aduentus eius non perinde gratus fuit. Et proinde quod significat ideo, uel quapropter. Semper enim dependet à superiore sententia. & subinde quod aliquando pro deinde, uel statim post usurpatur. Curtius: Hinc subinde armatus in medium prosiliit. Horat. Si dicet rectè primum gaudere subinde Præceptũ auriculis hoc instillare memento. Frequentissime tamen subin de accipitur pro identidem,hoc est crebro,cũ quodã interuallo. Plin. Tales tum etiã uiatores erant,quibus idipsum nomen indutum est, subinde ex agris senatum, ducésq; accersentibus. At nunc eadem illa uincti pedes, damnatæ manus, inscripti uultus exercent. Item ab in fit deinpro deinde, sicut proin, & subin,pro proinde,& subinde. à quo deinceps,quod aliquando capitur pro deinde. Proprie tamen significat gradatim,quasi per singula capita. Vnde ueteres deincipem proximum quenq; capitum dicebant,quemadmodũ principem primum capitum. Cicero: Sed tamẽ treis fratres summo loco natos,promptos,nõ indisertos, quos uideo deinceps tribunos plebis per triennium fore,te nolo habere iratos. Idem: Rhodium quendam morientem sex æquales nominasse, & dixisse, qui primus eorum, qui secundus, qui deinde, qui deinceps morituros esset. Exinde quoque,& exin ab eodem deducuntur,& significant deinde. Sunt tamen qui inde non ab in,sed ab is pronomine deductum existiment. Item ab in fit aduerbium intus,quod in loco significat. Plaut. Quis intus est? A quo indusium uestis genus, quasi intusum, de quo inferius differemus. & intro quod ad locũ. Terent. Vos istæc intro auferte. & inter,quod significat μετα ξύ. Gellius: Inter os, & offam multa interuenire possunt. aliquando tamen pro propter accipitur. Virg. Hunc inter fluuiũ Tyberinus amœno. Ab hoc fiũt inter hæc,et interea,et interim aduerbia eiusdem significationis. Interim tamen nõnunquam accipitur pro aliquando. Quintilianus: Prima barbarismi, ac solœcismi fœditas absit, sed quia interim excusantur hæc uitia aut consuetudine,aut autoritate, aut uetustate,aut denique uicinitate uirtutũ,acriter se in illud tenue discrimen grammaticus intendat. Idem: Et quod aliàs uitiosum est,interim rectum est. Infinita præterea ab inter composita fiunt, ut internuntius,intercapedo,interuallum,interpres,& similia. Item ab in deriuatur intra. Lucanus: Intra castrorum timuit tentoria ductor. intra diem mortis,ut aliquid fiat,siquis dixerit, ipse quoque dies (ut inquit Vlpianus) in quo quis mortuus fuerit, numeratur. intra, citra, ultra, quibus uocibus certi locorum fines demonstrantur singularibus syllabis, apud ueteres proferebantur,in eis,uls,quibus particulis, quoniã exiguo sonitu obscurius promebantur, addita est eadem syllaba tra, dicíq; cœptum est intra,citra,ultra. Itaque intra idem significat, quod in, ut intra oppidum,intra cubiculũ,intra tentorium significat in oppido, in cubiculo,in tentorio,intra calendas,intra ferias,hoc est in calendis,in feriis. Sed consuetudo obtinuit, ut intra significet interdum id,quod citra,& ante. Cicero: Sed tamen quoniam effugi eius occasionem, qui fortasse arbitraretur me hanc remp. non putare,si perpetuo tacerem,modice hoc faciam,aut etiam intra modum, ut & illius uoluntati, & meis studijs seruiam. Modice inquit,hoc est,cum modo,intra modũ, id est citra mo

dum,hoc est minus, quàm modice. Ab intra deriuatur intrinsecus aduerbium, sicut ab extra extrinsecus. Item ab intra antiqui interos dicebant, sicut nunc ab extra dicimus exteros. Ab illo sit interior comparatiuum, & intimus superlatiuum, & interius,atq; intime aduerbia. Ab hoc fit exterior,extimus,exterius,extime. Item ab intra,internus,& interraneus,& interne. Ab extra externus,& exterraneus,& externe. Illa significant,quæ intus sunt,& secreta: hæc quæ foris,& palàm sunt. Item externi,et exterranei dicuntur aduenæ,quasi ex alienatera,sicut conterranei,qui sunt ex eadem terra. Plin. Vt obijcere moliar Catullum conterraneum meum. Item ab intra introrsum, ab extra extrorsum, quæ significant intra uersus, uel extra uersus. Item ab intra,intraneus. ab extra extraneus. Postremo ab intra intro intras. ab extra extro extras. Afranius: Simul limen intrabo, illi extrabunt illico, hoc est exibunt. Ab ijs intrarij dicuntur, qui intimi sunt. Plaut. Caros mihi, atque intrarios amicos. extrarij alieni. Afranius: Vt me esse in hac re ducat abs te extrarium. Pompeius extrarium ab extraneo ita distinguit, ut extrarius sit, qui extra focum, sacramentum, iusq; est: extraneus ex altera terra, quasi exterraneus. Exteraneus tamen etiam is uocatur, qui ante tempus natus, uel potius eiectus est. dictus exterraneus, quod cum mater exterrita eiecerit. Ab extra quoq; extremus deriuatur. Significat autem extremum modo initium alicuius rei. Plaut. Ab extremo narrare incipiam,hoc est à principio. Sic Virg. Et tu sanguinis ultimus autor,id est primus. modo finem. Idem: Extremum hũc Arethusa mihi concede laborem. Idem: Tristis ad extremi sacrum caput astitit amnis. Ponitur etiam aliquando pro sæuo, pessimo. Idem: Illam terra parens ira irritata deorum, Extremam (ut perhibent) Cœo, Encel. doq; sororem progenuit. Extremam,inquit,hoc est pessimam,quod non sine ratione esse uetetur, quandoquidem medici affirmant deteriores esse, qui ultimi nascuntur. Ab intra quoq; intestinus dicimus, quod significat intimum. à quo intestina ilia dicuntur, quod interiori corporis parte claudantur. Item intestinum odium,uel occultum, uel magnum,hoc est cor,& animum premens. Item industriũ, quod ueteres industruum dicebant, quod quicquid ageret, intro strueret,& studeret domi. Est enim industrius, studiosus, uigilans,callidus. A quo industria, studium, uigilantia,calliditas. Item indusium uestis genus, de quo inferius dicemus. A quo indusiatus dicitur,qui huiusmodi uestem indutus est. Præterea ab in fit infra. A quo inferius, cuius comparatiuum,inferior,& superlatiuum infimus. Teren. Ego te esse infra omneis infimos puto. Item aduerbia inferius, & infime. Hinc inferi dicti,quibus nihil est inferius. Et infernus adiectiuum,qui infra est,sicut supernus,qui supra. A quo inferne aduerbium,& infernas infernatis,sicut supernas supernatis. Plin. Et ideo Romæ infernas abies supernati præfertur. Et infernus inferorum locus. A quo infernalis, & infernales furiæ, & inferiæ sacra mortuorum, quæ inferis soluuntur. & inferum mare Tyrrhenum, sicut superum Adriaticum, quod ex urbe Roma uersus Adriaticum euntes ferè semper ascendunt, quousq; transierint Apenninum,et contra ad urbem,& mare Thuscum uenientes descendunt. Sunt qui insulam quoque ab infra dictam putant, propter uittas, quæ ex ea inferius pendent. Est autem insula in modum diadematis, à qua uittæ ab utraque parte dependent. VRBE. Roma scilicet. Vrbẽ cũ dicimus,per antonomasiã intelligimus Romam. nam proprie hæc urbs dicta est, cætera hac una excepta oppida sunt uocitata,uel ab ope,qd opis causa mœnibus cingantur: uel ab opere quod opus sunt ad uitam gerendam: uel ab opponendo se hostibus, uel ab opibus. huius enim rei gratia mœnia constituta sunt, ut homines opes suas eò conferrent,

eò conferrent,ubi nullum esset hostium periculum. Ab oppido oppidani dicti sunt incolæ oppidorum. oppidatim aduerbium, quod significat per uaria oppida. Item aliud aduerbium oppido, quod significat ualde multũ. Plautus: Oppido interij obsecro hercle quantus,quàm ualidus est. Ex eo originem habet hoc uerbum. rustici inter se confabulantes,quantum quisq; frumenti faceret, quoties copiam, atque abundantiam eius significare uolebant, dicere soliti erant, quantum oppido satis esset. Hinc uenit in consuetudinem,ut de quacunq; re loquẽtes, oppido pro ualde multũ capiamus. Aliquando cum quam iungitur, sicut præpositio per. Gellius: Oppidoquam libens id feci. Cæsar: Quibus rebus oppidoquam pauci sub pellibus acquiescebant. oppidum locus quoq; in circo erat, unde quadrigæ emittebãtur. Vrbs autem ab uruo dicta est, quod antiqui Hetrusco ritu iunctis bobus tauro, & uacca, interiore aratro circumagebant sulcum,intra quem urbem ædificarent. hoc faciebant religionis gratia die auspicato, ut urbs fossa, muróq; munita esset: & locum unde terram sodissent fossam uocabãt, & introrsum factum murum. Alij ab orbe, & uruo appellatam urbem opinantur, quod sulcus in orbem duceretur. uruũ aratri curuatura dicitur. à quo urinare tractum,siue urinari, quod non est urinã facere, ut falsò ignarum uulgus existimat, sed in aquam mergi, & natando emergere. nam & uruum ita flexum deorsum est, ut redeat sursum. Vrinare ergo dictum,quasi ad similitudinem urui nare,hoc est natare. Plinius Caniculares multitudo circa eas urinanteis graui periculo infestat. Hinc urinatores appellati teste Callistrato, qui mercẽs è mari extrahunt leuandi nauigij gratia iactatas. & urna dicta, quod in aqua haurienda urinat, quemadmodum urinatorfacit, hoc est mergitur, atque emergit. uas quippe aquariũ est, cuius diminutiuum urnula. à quo urnarium uocatur mensa quadrata, in qua urnæ cum aqua ponuntur. & urceus (ut Paulus Iurisconsul. affirmat) uas, quo aqua in ahenum infunditur, cuius diminutiuum est urceolus. Vrina uero quid sit,& unde dicatur, inferius dicemus. Vrbs à ciuitate ita distinguitur,quod urbs mœnia ipsa significat. Virg. Vrbs antiqua fuit, Tyrij tenuere coloni Carthago. ciuitas, colonos, qui ciues dicuntur. Apul. Quod omnis ciuitas approbauit. Item ius ciuium: Cicero: Qui ciuitate donatus est. Aliquando tamen hæc cõfunduntur, & modo contentũ pro continente ponitur. Sene. Cum plerasq; ciuitates uiderimus terræmotu funditus collapsas. modo continens pro contento. Virg. Inuadunt urbem somno, uinóq; sepultam. Ciuitas à ciuibus appellata est, quasi ciuium multitudo. Ciues autẽ dicti à coëundo, quod uinculo quodam societatis in unum coëant cœtum, & sub legibus uiuant. Ab hoc fit ciuile, quod ad ciues pertinet. Vnde ciuile odium, ciuileis discordias, & ius ciuile dicimus. & aduerbium ciuiliter. & ciuilitas nomẽ, quasi ciuilis mos, & ciuicus ad ciues spectans, à quo ciuica corona, quã ciuis ciui, à quo seruatus fuisset in prælio testẽ uitæ, salutisq; perceptæ dare solebat, ex fronde querna: quoniã cibus, uictusq; antiquissimus è quercu capi consueuerat. Item à ciue conciuis dictus est, qui ex eadem, qua ego ciuitate est. Sicut conterraneus, qui ex eadẽ, qua ego terra, uel territorio est. Terra enim maior est, quàm urbs, oppidumq; cuius habitatores uocantur ciues: ponitúrq; pro territorio, et pro regione, siue prouincia, ut supra diximus. Ab urbe suburbia dicuntur duntaxat plurali numero, frequentes extra urbem domus instar uici urbani. Vicus proprie pars urbis est: quippe urbs in uicos, quasi in minora membra diuiditur, ut sunt suburra, carinæ, esquiliæ. Nam regiones in urbe Roma circa uiginti fuerunt, quarũ hodie tredecim duntaxat seruant nomina. dictæ regiones à similitudine earum regionum, in quas orbis

diuiditur, de quibus supra diximus. Vicus appellatus, quòd uicas circum haberet. uici & olim, & nunc supra mille. Extra urbem ergo frequentes uillæ, ac frequẽtes domus instar uici urbani suburbia appellantur. Item uici. Liuius: Incẽdijs deinde nõ uillarum modo, sed etiam uicorum, quibus frequenter habitabant Sabini exciti. à suburbio fit suburbanum, quod significat prædium in suburbijs, & suburbanum meum, & suburbana mea, si plura sunt, talia sunt, cum dicimus in Cumano meo, in Thusculano prædio tuo, in Pompeiano agro Varronis. dicitur etiam uicus paganus; si plures simul uillæ, quæ & pagi dicuntur, hoc est plures rusticanæ domus coniunctæ sint, et aliquo spatio remotæ ab urbe, dummodo non sint clausæ mœnibus. Nam si mœnibus clausæ fuerint, castella uocantur à Castro, quod significat locum muris munitum, & castello maius est, minus oppido: quamuis castellum aquæ conceptaculum dicitur, quod locis opportunis fit, ut si aquæ exhaustæ solis ardoribus fuerint, aut uenas sitiens terra consumpserit: nihilominus de receptaculis, hoc est castellis aqua ministretur. Frontinus: Omne plumbum, & omnes impensæ ad aquæductus, & castella, & lacus pertinentes inde erogantur. castrum à casa deducitur, quod sit coniunctio quædam casarum. Nam in plurali castra locus est, ubi milites tentoria figunt, à castri similitudine, quod fossa, uallóq;, quasi muro circũdari solent: à quo castrense dicitur quicquid ad castra pertinet. unde castrensis labor, castrenses curiæ, castrenses uigiliæ, castrense priuilegiũ. Hinc castrense peculium uocat Marcellus Iurisconsultus, quod à parentibus, uel cognatis in militia agenti donatum est, uel quod filiusfamilias in militia acquisiuit, quod nisi militaret, acquisiturus non fuisset, & quasi castrensia bona dicuntur, quæ licet in militia à filiofamiliàs non acquirantur, ita tamen fiunt illius, ac si acquisita in militia fuissent: ut sunt ea, quæ ex offcijs acquiruntur. Item à castro, siue castris procestria dicta sunt munimenta quædam, quæ fiunt ante mœnia castrorum, siue ante castra. Quidam etiã procestria aditum, & uestibuli portam castrorum appellauerunt. à castello dicuntur castellani, sicut ab oppido oppidani. Item à uico uicini, non tam hi, qui eundem incolunt locum, quàm qui propè domum nostram habitant. Hinc uicinia deducitur, & conuicinium, ubi plures inter se uicini sunt. & uicinitas pro propinquitate uicinorum, nonnunquam pro uicinorum multitudine, ut laudanda est, uel potius amanda uicinitas. Item uicatim per uarios uicos. hæc enim ferè omnia, quæ in tim desinunt huiusmodi significationem habent: ut oppidatim, per uaria oppida, catervatim, gregatim, manipulatim, turmatim: per diuersas catervas, diuersos greges, diuersos manipulos, diuersas turmas. Domesticatim, regionatim, municipatim, prouinciatim: p uarias domos, uarias urbis Romæ regiones, uaria municipia, uarias prouincias. Nominatim per nomina singulorũ, quamuis & de uno dicatur. Plau. Nominatim quis fuerit exprome. quemadmodum uiritim per singula capita uirorum: ut Gracchus diuidebat uiritim semodia frumenti. Et aliquando de uno dicimus. Curti. Si quis uiritim dimicare uellet, prouocauit. Guttatim per singulas guttas. Plau. Aedepol cor miserũ meum quidem guttatim contabescit, quasi in aquã indideris salem. Nam gutta minima pars aquæ dicitur, aut alterius liquoris, hoc est stilla. Vnde gutturnium dicitur uas, ex quo aqua in manus datur, ab eo,quod propter angustias guttatim fluat. & guttũ uasculum,in quo odorifera unguenta seruantur, quod inde guttatim sumantur unguenta. Genus etiã poculi guttus erat,quo in sacrificijs utebantur. à gutta fit guttula diminutiuum. & à guttus guttulus. Plau. Vt guttulá hauiret ex guttulo. Membratim per membra, cæsim per incisionem gladij,punctim per

punctiones, insixiones q; gladij, sue incidendo, & pungendo. Strictum singula stringendo: carptim hinc, atq; illinc sine ali quo ordine decerpendo. Tractim trahendo, ut series non interrumpatur. generatim per singula genera. Virgilius: Generatim discite cultus. speciatim per singulas species: differunt à generaliter, & specialiter, quæ significãt omnia simul sub uno genere, aut una specie complectendo. Summatim per singulas summas. Aliquando tamen dicimus generatim, & summatim: & speciatim non per singulas summas, & singula genera, & singulas species, sed per unã, unum'ue, ut dicam de hac re summatim. Cicero: Infinitũ mihi uidetur id dicere, in quo aliquid generatim quæreretur. hoc modo, expetendá ne esset eloquẽtia, expetendi honores. Aliquando tamen huiusmodi aduerbia nihil ab alijs aduerbijs differunt, ut priuatim nihil differt à priuate, nec separatim à separate, nec properatim à properanter, nec dissimulatim à dissimulanter, nec ubertim à copiose, nec affatim ab abundanter, sue abunde, nec raptim à festinãter, nec cursim à currendo. Vrbium, sue oppidorum aliæ sui iuris sunt, nec quicquam commune cum alijs habent, aliæ coloniæ, aliæ municipia. Sui iuris sunt, ut Roma, Carthago, Thebæ, Athenæ. coloniæ dicuntur quæ non ueniunt extrinsecus in ciuitatem, nec proprijs radicibus nituntur, sed quasi ex ciuitate propagatæ, iura, institutaq; populi Romani, non proprij arbitrij habent, ut Bononia, Fesulæ coloniæ sunt. quæ conditio licet magis obnoxia, & minus libera uideatur, quàm cæterorũ oppidorum, potior tamen, ac præstabilior existimatur, propter amplitudinem, maiestatemq; populi Romani, cuius huiusmodi coloniæ, quasi effigies paruæ, & ueluti quædam simulacra esse uidentur. unde à colendo coloniæ uocitatæ, quod populum Romanum colerent, uel quod ad eas colendas Romani profiscerentur. Municipia autem uocabantur, quæ aliunde uenientes in ciuitatem, & cum suo iure uiuerent, muneribus tamen populi Romani, honoribusq; fungebantur: à quo munere capessendo sibi nomen uẽdicauere, nullis alijs necessitatibus, neq; populi Romani legibus astricta. Eorum incolæ municipes uocati sunt. Primos autem municipes sine suffragij iure Cærites factos fuisse cõstat, cõcessumq; illis, ut ciuitatis quidem Romanæ honorẽ caperent, sed negotijs, oneribusq; uacarent, pro Saeris bello gallico receptis, ac custoditis. Hinc tabulæ cærites appellatæ, in quas Censores referri iubebant, quos nota causa, suffragijs priuabant. Quidam etiam cerimonias ab his putãt appellatas, quãuis alij à carendo dictas malint, quemadmodũ inferius dicemus. De his Strabo ita scribit: Cærites capta urbe Roma redeuntes Gallos in Sabinis, aggressi prælio, armisq; fuderunt: & spolia, quæ à Romanis sponte offerentibus acceperant, ab inuitis ipsi eripuere. Præterea eos, qui ad se urbe capta confugerant, beneficijs affectos benigne exceperunt, simulq; æternum, atque inextinctum ignem, sacerdotesq; uestales summo studio protexere: cuius beneficij Romani sanè parum memores uidentur fuisse. Nam cum eos ciuitate donassent, suffragiorũ tamen iure fungi noluerunt, quos aliqua causa suffragijs priuabant, ad Cæritum tabulas iubebant referri. hunc locum, quàm inepte in latinum uerterit Strabonis interpres, operæpreciũ est uidere. Cære oppidum fuit Thusciæ non longe à Tarquinijs, quondam Agilla nominabatur, quæ à Pelasgis è Thessalia profectis cõdita fertur. Verum, cum Lydis quos postea Tyrrhenos uocauere, aduersus Agillinos bellũ gerentibus, quidam murum subiens urbis nomen percontatus fuisset, responsum est à quodam Thessalo è muro χαῖρε, quod significat salue, quo ueluti bono omine à Thuscis accepto, captam urbẽ mutato priori nomine Cære uocauere, à quo Cærites dicti, et cæritiana balnea. Cæretũ uero Vmbriæ oppidũ est

inter Spoletum ac Nursiam. à quo Cæretani appellantur, totũ orbem uano quodam, ac turpi superstitionis genere ludificantes, ob quam causam ferè continue peregrinantur, familia, atq; uxoribus domi relictis. Municipiorum iura iam penitus obliterata sunt. Municipem (ut Vlpianus inquit) facit aut ciuitas, aut manumissio, aut adoptio: quoniam municeps, & qui liber in municipio natus est, dicitur, & qui in municipio à seruitute se liberauit, & qui in ciuitatem quancunq; ascitus est. proprie tamen municipes dicuntur, qui in ciuitatem Romanam recepti munerum participes fiunt. Sed abusiue nunc municipes dicimus suæ cuiusq; ciuitatis ciues, utputa Cãpanos, Puteolanos, Neapolitanos. à quo municipale ius dicitur priuatum ius uniuscuiusq; ciuitatis. Item municipalia sacra uocabãtur, quæ ante urbem conditam colebantur. & municipale urbanum. & à municipe municipaliter dicimus, quemadmodum à ciuile ciuiliter. Ab urbe fit suburbiũ, de quo postea dicemus. & urbicus, urbica, urbicum, quod significat quicquid ad urbem pertinet, sicut rusticus rustica rusticum, quod pertinet ad rus, unde rusticum poëtam, & urbicum poëtam dicimus, rusticam domum, & urbicam domum. Martialis: Quod non optimus urbicus poëta. Gellius: Si quod autem posset remedium esse, ut ne tam assidue domus Romæ arderent, uenum hercle dedissem res rusticas, & urbicas emissem. Itẽ urbanus, urbana, urbanũ, quod modo eandem significationem habet, quam urbicus. Vnde urbanas tribus appellabant, in quas urbs à Seruio Tullo Romanorum rege dispartita fuerat, ut suburra, palatina, esquilina, collina, & alia huiusmodi: quamuis à principio in treis tantum tribus diuisa urbs fuerit, ut postea docebimus. Item prædia urbana, mores urbani, curiæ urbanæ, & similia. Vnde suburbanum, & anteurbanũ deriuantur, de quibus inferius dicemus. modo urbanum dicimus cultum, atque desertum, hoc est cum, qui in uerbis, & sono, & usu proprium quendam præ se fert urbis gestum, & sumptam ex conuersatione doctorum tacitã eruditionem: denicq; cui contrarius est rusticus, hoc est inepte, & barbare loquens. & hoc differt à dicaci, quod dicax est cuius sermo cum risu aliquem incessit, ideo Demosthenem urbanum fuisse dicunt, dicacem negant. à dicace dicaculus deducitur, à quo aduerbium dicacule. Apuleius: Eadem amatoris sui uxorem, quod in eam dicacule probrum dixerat, perpetua peregrinatione damnauit. Quemadmodum autem urbanum, & dicacem hominem dicimus, ita urbanum, & dicacem sermonem, unde urbanitas, & dicacitas tam de homine, quàm de oratione dicitur. eodẽ modo uenustus homo, & uenusta oratio: lepidus homo, & lepida oratio: falsus homo, & falsa oratio: insulsus homo, & insulsa oratio: facetus homo, & faceta oratio: iocosus homo, & iocosa oratio. & uenustas, lepor, sales, insulsitas, facetiæ, ioci tam de homine, quàm de oratione dicũtur. Hæc autẽ ita inter se differunt, quod uenustum uocamus, quod cum gratia quadam, & Venere dicitur. Lepidum quod rotunditate quadam, & breuitate, & quasi celeritate, atq; acumine uerborum uenustum est. Quapropter Lælius uir doctrina excellens, quemadmodum id animal, quod lepus uocatur, à leuitate pedum dictum existimat, ita enim lepõrem in oratione à pedum suorum leuitate putat appellatum. habet enim oratio quoque suos pedes sine soluta, sue numerosa sit. à lepido fit lepidior, lepidissimus, lepide, illepidus, illepidior, illepidissimus, illepide, lepiditas, illepiditas. Salsum in consuetudine pro ridiculo tantum capimus, quamuis non utiq; hoc sit, licet ridicula oporteat esse salsa. nam Cicero omne quod salsum est, ait esse Atticorum, non quia sunt maxime cõpositi. Et Catullus, cum dicit: Nulla in tã magno est corpore mica salis. hoc dicit nihil in corpore eius esse ridiculum. Salsum ergo erit, quicquid non

erit

erit insulsum, uelut quoddam simplex orationis condimentum, quod latente iudicio ueluti palato sentitur, excitatq; & à tædio defendit orationem. facetum non tantum circa ridicula cõsistit, cum dicat Horatius facetum Catoni genus natura cõcessisse, cum Virgilio decens, sed excultæ cuiusdam elegantiæ hæc sum esse, Virgilio decens, sed excultæ cuius sdam elegantiæ hæc appellatio est. Itaq; in epistolis Cicer. hæc Bruti uerba refert: Nec ulli sunt pedes faceti, ac delitijs ingrediendi mollius. Iocũ uocamus quod est contrarium serio. Nam & fingere, & terre re, & promittere aliquando iocus est. Ab urbano urbane adu erbium deducitur, hoc est culte, eleganter. & urbanatim pro urbane, modeste. Pomponius: Ego rusticatim tangã, urbanatim nescio. Cæterum quam nos urbem uocamus, Græci πόλιν appellant. Quamuis πόλις non modo urbem, sed etiam ciuitatem significet. Vnde politicus ciuilis dicitur. & Constantinopolis Constãtini urbs, Neapolis noua urbs, Metropolis mater urbs, hoc est cæterarum urbium caput. Item polio uerbũ, quod est colo, orno, & quasi urbano, & politico more, qui rustico cõtrarius est, compono. Hinc politum dicimus cultum, ornatum, & ad nitorem deductum. & polite, culte, ornate. & politior, politissimus, politius, politissime, & politule diminutiuum, quo utitur Plautus. Et politiones agrorũ cultus diligentes, sicut politiones uestimentorũ, hoc est munditiæ, & cultus. & polimenta testiculi porcorum, cum castrantur, quod ad similitudinem uestium poliantur. & depolio compositum, quod modo polio significat, modo perficio. unde depolitũ perfectum dicimus, quoniam omnes perfectiones antiqui politiones appellabant. Polit tamen aliquãdo ueteres scripsere pro eo, quod est pila ludit. Atq; ut cætera ad urbem pertinentia obiter dicantur, mœnia sunt proprie quæ urbem cingunt. Virgilius: Et mœnia pandimus urbis. Significant tamen & alia ædificia. Plautus: Prohibentq; mœnia alia, unde ego fungar mea. & à munendo dicta sunt mœnia, quasi munia. Veteres enim œ & u indifferenter ponebant. Vnde pœnio pro punio dixere, & mœrus pro murus. Virgilius: Atq; ipsis prælia miscent aggeribus mœrorum. à mœnibus summœnium, quasi submœnium dictum, quod sub mœnibus urbis esset. à quo Summœnianum, de quibus alibi dicemus. Meniana uero non à mœnibus dicta, sed à Menio quodam, qui primus id genus ædificij inuenit extensis tignis ultra columnas, quo superiora ampliarentur, uulgo nunc quoq; Meniana, sue Podioli dicũtur. Suetonius. Pauci è proximis Menianis spectabant. murus quoq; à muniendo similiter dictus est, ut Varro affirmat. à quo muralis corona appellatur, qua donari solebat ab imperatore, qui primus murum subijisset, et in hostium oppidum per uim ascendisset. hæc aurea dari solebat. Et proximum rum pontificale pomerium proximi muri. & Murceus Auentinus mons, quod è lapidibus, & ueluti muro constaret. à quo Murcia dea, cuius sacellũ sub Auentino monte erat. & Murmillonica scuta (ut quidam putant) cum quibus de muro pugnabant. Erant enim ad hoc ipsum apta. Muria uero, sue muries non à muro, sed à mari (ut quidã existimant) deducitur. Est enim aqua salsamentorum. Murrhinia uero, sue murrhina uina dicũtur, quæ myrrha condita sunt. Laudatissima enim apud priscos fuere uina myrrhæ odore condita, quibus & calamus odoratus addi solebat. Fabius: Mittebant uinum pulchrum murrhinũ. Idem: Panem, & polentam, uinum murrhinum. Plautus: Quod si opus est, ut dulce promant ijdem, ecquid habeant roga myrrhinum, passum, defrutum, mella. Idem unum & myrrhatum dicebatur, & myrrhata, sue murrhata potio, & (ut Varro testatur) murrhiola. Myrrha arbuscula est in Arabia præcipue nascens, altitudo ei ad quinq; cubita, nec sine spina, caudi ex duro, & intorto, crassiore q; quàm Thuris, corticem lenem

habet, similemq; unedoni, folium rotundius, sed sapore Iunis peri. Inciduntur bis ijsdem temporibus, quibus thus. Sudant autem sponte, priusquã incidantur, Stacten dictam, cui nulla præfertur. Fuit autem Myrrha Cinaræ Cypriorũ regis filia, quæ patris amore capta clàm cum eo concubuit, quapropter persequente agnitam patre, in arborem sui nominis conuersa est. Item Murrhina uasa dicuntur ex gemma, quæ murrha appellatur. hanc oriens mittit, præcipueq; insignia quædã loca Parthici regni, & Carmania. humorem putant esse calore sub terra densatum: splendor huic sine uiribus, nitorq; uerius, quàm splendor, sed in precio est colorum uarietas circumagentibus se subinde maculis in purpuram, candoremq;, & tertium, qui fit ex utroq;. Sunt qui maxime in his laudent extremitates, & quosdam coloris repercussus, quales in cœlesti arcu spectãtur, his maculæ pingues placent. translucere quicquam, aut pallere uitiũ est. T. Petronius iurisconsultus moriturus, inuidia Neronis principis, ut mensam eius exhæredaret, trullam murrhinam CCC sestertijs emptam fregit. Sed Nero (ut par erat principem) CCCC sestertijs fragmenta emit, & capedinem unam parauit, qua potaret. Et muralis herba, quæ uulgo uitreolum dicitur, quod uasa mirum in modum confricata purificet, ideo Vrceolaris à ueteribus dicta. Eadem parietaria uocatur, quod in muris, sue pariẽtibus frequenter nascatur, et perdicium, quoniam perdices ea præcipue uescantur, & helxine ἀπὸ τοῦ ἕλκω, id est traho: quoniam caulicolos densos leuiter rubentes habet, & semina in capitibus lapaceis, quæ uestibus adhærescunt. & Parthenium, quod uirgineum significat, cuius nominis hæc ratio est, quod uernula quidam Periclis Athenien sium principis nomine Splanchnoptes, cum forte repsisset super altitudinem templi, quod tum Pericles in arce ædificabat, & inde cecidisset, hac herba dicitur sanatus mõstrata Pericli in somnis à Minerua, quæ græce παρθένος, hoc est uirgo appellatur. hic est uernula, & nobilis ille Splanchnoptes, cuius effigies ex ære fusa inter præclara opificũ opera connumerata fuit. Herbam hanc uarijs ægritudinibus utilem esse constat, sed in primis contra ulcera rupta, lapsusq; & præcipitia, ac uehiculorũ euersiones singularem. Magica uanitas contra tertianas sinistra manu euelli eam iubet, dicitq; cuius causa euellatur nec respicere: dein eius folium ægri linguæ subijcere, ut mox in cyatho aquæ deuoretur. à παρθένος parthenius etiam, hoc est uirgineus mons dictus Arcadiæ à uirginibus, quæ in eo uenari frequenter solebant. Est etiã Parthenius Paphlagonum fluuius. Paphlagones populi è Paphlagonia minoris Asiæ prouincia. Item Parthenope propriũ nomen unius ex Sirenibus, à qua præclara urbs Campaniæ, quæ nunc Neapolis dicitur, nomen sumpsit. hanc Cumani à parentibus digressi condidisse produntur, qui cum in eo loco, Parthenopes corpus in ueteri monumento conditũ reperissent, nomen eius urbi indidere. Sed postquam ob locorum ubertatem, atq; amœnitatem maiorum immodum frequentari ea ciuitas cœpit, ueriti ne Cumæ desererentur, diruendi Parthenopen consilium iniuere, quo facto mox immani pestilentia uexati, oraculo moniti sunt, ut urbem restituerent, itaque subito instauratam Neapolim, hoc est nouam urbem uocauere. à Parthenope parthænopeius deducitur. Murus, & paries hoc differunt, quod murus urbis est lapideus ambitus: paries uero domorum. Maceria murus est, sue paries constans ex lapidibus sine calce, aut alio genere ferruginis. Paulus: Si precario uicinus in tuo duxerit maceriem interdicto, quod precario habet agi non poterit, nec maceria posita donatio seruitutis perfecta intelligitur. eadem & maceries dicitur. Extra murũ agger est ab aggerenda terra, quæ foditur, & fossa ab eadẽ ter-

ra effossa. Pomœrium tam intra, quàm extra murum est, dictum quasi post mœrium. De quo Liuius ita scribit: Pomœriũ est circa murum locus, quem in condendis urbibus, quondam Hetrusci, quâ murum ducturi erant, certis circa terminis inaugurato consecrabant: & hoc spatium, quod neq; habitari, neq; arari fas erat, non magis, quod post murum esset, quàm quod murus post id pomœrium Romani appellarunt, sicuti pomœridianum dixerunt pro post meridiano. Nam locus pomis consitus non pomœrium (ut quidam existimant) sed pomarium appellatur. Ouidius. Id metuens solidis pomaria clauserat Atlas Montibus. In summitate uero murorum pinnæ ab ijs, quas insigniti milites in galeis habere solent, ita dictæ. Pinnæ enim propriæ sunt pennæ, quæ plumæ, hoc est molliores, & exiguæ pennæ non sunt. nam pennæ generale nomen est, ad plumas, & pinuas. à penna pennatus, & penniger, & pennarium theca pennarum, quibus nunc pro calamis utimur: & impennatus, sine pennis. Quamuis ueteres pennatas, impennatasq; agnas in saliari carmine pro spicis usurparunt, quæ habent, quæq; non habent aristas. agnas enim nouas uoluerunt intelligi, & bipennis, de quo inferius dicemus. à pluma, plumeus, & plumiger, & puluinus, & puluinar deducuntur. Dictum enim puluinum existimant quasi pluminum, & puluinar, quasi pluminar. Est autem puluinus, quasi lectulus quidam exiguus, lana, uel tomento, uel pluma, aut alio genere huiusmodi plenus. quo utimur in sedendo. Cicero: Afferri iussit puluinos, & omnes in suis sedibus sederunt. Iuuenalis: Et de puluino surgat equestri. à quo puluinatum dicimus, quod ad puluini similitudinem molle, ac conuexum est. Plinius: Lanuginoso, ac puluinato calice. & puluinum in hortis uocamus partem terræ erectiorem sulcum ex utroque latere sepientem, qui & Lira uocatur. habet enim ueluti puluinorum, in quibus sedemus, similitudinem, propter quod & torus à quibusdam nuncupatur. Plinius: Areis distingui, easq; resupinis puluinorum toris ambiri singulis tramitum sulcis, qua datur accessus homini scatebrisq; decursus. Columella: Vlpicũ habet, uelut allium plureis cohærenteis spicas, hæq; cum sint diuisæ, literatim seri debebũt, ut in puluinis positæ minus infestentur hyemis aquis. Puluinaria autem dicuntur, quæ capitibus dormituri supponimus ad puluinorum similitudinem. Iuuenalis: Fœda lupanaris tulit ad puluinar odorem. His in templis quoque Deorum ueteres utebantur, ut nos quoque hac tempestate facimus, in quibus collocabantur numina, ac Deorũ imagines, ut eminentiora uiderentur. Item à pluma plumatile, aut clauatum, aut ex plumis factum. Plautus: Cumatile, aut plumatile * plumis implere. & plumarium ex pluma, unde plumariam culcitram dicimus, quæ pluma plena est. & implume sine pluma, unde implumis culcitra sine pluma. & implumes aues, nuper natæ, & quæ nondum plumas emiserunt. Pinnas etiam gestare gladiatores solebant. unde pinnirapi retiarij dicuntur, quod pinnas è galeis mirmillonum iacto rete exciperent. Iuuenalis: Hic plaudat nitidi præconis filius, inter Pinnirapi cultos iuuenes, iuuenesq; lanistæ. huiusmodi pinnam græco quidem, ueruntamen apud Latinos usitato uocabulo petalum dicimus, quod aliquando ex ære, uel argento, uel auro fieri solebat. Plinius: Achamenes Phidiæ discipulus æreum petalum fecit, qui uocatur Encrinomenos, & ἀπὸ τοῦ πετᾶσθαι, quod est uolare, deducitur. tenuis quippe brattea est instar pinnæ. à pinna pinnaculum dicitur fastigium, & summitas ædificij in acumen tendentis, siue quod ueteres pinnam acutum dicebant, unde bipennis appellata est securis, quæ utrinque aciem habet: siue quod pinnaculis addi pinna consueuit, quæ facili motu uentorum indicet flatum, quod ge

nus uulgo nunc penniculum dicimus. Hoc etiam à uolatu petasum nominant. Plinius: Supra id quadratum Pyramides stant quinque, quatuor in angulis, & in medio una: in imo latæ pedum septuagenum quinum. Aliæ centum quinquagenum, ita fastigiatæ, ut in summo orbis æneus, & petasus unus omnibus sit impositus ex quo pendeant excepta catenis tintinabula, quæ uento agitata longe sonitus referant. Petasi etiam alæ dicuntur, quibus Mercurij talaria nectuntur, & ipsa talaria. Item uela tenuissima, quibus uti in theatris solebant ex lino æstiuo tempore. à quibus, qui petasis utuntur, petasati uocãtur. Suetonius de Augusto: Aestate apertis cubiculi foribus, ac sæpe in peristylio saliente aqua, atque etiam uentilante aliquo cubabat: Solis uero ne hyberni quidem patiens, domi quoque nõ nisi petasatus sub diuo spatiabatur. petaso autẽ ea pars suis dicitur, quæ ab alis incipit, & costas cõprehendit quibusdam ueluti uirgulis pinguibus distincta. Martialis de perna: Ceretana mihi fiat uel missa licebit De Menapis lauti de petasone uorent. Nam pernæ tam priores, quàm posteriores coxæ dicuntur. Plinius: Castrantur sues post bidui inediam suspensæ pernis prioribus. Ab huius pernæ similitudine piscis quoque genus perna appellatum est, ex concharum genere circa Pontias insulas frequentissimum. Stant pernæ uelut suillo crure longo in arena defixæ, hiantesq;, qua limpitudo est, pedali non minus spatio cibum uenantur. Dentes in circuitu habent pectinatim spissatos, intus pro spondylo grandis est caro. Veteres pernas pedes appellabant, quod nomen hodie quoque seruant Hispani. Hinc pernio appellatur morbus pedum ex nimio frigore proueniens, & calcaneum præcipue infestans, quem Græci χείμεθλα uocant. Plinius: Rapum domesticum perniones feruens impositum sanat, & crudum tusum; cum sale prodest cuicunque uitio pedum. Hinc fit diminutiuum perniunculus. Idem: Perniunculos curat, & cotyledon cũ axungia. à petaso fit diminutiuum petasunculus, de quo Martialis: Musteus est propera, charos ne differ amicos, Nam mihi cum uetulo sit petasone nihil. Musteum petasonem uetulo præferri ostendit. Apitius: Ex musteis petasonem elixas, cum bilibri ordei, & caricis uigintiquinque: cum elixatus fuerit decarnas, & armillam illius candenti batillo uris, et melle contegis: uel quod melius est, missum in furnum, melle obligas, cum colorauerit mittis in cacabum, passum, piper, fasciculũ rutæ, merum temperas. cum fuerit temperatum, dimidium in petasonem profundis, & alia parte piperati bucellas mustei fractas profundis: cum sorbuerit, quod mustei remanserit petasoni refundis. Petaso ob pinguitudinem facile rancescit, ideo uetus improbatur, musteus uero pernis longe præponitur. Hic obiter ostendendum est batillum, quod Apitius nominat, ferreum instrumentum esse, quo pruna colligitur ad similitudinẽ pilæ. id & batalum, quasi patulum primo uocatum, deinde batillum per diminutionem dictum. Plinius: Batillis ferreis candentibus ramento argenti imposito, quod candidum permaneat, probatur. in muris sunt turres arcta, atque alta ædificia à torrendis hostibus dictæ, sicut arces ab hostibus arcendis, uel quod aspectu toruæ sint, hoc est terribiles. Toruum quippe terribile dicimus uel à terendo, uel à tauris. Toruitas enim propric taurorum est dicta, quasi taurorum acerbitas. Ab hoc sunt torue, & toruum, & torua aduerbia. Plautus: Quid me torue aspectas? Apuleius: Cum toruum in eos intueretur. Virgilius: Talibus Aeneas ardentem, & torua tuentẽ, Lenibat dictis. à turris turritus deducitur, hoc est altus, atque excelsus: ut turrita domus alta, sublimis, & ad turris similitudinem ædificata. Interdum turritus turribus plenus. à quo turritæ urbes dicuntur, & mater deûm Turrita cognomi

ta cognominatur, quia terra est, quæ urbeis sustinet. Virgilius: Qualis Berecynthia mater Læta deûm partu Phrygias turrita per urbeis. Et turriger. Lucanus: Turrigero canos effundens uertice crineis. Pli. Sed turrigeros elephantorũ miramur humeros. Turricula quoque à turris per diminutionem dicitur, quæ modo paruam turrim significat, modo uasculi genus à turris similitudine ita dicti, quo iactari tali ludendo solebant. Mar. Quærit compositos manus improba mittere talos. Si per me misit nil nisi uota facit. Eadẽ pyrgus appellatur, quoniam Græci πύργον turrim uocant. Horatius: Talos mitteret in Pyrgum. Quamuis Pyrgũ oppidum quoq; Thusciæ fuerit nobilissimum eo tempore, quo piraticã Thusci exercebant. Dicitur etiã orca. Persius: Angustæ collo nõ fallier orcæ. Quod nomen sumit à similitudine marinæ beluæ. est enim species teres, atque uniformis. Bellua ipsa orca uocatur balenis infesta, cuius imago nulla alia repræsentatione exprimi potest, quàm carinæ inuersæ. dentibus truculenta irrumpit in secreta, ac uitulos balenarum, uel fœtus, uel etiam matres grauidas, onere immobileis lacerat morsu. Orca in portu Hostiensi uisa oppugnata est Claudio principe. Venerat tunc eo portum ædificante inuitata naufragijs tergorum aduectorum è Gallia, satiansq; per complureis dies alueum in uado sulcauerat usque adeo fluctibus accumulata, ut circũagi nullo modo posset. profectusq; eò Cæsar cũ prætorianis cohortibus populo Romano spectaculum præbuit milite è nauigijs lanceas congerente quorum unus mergi uisus est, reflatu belluæ unda oppletus. turriũ inuentores (ut Aristoteles refert) Cyclopes (ut Theophrastus) Phœnices fuere. Itẽ quia uiæ relinquuntur in muro, quibus necessaria portari in urbem possint, à portando portæ appellatæ, quæ fores habent, quibus clauduntur, aperiunturq;. Item post se alias fores pendulas ex ligno, ferró ue, quæ demitti, ac tolli pro uoluntate custodũ possunt, hæ cataractæ appellãtur. Liui. Porta cataracta deiecta clausa erat, eam partim funibus subducunt in tantum altitudinis, ut subire recte possent. Dictæ cataractæ, quod ex alto defluere uideantur. Græci enim καταῤῥεῖν defluere dicunt. unde cataractæ etiam appellantur è terra exeuntes aquæ, & ita ex alto defluentes, ut ruere potius, quàm defluere uideantur, qualem Tyburi cernimus Anienem, & qualeis esse in Aegypto Nili cataractas legimus. Item loca ipsa, è quibus exeunt, cataractæ dicuntur, unde in maximis imbribus apertas esse cœli cataractas dicere solemus. Reperitur autem hæc cataracta fœminino genere, & hic cataractes masculino. à Græcis καταῤῥάκτης masculino genere dicitur. à porta diminutiuum fit porticula. Item Angiportum intra urbem est uia angusta non facile peruia, quasi uicus inter domos. Veteres quippe domos partim portus, partim insulas uocabant à portando. unde etiam porticus appellatæ, quæ propter repentinos imbreis, & umbrarum, ac deambulationis gratia ædificantur. Ouidins de porticu Pompeiana: Tu modo Pompeia lætus spatiare sub umbra, Cum sol Herculei terga leonis adit. Varro angiportum ab angendo propter loci angustiam, & portu dictum affirmat. Terentius: Egomet in pedes quantum queo in angiportum quoddam desertum. Portus proprie dictus (ut Vlpi. scribit) locus cõclusus, quò importantur merces, & inde exportãtur. Nunc quartæ declinationis est. Veteres in secunda usi fuere. Turpi. Nec nautæ, cum essent circunuenti uentis, incerto itinere, porti indigentes. à portu porticulus deducitur, qui modo est paruus portus, modo is, qui in portu modum dat classi, modo malleus, & portisculus. Marcel. Portisculum scribit esse hortatorem remigum, qui eam perticam tenet, quæ portisculus dicitur, qua excursum, & hortamenta moderatur. Plautus: Tu ha

bes portisculũ. Et Portumnus deus à portu dictus, qui portubus præest, græce παλαίμων uocatur. Hic idem Melicerta est Inûs filius. & portoriũ merces, quæ portitoribus datur. Itẽ uectigal, quod soluitur portitori. Lucilius: Facit idem, quod illi, qui inscriptum è portu exportant clanculum, ne portorium dent. & portitor, qui uectigal portus, hoc est portorium cõduxit. Item qui traducit homines, ac uehit uel ad nauim de litore, uel ad litus de naui, uel ad ulteriorem fluminis stagni, aut lacus ripam, quem græca uoce πορθμέα dicimus. Iuuenalis: Iam sedet in ripa, tetrumq; nouicius horret Porthmea. Item abusiue interdũ is, qui portatur, sicut uector. Præterea importunus, importune, importunitas. Opportunus, opportune, opportunitas, de quibus supra diximus. Intra urbem quoque forum est, de quo supra diximus, in quod uenalia feruntur, uel in quo iudicia feruntur. Vnde forum boarium, forum olitorium, forum piscarium, forum cupedinis, quæ omnia postquam Romæ contracta fuerunt in unum locum, quæ ad uictum pertinebant, & locus ædificatus appellatum Macellum, seu quod ibi fuerit hortus (ut quidam putant) quem Macellũ à Lacedæmonijs appellari diximus, unde Iones quoque hostia hortorum macellotas uocabant: siue quod ibi domus fuerit eius, cui Macello cognomentum fuerit, quæ ibi publice diruta, at ex ea ædificatum hoc, quod uocatur macellum in foro. Tradunt enim hunc Macellum latrocinium in urbe exercuisse, ideoq; eo damnato censores Aemilium, & Fuluium statuisse, ut in domo eius obsonia uenderentur. Sunt qui macellum à mactandis pecoribus existimant appellatum. mactare enim interficere est. Plautus: At ego certe cruce, & cruciatu mactato. tractũ à sacris, ubi mactari oues dicũtur, quæ immolãtur. Virgilius: Et nigram mactabis ouem, lucumq; reuises. Dictũ est autem macto, quasi magis aucto, hoc est augeo. Nam prius q̃ uictimam immolarent, thus, aut uinum super eam fundebãt. Vnde mactum esse taurum dicebant thure, uel uino, hoc est, cumulatam hostiã, & magis auctam. Hinc mactare pro magis augere ueteres usurparunt. Cicero: Ferunt laudibus, mactant honoribus. Et macte uirtute dicimus eũ, qui uirtute præditus est, quasi magis aucte semper in uocatiuo. Virgilius: Macte noua uirtute puer, sic itur ad astra. Cicero: Macte uirtute esto. Lucilius: Macte inquã uirtute, simulq; his uersibus esto. Apul. Macte uirtute esto. Liuius: Tum uero abi inquit, in te magis, quàm in me hostilia ausus. iuberem macte uirtute esse, si pro mea patria ista uirtus staret. Nunc iure belli liberum te intactum, inuiolatumq; dimitto. Per metaphorã tamen mactare aliquando pro male tractare accipimus. Plautus: Mactantem malo, & damno uiros. Aliquando pro præcipitare. Accius: Aut illorum copias fundam in campo, aut naueis uestras mactabo in mare. Nonnunquam pro honorare. Plaut. Tum honeste mactatum reducam domum. Quidam etiam macellum à macerando deductum arbitrantur, quod pecora, dum eò ducuntur, ibiq; tenentur, macerantur. A macello macellarij dicuntur, qui macellum exercent non solum carnium, sed omnium obsoniorum, quin etiam panis, & frumenti uenditores. quippe hæc omnia in macello uenundabantur. Nam locus ubi carnes tantummodo uenduntur, carnarium appellatur. Plautus: Cœnam è carnario emit iam factus satur. Varro tabernam carnariam uocat. carnariũ tamen proprie dicitur, ubi salitæ carnes domi reponuntur. Plinius: Quippe è macello, aut carnario uiuendum est. Qui uero carneis in carnario uendunt, etiam lanios constat appellatos fuisse. Plaut. In uelabro uel pistorem, uel lanium, uel haruspicem. Vnde lanienas officinas uocamus, in quibus fiunt ac uenduntur carnes. Idem: Per Myropolia, & lanienas, circumq; argentarias rogitando sum

raucus factus. & lanionius ad lanium spectans. Vnde lanionię mensæ dicuntur, in quibus scinditur caro. Sueton. Carnificem statim acciri cum machæra, mensaq; lanionia flagitauit. & lanium aliquando pro carnario positum: hinc lanistas dictos, qui laniandis gladiatoribus præsunt, quemadmodum inferius ostendemus. Carnariũ quoque Plautus accipit pro ipsa carne: Qui mihi carnarium parauit ridiculus ad ientandum. Item Carnarius masculino genere dicitur, & qui carnem uendit, & qui in edenda carne delectatur. Martialis. Carnarius sum, pinguiarius non sum. quod significat carnosam, hoc est corpulentam amicam opto, non nimis pinguem. Macellum etiam per diminutionem dicimus macrum. Lucilius: Si nosti non magnus homo est, nasutus, macellus. Macer proprie uocatur exilis, atque extenuatus. Virgil. Heu heu, quàm pingui macer est mihi taurus in aruo. Et à græco (ut ego arbitror) deducitur. Græci enim μακρὸν longum dicunt. quæ autem tenuia sunt longiora uidentur. à μακρὸς macrocosmus dictus, hoc est longus mundus. Sicut Microcosmus paruus mundus, & macrologia lõga oratio, multiloquentia, sicut brachylogia breuiloquentia, & macrobius longæuus. βίος enim uitam significat, & macrochir longimanus. à macer uero macilẽtus dicitur eiusdem significationis, & macresco uerbum, quod est extenuor, & macies extenuatio. Apuleius: Vnde ista tam subita macies, & tantus pallor? & macritudo, & macor eiusdem significationis. Plautus: Ossa, atque pellis sum miser macritudine. Pacu. Corpusq; meũ tali mœrore, errore, macore senet. Ab hoc fit macesco. Varro: Riualis homo iturus in curiã ante macescebat. Item maceror eiusdem significationis, frequenter tamen ad animum transfertur, & capitur pro affligor. Itẽ maceries, hoc est paries sine calce factus, quasi sine pinguitudine, qui & maceria dicitur solis lapidibus cõstans. Maceries etiam ipsam macritudinem, siue macerationem significat. Macæra uero græca uox est, & latine sica dicitur, & culter, siue cultellus. Iuuenalis: Ames nomen, uictumq; machæræ. notum instrumentum est ad scindendum simul, uulnerandumq;. unde machærophori sicarij dicuntur. Item macula, quod significat turpitudinem, quoniã macies animal decolorat, ac fœdum facit. Plinius: Fullones eas maculas è uestibus tollũt. hinc maculo, & commaculo, id est fœdo, deturpo. capitur etiã macula pro nota, hoc est signo quocunq;. Vnde genitiuæ notæ in corpore maculæ dicuntur. Item pro infamia. Cicero: Cuius ut adolescentiæ maculas, ignominiasq; præteream. Item pro foramine in rete. Idem: Reticulumq; ad nareis sibi admouebat tenuissimo lino, minutis maculis, plenum rosæ. à macula maculosum dicitur, quod modo sordidum, immundumq; significat. Plautus: Sordida, ac maculosa facie. modo uariũ, ac notis plenum. Virgilius: Succinctam pharetra, & maculosæ tegmine lyncis. Item à macro, siue macie fit marceo, quod est putreo, & marcesco putresco, quoniam quæ macie attenuata sunt, facile putrescunt: hinc marcor, putredo, & marcidus putridus, & (si Varroni credimus) mœreo, doleo, quod mœror, hoc est dolor corpus marcescere faciat. ab eo mœstum deducitur, hoc est triste, miserandum. Virg. Et mœstas promere uoces, à quo mœstitia, & mœstitudo deducuntur. Quintil. Dolore, atque animi mœstitia langues. Accius: Ni uestitus teter, mœstitudo, uastitudo, prædicarent hominem esse. Plautus: Cui tanta mœstitudo obtigit. Veteres etiam mœro pro mœstum, & mœrentẽ facio usurparunt. Pacu. Qui multis me mœrauit modis. At cũ sine diphthongo scribitur mereo longe diuersam significationẽ habet, merere enim proprie est lucri gratia aliquid operari. unde merere dicimus stipendij gratia militare. Varro: Qui in exercitu donati essent, & ære publico mererent. Lucanus: Ae-

re merent paruo, à quo emeriti dicuntur, qui iam à militia absoluti sunt. unde mors ab emerita uita dicta est. Quidam tamen emereor, & emeritum à mereor potius deductum existimant, ut inferius docebimus. & merere mulieres dicuntur, quæ sordidissimi quæstus gratia prostant. à quo meretrices sunt appellatæ. à quibus meretricium pro meretricia arte, & meretricari, quod est scortari. & meretricius, meretricia, meretricium, quicquid quæstum facit corpore suo. unde equi meritorij dicuntur, & meritorij muli, & meritoriæ rhedæ, quæ quæstus gratia locãtur, aut cõducuntur. & scorta meritoria, quæ lucri gratia prostituũtur. & pueri meritorij, qui uel iussu dominorũ, uel sua sponte prostant. Cicero: Ingenui pueri cum meritorijs, scorta cum matribusfamiliãs uersabantur. Corpus quoque meritorium dicitur, & oratio meritoria, quasi uilis, et male capta. & taberna meritoria stabulũ, siue diuersoriũ est. hinc merces appellata, quæ pro labore, & stipendio soluitur. Iuuenalis: Scire uolunt omnes, mercedem soluere nemo. et mercenarius, qui operam mercedis gratia præstat, & mercor uerbum, quod est modo emo, modo emẽdi aut uendendi causa mercaturam exerceo. à quo mercator, qui emit siue ut teneat, siue ut alteri uendat, & qui mercaturam exercet. & merx, ac mercatura, quæ ita inter se differũt, quod merx est species ipsa, quæ emitur, uenditur'ue. à quo mercimoniũ, & cõmercium, quasi contrectatio quædam merciũ deriuantur: mercatura uero actus ipse emendi, ac uendendi merces. Cicero: Mercatura autem si tenuis est, sordida putanda est: sin magna, & copiosa, multa undiq; apportans, multisq; sine uanitate impertiens, nõ est admodum uituperanda. Item mercatus locus, in quo agitur mercatura. Idem: Quò cum tanquam ad mercatum bonarum artium profectus sis, inanem redire turpissimum est. Mercis appellatio (ut Vlpian. inquit) ad res tantũ mobiles pertinet. Afranius addit mercis appellatione homines non contineri, & ob eam rem mangones, nõ mercatores, sed uenalitiarios appellandos censet. Mercem Varro à merendo ære dicit appellari. à merce uero Mercurius deriuatur Iouis filius ex Maia Atlãtis filia, qui mercaturæ deus est, & Deorum interpres, ideo à Græcis Hermes dictus ἀπὸ τοῦ ἑρμηνεύειν, quod est interpretari. hic palæstram docuit, lyram inuenit. Hermaphroditum ex sorore Venere genuit, & ex Lycaone Deucalionis filia Autolium. Idem precibus Iunonis Martem è duris carceribus liberauit, Argum interemit, Prometheũ in Caucaso religauit. Argiphontes cognominatur, quod Argum peremerit, quem ferunt multis circa caput oculorum luminibus ornatum custodisse Iunonis imperio Inachi filiam eius deæ pellicem, in bouis speciem conuersam. Simulachrum eius Aegyptij pennatis alis insigniunt, alij petaso, hoc est talaribus alatis, & addunt capiti galerum. Stati. Obnubitq; comas, & temperat astra galero. Item dant ei caduceum, quæ uirga est, qua bellum dirimitur. Nam quia Mercurius orationis deus est, et deorũ nũtius, merito à dijs mittebatur, ut dissidentium animos oratione sedaret. Hinc legati pacis Caduceatores dicti. sicut enim per fetiales bella indicebãtur, ita per caduceatores finiebantur. Caduceum Aegyptij in speciem draconum maris, ac fœminæ coniunctorũ figuraueruũt, & Mercurio consecrarunt. hi dracones parte media uolumnis sui nodo, quem uocant Herculis, inuicẽ obligantur, primæq; partes eorum reflexæ in circulum pressis oculis ambitum circuli iungunt, & post nodũ caudæ reuocantur ad capulum caducei. Causam autẽ cur exteræ gentes caduceum in pace tractanda circundata anguiũ effigie fecerint, quidam hanc esse tradunt. Cum Mercurius lyrã in Cyllene mõte Arcadiæ septicordem ad Atlantidum numerum instituisset, qã Maia mater eius ex illarũ numero esset, ac non multo post de-

prehensus

prehensus ab Apolline fuisset boues suas abigere, quo facilius ueniam ab eo impetraret, Apollini traditur concessisse, ut lyram à se primo inuentã prædicaret. propter quod Apollinem ferunt uirgam quandam Mercurio dono dedisse, quã cum manu tenens in Arcadiã proficisceretur, inuentos ab eo fuisse dracones duos simul ligatos, & inter se mutuo pugnantes, quo uiso uirgam interposuisse, & dicto citius prælium diremisse. Eo facto huiusmodi uirgam pacis gratia dixit esse constitutam. & huius rei exemplo uirgam postea duorum draconũ similitudine finxerunt, eaq; & in palæstra, & in reliquis certaminibus usi sunt ad prælium dirimendum. Sed hæc fabulosa sunt. Veritas autem historiæ hoc habet. Oui genus est in magna fama Magorum, angues enim numerosi, quorum conuoluti saliuis, faucium, corporumq; spumis artifici complexu glomerantur. Id ouum anguinum appellatur. Magi dicunt sagulis in sublime iactari oportere, sagoq; intercipi, ita ut terrã non attingat, raptorem equo profugere. serpentes enim insequi, donec interuentu alicuius amnis arceantur. Experimentũ eius esse si contra aquas fluitet, uel auro cinctum. certa quoq; luna capiendum censent ad uictorias lituum, ac regum aditus maxime laudatur. à diuo Claudio principe interemptus est quidã eques Romanus non ob aliam causam, quàm ut eam uanitatẽ Cæsar experiretur. hanc igitur Caducei causam esse affirmant: ideo cristatos angues in caduceo non esse. A Mercurio mercurialis herba dicitur, quam Græci ἀνάβασιν uocant, quam hermupoam, quasi ἑρμοῦ πόαν, hoc est Mercurij pabulum. Duo eius genera masculus, & fœmina, ocimo penè similibus foliis, caule cubitali, ramoso in cacumine, geniculis densis, nascũtur in campestribus cultis. Mirum est, quod de utroque proditur. Masculum ut mares gignantur efficere, fœminã, ut mulieres, hoc fieri si post conceptum succus statim bibatur in passo, edantur'q; folia decocta ex oleo, & sale, uel cruda ex aceto. Ab hermes autem etiam Hermopolis dicta urbs, quã Mercurius condidit. Nam cum Argũ occidisset, fugit in Aegyptũ, & quoniã in omni disciplinarum genere eruditissimus erat, maximo in honore habitus est, primumq; anni mensem Aegyptij ex illius nomine nuncuparunt. ipse uero Trismegistus, hoc est ter maximus appellatus est. Item ab Hermes, et Aphrodite, quod Venerem significat, Hermaphroditus est dictus Mercurij, & Veneris filius. Ouid. Mercurij puerum, & diua Cythereide natum Naiades Idæis enutriuere sub antris. Cuius erat species, in qua mater'q;, pater'q; Cognosci possent, nomen quoq; traxit ab illis. Hunc poëtæ finxerunt, quod uagabundus in Cariam aliquando peruenisset, limpidissimum fontem conspicatum fuisse, quem nympha Salmacis nomine incolebat. hãc subito amore eius correptam, cum nullis flectere eum blandicijs, nullis precibus posset, tandem simulato recessu, post ueprẽ latuisse, iuuenem autẽ dum abijsse nympham existimat, nudum fontem intrasse, quod conspicatam nympham decurrisse subito, & abiectis uestibus iuuenem arctissime complexam fuisse. Sed cum obstinatum exorare non posset, petijsse à dijs, ut ex duobus corporibus in unũ redigerentur, itaq; factũ, ut qui uir fontem intrauerat Androgynus, hoc est utrunq; sexum habens exiret. Quamobrem à superis exorasse fertur, ut quicunque eum fontem intraret, idem patereur. quod aliqui ea ratione fictum fuisse à poëtis existimant, quia Salmacidis fontis aqua, potantes eam molles, atq; effœminatos redderet. Sed hoc falsum est, neq; enim molles, & impudici ex ea aqua potantes fiunt, sed & color fontis perlucidus est, & sapor aquæ egregius, aquaq; ipsa salubris. Ratio autem fictionis hæc est, quod cum Græci eò coloniã deduxissent, Caras, & Lelegas inde eiecere. hi autẽ ad montes fugati congregari inter se, ac discurrere, latrocinariq; solebant, a-

grumq; omnem crudeliter uastare. Inter hæc unus ex colonis ad eum fontem propter bonitatem aquæ quæstus causa tabernam omnibus copijs instruxit, eamq; exercendo Barbaros allectabat. ita singulatim decurrẽtes, & ad cœtus cõuenientes è duro, feroq; more, cõmutati in Græcorũ consuetudinem, & suauitatẽ sua uoluntate inducebantur. Ergo ea aqua non impudico morbi uitio, sed humanitatis dulcedine mollitis animis Barbarorũ eam famam esse adeptã. Ab hoc Hermaphrodito, hermaphroditi dicti sunt omnes utrunq; sexũ habẽtes olim in prodigijs, postea in delitijs habiti, & à Græcis uocibus, quæ uirũ, ac mulierem significant Androgyni appellati. Hos eius sexus existimandos Vlpianus putat, qui in eis præualet. uisi sunt & aliquando mares ex fœminis facti. Licinius Mutianus scripsit uisum à se Argis Aristonem, cui nomen Aresusæ fuerat: hũc nupsisse etiã, mox barbã, ac uirilitatem prouenisse, uxoremq; duxisse. eiusdem sortis & Zinyrtiæ puerum à se uisum. Item Plin. prodit uidisse in Africa mutatum in marem nuptiarum die L. Consicium ciuem Tisdritanum. Item ab ἑρμηνεύω ἑρμηνεία dicitur, quod interpretationem significat, unde extat Aristotelis liber περὶ ἑρμηνείας, hoc est de interpretatione. Item in urbe ærarium est, ubi pecunia publica continetur, ab ære dictum, & carcer à coërcendo, quod uincti in eo custodiuntur, & prohibẽtur exire. Est enim custodiæ locus, quæ græce φυλακὴ dicitur. Plautus: Illic est abductus recta in Phylacam, ut dignus est. & carceres, ex quibus equi mouẽtur ad cursum, quod coërceantur equi, ne inde exeant ante, q̃ magistratus miserit signum, quãuis hæc aliquando à poëtis confundantur. Virg. Ruunt'q; effusi carcere currus. Comitiũ, in quo coitur ad litiũ, & suffragiorũ causas. Curiæ, ubi uel sacerdotes res diuinas, uel magistratus humanas curãt. Senaculũ, ubi seniores cõsultandi gratia consistunt, dictũ ut gerusia apud græcos. Lautulæ à lauando, quas græci thermas appellant, de quibus paulo post dicemus. à quo locus extra urbẽ Romã, in quo propter fluenteis aquas lauandi usum exercebant, lautulæ uocabãtur. Itẽ in maritimis urbibus portus, de quibus paulo ante diximus, in quibus naues à tẽpestatibus defendũtur. & naualia, in q̃bus fiunt naues, & remi, & omnia ad classem necessaria tenẽtur, & emporia, hoc est mercatus rerũ, quæ mari uehũtur. Item in urbe uici, de quibus supra diximus, & regiones, & templa compita, quadriuia ab eo, quod multæ uiæ in unum confluant, & quasi unũ petant locũ. unde cõpitalia festa dicta, quæ in compitis peragebãtur. & cõpitalicius dies, in quo cõpitalia celebrantur. Item areæ, plateæ, cãpi, de q̃bus paulo post dicemus. nam amphitheatra, theatra, circos, aliaq; permulta, quæ nunc in usu nõ sunt, sponte præterimus. Item uestibulũ, qã ante domos esse supra memorauimus, & græce propylæum dicitur. Plin. Protogenes, cum Athenis celeberrimo loco Mineruæ delubro Propylæũ pingeret, adiecit paruulas naueis lõgas in his, quæ pictores parerga appellãt. Hic obiter notandũ est parergõ dici, quod alicui rei præter propositum additur, ut si pictor Iunonẽ pingens ornandæ tabellæ gratia arbusculas, & auiculas, siue naues, mariaq;, aut aliquid aliud huiusmodi addiderit. Postremo domus uocabulũ (ut supra diximus) à græcis sumptũ, quæ ædes etiã multitudinis numero dicũtur, ut meas ædes non præscribam. In singulari uero templũ significat, seruatq; eandẽ significationẽ in plurali, habens tamen semper in utroq; numero adiectionẽ. ut in æde Iouis, in æde Mercurij, in æde Mineruæ, in æde sacra, ædes sacræ, ædes deorũ. Cic. Ex eo die quo in ædẽ Telluris cõuocati sumus, in quo templo, quantũ in me fuit, ieci fundamẽta pacis. Aliquãdo ædes pro sepulchro ponitur. Ouid: Est mihi marmorea sacratus in æde Sicheus. ædes ab aditu dictas Varro testatur, alij q̃ in edito poni solerent. alię ædem pu-

tant appellatã, quod in ea sacrificantes edere cõsueuerunt. Aediũ appellatione omnes ædificiũ species cõtineri Paulus iurisc. affirmat. Ab hoc fit ædifico, qđ proprie est ædẽ facio. Hor. Diruit, ædificat, miscet quadrata rotũdis. Ponitur tamẽ in omni gẽe cõstructionis, unde ædificiũ ois cõstructio dicitur, utputa quadrigæ, currus, portus, põtis, nauiũ, & aliorũ huiusmodi. ædificij quoq; appellatione nõ solũ superficiẽ significari, sed solũ quoq; ipsum, cui ædificiũ superpositũ est, Vlpi. putat. Ab ædifico fit proædifico. Veteres qppe proædificatũ dicebãt quod ex priuato loco processerat in publicũ solũ. Item ab ædefit Aedepol iurandi aduerbiũ, quasi per ædem Pollucis. et ædituus, qui curat ædes sacras ab æde tuenda. à quo fit ædituor uerbũ pro ædẽ tueor. Veteres non æditũ, et ædituor, sed æditimũ, et ædimor dixere. M. Varro æditimũ dicendũ existimat, non æditũ, quod alterũ sit recenti nouitate factũ, alterũ antiqua origine incorruptũ. Cic. in Verrẽ: Aeditimi, custodes q; mature sentiũt. Aedituentes quoq; legimus pro ædes sacras tuẽtes, hoc est ædituos, & ædilis ab ædibus dicitur: siue (ut quidã uolũt) qđ facilis ad eũ plebi aditus esset. Hic magistratus erat, qui nõ modo sacrarũ, sed etiã priuatarũ ædiũ curã gerebat. Ludos quoscũq; et ex quacũq; causa instituere ad eos pertinebat. Vnde Põpeiũ legimus ædilẽ factũ theatrũ, quod summa impẽsa ædificauerat, magnificentissimis ludis dedicasse, in quibus currus cum elephãtis induxit. Comœdiæ quoq;, & tragœdiæ ædiliũ iussu recitabãtur, & loca in theatro assignabãtur. Vnde Attiliũ Seranũ, et L. Scriboniũ legimus, dũ ædiles essent, senatus, ac plebis loca secreuisse. Si quispiã seruũ, aut iumentũ morbosum, uitiosum'ue pro integro, sanoq; uẽdidisset ædicto ædiliũ emptori succurrebatur. Hi etiã curã gerebãt ut cloacæ, et aquæductus cæteraq; ædificia tam priuata, q̃ publica, lauta, mũda, & integra seruarentur. Deniq; qcqd utiosum pro sincero, fractũ pro integro uenũdatũ esset, ædiliũ imperio redhibebatur, idq; ædilitiũ ædictũ dicebatur. Aediles ab initio duo ex plebe creati fuere. Postea alij duo patricij additi, q̃ quoniã sella curuli uterentur, ædiles curules uocitati sunt alij plebei dicti. Primi ex patricijs ædiles creati sunt Gn. Capitolinus, et P. Cornel. Scipio, cũ ludos soleneis pro ordinibus in cõcordiã redactis faciẽdos, & in fastis referẽdos senatus iuberet, idq; ædiles plebis se facturos negarẽt. Tunc. n. conclamatũ à iuuẽtute patricia dicitur, se id honoris deorũ immortaliũ gratia libenter facturos. Quibus cum ab uniuersis gratiæ actæ forẽt, senatusconsultũ factũ est, ut duos ex patribus, q̃ ædiles essent, dictator populũ rogaret, patres comitijs autores forent. Duos quoq; ædiles alios à Iulio Cæsare creatos legimus, q̃ frumẽto præessent. à quo Cereales sunt nominati. Ab ædili ædilitas, et ædilitatus, & ædilitiũ deducũtur, pro ipsa dignitate, siue magistratu ædiliũ. In prima parte ædiũ hoc est post uestibulũ, de quo iã disseruimus, ianua est dicta à Iano, qđ huic deo cõsecratum sit omne principiũ. hinc ianitor, cui ianuæ custodia demãdata est, cuius fœmin. est ianitrix, et ianeus quoq; à ueteribus dicebatur. Ianus aũt ab hiatu dictus est detracta aspiratione, eo qđ fuerit omniũ primus, cui ueluti parenti omniũ supplicabãt, & à quo rerũ omniũ factũ putabant initiũ. Etenim chaos appellarũt ueteres, in primis q; Hesiodus confusam quandã ab initio unitatẽ hiantẽ, patẽtemq; in profundum: à quo & χάσκειν Græci, & nos hiare deduximus. & qđ nos hiatum, illi χάσμα dixere. Ouid. Ante mare, & terras, & quod tegit omnia, cœlũ, Vnus erat toto naturæ uultus in orbe Quẽ dixere chaos, rudis, indigesta q; moles, Nec quicq; nisi pondus iners. Dicitur aũt ianua etiã ostiũ, uel ab obstãdo, uel ab ore, quod quasi os sit, per quod sit ingressus, & exitus. Quidã tamen ianuã ab ostio ita distinguũt, ut ianua domus sit, ostium uero partiũ. nam et triclinioru, & cubiculorũ, & cellarũ, atq;

aliarũ partiũ hostia dicũtur. Confundũtur tamen hæc sæpenumero, & græce θύρα dicũtur. à quo thyridiõ ostiolũ, & obturo uerbũ, qđ significat claudo. à quo obthurator, obthuratrix, obthuratio. Mox atriũ est, quod à gbusdã etiã aula dicitur, de quo supra diximus, cui proximũ est tablinũ locus hybernæ stationis à tabulis dictus, deinde porticus, gbus includi areæ solẽt, egregiũ aduersus tẽpestates, ac feruorẽ solis receptaculum. Ab hoc cryptoporticus dicitur nomẽ ex græco, latinoq; cõpositum κρύπτας enĩ græci subterraneas testudines uocãt. Sũt aũt cryptoporticus subterraneæ porticus cum amplis fenestriis, gbus refrigerãdi gratia per æstatẽ utimur. Nec à porticu dissimile est peristyliũ, qđ latine interpretari circũcolumniũ potest, περὶ enĩ circũ significat, στύλος dicitur colũna. est aũt locus circũquaq; porticũ habẽs, uel saltẽ à tribus lateribus, qualia fieri in rusticanis domibus solent. Quædã etiã domus atriolũ habent, hoc est aliud paruũ atriũ. Cic. Quo loco te scribere aiunt, ut atriolum fiat mihi, ut est magis placebat. neq; enim satis loci uidebatur esse atriolo. nec ferè solet, nisi in his ædificijs fieri, in quibus est atriũ maius. Postea cauũ ædiũ, quod & cauædiũ à quibusdã uocatur. qui locus intra pariẽtes relingtur patulus, qui fit ad cõmunẽ omniũ usum. in hoc si nullus locus relictus est, q̃ sub diuo sit, testudo dicitur, à testudinis similitudine, ut Romæ in prætorio, et rostris fuisse legimus. Si uero relictus est in medio locus, ut lucẽ capiat deorsũ, quo impluit, impluuiũ dicitur. Sursum, qua cõpluit, cõpluuiũ, utrũq; à pluuia Thuscanicũ quoq; appellatũ à Thuscis positq; illorũ cauũ ædium imitari Romani cœperũt. Reliquarũ partiũ ordinẽ qđ referre supuacuũ est, cũ magna sit ædificiorũ ubiq; diuersitas. Quapropter partes tantũ ædiũ sunt loca ad res necessarias reponẽdas septa, quæ à cælãdo (ut supra diximus) cellæ uocãtur, & penariũ, siue penu, in quo res in longiorẽ usum cõseruantur, & granarium, in quo reponitur granũ, quod & ab hordeo horreum dicitur, & à ueteribus à farre farreum uocabatur. Quibusdã tamen locis granũ seruatur in scrobibus in sicco solo factis, & palea substratis, q̃ Syri uocantur. Præterea apothecæ, quæ latine cællæ uinariæ dicũtur. Plin. Vina in apothecis canis ortu mutãtur, postea q; restituuntur sibi. Proprie tamẽ apothecæ dicũtur, in quibus uinũ & seruatur, & uenditur. Item apothecas fuisse, & diffundi solita uina anno sexcentesimo tricesimotertio urbis apparet. Idẽ. Tantũ pecuniarũ detinent uini apothecæ, nec aliares magis incrementũ sentit. fœnilia, farinaria, pistrina, hoc est loca, in quibus fœnũ, & farina seruãtur, ac pinsitur triticum, & panis fit. etsi aliquãdo in domibus sint, potius tamen extra domũ faciẽda uidentur, ut ædes ab ignis periculo sint tutiores. Similiter præsepia equorum nisi testudinata fiant, qualia tu Federice imperator in ista tua regia fecisti, tanto sumptu, decore, ac magnificentia, ut connumerari inter præclara totius orbis opera merito possint. Præsepia loca sunt non tantum in quibus equi, muli, iumenta, cæteraq; huiusmodi pascuntur, sed omnia loca clausa, in quibus animalia continentur. Virg. Ignauum fucos pecus à præsepibus arcent. Idẽ: Stabãt tercentũ nitidi in præsepibus altis. Dicimus etiã præsepiũ, sed hoc potius locus est, in quo pabulũ animalibus porrigitur. Pli. Elephãti maxime oderemurũ, et si pabulũ in præsepio positũ attingi ab eo uidere, sastidiũt. præsepia etiã dicimus paruã nubeculã in cœlo, qđ in ea ea asselli, de quibus inferius dicemus, stabulari uideantur. Plin. Sunt in signo Cãcri duæ stellæ paruæ asselli appellatæ, exiguũ inter illas spatium obtinẽte nubecula, quã præsepia appellant, hæc cum cœlo sereno apparere desierit, atrox hyems sequitur. Post hæc triclinũ est locus, in quo discũbitur, dictũ à tribus lectis. nam treis mẽsas in cõuiuio apponere ueteres solebant, & iacendo cœnare, unde à cubo, quod est iaceo, factũ est discum

bo, quod

bo, quod ad mensam solum modo pertinet. τρεῖς dicunt treis κλίνην lectum. Quintil. de loco, ubi Simonides artem memoriæ traditur inuenisse: Vix eo limen egresso triclinium illud supra comitas corruit. Cicero eundẽ locũ interpretatus nõ triclinium, sed conclaue dixit, ex quo notari potest tricliniũ à nostris cõclaue appellari. Verba eius hæc sunt: Nec iter cõclaue illud cecidit, proprie tamen cõclaue appellatur, quicũq; locus secretior, in quo uel uiri colloqui, uel mulieres cõfabulari solent, habetq; clauẽ unam cõmunem domesticis, nec est omnibus ad eũ eundi potestas. Vitruuius: In triclinijs autẽ, cæteris q; conclauibus maximus est usus luminum. ab hoc conclauatæ res dicuntur, quæ sub eadem sunt claui. A triclinio architriclinus uocatur, qui triclinio præest. & triclinarius minister, qui in triclinio ministrat. & triclinariæ res, quæ ad triclinium pertinent. Triclinium tamen proprie instrumentũ est, à quo locus ipse denominatur, & treis toros, siue treis mensas habet, ita cõiunctas ut transferri huc, atq; illuc possint. Plin. Antiquissima æris gloria Deliaca fuit, mercatus in Delo celebrante toto orbe. et ideo cura off. cinis tricliniorũ pedibus, fulcris q; ibi prima nobilitas æris. Idem: Nam triclinia ærata, abacos q;, & monopodia Cn. Manliũ Asia deuicta, primũ inuenisse triũpho suo, quẽ duxit anno quingẽtesimo, sexagesimo septimo, L. Piso autor est. Idẽ: Antias quidem refert L. Crassum hæredem Lucilij Crassi oratoris, multa etiã triclinia ærata uendidisse. Sunt autem in potentiorum præsertim domibus triclinia autumnalia, et uerna, quorum fenestræ ad orientem spectant, hyberna, quæ meridiem aspiciũt, æstiua, quæ septentrionem. Eadem est & cubiculorũ diuersitas, quæ tamen ita sæpe disponuntur, ut altera fenestra orientem, altera occidentem aspiciãt, uel altera meridiem, altera septentrionem. Cubicula à cubando dicta sunt, hoc est iacendo, quod in ijs quiescere interdiu solemus. nam ea, in qbus nocte quiescimus, dormitoria cubicula dicuntur. & ea, ad quæ salutatores admittuntur, cubicula salutatoria. & ubi uir cũ uxore dormit, græco uocabulo thalamus uocatur. à quo epithalamium dictũ sacer hymnus, qui in nuptijs canitur, quale est illud Papinij in Stellam, & Vtolantillã: Procul ecce canoro Demigrant Helicone deæ, quatiũt q; nouena Lampade solennẽ thalamis cõeuntibus ignem. Ad hæc cœnaculũ est, siue cœnatio, siue diæta, locus, in quo æstate cœnamus, satis à nobis superiũs declaratus. Item bibliotheca, et pinacotheca, hoc est librorũ, et tabularũ repositoria, quæ spectare ad orientẽ debet, tum quia usus matutinũ postulat lumẽ, tũ quia in his libri, ac tabulæ non putrescunt. etenim quæcunq; ad meridiem, & occidentem spectant, à tineis, & humore uitiantur: quoniam uenti humidi aduenientes procreant eas, & alunt, infundentes q; humidos spiritus pallore uolumina corrumpunt. Item sacellum, in quo res diuina fit. & basilica locus amplus, in quo & consilia priuata, & iudicia, & arbitria conficiuntur, in qua expectant aliquando salutatores, & conuiuia maxima fiunt, & saliationes, & ludi, dicta quasi regia. Nam Græci βασιλικὴν, hoc est basilicam, regiam dicũt, quã uocem nos quoq; in eadem significatione frequentissime usurpamus. & basilicam dicimus etiam uestem, de qua inferius loquemur. & basilice aduerbium usurpamus pro eo, quod est regie, excellenter. Plau. Basilicè ornatus incedit, et fabre ad fallaciã. Tum zetæ, quæ in usu nostra tempestate nõ sunt, ueteres autem frequentissimas in domibus habebant, loca erant in uarijs partibus domus, ad quæ per meatus quosdã intra pariẽtem relictos, qui tubuli dicũtur, ascendentes ex imo spiritus frigidæ, seu calidæ aquæ in pauimento inferiori sparsæ, locum ipsum, aut tepefaciebãt, aut refrigerabant, prout ratio temporum exigere uidebatur. unde Paulus iuriscon. tubulos esse desinit, per quos paries calore torretur. Non erat tunc

ignis usus in cubiculis, nec ædes spiracula habebant, unde fumus exiret, quæ nunc uulgus alieno uocabulo caminos uocat, dici autem latine meo iudicio infumibula possunt. Etenim caminus Græcum uocabulum est, ac latine dicitur fornax. Papinius: Cœlóue peractum Fluxit opus, Siculis an conformata caminis Effigies lassum Steropen, Brontemq; reliquit. à zeta fit diminutiuum zetecula. Plin. Mox zetecula refugit, quasi in cubiculum. Præterea pergula locus apertus est omnibus, aut saltem pluribus lateribus aẽrem excipiens, aliquando extra pariẽtem porrectus, & modo tectus, modo sub diuo expositus, à pergendo dicta, quod in ea deambulare solemus, forumq;, aut hortum, aut nemora, aut plateas, aut uias perspectare. Cœnare quoq; ibi aliquando mos est æstiuo tempore. Iuue. Sed nunc structor erit, qui cedere debeat omnis Pergula. Plin. L. Fuluius argentarius bello Punico secũdo cum corona rosacea interdiu è pergula sua in forum processisse dictus, ex autoritate Senatus in carcerem adductus, non ante finem belli emissus est. Idem: Apelles perfecta opera proponebat in pergula transeuntibus, atque post ipsam tabulam latens, uitia, quæ notarentur, auscultabat. Pergula etiam in naui dicitur excursus, qui est per totam nauim, & portisculus etiam appellatur. Sunt quoque in domibus balneæ, in quibus ad lauandum aquæ calidæ, & frigidæ sunt, quæ & balneadria dicuntur. Cice. Eo latere, quod proximũ est balnearijs, columnas posuerat. & hypocaustum locus ad sudandum, quod παρὰ τὸ ὑποκαίειν, hoc est à succendendo dicitur. habet enim sub pauimento locum uacuũ, in quo succensus ignis calidos uapores emittit, excitatq; sudorem. habet etiam ab uno latere præfurnium, hoc est paruam fornacem, in qua incluſus ignis, partim hypocaustum calefacit, partim aquas temperat ad lauandum. etenim supra eam tria ahena componuntur, unum caldarium, ex quo aqua calida hauritur: alterum tepidarium, ex quo tepida: tertium frigidarium, ex quo frigida: quantumq; aquæ calidæ ex caldario exit, tantum ex tepidario in caldarium, & ex frigidario influit in tepidarium. hoc latine uaporarium dicitur. Cicero: In balnearijs hypocausta, in alterum apodyterij angulum promoui, propterea, quod ita erant posita, ut eorum uaporarium, ex quo ignis erumpit esset subiectum cubiculo. Est & aliud hypocaustum temperatius, quod unctuarium dicitur, in quo post sudarem, ac lotionem homines ungũtur. Item hypocaustum dicitur locus, in quo proiectis calidis, aut frigidis aquis per spiracula means uapor zetas, uel calefaciebat, uel refrigerabat. & apodyterium ante balnei, siue hypocaustij ingressum, in quo se exuunt homines, ἀπὸ τοῦ ἀποδύειν, quod exuere est, ita appellatur. Sunt & cubicula seruorum, ac libertorũ usibus deputata. Sunt & turres, quæ cubicula sua habent, & zetas. Præterea cœnationes, quæ uel latissima rura, uel longissima litora, uel uiridissimos colleis, monteisq;, uel amœnissimos campos, uel placidissimos amneis prospiciãt. Quidã etiã fructibus rusticis seruientes in eorũ uestibulis stabula, hoc est diuersoria habent, & tabernas. Item in ædibus cryptas ad fructus seruandos magis, quàm ad elegantiæ decorem. Sunt præterea culinæ in ædibus hoc est coquinæ, dictæ qđ locupletiorẽ in his ignẽ colimus (ut Marcellus sentit) uel à colluuie, ut inferius docebimus. Quidam & torcular, quod etiã torculũ dicitur, domi habent, quod significat tam locum, in quo uuæ calcatæ premuntur, quàm instrumentũ ipsum, quo premuntur, à torquendo dictũ, si cochlea sit: alioquin prelũ à premendo uocatur, siue (ut quidã uolunt) à præluendo. Itẽ trapetũ locus, in quo est mola olearia, & ipsa mola, dictũ à terendo. Vir. Venit hyems, teritur Sicyonia bacca trapetis. Itẽ putei, de quibus supra diximus, & cisternæ, quæ ita inter se differunt; quod putei aqua uiua constant, cisternæ

imbribus colo purificatis implentur: dictæ (ut Pompeio placet) quod cis sit, id est infra terrã. Item scalæ sunt, per quas gradatim ab inferioribus partibus ad superiores ascenditur: quæ cum rotundæ sunt, & per circuitum scanduntur, à coclearum similitudine coclides appellantur, quemadmodum torcularia ad similitudinem coclearum facta, cochleæ nominantur. Coclides etiam gemmæ sunt in Arabia, quæ fiunt repertis ingentibus glebis, melle excoctis septenis diebus, noctibusq; sine intermissione. ita enim omni terreno puluere decusso, purgatam ingenio artificum glebam uarie distribui in uenas, ac maculārum ductus tantæ interdum magnitudinis, ut aliquando equis regum pro faleris adhibuerint. Cochlea autem id animal est, quod alio nomine à limo, in quo uiuit, limacem uocamus: quamuis proprie limax sit, quæ sine testa sit, cochlea uero, quæ testam habet. Cochlearum aliæ marinæ sunt, aliæ terrestres. utraq; tamen pro pisce estur, adeo in delitijs apud ueteres habitæ, ut earum uiuaria instituerit Fuluius Lupinus in Tarquinensi, paulo ante ciuile bellum, quod cum Pompeio magno actum est, generaq; illarum distinxerit, ut essent albæ, quæ in Reatino agro nascuntur. Illyricæ, quibus magnitudo præcipua. Africanæ, quibus fœcunditas. Olitanæ, quibus nobilitas ex Olito, scilicet Africæ oppido. Item Astypaleicæ ex alio oppido, cui nomen Astypale. Sunt præterea Siculæ, quæ modicæ dicuntur. Balearicæ, quas cauaticas uocant, quia in speluncis nascuntur, & aceratæ, quæ latæ sunt, multifariam nascentes. Saginare quoq; eas cōmentus è sapa, & farre, ut cochleæ quoq; altiles essent, cuius artis gloria in tantam magnitudinem perducta est, ut scribat Varro octingenta quadrantes singularum calices cepisse. A coclea cocleare dictum instrumentum notum, quo cochleæ, et alia huiusmodi uescendo sumūtur. Martial. Sum cocleis habilis, sed non minus utilis ouis, Nūquid scis potius cur cocleare uocer? & coclea lapis ex flumine rotundus ad cochleæ similitudinem. scalas numero tantum plurali dici oportere Valla, & alij quidam existimarunt moti autoritate Sallustij ita scribentis: Deinde ubi unæ, atque alteræ scalæ comminutæ sunt, qui superstiterant afflicti sunt. Sed numero quoque singulari scala frequentissime reperitur. Proprie tamen singulari numero ea significatur, quæ ex teretibus lignis, aut funibus, aliáue simili materia constans huc, atq; illuc transferri potest. Plurali uero ea, quæ latiores habet gradus, & immobilis, ac fixa permanet. De hac Plinius: Etiamnum scalis tectū Ephesiæ Dianæ scanditur. De illa Caius iurisco. uel scalam sciens commodauerit ad ascendendum. Cor. Celsus: Necessaria est scala lignea, quæ crassitudinem duorū digitorum habeat, longitudine ab ala ad digitos perueniat. Idem: Si brachium deligatum super scalæ gallinariæ gradum posuerit. Romanus Aquila: Malo enim ascensum, quàm scalam, aut gradiculos, ut quidam dixere. Aliquando tamen hæc apud autores confunduntur. Gradus autem hi sunt, ex quibus scalæ constant, & per quos ad ædificiorum altiora conscendi tur, à gradiendo, hoc est eundo dicti, quod per eos eatur. Vir. Aerea cui gradibus surgebant limina. Interdū gradus est gradientium pedum uicissitudo. Idem: Gradibusq; sonare composītis. à quo gradarij equi dicuntur, qui sine succussatura molliter, quieteq; incedunt. Interdum etiam gradus est ipsa firmitas standi. Cice. Nec tumultuantes de gradu deijciuntur. Hinc gradum facere dicimus, non transitum facere, sed ex aliqua re gradum, & quasi scalam ad aliam facere, quod à quibusdam gradum iacere dicitur, ut si in arborem, tectum'ue scandere uelim ex saxo, aut scamno aliquáue alia re gradum facio. Cicero: Hunc quasi gradum quendam, atq; aditum ad cætera iactum intelligetis. Gradus quoq; cognationis Paulus iurisco. affirmat dictos esse, ad similitudinem scalarum, locorūm ue declīuium, quos ita ingredimur, ut à proximo in proximum, id est in eum, qui quasi ex illo nascitur, ueniamus. quapropter graduum huiusmodi alios superioris ordinis esse Caius scribit, alios inferioris, alios ex transuerso, siue latere. Superioris ordinis, ut sunt parentes: inferioris, ut liberi: ex transuerso, siue latere, ut fratres, & sorores, liberiq; eorum. A gradus fit gradatim aduerbium, quod significat per gradus, & ordinate, & lente. Item apud rhetores gradatio, quam Græci κλιμακα uocant, cum ex prima sententia secunda oritur, ex secunda tertia, atque ita deinceps complures. Nam quemadmodum in catena multi inter se circuli coniuncti uinciuntur, sic in hoc schemate complures sententiæ inter se connexæ continentur. Lysias: Constat igitur iudices Simonē domo sua à suis dijs penatibus ui cum summa iniuria esse exturbatum. Nam Cheremenes cum hominibus armatis ad eum uenit: cum uenisset, sine ulla religione doumm eius expugnauit: ui domo facem iniecit: cruciatam uinxit, uinctam in publicum proiecit, ne suum maleficiū tacitum lateret. Sed cum prætereuntes prostratam familiam uiderent, & ab ijs rem gestam audirent, simul & oculis, & auribus scelus illius animaduerterunt. Item à gradu, siue gradior grallatores appellati sunt pantomimi, qui ut saltatione imitarentur ægipanas adiectis perticis furculas habentibus, atq; in his superstantes ad similitudinem crurum eius generis gradiebantur, utique propter facultatem consistendi. Plaut. Vinceretis cursu ceruas, & grallatorem gradu. Gradiuum'q; à gradiendo dictum quidam existimant, quod in bello ultro, citroq; gradiatur. Est enim Gradiuus Mars, belli deus, Iouis filius ex Iunone, uel (ut quidam sentiunt) Iunonis filius sine patre. nam cum Iuno animaduertisset Iouem maritum percusso capite sine muliĕre emisisse Minerua armatam, uersus Oceanum profecta est, ut scrutaretur, quo pacto et ipsa parere posset sine uiro. Sed cum itinere fatigata ante ostiū deæ Floræ uxoris Zephyri cōsedisset, interrogata ab ea dicitur, quā ob causam ad Oceanum pergeret, qua cognita, factura se uoti cōpotem deam pollicita est, si id Iuno Iouem cælaret. Quod cum facturam se Iuno iureiurando affirmasset, mox illam Flora monuit in campis Olenijs florem esse, quo tacto repente sine uiro conciperet. Id experta Iuno Martem concepit, deinde peperit. Quapropter Flora apud Ouidiū loquitur: Mars quoq; si nescis, per nostras editus arteis. Iuppiter hoc, & adhuc nescit usq; precor. Hinc gradiuum quidam non à gradiendo sed à gramine dictum uolunt, quod herbam significat, quia gramine sit ortus. unde & graminea corona in re militari maximæ est dignitatis. Alij à uibratione hastæ dictum gradiuum uolunt, quoniam Græci, κραδαίνειν uibrare dicunt. Sunt qui gradiuū nec græcum esse, nec latinum uocabulū uelint, sed thrax, significareq; bellicosum, & fortem. Mars uero ideo uocitatus est, qđ maribus in bello præsit, siue quod à Sabinis acceptus est, apud quos Mamers uocatur, unde Mamertus præno mē est. à quo Mamertini in Sicilia dicti, qui Messanā habitābāt, Veteres etiā Maspitrē, hoc est Martē patrē appellauerūt. à poētis Mauors quoq; uocatur. Ouid. Sic ego, sic posita dixit mihi casside Mauors. Hinc martius siue mauortius dicitur, quod aliquando significat quicquid ad Martē pertinet, ut martia auis. Idem: Martia picus auis gemino pro stipite pugnat. &: Martia ter senos proles adoleuerat annos. Hinc Martius mensis dictus est primus anni mensis, quoniam Romulus primum anni mensem genitori suo Marti dicauit. Idem: A te principium Romano dicimus anno. Primus de patrio nomine mensis erit, & Martius campus, quod Marti consecratus sit.

Liuius: Ager Tarquiniorū, qui inter urbem, et Tyberim erat consecratus Marti, martius deinde campus fuit. Ab hoc martialis campus, in Cœlio mōte appellatus est, quod in eo equiria solebant fieri: si quando aquæ Tyberis campum martium occupāssent. Aliquando martius bellicum significat, ut martius furor, martia arma. Aliquādo bellicosum, ut martiæ gentes, martius populus. Siquidē & Mars pro bello ponitur. Ouid. Sæuo cōtendere Marte. Liuius: Aliquandiu ibi Marte incerto uaria victoria pugnatū fuit. Martius etiā aliquando propriū nomē est, ut in Qu. Martio, qui iussus à Senatu aquarū ductus Anienis reficere, nouam à nomine suo aquam martiam appellatā cuniculis per montem actis intra præturæ suæ tempus adduxit. Martialis quoq; à Marte deducitur, & modo natū sub Martis stella significat, modo uiri cognomen est, ob id præcipue felix, quod ab hoc, quem interpretamur, poēta illustratum est, cuius causa fit, fietq; indies Latina lingua locupletior. A gradior etiam gramen deriuatur herba uulgatissima, ita appellata, quod geniculatis internodijs mirifice serpat, crebroq; ab ijs, & ex acumine nouas spargit radices. Non est herba gratior iumentis, siue uiridis sit, siue in fœno siccata. Gramen capiti circundatū sanguinis è naribus fluxiones sistit. Est genus eius aculeatum quod dactylon uocant, eo quod digitis medeatur. & paronychias, ac pterygia unguium, carnemq; quæ unguibus excreuerit, tollat. Gramen tamen generali uocabulo quancunq; herbam uocant, unde graminea corona dicta est, quæ ab uniuerso exercitu seruato seruatori datur, hoc est à milite imperatori, quæ & à liberatis obsidione castris obsidionalis appellatur. Dabatur hæc uiridi è gramine decerpto, inde, ubi obsessos aliquis seruasset, quodcunq; id genus herbæ foret. Plin. Nullæ ergo herbæ fuere certæ in hoc honore. Sed quæcūq; fuerant in periculi sede quamuis ignobiles, ignotæq; honorem nobilem faciebant. Item à gradior grassor deducitur uerbum frequentatiuum. Est autem grassari aliquando gradi, ambulare. Næuius: Sæpe haceadem grassatus uia. Afranius: Consimili grassantur uia, à quibus hic est omnis cultus. à quo oggrassari simili modo pro gradi usurpamus. Plaut. Nisi cū pedicis didicistis oggrassari gradu. Grassari etiā est gradiendo sæuire. Cæsar: Grassari in hostes uetat. Hinc latrones quoq; uias obsidentes grassari dicuntur. à quo grassatores dicti, qui hostiliter gradiuntur. Callistratus: Grassatores, si prædæ causa id faciūt, proximi latronibus habentur. A gradior composita fiunt tardigradus, qui tarde graditur. Vnde testudinem tardigradam dicimus, & spissigradus, qui frequenti passuum motu in ambulando utitur. à quo spissigradior, & spissigradissimus. Plaut. Homines spissigradissimos, tardiores, quàm corbitæ sint in tranquillo mari. Spissum enim (ut inferius dicemus) ueteres aliquando pro tarde usurpārūt. Aggredior, quod proprie est insulto, inuado. Iustinus: Quos ex improuiso aggressus facile fudit. Vir. Talibus aggreditur Venerē Saturnia dictis. Enni. Aggretus fari scripsit pro eo, qđ est aggressus fari. Trāsgredior, transeo. hinc apud rhetores transgressio dicitur, cum ab ea sententia, quam proposuimus, conuertimus sermonem ad aliquā personā, aut rem, aut fortunā, & tanquā præsentem appellamus. Mycon. Hæc mulier nuper fuit locuplex, & potens in amore, atq; delitijs necessariorū: ornatus eius opibus abūdabat, magnus ancillarū, quæ sequebantur, comitatus appellabatur. Nūc cōtra subito, & graui casu afflicta, uix mediocris ancillulæ dignitatē retinet. O fortuna, quàm uehementer te rerū uarietas oblectat, et quàm magno odio est tibi beatæ uitæ permanens, & constans fructus. Egredior ex eo, à quo egressus, & egressio deriuātur. Progredior, procedo, unde progressus pro processu accipitur. Interdū prægredior, hoc est antecedo. Pa-

etu. Extremū intra carcerē ipsum prægreditur Parthenopæū. Prætergredior, prætereo. Apuleius: Cumq; stabulum prætergressus fuissem, re cognita, cœpi retrocedere. Ingredior, modo intro, quod & introgredior dicimus. Cice. Cum paulo ante nostra ingressus consedisset: modo gradior, eo. Vir. Cōtinuo pecoris generosi pullus in aruis Altius ingreditur, & mollia crura reponit. Cic. Si dormis, expergiscere: si stas, ingredere: si ingrederis, curre: si curris, aduola. Supergredior, superius eo: subtergredior, subter eo. Digredior, discedo. à quo digressio processu. regredior, reuertor. à quo regressus, & regressio proreditu. Congredior, manus cōsero, dimico. Gellius: Qui ter cū hoste congressus uictor rediit. A quo congressus pro pugna accipitur. Sall. Multi in eo cōgressu perierūt. Interdū simul gradior. Varro: Omnesq; in unam domum congressi simul discubuere. Præterea à gradior tardigradus, qui tarde ambulat. Pacuuius de testudine: Quadrupes tardigrada, agrestis, humilis, aspera, capite breui, ceruice anguinea, aspectu truci, euiscerata, inanima cū animali sono. Fenestræ quoq; in ædibus sunt: aliæ amplæ, aliæ minores, partim ad lucem, reddendam factæ, & ἀπὸ τοῦ φαίνειν, quod est lucere, nomen habentes: partim, ut uenientes auras accipiant, transmittantq;, ne aēre pigro, et manente locus ingrauescat. Ab hoc fit fenestro uerbum, quod est aperio, perforo, & ueluti fenestras facio. Plau. Nulla est fenestratior domus. Ab hac fenestella, & fenestricula per diminutionē deducuntur, & per detractionem mediæ syllabæ, Fenestra, quod est ostium minusculum in sacrario. Item latrinæ, de quibus supra diximus, quæ ita constituī in domibus debent, spiraculis etiam quibusdā adhibitis, ut fœtorē reddere non possint. Item lauatrinæ, in quas lotura proijcitur, quæ & aquaria & aquariola dicuntur, ne in culina tantum, sed in triclinijs quoque, & cubiculis, & cœnationibus cum dignitate, & elegantia fiunt. Ad hæc in parietibus ædium armaria inseruntur, & armamentaria non minus utiliter, quàm eleganter. Armaria proprie sunt, in quibus libri reponuntur. Armamentaria, in quibus arma bellica, & naualia, ac cætera domus instrumenta: illa ab armis dicuntur, hæc ab armentis. Plin. Laudatus & Ctesipho Gnosius æde Ephesiæ Dianæ mirabiliter fabricata: & Philon Athenis armamentario mille nauiū. Arma quidam affirmant proprie dici bellica instrumenta, nec omnia, sed ea tantum, quæ ab humeris dependent, hoc est armis, ut scutum, gladius, pugio, sica: ea uero, quibus procul præliamur, tela esse non arma, cuius sententiæ est Pompeius. Seruius uero arma dicit esse, quæ armos tegunt, quod sanè uidetur absurdū, quasi ocreæ, caligæ, lanceæ, scorpiones, baliſtæ, cætera'q; huiusmodi bellica instrumenta arma non sint. At Varro arma uocari existimat omnia bellica instrumenta, quibus arceri hostes possint, ideoq; non ab armis, sed ab arcendo hoste appellata. quapropter, & fustes, & lapides, & alia huiusmodi arma esse, Caius iurisconsultus affirmat, quoties his ad hosteis arcendos utimur. Nos arma dici putamus, nō tantum bellica, sed omnium generum instrumenta. Quapropter Virgilius non ita simpliciter scripsit: Arma, uirumq; cano, sed hoc modo scriptū reliquit: At nunc horrentia Martis Arma, uirūq; cano. Quamuis priores uersus, ab his, qui emendare opus imperfectum uoluerunt, propter humilitatem principij detracti fuerint. Erunt ergo Martis arma instrumenta omnia, quibus in bello utimur. unde fraudes quoq; & consilia insidiantis, arma uocantur. Virgilius: Et quærere consciis arma. Arma uero rusticorum, rastra, ligones, qualli, crates, fiscinæ, & alia huiusmodi uillatica instrumenta. Idem: Cerealiaq; arma. & alibi: Colligere arma, iubet. Item alibi: Dicendū, & quæ sint duris agrestibus arma. Arma coquinaria, lebes, patella, tripus, olla, ueru, & similia

Plaut. Quam eleganter instructũ coquinarijs armis. arma stu
dioſorum, ſtilus, pugillares, calami, libri, lucerna, cæteráq; hu
iuſmodi. Plin. Cuius arma erant, non uenabulum, & lancea,
ſed ſtilus, & pugillares. Dicta autem arma exiſtimamus, non
ab arcendo (ut Varro ſentit) ſed ab armis (ut Põpeius, & Ser
uius) non quia ab armis dependeant, aut armos tegant (ut ipſi
affirmant) ſed quod armis oneri ſint, dum geruntur. Sic omnia
inſtrumenta arma dici iure optimo poſſunt: quinetiam ipſa con
ſilia, cum per translationem humeros etiam ad cogitationes,
& conſilia referamus. Horatius: Sumite materiam ueſtris, qui
ſcribitis, æquam Viribus, & uerſate diu, quid ferre recuſent,
Quid ualeant humeri. hinc Laurentum legibus ſancitũ erat,
ne pomũ ex alieno legatur in armum, id eſt quod humeri onus
ſit. & armata uirgo dicebatur ſacrificans, cui lacinia toga re
iecta in humerum erat. & armillæ uocitatæ ſunt, quas uiri mi
litares ex auro ab imperatoribus donati gerunt, quod anti
qui humeros cum brachijs armos appellabant: & armillum
uas uinarium in ſacris, quod armo, id eſt humero deportetur.
Ab arma autem deriuatur armo uerbum, quod eſt armis in
ſtruo. Sall. Armati fores obſidebant. Virg. Tunc quoq; fas no
bis Graios armare fuiſſet. Ab hoc armamenta dicuntur, quæ
ad inſtruendum aliquid pertinent, ut in nauibus armamenta
ſunt, nõ ſolum arma, ſed remi, uela, antennæ, rudentes, clauus,
& alia huiuſmodi. Item ab arma armipotens dicitur, & armi
ger, qui in prælio arma domini ſui gerit. & armitenens, qui
arma tenet. & inermis, modo qui armatus non eſt, modo qui
ſupplex erat, quod ex hiſtoria tractum eſt, quia qui ſe dedunt,
inermes ſupplicant. & armiluſtrium feſtum apud Romanos,
quo res diuinas armati faciebant, & ſacrificantes canebant
tubis. Item locus, in quo huiuſmodi ludi fiebant. Varro tamen
non ab armis, ſed ab ambitu luſtri armiluſtrium dictum exi
ſtimat, quod ibi circum metas fertur pompa, & equi currunt.
Item ab arma armentum deducitur, quod armis aptum, atque
idoneum ſit. etenim equi prælijs intерſunt, boues, ac maiora
animalia armant ex corijs. Armenta quippe proprie maiorum
animalium congregationes dicuntur, utputa Camelorum, bo
um, equorum, aſinorum: ſicut greges minorum, ut ouium, por
corum, caprarum. Ouid. Mille greges illi, totidem q armenta
per herbas Paſcebãt. Vir. Hæc ſatis armentis, ſuperat pars al
tera curæ Lanigeros agitare greges, hirtaſq; capellas. Quidã
tamen armenta non ab armis, ſed ab arando dicta affirmant,
quaſi aramenta, & de bobus tantum dici proprie uolunt. Vir
gilius de ceruis dixit armentum: Hos tota armenta ſequuntur.
ut non ſit mirandum gregem quoque de bobus eundem dixiſ
ſe: Aut aliquam in magno ſequitur grege. tamen ad diſtinctio
nem addidit magno, ſicut Horat. adiecit mugientium: Aut in
reducta ualle mugientum proſpectat erranteis greges, quaſi
grex generalius nomen ſit, armentum uero ſpecialius: & il
lud ſine appoſito de pecoribus minutis intelligatur, cum appo
ſito poſſit etiam ad maiora transferri. Cice. Fudit apothecas,
cecidit greges armentorum. Ennius fœminino genere armen
tas dixit. Ab armento armentarius dicitur cuſtos armenti. Il
lud obiter addendum eſt armos ab humeris differre. Humeri
enim proprie eorum ſunt, qui recti in cœlum ſpectant, unde
ſoli homini inter mortalia humeros eſſe dicimus. Virgil. Os,
humeroſq; deo ſimilis. Armi uero ſunt proprie brutorũ, quam
uis & de hominibus aliquando dicantur. Humeros ab humo
deductos exiſtimant, quia humeri, ſicut humus, ferendis oneri
bus apti ſunt. A grege uero fit gregatim, quod ſignificat per
diuerſos greges. & gregarius ex grege uulgaris, unde grega
rius miles dicitur non electus, ſed tumultuarie, undecunq; col
lectus. & egregium excellens, quaſi ex toto grege electum. &

egregie aduerbium excellenter, quamuis aliquando ponitur
pro ualde, nimis. Terentius: Horum ille nihil egregie, præter
cætera ſtudebat. Veteres etiam exgregie dixere. & aggrego,
quod eſt addo, adiungo, & quaſi in gregem duco: dicimúsque
aggrego te in noſtrum ordinem, uel in noſtrum numerum.
Abgrego abmoueo, et quaſi ab grege duco. Diſgrego, ſeparo,
diſiungo. ſegrego ſimiliter cuius contrarium eſt congrego, hoc
eſt coniungo, unio. A quibus diſgregatio, ſegregatio, & cõgre
gatio deriuantur. Item domum pariẽtes cingunt, diuiduntq;
quemadmodum urbem, ſiue oppidum muri. A pariẽte pariẽ
tinæ dicuntur muri ueteres, ac ſemiconſumpti. Plin. Aſtericũ
herba eſt folio ſimilis Oximo, nigrior tantum, naſcens in tegu
lis, parietiniſq;. & parietaria à pariete deriuatur herba alia,
de qua ſupra diximus. Item in ædibus ſunt pauimenta, hoc eſt
ipſa ſolidamenta domorum dicta à feriendo, quod, dum fiunt
pauimenta, pluribus ſimul diebus feriuntur, hoc eſt percutium
tur uirgis, ſeu marculis, ut ſolidiora ſint, nec rimas faciant. Ve
teres quippe pauire pro ferire dicebant, quod à Græcis ſum
ptum eſt, qui παίειν dicunt percutere. Ab hoc depuuere
tractum eſt, hoc eſt cædere. Lucil. Palmiſq; miſellam depuuit
me, hoc eſt uerberauit. Item oppuuire, unde oppuuia uerbera
dicũtur. Afran. Oppuuijs pueri coẽrcentur. & pauſia oliuæ ge
nus, quod non niſi pauiendo, hoc eſt tundendo oleum emittat.
pauſa uero dicitur requies ulicuius rei. Accius: Sed iam eũ huc
uadere cerno, & nobis datur pauſa loquendi. Lucil. Hæc ubi
dicta dedit pauſam facit ore loquendi. Ab hoc pauſo uerbum
quieſco, à quo repauſo, quod eſt requiem capio. Deducuntur
autem à Græco παύομαι, quod ſignificat deſiſto ab ope
re, requieſco. A pauio etiam tripudia ſoliſtima dicebantur au
guria, quæ fiebant quoties offa, quæ pullis dabatur, aliquo mo
do cadebat in ſolum. ita enim à ſolo ſoliſtimum, ut à medio
mediaſtimum dicimus. Solebant quippe in auſpicijs apud uete
res adhiberi non paſſim omnes, ſed hi tantum, qui eſſent peri
ti. Peritos enim oportebat eſſe eos, qui quid ſilentium foret in
telligerent. ſilentium id in auſpicijs dicebatur, quod omni uitio
careret. rogabat hũc augur, an adhuc ſilentiũ eſſet. Reſponde
bat ſtatim ſilentiũ ſibi eſſe uideri. Tũ ille ſi paſcerẽtur petebat,
aut ubi, nõ qã ad auſpicia pertineret utrũ paſcerentur, nec ne
pulli, quos pullarius attuliſſet (ita enim nominabant eum, qui
pullos in caueã ferebat) ſed quia, cum paſcebantur, neceſſe erat
aliquid ex ore decidere, & terram pauire: ex hoc terripauium
primo, poſt terripudium, deinde tripudiũ eſt dictũ. Cum igitur
offa iam ex ore pulli ceciderat, tum auſpicãti tripudiũ ſoliſtimũ
nuntiabatur. Extabat decretum collegij uctus omnẽ auẽ tripu
diũ facere poſſe. deriſit hũc augurandi modũ Flaminius. Nam
cum tripudio auſpicaretur pullarius, diemq; cõmittendi prælij
propterea differret, tum Flaminius ex eo quæſiuit, ſi ne poſtea
quidẽ pulli paſcerentur, qd faciendũ cenſeret. cũ ille deſcendũ
cenſeret, præclara uero inqt Flaminius auſpicia, ſi eſuriẽtibus
pullis res geri poterit, ſaturis nihil geretur. itaq; ſigna conuel
li, et ſe ſequi iuſſit. Tripudiũ etiã ſaltatio dicitur ſimiliter à pa
uienda terra, qã ſcilicet ſaltando terra pauitur. Liuius: Ferre,
ac per urbem ire cum tripudijs, ſolenniq; ſaltatu iuſſit. A paui
mentum fit pauimento uerbum, & paſſiuũ eius pauimentor. A
quo pauimentata loca dicuntur, in quibus ſtrata ſunt pauimenta.
Plin. Ergo pauimentandũ ubi ſit fata cenſent, ut lachryma nõ
abſorbeatur. Apud ueteres primo facta ſunt pauimenta, quæ
barbarica, ſiue ſubtegulana uocantur ex teſtis tuſis, rudere, &
calce. In Italia uero feſtucæ ſubijciebantur, propter qã cannea
uocitata. Inuẽta deinde ſunt à Græcis elaborata arte picturæ,
quæ aſarota dicta ſunt, quod uerri non debeant, ἀπὸ τοῦ ἀ
priuatiua particula, & σάρω, quod eſt uerro. Solebant

quippe purgamenta cœnarum, quæ analecta uocantur, in pa
uimento quoq; euerri, dum ſubtegulanea pauimenta in uſu e
rant. Poſtea uero aſarotis inuentis ceſſauit uſus ſcoparum, &
manibus colligi purgamenta cœperunt, pauimenta uero ſpon
gijs mundari. Mart. In precio ſcopas teſtatur palma fuiſſe: O
tia ſed ſcopis nunc analecta dabunt. teſtatur hoc Lucilius poë
ta: Arte pauimẽto, atq; emblemate uermiculato. Hoc pauimen
ti genus laudat Papinius in uilla Tyburtina Manlij Vopiſci:
Calcabam nec opinus opes, nam ſplendor ab alto Defluus, &
nitidum referentes aëra teſtæ, Monſtrauere ſolum, uarias ubi
picta per arteis, Gaudet humus, ſuperatq; nouis aſarota figu
ris. Clariſſimus in hoc pauimenti genere Zenodorus fuit qui
Pergami ſtrauit aſarotum paruis cruſtulis tinctis in uarios co
lores ubi mirabilis columba bibebat aquam umbra capitis
infuſcans, alia ſibi eſcam arripiente. Scalpturata etiam paui
menta fuerunt, in quibus picturæ radendo fiebant, quo mo
do nunc ſcalpturata albaria in exteriori parte parietum, ac
murorũ faciũus. Inuenere & alia pauimenta Græci, quæ, quo
niam ſub dio ſunt, ſubdialia nuncupantur, his domos contege
bant facilibus locis, atq; tepentibus, quod nũc Neapoli, & per
omnem Campaniam faciunt. Fallax genus, ac minime dura
bile ubicunque imbres gelant. Huiuſmodi pauimenta maxime
idonea facienda ſunt, quod contignationes humore creſcentes,
aut ſiccitate decreſcentes, ſeu pandationibus ſedentes mouẽdo
ſe faciunt uitia pauimentis. Præterea gelicidia, & pruinæ non
patiuntur integra permanere. Itaq; ſi neceſſitas coẽgerit, ut mi
nime uitioſa fiant, ſic erit faciundum: primum obſeruandum
eſt, ut æqualis, & ſolida contignatio fiat, ne gradus ambulan
tium tremor fabricæ titubantis excutiat: deinde ut axes quer
næ cum eſculeis non miſceantur. Nam quercus humore conce
pto, cum ſe cœperit ſiccare, torqueatur, & rimas in pauimen
to facit. Eſculus uero ſine uitio durat. Sed, ſi quercus ſuppeten
te eſculus deſit, ſubtiliter quercus ſecetur, et binæ per diuerſum
coaxationes ſubſternantur: capita earũ præfigantur frequen
tibus clauis, ne poſſint torqueri. De cerro, aut fago diutiſſime
tabulata durabunt, ſi ſtratis deſuper paleis, uel ſilice humor
calcis nuſquam ad tabulati corpus accedat. Poſtquam coaxa
tum fuerit ruderi nouo tertia pars teſtæ tuſæ addatur: deinde
rudus, in quo duæ quintæ calcis miſceantur pedali craſſitudi
ne feſtucetur. Tunc nucleo craſſo ſex digitos ſtruatur, faſtigi
um uero ſeruetur in duos pedes, & ſeſcuncem, & cote diligen
ter deſpumetur. Quod ſi nigrum facere pauimentum uoles,
ſolo feſtucato mijciatur rudus, aut teſtaceum pauimentum ſa
bulo, calce, ac fauilla miſta carbonibus, ſpiſſe calcatis, craſſitu
dine ſemipedali, tum cote depolıatur. Hoc pauimentum græca
nicum dicitur, quod & nigrum eſt, & ſiqua ex poculis fun
duntur, uelociter rapta deſugit. Alio quoque genere pauimenti
uti Romani ſub Sylla cœpere. Lithoſtratum uocant, quale
Præneſte fuiſſe in fortunæ delubro memoratur. Paruulis id
cruſtis conſtat, ideoq; Lithoſtratum appellatur, hoc à noſtris
dicitur ſectile. λίθος enim lapis dicitur, σφαῖρον au
tem ſtratum. Cæſarem tradunt in expeditionibus, teſſelata etiã
pauimenta circuntuliſſe, de quibus inferius dicemus. Mar
moreis etiam tabulis ſterni domus cœpere. A quo Pœnica pau
imenta dicta ſunt Numidico marmore ſtrata, deinde etiam la
teribus. pauimẽta uero, quæ lithoſtrata ducebantur, humo pul
ſa in cameras tranſiere. Cameræ teſtudines dicuntur, quaſi ca
muræ, hoc eſt curuæ. Camurũ enim curuum ſignificat. Virg.
Et camuris hirtæ ſub cornibus aures. unde Camerimum Pice
ni urbs præclara à curuitate ſitus ita appellata. ab ea uero
Camertes dicti, quos Liuius ſcribit, Publio quondam Scipioni
in armãda claſſe, quam in Africam duxit, cohortem unam ſex

centorum militum armatorum præbuiſſe. Hinc etiam cõcame
rata loca dicimus teſtudinea, hoc eſt, quæ fornicibus conſtant.
huiuſmodi pauimenta lapideis, ſiue ſigulinis cruſtis conſtant
uitro tectis, atque encauſto pictis, inuentum Agrippæ in ther
mis, quas Romæ ædificauit. Vulgo id opus nunc muſaicũ uo
cant. Muſeacum autem dici debet, quoniam pumices, hoc eſt la
pides leues mire eroſos in ædificijs muſea uocant, dependen
tia (ut Plinius inquit) ad imaginem ſpecus arte reddendam.
Item in ædibus andron eſt ſpatium illud, quod eſt inter duos
pariẽtes, in quod pluuia deſcendit. Plin. Tam alti, abditiq; ſe
creti illa ratio eſt, quod interiacens andron pariẽtem cubiculi,
hortiq; diſtinguit. Atq; ita ſonum medij inanitate con
ſumit. Sunt etiam plerunq; in domibus fontes, uel uiuis aquis
ibi ſcaturientibus, uel per tubos aut fiſtulas aliunde deductis.
Fons à fundendo dictus eſt, unde è terra funditur aqua uiua.
à quo etiam fiſtula dicta eſt, per quam fuſa aqua deducitur,
ſicut tubi, ſeu per diminutionem tubuli à tumore. & cannales
à canna, quod ad earum ſimilitud inem facti ſint. A fonte fon
tana aqua dicitur, quæ ex fonte eſt. Plin. Fontanæ aquæ cya
thos duos. & fontanalia fontium ſacra dicuntur, & Fontina
lis porta urbis Romæ ob propinquitatem ſcaturientium fonti
um. eadem (ut quidam putant) Capena uocabatur. Iuue. Sub
ſtitit ad ueteres arcus, madidamq; capenam. Liuius: Cenſores
uiam ſternendã à porta Capena ad Martis ædem locauerunt.
Idem: Ædiles alteram porticum ad portam Fontinalem ad
Martis aram, qua in campos iter eſſet, perduxere. Romulus
in cõſtructione urbis treis tantum portas ſtatuiſſe dicitur: Car
mentalem primam appellatam à Carmenta matre Euandri,
quæ ibi prius habitauerat, eratq; ei id nomẽ à carminibus, qui
bus dabat reſponſa, cum proprie Nicoſtrata uocaretur. Virgi
lius: Et carmentalem Romano nomine portã. Poſtea uero ſce
lerata uocata eſt, quod per eam, ſex, & trecenti Fabij cum cli
entibus quinq; millibus egreſſi aduerſus Hetruſcos ad amnem
Cremeram omnes interfecti ſunt. Ouid. Carmentis portæ de
xtro eſt uia proxima Iano, Ire per hanc noli, quiſquis es, omen
habet. Illa fama refert Fabios exiſſe trecentos, Porta uacat cul
pa, ſed tamen omen habet. Sic ſceleratus campus Romæ ap
pellatus eſt, proxime portam Collinam, in quo uirgines ueſta
les, quæ inceſtum fecerant, defoſſæ ſunt. & ſceleratus uicus
Romæ, in quo cum Tarquinius Superbus interficiendum cu
raſſet Seruium regem ſocerum ſuum, corpus eius iacens filiæ
carpento ſuperuecta eſt, properans in poſſeſſionem domus pa
ternæ. hæc omnia ſcelerata dicta ſunt, hoc eſt polluta. etenim
ſcelerare polluere eſt. Virg. Parce pias ſcelerare manus. Inter
dum tamen ſceleratum capitur pro nocente. Idem: At ſcelera
tum exquirere frigus Difficile eſt. Quidam ſceleroſum, & ſce
leratum ita diſtinguunt, ut ſceleroſus ſit autor ſceleris, ſcelera
tus uero, in quo ſcelus ſit conſtitutum, aut commiſſum. Teren.
Vbi ego illum ſceleroſum? hæc à ſcelus deducũtur, quod ſigni
ficat flagitium, facinus. à quo ſceleſtus, idem, quod ſceleratus.
& ſceleroſe, ſcelerate, ac ſceleſte aduerbia. & ſcelerator, con
taminator. A Græco autem hæc deducuntur, quippe Græci
σκέλερον ſceleſtum indicant. Secundam portam inſtituit Pan
danam, quod ad res, quæ in urbem ferebantur, panderetur. ea
dem & à libertate libera dicebatur. Tertiam Mugoniam à
mugitu, quod per eam uenale pecus intraret: hæc & trigonia,
hoc eſt trium angulorum cognominata. Addita præterea ab
eodem intra urbem Ianualis porta eſt, à Iano dicta, & ideo
ibi poſitum Iani ſignum, & inſtitutum à Pompilio, ut eſſet
clauſa ſemper, niſi cum bellum foret. cuius rei cauſa hæc fer
tur. Cum bello Sabino, quod uirginum raptarum gratia com
miſſum eſt, Romani portã, quæ ſub radicibus collis uiminalis

erat, claudere festinarent, quia hostes in eam irruebant, postquam clausa fuerat, mox sponte patefacta est: cumq; iterum, ac tertio idem contigisset, quoniam claudi non poterat, armati pro limine plurimi appositi sunt custodes: cumq; ex alia parte acerrimo prælio certaretur, subito fama pertulit fusos Tatio Romanos: quam ob causam, qui aditum tuebantur, territi profugerunt. Cunq; Sabini per portam patentem irrupturi essent, magna uis torrentium ex æde per eam portam dicitur erupisse, multasq; perduellium cateruas, aut exustas feruenti, aut deuoratas rapida uoragine deperisse. Ob eam rem placitum est belli tempore, uelut ad urbis auxilium profecto deo, fores reserarentur. Hinc Patuleius, & Clusinus dictus est Ianus, quia bello portæ eius patent, pace clauduntur. Dictus est etiam deus geminus, quasi utriusque Ianuæ cœlestis potens: quod sol sit, & exoriens aperiat diem, occidens claudat. Vnde & simulachrum eius fingi solebat manu dextera trecentorum, & sinistra sexaginta, & quinque numerum tenens, ad demonstrandum anni dimensionem. Item deus bifrons, quod & præterita sciuerit, & futura præuiderit, uel quia superûm, atq; inferûm ianitor est: & Ianus pater, quasi deorum deus, & Ianus Iunonius, quasi non solum ianuarij, sed mensium omnium ingressus tenens. in ditione quippe Iunonis sunt omnes Calendæ: unde & Varro scribit, Iano duodecim aras pro totidem mensibus dedicatas. Ianus consiuius à conserẽdo, hoc est à propagine humani generis, quæ Iano autore conseritur. Ianus Quirinus, quasi bellorum potens ab hasta, quã Sabini curim uocant. Aliæ quoq; deinde diuersis temporibus portæ additæ fuerunt, inter quas celebriores sunt flumentana, quam Tyberis urbem intrans, in sinistra ripæ parte relinquit: dicta, quod Tyberis quandoq; in eam influxerit, quod in aliam fieri non poterat. Liuius: Prædicta die in Petilinum lucum extra portam flumentanam, unde conspectus in capitolium non est, concilium populi inductum. Collatina, quæ per eundem circuitum ad sinistram Tyberis partem proxima est, à Collatia appellata oppido propè Romam, in quod aliarum urbiũ opes collatæ fuerũt. post eam gabinia, quæ recta in Gabios ducebat: subsequens Quirinalis ita uocata, uel quod ea itur in collem Quirinalem, uel quod proxime eam Quirini sacellum erat. Eadem Aegonensis (ut quidam existimant) uocabatur, quod mons ipse Quirinalis prius Aegonus cognominatus est. Hinc porta collina ab eodem colle, ad quem alia uia iter erat. huic portæ propinquũ fuit Erycinæ Veneris templũ. Ouidius: Templa frequentari collinæ proxima portæ, Nunc decet, à Siculo nomina rege tenet. eadem nunc Salaria uocatur, quod nomen uiæ quoq; est, in quam exit. Cornelius Tacitus tertium agmen per Salariam Collinæ portæ appropinquabat. per eam sal Sabini deferebant, ideo salaria uocitata. deinde uiminalis, quæ ad uiminalem collem ducebat, appellatum à sylua uiminũ, quæ ibi dicitur fuisse. eadem Numentana à Numentana uia, quæ in salariam intrat, hæc uero à Numentano agro, de quo inferius dicemus. Post hæc Exquilina, quæ in exquilias ducit. Tyburtina etiam dicta aliquando Taurina à capite tauri, quod illic insculptum erat. Exquiliæ sunt gemini in urbe montes, dictæ (ut Varro affirmat) uel ab excubijs regis, uel quod excultæ à rege Tullo essent. In altero eorum nunc arcus extat, quem literæ indicant appositum honori Galeni imperatoris fuisse. In altero sunt Diocletiani thermæ, & duo equi marmorei ingentes, cum uiris seminudis lora tenentibus, miro artificio insignes, quorum unus inscriptum Latinis literis habet opus Praxitelis: alter, Opus Phidiæ. Constat hos à Tyridate Armeniorũ rege Romam delatos, quẽ Nero, ut laute exciperet theatrum Pompeij unius diei opera totum inaura-

uit. Tum Næuia à Næuio, qui ea loca tenuit, et Cœlimontana à Cœlio monte, & Latina, quod in Latium duceret, & Trigemina, per quam trigemini fratres Horatij exierunt. Sed tertius, qui superstes fuit porta Capena redijt. Liuius: Minutius extra portã Trigeminã boue aurato donatus est. Eadẽ Ostiensis appellatur, quod per eam iter sit Ostiam proficiscentibus. Aurelia ab Aurelio, qui eum tenuit locum. Querquetulana, quod quercum intra muros iuxta se habebat. Lauernalis à Lauerna dea, cuius in obscuro, atq; abdito loco fures prædam furtaq; inter se partiri soliti erant, & ideo lauerniones uocabantur, quod sub tutela deæ Lauernæ essent, cuius ædes erat iuxta portã Lauernalem. Rauduscula, quod ærata esset. Aes raudus à ueteribus dictum: unde in uenditionibus mancupi scriptum erat raudusculo libram ferito. Proprie autem rudus, siue raudus dicitur res rudis aspera, & imperfecta, ideo hominem imperitum rudem nominatus. A quo fit erudio, quod est doceo, & instruo, & eruditio doctrina, & erudite aduerbium docte, & ruditas imperitia, & obtusitas ingenij, & rudis impolita uirga dicitur. A quo fit rudiculus diminutiuum. Plinius: Non est opus in hoc usu lanas rudiculis esse curatas. Idem: Vritur autem in pannis per laminas minutas cum sulfure uersatum rudibus ferreis, aut ferulaceis, donec liquor mutetur in cinerem. Quoniam autem gladiatores iam ætate ingrauescentes, dum libertate à prætore donabantur, ne gladiatoriam amplius exercerent, uirga donari solebant, factum est, ut pro libertate, & pro fine, rudis aliquando metaphorice ponatur. Iuuenalis: Ergo sibi dabit ipse rudem. Hinc nouum rudus, & uetus rudus dicimus. Nouum rudus est materia pauimenti, hoc est saxa de nouo contusa, seu testæ fractæ ad pauimentum faciendum. Vetus uero rudus est materia ueterum pauimentorum, & diruptorum ædificiorum quæ lapidibus, & testis confractis, calceq; arena cõmista constant. Plinius: Complanatæ ueteri rudere erant uiæ. Hinc ruderatus ager dicitur, qui ueterum ædificiorum materia scatet, hoc est lapidibus confractis, arena, calce. Plinius: Rosam siccis locis, quàm humidis odoratiorem constat nasci. Serendam nec pinguibus, nec argillosis locis contentam raris, proprieq; ruderatum agrum amare, de rudere nouo. Vitruuius: Tunc superstratum duces rudus, hoc est saxa contusa duabus partibus, & una calcis temperante cõstitues. Rudo uero factitium uerbum est, proprieq; de asinis dicitur, sicut hinnio de equis. Persius: Findor, ut Arcadiæ pecuaria rudere credas. hinc rudẽtes asini dicuntur. Virg. Sera sub nocte rudentum. Rudentes etiam appellantur nautici funes, quoniam cum uento agitantur rudere uidentur. Idem: Insequitur clamorq; uirum, stridorq; rudentum. Item Rutumenta porta, quæ à nomine cuiusdam aurigæ cognominata est prope eam habitantis. & Catularia, quod nõ longe ab ea ad placandum Caniculæ sidus inimicum frugibus rufæ canes immolabantur, ut fruges ad maturitatem perducerentur. & triumphalis porta, per quam triumphantes imperatores pompam agebant. Erat & in urbe illa porta, quæ à Roma Romanula dicebatur, habens gradus in naualia ad Volupiæ sacellum. Item alia in palatio Mutionis appellata à mugitu, quod ea pecus exigebatur. A fonte etiam fonticulus deducitur, hoc est paruus fons. Plinius: Vbicunq; moueris humum fonticuli scatent. Fons Græce πηγὴ dicitur. unde plures simul domus rusticæ, hoc est plures uillæ, Pagus uocatur, quod circa fonteis condi huiusmodi uillæ consueuerũt: hinc pagani dicti, quasi ex eodem fonte potantes, hoc est uillani hinc paganus uicus, hinc semipaganus, quasi semiuillanus. lapis, in quẽ aqua scaturiẽs colligitur modo crater, modo labrũ, modo à gustãdo gustatoriũ appellatur. Cratera à similitudine

uasis huiusmodi. Est enim crater, siue cratera uas rotundum amplum. Virgilius: Crateras læti statuunt, & uina coronant. Idem: Craterasq; duos statuam tibi pinguis oliui. Et alibi: Fuso crateris oliuo. Nam quod Marcellus ait: crateras dici uasa uinaria, crateres uero uasa olearia, falsum est. magnũ, atq; amplum esse idem Virgilius ostendit: Sed magnum metuens se post cratera tegebat. Græcum uocabulum est κρατήρ, & à capacitate, hoc est ἀπὸ τοῦ κρατεῖν deducitur, quod est tenere, capere. Quidam scribunt treis urnas continere. Vrnam uero quartarium dici manifestum est, quod quatuor sextarios capiat. ab huius uasis similitudine crater in monte Aetna appellatus est foramen illud, per quod ignis, cinisq; euomitur, quod cum aliquando duobus in locis fieri uideatur, duos esse huiusmodi crateres dixere. Strabo: Ipsa uero mõtis Aetnæ cacumina flagrantibus incendijs multipliciter mutari manifestum est. Nunc quidem in craterem collabitur ignis, nunc diuisus egreditur, modo igniti defluunt riui, modo flammæ, aut fumus, fuligóue consurgunt. Aliquando ardens lapis exundat. Ouidius de raptu Proserpinæ: Et pronos currus medio cratere recepit. Exigua fistula ex ære, siue marmore, aut alia materia, ex qua aqua exilit è fonte, & propter signa, quæ fieri in ea solent, persona aliquando uocatur, proprie siphunculus dicitur. Plinius: Aqua uelut expressa cubantium pondere siphunculis effluit, cauato lapide suscipitur, gracili marmore continetur. Item baptisteria in domibus sunt, hoc est ueluti lacus quidam ex ligno, aut marmore, alióue genere lapidis ædificati, in quibus lauandi gratia mergimur, dicta ἀπὸ τοῦ βαπτίζειν, quod mergere est. hæc in cællis ædificari solent, hoc est secretioribus locis, in hunc usum factis, quarum aliæ caldariæ sunt, in quibus calda lauamur, aliæ frigidariæ, in quibus lauamur frigida. Plinius: Cælla frigidaria, in qua est baptisterium amplum, & opacum. Sunt etiam piscinæ in areis, in quibus natari latius possit. Piscinæ ab initio dictæ sunt, in quibus uiui pisces coërcentur, quod nomen ipsum facile indicat. In his quoniam natare etiam solebant, inualuit consuetudo, ut omnes in hunc usum collectæ aquæ, siue frigidæ sint, siue calidæ, siue tepidæ piscinæ dicantur. Mart. Piscinam peto, non licet natare. Cicero: Latiorem inquit piscinam uoluissem, ubi iactata brachia non offenderentur. Plinius: Si natare latius, aut tepidius uelis, in area piscina est, in proximo puteus, ex quo possis rursus astringi. Quinctiam uasa lignea ampliora ad tenendam aquam, & ipsa baptisteria aliquando piscinæ uocantur. Idem: Decoquitur in aqua, & in piscinas ligneas funditur. Eadem generali uocabulo natatoria, & natationes appellantur. à piscina Cicero piscinarios uocat Lucullum, Philippum, & Hortensium piscinas habenteis. Piscina à pisce dicitur, à quo diminutiuum pisciculus. Terentius: Olera, & pisciculos minutos. & piscor uerbum, quod est pisces uenor. à quo expiscor, quod proprie est diligenter, ubi nam pisces lateant, quæro. Metaphorice tamen expiscari pro indagare accipimus. Terentius: Perinde expiscare, quasi non noris. Item pro lucrifacere. Plautus: Tandemq; nescio quid ab eo expiscatus. & adipiscor, quod significat acquiro. Veteres appiscor dicebant. Lucilius: Magnam inde appiscatus infamiam. quod si adipiscor cum persona iungatur, significat peruenio, & in præterito facit adeptus. Cicero: Nam medio itinere eum adeptus amplexus sum, hoc est cum medio itinere ad eum peruenissem. idem accidit in nanciscor, quod cum similiter acquiro significet, si tamen cum homine iungatur, frequentissime capitur pro inuenio. Cicero: Eum tu hominẽ teneto, siquem eris nactus istis mortis, aut exilij minis. Ab hoc ueteres renanciscor dixere pro eo quod est reprehendo, & indipiscor, quod

similiter significat assequor. Dicitur etiam in actiuo indipisco. Plautus: Neque partem tibi adeo indipisces, neque furem excipies. Ab indipiscor fit indeptus, à quo indepto frequentatiuum. Varro: Nec partem aliquam indeptauit hæreditatis. A piscor piscator deducitur, qui piscatur. & piscatus, ac piscatio pro ipso actu piscandi. Plinius: Quos uenatus, aucupia, piscatusq; alebant. & piscatorium, quod ad piscatorem pertinet: ut piscatorius hamus, piscatoria scapha, piscatoria fiscina, piscatorium tugurium. & piscosum, quod modo significat piscibus plenum, modo in quo piscari facile est, quod & pisculentum ueteres dixerunt. Cato: Fluuium magnum, pulchrum, pisculentum. piscatorij ludi dicebantur, qui pro quæstu piscantium fiebant. Item piscariæ, loca in quibus pisces uenduntur, & piscarij, qui pisces uenditãt. Varro: Nullus in piscaria piscis erat, inter piscarios nemo uendebat. ijdem & cetarij dicuntur, quamuis cetarij potius sunt, qui magnos pisces & salsos uendunt. Cete enim maiores pisces in mari sunt, non ouum, sed animal parientes, quod nulli ex paruis accidit, præterquàm ranæ. Virgilius: Immania cete. Cetarij etiam piscatores magnorum piscium dicuntur, utputa thynnorum, et aliorũ huiusmodi. Varro: Aduertis cetarios, cum uidere uolũt in mari turmas ascendere in malum, alti ut penitus per aquam perspiciant. Hinc cetariæ dicuntur loca iuxta mare stagnante lacu, in qbus thynni & alij huiusmodi pisces capiuntur, & iuxta saliuntur. Plinius: Carteiæ in cetarijs assuetus polypus exire, atque ibi salsamenta populari. Idem: Scombris in aquis sulfureus color, extra, qui cæteris. Hispaniæ cetarias hi replent thynnis non commeantibus. pisces aliquando à terrestrium animalium similitudine nomen habent, ut uitulus, scorpius, anguilla. Aliquando à similitudine auium, ut passer, hirundo. Nonnunquam ab aliquo inanimato, ut à testa testudo. ab acu acus, qui & belone dicitur, quod Græci βελόνην acum nominant. Plinius: Acus, siue belone unus piscium dehiscente. propter multitudinem uero parit, à partu calescit uulnus, quod & in cæcis serpentibus tradunt. Interdum à colore, ut aurata à colore auri, & mulus à colore muleorum calceorum, quibus primo reges Albani, postea patritij usi sunt. erant autem purpurei coloris à milando, hoc est suendo dicti. Vnde millus collare canum uenaticorum consutum, factumq; ex corio clauis ferreis eminentibus aduersus impetum luporum. Scipio Aemilianus ad populum: Nobis inquit, reiq; publicæ præsidio eritis, quasi millus cani. Mulus piscis est marinus maximæ nobilitatis, & gratiæ, magnitudinis modicæ. raro enim binas libras ponderis superat. Martialis: Nolo mihi ponas rhombum, mulumq; bilibrem. Mutianus tamen tradidit mulum octuaginta librarum in mari rubro semel captum fuisse. uescitur alga, ostreis, limo, & aliorum piscium carne, barba gemina insignitur inferiori labro: propter quod Veneti barbonem uulgo nominant, à Græcis trigla dicitur, quo nomine in præsentia utuntur Romani. Hinc trigles lapillus dictus, quod muli colorem habet, sicut Carcinias, quod cancri marini, echites, quod uiperæ, scorpites, quod scorpionis, scarites, quod scari. Vilissimus inter eos est, quẽ lutariũ nominant. Hũc semper comitatur sargus, alius piscis: & illo cœnum fodiente, hic excitatum pabulum deuorat. Asinius Celer Claudio principe mulum unum septem millibus numûm mercatus traditur. M. Apicius in sociorum garo, de quo alibi dicemus, mulos necandos putauit, & ex iecore eius alecem excogitauit. Mulum expirantem multiplici quadam colorum uarietate spectare proceres gulæ præclarum putabant, præsertim si uitro esset inclusus. Seneca: Parum uidetur recens mulus, nisi qui in conuiuæ manu moritur. Vitreis ollis inclusi afferuntur, & obseruatur

morientium color, quem in multas mutationes mors luctante spiritu uertit. Idem ante illa audiebamus: Nihil est melius saxatili mulo, at nunc audimus nihil est moriente formosius. Da mihi in manus uas uitreum, in quo exultet, & diu laudatus est. ex illo perlucido uiuario extrahitur. Tunc, ut quisque peritior est, monstrat. Vide quàm exarserit rubor omni acrior minio: uide quas per latera uenas agat. Ecce sanguineum putes uentrem: quàm lucidum quiddam cœruleum sub ipso tempore effulsit. Iam porrigitur, & pallet, & in unum colorem componitur. Non tempero mihi, quin utar interdum temerarie uerbis, & proprietatis modum excedam. Non sunt ad popinam dentibus, & uentre, & ore contenti, oculis quoque gulosi sunt. Muli nunc præstantissimi capiuntur in mari Tyrrheno iuxta Corniculum, & Tarquinios. habent enim & pisces sua loca, sicut carpio in Benaci lacu: salmo in Rheno, ac Rhodano, qui duo pisces omnibus ferè marinis præferuntur. Attilus in Pado: Zeus, qui & faber appellatur Gadibus: mustellæ, in lacu Brigantino Retiæ murenis ferè similes, et cæteros omneis pisces nostra ætate excedentes precio, quas à lambendis petris, uulgo nunc lampetras nominant. Circa Ebusum salpa, obscœnus alibi, & qui coqui non potest, nisi ferula uerberatus. Plerunq; nomen trahunt pisces ab ingenij, aut morum similitudine, ut canes, siue caniculæ à morsu. hæ enim graui periculo urinanteis infestant, ob id stilos præacutos lineis adnexos habent, quia nisi perfossæ non recedunt. atrox cum his dimicatio est. Inguina, & calces, omnemq; candorem corporum appetunt. Salus una in aduersas eundi, sic enim territæ retrocedunt, pauentq; hominem æque, ac terrent. Verum ubi ad summam uentum est, ibi periculum adempta facultate eundi contra, dum conantur emergere. omnis spes salutis in socijs est, nisi præceleri ui repente rapiant, absumi spectant. Omnis cura ad speculandum hoc malum adhibetur ante, quàm mergatur. Certissima est securitas conspexisse ibi planos pisceis, quia nunquam ubi sunt caniculæ uersantur. Qua de causa urinantes sacros eos appellant. Item lupi à uoracitate, unde à Græcis hic piscis λάβραξ dicitur, hoc est uehementer edax. λα enim intensiua particula est, βορὸς edax dicitur, à quo Picentes mei uarolum nominant: Romani uulgo lupum. laneus, siue lanatus lupus dicitur à candore, ac mollitia carnis. Tales enim inter eos laudatissimi sunt. Martial. Laneus Euganei lupus excipit ora Timaui æquoreo dulceis cum sale pastus aquas. Varro lupo tyberino palmam tribuit his uerbis: Ad uictum optima fert, ager Campanus frumentum: falernus, uinum: cassinas, oleum: Thusculanus, ficum: mel, Tarentinus: piscem Tyberis. Optimi inter duos pontes lupi capiebantur, propter urbis latrinas, & cloacas, quas insectantes maxime pinguescunt, quæ res præcipua causa est, ut è mari nantes inter fluminum hostia meliores sint, utpote pinguiores. Refert Macrobius Lucilium acrem, & uehementem poëtam ostendere se scire hunc piscem egregij saporis esse, qui inter duos ponteis captus esset, eumq; quasi liguritorem appellare catillonem. proprie autem catillones dictos gulosos, quasi catillorum liguritores, & præcipue eos, qui ad polluctum Herculis ultimi ueniebant, quod catillos liguribant. A catino per diminutionem catillus dictus. catinum autem à capiendo putant deductum, uas est escariæ mensæ, ubi pultem, aut aliquid iurilenti ponebant. Catillatio graue opprobrium obijciebatur hominibus generosis, siqui prouincias amicas populi Romani expoliassent, quod bona eorum liguriisse uiderentur. Lucilij uersus hi sunt: Fingere præterea afferri, quod quisq; uolebat, Illum sumina ducebant, atque altilium lanx. Hunc ponteis Tyberinos inter captus catillo, Caium quoq; Titium ita scripsisse cōmemorat:

Quin potius potamus mulsum mistum uino Græco: edimus turdum pinguem, bonumq; piscem lupum germanum, qui inter duos pontes captus fuit? Refert Aristoteles mugilem, & lupum perpetuo inter se odio conflagrare. Nos certe Puteolis sæpenumero congrum cum murena, cum lupo mulum acriter pugnantes Bessarione nostro præsente animaduertimus, mugilemq; in metu, cum caput occultasset, totum se absconditū esse existimantem, propter quod cephalum à Græcis uocari uerisimile est. Galenus quoque excellens medicus de eo sic scribit: Λάβρακα οὐ τεθέαμαι γεννώμενον ἐν γλυκέσιν ὕδασιν. ἐκ μέντοι τῆς θαλάσσης ἐπαναβαίνοντα ποταμοῖς ἢ λίμναις ἑώρακα. διὸ καὶ μοχθηρὸς ὀλιγάκις εὑρίσκεται. καθάπερ ὁ κέφαλος πολλάκις. οὐ φεύγει δὲ οὐδὲ τὰς λιμνοθαλάσσας καὶ τὰ στόματα τῶν ποταμῶν, καίτοι πελάγιος ὤν. τουτὶ γὰρ τοὔνομα τίθεται τοῖς εἰς τὸ βάθος ἀποχωροῦσιν. Lupum, inquit, in dulcibus aquis natum non uidimus, sed ex mari in flumina ascendentem conspeximus, propter quod parumper limosus inuenitur aliquando, quemadmodū cephalus. Non fugit autem stagna salsa, nec ostia fluminum, quamuis in profundo maris uersari sit solitus. Constat autem à lupo quadrupede animali appellatum hunc piscem fuisse, cuius tanta uarietas est, ut cibo alio deficiente, terra uescatur. Luporum uisus creditur homini noxius esse, uocemq; ei, quem priores uiderint, adimere. Virgilius: Nunc oblita mihi tot carmina, uox quoq; Mœrim Iam fugit ipsa. Lupi Mœrim uidere priores. Hinc factum est prouerbium: Lupus est in fabula, quoties superueniente eo, de quo sermo erat, necesse est tacere. homines in lupos uerti, rursusq; restitui sibi, usqueadeo uulgi animis infixum est, ut hinc uersipellis contumeliosum nomen ortum putetur. Hi enim dicuntur uersipelles, qui modo unum, modo aliud ostendunt, & quo libet se fraudulenter commutant. Lucilius: At Libertinus tricorius Syrus iste ad mastigias, qui cum uersipellis fio, & commuto omnia. Plautus: Versipellem se facit, quando lubet. Scribit Varro Arcadas quosdam sorte ductos stagnum quoddam eius regionis tranare, uestitu in quercu suspenso, atq; abire in deserta, transfigurariq; in lupos, & cum similibus feris per nouem annos uictitare. Quo in tempore si humana carne abstinuerint, rursus ad idem stagnum reuerti, & cum tranauerint, priorem effigiem, habitumq; recipere, nouem annorum ætate addita. Et quia nullum tam impudens mendacium est, ut teste careat, nominatim exprimit Demenetum quendam in sacrificio, quod Arcades immolato puero facere deo suo Lycæo solebant, cum humana exta degustasset, statim in lupum conuersum, & anno decimo in figuram pristinam restitutum. hunc pugillatu sese exercuisse, & olympiaco uicisse certamine. Nec ob aliam causam Varro existimat in Arcadia Panem Lycæum, & Iouem Lycæum nominatos, quàm propter hanc hominum in lupos mutationem. Lupus enim Græce λύκος dicitur, à quo lupi nomen deriuatur. & simili modo Lycæum Arcadiæ montem appellatum, qui Pani deo sacer est, quod magis mihi placet, quàm quod scribit Seruius Lyceum dictum, quod lupos non sinat in oueis sæuire. Lupi caudæ uulgus existimat amatorium uirus inesse in exiguo uillo, eumq;, qui capiatur, statim abijcere, nec enim habere uillum, nisi uiuenti detrahatur. A lupo ceruarius lupus dicitur aliud animal uulgo notum, cuius tanta obliuio est, ut maxima etiam in fame mandens, si respexerit, non recordetur cibi, sed digressus aliū quærat. Item à lupo Lupercal dictum, locus, siue spelunca sub Palatino monte sacrata ab Euandro Pani deo Arcadiæ, qui Lyceus uocatur: quamuis alij, ita appellatum uelint, uel quod lupa ibi Remum, & Romulum nutriuerit, uel quod ibi per caprum luebatur, hoc est sacrificabatur, ut sit dictio ex tribus

orationis

orationis partibus cōposita: hinc Lupercalia sacra, quæ in eo loco fiebant, appellata. & Luperci à Romanis dicti, quasi ex illorū mysteriorum semiue exorti, siue (ut Varro putat) quod lupercalibus in lupercali sacra facerent. à lupo etiam meretrices lupæ appellatæ, quod, ut illi cibi, ita hæ uel libidinis, uel quæstus appetentes sint. Vnde turpia earū loca lupanaria uocantur. & lupari scortari, ac meretricari est. Accius: Qui cū meretrice per uias habitu nostro lupātur. Hinc datum fabulæ locum uolunt, ut Remus, ac Romulus expositi, à lupa nutriti esse dicantur, quod, cum uagientes in ripa Tyberis iacerent, à nescio qua meretrice primum collecti fuisse, & primas eius mamillas suxisse putētur, deinde ad Faustulum peruenisse pastorem. Alij tamen existimant hanc non fabulam, sed historiam esse, & geminos infanteis à lupa uere fuisse nutritos, quod Marte geniti essent, in cuius tutela lupi esse dicuntur, ut ideo lupa paruulis ubera admouisse credatur, quia filios esse dei sui Martis agnouerat. Lupata quoq; genus freni asperrimi à lupinis dentibus nomen sumpsere, qui inæquales sunt, & propterea morsus eorum asperrimus. Virg. Pressiq; negabūt uulnera dura pati, & duris parere lupatis. Lupinū dicitur quicquid ad lupum pertinet, ut lupini dentes, lupini oculi, lupina rabies. Plinius: Masurius palmam lupino adipi dedisse antiquos tradit: ideo nouas nuptas illo perungere postes solitas, ne quid mali medicamenti inferretur. Lupinum quoque leguminis genus appellamus, quod non minus terrā appetat, uoraxq; illius sit, quàm lupus. hoc unum coli non uult, seriturque non aratro, & tellurem adeo amat, ut quamuis frutetoso solo coniectum inter folia, uepresq;, ad terram tamē radice perueniat. Quotidie cum sole circumagitur, horasq; agricolis etiam nubilo die demonstrat. ter floret, ab omnibus animalibus amaritudine sua tutum est: maceratum calida aqua in cibo est homini. Lupus etiam instrumentum est aduncum, quo uasa, quæ in puteum forte ceciderint, extrahuntur. Harpax græco uocabulo, & harpago nominatur, quod rapax interpretari potest. ἀπὸ τοῦ ἁρπάζειν, quod est rapere. Item lupus genus aranei est, de quo supra diximus, à Græcis λύκος appellatus, & herba quæ asparagi uice mandi solet, quæ & lupus salictarius, quod salices ad similitudinem uitis ascendat, & uulgo lupulus dicitur ex aculeatorum genere. Germani ex ea ceruisiam faciunt admista frugibus, hoc genus potionis, quo pro uino utuntur, quale est in Aegypto zythū celia, & cerea in Hispania. horum omnium spuma cutem fœminarum in facie nutrit. A lycos etiam Lycus deducitur propriū uiri nomen. Multi autem hoc nomine clari fuerunt. Vnus troianus. Virg. Fata Lyci. Alius Thebanus ignobilis genere, qui, cū à Creōte Herculis socio in exilium missus fuisset, Hercule deinde cum Pirithoo ad inferos profecto, regnum Thebarum occupauit. Item alius Thebarum rex, alius Pandionis filius, qui à se Lyciam nominauit. Item à lycus Lycaon Calistonis pater, Arcadiæ rex, qui cum solitus esset hospites necare, idq; in Iouem hospitem moliretur, in lupum ab eo conuersus est. Fuit & alius hoc nomine Priami filius, pater Pandari. & Lycastus urbs Cretæ à luporum, quæ ibi est, multitudine, & Lyciola pastoris nomē, & Lycimnius frater Astioches, & Lycinus proprium nomen, & Lycomedes Creontis filius, & Lycopa urbs Aetholiæ, & Lycon Pythagoricus philosophus, alius Socraticus, tertius poëta, quartus epigrammaton scriptor. & Lycophron Periandri Corinthiorum tyranni filius, qui patri, quod matrem occiderat, nunquā conciliari potuit: cumq; patris ætate iam grauescente in successionē tyrannidis uocaretur, respondit se nunquā Corinthum patre uiuente, rediturum. & Lycopolis urbs Aegypti, & Lyctus oppidum Cretæ sub Idomenei imperio, à

quo Idomeneus Lyctius est dictus, & Lyctonia similiter urbs Cretæ, & Lycurgus Lacedæmoniorū rex, philosophusq; clarissimus, qui Lacedæmonijs leges sanctissimas condidit, astrictisq; ciuibus iuramento, quod tandiu eas intemerate obseruarent, donec ipse rediret, è patria nunquam rediturus emigrauit, quo leges à se editæ perpetuo obseruarentur. Fuit & alius Lycurgus Nemeæ regionis rex. Item alius rex Thracū, qui, cum Bacchum deum esse negaret, uitem amputare conatus, sibi crura præcidit. unde eum tradunt abstemium fuisse. & lycisca nomen habens compositum à lupo & cane, hoc est, ἀπὸ τοῦ λύκος, καὶ σκύλαξ. Est enim canis natus ex commistione canum, luporumq;. Virg. Multum latrante lycisca. & lynx, & lycius Apollo, & lux de quibus inferius dicemus. Item urticæ dicuntur, quod uredinem tactu excitent. Græce hoc genus ἀκαλήφη uocatur. piscis est carnosæ frondis, nocte uagatur, uescitur carne, contrahit se primo, mox prænatante pisciculo frondem suam spargit, complectensq; deuorat. Dum admoueri sibi manum sentit, mutat colorem, & contrahitur uis, pruritu mordax. nam tactu uredinem mittit instar terrestris herbæ, quæ ab urēdo urtica dicitur, quod folia eius tacta acerrime urant, quamuis genus urticæ est, quod ononiū uocant, multo cæteris mitius, & folijs ferè nihil mordentibus. Cōstat, si quis decocto urticæ pedes hyeme lauauerit, eo die nō frigescere. Si equæ marem non admittant, & urtica infricetur natura, libenter coitum pati. Phanias physicus utilissimam esse urticam scripsit in cibis coctam, conditamue, lieni, duritiæ uentris, intestinis animalium articularibus, & podagricis morbis, arteriæ, tussi, uentris distillationi, stomacho, panis, parotidi, pernionibus. Pectus præterea purgare, urinā ciere, sanguinē narium sistere, calculos rumpere, uuam reprimere. Nonnunquam etiam à figura pisces nomen accipiunt, ut solea, quæ crepidæ similis est, quam soleam uocamus ex planorum piscium genere. & Rhombus commendatus patinis, à solea, & passere situ tantum corporis differens. etenim dexter rhombo, resupinatus est soleæ, & passeri læuus. Rhombi mentionē facit Iuuenalis, quem fingit Domitiani temporibus incredibili magnitudine captum fuisse. Cum iam semianimum laceraret Flauius orbem Vltimus, & caluo seruiret Roma Neroni, Incidit adriaci spatium admirabile rhombi Ante domum Veneris, quā Dorica sustinet Ancon, Impleuitq; sinus. Rhombos tradunt optimos esse Rauennæ, sicut lupos inter duos ponteis Romæ. Rhombus græca uox est, significatq; proprie figurā quadratam solidam, cuius latera omnia sunt æqualia, anguli uero omnes obliqui hoc modo ◇ Hic Rhombus si in terra iactetur, uoluitur ad similitudinem ferè cylindri. Vtebantur eo maleficæ mulieres, quibus maxime Thessalia abundat, ad deducendam lunam. Martialis: Quæ nunc Thessalico lunā deducere rhombo. Idem: Numerare quis pigri damna possit somni, Dicere quot æra uerberent manus urbis, Cum secta Cholco luna uapulat rhombo? Solebant quippe ueneficæ mulieres ad deducendam lunam noctu æra percutere. Ouidius de anu lunam deducente: Themesæaq; concutit æra. Themes enim antiquū oppidum Cypri est, in quo repertum primo æs, ab eo sumpsit cognomen. Theocritus in Egloga, quam pharmaceutriam inscripsit, mulierem maleficam inducit amore adolescentis captam inter multa alia, quibus allicere sibi amantē conabatur, hoc rhombo usam fuisse: χὼς δινεῖθ' ὅδε ῥόμβος ὁ χάλκεος ἐξ ἀφροδίτας, ὣς κεῖνος δινοῖτο ποθ' ἁμετέρῃσι θύρῃσι. Vt rhōbus iste, inquit, æneus uertitur, ita uertatur meus amans ad meas fores. Est etiā rhombus cylindrus, item torques, & instrumentum illud, quo uertendo mulieres nent: utunturq; eo similiter in Thessalia mulieres maleficæ. ῥομβεῖν Græci dicunt uertēdo

fundam, lapidem iactare. Quandoq; nominantur ab effectu, ut torpedo, quæ limo mersa occultat sese, & pisces supra natantes torpentes facit, postquã uero obtorpuere, deuorat. Et squatina ex planorum pisciũ genere, quod propter squalorem, hoc est asperitatẽ cutis ligna ea, & ebur poliantur. hæc in aqua mira solertia pinnas exertas mouet, ut Rhombus, ut specie uermiculorum assultãtes pisciculos attrahat, quos propè accedentes assiliat. Et Echeneis, quod nauem retineat. ἔχειν enim tenere est, ναῦς à græcis dicitur nauis. Magnus nostri seculi, & superioris error circa hoc uocabulum fuit omnibus pro echeneis echinus apud Lucanum legentibus. In medijs echinus aquis, in quo præter sensum etiam uersus ipse corrumpitur, cum echinus primam syllabam correptam habeat. Echeneis igitur non echinus legendum est, hoc modo: Non puppim retinens euro tendente rudentes, In medijs echeneis aquis, oculiq; draconũ. Est autem pisces admodũ paruus in petris uiuens, qui adhærens carinis naueis retardat, ideo ἐχενηὶς dictus à græcis. A quibusdam uero è nostris latinis remora appellatus, quod naues remoretur. Hunc Plin. scribit ob eam causam amatorijs ueneficijs infamem esse, tum propter iudicorum, ac litium moram. Sed hæc crimina una laude compensat, quod fluxus grauidarum utero sistit, partusq; ad puerperium continet, in cibos tamen non admittitur. Pedes cum habere arbitratur Aristoteles. Mutianus muricẽ esse latiorem pura, neq; aspero, neq; rotundo ore, neq; in angulos prodeunte rostro, sed simplici concha utroq; latere sese colligente, quibus adhærentibus, plenam uentis stetisse nauem portantem nuntios à Periandro, ut nobiles pueri castrarentur. Alij pedalem esse tradiderunt, & crassitudine quinque digitorum naueis morari. Plinius de hoc elegantissime scribit in hunc modum: Quid uiolentius mari, uentis ue & turbinibus procellisq; quo maiore hominum ingenio in nulla sui parte aduta est, quàm uelis, remisq; Addatur his et reciproci æstus inenarrabilis uis, uersumq; totum mare in flumen. Tamen omnia hæc, pariterq; eodem impellentia, unus, ac paruus admodum pisciculus echeneis appellatus, in se tenet. Ruant uenti licet, & sæuiant procellæ, imperat furori, uiresq; tantas compescit, & cogit stare nauigia, quod non uincula ulla, non ancoræ irreuocabili pondere faciũt. Infrenat impetus, & domat mũdi rabiem nullo suo labore, non retinẽdo, aut alio modo, quàm hærendo. Hæc tanta illa est satis contra tot impetus, ut uetet ire nauigia. Sed armatæ classes imponunt sibi turrium propugnacula, ut in mari quoq; pugnetur, uelut è muris. Heu uanitas humana, cum rostra illa ære, ferroq; ad ictus armata semipedalis inhibere possit, ac tenere deuincta pisciculus. Fertur Actiaco Marte tenuisse prætoriam nauim Antonij properantis circumire, & exhortari suos, donec transiret in aliam, ideoq; cæsariana classis impetu maiore protinus uenit. Tenuit & Caij principis ab Astura Antium remigantis, ut res est etiam, auspicalis pisciculus. Siquidem nouissime tamen in urbem reuersus ille imperator, suis telis confossus est. Nec longa fuit illius moræ admiratio, statim causa intellecta, cum è tota classe quinq; remis sola non proficeret, & exilientibus protinus qui id quærerent, circa nauim inuenere adhærentem gubernaculo, ostenderuntq; Caio indignanti hoc fuisse, quod se reuocaret, quadringentorumq; remigum obsequio contra se intercederet. Cõstat etiam peculiariter miratum, quomodo adhærens tenuisset, nec idem polleret in nauigium receptus, qui tunc, postea quam uidere eum, limaci magnæ similem esse dicunt. Quidam è græcis autoribus hunc alio nomine odinolyontem appellauere, ὀπὸ τοῦ λύειν τὰς ὠδῖνας, hoc est à partu soluendo. Quippe sale asseruatum, & alligatum grauidis partum soluere prodide-

runt. Echinus uero piscis est calicem habens echinatum instar castaneæ, propter quod echinus est dictus. Græci enim ἐχῖνον hirtum uocant, spinas pro pedibus habet. ingredi huic est in orbem uolui, itaque detritis sæpe aculeis inuenitur. Ex hoc genere echinometræ appellantur, quorũ spinæ longissimæ, calices minimi, nec omnibus idem rufus, & uitreus color. Circa Turonem candidi nascuntur, sæuitiã maris præsagientes operiunt sese, ut mobilitatem stabiliant pondere, ne nimia uoluptione atterant spinas, quod aspicientes nautæ pluribus moxan coris nauigia firmant. oua omnium amara sunt, quinã numero, ora in medio corpore in terram uersa. Vidi ego & sæpe piscatus sum piscem hunc in scopulis quibusdam maris nostri aqua contectis apud Antij reliquias, & iuxta Baias purpureo colore, cœruleo, ac uiridi misto: usque adeo grata oculis ea uarietate, ut si colores durarent, nulla esset cum gemmis comparatio. sed mortuo pisce colores tabescũt. Scinditur leui pressu hirta testudo, in duasq; partes diuiditur, abicitur altera, altera uero leuiter aqua abluitur: decidunt sordes, quæ in ijs pro uisceribus sunt, remanent quinq; partita oua subrusa, ad stellæ imaginem formata. hæc cruda sumuntur sapore non iniucundo, quãuis nescio quid amaritudinis habeant. præstãt qui Miseni nascũtur. Horat. Ostrea Circeis, Miseni oriũtur echini. Sæpe etiam à uitæ consuetudine uocantur, unde mulum lutarium dicimus, quod in luto uersetur, & terrestrem testudinẽ chersinam, quod χέρσος apud Græcos dicitur continens, Martialis: Fœmineam nobis cherson si credis inesse, Decipe ris, pelagi mascula turba sumus. Sæpe etiam ab ipsorum piscium specie, ut nautilus, quod nauigantis effigiem habeat. ναυτίλλομαι enim apud Græcos significat nauigo. hic piscis est, qui ab alijs Pompilus nominatur, supinus in summa æquorum peruenit: ita se paulatim subrigens, ut emissa omni per fistulam aqua, uelut exoneratus, sentina facile nauiget, postea prima duo brachia retorquens membranam inter illa miræ tenuitatis extendit, qua uelificante in auras cæteris brachijs subremigans media se cauda, ut gubernaculo dirigit: ita per altum uadit liburnicarum imagine ludens, & si quid pauoris interueniat, hausta aqua se mergens. Item Polypus à pedum multitudine, quasi multipes. piscis est ex mollium genere, multos habens pedes, quos modo brachia, modo crines uocamus: item caudam, quæ bisulca est, & acuta, fistulã præterea in dorso, qua mare transmittit, eandemq; modo in dextram, modo in sinistram partem transfert. natat obliquus in caput, per brachia uelut acceptabula quædam dispersa habet, quibus haurit quodammodo, cui adhæsit: & ita tenet, ut nequeat diuelli, comprehensum hominem in terram deijcit: exit in siccum duntaxat asperũ, leuia odio habet, colorem mutat ad similitudinem loci. Captus olim fuit in Hispania tantæ magnitudinis, ut caput eius Luculło ostensum quin decim amphorarum capax fuerit: crines qui uix utroque brachio complecti possent, acceptabula, siue caliculi instar peluiũ urnam æquauerint. Reliquiæ eius miraculo asseruatæ septingenta pondo pependerint. Ex polyporum genere est ozæna dicta à graui capitis odore, propter quod murenæ maxime eam consectantur. Polypi semper ferè tabe pereunt, fœminæ celerius, auidissimi sunt concharum: illæ ad tactũ comprimuntur brachia eorum præcidentes, ultroq; escam ex prædatore capiunt. carent conchæ uisu, omniq; alio sensu, quàm cibi, & periculi. insidiantur Polypi apertis, impositoq; lapillo extra corpus, ne palpitatus eijciatur, securi prædam faciunt, & deuorant carnes: illæ se contrahendo discumbentur. Negant aliqui ullum esse atrocius animal ad conficiendum hominem in aqua. In naufragos, urinanteś ue maiorem immodum impetum

facit. Ab

facit. Ab huius similitudine Polypus etiam narium morbus dicitur, à quo eum morbũ patientes dicuntur Polyposi. Martialis: Nasutum uolo, nolo polyposum. Crescit caruncula modo alba, modo subrubra, quæ narium ossi inhæret: & modo ad labra pendens narem implet, modo retro per id foramen, quo spiritus à naribus ad fauces descendit, ita crescit, ut post uuam conspici possit. strangulat hominem, austro præsertim, atque eurofl antibus. ferro in modum spathæ facto ab osse resoluitur, adhibita diligentia, ne chartilago lædatur, in qua difficilis curatio est. Est etiam quãdo pisces nomina habeant, quorũ nulla ratio reddi possit, ut torsio piscis delphinorum similitudinem habens, nisi quod tristior est, caretq; illa lasciuia, rostris caniculæ similis. & Attilus piscis grandis satis, qui in Pado inertia pinguescens ad mille aliquando libras captus est catenato hamo, nec nisi boum iugis extractus. & Carpio piscis notus, qui capitur in Benaco. Piscis quoq; cœleste signũ est. Duo hoc pisces constituunt, alter Notius, alter Boreus appellatur. Boreus inter æquinoctialem, & æstiuum circulũ sub Andromedæ brachio collocatus, & arcticum polum spectans constituitur: Notius in zodiaco circulo positus est, spectans ad occasum. Tradunt Venerem aliquãdo cum Cupidine filio in Syriam ad flumen Euphratem uenisse, eodem repente superueni se unum ex gigantibus nomine Typhona, cuius aspectu territam Venerem sese cum filio in flumen proiecisse, & in piscium figuram esse mutatos, ita demum periculo liberatos fuisse. Quapropter Syros ea loca incolentes ab esu, & captu piscium postea destitisse, ne numina sua lædere uiderentur, uel edendo, uel capiendo. Hoc pisces in propriam deinde effigiem reuersos, eam imaginem in cœlo collocasse. Fuere etiam qui lacus, & stagna in domibus habuerint, ut Nero princeps, qui marinas, atque albulas aquas domi habuit. Item stagnũ maris instar circunseptum ædificijs ad urbium speciem. Quid stagnum sit, diximus superius. Lacus uero à stagno (ut Vlpianus inquit) ita differt, quod lacus est qui perpetuam habet aquam: stagnum uero, quod temporalem aquam habet ibidem stagnantem, quæ plerunq; hyeme colligi solet, æstate siccari. In stagnis hyeme cygni, anseres, anates, onocrotali, grues, fulicæ, aliæq; aquaticæ aues mira uoluptate spectantur, et uarijs aucupioru generibus capiuntur. Est etiam lacus fontium, si ue fluuiorum receptaculum. Virg. Iamq; domum mirans genitricis, & humida regna, Speluncisq; lacus clausos. Itẽ uas, in quo uua calcatur, ac mustum defluit. Plinius: Ipse uindemias colligo: si tamen colligere est nonnunquam decerpere uuã, torculũ inuisere, gustare de lacu mustum. Tibullus: Nec spes destituat, sed frugum semper aceruos Præbeat, & pleno pinguia musta lacu. Lacus etiam trabs est in ædificijs plana, à quo fit diminutiuum lacunar, à quo lacunarium, & per antistichon laquear, & laquearium. Virgilius: Dependent lychni laquearibus aureis. Iuuenalis: Doctus spectare lacunar. Item à lacu, quando aquæ receptaculum significat, deriuatur lacuna, quæ aquæ collectio est, quam alij lamam, alij lustrum nominant. Virgilius: Præsertim incertis si mensibus amnis abundãs Exit, & obducto late tenet omnia limo. Vnde cauæ tepido sudant humore lacunæ. Lacuna etiã dicitur fossa ad siccandos agros parata. Item: Et totæ solidam in glaciem uertere lacunæ. Lacus à græco sumpsit nomen. Græci enim λάκκον lacum nominant. Piscis græce ἰχθὺς dicitur, à quo ichthyophagi dicti sunt populi montanas regiones Indorum habitantes, quos subactos Alexander magnus iussit à piscibus abstinere, cum antea solis piscibus alerentur, à quibus habent nomen. ἰχθὺς enim piscis est, φάγω edo. Sunt præterea in ædibus Sphæristeria loca rotunda, uarijs lusibus, & uarijs ex-

ercitationũ generibus apta. Item exedræ, loca spatiosa, quasi triclinia, quæ quasi ferè ad occidentem uersæ esse solebant. Cicero: Tunc dedita opera quiescentibus alijs, in eam iam exedram uenisse, in qua Crassus posito lectulo requieuisset. Sunt Oeci, in quibus duntaxat matres familiãs cum lanificis sedent. Qui locus etiam gynæcium dicitur, & gynæconitis. Aemilius Paulus: Materfamiliãs apud Romanos primum locum tenet ædiũ, atq; in celebritate uersatur. quod multo aliter fit in Græcia. Nam neq; in conuiuium adhibetur, nisi propinquorũ, nec sedet, nisi in interiore parte ædium, quæ Gynæconitis appellatur. hæc autem ἀπὸ τοῦ οἴκου deducuntur, quod significat habito, unde οἶκος domus dicitur. à quo œconomus administrator rei familiaris, & œconomica, quæ ad rem domesticam, ac familiarem pertinent. & œconomia administratio rei domesticæ, & œconomus uillicus, & œconomo uillicor. & οἰκονῶ, quod significat administro, à quo διοίκησις, hoc est Diœcesis, administratio dicta. hinc pontificũ Diœceses dicuntur, in quas administrandi officium suum liberam habent potestatem. propter quod à quibusdam nouo quidem, sed non inepto uocabulo Diœcesani uocantur. Oecumenicus autẽ uniuersalis dicitur, & ad totum orbem pertinens, unde Oecumenicum concilium dicimus. nam Græci οἰκουμένην orbem terrarum appellant. Et à ξένος, quod significat hospes, hospitalia ipsa xenodochia dicuntur, quasi hospitum receptacula. Item ab eodem proxeneta deducitur, quod proprie significat eum, qui inter aliquos est conciliator, & medius, ut qui in uendendo aliquid, aut emendo medius est. Item Xenodotus nomẽ proprium. fuit hoc nomine excellens apud Græcos historicus, patria Trœzenus. & Xenocrates uir Calcedonius Agathonis filius, Platonis auditor, qui in Academia Speusippo successit, scholam tenuit uigintiquinq; annis, obijt secundo & octogesimo ætatis suæ anno, cum forte in sartaginem offendisset. et Xenophanes uir Colophonius (ut Apollodorus refert) Octomenis filius, qui cum esset uiginti annorum, patria pulsus fuit, scripsit elegias contra Hesiodũ, & Homerũ. Fuit & alter Xenophanes Lesbius poëta, Iãbici carminis scriptor. Xenophon philosophus, & dux insignis patria Atheniẽsis, Grilli filius, Socratis discipulus, Platonis æmulus, qui omnium philosophorũ scripsit historiam, & exultimis Babyloniæ finibus exercitum asperis itineribus in patriã reduxit. Septem fuisse Xenophontes leguntur. Primus & secundus Athenienses philosophi: tertius Cous: quartus qui Annibalis historiam scripsit: quintus qui prodigiosa quædam, & fabulosa commentus est: sextus Pæphius sculptor egregius: septimus antiquæ eomœdiæ scriptor. Græcorum ædes præter hæc, quæ diximus, etiam hospitalia habent, hoc est domunculas quasdam dextra, ac sinistra constitutas, quæ proprias ianuas, triclinia, & cubicula habent. Item cum penu cællas. Mos enim Græcorum erat primo die ad cœnam hospites inuitare, postero mittebant pullos, oua, olera, poma, reliquasq; res agrestes. Ideo pictores ea, quæ mittebantur hospitibus, picturа imitantes, xenia appellauerunt. nam ξένος græce hospes uocatur. Hinc Martialis tertium decimum librum operis sui, in quo eiusmodi munera distichis describit, xenia nominauit, quod uersus ipsos pro xenijs mitteret. Hinc per diminutionem xeniola dicuntur. Apuleius: Commodum meridies accesserat, & mittit mihi xeniola porcum optimum, & quinque gallinulas, & uini cadum iam ætate preciosi. Omnis in hoc gracili xeniorum turba libello, Constabit nummis quatuor empta tibi. Quatuor est nimium, poterit constare duobus. Et faciet lucrum bibliopola Triphon. Hæc licet hospitibus pro munere disticha mittas, Si tibi tam rarus, quàm mihi, nummus erit. Inter hospitalia, et porticus, siue peri

stylia ædium itinera sunt, quæ mesauli, hoc est, μεσαυλοι dicuntur à græcis, quod inter duas aulas, hoc est inter duo atria sint interposita. nostri andronas appellant, nec à græco, nec latino uocabulo. Græci enim ἀνδρῶνας uocãt loca, in quibus bina triclinia ponuntur, & uirilia conuiuia fiunt, quod in his mulieres non interessent. post hæc in ædibus sunt horti. horũ alij in solo sunt, alij pensiles, hoc est supra ædificia constituti: quales à te Federice princeps supra regiæ tuæ amplissima præsepia ædificati sunt, tanto artificio, decore, sumptu, ut stuporẽ potius, quàm admirationem spectantibus afferant. In inferioribus hortis diætæ sunt modo paruæ, modo maiusculæ, in quibus etiam cubicula fiunt: sunt stibadia, hoc est paruæ cœnationes in quibus scriptum esse solebat, quot conuiuas cœnatio caperet. Martialis: Stibadium. Accipe lunata scriptum testudine signũ, Octo capit, ueniat quisquis amicus erit. Plinius: In capite stibadiũ candido marmore uite protegitur. Fiebant etiam stibadia è tabulis, quæ ebore, atq; auro ornabantur, transferebanturq́; de loco ad locum, prout libido animi ferebat. de hoc locutus est Martialis, cum inquit: Et testudineum mensus quater hexaclinon, Ingemuit atrio nõ satis esse suo. Hexaclinũ uocãt stibadium sex capiens conuiuas. Sunt Hippodromi, hoc est loca ad cursus equornm disposita, quæ statim intrantium oculis tota simul offerũtur, hinc, atq; hinc platanos, aut buxos, aut cupressos, aut alias arbores perpetuo uirenteis habentia, & à cursu equorum appellata. Græci enim ἵππον equum uocant, δρόμον cursum. Sunt xysti, hoc est loca exercitationi corporis accommodata, quas Græci παροδρομίδας uocant, à Latinis etiam ambulationes dicũtur. Plinius: Ante cryptoporticum xystus est uiolis odoratus. Cice. Sed tamen nihil ei restabat, præter balnearia, & ambulationem, & auiarium. Idem: Qua basis uillæ erat, qua inter columnia ambulationis. ambulacra etiam appellantur. Plinius: Tum fora, atque Gymnasia, & pro suis extructa porticibus ambulacra miremur. Græci tamen xystum uocant porticum ampla latitudine, in qua athletæ per hyberna tempora exercentur. Xenophon ἐν τῷ ξυστῷ περιπατεῖν, à quo xystici dicuntur athletæ in xystis pugnantes. Suetonius: Nec tamen eo minus aut xysticorum certationes, aut gladiatorum pugnas seuerissime semper exegit. significat enim ξυστὸς spiculum, hastam, telum. Item adiectiuum est, & dicitur ornatus, tersus, politus. Et sedilia in hortis uarijs locis disposita sunt, quæ ambulatione fessos, ut cubiculum ipsum iuuant, à sedendo sedilia appellata. hæc maxima in hippodromo, xystoq́; cõstituuntur. Sunt præterea in hortis topiaria, hoc est opera ex arboribus, aut fruticibus, aut herbis facta ad decorem, ut sunt testudines, cameræ, naues, columnæ, auiculæ, aliaq́; huiusmodi, quæ ex sansuco, libanotide, edera, buxo, alijs herbis, atq; arboribus fieri conspicimus, dicta ἀπὸ τῶν τόπων, hoc est à locis, quæ in his uaria constituuntur. Cicero: Topiarium laudaui, ita omnia conuestiuit edera. Plinius: Accidit in topiario opere lauri genus, quæ taxa dicitur excrescente in medio folio paruula ueluti lacinia. Idẽ: Ramos spargit à radice topiarij, ac coronarij operis. hinc topiarij dicũtur, qui topiaria faciũt, sicut coronarij, qui faciũt coronas. Idem: Satiuæ myrti genera topiarij faciunt. Tarentinam folio minuto, nostratem patulo. exoticam densissimo senis foliorum uersibus. item ars ipsa faciẽdi huiusmodi operis topiaria uocatur. Cicero: Vt deniq; illi topiariam facere uideantur, & ederam uendere. Extra urbem uero ager est, dictus, ut Varro existimat, quod in eo aliquid agatur, quamuis aliqui à græco potius deriuatum uelint, quod est ἀγρός. Est autem ager modo territorium, quod urbi circumpositum est, ut ager Romanus, ager Leontinus: modo locus in rure, quẽ colimus,

siue arando, siue cõserẽdo, & is qui seritur frumentis, ab arando dicitur aruum. Primus ager plurali caret, dum tantum loquimur de singularium urbiũ territorijs, & complectitur nemora, saltus, pascua, monteis, lacus, flumina, cæteraq́; huiusmodi. Quod si dicamus Romanos agros, Cãpanos, Leontinos, priuatim ciuium agros intelligimus, in quibus hæc includuntur. Si uero Romanũ, Campanũ, ac Leontinũ agros, prorsus territoria significamus, ideoq́; omnia illa cõplectimur. Ab agro fit agricola, hoc est cultor agrorum, & agrestis, qui syluestrem uitam agit, ac feram, sicut apud Græcos ἄγριος dicitur ferus. unde in cõpositione onager dictus est asinus ferus, de quo alibi dicemus. Item agreste, quod ad agrum attinet, unde agreste uocamus, quod in agris, non in hortis nascitur, aut fit, sicut campestre, quod in campis, ut agreste olus, agreste opus, & similia, & agricultor, qui agrum colit. & à colendo etiam colonus dicitur. & peragro, quod est inquirendo circumeo. Virgilius: Illa fuga syluas, saltusq́; peragrat: à quo fit peregrinus, id est aduena, & aliena loca peragrans, & peregrinatio itio per alienas terras. & peregrinor uerbum, quod est per aliena loca proficiscor. unde peregrina sacra dicta sunt, quæ ex alijs urbibus religionis gratia sunt aduecta. & peregre aduerbium, hoc est peregrinando. Terentius: Peregre profectus. In hoc enim differt peregrinus ab hospite, quod peregrinus simpliciter eum significat, qui in sua ciuitate non est: hospes uero eum, qui in aliena ciuitate est. Hospites ergo uocantur, qui siue in priuato, siue in publico hospitio sunt, & tã qui recipiunt, quàm qui recipiuntur. Ouidius: Non hospes ab hospite tutus. Cicero: Per dextram istam, quam hospes hospiti porrexisti. Sed proprie hospes dicitur, qui priuatim, & amicitiæ causa uel recipit, uel recipitur, unde & pro amico externo capitur, & hospitiũ pro amicitia. idem: Fuit mihi cum illo uetus hospitium, hoc est amicitia, uel familiaritas, uel me hospitante apud illum, uel illo apud me contracta. Hospitium etiam diuersorium significat. Idem: Ex hac uita discedo, tanquã ex hospitio, non tanquam ex domo. Commorandi enim natura diuersorium, non habitandi dedit. Ab hospes deriuatur hospitor, quod est stabulor, diuerto. & hospitium, de quo diximus. & hospitale, hospitiũ, domus, de qua superius diximus. & hospitalis adiectiuum, quod modo significat liberalem, & facile suscipientem. hospitio, aptumq́; ad seruiendum hospiti. modo ad hospitem pertinentem, ut hospitalis lex. & hospitalitas, ipsa facilitas, & (ut ita dicã) benignitas in recipiendo: & hospitaliter aduerbium, benigne, faciliter. & hospita, quæ facile suscipiunt, unde hospitam terram dicimus, in qua facile suscipimur, & hospita æquora, siue hospita flumina, per quæ nauigari, aut transiri potest. Virgilius: Puppibus illa prius patulis nunc hospita plaustris. Aliquando etiam hospita pro eo, quod est uicina accipimus, quia nihil nobis hospitio uicinius esse potest. Inter agrum, fundum, aruum, prædium, & possessionem hanc esse differentiam tradunt. Ager est (ut diximus) locus in rure, quem colimus. Aruum ea pars agri, quæ sementi datur. Sallustius: Quia Numidæ pabulo pecoris magis, quàm aruo student. Quintilianus: Pauper & diues in agro uicini erant iunctis hortulis, sed ex omni parte circumuectus diuitis ager, uix tenuem ad gressus meos semitam dabat. Quid agimus? Vndique uallo diuitiarum clausi sumus: Hinc horti locupletis, hinc arua, inde uineta, hinc saltus. Ab aruo aruales fratres dicti sacerdotes, quos Romulus primus instituit, seq́; inter illos duodecimum fratrem appellauit, ut arua fruges ferrent, eisq́; sacerdotio Acca Larentia, quæ postea populũ Romanum hæredem instituit, Romuli nutrix, tribuit albas infulas, & spiceam coronam pro religiosissimo in-

signi, quæ

signi, quæ prima apud Romanos corona fuit, & hic honor nõ nisi uita finitur, exulesq́;, & captos comitatur. Fundus etiam pars agri est. Singula enim prata, singulæ uineæ, singuli horti, singula olíueta, pomaria, arbusta, pascua, salicta, nemora aucupatoria, uenatoria, piscatoria loca, siue uillam, atq; ædificium, siue piscinam, siue uiuaria habeant, siue non habeant, singuli fundi sunt, & hoc in agro duntaxat. Nam in urbe, oppido, uico, castello quicquid tale est, prædium dicitur, à præstando, sicut prædes (ut Varro uult) ut alij, à prius dando, siue ualde dando. Sunt tamen prædia etiam in agro. Itaque definire possumus fundum esse rusticam possessionem: prædium uero & rusticam, & urbanam. unde anteurbana prædia uocabantur, quæ urbi erant propinqua. Possessiones generale nomen est. nam & tabernæ, & hospitia, & horrea in urbe possessiones dicuntur, & simpliciter omnia bona, quæ uulgo uocantur immobilia. Cicero: Possessiones notabat & urbanas, & rusticas. Idem: Etenim isti callidi æstimatores prata, & agros magis æstimant, quod ei generi possessionum minime noceri potest. Dicitur tamen etiam possessio, non ipsa proprietas, sed usus, & actio possidendi. Modestinus: Quicquid enim apprehendimus, cuius proprietas ad nos non pertinet, aut nec potest pertinere, hoc possessionem appellamus. Fundum à funda dictum quidam existimant. Vnde extant ridiculi uersus Ciceronis: Fundum uero uocat, quò possit mittere funda, Ni lapis exciderit qua caua funda patet. Alij à fundo, quod est ima pars uniuscuiusque rei, quod scilicet fundus sit ac fundamentum pecudum, atque pecuniæ, uel quod fundit quotquot annis multa, uel quod sit planus ad similitudinem fundi uasorum. Campus obiter est planicies terræ ampla, & grandis, ideoq́; speciosæ plateæ, siue areæ campi uocitantur, ut Romæ campus Martius. diciturq́; à capiendo, quod animalium, seu rerum multitudinem facile capiat, siue quod ueteres principio ex agro tantum plano fructus capiebant. Collis est exiguus monticulus, siue per se sit à monte separatus, siue pars montis ita uocatus, quia colles post campos cœperunt colere. Ab hoc Collatina dea, quæ collibus præest. Hinc urbs Roma septicollis dicta, quod septem habeat colleis, Palatinum, Quirinalem, Auentinum, Cœlium, Viminalem, Exquilinum, & Ianicularem. Iugũ ipsum montis procliuitas, & (ut ita dicã) prona supinitas, qualis est in colle cliuus: quamuis cliuus ponatur etiam pro colle minore, uelut cliuus Capitolinus, cliuus qui ducit ad Ianiculum, quos in urbe scimus colleis esse, propter quod dicitur septicollis, & apud ueteres festa quædam fiebant septimontialia. Liuius: Quantum in altitudinem egrediebantur magis, magisq́; syluestria, & pleraque inuia loca excipiebant, ut uero iugis appropinquabant, quod rarum in alijs esset, adeo omnia contenta nebula, ut haud secus, quàm nocturno itinere impedirentur. Dictus autem cliuus à clino, quod est inclino, & iugum à iungendo, quod iungatur, & in acutum arctetur. Ab hoc Iugantinus deus, qui præest iugis. & iugosum dicitur, quod in iugum acuitur. & decliuis inclinatus, atque incuruus. & accliuis, erectus, & in cliuum acuminatus. à quo accliuitas. Cæsar: Ab eo flumine pari accliuitate collis nascebatur. Item cliuium ueteres difficile dicebant. Vnde cliuia auspicia uocabantur, quæ aliquid fieri prohibebant. Monteis definiunt esse terrarum tumores altissimos. Diminutiuum montis est monticulus, hoc est paruus mons. sicut colliculus paruus collis, cum per duplex ll scribitur. Nam si per simplex l scribatur colis, significat exiguum, ac tenerum brassicæ caulem. Diuiditur autem mons in radices, latera, iugum, uerticem pro qualitate locorũ. Interdumq́; mons pro saxo ponitur. Virgil. Prensantemq́; uncis manibus capita aspera montis, Ferro inuasisset. Sicut aliquando saxum pro monte. Idem: Saxi de uertice pastor.

à monte deriuatur montanus, ut montani imbres, montanæ nebulæ. & montosus, ut montosa regio, montosa loca. & montiuagus, qui per monteis uagatur, & montigena, qui in montibus genitus est, & septimontium locus septem monteis habens, unde septimontialia dicta. Ab eminendo quidam montem appellatum existimant, quasi eminentem, propter quod omne, quod eminet, dici mons potest. Virgilius: Præruptus aquæ mons. Promontorium quasi præeminens mons dictum. Significat enim montem in mari prominentem. Plinius: Promontoria aperiuntur mari, & rerum natura agitur in planum. Idem: Adiunctáque insula Eubœa, & excurrente uelut in altum promontorio Attica terra. Vallis dicitur id spatium concauum, quod est inter duos monteis, uel colleis, siue quascunque rupeis altiores, quod hinc, atque hinc uallata sit. Cuius diminutiuum est uallicula. A ualle Vallonia dea, quæ uallibus præest. Item conuallis, quæ nostra sententia est arcta uallis, & quasi coniuncta, quales sunt, quas metaphorice fauces appellamus, quamuis ab alijs dicatur esse planicies ex omni parte comprehensa montibus, uallibus'ue. Vnde conuallis appellatur scissio terræ manu facta ad deducendam aquam. Plinius: Flumina ad lauandam hanc materiam iugis montium duxere. Corrogos uocant à corriuatione. Præcepisse libramento oportet, ut fruaris quando influat. Itaque altissimis partibus dicitur conuallis, & interualla substructis canalibus iunguntur. Vallare firmare est, atque munire, & quasi uallum facere. à quo fit circunuallare. Vallum est munitio castrorum, quod ex uallis fiat. Vallus sudis est, siue palus, cui uitis alligatur. Virgilius: Et uallos primus sub tecta referto. Solebant autem milites sudeis secum gestare, quibus castra muniebant. Idem: Quadrifidasq́; sudeis, & acuto robore uallos. à uallo ueteres uallescit pro perierit dixere, quod qui uallo eijciuntur, pro perditis habentur. Item à uallus interuallum, hoc est spatium, quod inter palos est, uallum castrense constituentes, à quo omne spatium interuallum est nuncupatum. à uallum uero uallaris corona, qua donari solebat, qui primus uallum hostium fuisset ingressus. Vallus etiam per diminutionem fit ab eo, quod est uannus. Cereale hoc cribrum est, dictum (ut Varro putat) à uolatu, quod inde dum iactatur, leuia uolent. Virgili. Et mystica uannus Hiacchi. in hoc etiam ob capacitatem coloni frugum primitias congerere solebant, ut Libero sacrificarent. Ideo poëta mystica dixit. Quippe mysticum Græci dicunt omne id, quo in arcanis deorum sacris utimur, qualia erant Bacchi orgia, quæ noctu clàm à solis mulieribus celebrabantur. & mysteria arcana sacra appellabantur, hinc non sine mysterio fieri dicimus, quod occulta aliqua, quasi sacrorum ratione perficitur. à Vannus fit uerbum uanno. à quo euanno, quod est uentilo, moueo. Cuius passiuum est euannor, sicut uannor à uanno. Lucilius: Nunc molere illa, aut ut frumentum euannetur uis. Varro de re rustica: Vt quod leuissimum est in ea, atque appellatur acus, euannatur foras extra aream. Euadne Martis filia fuit ex Thebe uxore Asopi, uxor'que Capanei, quæ, cum maritum apud Thebas captum audiuisset, in mortis stuporem diriguit, deinde, cum funus eius celebraretur, se in rogum proiecit. Ouidius: Accipe me Capaneu, cineres miscebimus inquit. Rupes sunt præruptæ partes terræ propter altitudinem, ac procliuitatem inaccessæ. Hinc à rumpendo dictas existimãt, quales sunt, quæ ui torrentium fiunt. Vnde fluminum quoque altiores, atque inaccessas (ut ita dicam) ripas, rupeis appellamus. Nam ripæ planæ sunt, quas Vlpianus definit esse, quæ

flumen continent, naturalem cursus sui rigorem tenens. Vnde
ripariæ hirundines dictæ, quæ in ripis nidos faciunt. Num li-
tus maris proprie dicitur, definiturq; à Celso quousque maxi-
mus fluctus à mari peruenit, idq; M. Tullium aiunt primum
constituisse, cum arbiter fuisset electus. Poëtæ litus aliquãdo
capiunt pro terra mari uicina. Virgilius: Cui littus arandum.
Interdum etiam pro ripa litus usurpant. Est præterea li-
tus locus circa aram pedes duodecim, à litando dictum, quam
uis lito primam syllabam correptam habeat. A litore litoreum,
& litorale deducitur, ut litorea arena, litoralis plaga. & à linendo dicitur litus, quod fluctibus oblinatur. Sylua proprie
dicitur, quæ cædua est, hoc est, quæ habetur in eum usum, ut
ex ea materia cædatur. Quod si succisa sit, nihilo minus sylua
dicitur, quoniam rursus ex stirpibus, aut radicibus renascitur. Sylua à græco dicitur ὕλη, quod significat materiam.
Quapropter materia denotat omne lignum, cum tigna dican
tur duntaxat ea materia, quæ ædificijs apta est. à quo con-
tignatio deducitur, hoc est strues è lignis in domo habitandi
gratia facta, unde superior contignatio, & inferior contigna
tio dicitur. Hinc materiarius faber, hoc est lignarius dicitur.
& materiaria fabrica lignaria. & materiari lignari. Hinc
etiam syluam uocant subitum illud scribendi genus, quod qua
dam festinandi uoluptate defluit: estq; uelut prima materia.
quales sunt Papinij syluæ, de quibus ipse sic scribit: An hos li
bellos, qui mihi subito calore, & quadam festinandi uoluptate
fluxerunt, cum singuli de sinu meo prodissent, congregatos
ipse dimitterem? Quintilianus: Diuersum est huic eorum ui-
tium, qui primo decurrere per materiam stilo quàm uelocissi-
mo uolunt, & sequentes calorem, atque impetum ex tempore
scribunt, hanc syluam uocant. Repetunt deinde, & cõponunt
quæ effuderant, sed uerba emendantur, & numeri manet in
rebus temere contextis, quæ fuit leuitas. Materiam quidã exi-
stimant à matre dictam esse. est enim materia, ex qua aliquid
fit, ut materia libri est membrana, & atramentum. Item ma-
teria libri, ipsa hypothesis. Horatius: Sumite materiã uestris,
qui scribitis æquam Viribus. Materia domus, calx, cemẽta, ti
gna, tegulæ. Quapropter non immerito materiæ appellatio-
ne ligna comprehenduntur, siue quod ex his diuersa ædificia
fiant, seu quod Græci ὕλην pariter & syluam, & mate-
riam uocent. Ab hoc fit materiale, quod materiæ est, & ma
terialiter a uerbium. Materialiter enim sumi aliquid dicitur,
cum non forma rei, sed materia significatur. A sylua sylue
strem, & syluaticum dicimus incultum moribus, atq; asperũ.
& Syluanum syluarum deum, quem Græci Pana uocant. &
sylueculam, ac syluulam paruam syluam. & syluicolam syl-
uarum habitatorem. & Syluium, quod in sylua ortus fuerit.
Lucus nequaquam cæduus est, ut sylua, quin potius manu con
situs, religiosusq;, ac alicui deo, uel alicuius hominis cineribus
cõsecratus. ideoq; aut circa delubra deũm, aut circa sepulchra
positus est, & à luce sacrificiorũ, lucus appellatus. Saltus syl-
ua est non facile peruia, ideo à saltando dictus, in quo pasci &
æstiuare pecudes solent, & si locus, atque aër patiatur, hye-
mare. A quo saltuarij huiusmodi syluarum custodes dicun-
tur, sicut insularij insularum custodes. Pomponius: Dominus
proprietatis etiam inuito usi fructuario, fundum uero ædes
per saltuarium, uel insularium custodire potest: Nemora uolu
ptatis causa comparata sunt, & plena amœnitatis, dicta ἀπὸ
τοῦ νέμω, pasco, quod in his greges, atq; armenta depasci so-
leant. à nemore nemorale dicitur, quod nemoris est, ut nemo-
ralis umbra, nemorale frigus. Item Nemorensis. Sueton. Ne-
morensi regi, quod multos iam annos potiretur sacerdotio, uali
diorẽ aduersariũ subornauit. Nemus appellabatur lucus qui-

dam haud longe ab Aricia, in quo lacus est, quod speculum
Dianæ dicitur. Item nemorensis lacus, & nemorensis ager, &
nemorense, sicut Thusculanum, et Nemorensis rex, qui Dianæ
Aricinæ sacrificijs præerat. Suetonius de Cæsare: Villam in
Nemorensi à fundamentis inchoatã, magnoq; sumptu absolu-
tam, quia non tota ad animum ei responderat, totam diruit.
Nunc eo in loco exiguum oppidum, quod incolæ ueteri loci ap
pellatione nemus appellant. Quidam dumum à nemore non
distinguunt. græce δρυμὸς, hoc est dumus dicitur. Hinc du-
mosum frondosum dicimus, & dumetum locum nemoribus cõ
situm, qui dusmosus locus à ueteribus dicebatur. Interserebãt
enim frequenter S literam consmittere pro committere dicen-
tes, & casmœnas prò camœnas. Prata sunt, ex quibus fœ-
num colligitur. Vnde pratum Vlpianus appellat, in quo ad
fructum percipiendum falce duntaxat opus est, ex eo dictum,
quod sponte suo paratum sit ad fructum faciendum: quapro-
pter & fructus ipse fœnum uocatur à fœnore, quoniam id-
ipsum manens quotannis nouum parit. A quo festuca appel-
latur, & à fœno fœnifex, qui fœnum secat, & fœnisecium se-
ctio, et uoluti messis fœni, & fœnariæ falces, quæ apertæ sunt,
sicut arboriæ, quæ non apertæ, & lumariæ, quibus lumeta,
hoc est spinas secamus. Luma enim genus spinæ est, quæ in
pratis nascitur, dicta, quod agricolæ eam è terra luunt, hoc
est soluunt. A quo lumeta loca lumis plena. & scirpiculæ, qui
bus in scirpandis, hoc est ligandis uineis utimur ad amputan-
da superflua ligamentorum. Scirpi fragiles, palustresq; sunt,
nec in fruticum ueprium ue, aut caulium, siue herbarum gene
re numerantur. ex his teguntur domus, & tegetes fiunt. Item
detracto cortice candelarum luminibus, & funeribus seruire
olim consueuerunt. his uelificant in Pado nautici, & in mari
piscatores Afri præpostero more uela intra malos suspenden-
tes. Mauri quoq; mappalia sua hoc genere tegunt. Hinc factũ
est prouerbium: Nodum in scirpo quæris: de his, qui in rebus
claris, atque apertis difficultatem faciunt. Ab hoc scirpo uer-
bum deriuatur, quod est uincio, ligo. Hinc scirpita dicuntur do
lia quassa, cum alligata sunt. Item scirpea, quæ uirgis scirpa-
tur, hoc est colligando implicatur, in qua stercus, aliudue ali
quid simile uehitur iumentis. Sunt etiã præliares falces, quibus
Cæsar Venetos superauit. Sunt itẽ uineaticæ falces, quibus pu
tantur uites, & syluaticæ, quibus syluæ cæduntur, & rustica
riæ, quibus passim ad diuersa opera utuntur rustici. A falce
falcarij dicuntur, qui falces gestant, hoc est messores, & falci
feri falcem ferentes, & falcati currus falcibus instructi. Ma-
crobius: Inducebat etiã currus cum falcibus, & elephãtos cum
turribus. & falcariæ cotes, quibus falces acuũtur, siue illæ ole
ariæ sunt, siue aquariæ. & falcatũ quodcunq; in falcis formã
arcuatum est. Plinius: Falcatæ siliquæ sunt. & falcare, ac de
falcare, quod significat tollere, amputare. & falcones quorum
digiti pollices in pedibus intro sunt curuati ad similitudinem
falcis. A quo & falcones aues ex accipitrum genere appellatæ,
inter quas præstant ij, quos Græci ἱεροκάκους, hoc est, sa-
cros uocant. Apud Thuscos ueteres falco, capis uocabatur, un
de Capuam urbem Campaniæ à se conditam Capuam uocita-
uere, quod ui o falconis augurio, eam condidissent. Sunt item
qui uelint eam à locis campestribus, in quibus sita est, appella-
tam. Ab hac ea regio Campania dicta est, à qua Campani,
nisi malimus Campaniam quoq;, quod campestris regio sit à
campis uocitatam. & Falcidia lex, quæ falcat, hoc est amputat
legata, quando saltem quarta pars bonorum non superfit hæ
redibus. Ea est huiusmodi: Quicunq; ciuis Romanus post hãc
legem rogatam testamentũ faciet, quantam cuiq; Romano pe
cuniam iure publico dare, legare ue uolet, ius, potestasq; est,
dum ita

dum, ita detur legatum, ne minus, quàm quartam partem hæ
reditatis eo testamento hæredes capiant: eis, quibus ita da-
tum, legatum ue erit, eam pecuniam sine fraude sua capere li-
cet, isq; hæres, qui eam pecuniam capere iussus, damnatusq;
erit, eam pecuniam iam debeto dare, quam damnatus est. Fal-
cem à farre dictam supra demonstrauimus. In Campania à se
cando secula appellatur. A prato fit pratense, quod prati est,
ut pratensis herba, pratenses fungi. Hortus est siue in urbibus
atque oppidis, siue in uillis, ruriq; locus, in quo arbores, & o-
lera oriuntur. Apud ueteres omnis uilla hortus dicebatur, qđ
ibi, qui arma capere possent, orirentur. Ea autem ratione à
quibusdam aspiratur, ut differat ab ortus, quando natum, si-
ue natiuitatem significat. Quidã ita distingunt, ut hortus tam
in singulari, quàm in plurali hortum olitorium, hoc est herba
rium significet, cuius diminutiuum est hortulus. In plurali
uero duntaxat arborarium, qui à nostris pomarium, à Græ-
cis παράδεισος, hoc est paradisus uocatur. Olitor est qui
olerum hortum exercet. Olus enim dicitur omnis herba folijs
mtubo similis, cuius folijs & caule in edulium utimur. Inde
horti olitorij dicuntur, horti herbarum, & hostia olitoria, ho
stia hortorum huiusmodi. Plinius: Est lactucæ genus adeo
lati caulis, ut hostiola olitoria ex his factitari prodiderint.
Theophrastus: Olera enim uocamus, quæ in usu cibario sunt,
ut intubum, aphaca, porcellia, senecio, atque in totum quæ-
cunq; intubacea sunt propter foliorum similitudinem. Plini.
Gemma betis natura, & oleris, & capite ipso exilientis. Idem:
Vsus betis & cum lente, ac faba, idemq; qui oleris. Idẽ: Olus
caules que, quibus nunc principatus hortorum apud Græcos
in honore fuisse non reperio. Villa non ager est, sed domus in
agro. Plinius: Modus hic probatur, ut neq; fundus uillã quæ
rat, neque uilla fundum. Non ut fecerunt iuxta diuersum ea-
dem ætate exemplum L. Lucullus, & Quin. Scæuola, cum
uilla Scæuolæ fundus careret, uilla Luculli agro. Hinc do-
mus, quæ in urbe est, urbana domus dicitur. Villa uero, hoc est
domus, quæ ruri est, domus rustica, quæ Pœnorũ lingua Ma
gar appellatur, unde uillæ magalia dicuntur. Mapalia uero
eadem Punica lingua agrestes casæ, & furnorum similes ap-
pellantur. Virgilius: Et raris habitata mapalia tectis. Dicta
autem uilla est à uehendo, hoc est trahendo, quasi uehilla,
quod in eam fructus conuehebant ex agris, & euehebant,
cum eos uendebant, sicut uia, quod per eam uehebant, pro-
pter quod à principio uocabant uheam, non uiam, & uel-
lam, non uillam: & qui uecturis uiuebant, uellaturam face-
re dicebantur. Quidam tamen uiam quasi iam dictam existi-
mant, quod per eam itur, ut supra diximus. A uilla fit uillu-
la diminutiuum, hoc est parua uilla. Item uillicus, & uillica,
quæ uillæ præsunt. & uillicari, quod modo est rusticari. Pom
ponius: Ego rus eo, ut aliquot diebus uillicer. modo uillæ præ-
esse. Idem: Longe ab urbe uillicari, quò herus rarenter uenit,
non uillicari, sed dominari mea est sententia. A quo uillicatio
ipsa (ut ita dicam) negotia rustica, & uillaticum, quod uillæ
est, unde uillaticæ pastiones dicuntur alimenta, quæ pertinent
ad animalia muta, quæ ruri nutriuntur, utputa, ad pecudes,
aues, feras, pisces. Apuleius: Modesto uero hospiti quies uilla
tica, omniq; deniq; prouinciæ uoluptarij secessus sumus. & uil-
lanus, qui in uilla habitat, sicut paganus, qui in pago, unde
semiuillanus, & semipaganus dicuntur, hoc est semirusticus:
Persi. Ipse semipaganus Ad sacra uatũ carmen offero nostrũ.
Sunt qui uile quoque à uilla dictum uelint una litera abiecta,
quod omnia in uilla uiliora sint, hoc est minori precio uendan-
tur, quàm in urbe. Vile enim proprie dicitur, quod parum ua-
let, cuius contrarium est carum. L. Piso Romulum dicũt ad

cœnam uocatum, ibi non multum bibisse, quia postridie nego
tium haberet. ei dicunt Romule, si istuc omnes homines faciãt,
uinum uilius sit. Is respondit immo uero carum, si quantum
quisq; uolet, bibat: nam ego bibi quantum uolui. Hinc uile eti-
am pro abundanti ponitur, quia quicquid nimis abundat, ui-
le est, hoc est paruo uenditur precio. Virgilius: Vilemq; faſel-
lum. Ab hoc fit uilitas, & uilito, quod est uile facio, & uile-
sco uile fio, & uiliter aduerbium, hoc est exiguo precio, &
quasi cum contemptu. Rus locus dicitur extra urbem ubi agri
sunt, & uillæ, dictum, quòd in agris quotquot annis rursus ea-
dem fiant, ut rursus capias fructum. Hinc ruro fit, & ruror,
& rusticor eiusdem significationis, hoc est ruri dego. Plaut.
Dum rurant homines, quos liguriant: Varro: Dum in agro
studiosius ruror. Plinius: Cum simul æstate rusticaremur. et ru
sticus, qui modo ruris est, ut domus rustica: modo uita, et mo-
ribus incultus, quasi semibarbarus. Vnde ueteres rustice pro
barbarè usurpabant, & rusticanus adiectiuum. A quo ad-
uerbium rusticane. Item rusticatim pro rustice. Pomponius:
Ego rustica: im tangam, urbanatim nescio. & rusticitas cõtra
ria urbanitati. Est autem urbanitas, qua significamus propria
um quendam, ut supra diximus, gestum urbis, & sumptam
ex conuersatione doctorum tacitam eruditionem. & rustica
uinalia, quæ quartodecimo Calendarum Septembris celebra-
bantur, quo die primum in urbem uinum deferebant. & ru-
sticula auis perdici similis, nisi quod rostrum longius habet.
Martialis: Rustica sum perdix, quid refert si sapor idem? Ca-
rior est perdix, sic sapit illa magis. & rurigena, qui ruri gigni
tur, & ruricola, qui rus colit, & ruresiris, idem quod rusti-
cus: Apuleius: Ruresiri uocabulo uulgus indoctũ rosas Lau-
reas appellat. & rusci uirgulta, quibus uites ligantur. Virgi-
lius: Nec non etiam aspera rusci Vimina per syluam. Frutex
est, ex quo nunc scopæ fiunt. Graeci χαμαιμυρσίνην, καὶ
ὀξυμυρσίνην nominant, hoc est humilem myrtum, & acutam
myrtum: folia quippe myrto similia, sed acutiora & rigidiora
habet, producitq; bacas rufas ad cerasiorum similitudinem.
Item ruspor, quod est diligenter scrutor, & quasi rus quoque
perquiro. Accius: Vacantes ruspantur syluas. proprie autem
ruspantur gallinæ, hoc est scalpunt. Ab hoc fit compositũ cor
ruspor, quod significat examino, inquiro. Plautus: Corruspa
re tua consilia in pectore. Agrorum diuersæ species sunt. est
ager cultus à colendo dictus, siue (ut Varro sentit) ager, quod
ibi cum terra semina coalescant, & incultus. Item ager consi-
tus, in quo satæ arbores sunt & inconsitus, ubi non sunt arbo-
res. Ager restibilis qui restituitur, ac reseritur quotãnis. Pli-
nius: Ordeum in nouali, & in agro, quod restibile possit fie-
ri. Idem: Vbertatis tamen tantæ sunt, ut sequente anno spon-
te restibilis fiat seges impressis uestigio seminibus. Columel-
la: Pastinum uocant agricolæ ferramentum bifurcum, quo se-
mina panguntur. Vnde etiam repastinari dictæ sunt uineæ ue
teres, quæ resodiebantur, hæc enim propria appellatio restibi
lis uineis erat. Nunc antiquitatis imprudens consuetudo quic-
quid emoti soli uineis præparatur, repastinatium uocat, &
ab hoc repastinatio dicta. Ager noualis è contrario, qui inter
mittitur, ut nouetur. Noualis, inquit Paulus, est terra proscis
sa, quæ anno cessat. & Plinius: Nouale inquit, est quod alter
nis seritur. Virgilius: Alternis idem tonsas cessare noualeis,
& segnem patiere situ durescere campum. Hinc & nouatus
ager dicitur. Cicero: Vt agro non semel subacto, sed nouato
Accipitur tamen etiam nouale, siue noualis ager, seu noualis
fœminino genere pro aruo primo prosciſſo. Quintili. Mox ui-
gentibus lacertis humum fodere: segnem futuris noualibus
gentibus lacertis humum fodere: segnem futuris noualibus
eruere syluam. Hieronymus: Nouale est ager nunc primum

proſciſſus. Virgilius: Impius hæc tam culta noualia miles habebit? Ager aruus dicitur qui aratur. Agri enim apud ueteres Romanos binorum duntaxat iugerum erant, nullúq; maiorem modum Romulus tribuit. Iugerum uocabatur, quod uno iugo boum in die exarari potuiſſet. Actus, in quo boues agerentur, cum aratur, uno impetu iuſto. hic erat centumuiginti pedum, duplicatus'q; in longitudinem iugerum faciebat. In domo ruſtica eædem ferè partes eſſe poſſunt, quæ in urbana, ſed in ruſtica loco atrij cors eſt. Sunt autem cortes uillarum intra maceriam ſpatia. Eſt etiam in domo ruſtica ædificium propè aream ex una parte apertum, in quod nubilo tempore reponi tota meſſis poteſt, dum tritura inſtat, quod ex ea parte feneſtras habet, unde commodiſſime perflari poſſit, id à nubibus nubilariũ appellatur. STAGNA NERONIS. Habuit Nero (ut ſupra diximus) in domo ſua ſtagnum maris in ſtar circunſeptum ædificij ad urbium ſpeciem. ERANT. Sum es eſt uerbum eſt ſubſtantiuum ita dictum, quia per ſe ſubſtat, nec indiget alio, in ipſum uero cætera uerba reſoluuntur, ut ego lego, id eſt ego ſum, qui lego: tu dicebas, id eſt tu es, qui dicebas: ille intelliget, hoc eſt ille eſt, qui intelliget. & in hunc modum cætera, propter quod huiuſmodi uerbũ ſæpenumero præpoſitis pronominibus demonſtratiuis, non poſitum intelligitur. Virgil. Hic Cæſar, & omnis Iulia progenies. Idem: Tu ne ille Aeneas, quem Dardanio Anchiſæ? Idem: Nam Polydorus ego. Sæpe etiam demõſtratiuis aduerbijs poſitis nõ eſt neceſſe huiuſmodi uerbũ ponere. Idem: Ecce tibi Auſoniæ tellus. Item nomine ſubſtantiæ poſitum idem uerbum frequẽtiſſime deficit. Lucanus: Quis furor ò ciues, quæ tanta licentia ferri? Virgilius: Quis tibi tunc Dido cernenti talia ſenſus? Quos'ue dabas gemitus. Qualis quoq;, & quantus, ſi addantur in oratione, deſunt aliquando uerba ſubſtantiua. Iuuenal. ò qualis facies, & quali digna tabella. Copulat autem ſubſtãtiuum uerbum aliquando ſimiles caſus. Virgi. Rex erat Aeneas nobis. Aliquãdo genitiuo adiungitur. Idem: Grates perſoluere dignas Non opis eſt noſtræ. Nonnunquã datiuo. Idem: Sunt mihi bis ſeptem præſtanti corpore nymphæ. Interdũ ablatiuo, uel accuſatiuo cum præpoſitione in, uel ſub, uel apud, uel alia huiuſmodi, ut ius eſt in armis. Omnes ſub cœlo ſumus. Non eſt hoc apud Perſas, non penes Aegyptios. Prætor cum hæc agerentur, pro tribunali erat. Aliquando etiam ablatiuo ſine præpoſitione, ut magno animo ſum. Plerunq; duobus datiuis, ut ſum tibi impedimento, hoc mihi curæ erit. Sæpe etiam aduerbio. Virgilius: Hic illius arma, Hic currus fuit. Itẽ infinitiuo alterius uerbi, ut animi fortitudo eſt aduerſa cõtemnere. Interdum nullum poſt ſe caſum habet, ut quæ ſunt, quæ fuerint, quæ mox uentura trahantur. Ab huius uerbi infinitiuo, quod eſt eſſe, fit eſſentia, quæ idem, quod eſſe ſignificat, quando eſſe nominaliter accipitur, quale apud Perſium: Et noſtrum illud uiuere triſte. & alibi: Velle ſuum cuique eſt, nec uoto uiuitur uno. item alibi: Vſq; adeo'ne Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter. Quod genus loquendi apud Græcos frequentiſſimum eſt, qui infinitiuo tanquam nomini apponunt articulum, & præpoſitionem, infinitiua non planè uerba, ſed uerborum nomina eſſe dicentes. Vt ergo uelle ipſum idem eſt, quod uoluntas, & ſcire ipſum, quod ſcientia, & poſſe ipſum, quod potentia: & uiuere ipſum, quod uita: ita ipſum eſſe, quod eſſentia. à quo eſſentiale dicimus, quod ipſius eſſentiæ eſt, & eſſentialiter aduerbium, quo nonnulli utuntur ſecundum eſſentiam. Aurelius: Sicut enim ab eo, quod eſt ſapere, uocatur ſapientia: ſic ab eo, quod eſt eſſe, uocatur eſſentia nouo quidem nomine, quo uſi ueteres non ſunt Latini ſermonis autores, ſed iam noſtris temporibus

uſitato, ne deeſſet etiam linguæ noſtræ, quod Græci appellant οὐσίαν. hoc enim uerbum è uerbo expreſſum eſt, ut diceretur eſſentia. Item ab eodem ens, & entia deducuntur. Præterea compoſita fiunt aſſum, quod non ſignificat præſens ſum, ut quidam putant, ſed propè ſum. Propter quod Virgilius, cum præſentem ſignificare uellet, addidit coràm, libro primo Aeneidos: Coràm quem quæritis aſſum Troius Aeneas. Hinc ueteres aſſas uocabant nutrices, quod aſſint ijs, quos nutriunt, nec ab eis uel exiguo tempore diuellantur. & aſſeclæ ſerui, quod omnibus dominorum imperijs aſſint, hoc eſt præſtò ſint. Huius contrarium eſt abſum, hoc eſt longe ſum, quod ex ipſa componentium præpoſitionum ſignificatione percipitur. Ad enim propè ſignificat. Vnde admouere dicimus aliquid propius facere. Ab uero longe. Vnde ammouere aliquid longius facere. Declarat præterea hoc Cicero: Inter hominem, & belluam hoc maxime intereſt, quod hæc tantum, quantum ſenſu mouetur, ad id ſolum, quod adeſt, quodq; præſens eſt, ſe accommodat. Quod adeſt, inquit, hoc eſt quod propè eſt. Alioquin non addiſſet, quod præſens eſt. hoc idem ipſe Cicero declarat mox ſubiungens: Paululum admodum ſentiens præteritũ, aut futurum, id eſt ſentiens tantum quod adeſt, hoc eſt, quod mox abijt, uel mox futurum eſt. Aſſum per duplex ſſ & non per d ſcribi debere declarat Plautus: Nilphio aſſum apud te, eccum. Agoraſtocles: At ego elixus ſis uolo. Perſum, ualde ſum. Gell. Platoni & Socrati perfuit familiaris. Exum, extra ſum. Sic enim lictor in quibuſdam ſacris clamitare ſolebat: hoſtis uictus, mulier uirgo exeſto, hoc eſt non introito, quia ſcilicet ingredi ea ſacra prohibebantur. interſum, præſens ſum, & quaſi in re ſum. ex in enim, & re, & ſum componitur, ut ſupra diximus. Obſum, quod eſt noceo, quaſi contra, & aduerſus te ſum, cuius contrarij eſt proſum, hoc eſt iuuo, quaſi pro te ſum. Veteres aliquando pro oberit obeſſet ſcripſere, aliquando etiam pro eo, quod eſt aderit. Præſum, uel ante alios ſum, ut homo cæteris animantibus præeſt, hoc eſt ſuperat, antecedit: uel præfectus ſum. Cicero: Hi, qui portui faciendo præerãt, ab eo ſubornati fuere. Ab hoc fit præſens, quod ſignificat non eũ, qui præfectus eſt, ſed qui coràm, hoc eſt ante nos, & in conſpectu noſtro eſt. A quo præſento uerbum, quod eſt offero, & in medium adduco, & repræſento, hoc eſt rurſus præſento, interdum & in mentem reuoco. & præſentia ipſa (ut ita dicam) interuentio. & duo aduerbia impræſentia, & impræſentiarum, quæ ſignificant præſenti tempore, hoc eſt, quod uel præſens eſt, uel præſens fuit, uel præſens erit, ut impræſentia diſputandum non eſt. & cum à Cicerone quæretur, quid eſſet uirtus, Reſpondit non eſſe impræſentia de uirtutis nomine diſceptandum. Et, ſi quis difficultatis aliquid obiecerit, differendum tibi in poſterum diem erit potius, quàm impræſentia reſpondendum. Item præſens eodem modo accipitur, hoc eſt non tantum ſignificat, quod huius temporis eſt, ſed etiam alterius, aut præteriti, aut futuri. Cicero: Ego incolumitati ciuium primum, & poſtea dignitati, ille præſenti potius, quàm futuræ dignitati conſulebat. De mortuo loquitur. Ergo non nunc præſenti, ſed tunc. Horatius: Pleraque differat, & præſens in tempus omittat, hoc eſt in ſuum tempus. Capitur tamen aliquando impræſens pro impræſentiarum. Idem: Lætus impræſens animus; quod ultra eſt, Oderit curare, & amara lento temperet riſu. nihil eſt ab omni parte beatum. Præſens quoque pro ſubito capitur, & non dilato in alterum tempus. Virgilius: Præſentem'que uiris intentant omnia mortem. Iuuenalis: Pœna tamen præſens. & præſens ultio, unde præſentaneum uenenum, & præſentiſſimum dicimus, quod

mis, quod ſtatim occidit, uel liberat. Et quoniam ea, quæ præſentem uim, atque effectum habent præſtantiora, ac potentiora cæteris uidentur, ideo præſens accipere ſolemus pro efficaci, fortis, potens, ut præſens uirtus, id eſt potens. Virgilius: Nunc ſi cui uirtus, animusq; in pectore præſens. Hinc præſens etiam pro propitio accipitur. Idem: Et uos agreſtũ præſentia numina Fauni. In rem præſentem non tempus, ſed locum ſignificat, quaſi in locum differentiæ. Cicero: Vt ſi conſtitueris cuipiã te in rem præſentem eſſe uenturum, id eſt ad locum, de quo controuerſia eſt. Liuius: Reſpõderi legatis utriuſq; partis placuit miſſuros ſe in Africam, qui inter populum Carthaginenſem, & regem in re præſenti diſceptarent. Idem: Eodem anno inter populum Carthaginenſem, & regem Maſiniſſam in rem præſentem diſceptatores Romani de agro fuerunt. Valerius Quintus Labeo arbiter à Senatu finium conſtituendorũ inter Nolanos, & Neapolitanos datus, cum in rem præſentem ueniſſet, tũ utroſq; nominatim monuit. Veteres præſente pro præſentibus dixerunt. Pomponius: Qui id apud forum præſente teſtibus mihi uendidit. Nouius: Dona pulchro donare uolumus præſente omnibus. præſum, & præſideo differunt, & ab hoc fit præſes, ſicut ab illo præſens. Præſidere enim eſt duntaxat ad opem præſtandam præeſſe, quam præſtant proprie, uel Dij precantibus hominibus, uel homines ipſi alijs hominibus iniuriam patientibus, uel in diſcrimen adductis. Aliquando tamen indifferenter accipitur. Sueton. de Tiberio: Præſedit & Acciacis ludis, hoc eſt præfuit. Cicero: Noli animos eorum ordinum, qui præſunt iudicijs offendere. Idem: Quamobrem uos Dij, & patrij penates, qui huic urbi, atque imperio præſidetis. Quint. Nam & beneuolum auditorem inuocatione deorum, quas præſidere uatibus creditum eſt, & intentum proposita rerum magnitudine, & docilem ſumma celeriter compreſita rerum magnitudine, & docilem ſumma celeriter comprehenſa facit. Idem: Quæ præſidentes ſtudijs deæ propius audirent. Hinc tam dij, quàm homines præſides dicti ſunt: illi in ſuo quiſq; numine, ſuaq; ui, hi uero in ſita quiſque prouincia à rege, uel populo ſibi commiſſa. Quintil. Quod omnia ſic egerit, ut genitus præſide bellorũ. Vlpianus: Præſes is eſt, qui maius in prouincia imperium habet, omnibus poſt principem. Aliquando tamen præſes pro auxiliatore ponitur. Liuius: Dij deæq;, qui capitoliũ incolitis, ſiccine noſtrum militem, ac præſidem ſinitis uexari ab inimicis? Hinc præſidium dictum principale auxilium, ut milites, qui in tutela alicuius oppidi collocati ſunt, præſidium dicuntur. Subſidium uero, quod in auxilium ſuccedit. Quemadmodum autem à præſum fit præſens, & præſentia, ita ab abſum fit abſens, & abſentia, dicimusq; abſente pro abſentibus, ſicut præſente pro præſentibus. Plautus: Abſente nobis id actum eſt. Afranius: Si hanc abſente nobis inueniret puer. Terentius: Neſcio quid profecto abſente nobis turbatum eſt. Deſum, deficio. Seneca: Felix eſt, cui nihil deeſt, niſi ſextans, quemadmodum deunx, & duodeuiginti. Inſum, quod ſignificat in aliqua re ſum, ut meſt mihi cupiditas, hoc eſt in me eſt. In quo notandum, quod ineſt huic rei dicimus, & ineſt in hac re. Quintilianus: Verum hoc melius faciet natura ipſa duce, ſed naturis ipſis ars inerit. Cicero: Illud honeſtum, quod ſæpe diximus, ſi in alio cernimus, tamen nos mouet, atque illi, in quo id ineſſe uidetur, amicos facit. ſubſum, quod proprie eſt infra ſum. Plinius: Suberant tecto abiegnæ trabes. Aliquando tamen ſubeſſe accipimus pro latenter ineſſe: Virgilius: Quippe ſolo natura ſubeſt. Superſum, quod interdum eſt affluo, abundo. Virgilius: Auxilio urbes Italiæ, populiq; ſuperſint. Interdum reſto, reliquus ſum. Ennius: Inde ſibi memorat unum ſupereſſe laborem. Aliquando ſuperſtes ſum.

M. Aſinius Pollio ad Ciceronem: Neque deeſſe reipub. uolo, neque ſupereſſe. Nonnunquam uinco, ſuperior ſum. Cicero: Nec uero ſcientia iuris maioribus ſuis Quintus Lælius Tubero defuit, doctrina etiam ſuperfuit. Virgilius: Florenteisq; ſecant herbas, fluuiosq; miniſtrant, Farraq;, ne blando nequeant ſupereſſe labori, hoc eſt uincere, & ſuperare laborem. Quando q; ſuperfluus, ac ſupuacuus ſum. Gellius: Memini ego prætoris docti hominis tribunali me forte aſſiſtere, atque ibi aduocatum eum nõ habere, & cum is, qui uerba faciebat, reclamaſſet, ego illi ſuperſum, reſpondiſſe prætorem feſtiuiter, tu planè ſuperes, non ades. Superes, inquit, hoc eſt ſuperfluus, ſuperuacaneus es. Plerũq; longus, ac diutius duro. Virgilius: Primus ego in patriam mecum, modo uita ſuperſit. Aliquando etiam ſuperſum reperitur pro nimis, & ſupra neceſſarium modum abundo. Cicero: Non grauarer Læli, niſi & hos uelle putarẽ, & ipſe cuperem te quoque aliquam partem huius noſtri ſermonis attingere, præſertim cum heri ipſe dixeris, te nobis etiã ſuperfuturum. uerum id, quod fieri non poteſt, ne deſis, omnes te rogamus. Græci in eoſdem ferè omneis ſenſus περιττὸν ac cipiunt. Poſſum quoque à porrò, hoc eſt ualde, & ſum compositum. Valde enim eſſe uidentur, qui ualidi, ac potentes ſunt, quamuis aliqui poſſum à potis, & ſum compoſitum malint. Ego à poſſum potius deriuatum eſſe potis exiſtimo, quod & potе neutrum habet. ſignificat autem eum, qui poteſt. Virgilius: At non Euandrũ potis eſt uis ulla tenere. Propertius: Qua potе quiſq; in ea conterat arte diem. Ab hoc fit aliud uerbum poteſſum. Terentius: At pol ego amatores audieram mulierum eos eſſe maximos, ſed nihil poteſſe. A poſſum deriuatur potens, qui poteſt, cuius contrarium eſt impotens, hoc eſt inualidus. A quibus potentia, & impotentia, & potenter, atque impotenter aduerbia. Impotens tamen aliquando pro ualde potens uſurpatur, & impotẽtia pro potentia. Cic. Qui nihil metuant, nihil agant, nihil cõcupiſcant, nulla impotentia efferãtur. Item poteſtas, quod Paulus iuriſconſultus inquit, plura ſignificat. In perſona magiſtratuum, imperium. In perſona liberorũ, patriam autoritatem. In perſona ſeruorum, dominium. At cum agimus de noxæ deditione cum eo, qui ſeruum non defendit, præſentis corporis copiam, ac facultatem. Item poteſtates dicuntur principes potentes, quos græci δυναστὰς uocant, et ij, qui magiſtratus gerunt, & iudicijs præſunt. unde non inepte, nec parum Latine prætores urbium uulgo nunc poteſtates appellamus. Plinius: Pingue draconis in pelle dorcadum neruis ceruinis adalligatum in lacerto, uictoriam iudiciorum conferre exiſtimant, primum ſpondylum aditus poteſtatum mulcere. Apuleius: Sed iuſſit poteſtas officialem ſuum magna ſeueritudine coẽrceri. ubi notandum eſt, officialis quoq; non inelegans uocabulum eſſe pro miniſtro magiſtratus. Idem alibi: Iam enim, faxo ſcias, quemadmodum ſub meo magiſterio mali debeant coẽrceri, & profuſa in medium ſportula iubet officialem ſuum ſuper piſceis inſcendere, ac pedibus ſuis totos obterere. Poteſtam quoq; ueteres pro poteſtate uſurparunt. Plautus: Neque deſidiæ in otio operam dediſſe, neque poteſtam ſibi fuiſſe, adeo arte cohibitum eſſe à patre. Item à poſſum poſſibile, quod fieri poteſt, aut nõ poteſt, quibus uerbis uſi ueteres nõ fuere, nũc autem paſſim omnes utuntur. Item impos, qui alicuius rei potis non eſt. Compos, qui uel habet aliquid, uel ſuo ſtudio aſſecutus eſt. Accipitur'q; & in bonã, & in malam partem. Cic. Omniũ deſideriorũ ſuorum compos factus. Plaut. Cedo manum, accipe erumnarum, et miſeriarum compotem, hoc eſt qui ſimul tecũ erumnas, ac miſerias habet. ſic eni cõpotem mentis, cõpotem rationis dicimus, hoc eſt qui mentẽ, & rationẽ habet: & impotem, qui nõ habet. Cic. Nam quomodo uictores di-

cimus uoti compotes, qui quicquid uolunt faciunt, sic uictos econtrario uoti impotes, qui non possunt facere, quod uolunt. Item possideo, quasi in posse, hoc est in potestate mea habeo. A quo possessor, qui possidet, cuius fœmininum est possestrix apud Afranium, ita dicitur tonstrix, ita impulsatrix, ita curatrix, ita plantrix, ita assestrix. et possessio, quod modo actum ipsum possidendi significat, modo bona, quæ uulgo uocantur immobilia, quemadmodum superius diximus. & possessorium iudicium, quod non super re principali, sed super possessione est. Et apud grammaticos possessiuum nomen, quod aliquid significat, quod possidetur, ut Euandrius ensis, qui Euandri est & regiæ ædes, quæ regis possessio est. Item potior, & potius comparatiua, hoc est melior, & melius, quasi potentior, & potentius, & potissimum superlatiuum pro optimo. Præstant enim, hoc est potentiora sunt, quæ meliora sunt. Item potius, & potissimum, &, quo iuniores quidam utuntur, potissime, aduerbia, quæ significant magis, & maxime. potius enim de duobus, potissimum, siue potissime de pluribus dicitur, ut hoc potius, quàm illud elegi: & ex omnibus hoc potissimum elegi, id est magis, & maxime elegi: & quasi pro meliori, atque optimo elegi. Item à pote utpote aduerbium deducitur, quod confirmantis est, et quasi causatiuum. Cicero: Me incommoda ualetudo, quia iam emerseram, utpote cum sine febri laborassem, tenuit. Idem: Ea nos ut pote, qui nihil contenere solemus, non pertime scebamus. quod perinde est, ac si dixisset, quia uel quoniam uel quandoquidem sine febri laborassem, & quia, uel quoniam, uel quandoquidem nihil contemnere solemus. Sallu. Antonius procul aberat, utpote qui magno exercitu locis æquioribus expeditus in fugam sequeretur. Aliquando sine cum, & sine relatiuo reperitur. Vt Antonius aberat à bello, ut pote æger, ac iacens. In eadem forma reperitur & quippe. Quintil. Si alienum, & ignotum tanquam communis omnium mortalium. (quippe sub uno parente naturæ cognatio est) hominem cibo forte iuuissem pœna dignum uideretur seruasse perituram animam. Ti. Liuius: Notam iudici fabulæ petitur, quippe apud quem autorem argumenti peragit. Profecto quoque, et utique eodem modo affirmant. Sed utique nunquam ferè apud Ciceronem, apud posteriores frequenter reperitur. Quint. Solent huiusmodi negotiatores aliquid proprium, ac priuatum stipulari. Vtique, cum rem alienam uendant. profecto potius ad responsionem ad hibetur. Cicero: Quis hæc renuntiat? is profecto, qui interfuit. Quod etiam per certe facimus. Idem: Tantam solicitudnem bonorum, tantum amorem omnium, in quo meminimus certe in nullo. & per nimirum. Quint. Demus id, quod nullo modo fieri potest, idem ingenij, studij, doctrinæ, pessimo, atque optimo uiro uter melior dicetur: orator nimirum, qui homo quoque melior. & per nempe, quod usitatius est. Cicero: Apud quem hæc dico? nempe apud eum, qui, cum hoc sciret, me tamen ante, quàm uidit, reipublicæ reddidit. Ali quando sine interrogatione ponitur nempe. Horatius: Nempe hoc quæsisti. Persius: Nempe hoc assidue, iam clarum mane se nestras intrat. Quintilianus: Nempe enim in hoc plurimum laboris exhausimus, ut rhetoricam ostenderemus bene dicendi scientiam, & utilem, & artem, & uirtutem esse. Veteres nem quoque aliquando pro nempe scripserunt, quamuis & pro nisi etiam quandoque sumpsere. Sanè quoque aliquando affirmatiua est, ut ita sanè. Sanè uero nonnunquam pro ualde ponitur, ut homo sanè nobilis, iungiturq; interim suplatiuo. Suetonius: Bellum sanè difficillimum gessit. quandoque permissiue accipitur. Quintil. Tulerit sanè filius noster merito pœnas, dederit spiritū supplicio: nihil de præteritis loquimur, quasi esto ita sit, ut tu uis. Certe quoque modo affirmat, modo per saltem

accipitur, ut si non tangere, at certe potero uidere. Adiungitur autem illud at, quomodo iungitur sed, cum tamen alterum eorum sufficeret. quippe at nonnunquam idem significat, quod saltem. Virgilius: At Messapus erit. Certe coniuncta cum coniunctione &, semper affirmat. Cicero: Et certe contra Cæsarem est ingressus armatus. Eodem modo sanè. Quintilianus: Et sanè quis concipiat, uel declamantis habitum, uel orantis uocem, incessum, pronuntiationem: illum deniq; animi, & corporis motū? Certe coniuncta cum scio, & similibus uerbis e in o solet mutare. Cicero: Et si certo scio. Item à potis fit potior uerbum, quod est modo teneo, quasi in potestate habeo: modo obtineo, & in potestatem uendico. In primo significato ferè genitiuum semper requirit. Vt Lacedæmonij rerum diu potiti sunt, id est rerū imperiū diu tenuerunt. In secundo significato frequentius habet ablatiuum, ut potitus sum uictoria, potitus sum amica. id est pugnādo, uel laborando obtinui uictoriā, uel amicam. Aliq̄n etiam potior pro fruor accipitur. Cice. Quod si his uoluptatibus bona ætas fruitur, libētius primum paruulis fruitur rebus (ut diximus) deinde ijs, quibus senectus, etiam si non abunde potitur, non omnino caret. Pro eodem posuit fruitur, ac potitur. hoc uerbum nō modo quartæ, sed etiam tertiæ coniugationis reperitur. Ouidius: Tuque tuis armis, nos te poteremur Achille. A potens quoq; fit omnipotens, à quo omnipotentia, & armipotens, & bellipotens, qui armis, & bello potens est. & uiripotens mulier, quæ coire iam cum uiro per ætatem potest. & uniuersipotens dicitur deus, quod uniuersa possit, à quo uniuersipotentia deriuatur. Possum quando caret apposito, modo accipitur pro potens sum. Plaut. Non hic, ut possit edit, sed posse cupit, ut edat: modo pro eo, quod diuinari ab alijs malo, quàm exprimire. quale est apud Terentium: Amatores mulierum audieram eos esse maximos, sed nihil posse. Item ab est tertia huius uerbi persona fit ambest, quod significat circum est, nullamq; aliam habet declinationem. præterhæc à sum sumo uerbum deriuatur, quod proprie est multum, & penè nimium mihi tribuo, & quasi sum mihi. Cice. Quamquam non tantum mihi sumo iudices, neque arrogo. ponitur tamen pro accipio, tollo. Sallustius: Epistolá super caput temere positam sumit. Aliquādo pro eligo. Horatius: Sumite materiā uestris, qui scribitis, æquam Viribus. Plautus: Sumat aliquem ex populo monitorem officij sui. Interdum pro conduco. Cicero: Quoad enim peruentum, quo sumpta nauis est, non domini est nauis, sed nauigantium. Veteres etiam sumo pro impendo accipiebant. Ab hoc summum deriuari quidam falsò existimant. Summum enim per syncopem fit à supremum (ut inferius ostendemus) nam significat, quod est omnium altissimum Virgilius: Summoq; ululārunt uertice nymphæ. Cicero: Summam aquam attinget enectus siti Tantalus. Modo extremū. Virgilius: Venit summa dies, & ineluctabile tempus Dardaniæ. Aliquando laudabile, gloriosum. Idem: Mē ne igitur socium summis adiungere rebus Nisi fugis? Hinc summates appellati sunt principes ciuitatis, qui & optimates dicūtur. & summitas altitudo, ex quo altior pars montis summitas dicitur. & summa, quæ est sententiæ alicuius, aut rerum, de quibus uerba fiunt, collectio. Virgilius: Hæc summa est, hoc est præcepti mei succincta collectio. Hinc summatim, ad summā, in summa summum, ad summum, de quibus supra diximus. Summitudo quoq; apud aliquos pro summitate reperitur. & summula, parua summa, et summe, maxime, excellēter. Sum pro eū Ennius, & plericq; alij ex ueteribus posuere. Summanalia appellantur liba farinacea in modū rotæ facta. Itē à sumo dicitur sumptus hoc est, impensa, quod pecunia impendatur, uel exponatur. Pli. qui eā domū magno sumptu ædificauerat. ab hoc fit aliud uer-

bum sumptifacio. Plautus: Si nunc me suspendam, meam operam luserim, & præter operam restim sumptifecerim. Item sumptuosus, qui prodige pecuniam expendit, & magnos sumptus facit. & sumptuariæ leges, quæ de moderandis sumptibus latæ sunt, quas Cato cibarias appellauit. Prima omnium de cœnis lata ad populum Lex orchia fuit, quam tulit Cains Orchius tribunus plebis de Senatus sententia tertio post anno, quàm Cato censor fuerat. Hæc numerum tantum conuiuarum præscribebat, ubebatq;, ut patentibus ianuis cœnitaretur, quo obseruatio eius uideri posset. Post hæc, cum plures præscripto in conuiuio uocarentur, ideoq; autoritatem nouæ legis aucta necessitas implorāret, post annum uigesimum secundum legis Orchiæ, Fannia lex lata est anno post urbem conditam quingentesimo octauo. neque eam prætores, aut tribuni, ut pleraſque alias, sed ex omnium bonorum consilio, & sententia ipsi consules pertulere: cum respublica luxuria conuiuorum, maiora, quàm credi posset, detrimenta pateretur. Quippe eò redacta res erat, ut plerique ingenui pueri pudicitiam, & libertatem suam uenditarent: plerique ex plebe Romana uino madidi in comitium uenirent, & ebrij de Reipublicæ salute consulerent. Hæc non conuiuijs tantum, ut Orchia, sed sumptibus etiam modum imposuit assibus centum præscriptis, propter quod à Lucilio lepidissimo poēta, centussis appellata est. Fanniam legem post duodeuiginti annos secuta est lex Didia, cuius ferendæ duplex ratio fuit, prima ut non sola urbs Roma, sed uniuersa Italia, lege sumptuaria teneretur. Secunda ut non modo qui conuiuia maiore sumptu fecissent, sed etiam, qui ad ea uocitati essent, atque omnino interfuissent, pœna legis tenerentur. Post Didiam lata est Licinia à Publio Licinio Crasso diuite, cuius ferundæ tantum studium ab optimatibus impensum est, ut senatusconsulto iubere tur, & tantummodo promulgata ante, quàm trinundino confirmaretur, ita obseruaretur ab omnibus, quasi iam populi sententia comprobata esset. Hæc lex nihil à Didia, seu Fannia differebat: autoritas tantummodo per eam quæsita est, exolescente metu antiquioris, quemadmodum olim de decem tabulis factum fuerat, quarum antiquitas, cum contemni cœpisset, eadem illa, quæ ijs legibus cauebantur, in alia legum latorum nomina transierunt. Legis autem Liciniæ summa hæc erat, ut calendis, nonis, nundinis liceret cuique in dies singulos triginta duntaxat asses edundi causa consumere: cæteris uero diebus, ne amplius apponeretur, quàm carnis aridæ pondo tria, & salsamentorum libra, & quod ex terra, uite, arbore ue natum esset. Harum omnium legum causa fuit nimia luxuria. Quippe uetus prouerbium est: Leges bonæ ex malis moribus procreantur. Post has secuta est lex Cornelia, quam Cornelius Sylla dictator tulit. In ea non conuiuiorum luxuria prohibita est, nec gulæ modus impositus, sed minora rebus facta sunt precia: ea opinor ratione, ut gulæ seruire etiam qui parcus essent facultatibus, possent. Sylla mortuo, Lepidus consul legem tulit sumptuariam, quæ Lepidiana dicta est. paucis deinde interiectis annis aliam legem ad populum tulit Antius Restio, quæ Antia nominata, licet optima esset, luxuriæ tamen obstinatione nullo abrogante obliterata est: propter quod Restionem ipsum latorem legis tradunt, quandiu postea uixit foris non cœnasse, ne legem à se latam contemni uideret. A sumo composita sunt assumo, quod aliquando significat accipio Cicero: Neque id onus inuitus assumpsit. modo nimium tribuo. Idem: Si id mihi assumo, uideor id mihi meo iure quodam modo uendicare. Ab hoc assumptio deriuatur. transumo, ex alio sumo. unde, quæ ex primis tabulis transcripta sunt, solennitate iuris abhibita dicuntur transumpta, & actus ipse tran-

sumptio. Item transumptio figura est apud rhetores, quam Græci μετάληψιν uocant, cum rem ex alio ad alium transmouemus. Demosthenes: Cum bellum Phocense conflatum esset, et non per me, nondum enim ego ad Rempublicam accesseram. Cicero: Refertum tribunitijs legibus exhaustum, à quibus sit, ipsi sciunt. Absumo, & consumo notæ significationis. Plinius: Sarcophagus lapis est fissili uena, corpora defunctorum condita in eo absumi constat intra quadragesimū diem. ideo nomen habet à carne edenda. σάρξ enim caro est, φάγω edo. Quidam sarcophagū pro sepulchro usurpant. Idem: Mitior est autem seruandis corporibus, nec absumendis, chemites ebori simillimus, in quo Darium conditum ferunt. Solmus: Sunt etiam in Lycia saxa, quæ uiuentiū quoq; corpora adalligata consumunt. Ab his consumptio, & semiconsumptum, hoc est magna ex parte consumptum, & absumptio deriuatur. Item aliud consumo primæ cōiugationis, quod significat perficio. à quo consummatū opus dicimus perfectū, & consummatio perfectio, quod quæ perfecta sunt, omnia sibi sumpsisse uideantur. Martialis: Quod magni Thraseæ, consummatiq; Catonis. Resumo, rursus sumo. Plinius: Resumptis post longam ægritudinem uiribus. Præsumo, antecapio. Apuleius: Qui ætatis meæ flosculos præsumpsisti. Hinc rhetores præsumere pro præoccupare accipiunt: & præsumptionem dicunt, quam Græci uocant πρόληψιν, cum id, quod uel in aduersarij causa, uel in iudicis opinione contrarium nobis esse, aut fore arbitramur, præoccupamus dicere, & cum ratione dissoluere. Demosthenes: Atq; ego illum iudices arbitror Lycurgum laudatorem producturū scilicet, qui sit testis eius pudori, ac probitati, sed ego Lycurgum uobis præsentibus hoc unum interrogabo, uelit ne se similem esse illius factis, & moribus: quod si negarit, satis uobis factum esse de ueritate nostra debebit. Lysias: Hac oratione sæpius apud me utebatur, & orabat, ut suarum erumnarum misereret, inopiæ subuenirem. Quid multa? Cōmotus humanitate, precibus deprecantis, quod petebat, dedi solus soli, quo minus nota calamitas hominis esset. Sed ut paratus uenisse uidebatur, iam se negabit accepisse, & flens uobis supplicabit, ut se à calumniatoribus eripiatis. Vos autem, cum eum ita agentem uideritis facitote, ut & illius et mei memineritis. A sum postremo fit esto, quod modo futurum est imperatiui, modo aduerbium cōcedentis. Virgilius: Esto ægram nulli quondam flexere mariti. Item sum in præterito facit fui, à quo ueteres fuam pro sim frequentissime usurparunt. Item fore, quod licet declinatione præsentis sit temporis, significatione tamen est futuri. Cic. Quos puto iam tecum esse, uel propediem fore: & eodem modo affore. Ouidius: Esse quoq; in fatis reminiscitur, affore tempus. Statius tamen uidetur affore in significatione præsentis temporis accepisse: Sensit manifesto numine ductos Affore, quos nexis ambagibus augur Apollo: MOLES. Magnitudo. proprie enim moles dicitur res magna, ac magni ponderis. unde molestus dicitur, qui alicui grauis est, nec sinit eum quiescere. à quo molestia solicitudo, & grauitas. & molestè grauiter. & molesto, ango, solicito, & quasi molem affero. Apuleius: Toties quoque molestatus obmutui. In hunc sensum molem accepit Virgilius: Totámque infusa per artus Mens agitat molem, hoc est magnitudinem mundi. Quoniam uero, quæ magna sunt, difficilia esse consueuerunt, capitur aliquando moles pro difficultate. Idem: Tantæ molis erat Romanam condere gentem, hoc est tantæ difficultatis. Item in mari moles dicitur, quoties excluditur aqua. Accipitur etiam aliquando pro motu. Virgilius. Inde Gyan, ipsamq; ingenti mole Chimæram Consequitur. & à mouendo dicitur moles,

à quo fit molior, quod significat uel ingenio, uel corpore moueor ad aliquid agendum. & pro uarietate appositi uarie exponitur. etenim moliri classem est parare. Virgilius: Classemq; sub ipsa Antandro, & Phrygiæ molimur mõtibus Idæ. moliri iter, est peragere. Idem: Datum molitur iter. moliri habenas, est gubernare. Idem: Et manibus molitur habenas. moliri insidias, est meditari. Apuleius: Dum mihi moliuntur insidias. moliri arcem, est ædificare. Virgilius: Moliriq; arcem, & manibus subuoluere saxa. unde fit demoliri, quod est diruere. Cicero: Demoliri ea, quorum altitudo officeret auspicijs. & amoliri, expellere, submouere. à quo amulauas, & amuletum, de quibus inferius dicemus. Terentius: Proinde hinc uos amolimini, nam mihi impedimẽto estis. Moliri etiam simpliciter positum inuenire est. Plautus: Aliquid moliar, quo me hoc discrimine liberem. hoc etiam machinari dicimus à Græco μηχανῶμαι, quod est inuenio, molior. Vnde μηχάνημα inuentum, & molimen dicitur. & μηχανὴ molitio, machina. à quo bellicas machinas uocamus opera fabrilia, quibus in bello utimur. Item ipsa consilia, quibus decipere hostem conamur. ἀπὸ τῆς μηχανῆς etiam dicitur mechanicus, quod significat fabrum, hoc est opificem eorum operum, quæ ingenio simul, ac manibus fiunt: & mechanica ars fabrilis. unde quidam arteis diuidunt in liberaleis, atque mechanicas. A machinor machinator, machinatrix, & machinatio deducuntur. Aliquando moliri passiue accipitur pro retardari. Lucilius: Mutilamur, molimur, subducimur. ab hoc fit molimen pro eo, quod molimur, & molimentum pro conatu. Sisenna: Magno cum molimento, ac perpetuo sono procedunt. & emolumentum utilitas, quam ex opera, & labore, & (ut ita dicam) molimine nostro assequimur. & molitio, ac demolitio, quibus autores frequenter utuntur. Item mola, qua ueluti mole quadam, frumentum, legumina, & aliæ res quæcunque teruntur. unde molas frumentarias, molas fabarias, & molas olearias dicimus. Quanquam mola etiam far tostum dicitur sale conspersum, quo utebantur ueteres in sacrificijs. Virgilius: Sparge molam. unde fit immolo uerbum, quod est sacrifico, & quasi molam spargo. à quo immolator, immolatrix, immolatio. & molucrum lignum quadratum, quo ueteres immolabant. Est etiam molucrum tumor uentris, qui etiam uirginibus incidere solet. Afranius: Virgini crescit uterus, tanquàm grauidæ mulĕri, molucrum uocatur, transit sine doloribus. Est enim etiam mola à molæ, de qua diximus, similitudine appellata in utero muliĕris caro informis, inanimata, ferri ictum, & aciem respuens, quæ sistit menstrua, ut partus: & licet ijs quoque accidat, quæ coitu utuntur, quoties menstrua uitiosa sunt, aut semen uiri ad formandum fœtum debile est, atque ineptum, frequentius tamen ijs accidit, quæ à coitu abstinent solitæ aliâs coire, quales uiduæ sunt. Fit enim in his tumor præter naturam, & semen, cum sanguine mistum indurescit in carnem, quamuis aliquando ex solo spiritu fit mola, quin maior uis caloris semen illud cum sanguine conuertit in spiritum crassiorem, quo ita sæpenumero uterus intumescit, ut prægnantis speciem præ se ferat. Mouetur mola, natura tentante eam expellere, quamuis medici motus causam assignent spiritum genitiuum, qui inclusus est in semine muliĕris, sed huic opinioni philosophi repugnant. Simile quiddam, & uiris in uentre gignitur, quod σκίῤῥον Græci, hoc est scirrum nominant, hoc splenis, & epatis uitio extuberat, præsertim in hydropicis, quod euenisse Oppio Capitoni prætorio uiro memoriæ proditũ est. Item à mola fit molo uerbum, & molaris lapis, ex quo mola fit. hunc quidam pyritem uocitant, uel quod ei insit plurimus ignis, quem

πῦρ Græci nominant, uel à frumento, quod nominant πυρόν. Est enim aliud pyritarum genus. ἀπὸ τοῦ πυρὸς, hoc est ab igne appellatum, quod plurimum ignis habet, & est ponderosum. nostri modo uiuum, modo ignarium lapidem uocant, exploratoribus castrorum maxime necessarium, quoniam clauo, uel altero lapide percussum scintillas edit, quæ sulfure exceptæ, aut fungis aridis, aut folijs mira celeritate ignem trahunt. Item molares dentes, quod cibum à cæteris dentibus confractum ipsi molunt. Hi & maxillares à maxillis dicuntur. Sunt enim maxillæ, in quibus fixi sunt dentes, & inferiores tantum in omni animantium genere mouentur, præterquam in crocodilo, qui mouet superiores. Hæ per diminutionem à malis uocitatæ sunt. Malæ à mali similitudine dicuntur partes illæ, quæ homini tantum sunt inter oculos, & buccas ad mali speciem rotundæ. has prisci genas uocabant. Ouidius: Sæpeq; purpureis figere labra genis. Pacuuius: Nunc primum opacat flore lanugo genas. Hinc lex illa duodecim tabularum erat: Muliĕres genas ne radunto, ne'ue lessum funeris ergò habento. Dicuntur tamen etiam genæ, quæ superius, inferiusq; ambiunt oculum. Ennius: Pandite quæso genas, & corde relinquite somnum. Plinius: Aquatilia dormire existimant, non oculorum argumento, quia non habent genas, sed ipsa quiete placita, seu soporata. Extremus ambitus superioris genæ cilium dicitur, unde supercilia appellata. Cilium, uulnere aliquo diductum non coalescit. Quadrupedi superiores tantum genæ sunt, uolucribus inferiores, & quibus molle tergus, ut serpentibus, & quadrupedibus, quæ oua pariunt ut lacertæ. Strutio camelus alitum sola utrinque genas habet, & palpebras. Palpebræ sunt capilli, quos in genis homines utrinque habent, dictæ uel à palpitando (ut quidam dicunt) hoc est tremendo, uel (ut ego sentio) à palpando, hoc est prætentando obiecta. ob hoc enim natura palpebras homini dedit, ut ceu uallum quoddam uisus esset, & prominens munimentum circa occursantia animalia, aut alia fortuitu incidentia. Palpare, siue palpari (utroque enim modo dicitur) proprie est leuiter, & quasi tentando tangere, unde pro adulari frequenter accipitur, & palpatores ex eo dicuntur adulatores. Plautus: Vt palpator nullus est, quando occepit blandior. Hic palpo etiam dicitur. Idem: Palpo percutis. Quidam etiam palpum pro blanditijs usurparunt. A palpo fit frequentatiuum palpito, quod est leuiter, ac frequenter moueor, & quasi palpando, unde palpitare cor dicitur ob frequentem motum. Plinius: Palpitat certe cor, & quasi alternatim mouetur. A palpo fit compositum ex palpo, quod est elicio. Plautus: Quid faciam? exora, blandire, expalpa. Idem: Nunc seruus argentum à patre expalpabit. Pomponius: Siquid expalpare possim ab illo. Defluere palpebras tradunt abundantibus Venere. præter hominem, & strutio camelum nulli animali sunt, nisi quibus & in reliquo corpore pili. Strutiocamelus maxima auium est, si tamen auis est dicenda, cum pennas duntaxat habeat, ut adiuuent ad currendum, cætero uolucris non sit, nec à terra tollatur. In Africa altitudinem equitis equo insidentis excedit, celeritatem uincit. Vngulas habet ceruinis simileis bisulcas comprehendendis lapidibus utileis, quos in fuga contra sequenteis lapidibus ingerit. Concoquit quæcunque deuorat sine aliquo delectu. Mira in eo stoliditas est. etenim in tanta corporis altitudine, si colla frutice occultauerit, latere se putat. Oua eius in precio sunt propter amplitudinem pro quibusdam uasis habita. Item pennæ, quia conos bellicos, & galeas uarijs coloribus infectæ adornãt. Conus proprie à Græcis uocatur nux pinea, propter quod Geometræ eiusmodi figuram conum appellant.

Hoc autem differt à meta, siue pyramide, quod meta lateribus constat, conus rotunditatem habet sine lateribus. Hinc conus appellatur curuatura, quæ est in summitate galeæ, super qua cristæ ponuntur. & coniferæ arbores dicuntur, quæ conos ferũt, hoc est nuces pineis simileis. Ouid. Et coniferæ cyparissi. Quicquid præterea tali forma est, conoides dicitur. Vnde cupressus fœmina conoides est, quæ in fastigium cõuoluitur. nam mas sprgit extra se ramos, deputaturq;, et uitem accipit. Græci etiam κωνοφόρους, hoc est coniferos uocant eos, qui in Bacchi exercitu, dum in Indiam proficisceretur, thyrsos ferebant, quod thyrsi pineæ nucis speciem habeãt. Ob hanc causam muliĕres postea in Bacchi sacris conos, hoc est pineas nuces gestare consueuerũt: siue quod hic fructus cordis similitudinem habeat. Græci autem humano cordi existimant Bacchũ præesse: quoniam cor hominis, in quo mens habitat, uino accenditur. à molendo præterea moletrina deducitur, quod pistrinum olim dici solebat, quo tempore tundebantur frumenta, nõ molebantur. Quidam etiam molendinũ uocant. à quo molendinarij opifices ipsi dicuntur. Item molendinariũ quicquid ad molendinũ pertinet. unde molendinariã molam, & molendinarios asinos dicimus. Paulus iuriscon. asinam molendinariam, & molam negat ea appellatione contineri. Idem aũt est meta molendinaria inferior pars molæ, catyllus superior. Pistrinũ aũt à pinsendo dicitur. Pinsere enim tundere est. Var. Nec pinsorẽ ullum nossent, nisi eũ, qui in pistrino pinseret farinã. Vnde pinsores, siue pistores ueteres uocabãt, tam eos qui frumenta pinsebant, quàm qui panes coquebant: ijdem quippe erant utriusq; rei artifices. Ab eodem etiam pistillum dicitur, quo quid in mortario pinsitur, et pistura actus ipse pinsendi. Plin. Pistura nõ omniũ facilis. Quippe et Hetruria spicã farris tosti pinsente pilo præferrato festula ferrata, & stella intus denticulata, nisi intenti pinsant, cõcidantur grana, ferroq; frangrãtur. Secundum quosdam molæ dictæ sunt, quod res molendo fiant molliores. Quidam molam, non à mole, sed à Græco dictum existimant, quod est μύλος, unde μύλος ἐλαιῶν mola olearia nuncupatur, quam nos trapetum diximus appellari. Ab hac deducitur amylon, quod sine mola fiat ex omni tritico, ac siligine: optimũ uero ex trimestri fit, inuentum primo in insula Chio. Id ita fit. Madescit triticum aqua dulci in uasis ligneis, ita, ut totum tegatur. quinquies in die mutatur aqua, ut misceatur pariter emollitum ante, quàm acescat, linteoq;, aut sportis siccatum tegulæ infunditur, quæ illita sit fermento, atque ita in solo densatur. probatur leuitate, leuore, candore, recentia. Molossa autem pars Epiri est, à Molosso Pyrrhi, & Andromaches filio sic nominata. Ab ea uero fit molossus adiectiuũ. Molossus etiam pes est ab eius patriæ saltatione ita nominatus. VENERABILIS. Digna ueneratione, sicut amabilis dignus amore. Nomina enim, quæ in bilis desinunt à uerbis uenientia, aliquando infinitiuum passiuum eius uerbi significant cum dignus, ut spectabilis, dignus spectari, formidabilis, dignus formidari, admirabilis, qui dignus admirationi sit. Aliquando infinitiuũ uel actiuum, uel passiuum cum potest, uel natura aptũ est, ut risibilis, qui potest uel natura aptus est ridere: hinnibilis, qui potest, uel natura aptus est hinnire. Itẽ penetrabilis, qui potest, uel natura aptus est penetrari: stabilis, qui potest, uel natura aptus est diu stare. Possibilis dicitur, qui fieri potest, nec aliorũ regulam seruat: propterea id nonnulli cum suo composito, quod est impossibilis, tanquã parum latina respuerũt. Venerabilis à ueneror deriuatur, quod est colo, significatq; eum, qui cultu, & ueneratione dignus est. Plin. Vir grauis, & ipsa iam senectute uenerabilis. Idem & uenerandus dicitur. Seneca: Vocem æstimatione dignam, & omni seculo uenerandam.

Poëtæ ueneratũ quoq; aliquando pro uenerabili, seu uenerando posuerũt. Virgilius. Cursusq; dabit uenerata sacerdos. Veneror autem compositum existimant à uenia, & oro ut sit uenerari, quasi ueniam orare. ab eo fit ueneratio pro honore, & cultu, & ueneranter aduerbium. Apuleius: Et ab eo ueneranter acceptus paululum quieui. Quidam etiam uenerabiliter usurparunt. CONSPICVI. Clari, spectandi. Specio uerbũ in usu apud ueteres fuit pro aspicio, uideo. Vnde augures specere, hoc est inspicere aueis dicebantur. & spectionem auiũ pro contemplationem, & inspectionem. Ennius: Vos epulo postquam spexit. & uestispici custodes uestium serui, quod frequenti diligentia uesteis inspiciebant. Plautus: Tum familia tota, uestispici, unctor, auri custos. Afranius: Noui non insciã ancillulam uespere, & uestispicam. ab hoc fit frequentatiuum specto, quod interdũ uideo significat. Virgilius: Heu magnũ alterius frustra spectabis aceruum. Interdum inspicio, caueo. Plautus. Spectandum ne tibi anulum det, neq; roget. Aliquando approbo. Terent. Spectandæ an exigendæ sint uobis prius. Cicero: Non igitur ex singulis uocibus philosophi spectandi sunt. Nonnunquã tendo, ut hic ad mortem spectat, hoc est quasi respiciendo tendit. Cicero: Ad extremum si ad perniciem patriæ res spectabit, patriæ salutẽ antepones saluti patris. Quintil. Et quod ad pessimum spectat euentum, miserabilis sis oportet, ut amator esse uidearis. Hinc spectabilis dicitur spectatione dignus, & quasi admirabilis. Apuleius: Iubet construi pulchrum, ac spectabilem currum. & spectatus probatus, cuius scilicet spectata iam uirtus est. Virgilius: Sunt nobis fortia bello Pectora, sunt animi, & rebus spectata iuuentus. & spectatores, qui ad ludos spectandi causa conueniunt. Plautus: Nunc spectatores Iouis summi causa clare plaudite. Itẽ generaliter quicunque aliquid aspicit, eius rei spectator dici potest. & spectaculum, quod modo significat id, quod spectatur. Virgilius: Nocte pluit, tota redeũt spectacula mane: modo ipsam spectationem. Cicero: O graue, acerbumq; spectaculum. Aliquando locum, qui ad ludos spectandos ædificatur, quem supra diximus pluratiuo numero foros appellari Sueto. De spectaculo excitatus descendit. Liuius: Tum primum circo, qui maximus dicitur, designatus est locus, diuisa loca patribus, equitibusq;, ut spectacula sibi quisque faceret, fori appellati. Item à specto cõposita fiunt aspecto, & circũspecto, quod est frequenter aspicio. à quo circunspectus dicitur, non qui circunspicitur, hunc enim conspicuum, uel circunspicuum uocamus, sed, qui circũspicit, & in omnem partem spectat, hoc est prudens, & sagax. Plinius: Quis eo acutior? quis circunspectior? expecto, præstolor, quia dum uenturum aliquem præstolamur, an ueniat, frequenter aspicere solemus. Plautus: Domi te expecto. Aliquando tamen expectare accipimus pro moram trahere. Virgil. Tyria Chartagine, qui nunc Expectat. nonnunquã pro desiderare. Idem: Expectate uenis. Cic. Nihil unquã expectatius fuit. Hinc fit expectatio, quæ modo præstolationẽ, modo morã modo desiderium significat. In expectatione enim esse aliquem dicimus, dum eum cum spe, & desiderio expectamus. Prospecto, prospicio. despecto, deorsum aspicio. Apuleius: In puteum forte despectans. Suspecto, modo sursum aspicio, et tunc à sursum componitur. Martianus: Oculisq; suspectans sidera. modo deorsum aspicio, & tunc à sub deducitur. Martialis: Sed suspectat oculis deuorantibus draucos. Item à specio fit specimen, quod est argumentum quoddam, & probatio, siue exemplar. Seneca: Virtutis specimen, & patriæ ornamentum. Virgilius: Tale dabit specimen. & species, quæ modo formam significat, & ueluti effigiem rei, estq; uocabulum medium. Idem: Neque enim specie,

famáue mouetur, hoc est nec præsenti deformitatẽ, nec rumore mox futuro. Speciosus tamen semper in bonam partem accipitur, hoc est pro pulchro, quemadmodum formosus, licet forma medium uocabulum sit. Virg. O formose puer, nimium ne crede colori. Vlpianus tamen speciosas personas dici affirmat clarissimas personas utriusq; sexus. Item eorum, qui ornamentis senatorijs utuntur. modo species pro aspectu, & re uisa accipitur. Virgilius: Non tulit hanc speciem furiata mente Corebus. modo definitur: quod dicitur de pluribus differentibus numero, quomodo genus, quod dicitur de pluribus differentibus specie, utputa animal genus est, qđ de homine, elephanto, equo, auibus, piscibus, reptilibus, aliisq; specie differentibus prædicatur. Homo uero est species, quoniã de Socrate, Platone, Aristotele, Fabio, Catone, Cicerone, aliisq; non specie, sed numero differentibus dicitur, ob eam rationem ita appellata, quod multorum collectio una quasi uisione comprehendatur. Hinc speciale, & specificum pro particulari accipiuntur, & specialiter, ac speciatim pro particulariter, quod quidam etiam specifice dicunt. & speculum in quod aspicimus, ac speciem, hoc est effigiem nostram contemplamur. quod datum nobis à natura fuit, nõ, ut pilos è supercilijs, aut barba uelleremus, nõ ut faciem inficeremus coloribus, nõ ut rugas traheremus, sed ut nosmet ipsos nossemus, & formosi deuitaremus infamiam, deformes redimendũ sciremus esse uirtutibus quicquid corpori deesset: propter quod Socrates hortari adolescenteis solebat, ut sese frequenter in speculo intuerentur. Nam si inquit formosi estis, elaborandũ est, ut digni ea specie sitis, si in autem deformes, ut eam deformitatem uirtute, ac bonis artibus tegatis: quamuis aliæ quoq; sint speculi utilitates longe præstantiores. in primis enim quid pulchrius est, quàm naturam eius speculari, & rerum ad id pertinentium rationes inquirere? cur concauum maiorem uera effigiem reddat, conuexum minorem, planum æqualem? Cur concauum modo intra, modo extra speciem repræsentet, modo rectam, modo conuersam? Conuexũ uero, planumq; semper eandem, & eodem modo? Cur concauũ non lucem tantũ, ac radios conuersum ad solem reflectat, sed etiã calorem emittat talem, ut facilius accendat, quàm aliquis alius ignis? Planũ uero, lucem tantum reflectat sine calore, conuexũ nec lucem, nec calorem? Ad hæc, quia imbecilli oculi, quod sustinere comminus solem nõ possent, formam eius, habitumq;, & uerum illum igneum colorem contemplari non ualebant, inuentum est ope, atq; adiumento speculi non modo orientem, occidentemq; illum conspicere, uerum etiam supra nos stantem, & nullo rubore perfusum, sed candida luce fulgentem. Præterea duorum siderum occursum, quem defectum, uel defectionem solis, siue Græco uocabulo eclipsin nominamus, quo interpellari aliquando dies, solet, quis unquã cernere potuisset, aut causam eius comprehendere, nisi liberius in speculo solis, lunæq; imagines uideremus? Taceo quod iuuenis in speculo se uidens admonetur flore ætatis, tempus illud discendi esse, & fortia audendi. Senex uero, ut quæ canis indecora sunt, deponat, & de morte imminente iam cogitet. Quid quod uiri fortes cicatrices suas, siquas in facie habent, speculis contemplantes memoria uirtutis excitantur. Audiui ego sæpenumero Federice princeps te, quoties faciem tuam in speculo contemplaris, nullo amissi luminis desiderio affici, sed læto, ac sereno uultu modo uerba illa proferre: θάῤῥει φιλότιμε, καὶ σαυτὸν βλέπε φανερῶς, ἵνα τῆς ἀρετῆς καθ' ἡμέραν μνημονεύῃς. hoc est: Bono animo sis Federice, teq; ipsum manifeste aspice, ut uirtutis tuæ continue memineris. modo ita dicere: Dij boni, quos ego uel uirtutis, uel fortunæ socios habeo, Philippos, Horatios, Annibales, Sertorios Expergiscere, expergiscere aliquando Federice, & illos nõ mo

do unius luminis, sed factis etiam, ac rerum gestarum gloria æquiparare cõtende. Hæc nobis ab aliys relata sunt, illud uero ex meipso uideor augurari, te quando peruigilem istum tuum oculum in speculo contemplaris, non mediocri lætitia affici, quod scias per omnem iam Italiam prouerbij loco haberi: Plus unum Federicũ, uno oculo uidere, quàm cæteros omneis principes duobus. Illa præterea Sertorij uerba frequenti tecũ usurpare sermone: Alij non semper uirtutis suæ insignia secum ferunt, sed hastas, torques, coronas domi relinquunt, ego uero, rei militaris insignia mecum assidue porto, eosdemq; & uirtutis meæ, & fortunæ habeo spectatores. Ad hæc igitur comparata est materia excipiendarum imaginum potens, & inuenta sunt specula ex ferro, plumbo, argento, crystallo, uitro, mistisq; materijs. Quinetiam natura ipsa nobis specula parauit, quæ semper essent in promptu. Fons cuiq; perlucidus, & quiescens aqua, ac leue saxum imaginem reddit. Virgili. Nec sum adeo informis, nuper me in littore uidi, cum placidum uentis staret mare. A speculo specularis lapis dictus, quod ad speculi similitudinem luceat, atq; imaginẽ reddat. Finditur in tenuissimas crustas. hunc olim tantum citerior Hispania mittebat, postea Cyprus & Sicilia, & Africa misere. Est & in Bononiensi agro breuis, maculosus complexu silicis alligatus, nunquã uisus est quinque pedum longitudine amplior. Humorem hunc terræ eristimant crystalli modo glaciari, in lapidemq; concrescere. Huius olim ramentis circum maximum ludis Circensibus strauere, ut esset commendatio candoris. Item à specio specula dicta, de qua aliquid cõspicimus. Virgilius: Specula Misenus ab alta. à quo speculor uerbum, quod proprie est indago, perquiro, & ueluti è specula prospecto. à quo speculatores dicti, qui uel è speculis aspiciunt, uel in bello ante exercitum explorandi gratia mittuntur. & præspeculor uerbum, ante speculor. Suetonius de Cæsare: Exercitũ neq; per insidiosa itinera duxit unquã, nisi præspeculatus locorũ situs. per metaphoram tamen speculari accipimus pro scrutari, & exactè considerare. à quo speculatio, consideratio. Specus quoque à specio deriuatur, quod locus sit (ut Vlpianus definit) ex quo despicitur, uel quod uox, in eo repercussa hominẽ ibi alterũ uideri faciat. Dicimusq; hic specus, hæc specus, & hoc specus. Item hoc specu, & in plurali hæ specus. Item specium, cuius diminutiuum est specillum, à specio deducitur, instrumentum teres, ac paruum, quo medici ad tentandam uulnerum, aut fistularum uiam uel profunditatem, utũtur. Pacu. Vt medici faciunt, qui prius specio uulnus tentat. Cornelius Celsus: Ante omnia autem demitti specillum in fistulam conuenit, ut quò tendat, & quàm alte perueniat scire possimus. Hinc oricularium specillum dicitur, quod curandis auribus adhibetur. A specu, siue specilli similitudine spiculum telum dicitur ad similitudinem sagittæ. Item ipsa sagitta. à quo spiculor, configo, & spiculator carnifex. & spica, quod ad spiculi similitudinem acuta sit, dicitúrque, & masculino, & neutro genere spicus, & spicum. Est enim proprie cum per culmi folliculum, id est extremum tumorem aristæ adhuc tenues in modum spiculi eminent. Abusiue tamen, & de maturis frugibus hæc uocabula dicũtur. A spica, siue spico fit spico uerbũ, quod significat spicas emitto. Item inspico, quod est ad spicarum, & aristarum similitudinem incido, uel fodio. Virgilius: Ferroq; faces inspicat acuto. & spiceus. Idem: Spicea iam campis cum messis inhorruit. Item ab eodem spina, hoc est sentis, qđ ad spiculi similitudinẽ acuta sit. à quo spineũ, qđ ex spina est, ut corona spinea, & spinosum spinis abũdans. & spinus pirorũ arbor, quod spinis referta sit. Idem: Et spinos prunaferenteis. Item à specio cõposita fiũt aspicio, qđ est uideo. Virg.

Aspice bissenos lætanteis agmine cygnos. à quo fit aspectus, id est intuitus, atque effigies cuiusque animalis, ut horridus aspectu, hoc est uisu horribilis, & qui effigiem habet horrendam. Transfertur q; etiam ad manimata. Plinius: Prærupta rupes, & aspectu horrida. Despicio, quod proprie est deorsum aspicio. Quintil. Nullam ego res humanas despicere prouidentiã reor, hoc est rerum humanarum curam habere. Quoniam uero ea, quæ contemnimus, quasi deorsum, & ad pedes nostros proiecta aspicere solemus, capitur despicio, pro cõtemno. Cic. Despectus ab omnibus, ac pro nihilo habitus. Ab hoc fit despicuus, hoc est intentus, uigil, cuius exempla apud Apuleium frequentissima sunt: & despicientia, & despectus quartæ declinationis pro contemptu. Excipio, cuius frequentatiuum est expecto, quod proprie significat obseruo, quasi diligenter aspicio. Terentius: Expecto quid uelis. Quoniam uero aspicientes aliquid diligenter manere diutius eodem loco solemus, expectio aliquando pro maneo usurpatur. Vir. Tyria Chartagine, qui nunc Expectat. Martialis: Expectant, curæq; catenatiq; labores. Item pro desidero, quoniam quæ desideramus cum uoluptate aspicimus. Idem: Expectate uenis. & prospero, quoniam quæ speramus, quasi cum præsentia aspicere uidemur. Idem Sed illos Expectata seges uanis elusit aristis. Ab hoc expectabũdus, et expectatio deducũtur. Suspicio sursum aspicio. Vir. Et fastigia suspicit urbis. Ab hoc fit suspicor notæ significationis, dictum, quod cum timore quodam ea uidemur aspicere, de quibus dubitamus. Virgilius: Suspectaq; dona Præcipitare iubet. Hinc fit suspicio, quod, si cum uenio iungatur, semp passiue accipitur, ut ueni in suspicionẽ, id est factus sum suspectus. & suspiciosus tam qui suspicatur, quàm qui suspectus est. Pro spicio longe uideo, quasi porrò specio. unde fit prospectus, hoc est libera, & non impedita prospectio. Item prospicientia, hoc est cura, prouisio: nam & prospicio pro curo, & pro uideo capitur. Plin. Nam & rebus illius non minus, quàm meis prospiciebam. & prospicuus intentus, ac uigil. Præspicio, ante uideo: inspicio, cerno: introspicio, introrsum aspicio. Respicio, retro aspicio, siue rursus aspicio, siue aspicio. à quo fit respectus, qđ modo ipsam (ut ita dicã) respectionem significat. Plaut. Et me respectu tenuit: modo rationem, qua ad aliquid agendum mouemur. Plinius: Nanq; eo respectu commotus abscesserat. Conspicio, cerno, unde fit conspectus pro aspectu. Virg. Vix è conspectu Siculæ telluris in altum, Vela dabant læti. & conspicilium instrumentum, quod adhibemus oculis, ut res maiores uideantur. Plautus: Vitrũ cedo, necesse est conspicilio uti. & conspicuus adiectiuũ, quod modo significat sagacem, perspicacem acutum. Quintilianus: Conspicuus, sagax, callidus. modo clarum, & qui ab omnibus conspicitur, quemadmodum hoc loco Martialis conspicuum amphitheatrũ appellat. Dispicio, prouideo, discerno: hinc dispicientia, hoc est discretio, consideratio. Perspicio intueor, animaduerto: à quo perspicax, hoc est cõsideratus, acutus. unde perspicaciter aduerbium, quod est consideranter, acute. Item perspicuus, clarus, translucidus, ut aqua, uitrum, crystallum, aliiq; translucentes lapilli. à quo aduerbium perspicue, hoc est clare. unde perspicuam quoq; orationem dicimus, hoc est claram, atque apertam. & perspicuitas à quibusdã, sicut perspicacitas usurpatur. illud splendorem, ac facilitatem, hoc aũt considerationẽ, et acumen significat. Præterea hæc aruspex à uictimis in ara aspiciendis. is enim est aruspex, qui inspectis extis, futura prædicit, qui & extispex dicitur. à quo aruspicium inspectio extorum, sicut extispicium: & ars ipsa aruspicina, quæ extispicina quoque dicitur. Item auspicia ab inspiciendis auibus, cum per inspectionem captabat auspicium. hinc factum est, ut dicamus auspicia ductum, atq;

principiũ, quæ à solo duce capiuntur. à quo fit auspicari, quod non modo significat auspicium capere, sed etiam incipere: nec in bonam tantum partem accipitur, quod frequentissime est, sed etiam in malam. Plinius: At homo infeliciter natus, manibus, pedibúsque deuinctis animal cæteris imperaturum à supplicijs uitam auspicatur. nam quando non est uerbum, ferè semper in bonam partem accipitur. Terentius: & quasi repugnãtibus auto huc me attuli, id est non feliciter, & quasi repugnãtibus auspicijs. Quintil. Itaq; apud illos Homerus, sic apud nos Virg. auspicatissimũ dederit exordium, hoc est felicissimum. auspex dicebatur, qui nuptijs præerat celebrandis, quia auspiciũ pro nuptijs capere solebant. Adhibebatur q; hic pro parte maritis: sicut pronuba, quæ præest & ipsa nuptijs celebrandis, pro parte uxoris. Aliquando etiam pro eo ponitur, qui dux militiæ est Horatius: Nihil desperandũ Teucro duce, & auspice. Virg. auspicium pro potestate posuit: Communem hunc ergo populum, paribusq; regamus Auspicijs. ab eo, quod præcedit id, qđ sequitur, quod ijsdem auspicijs creati consules parem habent potestatem. Inter auspicium, & augurium quidam hanc differentiam faciunt, ut auspicium sit auium conspectio, & quod ex uolatu auium, & uocibus significatur. Augurium uero, quod rerum omnium coniecturas prudenter, ac diligenter complectitur, & tamen augurium quoque ab auibus, ac gerendo dicitur, quasi auigerium, siue ab auium garritu. Hinc augur, qui futura præuidet, & auguro, atque auguror uerbum eiusdem significationis. quamuis aliqui ita distinguant, ut auguro dicamus, cum præsagio mentis futura colligimus. Virg. Et si quid ueri mens augurat opto. Auguror uero, cũ futura ueris captamus, augurijs. Ab eodem auguraculũ ueteres dicebant, quam nos arcem uocamus, quod ibi aues publice auspicarentur. Augustum quoq; inde dictum opinantur. etenim proprie augustũ tectum augurio consecratum, sed per metaphorã ponitur pro nobili, & sacro, ac maiestatis pleno. Vnde augusti dicti sunt omnes Romani imperatores post Iulium Cæsarem ab Octauio Augusto, qui primus meruit hoc cognomen, sicut à Iulio Cæsare dicti sunt Cæsares: & omnes Albani reges dicti sunt Syluij à Syluio Ascanio Aeneæ filio: & Aegyptij reges dicti sunt Ptolomæi: Persæ, Arsacidæ: Latini, Murani. Augustũ quidã ab auiũ gestu, alij à gustatu dictũ putant, quia aues pastæ id ratum fecerunt. ERIGITVR. Eleuatur, ædificatur, in altum tollitur, de quo supra diximus. AGER. Qui in ædibus Neronis erat inclusus cum syluis, atque nemoribus. SVPERBVS. Ingens, magnificus, excellens. Superbus à superbiendo dicitur. Superbio autem à supereundo: unde quicquid in aliqua re excellit, superbum dicere possumus, quasi supra aliqua iens. Virgilius: Cecidit q; superbum Ilion, hoc est nobile, magnificum. hinc aliquando pro elato ponitur, atq; alto. Idem: Et gressus glomerare superbos. Idem: Quinque adeo magnæ positis incudibus urbes Tela nouant, Aruina potens, Tyburq; superbũ. Aliquando pro ornato. Idem: Barbarico postes, auro, spolijsq; superbi. Interdum pro opulento. Idem: Simul ense superbũ Ramnetem aggreditur, qui forte tapetibus altis Extructus. Hinc fit quod superbũ aliquando etiã pro arrogãti, ac truculento accipimus. Idem: Stirpis Achilleæ fastus, iuuenemq; superbum. Idem: Te Turne superbũ Cæde noua quærens. & pro uitabili. Idem: Foribusq; affixa superbis Ora uirũ tristi pendebant pallida tabo. Et pro iniquo. Idẽ: Quos illi bello profugos egere superbo. Antiqui etiam superbos propter pompã funeris, quemadmodũ supra diximus, mortuos dixere. Plautus: Faciam ego hodie te superbum, nisi abis. & mox addidit, auferere, non abibis. Item à superbio, quod est efferor, extollor, superbia deriuatur, quæ definitur supergre-

diens elatio mentis, ex qua nascitur arrogantia. nam nisi præcesserit occulta elatio mentis, non sequitur aperta iactantia. Item superbe aduerbium, hoc est elate, arroganter, & superbiloquens, qui superbe loquitur. à quo superbiloquentia, elatus, atque elegans sermo. Cicero: O scelera, animiq; impotentiam, & superbiloquentiam. Ennius pro superbe superbiter scripsit. TECTA. Domos, quas Nero incendi fecerat, ut domos suas ædificaret. Tectum proprie pars domus est, ea scilicet, quæ domum tegit. ponitur tamen frequentissime pro domo, ut hoc loco, et generaliter pro omni loco, in quo tecti homines possunt habitare. unde spelunceæ, tuguria, præsepia, casæ, & generaliter omnia ædificia, tecta dicuntur. Vnde architecti, & architectones dicti, qui ædificandi scientiam habent. & architectura ædificandi scientia dicitur. Plin. Grande, & Archimedi machinalis scientiæ testimoniũ. hinc fit architectari, quod est componere, machinari. Cic. Vt optime possit architectari uoluptates. A tegendo autem tecta appellantur. Tegere proprie operire est, cuius contrariũ est nudare, detegere. Plin. Hæ plantæ palustri arundine per hyemem tegendæ sunt. per metaphorã tamen tegere pro cælare accipimus. Mart. Quod tegitur maius creditur esse malum. Virgil. Vix adeo agnouit pauitantem, & dira tegentem supplicia. Quemadmodum econtrario nudare pro indicare usurpamus. Idem: Traiectaq; pectora ferro Nudauit. à tego fit etiam tegmen, quod etiam tegimen dicitur, tegmentumq; pro quacunq; re aliquid tegente, & tegulum eiusdem significationis. Plin. Tegulo enim aquatarum arundinum domos suos septentrionales populi operũt. Item tectum ouium genus, quod maiori lana opertũ sit. Idem: Ouium summa genera duo tectum, & colonicum, illud mollius, hoc in pascuis, delicatius, quippe cum tectum rubis uescatur. Colonicum loca magis culta appetit, unde habet nomen. Præterea toga uestimẽti genus, de quo inferius dicemus, quod corpus tegat, cuius diminutiuũ est togula, & tegulæ quod domos tegant: ex quibus, quæ ad balneas adhibentur, à laxitate dicuntur mammatæ, aliæ coctiles appellantur. & tugurium, quasi tegurium rustica habitatio ita uocatur tecta ex ulua palustri. tugurijs uti ab initio cœperunt mortales, prius quàm ad meliorem uitæ cultum se trãsferrent: quippe aut de frondibus facere tecta, aut speluncas fodere sub montibus, quæ à Græco uocabulo, unde originem habent, spelæa dicuntur. Virgilius: Certum est in syluis inter spelæa ferarum, Malle pati. aut hirundinum nidos imitantes de luto, & uirgultis sibi habitacula facere solebant. Tum obseruantes aliena tecta, & cogitationibus suis res nouas quotidie adijcientes casas efficere cœperunt, à facile cadendo ita appellatas. quippe à cado fit frequentatiuũ. Paulus: Si antea ex tegula casitauerit stillicidium, postea uel ex tabulato, uel ex aliqua materia casitare non potest. Primum enim furcis erectis, & uirgultis interpositis luto parietes texere. Alij luteas glebas arefacientes, struxere muros, & addita materia, quo imbres uitarent, & æstus arundinibus texerunt, & fronde: postea stramentis, & ulua palustri. Deinde paulatim ingenij solertiam exercendo ad fabricationes ædificiorũ gradatim progressi, non casas modo, sed etiam domos fundauere è lateritijs parietibus, siue è lapide structas: materiaq;, & tegula perficere tecta cœperũt, quæ ut hybernis temporibus imbreis sustinerent, fastigia faciẽtes proclinatis tectis stillicidia deduxere. Lutei ædificij inuentor Doxius fuit Gellij filius, exemplo ab hirundinibus sumpto. laterarias domos constituerunt primi Eurialus, & Hyperbius fratres Athenis. oppidum Cecrops à se appellauit Cecropiam, quæ nunc est arx Athenis. Quidam tamen Argos à Phoroneo rege ante conditum uolunt, quidã &

Sycionem, Aegyptij multo ante apud eos Dioſpolin. Tegulas inuenit Cinyra Agriopæ filius; & metalla æris utrunq; in insula Cypro. Item forcipẽ, marculum, uectem incudem, puteos, Danaus ex Aegypto aduectus in græciã. lapidicinas Cadmus Thebis, Archeophrasius phœnice, Trason muros. turres (ut Aristoteles refert) Cyclopes (ut Theophrastus) Phœnices. Aerariã fabricã alij Chalybas putant inuenisse, alij Cyclopas. ferrũ in Creta eos, qui uocati sunt Dactyli Idæi. Ferrariam fabricam Cyclopas. Quæ ergo nũc ueteri more ita ædificantur, ut nec parietes habeant, nec luto crustata sint, sed stramentis, aut arũdinibus, aut ulua, alió ue simili genere tegantur, tuguria dicũtur, olim teguria uocitata. à tugurium diminutiuũ fit tuguriolũ, quod sit arctius, atq; angustius. gurgustiũ nominatur à gurgulione uerme, qui in horreis nascens frumentũ absumit. eius diminutiuum est gurgustiolũ. Apuleus: Ergo breuitatẽ gurgustioli nostri ne spernas peto, sis cõtentus lare paruulo. Item à tego tectorium deducitur, quod modo adiectiuũ est: nam et tectorium opus dicimus, modo substantiuum. est autem illud, quo ædificatus paries incrustatur supra, quod postea illinitur, quod uocatur albariũ, nisi pingi tectorium oporteat: etenim, cum pingendum est, non illinitur albarium. In ædilitate Murenæ, & Varronis excisum Lacedæmone è lateritijs parietibus opus tectorium fuit propter excellentiam picturæ, & inclusum ligneis formis Romam deportatum ad comitium exornandum. quod opus, quod per se mirum esset, translatum, tamen maiori miraculo fuit. Item teges straguli genus è scirpo aut sparto, quo uiliores utuntur. Martial. Nec est amici filius ue uicini, sed in grabatis, tegetibusq; concepti. Var. de re rustica: Sicq; fiunt de cannabi, lino, iunco, palma, scirpo, ut funes, restes, tegetes. Plin. Nec in fruticũ, nec in uepriũ, caulium ue, nec in herbarum, aut alio ullo, quàm suo genere nominentur iure scirpi fragiles, palustresq; ad tegulum, tegetesq;. Ouidius. mattam scirpeam uocat: At dominus discedite ait, plaustroq; morantes Sustulit, in palustro scirpea matta fuit. Iuuenalis: Ausa palatino tegetem præferre cubili. Hanc uulgo nunc storiam uocant, quo uerbo etiam ueteres usi fuere ἀπὸ τοῦ στρωμνύειν, quod Græci sternere dicunt. Plinius: Cadiua mala separari oportet, & stramentis storijs, paleisue substerni. Hircius: Storias autem ex funibus ancorarijs treis fecerunt. & tegillum, paruum tegmen, Varro: Ob aquam è nubibus tortam indicat. fore, ut tegillum pastor sibi sumat. Tignum quoque, cuius diminutiuum est tegillum, à tegendo dictum esse quis dubitat? significat proprie trabem, cui tectum imponitur. Sed Vlpianus putat tigni appellatione contineri omnẽ materiam, ex qua ædificium constat. unde contignatio textura ipsa trabium, ac tignorum, sicut coassatio assium dicitur. Quidam etiam putant tegulam, & lapidem, & calcem, & arenam tignorum appellatione nominari. Item quæcunq; uineis necessaria sunt, ut pedamenta, perticæ, & similia. Est etiam tegillũ cuculli uinculum è scirpo. Plautus: Tegillum mihi aret, id si uis, dabo. Corticem quoque à tegendo quidam dictum arbitrantur, quasi coriũ tegens. Est enim cortex ueluti corium cuiusque rei, ut in arboribus liber, & in cæteris rebus ueluti crusta quædam ad tegendum data: nam corium proprie animalium est, præsertim eorum, quæ crassiorem pellem habent, ac duriorem, quod & scortum dicitur. unde scorta appellatæ sunt meretrices, uel quod sicut pelliculæ subigantur, cũ solum calciamentorum omnibus subiectum sit, uel quod in grabatulis pelleis stratas tenere consueuerunt. & scorteum quicquid ex pelle est, & scortor mercricor, & scortes arietinorum testium pelles. Quidam etiam scranteum dictum à scorto existimant pellem, in qua sagittæ reconduntur, sed scortum à græco tractum est

ctum est. οὐτρὸς enim pellis est, unde scutica flagellum expelle, cuius diminutiuum est cuticula, & scutum, quod non sine pellibus fit. De quo scutulæ dictæ, quasi parua scuta: & scutulata uestis, de qua mox dicemus: & scutra id ipsum uasis genus, quod & scutula dicitur. Horatius: Vilia uendentem tunicato scutra popello, & scutilum tenue, ac macrum, in quo tantum exilis pellicula cernitur. Ponitur tamẽ corium pro qua cunq; pelle, etiam rerum inanimatarum. à quo fit excorio, hoc est corium detraho, sicut à cortice decortico, hoc est detraho corticem, & ab eisdem excoriatio, & decorticatio. Coriũ etiam tergus dicitur. Virgilius: Tergora diripiunt costis, & uiscera nudant. Nam tergum dorsum est. Vnde à tergo dicimus à parte posteriori membranæ, siue papyri, aut alterius cuiuscunque rei. Iuue. Scriptus & in tergo, nec dum finitus Orestes. Hinc fit postergo uerbum, hoc est posthabeo, relinquo, postpono. & quasi post terga iacio. à quo postergator, & postergatio, et tergiuersor, quod est fallo, & dicta muto. aliquãdo etiam contradico, quasi terga uerto. Nam uertere terga proprie fugere est, quod & terga dare dicimus. Plau. Quid expectas? Quid tergiuersaris? Proprie tamen tergiuersari est eorum, qui terga uertentes adhuc tamen pugnant, nec sese uictos rationibus uolunt agnosci. Cicero: Et huc, atq; illuc tergiuersantem testimonium contra se dicere cogo. Liuius: Monebant consulem hæc, sed tergiuersari res cogebat, id est quibuscunq; rationibus poterat ueritatem dissimulare, & quasi subterfugere. Hinc tergiuersator dicitur, qui tergiuersatur. & tergiuersatrix fœminum, & tergiuersatio ipse actus. Ponitur tamen aliquãdo tergum pro tergore. Virgil. Obstupuere animi tantorũ ingentia septem Terga boum, plumbo insuto, ferroq; rigebant. quod de pellibus intelligi Papinius indicat: At dum nigrantia plumbo Tegmina cruda boum. Vnde quoniã scuta pellibus tegi solent, tergũ nonnunquã pro scuto accipitur. Virgi. Dentibus infrendens, & tergo decutit hastas. à terendo autem tergum, & tergus dicuntur, quoniam uehendis oneribus teruntur. à pellis pellio dicitur, de quo post dicemus, & pellicula diminutiuum, & pelliceum, quod ex pelle est, & uersipellis fallax, de quo dicemus inferius. Plautus: Versipellem se facit quãdo lubet. à pelendo autem dicitur pellis, quod externas iniurias tegendo repellat. Hæc postq; concinnata est ad calceos, & cætera opera facienda aluta dicitur. Varro: Pasceolus sacculus est ex aluta factus. Cato: Pueris in ludo pasceolos furare. Ab aluta alutamen, siue alutamentum ueteres dixere opus ex concinnatis pellibus factum. Item alutarij, siue coriarij, hoc est pellium & coriorũ concinnatores. Plau. Hic alutarius cerdo. Proprie tamen alutarij tenuiorũ pellium dicuntur, coriarij crassiorũ. Pella autem urbs Macedoniæ fuit in litore Aegei maris illustrata maxime natalibus Philippi Macedonum regis, & Alexandri eius filij, unde uterq; Pellæus uocitatus est. Iuuen. Vnus Pellæo iuueni non sufficit orbis. Lucanus: Illic Pellæi proles uesana Philippi. Peleus uero Aeaci regis, et Aeginæ filius fuit ex Tyro filia Salmonei regis, quæ uxor fuit Cratei, cui Aesonẽ genuit patrẽ Iasonis. Pelion mons est Thessaliæ, ab oriẽtali parte, in cuius uertice pineta abũdant, in reliquis partibus quercus. Ouidius: Pelion Hæmoniæ mons est obuersus in austros Summa uirent pinu, cætera quercus habent. Item à pelle pellirem galerũ dixerunt, quod fieri soleat ex pelle. Est aũt genus clypei. à quo galerita auis, de qua supra. & galerus masculino, ac galerum neutro genere dicitur. Virgilius: Et temperat astra galero. Idem: Nec Arcadij bene protegit umbra galeri. & palear, quasi pellear. Sunt enim palearia pelles pendentes ex gutture, quales in bobus uidemus. Virgilius: Et crurum tenus à mento palearia pendent. & pallor secundũ quosdam,

quasi pellis liuor. à quo pallidus, & palleo uerbum. à quo pallesco, quod significat pallidus fio. & expalleo, à quo expallesco. Pallorem etiam ueteres pro uetustate, & negligentia posuerunt. Lucil. Otium, inertia, pallor eum ad pauperiem rede git. pellem quoq;, siue corium alio nomine cutem uocamus, à græcis sumpto uocabulo, qui νάδιον nominant. Plinius: Ergo cutis ipsa sensu caret, maxime in capite, ubicunq; per se, ac sine carne est, uulnerata non coit, ut in bucca, cilioq;. Ab hoc fit cuticula diminutiuum: & recutiti dicuntur Iudæi, hoc est circuncisi, & cute, hoc est præputio priuati. & intercus, aqua quæ inter carnem, & cutem est. Item morbus, de quo supra diximus. & intercutaneum, siue subcutaneum, siue subtercutaneum, quod intra cutem, siue sub cute, siue subter cutẽ est, & cicatrix, quasi circa cutem. Est enim cicatrix signum, quod ex uulnere remanet, unde cicatricare dicimus cicatricem inducere. Item cicuta, quod ueluti cutem circũcirca habeat, intus autem uacua sit. est enim cicuta, quod inter cannarum nodos est. Virg. Est mihi disparibus septem cõpacta cicutis Fistula. unde & cicuta herba appellatur caule uiridi, & geniculato, ac uacuo, ut calami: altiore sæpe binis cubitis, & in cacumine ramoso: foliis coriãdri tenuioribus, graui odoratu, semine anisi crassiore, radice concaua, nullius usus. Semini, & foliis refrigeratoria uis. quæ, cum enecat, incipiunt algere ab extremitatibus corporis. Remedium est prius, quàm perueniat ad uitalia, uini natura excalfactoria, sed in uino pota, irremediabilis est. hac extinctus est Socrates. Fit ex ea ad refrigerandum stomachum malagma. Cohibet epiphoras omneis, dolorẽ in pleuresi supposita mirifice sedat. Anaxilaus tradit mammas à uirginitate succo cicutæ illitas semper stare. Compertũ est, si testibus circa pubertatem illinatur, uenerem extingui. Item à tego texo, quod quæ texuntur, magna ex parte tegũtur. Ab eo contexo, cõpono. detexo, dissoluo. intexo, simul texo. retexo interdũ aperio, dissoluo. interdũ rursus texo. prætexo, quod interdum significat antetexo. à quo prætexta, de qua inferius dicemus. interdum contego, abscondo, exeuso, quasi aliud q̃ sit ostendo. unde prætextum dicimus illud quo moueri nos ostendimus ad aliquid agendum, cum tamen alia causa moueamur. Sueton. Et prætextum quidem illi ciuilium armorum hoc fuit, causas autem alias fuisse opinamur. Virgilius: Non tamen Anna nouis prætexere funera sacris Germanam credit. Ouidius: Quamuis prætexens picta ferrugine cœlum, Venturam amittat imbrifer arcus aquam. Textile, quod texendo factum est, ut textilis corona, textile opus. & textor, ac textrix uir & mulier qui texunt. & à textrix textricula per diminutionem deducitur. & textura opus, & actus ipse textoris, siue textricis. & textrina locus, in quo texitur. & textim texendo. Item à tego composita fiunt circũtego, hoc est circumcirca operio. a quo circuntectum amictus genus, quod circum habeat purpuram. obtego, intego, contego, quæ ferè à simplicis sui significatione non differunt. Protego, quod est foueo, tueor, unde protector, & protectio deducuntur. retego, & detego, quæ pro denudo, & aperio capiuntur. MISERIS. Infelicibus, calamitosis, qui proprijs domibus expulsi fuere. Miser proprie dicitur flebilis, ac calamitosus. Virgilius: Stridenti miserum stipula disperdere carmen. Plautus: Studeo hunc lenonem perdere, ut meum herum miserum macerat. Cicero: O miserum atque infelicem hunc diem. Sunt, qui existimant miserum dictum, quasi missum, hoc est dimissum, & derelictum ab omnibus. Aliquando miser pro ægroto ponitur. nam & ægritudo genus est infelicitatis. Plautus: Miseram esse prædicat buccam, sibi fortasse medicos non esse putat. à miser miseria fit, hoc est infelicitas. Idem; Seruire amanti miseria est,

qui præsertim, quod amat, caret. Item miseritudo eiusdē significationis. Accius: Qui infelix miseritudine factus est aliena. & misellus diminutiuum. Plautus: Censen' misello mali aliquid facturum? & misereor, ac miseror uerba, quæ ita distinguntur, quod misereri passiuum affectum habet. Est enim cor de anxiū esse ex alicuius miseria: miserari uero actiuū, estq; uerbis, aut lacrymis, aut ope dolorem, quē ex miseria alicuius habemus, ostēdere. Ab illo fit misericordia, quæ est ægritudo cordis ex miseria alicuius iniuste laborantis suscepta. nam dolor ex paricidæ, aut proditoris, aut alterius scelerati supplicio susceptus, mollicies quædam animi, non misericordia est. Ab hoc fit miseratio, quæ est significatio misericordiæ, qua ex alicuius infelicitate mouemur. Item à miserendo fit misericors, qui ex alicuius calamitate dolorem animo suscipit. à miserando miserator, qui opus aliquod misericordiæ exhibet in eum, cuius miseretur. Item à miser uerbum aliud impersonale deducitur miseret, quod simili modo passiuum habet affectum. Idem est enim miseret me illius, & misereor illius, quippe utrūque significat ex illius me miseria angorē suscipere. Exemplis plena sunt omnia. Cicero: Miseret me infelicis familiæ. Virg. Miserere animi non digna ferentis. Idem: Num lacrymas uictus dedit? aut miseratus amantem est? quod perinde est, ac si dixisset: Num saltem lacrymis ostendit se amantis misereri? Veteres misereo pro misereor dicebant, & misero pro miseror, & econtrario miseretur pro miseret. Ennius: Miserete manus, date ferrum, quo me anima priuem. Accius: Atq; ita de illis merui, ut iure hæc nunquam miserarent mala. Turpilius: Nunc patris me miseretur magis. Pacuuius: Vt accepisti me cum isto uerbo miseretur me tui. A miseror fit miserabilis, hoc est miseratione dignus. & miserandus, miseratione prosequendus. & à misereo, quo ueteres utebantur, miseresco, hoc est moueor misericordia. Apuleius: Cōmodum omnes miseresc imus. Virgi. Hic lacrymis uitam damus, & miseresc imus ultro. Item à miser fit aduerbium misere. quod interdum infeliciter significat. Cicero: Neque moueri eius desiderio non possum, qui tam misere periit. Interdum ponitur pro ualde. Terentius: Eam misere amat. Miserū aliquando dolentis est, ac si diceremus nefas. Virgil. Cecropidæ iussi miserum septena quotannis, Corpora natorum. Miserabiliter etiam aliqui usurpant. Apule. Oppido quàm miserabiliter illacrymans. Item à miseratione commiseratio fit. Est autem commiseratio, cum uel aspectu alicuius, uel oratione, uel etiam cogitatione adducimur, ut eum miseremur, & à misericorde fit aduerbium misericorditer. & à misero miseriter. Laberius: Mens incorrupta miseriter corrūpitur. THERMAS. Balneas publicas. Thermæ dictæ sunt ab aquarum caliditate. Græci enim θερμὸν calidum dicunt. Vnde Thermopylæ dictus est mons longissimus, qui mediam Græciam diuidit, ut Apenninus Italiā, incipiens à Leucade in occidentem, & in Aegeū mare, haud longe à Demetriade protēdens, fauces habens angustissimas, iuxta quas calidæ aquæ scaturiunt, ideo à caliditate portarum nomen inditū. nā πύλας Græci portas appellant. Hic locus plurimorum ducum facinoribus inclytus est, sed in primis memorabili morte Leonidæ: & sexcentorum commilitonum, nec tam grandi, quàm turpi strage Persarū. Mos ueterum fuit singulis diebus lauari. Itaq; omnes ferè ditiores priuatas in domibus suis balneas habebant. Erant præterea aliæ in publicum usum ædificatæ, hæ thermæ uocabantur. In primis celebres Romæ fuere Agrippinæ, Neronianæ, Titi Vespasiani, Domitiani, Antonianæ, Alexandrinæ, Gordianæ, Seuerianæ, Diocletianæ, Aurelianæ, Cōstantinianæ, Nouatianæ. hæ crescente principū luxuria, magno sumptu, ac splēdore ædificabātur, ita ut lauacra

sæpe instar urbium uiderentur. Erant in his areæ amplissimæ: erant porticus, in porticibus exhedræ spatiosiores, habentes sedes, in quibus philosophi, rhetores, reliquiq;, qui studijs delectantur, sedentes solebāt disputare. tam peristylia quadrata, siue oblonga ambulationis circuitionem habent, quā græci uocant diaulam. una ex quatuor porticibus, quæ ad meridianas regiones spectabat, duplex solebat esse, uti cum tempestates uentosæ essent, non posset aspergo in interiorē partem peruenire. In duplici porticu ephœbeum in medio erat, hoc est exhedra amplissima cum sedibus, tertia parte longior, q̄ latior: proxime conisterium, quod & apodyterium uocitant, ubi uestes deponebantur. à conisterio inuersura, porticus, frigida, lauatio, quam Græci λοῦτρον uocitant. Ad sinistram ephœbei ἐκλουθήσιον, quod nostri unctuarium dicunt, iuxta id elæothesium, frigidarium. è regione frigidarij cōcamerata sudatio, ex aduerso calida lauatio. Atq; hæc omnia non in solo tantum, sed etiam pensilia erant. Tum quæ dicebatur palæstra, in qua exercebantur athletæ. in palæstra peristilia erant, qualia supra diximus. Extra treis porticus disponebantur, una ex peristylio exeuntibus: duæ dextra, atq; sinistra stadiatæ: ex quibus una spectans ad septentrionem perficiebatur duplex amplissima latitudine. Altera simplex ita facta, ut in partibus, quæ essent circa parietes, atq; etiā quæ ad columnas margines haberent, in semitas non minus pedum denū, mediumq; excauatum, uti gradus essent marginibus in descensum sex qui pedes ad planiciem, quæ planicies foret non minus pedes duodecim, ut uestiti circum margines ambulantes à cunctis se exercentibus minime impedirentur. Hæc porticus xystos apud græcos (ut supra diximus) uocitatur, quod athletæ per hybernā tempora intectis stadijs exercentur. Inter porticus syluæ erant, aut platanones, aut daphnones, hoc est loca platanis, uel lauris consita, quæ plataneta quoq;, & laureta dicūtur, in quibus perficiebantur inter arbores ambulationes, quas à nostris etiam xystos, & ambulacra diximus appellari. Quidam etiam neutro genere xysta nominarunt. Græci παραδρομίδας uocant, in quas per hyemem sereno cœlo athletæ è xysto prodeuntes exercebantur. post xystum stadium erat ita figuratum, ut possent hominum copiæ cum laxamento athletas certantes spectare. Stadium græca uox est. στάδιον enim Græci dicunt, Latine appellatur curriculum, in quo equi currunt, & certant athletæ. dictum ἀπὸ τῆς στάσεως, hoc est statione, quod Hercules eo spatio uno spiritu confecto constitisset. instituta quippe ab Hercule stadium tradunt, eumq; pedibus suis metasse id stadium, quod est Pisis apud Iouem Olympium, fecisseq; id longum pedes ducentos. Inde postea cætera stadia in terris Græciæ ab alijs instituta pedum quidem simili modo ducentorum, ueruntamen aliquantulum breuiora. ex quo collegisse Pythagoras philosophus dicitur plantam Herculis tanto fuisse, quàm aliorum proceriorem, quanto Olympicum stadium cæteris longius foret, cōprehensaq; pedis mensura secundum naturalem membrorum omniū proportionem statuisse, tanto fuisse Herculē corpore cæteris excelsiorē, quanto Olympicum stadium alia pari numero anteiret. Continet autem stadium octauam mille passuum partem: ex quo institutum, ut terrarum spatia, uiæq; in stadia diuiderentur ante, q̄ Romani mille passus inuenirent. Hinc Eratosthenes in omniū literarū subtilitate solertissimus, uniuersum orbis circuitum ducentorum quinquaginta duorum millium stadiorū esse prodidit: quæ mensura secundum Romanam computationem efficit tricentiesquindecies centena millia passuū. Hipparchus addidit stadiorum paulo minus uigintiquinq; millia. Dionysiodoro uero, qui Geometriæ scientia nobilissimus fuit, uita functo inuen

cto inuēta est in sepulchro eius epistola Dionysiodori nomine ad superos scripta. Peruenisse eum à sepulchro ad infimam terram, essēq; id spatium stadiorum quadraginta duorum millium. ex quo Geometræ interpretati sunt, à summo terrarum orbe, unde missa erat epistola, ad pilæ medium esse longissimum spatium: & ex eo consequi, ut in circuitu sint ducenta quinquaginta millia stadiorum, cui mēsuræ harmonica ratio, quæ cogit rerum naturam sibi ipsam congruere, addit stadiorum septem millia, terrarumq; nonagesimam sextam millesimam totius mundi partem constituit. Efficit nūc autē stadium centumuigintiquinq; nostros passus, hoc est pedes sexcētos uigintiquinq;. Possidonius non plus quadraginta stadiorum alitudinem esse, in qua nubila, ac uenti, nubesq; perueniant, arbitratur. Inde purum, liquidumq;, & imperturbatæ lucis aērem esse. Sed à turbido ad lunam uiciescentum stadiorum, inde ad solem quinquies millies. Persæ non stadio, sed alio genere mensuræ utebantur, quod uocant parasangen. Id uerbum apud historicos frequentissimum est. Præter hæc nemora erāt prata, saltus, natatoria, ædificijs superbissimis fornicibus camerata, columnæ marmoreæ diuersorū colorum immensæ, insignia pauimenta, testudines auro refertæ, aliæq; delitiæ, quibus non mirum est, si principes quoque ad frequentem thermarum usum alliciebantur. Commodum imperatorem septies in die lauisse, frequenterq; in thermis cœnitasse memoriæ proditum est. Successorem uero eius Pertinacem, quamuis in multis esset modestissimus, in balneis tamen publico die natalis urbis commodianis ministris lauisse. Gordianū iuniorem ita lauandi fuisse cupidū, ut bis hyeme, quater & quinquies æstate thermas adire consueuerit. Galenum iuniorem hyberno tempore ter in die, æstiuo septies lauisse. hunc cum in hortos proficisceretur, uniuersa officia sequi solita: isse cū eo præfectos, & magistratus omneis, adhibitosq; conuuijs, & natationibus simul cum principe lauisse: sæpe etiam admitti solitas mulieres formosas, & puellas, & cum ijs commistas aliquando deformo sissimas anus, quod ioci causa à se fieri dicere principē consueuisse. Vsque adeo autem thermarum usus promiscuus erat, ut frequentissime principes cum populo lauarentur. Tradunt Adrianum in primis hoc facere solitum. Is, cum aliquando ueteranum quendam notum sibi in militia conspexisset, in balneo dorsum, ac posteriores partes corporis parietī atterentem, percontatus eum fuisse dicitur, cur se marmoribus distringendum dedisset, cumq; ille iccirco hoc à se fieri respondisset, quod seruis careret, & seruis eum, & pecunia liberaliter donauit. Paucis uero interiectis diebus, cum complures senes ad prouocandam principis liberalitatem eodem uenissent, seq; parietī identidem attererent, euocari eos iussit, & alium ab alio mutuo confricari. Heliogabalus beacteariorum, hoc est eorū, qui bracteas, siue per diminutionem bracteolas, hoc est tenuissimas ex auro, uel argento, uel alio metallo laminas faciebāt, quorum ars bractearia uocacur, & quod bracteis tegitur, bracteatum dicitur. & uitrariorum, & pellionum, hoc est eorum, qui uestes pelliceas, & alia ex pellibus opera faciunt. & claustrariorum, id est eorum, qui claues, & cætera, quæ ad claudenda hostia pertinent, laborant, & argentariorum, & aurificum, aliarumq; artium uectigal maximum instituit, ex eoq; iussit thermas tam à se fundatas, quàm superioribus principibus factas populi usibus exhiberi. syluas in thermis publicas deputauit, tintinnabulum ammouit. hoc instrumentum æneū erat, quo populus lauandi hora uocari solebat, uulgo nūc campana uocaur. Martial. Redde pilam, sonat æs thermarum, ludere pergis? Virgine uis sola lotus abire domū. de huius sono tintinire, & tintinabunt Næuius scribit. Oleum præterea lu-

minibus thermarum addidit, cum antea non ante auroram paterent, & clauderentur ante solis occasum. Ipse thermis frequentissime usus est cum populo, æstate maxime, & sæpe uisus est cum balneari ueste domum reuerti. Econtrario Alexander promiscua balnea in urbe prohibuit. Item M. Aurelius Antonius à quodam philosopho monitus lauacra mista tradi tur submouisse ea lege, qua & defluentes matronarum mores cōposuit, & federi in ciuitatibus, equis, uehiculisq; prohibuit. Facete Diogenes philosophus, cum aliquando balneas exiret, interrogatus an in his multi homines essent, paucissimos esse respondit, rursusq; rogatus an turba multa? confessus est. Idem in balneis pedes unxerat, à capite in aērem spirare unguentū dictitans, à pedibus uero in nares prodire. MVNERA. Thermas inquit appositiue munera, hoc est dona data populo. Donum, munus, & præmium sic separat Donatus: quod donum, & munus, tam ante factum, quàm post factum dari dicit, præmium non nisi post factum: Donum uoluntariū esse, præmium deberi: donum dijs dari, munus hominibus: præmium uiris fortibus. Donum à liberali homine, præmium à præclaro. Terentius: Quoduis donum à me, & præmium optato. at Martianus inter donum, & munera hanc differentiam facit, quod munus est id, quod necessario subimus lege, more, imperio eius, qui iubendi habet potestatem. Donum autem, quod nulla necessitate iuris, sed sponte præstatur: & si non præstatur, nulla reprehensio, & si præstatur, plerunq; est laus. Paulus uero munus tribus modis accipi putat: uno pro dono, unde munera dari, ac mitti dicuntur. Alio pro onere, quod cum remittitur, uacationem militiæ præstat, unde immunitas appellatur. Tertio pro officio, à quo munera militaria uocantur, & milites quidam munifici, & municipes, qui in ciuitatē receperunt munera nobiscū faciunt, de quibus supra diximus. Munus mea sententia proprie est donum, dictum (ut Varroni placet) quod qui mutuo animo sunt, id dant officij gratia. nec à dono differt, nisi cum per metaphoram, uel pro officio ponitur, quoniam officia, aut à principibus, aut à rebus publicis muneris loco dari consueuerunt. uel pro ludis, qui à principe populus, quasi muneris loco exhibentur. Martialis de mulierē leonem in ludis necante: Prisca fides taceat, nam post tua munera Cæsar, Hæc iam fœminea uidimus acta manu. Vel pro onere, quia munera, hoc est officia sine labore, atque onere exerceri non possunt. A munere muneralis lex appellata, qua Cincius cauit, ne cui liceret munus accipere. Plau. Nec muneralem legem, neq; Lenoniā rogo, fuerit nec ne, flocci existimo. Munē officiosum ueteres dicebāt. Item eum, qui onera populō soluit, unde munia dicuntur obsequia lege debita, & officia. Item immunis, qui ab huiusmodi onere liber est, & immunitas exemptio ab onere. Munusculorum dies appellabantur quinquatrijs Idibus Iunijs, quia is dies festus erat tibicinum colentium Mineruā. quinquatrijs proprie dies festus erat Mineruæ Mattio mense, quo tempore matronæ inter se inuicem munera missitabant, & cœnas seruis apponebant, ut uiri Saturnalibus. Item à munere fit munero-uerbū, quod est dono. Macrobius: Ianus, cum Saturnum classe prouectum excepisset hospitio, & ab eo edoctus, peritiam iuris, ferum illum, & rudem ante fruges cognitas uictum in melius redegisset, regni eum socię tate munerauit. Ab hoc fit remunero, id est retribuo, redono. & munificus liberalis, quasi munera large præbens. & munificentia, liberalitas. & munifice liberaliter, & munerarius, quem Græci agonothetam uocant, qui ludos gladiatorios populo præbet, unumq;, uel plura paria gladiatorum ad spectacula pugnatura producit. quæ res munus gladiatorum appellatur, quia populo tanquam munus donatur, & qui fa-

miliam gladiatorum habet, gladiatoresq; domi instruit, ac postea uendit, à laniando dicitur lanista. Gladiatores dicuntur generaliter omnes, qui gladijs pugnant, etiam discendi gratia ante, quàm in ludum producantur. Specialiter uero inter gladiatores sunt retiarij, qui aduersus mirmillonem pugnabant. dicti à rete, quod sub scuto gerebant, ut Mirmillonem inuoluerent. Mirmillones dicebantur gladiatores, qui genere quodam gallicæ armaturæ utebantur, quod mirmillonium nominabant. unde galli ante mirmillones nominabantur, in quorum galeis pisces effigies erat. Solebant autem retiarij aduersus mirmillonem pugnantes hæc uerba cantare: Non te peto, piscem peto, quid me fugis Galle? Cuius ludi inuentorem fuisse tradunt Pittacum Mitylenæum unum ex septem sapientibus. Hic enim, cum de finibus inter Athenienses, & Mitylenæos cõtentio esset, creatus imperator cum Phrynone Atheniensium duce, qui Pancratiastes fuerat, singulari certamine pugnauit, in quo cum rete secum sub clypeo gestasset, Phrynonem eo, dũ non cauit, inuoluit, eoq; perempto tutatus est agrum, quamuis postea orta rursus de eo contentione, electus controuersiæ iudex Periander Athenienſibus adiudicauerit. Digna certe memoratu est illa Pedonis urbanitas de mirmillone. nam, cum retiarium consequeretur, nec feriret, uiuum inquit capere uult. Item à munis fit communis, qui omnium est, quasi omnibus cõsentiens. à quo communitas, & aduerbium communiter, pro quibus ueteres munitas, & muniter usurparunt. Siquidem apud ueteres munes, & munifici, non à largitione, quæ ignota erat, dicebantur, sed ita appellabantur consentientes ad ea, quæ amici uellent. Pacuuius: Nam, quia tum largitio multis ignota erat, munificus nemo putabatur, nisi pariter uolens. Lucilius: Munifici, comesq; amicis nostris uideamur uiri. A munis fit munico uerbum, quo antiqui utebãtur. & à cõmunis cõmunico, à quo communio, & communicatio deducuntur, quando quod est, aut esse potest priuatim, fit uniuersorũ, & actus ipse communicandi. unde in communione bonorum eos esse dicimus, qui simul uiuunt, & redditus suos, ac lucra communicant, hoc est communia faciunt. Item à munus per diminutionem fit munusculum, hoc est paruum munus, & munio uerbum, quod est proprie instruo, orno, & quasi muneribus compleo. à quo compositum communio, & mœnia, & murus, de quibus supra diximus, & monile ornamentũ gutturis. Quam uis aliqui hoc à monendo potius deductum uelint, ut inferius dicemus. hoc etiam segmentum uocatur, quod quibusdam bracteolis, quasi præsegminibus constet. Vnde segmentatæ uestes dicuntur bracteolis argenteis, aureisue depictæ. Iuuenal. Segmenta & longos habitus. Plaut. Quàm pulchre segmentatã uestem. unde opera quoq; ex ligno uermiculatim depicta, segmentata dicuntur. Iuuenalis: Et segmentatis dormisset parula cunis. Segmentatis inquit, hoc est præsegminibus, id est tenuissimis ligneis ramentis, ac uersicoloribus depictis. quamuis etiã intelligere liceat segmentatis, hoc est segmẽto tectis. Item ornamentum equorum à collo in pectus prapendens. & mundus, hoc est ornatus muliebris, quasi munitus, quamuis alij à mouendo hunc dictum uolunt, quod mundus id genus ornatus sit, quod sumitur, ac deponitur. Mundum etiam neutro genere ueteres dixerunt. Lucilius: Legauit quidam uxori mundum omne penumq;. ab hoc mundus adiectiuum, hoc est purus, tersus, politus. à quo immundus, impurus, obscœnus. & mundo, & mundifico uerba, hoc est depuro, detergo. & mundicia, quæ & mundicies dicitur, hoc est lauticia. & contrarium eius immundicia, siue immundicies. & munde, atque immunde aduerbia. Vlpianus mundum muliebrem esse dicit, quo mulier mundior fit, continerique eo, speculum, matulas, un-

guenta, uasa unguentaria, & si qua similia sunt. unguenta autem quibus unguntur ualetudinis causa, mundo muliebri non contineri. Item ab hoc mundo cœlum ipsum appellatus est mundus. Nam sicut Græci κόσμον, quod apud eos ornatum significat, ita nos à perfecta, absoluta q; elegantia uocauimus mundum. & ab hoc quatuor elementa, & quicquid cœli ambitu continetur, simili appellatione mundum nominamus. à quo mundanum dicimus, quod mundi est. Vnde interrogatus philosophus, cuius esset, mundanum se esse respondit. Mundum gentiles ter in anno patere putabant, posiridie uulcanalia, & ante diem tertium Nonarũ Octobris, & ante diem sextum Iduum Nouembris. Inferiorem enim eius partem consecratam dijs manibus arbitrantes, clausam omni tempore existimabant, præter eos dies, qui supra scripti sunt, quos dies etiam religiosos iudicauerunt: ea de causa, quod ijs diebus, quæ occulta, & abdita religionis deorum manium essent, in lucem proferrentur, nihil eo die in republica geri uoluerunt. Itaque per hos dies non cum hoste manus conserebatur, non exercitus scribebatur, non comitia habebantur, non aliud quicquam in republica, nisi quod ultima necessitas coëgisset, administrabatur. A cosmus uero græca uoce cosmographia deducitur, hoc est mũdi descriptio, sicut geographia dicitur terræ descriptio, & topographia loci descriptio. Item cosmeta, quod latine ornator, siue ornatrix interpretatur. Iuuenalis: Ponũt cosmetæ tunicas. Itẽ microcosmus, paruus mundus, quo uerbo frequenter utitur Aristotcles pro homine. Cosmus etiam excellens unguentarius fuit, à quo unguenta dicta sunt cosmiana. Idem: Et cosmi toto mergatur aheno. Petronius: Affer nobis inquit alabastrum Cosmiani. Item à munio fit præmunio, quod significat ante munio, uel ualde munio. & munimen munitio, ac munimentum eiusdem significationis, cum scilicet castra, oppida, turres, aliæ ue huiusmodi contra aduentum hostium muniuntur, siue uallo, & fossa, seu alio quouis modo. Nam monimentum à monendo deriuatur, significat q; quicquid mortui causa ædificatum est, uel quicquid ad memoriam alicuius est factum. unde sepulchra, statuæ, tituli, libri, cæteraq;, quæ nos rei alicuius præteritæ moneant, monimenta dicuntur. Virgilius: Veterum monimenta uirorum. Idem: Nostri monimentum, & pignus amoris. Per metaphoram tamen monimenta aliquando dicuntur cellæ meretricum, quod quasi sepulchra sint. Martialis: Abscondunt spurcas & monimenta lupas. VELOCIA. Repentina, quia diuus Titus thermas iuxta amphitheatrum mira celeritate ædificauit. Suetonius: Amphitheatro dedicato, thermisq; iuxta celeriter extructis, munus edidit apparatissimum, largissimumq;. Velox celer dicitur a uolando, quasi uolox. à quo uelocitas, celeritas, & uelociter, celeriter. Item comparatiua, & superlatiua uelocior, velocissimus, uelocius, uelocissime. Volo autem proprie est alas habentium, sed per metaphoram, & naues, & eos, qui celeriter currunt, uolare dicimus. Virgilius: Humilis uolat æquora iuxta. Idem: Ecce uolat, calcemq; teritiam calce Diores. Terentius: Ne frustra illic expectet, uola. Hinc uelis uolum mare dictum, quod per id uelis uoletur. Virgilius: Respiciens mare ueliuolum. Item ueliuolæ naues dicuntur, quod uelis uolant. Volare, & nare reciproce ponuntur. Virgilius: Velorum pandimus alas. idem de apibus: Nare per æstatem liquidam. eum nare proprium piscium sit. à quo fit frequentatiuum natare, unde composita sunt adnatare, quod est alla bi. circumnatare, obnatare, id est contra natare. Tranatare, quod & tranare dicitur, id est natando transire. enatare, hoc est extra natare. Prænatare, ante natare. innatare, subnatare. supernato, supra undas sto, non mergor, Renato, rursus nato, uel

nato, uel natando reuertor. Connato, simul nato. Nare quoq; aliquando pro trepidare accipitur. Virgilius: Conditq; natãtia lumina somnus. & ab eo composita sunt anno. Idem: Huc pauci uestris annauimus oris, & inno. Idem: Et fluuium uinclis innaret Chœlia ruptis. & trano, de quo supra diximus. Et conno, simul nato. à quo connatio dicitur, sicut à connato connatio. Plaut. Connationis nostræ conscius, hoc est quod eandem adiremus mulierem. Idem: Cõnatat nobiscũ, hoc est riualis est. à nando etiam Neptunus dictus (ut Ciceroni placet) & amnis à circum nando, hoc est fluendo (ut quidã putant) Varro tamen ab ambiendo dictum amnem affirmat, quod amnes, hoc est flumina omnia circumeunt, propter quod cornuta à ueteribus pingebantur. Ab amnis antemna (ut quidam existimant) quasi ante amna. & Interamna Vmbriæ urbs, quod inter duos amnes sit constituta. Item à nando natrix serpentis genus, quod in aqua quoq; uenenum spargit. Cicero: Vt natri cum, uiperarumq;. Lucanus: Et natrix uiolator aquæ. Itẽ natrix herba est, cuius radix euulsa uirus hirci redolet. hac in Piceno utuntur, ut abigant à mulieribus faunos, siue fatuos, quorum ludibria pati eas per noctem opinantur. Nec mirũ id uideri debet. purgat enim eo humore, quo labefactata mens nocturnis uisis decipi solet. Natrix quoq; dici potest mulier natans, sicut natatrix, & natator mas. Natare aliquando ueteres pro nauigare accipiebant. à quo natinatio dicebatur negotiatio. & natinatores ex eo negotiosi uocabantur. & nassa à natando appellata uasis genus, quò qui intrauerit pisces, exire non potest. Plautus: Nunq; ex ista nassa hodie escam petam. Nasamones populi sunt Libyæ nanium syrtibus inuolutarum spoliatores. Lucanus: Hoc tam segne solũ, raras tamen exerit herbas, Quas Nasamon gens dira legit, quæ proxima ponto, Nudus rura tenet, quem mundi barbara damnis Syrtis alit, nam littoreis populator arenis Imminet, & nullos portus tangente carina Nouit opes, sic cum toto cõmercia mundo, Nau fragijs Nasamones habent. Item naricam à nando quidam dictam putãt, quod est genus piscis minuti. Nam Naritia insula est in mari Aegæo, quæ fuit Vlyssis. Item natatus à natãdo fit pro ipso actu natandi, qui & natatio dicitur: quamuis natatio etiam pro piscina, siue lauacro (ut supra ostendimus) Sũt qui nares etiã, ac nasum à nando deriuata existiment, quod per ea innatet, atq; enatet spiritus. Natare enim uidetur propter humorem in his existentem, qui ueluti purgamentum quoddã è cerebro defluit. Nasus, quod & nasum dicitur, ea pars capitis est, quæ è superciliorum confinio oriens, & quasi æquali porrecta iugo utranque aciem simul & discernit, & munit: & superius quidem usque ap medium solida formata est, inferius uero chartilagine adhærente mollita, ut ad usum digitorũ posset esse tractabilis. Duo autem eius spiramina, geminiq; hiatus, quos ueluti quidam paries per medium ductus intersepit. Nares dicuntur ideo duplices à natura datæ, ut altera spiritum ducere, altera odorẽ capere, utraq;, crebri purgamenta sine impedimento dmittere fas esset. hæ soli homini eminẽt: auibus, serpentibus, piscibus, foramina tantum sunt ad olfactus sine naribus. Notatum est aliquando aurium, & narium foramina septimo mense genitis defuisse. à naso simorum, ac silonum cognomina sunt, de quibus supra diximus. hunc maiores nostri subdolæ irrisioni dicauere, quoniam scilicet dentes naso obstrepunt, & quendam ueluti stertentis sonum emittunt, qui ronchus factitio nomine dicitur. Martialis: Maiores nusquam ronchi, iuuenesq;, seneſq;, Et pueri nasum rhinocerotis habent. à quo fit ronchisso, quod est sterto. Plautus: Cyathissat, dum cœnat, dum dormit, ronchissat. Quidam hoc à Græcis tractum existimant, apud quos ῥέγχος ro-

strum, & ῥύγχαι nasuta dicuntur. Ponitur autem ronchus pro derisione: uel quia deridentes rostra labijs effingimus in acutum extendentes: uel quia quemadmodum propter somnũ, ita propter nimium risum nasus humore impletur, plenus hũc sonum reddit, quod notari ex epigrammate potest, quod adolescentes ex Phædro lusimus. Mercurium hospitio mulieres duæ illiberali, & sordido receperant. Quarum una in cunis paruum habebat filium. Quæstus placebat alteri meretricius. Ergo ut referret gratiam officijs parem, Abiturus, & iam limen excedens, ait: Deum uidetis, tribuam uobis protinus; Quod quæq; optarit. mater suppliciter rogat, Barbatum ut uideat natum quamprimum suum: Mœcha, ut sequatur sese quicquid tetigerit. Volat Mercurius, intro redeunt mulieres. Barbatus infans, ecce uagitus ciet. Id cum forte meretrix ridet ualidius, Nares repleuit humor, ut fieri solet. Emungere igitur se uolens prehendit manu, Traxitq; ad terram nasi longitudinem, Et alium ridens ipsa ridenda extitit. Ob hanc causam nasus quoque aliquando pro acrimonia, & dicacitate ponitur. Plinius: Primus Lucilius condidit stili nasum, hoc est scripsit Satyram, quæ acerbitatem quandam, & acrimoniam stili habet in uitijs insectandis. nam (ut Quintilianus inquit) primus Lucilius in Satyra insignem adeptus est laudem. Martialis: Non cuicunq; datum est habere nasum, hoc est acrimoniam ad deridendum, & dicacitatẽ. à quo nasuti dicuntur dicaces, ac derisores. Idem: Nil nasutius hac, malignius q; est. & nasute dicaciter, & per diminutionem nasutule. Apuleius: Nasutula mulier, ac dicacula. Hinc uetus prouerbium est in eos, qui dicaces sunt, hoc est cum risu aliquos incessunt: Nasus Rhinocerotis, quia scilicet rhinoceros cornu unum in nare habet, unde ei est nomen. Apud Græcos enim ῥὶν narem significat, κέρας cornu. animal est hostis elephanti: cornu prius ad saxa limato cum eo pugnat. In dimicatione aluum maxime petit, quia hanc intelligit suis ictibus peruiam esse. Longitudo ei quanta elephanto, crura multo breuiora, colorem buxeum habet. Ludi Pompeij magni primo hoc animal ostenderunt. Minores feras animi quadam generositate contemnit, nec nisi irritatus in eas fertur. Martialis: Sollicitant pauidi dum rhinocerota magistri, Seq; diu magnæ colligit ira feræ, Desperabantur promissi prælia Martis. Sed tamen his rediit cognitus ante furor. Namq; grauem cornu gemino sic extulit ursum, Iactat ut impositas taurus in astra pilas. A naso etiam nasiterna dicta uas aquarium ansatum, & patens: Varro: Vt ex ære ahena, urceos, nasiternam, & alia. Item Plinius: Nasturtium nomen accepit à narium tormento, hinc factum est prouerbium ad excitandum torporem, κάρδαμον, hoc est ede nasturtium, quod perinde est, ac si diceremus, expergiscere, excitare. Hæc herba Erucæ contraria: quippe illa Venerem prouocat. Virgilius: Et Venerem reuocans eruca morantem. Columella: Et quæ frugifero seritur uicina priapo, Excitet ut Veneri tardos eruca maritos. hæc uero cohibet, & exacuit animũ. Commotas menteis sedat ex aceto sumpta, omnia intestinorũ animalia expellit. Anserem quoq;, & anatem ab adnatando dicta existimant. Sunt enim ex aquaticarum, ac palmipedum genere, & in aqua coëunt, præter eas, quæ domi continentur. Anser peruigil est, noctuq; excubias facit, cuius rei factum est periculum defenso capitolio silentibus canibus: propter quod institutum est, ut anseres publice alerentur, & cibaria earum censores in primis locarent. Martialis: Hæc seruauit auis Tarpei templa tonantis. Miraris: non dum fecerat illa deus. Ferunt Lacydi philosopho anserem fuisse, qui tanquã perpetuus comes ei semper adhæsit; nusquam ab eo, neque in

publico, neque in balneis, neque noctu, neq; interdiu digressus.
iecur anseris proceres gulæ saporis bonitate commendant. Fartilibus crescit mira amplitudine, & quod mirabilius est, exemptum quoq; lacte, & mulso augetur. Martialis: Aspice quàm tumeat magno iecur ansere maius, Miratus dices hoc rogo cruit ubi? Quis primus tantum bonum inuenerit Scipio'ne, an Metellus uiri consulares, an M. Sessius eadē ætate eques Romanus in quæstione est. Illud sanè constat Messalinum Cottam, Messalæ oratoris filium palmas pedum ex his torrere, atque patinis cum gallinaceorum cristis condire cœpisse. Velluntur his plumæ bis anno. Rursus plumigeri uestiuntur, ea mollior pluma est, quæ corpori proxima. Laudatissimi uero in Germania, ubi qui candidi sunt, uerum minores, ganzæ uocantur. è pluma non modo ceruicalia, sed totos facium lectos, adeoq; delitiæ processere, ut sine hoc instrumento durare iam uirorum ceruices non possint. Syriæ pars, quæ Comagene uocatur, adipem anseris in uase æreo cum cynamo niue multa obrutum, ac rigore gelido maceratum ad usum præclari medicaminis uitur, quod à gente dicitur commagenū. Ex anserum genere sunt penelopes à molliori pluma ita uocitati. πηνίσκα enim Græci uocant fila molliora. Item chenalopeces, quibus pro lautissimis epulis utuntur Britanni. Sunt autem minores anseres habentes pennas nigricantes ad similitudinem uulpinæ pellis, propterea χηναλώπηκες dicti. etenim Græci χῆνα anserem uocant, ἀλώπηκα uulpem. Item erythrotaones, in quibus nitor eximius absolutaq; nigricia, & in supercilijs cocci rubor, dicti ἀπὸ τοῦ ἐρυθροῦ καὶ τανύω, hoc est à rubro, & pauone. Est aliud genus uulturibus maius, quorum & concolorem reddit. gignitur in alpibus, & tota septentrionali regione, nec est ulla auis maior, excepto Strutiocamelo: intantumq; carne augentur, ut sæpe in terra prehendantur immobiles. In auiarijs perdunt saporem. Ab anſere anserinum derivatur. Plinius: Tubera efficacissime anserino adipe curātur. De anate locutus est Martialis: Tota quidem ponatur anas. sed pectore tantum, Et ceruice sapit, cætera redde coco. Hinc anatarius custos dicitur, & anatariæ plumæ, & anataria aquila, quæ anates circa lacus uenatur. Natum quoque uas aquarium à natando dictum quidam existimant, nos à paruitate potius appellatum putamus. est enim breue uas, ac latum, quod uulgo situlum barbatum appellāt. Græci autem νάνους, hoc est nanos uocant, breui, atq; humili corpore homines paulum supra terram extantes, quos nostri pumiliones appellant. Sed nani uocabulo nostri quoque ueteres usurparunt, nec de hominibus tantum, sed de equis, mulisq;, ac etiam sensu carentibus. Heluius Cinna: At nunc me genij nana per salicta, Bigis reda rapit citata nauis. Vnde quoque nunc mala nana appellamus, quæ alio nomine melimela dicuntur. Item à uolo fit uolito frequentatiuum. Plinius: Super aquas assidue uolitans. interdum tamen capitur pro discurro. Cice. Qui per forum uolitant. & uolucres quæcūq; uolant, nec aues solum, sed illæ quoque minutiores bestiæ, ut apes, uespæ, tabani, & reliqua ex pennatis, quæ insecta dicuntur. Sunt enim insecta reliqua terrestria, ut scolopendræ, stelliones: alia uolucria, ut apes, uespæ, alia utroq; modo, ut formicæ: alia & pennis, & pedibus carentia, ut tineæ, quæ in homine nascuntur, tricenum aliquando pedum, & plurium longitudine. putant hæc nec neruos habere, nec ossa, nec spinas, nec chartilaginem, nec piuguia, nec carneis, nec crustam fragilem, nec quæ iure dicatur cutis, sed mediæ cuiusdam inter hæc omnia naturæ: corpus nihil intus, nisi quampaucissimis intestinum implicatum, propter quod diuulsi uiuunt, & singulis partibus palpitant, quia in his ratio uitalis non certis mem-

bris, sed toto corpore inest, minimeq; in capite. hoc enim solū non mouetur, nisi cum pectore simul auulsum. Dicta aūt sunt insecta ab incisuris, quæ nunc ceruicum loco, nunc pectorum sunt, atque alui. Cupido etiam propter alas, quas gerere fingitur, uolucer dicitur, & aliquando ponitur pro celer, faciq; cōparatiuum uolucrior. Martialis: Et uolucrem longo porrexit uulnere pardum. Item à uolo uolatus fit, & aliud uerbum uolo uis, quod animus, in quo uelle est, talis sit, ut puncto temporis peruolet, quò uult. Ab hoc deriuatur uoluntas, & uolentia eiusdem significationis. hoc est, quæ quid cum ratione desiderat. Sallustius tamen uolentia plebi pro placentia plebi scripsit, hoc est, quæ plebs uellet. Multisq; suspicionibus uolentia plebi facturus uidebatur. à uolentia beneuolentia, & maleuolentia deriuantur pro amore, & odio, quasi bona, & mala uoluntas. & beneuolus, ac maleuolus, & beneuole, ac maleuole aduerbia. Hinc maleuoli Mercurij signum, hoc est statuam appellabant, ideo quia in nullius tabernam spectabat, hoc est in nullius lucrum. à uoluntate uero dicitur uoluntarius, qui sponte sua aliquid uult. & uoluntarie, & uolenter aduerbia. Item à uolo Volones, quod bello Punico, cū deessent, qui scriberentur, serui ad octo millia pro dominis pugnaturos se pollicti, in ciuitatem recepti sunt, & uolones, quia hoc sponte uolucrunt appellati. Item uoluptas, quæ definitur præter modum elata lætitia opinione præsentis alicuius magni boni, in qua Epicurus summum bonum constituit. Hinc quæcunq; aliqua delectatione animū demulcent, uoluptates dictæ, quod ea maxime uelimus. unde fit uoluptuosum, & uoluptarium, hoc est plenum delectationis. & uolup adiectiuum pro uoluptuoso, & delectabili. Plautus: Hic senex, si quid clàm uxore sua animo fecit uolup, & Volupia uoluptatis dea, quæ & Angeronia à tollendo animi angore appellatur. Et uoluptabile, gratum, uoluptuosum. Plautus: Voluptabilem mihi cum aduentu tuo attulisti. Vultus quoque à uolendo dictus, significatq; propriè uoluntatem hominis, quæ pro motu animi in facie ostenditur, cum facies sit ipsa oris species. Sallustius: Prorsus in facie, uultuq; uecordia inerat. Ab hoc fit uultuosus, hoc est tristis. Cicero: In quo, cum effeceris, nequid ineptum sit, aut uultuosum. Quidam existimant faciem, non os tantum, & oculos, ac genas dici, quod Græci πρόσωπον uocant, sed formam, & modum, & facturam quandam corporis totius à faciendo dictam, sicut ab aspectu speciem, & à fingendo figurā, quod præclare ostendisse Plautus uidetur, dum inquit: Sed earum nutrix, qua sit facie mihi expedi: Statura non magna, corpore aquilo, ipsa est specie uenusta, ore, atq; oculis pernigris. quamuis autem uultus proprie ad animū, facies ad corpus referatur, ut mœsto uultu, irato uultu, longa facie, breui facie, est tamē quādo utroq; uti liceat fœdata facie, fœdato uultu, scissa facie, scisso uultu, conuersa facie, conuerso uultu. Ité à uolo cōpositum fit nolo, quasi non uolo, pro quo ueteres, neuolo, neuis, neuult. Plautus: Filiam meam tibi desponsatā esse audio, nisi tu neuis. Titinius: Ipsius quidem hercle ducem neuult. & malo quod significat magis uolo. Plautus: Mori mauult, quàm in seruitute uitam agere. Volumen quoque à uolendo dictum nonnulli opinantur, quod in uoluminibus, hoc est libris scribentium uoluntas appareat, sed melius sentiunt, qui uolumen à uoluendo nominatum existimant, quod maiores nostri in libris arborum, hoc est codicibus scribebant, & libellos illos quo ferrent commodius, complicabant, ideoq; uolumina appellarūt libellis similiora, quàm libris. Est enim prorie uolumen pars codicis, utputa Metamorphoseon liber in quindecim uolumina distinctus est. Ouidius: Sunt mihi mutatæ ter quinque uolumina formæ, hinc & euoluere librum dicimus,

timus, quasi complicatū explicare. Item à uolando uulpes (ut Varro existimat) dicta, quod uolat pedibus. à quo uulpinari deducitur, hoc est fraudibus, atque mendacijs uera peruertere, siue effugere, tractum ab intorto uulpium cursu. & uulsire, siue effugere, tractum ab intorto uulpium cursu. & uulpinum modo quod uulpis est. Suetonius: Vbi leonis pellis defecit, uulpina insuenda est. modo astutum. Plautus: Vulpinus animus, ne quid moliatur mali. & uulpecula diminutiuum, hoc est parua uulpes. uersutum hoc animal est, & semper fallax. unde tractum est illud prouerbium: Vulpes pilos mutat, mores non mutat. Solertem in primis habet auditum. In Thracia locis rigentibus, amnes gelatos, lacusq; ad pastus transit. Obseruatum est eam aure ad glaciem oppositā, gelu crassitudinem coniectare. Item a uolo aduolo, circumuolo, interuolo notæ significationis. obuolo, contra uolo. peruolo, uelociter uolo. transuolo, ultra uolo. abuolo, uolādo discedo. prouolo, procul uolo. præuolo, ante uolo. deuolo, deorsum uolo. euolo, modo uolo. modo extra uolo. inuolo, irruo, insilio. Teren. Vt ego unguibus facile illi in oculos inuolem. Aliquando rapio, suffuror, & tunc à uola deducitur, ut sit inuolare, quasi intra uolam tenere. est enim uola media pars manus, siue pedis. à quo Galli uolema appellant pira bona, & grandia, eo quod impleant palmam. Subuolo, latenter uolo, siue latenter rapio. reuolo, reuertor, retro uolo. conuolo, simul uolo. Item à uolo sis ueteres dixerunt, pro si uis. & sultis pro si uultis. Item ab eodem (ut quidā existimant) uoluo deriuatur. Volando enim quasi uolui alæ uidentur. ab hoc uoluens dicitur, qui uoluit. uolubilis, qui facile uoluitur. uoluto, quod proprie significat uoluo. unde uolutabra dicuntur loca, in quibus se apri uoluunt. Virgilius: Sæpe uolutabris pulsos syluestribus apros Latratu turbabis agens. Aliquādo tamē uolutare capitur pro eo, quod est mente uoluere, & cogitatione perquirere. Idem: Id quidē ago, & tacitus Lycida mecum ipse uoluto. à uoluo etiam tolutus, quasi uolutus, & tolutim, quasi uolubiliter deducitur, de quibus inferius dicemus. Volua, seu uulua appellata est, quæ non significat naturam muliebrem (ut uulgus existimat) sed utriculum, qui in fœminis uesicæ iunctus est, à quo uterus dictus, quem alio nomine locos appellant, uulgo falsò matricem, cum matrix sit fœmina, quæ fœtus gratia tenetur. Columella: Nam & octies anno pullos educat, si est bona matrix. Idem: Igitur cui placebit sequi nostra præcepta, consideret oportet primum quàm multas, secundum, cuiusmodi parare debeat matrices. Idem: Sint ergo matrices robusti corporis quadratæ, pectorosæ, magnis capitibus. Estq; uterus duntaxat in mulieribus. Nam quod Virgilius de equo inquit: Vterumq; armato milite complet, ideo fecit, quia dicturus erat fœta armis. Apud Cæcilium uter pro uterus legitur: Nunc uter crescit, nō potest cælari. Dicta autem uulua est, quod fœtus inuoluat. Vulua suum, qua uescimur, secto partu melior est, quàm edito. Ejectitia uocatur illa, hæc porcaria. illa amplior est, iccirco inqt Horatius: Ni melius turdo, uulua nil dulcius ampla. Volua quoque in fungis dicitur tunica illa, quæ fungū inuoluit. Plinius de boleto: Voluam enim terra ob hoc prius gignit, ipsum postea in uolua, ceu in ouo, est luteum. Nec tunicæ minor gratia in cibo infantis boleti. Item à uoluo fit aduoluo, quod est agglomero. & circumuoluo notæ significationis. & deuoluo, decorsum uoluo. & reuoluo, explico. & inuoluo, quod proprie significat glomero. per metaphoram tamen aliquando pro implico capitur. Cicero: Sed quod uideret nomine pacis bellū involutum fore. Varro: Adest fax inuoluta incendij. Aliquando pro impono. Virgilius: Scilicet atq; Ossæ frondosum inuolucre Olympum. Interdum pro tego. Idem: Vertitur interea cæ-

lum, & ruit Oceano nox Inuoluens umbra magna, terramq;, polumq;. Hinc inuolucrum dicitur, quod modo pro glomere ponitur, modo significat quicquid aliquid tegit. Cicero: Cum uerborum quibusdam inuolucris uteretur. Idem: Scite enim Chrysippus, ut clypei causa inuolucrum, uaginam autem gladij, sic præter mundum cætera omnia aliorum causa esse generata. & conuoluo, simul uoluo. à quo conuoluolus uermis, qui & uoluox dicitur, de quo inferius dicemus. Vulgus quoque à uoluendo deductum quidam existimant, quod stulte huc, atque illuc uoluatur. Est enim proprie uulgus, & masculino, & neutro genere ignobilior multitudo. Virgilius: Sæuitq; animis ignobile uulgus. Vnde uulgarem dicimus uilem, ac communem. & uulgo, ac diuulgo uerbum, hoc est omitto, ac uile, & quasi commune omnibus facio. Plautus: Cuique me absente corpus uulgauit suū. Virgilius: Quid me alta silentia cogis Rumperes? & obductum uerbis uulgare dolorem? & promulgo, quasi prouulgo. unde promulgatæ læges dicuntur, cū primum in uulgus educūtur. Hinc uulgator, diuulgator, promulgator, uulgatio, diuulgatio, promulgatio, uulgatrix, diuulgatrix, promulgatrix deduciuntur. & uulgo aduerbium, quod significat passim, ubiq;, cateruatim. Virgilius: Hinc lætis uituli uulgo moriūtur in herbis. Vulgo cōceptos appellat Modestinus, qui patrem demonstrare non possunt, uel qui possunt quidem, sed eum habent, quem habere non licet, qui & spurij appellantur. Item à uoluo uulga, quod numos, aliasq; res involuat. Est enim uulga, quam etiam bulgam ueteres dixere, sacculus scorteus, siue ex alia materia, in quo ferre uel pecuniam, uel alia uiæ necessaria solemus. Lucilius: In uulgam penetrare pilosam. Varro: Vt uiaticum ex arcula adderem in uulgam. Est etiam uulga, siue bulga folliculus ad brachium pendens gerendæ pecuniæ gratia. Lucilius: Cui neque iumentum est, nec seruus, nec comes ullus. Bulgam, & quicquid habet numorum secum habet: Cum bulga cœnat, dormit, lauat. Item bulgam aliquando pro uulua, hoc est matrice posuere. Idem: Ita ut quisque nostrum è bulga est matris in lucem editus. & econtrario uulua pro sacculo ponitur. Item à uoluendo uulnus, quod uoluendo, hoc est uibrando fiat. Distatq; ab ulcere, quod ulcus per se nascitur. Dictum (ut quidā putant) ab olendo, estq; tecta, & clausa malignitas. Virgilius: Quam siquis ferro potuit rescindere summum Vlceris os, alitur uitium, uiuitq; tegendo. à quo fit ulcero, dilanio, & quasi ulcus facio. & exulcero, quod proprie est ulcus dilanio. per metaphoram tamen capitur pro exaspero, exacerbo. Cicero: Ita mihi animum exulceraui. Item ulciscor, quod est uindico. unde ultio, quod uindictam significat. & ulceratiæ herbæ dicuntur, quæ ulcera excitant, ut Marrubium herba notior, quàm indicari oporteat, quæ ulcerare uesicam existimatur. Græci prasion, alij lynostrophon, quidam philopeda, nonnulli philocares nominant. Vulnus autem est hians, patensq; apertura corporis ictu facta. Virgi. Pressi'ue oculos, aut uulnera laui Veste tegēs. Ab hoc fit uulnero, quod proprie est saucio. transfertur tamen ad animum, & significat ango, unde et uulnus animi pro angore accipimus. Aliquando etiam pro damno. Plinius: Maximum illi fortuna uulnus intulerat, duobus filijs immatura morte sublatis. A uulnero fit conuulnero, & uulnerarius medicus chirurgus, quod uulnera curet. Præter hæc à uolatu tardo uultur dicta, nota auis, & propter magnitudinem corporis tarde uolans. nidificat in excelsissimis rupibus. Fœtus eius ferè bini conspiciuntur. Quidā autem hanc parere tradunt oua tria, uno ex his reliqua oua, nidumq; lustrare, mox abijcere. Sunt qui existiment uulturem triduo

ante, aut biduo uolare, ubi sunt cadauera. Ab hoc fit uulturinus adiectiuum, ut uulturina caro. Romani augures immussulum uulturis pullum esse existimauerũt, sicut sanqualem ossifragæ, de qua inter aquilarum genera dicemus. Aly tamen immussulum putarunt aquilæ pullum dici, prius quàm albicare cauda incipiat. Vultur etiam Appuliæ mons est notissimus. Itẽ à uolando uulturnum deriuatum putant. uentus est, qui ab oriente hyberno spirat: Græci misto nomine, quod inter notum, & eurum sit, εὐρόνοτον, hoc est euronotum nominant. Et loligo (ut Varro existimat) quasi uoligo. uolitat enim hic piscis extra aquã se efferens, quod & pectunculi faciũt sagittæ modo. Ex mollium piscium genere est, sicut sæpia, & polypus. his caput inter pedes, & uentrem, pediculi octoni omnibus. Sæpiæ, & loligini pedes duo ex his longissimi, & asperi, quibus ad ora admouent cibos, & influctibus se uelut ancoris stabiliunt. Cæteri autem curti sunt, quibus uenantur. Loliginem nunc uulgo calamarium uocant, à thecæ calamariæ similitudine. habet enim ossicula duo, quasi cultrum, & calamum. Item cruorem nigrum atramenti modo, quod ubi sensit se apprehendi, effundit, atque ita effuscata aqua cerni non potest. A loligo fit loliguncula diminutiuum. Plautus: Emito sæpiolas, loliguncules. & miluus secundum quosdam à mollu uolatu, quamuis alij factitium hoc nomen potius à uoce uelint. auis est nota ex accipitrum genere. Notatum est eam, quamuis rapacissima sit, & semper famelica, nihil esculenti rapere unquam ex funerum ferculis. Eadem uidetur artem gubernandi docuisse caudæ flexibus, in cœlo monstrante natura, quod opus esset in profundo. Latet hybernis mensibus, & solstitijs afficitur podagra. à miluus fit miluinus adiectiuum. Ab huius auis similitudine, & piscis miluus appellatur, subiens in summa maria, & uagando aliorum piscium prædã agens. Vulcanum quoque plerique nominatum existimant, quod canus, hoc est candidus uolet. uolat enim flamma, & candida est. Vulcanus autem ignis est. Deum hunc, & Iouis filium fuisse ex Iunone ueteres finxerunt, qui, cum deformis natus esset, nec ei Iuno arrisisset, præcipitatus à Ioue fuit in insulã Lemnon, ubi à Thetyde, & Eurynome Oceani filia susceptus, ac nutritus est, uno claudus pede ex casu factus. Alij à simijs educatum uolunt. Deorum hic faber fuit, & Ioui fulmina, ac cæteris dijs arma contra gigantes fabricauit. fecit moni le Hermiones, coronam Ariadnes, arma Achillis, & Aeneæ, aliaq; complura, quæ supra ingenium humanum fuisse existimata sunt. nõ tamen ob hæc ad deorum mensam admissus est. & cum Ioui supplicasset, ut saltem Mineruæ nuptijs iungeretur ab ea spretus est. unde Virgilius: Cui non risere parentes. Nec deus hunc mensa, dea nec dignata cubili est. Post hæc Venerem habuit uxorem. Cicero præter hunc alios duos Vulcanos commemorat: alterum Cœli filium, alterum Nili, qui ab Aegyptijs Aegypti custos existimatur. à Vulcano sit uulcanius adiectiuum, unde uulcaniam tellurem, & uulcanias insulas dicimus. Item à uolo deducitur uelum, quod uela uentis agitata uolitare uideantur. Varro tamen à uellere dictum mauult, quod ex ouium uelleribus fierent uela, quibus homines tegebantur, quamuis nauium uela ex lino, aut sparto fierent. Item ea, quibus theatra tegebantur, quæ & uelaria uocabantur. Papinius: Iam uelaria linea pluebant. à uelo uelabrum dictum locus in urbe Roma iuxta Auentinum montem, quod ratibus, ac uelis eò ueherentur. quidam tamen non à uelo, sed à ueho uelabrum, sicut uelaturam pro uectura uocari existimant. Item Auentinum. Nam olim mons iste paludibus erat ab reliquis discluſus, itaque eò ex urbe aduehebantur ra-

tibus (ut Varro testatur) Sunt tamen qui Auentinum dictum ab auibus putent, quæ sese Tyberi in eum locũ recipiebant, uel à rege Auentino Albano, quod ibi sit sepultus: uel ab aduentu hominum, quod commune Latinorum omnium ibi Dianæ templum sit constitutum. Ouidius: Luna reget menses, huius quoq; tempora mensis Sciuit Auentino luna colenda iugo. Ab hoc fit uelo uerbum cum suis deriuatiuis, de quibus supra dixi mus, quæ sunt uelatus, ueles, uelitaris, uelitor, uelitatio. à quo aduelitatio, uelitatim. Reuelo, à quo reuelatio, & præterea uelamen, quod modo pro ueste accipitur, modo pro quacunq; re aliquid uelante. & uexillum, quasi paruum uelum pro signo, quod in exercitu, aut classe imperatores utuntur. unde uexilliferi, & uexillarij dicuntur signiferi. Vestem quoque à uelando dictam Varro existimat, quod corpus uelet, siue indumentum significet. Virgilius: Nec non threicius longa cum ueste sacerdos: siue barbam, unde inuestes imberbes appellamus, uel sicut quidam uoluntimpuberes, ut econtrario uesticeps dicitur puer, q̃ iam uestitus est pubertate. Ab hoc fit uestiarium locus, in quo uestes uel seruantur, uel uenduntur. & uestiarius, qui uestiario præest, ac uestes uendit. & uestiplicia mulier, quæ complicat uestes. & uestio uerbũ, & uestitus, & uestispicus, ac uestispica seruus, siue ancilla custodiens uestes. & uestigium, quod ueluti indumentum sit pedis. Est enim proprie uestigium impressio pedis, id est signum, quod à pede relinquitur. Virgilius: Et gradiens ima uerrit uestigia cauda. Vestigium etiam significat extremam partem inferioris pedis. Idem: Vestigia primi alba pedis, frontem'que ostentans arduus albam. Item uestigium pro indicio ponitur cuiuscunque rei, quod scilicet uestigia indicia sint, illic eum affuisse, cuius uestigia sunt. Liuius: Pecuniam ex thesauris Proserpinæ noctu clàm sublatam, nec ad quos pertineat facinus uestigia ulla indago. & peruestigo, atque inuestigo, quæ significãt quærendo inuenio. Cicero: Ipsa tractatio, & quæstio quotidie ex se gignit aliquid, quod cum desidiosa delectatione uestiges. Idem: Nosse regiones, intra quas uenias, & peruestiges, quod quæras. Terentius: Nihil est tam difficile, quod quærendo inuestigari non possit. Hinc uestigabundus, uestigator, peruestigator, & inuestigator deducuntur. & uestimentum, quod ita à ueste differt, quod uestis generaliter dicitur, ut Stragula forensis muliebris, uestimentum uero particulariter, ut pallium, tunica, penula. Iurisconsulti uestem definiunt esse quicquid induendi, præcingendi, amiciendi, insternendi, tegendi, accubandi gratia paratum est. Alij nihil existimant uestem à uestimento differre, & uestimenta dicunt esse non modo lanea, linea, bombycina, serica, sed etiam scortea, frondea, scirpea, palearia, & ex quacunque materia facta sint ad corpus tegendum. Multa earum genera sunt. Virilia, quibus soli uiri utuntur. Muliebria, quibus solæ mulieres. Puerilia, quæ solis pueris conueniunt. Familiaria quibus utuntur serui, atque ancillæ. Scenica, quibus comœdi. Tragica, quibus tragœdi. Citharœdica, quibus citharœdi. Histrionica, quibus histriones. Parasitica, quibus parasiti, & huiusmodi alia penè infinita. Aliquando quod à Barbaris sumpta sint, barbara habent nomina, ut quæ à Parthis sumpta sunt, Saraballa dicuntur fluxæ uestes, & smuosæ: quæ à Germanis Renones, uestes pelliceæ, quibus in castris utuntur, quæ ab Hispanis strigia. Plautus: Nudus est, iurat se triobolo strigium oppignorasse. Quæ à Sardis mastrucæ. Idem: Mastrucatus, & plenus puluere. Item quædam interius sumuntur, ut subucula dicta, quod ea subter induamur: quædam exterius,

dam exterius, ut supparus, siue supparum (utroq; enim modo dicitur) quod eo super induamur. Est autem togæ genus leuis, atq; angustæ. A franius: Puella non sum supparo si induta sum. Lucanus: Suppara nudatos cingunt angusta lacertos. Potuit tamen aliquãdo supparum pro sinu, & rugatura pannorum. Idem: imaq; pandens Suppara uelorum perituras accipit auras. Indusium quoque interius uestimentum erat, quod mox supra subuculam sumebatur, dictum quasi intusium. Plautus: Indusiata, Patagiata, sicut pallium, & palla uocata sunt. & foris supra indusium, siue subuculam tunica erat, uestis apud Romanos quidem breuior, & sine manicis. Nam his, quæ manicas haberent, longiores propè, usq; ad digitos, & propterea Græco uocabulo chirodotæ nominarentur, uti Romæ, atque in omni Latio uiros indecorum fuit. Solis fœminis id genus longe, latéque diffusum conuenire existimabant ad ulnas, cruraq; aduersus oculos protegenda. Viri subcrispas tantum, ac breueis tunicas sumebant citra humeros desinenteis, quod genus Græci uocant ἐξωμίδας. tunicas illas longas, & manicatas, quasi fœmineas Cicero & Virgilius exprobrant. Cicero: Manicatis, ac talaribus tunicis. Virgil. Et tunicæ manicas, & habent redimicula mitræ. Plautus: Manuleatam tunicam habere hominem decet. Horatius: Malcinus tunicis dimissis ambulat: est qui inguen ad obscœnum subductis, usque, facetus. Quintilianus: Cui latus clauus non erit, ita cingatur ut tunicæ prioribus oris infra genua paulùlum, posterioribus ad medios poplites usque perueniant. Nam infra muliẽrum est, supra centurionum. Erat & aliud genus tunicarum, quibus antiqui Romanorum utebantur, quas Colobia uocitabant, quod manicis essent mutilata. Nam Græci κολοβὸν truncum, ac mutilatum dicunt. Item alia tunica adasus dicta, quæ ab humeris non erat consuta. A tunica fit tunico uerbum, hoc est uestio. Varro: Hæc lanigeras detonderi docuit, tunicareq; homulum. eius passiuum est tunicor, unde tunicati dicuntur, modo qui tunicas induti sunt, modo expediti, & nullam aliam supra tunicam uestem habentes, quales dum ruri sumus incedere solemus. Iuuenal. Tunicati fuscina Gracchi. Martial. O soles, o tunicata quies. Dicta autem tunica est (ut Varro sentit) quod corpus tueatur. Amphimalla tunicæ erant gausapinæ ex utraque parte uillos habentes, quæ & gausapia dicebantur. Patauij ex lanis eius regionis, quæ mediocres sunt, texi olim solita. recta tunica, ita contexta erat, ut ueluti rigens staret. hac tirones, & nouæ nuptæ simul cum toga pura induebantur. Prima hanc contexuit Tanaquil, quæ & C. Cæcilia uocitata est, cuius lanam cum colo, & fuso in templo Anci Martij longo tempore durasse tradit Varro. Ideoq; à Romanis institutum, ut nubentes uirgines comitaretur colus compta, & fusus cum staminc. Chalasis tunicæ genus erat (ut quidam putant) quod Græci χαλάσεων uocant à laxitate. Alij dicunt nodum esse tunicæ muliebris, quo connexa circa ceruicem tunica submittitur. Supra tunicam uaria uestimentorum genera sumebantur. In primis toga propria Romanorum, à qua Romani togati dicuntur. Virgilius: Romanos rerum dominos, gentemq; togatam. Vnde anteambulones, hoc est hi, qui principes ciuitatis in forum officij gratia deducebant, ac deinde domum reducebant, quoniam id togis amicti faciebant, togati uocabantur. Iuuenalis: Turbæ rapienda togatæ. Martialis: At tibi non multum est, unum si præsto togatum. Hi per diminutionem etiam togatuli uocabantur. Item à toga epitogium dictum pallij genus, quod supra togam ferebatur, compositum nomen è latino, & peregrino, sicut epiredium ex duobus peregrinis, hoc est ἐπὶ

Græca præpositione, & rheda uocabulo gallico, quod significat uehiculum. Cicero: Quod si tuam heri rhedam non habuissem, uaricce haberem. Iuuenalis: Trito ducunt epiredia collo. Non dissimile est huic aliud uehiculi genus, quod eadem lingua Gallica Benna appellatur, unde combennones dicuntur in eadem Benna sedentes. Item togatæ uocatæ sunt comœdiæ, quæ scriptæ sunt secundum ritus, & habitum hominum togatorum, hoc est Romanorum, sicut Græcas fabulas ab illorum habitu palliatas appellamus. etenim Græci supra tunicam pallium ferebant. Romani frequentius togam, propter quod à tegendo toga uocitata est, pallium quod palàm sit, & foris, cum sub eo tunica esset. Quoniam uero in pace duntaxat togæ usus erat, nam in bello deposita toga, sed pallio, chlamydem, aut lænam; aut aliud militaris uestimenti genus sumebant, factum est, ut toga interdum metaphoricè pro pace sumatur, sicut arma pro bello. Cicero: Cedant arma togæ, concedat laurea linguæ. Plinius: Vt dubium sit togáne, an bello præstantior fuerit. In foro autem maxime togis uti uiri solebant. Nam principio communis hæc uestis fuerat tam marium, quàm fœminarum. Varro: Quas nunc in foro, prius etiam in lecto habebant togas. Ante enim fuit commune uestimentum, & diurnum, & nocturnum, & muliẽbre, & uirile. Postea uiris tantum relictus est togæ usus, solæq; adulterij damnatæ mulieres, ignominiæ ergò eam induere cogebantur. Iuuenalis: Talem non sumet damnata togam. Martialis: Coccina famosæ donas, & ianthina mœchæ. Vis dare, quæ meruit munera, mitte togam. Togarum uaria genera erant. In primis toga prætexta, quæ à uirili distinguebatur, quoniam prætexta duntaxat adolescentes utebantur ferè usque ad sextumdecimum annum, deinde uirilem togam sumebant. Seneca: Quantum credis me accepisse gaudij, cum deposita prætexta sumpsisti uirilem togam? Cicero: Ego autem à patre ita eram deductus ad Scæuolam, sumpta uirili toga, ut quoad possem, & liceret à senis latere nunquam discederem. fuit tamen tempus, quo prætexta non adolescentes, sed uiri, qui magistratum gererent, utebantur. Quippe Tullus Hostilius Romanorũ rex tertius, debellatis Hethruscis sellam curulem, licторes, & togam pictam, atque prætextam, quæ insignia magistratuum Hethruscorum erant, Romam transtulit. Sed postea Tarquinius Demarati filius quintus Romanorum rex, cum de Sabinis egisset triumphum, quoniam eo bello filius eius annos quatuordecim natus hostem manu percusserat, & pro concione illum laudauit, & prætexta, ac bulla aurea donauit, insigniens puerum supra annos fortem præmijs uirilitatis, & honoris. Nam sicut prætexta magistratuum, ita bulla triumphantium gestamen erat. Genus sanè togæ erat prætexta, cui purpura prætexebatur. Bulla autem insigne aureum, uasculi forma, quod triumphantes, ante pectus gerebant inclusis in eo remedijs, quæ aduersus inuidiam, & omnia ueneficia putabant ualentissima esse. hoc genus remedij Græci ἀλεξίφαρμον à depellendis malis dicunt: quemadmodum Hercules alexicacos uocitatus est ab eo, quod defensor esset hominum. Nos à præbendo, ut sit tutus, qui id in collo gerit, præbium, & ab amula amuletum uocamus. Amula quippe uasculi genus est, quod religionis, & expiandorum malorum gratia gestatur. dictum quasi amola ab amoliendis periculis. Plinius: Infantibus alligatur succinum amuleti ratione formam uasculi habens. Idem: Vua Tanimia pro amuleto utuntur. Idem: Cyclamini radix contra serpenteis omneis folia habet minora, quàm edera, nigrio-

ra, & tenuiora sine angulis, in quibus albicant maculæ, caule exiguo inani, floribus purpureis, radice lata, ut rapum uideri possit, cortice nigro, nascitur in umbrosis. A nostris tuber terræ uocatur, herba in omnibus serenda domibus, si uerum est, ubi sata sit, nihil nocere mala medicamenta. Hæc est, quam uulgo Panem porcinum uocant repræsentans ebrietatem: propterea ea ad pisces capiundos utuntur radice tusa in amnem coniecta. Idem: Fel canis nigri masculi amuletum esse dicunt domus totius. Idem: Scarabeorum cornua grandia denticulata, adalligata infantibus amuleti naturam obtinent. Idem: Corallium religiosum in primis esse gestamen existimant amoliendis periculis. Bullam ergo amulam esse manifestum est, dictam à similitudine eius bullæ, quæ spiritu in aqua excitatur, præcipue dum bullit, figura rotundæ. à qua cum mox desicit, notissimum illud, uerissimum prouerbium est: Homo bulla. Nulla certe fieri uerior comparatio potuit ad uitæ humanæ fragilitatem ostendendam. Nam quod aliqui bullam ἀπὸ τῆς βουλῆς, hoc est à consilio deductam uolunt, plenum insaniæ est. Ab hac bulla, fit bullo uerbum, quod est bullas facio. Plinius: Mala signa sunt urinæ bullantis, & crassæ. Et bullula diminutiuum. & bullio uerbum, quod est ferueo. & ebullio eiusdem significationis, à quo ebullitio feruor. Prætextæ igitur, & bullæ gestandæ mos à Prisci Tarquinij filio deductus est. Alij tradunt eundem Priscum, cum statum ciuitatis ordinaret, instituisse, ut patriciorum filij bulla aurea uterentur, & toga, quæ purpura prætexitur. hi tantum, quorum patres curulem magistratum gessissent, cæteris prætextam tantum indulsisse, usq; ad eos, quorum parentes equo stipendia iusta meruissent: interiecto deinde tempore etiam libertinis concessum, qui ex iusta duntaxat matrefamiliâs nati fuissent, ut prætextam, & lorum in collo pro bullæ decore gestarent. Lorũ proprie corrigia est ex corio, quã Græci ἱμάντα uocant. Ideo ponitur pro cingulo, unde poëtæ balteum Veneris, qui cestus dicitur, lorum appellant. hinc loripes uocatur, qui pedem in modum lori tardum habet. Iuuenalis: Loripedem rectus derideat, Aethiopem albus. Lora etiam habenas uocamus, & retinacula iumentorum. Item zonas, ac uolumina ex corio bubulo, quibus pugiles utebantur. Papinius: Et nigra gerebat Lora manu. Præterea, quæcunq; ligamina lora dici possunt. Et loramenta ligamenta, etiam quæ ex tabulis fiunt. Hieronymus: Loramento ligneo circũdatum ædificij fundamentum non dissoluetur. Ab hoc, lorum etiam pro corigia accipitur, qua homines uerberantur. unde lorarij dicebantur, qui in scænicis fabulis parebant ijs, qui ludis erant præfecti, & uel uinciebant, uel cædebant eos, quos iussi erant uincire, uel cædere. Tortores quoque lorarios uocatos inuenimus. Item lora dicuntur corigiæ, quibus lecti, & sellæ instruuntur, super quibus tomenta, uel culcitræ imponuntur. Martial. Nouis linteis, lorisq;. Hinc etiam funiculus aureus argenteus'ue, qui collo gestari solet lorum appellatur. A loro lorica dicitur munimentum corporis, quale in Imperatorum antiquissimis statuis uidemus, quod si in numine sit, Aegis ægidis dicitur, habetq; in medio caput Medusæ. Veteres è loris, de corio crudo pectoralia faciebant. Virgilius: Cui pellis latos humeros erepta iuuenco Pugnatorem operit. postea ex annulis ferratam instituere. A lorica fit lorico uerbum, quod est loricam induo. capitur etiam pro armo. Ab eo compositum fit dilorico, quod est discindo. Cicero: Qui in causa peroranda non dubitauit reum excitare consularem, & eius diloricare tunicam.

Lora uero fœminino genere genus potionis est, quã græci δευτερίαν appellant, quasi secundariam. nam δεύτερον apud

eos secundum dicitur. Non potest iure uocari uinum, quamuis inter uina operaria numeretur. Tria eorum genera. Primum decima parte aquæ addita, quàm musti expressa sit, & ita nocte, & die madefactis uinaceis, rursusq; prælo subiectis. Secundum tertia parte eius, quod expressum sit, addita aquæ, expressoq; decocto ad tertias parteis. Tertium fecibus uini expressum, quod fecatum Cato appellat. Sunt qui existiment à Romulo ingenuis pueris tributum, ut cordis figuram in bulla, ante pectus adnecterent, quam inspicientes, ita demum se esse homines cogitarent, si corde præstarent. Togam uero prætextam ea ratione adiunctam, ut ex purpuræ rubore ingenuitatis pudorem præ se ferrent. A prætexta prætextati dicti, qui prætexta utuntur, sicut à toga togati. Prætextati autem sunt quamdiu uirilem togam non sumpserunt. Hi pro malefactis non soluebant multam, sed anguillarum tergoribus uerberari solebant. Nefas autem his erat obscœno uerbo uti, ideoq; prætextatum appellabant sermonem, qui nihil obscœnitatis haberet. prætexta bulla nulli alij licebat uti, quàm ei qui funus faciebat. Primus autem prætextati cognomentum adeptus est Papyrius puer. Mos olim senatoribus erat in curiam cum prætextatis filijs ingredi, quoties in Senatu de re aliqua acturi essent: quod si in posterum diem prolata res foret, placuit nequis rem, super qua sermo habitus foret, nuntiaret, prius quàm decreta esset. Mater Papyrij, qui cum patre in curia fuerat, quid nam in Senatu actum à patribus foret, filium rogat: ille nefas esse id dicere respõdit. fit illa cognoscendi quid actum esset auidior, filiumq; importunius urget. Tum ille actum in senatu confingit, utrum reipublicæ utilius uideretur, unus'ne, ut duas uxores haberet, an ut duobus una nupta esset. Ea re intellecta, mulier domo egreditur, rem cæteris narrat. Postridie magnus matrumfamiliâs numerus ad Senatum confluit, omnesq; fluentibus lachrymis obsecrant, una potius ut duobus nupta sit, quàm ut unus uir duas habeat uxores. Admiratur senatus rei nouitatem, ac stupet. Tum puer Papyrius rem aperit. Senatus fidem, atq; ingenium pueri exosculatus consultum facit, nequis posthac puer cum patre curiam introëat præter unum Papyrium, eiq; publico decreto prætextati indidit cognomen, ob tacendi, loquendiq; in prætexta ætate prudentiam. Id postea cognomen in omnem eius familiam translatum fuit. Item à prætexta prætextæ dictæ sunt fabulæ. Horatius: Vel qui prætextas, uel qui docuere togatas. Togatarum enim fabularum species tot penè sunt, quot palliatarum. Primæ species prætextæ dicuntur, in quibus Imperatorum negotia agebantur, et publica, regesq; Romani, uel duces inducebantur, personarum dignitate penè tragœdijs similes: dictæ prætextæ, quod in his ferè regum, aut magistratuum acta comprehenduntur, qui principio prætexta toga utebantur. Secunda est species togatarum, quæ tabernariæ dicuntur humilitate personarum, & similitudine argumentorum Comœdijs pares, in quibus non magistratus, regesq;, sed humiles homines, & priuatæ domus inducuntur: uocatæ tabernariæ, quod olim tabulis domus cõmuniter tegerentur. Tertia species Attellanarum fabularũ est, quæ à ciuitate Oscorum Attellana, in qua primum cœptæ sunt, Attellanæ sunt dictæ, argumentis, dictisq; iocularibus, similes satyricis fabulis Græcis. Quarta species planipedes Græce dicitur Mimus. Ideo enim Latine planipes uocatur, quia actores pedibus planis, id est nudis proscænium introibant, non, ut Tragici actores, cum cothurnis, neque, ut comici, cum soccis, quod olim non in suggesto scænæ, sed in plano orchestræ positis instrumentis mimicis actitabant. Togata prætexta à tra-

gœdia differt, quod in tragœdia heroës introducuntur, ut Pacuuius tragœdias heroicis nominibus inscripsit Orestẽ, Chrysen, & his similia. In prætexta autem introducuntur magni uiri, inscribunturq; Brutus, Decius, Marcellus, & huiusmodi. Togata tabernaria à comœdia differt, quod in comœdia Græci ritus inducuntur, græcæq; personæ, in illa uero latinæ. in hac maxime excelluisset Afranius, nisi argumenta fœdis puerorum amoribus inquinasset. Atellana à Satyrica differt, quod in satyrica ferè satyrorum personæ introducuntur, aut siquæ sunt ridiculæ similes satyris. In Atellana obscœnæ, turpesq; personæ. Mimus est sermonis cuiuslibet sine reuerentia uel factorum cum lasciuia imitatio, dictus quasi solus imitetur, μιμοῦμαι imitor. Nam & si alia poëmata idem faciant, solus tamen mimus, quasi priuilegio quodam quod fuit commune possedit. Mimus etiam histrionem significat, quod mores, gestus, ac naturas hominum imitetur. Togæ prætcrea alia quoq; genera erant. Toga Regia, quæ & undulata dicebatur, qua Seruius Tullus Romanorum rex usus fuit, facta primo à C. Cæcilia: & dicta undulata ab undarum similitudine, quemadmodum supra diximus. Toga pura, quæ non erat obsita, non fuliginosa, non maculam habens. Induebanturq; ea sacerdotes ad sacrificium, & nouæ nuptæ, & tirones cum sacramento militiæ obstringebantur. Toga picta, in qua aliquæ figuræ intextæ, seu pictæ erant. Nam picturam Homeri temporibus fuisse indicio est, quod pictarum uestium mentionem facit Homerus. τὴν δ' εὗρ' ἐν μεγάρῳ. ἡ δὲ μέγαν ἱστὸν ὕφαινεν, δίπλακα μαρμαρέην, πολέας δ' ἐνέπασσεν ἀέθλους τρώων θ' ἱπποδάμων, καὶ ἀχαιῶν χαλκοχιτώνων. Hanc, inquit, inuenit in atrio. hæc magnam telam texebat, duplicem marmoreã, multa autem pingebat certamina Troianorum domitorũ equorum, & Achiuorum æneas habentium uesteis. Qui picturam uolunt Homeri tempore nõ fuisse in usu ἐνέπασσεν exponunt non pingebat, sed intexebat. Toga soriculata, quæ uarijs conserta coloribus erat, Varro uermiculatam, ac soriculatam uestem, dicta à conserendo. Nam & sorilla nauigia Istrica uocantur, quod lino, ac sparto cõserantur & condensentur. Toga rasa, phrygiaq;, quæ nullos habeat uillos, acuq; texitur, & à Græcis fœminino genere γαλβάνη à nobis neutro Galbanum dicitur à colore albo, ac sublucido. Iuuenalis: Et galbana rasa. à quo galbanatus dicitur galbano indutus. Et galbinus mollis, lasciuus. Martialis: Galbinos habet mores. Et galbaneus mali odoris, & galbeum genus ornamenti muliebris. Galbanum arbor est Syriæ in Amano monte similis ferulæ resinam producens puram, translucidam, similem amoniaco candore, quæ lomento, & sagapeno, hoc est lachryma ferulæ ob nitoris similitudinem adulterari solet. Acu facere huiusmodi uestes Idæi phryges inuenere. Ideoq; appellatæ sunt phrygianæ, & qui eas faciebant phrygiones dicti. Plautus: Stat fullo, phrygio, aurifex, lanarius. Hæc in usu D. Augusti temporibus cœpere. Phrygia minoris Asiæ prouincia est à phrygio amne, qui illam à Caria diuidit, sic cognominata, uel (ut alij uolũt) à Phrygia Cecropis filia. in hac est Dardania, à Dardano Iouis filio appellata. à quo Dardanidæ, postea à Troẽ nepote, hoc est filio Erichthonij filij Dardani Troia nuncupata. Toga crebra papauerata aliquando antiquior fuit. Siquidem à Lucilio poëta in Torquato notata est. Dicta crebra à spissitudine, papauerata à colore candido. Genus est papaueris albi satiui, cuius semen tostum in secunda mensa cum melle apud antiquos edebatur, & eo panis rustici crustæ cum ouo infundebantur, hoc præcipuum quendam candorem lina, & lanæ contrahunt. Eadem toga & spissa dicebatur. Toga rara contraria crebræ. Martia-

lis: Lis nunquam, toga rara, mens quieta. Eadem per diminutionem, & ralla dicebatur. Plautus: Toga ralla, tunica spissa. Erat & alia toga regia, auro & purpura intexta, qua soli reges, & augures utebantur, eademq; trabea uocabatur. Virgilius: Ipse quirinali lituo, paruaq; sedebat succinctus trabea, læuáque ancile gerebat. Et regilla, ac basilica, quibus similiter reges utebantur. Pautus: An regillam, an basilicam induam, an mendiculam? Toga triumphalis, qua imperatores triumphantes utebantur. hæc picta erat, & togæ Iouis similis, & Palmata, siue palmaris dicebatur, quod ea utebantur, qui palmam, hoc est uictoriam meruissent. Martialis: Palmatæq; ducem, sed cito redde togæ. Flaminea toga, siue flãmea, qua boni ominis gratia sponsæ utebantur, ut inferius dicemus. Attalica toga, in qua aurum erat intextum, quod Attalum regem in Asia inuenisse constat, ex quo sumpsit nomen. Toga Babylonica, in qua diuersi erant picturæ colores, quam Babylon maxime celebrauit. Toga polymita, quæ plurimis licijs contexta est. Græci μίτον filum uocant, quod nos licium dicimus. A quo μονόμιτα dicuntur, quæ uno licio constant, δίμιτα quæ duobus, τρίμιτα quæ tribus, πολύμιτα quæ pluribus. hoc genus togæ Alexandeia primum instituit. Alterum eius genus est, quæ cubicularia polymita dicitur, de qua Martialis: Hæc tibi memphitis tellus dat munera, uicta est Pectine niliaco iam Babylonis acus. Toga scutulata, quæ Istriæ, liburniæq;, & alijs huiusmodi pilis potius, quàm lanis texta erat, & scutulis quibusdam undulatæ similis. hanc prima Gallia inuenit. Scutula aliquando serpentis genus est in Africa. aliquando uasculi genus rotundi, concaui. Mart. Sic implet gabatas, paropsidesq;, Et leueis scutulas, cauasq; lanceis. Lucilius: Et scutulam ligneam in cerebrum fixit. Huius diminutiuum est scutella. Cicero: Collocemus in culcitra plumea psaltriam, adducamus, demus scutellam dulciculæ potionis, aliquid prouideamus, & cibi. nõnunquam significat hastam teretem, qua lina tunduntur. Quapropter, & exigua hastula, in qua Lacedæmonij membranam inuoluentes literas scribebant, scutula uocabatur. id genus erat furtiuarum literarum. Nam reuoluta ex trunco membrana, literas truncas, mutilasq; reddebat, membraq; earum spargebat in parteis diuersissimas, adeo, ut non nisi implicata in eodem surculo membrana, legi possent, huiusmodi epistolam Lacedæmonij σκυτάλην, hoc est scutulam uocant. A scutula igitur quando uasis genus est, scutulatæ uestes appellatæ, quod orbibus quibusdam quasi scutulis depictæ sunt. Cærulea indutus scutulata, aut galbana rasa. Toga forensis, quam ad forũ proficiscentes sumebant. Apuleius: Forensi toga indutus accũbebat. Hæc & neutro genere forensia uocabantur. Idem: Sumpsit pallium, forensia domi reliquit. Suetonius de Augusto: Forensia, & calceos nunquam non intra cubiculum habuit. Toga triclinaris, cum qua discumbere in conuiuijs solebant. hæc & cœnatoria dicebatur. Martialis: Cœnatoria mittat aduocato. Idem de cœnatorijs: Nec fora sunt nobis, sed nec uadimonia nota, His opus est pictis accubuisse toris. Vocabãtur etiam recidipna composito ex utraq; lingua uocabulo. reciniũ enim apud nos est uestis antiquissima quadrata, ut Varro refert, cuius mediam partem retrorsum iaciebant, unde reciniati mimi dicebantur. δεῖπνον uero apud Græcos cœnam significat. Itaq; recidipna dictæ sunt uestes, quas uocant cœnatoria. Iuuenalis: Rusticus ille tuus sumit recidipna Quirine. Eadem etiam triclinaria dicũtur. Plinius: Metellus Scipioni triclinaria babylonica sestertiũ octuaginta millibus uenisse: iam tunc imponit in capitalibus criminibus, quæ Neroni prĩcipi quadringentis millibus sestertiũ nuper stetere. Præter togã alia quoq;

uestimentorum genera in usu fuere. Pallium supra tunicam sereno tempore sumebatur. uestis erat honestior longe, latéque diffusa, & uiris, mulieribúsque conueniens. Cuius diminutiuum est palliolũ, quod significat breuius pallium ad caput tegendum. unde palliolatim aduerbium. Plautus: Palliolatim amictus, sic incessi ludibundus. & palliolatus huiusmodi palliolo indutus, & palliastrum rude pallium, & uile. Apuleius: Ecce Socratem contubernalem meum conspicio, humi sedebat scissili palliastro semiamictus. & pallio uerbum, quod pro cælo accipitur. Apuleius: Nec palliari tam aperta res potest. Palla uero duntaxat muliebre uestimentum est ad uestigia usque demissum. Virgilius: Pro longæ tegmine pallæ Tigridis exuuiæ per dorsum à uertice pendent. Idem: Pallam signis, auroq; rigentem. Plautus: Pallam ad phrygionẽ fert confecto prandio. In Gallia tamen uiri quoq; palla utebantur, sed breuiore. Martialis: Dimidiasq; nates gallica palla tegit. Nebuloso uero, seu pluuio tempore, pro pallio penulã supra tunicam sumebant. Pomponius: Penulam in caput induce, ne te noscat. Quintilianus: Galba penulam roganti non possum commodare inquit, domi maneo, cum cœnaculum eius perplueret. Idem: Galba penulam roganti respondit, non pluit, non est opus tibi. Si pluet, ipse utar. hæc si è pellibus esset, scortea (ut supra diximus) uocabatur. Scorta enim ueteres pelleis nominabant. Martialis: Ingrediare uiam cœlo licet, usque sereno, Ad subitas nunquam scortea desit aquas. Erat etiam penula gausapina condida, ac uillosa, qua per æstum utebantur. Idem: Is mihi candor inest uillorũ gratia tanta est, Vt me uel media sumere messe uelis. Abusiue tamen penula pro omni eo, quod tegit. Penularium quasi theca est, & uagina penulæ, siue locus, in quo penulæ reponuntur. Peniculamentum uero non à penula dicitur, sed à pene quod proprie caudam significat, propter quod pudenda uiri honestiore uocabulo penem, quasi caudam appellamus. Est autem peniculamentum pars uestis, quæ terram attingit. Ennius: Pendent peniculamenta unũ ad quenq; pedũ. A pene etiam penitam offam dicimus, offam porcinam cum cauda. Et peniculos, siue penicillos. Item neutro genere penicula, et penicilla, quibus calciamenta detergunt. Item quibus pingunt, quoniam ex caudarum extremitatibus fiunt. Item quibus albarium tectorio inferunt, qui dicuntur Tectorij penicilli. Plinius: Setarum ex ijs è penicillis tectorijs cinis cum adipe tritus. Item quibus uulnera stipantur, uel ideo, ne claudantur, uel ut aperiantur magis, ut sunt penicilli ex linteolis concerptis ex medulla sambuci, & ex spongia. Idem: Tum penicillo uulnus apertum omne. præterea quo ad aliquid mundandum, illinendum'ue utimur, peniculum, seu penicillum uocamus, præsertim si ex spongia factum sit. Terentius: Quid ignaue peniculon' pugnare, qui istuc hoc portes cogitas? Plinius: Aesopumq; cum myrrha calidum penicillo illitum. Item spongiæ genus est mollissimum, qui penicillus appellatur, ex quo fiunt penicilli. Tria enim genera spongiarum sunt, spissum, ac prædurum. & asperum, quod tragos uocatur. quidam has fœminas putant maioribus fistulis. Spissum & minoribus fistulis, ac mollioribus, quos credunt mares, & Achilleum nominatur, quod usus eo in uulnere curando fuerit Achilles, & mollissimum, qui dicitur penicillus. Spongias antiqui in delitijs habuerunt, strigilum uice, linteorúmque illis utentes ad distringenda, ac mundanda corpora. Quapropter purpura tingebant eas, alias cura candidas faciebant tinctas per æstatem salis spuma ad lunam, & pruinas sternentes inuersas, ut candorem biberent. Mensas etiam his tergere mos erat. Martialis: Hæc tibi forte datur tergendis spongia mensis. Vtilis expresso cum leuis imbre tumet. Animal hoc esse ex aqua

tilium genere existimant: alitur conchis, & pisce, & limo. intellectum in his esse apparet, quoniam ubi auulsorem sentiũt, contrahuntur, & multo difficilius ex petris, in quibus nascuntur omnes: auulsæ relinquunt in petris, ueluti cruoris uestigium, atq; ex his, quasi radicibus molliores penicilli recrescunt. Pessimum genus earum est, quæ Aplysiæ uocantur, quia erui non possunt. aplysium enim illotum dicimus ab α priuatiua particula, & πλύνω lauo, à quo Plynio Veronensi inditum nomen putamus. Viuunt longissimo tempore, & ob hoc maxime prosunt corporibus, quia nostro suum miscent. usus earum ab abstergenda, fouenda, operienda in fomentis, præsertim dum aliud remouetur, aliud imponitur. Infinitæ penè earum utilitates sunt. Polybius scribit penicillos super ægrum suspensos quietiores facere noctes. Impluuia quoque uestis erat, qua sacerdotes per imbrem utebantur. Pluuiale nunc uulgo appellatur. Varro: Salium quoque sereno tempore impluuia amictum fuisse criminabantur. Lanerum genus uestimenti erat ex lana succida confectum, unde habet nomen. amictorium uestimentum puellare candidum, ac subtilissimum ex lino. de quo Martialis: Mammosam metuo, teneræ me trade puellæ, Vt possint niueo pectore lina frui. Chlamys uestis militaris est pallio penè aduersa, cum breuior multo, atque arctior sit. Plautus: Puer cape chlamydem, & da pallium. Tamen chlamydem hanc tene, ut si hæc uera nõ sint, rursus deposito pallio, eam sumam, atq; inceptum hoc itiner perficere exequar. Idem: Cape scis puer hoc pallium, & da chlamydem, ut abeam. Ab hoc fit chlamydula. Idem: Tu sume chlamydulam. Primus Numa Romanorum rex chlamydem in usum recepit. Nam, cum legati Isaurorum ad eum uenissent, uisis illorum uestibus, sumpsit chlamydem, coniunxitq; uestem regiam cum senatoria non foris, sed intus purpura posita, ut ex utraq; una conficeretur. Translata postea hæc uestis fuit in usum militarem. Virgilius: Sidoniam picto chlamydem circundata limbo. De hac celebre prouerbiũ est, Silosontis chlamys, quod de his dicitur, qui iactant se magnificentia uestimentorum: quoniam Siloson, cum in exilio esset, uestem habebat insignem, ac sumptuosam, quam cum Dario nondum regi, dono misisset, is postea regno potitus, ac beneficij memor, natali solo eum restituit. A chlamyde chlamydatus dicitur. Plaut. Quis hic homo chlamydatus est? aut non est, aut quem quæritat? peregrina facies uidetur hominis, atq; ignobilis. Pallium nostri paludamentum uocant, quamuis hoc etiam pro ornamentis militaribus capiatur. Sallustius: Eodem tempore Lentulus duplici acie locum in editum multo sanguine suorum defensus, postquam è sarcinis paludamenta obstare animaduertit. Plinius: Coccum imperatorijs dicatum paludamentis. Vnde paludati dicuntur, qui uel imperatoriam chlamydem, uel alia eius ornamenta gestant. Cicero: Antonius gemens ante lucem paludatus. Sallustius: Dum paludatus incederet, inire quamprimum prælium cogitauit. Aulæum quoq; genus uestis esse manifestum est peregrinum, & quasi militare paludamentum. Varro: Quod ex hæreditate Attalica aulæa, chlamydes, pallæ aureæ. Virgilius: Purpurea intexti tollant aulæa Britanni. Sunt etiam aulæa uela picta, quibus aulæ teguntur, de quibus supra diximus. Patagium aurea chlamys est, quæ preciosis tunicis superindui solet, unde qui ita induti sunt, Patagiati dicuntur, & patagiarij qui huiusmodi uestes faciunt. Apuleius: Vberes enim crineis leniter emissos, et ceruice depẽdulos, ac deinde per colla dispositos, sensimq; sinuato patagio, residẽtes paulisper ad finẽ cõglobatos in summũ uerticẽ nodus astrinxerat. Læna similiter uestis genus est militaris, uillorũ crassitudine calefaciẽs chlamy

dem utuntur hac hyeme, ac supra omnia uestimenta induunt. Virgilius: Tyrioq; ardebat murice læna. Varro Lænam à lana dictam putat. Ego potius ἀπὸ τῆς χλαίνας lænam deductam existimo detractione primæ literæ. Chlæna autem ἀπὸ τοῦ χλιαίνειν deducitur, quod tepefacere est. Item abolla uestis est militaris, ac etiam grauiorum, ac magnorum uirorum. Varro: Toga tracta est, & abolla data est. Iuuenalis: Atq; audi facinus maioris abollæ. Idem: Rapta properabat abolla Pegasus. Sagum quoq; militare est uestimentum. Sallustius: Occurrere duci, & ad prælium accedere, adeo uti Metello in Sagum, Herculeio in brachium tela uenirent. Virgilius: Virgatis lucent sagulis. hac ueste, utpote latiori, & quadrata homini supposita iactare eum in altum excutiendo solebant. Martialis: Ibis ab excusso missus in astra sago. Suetonius: Ferebatur & uagari noctibus solitus, atque inualidum quenq; obuiorum, uel potulentum corripere, ac distento sago impositum in sublime iactare. Hinc quidam saccum deductum existimant, hoc est culeum, quod ad sagi similitudinem à parte superiori, & inferiori æqualiter latus sit. Saccus hordearius, siue frumentarius est, quo hordeum, siue frumentum geritur. Saccus niuarius, quo aqua ex niuibus. Saccus uinarius, quo uini feces colantur. Sacculus diminutiuum est à sacco, & significat marsupium. Stolam ueteres dixerunt quicquid corpus tegeret, & apud Græcos στολὴ indumentum significat, unde stola est deductum. Varro: Mulierem aliam cerneres cum stola obsita. Postea ad honestæ tantum matronæ uestem hoc nomen translatum est, quæ usque ad imos pedes demissa erat, & extremam eius partem ambibat instita assuta, quæ tenuissima fasciola erat. hanc notat Horatius, cum inquit: Nil medium est. sunt qui nolunt tetigisse nisi illas, quarum subsuta talos tegit instita ueste: Contra alius nullam, nisi olenti in fornice stantem. & Ouidius in libro de tristibus, cum uellet ostendere se libros de arte amandi non scripsisse grauioribus fœminis, postquam uersus illos repetit: Este procul uittæ tenues insigne pudoris, Quæq; tegis medios instita longa pedes. Mox addit: Ecquid ab hac omneis rigida submouimus arte, Quas stola contingi, sumptaq; uitta uetat? Hinc stola pro matronis, et honestis mulieribus ponitur. Papin. Omnis plebeio teritur prætexta tumultu, Hinc eques, hinc iuuenum cœtu stola mista laborat. & stolatum matronalem, atque honestum dicimus. Martialis: Quis floralia uestit, & stolatum Permittit meretricibus pudorem? Limbus etiam muliebre uestimentum erat, purpuram in imo consutam habens. Plautus: Textores limborarij. Quidam tamen limbum putant fasciam esse, quæ ambit partem uestis extremam, quam institam dici supra ostendimus. Virgilius: Sidoniam picto chlamydem circundata limbo. Peplum proprie palla est fœminea picta, & Mineruæ consecrata. Virgilius: Interea ad templum non æquæ Palladis ibant Crinibus Iliades passis, peplúmque ferebant. Plautus: Tunc uenio cum peplum infertur. Lacerna pallij genus est fimbriati, dicta quod capitio minus sit, à lacerando. lacerum enim dicimus quicquid corpore imminutum est. hæc uestis, utrinque indui potest, & ex utraque reijci parte. Capitium capitis tegmen est à capite appellatum (uel sicut Varro inquit) quod capiat, hoc est comprehendat pectus. Capitulum quoque dicitur. Item cucullus operculum est capitis, unde penulæ gallicæ genus, si cucullum non habet, Bardiacus dicitur, si cum cucullo Bardocucullus uocatur. Mart. Gallia Santonico uestit te bardocucullo, Cercopithecorum penula nuper erat. Item calyptra genus est uestimenti, quo capita operiuntur. Rica quadratum uestimentũ est fimbriatum, purpureum, quo pro palliolo utebantur flaminicæ, alij ex lana succida fieri solitum dicunt alba, quod con

ficiebant uirgines patrimæ, & matrimæ ciues, ut inficeretur luteo colore, quo indui flamminicas mos erat. Est etiam rica ueli genus, quo mulieres capita tegunt, dictum (ut Varro sentit) à ritu, quod Romano ritu sacrificia fœminæ cum faciunt, capita uelant. Serenus: Aut zonulam, aut acum, aut ricam. Eius diminutiuũ est ricula, quæ pro sudario accipitur. Flaminium tegmen est, quo matronæ capita tegebant. Plaut. Flaminiarij, uiolarij, carinarij. Item flammeum genus ueli lutei nuptialis, de quo inferius dicemus. Suffibulum uestimentum album, prætextum, quadrangulum, oblongũ, quod in capite uestales uirgines sacrificantes habebant, idq; fibula comprehendebatur. Reticulum tegmen capitis à rete dictum, quod capillum contineat. Rete (ut Varro sentit) à raritate. Strophium fascia est pectoralis, quæ uirginalem tumorem cohibet papillarum. Turpilius: Me miseram, quod inter uias epistola excidit mihi: infelix inter tuniculam, ac strophium collocaram. Martial. Fascia crescenteis dominæ compesce papillas, Vt sit quod capiat nostra, tegatq; manus. Strophia etiam tenuiores coronæ à ueteribus dictæ ab insigni, quod ponebatur in capitibus sacerdotum, quod ἀπὸ τοῦ σρέφειν, hoc est à uertento strophus uocabatur. hinc nota sunt Strophiola, quibus in sacris utebantur. Calantica tegmen muliebre, quod capiti innectitur. Cicero: Tú ne, cum mentirentur pedes fusci, cum calanticam capiti accommodares? Ventrale, seu semicinctum uestimentum est uentrem contegens. Plin. Patris mei memoria cœpere amphimalla nostra, sicut uillosa etiam uentralia. Martialis de semicincto: Det tunicam locuples, ego te præcingere possum. Essem si locuples, munus utrunq; darem. Plaga grande erat lineum tegmen candidum, quod sindonem uocant, quale est, quo nunc utuntur mulieres Romanæ, olim passim in usu erat. Varro: Chlamydes, plagæ, uasa aurea. huius diminutiuum est plagula. Nam lodices linteoli sunt, quibus in lecto utimur, & frequenter eos lauamus, unde à polluendo lodices appellatos nonnulli putant. Iuuenalis: Modo sub lodice relictis Vteris in turba. Martial. de lodicibus: Nudo stragula ne toro paterent, Iunctæ nos tibi uenimus sorores. Cæsitium quoq; linteolus erat purus, & candidus, dictus, quod cædendo ad candorem perueniret, uel quod oras circuncisas haberet, ut supra diximus. Plautus: Linteolum cæsitium. Exoticum peregrinũ uestimentum dicebatur. Idem: Basilicam, aut exoticam induam. Mollicina uestis à mollicie nomen sumpsit. Nouius: Mollicinam, chirodotam, ricam. Succentonem quoq; legimus meretriciæ uestis genus, apud ueteres fuisse. Item encombomata, et Parnacidas uesteis appellatas puellares. Cato: Vt puellæ habeant potius in uestitu chlamydas, encombomata, & Parnacidas, quàm togas. Calassis quoque uestis genus est, quod Græci κάλασσον dicunt. Alij dicunt nodũ esse tunicæ muliebris, quo connexa circa ceruicem tunica submittitur. Item cyclas uestis genus superius arcta, ampla inferius, à circuli rotunditate, ita appellata. Iuuenalis: Tenui sudant in cyclade. & Exomides comici uestitus sunt exertis humeris. Synthesis uestis erat breuis, & expedita ex diuersis lanarum coloribus composita, quales sunt, quibus nunc milites in castris utuntur: propter quod synthesis dicta est, quod apud Græcos compositionem significat. hac ueste in Saturnalibus sumpto pileo, & toga deposita, uti senatoribus quoq; atque equitibus mos erat. Martialis: Synthesibus dum gaudet eques, dominusq; senatus, Dúmque decent nostrum pilea sumpta Iouem. Idem: Dum toga per quinas gaudet requiescere luces, Hos poteris cultus sumere iure tuo. Alijs temporibus uti synthesi seruile, atque ignominiosum erat, propter quod Nero princeps notatus est, quod synthesiatus aliquando, ac discalciatus in publicum prodierit, Scæuola

iurisconsultus de synthesi sic scribit: Semproniæ piæ hoc amplius coopertoria tabiana, & tunicas treis cum palliolis, quæ elegerit, dari uolo. Quæro an ex uniuersa ueste, id est an ex synthesi tunicas singulas, & palliola Sempronia eligere possit? Respondeo, si essent tunicæ singulæ cum palliolis relictæ, ex ijs duntaxat eligi posse. Quod si non essent hæredem, uel tunicas, & palliola ex synthesi præstaturum, uel ueram æstimationem daturum. Ex quo manifeste apparet synthesinam, à cõmuni ueste distingui, quod etiam Martialis ostendit: Sic tua supposititis perlucent præla lucernis, Sic micat mnumeris, arcula synthesibus. Synthesis etiam uasis genus fictilis ex diuersis uasis cõpositi. Mart. Septennaria synthesis sagunti. Papinius: Vnam mittere synthesim, quod horres, Alborum calicum, atq; cacaborum. Item multitia indumenta dicebantur minutissimis filis contexta, unde à multis filis, & propterea subtilibus nomen inditum, uel à mulcendo, quoniam carnem demulceant, & tantum pluratiuo numero declinatur. Iuuenalis: Quæro an deceant multitia testem. Item clauata uestis, siue clauus uestimenti genus erat, uelut quibusdam clauis aureis distinctum, quod & à plumarum similitudine plumatile uocabatur. Quod si latior ipsa uestis erat, latus clauus dicebatur. Hac soli senatores, ac patritij induebantur: aliquando etiam sacerdotibus, ac pontificibus dabatur. Sylius: Sacrificam lato uestem distinguere clauo. Tradunt Mecœnatem in equestri dignitate sponte permansisse, cum utiq; sumendi lati claui potestas ei pateret. Martialis: Dum proauos, atauosq; refers & nomina magna, Dum tibi noster eques sordida conditio est: Dum te posse negas, nisi lato Gellia clauo Nubere, nupsisti Gellia cistigero. Quintilian. Notatur interim negligentia latum habentium clauum, modus est, ut sit paululum cinctura submissior. Horat. Nam ut quisque insanus mediis nigrum impediet crus Pellibus, & latum demisit pectore clauum, Audit continuo: quis homo hic, quo patre natus? Hinc laticlaui dicebantur patritij. Suetonius de Nerone: A laticlauo, cuius uxorem attrectauerat, cæsus. Cœpit latus clauus Vespasiani ferè temporibus in modum gausape texi. Vnde Martial. Et lato uariata mappa clauo. Præclauum pars uestis erat, quæ ante clauum texebatur. Afranius: Totam diem præclauum unum texere. Hinc à clauis etiam clauata dicuntur, uel uestimenta clauis intexta, uel calciamenta clauis confixa, & clauati socci, quod sola habeant clauis intexta, uel calciamenta clauis confixa. Clauus à claudendo dicitur. ob id enim figitur, ut claudat, siue contineat aliquid. Claui annales appellabantur, qui figebantur in pariete templi per annos singulos, ut per eos numerus annorum colligeretur. Erat enim lex priscis literis, ac uerbis scripta, ut qui prætor maximus esset, idibus Septembris clauum pangeret. Nam quia raræ per ea tempora literæ erant, notæ numeri annorum claui fuere. Mineruæ autem templo ea lex dicata erat, quod numerum Mineruæ putabant esse. Volsinijs quoque claui indices numeri annorum in templo Nortiæ Hetruscæ deæ fuisse traditur. à consulibus deinde ad dictatores, quia maius imperium erat, solenne claui figendi translatum est. Sed cum hic mos intermissus fuisset, seuiente post multos annos in urbe pestilentia repetitum ex seniorũ memoria dicitur, pestilentiam quondam clauo à dictatore fixo sedatam fuisse. Quapropter ea religione adductum Senatum, dictatorem claui figendi causa dici iussisse: Dictumq; L. Manlium imperiosum, qui T. Pinnarium magistrum equitum dixit. Adeo hæc per se digna res uisa est, propter quam dictator crearetur. Clauũ etiam nauis gubernaculũ dicimus, quod eam dirigat, rectamq; contineat. Cicero: Ille autem clauum tenens quietus sedeat in puppi. Virgil. Clauumq; ad littora tor-

quet. Item ab huius claui similitudine clauus appellatur Tuberculi genus callosi, quod in diuersis corporis partibus nascitur, maxime tamen in pedibus, & præcipue ex cõtuso, quamuis interdum aliter, dolorem q; etiam si non alias, tamen ingredienti mouet. Arbores quoq; clauum huiusmodi patiuntur, qui & fungus dicitur, & patella. Nihilq; aliud est, quàm solis exustio. à clauo per diminutionem clauiculus dicitur. Item claua, quæ proprie fustis est teres ex una parte capitatus ad claui similitudinem. Plinius de lino: Iterum deinde in filo politur illi sum crebro in silice ex aqua, tectumq; rursus tunditur clauis, semp iniuria melius. Hinc claua Herculis dicta id genus, quo Hercules utebatur. hãc eo loco, quo cum ea Cacum occiderat, post primas templi eius ualuas fuisse locatã traditur in foro boario, ubi templum ei à Sylla iussu Sibyllæ ædificatum fuit. Ouidius: Altera pars circi custode sub Hercule tuta, Quod deus Euboico carmĩe munus habet. Idẽ: Si titulos quæris Sylla probauit opus. Huius clauæ odore non immerito absterreri canes, & muscas opinabantur, quod scilicet, nec muscæ, nec canes eadem Herculis in foro boario intrarent. Claudo uero, & clauis à cælando (ut quidam existimant) deducuntur. Nos à Græcis potius sumpta existimamus, apud quos κλείω claudo dicitur, & κλεὶς clauis, & κλειδίον diminutiuum clauis cula, & κλειδοποιὸς clauicularius faber, & κλεῖθρον claustrum, quod & clausuram dicimus. Item à claui fit clauiger, qui clauem fert. Ouidius: Clauigeram uidit Vulcani occumbere prolem. Clauiculæ etiam dicuntur paruæ clauæ, hoc est paruæ sudes. Plinius: Clauiculæ quoq; ipsæ, quibus repunuites tritæ, & ex aqua potæ sistunt uomitionum consuetudinem. Conclaue, de quo supra diximus, dictum quod una claui claudatur, unde locus conclaudatus dicitur una claui clausus. à uerbo conclauo, cuius passiuum est conclauor, & à claustro claustrinum uocamus, quod claustri est, & claustrarium, de quo supra diximus, & claustrituum, qui claustris Ianuæ præest. Claudere interdum significat includere. Virg. Aut intus clausos satura ad præsepia seruat. Interdum arcere, obsistere. Idem: Ecce maris magna claudit nos obice pontus. Aliquando circuire. Idem: claudite nymphæ, Dictææ nymphæ nemorum iam claudite saltus. Vlpianus clausos pro uinctis accipit, si modo ita uincti sint, ut omni modo erumpere non possint. Clauium, claustrorumq; tutelam penes Portumnum esse ueteres existimabant, qui portuum deus esset, & clauim manu tenere fingebatur. Nam & claui claudi portus consuescere. Clauim mulieribus donare mos erat ad significandam partus facilitatem. Clauis inuentorem Theodorũ Samium fuisse commemorant. à claudo clausula dicitur, quasi breuis conclusio, & claudus, quasi pedibus clausus, hoc est impeditus, prohibitus. à quo claudico uerbum, hoc est claudus incedo, & per metaphoram erro, & Claudius Proprium nomen, à quo aliud proprium Claudianus, & Claudiana tonitrua, quia Claudius Pulcher instituit, ut in ludis post scænam coniectus lapidum, ita fieret, ut ueri tonitrui speciem repræsentarent: nam antea leues admodum parui sonitus fiebant, cum claui, & lapides in labrum æneum conijciebantur. Veteres pro claudo cludo dixerunt, unde in ueteribus numismatibus legimus, Ianum clusit. Ab hoc cõposita fiunt circumcludo, hoc est undiq; claudo. intercludo, iter impedio, et quasi intra claudo. Virg. Intercluſit hyems, & terruit auster eunteis. introcludo in interioribus claudo. Seneca: Qui domi introclusus otiabatur. Occludo claudo. Plau. Occlusit hostiũ ancillæ. excludo eijcio. Teren. Exclusit, reuocat, et per metaphoram accipitur pro libero. Accius: Qua uirtute hic se seruitute exclusérit. Excludere etiã est incubando ex ouis pullum emittere, Plinius: Quædã galli-

næ ouagemina omnia pariunt, & geminos interdum excludunt, alterum maiorem. Alioquin negant omnino geminos excludi. Idem: Incubationi datur initium post nouam lunam. Celerius excluduntur calidis diebus. Idem: Columbæ excludunt uigesimo die. Præcludo, claudo. Intercludo, impedio, includo intus claudo, introcludo. Virgi. Inclusos utero Danaos. Subter cludo notæ significatiõis. Recludo, aperio, detego. Idẽ: Veteres tellure recludit Thesauros. Secludo seorsum claudo. Concludo, simul claudo. à quo cõdulus annulus dicitur, & condalium similiter anuli genus, quod digitum concludat. Et per metaphoram peroro, hoc est termino orationem: unde conclusio dicitur, quam Græci ἐπίλογον, nostri modo perorationẽ, modo cumulum uocant. Nam cumulus proprie aceruus est, & in conclusione omnia quasi in unum aceruũ colliguntur. A cumulus fit cumulo uerbum, quod est augeo, coaceruo, superadado. A quo cumulator, & cumulatus, & cumulatior, accumulatissimus. & accumulo, quasi ad adcumulum addo, & cumulate, cumulatius, cumulatissime, hoc est abundanter, abundantius, abundantissime. & cumulatim aduerbium, aceruatim. Virgilius cumulum pro altitudine, & quasi cacumine aquæ posuit: Insequitur cumulo præruptus aquæ mons. Eodem modo Statius aceruum posuit pro cumulo aquæ: Horruit ingenti uenientem Ismenon aceruo. Ismenus fluuius est Bœotiæ ab Ismeno Pelasgi filio cognominatus. Ab aceruus fit coaceruo uerbum, quod est congero, cumulo, addo. Aceruus enim congeries est cuiuscunq; rei. à quo coaceruatio, & coaceruatim. Endromis genus uestis erat hirsutæ, & uilli longioris, quo in balneis præcipue, ac gymnasijs utebantur: mittebantur ex Gallia Iuuenalis: Endromidas tyrias, & fœmineum ceroma. Martialis: Hanc tibi Sequanicæ pinguem textricis alumnam, Quæ Lacedæmonium barbara nomen habet, Sordida, sed gelido nõ aspernenda decembri, Dona, peregrinam mittimus Endromida. Idem: Pauperis est munus, sed non est pauperis usus, Hanc tibi pro togula mittimus Endromida. Propterea autem endromis dicitur, quod ἐν δρόμῳ, hoc est in cursu ea utebantur. Idem: Siue leui cursu uincere quæris Atham, Ridebis uentos, hoc munere tectus, & imbreis. quidam hanc balnearem uestem appellant, quod ea in balneis uterentur. Texta quoque fasciola erat, qua capillum in capite alligabant, & capital, quod sacerdotulæ gestabant in capise. zona, qua cingimur. Martialis: Longa satis nunc sum, dulci sed pondere uenter Si tumeat, fiam tum tibi zona breuis. Hæc & lorum dicitur, & Balteus, quamuis balteus sit etiam à quo arma dependent. & cinctus, ac cingulum à cingendo, quorum alterum uiris, alterum mulieribus attributum Varro scribit. Alij cingulum neutro genere hominum esse existimant: fœminino uero genere cingulas brutorum, utputa equorum, mulorum, asinorum. cinctum etiam pro uestitu accipimus. Virgilius: Cinctúq; gabino. Quamuis aliqui cinctum gabinum dicunt esse togam, sic in tergum reiectam, ut una eius lacinia reuocata hominem cingat. hoc genere uestimenti consul Romanus utebatur bellũ indicturus. Quæ consuetudo inde tracta est, quod cum Gabini aliquando sacrificijs uacarent, subito exortum est bellum. Tunc itaq; ciues togis suis cinctis in bellum profecti sunt, & uictoriam adepti. Gabini à Gabijs dicti sunt. Hæc Volscorũ urbs fuit, septuaginta millibus passuum ab urbe distans à Galacto, & Bio Siculis fratribus condita, unde nomen habet.
Item cincta flaminica dicebatur ueste uelata. Cingere proprie circuire est, dictum quasi circũ agere. Plinius: Cum eum saltũ uenatores cinxissent. Hinc cinctura dicta actus ipse cingendi. & cingulum anulus, quod digitum circuat. & cinguli homines, qui in his locis, ubi cingi solent, satis sunt tenues. &

cinniligium, quo noua nupta præcingebatur. id uir in lecto sol uebat, factum ex lana ouis, ut sicut illa in domum sublata coniuncta inter se sit, sic uir eius cinctus cum ea, uinctus q; esset. hoc Herculano nodo ligatũ ominis gratia uir soluebat, ut sic ipse felix esset in suscipiendis liberis, ut fuit Hercules, qui septuaginta liberos reliquit. Hinc cinxiæ Iunonis nomen sanctum habebatur in nupijs, quod initio coniugij, solutio cinguli erat, quo noua nupta erat cincta. clingo etiã pro cingo usurpant à Græco κλίγγειν. A cingo Cinciorum cognomen Romæ deductum. A quo Cincia locus Romæ, ubi Cinciorũ monimentum fuit. Item ab eodem composita fiunt accingo, quod est cum studio, & diligentia paro. Vir. Paribus q; accingimur armis. Vnde accinctos industrios dicimus, sicut econtrario discinctos negligenteis. Idem: Discinctos Mulciber Afros. accinctum etiam pro parato, instructo, armato frequenter accipimus. Circũcingo notæ significationis. Procingo, apparo. à quo procinctus apparatus bellicus, & expeditio dicitur. Oui. Hæc in procinctu carmina facta puta. Plin. Vinũ curas, uigorem q; animi impedit ad procinctum tendentibus. Veteres etiã endoprocinctum dicebant, quod significat cum ex castris in prælium exitum est. & procincta classis uocabatur, cum exercitus cinctus erat Gabino ritu, confestim pugnaturus. Veteres enim & populi, & militum, & nauium multitudinem classem uocitabant. hanc flamini diali non licebat uidere. Præcingo modo præparo. Vnde præcinctos strenuos, & expeditos dicimus. modo cingo. Sueton. de Cæsare: Vsus fertur lato clauo ad manus fimbriato, nec unquam aliter, quàm super eum cingeretur & quidem fluxiore cinctura, unde emanasse Syllæ dictum optimates sæpius admonentis, ut male præcinctum puerum caueret. Incingo cingo, uel intus cingo. Succingo aliquando aliligo, ut succingo mihi ensem, & succinctus sum ense, hoc est alligatum ad cingulũ habeo ensem. Virg. Succinctam pharetra, & maculosæ tegmine lyncis. unde succingulum balteum dicimus: &, quo nonnulli utuntur, succinctorium uestis genus breuissimæ, quo uenter, & tantum ferè uelanda corporis teguntur, ut supra diximus. Id & semicinctium uocatur, quod medium hominem cingat, hoc est uestiat. Martialis: Et tunicã locuples, ego te præcingere possim, Essem si locuples, munus utrũq; darem. Semis enim dimidium significat, ut semihomo, semideus, semimortuus, seminex, semiuiuus, semestris, Semensium, semesum, semicomestum, semetrũ, media mensura. Semianimis, quasi exanimatus. semicirculus, medius circulus. semiferus non prorsus ferus. semifera enim dicimus animalia, Ceruum damam, & similia. Semimares imperfecti uiri, ut sunt spadones, galli, eunuchi. Seminudus, dimidia parte nudatus. Semiobolus, dimidius obolus: semiuncia, dimidia uncia. Selibra, dimidia libra. Semiquinaria diuisio, cum in scandendo quinq; pedes per dimidium diuiduntur, & ultimæ syllabæ dictionis sic persunt. Vt: arma, uirumq; cano. Semiseptenaria diuisio, cum id fit in sex pedibus, ut arma, uirumq; cano Troiæ. Semipes dimidius pes, à quo semipedalis. Semiplenus non perfecte plenus. Semiplagium, paruum rete. Semiruta, ex parte diruta, ac dissipata. Semispathium, breuior ensis. Semita arcta, quasi dimidiata uia. Semissis, dimidium assis. Semiuir, spado, eunuchus, timidus. Semiustus, dimidia parte ustus. Sextertium dipondius, & semis, de quo superius diximus. Sexqualtera, proportio, quæ tantundem, & dimidium assis habeat. Semitogium breuis, & quasi dimidia toga. A quo Semitogatus, & eius diminutiuũ Semitogatulus. Semis autem à Græco deducitur ἥμισυ, sicut ab ἕξ sex. A quo hemicyclus semicirculus dicitur. Hemisphærium dimidia sphæra. Hemina mensuræ genus, quæ dimidium sextarij continet, Vnde heminaria pro

mediocri accipitur. Hemistichion dimidius uersus, qui & hemistichon dicitur. & hemiolius, cum ex duobus numeris maior habet totũ minorem, & præterea eius medietatem, ut sunt tria ad duo. & hemitriteum febris genus, de quo inferius dicemus, quod tertianam unam, & dimidiam continere uidetur. Aliquando succingere est cinctura uestris ita colligere, ut breuiores uideantur, fiatq; homo ad agendum expeditior. unde succinctam orationem, breuem dicimus, & succincte aduerbium breuiter. Segmentatæ uestes dicuntur, quæ segmentis, hoc est bratteolis argenteis aureisue laboratæ, atq; depictæ sunt. Segmenta enim propriæ segmina, hoc est sectiones dicitur à secando. unde partes, & (ut ita dicam) membra mundi, in quæ uniuersa terra digeritur, quæ nostri circulos, Græci Parallelos appel'ant, segmenta dicuntur. Plin. Plura autem sunt segmenta mundi. Principiũ habet Indiæ pars uersa ad austrum, patetq; usque Arabiam, & rubri maris accolas. Idem: Quinto continentur segmento ab introitu Caspij maris, Battria, Hiberia, Armenia, & reliqua. Idem: Quod supereſt terrarum tribus assignatur segmentis. & quoniam ornamentum colli, quod monile uocatur, de quo supra diximus, ex ijsdem segmentis fieri solet, segmentum etiam appellatur. Valerius: Datum est mulieribus, ut segmenta aurea gestarent. Iuue. Segmenta, & longos habitus, & flammea sumit. hinc quicquid ex tenuissimis segmentis uermiculatim compositum est, etiam si segmenta lignea sunt, segmentatum dicitur. Idem: Et segmentatis dormisset paruula cunis, hoc est uermiculato emblemate pictis. hoc in pauimentis tessellatũ dicitur, quod tessellis, hoc est paruis quadratis lapillis intextũ sit. Sueton. de Cæsare: Mundicarum, lautitiarumq; studiosissimum multi prodiderunt, quamuis tenuem adhuc, & obæratum in expeditionibus tessellata & sectilia pauimenta circunstulisse: Britaniã petijsse spe Margaritarum, quarum amplitudinem conferentem interdum sua manu pondus exegisse. Tessera, cuius diminutiuum est tessella, id est quod omni ex parte quadratum est. Tradunt Geometræ punctum corpus esse indiuiduum, in quo neque longitudo, neq; latitudo, neq; altitudo deprehenditur. Vnde pro breuissimo, ac minimo tempore ponitur. Teren. Tum temporis mihi pũctum ad hanc rem est. Item pro minima cuiusque rei particula accipitur. Cicero: Nam quod quæstus es, plureis te testeis habere, qui quot in ea dubij puncta tuleris. Aliquando etiã punctum pro suffragijs, & fauore accipitur, quoniam lege, quæ tabellaria dicta est, ueteres suffragia non scribebant, sed puncto notabant. Vnde expuncti dicebantur uiles, iecti, indigni, siue priuati fauore. Horatius: Omne tulit punctum, qui miscuit utile dulci, hoc est solus suffragia iudicum tulit, qui & utile, & dulce scripsit, quoniam prodesset, & delectaret. Geometricum uero punctum, quod in nullas parteis diuidi potest, protractum, lineã efficit, id est corpus unius dimensionis. Longũ enim est quod sine lato, sine alto, duobus punctis extraq; partes solam longitudinem terminantibus continetur. hanc lineam si geminamus, alterum mathematicum corpus efficitur, quod duabus dimensionibus extruitur, longo, latoq;, sed alto caret. Punctis autem quatuor continetur, per singulas scilicet lineas binis: & hoc Græci ἐπίπεδον, nostri planum siue superficiem uocant. A quo superficiarius appellatur, ut Paulus iurisc. ait, qui in alieno solo superficiem ita habet, ut certam pensionem præstet. & superficiarias ædes Caius appellat, quæ in conducto solo positæ sunt, quarum proprietas & ciuili, & naturali iure eius est, cuius & solum. Quod si hæ duæ lineæ fuerint duplicatæ, ut subiectis duabus duæ superponantur, adijcietur profunditas: & hinc solidum corpus efficitur, dictum à Græcis στερεόν, quod sine dubio octo angulis continetur,

& sex latera habet. huiusmodi figuras Græci cubos, nostri quadrantalia dixere, quamuis uasis etiam genus sit quadrantal, pedis quadrati octo, & quadraginta sextarios capiẽs. Plautus: Anus hæc sitit, quantillum sitit, modica est, capit quadrantal. Tales sunt (ut Varro inquit) tesseræ, quibus in alueolo ludditur, ex quo ipsæ quoque appellantur κύβοι, qui, cum iaciuntur, quancunq; in partem incubuerint, dum sunt intacti, immotam habent stabilitatem. Hinc cybium dictum piscis genus, de quo inferius dicemus, quia piscantes id uelut alea ludunt: siue quod ita scissum est, ut medium eius æque pateat in omneis parteis, hoc est ad similitudinem tesserarum. Magnus est error multorum nostri temporis, qui talos pro tesseris accipiunt: sed maior insania uniꝰ, qui id etiam literis mandare, ut est omnium impudentissimus, non erubuit, quem pueri quoq; & uix iam fari incipientes apud Græcos sciant ἀσφάλδιον talum esse, κύβον uero hoc est cubum, id esse, quod nos tesserã dicimus. Varro, Vitruuius, Gellius, Macrobius, Pompeius, & ipse, cuius testimonio utitur, Pollux sole clarius ostendit. deceptus est homo rudis, & crassus, ratione nominis, quod tessera appellatur, cum Græci τέσσαρα quatuor dicant: nec intelligere potuit, non ideo tesseram uocari, quod quadratam figuram habeat, quod genus nostri quadrata appellant, sed quod omni ex parte quadrata sit, quod genus quadrantalia nominamus. Talus proprie ossis genus est in articulo pedis uentre eminens, concaua in uertebra, ligatum solidissimis neruis, quadratum forma, altera parte cõcauum, altera ferè planum: estq; in posteriori suffragine duntaxat, nunquam in prioribus pedibus: nec est homini, aut alijs animalibus habentibus digitos, nec solidas habentibus ungulas, sed tantum bisulcis. Hinc fit talipedare uerbum, quod est uacillare pedibus, & quasi supra talos consistere. hoc genere ossiculi ludere ueteres consueuere, quod nostra quoq; ætate quibusdam locis obseruari animaduertimus. Situs ipse tali numerum facit, eumq; pro lateris differentia diuersum. Latus quod unitatem significat, canis siue canicula appellatur, in quem conuerso talo, deponebatur ab eo, qui iactauerat, numus unus, aut quantum inter se pacti fuerant, sine aliquo lucro, iccirco damnosa canis uocabatur. Ouidius: Quid ualeant tali, quo possis plurima iactu Fingere, damnosas, effugiasq; canes. Persius: Dãnosa canicula quantum Raderet. Eius oppositũ Venus dicitur, siue cous significat septenarium numerum: & is, qui talorum iactu hunc numerum reddidisset, sex lucrifaciebat, præterea quicquid esset caniculæ iactu erasum. Alia duo latera chius, & senio dicuntur, ternarium ille, hic quaternarium significans. Nam binarius, & quinarius numerus in talis non erat. chius treis numos lucrabatur, senio quatuor. Ideo dexter, hoc est felix, & propitius dicebatur. Persius: Quid dexter senio ferret Scire erat in uoto. Quod si pluribus positis talis eadem facies erat, pro uno accipiebantur, diuersitas numerum augebat. Duo senione quatuor lucrifaciebant, Chius, et senio septem. Fuit etiã aliquando in talis octonarius numerus, quem stesichoritem uocant à sepulchro Stesichori poëtæ, quod talorum octo figura conditum fuit. Euripedes Athenis tempore principum quadraginta, qui post triginta imperarunt, numerum talorum usque ad quadraginta auxit, eumq; Euripideum appellauit. Aliæq; in hoc ludi genere differentiæ fuere, ut ferè in cæteris ludis accidit. Nam & uultorios habebant, & Herculem basilicum. Plaut. Talos poscit sibi in manum, prouocat me in aleam, iacit uultorios quatuor. Talos arripio, Herculẽ iacto basilicum. Quapropter ab Augusto scriptum legimus talis iactatis, ut quisq; canem, aut senionem mi serat in singulos talos, singulos denarios conferebat in medium, quos tollebat uniuersos, qui

sos, qui Venerem iecerat. Nec me latet Pollucem de Chio aliter sentire, sed nostrorum in hoc sententiam sequi maluimus, qui de hac re longe apertius scripsere. Vtebantur autem talis ueteres aut naturalibus, aut ex ebore, alia ue materia factis, qui per diminutionem etiam taxilli dicuntur. à tali quidem similitudine taleam dictam putant, quæ est fruſtum ligni præcisum ex utraq; parte æquabiliter serendi gratia. præcisis enim lignis uel pedali, uel cubitali magnitudine nonnullæ arbores seruntur, idq; lignum ita persectum græce generali nomine ξύλον, Latine talea dicitur. Plinius: Ficus omnibus alijs modis nascitur, præterquam talea. Idem: Seruandum in taleæ sa tu ante omnia, ut taleæ ex feracibus fiant arboribus, ne curuæ, ne'ue scabræ, aut bifurcæ, ne tenuiores, quàm manum impleant, ne minores pedalibus, ut illibato cortice, atque ut sectura inferior ponatur semper, & quod erit ab radice, accumuleturq; germinatio terra, donec robur planta capiat. Cato: Taleas oleaginas, quas in scrobe saturus eris, tripedaneas facito, quas in seminario saturus eris, pedaleis facito. Cum taleã demittis, pede taleã opprimito, si parũ descendat, malleo, aut mateola adigito, cauetoq;, ne librum scindas. à talea (ut Varro sentit) taliari uulgo dicitur lignum, dum scinditur: & intaliari, dum præcidendo formatur, & cum ramus ex utraq; parte æquabiliter complanatur, ut numerus aliquis in eo describatur, dicitur talea. Talia uero folliculus ceparum est, & talus Sabinorum prænomen. Sicut autem fruſtum ligni, quod in terra seritur, talea uocatur, ita id, quod inseritur ramo calamus, & tessara dicitur, seu potius per diminutionem tessella, quod instar tesseræ sit. Plini. Quod si longius afferantur pomorum calami, rapo infixos optime custodire succum arbitrantur. Idem: Quidam huic generi miscuere fissuram in uitibus exempta cortice tessella surculo à latere plano adigendo. Item tessera lignum est utrinque complanatũ, in quo numeri describuntur, quod & talea uulgo dicitur. Plautus: Suam uterq; tesserã habet, ratio constat. hoc & tesserula dicitur. Plin. Frumenti rationem tesserulis ostendebat. Item tessera symbolum belli cum quod in pugna exeuntibus datur. Virgilius: It bello tessera signum. Liuius: Cæteris omnibus tesseram dari iubet. Talum quoque à Latinis aliquãdo appellatã inuenimus, eam partem quæ in hominibus imo pede utrinque extuberat prope calcem. Græci σφυρὸν uocant. unde & pro calce aliquando talum usurpant. hinc talaris tunica appellatur prælonga, & usque ad talos descendens. & subtal dictum est concauum pedis, sicut uola, quod scilicet sub talo sit. à secando autẽ segmẽtum dicitur, & segmen quasi ramentum. unde & præsegmen amputatio rei superfluæ dicitur. hinc quæ ex unguibus animalis scinduntur, præsegmina uocitantur. Plau. Quin ipsi pridem tonsor ungues dempserat, Collegit, omnia abstulit præsegmina. Eiusdẽ significationis est resegmen. Plinius: Nec pauci apud Græcos singulorum uiscerum, membrorumq; etiã sapores dixere, omnia persecuti usque ad resegmina unguiũ. A seco autem omnia hæc deriuantur. Secare proprie est excidere: Cicero: Id totum secuit in duas parteis. Et quoniam dum iter facimus, quodammodo uiam diuidere uidemur, secare per metaphoram modo pro ducere usurpamus. Virgilius: Ille uiam secat ad naues. Idem: Arboribus positis secto uia limite quadret, hoc est ducto limite. Tibullus: Et secat ad Phrygios uilia membra modos. modo prosequi. Virgil. Quæcunq; est fortuna hodie, quam quisque secat spem. Hinc sectores dicti emptores uenditorum bonorũ exulis, quod empta sua prosequuntur. Item qui ex damnatione eius, qui accusatus est, dimidiũ bonorum expectant, aut certe aliquam partem, & id persequuntur. Et sectarius ueruex, qui gregem agnorum præcedens, du-

cit. Et sectio, modo concisio, modo persecutio iuris. & secespita cultrum ferreũ, oblõgo manubrio, eburneo, rotundo, solido, iuncto ad capulum argento, auroq; fixo: clauis æneis, ære Cyprio, quo flamines, flaminicæ uirgines, pontifices q; ad sacrificia utebantur. & secium libum, quod secespita secabatur. Et siciculi scrupuli sex, quod semunciam secet. & sicilices hastarum spicula lata. & sicilio uerbum, cuius significatum ostendit Plini. Prata quoties secta sunt, sicilire oportet, hoc est, qđ fœniseces præterierunt secare. Est enim in primis inutile enasci herbas sementaturas. & Varro: In pratis herba cum creuerit desijt, & æstibus arescit, subsecari falcibus debet, & qđ perarescat furcillis uersari: cum peraruit de his manipulos fieri, ac uehi ad uillam, tum de pratis stipulam rastellis eradi, atq; addere fœnisecio cumulum, quo facto sicilienda prata, id est falcibus consectanda, quæ fœniseces præterierunt, ac quasi herba tuberosum reliquerunt campũ, à qua sectione arbitror dictum sicilire pratum. à siciliendo sicilis appellata herba, quam alio nomine Fœnugræcum diximus uocari, quod nullus ferè in seo cultus fit, sed tantũ sicilitur, hoc est secatur. huic enim quod mirum, prodest negligentia, & quanto peius tractatur, tanto prouenit melius. Item Sicilia insula, quod olim Brutio agro cohærẽs, moxinterfuso mari resecta, atq; euulsa est, propter quod & oppidũ è regione in margine Italiæ situm Rhegyum uocitatum est ἀπὸ τοῦ ῥηγνύω, quod est auello, quamuis aliqui Siciliam à ducis nomine Sicelo appellatam uelint, quemadmodum inferius latius disseremus. Item à seco secale frugis genus, quod Taurini sub Alpibus Asiam uocãt de terrimũ, & tantum ad arcendam famẽ utile, fœcunda, sed gracili stipula, nigritia triste, sed pondere præcipuum. Et seculà falx, de qua supra diximus. & securis, à qua diminutiuum securicula, qua ligna secabantur. utebantur tamen ea lictores, atque carnifices, milites quoq; frequenter in bello. huius inuentricem fuisse tradunt Pentesileã Amazonem. Quidã securim dictam putant, quasi semiquirin, ut inferius ostendemus. Sabini enim quirin hastam appellant. & secta, quæ à Græcis hæresis dicitur, ut sunt Philosophorum sectæ. Hæresis enim ab eligẽdo dicitur apud Græcos, hoc est ἀπὸ τοῦ αἱρεῖσθαι, qđ significat eligo, opto. Cice. Estq; in ea hæresi, quæ nullum sequitur florem orationis. Ab hoc Theologi nostri hæreticũ uocauerũt eum, qui sectam aliquam uel instituit, uel sequitur aduersus fundamenta religionis. & sectile, quod excidi potest, et excidium quod excidi solet. Vnde sectiuum dicimus porrum, quod folia eius sæpius secantur. Duo enim sunt porri genera: alterum capitatum, quod in caput latius excrescit, quod ut facerent ueteres, silicem, uel tegulam porro subijciebant, atque in capita dilatabant. Huic autoritatẽ dedit Nero princeps uescendo eo ex oleo per ætatem uocis gratia penè singulis diebus. Tradunt Melam equitem Romanum ex procuratione à Tiberio principe in iudicium uocitatum, succum porri in summa desperatione ad trium denariorum pondus hausisse, confestimq; sine cruciatu aliquo expirasse. Si largius sumatur, dicũt non esse noxium. Capitatum optimum mittebat Aritia. Columella: Et mater Aritia porri. Martia. Mittit præcipuos nemõralis Aritia porros. In niueo uirides stipite cerne comas. Sectiuum erat præcipuum Tarenti. Idem: Fila Tarentini grauiter redolentia porri, Ediſti quoties oscula clausa dato. & sectura pro sectione. & socius uel quod secet, hoc est diuidat laborẽ alterius, uel qđ eum in re laboriosa sequatur. socius enim proprie dicitur qui in re seria, ac laboriosa alicuius par est, unde socij populi Romani dicebantur ita cum ijs fœdere coniuncti, ut pacis, & belli participes essent, à quo sociale dictũ, quod sociorũ est, unde socialis perfidia, & sociale bellũ quod cum socijs ge-

ſtum eſt, & ſocietas quaſi participatio. Liuius: Inſida regni ſocietas. Veteres ſocienũ pro ſocio dicebant. Plau. Ibo intro, atq; illi ſocieno tuo iam interſtringã gulam. Differt ſocius à comite, & ſodali. Nam comes eſt, qui cum aliquo ſimul it, & tanq; ducem ſequitur. Cicero: Non comitem ſe, ſed ducem præbuit. Cæſar: Cum ſe uictoriæ Pompeij comitem eſſe mallet, quàm ſocium Cæſaris. ab hoc fit comito uerbum, & paſſiuũ eius comitor, ſicut à ſocius ſocio, & ſocior. Virg. Atq; uno graditur comitatus Achate. Comitor etiã deponẽs inuenitur. Pli. Quicũq; eum comitati fuerãt. Quod ſi imperator, aut dux milites ſuos ſocios uocat, qui ſibi impares ſunt, facit id conciliandæ beneuolentiæ gratia, quaſi eos ſibi pares exiſtimare uideatur: quemadmodum commilitones uocat, ut ſe ueluti unum ex illis faciat, cum milites ipſi inter ſe commilitones ſint, non dux, aut imperator cõmilito dicatur. Sodalis in rebus leuioribus dicitur, & ferè in cõuiuijs. Dicti autẽ ſunt ſodales, quaſi ſimul edales: uel quod ſederent ſimul in mẽſa, uel quod è ſuo datis ueſci ſoleret: uel quod inter ſe ſuaderent, quod commodum eſſet. Quinti. Et tempeſtiua conuiuia, & peruigiles iocos aduocata ſodalitũ turba ſolutus, atque affluens agerem. Cic. Epulabar modice cũ ſodalibus. hinc ſodalitia, & ſodalitates appellatæ, hoc eſt collegia. Idem: Sodalitates enim me quæſtore ſunt inſtitutæ. Caius ſodales inquit ſunt, qui eiuſdẽ collegij ſunt, cum quo cõſentire uidetur apud eundem Ciceronẽ Antonius, qui Norbanum quæſtorem ſuum appellat ſodalem. Et ſcutum, & ſcutula, de quibus ſupra diximus, & ſica cultrum ferreum, à quo ſicarij dicti, unde eſt lex Cornelia de ſicarijs. Sunt autem ſicarij homicidæ, & qui homines occidendi, furti ue faciendi cauſa cũ telo ambulauerint, & qui in rebus capitalibus dolo malo falſum iudicauerint, falſum'ue teſtimonium dixerint. Et ſecus, quod ſignificat aliter, unde haud ſecus dicimus, hoc eſt non aliter, à quo ſecius, quod modo pro poſitiuo ſuo accipitur, modo ſignificat minus, uel tardius. Virg. Nec ſecius omnis in unguẽ Arboribus poſitis ſecto uia limite quadret. Aliquando ſecus præpoſitio eſt, & ſignificat iuxta. ut ſecus uiã, hoc eſt qã immediate ſecat, id eſt ſequitur uiã. Et ſecundũ, quod immediate ſeqtur primũ, id eſt qã ſecundo loco eſt. Quapropter & aduerbialiter accipitur pro iuxta, nam quod ſi cũdo loco eſt, iuxta eſt. Sulpitius: Marcũ Marcellũ poſt cœnæ tẽpus à Magio Celtione familiari eius pugione percuſſum eſſe, & duo uulnera acceptiſſe, unum in ſtomacho, alterũ in capite ſecundũ aurem. Vir. Dulcibus illa quidẽ illecebris, aut plena ſecundũ Flumina. Aliquãdo pro poſt, quaſi ſecundo loco. Quint. Nam quod unũ mihi ſecundũ patrẽ fortuna uidebatur paraſſe præſidiũ, id ego ſperare in illa ſorte non poteram. Cicero: Proxime autem, & ſecundũ deos homines hominibus maxime utiles eſſe poſſunt. Capitur etiam ſecundum pro eo, quod eſt pro: ut, ſecundũ te litem do, ſecundum me iudica, id eſt pro te, & pro me. & pro in, ut ſecundum quietem, id eſt in quiete. Interdum eam uim habet, quam iuxta ſententiam, ut ſecundum Platonẽ, ſecundũ Ariſtotelem, hoc eſt iuxta ſententiã Platonis, iuxta ſententiã Ariſtotelis. Itẽ ſecundũ diximus proſperũ, quod ita, uti uolumus, ſecet, id eſt ſequatur, uel quod quæ adſunt, proſpera eſſe dicũtur, unde præſentem pro propitio capimus. Plau. Si præſens obſecro, teq; ſine exorarier. Hinc ſecundum fortunam uocamus, quæ uel nobis adeſt, uel nobis obſequitur: & res ſecundas, quæ pro noſtro deſiderio ſequuntur. Virg. Et ſeruare modum rebus ſublata ſecundis. Et ſecundo flumine nauigat, qui aqua ſequẽte nauigat, hoc eſt in eam partem fluente ad aquã tendimus, ſicut aduerſo flumine nauigat, qui contra aquam nititur. Ab hoc fit ſecundare, hoc eſt proſperare. Virg. Dij cœpta ſecundent. Propertius: Iam liquidum nautis aura ſecundat iter, à quo obſecũ-

dare, quod eſt uel in melius conuertere, uel obſequi. Terẽ. Hæc me reprehendere, & corrigere, & obſecundare in loco. Et ſecundarius, quaſi ſecundi ordinis, unde ſecundarius panis dicitur uulgaris. Sueto. de Auguſto: Cibi minimi erat, atq; uulgaris ferè. ſecundarium panem, & piſciculos minutos, & caſeum bubulum manu preſſum, & ficus uirideis biferas maxime appetebat. item ſecundo aduerbium, quod aliquando ſignificat ordinẽ, ut primo, ſecũdo, tertio. Aliquando bis, ut ſecundo eum monueram, id eſt bis monueram, & ſecũdo conſul, id eſt bis cõſul. Nonnunq; rurſus. Cice. Semel hominem allocutus fuerã, an ſecundo mihi redeundum eſſet, ignorabã. & ſecundæ plurali numero tantum membrana illa, qua portus obuolutus utero prodit, dictæ quod naſcentem infantem ſequantur. hæ niſi cum partu exeant mulier male torquetur. χόριον eas appellant Græci, quidam è noſtris uolucrum dixere. Plin. Braſſicæ ſemen contra ardorem febrium facit, & ſtomachi uitia, & ad ſecundas. Item à ſeco inſecta, de quibus ſupra diximus. & ſaucius, de quo inferius dicemus, quaſi ſecius. & ſerra dentatũ inſtrumentum, quo ligna, & lapides ſecantur. Item inſtrumentũ ligneum ſimiliter dentatum, quo trahentibus bobus homines torquebantur. unde ſerrati dentes dicuntur, qui inter ſe diſtincti ſunt, ad ſimilitudinem dentium ſerræ. & ſerratũ quicquid eodem modo dentatũ eſt. Serra præliari dicitur, cum aſſidue, accediturq;, recediturq;, nec ullo tempore conſtituitur (ut ſerra facit) dum aliquid ſecatur. Serræ inuentorẽ fuiſſe Dædalum tradunt, qui & fabricam materiã inuenit, & aſciam notũ inſtrumentum ab aſcindendo dictam, cuius diminutiũ eſt aſciola & perpendiculum inſtrumentum fabri materiarij, ſiue cementarij, quo plumbo à filo, & gnomone pendente rectitudo, ſiue obliquitas operis perpenditur, hoc eſt examinatur: et terebram inſtrumẽtum ad perforandum, à terendo dictũ. à quo fit uerbum terebro, quod eſt terendo perforo, & exterebro, quod eſt extorqueo, & ſcrutor. Plaut. Exterebra prorſus, atq; excute. Dicimus etiam neutro genere terebrum, à quo fit diminuti uum terebellũ: & glutinũ, quod Græci collã nominant, quo ligna ferruminantur. & lithocollam, hoc eſt glutinum, quo lapides coniunguntur. Item ſector, quod eſt ſequor. à quo fit inſector, perſequor. & conſector, ſequor. & aſſector, comitor, non in itinere, aut nauigatione, aut militia, ſed ferè per urbem. Cice. Cum ædilitatẽ Craſſus peteret, eumq; maior natu, & cõſularis Sergius Galba aſſectaretur. & aſſecla communis generis, qui continue aliquem ſequitur. Veteres tamen aſſeclas nutrices dicebant, quod ſemper ijs aſſint, quos nutriunt, nec exiguo ab ijs tẽpore diuellãtur. Item à ſeco deducitur ſequor eiuſdem ſignificationis. à quo ſecutor, qui ſequitur, cuius fœminium eſt ſecutrix. & ſequax triũ generũ, quod modo ſignificat id, quod ſeqtur. Seneca: Cæteros q; Ariſtippi ſequaces. modo qã ſe ſpargendo dilatat. Perſius: Quorũ imagines lãbunt cedræ ſequaces. Virg. Sonitũq;, metumq; Miſcebant operi flammis q; ſequacibus iras. & ſequela, cõſecutio. & ſcurra, qui turpiter iocando domos aliorum ſectatur. & ſequeſter, aquid quẽ plures eandem rem, de qua controuerſia eſt, depoſuerunt, dictus (ut Modeſtino placet) quod occurrenti, & quaſi ſequẽti eos qui contendunt, committitur. Eſt autem ſequeſter, quaſi medius inter duos altercantes, quapropter Virgilius pacem ſequeſtram inducias appellauit, quod media ſit inter bellum præteritum, & futurum: Biſſenos pepigere dies, & pace ſequeſtra per ſyluas Teucri, mixtiq; impune latini Errauere iugis. Hinc fit ſequeſtro uerbum, quod eſt apud ſequeſtrem depono. & paſſuum eius ſequeſtror, a quo ſequeſtrata res. & actus ipſe ſequeſtratio dicitur. Item ſequeſtro aduerbium. Cato: Per deum immortalẽ nolito uos ſequeſtro ponere. Veteres pro ſequeſtro

ſculnam

ſculnam uſurpauere, quaſi ſeculnam, quo uerbo uſus eſt Varro. & ſequens, quod trahentem facile ſequitur, ut cera, & glutinum. Item à ſequor compoſita fiunt pediſequus, hoc eſt famulus, qui pedes domini ſequitur. & pediſequa ancilla, quæ ſequitur dominã. & odoriſequus canis, qui odorẽ ſequitur. Aſſequor, adipiſcor. obſequor, morem gero. nec ſolum de minoribus dicitur erga maiores, ſed etiã de maioribus erga minores. Plau. Ego ſanè cupio obſequi gnato. hinc obſequia dicũtur officia. Teren. Obſequiũ amicos, ueritas odium parit. à quo obſequioſus, qui obſequens, & moriger eſt. & obſequela, ipſa morigeratio. Plaut. Omnes parẽtes Libane liberis ſuis, qui mihi auſcultabunt, facient obſequelam. Perſequor, modo inſector. Plaut. Quid me miſeram, atq; innocentem perſequeris? modo perſeuero exequi, quod agere cœperam. Plinius: Qui mihi omnes ſuaderent, ut cœptum opus perſequi feſtinarem. Exequor, perſequor, abſoluo. Apuleius: Neq; enim in tenebris, ſed in propatulo iuſſa domini exequebar. Hinc exequiæ dictæ funebre officium, quod ſcilicet in funere exequimur. à quo exequiari uerbum, quod eſt in exequijs conuiuari, & epulari. Varro: Ipſum propter ius liberti ſemitracti exequiãtur. Exequias quidam ita ab alijs ſeparant, ut exequiæ ſint, dum cadauer eſfertur, poſtquam ſepultum eſt. reliquiæ inferiæ ſacra mortuorum, quæ inferis ſiunt. Virgi. Totidem, quos educat Vfens uiuentes rapit inferias. Parentalia etiam dicebantur, & parentare ſacra mortuis facere: uel quod ita parerent mortuis, qui ita uiuentes iuſſerant facere: uel quod filij parentibus hoc præſtarent. Eadem iuſta uocabantur, quod iure fierent ijs, qui de nobis uiuentes benemeriti fuerant. de quibus Virgilius: Quiq; ſui memores alios fecere merendo. Proſequor, cum affectu aliquo animi ſequor, & ferè ſemper habet ablatiuum, ut proſequor te oculis, charitate, odio, honore, ueſtibus, cãtu, cõuitijs. Ab hoc fit proſequium, ſicut ab obſequor, obſequiũ. inſequor perſequor. Quintil. Cum eum maledictis inſequeretur. Subſequor, ſtatim ſequor. conſequor, modo ſequor. Cice. Ex quo intelligi poteſt illum mentis agitatione, inueſtigatione q; earum rerum, quas cogitando conſequebatur, neq; otioſum, neq; ſolum unquam fuiſſe. Nonnunquã adipiſcor. Idem: Tunc cum ea, quæ es à ſenatu ſummo cum honore tuo cõſecutus. Ab hoc conſequentia deducitur, quæ ex præcedentibus infertur. à ſeco quoque compoſita fiunt circunſeco, quod eſt circũcido. interſeco, quaſi mediũ ſeco. perſeco, perfectè ſeco. proſeco, idem quod ſeco. unde proſecta dicuntur exta, ſeu uiſcera, quæ ſacrificijs adhibentur. Ouid. Cuius ut impoſuit proſecta calentibus aris. Item proſicium, quod proſectum proijcitur. deſeco, ex aliquo ſeco. exſeco, excido. præſeco, præcido. ſubſeco, ſuccido. diſſeco, modo dilanio, modo diuido. à quo diuiſiones patrimoniorũ inter conſortes diſſectiones ſunt appellatæ. Reſeco, reſcindo, et fœniſex, qui fœnum ſecat, de quo ſupra diximus, à quo fœniſicium ipſa fectio fœni. Vnde apud M. Catonem de fœniſicio ſcribitur. Eſt præterea genus intimæ ueſtis, quæ ferè ex lino ſit, ſubucula appellata. Item ſucula, quamuis ſucula paruam quoq; ſuem ſignificet. Plau. Eſt ſucula argenteola, & duæ cõnexæ maniculæ. & ſucula. Quin. Tu i dierecta cum ſucula, & cum porculis. Crepundia ſunt nõ modo ueſtes, ſed bullæ, enſiculi, ſecuriculæ, crepitacula, & puerilia ornamẽta, à crepando, hoc eſt tinniendo dicta: quoniam infantes huiuſmodi crepitaculis maxime gaudent. Mart. Si quis plorator collo tibi uernula pendet, Hæc quatiet tenera garula ſiſtra manu. Plaut. Sunt crepundia? ecca uideo. Qua facie ſunt? Enſiculus aureolus primũ literatus, poſt altrinſecus ſecuricula ancipes, item aurea literata: poſt hæc ſicula argenteola, & duæ cõnexæ maniculæ, & ſucula, & bulla aurea eſt, quam pater dedit mihi

natali die. Item caſtula palliolum erat, quo puellæ nudæ infra papillas præcingebantur. Varro: Caſtulã mulier ſumpſerat pro ſucula. Item femoralia ſunt, quibus pudendæ partes corporis teguntur, dicta à femore. Item à femina feminalia, nam femur exterior pars ſub coxendice dicitur, femẽ interior, uel femur pars poſterior, femen anterior. Liuius: Quoſdam et iacentes uiuos ſuccifos feminibus, poplitibus q; inuenerũt. Eadem ſubligacula à ſubligando dicuntur. Cicero: Scænicorum quidem mos tantam habet uetere diſciplina uerecundiam, ut in ſcenam ſine ſubligaculo prodeat nemo. & ſubligaria. Pli. At hercle Alexandria, ubi thura interpollantur, nulla ſatis cuſtodit diligentia officinas, ſubligaria ſignãtur opifici. Martial. Tecta tamen nõ hac, qua debes parte lauaris. Si pudor eſt transfer ſubligar in faciem. Sunt etiam qui à ſuccingendo ſue cintoria nominent. Item campeſtria, quod ijs in gymnaſijs, & palæſtris, hoc eſt in campis utẽrentur, à quo qui campeſtria induti ſunt, dicuntur campeſtrati. Ad hæc ſunt candidiſſimæ ſimul ac ſubtiliſſimæ ueſtes ex lino Aegyptio factæ, quæ plurimum pulchritudinis, ac lucri, minimum firmitatis habent. Hæ magno uulgi errore bombycinæ dicuntur, Xylinæ autẽ debent appellari, ſiue goſſipinæ, ſeu goſſampinæ. quippe goſſipion, ſiue Xylon, ſeu goſſampinus frutex eſt ex ſuperiori parte Aegypti, quæ in Arabiam uergit, allatus nunc etiam in quibuſdam locis Italiæ naſcens, ex quo lina fiunt, quæ goſſipina, ſiue Xylina, ſeu goſſampina dicuntur. paruulus eſt, ſimilemq; barbatæ nuci defert fructum plenum lanugine. Nec ullum genus lini in candore huic, mollitiã ue præfertur. Iuriſconſulti inter lanas potius connumerant, dicuntq; lanam ligneam à Græcis appellari. Veſtes inde ſacerdotibus Aegypti gratiſſimæ fiunt. Quidam etiam huiuſmodi linum cotonum uocant, quod frutices id ferentes, quibuſdam in locis folia habet uitiſ ſimilia, niſi quod minora ſunt, ferunt q; cotonei mali ſimilitudine cucurbitas, quæ maturitate ruptæ lanuginis pilas emittunt, cotoneam uero Veneti uocant herbam, quam Galli halã nominant, ſimilem cunilæ bubulæ cacuminibus thymo dulcem, & ſitim ſedantem. Sunt item ueſtes ſericeæ leuitate omnibus præſtantes multiplici colorum uarietate infectæ. Mittunt has Seres Scytharum populi, à quibus nomen habent. Innaſcitur arborum frondibus lanugo nobilis, quæ ſericum dicitur: hanc ueluti quandam frondium canitiem aqua perfuſa depectunt, geminus hinc fœminis labor eſt, redordiendi fila, rurſuſq; texendi. Aliæ quoq; arbores lanigeras arbores habẽt, ſed omnibus iam nomen Seres dedere: ſiquidem et bõbycinas nunc à ſericeis non diſtingunt. bombyx animal eſt ex inſectorum genere. Tria eorum genera ſunt. primum in Aſſyria proueniens ueſpa maius, nidos luto figit, & pariẽti applicat, ſeu alicui lapidi tanta duritia, ut ſpiculis perforari uix poſſint. in his ceras largius, quàm apes faciunt, deinde maiorem uermiculũ. Aliud fit ex grandiore uerme, qui ueluti gemina protendit cornua. ſuiq; generis eſt primum toto immutato eruca, deinde bõbilis appellatur, ex quo necydalus, ex hoc in ſex menſibus bombyces telas araneorum modo texunt ad ueſtem, ac luxum uirorum, ac fœminarum, quæ bombycina appellatur. Prima eas in filũ retorquere, ac inde texere in Coo inſula Pamphila Platis filia inuenit, à quo huiuſmodi ueſtis Cois appellata eſt. Horat. Altera nil obſtat Cois tibi. Tertium genus in eadẽ Coo inſula primo inuentum tradunt, floribus quarundam arborum imbre decuſſis, & terræ alitu animatis factos primo papiliones paruos, nudosq;, mox frigorum impatientia uillis inhorruiſſe, & aduerſus hyemẽ inſtauraſſe ſibi tunicas denſiſſimas, pedũ aſperitate foliorum lanuginem radentes in uellera: quam unguium carminatione ſubigentes, mox traxerunt in ramos, & ueluti

pectine tenuarunt, postea apprehensam inuoluerunt corpori, facto sibi nido uolubili: sic ab homine sublati sunt, fictilibus q uasis tepore, & furfurum esca nutriti, ita subnatos alios sui generis bombyces. Deinde in Italiã quoq translatos tam gratos mulieribus, ut non fictilibus iam uasis, sed pectoribus, ac mammis ipsos foueant, alantq ferè folijs mori. Horum lanificia humore lentescunt, excerpta mox in fila exiguo fuso tenuantur, & uestes fiunt, tam mulieribus, quàm uiris omni quidõ tempore, sed præsertim æstate gratissimæ. Sunt item byssinæ uestes ex lana mollissima, colore luteo, nigricante, ac splendorem auri reddente. Est conchæ genus, quod pinna dicitur, nascitur in limosis, subiecta semper, nec unquã sine comite, quem pinnotherem uocant, alij pinnophylacem. hic in aliquibus partibus est pisciculus, cui nomen squilla est. Cicero: Duabus grandibus obsita conchis, cum qua paruus pisciculus squilla dictus societatem coit. in aliquibus cancer, dapis assectator aperit se se pinna, atque orbum luminibus corpus minutis pisciculis præbet. assultant illi protinus, & ubi per licentiam audacia creuit, implent pinnam. Hoc tempus speculatus cancer leui morsu significat, illa ore compresso quicquid incluserit, exanimat, partemq socio præbet. Hanc, ut pleraq alias cõchas uenatur Polypus, quam ut sine discrimine comprehendat, lapillum extra carnem imponit, ne claudi, & brachia eius cõcidere possit. Aduenientem ergo peruigil socius speculatur, idq leui morsu indicat pinnæ. Illa clausis testis saluti suæ consulit, hæc pauxillum intra se lanæ habet conchæ adhærens, colore luteo, ac perlucido, quæ byssus dicitur. Fiũt ex eo præciosissimæ uestes byssinæ appellatæ, & byssinũ eiusmodi color uocatur, qui aliquãdo etiã dicitur byssus. hoc fit, si cocco tinctum, tyrio tingatur. Est etiã byssinũ lini genus pretiosi, quod circa Elin in Achaia gigni solebat, dictum à similitudine huius, quod diximus byssini, & mulierum maxime delitijs conueniens. huic lino inter cætera genera principatus est, eo excepto, quod uiuum appellant, nec ullis ignibus absumitur. Ardent ex eo mappæ in focis conuiuatorum, & igne exustæ magis splendescunt, quàm si aquis abluerentur. Fiunt hinc funẽbres regum tunicæ, quæ fa uillam corporis, dum crematur, ab reliquo cinere separãt. Nascitur in desertis, ac sole adustis Indiæ locis, ubi imbres non cadunt, assuescitq uiuere ardendo, rarum muentu, & textu difficile propter breuitatem. Rufus alioquin color igni maxime splendescit. Cum inuentum est, æquat precia Margaritarum. uocatur à Græcis asbestinũ propter calcis similitudinem, quæ igni purificatur. Calcem enim Græci ἄσβεστον uocant. β græca litera aliquando non in b latinum, sed in u consonantem conuertitur, ut in Asuestinum, & in Eruus. linteum ex asuesti no factum, si circa arborẽ ponatur, tædit arbor surdis ictibus. Strabo scribit ad Carystum in Euboœa lapidem nasci, quẽ pectunt, nent, texunt. conficiuntur inde mantilia egregie contexta. ea ubi sordescunt, in flammas proiecta non secus emundantur, quàm si aquis maculæ eluerentur. ex Hispania afferri quondam linum solebat, faciendis plagis utilissimum, quod xœlicũ uocatur, à ciuitate Galatiæ, propinqua Oceano, et Cumanum è Campania ad piscium, & auium capturam. Item etiam ad faciendas plagas, quæ Cumanæ dicebantur, aprosfilo, ceu ferri acie concidentes. Plagæ, non funiculi sunt, quibus retia astringuntur (ut Seruius sentit) sed retia rariora ad capiendas feras, quod præclare Virg. definit: Retia rara plagæ, lato uenabula ferro. Nam funiculi quibus retia tendũtur, circa summam, & imam partem epidromes appellantur, quod m ijs retia discurrant. ἔπι enim significat in, δρόμος curro. Visæ sunt tantæ tenuitatis, ut annulum hominis cum epidromibus, hoc est funiculis, quibus extenduntur transierint, uno

tantam eorum multitudinem portante, ut saltus cingere possent. nec adeo hoc mirum est, cum illud sit mirabilius singula stamina earum centeno quinquageno filo constare, quamuis illud hoc miraculum superat, quod in Aegyptij quondam regis thorace, in Rhodiorũ insula uisum est in templo Mineruæ trecentis sexagintaquinque filis singula fila constare. Est etiam lini genus, quod carbasus dicitur, ex quo præciua fiunt uela nauium, quæ & ipsa ab hoc pluratiuo numero Carbasa neutro genere dicuntur, singularis fœminino carbasus. Hinc carbasina uela dicimus, siue quæ ex eo genere lini sunt, siue naualia carbasina, hoc est naualia uela. Primus in theatro fertur duxisse Lentulus Spinther, Apollinaribus ludis: mox Cæsar dictator totũ forum Romanũ eisdem uelis texit, uiamq sacrã ab domo sua ad cliuum usq in capitolium, quod ludo ipso, quem edidit gladiatorio mirabilius usum fuisse prodiderũt. Deinde Marcellus Octauia sorore Augusti genitus, uelis forũ inumbrauit, ut salubrius litigantes cõsisterent. Quidam etiam caua ædium uelis texerunt, ut solem arcerent. Quinetiã tingere coloribus lina cœpere, ex q bus fierent uela. Talibus usus est Alexander Magnus, dum Indo amne nauigaret. Item uelo purpureo ad Accium cum M. Antonio Cleopatra uenit, eodemq effugit. Postea in theatris tantum huiusmodi uela umbram fecere, quod primum Q. Catulus, cum capitolium dedicaret, inuenit. Lino ueteres culcitras implere, ac tomento solebãt, præsertim in Gallia Cisalpina. Est & lini genus, quod orthommũ appellant: fit è pannicula palustris harundinis. Asia linum è genesta facit ad piscatoria retia præcipuũ. Aethiopes, Indiq è malis. Arabes è cucurbitis. Semen lini utile medicinæ est, adhibeturq in rustico quodam, ac prædulci Transpadanæ Italiæ cibo. Item eo in sacris utebantur, uirgæ in aqua macerantur, tũ siccatæ in saxo tunduntur stipario malleo. quod proximũ conuici est stupa appellatur à Græco στύπον, quod stupam significat. unde stipo fit, quod proprie est rimas obturo, quia in hoc stupa uti solemus. est enim deterius linum, quod lucernarum ferè luminibus ueteres adhibebant, & rimis maxime nauium claudendis. Vnde stipatores appellati, qui in nauibus stipam, hoc est stupam componunt. Hinc stipare pro densare & componere accipitur. Virgilius: Stipatq carinis Ingens argentum. & stipatores dicuntur corporis nostri custodes, quos antiqui à latere latrones uocitabant, uel quod stipati, hoc est, cateruati corpora regum circundabant, uel quod ipsi ferro circundati & stipati erant. Ab hoc stips dicta merces, quæ stipatoribus, & militibus dabatur. Aug. Putas te stipem elephanto dare. quamuis Varro stipem dictam uelit, quod qui supra as maiorem numerum accepissent, non in arca ponebant, sed in aliqua cælla stipabant, hoc est cõponebant, quo minus loci occuparet. Hinc stipendium æs militare appellatum à stipe pendenda, & stipendiarij milites, quod eam stipem pendebant. Ennius: Pœni stipendia pendunt. pecuniam quoque, quam uel in ærarium reponebant, uel dijs offerebant, stipem ueteres dixere. Item quod mendicis ad sustentationem infelicis uitæ porrigitur. Hinc qui pecuniam rogat, & qui spondet stipulari, acre stipulari dicitur, quod uerbum postea ad omneis rogationes, quæ solenniter fiunt, translatum est, & stipulatio rogatio dicitur, & stipulator, qui rogat siue rogatur. Dicimus autem stipulor abs te actiue, hoc est rogo te, peto abs te, & stipulor abs te passiue, hoc est rogor abs te. à quo fit astipulor, quod significat assentior. à stipo stiparium dicimus quicquid ad stipandum pertinet, ut stiparius malleus. & constipo uerbum, quod est condenso, ut stipes fustis terræ defixus, qui quoniam pulsulare aliquando consueuit, putant aliqui stirpem ab eo dictã. stirps enim fœminino genere originem significat. Virgilius:

Heu stirpẽ

Heu stirpem inuisam. Masculino arborem. Idem: Sed stirpem Teucri nullo discrimine sacrũ. à quo extirpo deducitur, quod proprie significat radicitus euello. per metaphoram tamen ad alia quoque transfertur, unde extirpari uitia dicimus, quasi funditus tolli. Horat. improprie, ut alij plures fœminino genere protulit: Stirpesq raptas, & pecus, & domos. Item stypula à stupa deducitur, siue quod stupæ instar uratur, siue quod ea quoque stypari tectorum rimæ consueuerunt. Est autẽ stypula calamus frumenti, utputa tritici, hordei, farris, & similiũ, quod scilicet continet spicam, quod unam duntaxat stypulam habet unicalamum frumentum dicitur. Stypulæ internodia dicuntur geniculæ, & aliquando genua à similitudine genuum animalis. Plinius: Frumenta quædam in genu tertio spicam incipium concipere. Idem: Geniculæ sunt tritico quaternæ, farri senæ, hordeo octonæ. Ab hoc geniculatũ dicitur, quod frequentibus geniculis constat, ut est herba, quæ heliotropiũ uocatur, ob id genicularis herba ab aliquibus nominata. & geniculatim frãgi, aut aliud fieri dicimus, hoc est per singula genicula. Stypula in cãpo remanet frumento demesso. Item ea pars, quæ è frumento demesso, cõtusa spica superstat similiter stypula generali uocabulo appellatur. Virgilius: Non tu in triuijs indocte solebas Stridenti miserum stypula disperdere carmen quã alibi auenam uocitant, cum proprie auena genus sit frumenti. Sylueſtem tenui musam meditaris auena. Veruntamen, si proprie loqui uelimus, cum per se tantum spica pinsitur ad aurifi cum usus, acus uocatur, cum uero in area teritur, palea ad pabula iumentorum. Nam milij, & panici, & sisamæ purgamenta, non paleam, sed appludam nominamus. Neuius: Ne hercle appluda est hodie, quàm tu leuior. dicta est ab applodendo, quod propter tenuitatem, & quia minutissima est spiritu deijci atur. non sine errore A Gellius, & Nonius Marcellus appludam frumenti furfurem à ueteribus dictam scripsere, & Pompeius, sorbitionis genus esse liquidissimum. Acus autem istud, quod diximus, stypulæ genus uocatur à similitudine acus, qua suimus. Acus autem ab acumine. Acumen, & acuo, & acies, ab acone græco uocabulo, quã latine dicimus cotem. Dicitur autem acies, cuiuscunq rei acumen, & quasi summũ, unde aciem ferri dicimus, aciem oculorũ, aciem exercitus. Ab acuo acutus deducitur notæ significationis, quod etiam ad incorporea transfertur, ut acutum ingenium, acutus uisus. Et aciaris securis ærea, qua in sacrificijs sacerdotes apud ueteres utebantur. Et acer, quod proprie acutũ significat. Cice. Acri homo ingenio. Per metaphorã tamen aliquando pro ueloci usurpantur. Virgilius: Calidumq animis, & cursibus acrem. Aliquando pro seuero. Cicero: Suum igitur quisq noscat ingeniũ, acrem se & bonorum, & malorum iudicem præbeat. Interdum pro uehementi, sæuo, cruento. Virgilius: Acremq molossum Pasce sero pingui. Idẽ: Acri quondã regnata Lycurgo. Nõnunq pro diligenti, prouido. Idem: Iam tum acer curas uenientẽ extendit in annum rusticus. Quandoq pro forti. Idem: Aut acrẽ dubiues in prælia poscere Turnum. Ab hoc acrimonia deducitur, hoc est uiuacitas animi, acumẽ ingenij, & mẽtis seueritas. & acriter aduerbium, acute, uehementer, fortiter, seuere, & eorum comparatiua, ac superlatiua. Item alacer, siue alacris, (utroque enim modo dicitur) quod modo festinum significat, quasi alis acer. Terenti. Quid tu es tristis, quid ue es alacris? modo lætum, & ueluti in spem aliquam gestientem. à quo alacritas dicta mutatio quædam uultus in aliquam spem gestientis. Cice. Vir ergo temperatus, constans, sine metu, sine ægritudine, sine alacritate, nulla libidine uexatus. Ab hoc fit alacriter aduerbiũ. Item ab acer acerbus, quod proprie incoctum & nondum maturum significat, unde poma acerba, & acer-

bum uuluus, id est immaturum, dicimus. Aliquando tamen ponitur pro horrendo, & immiti. Virgil. Et funere mersit acerbo. Ab hoc fit acerbitas, quod modo amaritudinem saporis, modo cruditatem, modo sæuitiam significat. & acerbe aduerbium, amare, immature, crudeliter, & comparatiua, superlatiuaq eorum. Item acer arbor, quod acria in ea artificum ingenia exerceantur. Est enim amplissima arbor, & operũ elegantia, ac subtilitate, primum post citrũ locum obtinet. Mensæ inde acernæ dicuntur. Martialis de mensa acerna: Nõ sum crispa quidem, nec syluæ filia Mauræ, sed norunt lautas, & mea ligna dapes. Plura eius genera sunt. Album, quod præcipui candoris gallicum uocatur, in Transpadana Italia, & trãsalpeis nascens alterum crispo maculatũ discursu, qui cum excellentior sit, dicitur pauonium à caudarum pauoninarum similitudine. Martialis: De lecto pauonino: Nomina dat spõdæ pictis pulcherrima pennis Nunc Iunonis auis, sed prius Argus erat. Hoc in Istria, rhetiaq præcipuum est: è uiliori genere à uenarum crassitudine crassiuenium uocitant. Græci situ discernunt, campestre, candidum, nec crispum glinon uocant: crispius, duriusq quod in montibus nascatur, montanum. tertium genus appellant Zigiam rubentem fissili ligno, cortice liuido, & scabro. Hoc alij proprij generis esse malunt: & latine carpinum nuncupant. pulcherrimum est bruscum, multoq etiam excellentius moluscum tuber, utrunq huius arboris. Sed bruscum intortius crispum, moluscum simplicius sparsum, & sed magnitudinem mensarum caperet, haud dubie prælatum à ueteribus citro fuisset: propter paruitatem intra pugillares tantum & lectorum laminas stetit. Et brusco mensæ quoq factæ sunt nigrescentes. reperitur & in alno tuber nota arbore, sed tanto deterius, quanto alnus ipsa distat ab acere. Item acetũ, quod nihil aliud est, quàm acre uinum. à quo acetosum, & acetositas, & acer pro ipsa acetositate. & acetaria, herbæ, quæ ad excitandum appetitum cum aceto manduntur. & acidum pro acetoso, cuius diminutiuum est acidulum. & acetabulum, de quo inferius dicemus. Veteres acetare scripserunt pro commouere, & quod nunc dicimus agitare. Præterea ab acuo fit acupedius, de quo inferius dicemus. & acinus granum, & aceruus, quod est cuiuscunque rei congeries in acutum elata. Acus etiã piscis genus est, de quo diximus. Itẽ genus instrũctæ aciei, quod ea pars militum uehementissima sit ad nocendũ hosti acumine telorum. Item instrumentum ad ornandum caput, quod & per diminutionem acicula dicitur. Ab acu autem cum paleam significat, fit acero uerbum, quod est paleis inficio. itaq acerosum frumentum dicimus immundum, & non sine paleis, à quo & panis, qui ex eo fit, acerosus dicitur. & aceratum lutum, quo paleis immistum est ad tuguria facienda. & obacero, quod est loquendo alterius sermoni molesto, impedio, quasi paleas ori obijciendo. Item à stupa stupeo deriuatur, à quo stupor, quæ est quædam alienatio sensuum, quod scilicet sensus constypentur. hinc stupefacio, & stupefio, & stupidus, qã modo stupefactum significat, modo insensatum: unde stupentia, siue stupida membra dicuntur, quando uel paruum, uel nullum habent sensum. Item obstupeo, & stupesco, & obstupesco, & substupeo, & substupidus, & obstupefacio, & obstupefio notæ significationis. Itẽ à stupa stupeũ dicitur, qđ ex stupa est, sicut à lino lineum, quod ex lino. Linum græca uox est: Græci enim λίνον nominant. Ab hoc qui lini artẽ exercet linarius à nobis dicitur, à Græcis λινοπώλος. & linteum, hoc est panneus lineus, quod græce λινοῦν dicitur. à quo fit diminutiuum linteolum, & linamentum quoque significat, quod est filum ipsum, quod ex lino uoluendo trahitur. Plinius: Delphini adipe linamenta accensa excitant uuluæ strangulatu opa

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pressas. & quo ueteres usi fuere, linio linionis, qui à Græcis λινουργὸς appellatur. Nam λίνυφον uocant lini textorem, λινοῦχον retiarium, & λινόσπερμα lini semen. Item à lino licium dictum filum, quo in tela textrices implicant stamen. à quo licio uerbum cum eius deriuatiuis, atque compositis, de quibus inferius dicemus. Et Linus proprium nomen quãuis primam corripiat. Hic Mercurij ex Vrania musa filius fuit, ut Hermodorus affirmat. Virgilius tamen ab Apolline genitum dicit. & linea, quæ proprie significat filum illud, quo fabri materiarij utuntur ad signandam materiam, quod ex lino fiat, à Græcis dicitur σαθμή. & quoniam ab hac, si rubrica, uel alio colore intincta fuerit figura designatur longa sine latitudine, atque altitudine, ea quoq; figura à Græcis γραμμὴ, à nostris linea dicta est. item ea, quam non colore, sed animo imaginantur geometræ, de qua paulo superius disseruimus. Antiqui pictores penicillo tenuissimam lineam ducere pulchrum putabant. Tradunt Apellem excellentissimum pictorem, cum aliquando Rhodum ad Protogenem alium pictorẽ auidus cognoscendi opera eius adnauigasset, quoniã fama tantum hominem prius cognouerat, statim officinam illius petijsse. Aberat tum ipse, relicta domi anicula, quæ tabulam unam satis amplam ad pingendum parata custodiebat, hanc rogatam, foris esse Protogenem respondisse, interrogasseq;, à quo quæsitum illi referret. Ab hoc Apellem dixisse, arreptoq; penicillo, lineam per tabulam duxisse ex colore summæ tenuitatis. Reuersum deinde Protogenem, & re, uti gesta fuerat ab anicula cognita, operis subtilitatẽ contemplatũ, uenisse Apellem dixisse, & ipsum tunc alio colore tenuiorem in illa ipsa lineam duxisse, & abeuntem præcepisse aniculæ, ut si ille redijsset, ostenderet, diceret'que hunc esse, quem quærebat. Reuersum post hæc Apellem, quoniam uinci erubescebat, tertio colore lineas secuisse, nullo subtilitati loco relicto, confessum Protogenẽ se ab eo uictum, in portũ, ut hospitem quæreret, deuolasse. Tradita deinde posteris hæc tabula magno omnibus miraculo fuit, nihil aliud cõtinens, quàm lineas uisum effugientes, & tamen omni tempore nobilior habita. Cõsumpta est priore incendio domus Cæsaris in palatio. Fuit Apelli perpetua consuetudo, nunquã tam occupatam diem agendi, ut non lineã ducendo, artem exerceret, ex quo natum est prouerbium, cum significare uolumus non esse frustra tempus terendum: Nulla sit dies sine linea, nec lineam hodie duxi, hoc est nihil feci. à linea fit lineo uerbam, quod est lineam duco. & linearis, ad lineam pertinens. unde linearis pictura uocata est, quam primus Philocles Aegyptius, uel Cleantes Corinthius inuenit lineis circum umbrã hominis deductis. Sic enim inuentã primo picturã constat ab Aegyptijs, ut nonnulli putant, ut alij à Græcis, uel apud Sicyonios, uel apud Corinthios. Primi enim eam exercuere Ardices Corinthius, & Telephanes Sicyonius sine ullo colore, spargentes tamen lineas intus. Itaque γράφειν, hoc est scribere dicti sunt, & γραφὴ tam scripturam, quàm picturam significat, & γραφεὺς, tam scribam, quàm pictorem, & γραφεῖον stilum, & γραφιοθήκη graphiarium, hoc est theca, in qua stili reponuntur, quibus & scribere simul, & pingere solebant ante, quàm penicilli, & colores inuenirentur. Latini quoq; Græcos secuti huiusmodi linearem picturam Graphidem nominauere. Plinius: Graphidis uestigia extant in tabulis, ac membranis, ex quibus proficere dicuntur artifices. Item ab hac linea lineamenta, hoc est extremitates ipsæ, & quasi lineæ quædam corporum, per quas hominis forma dignoscitur, à lineari pictura tracta, in qua per solas lineas effigies hominis cognoscebatur. Item lino uerbum, quod proprie est leuiter aliquid induco, & quasi lineam du-

co. Vnde interlinire dicimus superinducto atramento, aut alio liquore scripturã aliquã, picturam'ue destruere. Cicero: Tabulæ sunt in medio, se corruptas, atq; interlitas esse clamant. hinc talis inductio litura dicta. à lino litera, quod in scribendo illinitur, hoc est leuiter inducitur atramentum, quãuis alij literam quasi legiterã dictã uelint, quod legenti iter præbeat. Itẽ à lino litus, de quo supra diximus. & lido uerbum (ut quidam putant) quo ueteres utebantur pro eo, qđ est confringo, deleo. à quo fit allido, hoc est impingo, & elido, quod proprie significat effringo, exprimo, dissipo. Virg. Elisos oculos, & siccum sanguine guttur. Plautus: Iubeo oculos elidere. Lucil. Iniuriatum hunc in fauces inuasisse, animumq; elisisse. Virgilius: Geminosq; premẽs eliserit angueis. Cicero. Qui rebus his fractus ægritudine eliditur, potest tamẽ esse nõ miser. Idẽ: Vt auriga indoctus è curru trahitur, dilaniatur, eliditur. & illido, quod est infringo. & collido, à quo collisio deducitur, quæ est duorum, aut plurium corporum mutua (ut ita dicã) confricatio, atq; cõfractio. Item à lino linio. à quo delinio, quod est mulceo, irretio, unde fit delinimentũ. Afran. Mala ætas nulla delinimẽta inuenit. composita sunt illino. Plin. Fimũ caprinũ ex melle illitum epiphoris prodesse putant. Virgili. lita pro illita posuit: Et paribus lita corpora guttis. Oblino. Plin. Fel quoq; eius cũ axungia oblitum mirifice prodest. Ab hoc (ut quidã arbitrantur) obliuiscor deducitur, quod nouis in mentem inductis, hoc est menti oblitis, uetera abolentur. Hinc obliuio fit, & obliuiosus, qui facile obliuiscitur. Itẽ ab oblino oblitero, sicut à lino litera. obliterare enim est obscure facere, delere. Alij tamẽ hoc uerbum ab obliuione deriuatum putant, alij à litore, quod ibi notata æquari fluctibus solent, & tolli. Hinc notãdum, quod obliuio, si cum uenio, & similibus iungatur, semper passiue accipitur. Cicero: Vt si fuerint excellẽtissimi, certe iam uenerint in obliuionem. Allino. Plin. Sunt qui leporino coagulo mel addant, & hoc sæpe allinant dentem. Circunlino. Idem: Fit ex succo cicutæ ad refrigerandum stomachum malagma, præcipuus tamen est ad cohibendas epiphoras æstiuas, oculorumq; dolores sedandos circunlitus, hoc est circumcirca leuiter inductus. Sublino. Cornelius Celsus: Idem quoq; umbilico sublitũ facit. Dicitur præterea linea filum omne ex lino, & quicunque tenuis funiculus. Columel. Ligato pede longa linea gallina custoditur. Plinius: Stemmata uero lineis discurrebant ad imagines pictas. Idem: Murenæ deuorant hamũ, admouentq; dentibus lineas, atq; ita erodunt. Idem: Infixũ hamo inuertere se, quoniam scit dorso cultellato, spinaq; lineam præsecare. Inuenitur etiam filum positum pro linea. Varro: Sumptoq; atramento sutorio filum duxit. Proprie enim filum est, quod ex lino, lana'ue trahendo ducitur, hoc est linamentum. Lucilius: Surge muliẽr, duce filum non malum. à quo fit filo uerbum, quod est filum duco, quod & neo dicitur: quorum passiua sunt filor, & neor. à quo fit compositum effilo. effilatum enim dicimus, quod extra uestimentum filo contextum est, quod erectũ quoque à quibusdam dicitur. à lino etiam ligo uerbum deriuari quidam existimant, quasi lino ago, quod lino omnia ligentur, propter quod Græci λίνον, hoc est linum uocatum putant ἀπὸ τοῦ λινέω antiquo uerbo, quod est teneo, quia lino omnia tenentur. Ab hoc ligamen deriuatur, & ligamentum, & ligaculum, quo aliquid ligatur, & subligar, & subligaculum, de quibus supra diximus. & ligellum breue domicilium, & tuguriolum. Plautus: Tu à ligello fuisti, qua exis foras. & lictor, qui populo, & magistratibus ministrat: uel quod uirgarum fasceis ligatos gerebant lictores: uel quod, cũ magistratus populi Romani uirgis quempiam uerberari iussissent, crura eius, ac manus ligare lictores solebant. Tiro tamẽ Cicero nis libertus

nis libertus à lino, uel licio appellatos scripsit. licio enim ex transuerso qui ministrabant, cincti erant. Plutarchus litorem absque c scribendum esse existimat, & ita à ueteribus scriptum fuisse, tractum à græco. Græci enim λιτουργὸν, hoc est populi ministrum dicunt. Nam λιτὸν populum nominant, ἐργασὴν ministrum. Erant consuli lictores duodecim, cæteris uero magistratibus, quales sunt proconsules, præsides, prætores sex. hi fascem uirgarum alligatum cum securi gerebant, iccirco duodecim fasces modo pro consule, modo pro consulatu ponimus, & fasces pro magistratu. Causam aũt cur duodecim lictores consuli essent, hanc tradunt, quod hunc morem seruabant Hetrusci, à quibus sicut toga prætexta, & sella curulis, ita & apparitores, & lictores sumpti sunt. hunc uero numerum habuerunt Hetrusci, quod ex duodecim populis cõmuniter creato rege, singulos singuli populi lictores dabant. Sunt etiam qui ab numero auium, quæ augurio regnum Romulo portenderunt, hunc numerum secutum putent, quemadmodum in minoribus magistratibus sex tantum lictores datos, à numero sex uulturum, quas conspexerat Remus. Item à ligo ligatura dicitur, & ligo ligonis rusticũ instrumentum, quod à radicibus, quæ sub terra sunt, ligetur: quamuis alij à legendo potius ligonem dictum, quasi legonem existiment, quia per latitudinem sub terra facilius legitur. Et cõposita alligo, quod est ad aliquid ligo. Circunligo notæ significationis. Obligo, deuincio. à quo obligatus, & obligatio. Præligo ante ligo. illigo, intro ligo. subligo notæ significationis. Religo, modo soluo, modo ligo. Mar. Qualiter in Scythica religatus rupe Prometheus. Colligo, simul ligo. Et lingua, uel quod (sicut Varroni placet) cibum liget. hæc enim cibos ui sua cõglobat, & deprimit, ac transmittit in uentrem, uel quod ipsa dentium septis, quasi muro circũuallata, ac ligata sit. In hac uirtus sermonis est, hac sapores sentiuntur, homini sæpe ita cõstricta uenis, ut intercidi eas necesse sit. Tenuissima est serpentibus & trisulcans, uibransq;, lacertis bifida, & pilosa, uitulis marinis duplex, crocodilis nulla, leonibus, pardis, felibus, alijsq; eiusmodi generis imbricatæ asperitatis, & limæ similis, attenuansq; lambendo hominis cutem. Ranis prima parte cohærens, intimo gutture absoluta, qua uocẽ emittunt. Mares tũc uocantur ololygones. stato enim hoc tempore euenit, dum fœminas ad coitum uocant. Tum siquidem inferiore labro demisso ad libramentum modicæ aquæ receptæ in fauces palpitante sibi lingua ululatus elicitur, à quo nomen sumpsere. siquidem Græci ὀλολύζειν ululare dicunt, quod est clamare, & lugubrem uocem emittere, unde ὀλολυγὴ ulula est nocturnæ auis genus, ὀλολυγμὸς ululatus, ὀλολύζων ululans. Apibus, & cicadis prælonga est, & eminens lingua, quibusdam insectis intus, ut formicis, elephanto lata, psitaco ferè instar humanæ. Est autem lingua non solum hæc, de qua locuti sumus, particula corporis, sed etiam differentia sermonum, unde Latinam linguam dicimus, Græcam, Iudaicam, Arabicam, Chaldæam. Quinetiã in una lingua est aliquando sermonis diuersitas, quæ similiter lingua dicitur, ut in lingua Græca est lingua, quæ communis uocatur, & Attica, & Dorica, & Ionica, & Aeolica. Item lingua promõtorij genus appellatur non excellentis, sed molliter in planum deuexi. Item instrumentum ad similitudinem coclearis: nisi quod coclear concauitatem habet, lingua plana est, & oblonga in speciem linguæ facta. Plinius: Ad sanguinem sistendum decem grana seminis ferulæ bibuntur in uino trita, uel medulla. Sunt qui comitialibus morbis dandum putant, luna quarta, sexta, septima linguæ mensura. eius diminutiuum lingula est eiusdem signifi-

cationis. Idem: Cera punica fit hoc modo. uentilatur sub diuo sæpius cera fulua, deinde feruet in aqua marina ex alto petita addito nitro: inde lingulis eligunt florem, id est candidissima quæque. Eadem detracto, n, ligula dicitur. Martialis: Quamuis me ligulam dicant equitesq;, patres'que, Dicor ab indoctis lingula grammaticis. Veteres tamen gladiolum quoque oblongum in speciem linguæ factum ligulam uocitauere. Lingulæ dicuntur, quæ tibijs adhibentur ab huius, de qua supra diximus, linguæ similitudine. Lingua etiam (ut Plinius testatur) herba est, quæ circa fonteis nascitur, cuius radix cõbusta, & trita alopecias emendat. Est autem alopecia morbus in capite ex uitio humorum, qui fit cum profluuio capillorum. Accepit autem nomen ἀπὸ τῆς ἀλώπεκος, hoc est à uulpe, quod id animal hoc genus morbi crebro patiatur. Item lingua bubula herbæ genus est, quã Græci buglosson nominant, boum linguæ similis. cui præcipua uirtus est, quod in uinum deiecta, animi uoluptates auget, ob id euphrosinum dicta, quasi herba lætificans. Græci enim εὐφραίνειν lætari dicunt, unde euphrasia exultatio dicitur, & Euphrosyne læticia. Est & lingua canina alia herba, quæ cynoglossos uocatur à Græcis caninas imitans linguas topiarijs operibus gratissima. Item lingua petrea, genus est lapilli, quod inter gemmas connumeratur, glossopetra uocatur, Græcorum lingua, humanæ similis. Magi eam credunt non nasci in terra, sed deficiente luna, de cœlo decidere, & lenocinanti necessariam esse, uentosq; comprimere. A lingua lingulaca deriuatur genus piscis, et mulier auguratrix. Itẽ multiloqua. Plautus. Lingulaca est, nam nunquam tacet. & linguax, & lingulax, hoc est uerbosus, de quibus superius locuti sumus. & elinguo, hoc est linguam eximo. Plautus: Si ego hercle te non elinguendam dedero usq; ab radicibus. à quo elinguis, qui sine lingua est. Itẽ qui mutus est, & loqui non potest, etiam si linguã habeat. Bilinguis, qui uel duas linguas habet, uel modo unum, modo aliud loquitur. Eodem modo trilinguis, & quadrilinguis. Bilinguem etiam pro fallaci accipimus, hoc uitium ad mentẽ referentes. Vnde Brutij Italiæ populi Lucanis uicini bilingues uocitati sunt, & græce loqui dicti, quemadmodũ Brutij appellati, quod quasi bruti, & obscœni sunt. brutum enim dicitur quod tardum, stolidũ, & sine sensu est. à quo Bruti cognomen, qui se stolidum simulauit. à Brutijs brutiani dicti, qui officia seruilia magistratibus præstabant. eôque hi primum se Annibali tradiderunt, & cum eo perseuerauerunt, quousq; ex Italia recederet. et brutianæ parmæ dicta sunt scuta, quibus Brutij utebantur. Brutum autem à terra deductum est, cuius epitheton est bruta, hoc est sine sensu, et quasi obruta. A brutum bruteo ueteres dixere pro stupeo. à quo obruteo pro obstupeo. Afranius: Non possum uerba facere, obrutui. Et lingo, quod proprie est lingua aliquid lambo, à quo fœdissimum hominum genus cunnilingui dicuntur. Lingere etiam dicimur, dum aliquid in ore tenentes guttatim defluere in stomachum sinimus, quæ res linctus dicitur, et ecligma. Plin. Telicos gemma est, quæ oleæ nucleo similis uidetur, & lingentium calculos frangit, pellitq;. Idem: Multi tussim ueterem linctu salis discussere. Idem: E semine lini utilissima fiunt ecligmata. A lingo ligurio fit, quod modo significat id, quod ueteres dixerunt degulo, et auide multa cõsumo. Horat. Semesos pisceis, tepidumq; ligurierit. unde liguritores dicuntur, qui consumptis dapibus, catillos etiam lingunt. modo paulatim, & cum quadam mora, atque elegantia comedo, quasi sinendo, ut per se cibus in stomachum liquefiat. Terentius: Quæ cum amatore suo cœnant, liguriunt. Ab hoc alligurio deriuatur eiusdem significationis, & obligurio. Te-

ren. Itidem patria qui obligurierat bona. Non recte Donatus ligurio à Græco deductum scribit λιγυρὸν, quod suaue interpretatur. Sunt qui lixam quoque à liguriendo quæstum dictum uelint. Sic enim scribit Pompeius: Lixæ sunt, qui exercitum sequuntur quæstus gratia, dicti, quod extra ordinem sint militiæ, eisq; liceat, quod libuerit. Alij eos à Lixa appellatos credunt, quod & ille Herculem sit secutus: quidam à liguriendo quæstum. At Marcellus elixum est, inquit, quicquid ex aqua mollitur, uel decoquitur. Nam lixam aquam ueteres esse dixerunt. Vnde & lixæ dicti, qui militibus aquam ad castra, uel ad tentoria solent ferre. Varro: In pauimento non audes facere lacunam, at in humum calceos facis elixos. Nos uero (quod utriusq; pace dictum sit) lixas esse affirmamus eos, qui uilioris quæstus gratia exercitum sequuntur, utputa lauandi, aut coquēdi causa, appellatosq; à cinere. Lix enim (ut Varro inquit) foci cinis est, unde lixiuium dicitur aqua, in qua lauandi gratia, decoctus est cinis. & elixum, quod cinere ollæ supposito, decoctum est, propter quod & aulicocium dicitur, hoc est olla decoctum. Nam ueteres pro olla aulam dicebant. à quo Plautina fabula Aulularia uocitata est ab aulula, hoc est parua olla, in qua repositus erat thesaurus. Vnde argumentum eius fabulæ est, aulam repertam auri plenam Euclio ui summa seruat miseris affectus modis. Huius etiam aliud diminutiuum est auxilla. Lixæ ergo dicti, quod & in depuranda supellectile, & in cibis decoquendis cinerem agitarent. M. autem Varronis uerba hæc sunt: Lix cinis est foci. Inde enim cinis luxatis potus medetur, ut licet uidere gladiatores, cum deluserint, hac iuuari potione. Lixam uero ubi pro aqua Marcellus legerit, ipse ostendat. attulisset certe autorem, ut mos eius est, si uspiam legisset. Nam quod Varronem affert scripsisse calceos elixos, per metaphoram dictum est, quasi ita madefactos, ut est caro, quæ elixatur. à lixa etiam fit elixo uerbum. & lixabundus uocatus est, qui exiguæ mercedis gratia uilissimis sese obsequijs immiscet. Plaut. Qui famam tuam lixabundus, & nomen fœdas. Liguria Italiæ regio est inter amneis Varū, & Macram, ab altero latere habēs Apenninum, ab altero Padum, Thusciam attingens, cuius caput Genua est. à qua ligustica ora appellatur, & incola eius Ligur, & Ligus. Virgi. Vane Ligus, frustraq; animis elate superbis. Sed hæc non à ligurio dicitur, sed à Ligysto Phaëtontis filio, cui ob suauitatem, ac uarietatem uocis nomen inditum fuit. Græci enim λιγυρὸν uocum uarietatem dicunt, unde quidam lyram uocatam existimant instrumentum musicum, in qua quot fides sunt, tot resonant uoces: uel ἀπὸ τοῦ λύειν, quod canere est. Hinc poëtæ lyrici dicti, quod uarijs carminibus utuntur, & ad lyram canunt, & carmen ipsum lyricum nominatur. Eandem poëtæ Chelym uocant ἀπὸ τῆς χελώνης, hoc est à testudine. Tradunt enim, cum aliquando Nilus suum egressus alueum totam Aegyptum inundasset, eo postea intra suos limites ingresso, uarias animanteis in campis fuisse relictas: inter quas remansisse testudinem, quam cum Mercurius inuenisset, consumpta iam carne, sed superstitibus neruis, percussu sonum excitasse. Quapropter ad similitudinem illius composuisse lyram, eam Orpheo tradidisse. alij non Orpheo, sed Apollini traditam memorant, uti supra diximus, & ab Apolline Orpheo concessam, quod esset unius ex musis, hoc est Calliopes filius, & Oeagri. Factam autem lyram ex cornibus boum Apollinis, & septem in ea chordas appositas iuxta numerum septem Atlantidum, quod Maia mater eius ex illarum numero esset, deinde superadditas duas, ut repræsentaret numerum nouem Musarum. tantæ autem suauitatis in mo-

dulando fuisse perhibetur, ut arbores, saxa, feras traxisse Orpheus dicatur. & cum ad inferos uxorem Eurydicem quærens descendisset, omnem deorum progeniem laudasse Libero patre excepto: hunc enim obliuione ductum prætermisisse. Ob quā causam dum paulo post Orpheus in Olympo monte, qui Macedoniam à Thracia diuidit, siue (ut quidā uolunt) in Pāgæo Thraciæ promontorio sedens, cantu oblectaretur, Bacchas ei Liberū obiecisse, quæ eum lacerarent, atq; discerperent, quo facto musas collecta mēbra, sepulturæ dedisse, lyrā uero stellis figuratam inter sidera collocasse, Apolline id permittente, quod laudatus ab Orpheo fuerat, & Ioue, ut Apollini id petenti obsequeretur. Alij tradunt Venerem cum Proserpina ante Iouis tribunal de Adoni contendisse, quibus Calliopen Orphei matrem à Ioue iudicem datam: quæ, cum iudicasset Adonin utriusque esse debere, & utranque dimidia anni parte eum possidere, indignatam Venerem, quæ totum sibi concedi uoluisset, Orpheum uniuersis Thraciæ mulieribus obiecisse, ut amore illius incensæ frustatim eum discerperēt. Sic Orpheo dilaniato, caput eius de monte in mare proiectum in insulam Lesbon fluctuum agitatione peruenisse, sublatumq; ab incolis, & sepulturæ traditum fuisse, eius beneficij gratia Lesbios ad musicam artem ingeniosissimos existimari. Lyram autem à Musis, ut supra diximus, in cœlum translatam fuisse. Sunt qui putent Orpheum, quod primus puerilem amorem induxerit, mulieribus inuisum ab eis dilaceratum fuisse. hæc lyra posita est contra regionem eius loci, qui est inter genu, & manum sinistram Engonasis. eius testudo spectat ad arcticum circulum, summum cacumen ad polum notium. Virgine exoriente occidere, cum Sagittario exoriri cernitur. habet in ipsis testudinis lateribus singulas stellas, in summis cacuminibus eorū, ubi brachia sunt collocata, singulas. In ijsdem medijs, quos nonnulli humeros uocant, in scapulis duas: in una parte lyræ, quæ ut basis totius uidetur, unam, quæ in summa nouem sunt stellæ. Ab huius lyræ similitudine lyrare dicuntur agricolæ, cum crate dentata, uel tabula aratro adnexa, quasi lyræ testudine operiunt semina. Hic enim ordo in re rustica seruatur. primo terra aratur, quod dicunt proscindere: deinde secunda aratione excitatæ grandiores glebæ franguntur, quod uocant effringere. tertia aratione iacto semine boues lyrare dicuntur, id est cum tabellis, & uomere simul, & satum frumentum operiunt in porcis, & sulcant in fossas, quo pluuia aqua dilabatur. Nonnulli postea, qui segetes non tam lætas habent, per sarctores occare solent, quod dicitur occatio. Ab hoc lyro primo delyratio dicta est, cum quis non recto sulco tegendo semen incedebat. Deinde per metaphoram ad insaniam, hoc est uocabulum translatum est. unde & delyri insani dicuntur, & delyrare insanire, & delyre aduerbium insane, & delyramentum ipsa delyratio, & fossa ipsa, in quam uligo terræ descendit, lyra à quibusdam uocatur. Quidam tamen existimauerunt delyrare à græco deductum, apud quos ληρεῖν ineptire significat, & λῆρον delyramentum. Aristophanes: λῆρον ληρεῖς. Nostri etiam lyras gerras, & nugas uocitauere. Plautus: Nam tuæ blanditiæ mihi sunt, quod dici solet gerræ, germanæ ædepol lyræ. Lyris fluuius est Campaniæ, interfluens urbem Minturnensium. Virgilius: Et umbrosæ lyris per regna Maricæ. Horatius: Non rura, quæ Lyris quieta mordet. Ligyes populi sunt Asiatici, qui cum Xerse aduersus Græcos militauerunt. Lygdamus nomen est uiri proprium. Habent præterea uestes à coloribus multiplicem differentiam, sed dum de ijs disserimus, operæ precium erit, & colorum ipsorum, quibus inficere uesteis, aut

pingere

pingere solent, omnia insimul commemorare. In primis est natiuus color, qui nulla arte, sed natura producitur, modo in albedinem tendens, modo in nigredinem, non tamen perfecte, ut albus, uel niger. Natiuus color albus leucopus dicitur, uilis, atque uulgaris, nomen trahens à Græcis, apud quos λευκὸν dicitur album. Plinius: Iecur rubetæ, uel cor adalligatum in panno leucopo, & quartanis prodest. hinc leucopeati dicuntur, qui rudiori alba ueste, ac uili, & natiui coloris induti sunt. Martialis: Amator ille tristium lacernarum, & Beticatus, simul atque Leucopeatus, natiua laudet, habeat & licet semper. Si uero, huic colori ars addita sit, candidæ uestes dicuntur. Idem: Atque unam uestire tribum tua candida possunt & niueæ. Plautus: Puram, ac niueā togam. & Caltulæ à calta uiola coloris albi. Idem: Indusiatā, patagiatam, caltulam, ac crocotulam. & galbanæ. nam galbana albæ uestes sunt, de quibus supra diximus, unde & galbini mores dicuntur, hoc est luxuriosi, lasciui. Martialis: Fuscos, colores, galbinos habet mores. & olorinæ namq olorinus color candidus est, qui & cygneus dicitur. Plinius: Gasidanem Medi mittunt coloris olorini. Colores uero albi, quibus in pictura utuntur, sicut Parethonium à loco Aegypti ita uocatum. hoc spumam maris esse existimant, cum limo solidatam, quapropter minutæ conchulæ plerunque in eo inueniuntur. Fit & in Creta insula, & Cyrenis: adulteratúrque Romæ Cimolia creta. nullum est è candidis coloribus pinguius, aut tectorijs propter liuorem tenacius. Melinum optimum in Melo insula, unde nomen habet. nascitur & in Samo, raro eo pictores utuntur, ob nimiam pinguedinem. linguam tactu siccat, pilos mirifice detrahit cerusa, de qua supra diximus, quæ si usta sit, rufescit, nec sine ea recte fieri umbræ possunt. Eretria, quæ terræ suæ nomen habet, qua præcipue usus fuisse Parrhasius dicitur. Sandraca, quæ inuenitur in aurarijs, & in argentarijs metallis adulteratur ex cerusa in fornace cocta. hæc si torreatur, æqua parte rubrica admista Sandicem facit, quanquam Virgilius herbam hanc uidetur existimasse, dum inquit: Sponte sua sandix pascenteis uestiet agnos. Hinc sandicinus color est dictus, sicut à sandaraca, sandaracinus. Næuius: Sandaracino ore. Albi coloris gemmæ sunt primo crystallus, quæ fit gelu uehementer concreto, ut nōnulli putant, quapropter à glacie nomen habet. Græci enim κρύσταλλον glaciem nominant. Vas amphorale ex ea uisum Xenocrates scribit. Mittit hanc Asia, Cyprúsque, & aliæ diuersæ regiones, sed & in Alpium iugis, & in Germania reperitur: si quod in ea uitium est, cælatura ab artifice occultatur. puræ præstantiores sunt, & Asyntheta nominantur. Inter uitia est rubigo, scabricies, nubes maculosa, centrum, quod sal appellatur, & capillamentum rimæ simile. Tradunt medici, quæ in corporibus urenda sunt non aliter melius fieri, quàm crystallina pila aduersus solis radios opposita. Nero princeps amissarum rerum nuntio accepto, duos calices crystallinos in suprema ira confregit, ne quis ex ijs bibere posset, quando ipse non poterat. Postea, quod maximum in rebus humanis precium obtinet, Adamas, colore similı modo translucido, ita incudibus respuens ictum, ut ferrum utrinque dissultet. duritia ei inenarrabilis est, & ignium uictrix, in quibus nunquam incalescit: quapropter Adamas, quasi indomabilis uocitatus est, ab α priuatiua particula, & δαμάζειν, quod est domare. Est genus eius, quod cenchron uocāt, quod sit Milij magnitudine. κέγχρος enim milium dicitur. Alius dicitur Siderites ferrei splendoris. Mirum est, quod tanta uis ferri, igniumq; cōtemptrix sine aliquo ictu hircino sanguine rumpitur. Vsqueadeo autem cum Magnete lapide dissidet, ut iu-

xta positus, ferrum abstrahi non patiatur, aut si admotus magnes apprehenderit, diuellat. Existimatur uanos metus à mente depellere, propter quod nonnulli anchitem uocauere. ἄγχος enim angorem significat. Ab adamante adamantinus fit, sicut à uitro uitrinus. Eadem ratione herba quoque adamantis uocatur, Armeniæ, Capadociæq; alumna, qua admota leones resupinari cum hiatu laxo prodiderunt. Nominis causa est, quod conteri nequeat. proximæ sunt margaritæ, de quibus superius disseruimus. deinde Onyx candorem habens ad similitudinem humani unguis, qui Græce ὄνυξ uocatur. Inueniuntur tamen & nigræ Onyces candidas zonas habentes. Post hæc candore cæteras excellens Pæderos laudatissima in Indis, apud quos Argenon uocatur, proxima apud Aegyptios ubi senites. Item Asteria inclusam lucem quandam pupillæ modo cōtinens, & opposita soli radios regerens candicanteis. & Astrios crystallo propinqua, quæ astris opposita fulgorem eorum rapit, ac regerit. Ex eius genere deterior ceraunia uocatur. & Astroites, quæ oculis piscium similis esse perhibetur. et Betulus ex cerauniarum genere: & hoc à ceraunia differens, quod Betuli rotundi sunt, cerauniæ uero oblongæ. & Iris crystallo similis, sic uocata, quoniam sub tecto percussa sole, species, & colores arcus cœlestis in proximos parietes iaculatur, sexangula semper, ut crystallus, & huic similis Zeros alba, ac nigra macula distinguente crystallum. & acopus nitro similis pumicosa aureis guttis stellata. & Achates in magna olim autoritate, uitreæ perspicuitatis, quamuis uarij sæpe in ea colores conspiciantur. Pyrrhus, qui aduersus Romanos bellum gessit, habuisse traditur Achaten, in qua nouē musæ, & citharam tenens Apollo spectabatur, non artifici opere, sed sponte naturæ ita discurrentibus maculis, ut à musis quoque singulis propria insignia redderentur. Ismeniam choraulem tradunt multis, fulgentibusq; uti consueuisse, quod regum amicitiam conciliare existimentur. Multæ huius gemmæ species sunt. Phassachates, quæ colorem habet colli columbarum. Græci enim φάσσαν columbam uocitant. Cerachates, quæ κηροῦ, hoc est ceræ. Sardachates, quæ sardæ, de qua posterius dicemus. Hæmachates, quæ αἵματος, hoc est sanguinis. Leucachates, quæ alba est. Græci enim λευκὸν album dicunt. Dendrachates, quæ est uelut arbuscula insignis. δένδρον arborem significat. Antachates, quæ pro achate est, myrrham redolens, & ob id mulieribus grata. Corolachates ἀπὸ τοῦ κοράλλου, hoc est à coralio, quoniam guttis aureis corali modo distincta est. In Creta sacra appellatur. hæ ut prosint leoninis iubis alligandæ censentur, alioquin discordiales domibus esse. Est alabastrites candore uarijs coloribus intercincto. & alectorias, quæ dicta est ἀπὸ τοῦ ἀλεκτρυόνος, hoc est, à gallo, quoniam in gallinaceorum uentriculis inuenitur crystalli specie magnitudine fabæ. hac Milonem Crotoniensem tradunt in certaminibus usum uictorem euasisse. & Androdamas, quæ & Argirodamas dicitur argenti nitorem habens, ut Adamas ita uocata, quod impetus hominum, & iracundiam domet, ἀπὸ τοῦ ἄνδρα δαμάζειν, hoc est à domandis uiris. & Arabica ebori simillima, & penè ebur, nisi durior esset. & Aromatitis myrrhæ coloris, & odoris, ob hoc reginis carissima. & Aspilates argentei coloris. & Antizoë argenteo nitore, fulgens magnitudine trium digitorum, ad lenticulæ figuram odoris iucundi. Et cepites, siue cepocapites, quæ candida est uenarum nodis coëuntibus candore imaginem regerens. & cynodiæ, quæ inueniuntur in cerebro piscis eiusdem nominis candidæ, & oblongæ & præsagire abitum maris nubilo colore, aut tranquillitate dicuntur. Et corsoides caniciei hominis similis, & cissites

candore insignis. & cepionidæ crystallini nitoris, quæ imagines reddunt, ut specula. & Draconites, siue Dracontias, quæ fit ex cerebro draconum, sed non nisi uiuentibus abscisso gemmascit inuidia animalis mori se sentientis, quapropter mos est amputare caput dormientibus. qui id facturi sunt, bigis uehuntur, & dracone uiso, spargũt omnia medicamenta, atq; ita præcidunt. Est colore translucido, nec poliri potest, aut artem admittere. & Acopus nitro similis, aureis guttis stellata. & Amphytane alba marginibus auro rutilantibus. & Aphrodisiace, quæ ex candida rufa est. & Argyptilla, quæ per album nigram uenam transeuntem habet. & Enorchis, quæ diuisa fragmentis testium effigiem repræsentat. & exhebenum, qua aurifices aurum poliunt. & Eristalis, quæ licet sit candida, ad inclinationes rubescere uidetur. & Eureos, quæ nucleo oliuæ similis est. & Galaxia, siue Galatites, quæ sunt colore lacteo intercurrentibus candidis uenis. & Leucogra, & Leucographia, ac Synephites appellatur. et Gasidanes, quam Medi mittunt coloris olorini. & Xanthos, quã Indi Henui uocant è fuluo candicans. & Indica gemma puluereo aspectu, quamuis sit alia colore subrufo, quæ si atteratur, purpureus sudor emanat. & Lepidotes, quæ squamas piscium imitatur. & Lesbia, quæ à Lesbo patria nomen habet. & Leucophthalmos, quæ candidam, nigrámque oculi speciem continet, aliás rutila. & Libanochnes, quæ thuris similitudinem ostendit. & Mesomelas, quam albam linea nigra distinguit. et Steatites seui similitudinem habens, quod Græci σέαρ uocant. & Geranites, quæ similitudinem habet colli gruis, quam Græci γέρανον uocant. Hamnites, quæ ouis piscium similis est. et Iouis gemma, quæ ultra candorem & leuis est, & tenera. & Leucopetalos, quæ candorem niuis ex auro distinguit. et Liparis, cuius suffitu omnes bestiæ dicũtur euocari. et Lysimachus, quæ rhodio marmori similis est aureis uenis. et Leucochrysos, quæ fit Chrysolito interalbicante. et Mennonia, de qua, nisi quod candida est, nihil aliud commemoratur. & Myrrhites, quæ myrrhæ colorẽ habet, faciemq; minimæ gemmæ, unguẽti odorem. et Ostracia, siue ostracites, quæ testacea est, et Achatæ similis et panconus, quæ digito longior est, & ne crystallus uideatur, plurium angulorum numerus facit. et Paneros, quæ et Panse bastos appellatur, cui addita fœcunditas existimatur. et Philogynos, quem et chrysitem uocant, ostreæ similis Atticæ. et Perileucos, quæ ab ore gemmæ ad radicem usque candidũ habet. et Natalis cuius species est aquæ glaciatæ. et Peantis, quæ et grauida dicitur, parereq; et parturientibus auxilio esse existimatur. et Solis gemma, quæ ad speciem solis fulgenteis in orbem radios spargit. et Saurites, quæ in uentre uiridis lacerti traditur inueniri. et Selenites, quæ candido translucet meleo fulgore lunæ imaginem continens. et Synodontites, quæ ex cerebro piscium est, qui Synodontes appellatur. et Syringites, quæ stipulæ intermedio similis est, ac perpetua fistula cauatur. et Telicos, de qua supra diximus. et Zinilaces, qui in Euphrate nascitur in medio glaucus. et zoronysius, quæ oritur in Indo flumine. & scarites, qui scari piscis colore est. et Aegophthalmos, quæ est caprino oculo similis. et Actites, quæ aquilæ colorem habet caudæ candicantis. et cenchrites, quæ ueluti sparsa milij grana habere uidetur. et cissites, quæ est ad similitudinem folij ederæ candicantis. et Pyrene ab oliuæ nucleo dicta. Græci enim omnium fructuũ partem illam interiorem ligneam πυρὴν uocant. et Chalazias, quæ grandinum colorem, et figuram habet adamantinæ duritiæ. et Astrapia, quæ è candido discurrẽtes fulminis radios habet, dicta à græco. ἀστραπὴ enim coruscatio est. et Phlegonitis, in qua ueluti flamma ardere uidetur, dicta ἀπὸ τοῦ φλέγειν, quod

ardere est. et Anthracitis, in qua ueluti scintillæ discurrere uidentur. ἄνθρακα enim Græci carbonem appellant. et Erydros absolutæ rotunditatis, et cum candore leuitatem habens. & polia à canicie dicta. Græci enim πολιὸν canum uocant. & Hormesion exigneo colore auro radians portante secum in extremitate candidam lucem. et Hieniæ, quæ tabido in uase inueniri dicuntur, & linguæ hominis subditæ futura prædicere. & Gemites, quæ uelut candidas manus inter se complexas habet. & ananchitides, qua in necromantia euocari dicũt imagines deorum, sicut Synochitide umbras inferorũ. & Dendris, quæ sub arbore defossa non permittit aciem securis hebetari. Obscurus uero natiuus color Leucopo contrarius proprie pullus uocatur: quod pulli ouium ferè eo colore nascuntur. Virgilius: Ne maculis infuscent uellera pullis. Hinc pulligo ipse natiuus color similiter uocitatur. Plin. Fuluas oueis Tarentum habet, & alias suæ pulliginis. Hic color ad nigredinem tẽdit, alicubi plenior, alicubi dilutior: plenior ut in Hispania. Plin. Desunt etiã colorũ nomina ijs lanis, quas natiuas appellant. Hispania nigri uelleris præcipuas habet. Mart. Nõ est lana mihi mendax, nec mutor aheno, Si placeãt tyriæ, me meta tinxit ouis. Hinc pullati dicuntur uiliores personæ, & rudes, atque imperiti homines, hoc est pullo colore, id est natiuo induti. Suetonius de Augusto: Militem secreuit à populo, multis è plebe proprios ordines assignauit, prætextatis cuncum suum, & proximum pædagogis, sanxitq;, nequis pullatorum media cauea sederet. Plinius: Tum commutata non plurima, sed omnia cupis, utique si latior scæna, & corona effusior. Nam illos quoq; sordidos, pullatosq; reuereremur. Quintilian. Verum hi pronuntiatione quoq; famam dicendi quærunt: nam & clamant ubiq;, & omnino leuata (ut ipsi uocant) manu emungiunt multo discursu, anhelitu, iactatione, gestu, motu capitis furentes, iam collidere manus, terræ pedem incutere, ferire pectus, frontem cædere mire ad pullatum circulum facit, hoc est ad cumulum rudium, atque imperitorum hominum. Alias quando hic color Hispanus, siue Beticus dicitur. quippe & Beticam pro Hispania capimus, quod Betis amnis eam mediam diuidit, à quo pullati etiam Beticati dicuntur. Martialis: Et beticatus simul, atque leucopeatus. cuius uocabuli ratio est quod natiuus color in Hispania (ut diximus) subnigrior est. Ideóque minus uilis, sicuti Canusia rutuli coloris lanas habet, quas uocant Erythras: quia Graeci ἐρυθρὸν rubrum dicunt, unde Erythra thalassa rubrum mare appellatur. Item Tarentum habet fuluas & suæ pulliginis. hic idem pullus color impluuiatus etiam uocatur, quasi fumato stillicidio imputus. Plautus: Impluuiatis facit uestimentis nomina. Item Suasus. Idem: Sordida, et suasa amictus togula. Item Mutinẽsis à Mutinensibus lanis, ex quibus natiuo colore panni fiunt. Varro: Nam & ludere alacrem uidimus Mutinensi tunica. Aliqñ tamen Pullati dicuntur lugubrem habitum ferentes, quod Hispano colore indui in luctu mos erat. & Pullum pro nigro metaphorice usurpatur. Columella: Atque oleris pulli radix, hoc est oleris atri. Hunc colorem pictores quidam è uinaceis facere. & Steygnon appellarunt. Græci enim συγνὸν tristem uocant, fitq; ex fornacium, balnearumq; fuligine. Item ex ebore combusto, quod Elephantium uocant. Huic proximus est niger color, qui & fuscus dicitur, & de quo supra diximus, ater, unde atræ uestes, & fuscæ appellatæ. & Atrati, qui lugubri habitu induti sunt. Item Anthracinus color à carbone, quem Græci ἀνθρακῖτα uocant, siue quod carboni similis sit, siue quod huiusmodi color è tedis fit ligno combusto, tritisq; in mortario carbonibus. Varro: Propinquæ adolescentulæ, anthracino amiculo, nigello, ca-

pillo demisso, sequebantur luctum. Hic color à pictoribus atramentum uocatur. gemmæ nigri coloris sunt in primis Succinum, quod uulgo ambrum dicitur, quanquam & croceum, & album inueniatur. hoc & electrum uocatur: quoniam apud ueteres Græcos sol elector dicebatur. Putant autẽ sorores Phaethontis fulmine icti nimio fletu in populos arbores mutatas lachrymis electrum omnibus annis fundere iuxta Eridanum amnem, quem Padum uocamus. Alij Electridas insulas in Adriatico esse dixerunt, ad quas Padus diflueretur, quod falsum esse manifestum est, non aliter, quàm quod Aeschylus in Hispania Eridanũ esse scripsit, eundemq; appellari Rhodanum, & Euripides in Adriatico litore cõfluere Rhodanum, & Padum. Quidam etiam æque falsò prodidere in extremis maris Adriatici rupibus arbores stare, quæ succinũ fundant. Theophrast. in Lyguria effodi scripsit. Phaethontem in Aethiopia Hammonis obisse, propterea delubrum ibi esse, atque oraculũ, electrumq; gigni. sunt, qui & in Scythia erui putent duobus in locis. In uno candidum, ac cerei coloris, quod uocetur Electrum. In alio fuluum, quod appelletur Sualternicum. nonnulli Lyncurion id uocant, & fieri dicunt ex lyncum urina: plerique langurium dixerunt, & esse in Italia bestias langurias. Alij Langas uocant, quas dicunt circa Padum inueniri. Alij ex arboribus in Lyguria effluere. alij in Britannia arbores ipsas electridas uocari. Quidam Gutonibus Germaniæ genti æstuariũ esse scripserunt nomine Metonomon ab hoc diei uniùs nauigatione insulam abesse Abalũ, in ea electrum reperiri, & esse concreti maris purgamentum. Eiusdem sententiæ est Timæus, sed insulam Baliiam uocat. Nicias solis radiorum succum esse existimauit: hos circa occasum uehementissimos esse, & sudorẽ pinguem in ea parte oceani relinquere, qui æstatibus in Germanorum litore eijciatur, & in Aegypto simili modo nasci, et uocari Sacal: in Syria quoque fœminas uerticillos inde facere, & Harpaga uocare, quia folia, & palcas, ac uestium fimbrias rapiat. Theophrastus, oceano æstuante id ad Pyrenæi promontoriũ eijci. Multi etiã tradidere iuxta Atlanticum mare esse lacum Cephisida, quem Mauri uocant electrum, hunc solẽ feruefactum electrum fluitans è limo dare. Alij Africæ lacum esse Sicyonem appellatũ, & Cratinam amnem in Oceanũ fluentem è lacu, in quo aues, quas meleagridas, & penelopas uocant, uiuere, ibi nasci electrum. Alij iuxtà Syrtim magnam hortum Hesperidum esse, ex quo in stagnum cadat, & ab Hesperidum uirginibus colligi: plericq; flumen esse Indis Hypobarũ, arbores ibi electrũ producere, quæ Aphyracoræ uocantur, per quod significatur præ dulcis suauitas. Nõnulli in Germaniæ litoribus esse insulã Cedron, cedri genere sylʼuosam, inde electrum in petras defluere. Xenocrates nõ succinum tantum gigni in Italia prodidit, uerum etiam Thieum uocari. à Scythis uero sacrium, quoniã & ibi nascatur, alios putare in Numidia gigni. Socrates ultra Indiam fieri dixit è lachrymis meleagridum auium Meleagrum deflentium. Certum est gigni in insulis septentrionalibus Oceani, et à Germanis uocari glessum, proindeq; à nostris unam insulam Glessariam nuncupari, Austrariam à Barbaris dictam. Nascitur defluente medulla ex arboribus pinei generis, quasi gummi è cerasis. Densatur rigore, uel tepore, aut mari, & cum intumescens æstus ex insulis rapuit in litora expellitur, ita uolubile, ut pendere uideatur, & per uadum deferri. Arboris succum esse etiam prisci crediderunt, ob id succinũ appellãtes. De Pado hinc fabula surrexisse uidetur, quod transpadanæ agrestes fœminæ decoris gratia, uice monilium succina gestare consueuerunt. Tanta succini copia Neronis tempore Romam allata fuit, ut in uenatione publice edita, rhetia po-

pulum protegentia eo nodaverentur. Arma uero, & librilla, totusq; unius diei apparatus esset è succino. Visa est gleba una tredecim librarũ. Liquidum primo distillare argumento sunt, quæ intus aliquando translucent, ut formicæ, culices, lacertæ, quas musteo adhæsisse credibile est, & sic indurescenti remansisse inclusas. Candida, & tetra uiliora sunt, quamuis optima odore: fuluis maior autoritas, quæ tamen nimio ardore non flagrent. Summa laus ijs, quæ ex uini colore Falerna dicuntur. Attritu digitorum accepta ui caloris paleas, & folia arida ad se trahunt, ut magnes ferrum. Ramenta succini oleo addito diu lucidius, ac diutius flagrant, quàm lini medulla. Nero Popeæ coniugis suæ crineis quodã carmine succinos appellauit. Ab infantibus succinum pro amuleto gestatur: fuluum ab aliquibus chrysolectrũ dicitur. Est tamen metalli quoq; genus, quod electrum uocatur. quoties enim in auro quinta argenti portio est, electrum dicitur, quod modo naturale est, modo cura fit. quod si quintam portionem excesserit, incudibus nõ resistit. Magna apud ueteres autoritate electrum fuit. Home. Menelai regiam auro, electro, argento, ebore fulgere scribit. Helena apud Lindum insulam Rhodiorum in Mineruæ templo calicem ex electro sacrauit mammæ suæ mensura. Electri natura est ad lucernarũ lumina clarius argento splendere. Natiuũ electrũ uenena deprehendere existimatur. Discurrunt enim in calicibus arcus cœlestibus similes, cum igneo stridore. Lyncurium lapis est similis succino, qui ex lyncis urina generatur, egestam subito bestia operiente, quoniam inuideat hominum usui. Scalpitur hæc gemma, nec folia modo, aut stramenta ad se rapit, sed æris etiam, ac ferri laminas, ut refert Theophrastus. præterea antiphates, quæ in lacte decocta id myrrhæ simile facit. et Asbestus coloris ferrei. & apistos quæ igni excalefacta septenis diebus calorem tenet, distinguentibus eam quibusdam rubentibus uenis. & Belus, quæ est quasi oculi pupilla nigra è media auri fulgore lucente, candore circũcincta. & Baroptenus, siue Botrypes, in qua nigredo sanguineis, & albis nodis alligata est. & Botrytes, quæ nigræ uuæ similis est. & Bostrychites crinibus muliẽrum similis. & bucardia bubulo cordi similis. et Brõtea similis capiti testudinis, quæ à tonitruis decidere creditur. & bola, quæ nimbo inuenitur glebæ similitudine. et Cadmites, quam cœruleæ interdum bullæ cingunt. et chamites pluribus spiris fumida. & catochites impositam manũ ueluti gummi retinens. & Catopyrites, quæ ex Cappadocia prouenit. et ceramites, quæ in testaceum colorem tendit ex nigro. & cerites, quæ ex nigro in cereum. & Cretos, quæ nigra piri speciem imitatur. & Craterites electro nigro similis, quamuis sit & Craterites alia inter Chrysolithi, & electri colorem. & crocallis, quæ modo nigro, modo cereo colore est. & Calcophonos, quæ illisa æris tinnitum reddit. & Chelidonia, quæ hirundinum colorem habet, quædam etiam purpureum nigris interpellantibus maculis. & Chelonia testudineo oculo similis. & Chelonitides similis testudini aureis quibusdam guttis insignis. & Daphnia comitialibus morbis utilis existimata. & Diphris, quamuis hæc, & candida aliquando reperiatur. et Dionysias mistis nigro rubentibus maculis, quæ in aqua trita saporem uini facit, et ebrietati resistere existimatur. et Ecardia, siue Ecardiste, quæ nigricordis speciem ostendit, quanquam aliud genus eius uiridi colore similitudinem cordis præ se ferat. & Erotylos filici similis. & Eumetis, quæ capiti supposita nocturna uisa ad oraculi similitudinem reddit. et Eurocias, quæ situ uidetur operire nigritiam. & Eusebes, ex quo traditur, Tyri in Herculis templo facta sedes, ex qua Dij facile surgebant. & Epimelas, quæ nigricantem colorem habet in candida gemma, & Geniane, quam inimicorum pœnas efficere dicunt.

& Hieracites, quæ nigrius emicans uelut plumis alternat. & Idæi dactyli, qui ferreo colore humanũ pollicem exprimũt. & Medea à Medea inuenta habet in nigrore uenas aurei coloris sudorem reddit croci, saporem uini. & Morion, quæ nigerrimo colore trãslucet, uocatur et Promnion. et Myrmedia, quæ eminentias quasdam habet similes uerucis. et Myrsinites, quæ melleum colorem nigricantem habet, & myrrhæ odorem. & Mesoleucos, quam nigram linea alba distinguit. & Nasomonites, quæ cum sanguinea sit, scatet nigricantibus uenis. & Nebrides Libero patri sacra à nebridum eius similitudine ita appellata. Nebrides enim sunt damarum pelles, quibus uti ueteres in Bacchi sacris solebant. nam νεβρὸς dama est. Et tamen genus eius omnino nigrum. & Oleacum nigro fuluum, uiridemq́, & candidum habens colorem. & Ombria, quam aliqui Notiam uocant. & Orites globosa specie à quibusdam Siderites appellata. & Ophicardelos barbaro nomine, in qua nigrum colorem binæ lineæ albæ includunt. et obsidiana gemma dicta à similitudine obsidiani lapidis, uel quod ex eo fiat. Obsidianus lapis in India nascitur, & in Samnio Italiæ, & ad Oceanum in Hispania, maxime autem in Aethiopia. unde eum primo inuenit Obsidius, è quo appellatus est obsidianus. nigerrimi coloris est, & aliquando translucidi, gemmas quidam ex eo faciunt. Viſæ ex eo fuere solidæ imagines diui Augusti, dicauitq́ ipse pro miraculo in templo Concordiæ obsidianos quatuor elephantos. uisa fuit & Obsidiana imago Menelai. Ab hoc lapide uitrum quoque eiusdem coloris Obsidianum est uocatum. & Panchros ita dicta, quod sit aliud etiam genus ex omnibus coloribus constans. & Pontica, quæ modo nigra est, modo stellata sanguineis guttis, modo lineis distincta. & Samothracia ab insulæ nomine ita appellata, nigra sine pondere, ligno similis. & Borsycites in nigro ramosa candidis, aut sanguineis frondibus. & Sideropœcilos, quæ nigra est multis uarianti bus guttis. & Spongites à spongiæ similitudine: hæc tamẽ interdum rufa inuenitur. & Tricus, quæ licet nigra sit, treis tamen succos refert, à radice nigrũ, à medio sanguineum, à summo candidum. & Tephrites, quæ nouæ lunæ speciem habet in cornua curuatæ, nigri, aut cinereĩ coloris, & Veneris crines nigerrimi nitoris speciem crinium habentes, & Veientana Veijs reperta albo limite nigram materiam distinguente. & Zathene modo nigri, modo flaui electri colore. & Hepatites iecinori similis, & Digitus dei, qui à Syris colitur. & Triophtalmos, quæ in Sicyone nascitur treis hominis simul oculos exprimens, & Scorpites scorpionis colore, & Aegomallias similitudine uilli caprini, & Hieracites à colore accipitris uocata, & Myrmecites, quæ innatam repentis formicæ effigiem habet. μύρμηκες enim Græci formicam nominant. & cantharias, quæ scarabeorum: quippe ijdem Græci κανθαρίδας uocant scarabæos. & Lycophthalmos, quæ in medio nigrum colorem habet candido cinctum, & rutilo, & sanguineo luporum oculis similis. & Taos cuius alterum genus pauoni simile est, qui Græce dicitur ταὼς. & Cyamea, quæ fracta fabæ similitudinem præfert, quam græci κύαμον nominant. & Pyrites nigra quidem, sed attritu digitos adurens. & Polyzonos nigra multis zonis candicantibus. & Melichros modo niger, modo flauus à mellis colore uocatus. & Spartopolia poliæ colore contraria. & Chalcites ærei aliquando coloris, sed nigrioris. Cæsius color dicitur, qui cœli speciem habet, dictus quasi cælius: græce glaucopis dicitur ab oculis nocturnarum. γλαυξ enim noctua appellatur, ὤψις uisus, unde à nostris glaucus uocatur. Hinc glauci equi dicti, qui felineis oculis sunt, uulgo glaucioli dicuntur. Virgilius: Glaucíq; color deterrimus albis, & giluo. Item cæruleus, quasi cæ-

luleus. Vnde cæruleum mare à cœli colore nominamus. Dicitur etiam cumatilis color, quod Græci κύματα fluctus uocant. Plautus: Cumatilem togam, aut plumatilem. Item cyaneus. Varro: Cyanea penula amictus grassatur, dicitur & cyanus. Plinius: In nomine est, & cyani colos. Græci κύανον dicunt. hinc cyaneus gemma appellatur ex iaspidum genere colore cæruleo, in qua ineſt aliquando & aureus puluis, sicut Sapphirus aureis aliqñ punctis collucet. cærulei enim sunt, et Sapphiri, quamuis & candidi reperiantur adamanti similes colore. Sed qui Cyanei sunt, mares existimantur. Sunt Iaspides quidam smaragdis similes, alij glauci, alij simules aëri, propter quod Aërizusæ uocantur. Item boriæ, quod cœlo autumnali matutino similes sint. Alij quos Sphragidas uocant, quoniam hi tantum optime signent. σφραγίζειν enim Græci signare dicunt. Alij qui uocantur grammanæ, quod per transuersum alba linea præcingantur. Alij polygrammi, quod pluribus lineis. Est & onycipuncta, quæ iasponyx uocatur niueis imitata. Est & stellata ueluti fumo infecta, quæ capnias uocatur, quod græci καπνὸν fumum dicunt. & Merocles poracei coloris, quæ lacte sudat. et Sagda, quam Chaldæi eodem colore adhærescentem nauibus habent. & polytrichos, quæ in uiridi capillatur. Pictores cærulei coloris diuersa genera habent. Etenim in argenti metallis nascitur cæruleum, quod proprie limus est, optimum uocatur Atticum: quod nunc transmarinum nominant, secundum marmorosum, tertium à Scyro Aegæi insula Scyricum. Affertur & ex Germania, quod Germanicum, siue lucidum uocant transmarinum: cum teritur, in quatuor colores mutatur, candidiorem, nigriorem, crassiorem ac tenuiorẽ. Ex cæruleo fit, quod uocatur lomentũ, perficitur lauando, terendóue, & est cæruleo candidius. Cærulei syncери experimentum in carbone est, ut flagret. Adulteratur uiola arida decocta in aqua, succóque per linteum expresso in Cretam Erethriam apportatur, & Indicum ex India supra modum nigricans, et attramenti ferè tenens colorem. Fit etiam ex flore, quod in segetibus frequens nascitur uiridis color, qui maxime recreare oculos existimatur, à uiriditate succi foliorum porri, quæ summa est, prasinus dicitur. Nam Græci πράσον nominant porrum: hinc uestes è uiridi lana prasina uocantur. Plautus: Prasina coccina, tyria, focale, soccos, monilia amisit. Item gemma quædam è uiridantium genere, uiliori turbæ Prasius dicitur, & aliud eius genus uirgulis tribus distinctum candidis Chrysoprasius, paululum inclinans in aurum. Dicitur & à nostris porraceus. Plinius: Heliotropium nascitur in Aethopia, Africa, Cypro, porracei coloris, sanguineis uenis distincta: huius coloris sunt præcipue smaragdi, omnium lapillorum usu iucundissimi, quoniã nihil omnino uiridius comparatum illis uiret. Præterea soli gemmarum implent oculos, nec satiant. Quin etiam fessa alia intentione acies, aspectu smaragdi recreatur. Propterea scalpentes gemmas, hac maxime uiridi lenitate lassitudinẽ mulcent. Præstantiores smaragdi pariter, & translucent, & nitent, hoc est colorem expellunt, & recipiunt aciem. Ferunt in Cæa Aegæi maris insula tumulo Hermiæ reguli iuxta cetarias marmoreo leoni oculos inditos è smaragdis fuisse, ita radiantibus in gurgitem, ut territi tynni refugerent: quod cum diu mirati piscatores fuissent, tandem causa intellecta, mutauere oculis gemmas. Tradunt Ismeniam choraulem smaragdon centum aureis denarijs emi iussisse, cum multas alioquin fulgenteis gemmas haberet, cumq́ ex ijs communuto precio duo relati fuissent, ægre tulisse, sæuisseq́ in emptorẽ: quoniã male curatũ existimabat, quod detractũ esset gemmæ dignitati. Fuisse autẽ in ea gemma sculptam Amymonem. hæc Danai regis filia fuit,

quæ dum se in syluis iaculando exerceret, Satyrũ percussit immprudens: qui impetu in eam facto, uim illi uoluit inferre. Quapropter implorato Neptunni auxilio, id ab eo passa est, quod à Satyro formidauerat. Itaque prægnans facta Nauplium peperit, quem postea constat in Eubœa regnasse. Alexander magnus in smaragdo scalpi uoluit, sed non ab alio, quàm à Pyrgotele, sine dubio in ea arte clarissimo. Inter smaragdos sunt quidam obscuriores, quos uocant cæcos, alij carchedonij dicũtur inter metalla æris reperti uilissimi, minimiq́, ijdem fragiles, & colore incerti, ac uirentium in caudis pauonum, columbarumq́ collo plumis similes. peculiare in ijs uitium sarcion est, hoc est quædam gemmæ caro: hinc iuxta carchedonem smaragdites uocatus. Est smaragdus in Arabia quem cholã uocant, & ædificiorum ornamentis includitur. Est etiam inter smaragdos tanos, è Persis ueniens gemma ingrate uiridis, & intus sordida. Itẽ chalcosmaragdos æris uenis turbida. Scribit Theophrastus regi Aegyptiorũ à rege Babylonio missum smaragdum dono, longitudine quatuor cubitorum, latitudine trium fuisse. Item apud eos est in Iouis delubro obeliscum è quatuor smaragdis quadraginta cubitorum longitudine, latitudine uero in una parte quatuor, in altera parte duorum. Item in Tyro Herculis templo statuam esse solidam è smaragdo. Est & pseudosmaragdus in Cypro inuentus è media parte smaragdus, è media iaspis, nondum humore in totum transfiguratо. tradunt etiam quidam in labyrintho Aegypti Serapin colosseum fuisse è smaragdo nouem cubitorum. Proximi huic colori sunt berylli, qui sexangula figura artificũ ingenijs poliuntur. gignuntur in India, raro alibi reperti. Probatissimi ex ijs sunt, qui uiriditatem puri maris imitantur. Proximi qui uocantur chrysoberylli, paulo quidem pallidiores, sed fulgore in aureum colorem exeunte. Quidam nimio pallore hyacinthizontes, alij heroides, alij cerini, alij à colore olei oleagini uocantur. Postremi penè crystallis similes, ac prorsus euanidi. Indi solos beryllos, quorũ longiore gaudent forma, prædicant carere auro debere, & ob id perforatos alligant setis elephantorum: eos tamen, quorũ perfecta bonitas est, non perforant, umbilicis statim capita eorum comprehendentibus. Ideo cyindros ex ijs facere malunt, quàm gemmas, quoniam summa est commendatio in longitudine. Similes quoq́ opalij sunt, in India similiter geniti, & smaragdis tantũ cedentes. Est in his carbunculi tenuior ignis: Amethysti purpura fulgens, & smaragdi uirens mare. Magnitudo eius nucem auellanam non excedit. Ob hanc gemmã ab Antonio proscriptus fuit Nonius senator, qui hunc è fortunis omnibus suis anulum abstulit secum, sestertiũ uiginti millibus æstimatum. Dubiũ maior ne Antonij luxuria fuerit, propter gemmam hominem proscribentis, an Nonij contumacia proscribi potius, q̃ unam gemmam perdere sustinentis. Hanc ob eximiam gratiam quidam pæderota nuncupauere, quod pueri amorem significat. παῖς enim puer dicitur, ἔρως amor, quamuis & alia gemma pæderos, quam supra diximus uocari sanguinon. Viridis est etiam topazius repertus in Arabiæ insula, quæ Chytis uocatur, in qua troglodytæ prædones cũ diutius fame, & tempestate pressi herbas, radicesq́ effoderent, eruerunt topazion. Alij topazion insulã esse affirmant in mari rubro nebulosam, et ideo sæpe quæsitã à nauigantibus ex eaq́ causa ita uocatam. τοπάζειν enim troglodytarum lingua idem esse, quod quærere. Ex hac primum Berenicæ reginæ portatã fuisse topazion à Philemone præfecto Ptolemæi regis, miræq́ ei placuisse: & inde factam statuam Arsinoæ Ptolemæi Philadelphi uxori quatuor cubitorum, sacratam in delubro, quod aureum cognominabatur. Duo eius genera faciunt prasoidem, hoc est porraceum, & chrysopteron similem

chrysoprasio. Sola nobilium gemmarum limam sentit, cætera saxo & cote poliuntur. Est & callais uiride pallens, quæ & angites dicitur. nascitur in rupibus inuijs, & gelidis præsertim Caucasi montis, oculi figura extuberans, leuiterq́ adhærens, nec ut adnata petris, sed ut appositа uideatur. Optimus in his color smaragdi, inclusæ auro decorantur. Sunt, qui in Arabia inueniri dicant in nidis auium, quas melancoryphos nominant inferius à nobis dicendas. Est & Nilion colorem habens fumidæ topazij, aut aliquando melleæ, est Prasius, & chrysoprasius, de quibus iam diximus, & malachites spissius uirens, à colore maluæ, quæ μαλάχη græce dicitur. Et balanites subuiridis, & corinthio similis æri, secante mediam flammea uena. Et batrachites ranæ uiridi similis colore, atq́ effigie. Et baptes huic similis, sed mollior. et calorites, quæ herbacei coloris est. Et choaspites à flumine dicta, uiridis, & fulgoris aurei, & diadochos beryllo similis, & eumetres porracei coloris Beloo deo Assyriorum sacra. & heliotropium, quæ porracei coloris est, sanguineis uenis distincta, ex eo trahens nomen, quod deiecta in uas aquæ fulgorem solis accedentem percussu sanguineo mutat, extra aquã uero speculi modo solem accipit, deprehenditq́ eclipsin subeuntem lunam ostendens. Tradũt magi hanc gemmam si quis gerat admista herba heliotropio inuisibilem esse. & horminodes, quæ ex argumento uiriditatis appellata est ambiente circulo aurei coloris. ὅρμινος enim à Græcis cuiuscunque oleris circulus appellatur, & hexecontalithos, quæ licet ipsa quoq́ uireat, in parua tamẽ multicolor est, ex quo nomen habet. ἑξηκοντάλιθος enim sexaginta significat, λίθος lapidem, quasi sexaginta colores habeat. Et Thracia, quæ triumgenerum est, prima uiridis, secũda pallidior, tertia sanguineis guttis. & echites uiperæ similis, colore uiridi subobscuro, uiridis color chrysocollæ est, humor in puteis per uenas auri defluens crassescente limo frigoribus hybernis, usque in duritiam pumicis: sed laudatior est in ærarijs metallis, & proxima in argentarijs. Inuenitur & in plumbarijs, uilior etiam auraria. Fit & artificio, sed deterior naturali, immissis in uenam aquis tota hyeme usq́ in Iunium mensem, deinde siccatis. Item herba, quæ appellatur lutea tingitur. Sic unctam pictores orobitem uocant. Præter hos cæteri ferè omnes colores misti sunt, & ex rufo compositi, sed ita diuersi prout rufum aut intendunt, atq́ acuunt, aut cum colore uiridi miscent, aut nigro infuscant, aut uirenti sensim, in albo illuminant. Rubeus & rufus generalia nomina sunt ad omnia, quæ quomodolibet rubent. etenim fuluus, flauus, rubidus, phœniceus, rutilus, luteus, spadix rubei, seu rufi sunt, siue etiã rubri. A rubeus fit rubeo. à quo rubesco, & erubesco, & rubefacio, et rubefio notæ significationis. et rubor, & rubedo, et erubescentia pro rubefactione, & ipso colore rubeo. & rubicundus rubore plenus. & ruber idem, quod rubeus, & Robus rubro colore. à quo robigo, de qua supra diximus. & Robigus deus, & robigalia, & robiginosus, & robur, & roboreus, quod ex robore est, & robustus. Item rubus ex genere fruticum aquaticarum, quod uirgulta eius rubeant. Spinosa est, & mora producit. genus eius rosæ similitudinem habet, qui uocatur cinosbatos. Item aliud genus, quod Græci à loco appellant idæum: tenuior est cæteris, minoribusq́ spinis, & minus aduncis. & rubidus, quod modo rubentem significat, modo scabrum, atque asperum. unde scorteæ ampullæ rugosæ, rubidæ dici solent. Rubidus etiam à scabricie dicitur panis secundo coctus, qui & à nautarum usu nauticus appellatur. Plau. Exiguam bucellam rubidi panis. Plin. Nauticus panis tusus, atque iterũ coctus sistit aluum. & rubeta, quod in uepribus tantum, & inter rubos uiuat, genus ranæ est, quã græci φρύνον uocant, grandissima cunctarum, & ueneficiorum

plena, gemina habens ueluti cornua ueneni perniciosissimi, celeriusq; etiam, quàm aspis interimens. Iuue. Miscet sitiente rubetam. Idem: Ranarum uiscera nunq̃ inspexi. Mira de his magi tradidere, si in populum inferantur, silentium fieri. ossiculo quod est in dextro latere, in aquam feruentem deiecto refrigerari uas: nec postea, nisi exemptum fuerit, feruere, è sinistro uero latere ossiculo deiecto statim feruere. Apocynon id uocari, amorem eo & iurgia, si in potionem addatur, concitari. Democritus tradit, siquis uulgari ranæ uiuenti extrahat linguam, ita, ut nulla alia pars corporis adhæreat, ipsaq; in aqua dimissa illam mulieri dormienti supra cordis palpitationem imponat, quæcunq; interrogauerit, uera responsuram. Sed hæc ridicula sunt. illud uerum esse constat ranarum fluuiatilium posteriores pedes gratissimos esse in cibo, & contra serpenteis esse adiumento. & rubia herba tingendis lanis, ac corijs idonea, uulgo nota, & ubiq; nascens. Item rubrica, quã Græci μίλτον uocant etiam Homeri tempore nobilitatam, licet nondum pictura esset in usu: tingebantur duntaxat ea nauigia. Homerus: Τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι. Nascitur per se rubra, minio proxima præsertim in insula Lemno, nec nisi signata uenundari olim solebat, propter quod sphragidem appellabant, ἀπὸ τοῦ σφραγίζειν, quod signare est. hac minium adulterant, & à ponto, ubi nascitur, dicitur pontica. & rubellum, uinum subrubeũ. Mart. Et Veientani bibitur fex crassa rubelli. Persius: Veientanumq; rubellũ. Rubellæ etiam uites appellatæ. & rubellæ uineæ, quod uitium ipsarum materia rubra sit. Plin Proxima dignitas nomentanis rubente materia, quapropter quidam rubellas appellauere uineas. Columella: Nomentanæ uineæ nobilitate sequũtur Amineas, fœcũditate uero etiam præueniunt: quippe cum se frequenter impleant, & id, quod ediderint, optime tueantur. feracior est minor, nec ita rubet, ut maior. à quo colore rubellæ nuncupantur eædem, quæ secineæ, quod plus q̃ cæteræ fecis afferãt. Et Rubi Italiæ oppidum à ruborũ frequẽtia. Horat. inde Rubos fessi peruenimus. & rufus rufo uerbum. Plini. Eadem rufat capillum, hoc est rubefacit. Ab hoc rufesco, hoc est rufus fio. & rufus cognomen uiri. hinc rufuli appellati sunt tribuni militum, non à populo, sed à consule facti, quod de eorum iure Rutilius Rufus legem tulerit. hi postea mutatione unius literæ Rutuli sunt appellati rufi. sed rutuli coloris quoniam studiosæ erant ueteres Romanæ mulieres, rutiliæ cognominatæ sunt. Inde etiam uiri rutuli sunt appellati. Rubeæ ergo uestes, & rubræ, & rufæ sunt rubei coloris. Mart. Roma magis fuscis uestitur, Gallia rufis. Rutilæ, cum aliquid nigrioris habent admistum, quæ & Hyacinthinæ dicuntur, de quibus supra diximus. & hysginæ ab Hysge herba. & ferrugineæ à ferri igniti colore. Virgilius: Et ferrugineus hyacinthus, quamuis aliquando ferrugineus pro rubiginoso accipitur, & ab ipsius rubiginis similitudine pro fusco. & burræ, quia ueteres burrum rubrum dicebant, unde burranica potio appellatur, lac sapa mistum à rufo colore: & rustici burram bucculam nominabant, quod rostrũ habeat rufum. Pari modo rubens cibo, ac potione ex prandio burrus appellatur, quæ omnia à Græco deducuntur. nam Græci πυῤῥὸν rufum dicunt. Color uero, qui est inter rufum et nigrũ, qualem in bobus præcipue cernimus, Heluus dicitur, à quo heluacia genus ornamenti Lydij à ueteribus uocabatur. Heluella uero uocabant olera minuta: quoniam helus, & helusa ueteres dicebant pro olus, & olera. Item balaustinæ à flore mali punici, qui balaustum dicitur, & non modo medicinis, sed etiã uestibus tingendis utilis est, quæ sibi concolores fiunt, & color ipse dicitur balaustinus. Rubri coloris præter rubricã sunt miniũ, quod inuenitur in argentarijs metallis, magnæ in-

ter pigmenta autoritatis, & olim apud Romanos religionis. Quippe simulachri Iouis facies diebus festis minio illini solebat. Item triumphantium corpora. sic enim fertur Camillus triumphasse, ob eam (ut arbitror) rationem, ut imperatores horribiliores uiderentur, quemadmodũ Cæsar Britannos scribit Glasto se inficere, quo horridiores uideantur in bello. Glastum herba est plantagini similis, qua Britannorum quoq; coniuges, nurusq; quibusdam sacris, toto corpore oblinuntur, nudæq; incedunt, Aethiopum colorem imitantes. Præterea minium unguentis cœnæ triumphalis ad lauandas manus addebatur, & censores Iouem minio inficiendum solebant locare. Aethiopum quoq; proceres toti eo tingebantur, eumq; deorum simulachris colorem adhibebant. Tradunt minium à Callia Atheniense primo inuentum fuisse, dum speraret ex rubente arena in metallis argenti aurum excoqui posse: arenam cocci colorem habere, hanc teri: deinde lauari farinam, & quod subsidat iterum lauari. Quidam hoc magno errore cinnabarim uocant, cum proprie cinnabaris sit sanies draconis, moriẽtium elephantorum pondere elisi, utriusq; animalis sanguine permisto. Constat enim elephantis frigidissimum esse sanguinem, ob id sæuiente æstu à draconibus expeti, quam ob rem mergi in amneis, & bibentibus insidianteis proboscide inuolui, atque in aurem morsum defigere, quoniam is tantum locus defendi proboscide nequeat. Sic à draconibus totos elephantos ebibi, siccatos cõcidere, & dracones sanguine inebriatos elidere, ac utrosque pariter cõmori. Proboscis est porrecta corporis pars inhærens naribus, quæ excepto homine, in alijs ferè animantibus inuenitur. Varro inuenisse se ericium cum proboscide scribit. in Elephanto dicitur manus, quod ea tanquam manu utatur. Plinius: Resoluunt elephanti manu draconum nodos. Est & alius dimicationis modus. Ab excelsa se arbore Draco in elephantum inijcit. Ille arborum, aut rupium attritum quærit Draco id sentiens alligat cauda, ille proboscide nodos, resoluit hic in ipsa nare caput condit, & spirandi uiam auferens enecat. Interdum petit oculos, ex quo fit, ut cæci plerunque elephanti fame contabescant. Proboscis ideo dicta, quod ante depascat. Græci enim προβόσκειν dicunt ante pascere. Mistura ergo illa ex duorum animalium sanguine Cinnabaris dicitur. Nec est alius color, qui in picturis magis proprie sanguinem reddat. est antidotis, & diuersis alijs medicinis utilissima, cum minium (quo pro cinnabari medici quidã utuntur) sit manifeste uenenum. A minium fit minio uerbum, quod est minio tingo, & passiuum eius minior. Plinius: A censoribus in primis Iouem miniandum locari. à quo & miniari libri dicuntur, cum literæ maiores uersicoloribus fiunt. Item miniariæ dicuntur loca, è quibus effoditur minium, sicut argentariæ, & aurariæ, è quibus effoditur argentum, atque aurum, & miniarium metallum uocatur argentum, cum quo effoditur miniũ. Solebant ueteres minio clariores literas facere, uel in auro, uel in ære, uel in marmore, etiam in sepulchris. Et sinopis inuenta primum in Ponto, & à quo nomen habet Sinope urbe. Species eius tres, rubra, et minus rubens, & inter has media. Eam, quæ ex Africa uenit Cicerculum appellant. Et Ochra, quæ fit exusta rubrica in ollis nouis luto circumlitis. Sinopidis ponticæ selibra, salis lucidi libris decẽ, & melini græciensis duabus mistis, tritisq; una per dies duodecim, Leuchophorũ fit, hoc est Glutinum auri, cum inducitur ligno. Inter gemmas autem rubeo colore sunt carbunculi, à similitudine ignium appellati, cum ipsi non timeant igneis, ob id à quibusdã uocati Apyrotes, Qui ex ijs languidius lucent, Libycõtes appellãtur. Carchedonij sunt minores, et nigrioris aspectus, quibus signãdis ceris uti solemus. est et anthracites appellata carbonibus similis. Mirũ

quod lacte uelut intermortui extinguuntur, contra perfusi aqua magis exardescũt. Cognata carbunculo est sandastros, quam aliqui Garamantidem uocant. habet uelut in translucido stellanteis intus aureas guttas, & ferè hyadum numero: quidam et sandasitem nominant. Nicander Sandaphorion, alij Sandareson nuncupauerũt. Ex eodem genere & Lychnites est appellata à lucernarũ accensarum præcipua gratia. probatissima in India nascitur, quam quidam remissiorem carbunculũ esse dixerunt. Secunda bonitate est Ionis appellata à præclaris uiolarum floribus. Nam Græci ἴον uiolam nominãt. hæc à sole, aut digitorũ attritu excalfacta paleas, & chartarum fila ad se rapit. Et Carchedonius, quæ idem facere dicitur, quanquã sit multo uilior. Nascitur apud Nasamonas in montibus, ut incolæ putant, imbre diuino, inueniturq; ad repercussum lunæ maxime plenæ. Potoria uasa ex hoc lapide fieri cõsueuerunt, nostra quoq; ætate aliqñ uisa. Scalpturæ contumaciter resistit, partemq; ceræ retinet semper. Et Sarda, quæ è cõtrario signando utilissima est, gemma uulgaris, & primũ Sardibus reperta. Sardis pluratiuo numero urbs Lydiæ est, regia olim Crœsi Lydorum regis, sed laudatissima in Babylonia. alterum eius genus demium uocatur à pinguedine. Græci enim δημὸν pro pingui accipiunt. Homerus hoc frequenter utitur, à quo δήμιον appellata. Nec fuit in usu antiquorum gemma ulla frequentior, ut Menandri fabulæ testantur. ab hac & onyce, de qua supra diximus, alia gemma Sardonyx appellata candorem habens in Sarda, quasi ungue hominis carnibus imposito, & utroq; translucido. Placere nostris ob id maxime cœpit, qđ sola propè gemmarũ scalpta non auferat ceram. Indi perforatis utuntur in collo. Claudius Cæsar Smaragdo in primis uti solebat, atque Sardonyce. primus aũt Romanorũ Sardonyce usus est prior Africanus, deinde Romanis celeberrima fuit. Persius: Et natalitia tandẽ cũ Sardonyce albus. Iuue. Ante pedes ideo cõducta Paulus agebat sardonyce. Hinc qui sardonycẽ gestat, dicitur Sardonycatus, sicut ab annulo annulatus. Mar. Rufe uides illum subsellia prima tenentem Cuius & hinc lucet sardonycata manus. Hanc gemmã fuisse tradunt, quã Polycrates tyrannus, cũ ei omnia in uita secũda succederent, nec unquam aliud aduersi, quo semper fauentis, atque ita insidiantis fortunæ inuidiam expiaret, annulo ligatam, nauigio in altum mare prouectus, manu sua deiecit in profundum, saltem hoc modo in uita aliquãdo doliturus. At fortuna necflecti, nec mulceri facilis, id passa non fuit. Etenim pisce eximiæ magnitudinis eo die capto, regiq; in conuiuio oblato, annulus, quem dum mergeretur, deuorauerat, summo omniũ, qui aderant stupore restitutus est, uentriculo piscis dum scinderetur inuentus. Visa postea Romæ hæc gemma fuit in Cõcordiæ delubro cornu aureo augusti dono inclusa. Et hyacinthus rubro colore diluto flori, à quo nomen habet, oppido q̃ similis. & Chrysolampis noctu ignei coloris, licet die pallescat. Et Eupetalos igneũ in primis colorem habens, sed cœruleo, & minij, ac mali coloribus admistis. Et gorgonia, quæ nihil aliud est, quam Coralliũ, ita appellata, quoniam corallium extractum aquis ex ligno durescit in lapidem, quomodo Gorgonis capite ostenso cuncta lapidescere solebãt. Nota est Persei, ac Gorgonis fabula, de qua inferius disseremus. Corallium in mari rubro gignitur, & in persico, quod uocatur Iace. Laudatissimum in Gallico sinu circa Orchadas insulas, & in siculo circa Drepanũ, & ante Neapolim, & ante Corniculum hoc quoq; tẽpore. forma ei est fruticis, color uiridis, bacæ candidæ sub aqua, & molles. Exemptæ confestim durantur, & rubescũt, quasi corna satiua. Aiũt tactu, dum uiuit prorsus lapidescere, propter quod euelli retibus, ac ferramento præcidi. Hac de causa coralliũ, quasi che-

ralium uocitatum putant ἀπὸ τῆς χειρὸς, hoc est à manu, quod ea tactum lapidescat. quidam tamen potius ἀπὸ τῆς κειρὸς dictum uolunt, quod congestum quid, ac testaceum significat. Probatissimum eximie rubet, & quàm ramosissimum est, nec scabrosum, aut lapideum. religiosum id gestamen putant, & infantiæ pro amuleto alligatur: bacas quoque ex eo faciuntquibus & in numerandis precibus sacris, quæ sacræ bacæ, siue per diminutionem sacræ baculæ dicuntur, & in collo pro monili utuntur. & Hepisthites, quæ speculi naturã habet, in reddendis imaginibus, quãquam rutila. experimentum eius est, si feruentem aquam addita statim refrigeret, aut si in sole posita aridam materiam accendat. Et hæmatites sanguineo colore in Aethiopia principalis, & meconites, quæ florem syluestris papaueris exprimit. & Nympharena urbis, & gentis Persicæ nomen habens similis hepisthitæ. & telicardios colore cordis, Persis maxime grata, quam muculam appellant. & carcinias marini cancri colore. & triglites colore triglæ, hoc est muli. Coccinus uero color est, qui exuberantiam quandam, ac splendorem ruboris ostendit, dictum à cocco, quod Latine granum dicitur. est enim coccus ueluti granum, quod uel ex arbuscula ilici simili, uel ex rubenti gramine nascitur olim in Galatia Africa, ac Lusitania. Postea & in Gallia transalpina, nunc etiam in Peloponneso, atq; alijs Græciæ locis. hic et spadicus, & phœniceus uocatur, quod non dissimilis sit fructui palmæ arboris nondum sole incocto. Spadica enim Græci nominant auulsum è palma cum fructu ramum. φοῖνιξ uero palma appellatur, à quo Græci φοινικὸν phœniceum uocant. Hinc coccina, et coccinæ uestes dicuntur. Mart. Coccina famosæ donas, & ianthina mœchæ. Idem color roseus, à rosarum similitudine dicitur. à quo & roseus pannus, & roseæ uestes appellantur. Plin. Asini à coitu spuma collecta roseo panno, et incluso argento uenerẽ stimulat. Rosa notissimus flos est spina nascens, siue rubo. Germinat primo inclusa granoso cortice, quo mox intumescente, & in uirideis alabastros fastigiato paulatim rubescens dehiscit, ac sese pandit in medio calicis sui complexa luteos apices. Ex hac fit oleum, quod rosaceum dicitur, fuisseq; in usu à Troianis usq; temporibus testatur Homerus. ῥοδόεντι δὲ χρῖεν ἐλαίῳ, hoc est, Roseóque unxit oleo. Item unguento quoque imponitur, de quo superius diximus, & mensarmu delitijs. Quæ ardentissimi coloris est, non excedens duodena folia, milesia dicitur: proxima minus rubens Trachinia: uilior albicantibus folijs Alabandica: uilissima pluribus, & minutissimis Sicyonia. Est quæ à foliorum multitudine centifolia uocatur, quæ nec odore, nec specie probabilis habetur, nec coronis à ueteribus adhibebatur, præter, quàm ad extremos uelut cardines. Est et quæ græcula appellatur à nostris, à Græcis lychnis, non nisi in humidis proueniens, nec unquam excedens quinque folia, uiolæ magnitudine, colore nullo. Alia græcula funditur è caule malleolacco, folia oleacia habens, moscheuton uocant. μοσχεύματα enim propagines uocantur. inter has media magnitudine autumnalis est, quam uocant coroneolam, omnes sine odore. A rosa rosetum, & rosarium deducuntur, hoc est copia fruticum uno loco rosas gignentium. & roseum: unde roseus color, & roseus odor, & roseus pannus. & roseæ, hoc est purpureæ genæ. & rosalia coronæ è rosis factæ. Rosa Græce ῥόδον dicitur. Vnde Rhodinum unguentum, & crinorhodon lilij genus rubens, quod Græci κρίνον uocant. & rhododendros, quod ne nomen quidem apud nos inuenit Latinum. Rhododaphnen uocant, aut nerium. frutex est folijs amygdalæ, sed maioribus, & pinguioribus, semine patenti ut cornu, intus lana est similis hyacintho, radix oblonga, gu-

siu salsa, angusta. nascitur locis aquosis, & humidis, & Rhodora herba, quæ caulem habet uirgæ ficulneæ, modo geniculatum: folia urticæ in medio exalbida, eadem procedente tempore tota rubentia, florem argenteum ad similitudinem rosæ. huius coloris inter gemmas est amethysti genus, de quo paulo mox dicemus. & mitrax roseo colore, quamuis solis radijs opposita uersicolor sit. & telirrhizos, quæ in colore coccino candidis radicibus spectatur, reperitur tamen, & coloris cinerei. et rhodites à rosa uocata. Græci enim ῥόδον rosam nominãt. Purpureus color est, qui nigricantis rosæ splendore sublucet, cæterorum omnium colorum gratissimus, & tingendis uestibus maxime expetitus, à purpura uocatus. Purpura enim piscis est ex concharum genere, uiuit annis septenis, latet circa canis ortum tricenis diebus. Congregatur uerno tempore, mutuoq; attritu lentorem quendam ueluti ceræ emittit, sed nobilem illum succum ad tingendas uestes in medijs faucibus habet, minimumq; liquoris est in candida uena, reliquum corporis sterile est. Viuas conãtur capere, quia florem illum morientes cum uita euomunt. Lingua purpuræ est longitudine digitali, duritia tanta, ut reliquas conchas aculeo perforet. aqua dulci, & sicubi flumine mersæ fuerint, facile necantur: alioquin quinquagenis diebus uiuunt captæ, & saliua sua nutriuntur. crescunt celerrime omnes conchæ, sed purpuræ præcipue, anno magnitudinem implent. Maioribus purpuris detracta concha auferunt succum, minores frangunt Tyrij, & ita eorum rorem excipiunt, qui à loco Tyrius dicitur, quanquam in alijs quoq; locis id fiat. dicitur etiam Buccinum, quando duo huius modi concharum genera sunt. Buccinum minor concha, ad similitudinem eius buccini, quo sonus editur, à quo nomen accepit, quod rotunditatem oris in margine incisam habeat. Purpura rostrum habet caliculatim procurrens, & clauatum usque ad turbinem, aculeis in orbem septenis, qui non sunt Buccino, sed utriq; tot orbes sunt, quot habent annos. buccinum non nisi petris adhæret, & circa scopulos semper inuenitur. Purpurã à Pelagio pelagia uocitatur. à quo & succus eius pelagium dicitur, sicut succus buccini dicitur Tyrius. pelagiariũ aliæ lutenses à luto, in quo uersantur, aliæ algenses ab alga, aliæ calculosæ à calculo maris, aliæ dialutenses, quæ uario soli genere pascuntur. utriusq; succus ab artificibus decoquitur, atque expumatur: deĩ lana tingitur. Buccinum per se damnatur, quoniam succum habet remissiorem, pelagio admistum dat ei austeritatem illam, nitoremq;, qui quæritur, roseum. sic alterum altero excitatur. Summa laus huius coloris est, si sanguini concreto similis sit, aspectu nigricanti. Quapropter Homerus πορφύρεον αἷμα, hoc est purpureum sanguinem uocat. hinc uestes purpureæ dictæ, & tyriæ à loco, ubi purpura fit, & color ipse à matre uocatur purpura. à quo purpurissum dicitur, coloris factitij genus, quo utuntur pictores: fitq; è creta argentaria, & cum purpuris, pariter tingitur, bibitq; eum colorem celerius, quàm lanæ. & quoniam purpura græce πόρφυρα uocatur, porphyriacus quoque pro purpureo accipitur. Ouidius: Et porphyriacis figere labra genis. & porphyrites lapis in Aegypto rubens, candidis interuenientibus punctis, propterea leucosticos appellatus, quod λευκὸς album dicimus, στίζειν pungere. Item porphyriticus, hoc est ex porphyrite lapide. et Porphyris insula in Laconico mari sita, quinque millibus passuum à Maleæ promõtorio distans, eadem postea Cythera dicta. et Porphyrio auis, quæ sola morsu bibit omnem cibum aqua subinde tingens: deinde pede ad rostrum ueluti manu afferens. crura huic prælonga rubent, & rostra. Mart. Nomen habet magni uolucris tam parua gigantis, Et nomẽ Prasini Purpurionis habet. Confiat sanè inter gigantes

duos, præcipue principatũ obtinuisse Porphyrionem, & Alcioneum. Prasinus quoque auriga, cuius in Nerone Tranquillus mentionem facit, Prasinus Purpurio dictus est. Murex quoq; genus conchæ à purpura diuersum, licet similiter uerno tempore congregetur. & lentorem quendam saliuet, lateatq; circa canis ortum. Idem & conchyliũ per excellentiam dicitur. Plinius: Conchylia & purpuras omnis ora atterit. unde uestis tincta murice conchyliata dicitur. Idem: In conchyliata uestem ea tera eadem sine buccino. Ponitur tamen conchyliũ, & pro ipso colore, sicut purpura, murexq;. Idem: Concharum ad purpuras, & conchylia eadem quidem est materia. Item pro genere ipso concharum, à quibus nomen sumpsit. Idem: Lingua purpuræ longitudine digitali, qua pascitur perforando reliqua cõchylia. muricis, siue conchylij cruor grauis in succo est, color austerus in glauco, & irascenti similis mari. Id Ostrum dicitur ab ostreis. Quapropter conchylum, muricem, ostrum, in eadem significatione accipimus. Virgil. Tyrioq; ardebat murice læna. Idem: Vt gemma bibat, & Sarrano dormiat ostro. Iuue. Horum ego nonfugiam conchylia? hoc est luxuriosas uesteis, & murice infectas. Sed horum nominum ratio reddenda est. Inter pisceis quidam crusta fragili muniuntur, ut sint locustæ, & cancri. Locustæ sunt, quæ reptantium more fluitant recto meatu, si non sit metus, cornibus ad latera porrectis. pauidæ uero ijsdem erectis in latera procedunt, & inter se cornibus dimicant: dictæ à similitudine terrestrium, ac uolucrum locustarum, quæ oua in terra pariunt, cum pepererint, statim matres innascente circa fauces uermiculo strangulãtur, eodem tempore obeunt mares. hæ serpentem quoties libuerit, singulæ necant, faucibus eius morsu apprehensis. Aristoteles: Ποιοῦσι δὲ καὶ τὴν ἀκρίδα ἑωράκασιν ὅτι ὅταν μάχηται τοῖς ὄφεσιν ἐπιλαμβάνεται τοῦ τραχήλου. hoc est, multi autem & locustam uiderunt, quando aduersus serpenteis pugnat, eorũ fauces apprehendere. non nascuntur locustæ nisi in planis, & rimosis locis. in India longitudine trium pedum esse traduntur, cruribus earum, atq; fœminibus, cum inaruerint pro serris utuntur. Aliquando gregatim sublatæ uento in stagna, seu maria decidunt. Longinqua etiam æquora transeũt, plurium dierum itinere continuato, tanto pennarum stridore uolitantes, ut maiores aues uideantur. Ingentem sæpenumero messibus iacturam afferunt, tactu multa adurentes, unde nomen habent: morsu uero cuncta, atque etiam tectorum fores erodentes. Appuliam maxime ex Africa infestant. In Cyrenaica lex est, ut ter anno debellentur, & in eum, qui cessauerit, desertoris pœna sancita est. primo itaq; oua earum obterũt, secũdo fœtum, tertio adultas. In insula Lemno certa mensura præscripta est, quã singuli necare, & ad magistratus referre debeant, habentes ob id in ueneratione graculos, quod aduerso uolatu illarum exitio occurrãt. In Syria quoq; militari imperio necare eas mos est. Pathi eas in cibo sumunt, uocem ab occipitio emittunt, ubi in commissura scapularum habere quasi denteis existimantur, qui inter se terendo dant stridorem. Nefas est credere diuum Ioannem, quem regis nostri præcursorem merito uocant huius cibi impuritate usum in eremo fuisse. Causa autem erroris hinc fluxit, quod Græci ἀκρίδας modo locustas uocant, modo summitates herbarum, siue arborũ, hoc est teneriores parteis, & quasi quosdam cauliculos, qui sumi in cibo solent, unde ἀκρίζειν Græci dicunt, hoc est summa decerpere. Interpres igitur pro cauliculo locustã posuit. Nec me latet ab historicis tradi, gentem quandam esse in India, quæ Pandore appellatur annos ducentos uiuentẽ in iuuenta candidò capillo, in senectute nigro, contra aliam quadragenos nõ excedentem annos, quorũ uxores semel pariunt, locustis eos ali, & esse pernices. Sed cibo tam

bo tam immundo uixisse sanctissimum uirum, mihi certe parũ credibile uidetur. Cãcri distinguũtur in camaros, carabos, ajacchos, paguros, heraleoticos, leones, & quædam alia ignobiliora genera. Sũt & in phœnice hippiæ uocati tantæ uelocitatis, ut consequi eos impossibile sit. octonos cancri pedes habent, omnes in obliquum flexos, bina brachia cum forcipibus denticulatis. superior pars mouetur, inferior est prorsus immobilis. Coleæ crustam paulo duriorem habent. Suntq; & aquatilis, & terrestres exercentes sese domicilijs, & quoniã oculis carent, binis corniculis iter præcentantes. Firmioris uero testæ pisces conchæ, & Ostrea dicũtur. conchæ dicuntur, quæ tejtã leuem habent, ac politam, siue uniformiter rugatam, siue dẽticulatam. Ostrea uero, quæ aspera, scabramq;, quamuis generali nomine ostrea quoque conchæ uocentur. Item quæ ex uno tantum latere testam habẽt, altero scopulis, aut lapidibus, aut alteri materiæ adhærẽt. Nam testæ ipsæ duriores proprie conchæ dicuntur, quales sunt coclearum. Ouidius: Ostreaq; in conchis tuta fuere suis. Cicero be pinna loquens: Duabus grandibus obsita conchis. Columella: Implicitus cõchæ limax. Vnde uasis quoq; genus cõcauum, ac superius patulum ab huius cõchæ similitudine conchã uocamus. Plin. Puluis semper in catinos digeritur, & ex aceto maceratur, ut omnis duritia soluatur, ac rursus tũditur, deĩde lauatur cochis, siccatúrq;. Hinc etiã conchis dicta est faba cum cortice suo elixa, ad differentiam fabæ frestæ, quæ sine corticibus coquitur, à similitudine uidelicet concharum, quod cõfracto cortice, uelut implicita conchis suis caruncula uideatur. Martialis: Si spumet rubra conchis tibi pallida testa, Lautorũ cœnis sæpe negare potes. Est autem concha græcum uocabulum. quippe græci κόγχην conchã dicunt, κογχύλιον muricem, κογχυλευτὴν muricum collectorem. Itaq; purpura inter conchas potius numerabitur, murices inter ostrea ob scabriciẽ corticis: quapropter & murex pro saxo aspero ponitur, dicitúrq; ab asperitate murorũ. Virgilius: & acuto murice remi Obnixi crepuere. ostrea uero, similiter à græco appellata sunt. Nam sicut nos à testa testudinem uocamus, siue animal, quod ueluti testa tectũ est, siue id genus ædificij, quod ex testa est compositum, uel ad testudinis similitudinem factum, sic græci, ὄστρια ἀπὸ τοῦ ὀστράκου nominauerunt. ostracum quippe testa à græcis uocatur, unde testacum pauimentum, uulgo nunc ostracũ uocant, & ostracina suffragia Athenienſium dicebantur, quod Atheniẽſes ea in figulinis uasis dare consueuerũt. hinc ostrea tum pro duro, atque aspero accipimus. Plautus: Itaq; iã quasi ostreatum tergũ ulceribus gestat. & ostris, siue ostriis uocatur arbor, quæ solitaria nascitur circa saxa aquosa, similis fraxino cortice, & ramis, & folio, pilis tamen paulo longioribus, crassioribusq;, ac rugosis incisuris, materia dura, atq; firma, qua in domum illata, difficileis partus fieri, morteisq; miseras, ueterũ superstitio existimauit. Dicuntur etiam fœminino genere ostreæ. A. Gellius: ostreæ senescẽte luna inuberes, macræ, tenues, exhaustæ sunt: crescẽte luna pinguescũt. hic cibus ĩ deliciis semper habitus fuit, & palma mensarum hodie quoque ostreis datur. Gaudent dulcibus aquis, in petrosis tamẽ gignũtur. Grãdescũt crescẽte luna, sed priuatim circa initia ætatis multo lacte prægnantia. præcipua habẽtur, quæ spissa sunt, nec saliua sua lubrica crassitudine potius laudantur, quàm latitudine. Spondylus dicitur callosum illud rotũdum albicans, quod intus habent in medio, à similitudine spondyli, quod nos uerticulum dicimus appositum fusis, ut melius nendo uertantur. nam reliqua caro circunsparsa Lacinia dicitur. Meliora sunt, quæ spondylum breuem habent, nec carnosum, nec fibris laciniosum, ac tota in aluo. generosiora etiã existimantur am-

biente fibras purpureo crine. Parata appellãtur, quia cruda meliora sunt. Gaudent peregrinatione. Brundusina in Auerno meliora sunt: contra ista & suum retinere succum, & à lucrino adoptare existimantur. In indico mari pedalia inueniri prodiderunt. nomenclator nepotis cuiusdam inter ueteres Romanos tridacna ostrea appellauit, tantæ amplitudinis intelligi cupiens, ut ter mordenda essent. δάκνειν enim mordere est. ostrea stomachum mirifice reficiunt, fastidio medentur, molliunt aluum leuiter, cocta cum mulso tenasmum, qui sine exulceratione sit, sanant, uesicarum ulcera repurgant. Cinis concharum denteis polit, ideoq; inter dentifricia numeratur. Dentifricium enim uocamus, quod fricando dentiũ rubiginem tollit. Sicut Dentiscalpium, quo scalpuntur dentes, ut penna, lentiscus, & similia. Martialis: Lentiscũ melius, sed si tibi frondea cuspis Defuerit, dentem penna leuare potest. Ab ostreis ostrearius panis dictus, quo ueteres cũ ostreis uescisolebant. Varia sanè panis genera apud ueteres fuere. Aliquando ab obsonij nomen habebat, ut ostrearius. Aliquando à delitijs, ut Artolaganus. nam græci λάγανον ganeonem λαγάνειον luxuriam dicunt: & ab hoc lagana, quæ ex candida farina fiunt, tenuissima ad patinarum usum. Quidam à laganis potius dictum Artolaganum putant propter candorẽ. non nunquam à festinatione, ut Spesticius ἀπὸ τοῦ σπεύδειν, quod accelerare significat. hic qualit sit, docet Cato. Spesticiũ panem sic facito: Manus mortariumq; bene lauato. Farinam in mortariũ indito, aquam paulatim addito: subigitoq; pulchre, ubi bene subegeris, defingito, coquitoq; sub testu. Sæpe etiã à coquendi ratione, ut Furnaceus, qui in furno coquitur, Subcinericius, qui sub cinere, Focacius, qui in foco, Artopticius, qui in clibano. licet enim κλίβανος, hoc est, clibanus apud græcos furnum significet, nos tamẽ clibanum uocamus instrumentum, quo aliquid coquitur sub testu, quod ex ferro fieri solet. Sæpe etiam opere figulino. Pli. Limi cortices clibanis, & furnis præbent usum. mulieres, quæ ita panem coquebant, artoptæ nominabantur. ἄρτος enim panis est, ὀπτῶ coquo. Plau. Dromo desquama pisces, tu Machærio congrum, murenam exdorsa quantũ potes, ego hic artoptã ex proximo utendam peto. Plerunq; etiam ab ijs, qui eo utuntur, nomen habet, ut parthicus, quod à parthis aduectus sit. alij hunc aquaticum uocant, quoniam aquam trahit ob tenuem, & spongiam inanitatem. Item panis militaris, quo milites in expeditione utebantur, qualis hic esset, indicat Plinius: Lex (inquit) naturæ certa est, ut in quocunq; genere pani militari tertia portio ad grani pondus accedat. Sæpe etiam ab ordine: Hinc Primarium panem, & secundarium dicimus. Suetonius de Augusto: Cibi minimi erat, ac fere uulgaris. Secundarium panem, & pisciculos minutos, & caseum bubulum manu pressum, & ficus urideis biferas maxime appetebat. Horatius: Viuit siliquis, & pane secundo. hic etiã cibarius panis appellatur, hoc est uulgaris, & qui omnium cibus est. Nonnunquam ab ipsa specie panis, unde secundo coctus à scabricie Rubidus uocatur. idẽ dicitur nauticus, quod eo utũtur nautæ, quia diuturnior est, nec tam facile cõtrahit situ. Interdũ etiã à tritici genere. Vnde Sitanius panis dicitur ex nouo frumento intra trimestre à tempore messis factus. Græci enim σίτου frumentum dicunt, νέον nouum: hinc σιτάνεος quasi σίτου νέος. Item, triticeus panis ex tritico, Hordeacus ex hordeo, Siliginеus ex siligine. fermentatus præterea panis dicitur, qui fit addito fermento. Græci ab ipso tritico αὐτόπυρον nominant, sicut ecotrario ἄζυμον, hoc est, sine fermento. ζύμη enim fermentum uocatur. Panis autem, ut Varro existimat, à pascendo appellatus est, unde & Pappa dedu-

citur, qui proprie cibus est puerorum, unde fit Pappo uerbū, hoc est edo, cibū sumo. Plau. Nouo liberto opus est, quod pappet. Pli. pappabit, præbebo cibū. A panis panifex deriuatur, qui panem facit, & panificium ipsa panis factura, & panificæ mulieres, quæ faciunt panem. & pastillus, quasi paruus panis per diminutionem. panibus ueteres redimebant caput equi immolati, quando Idibus Octobris in campo Martio sacrificium fiebat, ob frugum euentum: & equus potius, quàm bos immolabatur, quod bos frugibus parandis est aptus. Item à panis pando uerbum, ut Varro existimat, quod significat aperio, patefacio, quod apud ueteres, qui ope indigeret, & ad asylum Cereris confugisset, panis ei dabatur. pandere itaque dictum est, quasi panem dare, & quod nunquam fanum talibus clauderetur, pandere pro eo, quod est aperire usurpatum. ab hoc pandara porta Romæ dicta, quod semper pateret. Virgili. Et pandas ratibus posuere carinas. Et Empanda ueterum dea, quod rebus patentibus præesset. & pandiculari, quod est toto corpore oscitare, atq; extendi, à quo pandiculatio huiusmodi oscitatio, & pandicularis dies, qui & communicarius dicebatur, in quo communiter omnibus diys sacrificabatur. Et pantices fluxus uentris, quod uenter pandatur. Et cōposita ex pando notæ significationis, à quo expassum dicimus extensum. Et propando eiusdem significationis. Et repando, à quo repandum dicitur, quod retrorsum patet. Quidam etiam à pane panum dictum existimabāt, ob formam, ac rotunditatem. Etenim panus tramæ inuolucrum, quo panni texuntur. à quo pannula, & pannicula per diminutionem dicuntur. Lucilius: Foris subtegminis panus est. Plinius: E ramis picearum arborum instar pannicularum nucamenta squamatim dependent. Ab huius similitudine etiam tumor inguinum panus appellatur. Afranius: Quàm plenam papulam, panum, tympanum. Nonius: Qui miserum miseriorem reddidit, quàm panus pucrum. pueri enim difficilius patiuntur hoc genus morbi. Plinius: Elaterium, parotidas, & panos sanat. parotis apostema est secundum aurem. Nam græci παρὰ dicunt ad, ὦτα aureis. à pano autem, hoc est tramæ inuolucro pannum putant appellatum, à quo panno sus dicitur uili, ac sordida ueste indutus, & panno potius tectus, quàm ueste amictus. Apuleius: Pannosus, squalidus, capillatior solito. & panneus, quod ex panno est, unde panneæ uestes dicuntur, sicut laneæ, & bombycinæ. & panniculus paruus pannus, à quo panniculatia (ut Vlpiano placet) appellantur ea, quæ in custodia receptus secum attulit, ut uestem, quam indutus fuerit, qui ad supplicium ducitur, aut numos, quos uictus sui causa habuerit in promptu, aut leueis annulos, hoc est, qui rem nō excedunt aureorum quinque. Sed, ut ad propositū redeamus, Murcicis, si ue Conchylij liquor, qui & ostrum dicitur, temperatura artificis adhibita, ferè purpureus fit, hoc est in uiolaceum tendens. Sed hæc apud autores sæpe confunduntur, muricem, & ostrū, & tyrium pro purpura ponentes. Ab ostro ostrinæ uestes, hoc est purpureæ dicuntur. Turpilius: Interea aspexit uirginem uectari in capite riculam indutam ostrinam, hic indutus supparum. Eædem sarranæ, hoc est tyriæ uestes uocantur. Quod Sarra olim tyrus dicebatur. Iuuenalis: Aut pictæ Sarrana ferentem Ex humeris aulæa togæ. Virgilius: Et sarrano dormiat ostro. Sarnus uero fluuius est Campaniæ, oriens à Sarno monte, à quo Sarrastes populi cognominati. Virgilius: Sarrastes populus, & quæ rigat æquora sarnus. Sarracum uehiculi genus est, quo ligna, & lapides uehi consueuerunt. Iuuenalis: Longi coruscat sarraco ueniente abies. Purpura in uiolæ colorem tendens uiolacea dicitur. Cornelius Nepos: Me iuuene uiolacea purpura uigebat. Plautus: flāma

ri uiolari ueste. à quo uiolarij dicuntur, uiolacei coloris insectores. huic succesit dibapha tyria, hoc est, purpura bis tincta. bis enim apud græcos significat bis, βαφὴ tinctura. reprehēsus est Letulus Spinther ædilis curulis, qđ primus hoc genere in prætexta usus fuisset. Eadem dicitur ianthina. Græci enim cum cætera uiolarum genera propriis nominibus uocent, ut ἴον μέλαν uiolam nigram, ἴον λευκὸν uiolam albam, ἴον ξανθὸν uiolam luteam, solam purpuream generali uocabulo ἰόνανθος appellant, hoc est uiolāflorem. Hinc igitur ianthina dicimus. Martialis: Coccina famosæ donas, & ianthina mœchæ. Plinius: Ex ijs uiolis, quæ sponte apricis, ac macris locis proueniunt, purpuræ latiore folio stirpem ab radice carnosa exeūt, solæq; græco nomine à cæteris discernuntur appellatæ ita, ut ab his ianthina uocētis. Itē Amethystina appellatur, à colore gemmæ, quæ dicitur Amethystus: hæc purpurea est, & colore uiolæ, dicta Amethystus, quasi minime ebria ἀπὸ τοῦ α priuatiua particula, & μεθυσθὶς ebrius. Ratio autem nominis est, quod, cum usq; ad uini colorem accedat, prius tamen, quàm eū deguſtet, in uiolam desinit. Quamuis magorum uanitas resistere hanc gemmam ebrietati promittat, ideoq; uocatā Amethysto. fulgor quidam in ea purpuræ est non ex toto igneus, sed in uini colorem deficiens, & uiolæ similis. huius coloris similitudinem tingendo reddere officinæ conantur. Alterum earum genus ad hiacynthos descendit, quem colorem Indi sacon appellant: & talem gemmam Sacondion. Diluuior ex ea Sapinos nominatur, eadē & Paranites. Eas, quæ excellunt colore, quidam pæderotas, hoc est puerorū amores. Alij anterotas, quasi mutuos amores: non nulli Veneris gemmam appellant. Hoc differunt ab hiacynthis, quod ille micans in Amethysto uiolaceus fulgor, in hyacintho dilutus est: primo aspectu gratus, sed ante, quàm satiet, euanescēs. De Amethystina lana locutus est Martialis: Ebria sidoniæ cum sim de sanguine conchæ, Non uideo quare sobria lana uocer. Plin. Amethystinū colorem dicimus, qui in uiola, & ipse in purpureū micat, quēq; Ianthinū appellauimus. Est etiā alius color, qui tyrianthinus uocatur, quādo absolutus Amethystus rursum tyrio inebriatur, & geminata luxuria facit ex utroq; improbū nomen. pœnitentia hoc primū inuenit, dum artifex, quod damnabat, mutare conatur: sicut cocco tinctum tyrio tingere ueteres inuenerunt, ut fieret (qđ supra diximus) Byssinum. Est & aliud uiolaceæ gemmæ genus, quod uocant Ion, sed raro saturo colore lucet: apud Indos inuenitur. Phycites quoq; fuci colorē habet. Item alius color est in purpuram inclinās, qui Molochinus dicitur, quod Maluæ flori similis sit, quasi Malachinus. Græci enim μαλάχην Maluam appellant. Cæcilius: Carbasina, molochina. Hinc Molochinarios molochini coloris infectores Plautus appellat. Maluæ duo genera sunt satiua, & syluestris. hæc foliȳ amplitudine discernuntur. Maiorem græci Malopem uocant: Alteram ab emolliendo uentre Malachem. μαλάσσειν enim subigere, & mollire est. Hinc μαλακὸς mollis, μαλακία mollitia dicitur. Martialis: Vtere lactucis, & mollibus utere maluis. Nam faciem durum Phœbe cacantis habes. è syluestribus cui grande folium est, & radices albæ Althea uocatur, & à quibusdam ob excellentiā effectus aristalthea, quod græci ἄριστον optimum dicunt. Folium maluæ scorpionibus impositum torporem affert. Tradunt siquis quotidie succi eius cyathum dimidium sorbeat, omnibus morbis carituru. Ideo herba hæc omnimorbia dicitur. Constat parturienteis foliȳs eius substratis celerius solui. Sed mox post partum reuocanda esse, ne uulua sequatur. semen eius, quæ unicaulis est aspersum cubili auiditates fœminarum in infinitum augere Xenocrates scribit,

crates scribit, radice eius, si circa dentē, qui doleat, sæpius pugeris, desinet dolor. Maluæ succus mulieribus cauēdus est, dum sunt prægnantes, quoniam cum adipe anseris sumptus abortum facit. Idem semen maluæ tritum adalligant brachio rorum, qui uel arrigere, uel genitale continere non possunt. Illud magis mirum, quod, siquis in aqua Altheæ radicem posuerit, addensatur sub diuo, atq; elacteſcit. Malasso uerbū, quod mollire, subigere, maturare significat, latini quoq; usurpant. à quo fit compositum commalasso, quod est exerceo, maturefacio. Varro: In dolore Adiaphoron esse, quod philosophia cō malassaret eam partem, quæ concuti cupiditatibus solet. Vbi obiter notandum est Adiaphoron indifferentem significare. à malasso fit malacia, quo latini quoque utuntur. Vnde malaciam maris dicimus, cum fluctus omnino quiescunt, quod uulgus uitandi mali ominis gratia Bonaciam uocat. Itē molliciles illa mulierum, cum grauidæ sunt, & desiderio insolitum aliquid gustandi mouentur. Plinius: Expetitur malum punicum in grauidarum malacia. & malagma, quo molliuntur apostemata, & maturescunt, de quo superius diximus. & malta, uel calx cum arena, & aqua, uel pix cum cera mista, uel aliquid aliud simile. Reperitur etiam malacisso uerbum, quod significat emollio. Plautus: Ah nimiū ferus es, malacissandus es. Fuluus color est rufo, ac uiridi mistus. Vnde fului leones dicuntur. huius coloris lapilli sunt, qui leontij, & pardalij uocātur, à leonis, & pantheræ colore. Luteus est dilutior rutilus, qualis est color auri, unde luteus dictus uidetur, quasi dilutus. Hinc uiolæ eius coloris luteolæ appellatæ. Et lutea herba, qua chrysocolla tingitur, quæ naturam lini, seu lanæ habet ad succum bibendum. & uitellum in ouo, ouiluteum uocamus. Idem color cerinus appellatur à ceræ colore. Plautus: Pluma tile, aut cumatile, cerinum, aut Gelinum. & à mustellā mustellinus. Terent. Vetus, uietus, ueternosus, colore mustellino. & à meli colore, siue à Melo insula, unde afferebatur melinum, & pigmentū ipsum neutro genere melinum. Quidam tamen melinū colorē uolunt esse medium inter album, & fuscū, qui dicitur giluus. Virgilius: Color deterrimus albis, & giluo. & à croco croceus, à quo crocotulæ uestes. Plautus: Patagiatam caltulam, aut crocotulam. Dicuntur etiā crocotæ. Vnde crocotarij huiusmodi uestiū infectores. Plautus: Qui incendunt infectores crocotarij. Crocotillum uero ueteres exile uas de dicebant. Plautus: Extortis cum crocotillis cruſculis. Idem color & flammeus appellatur. Plinius: Lutei uideo honorem antiquissimum in nuptialibus flammeis totum fœminis concessum. Hinc flammea appellabant uestimenta lutei coloris, quibus flaminica utebatur. A quo & uestes, quibus amicie bantur nouæ nuptæ, similiter uocabantur. Erantq; flaminicæ uestibus similes, quod boni ominis gratia institutū est, quoniā flaminicæ non licebat facere diuortium. Erat autem Flaminica Flaminis uxor. à flameis Flamearij uocitati coloris flamei infectores, sicut uiolarij, qui uiolacea tingūt. Flamen dialis sacerdos erat Iouis, sic dictus, quod filo assidue uelaretur, quasi filamen. Erant enim Flamines capite uelato semper, caputq; filo cinctum habebant. Dialis autem à Διὸς Ioue, à quo uita dari putabatur hominibus. huic Fabā nec tangere licebat, nec nominare, quod ea putaretur ad mortuos pertinere. nam & lemuribus iacitur, laruisq;, & parentalibus adhibetur, & in flore eius luctus litera apparere uidetur. Hebetare quoque sensus existimatur, & insomnia facere, propter quod pythagorica sententia damnatur. uel sicut alij tradunt, quoniam in ea sunt mortuorum animæ, propter quod parentando assumitur, quod genus libi Fabacia à ueteribus uocabatur. Hinc uxor eius Flaminica uocitata, & ab hoc Flaminia sacerdotula, quæ

Flaminicæ diali, præministrabat, eaq; patrimes, & matrimes erat, id est patrem, matremq; adhuc uiuos habebat. Item Flaminia ædes, domus Flaminis dialis, et Flaminius Camillus puer ingenuus, qui Flamini diali ad sacrificia ministrabat. Antiqui enim ministros Camillos uocabant: quamuis aliqui putabant omneis pueros à ueteribus Camillos appellatos, quemadmodum habentur in antiquo carmine, cum pater filio de agricultura præciperet: Hyberno puluere, uerno luto grandia farra Camille metes. Item Flaminius lictor, qui Flamini diali sacrorum causa præstò erat. Flaminius uero circus, & Flaminia uia non à flamine, sed à Flaminio consule dicta sunt, qui ab Annibale interfectus est ad lacum Trasimenum. Quippe circus flamineus, Varrone teste, circum flamineum campum ædificatus est. Luteus color è quibusdam terris fieri à pictoribus solet. Item ex auri pigmento, quod in Syria foditur in summa tellure, auri colore, sed fragile ad lapidum specularium similitudinē. Ex quo Caius princeps, ut aurum facere tentaret, excoqui iussit magnum pondus, & planè excellens aurum fecit, sed ita parui ponderis, ut detrimentum sentiret, propter qđ nemo postea idē tentare ausus est. hoc colore inter gemmas succini genus reperitur, & topazij. Item chrysolitus aureo nitore translucēs, & chryselectrus in colorē lutei electri declinans. & leucochrysus, in qua interuenit candida uena. & capnias ueluti croco refulgens. & melichrysis, quæ ex India mittitur, quasi per aurum syncero melle trauslucente. & xystios plebeia gemma. & aromatitis, quæ in Arabia gignitur, ita dicta, qđ myrrhæ odorem habeat. Græci enim ἄρωμα odoramentum uocant. à quo aromatopolam dicunt, quem nos aromatarium nominamus. & chrysophis, cui uidetur aurum inesse. & Hammonis cornu, quæ inter sacratissimas Aethiopiæ gemmas habetur, aureo colore, arietini cornu effigiem reddens. & hammochrysus, quasi auro mistas habens arenas. & crocias à croci similitudine appellata. & melites à colore mali auri, quod melum proprie dicitur. PARS. Portio. Partes enim dicūtur, in quas diuiditur totum. Quidam partem à pari dictam existimant, quod partes simul iunctæ pares, hoc est æquales sint toti. alij à pario, siue partu, quod pars à toto deducta, & quasi parta sit. alij à parū, quod pars parum quiddam sit respectu totius. Ab hoc particula diminutiuum, hoc est parua pars. à quo particularis, qui ad partem spectat, & particulatim, ac particulatim aduerbia, hoc est membratim, & per partes, & particulones, hoc est cohæredes, & qui partem patrimonij sumunt. Item à parte partim aduerbium, quod modo ex parte significat, ut partim subticuit crimen, partim cofessus est. modo idem significat, quod suum nomen, ut partim hominum uenerunt. hoc est pars hominum uenit. Vereres etiam, cum partim dixere. Cato: Ibi pro scorto fuit in cubiculum surrectitauit è conuiuio cum partim illorum, iam sæpe ad cundē modum erat. Item à pars expers, quasi sine parte, sicut expes sine spe. Expers enim laborū dicitur, qui nullam partem laborum tulit. Aliquando etiam pro ignaro ponitur. Apuleius: Homo rudis, & omnium bonarum artium expers. Quidam tamen, cum quibus nos potius sentimus, expers, non à parte, sed ab experior uerbo deductum existimant, quemadmodum experitum quoque ueteres dixerunt pro imperito, atque ignaro. Item à parte deducitur portio, quasi partio, quod partem significat, cuius diminutiuum est portiuncula. Apuleius: Qui cum à me portiunculam posceret. Ab hoc fit proportio, quæ est duarum rerum quatenus ad quantitatem pertinet, inuicem facta comparatio. Item particeps, qui partē capit, dicimusq; particeps sum laborum tuorum, & particeps tibi in laboribus. Pli. Omnium studiorum meorum, ac laborum particeps. Quintiā

lianus, & in pleriſq; ruris operibus merito particeps. Curtius: Quod fuiſſet illi in periculis particeps. Ab hoc fit participium apud grammaticos, quod ea pars orationis partem capiat nominis, partemq; uerbi. Et participialia nomina, quæ licet non ſint participia, ſimilia tamen ſunt participijs. nam & caſus, & genera, ſicut participia habent, & tempora, ac ſignificationes. Regunt præterea caſum more participiorum poſt, non ante. Nã locutio illa, qua ſacrarum literarum interpretes uſi ſunt, In conuertendo dominus captiuitatem Sion: & in deficiendo ex me ſpiritum meum: & in conuertendo populos in unum, & reges, ut ſeruiant domino, inaudita, & planè barbara eſt. Græci enim infinitum hoc loco habent, qui ante ſe accuſatiuum requirit. Poterat autem hoc modo eleganter transferri, dum conuerteret dominus captiuitatem Sion. Dum ſpiritus mihi deficeret, & conuertente domino captiuitatem Sion, ac deficiente mihi ſpiritu meo. Item in conuertendis populis in unum, uel dum populi conuerterentur in unum. Hoc autem differunt gerundia à participijs, quod ipſa rei adminiſtrationem ſignificãt ſine tempore, ut tenet me occupatio iuris dicendi. gerundium eſt, nec tempus ſignificat futurum, ſed rei adminiſtrationem in re dicendo: illa uero tempus ſine rei adminiſtratione. Vt tenet me cura dotis numerandæ. hoc enim participium eſt futuri ſignificatiuum ſine rei adminiſtratione. Præterea gerundia duplicem ſignificationem habẽt, actiuam ſcilicet, atq; paſſiuam. Itemq; à gerenda duplici ſignificatione, gerundia (ut quidam putant) appellata ſunt. Participia uero unam tantum. Sed illud notandum, quod omnia gerundia, cum ſociata ſunt ſubſtantiuis, paſſiue accipiuntur, diſiunctа uero modo actiue, modo paſſiue, ſed paſſiue cum ſine præpoſitione, & ſine genere in caſu ablatiuo, & quaſi abſolute ponũtur. Virgilius: Alitur uitium, creſcitq; tegendo. Idẽ: Aegreſcitq; medẽdo. Idẽ: Vritq; uidẽdo fœmina, id eſt cum tegitur uitium, cum curatur æger, cum uidetur fœmina. Quintilianus: Sed memoria excolendo, ſicut omnia alia augetur, hoc eſt, dũ excolitur. Salluſtius: Pauca ſupra repetam, quo ad cognoſcendum omnia illuſtria magis, magisq; in aperto ſint. hic accuſatiuo cum ad, uſus eſt, & ad cognoſcendũ inquit, hoc eſt, ut cognoſcantur. Præterea gerundia etiam cum plurali numero ſingulari uoce iunguntur. Plinius: Cum illorum uidendi gratia me in forum cõtuliſſem. Item à particeps fit uerbum, quo nonnulli utuntur, participo. Præterea à pars fit partior uerbum, cuius compoſitum eſt impertio. Partiri eſt parteis facere, & quaſi diſtribuere. Virgil. Et ſocios partitur in omneis. Quintilianus: Partire, uel gratis, dum quo reſpiremus affĕras. Impertire uero eſt impendere, uel partem dare. Cicero: Huic rei aliquid temporis impertias, hoc eſt impendas. Idem: Laboris mei laudem nemini impertio, hoc eſt partem do. Aliquando mutata conſtructione reperitur. Terentius: Plurima ſalute Parmenonem ſuum impertit Gnato. eo modo, quo dicitur, dono tibi hunc equum, & dono te hoc equo. Virgilius: Sergeſtum Aenean promiſſo munere donat. huius paſſiuum eſt impertior. Cicero: Atque etiam uitro ſorti collegæ meo laus impertitur. Quidem impartiri quoque pro impertire uſurpant, & partire dicunt pro partiri. licet autem dicere partior laborem multis negotijs, & in multa negotia. ab hoc deducitur partiarius, hoc eſt, colonus, ſiue alius quiſquis, qui fruges, fructuſq;, ſiue aliud opus, utputa calcem, lateres, tegulas cum domino æque partitur. Cato: Calcem partiario coquendam qui dant. Calcarius perficit, & coquit, & ex fornace calcem eximit, & ligna conficit ad fornacem: dominus lapidem, & ligna ad fornacem, quod opus ſit, præbet. Idem: Vineam curandam partiarius bene curet, fundum, arbuſtum, agrum frumentarium partiario fœnum, & pabulum, quod

bobus ſatis ſiet, quæ illic fiant, cætera omnia pro induiſo. Item ab eodem fiant compoſita diſpertio, ſiue diſpertior. Nouius: Vt pariter diſpertiantur bona patris. bipartio bipartior, tripartior, quadripartior, quinquepartior, à quibus bipartita negotia, & tripartita, & quadripartita, & quinquepartita dicimus. Item multipartior, & multipartita, hinc etiam partitio deriuatur, hoc eſt diuiſio in parteis. nonnulli tamẽ exiſtimãt non partem à parum, ſed à parte parum aduerbium deduci, quod ſignificat modicum. à quo paulum, & paululum, & parumper, quod modo ſignificat paruo tempore. Plautus: Expecta hic parumper. modo paulatim. Virgil. Pulſuſq; parũper Corde dolor. & perparum, & pauliſper, & paulatim, & paucum, à quo pauculum, & pauxillum, & paucitas, & paucies, quod ueteres pro raro uſurpabant. Titinnius: Vxorem meam paucies uidebo. Item à parum paruus, cuius diminutiuum eſt paruulus, & ab eo paruitas, & compoſita paruifacio, & paruipendo, hoc eſt ſperno, contemno, & pauper (ut Varro ſentit) à parua pecunia. à quo paupertas, & pauperies, quæ proprie dicitur damnum, quod quadrupes fecit, & pro paupertate ponitur. Horat. Mox reficit rates quaſſas indocilis pauperiem pati. & paupero uerbum, à quo depaupero, quod eſt pauperem facio. Plautus: Quæ improba eſt mentis uitio dominum precio pauperat. Idem: Quam ego tanta pauperaui per dolum pecunia. Varro: priuſquam domum depauperaret ſumptu ſuo. & paupertinus, hoc eſt pauper. Idem: Quod ſi paupertina ſint elegantia, ac cum caſtimonia. Antiqui paupertates plurali numero uſurparunt. Idem: Quod inter hos Ioues interſit, & eos qui ex marmore, ebore, auro nunc fiunt, potes animo aduertere & horum temporum diuitias, & illorum paupertates. paupertatem quidã ab egeſtate ita diſtinguunt, ut egeſtas ſit, quando ad uitam neceſſaria deſunt, paupertas uero quando licet nõ ſint opes, tamen neceſſaria ſuppetunt. Tibullus: Me mea paupertas uitæ traducat inerti, Dum meus aſſiduo luceat igne focus. Idem: Ego compoſito ſecurus aceruo dices deſpiciam deſpiciamq; famem. à paupere per diminutionem pauperculus dicitur. Veteres fœminino genere pauperam dixere, à quo paupercula. Item à parum fit parco uerbum, quaſi parum tango, abſtineo. proprie enim parcere abſtinere eſt. hinc parco aliquando ponitur pro ucniã do, hoc eſt ab ultione abſtineo. Virgilius: Parcere ſubiectis, & debellare ſuperbos. aliquando pro depono, quia ab ijs, quæ deponimus, abſtinemus. Idem: Parce metu Cytherea, manent immota tuorum Fata tibi. Aliquando pro ſeruo, quia ſimiliter ab his etiã abſtinemus. Idem: Argẽti, atq; auri memoras, quæ multa talenta Natis parce tuis. Interdum pro deſino. nã & deſinere abſtinere eſt. Idẽ: Parce pias ſcelerare manus. ſic parcere errori dicimus, abſtinere à caſtigatione erroris, ſiue parũ caſtigare errorem. parcere pecuniæ, abſtinere ab expendenda pecunia, ſiue parũ expendere pecuniam. parcere iniuriæ abſtinere à uindicanda iniuria, ſiue parum ulciſci iniuriam. parcere labori abſtinere à labore, ſiue parum laborare. parcere lacrymis abſtinere à lacrymando, ſiue parũ lacrymari. parcere metui, abſtinere à metu, ſiue parum metuere, & eodem modo de ſimilibus. hinc parcus dicitur, qui frugi eſt, & ſumptibus parcit. nam quod aliqui parcum dictum uolunt, quaſi arcæ parſit, omniaq; cuſtodiat, teneatq;, ut arca, uel quod pecuniam conſumi, atq; impendi arceat, quaſi pecuniarcum, penè ridiculum eſt. à parcus parcitas deriuatur, hoc eſt frugalitas quædam, & parce aduerbium frugaliter, moderate, & parſimonia, quæ ſimiliter pro moderatione ſumptuũ, & parcitate, hoc eſt conſeruatione rerũ accipitur, fitq; à præterito parſi, quod conſeruaui ſignificat, ſiue abſtinui. Nam alterum præteritum peperci accipitur potius pro ueniam dedi:

quamuis

quamuis confundi hæc interdum ab autoribus ſolent. & comparco uerbum. Terentius: Suum defraudans genium comparſit miſer. Veteres etiam comperco pro cõpeſco ſcripſere. Sunt qui à parco parcas quoq; per antiphraſim uocatas exiſtiment, quod nemini parcant. Alij tamen, inter quos Varro eſt, à parcitu potius dictas putant, unius literæ mutatione: quoniam (ut ſcribit Heſiodus) hæ naſcentibus hominibus bonum malumq; conferre cenſeantur. Vnde Iuuenalis: Hæc exempla para felicibus, at mea Clothò, & Lacheſis gaudent, ſi paſcitur inguine uenter. Martianus non ignobilis autor has deorum ſcribas eſſe inquit, & ſententias Iouis ſtudio ueritatis excipere. treis autem eſſe parcas finxerunt, quas latini nonam, decimam, & mortam dixere: nonam & decimam à tempeſtiui partus tempore, hoc eſt à nono, & decimo menſe, in quibus ſecundum naturam pueri naſcuntur: mortam uero ab eo, quod qui naſcuntur ante hoc tempus, uel poſt, quaſi monſtra habeantur. Volunt enim ſeptimo menſe raro pueros naſci, octauo nunquam, nono ſæpe, decimo ſæpius. Plautus: Tum illa quam compreſſerat decimo poſt menſe exacto, hic peperit filiam. Cicero: Herebi, & noctis has fuiſſe filias ſcribit, & eaſdem fata eſſe exiſtimant. Vnde eſt illud Cleantis: Ducunt uolentem fata, nolentem trahũt. fingunt uitæ hominum præeſſe, & nendo eam ducere. Quapropter lanificas ſorores appellant. Martialis: Si mihi lanificæ ducunt non pulla ſorores Stamina, nec ſurdos uox habet iſta deos. Sene. Fatis agimur, credite fatis. Non ſollicitæ poſſunt curæ mutare rati ſtamina fuſi. Quicquid patimur mortale genus, quicquid facimus, uenit ex alto. Seruatq; ſuæ decreta colus Lacheſis dura reuoluta manu. Apulei. Tres parcæ, tria fata ſunt numero cum ratione temporis faciẽtia, ſi poteſtatẽ earũ ad eiuſdem ſimilitudinem temporis referas. nam quod in fuſo perfectum eſt, præteriti temporis habet ſpeciem, & quod torquetur in digitis, momenti præſentis indicat ſpatia, & quod nõdum ex colo tractum eſt, ſubactumq; curæ digitorum, id futuri, & cõſequentis ſeculi poſteriora uidetur oſtendere. Hæc illi conditio ex nominum eius proprietate contingit, ut Atropos præteriti temporis fatũ, quod ne deus quidem faceret infectũ, & futuri temporis. Lacheſis, à fine cognominata, quod etiam ijs, quæ futura ſunt, finem ſuum deus dederit. Clotho præſentis temporis habet curam, ut ipſius adiectionibus ſuadeat, ne cauſa ſolers rebus omnibus deſit. Lacheſim dictam uolunt ἀπὸ τοῦ λαγχάνειν, quod ſortiri eſt. ipſa enim net, ac filum ducit. Clothon, quod fuſum torquendo, ſuper eo filum trahit, ac colligit. græci enim κλώθειν torquere dicunt. Atropon ab immutabilitate, quod ſcilicet inexorabilis ſit. flecti enim non poteſt, quin filum truncet, & humanam finiat uitam, græci ἄτροπον immutabilem dicunt. Martialis: Lanificas nulli treis exorare puellas Contigit. obſeruant quem ſtatuere diem.

VLTIMA. Extrema. nouiſſima. Vltimum aliquando primum ſignificat. Virgilius: Tu ſanguinis ultimus autor. aliquando poſtremum. Cicero: Vt turpi ambitione magis delectatur, qui in prima cauea ſpectat, delectatur tamen etiam qui in ultima. Ab ultra autem ultimum dictum, quod ultra omnia ſit, ſiue ante reſpicias, ſiue retro. Vltra autem (ut ſupra diximus) ab uls deducitur, quo ueteres utebãtur, ſicut citra à cis. ab ultra deriuatur ultro, quod modo eiuſdẽ cũ primitiuo ſuo ſignificationis eſt. Virgil. Et miſereſcimus ultro, id eſt ultra id, quod rogauit, præſtitimus. Idem: Et ultro ipſe grauis, graciter q; ad terrã pondere uaſto Concidit. Modo ſignificat ſine requiſitione, ut ultro ad te ueni, hoc eſt ueni ad te non requiſitus. cuius ſignificationis eſt ſponte, quamuis ſponte pro naturaliter ponatur, ut multæ arbores ſponte naſcuntur, hoc eſt naturaliter, & non ab homine ſatæ. ab ultro, quando ultra ſignifi-

cat, fit ultrò, citroq;, quod ſignificat, quod uulgo dicitur huc atq; illuc, & tam in factis, quàm in dictis. Quintilianus: Iuuenis, ſicut ſolet ultro, citroq; cõmeare. Cicero: Multisq; uerbis ultro, citroq; habitis, ille nobis conſumptus eſt dies. Quidam in hac ſignificatione ſurſum, & deorſum utuntur. Terẽtius: Sex ego te totos Parmeno hos menſeis quietum reddã, nè ſurſum, deorſumue curſites. Tractũ ab Athenis, cuius portus in imo, urbs uero in æditiori loco ſita eſt. à ſponte uero ſpondeo uerbum deducitur, quod ueteres uſurpabant pro dico. nam qui ſpondet, ſponte, id eſt uoluntate dicit. Vnde reſpondeo factum eſt, quod eſt poſteriori loco dico, à quo reſponſum, & reſpõſio deducuntur. Poſtea uero ſpondere uſurpari cœptũ pro ſponte promittere. Vnde qui puellam ſpondet, ſponſor: quæ ſpõdetur puella, ſponſa: cui ſpondetur, ſponſus, & qua rogatur pecunia dotis. à ſponſo, ſponſio, hoc eſt promiſſio appellatur, & dies, qua puella promittitur, ſponſalis, & ſponſalia (ut Florentinus ait) mentio, & repromiſſio futurarum nuptiarum. & ſponſus quartæ declinationis pro ſponſione. Seruius Sulp. Qui uxorẽ ducturus erat ab eo, unde ducenda erat, ſtipulabatur eum in matrimonium ductum iri: qui daturus erat, itidem ſpondebat daturum. Is contractus ſtipulationum, ſponſionumq; dicebatur ſponſalia. Tũ quæ promiſſa erat, ſponſa appellabatur: qui ſpoponderat ducturum, ſponſus. Sed ſi poſt eas ſtipulationes uxor non dabatur, aut nõ ducebatur, qui ſtipulabatur, ex ſponſu agebat, iudices cognoſcebant. Inter ſpondere, ac deſpondere quidam hanc differentiam faciunt, ut ſpondere ſit patris puellæ, deſpondere patris adoleſcentis. Terentius: Placuit, deſpondi, hic nuptijs dictus eſt dies. Paulus iuriſconſultus ſponſionem dici affirmat, non ſolum quæ per ſponſi interrogationẽ fit, ſed etiam omnem ſtipulationem, promiſſi onemq;. & ſponſor aliquando ponitur pro fideiuſſore. ſponte etiam nominaliter capitur, habetq; dũtaxat ablatiui caſum, unde ſponte mea, ſponte tua, & ſponte ſua dicimus. à quo ſpontaneus pro uoluntario deriuatur. reſpondeo autem licet proprie ſit ſecundo loco dico (ut ſupra diximus) ponitur tamen aliquando pro conſentio. Virgilius: Dictis reſpondent cætera matris. Interdum pro reſpicio. Idem: Reſpondet Gnoſia tellus, hoc eſt Athenas reſpicit, & cõtra poſita eſt. Nonnunquam pro ſatisfacio. Idem: Illa ſeges demum uotis reſpondet auari Agricolæ, bis quæ ſolem, bis frigora ſentit. dicimus reſpondeo tibi, & ad te. Plin. Cum ad eos breuiſſime reſpondiſſem. Item à ſpondeo conſpondeo, unde ueteres conſponſos dicebant fide mutua obligatos, & conſponſores conuratores, quaſi ſibi inuicem ſpondentes. AVLAE regiæ. neque enim hoc loco pro atrio capitur, cum ſuperius dixerit: Intuidioſa feri radiabant atria regis. DEFICIENTIS. Finientis, terminantis. ſenſus eſt, ubi nũc thermæ ſunt, ibi erat ultima pars domus Neronianæ. deficio aliquando ſignificat deſum, & hoc ſolum ab eo differt, quod deficio exigit accuſatiuum, deſum uero datiuum. Cicero: Quod ea me ſolatia deficiunt, quæ cæteris, quorum mihi exempla propono, ſimili in fortuna non defuerunt. Idem: Dies me deficeret. Ab hoc deriuatur defectus, cũ pro priuatione capitur, ut multi defectu medicorum perierunt, hoc eſt, quia defuerunt medici. Modo deſciſco, ac recedo à ductu, atq; imperio alterius, & quaſi rebello. Quintus Curtius: Iam duæ legiones ab eo defecerãt. Hinc defectio dicitur receſſus, uel militum ab imperatore, uel ciuitatis à domino. aliquãdo debilitor, & uiribus exhauior, unde defecti appellantur debilitati, atq; exhauſti. Martialis: Dulcia defecta modulatur carmina lingua, Cãtator cygnus funeris ipſe ſui. Plinius: Genus uini, quod Bion uocamus, prodeſt ſtomacho diſſoluto, aut cibos non perficienti, prægnantibusq;, & defectis. Hi à græcis Synthetici dicuntur, quo uocã-

bulo frequentissime utuntur nostri. Idem: Præcordiorũ uitijs, syntheticis comitialibus Liser cum uino in aqua mulsa datur. & morbus ipse à græcis Synthesis, à nostris defectio appellatur. Idẽ: Tali sorbitionis genere emendantur Syntheses, hoc est defectiones ex longis morbis sumptæ. Hæc autem emendatio proprie recreatio dicitur. Idem: A qua mulsa præclaram utilitatẽ habet uiribus recreandis. Item: Hæc & defectos mirum in modum recreat. Item deficio aliquando usurpant pro finio, desino. Martianus: Tum demum id agere consilium erat, cum uita defecit. Est autem deficio à de, & facio compositũ. facere (ut Papinianus inquit) omnẽ oĩno faciendi causam cõplectitur dandi, soluendi, numerandi, iudicandi, ambulandi, reddendi. Vnde qui ociosus sedet, si rogetur quid faciat, rectè respondere poterit, se nihil facere, quando quidẽ ociosus est: rectè etiam se sedere, quoniam & sedere ipsum aliquid facere est, ut iacere, nauigare, quiescere. Varro tamẽ facere, agere, & gerere diuersa esse scribit: nam aliquis facit, qui non agit, & aliquis agit, qui non facit: ut poëta facit fabulam, non agit, cõtra actor agit, non facit. Imperator res gerit, hoc est sustinet, non agit, aut facit, unde res gestæ, non actæ, aut factæ dicuntur. Proprie facere is dicitur, qui rei, quam facit, faciem quandam imponit, unde à faciendo facies uocitata. Qui ergo uas facit, uasis faciẽ illi imponit: qui uestimentum, faciem uestimenti. agere uero existimatur, qui aliquid ita operatur, ut nullum extet opus, quod subsensum ueniat: hinc qui aliquid animo moliuntur, agere proprie, nõ facere dicuntur. Cõfunduntur tamen sæpe hæc uerba, & facere ad omnia transfertur. nam & facere uerba dicimus, id est loqui, & facere uiã, siue iter ire, & facere alicui timorem, terrere, & facere aliquem certiorem, reddere alicuius rei indubium, facere gratum: facere ludos, facere rem diuinam, facere solennitatem, exhibere, facere copiã, facere potestatem, præbere, facere lucrum, lucrari, facere urinam, meiere, facere stercus, excernere, facere sordeis, sordescere, facere pediculos, emittere. et quod mirabilius est, cũ facere, & pati cõtraria sint, facere tamen pro pati accipitur, ut feci iacturam, feci damnũ, naufragium. facere ueteres pro sacrificare posuerunt. Virgil. Cum faciam uitulam pro frugibus ipse uenito. Vitulã enim nõ uitula ablatiui casus legendum est, ut Macrobius sentit. & est sensus, cum sacrificabo uitulam. Plautus: Plenam faciã tibi fideliam. Item pro coire. Martialis: Cum dicis propero, fac: si facis, Hedyle languet. Plautus: Mauult ancillæ facere, quàm liberæ, hoc est mauult cum ancilla coire, quàm cum libera. Item pro conuenire. Martialis: Nõ facit ad sæuos ceruix, nisi prima leones. & pro conducere, prodesse. Plinius. Hoc & tussi facit, hoc est ad tussim prodest. et pro æstimo, unde plurimi facio hãc rem dicimus, id est magno æstimo. Eodẽ modo multi facio, magnifacio, et è cõtrario, paruifacio, nihilifacio, flocifacio, hoc est contemno, & in nulla æstimatione habeo. flocifacio, nõ à flocis bus (ut quidam rudes existimant) deducitur, sed à floco. flocienim proprie dicuntur lanarum particulæ diuisæ à uellere bus inutiliter cuolantes, & per diminutionem appellantur floculi. Plinius: Nascuntur in robore pilulæ nucibus non absimiles, intus habentes floculos mollcis lucernarũ luminibus aptos. nam & sine oleo flagrant. Idem: Alij pira seruant in flocis, capsisq, quas luto paleato illinunt. flocces autem uuarum purgamenta sunt, hoc est uinaceæ, sicut flaces oliuarum. Plinius: In amurca, & flacibus hæ sunt carnes, & illæ feces. Item pluris facio, minoris facio, minimi facio, nihilifacio. Plautus: Deos qdẽ, quod maxime æquum est, metuere eos, minimi facit. Sunt præterea à facio cõposita. sumptifacio, quod est emo, seu in aliqua re emenda sumptum facio. Plautus: Si nunc me suspensam, meam operam luserim, & præter operã restim sumptifecerim, &

meis inimicis uoluptatem creauerim. Item condocefacio, quod est doceo, instruo. Cicer. Nemo est enim, qui eorũ bonorum animũ putat esse iudicẽ: eumq; cõdocefaciat, ut ea, quæ bona, malaue uideantur, possit contemnere. commonefacio admoneo, ita cuefacio euacuo. calefacio, frigefacio, tepefacio, notæ significationis, cãdefacio ignitũ reddo. candens enim licet proprie candidum dicatur, ut apud Virgilium: Candentis uaccæ media inter cornua fudit: quoniam tamen ea, quæ ignescunt, candidiora fiunt, ut ferrum candet pro ignefactum est, & candens pro ignito accipitur. Cicero: Candente carbone adurebat capillũ. hinc excandescere hominem dicimus, qui nimia ira inflammatur. & excandefactus, præter modum iratus. & excandefacio irrito, inflammo, assuefacio, consuefacio, & contrarium eorũ dissuefacio, quæ significant & usu doceo, & dedoceo. mansuefacio mansuetum, ac mitem reddo. tabefacio corrũpo, & quasi in tabem uerto. tabes morbus est, cuius tres species sunt. una, qua corpus non alitur, & ita summa oritur macies, & nisi occurratur, tollit. Atrophiam hanc græci uocant. alia est, quam græci appellant κακεξίαν, ubi malus corporis habitus est, ideoq; omnia alimenta corrumpũtur, quod sit, cum longo morbo fatigata corpora refectionem non accipiunt. Tertia est species, quam græci φθίσιν nominauerũt ἀπὸ τοῦ φθίνειν, quod est consumi, & tabescere. oritur ferè à capite, inde in pulmonẽ distillat, hinc exulceratio accedit, frequens tussis est, pus excreatur, interdum aliquid cruentum, quod proprie tabo nominant: estq; sanguis corruptus, & duntaxat in ablatiuo casu reperitur, ut sponte. Virgilius: Et terram tabo maculant. à tabe tabidus fit putridus, & qui tabes patitur, & tabificus, qui alium tabefacit. Cicero: Atq; hæ, ut tabificæ mentis perturbationes sunt. tabificabilis quoque apud ueteres in usu fuit. Accius: Par nec orbifico liberorum lecto, & tabificabili. orbefacio, orbitatem alicui induco, & orbum liberis facio, quod & orbifico dicitur, à quo orbificus. orbus proprie dicitur, qui lumen oculorũ amisit, quasi amissis orbibus, propter rotunditatem oculorum: hinc per metaphoram orbi dicti quicunque aliqua re cara priuati sunt, ut parentes liberis, quasi oculis priuati. Ab hoc fit orbo uerbum, quod est priuo, & orbatus priuatus, & orbitas siue orbitudo, qualitas illa patrum post amissos liberos, & uxoris uiduitas post amissum maritum. orbus etiam e contrario dicitur, quem uulgo græco uocabulo orphanum uocant, hoc est filius parentibus priuatus. Terentius: Orbo qui proximi sunt uxorem ducant. hinc orbitas pro orphanitas accipitur, quã græci ὀρφανίαν nominant. Cicero: Deploratio enim causam, atque orbitatem Senatus. orbem latini circulum, & orbiculum parum circulum, ac etiam à rotunditate mundum orbem appellauerunt. Item orbitum circularem. Varro: Vt sidera cœli circa terram, atque axem uoluuntur motu orbito. & orbitam uestigium rotæ, à quo exorbito fit, quod est à recto decedo, & quasi extra orbitam eo. putrefacio putridũ reddo. cõgelefacio congelo. labefacio & labefacto maculo. expergefacio, excito, qđ etiã expergisco dicimus. Plin. Vrtica lethargicos expergiscit tactis cruribus, magisq; frõte. & expergifico. Gell. Ingenio expergificando ratus idoneas. Item expergo reperitur, & expergiscor passiuum. Cicero: Experge te iam. Idem: Expergiscimini aliquando, atque exurgite. Experge te facias, etiam scripsit, pro te expergefacias. torrefacio, exicco, terrefacio metũ incutio. à quo terrificus pro terribili, sicut horrificus pro horrendo. rorefacio, aspergo, rarefacio attenuo, uel rarũfacio. pudefacio, pudorẽ iniicio. Vnde pudefactus, uerecũdatus. nigrefacio, à quo nigrefactus notæ significationis. fabrefacio, laboro, et fabrile opus. à quo fabrefactum opus, hoc est artificiose factũ. siue manu artificis factum. Fabre enim artificiose significat.

Plautus

Plautus: Vt apologiam fecit quàm fabre. Et faber à faciendo dictus. Est autem omnis artifex, qui labore corporis aliquod artificium facit. Vnde fabrum lignarium, fabrum cæmentarium, fabrum ferrarium dicimus. Fabros tignarios appellat Caius, non eos duntaxat, qui tigna dolant, sed omneis, qui ædificant. Fabrica proprie est fabri lignarij officina, ueruntamen & de aliorum fabrorum officinis aliquando dicitur. Ponitur etiam pro arte, & (ut ita dicam) fabricatione alicuius rei, unde & ædificium fabricam dicimus, & etiam machinationem. Plautus: Nunc hoc cõsilium capio, & hanc fabricam apparo, ut filias dicas tuas. & fabricor significat compono, molior, machinor. transfertur etiam ad animum. Curtius: Multa interea fabricatus ingenio quomodo auertere inde hostem posset. uetres affabrum pro fabrefactum dixere, & affabre aduerbium pro eo, quod est pulchre, sicut infabre fœde, turpiter. Pacuuius: Barbaricam pestem nostris nauibus obtulit, noua figura factam, commissam infabre. Tremefacio tremorem injicio, à quo tremefactus perterritus. Stupefacio, stupore afficio, à quo stupefactus. patefacio aperio, patefactus apertus, imbrefacio, & madefacio, balneo. à quibus imbrefactus, & imbrificus, & madefactus. ignefacio, ignitum reddo, à quo ignificus, sator discordiæ. Item thurifico à thure, à quo instrumentum, quo thurificamus, thuribulum dicimus. & arcula, in qua thus tenetur acerra, quamuis Acerra etiã urbs sit Campaniæ iuxta Neapolim, quam Clanius amnis præterfluit. Virgil. Et uacuis Clanius nõ æquus Acerris. sacrifico, à quo sacrificium, sacrificus, & Sacrificulus rex, de quo inferius dicemus. magnifico, extollo. Plinius: Magnificant & uituli, qui nondum herbam gustauerit, fimum. ab hoc fit magnificus, & magnificentia, & magnificentior, & magnificentissimus, & magnifice, ac magnificentissime aduerbia, sicut à munere munificus, de quo supra diximus, & munificentia. Fœtifico pario, fœtum facio, à quo fœtificatio. mundifico, & purifico, à quibus mundificatio & purificatio. fortifico, dẽsifico, lætifico, deifico, uiuifico, blandifico, nudifico, mortifico, mollifico, iustifico, clarifico, fructifico, glorifico, luctifico, damnifico, falsifico, quorum notæ sunt significationes, & nomina quæ ab ijs descendunt. pacifico, à quo pacificor passiuum, & pacificus, & pacificatio. ædifico ædificatio, à quo ædificator, & ædificiũ. ratifico approbo, ratum habeo, à quo ratificatio. radifico, hoc est radices facio, à quo radificatio. scarifico, quod est scalpurio, hoc est scalpello aperio, quo aliquid facilius exeat. Columella: Post scarificatio nẽ ferro factam. Idẽ: Lasser pedũ clauos circũ scarificatos ferro imustum ceræ extrahit. Plinius: Dẽtium dolores sedãtur ossibus draconis marini, scarificatis gingiuis. Idem: Reperitur in latere leporis acui os simile, hoc scarificari dentes in dolore suadent. Idẽ: Viri interempti dẽte gingiuas in dolore scarificari. Apollonius efficacissimum scripsit. scarificare etiam dolorẽ aliquãdo dicimus, hoc est scarificando dolorem expellere. Idẽ: Præterea in corde equorum inuenitur os dentibus caninis maxime simile, hoc scarificari dolorem putant. ab hoc fit scarificatio. Item gratificor, à quo gratificatio. & testificor, à quo testificatio. modificor, à quo modificatio. ludificor, à quo ludificatio. Est autem ludificari per iocum, ac ludũ fallere, ut fauni per noctem ludificãtur mulierẽs, hoc est iocantur cũ eis, atq; decipiunt, & mulierẽs ipsæ ludificari, hoc est per lusum falli dicuntur. Plinius: Bubonis quidẽ oculorum cinerem, inter ea, quibus prodigiose uitam ludificantur, acceperim. Seneca: Quibus sæpe ludificati pœnitentiam agunt. Item à facio componuntur odorificus, hoc est odorem faciens, & colorificus faciens colorem, hoc est aliquid colorans, & frondificus, quod frondibus spargitur, & gratificus, qui gratificatur, & olfacio odo-

ro, à quo olfactor & olfactrix. Plinius: Laurus lædit cutem, olfactrix enim intelligit. & calorificus calorẽ faciens, ac frigorificus refrigerandi uim habens. Gellius: Vinum calorificum, acetum frigorificum. & opifex, atque artifex eiusdem significationis, à quibus opificium & artificium. & artificiosum, atque artificiose aduerbium declinantur. & aurifex, qui auri laborandi artifex est. Plinius: Velut auruficum arte alternis inter folia candicantibus margaritis. à quo aurificina taberna aurificis. & panifex, qui panem facit, à quo panificium factura panis. Item monstrificus, & portentificus, qui monstra, & portenta dicendo, uel faciendo demonstrat. Plinius: Inuenta in his & ratio inferendi monstrificis hominum ingenijs. & squamificus squamis scatens, & lanifica mulier, quæ lanam exercet. Vnde lanificium pro ipsa arte, ut Augustus filias lanificio eruditiuit. Et pontifex facer magistratus, de quo alibi dicemus, à pontibus faciendis, à quo pontificium, pontificaleq;, & pontificatus deducuntur. & carnifex, qui hominem iussu magistratus occidit, quod ex homine carnem faciat. Caro enim proprie mortuorum dicitur, quod careat anima. Quidam tamen carnem à cadendo dictam existimant, quoniam cum sine anima est, cadit. Virgilius: Belloq; caduci Dardanidæ. carnificis etiam loco is apud ueteres habebatur, qui se uulnerasset, ut moreretur. ab hoc fit carnificinus, na. num. hoc est sæuus, & carnifice dignus. Cicero: Carnificina est ista erudelitas. carnificina etiam locus est publicus, in quo iussu magistratus homines occiduntur. Plautus: Quid si desperatis rebus carnificinã petat. Suetonius de Tyberio: Carnificinæ eius ostenditur locus Capreis, unde damnatos, post longa, et exquisita tormenta præcipitari coram se in mare iubebat, excipiente classiariorum manu, & contis, atque remis elidente cadaucra, necui residui spiritus quicquam inesset. est etiam carnificina officium ipsum carnificis. Plautus: Vel carnificinã hunc facere possum perpetui. Item carnificor uerbum, quod est carnificis officium ago, & carnificium actus ipse carnificis. Hæc omnia etiam à carne deducuntur, sicut carnarium, & carnarius, de quibus supra diximus. & carneus, quod ex carne est, & carnosus pinguis, & carnositas pinguitudo, & caruncula, & carnicula, quæ diminutiua sunt. & Carna dea, quæ uitalibus humanis præesse existimatur, ab eadémque petitur, ut iecinora, & corda, & cætera, quæ sunt intrinsecus uiscera, salua conseruet. huic pulte fabaria, & larido sacrificatur, quod his maxime rebus uires corporis roborentur. Eidem deæ Iunius Brutus, qui primus Romæ consul factus est, pulso Tarquinio Calendis Iunij sacrum in Cœlio monte uoti reus fecit, merito ei deæ litans, quæ cordi præerat, cum ipse cordis beneficio, cuius dissimulatione Brutus habebatur, rempub. tyrannide liberarit. Caro non modo de cæteris animalibus, sed etiam de piscibus dicitur, pomisq;, & alijs similibus: dicitur & caro à græco κρέας. à quo fit creo uerbum, quod significat produco, quasi carnem facio. à quo creator, creatrix, creatura, & creatio. & recreo, quod significat instauro, & quasi nouam carnem facio. Plinius: Sic enim defecta longis ægritudinibus corpora recreantur. à quo recreatio instauratio. Item à creo cresco, quasi carne augeor, de quo, atque eius derivatiuis inferius dicemus. Item excreo, quod significat cum quadam uiolentia, & tussi expuo, & uelluti carnem ipsam spuendo emitto. Celsus: Et interdum aliquid purulenti excreat. ab hoc fit excretum, quod significat exputum. screo quoque pro excreo inuenitur, à quo screatus quartæ declinationis. Terentius: Gemitus, screatus, tussis, risus. Interdum fit ab excresco, significatq; quod ualde creuit. Interdum ab excerno, significatque egestum. Sunt qui carissam quoque à carne deductam

existiment, quod ueteres pro uafro usurpabãt. Item à creo Ceres appellata, quod cunctarum frugum creatrix sit. hæc enim frugum dea putabatur, Saturni, & Opis filia: quæ cum Ioui fratri placuisset, ex eo Proserpinam concepit, & peperit, de qua superius disseruimus. Virgilius Cererem pro luna posuit, sicut liberum pro sole: Vos ô clarissima mundi Lumina labentẽ cœlo quæ ducitis annum Liber, & alma Ceres. Ponitur etiam aliquando pro pane, quemadmodum Liber pro uino, ut est illud: Sine cerere, & Libero friget uenus. Vnde & duo ædiles, qui rei frumentariæ apud Romanos præerant, cerealer dicti, quorum creandorum autor fuit Caius Iulius Cæsar. Item Cerealia appellata, quæ græci thesmophoria uocant, de quibus superius diximus. Item à creas fit impancror uerbum, quod est inuado, & quasi πᾶν κρέας, hoc est, omnem carnem consumo. Varro: In regiam arcam impancratur. Et ueneficus, qui ueneno hominem extinguit. dicuntur etiam uenefici, qui malis artibus, & fascinationibus, ac poculis amatorijs utuntur: & ueneficia artes eorum, & actus, & uenenationes quæcunque. Plinius: Hæc arbor ante atrium sata omnibus ueneficijs remedio est. & profectio, quod aduerbium affirmantis est, quasi pro facto, & idem significat quod utiq; nimirum. Cicero: Quis hæc renuntiat eis profectio, qui interfuit. & officio, quod est commoueo. Vnde afficere dolore, afficere iniuria, molestia dicimus. Item afficere lætitia, gaudio, uoluptate. Hinc fit affectio, quæ secundum Ciceronem definitur: animi, & corporis ex tempore aliqua de causa mutatio, ut sunt gaudium, lætitia, misericordia, cupiditas, metus, molestia, & alia quæ modo affectus, modo perturbationes dicũtur à nostris. græci πάθη hoc est morbos appellant. Hinc etiam fit affectio uerbum, quod est nimio affectu, & anxie quæro. Cicero: Non tam affectanda, quàm superiores, sed tamen adhibenda nonnunquam. Virgilius: Viamq; affectat olympo. Terentius: Nam disciplina est ijs munerare ancillas, qui ad dominam affectant uiam. Hinc affectatus sermo, & affectata oratio, & affectata uerba dicuntur, nimis anxie, & (ut ita dicam) curiose quæsita. & affectatio curiositas, & nimia diligentia. & affectate, curiose. affecta uero ædificia, atque alia huiusmodi dicuntur, quæ non ad finem ipsum, sed proxime ad finem ipsum sunt deducta. Cicero: Bellum affectum uidemus, & (ut ucre dicam) penè confectum. affecto etiã aliquando pro afficio accipitur. Plautus: Tua flagitia, tua damna, quibus patrem, & me, teq;, amicosq; omneis affectas. Interficio proprie occido, transfertur tamen etiam ad inanimata. Virgilius: Fer stabulis inimicum ignem, atque interfice messeis. officio noceo. Cicero: Demoliri ea, quorum altitudo officeret auspicijs. Interdum inficio, unde offectores colorum infectores dicuntur. Veteres etiam officio pro efficio usurpabant, à quo officium dictum. est enim officium, quod quisque efficere debet, pro suæ conditione personæ. In quo animaduertere oportet, quid loco conueniat, quid tempori, quid rerum, aut personarum dignitati. Vnde in familia bene instituta dicimus omneis in officio esse oportere, id est omneis oportere agere, quæ debent. Item missos ciueis obuiam legatis officij gratia, quod debemus. nihil enim magis decet, quàm merentibus uel exhibere honorem, uel opem ferre. Quo factum est, ut officia beneficia dicantur, siue obsequia. Cicero: Odiosum sanè genus hominum officia exprobrantium, quæ meminisse debet is, in quem collata sunt, non commemorare qui contulit. Quintilianus: Duxit me similis ætas, uicerunt officia, cœpit fides, amantem odisse non potui. Hinc officiosus dicitur obsequiosus, & qui facile merentibus exhibet honorem. à quo fit aduerbium officiose, id est cum officio, & (ut ita dicam) obsequiose. officium etiam dicitur magistratus, uel quia

honoris gratia institutus est, uel quia opem populo fert, uel quia ius, quod cuique debetur, reddit. Cæteræ quoque artes actionem suam officium uocant, unde officium grammatici dicimus, officium medici, officium architecti. ab eodem uocabulo etiam officina dicta est locus, in quo artifices opera sua faciunt. & hoc distat à taberna, quod officina est ubi opera efficiuntur, taberna ubi uenduntur, unde opifices, & tabernarij dicuntur. Cicero: Opifices, & tabernarios, atque omnem illam fecem ciuitatum, quid est negocij concitare? tabernas etiam antiqui casas dixere, quod ex tabulis fieri solerent. Perficio absoluo, à quo perfecte aduerbium absolute, integre. efficio, quod hoc à facio differt, quia facere est in opere esse, efficere uero significat perfectionem, unde effectus, & efficientia dicuntur, & efficax, quod ad agendum aliquid uim habet, ac maximè conducit. à quo efficacia prouii, & effecte, quod perfecte significat. proficio procedo, à quo fit profectus. Idem est enim proficere, & profectum facere. Seneca: Sic enim & audiendo, & legendo in dies magis proficimus. Plinius: Nec minorem sub eo præceptore profectum fecit. proficiscor iter facio, à quo profectio pro itinere deriuatur. Dicimus etiã proficisci uiam, hoc est iter facere, profectus autem uiam Herculi, aut Fauno sacra facere solebant. Præficio, præpono: unde præfica mulier dicitur in funere conducta ad lamentabilem cantum, quæ dat cæteris modum plangendi, quasi in hoc ipsum præfecta. Næuius: Hæc quidem me hercle præfica est, si mortuum collaudat. & præfecti dicuntur, qui alicui rei agendæ præpositi sunt, & præfectos urbium græci, latini'que lingua persica σατράπας, hoc est satrapas uocant, magistratusq; eorum præfectura dicitur. Primus in urbe Roma præfectus institutus est à rege Tarquinio Lucretiæ pater. Idem postea sæpe Imperatores fecerunt, præsertim quando necesse erat eos ex urbe proficisci. Quicquid intra urbem admittebatur, ad præfectum urbis pertinebat: quicquid præterea intra centesimum lapidem admissum fuisset. audiebat seruos ad statuas confugientes. Item dominos egenteis, & filiorum imploranteis præsidium relegandi, deportandiq; in insulam potestatem habebat. de adulteriis seruorum cognoscebat, tutores dabat, & curatores, eorumq; rationes, & acta reuidebat: mancipia tuebatur, de iniurijs per eos dominis illatis iudicabat: curam numulariorum gerebat, & ut res omnes iusto precio uenirent. hinc forum boarium, suarium, piscarium, olitorium ad præfectum pertinebat. hunc oportebat dispositos stationarios milites ad tuendam populorum quietem habere, curareq;, ut quicquid ubique ad aureis suas per delatores ueniret. Præfectus uero annonæ extraordinarius erat. hic coëmendi frumenti curam habebat aduehi undecunque, & aduectum iusto precio uenire faciebat: siquis ultra necessitatem habebat, in medium cogebat proferre. hanc potestatem exercens magnus Pompeius, cum magna copia frumenti comparata è Sicilia soluere uellet, & nautæ haud committendam esse sæuienti pelago classem respondissent, salutarem illam reipub. uocem dicitur ædidisse: Nauigare nobis necesse est, uiuere non est necesse. Præfectus uigilum, incendiorum præcipue causa, à Diuo Augusto institutus fuit, septem cohortibus ita dispositis, ut singulæ binas urbis regiones præsidio tuerentur. his præfectus uigilum præerat, qui de incensoribus, effractoribus, furibus, raptoribus, receptatoribus cognoscebat, nisi tam atrox, & tam famosa persona esset, ut remittenda ad præfectum urbis cognitio uideretur. Hunc mos erat ad plurimam noctem uigilare, armatum cum dolabris incedere: monere omneis, ut ab incendio cauerent, & aquam quisque in cœnaculo haberet, qua

subito imminente ignis terrore occurrere posset. Iudex præterea erat institutus aduersus capsarios, qui pacta mercede, seruanda in balneis uestimenta suscipiebant. Inficio, quod est tingo, coloro, à quo lanarum infectores appellati, & per metaphoram corrumpo, fœdo, contamino. à quo infectos dicimus, qui aliqua sorde, uel aliquo morbo contaminati sunt. In quo sensu & imbuo accipitur. unde imbutum literis, imbutum bonis moribus, hoc est præditum, & ornatum, & perfusum dicimus. Item imbutum uitijs, imbutum scelere, hoc est inquinatum. Varro: Quod te facere oportet literis imbutum solis Mineruæ. Cicero: Plerique autem parentum præceptis imbuti, ad eorum consuetudinem, moreq; deducimur. imbuti, hoc est perfusi, infecti, inuncti. Sallustius: Auaritia pecuniæ studium habet, quam nemo sapiens concupiuit. ea quasi malis uenenis imbuta, corpus animumq; uirilem effœminat. Imbuta, hoc est polluta, inquinata. Virgilius: Illius aram Sæpe tener nostris ab ouilibus imbuet agnus. Imbuet, hoc est perfundet, & ornabit. Item à facio inficior deponens, quod est nego. à quo fit hoc nomen inficias, solum habens accusatiuum casum in multitudinis numero, & duntaxat cum hoc uerbo eo iungitur. Dicimus enim inficias eo, inficias is, & deinceps. Est autem inficiari, siue inficias ire, uerbo negare, & quasi infectum, hoc est non factum testari. nam negare aliquando est etiam facto. Hinc inficiator dicitur, qui negat se uel debere, quod actor petit, uel admisisse, quod accusator obijcit. Cicero: Nonne intelligebat, ut si ille inficiator probasset iudici ante petitam esse pecuniam, quàm esset deberi cœpta. & inficiatio negatio, unde status coniecturalis dicitur infitialis, in quo semper reus inficiatur. & infectum non factum. Vnde est prouerbium illud: Quod factum est, infectum reddi non potest. Sufficio quod interdum significat satis sum. Virgilius: Nec nos obniti contra, nec tendere tantũ sufficimus. Idem: Nec sufficit umbo ictibus. Interdũ inficio, maculo. Cicero: Vt hi, qui in conuiuio purpuram sufficiunt, prius lanam medicamentis quibusdam. Nonnunquam subministro. Virgilius: Ipse pater Danais animos, uireisq; secundas Sufficit. Hinc suffectos consules, & alios magistratus dicimus, qui in demortuorum locum substituti sunt. & à fio, suffio componitur, quod est suffumigo. Plinius: Hippocrates ruta uuluarum causa naturam suffire iubet. Idem: Alij carnem recentẽ hœdorũ pilo suffiunt, eodemq; nidore fugant serpenteis. Idem: Quidam contenti sunt fumo huius misturæ suffire uineas, secundo flatu continuo triduo. Virgilius: At suffire thymo. Hinc suffitum secunda declinatione dicimus suffumigatum. Plinius: Anisum dolores capitis leuigat suffitum naribus. Quarta uero declinatione suffitus fumigationem significat, quemadmodum suffimentum. Idem: Et uuluarum conuersionem suffitu excitant. Idem: Quod & suffimentis quibusdam facere consueuerunt. Idem: Ob has causas equidem crediderim honorem lauro habitum in triumphis potius, quàm quia suffimentum sit cædis hostium, & purgatio. Suffitio etiam aliquando dicitur. Idem: Orpheus, & Hesiodus suffitiones commendauere. Suffitor autẽ dicitur, qui buccis insufflat ignẽ. Idem: Lycius & ipse pinxit suffitorem. Idem: Lycius Myronis discipulus fuit, qui fecit dignum præceptore puerum sufflantem languidos igneis. Suffimenta etiam à ueteribus dicta sunt, quæ fieri solebant ex faba, milioq; molito, mulso sparso. hæc dijs eo tempore dabantur, quo uuæ calcatæ pilo imprimebantur. eodem modo à fio exfio, quod est purgo, à quo exfitus purgatio. Veteres exfir quoque pro purgamento posuere. Reficio recreo. Virgilius: Et saltus reficit iam rosida luna. Plinius: Qui reficiendi animi gratia id fecisset. Aliquando tamen reficere (ut Vlpianus inquit) est instaurare, renouare,

re, & quod corruptum est, in pristinum statum reducere. Refectio modo pro instauratione, modo pro recreatione ponitur. Cõficio, quod modo facio significat. Terentius: Bonas me absente confecisti nupias. modo simul facio. Cicero: Confeci, quæ iussisti omnia. Aliquando interficio. Idem: Plagis confectum ante oculos tuos cecidisse. Virgilius: Hunc uulnus acerbum confecit. Nonnunquam perficio. Cicero: Bellum (ut opinio mea fert) confectum iam haberemus. Ponitur aliquando pro frango. Lucilius: Malo hercle uestros confectores cardinum. Plinius: Nucem dentibus conficere, ac plagæ imponere. & pro colligo. Cicero: Per magnam dices ex illa re pecuniam confici posse. & pro consumo. Terentius: Quid hic non uideant me credant conficere argentum suum. Cicero: Nec me langoribus lædi, quibus essem confectus. Item à facio declinatur facto frequentatiuum, quod in usu non est, sed pro eo utimur altero frequentatiuo factito. Item facturio, quod est facere, hoc est coire desidero. Plautus: Facturit, postquam ancillam aspexit. Item factor, quod non significat negotiorum gestorem, hoc est eum, qui gerendis negotijs præest, ut uulgus existimat, sed eum, qui uel uinum, uel oleum facit, aut aliud simile. Cato: Lectum stratum, ubi duo custodes libere cubent, & tertius seruus unà cum factoribus ubi cubet. & facessõ, quod modo significat facio. Virgilius: Imperio læti parent, & iussa facessunt. Modo recedo. Luius: Facesse hinc Tarquinios, aut Corinthum, deuolauere retro ad stirpem fratri similior, quàm patri. & facilis interdum exorabilis. Virgilius: Facileis uenerare Napeas. modo sine labore, ut dictu, uel factu facile, hoc est quod facile dici, uel fieri potest. cuius contrarium est difficile, quod non sine labore fieri potest. difficileis terras Virgilius uocat, quæ sunt penè steriles, quia non sine difficultate ferunt fructum: Difficiles primum terræ, collesq; maligni. ab his facultas, & facilitas, & difficultas deriuata. Facultas proprie facilitatem agendi significat: & quoniam cum duulites sumus, facile quæ uolumus, agimus (unde Petronius arbiter: Quisquis habet nummos, secura nauiget aura, Fortunamq; suo temperet arbitrio. Multa loquor, quiduis nummis præsentibus opta, Et ueniet. clausum possidet arca Iouem) factum est, ut facultates pro opibus capiamus. Item facultates dicuntur artes, & disciplinæ, quod per eas facile instruamur. Item facultas pro ui, & potestate ponitur. Plinius: Si mihi facultas daretur utrum mallem eligendi. Item à facilis facile aduerbium, quod & faciliter ueteres dixere. & facul, & perfacul, & persefacul, sicut à difficilis, difficile aduerbium, & difficulter, & difficul. Item à facio faces dicta, quæ postea fax appellata est à lumine faciendo, uel quod facile ignem faciat, huius diminutiuum est facula. Dicitur autẽ fax, siue facula incisus fustis ad lumen faciendum, sitq; præcipue ex harundinibus aridis, & piceis arboribus, & teda. Est autem teda arbuscula ex laricum genere, & quasi laricis morbus, ut teda fiat abundantior est succo, & flammis, & lumini sacrorum grata, quam maris tantum ferunt. Facem in nuptijs præferre solebant, siue ad obseruandam antiquam consuetudinem, quod ante non nisi noctu duci nouas nuptas à sponsis mos erat: siue in honorem Cereris, quæ facem in quærenda Proserpina gestauerat: siue ut noua nupta ignem, & aquam, quæ duo sunt in uita maxime necessaria, cum uiro communicare uideretur. etenim aqua quoq; aspergi solebat, siue ut casta, puraq; ad spõsum proficisceretur. Vir. Mopse nouas incide faces. primam facẽ noctis principium uocitabant, quod tum primum uti face incipiũt. Gellius: Nam cum prima fax noctis, & densiores esse tenebræ cœpissent. Item fex excrementum quod unaquæque res facit. unde seculentus fecis plenus, & fœ-

nia uitis, de qua supra diximus. Et fecatum uinum, quod è fecibus expressum est. & defeco, quod est purifico, quasi fecè detraho. Plau. Nunc defecato demū animo, egredior domo. Item à facio facies, quæ est quasi quædam factura totius corporis, ut diximus. ponitur etiam pro specie. Vir. Quæ scelerum facies, ô uirgo essare. Idem: Nec pingues unã in faciem nascitur oliuæ. Ab ea superficies appellata, quasi superior facies. hanc enim geometræ definiunt figuram, quæ longitudinem, & latitudinem habet sine altitudine. cuius termini lineæ sunt. græci ἐπίπεδον uocant planum una tantum superficie contentum, hoc est ipsam superficiem. à qua superficiarius, de quo supra diximus. Præterea à facio factor, quod significat eum, qui alterius manualia negotia gerit, ut qui uinum ex uuis, oleum ex oliuis exprimit, fruges domum uehit, & alia huiusmodi. Cato: Stratũ ubi duo custodes libere cubent, & tertius seruus unà cum factoribus uti cubet. Idem: Legulu uolunt uti olea caduca quàm plurima sit, quo plus legatur: factores, ut in tabulato diu sit, ut fracida sit, quo facilus efficiant. Item factum pro re gesta. Virgilius: Fortia facta patrum. à quo factura, & factio, & factiosus deriuantur. Factura est ipsa compositio rei, quam facimus. Factio est diuisio ciuium in diuersa studia, cum aliqui se principes, ac primarios facere in ciuitate conãtur, inter quos æmulatio est, & qui eos sequuntur factiosi appellantur: ipsi uero factionum capita, siue factionum principes dicuntur, per fas & nefas factiosorum multitudinem sibi conciliantes. Sallustius: Inter bonos amicitia, inter malos factio. Capitur tamen factio pro opulentia, & autoritate alicuius in ciuitate. Plautus: Istas magnas factiones. Solebant item ueteres his uocabulis honeste plerunq; uti, unde histrionum quoque, & quadrigariorũ factiones legimus. Facinus quoque à facio deriuatur, quod interdum factum significat. Sallustius: Qui aliquo negotio intenti præclari facinoris, aut bonæ artis famam quærunt. Interdũ scelus. Idẽ: Sed in ea coniuratione fuit Qu. Curius natus haud obscuro loco, flagitijs atque facinoribus coopertus. hinc facinorosos dicimus sceleſtos, flagitioſos. Item à facio fit fœcũdus, qđ faciat fructum, significatq; opimum, & abundantem. à quo fœcunditas abundantia, & fœcunde aduerbium copioſe. Item è contrario infœcundus, hoc est sterilis, à quo infœcunditas, & infœcunde. Item à facio facetus, de quo supra diximus, quod uerbis faciat, quod uult. à quo facetiæ dictæ, & facete aduerbium. Quidam tamen à fando potius dictum uolunt, ut superius ostendimus. Item factitius, ab alicuius similitudine factus, unde factitia uerba dicimus, quæ alicuius uocis similitudine facta sunt, ut Balantes à balando oues uocitatæ sunt. Item faxo, quod significat faciam: & fio, quod passiuam eius uerbi significationem habet, & fere cum ijs omnibus componitur, cum quibus facio, ut commonefio, calefio, frigefio, tepefio, & reliqua. & fascis, quod est lignorum, aut alterius cuiuscunque rei congeries, quam ligando facimus. cuius diminutiuum est fasciculus. Quoniam autem lictores cum fascibus præire solent consules, & alios magistratus, factum est, ut fasces usurpemus pro magistratibus, & honoribus, qui à populo præstantur. Virgilius: Non illum populi fasces, nõ purpura regum flexit. & hoc tantum in numero plurali, quia aut duodecim, aut sex fascibus utebantur. Item quia fasces lignorum, siue aliarum rerum graues sunt portantibus, fascis aliquando pro onere ponitur. Idem: Cantantes ut eamus, ego hoc te fasce leuabo. Idem: Iniusto sub fasce uiam dũ carpit. hinc Fascelis Diana dicta est à fasce lignorum, in quo absconditum Dianæ simulachrum Orestes Aritiam detulit, ut in fabula eius exponemus. & fascinum, cum oculorum, aut uerborum, aut alicuius alterius rei maleficio homines ita ligantur, ut liberi non sint, nec

mentis compotes, sæpeq; ad extremam maciem deuenãt, à quo Fascino uerbum. Virgilius: Nescio quis teneros oculus mihi fascinat agnos. & passiuum eius fascinor, & fascinatio nomen. Sunt tamen, qui fascinum dictum putent ἀπὸ τοῦ βασκαίνειν, quod est inuidere, & idem esse dicant fascino, quod inuideo, sed falsum est. Neque enim propter inuidiam solum, sed etiam propter odium, atq; inimicitias homines fascinantur. & fascinare non est inuidere, sed maleficè alicui perniciem moliri. à quo fit effascinare, quod est maleficium tollere, sicut excantare est incantationem rescindere, siue incantatum liberare. Ponitur tamẽ aliquãdo effascino pro fascino. Solinus: Quædam in terra Africa hominum familiæ sunt uocę, atque lingua effascinantes: quæ si impensius forte laudauerint pulchras arbores, segetes lætiores, infanteis amœniores, egregios equos, pecudes pastu, atq; cultu opimas, emoriantur repente. Plinius: Esse eiusdem generis in Tribalis, & Illyrijs adijcit, Isogonus, qui uisu quoque effascinent. Idem: Fœminas quoque, quæ ubiq; duplices pupillas habeant, uisu effascinare Cicero quoq; apud nos autor est. A fascino dicti sunt Fescennini uersus, qui canebantur in nuptijs, quia fascinum putabantur arcere, quamuis alij à Fesceno urbe appellatos malint. Item à fio fides, quod fiat quod dictum est, quemadmodũ inferius ostendemus. PORTICVS CLAVDIA. Claudius inter cætera opera publica, quæ multa, & eximia ædificauit, porticum quoque fecit, quam ex nomine suo Claudiam nuncupauit. Hanc Nero destruxerat, ut pleraque alia, quo domum auream ædificaret, Domitianus uero eãdem restituit sub pristino titulo. EXPLICAT DIFFVSAS VMBRAS. Diffundit, atq; extendit. Ea enim præcipue causa porticus ædificabantur, ut supra diximus, quo & feruorem solis, & repentinos imbreis arcerent. EXPLICAT. Extendit. explicare enim proprie extendere est, atque emittere. Cicero: Explica, atque excute intelligentiam tuam. Quoniam autem quæ extenduntur, perfectius uidentur, capitur explicare pro explanare, atq; ostendere. Idem: Vt quædam sibi cõcedantur, quo facilius quæ uolunt explicent. Item pro extrahere. Ouidius: Atque explicat ensem. & pro exhibere, proferre. Martialis: Explicat & cœnas unica mensa duas. Idem: Vt conuiuia sumptuosiora nigræ sordibus explices monetæ. Ab hoc fit explicator, explicatio. & aduerbium explicite. Item explicatior, explicatissimus, explicatius, explicatissime. Applico autem compositum est explico. nam plicare nectere est, & ueluti rugas facere. tractum à græco πλέκειν, quod nectere est. A quo amplector, & complector dicta sunt, quasi circumnectio & connectio, & frequentatiua horum amplexor, & complexor, & amplexus, & complexus nomina. Virgilius: Scæaq; amplector limina portæ. Plinius: Post dulcem, mutuumq; cõplexum ambo discessimus. Gellius: Eumq; amplexus, atq; exosculatus est. hinc etiam circumplector. Sallustius: Cum monte undique circumplexus obsideret. Et plexa ligata, à quo perplexa, intricata, atq; abstrusa. & perplexe aduerbium, hoc est implicite, inordinate, & perplexabile figuratum, per quod alius ud auditur, aliud sentitur. Plautus: Nec ullum uerbum faciat perplexabile. Plecto uero, quod significat ferio, cuius passiuum est plector, non ἀπὸ τοῦ πλέκω deducitur, quod est implico (ut quidam ignari tradiderunt) sed ἀπὸ τοῦ πλήσσω ferio, à quo & πληγὴ dicitur, hoc est plaga, & πλῆκτρον plectrum. Est autem plaga proprie percussio, uulnus, uerber. Vir. Plagisq; peremptũ, Tunsa per integrã soluuntur uiscera pellẽ. Hinc plagiarius dicitur, qui hominẽ emit, quẽ scit liberũ esse, & qui huiusmodi hominem sciens uendit, aut pro seruo tenet. Item qui libertum emit, uendi'tue. Item qui seruo

seruæ'ue persuadet, ut à domino, dominãue fugiat, uel eum, eámue inuito, uel insciente domino, dominãue cælat, uinctum habet, emit, uendi'tue. Dictus plagiarius, qđ lege Fannia plagis damnatus esset. Lex ipsa, plagiaria: crimen, plagium uocatur. Martia. Impones plagiario pudorem. Plagiarium uocat furem librorum suorum, & illos tanquam suos tenentem. Per metaphoram tamen plagæ maiora retia uocantur, de quibus supra diximus, quod plagis, hoc est foraminibus plena sunt. Virg. Retia rara plagæ. Item spatia ampla, uel cœli, uel terræ, quæ etiam tractus uocantur, & à græcis dicuntur climata. Idẽ: Aetheria quos lapsa plaga Iouis ales aperto turbabat cælo. Idem: In medio dirimit plaga solis iniqui. Item plaga grã de linteum est, de quo supra diximus, cuius diminutiuum est plagula. Aliquando etiam pars lecti est, aliquando totus lectus. Varro: Eburneis lectis, & plagis sigillatis. Plectrum uetro instrumentum, quo fides pulsantur. Martia. Feruida ne trito tibi pollice pustula surgat Exornent docilẽ garrula plectra lyram. plectrum etiam dicitur calcar æneum, quod olim gallis gallinaceis addebatur, dum inter se pugnarent. A nostris aliquando pecten uocatur, quod græci dicunt plectrum. Applico autem composita fiunt applico, quod significat admoueo, ita ut hæreat, hoc est adnecto. Circũplico, circũnecto. Replico, aliquando dissoluo. Plaus: Replica ricam, & extende. Aliquando rursus explico. Plinius: Quàm sæpius idem replicasset, tãdẽ persuasit. Implico, innecto, inuoluo. Martialis: Implicitam uisco perdidit ille fugam. Aliquando orno. Plautus: Implicat ad speculum caput. Supplico, rogo, precor. Plicari enim ueteres precando, & genua eius, cui precabantur, attingere solebãt, ac ad ea quasi adoranteis manus tendere. Ab hoc supplex dictus, qui ita precatur, & suppliciter aduerbium, & supplicatio eiusmodi precatio, & supplicium, quod modo pro supplicatione accipitur. Sallustius: In supplicijs deorum magnifici. Idem: Non uotis, neq; supplicijs muliebribus deorum auxilia parantur, sed uigilando, agendo, bene consulendo prospera omnia cedunt. Modo pro cruciatu, & pœna, quia supplices esse in deprecanda pœna homines consueuerunt. Virg. Spero etiam meas dijs, si quid pia numina possunt, Supplicia hausurum scopulis. Quidam tamen supplico, non à plicando, sed à placando dictum existimant, quasi supplaco. Vnde subuo; placo, pro eo quod est supplico aliquando apud ueteres inuenitur. complico, connecto, simul plico, à quo complex dicitur particeps sceleris, & qui in eodem crimine ueluti connexus est. Item complicatio notæ significationis. Item à plico fit duplico, triplico, quadruplico, triplex, quadruplex, multipliciter, & siqua alia sunt huiusmodi. Item poples pars pedis, quæ genu opposita est, dicta quod post plicetur. VMBRAS. Vmbra est aër carens sole, quod fit alicuius corporis obiectu, præsertim nubium. Vnde quidam ἀπὸ τοῦ ὄμβρος, quod imber est, umbram uocatam existimant, quod omnes umbræ humidæ sunt. Item umbræ dicuntur, quas faciunt pictores, ut imagines, quæ planæ sunt, solidæ uideantur, quod dicunt adumbrare, à quo adumbrare aliquando pro ornare accipitur. Inumbrare uero & obumbrare est tegendo umbram facere, & quod dicitur opacare: per metaphoram tamẽ ponitur pro tueri, atq; defendere, quæ translatio ab arboribus sumpta est. Virg. Et magnum reginæ nomen obumbrat. Ab umbra umbrosum dicimus opacum: umbratilem uero, qui umbra detentus est, ut uita umbratilis dicitur umbra, atque ocio marcescens. Item umbrifer lucus dicitur ab umbra ferenda. Vmbræ etiam inferorum imagines uocantur. Virgilius: Vmbrarum hic locus est, somni, noctis'q; sopore Corpora uiua nefas, stygia uectare carina. Item umbræ in neptunalibus cæ frondeæ dicebantur. Ab umbra dimi-

nutiuum fit umbella. Item Vmbria, quod ea regio propter altitudinem montium. & uicinitatem Apennini umbrosa sit, quãuis aliqui ἀπὸ τοῦ ὄμβρου, potius, hoc est ab imbre nominatam uolunt, quod Vmbri omnium Italiæ populorum antiquissimi inundatione terrarum imbribus superfuisse credantur. Est autem Vmbria, quæ ab Apennino, ac etiam ultra incipiens, usque ad sinum adriaticum extenditur, multis præclara uetustissimis oppidis, sed in primis Sentino meo, & Fano fortunæ: quorum hoc in Adriatici litore inter Senogalliam, ac Pisaurum, non longe à Metauro amne situm est, illud ad octauum lapidem ab Apennino, propter flumen Sentinum. Felix utrunque, & locorum amœnitate, & frugum copia, & hominum ingenijs. Nec immerito alterum à fortunæ felicitate nomen habet, alterum à cacumine, ac subtilitate ingenij. ueteres enim sentinare dixerunt satagere, ac subtiliter periculum euitare, à sentina nauis, quam quisque, ut aqua liberet, euacuare contendit. Cæcilius: Capit cõsilium, post quam sentinat satis. Mihi quidem, utriusq; oppidi iucundissima cogitatio est. In altero cõceptus, in altero natus, in utroq; educatus, utriusq; Ciuis sum, utrunque est mihi solum, propter quod non immerito meã alij Fanensem, alij Sentinatem uocant. par mihi ergo utrorũq; caritas est, par beneuolentia. Ab umbra umbri dicuntur umbriæ populi, coloniq;. DIFFVSAS. Sparsas. Diffundere enim spargere est, quod à fundo componitur. Proprie autem fundere liquefacere est, unde metalla dicimus fusa, hoc est liquefacta. Plinius: Fuso, ac superinicẽto plũbo. & fusile, quod fundi potest, sicut ductile, quod potest duci, atq; extendi. & fusorium uas, in quo metalla funduntur, hoc est liquefiunt. & fusores, qui fundunt. & ars fusoria, ars fundendi, miscendi, transmutandiq; metalla, in qua multi ludibrio habiti sunt, qui dum cupiunt ditiores fieri, ad inopiam redacti sunt, tribus tantum rebus, spe scilicet, & stultitia, & fuligine diuites. Quoniam uero quæ fusa, ac liquida sunt, spargi solent, fundere pro spargere frequentissime usurpamus. Claudianus: Et pessima fudit uina cadis. Apulcius: Lacrymulam fudit. Veteres tamen fundere, & uergere in sacris ita accipiebant, ut fundere esset supina manu libare, quod fiebat in sacris superis: uergere autem conuersa manu in sinistram partem, ita fundere, ut patera conuertatur, quod inferis in sacris fiebat. hoc autem ad explorationem uictimarum pertinebat. etenim, si non stupuissent, aptissimæ iudicabantur. Fundere etiam per metaphoram pro sternere capimus. Virg. Quàm septem ingentia uictor Corpora fundat humi. aliquando pro abundanter præbere. Idem: Ipsa tibi blandos fundent cunabula flores. Nonnunquam pro profligare. Sallustius: Bis fusos milites. Virg. Illi etiam siquos obscura nocte per umbrã Fudimus insidijs, totaq; agitauimus urbe. A fundo, cum spargo significat, futile uas dictum latissimi oris, ex altera parte arctum, quod statim positum effunderetur. Vtebãtur eo in sacris deæ Vestæ. à quo futiles dicti, qui continere tacenda non possunt, sed ea effundunt. & futire effluere, à quo effutire imprudenter & mendaciter loqui. Apuleius: Leuis homo, & futilis, ac rimarum plenus. Terent. Verũ istoc de nomine eo perperam olim dixi, ne uos forte imprudentes foris effutiretis. Item futile, & futiliter aduerbia. Ennius: Vt quod factum est futile, amici nos feramus fortiter. Futuere quoq; obscœnum uerbum hinc declinatum est, cum nihil aliud sit, quàm semen, hoc est genituram effundere. Futare uero arguere est, unde fit confutare, & refutare, à quibus confutatio, & refutatio, hoc est redargutio eorum, quæ ab aduersario dicta sunt. Interdum tamen ueteres confutare pro commouere posuerunt. Titinnius: Cocus magnũ ahenum, quando seruit, paruula confutat trua. interdũ pro confundere. Teren. Confu-

tauit uerbis admodum iratum patrem. Sed hæc à fando potius deducta existimant, a litera in u conuersa, ut refutare sit fata, hoc est dicta redarguere. Cato futauit usus est, pro sæpius fuit. Item à fundo infundibulum, quod est instrumentum, quo in uasa liquores infunduntur. Idem: In cælla olearia hæc opus sunt. Dolia olearia, opercula, Sestarium oleariũ unũ, labellũ unum, infundibula duo, spõgiæ duæ. Et funda qđ modo genus retis est, quod in orbem spargitur, diciturq́ alio nomine reticulum. Virgilius: Funda iam uerberat amnem. Modo sacculum, siue marsupium in modum retis factum, in quo pecuniæ, & alia geruntur. Macrobius: Solebat descendenti à palatio Cæsari honorificum aliquod epigramma porrigere græculus. id cum frustra sæpe fecisset, rursusq́ eum idem facturum uidisset Augustus, breue græcum manu sua in charta exarauit epigramma. Pergenti deinde ad se obuiam misit. ille legendo laudare, mirari, tam uoce, quàm uultu. Cumq́ accessisset ad sellam, demissa in fundam pauperem manu paucos denarios protulit, quos principi daret. Adiectus hic sermo: μὴ κατὰ τὴν τύχην σὴν σέβαστε, εἰ πλέον εἶχον, πλέον ἐδίδουν, hoc est: Non secundum fortunam tuam Auguste, si plus habuissem, plus dedissem. Secuto omnium risu, dispensatorē Cæsar uocauit, & sestertia centum millia numerari græculo iussit. Dicitur hoc sacculi genus etiã reticulum. Horatius: Reticulũ panis uenales inter onusto forte uehas humero. Marsupium sacculum esse ad tenendas pecunias Cato ostendit, & quod perspicuum est, maiorem curã habere nos marsupij nostri, quàm uitæ nostræ. Modo circulus ex auro, siue alio metallo, quo gēmæ ita nectuntur, ut aurum non nisi margines amplectatur. Plinius: Heterizusa in proprio, ut arbitror, cognomine, uelut è multis eiusdem generis cõposita gemmis. Quamobrem præstantiores funda clauduntur, id est patentes, nec præterquam margines auro amplectente. Idem: Funda includuntur perspicuæ, cæteris subijcitur aurichalchum. Funda etiam instrumentum est è funiculo factum, quo funduntur, hoc est iactantur lapides. Terentius: Nimis uellem fundam tibi dari, quo illos ex occulto cæderes. Ab hac funditores uocitati, qui fundis magnis dimicãt. Sallustius: Ipse cum expeditis cohortibus, dehinc funditorum, & sagittariorum delecta manu. Item à fundo fusim aduerbium, hoc est sparsim, & fusus, quo nent mulières, quod, dum trahitur uoluendo, quasi liquefieri uidetur: propter quod græci Cnicon herbam, ex qua propter gracilitatem, & rigiditatem caulis antiquæ mulières colos facere solebant, Attractylida uocãt, qđ ex ea fusus liquetur. Græci enim ἄτρακτον fusum dicunt, ὑλίζειν liquari. Hæc uerba ex aculeatarum genere est, Italiæ ignota. Aegyptij ex ea oleum faciunt, semen eius candidum est, & grande, amarumq́. Item fundus, quia fundit quotquot annis multa. Et fundum, quod proprie est ima pars uniuscuiusq́ rei, quæ aliquid in se liquoris contineat, uel ad continendum facta sit, ut dolij, nauis, alui, fluminis, lacus, maris. à quo fit fundamentum, & aduerbium funditus, hoc est à fundo, sicut cœlitus à cœlo. & profundus, quod proprie imum significat, ut profundum mare: dictum, quod porrò habeat fundum. Aliquando tamen ponitur pro alto. Virgilius: Ni faciat maria, ac terras, cœlũq́ profundum Quippe ferant rapidi. Ab hoc profundior profundissimus, profunditas, profunde, profundius, profundissime, aduerbia. & fuscina tridens Neptunni, hoc est telum trisulcũ piscatorium, quod fundo natantia capiat. hoc etiam retiarij in gladiatorijs ludis utebantur. Iuuenalis: Vicerat hoc monstrũ tunicati fuscina Gracchi. eius diminutiuum est fuscinula. & fundo fundas, quod est firmo, & quasi fundamentum facio, stabilio, transferturq́ ad incorporalia. Quintilianus: Funda-

tam paternis, auitisq́ opibus domum. Ab hoc effundare dicimus à fundo euertere. Cæcilius: Resp. amisso, & effundato pulcherrimo non paruam fecerat iacturam. Fundamenta uero iacere, est qualiacũq́ fundamēta facere, & quasi rei dare principium. Suetonius: In ara capitolina nouæ domus fundamenta iecit. Sed hoc quoq́ ad incorporalia transfertur. Cicero: In quo templo, quantum in me fuit, ieci fundamenta pacis. Ab hoc fundatio deducitur, & fundator, & fundamen, & fundamentum. A fundo fundis composita fiunt, circunfundo, quod est circumcirca aspergo. Apuleius: Atq́ eo liquore stabulũ omne circũfudit. Offundo, quod est inijcio. Cicero: Hic error, & hæc doctorum animis offusa caligo est. Perfundo, conspergo. Ouidi. Perfuditq́ genas lacrymis. Effundo spargo. Plautus: Totamq́ effudit fideliam, hoc est sparsit quicquid in fidelia erat. Fidelia enim uas erat samium uarijs aptum usibus. Idem: Mulsi congialem, plenam faciam tibi fideliam. Hinc per metaphoram effundere capitur pro emittere. Virgilius: Ruuntq́ effusi carcere currus. Item prosternere, profligare. Sallusti. Effuso, ac profligato peditatu paulatim retrocedere cœperunt. Veteres etiam effutos pro effusos dixere, sicut mertat pro mersat. Profundo supra modum expendo. A quo profusus dicitur, qui supra modum sumptuosus est. Terẽtius: Profundat, pereat, nihil ad me attinet. Aliquando tamen profusus ponitur pro eo, quod est abiectus, iacens. Plautus: Profusus, squalens, sordidus, ab omnibus derelictus. Refundo, quod est rependo. Seneca: Id erat non tam accipere beneficium, quàm refundere. Proprie tamen refundere est, quod sparsum erat restituere. Idem: Quicquid deerit, ex meo refundam. Capitur aliquando pro euomere. Plinius: Quod hesterna crapula ingurgitauerat, palàm refudit. Infundo, quod est liquidum aliquod, utputa aquam, uinum, oleum inijcio. Apicius: Oleum infundito, ad ignem liquato, piper addito. Superfundo liquidi aliquid superaddo. Plinius: Resinæ momentum cum aceto superinfundito. Suffundo, extrinsecus fundo, cum infundo potius de interiore parte dicatur. Virgilius: At si uirgineum suffuderit ore ruborem Ventus erit. Hinc fit suffusio, qui morbus est oculorum, uulgo cataractam uocant. hæc paracentesi curatur. Est autē παρακέντησις, quæ manu fit à chirurgis dum curari aliter morbi non possunt. Inungitur prius locus, deinde uel acus, uel hamulus infigitur, idq́ paracentesis dicitur. Suffundere uero subijcere est, à quo suffundatum subiectum dicimus, tractum à fundamento. Varro: Qui in domibus lateritijs paululum modo lapidibus suffundatis, ut humorem fugerent, habitabant. Confundo, perturbo, confuto, opprimo. Plinius: Et si misceantur facile confundunt colorem. Seneca: Facile hoc modo aduersarium confundi. Item à fundo funis deducitur, quod dum trahitur, atq́ attenuatur linum fundi uideatur. Ab hoc fit diminutiuum funiculus, & funalia, hoc est cerei, quod ante usum papyri funes circundatos habere ueteres solebant, & ab hoc funus, quod incensi funes mortuis præferebantur. Funus proprie est pompa illa, quæ fit in exequijs mortuorum. Ennius: Nemo me lacrymis decoret, nec funera fletu faxit. Aliquando tamē ponitur funus pro morte. Vir. Nec moritura tenet crudeli funere Dido. Aliquando pro cadauere. Terentius: Effertur funus. Nõnnunquam pro sepulchro. Vir. Ergo instauramus Polydoro funus. Hinc funerare, sepelire est. Et funereæ dicũtur mulières, ad quas pertinet funus, utpote soror, & mater. Idem: Nec te tua funera mater Protexi, pressiúe oculos, aut uulnera laui. & funĕbre, quod ad funus pertinet. Vnde funĕbris pompa dicitur. Quintilianus: Quid sibi uelit ille funebrium longus ordo pomparum. Nam pompa græca uox est, significatq́ apparatum solenne cum ostentatione, & specie quadam

triumphi, unde & πομπεύειν græci triumphare dicunt. Hinc & funerum, & ludorum, ac spectaculorum pompæ dicuntur. Cicero: Sed iam è pompa in ueram aciem descendamus. & funeralia quicquid ad exequias pertinet. & funĕbres tibiæ, quibus in funere canebatur, quas flamini audire putabatur illicitum. & funestum funere inquinatum. à quo fit funesto uerbum, cuius passiuum est funestor, & funestata domus dicitur, quæ aliquo funere affecta est. Plautus: Paternam funestasti domum. funestare etiam quãdoq́ pro cruentare accipitur, & funestum pro mortifero, & cruento. Seneca: Vox illa funesta reipublicæ, hoc est cruenta, mortifera. Fũgor quoq́ nonnulli quasi funus ago dictum existimant. proprie enim fungi finire est, unde uita functus dicitur, qui finiuit uitam, hoc est mortem obijt. cuius significationis & ab hoc compositum est defunctus. Virgilius: O tandem magnis pelagi defuncte periclis, hoc est qui finisti, & euasisti pericula. Titus Liuius: Defuncta morbis corpora salubriora esse incepere, hoc est corpora, quæ finierunt, & euaserunt morbos. Legitur & defunctus per se, hoc est mortuus, & defunctus morte, hoc est qui mortem obijt. Accipimus tamen frequenter fungor pro eo, quod est officium, ac munus ago, ut fungor magistratu, fungor prætura, fungor legatione, fungor officio mihi delegato, fungor munere iudicis, & similia. Fungum etiam sunt, qui à funere agendo uocitatum existiment, quod periculosissimum sit uescentibus, tum præsertim, cum uel caligaris clauus, uel calybis rubigo, aut panni aliquis marcor affuerit, aut si serpens primo patescentem adhalauerit. Hic uisus est totas aliquando familias perimere. Sic extinctum tradunt Anneum Serenum præfectum Neronis uigilum, & Tribunos, ac Centuriones quosq́, qui cum eo in conuiuio fuere, ut mirum sit tantam ancipitis cibi esse uoluptatem. Plura autem fungorum genera memorantur. In primis Boletus, ob id maxime toto orbe notissimus, quod eo extinctus est Tiberius Claudius, dato in eo ueneno à coniuge Agrippina (ut quidam uolunt) quod eius cibi auidissimus esset: ut alij, ab Aloto spadone prægustatore, dũ in arce epularetur cum sacerdotibus, iussu eiusdem Agrippinæ, consilio Locustæ maleficæ, auxilio Xenophontis medici. Plinius: Optimus quidem cibus est Boletus, sed immēso exemplo in crimen adductus, ueneno Claudio principi per hanc occasionem à coniuge dato Agrippina. Quo facto, illa terris uenenum alterum, sibiq́ ante omneis Neronem suum dedit. Optimus hic esse inter fungos à ueteribus putabatur. Iuuenalis: Vilibus ancipites fungi ponentur amicis, Boletus domino, sed qualem Claudius edit, Ante illum uxoris, post quem nil amplius edit. Martialis: Dic mihi quis furor est turba spectante uocata, Solus Boletos Cæciliane uoras? Quid dignũ tanto, uentriq́, gulæq́ precabor? Boletum, qualem Claudius edit, edas. Hic ita nascitur, uolua prius in terra gignitur, ipse postea in uolua, ceu in ouo luteum, & tunicæ eius in cibo par gratia, dum infans est boletus, rumpitur illa hoc nascente, mox in pediculo totum corpus absumitur. oritur, occiditq́ intra septimum diem. Cæteris fungis lentior natura, origo ferè omnibus ex pituita arborum. tutissimi olim existimati sunt rufi, & minus diluto rubore, quàm Boleti. proximi qui candidi sunt, & in pediculo ueluti apicem flaminis habent. Post hos qui in inferiori, & concaua parte rufescunt, superiori parte candorem habentes: uulgo, quod in pratis nascantur, pratenses appellati. sequuntur deinde suilli, genus ueneris accommodatissimum, & qui tota sæpe conuiuia interemerunt. Tutiores aridi. in plerisq́ enim Italiæ partibus siccantur. Sunt præterea & ab oui figura ouati dicti, & à spongiæ similitudine spongioli, & à digitis digitelli, & à porrigine porriginosi, &

qui sine pediculo nascuntur, quasi tuberibus similes, nisi quod sunt candidissimi pezicæ. multarum præterea arborum fungi sunt, non ita pernitiosi, præsertim qui sunt ex fico, ferula, fago, robore, cupresso, sambuco. castanea in primis præstanteis gignit, & omnium maximos, ut fungus unus pluribus sufficiat conuiuis. lacinias uocãt, quod laciniosi sint. & uisu quoq́ uoluptatem afferant. Sed omnes odore simul ac sapore, & innocentia superant, qui è spinarum radicibus uere nascuntur, spineoli propterea, à plerisq́ etiam pruneoli uocitati, ignoti prorsus ueteribus, quod certe inter tot gulæ irritamēta mirandum est. Commendantur etiam qui ex cardorum radicibus autumno nascuntur, Cardeoli ex argumento nominati, ipsi quoque inter primos innocui. Tutiores putant fieri quoscumq́ fungos, si cum carne coquantur, aut cum pediculo piri. Item si pira confestim sumantur, uel si coquantur in aceto. Est & aliud mirabile fungi genus, quod ex lapide nascitur, quem lyncæum uocant. Est inter animalia ex luporum ceruariorum genere, quod Lynx uocatur, maculoso tergore, de quo Virgilius: Et maculosæ tegmine lyncis. huius animalis urinam coire in duriciem calculi manifestum est, quod lynx præsentiens inuidia humani generis, ne ea egeries in nostrum transeat usum egestum liquorem statim arenarum tumulis contegit. Inuentus hic lapis, sub terra, quasi planta occulitur. In siccitate aqua rigatur. nascuntur ex eo fungi paulatim crescentes plures simul, & in cibo sapidissimi, & dolori renum, ac frangēdo, educendóque calculo mirifice utiles. Dum fungi scinduntur, pars pediculi, quæ fixa in lapide remanet, spacio temporis lapidescit. Sic augetur continue lapis, & plures quotãnis fungos germinat. Ignorauerunt hoc ueteres, & tantum gigni ex lyncis urina lapillum quendam scripsere utilem dolori renum, quem lyncurium uocant. Theophrastus lapidem hunc succino similem esse colore, & appropinquantia similiter attrahere magno errore affirmat. Agaricon quoque fungus est in arboribus nascens circa Bosphorũ colore candido, & in Gallia, sed quod in Gallia nascitur, infirmius habetur. Sunt etiam quarundam arborum fungi magnitudine, duritia, & æqualitate quadam insignes, quibus pro strigilibus utuntur, præsertim qui caluam crinibus nudam gerunt. Item alij quibus utuntur aridis pro fomitibus, ignem in ijs uel attritu lignorum, uel excussu lapidũ, ques ob id ignarios uocant concipientes. in lucernis quoque, atque candelis oriri sæpenumero fungos cernimus, quos futuri imbris indices esse commemorant. Virgilius: Nec nocturna quidem carpentes pensa puellæ, Nesciuere hyemem, testa cum ardente uiderunt Scintillare oleum, & putres concrescere fungos. Item fungi sæpè in anno nascũtur, hoc est ulcera quædam quamsimillima fungis, humida semper, & odore admodum fœdo: que si hyems sit, gelida, si aliud tempus, frigida aqua fouentur, deinde squama æris cum fuligine, & calce inspergitur, & si hac ratione non tolluntur, scinduntur prius, deinde candenti ferro aduruntur. A fungo fit fungosus adiectiuum, quemadmodum à spongia spongiosus, significatq́ rarum, & leuem ad similitudinem fungi. Plinius: Est calamus crassiore, longo, & tenui foramine, hunc totum fungosa replet medulla. ab hoc fungositas dicitur. Idē: Tota fungositas derasa. REDDITA ROMA SIBI EST. Restituta est Roma in libertatem. nam quæ prius Neroni subiecta erat; te præside sua facta est, hoc est libera, nec alteri parens, quàm sibi. ROMA. Roma urbs Italiæ regina urbium, totius mundi caput. hæc paruum ab initio oppidum fuit, à iuuentute latina Valentia appellatũ, quod cum Euander ad ea ueniens loca extēdisset, seruata impositi prius nominis significatiõe Romã nũcupauit, siquidē græci ῥώμην robur appellant. Alij uolunt Tro-

ia capta quosdam ex Achiuis in ea loca, ubi nunc Roma est, de
uenisse per Tyberim, deinde suadente nobilissima captiua-
rum, cui Romen nomen erat, incensis nauibus posuisse sedeis,
& structo oppido, Romem ab ea uocasse. Nonnulli tradũt Ro
mem non captiuam fuisse, sed Ascanio natam, Aeneæ neptem.
hanc appellationis causam extitisse. Sunt qui à Romulo condi
tore uocitatam Romam existimant, ideo autem Romam potiu
us, quàm Romulam appellari hunc uoluisse, ut ampliori uo-
cabulo prosperiora patriæ suæ ominaretur. fuit & aliud huic
urbi latinum nomen, sed exprimere id arcanis cerimoniarum
nefas habitum est. Quapropter cum Valerius Soranus con-
tra interdictum id eloqui ausus fuisset, mox peremptus dedit
pœnas. Causam autem, cur & urbis, & eius Dei in cuius tu-
tela urbs erat, ignorari nomen Romani uoluerunt, hanc tra-
dunt: quod ipsi arcanum hunc morem habebant, ut cum ob-
siderent urbem aliquam hostium, iam & ipsam capi posse con-
siderent, certo carmine euocarent tutelares deos, uel quod ali-
ter capi urbem posse nõ crederent, uel quod si posset, nefas exi-
stimarent deos habere captiuos. Ideo igitur occulta esse, &
deorum, & urbis nomina uoluere, ne quod ipsi faciebant, ab
alijs paterentur. Carmen autem, quo ipsi utebantur, erat hu-
iusmodi: Si deus, si dea est, cui populus, ciuitas q; Carthaginen-
sis est in tutela, te q; maxime ille, qui huius urbis, populi q; tute-
lam recepisti, precor, uenerorq;, ueniam q; à uobis peto, ut uos
populum, ciuitatem q; Carthaginensem deseratis, loca tẽpla,
sacra, urbem q; eorum relinquatis, abs q; his abeatis, eiq;, po-
pulo q;, & ciuitati metum, formidinem injiciatis, proditiq; Ro-
mam ad me, meos q; ueniatis, nostra q; uobis loca, templa, sa-
cra, urbs acceptior, probatior q; sit: mihi quoq;, populo q; Ro-
mano, militibus q; meis præpositi sitis, ut sciamus, intelliga-
mus q;. si ita feceritis, uoueo uobis templa, ludos q; facturum.
Tutelarem Romanorum alij Iouem esse crediderunt, alij lu-
nam, alij opem Cõsuiam, alij Angeronam, cui sacrificatur ad
xij. Calend. Ianuarij, cuius simulachrum ob hoc maxime si-
lentium, obligato, obsignato q; ore fingebatur. Huius urbis am
bitum diuersis temporibus uarium fuisse autores prodide-
runt. scribit Plinius diui Vespasiani temporibus millia passu-
um tredecim, & ducentos urbis ambitum fuisse. Flauius au-
tem Vopiscus tradit Aurelium imperatorem ambitum urbis,
ad triginta millia passuum ampliasse. Romulus autem à Ro-
mula arbore appellatus est, sub qua Romulus, & Remus pue-
ri inuenti sunt, quemadmodum superius ostendimus. Alij
utrunq; à robore, hoc est ἀπὸ τῆς ῥώμης appellatos uo-
lunt. A Romulo Romulia tribus dicta, quod ex eo agro censẽ-
batur, quẽ Romulus ex Veientibus ceperat. A Roma uero Ro-
manus dicitur, qui & à Romulo appellatur Romulida, et Ro
mulea urbs ab eodem Roma uocatur. Item Romulea aliquan-
do pro Romana accipitur. Romana porta à Sabinis apud Ro
mam appellata est, quod per eam proximus eis aditus esset.
REDDITA. Restituta. Proprie enim reddere est acce-
ptum, uel ablatum restituere. Terentius: Siquis quid reddit,
magna est habenda gratia. Interdum tamen reddo pro do ac-
cipitur. Plautus: Tibi ego rationem reddã. Virgilius: Regno-
rum reddita cessit pars Heleno. Quintilianus: Si uerum est
post innumerabiles annos reddi rursus alijs corporibus ani-
mas. rursus reddi, hoc est iterum dari. Hinc Celsus iurisconsul-
tus reddendi uerbum inquit, quanquam significationem
habet retrodandi, accipit tamen & per se dandi significatio-
nem. Nam quod aliqui dicunt reddo literas idem esse, quod do
literas, falsum est. etenim cum reddo literas dicimus, non do
literas significamus, sed restituo: quoniã is, cui damus literas,
quasi restituere illi uidetur, ad quem damus. Reddo etiam uer-

bum sacerdotale est. Reddi enim exta dicebantur, cum pro-
bata, & electa aræ superponebantur. Virgilius: Lancibus, &
pandis fumantia reddimus exta. Aliquando reddo capitur
pro repono. Plau. Tempestas uenit, constringit tegulas, im-
brices q;, ibi dominus indiligens alias reddere neuolt. A redo
do redditus dicuntur, qui proprie sunt prouentus agrorum,
quamuis per translationem pro omni prouentu ponãtur. Redo
do à do uerbo declinatur. Dare proprie tribuere est. Virgilius:
Da propriam Timbræe domum. Aliquando pro exhibere
ponitur. Terentius: Nã q; ei unam cœnam, atq; eius comitibus
dedi. Nonnunquam facere. Virgilius: Tu das epulis accum-
bere diuũm. Interdum dicere. Idem: Sed tamen iste deus qui
sit da Tityre nobis. Quandoq; ascribere. Cicer. Ego quæ tu si-
ne Verre commisisti, Verri crimini daturus sum. Sæpe etiam
prostituere. Martialis: Casta igitur nulla est? castæ sunt mille,
quid ergo casta facit? non dat, non tamen illa negat. Illud no-
tandum, quod damus alicui literas tanquam tabellario per eũ
ad alium perferendas, damus ad aliquem, cum ad eum perfe-
ri uolumus. Aliquando utrunq; coniungitur. Sallustius: Vul-
turtio literas ad Catilinam dat. is cui literæ dantur, si perfer
reddere literas dicitur, ut paulo ante ostendimus. Is uero, ad
quem dantur, accipere. Item dare potestatem plus est, quàm fa
cere potestatem. Etenim facere potestatem, est aliquid permit
tere. Cicero: Fecit ei potestatem legendi literas, quas à Trebã
tio acceperat, hoc est permisit, ut legeret literas. Dare uero po
testatem, est rem prorsus alterius arbitrio permittere. Plinius:
Vt qui suarum omnium rerum potestatem auunculo dederat.
Paulus iurisconsultus cum quoque dedisse affirmat, qui ali-
quid compensauit, aut permutauit. dare fidem, non est credere
re, ut plerique indocti existimant. hoc enim habere fidem di-
cimus, hoc est credulitatem. Sed dare fidem est aliquid sanctè
promittere. Terẽtius: Grauidaq; facta, fidem dat sibi uxorem
fore hanc. Virgilius: Accipe, daq; fidem, hoc est accipe promis-
sionem à me, & tu similiter mihi sanctè promitte. Aliquando
tamen accipere fidem, est accipere credulitatem, hoc est mere-
ri, ut credatur. Martialis: Iunctam Pasiphaën Dictæo credi-
tauro. Vidimus, accepit fabula prisca fidem. Superioris uero
exemplum ponit Quintilianus: Fidem habes hominibus, quos
mẽuri alius affirmat, id est credulitatem præstas. Plinius: Cur
enim uerbis eius non sit fides habenda? Ab aliquo uero habe-
re fidem est habere promissionem alicuius rei fide firmatam.
Terẽtius: Ait, si fidem habeat, se iri præpositum tibi apud me.
Si fidem habeat, inquit, hoc est fidem accipiat à me, & si ei fi-
dem dem, ac sanctè promittam. Alia quoque à do composita si
unt addo, quod est adijcio, adiungo. A quo superaddo. Addi-
tus tamen apud ueteres capiebatur pro inimico. Virgilius: Nec
Teucris addita Iuno usquam aberit. Circundo circuo. Sallusti
us: Circundatos militibus saltus mox occupauit. obdo, claudo.
Terentius: Pessulo hostium obdo. Perdo amitto. per enim præ
positio, cum per se est, localem & temporalem significationem
habet, ut per medium forum, & per medium diem, & per for-
titudinem adeptus est præmium, ubi fortitudo, quasi locus
præmij ostenditur. Aliquando est iurãdi, ut per Iouem, & per
Pol, quod per Pollucem significat. Interdum obtestandi. Vir-
gilius: Per te, per qui te talem genuere parentes. Idem: Per ego
has lachrymas, dextramq; tuam te, Per connubia nostra, per
inceptos hymenæos. Nonnunquam medium quendam, & qua-
si intercessorem significat, ut per amicos meos obtinui, per me
metipsum feci, quasi meipso medio. In compositione uero alia
quando abnegat, ut pfidus, piurus, q fidẽ, & iusiurandũ fregit.
aliquando significat in totum, & usq; ad finẽ. Lactan. Nõ inui
te petere, ut siquis erit, qui inciderit in hæc, si legit perlegat,

hoc est, usq; ad finem legat. Cicero: Nuntius ille, qui literas ac-
cepit, non pertulit. Seneca: Leue est miseriis ferre, perferre est
graue, hoc est, aliquo tẽpore in miseriis esse, leue est, sed in his
usq; ad finem uitæ perseuerare, est graue. Martia. Nã uigila-
re leue est, peruigilare graue. Hinc agere reum, est in aliquem
inquirere, & accusare. Peragere reum, est usq; ad finem age-
re, hoc est, condemnare. Quandoq; significat per medium. un-
de pellucidum dicimus, per cuius mediũ fulgor emanat. Per-
spicuum per cuius medium uidemus, ut aqua, glacies, crystal-
lus, sed pellucidum magis ad corporalia pertinet, perspicuum
ad incorporalia. Plaut. Ita is pellucet, quasi laterna punica.
Plin. Tam claras, perspicuas q; sententias. Hæc tamẽ apud au-
tores confunduntur. plerunq; pro ualde accipitur, ut pergra-
ue, permagnum. Ciccro: Pergraue mihi uisum est. & si adda-
tur, quàm significat maxime, ut perquàm bonus, id ẽ optimus,
perquàm magnus, id est maximus. Est etiam quando per pro
nimis uehementer accipitur, facit q; significationẽ uocabuli pe-
nè à simplici suo diuersam, & in malam partem accipitur, ut
pertinax, nimis tenax, quod significat durum, & inexorabi-
lem, atq; obstinatum. Pernix, qui nimium nititur, unde aliquan
do accipitur pro celeri. Virg. Talis & ipse iubam ceruice effu-
dit equina coniugis aduentu pernix Saturnus. Aliquando ni-
mis perseuerans. differt q; pernicitas à uelocitate, quod alterum
sit celeritatis, alterum patientissimæ perseuerantiæ. Idem: Et
inter dura iacet pernix instrato saxa cubili. Perfuga, qui nimi
um fugit, hoc est, qui ad hostes fugit. Peruersus, qui nimis uer
satur in malo. Percitus nimis incitatus, qui ira ac furore accen
sus est. Perpessus, qui nimis, & cum labore, ac dolore passus
est. Perdo, ergo dicitũ, quasi nimis do. Nam qui nimis dat, quic
quid habebat amittit. Capitur etiam aliquando perdo pro peri
mo, quoniam quæ amittuntur, quasi mortua nobis esse uiden-
tur. Teren. Dij te perdant. Ab hoc perditus dictus, qui interijt
uitijs, & recuperari nõ potest, sicut perdita res, quæ amissa est.
Idem: Dij uestrã fidẽ hominẽ perditũ, miserumq;. Cice. Sæuum
crudelitate, perditum luxuria, uitijs omnibus contaminatum.
Veteres pro perdo perduo dixere. A quo perduaxo. Plau. Dij
te, deæq; omnes perduaxint cum istoc homine. A perdo fit de-
perdo. Vnde Caius iuriscõsultus scribit deperditum dici, quod
in natura rerum esse desijt. Diminutum uero, quod usu raptũ
est. Item à do componitur trado eiusdem ferè cum suo simpli-
ci significationis. Abdo, quod est recondo. Apuleius: Atris ab-
dita nubibus. Abditiuos ueteres abortiuos appellabant. Abdo-
men sumen dicitur, quod abditum sit. A poëtis tamen aliquan
do pro larido ponitur, hoc est pingui duro. Iuue. Mõtani quo-
que uenter adest abdomine tardus. Item dedo, quod est imper-
petuum do, & ita differt à do, quod proprie damus animo re-
petendi, dedimus autem, quæ in perpetuum damus. Vnde de-
dere se hostibus dicimus, qui se in hostium potestatẽ tradũt.
& traditio ipsa deditio dicitur, & qui se ita tradunt, uocan-
tur deditiij. Aliquando tamen dedo accipitur pro do. Teren.
Verberibus te cæsum in pistrinum Daue dedam. & dedita o-
pera dicimus pro eo, quod est data opera, hoc est de industria.
Pompeius Festus deditum interpretatur ualde datum. Itẽ An-
tidosis, quod proprie significat quicquid alicui ex aduerso da-
tur. Nam ἀντὶ græca præpositio in compositione pro,
uel contra significat. Vnde Anticatones dicti, & antilogia,
quasi contraria oratio. & antiphrasis, quod sit sensus sermo-
ni contrarius, ut cum bellum dicimus, quia minime bonum. &
antiptosis, quando casus ponitur pro casu. & antithesis, quod
nonnulli obiectum interpretati sunt. & antitheton contra se
positum. & antonomasia, quando nomen pro nomine poni-
tur, ut Maia genitus pro Mercurius. Antidosis ergo quod cõ-

tra aliquid datum est. sed hoc à græco potius, hoc est à δῶρον
deriuatum uideri potest, de quo paulo post dicemus. Item ædo
cum primam syllabam producit, quod est emitto, quasi extra
do. Vnde ædere libros dicimus, ædere opus publicum, à quo
æditio, hoc est publicatio. Aliquando tamen autores ædo usur
pant pro produco, & pario. Virg. Nec nostri generis puerum,
nec sanguinis ædunt. Ab hoc ædita loca uocantur alta, & sese
ædentia, hoc est ostendentia, scribitur q; cum diphthongo ad
differentiam alterius edo, quod est comedo, dictum à græco
ἔδω, quod est uescor. huius supinum est esum, à quo esito fre
quentatiuum. Gellius: Videtur autẽ de Cyamo nõ esitato cau-
sa erroris fuisse. & esurio, quod est cupio edere. Quintilia. Pa-
ter filios esurit. Martianus: Esurit magis, quo magis est domi.
Hinc esuries edendi auiditas appellatur: & minus est, quàm
fames, quæ ex defectu annonæ prouenit. Plin. Iustum Nili in-
crementum est cubitorũ sexdecim, in duodecim cubitis prouin-
cia famem sentit. In tredecim etiamnum esurit, quatuordecim
cubita hilaritatem afferunt, quindecim securitatem, sexdecim
delitias. Ecce quomodo famem ex summa sterilitate ostẽdit pro
uenire, quæ ex inedia sequitur, ex mediocri uero sterilitate esu-
riem, quæ oritur ex parcitate, quæ & esuritio dicitur. Martia.
Illam, quam facit esuritionem. & esurigo. Varro: Vbi libet
ire licet accubitũ, accedo, quod esurigo findebat costas. Vera
ba in rio desiderium quoddam significare uidentur, ut pa-
turio cupio parere. Cœnaturio cupio cœnare. Cic. Vt aliquan
do dolor populi Romani pariat, quod iam diu parturit. Mar-
tialis: In omnibus Vacerra, quod conclaubus consumit horas,
& die tota sedet, cœnaturit Vacerra, non cacaturit. Aliquan-
do tamen huiusmodi uerba à suis primitiuis non differunt,
ut scaturio, idem est, quod scateo, & non modo de aquis dici-
tur, sed etiam de herbis, cæteris q; sua sponte ubertim nascenti-
bus, quamuis scatebra, & scaturitio, & scaturies tantum dica
tur, sit q; ebullitio aquæ surgentis. Vnde etiam uasa æstuantia
scaturire dicuntur. Scaturies etiam modus matulæ est, ut Var
ro testatur. Ab eodem edo abedo deducitur, quod significat cõ
sumo. Virgilius: Nam sæpe fauos ignotus abedit stellio. nam
edo quoq; pro cõsumo accipitur. Et adestũ cõsumptũ dicimus.
Item edacitas, quod significat ingluuiem, edax pro mandu-
cone, hoc est uorace, & consumptore. huiusmodi enim homi-
nes à ueteribus manducones, & manduci, à manducando, &
à mandendo mandones, qui & mansutij, hoc est edaces à ue-
teribus dicebantur. Manduci effigies in pompa antiquorum
inter cæteras ridiculas, & formidolosas imagines ire solebat,
magnis malis, ac late dehiscens, & ingentem dentibus soni-
tum faciens. Plautus: Quid si ad ludos me pro manduco locẽt
edones quoque ab edendo uocantur, sicut ἀπὸ τοῦ φάγω,
quod est edo, dicuntur phagones. utroque utitur Plautus. Item
ab edo ador, quasi edor farri genus, edor quondam appella-
tum, de quo inferius dicemus. Item peredo uehementer edo, à
quo fit peredia ipsa comesatio, sicut bibesia ipsa bibitio. Prãdi-
um, quasi peredium, de quo inferius dicemus, quibus frequen-
ter utitur Plautus. Item exedo, quod est consumo. Item obedo,
quod similiter modo pro consumo accipitur, unde obesum di-
citur gracile, exile. Næui. Corpore, pectore q; undiq; obeso, ac
merito exoso, tardi ingenio senis. modo pro comedo, à quo obe-
sum pro uberi, & crasso accipimus. Virgilius: Argutum q; ca-
put, breuis aluus, obesa q; terga. Cato Edusam & Potinã uoca
uit deas præsides puerorũ. has enĩ nutrices iuocare solebãt, cũ
pueri lac dimittere icipiebãt. Item comedo eiusdẽ cũ suo simpli
ci significationis. In quo notãdũ, qđ ueteres comest qđ comedit,
& comedim pro comedã scripsere. Varro: Nã in humanis oĩa
sunt paria. Quippe te maior plus urget, pisceis ut sæpe mi-

nutos magnus comest, ut aueis enecat accipiter. Lucil. Cōmanducatur totum complexa, comestq́;. Cicero: Sed ad extremum pollicetur prolaturum se, quæ ipse comest. Idem: Cura si me amas, ut ualeas, ne ego iacente te, tua bona comedim. statui enī tibi ne ægroto quidem parcere. Pomponius: Ego quæro quod edim, has quærere cui parcat certum est. Item comesatio à uicis, quos græci κώμους uocant, & esum supino. Veteres olim in uicis habitantes, prius, quàm oppida conderentur, alij alios conuictus gratia inuitabant. Nec recte Seruius comesationem à comesse infinitiuo deriuatum, existimauit, nec recte interpretatus est comesationem conuiuium esse factum cū luxu. Licet enim aliquando usurpetur comesatio pro cibo quacunq; hora extraordinarie sumpto, interdum etiam pro crapula, proprie tamen comesatio est cibus, qui post cœnam sumitur, sicut merenda cibus, qui sumitur ante cœnam, & ientaculum cibus, qui sumitur ante prandium. Sueto. Sed præcipue luxuriæ, sæuitiæq́; deditus, epulas trifariam semper, interdum quadrifariam dispartiebat in ientacula, & prandia, & cœnas, comesationesq́;, facile omnibus sufficiens uomitandi consuetudine. idem: Conuiuabatur frequenter & large, sed penè raptim. Cœnæ uero ultra solis occasum, nec ut postea comesaretur. Ientaculum cibus est matutinus, qui sumi solet ante, quàm homines opera aggrediantur. quidam prandiolum, siue prandiculum, quasi paruum prandium uocant, fitq́; à iento uerbo. Afra. Hæc ieiuna ientauit. Idem: Dum ex eo domum ientare nulla inuitat. Plau. Quid appones Veneri ientaculi? Pomponius: nihil habens ientaculi, præter nauticum panem. Martia. Surgite iā uendit pueris ientacula pistor. iento à ieiunio dictum est, quod tum maxime ieiuna sint corpora. Græci ientaculum ἀκρατισμὸν uocant, & ἀκράτισμα, & ἀκρατίζεσθαι ientare, unde Aristoteles aquilam scribit non uenari, sed quiescere μέχρι ἀκρατίσματος. Quod uerbum deductum est ἀπὸ τοῦ ἀκράτου, hoc est, à uino mero, & non lymphato, quod sicut in prandio merenda, cœna, comesatione dilutius, ita in aurora meratius bibere, & salubre putatur, & usu receptum est. Ab iento etiam ientatio deducitur. Item à comedo comedones, & comedos ueteres uocabant, qui bona sua consumerent. Comœdi uero cum œ diphthongo dicuntur comœdiarum actores, sicut comici comœdiarum autores, hoc est poëtæ, & comœdia ipsa poëmata: quæ omnia ex eo dicuntur, quod initio in uicis iuuenes cantare quæstus gratia soliti essent, crebro conuenientes. κώμη enim uicus est, ᾠδὴ cantus. est autē comœdia poëmatis notū genus, in quo humiles ferè personæ introducūtur, quāuis antiqua comœdia & grandis, & elegans, & uenusta erat, nullaq́; aut similior oratoribus, aut ad oratores faciendos aptior. præcipui eius autores, Aristophanes, & Eupolis, & Cratinus fuere. Tragœdia uero genus poëmatis est grande, in quo heroës introducuntur, duces, reges. In comœdia amores ferè, & uirginum raptus. In tragœdia luctus, exilia, cædes introducūtur. In comœdia frequenter, & penè semper exitus læti. In tragœdia tristes, & liberorum, fortunarumq́; priorum in peius agnitio. Tristitia nanque tragœdiæ proprium. Propter quod Euripides petente Archelao rege, ut de se tragœdiam scriberet, abnuit, ac precatus est, ne accideret Archelao aliquid Tragœdiæ proprium, ostendens, nihil aliud esse tragœdiam, quàm miseriarum poëmata. Sermo in tragœdijs grandiloquus. Ouidi. Omne genus scripti grauitate tragœdia uincit. Tragœdiam quidam ita definiunt: Tragœdia est heroicæ fortunæ in aduersis comprehensio. & ἀπὸ τοῦ τράγου, καὶ τῆς ᾠδῆς, hoc est ab hirco, & cantu nomen habet: quoniā olim autoribus tragicis hircus præmium cantus proponebatur. Horatius: Carmine qui tragi

co uilem certabat ob hircum. Alij autem putant à fece, quam græcorum quidam triga uocant, tragœdiam appellatam, quoniam olim nondum personis à Thespide repertis, taleis fabulas peruncti ora fecibus agitabant. Idem: Ignotum tragicæ genus inuenisse camœnæ Dicitur, & plaustris uexisse poëmata Thespis, Quæ canerent, agerentq́; peruncti fecibus ora. tragœdias primus in lucem Aeschylus protulit, sed longe clarius illustrauerunt Sophocles, atq; Euripides. Apud latinos, Pacuuius, Ouidius, & Seneca in hoc poëmatis genere, floruerunt. Ouidius Medeam scripsit. omnia uitio temporum perierunt, exceptis Senecæ tragœdijs. Comici ante tragicos fuere, principio ioculatoria quædam minus scite, & uenuste pronunciantes, sed mox Aristophanes, Eupolis, & Cratinus principum uitia insectati acerbissimas comœdias composuerunt, quæ ueteres, siue antiquæ comœdiæ appellantur. Tertia ætas fuit Menandri, & Philemonis, qui omnem acerbitatem comediæ mitigauerunt, à quibus postea Romani poëtæ sumpsere. Comœdiam quidam ita definiuerunt: Comœdia est priuatæ, ciuilisq́; fortunæ sine periculo uitæ comprehensio. & non ἀπὸ τῆς κώμης, hoc est, à uico, ut diximus, sed ἀπὸ τοῦ κώμου, hoc est à comesatione appellatam, quod olim in huiusmodi fabulis amantium iuuenum compotationes, & conuiuia canebantur. A tragœdia tragœdum, & tragicum dicimus, sicut à comœdia comœdum, & comicum. Item tragice, quod significat atrociter, crudeliter, quasi more tragico, sicut comœdice mansuete, suauiter. Plau. Euge ast.t.sti & dulce, et comœdice. Item paratragœdio uerbum, quod signifitat exaggero, & uerborum magnitudine aliquid augeo. Idem: Illic homo est, ut paratragœdiat carnifex. A tragus quod hircum significat (ut diximus) tragopa deducitur, quæ auis est ī Aethiopia asiatica, maior aquila, quæ cornibus arietinis præfert caput armatum, & tragelaphus, quasi hircinus ceruus, animal specie cerui, barba tantum, & armorum uillo ab alijs distans. & tragopogus herba in acetarijs laudata, quæ à quibusdam barbula hircina. ab alijs come, quia folia habet instar croci in rotundum sparsa, radicem dulcissimam, uulgo barbapetræ appellatur. Sunt etiam qui scandicem uocent. hæc est, quam Aristophanes Euripidi poëtæ obijcit ioculariter, matrem eius, ne olus quidem legitimum uenditasse, sed scandicem. Item tragonia herba, quæ adalligata triduo dicitur consumere lyenes. & tragonis, siue tragion, quæ nascitur in insula Creta in maritimis Iunipero similis. & tragos, quam aliqui scorpion uocant, semipede alta, folijs pusillis, racemis rubentibur grano tritici. Itē ab edo edera, quod parietes edat, atq; consumat: quamuis alij ab hærendo potius dictam uelint, licet primam syllabam correptam habeat, quod hæreat semper, & sequatur quicquid proximum est, à quo sequaces dicuntur. Persius: Quorum imagines lambūt ederæ sequaces. Edera arbor est omnibus inimica satis, sepulchraq́;, ac muros rumpens, serpentium frigori gratissima. species eius tres, candida, & nigra, & quæ uocatur Helix, & alia fructu tantum candida, alia folio quoq;. racemus ederæ in orbem circum actus uocarur Corymbus, à quo corymbifer, qui fert corymbos, siue ederam. Ouidius: Festa corymbiferi celebrabat Græcia Bacchi. Seleniciū genus eius est, cuius minor acinus, sparsior racemus, simili modo in nigra alicui nigrum semen est, alij crocatum. huius coronis poëtæ utuntur: folijs minus nigris. Virg. Pastores edera crescentem ornate poëtā. Quidam eam Nysiam, alij Bacchicam nominant, maximis inter nigras corymbis. Quidam duo huius etiam genera faciunt. Erythranum, & Chrysocarpū. edera pluribus locis intercisa uiuit tamen, & tot initia radicum habet, quot brachia. est & rigentis ederæ genus; quæ sine adminiculo stat, ob id uocatas

Dendrocisso

dendrocissos ἀπὸ τοῦ δένδρου, καὶ κισσοῦ, hoc est ab arbore, & edera compositum. & è diuerso nunquam, nisi humi serpēs chamæcissus ἀπὸ τοῦ χαμαὶ, quod humi significat, & κισσὸς edera. Est & alia herba ederæ ferè similis, quam uocant smilacem densis geniculata caulibus, spinosa, fruticosa, ramis, folio ederaceo, flore candido, olente lilium, infausta omnibus sacris, atq; coronis. lugubrē enim hanc putāt, quod uirgo eius nominis propter amorem iuuenis Croci in hunc fruticē mutata sit. Ouid. Et Crocō in paruos uersum cum Smilace flores. Id uulgus ignorans sæpenumero sacra sua polluere solebat: è smilace codicilli fiunt, propriumq́; eius materiæ est, ut auribus admota leuē reddat sonū. Sunt qui smilacem autophorum uocant, quasi seipsum ferentem. coronam ex ea factam impari foliorū numero aiunt capitis doloribus mederi. à smilace smilaceus dicitur, quod è smilace est, sicut ab edera ederaceus, qđ est ex edera. Sunt etiam qui smilacem taxum uocant, ut inferius ostendemus. Ederæ mira natura est ad uina experienda: etenim si uas ex ligno eius fiat, uina transfluunt, & aqua remanet, si qua admista est. Quidam inter genera ederæ, & cysthum numerant. hæc arbuscula est in insula Cypro, in cuius folijs pingue inest, quod rore mistum mane liquescit, deinde sole in puluerem uersum madentibus hircorū uillis, dum pascuntur, adhærescit, deinde depectitur, quod & ab ipsius arbusculæ nomine cysthum dicitur. quidam arbusculā uocant Cystharum, ob hanc causam in Ladano hircorū pili conspiciuntur. Sunt tamē, qui herbā quoq; in Cypro reperiri scribant, quam ladam appellant, à qua dicitur ladanum, quod pingue est huic insidens herbæ. Itaque attractis funiculis eam herbā conuoluunt, atq; ita offas faciunt. In Nabathæis quoq; ladani genus, quod stronbon uocāt, traduntq́; syluas Arabū pastu caprarū infringi, atq; ita succum uillis inhærescere. Item ab edo esca dicta, quod non modo hominum, ac cæterorum animaliū cibaria significat, sed etiam quod auibus, piscibus'ue ad decipiendū datur. Ab hac escariæ mensæ quadratæ, in quibus homines epulantur. & esculentum, quod ad uescendum pertinet, & esculus arbor glandifera, quod ueteres ex eius fructu escam sumerent. & uescum ex ue, & esca compositum, quod significat cum edendi fastidio, quamuis Lucretius uescū salem appellet ex edendi intensione. uescū etiam dicimus quicquid ad escā, hoc est cibaria pertinet, id est quicqđ edibile est. Vir. Vescūq́; papauer. Item quicquid minutum est. Idem: Nec uescas salicū frondeis. unde & araneorū telæ uescæ nominantur. à ue etiā, & esca uescor declinatur, quod proprie significat pascor, edo. Virg. Vescitur Aeneas, simul & Troiana iuuentus. Ponitur aliquando pro utor. Idem: Quem si fata uirum seruant, si uescitur aura Aetheria. Nonnunquā pro uideo. Accius: Priusquā infans esses, facinus oculi uescuntur tui. Item ab edo edulis, quod manducari potest. Hora. Vinea submittit capreas nō semper edulis. & edulia quæcunq; ad edendum parantur præter panem. Gellius: Genera, nominaq́; edulium, quæ profunda ingluuies uestigauit. & Edusam ueteres ab edendo dixerunt, quemadmodum Potinam à potando. edeatræ uocati, qui præsunt regijs epulis. Item epulæ quasi edipulæ ab edendo dictæ. Sunt autem cibi ministerio hominum in nostrum usum comparati. epulum uero, in singulari numero significat solenniores epulas, & proprie publicum conuiuium in propatulo numerosis ciuibus exhibitum, siue in dedicatione templi alicuius, siue in ludis, siue in funere alicuius magni uiri. ueteres epulā quoq; in singulari numero dixere. ab epulis fit epulor uerbum, quod aliquādo significat edo, aliquādo cōuiuor. hinc epulones dicti, qui indicendi Ioui, cæterisq́; dijs epulas potestatem habebant, antiqui epulones uocabant, erant autem tres uiri, qui triumui-

ri epulones appellabantur. nam (ut Cicero refert) ueteres pontifices propter sacrificiorū multitudinem treis uiros epulones esse uoluerunt, cum essent ipsi à Numa, ut etiā illud ludorum epulare sacrificiū facerent, instituti: his postea præpositus est rex sacrorū qui rex sacrificulus dicitur, L. Iunio Bruto, & M. Valerio cōsulibus creari cœptus, quod pleraq; sacra à solis regibus olim fieri solita exactione regū impediri uidebātur, ideo regis nomine decoratus est, qui tamen pontifici maximo subditus erat. Additi deinde fuerunt alij tres uiri, qui sacris libris legendis, carminibusq́; Sibyllæ præerāt. hi quoties prodigia magnos aliquos rerum euentus auspicantia emergerent, lectisternijs ad puluinaria deorum factis, sacris, supplicijsq́; placabāt, qui & sodales titij dicebantur à T. Tatio. à quo etiam titiensis tribus, & titia curia uocata est. Itaq; septemuiri epulones dicti sunt. horum filiæ, cum de uacatione uestalis sacerdotij agitur, sicut filiæ auguris, decemuiri sacrorū, flamines ab hoc sacerdotio excusationē merētur. Romæ in pyramide uetustissima hodie quoq; incisæ huiusmodi literæ legūtur. OPVS AB SOLVTVM DIEBVS CXXX EX TEST. C. CORNELII TR. PL. VII. VIRI EPVLONVM. Horū cœnæ à salijs sacerdotibus saliares uocabantur. Horat. Nunc est bibendū, nunc pede libero pulsanda tellus, nunc saliaribus ornare puluinar deorū, tempus erat dapibus sodales. hinc quasi prouerbij loco, saliares cœnæ dictæ sunt opiparæ, & copiosæ. Item ab epulis epularis, quod ad epulas pertinet. unde epularis sermo dicitur, qui in conuiuio fit. Apuleius: Iam illatis luminibus epularis sermo percrebuit. Itē epulares uocabantur, qui in sacris, quæ diximus, epulabātur. Varro: Dum epulares nocte epularētur. Dapes ab epulis differunt. sunt enim dapes non deorum duntaxat epulæ, aut nostræ in deorum sacrificijs (ut Valla scripsit) sed largiores, & opipari apparatus. Mart. Fugerit an mensam Phœbus, cœnāq́; Thyestæ, Ignoro, fugimus nos Ligurine tuam. Illa equidē lauta est, dapibusq́; instructa superbis, Sed nihil omnino te recitante placet. Vir. de Cyclope: Nam simul expletus dapibus, uinoq́; sepultus. Tales exhiberi solebant in pontificum cœnis, ut in illa Metelli cœna, quō die Lentulus flamē Marti. inauguratus est. in qua principio habuerunt echinos, ostreas crudas quantum uellent, peloridas, turdos, asparagos, subtus gallinam altilem, patinas ostrearum, peloridum, balanos nigros, balanos albos, iterū spondylos, glycia, mænidas, urticas, ficedulas, lumbos, capreas, origes, aprunos, altilia ex farina inuoluta, ficedulas, murices, & purpuras. Mox uero sumina, sinciput aprinum, patinā piscium, patinā suminis, anates, querquedulas elixas, lepores, altilia assa, amylum, panes picentes. dapsa apud ueteres genus sacrificij erat, quod fiebat aut hyeme sæuienti, aut uere. à Græcis δάψ uocatur, qui & δαψιλὴν largum dicūt, & δαψιλίαν largitatem, unde nostri quoq; dapsilos aliquando lautos, & liberales appellant. ex hoc ita sacrificio dapatice se acceptos dicebant, hoc est magnifice, atq; opipare, & dapaticum negotiū amplum, atq; magnificū. hinc ergo dapes appellatæ sunt lautæ, ac magnificæ epulæ, & dapalis cœna, (ut Marcellus testatur) quæ diuersis amplis dapibus constat. Plin. Pauonē cibi gratia Romæ primus occidit orator Hortensius, dapali cœna sacerdotij. Varro: Primus pauones Qu. Hortensius augurali dapali cœna posuisse dicitur. hæc loca corrupta passim apud hos autores erant, & pro dapali adiciali, uel adialitij erat scriptum, quod emendare nuper uolens insulsissimus quidam pædagogulus adipali scripsit, nimio ignorantiæ adipe mentē oppressa. nam quis unquā adipalem cœnā aut adipalem cibum legit? Adipatum certe adipe dicimus pro pingui, & succulento, non adipalem. Cicero: Adsciuerūt suis artibus

t

optimum quoddam, & tanquam adipatæ dictionis genus. à da
pibus dapiferi dicti, qui dapes in conuiuio ferunt. Itē ab eden-
dis ficis ficedula parua auis, quam Aristoteles similiter ἀπὸ
τοῦ σύκου συκαλίδα appellat. pascitur etiam uuis. Mart. Cum
me ficus alat, cum pascar dulcibus uuis, Cur potius nomen nō
dedit uua mihi? Sed hoc nomen nō nisi autumno habet, postea
formam simul, colorēq; mutat, & melancoryphus uocatur, qđ
κορυφὴν μέλαιναν, hoc est uerticem nigrū habeat: latine atrica
pillam dicere possumus. Idem erythacus facit. hyeme enim ery
thacus est, phœnicurus æstate. auis est, quā uulgo pectus rube
um uocāt, ἀπὸ τοῦ ἐρυθραίνομαι, hoc est à rubescēdo ἐρυθακὸς
dicitur. phœnicurus uero qđ caudā rubeam habeat. φοίνιξ pur
pureum significat, οὐρὰ cauda est. upupa quoq; colorem mu
tat, ut Aeschylus poēta tradit his uersibus: Qui & sui spectan
tem affert upupam mali, colore pingens speciem multimodo,
saxicolam, improbum arma gestantem militem adultum, &
infantem, uaria se gerit forma, nam uere candicans ubi extitit
nouo, æstate tum deinde, ut canduit seges, uarijs alas maculis
guttatas mouet. uagatur eadem semper appetens loca deserta,
quærens nemora, & inuias rupeis. Item ab edendo dentem qui
dam appellatum uolunt, quasi edentem. quamuis alij potius à
Græcis deductum putent, qui dentem ὀδόντα uocant. dentiū
tria genera, serrati, aut continui, aut exerti. Serrati à similitu
dine serræ uocati, qui pectinatim coēūt, ne cōtrario obcursu at
terantur, ut serpentibus, piscibus, canibus. cōtinui, ut homini,
equo. exerti, hoc est extra os producti, apro, hippopotamo, ele
phanto. continuorum, qui digerunt cibum, lati, & acuti sunt,
qui conficiunt duplices, qui discriminant eos, canini appellan
tur. hi sunt serrati longissimi, de quibus inferius dicemus. scor
pioni dens unus est, pleriſq; terni. uolucrum nulli dentes sunt,
præterquā uespertilioni. canini dentes amissi casu aliquo, nun-
quam renascuntur. cæteris animalibus senecta rubescūt, equo
candidiores fiunt: qui conficiunt cibum, molares dicūtur, siue
maxillares. ex his duo, qui canino proximi sunt, uocantur colu
mellares. senectus in equis, & cæteris ueterinis indicatur den-
tium bronchitate, superciliorum canicie, & circa ea lacinijs,
cum ferè sexdecim annorū existimātur. hominū dentibus quid-
dam inesse uirus manifestum est: siquidem & speculi nitorē ex
aduerso nudati hebetant, & columbarum fœtus implumes ne
cant, erumpentibus dentibus, morbi infantium corpora infe-
stant. Home. dentiū uallum petulantiæ uerborum coērcendæ
à natura oppositum fuisse elegantissime scripsit, ut loquendi te
meritas non cordis tantum custodia, atq; uigilia cohiberetur,
sed quibusdam quasi excubijs in ore positis sepāretur. à dentiū
istorum similitudine quicquid est, quo aliquid execari, uel tene
ri potest, dens uocatur. hinc falcem dentē dicimus. Vir. Et cur
uo Saturni dente relictā prosequitur uitē attondens, fingitq;
putādo. Itē dentes ancoræ. Idem: Tum dēte tenaci ancora fun
dabat naues. unde bidens instrumentū rusticū, quod duos den
teis habeat. Idē: Ipsa satis tellus cum dente recluditur unco. Iu
uen. Viue bidentis amans, & culti uillicus horti. bidentes etiā
hostiæ dictæ duorum annorum. hæ enim sacrificijs aptæ ha-
bebantur, quod in ouibus duo eminentiores dentes inter octo
appareant, nō nisi circa bimatū, nec in omnibus, sed in ijs, quæ
sacrificio aptæ sunt. Quidam tamē bidenteis dictas primo bi-
dennes uolūt, quasi biennes interposita d, euphoniæ causa, de
inde longo usu loquēdi uoce corrupta pro bidennibus bidenteis
dictas. Hinc bidental templū quoddam uocitatum, quod in eo
bidentibus hostijs sacrificaretur. Itē tridens fuscina Neptuni,
quod treis habeat denteis. Vir. Non illi imperiū pelagi, sæuūq;
tridentem, sed mihi sorte datum. à dente etiā dentosi, & dētati
dicūtur, qui magnos habēt denteis, & à ueteribus etiā dentiues

uocabantur. & dentale lignum, cum quo uomer inducitur. &
denticulus paruus dens. & denticulatum, quod ad similitudinē
dentium factum est, ut serra. & dentatim, ac denticulatim ad
uerbia, hoc est ad similitudinem dentium. & dentificiū medi
camentum, quo dentes fricantur, ut candescant, à Græcis ὀδον-
τότριμμα dictum. Mart. de dentificio: Quid mecum est tibi
me puella sumat, emptos nō soleo polire denteis. & dentio uer
bum, quod est denteis emitto, quod Græci dicunt ὀδοντῶ. à
quo dentientes pueri dicuntur, cum primum erumpere denteis
incipiunt. Plin. Succus eius dentientibus prodest. Quidā etiā
denticulare usurpant, pro eo, qđ est denteis imprimere. & eden
tulum dictū eum, qui sine dentibus est. Sunt etiā qui densum à
dente deducāt, hoc est spissum, quasi dentibus coactū. à quo fit
denso uerbū, quod est cogo, spisso. à quo condenso, & densitas,
spissitudo. & dense aduerbium, spisse. & densitudo pro densi-
tate. ab altero uero ædo, quod per diphthōgum scribitur, ædes
declinatur, ædifico, ædificium, ædificatio, ædimor, ædimus,
ædituus, ædilis, ædituentes, ædilitas, ædilitium, ædilitatus, æde
pol, de quibus supra diximus. Item à do fit compositum prodo,
quod interdum est defero, ostendo. patefacio. Vir. Prodere uo
ce sua quenquam, aut opponere morti. interdū fallo. Idē: Pro-
dimur, atq; Italis lōge, disiungimur oris. aliquādo protēdo, pro
pago. Idem: Italiā regeret, genus alto à sanguine Teucri prode
ret. aliquādo in publicū exeo. Apule. Tum tremebundus pro-
dit in forū. nonnunq; trado. Sallu. Ante, ģ arcē proderet hosti
bus. unde capitur etiā pro facio proditionē: hinc proditor, pro
ditio, prodimentum. uel à prodendo consilia hostibus, uel à tra
dendis urbibus, oppidis, arcibus, exercitu. ueteres pro produnt
prodinunt dixere. Ennius: Prodinunt famuli, cum candida lu-
mina lucent. prodius etiā usurparunt pro interius longius. præ
do quoque, quod & prædor dicitur à præ præpositione, & do
uerbū compositū esse manifestū est. habet autē pro præpositio
in compositione eandem ferè uim, quā per, ueruntamen quædā
uocabula cum præ coniungūtur, & non cum per, ut præpotēs,
præcelsus, prærultus, præfulgens, prædiues, præclarus, præcul
tus, prælongus. in his enim omnibus præ ualde significat. ali-
quādo præ nihil ferè diuersum facit à sui simplicis significatio
ne, ut præcludo, præcido, præmorior, præcingo. Idē sume enim
quod claudo, incido, morior, cingo. nonnunq; etiā ante signifi-
cat, ut præcedo, antecedo. præuenio, ante uenio. prædico, ante
dico, & prædo siue prædor, antedo, qđ ea quæ per uim auferi-
mus sint antedatū, hoc est ante, ģ dentur à possidente. Varro ta
men prædor à præda deriuatū existimat: prædā autē à parien
do, quasi paridam, quod manu parta sit. à præda fit deprædor,
qđ est depopulor, & prædo prædonis depopulator, & præda-
tor, ac deprædator, & deprædatio. Vnde Ioui prædatori tem-
plum fuisse legimus, nō quod prædæ præesset, sed quod ei aliqđ
ex præda in partē prædæ debebatur: quippe mos Romanorum
fuit, ut bella gesturi de parte prædæ aliquid numinibus pollice
rentur. Cato diminutiue prædonulos posuit. Item prædiū, qđ
capti ab hostibus agri militibus distribui à ueteribus solebant.
& præs prædis, quod in publicis cautionibus antedetur in fidē.
præs enim is est, qui se obligat, interrogatusq; à magistratu, si
præs sitē respondet præs. Varro à præstādo tam prædiū, ģ præ
dem dictū existimat. Priscia. scribit præ in cōpositione aliquā-
do etiā super significare, ut in præsidio, & præsidiū, & præse-
ctus. in appositione uero aliquādo ante significat. Teren. I præ
sequar. aliquādo ad cōparationē, ut illū præ Cicerone cōtemni
mus, hoc est ad cōparationē Cic. nōnunq; propter. Terē. Præ
amore hunc excluſisti foras. præter hæc, à do fit compositum
trado, hoc est dedo. à quo traditio, deditio. ex trans enim, et do
cōponitur trado. Itē indo, quod est impono. Plin. Hoc ci ab ado

lescentia

lescentia fuit nomen inditum. & subdo subijcio, à quo subditi
dicuntur, qui alicuius imperio subiecti sunt. subditum etiam
partum dicimus suppositum, hoc est sublatum ab ea muliere,
quæ peperit, & alteri appositum. Itē apud Iurisconsultos sub-
ditum testamentū, cum uero testamento occultato, aliud clam
fuit appositum. Subditus etiā iudex dicitur, qui loco mortui da
tur ijs, qui illum in aliqua re, uel lite iudicē habuerunt. Subdo
etiā pro subiungo usurpatur. Quintil. His dictis, & alia sub-
didit. scribit Non. Marcellus subdere pro supputare accipi, et
Terentij testimoniū adducit: Nunquā ita quisquā bene subdu
cta ratione ad uitam fuit: quod satis admirari non possum, cum
nec subdere unquā pro computare reperiatur, nec subducta à
subdo fieri possit, sed à subduco uerbo fiat. Subducere autē ra
tionem, & colligere rationē dicimus recte cōputare, ita ut quæ
colligenda sunt, colligantur, & quæ subducenda sunt, hoc est
detrahenda, detrahātur. Cicero: Quod non subducta utilita
tis ratione effici solet. Seneca: Colligenda quotidie ratio est, &
quid lucri factū sit, uidendū. Subducere proprie surripere est.
Virg. Et succus pecori, & lac subducitur agnis. Subducere le
uare, extollere. Idē: qua se subducere colles Incipiunt. hinc sub
ducere naues dicimus in terrā trahere, quod terra altior mari
sit, sicut econtrario deducere, in mare è terra ducere. Virgil.
Quassatā uentis liceat subducere classem. Idem: Deducunt so
cij naues. deducere etiā is dicitur, qui alicui officij gratia præ-
stat comitatū, cuius contrariū est reducere, ut deduxi Catonē
in senatum, eumq; domum ut reducā, hic expecto. Item dedu
cere ex alto deorsum ducere. Virg. Carmina uel cœlo possunt
deducere lunam. Interdū trahere, mouere. Sall. Arma depo-
nere, præsidia de locis deducere. nonnunquā trāsuectare, deri
uare. Vir. Riuos deducere nulla religio uetuit. deducere quoq;
attenuare est, unde deductum pro subtili eleganter ponitur.
Idem: Pascere oportet oues deductum dicere carmen. hoc est
attenuatū, subtile. Pompo. Vocē deducas oportet, ut mulieris
uideantur uerba. Iube non modo afferatur, uocem ego reddā
tenuem, & tinnulā. Idem: Etiā nunc uocem deducā. Sub pro-
prie subter significat. Vir. Tityre tu patulæ recubās sub tegmi
ne fagi. Plin. Dum forte spaciaremur sub porticu. unde sub
iugum mitti dicebantur hostes, qui à duabus hastis in terra de
fixis, tertiaq; superligata inermes sub ea cogebantur transire,
& sub corona uenundari captiui, quia coronati uenundabātur.
Cato. Vt populus potius ob rem bene gestam supplicatū eat, ģ
re mala gesta, coronatus ueneat. Sub uitē hastas iacere dicebā
tur ueles, cum sub manū sursum hastā mittebat. Cæcil. Vt ue-
les bonus sub uitem qui submisit hastas: sub uitem præliari mi
lites, cum sub uinea militari pugnabant: sub uineā iacere, cum
astantibus centurionibus fustes iacere cogebātur. uinea enim bel
lica machina erat leuioribus cōpacta lignis, lata pedes octo, al
ta septē, longa sexdecim, cuius tectū duplici munitione cōtexe
batur, hoc est tabulatis, cratibusq;, latera uimine sepiebantur,
ne saxorū, telorūq; impetu penetrari possent. extrinsecus autē,
ne iniecto igne cremaretur, crudis, ac recentibus coriis operie-
batur, sic factæ plures simul in ordine iungebātur, sub quibus
latentes tutò milites ad subruenda murorum fundamēta pene-
trabant. uinea autem à uineæ uinariæ similitudine uocabatur.
Quando sub præpositio tempus significat, accusatiuo gaudet,
significatq; primā temporis partē. Vir. Sub lucē exportant ca-
lathis, hoc est aduenientē luce. nonnunq; sub pro cum accipitur,
ut sub sarcinis, hoc est cū sarcinis. Item à do fit cōpositum con
do, quod proprie significat abscondo, quasi in unū, & interiorē
locū do. Virg. Scandunt rursus equū, & nota conduntur in al
uo. ponitur tamē aliquādo pro cōstruo, quasi simul do. Sal. Vr
bem Romā, sicuti ego accepi, cōdidere, atq; initio habuere Tro

iani. & repono. Plin. Formicæ cōdunt æstate fructus, quibus
hyeme fruantur. & pro cōpono. Idem: Opus cōdidit perpetuo
omnibus legendum. & pro recondo, ac sepelio, unde sepulchrū
conditorium appellatur. Plin. Post conditum monumento cor
pus. Idem: Tam rara in amicis fides, tam parua obliuio mortu
orum, ut ipsi nobis debeamus conditoria construere, omniaq;
hæredum officia præsumere. à condo cōditio dicitur, quando
scribitur sine c, quæ est dispositio quædam, & ueluti sors for-
tunarū, temporū, rerum. Cicero: ò miserā conditionem admini
strandi consulatus. Aurel. Ea temporū conditio erat, ut ne cō
queri quidem de iniurijs fas esset. Significat etiā oblatā potestā
tem aliquid eligendi, dicimusq; offero conditionē, fero condi-
tionem, & pono conditionem, ut apud Teren. Amatores Chry
sidis tulerūt mulieri conditionē, id est si uellet eis morē gerere,
se precium daturos. illa uero accepit conditionē, hoc est pactio
ni consensit. idem ferè significant, offero electionē, & do optio
nem, nisi quod hæc de duobus, aut pluribus dicuntur, ut offe-
ro electionem utrum mauis petendi, do optionem, quod uis po-
tissimum optandi. Illud uero de una qualibet re dicitur, ut offe
ro Chrysidi conditionem, unam scilicet duntaxat. quando ue-
ro cum c scribitur condictio, non à condo, sed à condico deri-
uatur, quod raro in usu est. condicere prisca lingua pronūtia-
re est, nunc uero (ut Iustinianus inquit) condictionē dicimus
actionē in personā, quam actor intendit sibi dari oportere. &
condictum dicimus, quod in cōmune dictū est, atq; decretum.
A condo alia cōposita fiunt abscondo, quod est occulto. & re-
condo, qđ significat repono, & contego, quippe re præpositio
interdum uerbi significationem cum quo cōponitur, contrariā
facit, ut retego, quod tectū erat denudo. resero, quod sera clau
sum erat, aperio. recludo, clausum patefacio. reuelo, uelamen
tum tollo. resigno, signatū aperio. retexo, quod textū erat dis-
soluo, & alia huiusmodi. interdum eandem planè significatio
nem seruāt, ut recōdo, repræsento, remoueo, remaneo. aliquā-
do significat rursus, ut renouo, rursus facio nouū. aliquādo re
tro, ut reposco, rem datū retro posco. repeto, retro peto. reddo,
qđ mihi datū erat retro do. repono, mihi appositū retro pono.
nonnunq; significationē uerbi prorsus mutat, licet nō faciat cō-
trariā, ut in rescio, rescisco. nā cū scire sit cognoscere, rescire tā
mē nō est rursus cognoscere, uel aliud ex ijs, quæ dicta sunt, sed
factum aliquod occultius, & inopinatū, insperatūq; cognosce-
re. Teren. En tibi rescisti omnē rem, id est quod occultū puta
bamus, præter nostrā opinionem cognouit. Item in respondeo
quod non solū redico (ut supra diximus) neq; repromitto, sed
re, atq; aspectu satisfacio. Virg. Illa Seges demū uotis respon
dit auari Agricolæ. A do etiam, ut quidam existimant, cōponi
tur condio, quod est sapidum facio, compono, unde cōditæ sa
le carnes dicuntur, & per metaphorā salibus quibusdam con-
dita oratio: hinc cōdimenta dicūtur ea, quæ ad condienda ob
sonia fiunt, quæ si per se sint, græco uocabulo tamen à nostris
usurpato, embāmata dicuntur. Columel. Hoc sinapi ad embā-
mata non solum idoneo, sed etiam specioso uteris. ἐμβάπτειν
enim intingere. Latine uero à tingendis in ijs dapibus dicūtur
intinctus. tingere enim inficere, & madefacere est. Mart. Men
tiris iuuenem tinctis Lentine capillis. à quo tinctor lanarū in-
fector, & tinctura, infectura. Plini. Anisum à Pythagora in-
ter pauca laudatur, siue crudum, siue decoctū. Item uiride, ari
dum ue omnibus, quæ condiuntur, quæq; intinguntur deside-
ratum, fœtorem tollit manducatum, mox uino collutū uulūm
iuniorem præstat, appetentiam ciborum facit, ob has causas
quidam anicetum id uocauere. Græci enim ἄνισον inuiti-
ctum dicunt. Idem: Anisum ligustici uicem præstat in condi-
mentis. Idē: Quoddā etiam generosi obsonij nomē à myrto trā

bitur, quod nunc etiam myrtatum uocatur, eademque origine aprorum sapor commendatur, plerunque ad intinctus additis myrtis. conditaneũ etiam modo à condendo, modo à cõdiendo dicitur, significatq; quod condi, uel condiri potest. Item à condiendo cõditura, pro ipsa (ut ita dicam) factura condimenti. præterea à do (ut quidã existimant) sedeo, de quo paulo post dicemus, quod qui sedet, seorsum dare se uidetur, & sedo, placo, lenio, tranquillo, & quasi sanum do, hoc est ab ira, & furore ad lenitatem animi reuoco: hinc sedatus placidus, lenis. à quo sedatior, & sedatissimus, item sedate, sedatius, sedatissime. et uenundo, ac uendo cum deriuatiuis eorum, de quibus inferius disseremus. & tendo, quasi tenue do. tendere enim proprie extendere est, quicquid autem extenditur, attenuatur. Vir. Tendunt uela noti. hinc per metaphoram tendere aliquando accipimus pro insidiari, quod in hoc laqueos, uel retia extendere solemus. Teren. Quia nec accipitri tẽditur, nec miluo. hinc tendiculæ dicũtur laquei, quos auibus, aut feris tendimus. aliquãdo pro contẽdere, hoc est conari. Idem: Ille simul manibus tendit diuellere nodos. nunc tẽtoria ponere, & habitare. extenduntur enim tentoria, dum ponuntur. Idem: Hic Dolopũ manus. hic sæuus tendebat Achilles. nonnunq; offerre, quod protẽdendo manus fieri solet. Idem: Paruumq; patri tendebat Iulum. plerunq; pergere. nam & nos ambulando iter uidemur extendere. Idem: Quò tenditis inquit. ab hoc fit tentipelliũ genus calciamenti ferratũ, quo pelles extenduntur. & tentigo pruritus libidinis, quo uirilia extenduntur. Virg. Turpe quidem dictu, sed si tẽtigine rumpar Falce manu posita fiet amica manus. & tentoriũ tabernaculũ, quod funibus, ligniscq; extenditur, & tenus laqueus. Plau. Pendebit hodie, ita tetendit tenus. at Seruius inquit tenus dici extremã partem arcus. à quo hactenus pro hucusq; dictum, quasi usq; ad finem. sed tenus præpositio est, significans usq; ad, & in singulari semper cum ablatiuo iungitur, ut eatenus, quatenus. in plurali uero nõnunquam cum genitiuo. Curtius: Pauci hostiũ tenus exacti penetraucre ad portum. Virg. Ei crurũ tenus à mento palearia pendent. interdũ ponitur pro non ultra, ut gessit consulatum titulo tenus, id est non ultra titulũ. tenue uero à teneo dictũ quidam putant, quod quæ tenuia sunt facile tenentur. Potest tamen & à tendo deriuatum uideri, quoniã quæ extenduntur tenuia fiunt, quẽadmodum inferius dicemus. à tendo cõposita fiunt attendo. quod est cogito. & quasi animũ intendo. Cice. Nihil ne uobis in mentẽ uenit, quod præterea à Crasso requiratis? hercule, inquit, hoc ipsum attendo. & quando attendere animum dicimus. Idem: Et si tu animum attenderis, turpitudinem uideas adiunctam. hoc est animum intenderis. hinc attentos dicimus auditores, qui ad ea, quæ dicuntur intendunt animũ. & attentio animaduersio. & attente aduerbium, hoc est animo intento. circũtendo notæ significationis. Plin. Circuntendit retia, & omneis occupat saltus. obtendo, uel tego, uel contra tendo, à quo obtendiculũ, quo aliquid tegitur. pertendo, destino, delibero. extendo explico, & sine rugis facio. à quo extensio, explicatio. protẽdo, produco. extendo, prætẽdo, oppono, & aliud quàm sit ostendo. intendo, animaduerto, & sollicite, ac diligẽter intueor. Vir. Intenti expectant signum. à quo intentio dicitur. aliquãdo intendo accipitur pro ligo. Idem: Intendit q; locũ sertis. Idem: Et stupea uincula collo Intendunt. nonnunquã pro extendo. Cicero: intentum enim animum tanquam arcũ habebat, nec languens subcumbebat senectuti. subtendo decipiendi gratia subdo aliquid aut machinor. Sall. Dum subtendit insidias militi. distendo, extendo, impleo. Virgi. Distendunt nectare cellas. Idem: Denso distendere pingui. tractũ autem est ab utre, qui cum plenus est, tenditur, cum uacuus, relaxatur. cõtendo, quod modo

est festino. Idem: Quæ proxima litora cursu Contendũt petere. modo torqueo, astringo. Idem: Tãto nate magis cõtende tenacia uincla. interdũ cõparo. Plau. Signum rete cõparabat huius contendi anulũ. aliquãdo certo. Cicero: Miserrima omnino ambitio est honorũ contentio. à cõtendo etiã contentio deducitur, hoc est certatio. à quo cõtentiosus plenus rixæ. & contentiose, unde cõtentio pro concertatione accipitur. Idem: Id quod eius scripta declarant, & contentiones uocis, & remissiones. plerunq; extorquere. Idem: Extremũ autem præceptum in beneficijs, operaq; danda, nequid contra æquitatem contendas. sæpenumero iacio, dirigo. Vir. Qui tamen aërias telũ contendit in auras. quandoq; intendo. Cicero: Magna est animi contentio adhibenda. idemq; ferè est contentio, & intentio, cum uehementiam quandam significant in uoce, tracta similitudine ab arcu, seu cithara, cuius nerui, quãto uehementius intenduntur, tanto uehementiorem sonum efficiunt, & ut illa, ita & uox usum neruorũ corporis exigit. ostendo quoq; ab ore tendendo compositum uidetur, quod os extendere solemus in id, quod uolumus demonstrare. ab hoc fit frequentatiuum ostento, quod significat sæpe, & cum iactantia quadam ostendo. unde ostentatio pro iactantia, & inani gloria, & ostentum, de quo mox dicemus. Item portendo à porrò, hoc est lõge tendo. est autem portendere significare, prædicere. Virg. Nunc illũ fatis externa sede profectum Portendi generũ. ab hoc deriuatur portentum, quod aliquid futurum portendit, quãuis aliquãdo ponatur pro re inani, falsa, atq; ridicula. Cice. Aut quid negotij est hæc poëtarum, & pictorũ portenta conuincere? portenta, monstra, prodigia, ostenta sic inter se differunt. monstra sunt proprie, quæ contra naturam fiunt, ut si homo cum bruti capite, pedibus ue nascatur, quæ & promonstra aliquando dicuntur, quasi porrò aliquid monstrantia, siue monentia: portenta, quæ licet naturalia sint, raro tamen se ostendunt, & futurum aliquid cum temporis interuallo denunciant: ostenta uero, quæ statim futurum aliquid indicant, ut sunt sereno die facta tonitrua, cometæ, mulæ partus, & similia: prodigia, quæ etsi uaturaliter fiunt, ac sæpe eueniunt, semper tamen aliqd præsagiunt mali, quapropter prodigium quidam dictum uolunt, quasi porrò agendũ. Vir. Sola nouum, dictúq; nefas harpyia celæno Prodigiũ canit, & tristeis denunciat iras. talia sunt bonis eiulatus in tectis, abeunti obuia mustella, corui cantus, & similia. confunduntur tamen hæc sæpe ab autoribus, & pro eodem significato accipiuntur, omniáq; ab eo, quod futurũ aliquid ostendũt, dicta sunt. monstrũ à mõstrando, uel quasi monestrũ, quod moneat aliquid futurũ: prodigium quasi prædiciũ, quod prædicat, quis alij (ut diximus) quasi porrò agendũ dictũ uelint. portentũ, quod portendat: ostentũ, quod ostendat. ad hæc pertinet etiã omen, quod ore auguriũ sit dictum, quasi oremen, licet alij ab omento, quod extispices notare solent, appellatum putent. est autem omen uerbũ mediũ, & modo significat auspiciũ prosperũ. Virg. Omine quo firmans animũ sic incipit ipsa. modo aduersum. Idẽ: Ne'ue omine tãto prosequere. alij hæc ita distinguũt, ut ostenta, et monita generalia nomi sint, mõstra uero deorũ monita. Idẽ: Mõstra deũm refero. prodigia iræ, ac minæ deorũ. Idem: Sola nouũ, dictúq; nefas harpyia celæno Prodigiũ canit. portenta, quæ aliquid importari, ac iam imminere denũciant. Lucil. Si portenta, angueisq; uolucres q; pennatas scribitis, omnia uocis, & mentis notæ. Virg. Ignauus bubo dirũ mortalibus omẽ procurari aũt, siue auertí seu depelli portenta, prodigia, monstra, ostenta omnia dicuntur, cum mala, quæ ex ijs portendũtur, precibus, supplicijs, religione, & deorũ cerimonijs fugãtur. explanare uero est interpretari, & declarare q̃d sit, quod futurũ ostendãt, nisi placatis per sacrificia

per sacrificia dijs auertãtur, unde prodigiatores prodigiorũ interpretes nominãtur. à monstro fit mõstrosus, sicut à portento portentosus, ab ostento ostentosus, à prodigio prodigiosus, & ab omine ominosus, hoc est monstrum, portentum, prodigiũ, omẽ faciens. & aduerbia mõstrose, portentose, prodigiose, omine, hoc est cum mõstro, portento, prodigio, omine. Itẽ prodigiale, quod prodigiũ procurat. Plau. Sed mulier postq; experrecta es, prodigiali Ioui, aut mola salsa hodie, aut thure comprecatũ oportet. ab omine fit ominor, hoc est auspicor, omẽ capio. à quo abominor, execror, fastidio, & quasi pro malo omine habeo. ab hoc abominale, abominator, abominatrix, et abominatio. Item audio, quasi aureis do, quoniã ad ea, quæ audimus, accõmodare aureis uidemur. Vnde audire proprie est auribus ꝓcipere. Teren. Visa sum audire uocẽ modo militis. ponitur tamẽ frequẽter audio pro credo, & præcipitẽti pareo, sed frequentius ꝑ negationẽ, & participiũ, qđ transit in nomẽ. Quin. Nec audiendi quidã, quorum est Albutius, qui ireis modo primas esse uolunt, quia memoria, atq; actio, natura non arte contingant. Nonnunq; sine negatione. Liuius: Cisem tuũ non audisti arma capere, ac sequi iubenti. aliquãdo accipitur pro fateor, unde dicimus, audio, & fateor, ut secundũ primi declarationis sit, sed cũ datiuo iunctũ semp pro obedio usurpatur. Cice. Et audiens esset huic ordini. Virgi. audiendi uocabulum etiã adea transtulit, quæ auribus, & sensu carent: Et frustra retinacula tendens Fertur equis auriga, neq; audit currus habenas. est etiam quãdo audio pro exaudio accipitur. Vir. Audijt & cœli genitor de parte sinistra Intonuit læuum. Ab audio cõposita fiunt obedio, qđ est pareo. ueteres & obaudio dixere. ex audio, quod aliquãdo pro audio capitur. Idẽ: Vox quoq; per lucos uulgo exaudita silẽteis. aliquãdo pro audita cõcedo. Idẽ: Et nulli exaudita deorũ Vota, precesq; meæ. inaudio, qđ aliquando idem significat, qđ audio. Cic. Quorũ erupit illa uox de qua ego à te primũ inaudierã. Idem epistol. famil. lib. IX. ad Petum: Nam & Aquini, & Fabatariæ consilia sunt inita de me, quæ te uideo inaudisse. aliquando non audio. Idem: Rem certe nouã, & ante hunc diem inauditã. aliquando tamen inauditũ accipimus pro eo, quod nõ audit. Varro: Animaliũ aliud alio sensu caret: quædã enim à natura gignuntur aut inodora, aut inaudita. cõaudio, simul audio, & coaudio dicitur. subaudiõ, modo parum audio, modo subintelligo. Item ab eodem deriuatur auditus, quod modo sensum ipsum audiendi significat, ut quinq; sunt sensus in homine, uisus, auditus, gustus, odoratus, tactus. modo id, quod auditũ est. Pli. Ego ex auditu loquebar, hoc est ex eo, quod audiuerã. auditio ipse audiendi actus. auditorium locus, in quo quis auditur uel orans, uel legens. Item multitudo ipsa audientium. audientia ipsa (ut ita dicam) auditio. Plaut. Exurge præco, fac populo audientiã, hoc est, fac ut populus præstet aureis. auris uero ab hauriendo dicitur aspiratione detracta, quod uocẽ accipiat. haurire enim proprie accipere, & excipere, & extrahere est. Virgil. Vocẽq; his auribus hausi. tractũ ab aura, quæ humorẽ omnem extrahit, atq; exicat. per metaphorã tamen aliquãdo pro uidere accipitur. Idẽ: Hausit cœlũ, mentẽq; recepit. aliquãdo pro auide sumere. Cic. Cum inexplebili cupiditate, quo fluẽteis cupiditateis undiq; hauriret, eo grauius, ardentiusq; sitientem. Virg. Ille impiger hausit Spumantem paterã, & pleno se proluit auro. nonnunquã pro confodere, uulnerare. Idem: Per tunicã squalentem auro latus haurit apertũ. interdũ pro defatigare. Idem: Exultãtiaq; haurit corda pauor pulsans plerunq; pro uere. Idem: Spero equidẽ medijs, si quid pia numina possunt Supplicia hausurum scopulis. Sæpe etiã pro uacuare. Luci. Quãdo haurire animus mus arũ, & fortia gessit, unde ab eo fit auster, de quo inferius

dicemus, ab hauriendis aquis, & austra rotarũ cadi. Vir. Et fluuio uersare rotas, atq; austrã. et exhaurire, quod est prorsus euacuare. à quo exhaustũ dicimus finitũ, terminatum. Virgil. Quæ bella exhausta canebat. ex enim præpositio in cõpositione aliquando intentiua est, ut excogito, exaudio, quod est cogitando inuenio, & audiendo concedo. aliquando priuatiua, ut exlex sine lege, & exanimis sine anima. quod similiter fit in e præpositione. nam in effero, & eloquor intentiua est, in eduro uero, & enode priuatiua, nam eduras corylos dicimus, hoc est non duras, & enodes truncos, hoc est sine nodis. In appositione uero e, & ex aliquando significant pro, ut è repub. hoc est pro rep. & ex utilitate. & ubi dictio incipit ab r, tollenda est x, ut è regione, id est ex opposito, uel è diuerso, uel è cõtrario. ex tempore dicere, est ex improuiso, & impræmeditatũ dicere, nec domi compositã orationẽ proferre. à quo extẽporalis, siue extemporaria oratio dicitur. Cice. Quos credimus expedire rem, & consiliũ ex tẽpore capere posse. aliquãdo tamen ex tẽpore significat pro tẽporis cõditione. Idem: Vnius generis quoties sunt hæ ões, in qbus ex tẽpore officiũ quæritur. ex renibus laborare, idẽ est, qđ in renibus morbũ pati. ex uinculis causam dicere, est uinctum respondere criminibus. ex sententia aliqd habere, est aduotum habere, licet illud uideatur rationis esse, hoc affectus, eodẽ tamen significationis ueniũt. Quint. Habes ne uxorẽ ex animẽ tui sententia? Idẽ. Et ad omne uotũ fluente fortuna lasciuit otiũ. haurio iccirco cũ aspiratione scribi existimãt, ut prima ꝑsonæ præteriti perfecti differat à nominatiuo plurali huius nominis ausus, & secunda persona præsentis indicatiui à nomine auris. ab auris fit diminutiuũ auricula, quæ proprie est chartilago illa circũ aurium concauitatem. & auritus, qui uel magnas aureis habet. Vir. Auritosq; sequi lepores. uel sensum audiendi. Hora. Doctus auritas fidibus canoras Ducere quercus. & ausculto, qđ proprie est audio. Plau. Tum illũ summisse loquentem auscultabã. interdũ ponitur pro obsequor, pareo. Pacuui. Qui se magis audiendũ, q̃ auscultandũ censet. Ennius: Mihi auscultate pueros cremari iube. Cæcili. Audire ignoti, qđ imperãt soleo nõ auscultare. quãdoq; pro aspicio, cerno. Afra. Ludos hinc auscultaui procul. Varro hoc ab audio deriuatũ putat. auscultare etiã ueteres dicebãt pro oscolari. Plau. Et inter se auscultãt, & colũbatim os cum ore conferũt. & tunc ab osculo, hoc est ore deducitur, qđ auscultũ dicebãt antiqui. Var. Nam ab auris auricularis, & auricularius. unde auricularij specillũ dicimus, & uerminatio auricularis uocatur, cum putrida aures uermibus scatent. & auricularis digitus paruus, quo aures mundãtur. Item auriscalpiũ instrumentũ, quo mundantur aures. de quo Mart. Si tibi morosa prurigine uerminat auris, arma damus tantis apta libidinibus. Item ab haurio fit haustus quartæ declinationis, qđ sorbitionẽ significat. inueniturq; aliquãdo apud ueteres haustum facere pro eo, quod est potare. & hausto frequentatiuum, & compositũ exhaurio, quod est effero, euacuo. à quo similiter frequentatiuum exhausto. exhaustum tamen aliquãdo pro finito, ac terminato inuenitur. Virg. Quæ bella exhausta canebat. Mandare quoq; à manu danda declinatũ constat, qđ in dandis, accipiendisq; mandatis manus sibi inuicem dare mos erat. est autẽ mandare alicui personæ gerendũ aliquid, exequendũq; cõmittere. Quint. Mandata tamẽ tua fili perago. hoc est, qđ uulgo dicũt cõmissiones. Virg. Multa patri mãdata dabat. aliquãdo tamẽ ponitur pro cõmendare. Idẽ: Furtim mãdarat alendũ Threicio regi. Cic. Deinde ipsis scriptis nõ ea, quæ nunc, sed etiã actiones nostras mãdaremus, ut sæpe fecimus. hinc Paulus iurisc. inquit: Mandatũ nisi gratuitũ nullũ est. nã originẽ ex officio, atq; amicitia trahit. cõtrariũ porrò officiũ est merces. interueniẽte enim pecunia ad locã

tionem, & conductionem potius pertinet. hinc mādatorij dicū-
tur, quibus dantur mandata, & res gerendæ cōmittuntur. Itē
à mando fit cōmendo, quod si cum datiuo iungitur, significat
cōmitto, ut cōmendo te regi. si uero accusatiuo cum apud, uel
ablatiuo cum in, significat laudo, ut cōmendo te apud regem.
Cicero: Multis à me uerbis in senatu commendatus. hinc com
mendaticias literas dicimus, in quibus aliqui commendantur,
& cōmendationem modo pro laude, modo pro cōmissione. quia-
dam commendo, & cōmitto sic separant, ut commendemus nō
cognitis, cōmittamus cognitis. Teren. Ego me tuæ cōmendo, et
cōmitto fidei. Item à manu, & dando mādere dictū existimāt,
quod manu cibus ori admouetur, quemadmodū & à manu du
cenda dicimus māducare. hinc mandones, & manducones dic-
ti, de quibus supra disseruimus, & manducus, & māsum, hoc
est dentibus contritum. hoc enim proprie mandere, & mandu
care, & cōmanducare est. Plin. Radix cyperi cōmanducata,
& uulneri imposita prodest. & mandibula, in qua situ sunt
dentes, quæ & maxilla dicitur, & mansucius, quod significat
edacem, & maturū, & mite, quod decoctum, & ad mandendū
aptum est. et mensa, quod modo discum significat, in quo mādi
tur. Virg. Postq; exēpta fames epulis, mensæq; remotæ. modo
ipsa cibaria, unde primæ, & secūdæ mensæ dicūtur, id est pri-
mi, & secundi cibi. Idem: Non ego te dijs, & mensis accepta se
cundis Transierim Rhodia. Mensa enim pro trapeza, hoc est
tabula, qua argentarij utuntur. à qua trapezitæ dicūtur men
sarij. Itē à do satisdo, qđ est fideiubeo. à quo satisdator, fideius
sor. & satisdatio, fideiussio. Satisdatio inquit Caius, eodē mo
do appellata est, quo satisfactio. nam ut satisfacere dicimur ei,
cuius desideriū implemus, ita satisdare dicimur dare aduersa
rio nostro aliquē, qui pro eo, quod à nobis petitur, ita caueat,
ut eum hoc nomine securū faciamus. Satisdare, & satis præsta
re idem sunt. Item à dando uadis primo, deinde per syncopem
uas dictus sponsor. à quo uadimonium. sic enim à dando ua-
des, sicut à præstando prædes dicūtur, unde compræides appel
lantur eiusdem rei sponsores. uadimonium quidam ita defini-
unt, ut sit spōsio ad certū diem sistendi se in iudicio, id est cōpa
rendi per se, uel per aduocatos. Quint. de legato frumentario:
qui ad præstitutū diem uenerat, inquit: nisi tamen ad uadimo
nium legate uenisses, non multorū dierum commeatū habeba
mus. alij uadem non à dando deductum existimāt, quod qui ua
des dederit, uadere ei, hoc est discedere interim liceat. Horat.
Ille datis uadibus, qui rure extractus in urbē est. uadere quoq;
est aliquādo uadem, hoc est fideiussorē præstare. uas etia spon-
sor dicitur in re capitali, cum ipse idem periculū est subiturus,
ut apud Cicer. de Pythagoricis amicis, quorū alteri diem mor
tis cum tyrannus dixisset, alter pro amico ad uisendā matrem
ituro uas factus est. Vas uero neutri generis, quod uasis facit in
genitiuo, generale uocabulū est ad oīa, quæ intra se aliquid cō
tinent. & sunt uel uinaria uasa, ut dolium uas grande, quo ui
num recōditur. Varro: Dolia, atq; apothecas triclinareis. hoc
à ueteribus calpar dicebatur. Idem: Quia ante, q̄ nomen dolij
prolatū esset, id genus uasorū calpar diceretur. & cadus. Vir.
Vina bonus, quæ deinde cadis onerarat Acestes. Plini. Quin
& cæsar dictator triumphi sui cœna uinifalerni amphoras cē
tum, Chij cados centū in cōuiuia distribuit. Capit autē cadus
urnas duas, urna quadrantal continet, ut inferius dicemus uel
olearia, ut cadi, et dolia, & hemicadia, id est dimidij cadi, et len
ticulæ parua uasa, ex quibus paulatim, & leniter oleū fluit. uel
coquinaria, ut aula, siue olla, lebes, cacabus, tripus, ahenū, pa
tella, frixoriū, craticula, in qua cibi torrentur, & mortariū, in
quo ea, quæ soluenda sunt, teruntur. & pistillū quo tundenda
teruntur. Plau. Cultrū, securim, pistillū, mortariū. Item sarta

go, in quo escæ frigūtur. uel aquaria, ut urna, à qua mēsa qua
drata, in qua urnæ cum aqua tenentur, dicitur urnariū. & ur
ceus, cuius diminutiuum urceolus. Item hydria, quæ ἀπὸ τοῦ
ὕδατος, hoc est ab aqua nomen habet. & situla, quæ & cratera
dicitur. Nouius: Vidimus propè amnem crateris sumere aquā
ex ponte. & futis, quo aqua in tricliniū infundebatur. Et Ha-
nus barbatus uas paruū, sed in latitudinē porrectum, & ueluti
prægnans, quo aqua & uinum ferri ad mensam solet. inueni-
tur & hanū simpliciter neutro genere appellatum. Item matu
la, à qua matella. Plau. Netu postules matellā unā tibi aquæ
effundi in caput. unde matellio eiusdem significationis deduci-
tur. ponitur quoq; matula pro uase, in quo urina, seu lotiū col
ligitur. Vel mensaria, ut polubrū uas trulleū, in quo cœnaturi
manus lauamus. manalis urceolus, siue guturniū, ex quo aqua
in polubrū demittitur. Et trua, & trulla, de quibus inferius di
cemus. Itē salinū, in quo sal tenetur. & coclear, siue coclearis,
siue cochleariū. Item quadra, orbis, discus mensæ. Itē œnopho
rū, lagena, de quibus alibi diximus. & mistarius, in quo uinū
cum aqua miscetur. Luci. Vrceus, et longa geminus mistarius
ansa. & crater eiusdem generis, & battiola genus uasis, à quo
uinum è cado haustum ad mensam fertur. Plau. Batticlam au
reā octo pondo habebat, accipere uoluit. & nasiterna uas, quo
aqua ad mēsam fertur à nasi similitudine. & phiala uas uitreū
quo tam uinū, q̄ aqua, itē oleū, acetūq; interdū mensæ imponi
tur. Iuue. Byrro tenet phialā, tibi non cōmittitur aurū. & am
pulla non dissimilis phialæ, sed minor. & cyrnea uas uinariū,
quo uinū è cado hauritur, ut feratur ad mensam. Plau. Cadus
erat uini, impleuit cyrneā. & tina uas amplū, qđ similiter uino
plenū ueteres mēsæ adhibebāt, unde omnibus licebat haurire.
antiquissimi in cōuiuijs utrem uini primo, postea tinas impone-
bant, & termillū eiusdem generis. Item armillū, quod urceoli
genus est. Vel unguentaria, ut alabastrū, pixis, nimbus, quam
uis nimbus ad alios quoq; adhibeatur. uel potoria, ut poculū,
cuius diminutiuū est pocillum. Et cyathus exiguum uasculū, à
quo fit cyathisso uerbū. Plau. Cyathisso apud te, quādo poto.
Et cupa, quod à cauponibus qui hoc in poculis utebātur, nomē
assumpsit. Næui. Qui duas cupas mero plenas exhausit. Et cu
ligna. Cato: Culignā in fœno græco ponito, ut bene oleat. & cu
lulus calix fictilis, quo pōtifices, uirgines q; uestales utebantur,
sed Hora. pro urceolis, & conchis usurpauit. & sympiniū uas
simile cyatho, ἀπὸ τοῦ συμπίνειν, hoc est à cōpotando dictum.
Iuue. Sympiniū risere Numæ. hoc in gazophylacio libare mos
erat, à quo mulieres rebus diuinis deditæ sympinatrices appel-
latæ sunt. Et guttū. Plini. M. Curius iurauit se expræda nihil
attigisse, præter guttum faginū, quo sacrificaret. & Lesbium
genus uasis cælatū à Lesbijs inuentū. est autē Lesbos insula, in
qua est oppidum Mitylene abundans preciosissimo uino, unde
Lesbij calices dicti. Item obba poculi genus uel ligneū, uel ex
sparto, qđ ueteres uberā quoq; aliquādo dixerūt. Varro: Verū
meridie, an uesperi libentius ad obbā accedas, locus, actus, ad-
uētus declarauit. & Irnola uasis genus in sacris, et scyphus po
culū, quo usus est Hercules, sicut cantharus, quo usus Liber
pater. Itē cyphus, quod aliqui putāt à scypho nō differre. & ca
lix, cymbium, carchesiumq;, de quibus inferius disseremus. &
depesta poculi genus, quo uetustissimi utebantur. & epicluſis,
quo uti in cōuiuijs solebant. sunt itē uel pistoria uasa, ut mola,
cribrum, incerniculū, rutabulum, de quibus inferius dicemus,
quāuis mola, & rutabulum improprie uasa dicātur. uel repo-
storia, ut arca, scriniū, capsa, chartophylacium, chartarū repo-
storium, fiscina, fiscella, canistrū, cistella, sporta, bulga, locu
lus, de quibus partim superius diximus, partim dicemus infe-
rius. Itē saccus notæ significationis, qui & culeus dicitur. à quo

culiola

culiola cortices nucum uiridium dictæ, à similitudine culeo-
rum, quibus uinum siue oleum continetur, à cælando, hoc est
occultando nomen habentiū. cuius diminutiuum est sacculus,
quod pro loculo siue bulga accipitur. dicitur etiā marsupiū. Ca
to: Ex qua perspicuū est maiorem curam habere nos marsu-
pij nostri, quàm uitæ. & crumena, cuius diminutiuū est crume
nula, de quibus dictū est. & fiscus, quod proprie significat fol-
liculum, quo testes tegūtur. ponitur tamē pro saculo, in quo pe
cuniæ publicæ recondūtur, unde fiscū aliquādo pro ærario ac
cipimus. à quo fiscalis deducitur. hinc fiscales pœnæ, & fisca-
les pecuniæ dicūtur. et procurator fiscalis Romæ, q̄ pōtificialis
fisci curā gerit. & gazophylaciū arca, siue quis alius locus, in
quo preciosior supellex cōseruatur. Gaza enim Persica uox est,
& significat opes, supellectilē, & generaliter quicquid possi-
dens. Virg. Et gaza lætus agresti. φυλάττειν uero custodi-
re, & seruare est, unde arctophylax, ursæ custos bootes. uel ru
stica uasa sunt, ut cophynus calathus, qui à nostris qualus etiā
dicitur, quod à colando deducitur, instrumentum per quod ui
num defluit, cum calcatur uua. Virg. Tum spissō uimine qua
los. unde diminutiuum quasillus. & corbes uas rusticum uul-
go notum. dictū ab eo (ut Varro inquit) quod spicas, aliud'ue
quid in eo corruebāt, unde minores corbulæ dictæ. ab eo Cor-
bulo deducitur nomē uiri proprij, magnitudine corporis, et ro
bore præstantis, quasi ferendis corbibus idoneus esset: claruit
aūt Neronis temporibus. Iuue. Corbulo uix ferret tot uasa in-
gentia. & canistrū, cuius diminutiuū est canistellū. & tripliū
uas simile canistro. Sunt item uasa mensæ simul & coquinæ cō
munia, ut catinum, uel à capiendo, uel quod Siculi κάτινον
nuncupabant uas magnum concauum. escariū, in quo pultem
aut iurulenti aliquid portabant. Magida, à magnitudine, quæ
& patina, quod pateat appellatur. lanx, quæ & langula dicia-
tur à latitudine. Pli. Quæ omnia expiauit bellū ciuile Syllanū
paulò ante, quàm hæc facta sunt, lances q; è centenis libris argē
ti, quas tunc super quingētas numero Romæ fuisse cōstat, mul
tos q; ob eas præscriptos dolo concupiscentiū. Iuuen. Aspice q̄
magno distendant pectore lances. tympanum patinis, & lan-
cibus simile, sed magnitudine excellens. cōcha uas oblongū, cō
cauum, à similitudine conchæ. Paropsis patinæ genus aliquan
tum concauæ, in qua obsonia ponuntur. Iuue. Quàm multa,
magnáq; paropside cœnat. Græcum est παροψὶς παροψίδος,
à παρὰ præpositione, & ὄψον obsonium. sunt quæ & ad di-
uersos usus accōmodantur, ut fidelia. Plaut. Mulsi congialē
plenā faciam tibi fideliā. & seria uas oblongū, arcłumq;. Per-
sius: O si sub rastro crepet argenti mihi seria dextro Hercule.
Teren. Releui oīa dolia, omneis serias, cuius diminutiuū est se
riola. Persi. Seriolæ metuēs ueteris deradere limū. & sinus uas
sinuosum. Virg. Sinū lactis, & hæc tibi liba Priape quotannis
Expectare sat est. Item galeola uas similiter sinuosum, sed ali-
quanto minus. Varro. Vbi erat uinū positum in mensa, aut ga
leola, aut sinu. & lepista uas ampullæ simile. Idē: Aliqui uen
ditant oleum Sabinorū, lepistæ pauperibus plerisq; aut fictiles
sunt, aut æneæ. & orca uasis genus erat tereti, atq; uniformi
specie, cū quo aliquādo iactare talos antiqui solebāt. Pers. An
gustæ collo nō fallier orcæ. sumpsit aūt nomen à similitudine
marinæ belluæ, quæ orca dicitur, balenæ infestа, de quibus sic
Plin. Balenæ & in nostra maria penetrant, in Gaditano Oce
ano non ante brumā conspici eas tradunt. condi autem æstatis
tēporibus in quodā sinu placido, & capaci mire gaudēteis ibi
parere. hoc scire orcā infestā his belluā, & cuius imago nulla
repræsentatione exprimi possit alia, quàm carinæ inuersæ, den
tibus truculentæ. irrumpūt ergo in secreta, ac utulos earū, &
fœtas, uel etiā in annū grauidas lacerant morsu, incursuq; ceu

liburnicarum rostris fodiunt. illæ ad flexum immobiles, ad re
pugnandū inertes, & pondere suo oneratæ, tunt quidē & uete
ro graues, pariendi'ue pœnis inualidæ, solum auxilium nouere
in altum profugere, & se toto defendere Oceano. contra orcæ
occurrere laborāt, seseq; opponere, & cautiū angustijs truci-
dare, in uada urgere, saxis illidere. spectātur ea prælia ceu ma
ri ipso sibi irato nullis in sinu uentis, fluctibus uero ad anheli-
tus, ictusq;, quātos nulli turbines uoluāt. orca & in portu Ho
stiensi uisa est oppugnata à Claudio principe. uenerat tunc ex
ædificante eo portū, inuitata naufragijs tergorum euectorū è
Gallia, satianſq; se per cōplures dies, alueum in uado fulcaue
rat accumulata fluctibus in tantū, ut circūagi nullo modo pos
set. & dum saginā persequitur in litus fluctibus propulsa emi-
nente dorso multum super aquas carinæ uice inuersæ, protēdi
iussit Cæsar plagas multiplices inter ora portus, profectusq;
ipse cum prætorianis cohortibus populo Romano spectaculū
præbuit, lanceas congerente milite è nauigijs assultantibus, quo
rum unum mergi uidimus reflatu belluæ oppletum unda. ora
balenæ habent in frontibus, ideoq; summa aqua annatātes, in
sublime nimbos efflant. hæc Plini. Orcades uero insulæ sunt
Oceani septentrionalis ultra Britanniam: modicis inter se spa
cijs discretæ, non lōge remotæ ab insula Tile. Cumerum uoca
bant antiqui uas, quod operтū in nuptijs ferebāt, in quo erāt nu
bentis utensilia, quod etiam camillum nominabant, hoc est ad
ministerium aptum. nam ueteres camillos uocabant ministros
impuberes in sacris, unde & Mercurius Hetrusca lingua Ca
millus uocatus. est etiā Camillus proprij uiri, & Camilla pro
prium mulieris. Virg. Volsca de gente Camilla. Quidā camil
lum dictum uolunt quasi paruum caminum. est enim caminus
græce, quem Latine fornacem nominamus. Item per fillum uas
quoddam erat picatum, in quo unguentum seruabatur quo un
gebātur Quirini arma. dicitur autē uas uasis, & uasum uasi,
à quo uasculum diminutiuum. & conuaso uerbum, quod signi
ficat furtim colligo. Teren. Aliquid cōuasassem, atq; hinc me
conijcerē protinus in pedeis. metreta uas est ad mensurandum,
quæ etiā sextarium dicitur. modius mensuræ genus, de quo su-
perius diximus. Item congiariū, de quo inferius dicemus. simi
li modo à do uado deriuatur, quod est eo, quasi uiæ do, ut non
nulli opinātur. Nos à græco potius deductū existimamus, nam
Græci βαδίζειν dicunt ire. à quo Abatos, hoc est inaccessa
uocitata est insula Aegypti, ad quam non est accessus. Item
alius locus ultra Aegyptū, atq; Aethiopas. Luca. Atq; Abatō
quam nostra uocat ueneranda uetustas. à uado simili modo cō
posita fiunt circunuado, hoc est inuadendo circundo. euado qđ
proprie significat exeo siue transeo. Vir. Euadit q; celer ripam
irremeabilis undæ. Teren. Sic inquā quò euadat, uide. aliquan
do tamen per metaphoram euadere ponitur pro fieri, produci.
Cicero. An uerebare ne non putaremus natura potuisse impro
bum euadere. nonnunq; pro liberare. Sall. At ni Marius signa
inferre, atque euadere oppido properauisset, profecto cuncti,
aut magna pars fidem mutauissent. quandoque pro ascendere.
Virgil. Euado ad summi uestigia culminis. modo pro appare-
re. Idem: Vt tandem ante oculos euasit, & ora parentum. plea
runq; etiam euadere, est per quācunq; difficultatem ad aliquid
peruenire. Ter. Et heri semper lenitas uerebar quorsum eua-
deret. inuado quoq; proprie aggredior significat. Sall. Prius q̄
hosteis inuaderet. aliquando ponitur pro ingredior, siue initia
pio. Virgil. Tuq; inuade uiam. Idem: Aut pugnā, aut aliquid
iandudum inuadere magnum. Item à do uadum dicitur, per
quod uia datur. est enim proprie uadum fundum fluminis,
lacus, maris, & cuiuscunq; aquæ. Plin. Frequentes quippe tæ
niæ candicantis uadi carinas territant, Idē: Orca inuitata nau

fragijs tergorum aduectorum è Gallia alueum in uado fulca
uerat. Idem: Saxũ miri candoris à uado ad ſumma perlucens.
Idem: Lignum uado hærebat. Idem: Vel ſi ad uada uſq; gla-
cientur amnes hinc uadum quoque appellatur locus, qui pro-
pter breuitatem aquæ pedibus tranſiri poteſt. unde uadoſus,
amnis, & uadoſum mare dicitur, cum frequentia habet uada,
hoc eſt frequentia loca, quæ tranſiri pedibus poſſunt. hinc ua-
dare uerbum deducitur, quod eſt pedibus tranſire. Solinus: Flu
men quod propter breuitatem facile uadari poterat. Papinia-
nus: Flumine publico interueniente uia conſtitui poteſt, ſi aut
uado tranſiri poteſt, aut pontem habeat. ſecus autem, ſi uada
ri non poſſit, ſed pontonibus traijciatur. A do præterea doceo
deriuatur. nihil enim aliud eſt docere, quàm diſciplinæ, aut al
terius cuiuſcunq; rei cognitionẽ dare. Virg. Docuit poſt exitus
ingens. à quo doctus dicitur, quãuis peritus plus eſſe uideatur,
quàm doctus. Cicero: Itaque cum ſint docti, à peritis facile de-
ſciſcunt ſententia. & docilis, qui facile docetur. & docibilis, q
natura aptus eſt doceri. documentum, quod experientiã ſigni-
ficat. doctor, qui docet. doctrina, quod modo pro actu ipſo do
cendi accipitur, modo pro diſciplina. Virg. uir in omni doctri-
narũ genere excellens. doccre etiam aliquando pro dicere acci
pitur. Lucil. Ne doce, hoc eſt ne dicas. ab hoc fit dedocco, quod
eſt id, quod doctus es, falſum eſſe oſtendo, docens quod uerum
eſt. Quintil. Et quidem prius, ac difficilius opus dedocendi, q̃
docendi. Item dos non ſolum ea, quæ marito ab uxore datur,
unde dotalia bona dicuntur, & dotales fundi, hoc eſt ad do-
tem ſpectantes, & in quibus dos à uiro locatur, ſed etiam quic-
quid alicui datum eſt, uel à natura, uel ab hominibus, unde do
tes animi dicimus prudentiã, iuſtitiam, fortitudinem, cæteras q̃
uirtutes. Item dotes corporis, robur, pulchritudinem, incolumi
tatem, & alia huiuſmodi. hinc fit doto uerbum, & paſſiuum
dotor, & uirtutibus dotatum hominem dicimus, & uitijs, &
quacunque alia re, & indotatum ſimiliter. Cice. Cuius artem
cum indotatam uidiſſes, & incommunitam, & incomptam,
uerborum etiam dote locupletaſti. Item deus, qui dat hominis
bus quicquid commodũ eſt. quamuis alij aliunde deducant; ut
ſuperius oſtendimus. Item dono, quod eſt munus do, quãuis ali-
qui donum à Græco dictum malint, quod eſt δῶρον. do-
namus autem plerunque præmij gratia. Cicero: Cum Gallos,
& Hiſpanos ciuitate donaſſet, in præmiũ ſcilicet. interdum be
neuolentiæ. Virgilius: Nemo ex hoc numero mihi non donatus
abibit. certe non præmij gratia, nam tres primi præmia acci-
piunt, & poſtremi nihil omnino merentur, ſed beneuolentiæ.
nonnunquam miſericordiæ, & liberalitatis. Cornelius nepos
Auxit hoc officium alia quoq; liberalitate: nam uniuerſos fru-
mento donauit, profectò clementiæ, ac liberalitatis gratia, nõ
remunerationis. A dono donaticæ coronæ appellatæ ſunt,
quod his ueteres in ludis donarentur. Item donatiuum mu-
nus, quod à principe, ſiue imperatore donatur. donum ho-
norarium, quod datur patrono. donaria, non in quibus do-
na reponuntur (ut quidam ignari ſentiunt) ſed ipſa dona,
quæ dijs offeruntur, & ſacras menſas, atque aras ornant.
Macrobius: Ornamenta uero ſunt clypei, coronæ, & hu-
iuſmodi donaria. neque enim donaria dedicantur eo tempo-
re, quo delubra ſacrantur. at uero menſa, aruleæ que eo die,
quo ædes ipſæ dedicari ſolent. donatus, cui quid dono da-
tum eſt, cuius contrarium indonatus. Item Donatus propri-
um nomen, quaſi dono à natura hominibus datus. donum ali-
quando etiam de rebus pernitioſis dicitur. Virgilius: Quas il
li Philomela dapes, quæ dona pararit. à dono compoſita fiunt
redono, & condono. redonare, remunerare eſt. condonare ue-
ro modo donare, modo ignoſcere. ab his redonatio, & condo-

natio, ſicut à dono donatio. Item à do datatim deriuatur, quod
ſignificat inuicem dando. Plautus: Tum iſti, qui pila lu-
dunt datatim in uia. Pomponius: Quod ille dixit, cum
ego in lecto datatim luſi tecum, hoc eſt inuicem dando, id eſt
coëundo. nam datatum ludere eſt mutuo coitu uti, quaſi dare
alteri, quod alter det ſibi. & datarius, nouum quidem,
ſed non inelegans nomen. Significat autem eum, qui in
poſtulationibus, ac literis manu pontificis maximi ſubſcri-
ptis, diem, ac locum notat, quibus datæ ſunt literæ. & da-
tio notæ ſignificationis. Veteres pro dant danunt aliquan-
do ſcripſere, & duis pro dederis. Plautus: Cui ſeruitutem
dij danunt lenoniam, mutuum dare, eſt mutuare. mutuum
damus (ut Paulus iuriſconſultus inquit) non eandem ſpeci-
em recepturi, quam dedimus, hoc enim commodatum, aut de
poſitum eſt, ſed idem genus. Nam ſi aliud genus, ueluti pro
tritico uinum recipiamus, non erit mutuum. Mutui datio in
his rebus eſt, quæ pondere, numero, menſura'ue conſiſtunt:
quoniam in his non idem ſpecie redditur, ſed genere, cum in
cæteris rebus aliud pro alio inuito creditore, reddi non poſ-
ſit. Appellata eſt autem mutui datio ab eo, quod de meo tuum
fit. et ideo ſi non fiat tuum, non naſcitur obligatio. Mutuu-
um à fœnore ſic ſeparat Marcellus, quod mutuum ſine uſu
ris, fœnus cum uſuris. Plautus: Nam ſi mutuo non potero,
certum eſt ſumam fœnore. Mutuo, & mutuor ita differunt,
quod qui pecuniam dat mutuo, is mutuare dicitur: qui uero
accipit, is pecuniam mutuatur. Mutuum pro uicario acci-
pitur. Apuleius: Mutuam tibi operam præſtiti, hoc eſt uica
riam. Aliquando mutuo aduerbium eſt, & modo ſignificat
alterutrum. Cicero: Mutuo ſe amabant, hoc eſt alter al
terum amabat. modo uiciſſim. Idem: Fac me mutuo dili-
gas, hoc eſt, fac mihi in amore reſpondeas, & me uiciſſim a-
mes. à mutuo mutuatio deriuatur, hoc eſt actus ipſe mutuan
di. Sunt etiam qui à do ſuadeo deductum uelint, quaſi ſuaue-
do, hoc eſt ſuaue dico. Eſt enim ſuadere accommodatis, &
ſuauibus uerbis aliquem in opinionem noſtram inducere cona
ri, hoc eſt hortari aliquem ad id, quod intendimus. Cuius
contrarium eſt diſſuadeo. Perſuadere uero, eſt ſuadendo,
aut diſſuadendo aliquid hominem in opinionem noſtram in-
ducere. à ſuadeo fit ſuaſio, ſuaſor, ſuadela pro ſuaſione,
& ſuaſorius adiectiuum, unde pars deliberatiua à Rhetori-
cis ſuaſoria dicitur, & ſuaſorium munus, hoc eſt offi.cium
ſuadendi, & ſuaſibile, quod ſuaderi facile poteſt, & ſuaſi-
biliter aduerbium. A diſſuadeo diſſuaſor, diſſuaſio, diſſua
ſibile. à perſuadeo perſuaſor, perſuaſio, perſuaſibile, perſua
ſibiliter. Do uero à Græco dictum exiſtimant, quod eſt
δάω, à quo doſis datio dicitur, & antidotum, quod con
tra uenena datur, quaſi ex aduerſo datum. nam & ipſa
antidota ferè uenena ſunt, ut ſit antidotum, quaſi uenenum
contra uenenum. Ab hoc antidotario, unde antidotarium
librum dicimus, in quo de antidotis ſcriptum eſt. Quidam
daniſtas quoque, hoc eſt, fœneratores à dando dictos uo-
luere, quod dent fœnori, quamuis alij à Græco potius exi-
ſtiment, hoc eſt ἀπὸ τοῦ δανίζειν, quod eſt mutuare.
SIBI. Romæ ſcilicet. Sui pronomen eſt reciprocum, dic-
tum ita, quia in ſe ipſum reflectitur. Reciprocum pro-
prie ſignificat repetitum, & reciprocare repetere eſt: quo-
niam ueteres procari petere dicebant. unde proci à petendis
mulieribus dicti. Sunt enim proci, qui mulieres in matri-
monium poſcunt. Virgilius: Procos irriſa priores. &
qui adeo impudentes ſunt, ut nimis petant, procaces appel-
lantur. Vnde procax meretrix, petulans dicitur, impudens,
inuerecunda, mordax. Terentius: Maligna multum. & ma-

gis procax

gis procax illico facta eſt. & procacitas petulantia, quæ non
ſolum de animantibus, ſed etiam de alijs rebus dicitur. Vir-
gilius: Penitusq; procacibus auſtris, hoc eſt ſæuientibus pro-
cellis aſperis, malignis. procaciter quoque aduerbium ab eo
fit, hoc eſt petulanter. Procor autem à prociendo deriuatur.
procire enim petere eſt. Liuius: Matrem procitum uenerat. ha
bẽtque penultimam ſyllabam correptam. quando enim pro-
ducta eſt, ſignificat ruptum, atq; irritum. Hinc iuriſconſulti ir
ritum teſtamentum procitum dicunt. & procitare ſæpe dicere,
prouocare. & procet pro prouocet. procieo autem à cieo decli-
natur, quod cõponitur, à cis & eo. Eſt autem ciere prouocare,
& quaſi cis, hoc eſt citra mouere, non (ut Seruius inquit) no-
minare. Virgilius: Extremosq; cient gemitus. Idẽ: Lachrymasq;
ciebat. Idem: Aere ciere uiros, Martemq; accendere cantu. Di
cimus autem & in quarta coniugatione, cio cis. à quo accire de
ducitur, hoc eſt aduocare. ab hoc uero accerſire eiuſdem ſigni-
ficationis. & Deaccire idẽ quod accire. A cio cito fit, quod pro
prie eſt uoco. Cicero: Citat eum, non reſpondet, citat accuſato
rem. Idẽ: Citetur Salamis clariſſimæ teſtis uictoriæ, hoc eſt uo
centur Salaminij, ut teſtimonium uictoriæ perhibeant. per me-
taphoram tamen ponitur pro incito, prouoco, cõmoueo. Idem:
Quorum ſtudium legendo, nõ ſcribendo uehementius in dies
citat. ab hoc citatio deriuatur notæ ſignificationis. Et uerbum
oſcito, quaſi cito, hoc eſt cõmoueo os. Vnde oſcitatio oris exten
ſio dicitur: & uitiũ eius, qui frequenti oſcitatione tenetur, oſce
do. quod cum toto corpore fit, pandiculatio dicitur. & qui toto
corpore extenditur, dicitur pandiculari. Item citus, hoc eſt ce-
ler quaſi citatus. nam qui uocati ſunt, celerius uenire conſueue
runt: & citatus quoq; pro celer uſurpatur. Apule. Citato non
teſtudineo greſſu. Salluſtius: Modo citus, modo tardus ingreſ-
ſus. Ab hoc fit comparatiuum citior, & ſuperlatiuum citiſſi-
mus. Plau. Nullam ego rem citiorem apud homines eſſe, quam
famam reor. Afranius: Citior abijt ancilla, citiſſima omnium
redijt. Item cito aduerbium, à quo citius, & citiſſime. Item à
cito alia quoq; compoſita ſiunt. Recito quod ſignificat repeto.
Martialis: Fama refert noſtros te Fidentine libellos Nõ aliter
populo, quàm recitare tuos. Excito quod proprie ſignificat ex-
pergefacio. Ponitur tamen pro ſolicito. Seneca: Vt otioſum ex-
citarem. ab hoc excitatio, excitamen, excitabulũ, excitamentũ,
excitator, excitabũdus deriuãtur. Incito, prouoco, irrito, incen
do. A quo incitatio, incitamen, incitabulum, incitamentũ, pro
eo quod incitatur. A. Gellius: Fomes, atq; incitabulũ uirtutis.
Item incitator, atq; incitabundus pro eo qui incitat. Suſcito, in-
terdum excito, interdum uiuifico. Seneca: Nec tam ſanare lan-
guentem uiſus eſt, quàm mortuũ ſuſcitare. Ab hoc fit ſuſcita-
bulum, quod pro incitamẽto accipitur. Varro: Symphonia uo-
cis ſuſcitabulum. concito, commoueo, ad iram prouoco, à quo
concitatus iratus dicitur. Gellius: Erat enim aliquanto concita
tior. percito, quod meminerim, nõ legi, inuenitur percitus, hoc
eſt commotus, concitatus. ſolicitus quoq; à cito cõponitur, quã-
ſi ſolo citatus, hoc eſt permotus, quemadmodum inferius dice-
mus. Præterea à cio cõcio dicitur, quod modo eſt perturbo, cõ-
mouco. Afranius: Dij ſunt irati tibi, qui cõcire cogites tantum
mali. Accius: Niſi quaſi terreſtris pontus ſtrages conciet, modo
conuoco, à quo concionẽ uocamus multitudinẽ populi congre-
gatam ad audiendum aliquem orãtem pro utilitate communi,
propter quod & locus ipſe concio appellatur, & ipſa oratio. &
is qui orat, dicitur concionari. Item à concio concilium, multi-
tudo populi conſulendi gratia congregata. à quo conciliabulũ
locus in quo concilium congregatur, et concilio uerbum, quod
eſt comparo, contrabo. capitur q; in bonam & in malam par-
tem: Nam & concilio mihi amorem alicuius, ac beneuolentiã

dicimus, et concilio odiũ, concilio inimicitias, hoc eſt emo, com
paro. Hinc conciliatus pro empto accipitur. Terent. Prodi ma
le conciliate, hoc eſt magno precio empte. & cõciliatio pro con
uentione uſurpatur. Plau. Extat conciliatio, ſeruanda promiſ
ſa. Quando autem non cum re, ſed cum deo ſiue homine iungi-
tur concilio, ſignificat placo, & amicum facio. Virgil. Tu ſce-
ptra, Iouemq; concilias. A quo cõciliatrix dicitur mulier, quæ
uiris comparat, & conuenire facit uxores, & uxoribus uiros.
& conciliabundus, qui conciliat. et reconciliare eſt in gratiam
reſtituere, quoties ſcilicet amici, qui interpoſita aliqua offenſa
aliquandiu fuerint inimici, in priſtinam redeunt beneuolentiã,
ac familiaritatem. à quo recõciliatio dicta. Dicimus præterea
concilio mihi laudem, famam, & honorem. & ſimiliter recon-
cilio, hoc eſt comparo, & acquiro. Quintilianus: Nam & plus
autoritatis afferunt ea, quæ non præſentis gratia litis ſunt com
parata: & laudem ſæpe maiorem, quàm ſi noſtra ſint, recon-
ciliant. Cis autem, à quo cieo deduci diximus, licet proprie ci-
tra ſignificet, aliquando tamen pro ultra ponitur. Salluſtius:
Cis Rhenum atque inter mare noſtrum, et Oceanum. à quo ci
timus dicitur extremus, & citima uocantur quæ cœlo proxi-
ma ſunt. Cicero: Quibus erat ea minima, quæ ultima cœlo,
citima terris luce lucebat aliena. Et citra, quod præter notam
ſignificationem ponitur aliquando proſine. Vt cum dicimus
plus uſus ſine doctrina, quàm citra uſum doctrina ualet. &
ciſterna, de qua inferius dicemus. Ciſſum uehiculi biroti ge-
nus eſt. Cicero: In quadam caupona ſe occultans perpotum
ciſſio donum uenit. Ciſſeus rex Thraciæ fuit, pater He-
cubæ uxoris Priami, à quo Ciſſeis patronymicum fœmini-
num. Citeria appellabatur effigies quædam arguta, & lo-
quax ridiculi gratia, quæ in pompa uehi Romæ ſolebat.
Varro reciprocum à recipiendo deriuatum ſcribit, & id eſſe,
quod aliunde profectum redit eò, unde profectum eſt.
Accius: Reciproca tendens neruo equino concita tela. Hinc re
ciprocatio picitur retrogradatio ſiue circumactio. Plinius:
Solertiam caprarum Mutianus uiſam ſibi ſcribit in ponte præ
tenui duabus obuijs è diuerſo, cum circunactum anguſtiæ
non caperent, nec reciprocationem longitudo in exilitate cæ
ca, torrente rapido minaciter ſubterfluente, alteram decubuiſ
ſe, atque ita alteram proculcatæ ſupergreſſam. Hinc reci-
procari eſt retrogredi, ita ut non uertaris: & reciprocum ar-
gumentum dicimus, quod Græci dicunt ἀντιστρεφον, in quo
quicquid conſtituitur uerum, eſſe falſum reperitur, & quod
in aduerſarium dicitur, reflectitur in dicentem. Dialectici
quod ſenſum in diuerſa trahat, tractum appellant, quale
eſt illud: Viro forti præmium, quod optauerit, detur. Qui
fortiter fecerat, uxorem alterius in matrimonium petijt, &
accepit: is deinde cuius uxor fuerat, fortiter fecit, repetit eam,
contradicitur. Secundus qui fortiter fecit: Si placet lex (in-
quit) redde, ſi non placet redde. alter. ſi placet lex, non red-
do, quia ſecundum legem mea eſt: ſi non placet, non reddo:
quia repetere eam non potes ex lege, quam improbas. Ta-
le eſt apud Africanum iuriſconſultum, qui quadringenta (in-
quit) habebat, trecenta legauit, deinde fundum tibi dignum
centum aureis ſub hac conditione, ſi legi Falcidiæ in teſta-
mento ſuo locus non eſſet, quicquid hic conſtitueris uerum eſ-
ſe, falſum reperietur. Nam ſi legatum tibi datum ualere dica-
mus, legi Falcidiæ locus non erit. Ideóque deficiente condi-
tione non debebitur. Rurſus ſi legatum non ualet, legi Fal-
cidiæ locus non erit, & ſic legatum tibi debebitur. Hoc qui-
dam tractum uocitauere. iccirco igitur ſiui, & deriuatiuum
eius ſuus dicta ſunt reciproca, quod ſicut reciprocatur ſpiritus
cum recipitur, & unda uiciſſim alluens littus, & Euripus

ad pristinum subinde cursum rediens reciprocus est, ita hæc pronomina, ad id unde prodierant reuertuntur, quod Græci ἀντιστρέφειν, & ἀντιστρόφως uocant. Neque enim dicere fas est, Ego dixi sibi, non est sibi curæ respublica, tu fuisti secum (ut uulgus indoctorũ loquitur) quia nulla in ijs reciprocatio est. Ideo ita dicendum, ego dixi ei, non est ei curæ respublica, tu fuisti cum eo simili modo non est fas dicere, uidi Ciceronem & fratrem suum, sed, uidi Ciceronem & fratrem eius. Econtrario uero barbare dicitur in sacris literis: Omnes à te expectãt, ut des illis cibũ in tempore, ubi proculdubio reciprocatio est, ideóque non illis, sed sibi est scribendum. Sicut enim rectè dicimus: Omnes expectamus, ut det nobis escam in tempore, omnes expectatis, ut det uobis escam in tempore: ita dicendum est, omnes expectant, ut des sibi escam in tempore. item parum latine translatum est: A gloria eorum repulsi sunt, pro à gloria sua: & perierunt propter iniquitatem eorum, pro suam. Rectè ergo Poëta inquit: Reddita Roma sibi est. Nam si scriberetur, reddita ei, de altero intelligeretur, utputa reddita Neroni, aut cuipiã alteri. etenim si ita dicamus: Dũ Cicero cum Trebatio loqueretur, pluribus uerbis negligentiã eius accusauit, profectò Trebatij negligentiã à Cicerone accusatã intelligimus. Si uero negligentiã suam dicamus, Ciceronem significamus negligentiã propriam, dum cum Trebatio loqueretur, accusasse. Est tamen quando indifferenter & se pro ipsum, pro ut ad illius, de quo loquimur, uel ad nostram personam sermonem referemus, in quorum altero reciprocatio est, alter nullam habet reciprocationem. Verbi causa: Omnes optãt, quod sibi utile est: & omnes optant, quod ipsis utile est. illud ad personam eius, de quo loquimur refertur, & manifestam habet reciprocationem, hoc ad personam nostram, ideóq; nulla est in eo reciprocatio. Cice. Multi dubitabant, quid optimum esset, multi quid sibi expediret. Idem: Legatus in pace profectus in prouincia pacatissima ita se gessit, ut ei pacem esse expediret. Idem: Qui erranti comiter mõstrat uiam, quasi de suo lumine lumen accendit, facit, ut nihilominus ipsi luceat cum illi accenderit. Hic notandum est, quod aliquãdo pro sui siue suus, ponitur, is aut ipse aut ille, duntaxat ad uitãdam amphibologiam, hoc est sermonis ambiguitatẽ. Cicero in Bruto sic scribit: Is soceri instituto, quem quia cooptatus in augurum collegium non erat, non admodũ diligebat, præsertim cum ille Quin. Scæuolam sibi minorem natu generum prætulisset. Notat hũc locum Quintilianus, & id sibi tam ad socerum, quàm ad Fannium referri posse testatur. Quod si dixisset, ei, de Fannio utiq; locutus intelligeretur. Item notandũ, quod suus aliquãdo pro proprius accipitur. Persius: Velle suum cuiq; est, nec uoto uiuitur uno. Catullus: Suus cuiq; innatus est error. Et interdũ huic pronomini additur sibi, nulla necessitate, sed ueluti cuiusdam festiuitatis gratia. Terentius: Suo sibi hunc gladio iugulo. Cic. Suo sibi uictitant succo. Columel. Suo sibi iure abluuntur. utimur etiam frequenter hoc dicendi modo: suus est illius mos, sua est istius natura, suus est Aristotelis modus, suũ Platonis genus, sua discentis diligentia, sua docentis. Nec illud contemnendum est, hoc pronomen suus non carere uocatiuo. Nam quod in sacris literis legitur: Laudate dominum omnes angeli eius, profecto angeli sui legendũ est, qui est uocatiui casus. Præterea quis neget ita dici elegãter posse: Defendite, adiuuate, protegite, Cæsarem uita periclitantem ô amici sui, ô milites sui, ô ciues sui. Mouere me aliquando solet, quod Virgilius scripsit: Viuite felices, quibus est fortuna peracta Iam sua. ubi proculdubio non sua, sed uestra dicendum erat: nec mihi absimile ueri uidetur, emendaturum hunc locum poëtam omnium maximum fuisse, si opus perfecisset. Nã quod alibi ait: Quisq; suos patimur manes,

non refertur id suos ad primam personam, quia sic resoluenda oratio est: Nos patimur maneis, sed quisq; nostrũ suos. Præterea illud quoq; sciendũ, quod hæc tria pronomina, ego, tu, sui, binos genitiuos sortita sunt, mei, tui, sui, & mis, tis, sis. Sed alteri, hoc est mis, tis, sis, actiue capiebantur, in quorum locum succedere meus, tuus, suus, quæ possessiua pronomina uocitantur. Ennius: Ingens cura mis cõcordibus æquiparare. mis pro meis posuit, non pro mei. At mei, tui, sui, nunquam nisi passiue accipiuntur. Quintilianus: Et quod inter ista difficillimum fuit, amore mei uicit etiam matrem suam. Cicero: Quod desiderium tui ferre nõ posset. Virgilius: Quiq; sui memores alios fecere merendo. Terentius: Hoc unum scio hanc meritam, ut memor esses sui. Non significatur hic amor meus, quẽ in alterũ habeo, sed quem alter erga me habet. Item non desiderium tuum, sed alterius de te, & non memoria sua, sed de se. Similiter in plurali duorum. nam sui uocem genitiui pluralis, ac singularis non uariat, nostrum & uestrum, respondent ad illa mis, & tis, ut nemo nostrum, nemo uestrum, non autem nemo nostri, nemo uestri. Veteres certe, maiores nostrum, pro maiores nostri, scripsere. Vnde importunissime fecisse Aul. Gellius scripsit, qui in plerisq; Sallustij exemplarijs scripturam istam syncerissimam corruperũt. Nam cum in Catilinario scriptum foret: Sæpe maiores nostrum miserti plebis Romanæ. nostrum aboleuerunt, & nostri scripserunt. Rursus habete curam nostri, sicut habemus curam uestri, non autem nostrum, & uestrum: quia hæc respondent ad illa mei, tui. aliquando tamen hæc confunduntur, sed perraro, ut causa mea, & causa mei, et apud Terentium: Vt apparet desiderio id fieri tuo, uidelicet quo tu desideraris, non quo desideras. Proprie autem memoria mea actiue accipitur, quod scilicet ego recordor: memoria mei passiue, quod alij de me recordantur. Dolor meus, quo solicitor: dolor mei, quo alij solicitantur. copia mea, quam ego possideo: copia mei, qua possideor. Vt meretrix facit omnibus copia sui, non suam: potestas mea quam habeo, potestas mei qua habeor. Vtilitas mea, quã suscipio: utilitas mei quã suscipit alius, hoc est, quæ à me suscipitur. Quintilianus: Sed ut aliquid præstaret patriæ utilitatis mei, id est de me. Sic fastidium meum, quo ego alios fastidio: fastidiũ mei, quo ab alijs fastidior. Idem Seu mulier omnibus exposita mortalibus uanitatem fastidio mei, despectu; captauit. Sunt tamen quædã ancipitem habentia significationẽ, sed quæ facile discerni possit, ut cũ dico: Hæc est pars mea, non de parte corporis intelligo, sed hæreditatis. & rursus, hæc est pars mei, non de hæreditate, sed de corpore. Manus pars mei est, non mea: fundus pars mea, non pars mei. Nam quod Cic. inquit: Ex quo uereor nihil sim tui, nisi suppositionem pedum imitatus, hic tui de tuo significat, non de te, estq; à tuũ in genere neutrali, non à tu pronomine primitiuo. Adeo autem dare actiuam significationẽ in his tribus genitiuis mei, tui, sui, refugerunt autores linguæ Latinæ, ut eos mutauerint in aliam uocem, genitiuis aliarum dictionum, cum quibus conjunguntur, minime mutatis. Cic. Dico mea unius opera rempublicam esse liberatam. Idem: Solius enim meum peccatum corrigi non potest. Idem: Ex tuo ipsius animo coniecturam capio. Non dixit, quia non licuit, mei unius opera, mei solius peccatum, tuipsius animus. & in plurali Quintilianus: Deinde cum satis uires eorum explorauerint, suæ ipsorum fiduciæ permittunt, non dixit, sui ipsorum fiduciæ. Nostræ quoque religionis homines, qui sacras literas interpretati sunt, hoc diligentissime obseruarunt: Domine exaudi uocem meam clamantis ad te. & alibi: Domine non morabor iustitiæ tuæ solius. Item alibi: Sustulit de latere meo ancillæ tuæ dormientis. & tuam ipsius animam

pertransibit gladius. Nec alia causa Terentius scripsit: Saluus sum meo præsidio, atq; hospitis: & non præsidio mei, atq; hospitis. Idem: Hem tot mea solius soliciti sunt causa, ut me expleãt. Gaudent autem maxime hæc pronomina siue in primitiuorum genitiuorum, siue in possessiua uoce illis tribus solius, ipsius, unius. possumus tamen & trium, & quatuor eleganter dicere. Item omnium, plurium, cuiuscunq;, & siqua sunt huiusmodi. Cicero: Sed uoluntati uestræ omnium parui. Brutus: qui uestris paucorum respondeat laudibus. Veteres sas pro suas usurpauere. Ennius: Virgines, nam sibi quisq; domi Romanus habet sas. Item sam pro eam. Idem: Nec quisquã philosophiam in somnis uidit priusquã sam discere cœpit. DFLITIAE. Oblectamenta. Delitiæ proprie dicũtur, quæ maxime sunt nobis uoluptati, à deliciendo, hoc est alliciendo nos ad uoluptatẽ. Delicere enim elicere est. Plau. Qui illũ sciat delicere, et noctẽ facere possit de die. Veteres licere implicare dicebant, à licio quod est filũ, quo in tela textrices implicant stamen, unde trilicem dicimus uestem, quæ ex tribus licijs constat. A licere, hoc est implicare lenones appellati, & per diminutionem lenunculi, & fœminino genere lenæ, quod adolescentulos alliciant. significat tamen aliquando lenunculus etiam nauigium piscatorium. Lenas appellat Vlpianus, quæ mulieres quæstuarias prostituũt. Item eas, quæ alterius nomine hoc uitæ genus exercent, ut siqua cauponam exercens, in ea corpora quæstuaria habeat, ut multæ solent sub prætextu instrumẽti cauponij prostitutas mulieres habere, dicendum est hanc quoq; lenæ appellatione contineri. Hinc lenocinari, seu lenocinium facere dicitur, qui quacunq; ratione hunc quæstum exercet, siue principaliter hoc negotium gerat, siue alterius negotiationis assertione utatur. Per metaphorã tamen lenocinari aliquando pro blandiri accipitur, siue allicere. Cicero: Tibi seruiet, tibi lenocinabitur, minus aliquanto contendet, quàm potest. A licio uerbo fit etiã secundũ quosdam lectus, quod fatigatos ad quiescendũ alliciat, quemadmodũ inferius dicemus. Item à delicio dulce, hoc est suaue, quod dulcia maxime alliciant. Ab hoc fit dulciculus diminutiuum, & dulcitas. Næuius: O suauis linguæ sonitus, ô dulcitas animæ, et dulcitudo. Accius: Tanta hinc in corda dulcitudo inuasit. & dulcedo. Cic. Quinetiã gustatus, qui est sensus ex omnibus maxime uoluptarius, quippe dulcedine præter cæteros sensus commouetur. & dulcor. Plinius: Contractata dulcorem amittit. & dulceo uerbum. A quo dulcesco. Idem: Paulatimq; matuescentia dulcescunt. Item dulcior, dulcissimus, & aduerbia dulciter, dulcius, dulcissime, et dulce pro dulciter, prædulce ualde dulce, & subdulce aliquantulum dulce, & edulco uerbũ, quod est dulcius facio. Cn. Matius: Quapropter edulcare conuenit uitam, Curasq; acerbas sensibus gubernare. & dulciloquus dulciter loquens. & dulcifluus, dulciter fluens, & dulcisonus dulciter sonans. Item à licio fit compositum allicio, quod est attraho, induco. A quo allecto frequentatiuum. Cicero: Ad quem fruendum non modo non retardat, uerum etiã inuitat, atq; allectat senectus. & allicefacio, à quo allicefio. Suetonius de Vitellio: Pronus uero ad cuiuscũq;, et quacunq; de causa necem, atq; supplicium, nobiles uiros condiscipulos, & æquales suos omnibus blanditijs tantũmodo ad societatem imperij allicefactos uario genere fraudis occidit. Pellicio, quod est blandiendo decipio. A quo pellicator, qui ad fraudem pellicit, & pelliculatio, quo Cato utitur pro blanda, & fraudulenta inductione. et pellax, fallax, à quo pellacia, fallacia. Virum ubi nulla fugam reperit pellacia. Lucretius: Subdola cũ uidet penitus pellacia ponti. Item à pellicio pellex, quia blandiendo uirũ ab uxore seducit. Est enim pellex, quæ cum eo corpus miscet qui habet uxorem: sicut concubina, quæ cum cœlibe uiro, sine nuptijs locum tenet uxoris, quã Græco uocabulo παλλακὴν, hoc est pallacen appellamus. Suetonius de Vespasiano: Inde quieti uacabant accubante aliqua pallacarum, quas in locum defunctæ Cenidis plurimas constituerat. Iustinus quoque Cyri pallacen nominat. Sed hæc loca uitio ferè librariorũ corrupta sunt, ut alia pleraque: quippe pro pallacem pellicem scripsere. Cum pellex latinum sit, nec uiri pellex dicatur, sed uxoris. Nemo enim latine loqueretur pellex mea, sed pellex uxoris meæ, pallace uero sit græcũ, & cõcubinã significet, rectèq; uiro iũgatur hoc modo, hæc est pallace mea, hæc est pallace Vespasiani, quemadmodũ hæc est concubina mea, concubina Vespasiani. ubicunq; ergo repertũ fuerit pellicem ad masculũ referri, sciendũ est errorem ibi esse librarij, & pro pellicem pallacem esse scribendũ. Non sine errore Masurius iurisconsul. scripsit pellicem eam habitam, quæ cum uxor nõ esset, cum aliquo tamen uiuebat: quã uero nomine amicã, paulo honestiori concubinam appellamus. Hinc Caius Flaccus emendauit pellicem uocari scribens, quæ cum eo, cui uxor sit, corpus miscet. A pellex fit pellicatus, sicut à concubina concubinatus. à delicio delecto, quod proprie significat attraho, duco. Ennius: Et me Apollo ipse delectat, ac ductat Delphicus. Quadrigarius: Fabius de nocte cœpit hostiũ castra oppugnare, hostem delectare, dum collega id caperet, qđ captabat. Et quoniã quæ grata, ac iucunda sunt, nos attrahere, atq; allicere solent, factum est, ut delectare sit gratum esse, ac iucunditate afficere. A quo delectatio, & delectamentũ, & delectamen. Item delitiũ in singulari, & in plurali delitiæ. Mart. Stellæ delitiũ mei columba, Verona licet audiente dicam, uicit maxime passerem Catulli. Suetonius: Titus amor, ac delitiæ generis humani, tantum illi ad promerendum omniũ uoluntatem uel ingenij, uel artis, uel fortunæ superfuit. Ab hoc delicatus plenus delitijs, siue in delitijs uiuere assuetus, & per metaphorã mollis, ac tener. A quo aduerbium delicate. delicia uero lignum est, quod à culmine ad tegulas angulares infimas uersus fastigatũ collocatur. unde tectum ipsum deliciatum, & tegulæ deliciares appellatæ. Delicare autem ueteres dicebant explanare, indicare, aperire. Accius: Quare alia ex crimine inimicorum effugere possis, delicat. Titin. Quid istuc est, aut iste uult sermo mater delica, hoc est indica, ostende, explana. Item à licio fit oblicio, idem significans, quod delicio, à quo oblecto, & ab eo oblectatio, oblectamen, oblectamentum. Veteres etiam delicare aliquando pro dedicare usurparunt. Sunt tamen qui delecto, & oblecto non à delicio & oblicio uerbis deduci existimant, sed à lacto uerbo. Lactare enim est non solum lac præbere, sed dulcedine aliqua retinere, & ad persuasionem inducere. Terentius: Nisi me lactasses amantem, & falsa spe produceres. Idem: Eorum animos lactas. Hoc à lacte deriuatur, quod significat succum maternum, quo animalia nutriuntur. Virgilius: Et lac subducitur agnis. dictum similiter à liciendo, quia admotis mammis infantes alliciuntur. Hinc fit etiam lacteo, quod est lac fugo. Lactans enim est quod lac præbet, lactens cui præbetur. & lacteus candidus, suauis, succulentus. & lacesco in lac conuertor. & lactuca à lacte dicta, quod id genus oleris lacte abundet, præsertim ea quã meconim uocant, à copia lactis soporiferi. quippe apud Græcos μήκων papauer dicitur, quæ herba soporem inducit. A lactuca lactucinorum familia appellata. Lactes quoque à liciendo dicuntur, quod cibum alliciant. Sunt enim lactes in oue, & homine, per quas labitur cibus. In cæteris hæ ilia, quibus capaciora sunt intestina ad aluum. Pla. Ita cibi uacuitate uenio laxis lactibus. Itẽ à lacte lacticinia, hoc est cibi ex lacte facti, et Lactophagi Scythiæ populi, qui & Galactophagi dicũtur, et lactaria her-

ba, quæ & tithymallus dicitur. & lactuca caprina, de qua inferius dicemus. & lactaria columna, quæ erat in foro boario, dicta quod ad eam infanteis lacte alendos deferebant. Item elicio, quod est educo, extraho. à quo elecebræ argentariæ dictæ sunt meretrices ab eliciendo argento. & elices sulci aquarij; per quos aqua collecta educitur. & electo frequentatiuum: Plautus: Electabo adolescentem muneribus. et elicius Iupiter. etenim Numa Pompilius regnum urbis Romæ adeptus pontificem elegit, cui sacra omnia excripsit, atque exignauit, quibus hostijs, quibus diebus ad quæ templa sacra fierent, cæteraq; omnia publica, priuataq; sacra ponificis scitis subiecit, ut esset, quò consultum plebs ueniret, nequid diuini iuris negligendo patrios ritus, peregrinosq; asciscendo turbaretur. Nec cœlestes modo cerimonias, sed iusta quoq; funebria, placãdosq; maneis, ut idem pontifex edoceret, quæq; prodigia fulminibus, alióue quouis modo missa susciperentur, atq; curarentur. Ad ea elicienda è mentibus diuinis Ioui Elicio aram in Auentino dicauit. Põtifex uero appellatus est uel à posse, & facio (ut Scæuolæ placet) uel (ut Varro affirmat) à ponte. nam à pontificibus pons sublicius primum est factus, & postea sæpe restitutus, necnon cæterorum pontium cura eis data. Illicio attraho, illaqueo, à quo illecebræ dictæ blanditiæ, quibus illlicimur. A quo illecebrosus, qui inanibus blandimentis hominem allicit, & illix, qui allicit, sicut illex, qui sine lege, & sine iure uiuit, & illecto pro allecto, & illicium, de quo inferius dicemus, cum populus illiciet. ilico uero nõ ab illicio declinatur, sed à loco, quasi in loco. Proprie enim ilico significat in eo loco. Næuius: Septimum decimũ annum ilico sedent. Ennius: Et quia quò irent nesciebant, ilico manserunt. Ponitur tamen frequentissime pro statim. Plautus: Ilico hic ante ostium eramus. Locus proprie dicitur quicquid aliquid continet. Virgilius: Hic locus urbis erit. Ponitur q; à dialecticis inter accidentia substantiæ, & est una de septem circunstantijs, quæ ita numerantur, persona, qualitas, negotium, facultas, causa, modus, tempus, quæ hoc uersu clauduntur: Quis, quid, ubi, quibus auxilijs, cur, quomodo, quando. Aliquando locus ponitur pro genere. Sallustius: Natus haud obscuro loco. Est & locus argumenti sedes. Item cũ dicimus loco patris, loco fratris, loco filij te habeo, non significamus, quod ubi illi antea erant, ibi tu nunc apud me sis, sed quod in ea charitate, qua illi aut fuerũt, aut sunt, aut essent aut esse deberent. Terentius: Si te in Germani fratris dilexi loco. Interdum tamen in locũ potius dicimus, quàm in loco, quoties aliud erat, aliud successit, quod nõ fit sine uerbo significante motum. Quintilian. Nam quomodo pugnam ineuntibus tot simul metus, laboris, dolorum, postremo mortis ipsis excideriint, nisi in eorum locum pietas, & fortitudo, & honesti præsens imago successerit? Item loco solatij mihi est dicimus, loco uoluptatis, loco honoris, loco turpitudinis, pro iucundũ, uoluptuosum, honorificũ, turpe. Dicimus autem in singulari locus tantum masculino genere, in plurali uero loci, & loca tam masculino, quàm neutro. Sed pro sedibus argumentorum duntaxat masculino usurpamus, & in plurali locos mulieris uuluam appellamus. nam in reliquis animalibus dicimus tantum uuluam. A locus fit diminutiuũ loculus, quod sacculũ significat, qui alio nomine uulua, & bulga, & marsupiũ dicitur, & Capsula. hinc loca distincta, in quibus aues nidificant, & quæcunq; similia dicuntur loculamenta. Columella: Vel si non ita competit, paxillis adactis tabulæ supponantur, quæ uel loculamenta, quibus nidificent aues, uel fictilia columbaria recipiant. item loco uerbũ, quod proprie significat pono, quasi in loco constituo. Virgil. Hic alta theatri fundamenta locant alij. Aliquando ponitur pro repono, unde locatũ repositum dicimus.

Plautus: Dum aulam domi locatam perquirit, ablatã reperit. Interdum per usum alicuius rei precio concedo. A quo locatio dicitur. Cic. Vel quod locatio ipsa preciosa. Idem: Vxoris fundus erat colono locatus. Sæpe etiam pro marito do. Plau. Filiã eius pupillam locauit. A quo illocabilis dicitur, quæ tradi uiro non potest. Idem: Virginẽ habeo grandem, dote cassam, atq; illocabilem. & à loco fit locatarius, qui domum, aut fundum, aliud ue simile in locationem conducit. Nomina enim masculina in arius, & fœminina in aria desinentia, officia hominum, qualitatemq; proprie significant. Vt caprarius, capraria, saltuarius, camparius, horrearius, classiarius, custos, exercitatorq; caprarum, saltus, campi, horrei, classis. sagarius, lintearius, uestiarius, uenditor sagorum, linteorum, uestium. proprietarius, fructuarius, usuarius, cuius est proprietas prædij, cuius fructus, cuius usus, quæ omnia significant actionem, passionemq;. Pauca sunt, quæ passiue accipiuntur, ut legatarius, commodatarius, depositarius, beneficiarius, fideicommissarius, qui legatum, cõmodatum, depositum, beneficiũ, fideicõmissum accepit. Sic locatarius, qui accepit locatum, hoc est conduxit. In arium uero neutra plerunq; repositorium significant, ut tabularium, repositorium instrumentorum, & literarum. Aerarium repositorium æris, ac numorum, pecuniæq;. Sacrarium repositorium sacrorum. Armarium, ubi reponuntur libri. armamentarium, ubi armamenta. Atramentarium uasculum, in quo reponitur atramentum. Calamarium, in quo calami reconduntur, quod & theca calamaria dicitur. Penarium, ubi reponitur penus. Viuarium, ubi continentur aues, pisces, feræ, quæ ad uictum pertinent. Pomarium locus reponendorum pomorum, uel locus constitus pomis. Ouidius: Id metuens solidis pomaria clauserat Atlas Mœnibus. Aluearium locus, ubi sunt aluei apium, & alueorum copia. Rosarium locus, ubi est copia fruticum rosas ferentium. Plantariũ non solum locus plantarum, sed ipsæ plantæ, etiã si euulsæ sint: quãuis Seruius dicat plantaria esse, quæ è seminibus nata cũ radicibus, et terra propria transferuntur, plantas uero, quæ de arboribus rapiũtur. Seminarium ipsum semen, hoc est plantulæ. Pampinariũ palmes, qui è duro exit, materiamq; in proximũ annum promittit, siue cõgeries uirentium ramusculorũ. Calcearij, & uestiarij pro calceis, & uestibus. Fustuariũ pro fustigatiõe, Cibaria pro cibis. Carnarium, & donariũ, de quibus supra diximus. Item à loco locuples, qã pleraq; loca, hoc est multas possessiones tenet. Omnes enim ueterum diuitiæ in agris, atq; pecoribus erant, & (ut Cato refert) quem uirũ bonũ colonũ dixissent, amplissime laudasse existimabantur. Hinc pecunia à pecore appellata, & locupletes dicti diuites, quod locis, hoc est agris pleni essent, & locupletare ditare. cuius passiuũ est locupletari. Plaut. Vicus est paterna hæreditate locupletarier. Itẽ à locis urendis locustæ uocitatæ ob iacturã, quã messibus afferunt, tactu multa ut supra diximus, urentes, morsu uero omnia erodentes. DOMINI, Neronis. POPVLI, Romani scilicet. Populus definitur multitudo hominũ iuris cõsensu, et cõcordi cõmunione sociata. differtq; à plebe: quod in populo omnis pars ciuitatis omnesq; ordines cõtinentur: in plebe autẽ nõ insunt nobiliores, & patritij. ita utrunq; à græco dictum uolunt: Plebem ἀπὸ τῶν πλειόνων, hoc est à pluribus, quod plures sint plebei, quàm patritij. Populũ ἀπὸ τῶν πολλῶν πλειόνων, hoc est multo pluribus, quod populus omneis ordines, ut diximus, complectatur. à populus fit diminutiuũ popellus, hoc est paruus populus, & popularis, quod modo significat id, quod populi est. Teren. Amicus meus summus, & popularis Geta. modo carus populo, unde & populare, est amorem populi conciliare. Pacuuius: Atque ut promerui pater mihi patriam populauit meam.

aliquando etiam popularis pro uili, ignobiliq; accipitur. Plautus: Præstat diuitem esse, ac popularem, quàm nobilem, & mendicum. hinc popularia nugatoria, & puerilia dicimus. Laberius: Dum popularia agimus per ludum. A populus etiam fit populor uerbum, quod & populo dicitur. Virgilius: Populatq; ingentem farris aceruũ. A quo depopulor, hoc est prædor, & deprædor, passimq;, & quasi populatum diripio. A quibus populatio, & depopulatio, & populator, ac depopulator, & populatrix, ac depopulatrix, & populatim, quod modo significat per populos. A puleius: Populatim ab omni prouincia reuocatus. modo cateruatim, et in uniuersum. Cæcilius: Ego perdidi te, qui omneis seruos perdo populatim, quæso ne addas malum ad hoc malum. & populabundus, pro prædabundus, & populosus populo plenus, & popullariter, hoc est affabiliter, humaniter, blande, & cum fauore, ac gratia populi. Iuuenalis: Et uerso pollice uulgi Quemlibet occidunt populariter. & popularitas affabilitas, humanitas, blanditiæ. & publicus (ut quidam existimant) quasi populicus, quod nõ priuatim alicuius, sed populi sit, à quo fit publico uerbum, quod est diuulgo, & publicatio diuulgatio. respublica res populi, & publice, ac publicitus aduerbia, & publica sacra, quæ pro populo fiebant, sicut priuata, quæ pro singulis hominibus, familijsq;. & publicani, qui rebus ad populum spectantibus fruuntur. omnes enim qui à fisco aliquid conducunt, recte publicani nominantur, ut qui uectigalia populi conducta habent, et publica uia, quæ in solo populi est, siue qua iter populo est. & Publius prænomen eius, qui populo gratus fuit, & publipores Publij serui, sicut Marcipores pueri, hoc est serui Marci. huiusmodi enim appellationibus ueteres utebãtur, quod genus intercidit. & Publicola, quod à populo coleretur, siue quod coleret populum. Sic enim appellatus est P. Valerius primus cum Bruto post exactos reges consul creatus: quoniam cum affectare regnum ob ædificari cœptam in summa Velia domum creditus fuisset, ædificata postea in infimo cliuo domo, latãq; de prouocatione aduersus magistratus ad populum, sacrando q; cum bonis capite eius, qui regni occupandi consilia iniisset, lege adeo se omni regni suspitione absoluit, ut popularis etiam factus sit, & publicolæ cognomen adeptus. Item dies populifugia nominatus Iunio mense, quod eo die tumultu repente orto fugerit populus. Non multo enĩ post hic dies fuit, quàm decessus Gallorũ ex urbe, quo tempore, qui tum sub urce erant populi, ut Fidenates & alij finitimi contra populum Romanũ coniurarunt. Scribit Seruius populum in singulari numero unius ciuitatis multitudinem, in plurali uero urbeis significare. Est etiam populus arbor excelsa, folio ederæ, sed parte altera sine angulo, altera oblongo, dicta (ut quidã putant) à frondium multitudine. Tria huius genera sunt, alba, & nigra, & quæ libyca appellatur, minima folia, ac nigerrima. huic arbori, & ulmo, tiliæq;, & oleæ, & salici euenit, ut circunagantur earum folia post solstitium, quod certissimum eius sideris confecti testimonium est. Ab hac populo fit populeus, ut populea uirga. Item populnus, sicut à ficu ficulnus. Quidam etiam putant Populoniam Hetruriæ urbem à populorum multitudine, quæ in eo agro est appellatam. alij à populando, quod frequentibus piratarum depopulationibus pateret: quoniam sola ex omnibus Hetruriæ urbibus ad mare fundata erat, quod ea tempestate urbium conditores uitare conabantur, nẽ barbarorum depopulationibus paterent. A plebe uero diminutiuum fit plebecula, & plebeium, quod plebis est. plebeij ædiles discedente plebe à patribus sunt creati. plebeiæ pudicitiæ sacellum Romæ, ut sacra cætera, colebatur. Item plebiscitum lex, quam plebs, non populus accipit, de qua inferius dicemus. Di-

cebant autem ueteres plebs plebis tertiæ declinationis, & plẽs plebei. Plinius: Tanta plebei consternatione, ut primo pulsus ex ea regione, mox & interemptus sit. PRÆSIDES. Imperatore. & magna laude Domitiani Neronem dominum, ipsum uero præsidem nominat. Nam dominus dicitur, ut supra diximus, cui populus subiectus est, quiq; plenam habet in subditos potestatem. hunc Græci κοίρανον uocant. Homerus Οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω. hoc est: Non bonus est multorũ dominatus, unus dominus esto. Veteres hunc tyrannum etiam appellabant. Virgilius: Te propter Libyæ gentes, Numadũq; tyranni Odere. Idem: Pars mihi pacis erit dextram tetigisse tyranni. quamuis postea Tyranni nomen ad eos tantum translatum sit, qui non iure, & æquis legibus, sed ui, & quadam animi libidine dominantur. Idem: Conueniunt quibus aut odium crudele Tyranni, aut metus acer erat. Ab hoc tyrannis dicta sæuum, ac uiolentum imperium, & tyrannicus, quod tyranni est, & tyrannice, quod uiolenter, crudeliter. domini ergo nomen nescio quid superbum sonat, quem admodum regis, de quo supra diximus, & Tyranni. propter quod Diuus Augustus domini appellationem, ut maledictum & opprobrium semper exhorruit, & cum spectante eo aliquando ludos, pronuntiatum esset à Mimo, ô dominũ æquum & bonum, uniuersiq; quasi de ipso dictum comprobassent, statim manu, uultuq; indecoras adulationes repressit, sequenti uero die, grauissimo corripuit edicto, dominumq; se postea appellari; ne à liberis quidem, aut nepotibus suis passus est. In Imperatoris uero, seu præsidis nomine nihil insolens, nihil superbum erat. Quippe imperatores dicebantur, qui senatus, & populi Romani iussu uel ducebant exercitus, uel prouincias administrabant, & singuli duos legatos habebant. Itaq; hi non domini erant, sed ministri, quamuis postea in tyrannidem uersus sit hic magistratus, & Imperatoris mitissimum nomen in eum translatum sit, qui Romani imperij gubernacula tenet. Ab impero dictus est imperator. Imperare autem iubere est, dictum ab in intentiua particula, & paro, quasi statim paro, uel prorsus paro. Ab hoc imperium declinatur, quod modo iussum significat. Virgil. Hic uasto rex Aeolus antro, Luctanteis uentos, tempestates q; sonoras Imperio premit, ac uinclis, & carcere frenat. modo regnum, dominium, unde Romanum imperium, & Romani imperij fineis dicimus. Idem: Imperium oceano, famam qui terminet astris. Idem: Non illi imperium pelagi, sæuumq; tridentem, Sed mihi sorte datum. Aliquando imperium significat potestatem, unde Vlpianus imperium scribit aut merum dici, aut mistum. Merum imperium est habere gladij potestatem ad animaduertendum in facinoroſos homines, quod etiam potestas appellatur. mistum est, cui etiam iurisdictio inest, quod præcipue in danda bonorum possessione consistit. iurisdictio est etiam iudicis dandi licentia. Ab imperio imperiosus dicitur, nimis seuere imperans, crudus & quasi ostentator imperij, qualis Torquatus apud Liuiũ, qui filium licet uictorem, quia contra imperium suum pugnauerat, securi percussit, ob id dictus imperiosus, & Manliana imperia, crudelia uocitata. Ab hoc fit aduerbium imperiose, hoc est acriter, seuere, & cum ostentatione imperij. item ab impero imperito frequentatiuum, & quod apud Plinium reperitur, imperitabundus, pro imperitans. Poëtæ aliquando induperatorem pro Imperatore posuerunt. Iuuenalis: Qualeis tunc epulas ipsum glutisse putamus induperatorem. Præses autem est, qui maius in urbe, aut prouincia imperium habet, de quo superius late disseruimus, à præsidendo ita appellatus, à quo præsidiũ. præsidere uero est præesse (ut supra diximus) & à sedẽdo deducitur. Sedere quid sit manifestũ est. Plau. Si non ubi sedeas

locus est, at est ubi ambules. Aliquando ignauiam, cessatio-
nem q; significat. Teren. An sedere oportuit domi uirginē tam
grandem? De auibus uero sedere dicitur in altiori loco esse, ut
passer sedet in tecto: cornix sedet in arbore. ita enim de auibus
dicitur sedere, ut de homine, dum sedet super equo, aut iumen
to, quocunque corporis habitu ibi maneat. Sedere etiam pro
placere ponitur à poëtis. Virgilius: Id q; pio sedet Aeneæ, pro-
bat autor Acestes. Secundum augures sedere est considerare,
contemplari, consilium capere. Nam post designatas cœli par-
teis à sedentibus captantur auguria. Plau. Sine iuxta aram se-
deam, & dabo meliora consilia. hoc etiam Virgilius ostendit,
inducens Picum solum sedentem, cum alios stanteis induxerit
Paruaq; sedebat succinctus trabea. & alibi: Turnus sacrata
ualle sedebat. Ab hoc tractum est, ut iudices pro tribunali se-
deant, nec nisi sedentes ferre sententiam possint, ut intelligant
se quid decernant considerare diligenter oportere. Item sede-
re manere est. Virgilius: Et sedet hoc animo. Sedeo autem à se
& eo compositum putant, quasi seorsum eo. Videmur enim se-
orsum ire, & quasi à cæteris separari, dum considemus. Dif-
fert autem à sedeo sido, quoniam sidere est deorsum descende-
re. Virgilius: Sedibus optatis gemina super arbore sidit, id est
ab alto demittuntur. Ab hoc composita fiunt assido, quod est
apud aliquem officij gratia sedeo, utputa ægrotū, aut regem,
aut præsidem. A quo assiduum, assiduitas, assidue, de quibus
supra diximus. Item assidelæ mensæ, ad quas sedentes flamī-
nes sacra faciebant. & asseres, quod assidant parieti, & asses,
& assulæ, de quibus supra disseruimus. & assessores, quorum
officium est assidere præsidi, atq; consulere, atq; in ijs ferè cau-
sis cōstat, cognitionibus, postulationibus, libellis, edictis, decre
tis, epistolis. Huius fœmininum est assestrix. Afranius: Dimit
tit iam assestricem, me adsese uocat. & consessores, qui simul
sedent. Martialis: Nec consessorum uicina numismata tantū
Aera, sed à cuneis ulteriora petis. Circunsideo, quod est cōtra
sedeo, circundo. obsideo, quod interdum pro circunsideo poni
tur, interdum pro contra sedeo. unde obsessi dicuntur, qui egre
di urbem, aut oppidum, seu alium locum non possunt, aut ho
stibus circunsessi. & obsidio circunsessio. & obsidium, quod
fit, ut hostes dimicare cogantur. & obses, qui traditur impe-
rio alterius, ea conditione, ut si dator obsidis à fide recedat, re
cipienti sit potestas in corpus, & uitam eius, qui datus est ob-
ses. Hic quoniam obsidionis gratia dari consueuit, inde nomen
assumpsit, quamuis aliqui ab ob, & fides compositum uelint,
quod sit ob fidem datus. Obsidiæ quoq;, sicut insidiæ dicūtur.
Columella: Dum tamen anus sedula, uel puer adhibeatur cu-
stos uagantium, ne obsidijs hominum, aut insidiatorū anima-
lium decipiantur. Dissideo dissentio. A quo dissidium, hoc
est discordia, & dissidiosus contentiosus. desido, otiosus sedeo.
A quo deses desidis, & desidiosus, hoc est piger, ignauus, unde
desidia ignauia. Subsido, quod significat subter sedeo. Virgil.
Subsedit dubius. A quo fit subsidium, hoc est auxilium. insido,
aliquem dolose expecto. A quo insidiæ, quæ clàm insident, ut
hosteis fallant. & ab eo insidior uerbum, & insidiosus insi-
dijs plenus, fallax. Item insidiator, & insidiatrix, qui insidi-
antur. Iungitur autē insido cum datiuo. Virgilius: Arripuitq;
locum, & syluis insedit iniquis. cum insisto cum accusatiuo iun
gatur. Idem: Nulli fas casto sceleratū insistere limen. Resido,
otior, commoror. A quo resides, otiosi, quieti, segnes. Vir. Iam
pridem resides animos. sicut e contrario instanteis dicimus in-
dustrios. & resina humor, qui ex arboribus fluens, in ijsdem re
sidet. A quo resinatum dicimus, sicut à pice picatum. Iuuena-
lis: Quid enim resinata iuuentus? Residiare uero ueteres dice-
bant pro eo, quod est sæpe resilire. Rhesus rex Thraciæ fuit,

quem Homerus scribit cum equis albis in auxilium Troianō-
rum uenisse, & à Diomede, atque Vlysse noctu in castris suis
se occisum. Est etiam nomē fluminis Troiæ. Rhetus gigas fuit,
qué Dionysius in leonem cōuersus occidit. Item Rhœtus mons
Troiæ, in quo Aiax Telamonius sepultus est, à quo Rhœteius
& Rhœteus deducuntur. Supersedeo, maneo, cesso, differo.
Plau. Supersede de istis rebus, iam tuipse ubi lubet finem face.
Considco simul sedeo, à quo fit cōsessus, quod nō significat con
sessionem, sed homines simul sedenteis in uno loco, quemadmo
dum conuentus non conuentionem significat, sed homines, qui
uno in loco conuenerunt. A sedeo præterea sedes deducitur,
in qua sedemus, ponitur q; pro habitaculo, et domicilio. Cæsar:
Crescente enim populi multitudine mutare sedeis statuerunt.
Item pro sepulchro. Virgilius: Sedibus aut saltem placidis in
morte quiescam. eius diminutiuum est sedicula, & eiusdem si-
gnificationis est sedile, quod & locus ad sedendum est, & sel-
la quasi sedda. & sessio, quod modo actum ipsum sedendi si-
gnificat, modo ipsum sedile. Cicero: Tot locis sessiones gymna-
siorum, id est tot sedilia. & subsellia minores sedes, in quibus
audientes poëtas, aut spectantes ludos sedere solebant, erant q;
etiam tribunorum, triumuirorum, quæstorum, & huiusmo-
di mmora iudicia exercentium, qui non in sellis curulibus, nec
in tribunalibus, sed in subsellijs considebant. Sella curuli ma-
iores magistratus utebantur, quā simul cum toga, & prætexta
& lictoribus Romani ab Hetruscis sumpsere. Curulis autem
à curru dicta est, quod in ea sedentes curru uehi maiores magi
stratus solebant. Sella Græce θρόνον, hoc est thronum no-
minant. Hinc θρόνου βασιλικοῦ solium, hoc est sedem re-
giam uocant, & θρόνον ἐγκεκυνωμένον sellam curulem. Item
à sedeo sedulo aduerbium, quod significat diligenter, instan-
ter, continue, quasi assidendo, hoc est sine intermissione. Cice.
Sedulo inquā faciam. Nam quod Marcellus scribit sedulo dic-
tum, quasi sine dolo, nimis affectatum nobis uidetur. quippe
sedulus eodem modo, quo assiduus dicitur, idem q; significat, et
sedulitas. est assiduitas, & diligentia. Item à sedeo solium ar-
marium è ligno factum, in quo reges ob corporis sui tutelam
sedebant. Idem sedes regia. Curtius: Reginā in solio uisam ue-
hementer admiratus. aliquando uas, in quo homines in balne-
is, uel domi, uel quouis alio loco sedentes lauantur. Martialis:
Non uis in solio prius lauari. Hispani id duretam uocant. Sue
tonius de Augusto: At quoties neruorum causa marinis, albu-
lis q; calidis utendū esset, contentus hoc erat, ut insidens ligneo
solio, quod ipse Hispanico uerbo duretā uocabat, manus, ac pe
des alternis iactaret. Nonnunquam huic simile uas, in quo de-
functi sepeliuntur. Plinius: Cum & defuncti sese multi fictis
libus solijs condi maluere. Quidam non à sedendo, sed à soli-
ditate, quasi solidum appellatum existimauere. Quidam à so-
lo, quod in ijs soli sederent. Ideo solia sternere dicebantur, qui
soli sternium habebant, et solaria Babylonica uocabantur, qui
bus ea sterni solebant. A sella etiam sellaria dicta loca, in quis
bus disponi sedes solebant. Plin. Atq; ex omnibus, quæ retuli,
clarissima, quæq; in urbe iam sunt dicata à Vespasiano prin-
cipe in templo pacis, alijsq; eius operibus uiolentia Neronis in
urbem conuecta, & in sellarijs domus aureæ disposita. Item
à sedendo seditio, hoc est (sicut Ciceroni placet) à seorsum eun
do. Est autē seditio, cū populo discordante itur ad manus, qua
lem ciuitatis statū describit Virgilius: Ac ueluti magno in po-
pulo, cum sæpe coorta est Seditio, sæuitq; animis ignobile uul-
gus, Iamq; faces, et saxa uolant, furor arma ministrat. similiter
seditio in exercitu dicitur in classe, in cāpo, in schola, et ubicūq;
multitudo est hominū, qui ab hoc seditiosi dicūtur. Itē seliqua
stra sedilium genus est, & sedentariū dicitur, quod sedēdo fit,

unde sedentarium laborem dicimus, qui sedendo contrahitur.
Apuleius: Vt etiam fatigationem sedentariam incessus uegeta
tione discuterem. & sedentaria opera, quæ sedendo fit. Colu-
mella: Neq; enim sedentaria eius opera est, sed modo ad telam
debebit accedere, modo eos, qui cibum f..miliæ conficiunt, inui
sere tantum etiam culinam, & bouilia, nec minus præsepia
mundanda curare. item à semper sedendo, sedum herba, quæ
& semperuiuum dicitur, de qua inferius disseremus, & asse-
res, & assides ab assidendo parieti. Seduculum non à sedendo,
sed quasi suduculum dictum, genus flagelli est, quod uapulan
teis sudare facit. Nec sexus à sedendo dicitur, sed à Græco
ἕδος, quod est habitus, significatq; naturam, & habitum:
unde masculinum, & fœmininum sexum dicimus.

AD DOMITIANVM EPIGRAMMA III.

VAE TAM SEPOSITA est. Blanditur Domitiano, quod cum ad
spectacula eius ex toto terrarū orbe, diuersarū linguarū spectatores cōue
niant, omnes tamē una uoce, eum pa
trem patriæ salutāt, quasi una urbe
oriundi. Constat sanè tantā aliquan
do hominum multitudinem ludorum gratia ad urbem conflu
xisse, ut Senatores quidam nimia pressura fuerint elisi.

Q VAE GENS. Interrogantis est, quis enim quæ, quod
uel aliquid, aliquando interrogatiue ponūtur. Martial. Nam
tantos rogo quis ferat labores? Apuleius: Qui nā hic nouus est
hospes? Gell. Quænā malū est ista intemperies? Plaut. Quod
facinus admisi tantū? Idem: Quid ad illas arteis optes, si optio
aduenit tibi? Aliqñ indefinite. Plin. Tum mihi nescio quod in
aurē insusurrauit. Idem: Morbus nescio qui ante eam ætatem
incognitus nostris. Cic. Cū præcepta nescio quæ discipulis suis
palàm tradidisset. Plaut. Nec mihi quod facinus conscirem in-
ueni. Seneca: Paululū, nescio quid uisus est balbutire. Nōnun-
quam quis ponitur pro aliquis. Cicero: Siquis uestrum est, qui
forte miretur. Plaut. Siquem seruorum domi habes. Nam qui
pro aliquis in nominatiuo casu, raro præterquam apud uetu-
stissimos inuenitur. Cicero. Siquæ sunt in hac re diff.cultates.
Etenim in singulari non quæ, sed qua pro aliqua dicimus.
Martialis: Siqua fides ueri, præferri maxime Cæsar, Tempo
ribus possunt secula nulla tuis. Plautus: Siquod post hac uer-
bum fecero. Virg. Spero equidē medijs, siquid pia numina pos-
sunt, Supplicia hausurum scopulis. quis, & quid nunquam re-
latiue ponitur, cum qui, quæ, quod frequentissime referant an-
tecedens, quod adiectiuum est, et semper iungitur substantiuo:
quid uero semper est substantiuum. Præterea qui, quæ, quod
frequenter accipiūtur pro tantus, tanta, tum. & hoc tribus mo
dis. nam & cuius humanitatis es dicere possumus, & qua hu-
manitate es, & quæ tua est humanitas, pro tantæ humanitatis
es, tanta humanitate es, tāta tua est humanitas. Similiter cuius
amoris es, quo amore es, qui tuus est amor. Cuius officij es, quo
officio es, quod tuum est offi.cium. Quintil. Hoc si scisses pater
affirmo, promitto, cuius pietatis es, nemo te anteceſſisset. Idem:
Quæ tua pietas est. in eundem sensum accipitur is, ea, id. nam
eius pietatis es dicimus. & ea pietate es, & ea tua est pietas: ha
betq; aliquid plus uiriū talis oratio, quàm si dicas pro tua pie-
tate. item quo aliquando pro quanto accipitur, ut cum dicimus,
eo magis, quo magis. A quis composita fiunt aliquis, quasi ali-
us quis. A quo aliquò, aliquà, aliquorsum, aliquoties aduer-
bia, hoc est ad aliquem locum, per aliquam partem, uersus ali-
quam partem, aliquot uicibus, & alicūde, ex aliquo loco. Item
quisquam, quispiam eiusdem significationis. siquis, id est si ali-

quis. et quisquis, quod significat quicūq;. Et quisq;, à quo unus
quisq;, quæ signif.cant omneis, & quisnam interrogatiuum, &
quisputas eiusdem significationis. & nequis quod componitur
ex ne, & quis pro aliquis, significatq; ut nullus, & quisquiliæ
à quisquis, quasi quicquid cadit. Sunt enim quisquiliæ purga-
menta terrarū, & quicquid ex arboribus, herbis, floribus minu
tim cadit. A quo quisquiliū uocant exiguū fruticem ilicis, pro-
ducentem coccū, quod granum est ad ungendū ueteis gratissi
mum. A qui quiuis, quicunq;, quilibet. A quo unusquisque, de
quibus supra diximus. Item quidā, quod non est particulare, ut
aliquis, quemadmodū pleriq; falsò existimant, sed potius singu
lare, aliud est enim, cum dico aliquis uestrū hodie me percussit:
& aliud cum dico: quidā uestrū hodie me percussit. illic enim
incertum aliquem ex duobus significo, quem percussorem meū
esse non deprehendo, hic uero certum hominem ex uobis à me,
quod ab eo percussus sim agnitū, ut non aliter se habere quidā
uideatur, quàm nomen propriū. uerbi gratia, si sciam Pyrrhū
mecū locutum fuisse, id q; tacito nomine exprimere uelim, recte
dicam, quidam mecum locutus est, non autem aliquis, quod si-
gnificaret nescire me, quis mecū esset locutus. Vnde uulgo sic
loquimur, quoties aut nolumus nominare homines, aut eorum
nomina nescimus, quidam ad quendam scribens sic inquit, non
autem aliquis ad aliquem, sed hoc multo manifestius cum nega
tione apparet. Nam si dicam: Non percussit me hodie quidam
uestrum, profectò significo unum ex uobis certum, utputa Pyr
rhum me non percussisse. Si uero dicam, non percussit me ho-
die aliquis uestrum, significo nullum uestrum me hodie per-
cussisse. ita q; illa singularis enuntiatio est, hæc uniuersalis. Ité
à qui, quia, coniunctio causalis. A quo quianam aduerbium in
terrogandi. Virgil. Heu quia nam tanti cinxerunt æthera nim
bi? Idem: Cœlicolæ magni, quianam sententia uobis Versa re-
tro? & quiane, quod significat certe, re uera. Idem: Quiane au
xilio iuuat ante leuatos. Quidem, quod similiter significat cer
te. Et tribus modis in oratione accipi solet. Vno ad distinguen
das res, ut ego quidem Romæ sum, tu uero Athenis, frater au
tem Alexandriæ. in quo modo tantū duobus comitibus uti po-
test, quæ sunt uero, & autem: altero, quasi per exceptionem
eius, quod affirmes. Quintilianus: Torquebis quidem filium,
sed fatebitur mater. & nunquam ferè apud hunc, & Cicero-
nem coniungitur quidem, & ille, quin exceptio huiusmodi se-
quatur. Cicero: Ab optimis illis quidem uiris, sed non satis eru-
ditis. Idem: Qui autem in uirtute summum bonum ponūt, præ
clare illi quidem, sed hæc ipsa uirtus amicitiam & gignit, &
continet. Pluresq; in hoc modo comites habere hoc aduerbium
potest, ut uerum, uerūtamen, sed, tamen, at, attamen, cæterum
Tertio modo, cum nulla ex prædictis coniunctionibus sequi-
tur. Idem: Aut enim nemo, quod quidem magis credo, aut si
quisquam est ille sapiens fuit. Ab hoc fit equidem, quod pro-
prie significat ego quidem: nec unquam aliter à Virgilio, Cice
rone, Quintiliano usurpatur. Virgil. Equidem merui, nec de-
precor, inquit. Ab aliquibus capitur interdum pro quidem.
Persius: Non equidem hoc dubites amborū fœdere certo Con
sentire dies. Et siquidem, quæ ex si, & quidem componi ui-
detur, tamē primam syllabam breuem habet, cum si producta
sit. Item significationem nō habet partium, ex quibus compo ni
tur, sed idem significat, qā nam. Quint. Atq; natura ipsa uide-
tur ad tolerandos facilius labores musicam ueluti munexi no-
bis dedisse, siquidem remigē cantus hortatur. Aliquādo siqui-
dem pro si certe. Cicero: Deinde profectus est id temporis, cum
iam Clodius, siquidem eo die Romam uenturus erat, redire po
tuisset. Quidam putant duplam hanc esse dictionē, sed unam
esse Ouidius ostendit, qui in hoc eodem significato utitur pri-

ma breui, quod nō acciderct, niſi eſſet cōpoſita: Quæ mihi uentura eſt, ſiquidem uentura ſenectus, Cum deſit numeris ipſa iuuenta ſuis? Quin, quod quatuor modis accipitur. uno cum increpantes, uel interrogantes, uel exhortantes dicimus, ſignificatq; cur non? Vt quin uenis? quin legis? quin fugis? Vir. Quin tu aliquid ſaltem potius, quorum indiget uſus, Viminibus, molliq; paras detexere iunco? Secundo quin ſignificat quod. Terentius: Non dubium eſt, quin uxorem nolit filius. Tertio, cum per hanc particulam magis confirmamus, ſignificatq; atq; etiam. Virg. Quin aſpera Iuno, Quæ mare nunc, terraſq; metu, cœlumq; fatigat, Conſilia in melius referet. quod & quinimmo aliquando dicitur. Quarto cum ita ponimus quin, quaſi priori uideatur eſſe contrarium: & aliquando, quod non, aliquando, ut non ſignificat. Cicero: Non iccirco cauſas Iſocrates non defendit, quin id utile eſſe, & honeſtum exiſtimaret. quin, id eſt quod non. Virgil. Hic tibi nequa moræ fuerint diſpendia tanti, Quin uatem inſanam aſpicias. quin, id eſt ut nō. Quò, quod loci aduerbium eſt. Idem: Quóue tenetis iter? id eſt ad quem locum tenditis? Hinc ueteres adquo pro quantum uſurpabant. Afranius: Vt ſcire poſſis adquo te expediat loqui. Aliquando eſt coniunctio, & ſignificat ut. Plinius: Neq; enim id feci, quo tibi moleſtus eſſem. Qui, quod ſimiliter aduerbialiter capitur, & ſignificat quo modo. Cicero: Qui fieri poterat, ut eius dolore non angerer, qui mecū ſemper familiariſſime uixiſſet? Cum quod ueteres quom ſcribebant, eſtq; aliquando aduerbium temporis, & ſignificat quādo. Virg. Cum faciam uitulam pro frugibus ipſe uenito. Aliquando ponitur pro dum. Cicero: Cū me in Africam contuliſſem. Nonnunquam pro quamuis. Idem: Cum in omnibus cauſis grauioribus Cai Cæſaris initio dicendi cōmoueri ſoleam uehementius, quàm uel uſus, uel ætas mea uidetur poſtulare, tamen in hac ita me multa perturbant. Idem Satis'ne cōſtanter facere uideamur, qui cum præcipi nihil poſſe dicamus, tamen & alijs de rebus diſſerere ſoleamus, & hoc ipſo tempore præcepta officij proſequamur. Interdum iungitur cum tūm, & indicatiuum ferè poſtulat. Eſt autem in cum quiddam minus, in tum quiddam maius. Et hoc duobus modis fit, ut aut generale præcedat, ſequatur ſpeciale. Aut ambo ſint ſpecialia. Primo modo ſic. Quintilian. Quod cum omnibus cōfitendum eſt, tum nobis præcipue, qui rationem dicendi à bono uiro non ſeparamus, id eſt omnibus multum, mihi autem maxime. Altero modo. Idem: Quod opus Marcelle Victori tibi dicauimus, quem cum amiciſſimū nobis, tum eximio literarū amore flagrātem, digniſſimū hoc mutuæ inter nos charitatis pignore iudicabamus, id eſt multū propter amorem tuum in nos, plus tamen propter amorem literarū. Aliquando tamen cum coniunctiuo iunguntur. Cicero: Graui teſte priuatus ſum amoris erga te mei patre tuo clariſſimo uiro, qui cū ſuis uirtutibus tum uero te filio ſuperaſſet omniū fortunas, ſi te ante uidiſſet, quàm uita decederet. ſæpenumero ponitur geminatum, & triplicatum, & multiplicatum, ſed ferè in rebus paribus. Quintilian. Nec indignetur Herodotus æquari ſibi T. Liuium, tum in narrando miræ iucunditatis, clariſſimiq; candoris, tum in concionibus ſupra quàm enarrari poteſt eloquentem. Aliquando cum pro tunc accipitur. Virg. Tum primum noſtri Cacum uidere timentem. interdū pro deinde. Idē: Aeneas matri Eumenidum, magnæq; ſorori Enſe ferit, ſterilemq; tibi Proſerpina uaccam, Tum ſtygio regi nocturnas inchoat aras. nonnunquā pro aliquando. Cicero: Tum hoc, tū illud arguere, hoc eſt, modo hoc, modo illud. quidam à tum putant tunc eſſe declinatum ſicut nec à neq;. ſignificat autem tunc eo tempore, & de omnibus temporibus dicitur. de præterito. Vir. Tunc decuit, cū ſceptra dabas. de præſenti. Plautus: Tunc ad eam accede, cum po

tes. de futuro. Idem: Ego tunc adero, cum tui uidendi mihi copia erit. à cum pro quando fit cumprimum, quod ſignificat ſtatim poſtquam. iuriſconſulti cum fari poterit, & poſtquam fari poterit ita diſtinguunt, ut poſterior ſcriptura uberior ſit, & omne tempus ſignificet poſt illud, quo fari poteſt. Prima uero arctior, & id tantūmodo tempus denotet, quo fari poſſit. cum uero præpoſitio primogenia eſt, nec à qui deducitur, ideoq; nō per q, ſed per c ſcribitur, nec iungitur rei notanti inſtrumentum, ſed comitem. Quintilianus: Vt quæramus nunquid apud nos ſit uis quædam ſeptimi caſus, & apud Græcos ſexti. nam cum dico haſta percuſſi, non utor ablatiui natura, nec ſi idem Græce dicam datiui. ſic impuli te manu dicimus, non cum manu, uideo te oculis, non cum oculis: deleo literas lachrymis, non cum lachrymis: abſtergo ſordeis aqua, liquefacio cerā igni, nō cum aqua, aut cum igni. quòd ſi dicamus, acceptus eſt cum honore, ſcripſit cum beneuolentia, allocutus eſt cum affabilitate, aſpexit cum truculentia, hi ablatiui non inſtrumentum ſignificant, ſed coniunctionem: ſiquidem acceptus eſt non inſtrumento corporis, nō honoris, ſed honore comite: ſcripſit inſtrumento manus, nō beneuolentia, ſed hac comite: allocutus eſt inſtrumento linguæ, comite, atque operatrice affabilitate: aſpexit inſtrumento oculorum truculentia ſuffuſorū, quæ nihil facit ad ipſam inſpectionem, ſed oculi. cum poteſtate apud ueteres dicebatur, qui à populo alicui negotio præficiebatur. cum imperio eſſe, cui nominatim dabatur à populo imperium. à cum factum eſt cumalter, quod antiqui pro cum altero uſurpabant, ita hoc breuitatis gratia dicentes, ut ſodes pro ſi audes, & ſis pro ſi uis. quoad quod ſignificat donec, ut quoad uixit, in amicitia conſtantiſſime perſeuerauit, id eſt, donec uixit: nihilq; differt ita loqui quoad uiuet, & quoad morietur. Itē, quoad ſenatus habebitur, & quoad ſenatus admittetur. Hæc enim quāuis contraria uideantur, idem tamen ſignificant: quoniā duo tempora, cum inter ſe oppoſita ſunt, atque ita cohærentia, ut alterius finis cum alterius initio miſceatur, non refert utrum per extremitatem prioris, aut per initium ſequentis, locus ipſe confinis demonſtretur. ponitur etiam quoad pro quantum, & ab eo fit quoaduſq; eiuſdem ſignificationis, ſicut à quo quouſque, quod aliquando ſignificat quandiu, ut quouſq; tandem hoc patieris? aliquando uſq; ad quem locum, ut quouſq; agri tui fines protraxiſti? quominus, quod ſignificat ſtatim. Virgil. Et quo minus arua inſequitur. quondā, quod modo pro olim, ſiue aliquando accipitur. Cicero: Vt tuus quondam familiaris facere ſolebat. modo pro ſemper. Virgilius: Vt quondā in ſtipulis magnis ſine uiribus ignis. quoniam quod (ut Feſtus refert) modo quia ſignificat, modo poſtquam. quoque, quod aliquando ſignificat etiā. Seneca: Tu quoq; ſimili modo exercere te debes. aliquando ſimiliter. Virgil. Vocabere tu quoq; uotis. quot, à quo quotquot, quotcunq;, quotannis, quotidie, quotidianus, quoties de quibus ſupra diximus. Item, quotennis quod ſignificat quot annorum, ſicut ſeptennis, ſeptem annorum. quidam etiam quotennium uſurpant, ſicut ſeptennium. quomodo, quodammodo, cuiuſmodi notæ ſignificationis. quorſum, id eſt uerſus quem locum, quaſi quò uerſum. & quoquouerſus, ſeu quoquouerſum, hoc eſt uerſus omneis parteis. qur, quod ueteres, quor ſcribebant aduerbium, quod ſignificat quare. unde quidam qur à quare per ſyncopen, atque apocopen deductum exiſtimant a, & e, literis detractis. quo circa, quod ſignificat quamobrem. quius, quia, quium, à quo quias, quæ & ſi nunc per. c. uulgo ſcribuntur, ueteres tamen per. q. ſcribere ſolebant. hoc autem inter ſe differunt quius, & quias, quod quius ad perſonam hominis refertur. Virgilius: Dic mihi Damœta quium pecus? an Melibœi? quias uero ſignificat unde. Cice. Socrates qui dem cum

dem cum rogaretur, quiatem ſe eſſe diceret, mūdanum inquit. ueteres pro quias quiatis dixere. Accius: Qui neq; quiatis eſſet unquā potuimus multa rogantes ſcire. poſtea hæc per c, non per q ſcribi cœperunt, cum magna inter has literas affinitas ſit. quies quod proprie ſomnum ſignificat, dicta quaſi, qui tibi es, & nullo alio negotio diſtineris. tunc enim cæteris negotijs non uacamus, cum dormimus, propter quod etiam pro tranquillitate accipitur quies. à quo fit requies eiuſdem ſignificationis, & contrarium eius inquies, hoc eſt cura, ſolicitudo, moleſtia. hinc quietus, tranquillus. & inquietus, ſolicitus, turbatus. & quietudo, atque inquietudo. & quieſco, acquieſco, & requieſco. eſt autē quieſco aliquando dormio: aliquando ſto, nō moueor: aliquando curis uaco, quod ſi addatur accuſatiuus, eſt quieſcere facio. Plautus: Quieſce tumultū hunc, qui eſt ante hoſtiū. Quietalis ab antiquis Orcus dicebatur, hoc eſt Pluto deus inferorum, quod defunctorum animas quieſcat, hoc eſt quieſcere faciat. hinc ὅρκον Græci iuramentum dicunt, quod per eum, & paludem ſtygiam ſanctiſſimum erat iuramentum, quod uiolare minime licebat etiam dijs. hinc ὅρκος στρατιωτικὸς, militare ſacramentum uocatur, & ὀρκῶ iuro, & ὀρκωμοσία iuſiurandum, & ὀρκωμόσιον iuramentum. Sunt etiam qui queo, quaſi qui eo dictum putant: ſignificat autem poſſum, cuius compoſitum eſt nequeo, non poſſum, unde nequeunt aliquando uſurparūt antiqui pro non eunt. ueteres quentiam pro potentiam ſcripſere, & nequinunt pro nequeunt, non poſſunt. poſtremo, quippe confirmandi aduerbium, de quo ſupra diximus. à quæ uero fiunt aliqua, quæpiam, quæq;, unaquæq;, nequa, quænam, ſiqua, quælibet, quæuis, quæcunque, ſupradictarum ſignificationum. quâ aduerbium, quod modo ſignificat per quem locū. Vir. Dic mihi quâ ſit iter. modo inquantum. Seneca: Hominē quippe, quâ animal eſt, moueri ſenſu oportet. aliquando capitur pro tum, ſiue pro partim. Plin. Mediū tempus diſtentum, impeditumq;, qua officijs maximis, qua amicitia principum egiſſe. Quàm, quod modo ſignificat, quod Græci dicunt ἤ, ut eloquentior apud noſtros Cicero habitus eſt, quàm apud Græcos Demoſthenes. modo quantū, ut: Quàm bene marmorei directa eſt ſemita pontis, id eſt quantū bene. aliquando ualde. Curtius: Collemq; traiecto quàm celerrime flumine occupat, id eſt ualde celerrime. ſed notandum, quod quàm, quando pro quantū accipitur, ſemper poſitiuo iungitur. Cice. Quàm moroſi ſunt, qui amant, ex hoc potes intelligere. quando uero accipitur pro ualde, ſemper requirit ſuperlatiuum. Idem: Cum quo ſemper quamfamiliariſſime uixerat. excipitur unum uerbum poſſum, & quæ idem ſignificant, ut queo, ualeo, licet, & ſimilia, cum quibus iunctum, quàm pro quantū etiam ſuperlatiuo connectitur. Quintilia. Quæ omnia non omittenda ſunt, ſed narranda quambreuiſſime poſſumus. ubi etiam ipſum quantum frequentiſſime ponitur. Cice. Niſi quod tanta eſt inter eos, quanta maxima poteſt morum, ſtudiorumq; diſtantia. Quintilian. Cum aliquid adhibita quanta maxima poteſt cura diligenter elimauerit. cum cōparatiuo uero nunquam iungitur quàm, unde male quidam quamplura pro complura ſcribunt. & narraui rem geſtam, quambreuius potui, pro quambreuiſſime potui. quemadmodum autem quàm pro ualde nunquam poſitiuo, aut comparatiuo, ſed ſemper ſuperlatiuo adiungitur, ſic è contrario per pro ualde nunquam comparatiuum, aut ſuperlatiuum, ſed ſemper poſitiuum requirit. dicimus enim perpulchre, perbelle, perdiligenter. Sic perquam, ſanequam, admodumquam, oppidoquam. Plinius: Perquā uelim ſcire. Teren. Perpol, quàm paucos reperias meretricibus fideleis euenire amatores, qđ ſic reſoluitur, pol perquā paucos. Gelli. Sanequā utile eſt. Idem:

uoce admodumquam ſuaui. Idem: Oppidoquam libens audiui. Idem: Admodumquam celer accurrit. Seruius Sulpitius: Poſtquam mihi renunciatum eſt de obitu filiæ tuæ, ſanequam prō eo ac debui, moleſte tuli. Gellius: Sanequam literis Cæſaris ſumus commoti. Brutus: Sanequam gauiſus ſum. Cice. Nam qđ de Pompeio Caninius ait, ſanequā refrixit. quidam etiam ualdequam eodem modo uſurparunt. Brutus: Nam ſuos ualdequam paucos habet. Item quidam, minuſquam ineptum, pro perquam non ineptum ſcripſere. quod ſi quando contraria exempla reperiantur, perrarum eſt, & ut ſuſpicor, librariorum potius culpa deprauata ſunt. à quàm etiam deducitur quammox, quod ſignificat quamcito: ſed ſi per ſe ponatur mox ſignificat poſtea, uel paulo poſt. quanquā, & quamuis pro etſi: licet enim hæc eiuſdem ſignificationis ſint, aliquod tamen in utendo diſcrimen habent: nam etſi, & quanquam maiorem quandam dignitatem habere uidentur, ſemperq; aſciſcunt ſibi indicatiuum in principio ferè epiſtolarum, ſiue librorum. Cicero pro Milone: Etſi uereor iudices. Idem in epiſtola ad Atticum. & ſi nihil noui afferebatur. idem ad Herennium: & ſi negotijs familiaribus impediti uix ſatis otij ſtudio ſuppeditare poſſumus, & idipſum quod datur otij libentius in philoſophia conſumere conſueuimus. Quin. In declamatione de corpore proiecto: Et ſi iudices in hac aſperrima conditione fragilitatis humanæ, in qua nemo propè mortalium impune uiuit, hæc omnibus natura eſt, ut ſua cuique calamitas præcipue miſera, & intoleranda uideatur. Cicero pro L. Manlio: Quanquam frequens conſpectus ueſter mihi multo iucundiſſimus eſt uiſus. idem de officijs: Quanquam te Marce fili annum iam audientem Cratippum, idq; Athenis abundare oportet præceptis, inſtitutiſq; philoſophiæ. Quamuis uero, & licet, & tametſi, magis poſtulant ſubiunctiuum, quamuis etiam aliquando habeant indicatiuum. in alijs uero partibus, quàm in principijs parem hæc omnia locum ſortiuntur. ſed hanc quoq; differentiam duo illa priora ab his poſterioribus habent, quod illa aliquando à nullo dependent. Cicero: Quid enim eſt omnino hoc ipſum diu, in quo eſt aliquid extremum, quod cum uenit, omnis uoluptas præterita pro nihilo eſt, quia nulla eſt futura: quanquam iſte tuus animus, nunquam iſtis anguſtijs e quas natura nobis ad uiuendum dedit, contentus fuit, ſemperq; immortalitatis amore flagrauit. nec uero hæc tua uita dicenda eſt, quæ corpore, & ſpiritu continetur. hoc per interrogationē acrius fit, atq; ſublimius, ut ſi in hoc ipſe dicam: Quanquam quis ignorat iſtum tuum animum, nunquam ijs anguſtijs, quas natura nobis ad uiuendum dedit, fuiſſe contentum, ſemperq; immortalitatis amore flagraſſe? Item à qua fit qualis, quod modo relatiuum eſt, ut talis eſt pater, qualis eſt filius. modo indefinite ponitur, ut neſcio qualis ſit iſta iactantia. aliquando interrogatiue, ut quale ei reſponſum dediſti? ab hoc fit qualitas, quæ definitur, ſecundum quam quales dicimur, ut albedo, nigredo, aduocatio, procuratio, legatio, paternitas, filiatio. qualitates ſunt, quod ſecundū eas albos, nigros, aduocatos, procuratores, legatos, patres, filios dicimur. & aduerbiū qualiter. item quantus, quod ſimiliter modo relatiuum, modo indefinitum, modo interrogatiuum eſt, referturq; ad numerum & pondus, & menſuram. ab hoc fit aliquantum, quod modo nomen eſt, ut aliquantum otij, quaſi aliqua quantitas otij, aliquando aduerbiū, ut aliquantū otioſus, quod & aliquantiſper. itē quantitas, cuius propriū eſt, quod æquale dicimus. quantitatū alia cōtinua eſt, alia diſcreta. diſcreta eſt, ut numerus, & oratio. cōtinua uero, ut linea, ſuperficies, bicubitum, tricubitū, corpus, locus. tempus, & ſimilia. à quantus diminutiua fiunt quantulus, & quantillus, hoc eſt, quàm exiguus. & aduerbia, unum

quantitatis, quantum, alterũ temporis, quãtisper, hoc est quan
to tempore, sicut tantisper tanto tempore. Item quãdo, quod ali
quando aduerbium temporis est, & significat quo tempore, ut
quãdo uenisti? quando uenies? quãdo sedes? quãdo stas? & cor
relatiuum eius est tunc. sicut enim tot quot, talis qualis, tantus
quantus, taliter qualiter, ita tunc quando dicimus: & quemad
modum à quantus fit quantulus, & quantillus, ita à tantus tan
tulus, & tantillus. aliquando quãdo ponitur pro siquidem, seu
quoniam. & est coniunctio rationalis. Virg. Sed his quãdo ul
tima cernunt Extrema iam morte parant defendere telis. Idem:
interea quando optima Dido Nesciat, & tantos rumpi nõ spe
ret amores Tentaturũ aditus. ab hoc fit quandoquidem eiusdẽ
significationis. Idem: Quandoquidem Ausonios non fas con
tingere portus. & aliquando, ac quandoq; quæ sunt aduerbia
temporis, & significant aliquo tempore. & si quando pro ali
quando, hoc est si aliquo tempore. & nequando, hoc est ne ullo
tempore. item quatenus, quod interdũ significat quoniã. Plin.
Et quatenus negatur nobis diu uiuere, relinquamus aliquid
quo nos uixisse testemur. proprie tamen significat inquantum,
sicut eatenus intantum, nec aliter à Cicerone usurpatur, ut
in Lælio: Videndum est quatenus amicitiæ tribuendum sit.
Acron tradit quatenus interdum loci aduerbium esse, quati
nus uero esse coniunctionẽ. ab hoc aliquatenus deriuatur. Item
quasi aduerbiũ similitudinis, quod significat ita, ut. hæc enim
aduerbia uelut, ueluti, uti, quasi, tanquã, ceu imaginem innu
unt: hæc uero sicut, sicuti, ut, similitudinem. quãuis, ut, possit
esse generale, necnon uti, quod ab eo deriuatur. etenim cum di
cimus, tu irasceris, tanquam leo, quasi canis, uelut ursus, huiu
smodi oratio per uerbum substantiuum resoluitur, hoc est ira
sceris sicut leo, sicut canis, ut ursus, præcedens uerbum subin
telligitur: hoc est irasceris sicut leo, sicut canis irascitur, ut ur
sus irascitur. quasi autem non modo imaginẽ, sed ipsam planè
ueritatem aliquando significat, ut: pater tu non amas me qua
si filium, imò re fili amo quasi filium: ego non amplector illũ
quasi filium, licet mihi filius sit. habet etiam quasi quoddã pro
prium, quale est, obijcis mihi quod uxorẽ repudiauerim, quasi
tu idem non feceris. uti etiã aliquando capitur pro quod. Virg.
Namq; uidebat uti bellãtes pergama circũ Hac fugerẽt Grai.
ceu est magis poëtarum, licet Plin. & alij nonnulli eo frequen
tissime utantur. Item quamlibet, & quantumlibet, & quãuis
eiusdem planè significationis. Plaut. Impudica mulier quamli
bet magnũ facinus audet. Item quamprimũ, id est mox, statim.
Item quare, quamobrẽ, quasobres, quapropter aduerbia, quæ
significant propter quod, & quaqueuersum, siue quaquauer
sum, pro in omnem partem, & quo nonnulli, & maxime Plin.
utuntur. quadãtenus, hoc est usq; ad quandã partem. & quam
diu pro quanto tempore, cuius relatiuũ est tandiu. & nequaq;
quod significat non. & nequam indeclinabile nomen, quod
apud ueteres significabat nullius precij, quod ne tanti qui
dem erat, quàm quod habetur minimi. postea inualuit usus,
ut denotaret hominem lasciuum, ac libidinosum. unde aurum
nequam appellatur, quia hominem trahit ad malum. Virgili.
Quid nõ mortalia pectora cogis Auri sacra fames? hinc nequi
tia, lasciuia, & libidinosa illecebra, siue (ut A. Gell. sensit)
luxus uitæ prodigus: multi tamen nequitiam pro solertia, astu
tia q; accipiunt. Martia. Nequitiã tellus non habet ulla magis.
quidam nequam quasi nequicquam dictũ existimant: alij quod
nihil queat, nulliq; rei sit aptũ. ab hoc etiam nequiter aduer
bium, quod & nequitus antiqui dixere, & nequalia detrimen
ta, & nequino uerbum, quod modo significat lasciuio, modo
nego. & Nequinũ oppidum, quod nunc Narnia dicitur, ob in
colarum libidinosam inertiam, à quo Nequinates, qui nunc

Narnienses. Item à quàm fit neutiquam, quod significat nullo
modo, & unquã aliquo tempore, & nunquam nullo tempore,
item à quæ, & res componitur quæro. nihil enim aliud est
quærere, ut supra diximus, quàm quæ sit res aliqua inuestiga
re. ab hoc deducitur quæso, quod significat rogo. Ennius ta
men quæsere pro quærere posuit. hinc fit quæstio, & eius di
minutiuum quæstiuncula, quæ modo dubitationem signifi
cat, modo controuersiam. Iurisconsulti etiam quæstionem esse
definiunt tormenta, & corporis dolores ad eruendam uerita
tem. Papinianus autem scribit quæstionem non tormenta tan
tum, sed & omnem inquisitionem, ac defensionem mortis ap
pellari. hinc & quæstores dicuntur, qui præpositi sunt pecu
niæ publicæ quærendæ. hi & uectigalia exigunt, & ærarij
curam habent. legere etiam epistolas in Senatu consueuere,
& imperatores temporibus candidati principis uocabantur.
maleficia quoque inquirere solebant, propter quod à quæstio
nibus exercendis nonnulli putant quæstores appellatos. origo
eorum uetustissima fuit: siquidem & Romulum, & Numã cõ
stat duos habuisse quæstores, non sua autoritate, sed populi
suffragio creatos. legitur etiam quæstores à populo creatos fu
isse, qui capitalibus rebus præessent. hi quæstores parricidij nũ
cupabuntur. quorum lex duodecim tabularum mentionem fa
cit. quæsitores etiam uocati sunt. Vir. Quæsitor Minos urnã
mouet. à quo inquisitor, & inquisitio dicta. A quæstore quæ
stura deducitur, sicut à prætore prætura. à quæstione uero fit
quæstior uerbum, quod est perquiro, examino. à quo quæstio
narius, inquisitor, examinator. Item à quærẽdo quæstus, quod
modo lucrum significat, modo actionem ipsam, atq; artificium
lucrandæ pecuniæ. Cicero: Nam de artificijs, & quæstibus, qui
liberales habendi sunt, qui sordidi. Quintil. Nam ut primum
linguã esse cœpit in quæstu. reperitur q; in utroq; numero, &
in dat. uo, & in ablatiuo plurali quæstibus facit. ab hoc quæ
stuosus deducitur, hoc est lucrosus, & quæstuarius, q quæstus
gratia artẽ aliquã exercet, & quæstuariæ artes, quæ lucri cau
sa exercẽtur, & diminutiuũ quæsticulus, qđ significat lucellũ,
hoc est paruũ lucrũ. Cice. Aut quid fiscũ rhetoris cum lucello
meo, aut meus quæsticulus cũ cœlo, terra, rerũq; natura? Itẽ à
quæro fit quærito, qđ proprie de his dicitur, qui quotidie inqui
rendo uix uictũ inueniunt. Teren. Lana, & tela uictũ quæri
tans. Plau. Quæ inops, & sordida quæritãdo alut familiã. quæ
ritãdo, ingt, hoc est hostiatim uictũ quærẽdo, qđ mendici faci
unt. à quo rogatores etiã sunt dicti. Plau. Vt rogator hostiaũ
petã panẽ. Itẽ à quærito quæritabũdus declinatur, hoc est quæ
ritans. Itẽ à quæro cõposita fiunt, acquiro, qđ est lucror, uendi
co. circũquæro, qđ & circũquiro dicitur. pergro, uestigo. exqui
ro, diligẽter ingro. à quo exquisita dicũtur digna, electa, quasi
diligenter quæsita. & exquæstor uocatur honoratus quæstor,
& primus. & exquisite aduerbiũ, hoc est diligẽter, electe, cul
te. inquiro, inuestigo. disquiro, quærẽdo discerno. requiro, diu
quæro. aliquãdo etiã rursus quæro, cõquiro. quæro, deputo, co
erceo. Item à quæ, & res fit queror deponens, qđ est lamentor.
nam lamentando quæ res sit, quæ nos agat, explicare solemus.
ideo autem sine diphthongo scribitur, & corripit primam, ut
à quæror differat, quod est passiuum huius uerbi quæro. ab
hoc fit questus, hoc est lamentatio, quod tantum in plurali de
clinatur, cuius datiuus, & ablatiuus est quæstubus. & que
rela, & querimonia eiusdem significationis. & querimonia
rius, qui querimoniam exponit, & queribundus, lamentabi
lis. Cicero: Humili, ac queribunda uoce. & conqueror eiusdẽ
cum suo simplici significationis. & querulus, qui conqueritur,
siue plenus querelis. quidam tamen lamentor à queror ita di
stinguunt, ut lamentari sit uoce querula, & tristi oratione cla

dem suam

dem suam testari. à quo lamentum, & lamentatio deducũtur.
Veteres lamentas pro lamentatione scripsere. Pacu. Lamẽtas,
& fletus facere compendi licet. Quidã lamentor à lameo dedu
ctum existimant, quod est scindo, lanio. A quo lamæ rupium
fracturæ dicuntur, & laminæ bratteæ, quamuis aliqui lami
nas à bratteis ita distinguant, ut bratteæ tenuiores sint, lami
næ grossiores, quales sunt ex quibus arma conficiuntur. & la
miæ mulieres, quæ strigum instar infantium sanguinem su
gunt, siue ipsæ striges. Hora. Nec pransæ lamiæ puerũ uiuũ
extrahat aluo. Lamias etiam ueteres dixerunt nobili familia
ortas, quoniam Heliorum familia à Lamo Formiarũ rege or
tum habuisse constat: unde & Lamiæ cognomen nobilibus in
ditum est, quod uulgo lamium genus uocabatur. Horatius: He
li uetusto nobilis ab Lamo. Iuuenal: Hoc nocuit Lamiarũ cæ
de madenti. Lamia etiam insignis meretricis nomen proprium
fuit. Lamius mons est Ioniæ notus fama Endymionis, à quo
& ipse Endymion Lamius est dictus. Ouidius: Lamius Endy
mion non est tibi luna rubori. Quirito uero, quod significat cla
mo, non à quærendo deducitur, ut quidam putant, sed à Qui
ritibus. is enim quiritare dicitur, ut Varro testatur, qui fidem
quiritum clamans implorat. quidam quiritare dicunt Roma
norum esse, Iubilare rusticorum. Quirites Romani dicuntur à
Quirino, hoc est Romulo urbis Romæ conditore. Romulus
autẽ dictus est Quirinus, quod hasta assidue uteretur, quæ lin
gua Sabinorum Quiris appellatur. unde quidam fecurim uo
citatam existimant, quasi semicurim: licet nos à secando potiꝰ
us dictam existimemus. Alij quirinum à græco appellatum pu
tant. κύριον enim Græci regem uocant. constat autem Ro
manos eo tempore Græcos fuisse. Sunt qui Quirinum dictum
uelint ob generis nobilitatẽ à patre suo Quirino, hoc est Mar
te. Romani enim Martem, dum sæuiret, gradiuũ, dum tran
quillus esset, quirinum nominabant. postea hoc nomen Octa
uio inditum fuit hac de causa: Populus Ro. ut Octauio blan
diretur, tria ei nomina obtulit, ut uel Quirinus uocaretur, uel
Cæsar, uel Augustus. Ille ne eligendo unum, partẽ offenderet,
quæ aliud excogitauerat, omnibus usus est. & primo dictus est
Quirinus, postea Cæsar, deinde Augustus, hoc est sacer, et ma
iestatis plenus, ut ridiculus sit error leguleorũ nostri temporis,
qui ab augendo imperio Augustum dictum affirmant. à qui
rino qurinalis collis est dictus, quod in eo Quirini templum
erat, siue quod (ut alij putant) in eum commigrauere Sabini
à curibus uenientes. hinc Quirinalis porta Romæ dicta, quod
ea in collem quirinalem itur, uel quod proxime eam esset Qui
rini sacellum. Quirinalia uocabant diem, quo sacra Quirino
fiebant. Quiritiũ fossæ dictæ, quod eas Ancus Martius, cum
urbem circundedit, quiritũ opera fecit. Iubilare autem quidam
putant à iubare dictum. iubar proprie lucifer dicitur, quod
iubas lucis effundat. Iubæ enim crines sunt à collo anima
lium pendentes. unde iubati leones uocantur, qui iubas habẽt,
ad differentiam non habentium iubas. à lucifero ergo iubar
dici uolunt omnem splendorem, ut auri argenti, gemmarum:
quapropter & ad maiestatem hominis transfertur. Claudia
nus: Per fratris regale iubar. hinc itaq; iubilare dictum uo
lunt, lætitiam mentis uoce, ac gestu exprimere, quod & iubi
lum, & iubilatio uocatur, hoc est declaratio quædam, & il
lustratio gaudij concepti. alij iubilare à iuuando dictum uo
lunt, quasi animi iucunditatem ostendere. iuuare enim dele
ctare est: à quo iucunditas dicta. Sunt qui iubilare à sono ipso
uocis factum uelint, cuius sententiæ nos sumus. ita enim in
bilo dictum est, ut ouo à uocibus, quibus læti, ac triumphan
tes uti solemus. differunt autẽ ouare, & triumphare, quia ou
tio minor est q triumphus, & qui ouando urbem ingrediuntur,

uno utuntur equo, & à plebeis, siue equitibus deducuntur ad
capitolium, atq; ex oue sacrificant, propter quod ab ouibus qui
dam ouare dictum falsò existimarunt. qui autem triumphãt,
& albis utuntur quatuor equis, & senatu præeunte ducuntur
in capitolium, & ex tauris sacrificium faciunt. fieri autem ouã
tio solebat. quoties non interfectis, sed fugatis hostibus incru
enta uictoria erat. Triumphus græca uox est. Græci enim
θρίαμβον dicunt, nos aspiratione ex prima in nouissimam
syllabam translata, & b mutata in p dicimus triumphum. à
quo fit triũpho uerbũ, & passiuũ eius triũphor, quod est supe
ror, uincor. à quo triumphatus dicitur, uictus, superatus, & de
quo triũphatũ est. et triũphator, q cum triũpho intrat urbẽ. &
triũphale, qđ ad triumphũ attinet: unde triũphales coronæ di
cũtur, qbus imperatores in triũphis coronabãtur. et triũphales
uiri, q triumphũ gesserũt. erat aũt triũphus omniũ honorũ, quã
à pop. Ro. dari solebãt maximus. uehebãtur triũphantes cur
ru inaurato, quatuor equis albis eum ducentibus, capite corona
to, deuictis hostibus currũ sequẽtibus, quorũ colla catẽis one
rata erant. Sic præunte senatu in capitoliũ ascendebãt ad tem
plum Iouis optimi maximi, ubi mactato tauro albo, eadẽ pom
pa comitatus domũ reuertebatur. hinc triumphare aliquando
pro exultare usurpãt. Cæsar: qđ euenisse nobis gaudeo, et triũ
pho. à quod uerò fit aliud quod, cõiunctio causalis, idẽ signifi
cans, qđ quia. à quod quo, & ut, quoniã. qđ & quia de causa ef
ficiẽti dicũtur, de finali uero, quo & ut. & ubi potest esse quia,
ibi potest esse quod. & ubi potest esse ut, ibi potest esse quo, & è
cõtrario, ut nõ castigo te, quod odio habeã, sed quo meliorem
efficiã. ubi positi quod, potuissem ponere quia. & ubi posui quo,
licuisset ponere ut. interdũ tamẽ eodẽ in loco & quod, & ut po
nere possumus: ut qđ scribas iubeo, & ut scribas iubeo. in quo
notandũ est, qđ cũ his uerbis, opinor, gaudeo, existimo, lætor,
uoluptatem capio, & similibus, & præsenti, & cõiunctiuo uti
possumus, ut quod scribas lætor, & qđ scribis lætor. cũ his ue
ro, mãdo, impero, iubeo quod scribas, uolo quod lectites. in illo
men superiore animaduertendũ est, ne diuersorũ modorũ uer
ba copulemus: ut quidã apud Teren. legunt, an quod uiã igno
rant, an quod iter perferre nequeant: ubi ignorent, nõ ignorãt
legendũ est. & alibi, nihil desit tamẽ. ubi non desit, sed desit est
legendũ. quod in principio clausulæ positum pro sed accipitur.
Cic. Quod si quis à me huius consilij mei causam quærat, ita re
spondeo. Item quoddam, quodpiam, quodq;, quodcunq;, quodli
bet, unũquodq;, siquod, idẽ significantia, quod superiora huiu
smodi. à quid fit aliud quid aduerbiũ interrogãdi, ut quid dor
mis? pro cur dormis? aliquando ponitur pro in quo. Quintilia.
Quid tibi tantũ mali feci? quid offendi? quomodo etiã ponitur
nihil te offendi, hoc est nõ offendi te in aliquo. Item quicq;, quic
quam, quidpiã, quicquid, quod ueteres Oscorũ lingua pitpit di
xere. quidcunq;, quidlibet, unumquicquid, unũquicq;, unũquid
libet. Item nequicquam, quod significat frustra. Quint. Me mi
serum, & tantis periculis nequicquam ereptum, interduu po
nitur pro non. Virgi. Nequicquam imbone pependit. Perſius:
Nequicq; fundo suspiret nummus in imo. Sed hic notandum
est, quod licẽt quisquis, & quicunq; pro eodem accipi soleant,
ut quisquis es huc uenias, & quicunq; es huc uenias. quicquid
tamen, & quodcunq; non accipiuntur pro eodem, cum alterũ
sit substantiuum, ut quicquid tenerum, quicquid molle, quic
quid iucunditatis, quicquid pecuniarum. alterum adiectiuum,
ut quodcunq; crimen, quodcunq; facinus, quodcũq; telum. nam
quid, unde fit quicquid, substantiuũ est. quod uero, unde quod
cunque, est adiectiuum. & in hunc modum omnia, quæ ex his
componuntur, ut quiddam obscœnum, quoddam templum, &
honestissimũ quidq; mihi gratissimũ est. Idem est autẽ quicq;

& unumquodq. Quintil. Nec causas cur quicq eorum accidit
perſequi propoſito operi neceſſarium. Item à quid fit quidua
aduerbium, hoc eſt cur. & quid tum deniq, & quid ergo, &
quidtũpoſtea, & quidita, & quidinterea, & quiddemum, quæ
omnia ſignificant, quò pertinet iſtud, de quo loqueris, ſiue quid
attinet hæc dicere, ſiue quid ſibi uult hic ſermo? item quidnam,
& namquid, & quidne interrogatiua, uel nomina, uel aduer-
bia. & quidni, quod ſignificat certe uidelicet. GENS. Na
tio. gens enim modo nationem ſignificat. Vir. Gens inimica mi
hi Thyrrenum nauigat æquor. modo familiã, unde gentiles di
cuntur, qui ex eadem familia ſunt. & gentilitiũ ſacerdotiũ qđ
ad ius familiæ pertinet, et nũc uulgo iuſpatronatus appellatur.
Gentilis etiam dicitur, qui eiuſdem nominis eſt, quaſi nomen fa
miliæ habeat. etenim Curtius ait: Gentiles mihi ſunt, qui meo
nomine appellãtur. ab hoc gentilitas dicta, quæ proprie eſt mul
titudo ipſa, uel familiæ, uel nationis alicuius, & ipſi gentiles.
ſcriptores tamen rerum ſacrarũ, gentiles ſiue gentilitatẽ uocãt
omnes idolorũ cultores, hoc eſt quicunq deorum multitudinẽ
poſuerũt. diuerſæ enim gentes innumerabilia nomina habuere:
nec ſolũ ſuperiora illa, quæ fulgore ſuo mundũ illuſtrant, Solẽ,
Lunã, Martem, Mercuriũ, Iouem, Venerem, Saturnũ: ſed in
feriorũ quoq animalium uirtutes, pudicitiã, concordiã, mentẽ,
ſpem, honorẽ, clementiã, fidem, & (ut Democrito placuit) pœ
nam ac beneficiũ, inferorũ quoq diis in ſua genera deſcriptis:
quietiã morbis, ac peſtibus, ut febri, ac mala fortuna, quarum
templa Romæ celeberima fuere. ideo autem hoc gentiles uo
cant, quia in gentilium, hoc eſt maiorũ ſuorum fide perſtitere,
nec religionis cultũ mutarunt. Item à gens genſelia deducitur,
quæ ex multis familijs conficitur. & egens (ut nõnulli putãt)
uelut exgens, cui ne gens quidem ſit reliqua. eſt enim proprie
egens, cui deſunt neceſſaria ad uiuendum. ab hoc fit egeo uer-
bum. à quo indigeo. hinc egenus dicitur paup, & egeſtas pau-
pertas. indigus, qui indiget aliqua re. & indigẽtia, inopia. & in
gitas, quaſi indigitas, paupertas. Plau. Profecto ad ingitatẽ le
nonem rediget, ſi eas adduxerit. Gens à genere nomen ſumpſit,
u litera detracta. genus autem à Græco deducitur, quod eſt
γένος, multisq modis dicitur genus. proprie uero genus eſt
principium uniuſcuiusq generationis, uel ab eo, qui genuit, uel
à loco in quo genitus eſt, ut Horeſtes à Tantalo ducit genus, et
Plato genere eſt Athenienſis. patria enim generationis uniuſ-
cuiuſq principium eſt, quemadmodũ parentes. hinc per tranſ-
lationem genus etiam uocamus multitudinem aliquorum ad
unum aliquid, & ad ſe inuicem quodammodo ſe habentium,
ut Romanorum genus dicimus, quod ad Romulum refertur, et
cognationẽ inter ſe habet, per quã à cæteris diſtinguitur. hinc
rurſus genus appellamus, cui ſupponitur ſpecies, & à dialecti-
cis ita definitur: Genus eſt qđ prædicatur de pluribus differen-
tibus ſpecie: dictum propterea, quod quaſi principiũ ſit huiuſ-
modi genus omniũ, quæ ſub ipſo ſunt ſpecierum. genus etiã uo
camus quicquid eſt, per quod alicuius rei qualitas indicatur. un
de genus mortis, genus uitæ, genus exempli, genus marmoris,
genus coloris, genus ueſtis, genus libertatis, genus ſeruitutis di
cimus. Virg. Quod genus hoc hominũ, quæ ue hunc tam Bar
bara morẽ permittit patria? Sene. Summũ genus infelicitatis
miſero eſt, fuiſſe aliquãdo felicẽ. à genere fit bigeneris, duorũ
generũ, de quo inferius dicemus. & generoſus, modo nobilis, et
præclaro genere. Vir. Continuo pecoris generoſi pullus in ar-
uis Audet et ignoto ſeſe cõmittere ponto. modo per metaphorã
ſortis. Cice. Cumq de imperio certamẽ eſſet cum rege genero-
ſo, atq potenti. ab hoc fit generoſitas, hoc eſt nobilitas. & gene
roſe aduerbiũ, hoc eſt nobiliter, fortiter. Item à genere gener ſi
liæ meæ uir, quod ad genus augendũ adhibetur. à quo progene

rum appellat auus neptis ſuæ uirum. & generaliter, de genera
tim, de quibus ſupra diximus. & generale, quod ad cunctos per
tinet. & gigno, à quo ignis, quod nihil in eo gignatur, ut ſupra
diximus. Veteres gnitur pro gignitur, & gnixus pro genitus
uſurpauere. Itẽ à gigno prægnãs, quæ iam occupata eſt in gene
rãdo, qđ conceperit. & genero eiuſdem ſignificationis. à quo re
genero, rurſus genero. & degenero, à generis nobilitate deſci
ſco. à quo degener, qđ eſt contrariũ generoſi, hoc eſt ignobilis.
Vir. Degeneres animos timor arguit. & progenero, generatio
nẽ produco. à quo progenies, pro genere, atq familia accipitur,
Vir. Progeniẽ ſed enim Troiano à ſanguine duci Audierat. Itẽ
genitus, natus. à quo unigenitus, qui ſolus natus eſt, nec fratrẽ
ullum habuit, aut ſororem: & primogenitus, qui in naſcendo
primus fuit, etiam ſi nullus poſtea natus fuerit: & cõgenero, qđ
eſt aſſocio, adiungo. Accius: Hunc enim tibi congenerat affi
nitas. & Ennius: Quem mihi cõgenerat affinitas. & ingenero,
cuius paſſiuum eſt ingeneror, quod aliquãdo pro generor, ali
quando pro innaſcor uſurpatur. Cice. In tanta animantium ua
rietate homini, ut ſoli cupiditas ingeneraretur cognitionis, &
ſcientiæ. Item genitor, quod modo patrẽ ſignificat, modo ad ho
norem refertur, ſicut genitrix aliquando ſignificat matrem, ali
quando uenerationis gratia ponitur. & genitura ſemen homi
nis, qđ & genitale ſemen appellatur. aliquãdo ponitur pro ge
neratione, quæ & ipſa à generando deducitur. & genitalia pu
denda, tam in uiro, quàm in muliere. & genitiuus uim gene
randi habens, unde genitiuum humorem uocamus ſemen ho
minis, & apud grammaticos primus caſus à recto dicitur geni
tiuus, ſiue caſus genierandi. & gentalis, natalis. unde genitale
ſolum uocamus patriã, quod & natale ſolũ appellatur. & ge
nitalẽ diem natalem, quo ſcilicet geniti, hoc eſt in lucem proditi
ſumus. & germen, qđ ex arborũ ſurculis gignitur, à quo ger
mani appellati ſunt, quaſi ex eadem ſtirpe geniti, quãuis Var
ro germanos eſſe dicat ex eadem genitrice natos. Vir. Hæc ger
manus Eryx quondam tuus arma gerebat. huius fœmininum
eſt germana. Idem: Inueni germana uiã, gratare ſoror. à ger
mine fit uerbum germino, quod eſt pullulo, germen emitto. à
quo germinaſco, & cõpoſitum eius congerminaſco, quæ ſigni
ficant coaleſco, cõiungor, conſocior. Quadrigarius: Facite ex
empla corũ, ut cum illis congerminaſcere ſciatis. Var. Poſtea
cum his unam remp. cõiuncti, & cõgerminati tenuere. à Ger
manis aũt Germania prouincia uocitata eſt, quæ à Gallis, Rhe
tijsq, ac Pannonijs Rheno, & Danubio fluminibus, à Sarma
tis, Dacisq mutuo metu, ac mõtibus ſeparatur: cætera ambit
Oceanus latos ſinus, & inſularũ immenſa ſpatia complectens.
Rhenus Rheticarum alpium inacceſſo, ac præcipiti uertice or
tus, modico flexu in occidentẽ uerſus ſeptẽtrionali Oceano mi
ſcetur. Danubius molli, & clementer ædito mõtis Arbonæ iu
go effuſus, plureis populos adit, donec in Ponticum mare ſex-
meatibus erumpat, ſeptimum os paludibus hauritur. Germa
ni ipſi indigenæ exiſtimantur, quoniam non eſt ueriſimile ali
quos Aſia, aut Africa, aut Italia relicta, Germaniam petiiſſe,
informem terris, aſperã cœlo, triſtem cultu, aſpectuq, niſi pa
tria ſit. Hi antea Teutones appellabãtur, à Teutone deo corũ,
quem terra ortũ exiſtimabant. Poſtea Alemanni ſunt dicti ab
huius dei filio Manno. Germaniæ uocabulum nuper à Ro
manis additum, quoniam cum primum Rhenum deuictis Gal
lis tranſgreſſi fuiſſent, uidentes eos & feritate animorũ, et pro
ceritate corporum, & colore flauo, forma præterea, & mori
bus, et uiuẽdi ritu Gallis ſimillimos, Germanos eos, hoc eſt fra
tres Gallorũ eſſe exiſtimauerũt. A Germano Germanicus dici
tur, ſicut ab Italo Italicus, propter quod à debellatis Germa
nis Imperatores quidam Germanici cognomẽ ſumpſere. Item

à gigno

à gigno ſiue genero indigena, dicitur qui non aliunde in ali
quam patriã uenit, ſed ibi natus eſt, quaſi inde genitus. & gin
ginæ, in quibus dentes ſunt, quod in ijs dentes gignuntur. &
gnatus filius. à quo natus, & naſcor. unde natio, quæ proprie
ſignificat genus hominum, qui non aliunde uenerunt, ſed ibi
nati ſunt. in pecoribus tamẽ bonus prouentus, bona natio dici
tur. hinc etiam cognati appellantur, quaſi unà communiter ue
nati, uel ab eodem orti progenitore. Item agnati. differunt au
tem (ut Paulus iuriſc. exiſtimat) cognati ab agnatis, ut genus
à ſpecie. nam omnis agnatus cognatus eſt, non autem omnis co
gnatus agnatus. alterum enim ciuile, alterum naturale nomen
eſt. cognationis origo etiam per fœminas ſolas contingit. agna
tionis autem ab uno patre per ſolos maſculos contingit. agna
tum etiam dicimus, quicquid ultra debitum natũ eſt. unde
agnaſcentia & agnata membra appellantur, quæ abundant.
Plin. Membra animalibus agnata, inutilia ſunt, ſicut ſextus
homini ſemper digitus. & in Aegypto nutritum eſt portentum
binis, & in aduerſa parte capitis oculis homo, ſed his minime
cernens. Item ab eodem bignæ dictæ ſunt geminæ, quod bis uno
die natæ ſunt. & bigenera animalia, ex diuerſo genere nata,
ut leopardalis, ex leone, & panthera. & natiuitas, quæ ortũ
ſignificat. & natura, quæ naſci omnia facit. hanc quidam de-
um eſſe dixerunt, à quo omnia ſunt creata. ponitur tamen ali
quando pro genitalibus. Plinius: Si quadrupes fœtum non ad
mittat, urtica naturam fricandam monſtrant. natura etiã pro
uti ponitur, unde arborũ atque herbarum naturas dicimus. &
pro more. Virg. Nunc age naturas apibus, quas Iuppiter ipſe
Addidit, expediam. Item natura eſt qua unicuiq rei formam
dat ſpecifica differentia. Definitur q à philoſophis: natura eſt
motus principium ſecundum ſe, & non per accidens: quoniam
uniuerſa corpora proprium habent motum per ſe, ut ignis per
ſe ſurſum fertur, terra deorſum, & non per accidens, quoniam
id nõ naturale, ſed artificiale dicitur. ab hac fit naturale, quod
ſecundum naturam eſt, & aduerbium naturaliter, & natura
lia pudenda. Columel. Si equa marem non patitur, detrita ſcyl
la, naturalia eius linuntur, quæ res accendit libidinem. Natu
rales filij dicuntur illegitimi, quod ſola natura, non coniugali
lege ſint orti. natorum appellatio ſecundum Modeſtinum ad
nepotes etiam extenditur. Virgil. Et nati natorum, & qui na
ſcentur ab illis. Natus ſum laudi, & ad laudem dicimus. Cic.
Nam quid ageret uir ad dignitatem, & gloriam natus? Idem:
Qui ſe patriæ, qui ciuibus ſuis, q laudi, qui gloriæ, non ſomno,
non conuiuijs, & delectationi natos arbitrantur. hinc fit nata-
litius, & natalis, in quo quis natus eſt. natalia etiam dicun
tur dies ipſe natalitius. & natalis, quando ſubſtantiuum eſt ſi
militer. Plin. Dum nataleis ſuos celebraret. Item natales ali
quando genus, ac familiæ conditionem ſignificant, ut generoſi
uel obſcuri natales. Quint. Cuius ut interiecto mari non for
tunam quiſquam noſſe, non nataleis, non patrem poterat. hinc
natales nobilitatem ſignificant. Plinius: Nonnunquã candida
tus, aut natales competitores, aut annos, aut etiã mores argue
bat. hic natales pro ignobilitate accipiuntur. Nepotem quoq
nõnulli appellatũ exiſtimant, quaſi natum poſt filium. eſt enim
nepos proprie filij noſtri filius, cuius filius pronepos eſt. huius
abnepos, cuius atnepos. nepotes tamen aliquando etiam fratrũ
& ſororum filij dicuntur, unde & illi germani, matrum ſunt
auunculi, quaſi parui aui. ſed nunquam de his ſimpliciter di
citur nepos, uerum additur ex fratre, uel ſorore, ut nepos ex
fratre, nepos ex ſorore. Item nepotes pro poſteris, ac deſcẽden
tibus capimus. Virg. Forte recenſebat numerum, caroſq nepo
tes. nepotes etiam luxurioſæ uitæ homines appellamus, quod
tam ijs rei ſuæ cura eſt, quàm ijs, quibus pater, auusq uiuunt,

ab hoc nepotatus deducitur, hoc eſt uoracitas, & uitæ luxuria
es. Afranius: Scurilitate, ac nepotatu nobilis. præterea à gi
gno ſiue genero appellatæ ſunt genæ, quod in his pili gignan
tur. Pacuuius: Nunc primũ opacat flore lanugo genas. ab his
uero genua (ut quibuſdam placet) appellata, femorũ ac cru
rum commiſſiones, quod hæc dum infans eſt in utero matris,
genis oppoſita ſint: ſiue à generando, quod in genibus ineſt ua
talitas, in ipſa enim genu utriuſq commiſſura dextra, læuaq,
à priore parte gemina quædam buccarũ inanitas eſt, qua pera
foſſa, quaſi è uinculis ſpiritus fugit. putant autem ex omni par
te corporis uitali ſemen ad genitalem uenam confluere. hinc
Græci quoque γόνυ quidem genitum, γόνυ uero genu ap
pellant. à genu fit geniculum, & geniculatum, & geniticula
tim, de quibus ſupra diximus, & congenulare, quod eſt genu
replicato cadere, uel genibus flecti. Cæcili. Ipſe regis ferit pe
ctus, aduerſum congenulat, percuſſu deijcit dominum. Item à
gignendo genuini uocitati dentes, qui in homine nouiſſimi gi
gnuntur circiter uigeſimũ annum, multis & octogeſimo. ſed
quibus in utuenta non fuere nati, decidere in ſenecta, & mox re
naſci compertum eſt. Zancli Samothraceno ciui poſt centũ, et
quatuor annos renatos fuiſſe prodiderunt. hos Græci cynodon
tas, noſtri caninos dentes appellant. hinc exercere in aliquem
genuinum, pro maledicere uſurpamus. his enim dentibus ma
xime morſus infigitur, qui longiores ſunt, & acutiores. appel
lantur autem canini in omnibus animalibus. Plini. Mutantur
dentes homini, leoni, iumento, cani, & ruminantibus. ſed leo
ni, & cani non niſi canini appellati. quidam tamen geniuinos à
caninis diſtinguunt, uoluntq; caninos prius gigni, & amiſſos
nunquam renaſci. Item à gignendo ingenium, quod proprie ſi
gnificat naturam cuiq ingenitã. Terentius: Nam qui cum in
genijs conflictatur eiuſmodi, id eſt cũ hominibus eius naturæ.
Vir. Nunc locus aruorũ ingenijs, quæ robora cuiq. Quis cõ
lor. ponitur etiam ingenium pro ui intelligendi naturali, quia
ſæpe inuenimus quæ ab alijs non didicimus. unde præclara in
genia, & obtuſa ingenia dicimus, hoc eſt acuta, & rudia.
& homines ingenioſos, qui naturalem uim ad aliquid agendũ
accommodatam habent. Salluſtius: Ingenium nemo ſine corpo
re exercebat. huius diminutiuum eſt ingeniolum. Item inge
nuus, qui libera matre natus, nec poſtea ſeruus factus eſt, cu
ius contrarium eſt libertinus, qui iuſta ſeruitute manumiſſus
eſt. Vnde interrogare hoc modo ſolemus: ingenuus ne an liber
tinus eſt? hoc eſt liber natus, an ſeruitute liberatus, ſiue ex li
bertorũ genere ortus. ab hoc fit ingenuitas, quæ cõtraria eſt li
bertinitati. & ingenue aduerbiũ, hoc eſt libere. unde ingenue
loqui dicimus eum, qui ita loquitur, ut liberum hominem de
cet, nihil timidum, nihil ſeruile habens. Item genius, quem ue
teres putarunt deum eſſe, qui uim obtineret omnium rerum
gerendarum. quapropter dei filium, & parentem hominum
nuncupabant, quod homines gigneret. Ideo genius meus dici
tur, quia me genuit. Item genium eſſe exiſtimarunt uniuſcu
iuſq loci deum. Genialeis autem deos dicebant aquam, terrã,
ignem, aẽrem, quod ex his omnia procrearentur, item duode
cim ſigna, lunamq, & ſolem. alij Genium naturæ deum eſſe
definierunt, & ipſam naturam. unde indulgere genio eſt obſe
qui naturæ, & uoluptati operam dare, ſicut è contrario defrau
dare genium, interrumpere uoluptatem. Terentius: Suum de
fraudans genium comparſit miſer. hinc genialis hyems dicta,
hoc eſt uoluptuoſa. & genialis homo hoſpitalis, atq ad inui
tandum, ac largius apparandum cibum promptior. genialis
etiam lectus dicitur, qui in nuptijs ſternitur, uel quod in eo in
dulgemus genio, uel quod in honorem genij apparatur, uel à
generandis liberis. Virg. Lucent genialibus altis. Genij etiam

guloſi à ueteribus uocantur, & uentri ſemper indulgentes. Lucilius: Geniæ illæ uetulæ, improbæ, ineptæ. quidã geniales deos à laribus non diſtinxerunt. Lares Mercurij, & Laræ, ſiue (ut alij uolunt) Larundæ filij fuere. nam cum Iupiter Iuturnam tyberinam nympham diligeret, Turni regis ſororem, cæteris nymphis eius loci mandauit, ut ſe forte illam ſequente fugientem retardarent, nec præcipitari in undas paterentur, Lara Almonis filia id Iuturnæ, & Iunoni retulit. Quapropter indignatus Iupiter Laræ linguã trũcauit, Mercurioq; ut eam ad inferos duceret, iuſſit, & inter ſtygias nymphas conſtitueret. Mercurius uero dum mandata exequeretur, nymphæ pulchritudine in itinere captus cum ea concubuit, quæ prægnans facta peperit geminos, quos à matris nomine lares appellauit. hos ergo genialeis deos dixere, ſiue quod ut gignamur curãt, ſiue quod unà nobiſcum gignantur, ſeu quod genitos ſemper ueantur. Euclides Socraticus duplicẽ omnibus hominibus appoſitum eſſe genium ſcribit, hoc eſt duos lares. Quod etiã L. Florus uidetur ſentire, dum inquit: Ipſiq; Bruto per noctem cum illato lumine ex more aliqua ſecum agitaret, atra quædam imago ſe obtulit, & quæ eſſet interrogata, tuus inquit malus genius. hæc ſub oculis mirantis euanuit. Certe non addiſſet malus, niſi & alter bonus genius eſſet. hos ab Aenea à Troia in Italiam uectos cõmemorant. Vir. Ilium in Italiã portans, uictoſq; penates. eoſdem enim & penates, & lares eſſe manifeſtum eſt, dictoſq; penates quaſi penes nos natos. Varro ſcribit deum ſe arbitrari eſſe animam mundi, & ut homo ſapiens cum ſit ex corpore & anima, tamen ab anima dicitur ſapiens, ita mundũ deũ dici ab anima, cum ex anima & corpore cõſtet. ad hæc mundũ diuidi in duas partes, cælum, & terrã. & cælũ bifariam in æthera, & aëra, terram uero in aquã, & humum, è quibus ſummũ eſſe æthera, ſecundũ aëra, tertiã aquã, infimam terram, quas omnes quatuor partes animarũ eſſe plenas æthera, & aërem immortaliũ, aquam, et terram mortaliũ. ab ſummo autem circuitu cæli ad circulũ Lunæ ætherias animas eſſe aſtra, ac ſtellas, eos cæleſtes deos eſſe nõ modo intelligi, ſed etiã uideri. inter lunæ uero gyrũ, et nimborũ, ac uentorũ cacumina aërias eſſe animas, ſed eas animo, non oculis uideri, & uocari heroas, & lares, & penates, et genios. quoniã autem lares ſiue penates etiam priuatorũ domibus præeſſe creduntur, factum eſt ut utrunq; uocabulũ pro ipſis domibus frequentiſſime uſurpemus. Martialis: O mihi curarũ preciũ non uile mearũ, Flacce Antenorei ſpes & alumne laris. Idem: Protinus à læua clari tibi fronte penates, Atriaq; excelſæ ſunt adeunda domus. à lare, hoc eſt malo genio laruas dictas exiſtimant, quæ ſunt noxiæ inferorũ umbræ. unde laruati dicuntur furioſi, & mente moti, quaſi à laruis exterriti. quales ſunt quos uulgo dæmoniacos uocant. hi & ceriti dicuntur, ſiue quod κήρατα, hoc eſt cornua in capitibus habere ſe putent, ſiue à Cerere, quaſi Cereris ira animo uexati. Pacuuius: Vt miſer quaſi ceritus furijs agitor. Plau. Certe laruatus eſt, aut ceritus. Idẽ: Laruatus ædepol hominẽ miſerũ medicũ quæritat. Plotinus philoſophus ſcribit animas hominũ dæmones eſſe, & ex hominibus fieri lares, ſi meriti bene ſint: lemures, ſiue laruas, ſi male: manes autem dici, ſi incertum ſit bene ne an male meriti fuerint. laruas quippe eſſe noxios dæmones ex hominibus factos, quos Græci cacodæmonas uocant, lares autẽ eudæmonas, hoc eſt beatos, quod boni ſint animi, hoc eſt boni dæmones. mos autem apud Romanos fuit, ut generoſi adoleſcentes egreſſi pueritiæ annos, bullam auream apud lareis ſuſpenderent; unde Horatius urbaniſſima contumelia uſus eſt in eũ, qui ſeruilibus natalibus erat, ita ſcribens: Donaſſet iam ne catenã ex uoto laribus quærebat. Laruam etiam pro perſona accipimus, & laruatum pro perſo-

nato. Horat. Non illi larua, aut tragicis opus eſſe coturnis. Lauerna uero dea fuit, quam Romani coluere. à qua lauernliones dicti ſunt fures, quod ſub tutela deæ lauernæ eſſent, in cuius luco obſcuro, abditoq; ſoliti erant inter ſe furta diuidere. Hinc & Lauernalis porta Romæ dicta eſt ab ædelauernæ propinqua. Lariſſæ populi ſunt in Aſia Scythica. Lariſſa Theſſaliæ urbs fuit. Achillis patria dicta ob uicinitatem, quam habuit ad Phthiã Theſſaliæ regiã eius patriã. larius lacus eſt Galliæ Ciſalpinæ uicinus alpibus, à fulicarum, quæ ibi ſunt, multitudine appellatus. Græci enim λάρον fulicam uocant. auis eſt nigra, aquatica, uulgo nota, paulo ſupra magnitudinem columbæ, à ſuruo appellata, hoc eſt nigro, quemadmodum fuligo. à genero etiam fit ingeneror, quod autores pro naſcor uſurparunt. Cicero: In tantam animantium uarietate hominũ, ut ſoli cupiditas ingeneraretur cognitionis, & ſcientiæ. Sunt etiã qui ingens à gente dictum uelint, hoc eſt magnus, immenſus, quaſi ultra genem ſuam: plus eſt enim ingens, quàm magnus. Terent. Magnas uero agere gratias Thais mihi? ingẽtes. à Græco autem γένος fit γενεά, quod eſt generatio, progenies. à quo fit genealogia, quo etiam Latini utuntur, quod interpretari poteſt gemerationis ſeries. & genethlius natalis, à quo genethliacus, qui ex die natali fortunam hominis, & ſucceſſum pronuntiat. Iuuenalis: Si prurit frictus ocelli angulus inſpecta geneſi collyria poſcit. SEPOSITA. Remota, & à cæteris gentibus ſeparata. ſeponere enim eſt remouere, ſeparare, ſeorſum ponere, & à pono deducitur. ponere proprie collocare eſt. Cicero: Primum enim, ut ſtante republica facere ſolebamus, ut in agendo plus, quàm in ſcribendo operæ ponerẽmus. Aliquando tamen per metaphoram pro deſinere ponitur: quoniam cum ceſſamus ab opere, collocare quodammodo ac reponere uidemur id quod agebamus. Virgilius: Cum uenti poſuere, omnisq; repente reſedit Platus. Aliquãdo pro erigere, ædificare. Idem: poſuitq; immania templa. unde in antiquis marmoribus frequentiſſime legimus: B. MERENTI POSVIT. Nonnunquam pro deponere idem: ponere metum. interdum pro apponere. Martial. Nolo mihi ponas rhombum, mullum ue bilibrem. Idẽ: Quicquid ponitur hinc & inde uerris. Plautus: Vafre facit, ponit uini pluſculũ, cras ei ut reponã large, ac liberaliter. hinc poëtæ fabulas, & ſcripta ſua ponere dicebãtur, quod in ſcæna hæc ſpectatoribus, quaſi in cõuiuio apponebant. Iuue. Pone Tigilinum, hoc eſt affer in ſcænam aliquid de Tigilino ſcriptũ. Perſi. Ecce modo heroas ſenſus afferre uidemus Nugari ſolitos græce, nec ponere lucũ Artifices. hoc eſt neſcientes opus facere, quod populo apponi poſſit. falſum eſt enim, quod quidam parum eruditi ſcripſerunt, ponere idem eſſe, quod ſcribere. à pono fit poſitiuus, qui primo poſitus eſt, nec aliunde deriuatus. à quo grammatici poſitiuum à comparatiuo, & ſuperlatiuo diſtinguunt, quod illud ſit quaſi fundamentum iſtorum. & poſitura, quæ eſt nota, quæ ſenſus in oratione diſtinguit, unde ſyllabam dicimus longam eſſe poſitura. Item ſitus, & poſitus quartæ declinationis. Gell. Priorem genituram reddit poſitu longam. & poſitio, quam Græci uocant θέσιν. Item à pono compoſita fiunt appono, quod eſt aliquid antepono. Plin. Nihil ei præter ſecundarium panem, oleraq; appoſuit. aliquando ſubiungo, unde apud grammaticos appoſitum dicitur caſus, qui uerbo ſubiungitur. antepono, præfero. circumpono notæ ſignificationis. interpono, immitto. oppono, ex aduerſo pono, unde oppoſita contraria appellantur, & oppoſitio contrarietas. depono, quod aliquando ſignificat dimitto. Cicero: Exiſtimaui honeſtiſſime moleſtias poſſe deponi, ſi me ad philoſophiam retuliſſem. aliquando priuo. Sueto. Ne imperio turpiter depoſitus priuatus uiueret. Plau.

ret. Plau. Vt me deponat uino, eam affectat uiam. nonnunquã derelinquo, & quaſi deſpero, unde depoſiti deſperati dicuntur. Cicero: Itaq; mihi uideor iudices magnam, & maxime ægrã, & propè depoſitã reipublicæ partem ſuſcepiſſe. frequenter autem depono eſt apud ſequeſtrum colloco. Virgil. Ego hanc uitulam, ne forte recuſes, Bis uenit ad mulctram, binos alit ubere fœtus. Depono. deponi etiam dicitur (ut Vlpianus ſcribit) quod cuſtodiendum alicui datur. Vnde Florentinus deponere inquit tam unus, quàm plures poſſunt, tamen apud ſequeſtrum non niſi plures deponere poſſunt. nam tunc fit cum aliqua res in controuerſiam deducitur. itaque hoc inſolidum unuſquiſq; uidetur depoſuiſſe, quod aliter eſt, cum rem communem plures deponunt. ab hoc uerbo depoſitum fit, quod eſt id quod alicuius fidei commendatur, uel quod pignoris loco dimittitur, uel quod conſeruandum traditur, donec de iure fuerit diſcuſſum. repono, quod interdũ eſt rurſus pono. Virgili. Ariſq; reponimus ignem, id eſt rurſus adhibemus ignem aris, rurſus ſacrificamus. interdum recondo. Idem: Non illis epulæ nocuere repoſtæ. & alibi: Manet alta mente repoſtũ Iudicium Paridis. Martial. Et totum mihi nunc repono quicquid terdenos uigilauerã per annos. hoc eſt recondo, & prorſus depono curas, & uigilias, in quibus triginta iam annis ſum uerſatus, ne amplius eas reſumam, ſed perpetuo otio fruar. ab hoc fit repoſitorium uas, in quo reliquiæ ciborum, & menſæ inſtrumenta reconduntur, ſiue ex corio ſit, ſiue ex ligno, ſiue ex argento, auro ue, aut alia quacunque materia. Plinius: Bibente conuiua mensam, uel repoſitorium tolli inauſpicatiſſimũ habetur. interdum repono eſt rurſus appono. Martialis: Vllus ſi pudor eſt, repone cœnam. unde reponere fabulas, & ſcripta ſua poëtæ dicuntur, cum ſecundo hæc in ſcæna apponunt, hoc eſt cum rurſus recitant. Solebãt enim (ut Porphyrio nominat) qui ludis apud ueteres præerant, ſcriptores cum primum in ſcænã prodirent, benigne excipere, ut ſi forte non recte egiſſent, iterum ad ſcribendum audientium benignitate allicerentur. propterea inquit Horatius: Fabula, quæ poſci uult, & ſpectata reponi. hoc eſt fabula, quæ uult primo, & ſecundo in ſcæna recitari. Idem: Aut famam ſequere, aut ſibi conuenientia finge Scriptor, honoratum ſi quando reponis Achillem. hoc eſt, ſi fabulã ſemel de Achille poſitam rurſus ponere in animo eſt, id eſt talẽ eſſe, ut rurſus poni poſſit. Item repono, quando & eſt retro appono, & quaſi acceptam cœnam reſtituo, ut ſiquis mihi hodie conuiuium apponat, ego cras ei ut reponam large, ac liberaliter. & in hunc ſenſum hoc uerbo uſus eſt Iuue. cum inquit: Semper ego auditor tantum? nunquam'ne reponã? Ignauiæ enim ſeipſum accuſat, & ut mos ſatyrorum eſt, ex abrupto incipit: Semper'ne eorum, quæ alij apponunt, ero auditor? nunquam'ne ipſe aliquid reponam? cum præſertim in tãto ſcribentium ſtreputu tamdiu uerſatus ſim, nec deſit mihi ampliſſima materia ad ſcribendum. Expono, declaro, oſtendo, explico, unde expoſitio pro interpretatione accipitur. Cice. Ante, q̃ de rep. ſcribam patres conſcripti, exponam uobis breuiter conſilium profectionis, & regreſſionis meæ. id eſt explicabo. Idẽ: Vocat ad cœnã deinde ipſe prætorem, exponit copias ſuas omneis, hoc eſt oſtendit. interdum expono extraho, quaſi extra pono. Virgilius: Socios de puppibus altis pontibus exponũt. non nunquam abijcio, unde infantes abiecti, ut pereant, expoſiti dicuntur. Teren. Erat hic Corinthia anus haud impura, ei dedi exponendam. ijdem & expoſititij appellantur. Plautus: Reuertor ad illam puellam expoſititiam. plerunq; expendo. Solinus: Cum magnam in ijs pecuniam expoſuiſſet. Sæpe etiam promo. Cicero: Cum tibi expoſita eſſet ad prandiũ omnis Pamphilia. propono, quod modo ſignificat ſtatuo. Seneca: Id in pri-

mis animo proponendum, ut recte uiuamus. à quo propoſitum dicitur, quod mente ſtatutum eſt, & intentio hominis. Plinius: Hoc ei propoſitũ erat, uel ſuperare, uel cedere. quod ueteres etiam proſitum dixerunt, ſicut etiam in participio proſita pro eo quod eſt propoſita. modo dictum aliquod, aut factum oſtendo, ut propono quæſtionem, propono ludum, propono præmium, propono ſpem. Cicero: Quis enim tanto propoſito præmio non excitetur? ab hoc etiam fit propoſitio, quæ à dialecticis definitur, oratio uerum falſum ue ſignificans. apud Rhetoricos uero omnis confirmationis initium propoſitio dicitur, quod non modo in oſtendenda quæſtione principali, ſed in ſingulis quoq; argumentis proponi aliquando ſolet, maximeq; in ijs, quæ ἐπιχειρήματα uocantur. Propono, antepono, à quo præpoſiti dicuntur, qui aliquibus rebus præfecti ſunt. & præpoſitio apud grãmaticos pars orationis, quæ cæteris partibus præponi ſolet. impono, quod modo eſt ſupra pono. Virgili. Vidit thuricremis dum dona imponeret aris. modo præbeo. Idem: Finẽmque imponere curis. Item impono manum ſignificat perficio. Idem: Imponit regina manum. cum datiuo iunctum idem eſt, quod decipio. Quintilianus: Quid quod hoc ipſum tam placide, tam quiete facit, quaſi captet imponere. Idẽ: Fefellit me ingenitus honeſtis cauſis gloriæ amor, ſpes tibi perpetuæ laudis impoſuit. ab hoc impoſtores dicuntur, uel qui ſupponendo malas merceis, & auertendo obligãtas, uel adulterinis atque fictitijs gemmis, uel incantationibus, uel precationibus, quas exorcizationes uocant, homines decipiunt. & qui ita decipit impoſturam facere dicitur. Suppono, modo ſubmitto. Apule. Suppoſuitq; humeros oneri. modo adulterinum loco ueri ſubijcio, à quo ſuppoſitus partus dicitur, quando fœtus alterius matris non ueræ matri ſubijcitur. & Vlpianus ſcribit eos, qui malas merceis pro bonis ſupponunt, crimine ſtellionatus non teneri. Supponere etiam & ſubijcere teſtamentum dicitur, qui falſum ſubdit pro uero. Plinius: Namfilius patris teſtamentum ſuppoſuiſſe dicebatur. diſpono, ordino. à quo diſpoſitio deriuatur, quæ eſt rerum in ordinem collocatio. & diſpoſitum, quod eſt decretum, conſtitutum, unde ex diſpoſito dicimus, hoc eſt de induſtria, & quemadmodum à nobis conſtitutum eſt. Macrobius: An altius quiddam, cuiremotis arbitris opus ſit cogitaturi, ex diſpoſito conueniſtis. compono, quod proprie eſt diſpono, conſtituo, quaſi ſimul pono. Virgilius: Quam tuta poſſis urbem componere terra. ponitur tamen pro comparo, quoniam quæ comparantur, iuxta ſe poni ſolent. Salluſtius: Vbi Metelli dicta cum factis cõponit. Virgiliu: Sic paruis componere magna ſolebam. Item quia ordo, & compoſitio rerum ornatum facit, compono pro orno uſurpatur. Idem: Dulcis cõpoſitis ſpirauit crinibus aura. Item pro colligo, quoniã quæ colliguntur, unà ponuntur. Cicero: Si ex iſto libro, quem tibi magiſter ludi neſcio quis ex alienis orationibus compoſitum dedit. & pro claudo. Virgilius: Ante diem clauſo componet ueſper olympo. & pro curo, reficio. Idem: Vix deſeſſa ſenem paſſus componere membra. & pro ſimul pono, hoc eſt coniungo. Idem: Componens manibusq; manus, atque oribus ora. & pro compoſito redimo. Salluſtius: Cum lenones, & uinarij, lanij, quorum præterea uulgus in diem uſum habet, precio compoſiti, hoc eſt facta precij compoſitione redempti. & pro conuenio, paciſcor. Plinius: Nihil non ex compoſito fecimus, pactum ſeruauimus. & pro fingo. Plautus: Quas iſte fabellas compoſuit. ab hoc fit compoſitio, quæ modo ſtructuram, modo ornatum, modo pactum ſignificat, & compoſite aduerbium ornate. ponè quando grauem habet accentum, præpoſitio, uel aduerbium eſt. & ſignificat propè. BARBARA. Inculta. CVLTOR RHODO

PEIVS. Habitator Thraciæ, quæ prouincia est Europæ, Macedoniam sequens, quæ à Septentrione Istrum habet, ab oriente Pontum, à meridie Aegeum mare. olim Sython appellabatur, postea Thracia dicta est ab asperitate. Græci enim τραχέα asperum dicunt. est enim regio, nec cœlo læta, nec solo, & nisi qua mari propior est, infœcunda, frigidaq́, uiros benignius alit, non tamen ad speciem. nam & illis asperitas quædam habitus corporum inest, sed ad numerum, ac ferita tem. à Thracia deriuatur Thrax, qui & Threicius dicitur, & fœminino genere Threissa. in hac mons est Rhodope, à Mygdonibus olim habitatus, sacris Liberi patris, & cœtu mænadum Orpheo initiante percelebris, à Rhodope, ut quidam putant, nobili Thraciæ meretrice ibi sepulta cognominatus. hãc unà cum Aesopo captiuam fuisse constat, quam Charasses frater Sapphus poëtæ maxima pecunia redemit, quod Sappho teti gisse uidetur, dum inquit: Arsit inops frater uictus meretricis amore, Multaq́ cum multo damna pudore tulit. de hac scribit Plinius: Hæc sunt pyramidum miracula, supremum q́ illud, nequis opes regum miretur, minimam extitisse laudatissimam à Rhodope meretricula factam. Aesopi fabularum philosophi conseruus quondam, & contubernalis hæc fuit, maiore miraculo tantas opes meretricio esse conquisitas quæstu. Lucius Florus nõ ab hac meretricula, sed à Rhodopide Thracum regina ibi sepulta, montem hunc cognominatum affirmat, quam opinionem propter antiquitatem huius nominis magis probamus. à Rhodope Rhodopeius deriuatur, sicut ab Ismaro Ismarius. Ismarus quoque mons Thraciæ est partim asperrimus, partim uinetis, atque oliuetis, & Orphei habitatione clarus. in hoc Ismara urbs Ciconum fuit. Virgilii. Ismarus, aut Rhodope, aut extremi Garamantes. hi populi Libyæ sunt Psyllis finitimi, à Garamante Apollinis filio cognomina ti. fuit alius Garamantes rex, cuius filiam Garamantida Iupiter Ammon apud fluuium Bragadam compressit, & ex ea genuit Hiarbam. Est & adiectiuum Garamantius, & Garamantis Garamantidis. habet Thracia & montem Aemum uasto iugo procumbentem in pontum, tantæ altitudinis, ut Euxinum, & Adriaticum ex summo uertice ostendat (ut Polybius sentit) quamuis alij negent, & Pangæum Thessaliæ iunctum, & Edonum, & Gygemorum, & Miritũ, & Melampillum minores montes. CVLTOR. Habitator. colere proprie est cum affectu alicui rei inhærere. Ideo pro patientis casus diuersitate eius significatio uariatur. Colimus deos orationibus, & sacrificijs, hoc est ueneramur. Virgilius: Summe deũm sancti custos Soractis Apollo Quem colimus. Ab hoc deorũ cultores dicti, & cultus, siue cultura, quã Græci latriam uocant. à quo idololatria dicta est idolorũ, hoc est simulachrorum cultus, & idololatres qui colit simulachra. idolum enim simulachrum est. à quo fit idolium. & hæc omnia in penultima habent accentum, quippe εἴδωλον per ω μέγα apud Græcos scribitur. Plautus: Ego te semper, ut parentem colui. Colimus pares amore, & officio: minores humanitate & beneficijs, hoc est amamus. Virgilius: Ille colit terras, illi mea carmina curæ. Idem: Solam nam perfidus ille te colere. Hinc publicolæ cognomen, de quo supra diximus, quod rempublicam coleret. & cliens, quod proprie litigatorem significat, cuius causam defendimus, dictus quasi colens, quemadmodum & qui causam eius agit, appellatus est patronus, quasi pater. Differt ab aduocato patronus, quod aduocatus generalius nomen est, siquidem quicunque adest alteri in causa officij gratia aduocatus appellatur, etiam si nihil dicat, agatq́, modo paratus sit defendere. Terentius: Volo ego hic adesse aduocatus in turba hac. Patronus autem pro-

prie est qui agit causam, sed accusati, non accusantis. Quintilianus: Cum accusatori satis sit, plerunq́ uerum esse id, quod obiecerit, patronus neget, defendat, transferat. Sed quoniam non omnis lis circa accusationem, ac defensionem criminum uersatur, ut in mutuis, depositis, locato, & conducto, similibus q́, ea in re tam actor, quàm defensor solet patronus appellari: quippe cum uterq́ non alterius oppugnandæ, sed suæ defendendæ partis gratia dicat. Ponitur tamen aliquando cliens pro sectatore, & qui sub tutela alterius, & penè famulus est, quales sunt liberti in patronos. & similiter patronus pro eo, qui simile quiddam præsens habet in aliquo protegendo, unde quemadmodum dominus serui relatiuum est, ita patronus liberti, aliquando etiam famuli. Hinc fit patrocinari, quod est tam uerbo, quàm facto imbecilliorem protegere. & patrocinium ipsa protectio, quæ appellatio tunc mitium habuit, cum plebs inter patres distributa est. à cliens uero fit clientulus diminutiuum, & clientela, quod modo significat multitudinem clientium, modo officium eorum erga patronos. Veteres clientam pro clientem dixere. Item ab hoc colo colina, quam postea culinam, deinde à coquendo coquinam uocauere, quod ibi colebant ignem locupletiorem. Iuuenalis continens pro contento posuit, hoc est culinam pro instrumento coquinæ, & cibis coctis: Sequitur sua quemque culina. Ab his fiunt duo uerba, culinor, & coquinor, pro coquinam exerceo. & cocus, & culinarius, ac coquinarius, pro eo qui cibos coctos uendit. & coquinaria ars coquendi. Colimus terrã aratro, rastris, cæteris q́ instrumentis, hoc est fodimus, laboramus, excercemus. Virgi. Fructus q́ feros mollite colendo. Hinc agricolæ, & agricultores, & agricultura, & agriculatio, & coloni appellati. & à colono colonicus dictus. Varro: Atq́ etiam leges colonicas tollis. & culmus, hoc est frumenti calamus, quod colatur. Nam stipula folia significat proprie, quæ ambiunt culmum, qui & columus à ueteribus dicebatur, unde & columen primo, postea colmen. Item colus, qui postea culus dictus. & alio nomine podex, quod fœdo libidinis pruritu colitur, hoc est foditur, exercetur, feminatur. Martial. Cum sit & hic culo tritior ipse tuo. Iuuenalis: Et podice leuicæ duntur tumidæ medico ridente marisc æ. Ab hoc quidam inquino factum existimant, quod est fœdo, deturpo, sicut inquinamus, à colo dum significat habito. Vnde fit inquinor passium, inquinator, inquinatrix, inquinatio: & compositum coinquino, à quo coinquinor, coinquinator, coinquinatrix, coinquinatio. Item clunes, hoc est nates, quod culo propinquæ sint. Reperitur q́ hoc uocabulum etiam in masculino genere. Plautus: Quasi lupus ab armis ualeo, clunes infractos gero. Ab hoc simias clunas appellatas uolunt, quod cluneis tritas gerant. & clunaculum cultrum sanguineum, quia cluneis hostiarum diuidit. Quidam inquino non ab hac, de qua diximus uoce, sed à cunio deductum putant. cunire enim est stercus facere, tractum à cunis infantium, quæ frequenter stercore fœdantur. Cunæ sunt in quibus iacent infantes, & cunabula similiter lecti, in quibus iacere infantes consueuerunt, & in quibus nascuntur, dicta quasi cynæ, & cunabula, nam κυῆν Græci eniti dicunt, & parĕre. Ab incunabulis dicimus, quasi à pueritia, hoc est ab ea ætate quæ in cunabulis agitur. & coleus, qui & testis, & per diminutionem testiculus uocitatur, quod colat mulieris pubem, quasi agrum, seratq́. & coles uirile membrum à quo colei pendent, cuius suprema pars glans appellatur. & pellicula quæ glandem tegit, præputium. Cornelius Celsus: Medicus autem à dextro latere, sinistra quidem manu colem masculi continere, dextra uero fistulam dimittere in iter urinæ

iter urinæ debet: atq́ ubi ad cerui cem uesicæ uentum est, simul cum cole fistulam inclinatam in ipsam uesicam cõpellere. Nos tamen putamus colem à colendo dictum, Coleos uero à cole, quod ex eo dependeant. Colimus terras, aërem, cœlum, domũ, patriã, hoc est habitamus. Virg. Quas dira celæno, harpyiæ q́ colunt aliæ. Hinc cultores habitatores, & accola, atq́ incola. quæ ita differunt, quod accola est qui ad aliquem locum, hoc est iuxta aliquem locum habitat, nec refert in suo an in alieno, ut accola Vulturni, accola Padi. Incola uero qui in aliqua regione, siue in aliena uel urbe, uel republica habitat. Pli. Quod eorum montium incolæ facere consueuerunt. Cicero: Peregrini, & incolæ officium est, nihil præter suum negotium agere, nec esse in aliena republica curiosum. Ab hoc fit incolatus, quod habitationem ipsam significat: & inquilinus, qui in alieno priuato habitat, proprie tamen in conducto, siue in urbe, siue ruri. Idẽ at uero te inquilino, nõ domino, personabũt omnia uocibus ebriorum. Inquilinus etiam aliquando pro cohabitatore accipitur. Mart. Vicinus Nouio, uel inquilinus sit, siquis Nouium uidere non uult. Hinc etiam ruricolæ, undicolæ, syluicolæ, cœlicolæ appellati, qui rus, aquas, syluas, cœlum habitant. & coloniæ, de quibus supra diximus, hoc est minores urbeis, ad quas habitandas ex maioribus urbibus, quasi quædam examina populorum mittebantur, et coloni habitatores. Virg. Vrbs antiqua fuit Tyrij tenuere coloni. & collis, cuius diminutiuum est colliculus, quia colleis (ut Varro inquit) post eam pos cœperunt homines colere, id est habitare. A quo Collatina dea, quæ collibus præest. Colimus nos, colimus faciem, colimus orationem, id est excolimus, atq́ ornamus. Plau. Quin tu te colis ante, quàm exeas domum? Cicero: Erat enim non tam grauis, quàm elegans, & faceta, & culta oratio. Varro: Aut in segetibus post messem colligebant stramenta, quibus domicilia colerẽt. Hinc cultus corporis dicitur, hoc est ornatus corporis: & animus uirtute cultus, hoc est ornatus. Ab hoc colo clitella instrumentũ, quo sarcinæ colligatæ mulis, siue iumentis, siue camelis, asinis ue portantur. dicta quod eiusmodi animalis ornamentum sit, sicut ephippiũ instrumentũ, quo in equo sedemus. à quo equites ephippiati dicuntur, qui ephippia habent in equis. Cæsar de Sueuis: Equestribus prælijs sæpe ex equis desiliunt, ac pedibus præliantur, equos q́ eodem remanere uestigio assuefecerunt: ad quos se celeriter, cum usus est recipiunt. Nec eorum moribus turpius, aut inertius habetur, quàm ephippijs uti: itaque ad quemuis numerum ephippiatorum, quamuis pauci adire audent. Equi sine ephippijs, desultorij dicuntur, quod ex ijs facile desiliant. Græce κέντρα dicuntur, hoc est celetes, quo nomine utũtur etiam latini. Plin. Equestres uero statuæ modo Romanã celebrationem habent orto sine dubio à Græcis exemplo. Sed illi celetas tantum dicebant in sacris uictores, postea uero et qui bigis uel quadrigis uicissent. Sueton. de Cæsare: Quadrigas, bigas q́, & equos desultorios agitauerunt nobilissimi iuuenes. A clitella clitellarius dicitur, qui clitella utitur. Vnde clitellarij muli dicuntur, & clitellarij equi, qui neque ephippiati sunt, neque desultorij, nec bigas, aut quadrigas, aut currus ducunt, sed clitellati ferunt onera. Ab huius clitellæ simulitudine locus Romæ clitella uocabatur. Item in uia Flaminia loca quædam deuexa, & accliua. Est etiam tormenti genus eodem nomine appellatũ. Ephippiarij etiam equi dicebantur, qui inter meritorios non clitellas habebant, neque rhedas ducebant, sed ephippia gerebant. Item à colo fit colos, siue color, quia coloribus faciẽ, uestes, domos, ac reliqua omnia ornamus. Hinc uero coloro uerbum, & contrarium eius decoloro. Seneca: Fulmen aut decolorat. decoloratur id cuius color uitiatur, non mutatur. & coloratũ, &

colorificum, et discolor diuersi coloris, & decolor, quod est eõlore uitiato, & concolor eiusdem coloris, & colorate aduerbium. Et colores apud rhetores uocãtur ornamenta orationis, hoc est figuræ, quæ à Græcis σχήματα appellantur. Item à colo collum, quia hæc præcipue pars corporis torquibus, ac monilibus coli, id est ornari consueuit. ab hoc fit decollo, quod est à collo depono. Ennius: Quod in tuo collo est, decolles caue Et collus masculino genere tormenti genus ex corio. et collare id genus uinculi, quo collũ restringitur. Item colus instrumentum quo nent mulierres: siue quod ornatus quidam muliebris erat, propter quod nubentes uirgines comitari solebat colus cõpta, & fusus cum stamine: seu quod cum ea nebant, quæ ad ornatum pertinebant. & colo colas, quod res colando ornantur, hoc est depurantur, ac defecantur. & colum uas ad colandum aptum, unde colum niuarium dicebatur uas ex lapide spongioso factum, quo aqua ex niuibus colari solebat, de quo Martialis: Setinos moneo nostra niue frange trienteis, Pauperiore mero tingere lina potes. Nam instrumentũ, quo uina colantur, saccus uinarius appellatur: sicut quo colantur niues, saccus niuarius, de quo idem Martial. Attenuare niueis norunt, & linteа nostra Frigidior colo nõ salit unda tuo. A colando deducitur qualus, instrumentum per quod uinum defluit, cum calcatur uua. Virgil. Spisso uimine qualos. Ab hoc fit diminutiuũ quasillus. Colimus uitam, degimus. Terentius: Dum ille uitam colet inopem, carens patria. Item à colo composita fiunt accolo, quod est iuxta habito, intercolo in medio habito. Excolo orno. Martial. Venderet excultos colleis, cum præco facetus, incolo inhabito. recolo, quod non significat recordor, ut pleriq́ indocti usurpant, sed repeto, reputo, meditor, in mente tracto. Ouidius: Hæc tua (nam recolo) quondã germana canebat. Cicero: Quantum denique aleæ, quantum pilæ, tantum ego mihi met ad hæc studia recolenda sumpsero. Idem: Sensimus hoc mihi per falso nuntio, uero propediem sentiemus: quæ si tecum ipse recolis, æquiore animo, & maiore consolatione morieris.

VENIT. Ad urbem accessit, ut ludos spectaret. Hoc enim proprie uenire est, quasi uersus nos ire. Virg. Venisti tandem. Poëtæ tamen aliquando pro imminere usurpant. Idem: Se satis ambobus, Teucrisq́ uenire latinis q́. Aliqñ pro crescere. Idem: Hic segetes, illic ueniunt felicius uuæ. nonnunquam pro portari. Plinius: Species sinopidis tres, rubra & minus rubens, & inter has media. Iam tantum optimæ in libras duodecim denarij. Eius quæ ex Africa uenit octoni asses. Venire in mentem ueteres dicebant, nõ solum recordationis gratia, sed etiam cogitationis, & considerationis. Terent. Vbi in mentem eius solum uenit. A uenio fit frequentatiuum uento, quo antiqui utebantur (ut Pompeius testatur) nunc altero frequentatiuo utũtur uentito. à uento fit uentus, quod est cum impetu uentans aër. Nihil est enim aliud uentus, quàm aër commotus, atque agitatus, qui à philosophis definitur: Ventus est aër in unam partem fluens impetu. uel, uentus est impetus aëris in unam partem fluentis. uel, uentus est cursus aëris aliquo concitatior. Multas autem uentorum causas assignant philosophi: uel quod terra magnam uim aëris eijcit, atque ex abdito spirat: uel quod magna, & continua euaporatione, cum in altum egit quæ emiserat, mutatio ipsa halitus misti in uentum uertitur. Illud certe me ad risum mouet, quod quidã tradunt, quomodo in nostris corporibus fit propter cibum inflatio, quæ non sine magna uirium iniuria emittitur, & uentrem interdum cum sono exonerat, interdum secretius, sic & hanc magnam rerũ naturã alimenta mutantem emittere spiritum. Verius aliqui tradunt, multa ex omni parte terrarũ, & assidua ferri corpuscula, quæ cum coacernata sunt

et deinde extenuari sole cœperunt, quia omne quod in angusto dilatatur, spatium maius desiderat, uentos creare. Illa quoque uerior ratio uideri potest, habere aëra naturalem uim mouendi sese, neq; aliunde concipere, sed inesse illi, ut aliarum rerum, ita huiusmodi potentiã. Sunt etiam, qui uentos ex arido, siccoq; anhelitu terræ gigni posse affirment. Item ex aquis aëra expirantibus, qui neque in nebulam densetur, nec crescat in nubeis, posse etiam solis impulsu agi: quoniam uentus nihil aliud est, quàm aëris fluctus. Vitruuius architectus: Ventus (inquit) est aëris fluens unda cum incerta motus redũdantia. nascitur, cũ feruor offendit humorem, & impetus fractionis exprimit in spiritus flatum. pro diuersis cœli partibus diuersa nomina sortitur. Regiões cœli quatuor sunt, ortus, occasus, meridies, septentrio. ortus & occasus mobilia, ac uaria sunt, meridies septentrioq; statu perpetuo permanent. Oritur quippe sol non itidem semper, sed aut æquinoctialis oriens dicitur, cũ in circulo currit qui appellatur ἰσονύκτιος aut ἰσημερινός, aut solstitialis, aut brumalis, quæ sunt θεριναὶ τροπαί, & χειμεριναὶ τροπαί. Item sol non in eundem semper occidit locum, sed occasus eius similiter fit aut æquinoctialis, aut solstitialis, aut brumalis. Veteres ergo quatuor tantũ uentos, per totidem principaleis mundi parteis seruauere. Nec plures posuit Homerus, quàm eurum, austrum, fauonium, aquilonem: quem noster quoq; poëta Ouidius Naso secutus est. Eurus ad auroram Nabathæaq; regna recessit, Persidaq;, et radijs iuga subdita matutinis. Vesper & occiduo quæ litora sole tepescũt, Proxima sunt zephyro, Scythiã, septemq; triones Horrifer inuasit boreas. cõtraria tellus, Nubibus assiduis, pluuioq; madescit ab austro. Secuta ætas alios addidit. Qui ergo uentus ab oriente uerno, hoc est æquinoctiali uenit, eurus nominatur ἀπὸ τῆς ἠοῦς ῥέων, hoc est, quod ab oriente fluat. eundem Græci uocant apelioten, quod ἀπὸ τοῦ ἡλίου, hoc est à sole spiret. Latini eadem ratione subsolanum cognominauerunt. At qui ab æstiua, & solstitiali orientis plaga uenit, Latine aquilo, à uehementi uolatu aquilæ (ut supra diximus) Græce boreas uocatur ἀπὸ τοῦ βοᾶν, quoniam ut uiolenti flatus est, ita etiam sonori. Homerus ab ætheris splendore, qui à sole fit αἰθρηγενέτην appellat. Tertius qui ab oriente hyberno spirat, uulturnus à Romanis dicitur, à uulturis uolatu (ut quidam putant) quoniam alte resonat. Græci misto nomine, quod inter notum, & eurum sit, εὐρόνοτον nominant. Hi sunt igitur tres orientales uenti, Aquilo, Vulturnus, Eurus, quorũ medius eurus est. His oppositi sunt alij tres occidui, Corus aduersus aquilonẽ flans, quem Græci Argesten uocant. Fauonius aduersus Eurũ, à fouendo dictus, quem genitalem esse dicunt spiritũ mundi, à græcis zephyrus nuncupatus, quasi ζωὴν φέρων, ut aliqui putant, hoc est quod satis uitã afferat. ab hoc zephyrius, unde zephyria oua, de quibus inferius dicemus. Africus aduersus Vulturnum, ab Africa, Græci Liba appellant ἀπὸ τῆς λιβύης, quia Africam Libyen, hoc est λιβύην nominant. Africa autem uocitata est, quod sine frigore sit. ἀ enim priuatiua particula est, φρίκη horror dicitur. unde & aprica loca dicuntur, quæ soli exposita sunt, quod sint sine horrore. & apricus homo, aprica auis, quæ sole gaudet. Vir. Et apricis statio gratissima mergis. A quo fit apricari, quod est ad solem stare, & in aprico esse, et apricatio statio ad solem. Ab Africa, Afer & Africanus deducũtur. Item uafer, hoc est callidus, astutus, quasi ualde Afer. Cicero: Non sunt in disputatione uafri, non ueteratores, non malitiosi. à quo uafre aduerbiũ, hoc est astute malitiose. mira enim semper fuit eius gentis calliditas, ac uersutia. hoc modo duæ istæ regiones cœli orientis, occidentisq; sibi inuicem contrariæ sex habere uentos uidentur. Meridies au-

tem quoniã certo, ac fixo limite est, unum meridionalem uentũ habet, qui latine ab hauriendis aquis dicitur auster, quoniam nebulosus, atq; humectus est. Græce uero eadem ratione notus appellatur, quoniam græca lingua νοτὶς, dicitur humor. Ab austro australis dicitur, & austrinus, & austro uerbum, quod est humecto. Plaut. Austrati ad ignem sedent. Septẽtriones ob eandem causam uentũ unum habent, qui austro obiectus est. Is latine septentrio, & septentrionalis uentus, & septentrionarius, græce uero quod ab arcto flet, aparctias appellatur. sunt qui pro octo duodecim uentos faciũt, inter hos quatuor in media loca inserentes, inter septentrionem scilicet & occasum solstitialem Thraseam, inter aquilonem & exortũ æquinoctialem cæciam: quem Aristoteles ita flare dicit, ut nubeis non procul pellat, sed ad sese uocet. ex quo prouerbium factum scribit, κακὰ ἐφ᾽ ἑαυτὸν ἕλκων ὡς καικίας νέφος, hoc est. mala ad se trahens, ut cæcias nubeis. Inter ortum brumalem, & meridiem phœnica. Inter liba, & noton libonoton. Nec his contenti alij Mesen inter boream, & cæciam addidere. Sunt etiã quædam peculiarium uentorum nomina, quæ incolæ in suis quisq; regionibus fecerunt, non ultra certum tractum protendentiũ, ut apud Athenienses Scyron paulo ab Argeste deflexus, reliquæ græciæ ignotus, qui et olympias uocatur, et à nõnullis Hellespontius. In Narbonensi prouincia clarissimus uentorum est Circius, nulli uiolentia inferior, et ob id à turbine, ac uertigine ita appellatus. Cato non Circiũ, sed Certium uocat. Sunt in Hispaniæ alpinæ citra Hiberum regionibus ferri, & argenti fodinæ pulcherrimæ. mons ex sale mero magnus, quãtum demas tantum accrescit. uentus certius cũ loquare, buccã implet. Armatum hominem, plaustrum oneratum percellit. Hic non modo in reliquis partibus cœli ignotus est, sed ne Viennã quidem eiusdem prouinciæ urbem attingit. Iapix uentus est ex Appulia proficiscens, qui quasi aduersus Eurum uidetur flare. Itaq; Virg. Cleopatrã è nauali prælio in Aegyptum fugientem, uento Iapige ferri scribit: & equum quoq; appulũ eodem quo uentum nomine appellauit Iapigem. Iapyx autem per y scriptum, nomen fuit unius ex filijs Dædali. A quo Iapygia nuncupata est Calabria. at Iapis iapidis nomen fuit Aetoli cuiusdam, qui cum ad regionem Venetiæ uenisset, oppidũ de suo nomine condidit. à quo ea pars, ubi Timauus fluuius est, Iapidis nomẽ sumpsit. Virg. Castella in tumulis, & Iapidis arma Timaui. Est et alius in Appulia uentus, quem uocant Atabulũ ἀπὸ τοῦ ἄτην βάλλειν, hoc est ab inferenda peste. est enim frigidissimus, & si flauerit circa brumã, exurit frigore arefaciens, ut nullis postea possit solibus recreari. Hora. Incipit ex illo monteis Appulia notos Ostentare mihi, quos torret atabulus. Plin. Quadã temporũ causæ, aut locorũ non proprie dicuntur morbi, quoniam protinus necant, sicut tabes, cũ inuaserit arborem aut uredo, uel flatus alicuius regionis proprius, ut est in Appulia atabulus, in Eubœa olympias. Ad hæc fauonium ad VIII. cal. martij flantem chelidoniam uocant ab hirundinis uisu. Græce enim hirundo χελιδὼν appellatur. unde est prouerbium illud: μία χελιδὼν ἔαρ οὐ ποιεῖ, hoc est: Vna hirundo non facit uer. Ab hac herba chelidonia nomen sumpsit, monstrata homini ab hirundine. hac enim hirundines oculis pullorum in nido restituunt uisum, erutis etiam (ut quidam existimant) oculis. Genera eius duo sunt, maior fruticoso caule, folio pastinacæ erraticæ ampliore, altitudine duorum cubitorum, colos albicans, flos luteus, minori folia ederæ, minora aliquando & rotundiora minus candida. Succus croci mordax. Semen papaueris. Florent aduentu hirundinum, discessu marcescunt. Florentibus succus exprimitur, & in æreo uase cum melle leuiter feruenti cinere decoquitur, singulari remedio

contra caligines oculorum. Vtuntur & per se succo in collyrijs, quæ ab ea Chelidonia appellantur. Est etiam chelidonia oculus Indicæ testudinis, de qua superius inter lapillos diximus Item fauonium, & septuagesimo die post brumam ab aduentu auium flantem, per dies nouem Orithyam nominant. fuit hæc puella pulchritudine insignis, filia Erichtei regis Athenarum: quam cum Boreas adamasset, frustraq; in coniugem postulasset, per uim rapuisse dicitur, & in Thraciam detulisse, ex qua Zetum, & Calaim genuit. Caniculæ exortũ dies ferè octo aquilones antecedunt, quos prodromos, hoc est præcurrenteis appellant. Biduo autem postquã exortũ est hoc sidus, quod est ardentissimo æstatis tempore iam sole leonem ingresso, ijdem aquilones constantius perflant diebus quadraginta, quos uocant etesias, hoc est annuos. apud græcos enim ἔτος annus, ἐτησίας annuus dicitur, quod ex omnibus uentis hi maxime stati sint, & singulis annis eodem tempore redeant. Ob hoc autem somniculosi à nautis, & delicati uocantur, quod mane nesciunt surgere, incipiunt enim circa meridiem, & ante solis occasum desinunt. Est & altanus uentus, qui in alto flat. sunt & flatus antelucani, qui aut ex fluminibus, aut ex conuallibus, aut ex aliquo sinu feruntur: nullus ex his pertinax est, sed cadit fortiore iam sole, neq; fert ultra terrarum conspectum. hoc uentorum genus incipit uere, non ultra æstatem durat. cum è mari redit, Tropeius dicitur: cum pergit, Apogæus, hoc est à terra. sunt præterea & repentini quidam flatus, etenim si rupta & in pronum soluta fuerit nubes, procella gignitur, quæ uocatur à græcis Ecnephias. hæc superne dimittitur, & in nos cadit uehemens acrisq;: quia non fusa, neq; per apertum uenit, sed laborat, & iter sibi in hac pugna parat: propter quod procellam pro æstu maris ponimus, & procellosum mare dicitur æstuosum. Eadem procella si exarserit, & ignem habuerit uel postea conceperit, fulmen est. Si uero depresso sinu arctius rotati uenti effregerint nubem sine igne, uorticem faciunt, qui Typhon uocatur. Defert hic secum aliquid abreptum è nube gelida cõuoluens, uersansq;, & ruinam suam illo pondere aggrauans, & locum ex loco mutans rapida uertigine, præcipua nauigantium pestis, non antennas modo, uerumetiã nauigia ipsa confringens: cui facile remediũ est acetum, cui frigidissima natura est, in aduenientẽ effusum. Idẽ illisu ipso repercussus, quicquid corripuerit sorbet, refertq; in excelsum. quod si maiore depressæ nubis specu eruperit, sed minus lato, q̃ procella, nec sine fragore; turbinem nominant, proxima quæq; prosternentem. Idem dum ardentior, atq; accensus fuerit, præster appellatur, uniuersa amburens, ac proterens. Ab hoc præster quoq; appellatum est serpentis genus uenenatæ, quam alio nomine quidam putant buprestim uocari, sed hoc falsum est. Luc. Oraq; distendens auidus spumantia præster. Plin. Buprestis animal est rarum in Italia, simillimũ scarabeo longipedi: fallit inter herbas bouem maxime, unde & nomen inuenit, deuoratumq; tacto felle ita inflammat, ut rumpat. Galenus uero ita scribit: βουπρήστεις εἰσὶ γένος τι ζώου παραπλήσιον κανθαρίσι κατὰ τὴν ἰδέαν καὶ τὴν δύναμιν. Hoc est, buprestes sunt genus quoddam animalium simile cantharidibus, & secundũ proprietatem, & secundum uim. Est etiam buprestis herbæ genus, quam Græci in laudibus ciborum habuere. hac degustata boues dissilire fatentur, ideoq; ita appellatam. βοῦς enim à Græcis bos dicitur, πρῆσαι urere. A uentus fit diminutiuũ uentulus, & uentosus, quod aliquando significat plenum uento, ut uentosa domus, uentosa regia. Aliquãdo inane, ut uentosa uerba, uentosa oratio: hoc est sine pondere, sine effectu. Vnde uentositas, hoc est iactantia inanis, & uanitas. & uentilo uerbum, quod est moueo aliquid ad uentum captandum. Iuuenalis; Crispinus ty-

rias humero reuocante lacernas Ventilet æstiuum digitis sudantibus aurum. Hinc uentilari frumentum dicitur, dum purgatur. Plin. Multi uentilare quoq; granum uetant. Gurgulionem enim non descendere infra quatuor digitos, nec amplius periclitari. Ab hoc uentilatio fit, hoc est captatio uenti, uel refrigerationis gratia, uel purgationis. & uentilabrum instrumentum, quo aliquid uentilatur. Item Venus, quod ad omnia ueniat. Cic. Quæ autem Dea ad res omneis ueniret Venerẽ nominauerunt. Est autem Venus infima quinq; errantium stella, & terræ proxima: quæ phosphoros græce, lucifer latine dicitur, cum antegreditur solem: cum autẽ subsequitur, hesperos, Item uesper. Virgil. Quid uesper serus uehat. & à quibusdam uesperugo. Plau. Nec uesperugo, nec uergiliæ occidũt. hinc uespera deducitur, & uesper pro sero diei. à quo fit aduerbium uesperi, & uesperascit uerbum, cuius compositum est aduesperascit, hoc est fit serum diei. & quo quidam utuntur, nouum quidem, sed non inelegans uocabulum pro sacrificio, quod uesperi fit. Vesper etiam adiectiuum est, unde cum uesperum dicimus neutro genere, intelligimus tempus. Plin. His horæ rigandi matutina, atq; uespera. Idem: Matutinum tempus, ac uesperũ. & uespillo uilis cadauerũ funerator, qui uespertino tempore eos efferre solebat, qui funẽbri pompa duci propter inopiam non poterant. Martial. Qui fuerat medicus, nũc est uespillo Diaulus. hic etiam uespillo, & uespa uocatur. & uespertinum, quod uesperi fit. & uesperna, quo ueteres pro cœna usi fuere. & uespertilio nocturna auis, uel potius biforme uolucre animal, quod se uespertino uolatu proferat. huic pro pennis membrana est, sola uolucrum animal lacte nutrit, ubera filijs admouens, geminos infanteis amplexa uolitat, secumq; deportat. In cibatu culices habet gratissimos. & uespæ ex insectorum genere similes apibus, quod uesperi grandiores muscas in cibo uenentur, & amputato ijs capite reliquum corpus absumant. hæ in sublimi è luto nidos faciunt, & in his ceras, sicut crabrones in cauernis, ac sub terra. Est uesparum genus, quod Ichneumonas uocant, minores quàm aliæ. hæ unũ genus araneorum perimunt phalangium nomine, & in nidos suos ferunt, deinde illinunt, & ex ijs in cubando suum genus procreant. Proprie tamen ichneumon animal est magnitudine felis, specie muris, uulgo nunc murem Indicum uocant, nascitur in Aegypto, & cum aspide pugnat, hac maxime gloria insignitur. Mergit se limo sæpius, siccatq; sole: mox ubi se pluribus hoc modo corijs loricauit, in dimicationem pergit, & cauda se attollens ictus irritos auersus excipit, donec obliquo capite speculatus inuadat in fauces. Sed (quod mirabilius est) crocodilum quoque interimit. Hoc quadrupes animal est, hominibus terra pariter, atque aquis infestum. Nilus hoc malum producit, caret linguæ usu. Solus ex omnibus animãtibus superiorem maxillam mouet, magnitudine excedit plerunque duodecim cubita. quandiu uiuit, crescere existimatur, uiuit autem longo tempore: oua parit quanta anseres, & quadam diuinatione ea semper extra eum locum incubat, ad quem summo auctu egressurus est Nilus: unguibus armatus est, & cutem superius habet contra omneis ictus inuictam, in uentre autem mollem, ac teneram, quapropter delphini uitæ eorum in ea parte insidiantur. Habent enim Delphini spinam dorso cultellatam, itaque immeantes Nilo, & ueluti territi à persecutoribus fugientes, subeunt aluum, & spina illa discindunt, quo uulnere paulatim marcescentibus intestinis Crocodili moriuntur. Terribilis hæc contra fugaces bellua est, fugax contra insequenteis. hebetes oculos habet in aqua, extra acerrimi uisus est: conspecto homine emittit lachrymas, mox appropinquantem deuorat. Vnde factum est prouer-

bium, Lachrymæ Crocodili, de ijs qui sub specie pietatis, homines fallunt. Quatuor menseis hyemis sine cibo uiuit in specu. Cum satur est, sopitur in litore. Tū parua auis, quæ trochilos ibi uocatur, in Italia rex auium dicitur, inuitat ad hiandū pabuli sui gratia, os primum eius repurgans, mox denteis, præterea fauces, ad hanc scabendi dulcedinem quammaxime hiantes. in qua uoluptate somno pressum cōspicatus ichneumō per easdem fauces ingreditur aluū, atq; erodit. E crocodilorū genere, sed minor ichneumone est Scincus in nilo similiter natus, præcipuū cōtra oīa uenena antidotū. A crocodilo crocodilinū dicitur, qđ ad crocodilū pertinet, uel de crocodilo est. Quīt. Nō quia cerastinæ, aut crocodilinæ ambiguitates possint facere sapientē, sed qđ illū ne in minimis quidē oporteat falli. Est & genus crocodili, qui alio minor multo est, & in terra tantū odoratissimis floribus uiuit, ob id intestina eius diligenter exquirūtur iucūdo nidore referta. crocodileā uocant oculorū uitijs utilissimam. Itē Crocodilon herba est chamæleontis nigræ figurā habens, radice lōga, æqualiter crassa, odoris asperi, nascitur in sabuletis. Pota sanguinē per nareis pellit copiosum, crassumq́; atque ita lyenē consumere dicitur. Itē ab hespero hesperiæ dictæ. sic enim et Italia, & Hispania appellantur. Sed cum Hesperiā tantū dicimus, significamus Italiam. Virg. Est locus Hesperiā Graij cognomine dicūt. cū uero ultimā addimus, Hispaniā intelligimus. Horat. Qui nūc Hesperia uictor ab ultima. Hispania ab hespero occidentali stella dicta est Hesperia. Italia uero ab Hespero fratre Atlantis, qui Italiā à germano pulsus tenuit & ei nomē uel propriū, uel suæ pristinæ regionis imposuit. Ab hoc et hesperides appellatæ, huius, ut quidā putant, ut alij, Atlantis filiæ nūero tres, Aegle, Erethusa, Hesperetusa. hæ amœnissimos hortos colere dicebantur in Africa iuxta Lixon coloniam à Claudio Cæsare deductam. in ijs auriferū nemus esse, cū aureis malis existimabant, custodiri uero à peruigili dracone. & quoniā Themis dea prædixerat futurū olim quendā Iouis filiū, qui ea poma diriperet, cinxisse Atlantē pomariū montibus, ne peruiū grassatoribus foret. Penetrasse tamen eò Herculem ab Eurystheo missum, et occiso dracone aurea mala inde abstulisse. Lucan. Abstulit arboribus preciū, nemoriq́; laborem Alcides, passusq́; inopes sine pondere ramos, Rettulit Argolico fulgentia poma tyranno. Ex eo aūt datum huic fabulæ locū existimant, quod ibi flexuoso meatu æstuariū fertur è mari adeo sinuosis lateribus tortuosum, ut uisentibus procul lapsus anguineos fracta uertigine metiatur, & quod hesperidū hortos appellauere, circundet. Est aūt insula, quā solam è uicino tractu aliquanto excelsiore, nō tamen æstus maris inundant Peruenisse eò Herculem, ara eius, quæ ibi ædificata cōspiciebatur, inditio erat: nec præter oleastros aliud ex narrato illo aurifero nemore illud uisebatur. Alij putant ouiū greges ibidem fuisse purpureā lanam ferenteis, easq́; ab Hercule raptas, & ad Eurystheū ductas. Hinc quoniam μῆλον græce, latine ouem dicimus, locū fabulæ datū. Ouid. Mille greges illi, totidemq́; armenta per herbas Errabant, & humū uicinia nulla premebat. Arboreæ frondes auro radiante micantes, Ex auro ramos ex auro poma tegebant. Hesperū promontoriū in Africa est nauigatiōe decem dierū, ac noctiū ab Oenochema monte. Venus etiam dea est Iouis, & Diones filia, quæ una fuit ex Nymphis filia Oceani, et Tethyos. à qua fit Dionæum, quod ad Venerem pertinet. Virg. Ecce Dionæi processit Cæsaris astrum. et Venus ipsa Dionæa appellatur. Idem: Sacra Dioneæ matri. Hæc Vulcani coniunx fuit, et à Marte dilecta est, deprehensa aliquando à sole in adulterio cū illo. quod cū intellexisset Vulcanus, inuisibileis plagas summo artificio fabricatas circū lectum tetendit, & se Lemnon ire simulauit. Qua occasione mo

tus Mars ad cubile Veneris uenit. ubi cū lasciuire nudi cœpissent, tenuissimis uinclis sese irrititos conspexere. Reuersusq; ex templo est Vulcanus, qui cū iniuriā acrioribus uerbis expostularet, plurimi ex ijs illuc cōuenere, & inter cæteros Neptunus, Mercurius, & Apollo. Deæ aūt ob pudorem uenire eò noluerunt. Tandem Neptuni precibus placatus Vulcanus remotis plagis uinctos liberauit. Ex hoc adulterio Harmoniā genuisse proditur Venus. Eadem dilexit Adonin Cynaræ regis aui sui, et Myrrhæ sororis suæ filiū, quem ab apro dum liberius eum insequitur, interfectū fleuit amare, & in florem purpureū conuertit. Anchisen quoq; amauit, ex quo apud Simoēnta flumen prægnans facta Aeneā genuit. Simois flumē est ex Ida Troiano monte scaturiens, quod iuxta Troiā peruectus cū mari propinquat, Xantho cōmiscetur alteri Troiæ fluuio, et in paludē coactus cadit in mare iuxta Sigæum promontorium. hoc Troiæ est ita dictum propter Herculis taciturnitatem, quoniā prohibitus hospitio simulauit discessum, deinde contra Troiā per silentium uenit, quod Græce dicitur σιγή. Vulnerata propterea Venus à Diomede fuit, dum Aeneā protegeret, propter quod imprecatione Diones ob suspitionem commissi ab uxore adulterij, exilium sibi sponte Diomedes in Appulia elegit: & occupato Gargano monte, iuxta radices eius Sipontum urbem clarissimā ædificauit, quæ & Sipus Sipontis dicitur, & à Græcis ob multitudinem sepiarū, quæ ibi capiūtur, Sepiûs Sepiuntis. Vnde fit Sipontinus adiectiuum à Siponto, & à Sepiunte Sepiuntinus. Ab eo Diomedei campi uocati in Appulia, qui in diuisione regni, quam cū Dauno fecisse dicitur, ei cesserunt. & duæ insulæ quæ è Gargani regione sunt, Diomedeæ dictæ, quarū altera habitatores habet, altera est deserta, in qua dispaFuisse Diomedem quidam affirmāt, & in cœlum sublatū, atq; inter deos relatum fuisse. alij Diomedem ab Aenea per dolum occisum tradunt, & loca quibus imperauerat occupata, mortuoq́; ab incolis templum in insula, tanquā in numerū deorum relato cōstructum, socios eius ob dolorem in aueis uersos, quæ ob id Diomedeæ uocitatæ sunt. has memorant maiorem in modum miteis esse, Græcisq́; in Italiam uenientibus applaudere, ac lætas occurrere, cæteras uero genteis, uel fugere, uel deuitare, uel subuolare ad capita, & tam grauibus ictibus, ut etiam perimant, uulnerare. nam duris, & grandibus rostris satis ad hæc prælia perhibentur armatæ. Fuit hic Diomedes Aetoliæ rex, Tydei, & Deiphilæ filius, dictus à Virgilio fortissimus Danaûm, quia Aeneam apud Troiam singulari certamine uicerat. uxorem habuit Egialem, quam cum adulteriū commisisse cum Cylleboro Stheleni filio comperisset, natale solum præ pudore sibi perpetuo relinquendum putauit. Fuit & Diomedes alter rex Thracum, sæuus uir, ac truculentus, qui equos suos aduenarum carnibus in Tiri oppido pascebat: sed tandem ab Hercule mactatus equis suis in pabulum appositus est. Diomeda uero Phorbantis filia fuit, quam Achilles è Lesbo raptam post amissam Briseida concubinam habuit. Genuit præterea Venus ex Mercurio Hermaphroditū, qui ex utroq; parente nomen accepit. nam Græce ἑρμῆς Mercurius, ἀφροδίτη Venus appellatur. Hic Androgynus fuit, hoc est utriusque sexus. cuius nominis ratio est, quod Græci ἄνδρα uirum uocant, γυνή mulier dicitur. De hoc extat celebre illud Epigramma: Dum mea me genitrix grauida gestaret in aluo, Quid pareret fertur consuluisse deos. Mas est Phœbus ait, Mars fœmina, Iunoq́; neutrum. Cumq́; forem natus, hermaphroditus eram. Quærenti letum Dea sic ait, occidet armis Mars cruce, Phœbus aqs. sors rata quæq; fuit. Arbor obūbrat aquas, ascēdo, decidit ensis, Quē tulerā casu, labor et ipse sup. Pes hæsit ramis, caput icidit amne, tuliq; Fœmina, uir, neutrū.

flumina, tela, crucem. Sed de hoc latius inferius dicemus. Item ex Bute Venus genuit Erycem, ex Ioue patre Cupidinē, quem alij geminum esse uoluerunt, quod aut honesti amor sit, aut iucundi. Ouid. Alma faue dixi geminorū mater amorum. Alij plurifarium, quod ut infinitæ res sunt, ita infiniti amores. Papin. Et cūcti faciles illi errareтis amores. alij ex Venere sola natum Cupidinē uolunt, propterea scripsisse Virg. Nate meæ uires mea magna potentia solus. & Papinium: Sed dabitur iuueni, cui tu mea summa potestas, Nate cupis. huius sententiæ Simonides fuit. alij ex Venere, & Marte, alij ex ipsa, & Vulcano. Nonnulli patriæ materiæ, & primæ rerū naturæ, quæ chaos dicitur, fuisse filiū putant. Sunt etiam qui triplicem esse amorem tradant à triplici, qui nobis est affectu. Siquidē Aristotel. scribit, aut honesti esse amorem, aut iucundi, aut utilis. Apuleius uero Platonicus philosophus primū dixit esse diuinū, cum incorrupta mente, & uirtutis ratione conuenientem: alterū de generis animi, corruptæq; uoluntatis: tertium ex utroq; permistum. Hunc M. T. Herebi, ac Noctis prodidit filium esse. Quidam etiam gratias ex Venere, & Ioue genitas scripserunt, alij ex Venere, & Libero patre: quānis Cicero has quoq; ex Herebo, & Nocte ortas existimauerit. Sunt etiā qui Iouis, & Eurydomenes nymphæ filias putent, siue Eurynomes, siue Eurymeduses. A Ioue enim gratia omnis procedit. Eurydomene autem ἀπὸ τοῦ εὐρὺ καὶ δίδωμι, hoc est ab abundanter dando appellata est. Eurynome ἀπὸ τοῦ εὐρὺ καὶ νέμω, ab hoc est abūdanter retribuendo. Eurymeduse ἀπὸ τοῦ εὐρὺ καὶ μέδω, quod significat rego, quod qui liberales, & munifici sunt, cæteris imperare consueuerunt. Treis aūt esse gratias prodiderunt, his quæ diximus nominibus appellatas. Alij primā Aglaiā, hoc est lætitiam: secundam Thaliam, hoc est uiriditatem, quia beneficiū semper uiret: tertiam Euphrosynem, hoc est delectationem nominant. hæ à Græcis charites uocātur, ἀπὸ τῆς χαρᾶς, quod lætitiam significat. Merito enim lætari uidentur & qui dant, & qui accipiunt beneficiū. Treis autem ideo esse prodiderunt, quia & benefici esse in alios debemus, & aliorum beneficia suscipere, & ijs, qui in nos liberales fuerūt retribuere. Dare autē, & accipere, & referre tres actus sunt inter se distincti. Alij ideo dicunt treis gratias esse, quia acceptum beneficiū cum fœnore reddi debet: quapropter solebant ueteres ita gratias pingere, ut una earū auersam faciem teneret, quasi à nobis profecta: duæ uero nos aspicerent, ut duplex nobis beneficiū rependi debere ostenderent. Propter quod inquit Virg. Nec te certasse priorem pœniteat. Nudæ etiam pingebantur, quia beneficia fuco debent carere, & nullo uelamine obtegi. Item connexæ, quia insolubileis esse gratias decet, & beneficium semper beneficium parĕre, perpetuumq́; esse amicitiæ fœdus. Horatius: Segnesq́; nodum soluere gratiæ. qui Veneris & Liberi patris filias arbitrantur, hac mouentur ratione, quod horum præcipue deorū muneribus gratiæ concilientur. Tradunt eas in Acidalio fonte, qui est Orchomeni Bœotiæ urbe, lauari: quoniam pura esse beneficia oportet, & nihil sordidū, nullam spem retributionis habere. Ab hoc fonte Venus Acidalia dicitur, uel quia inijcit curas, quas Græci ἀκηδίας uocant: uel quod ἀκίδας spicula nominant, quibus utitur Cupido. Gratiam ἀπὸ τῆς χάριτος dictam existimant. Aliquando pro beneficio accipitur. Cic. Cum præsertim considerem nullam esse gratiā, quā uel non capere animus meus in accipiendo, uel remunerando, cumulādoq́; illustrare posset. A quo gratiosus dicitur, ut Gellius sentit, & qui adhibet gratias, et qui admittit. Interdū gratia capitur pro pœna siue damno. Cic. Vt pro iniuria tam graui parem ei gratiam referret. Nonnunq̄ pro causa. Teren. Et ea me restitisse hic gratia. Agere gratias est uerbo ostendere

nos memores esse accepti beneficij. Habere gratias est animū, ac mentem gratā habere, & inuicem gratificandi uoluntatem. Referre gratiam est facto beneficium, aut iniuriam acceptam compensare. In quo notandū est, quod habere gratiam, & gratias dicimus: agere gratias, non gratiam: referre gratiam, non gratias: nec unquā ferè probatissimi autores aliter loquuntur. Teren. Pol dijs habeo gratias, qđ in pariendo aliquot affuerūt liberæ. Plau. Malo enim eius gaudij expertem esse me, quàm leoni gratiā habere. Cic. Magnas ei meo nomine gratias ages. Liuius: Satiatus tandem cōplexu filij, renuntiate, inquit, gratias regime agere, referre gratiā aliam nunc non posse, quàm ut suadeam nō ante in aciem descendat, quàm in castra me redijsse audierit. Cice. Cui pro me senatus gratias agendas putauit, ego à me gratiam referendam nō putem? Seneca de malo reddi potius gratiam, quàm referri dicendum putat, & econtrario de bono referri potius, quàm reddi. Sed hanc differentiam solus ipse excogitauit, & fecit. Cicero semper referre usurpat, & in bonum, & in malum. In bonum, ut in superiori exemplo. In malū, ut in Sallustiū: Nam quod inusitata rabie in uxorem, ac filiam meam inuasisti, quæ se facilius mulieres abstinuerūt à uiris, quàm tu uir à uiris, satis docte, ac perite fecisti. nō enim sperasti me mutuā tibi gratiam relaturū, ut uicissim tuos compellarem. Nam quod Plancus ad Cic. scribit, immortaleis ago tibi gratias, agamq́; dum uiuam, nam relaturum me affirmare non possum, profecto gratiam hoc loco subintelligi manifestum est. Quod uero apud Valerium Maximū legitur: Tibi quidem Sexte Pompei dij magis, quos relinquo, quàm quos peto, gratias referant, certe deprauatum est, & nos librum peruetustum legimus, & penes nos habemus, ubi nō gratias, sed gratiam est scriptum. agere etiam, & persoluere grates legimus, sed apud poëtas duntaxat, atq; historicos. Virg. Grates persoluere dignas Non opis est nostræ Dido. perraro aūt apud oratores. Cice. Aliquando post suspexit ad cœlum, & grates tibi inquit summe sol. Ab hoc fit gratulor uerbum, quod est uerbis testor me gaudere fortuna, ac felicitate alterius, apud eū ipsum qui affectus est felicitate, aliquando apud meipsum ob meam felicitatem, ideo ferè postulat datiuum. Quintil. Non efficiet tamen infandum præsentis reatus, indignumq́; discrimen, ut misera puella nō gratuletur sibi, quòd illam pauper accusare nō potest. Aliquando tamen autores prætereunt datiuum, cum fuerit pronomen. Ouidius: Gratulor Oechaliam titulis accedere nostris. Idem: Prisca iuuent alios, ego me nūc deniq; natū gratulor. Quint. Gratulemur iam quod nulla ciuitas fame laborat. illic mihi subintelligitur, hic nobis. Falsum est enī quod quid tradunt gratulor hic pro gaudeo accipi, cum in rebus molestissimis gratulari liceat, utiq; inter falsos amicos. In eadem significatione & grator accipitur, sed poëticū historicūmque est. Virgil. Inueni germana uiam, gratare sorori. Liuius: Tuum sequenteis currū Iouis optimi maximi templum gratanteis, ouanteisq́; adire. Gratulari etiā, & grates agere, siue gratari dijs dicimus, pro eo, quod est gratias agere, siue supplicare. Liuius: Itaq; prætor extemplo dixit, uti æditui ædes sacras tota urbe aperirent, quo circūeundi, salutandiq́; deos, agendiq́; grates, per totā diem populo potestas esset. Item, triūphantes in capitoliū ascendebant, Ioui optimo maximo, cæterisq́; dijs gratulaturi. Nec mirū si gratulari & gratari dijs dicimus, quasi ostendere nos illis adgaudere, cum salutare etiam eos dicamus quasi salutem illis optare: quod non dijs, sed hominibus conuenit. Item salutare animas, salutare cineres, & reliquias defunctorum. Virg. Salue sancte parens, iterum saluete recepti Nequicquā cineres. A gratulor fit compositū congratulor, et gratulator, & gratulatio, & congratulator, & congratulatio.

Item à gratia fit gratus, qui memor est accepti beneficij, & contrarium eius ingratus. à quibus gratitudo, & ingratitudo deriuantur, & grate, atq; ingrate aduerbia, & comparatiua, atq; superlatiua gratior, & gratissimus, gratius, & gratissime.
Item aliud aduerbium gratis, quod significat sine merito, sine præmio. & gratuitum, quod gratis datur, & gratuito aduerbium. Item à gratus fit gratificor, quod est aliud quàm gratum facio, licet utrunq; à facio deducatur. Etenim gratũ facere est quiddam minus, & propè idem quod obsequi, & inseruire. Cicero: Si hunc iuueris, gratissimum mihi feceris. gratificari uero est quiddam maius, & quasi idem quod beneficum esse, & beneficia conferre. Quapropter deos non gratum facere, sed gratificari hominibus dicimus. Ab hoc gratificus, & gratificatio deducuntur. & Gratidia propriũ nomen mulieris Neapolitanæ unguentariæ, ac maleficæ, quã Horatius in Epodo Caniniam nominauit. Venus meretriciã artem instituisse dicitur, autorq; mulieribus in Cypro fuisse, ut uulgo quæstum corpore facerent. huic Phœnices dona ex filiarũ prostitutionibus offerre solebant ante, quàm uiris coniungerentur. Sunt qui eandem Cœli, & diei fuisse filiam scribant: alij solius cœli, & sine matre ortam hoc modo. Nam cum Saturnus in patrẽ sæuiens falce ei uirilia abscidisset, & falcem simul, & uirilia proiecisse in mare dicitur, haud longe à promontorio Siciliæ, quod Lilybæum uocant, hinc & promontorium simul, & oppidum Drepanum uocatum, quoniam Græci δρέπανον falcem dicũt: uirilia uero sanguinem emisisse, ex quo cum spuma maris permisto Venus sit procreata, propter quod Aprodite à Græcis uocatur, quippe ἀφρὸν Græci spumam nominant. Macrobius tamen eam solo Cœli sanguine ortam scribit, sed spuma maris nutritam. Contra Ouidius: Si tamen in medio quondã concreta profundo Spuma fui, gratũq; manet mihi nomen ab illa.
Item Virg. apud quem sic loquitur Neptunus: Fas omne est Cytherea meis te fidere regnis, Vnde genus ducis. Gestabat manibus concham, quod ea uecta dicebatur in insulam Cyprum, & in Cytheram urbem exisse, à qua Cytherea uocata est: quãuis Cythera una etiam sit ex Cycladibus insulis, &, ut Laërtius scribit, Laconiæ insula, quæ prius Porphyris uocabatur: deinde dicta est Cytherea neutro genere, & numero plurali. A Cythera fit cytherius, quod ad Venerem pertinet. Cytheris autẽ nomen fuit libertæ Volumnij, quã Gallus amasse dicitur. Virgilius eam Licorim nominat. Et Cythorus mons Asiæ minoris buxo fertilis, quæ uento mota undarum æstus imitatur. Virg. Et iuuat undantem buxo spectare Cythorum. Quidam Venerem non in hanc urbem primum exisse, sed in Palepaphon aliam eiusdem insulæ urbem affirmant, à quo Paphia dicta est. & ab insula Cypro Cypria, in qua primum ei templum constitutum fuit: uel ἀπὸ τοῦ κύειν, quod est parere, quia hæc dea parturientibus præsidebat. Erycina etiam dicitur ab Eryce monte Siciliæ, in quo templum ei construxit Eryx filius, de quo Ouidius: Sed dea nec patitur sic ad sua munera cogi, Colle sub umbroso, quam tenet altus Eryx. & Papinius: Exultat uisu, tectisq; potentis alumnæ, Nõ secus alma Venus, ẽ si paphõ æquore ab alto, Idaliasq; domos, erycinaq; templa subiret. Idalia quoque appellata est ab Idalo monte Cypri. Quod concha in Cyprum uecta sit, ipsa testatur apud Papinium, dum de Violantilla Stellæ uxore loquitur: Hæc & cœruleis mecũ consurgere digna Fluctibus, & nostra potuit considere concha. Hoc genus conchæ est, quam margaritas producere supra memoramus. Nulla certe dignior tribui Veneri poterat, & ob candorem, & ob leuorem, & quia partus earum sunt margaritæ, muliẽrum ornatui præcipue cõuenientes. hinc huiusmodi conchæ cytheriacæ dicuntur. Mart. Leuior ô conchis Galle Cy-

theriacis. item Erycinæ. Propert. Et uenit è rubro concha Erycina mari. Nec mirũ est talem deam concha uectam, cum inter concharũ genera Neritæ sint per maria nauigãtes, præbentes concauã sibi partem, alteram uero flanti auræ instar ueli apponentes. Dicitur etiam Venus lingua Assyriorũ Myluta, ut testatur Herodotus, in eius tutela columbam esse, currum eius à cygnis duci, rosam inter flores, et inter arbores myrtũ, ei sacratas esse. Myrtus arbor est, cuius duo genera, satiuæ, & syluestris, & in utraq; latifoliæ, bacàs fert saporis præcipui, ex quibus uinum fit, quod Myrtidanũ uocant. Item generosum obsonium, quod dicũt myrtatum. nam myrtetum locum myrtis consitum dicimus. obtinent & piperis uicem, & pro hoc usi ueteres producuntur ante, quàm piper reperiretur: ad intinctus quoq; adhibentur, præsertimq; ad saporem aprorum commendandum.
A myrto myrteũ dicitur, quod ex myrto est. Myrtea uerbena Romanos, Sabinosq;, cũ propter raptas uirgines dimicassent, depositis armis pacificatos fuisse commemorant eo in loco, qui postea signa habuit Veneris cluacinæ. Cluere enim ueteres pugnare dicebant. & myrtinum eiusdem significationis. Plinius: Oleo myrtino illitũ statim resoluitur. habetur quoq; in hac arbore suffimenti genus ideo electa, quia Venus & coniunctioni pariter, & huic arbori præsse existimabatur. In antiquissima Romuli delubro sacræ myrti fuere duæ ante ædem ipsam longissimo tempore, altera patricia appellata, altera plebeia. fuit et ara uetus Veneri myrteæ, quæ postea myrtina dicta est. quidam huius arboris genera ita distinguũt, ut sit candida, nigra, et coniugalis. hæc tertia à coniugijs appellata est, quod sit ex illo cluacinæ genere, cuius uerbenis sedatum est bellum propter coniugia ortum. Syluestris myrtus est, quã supra diximus ruscum, & chamæmyrsinem, & oximyrsinem uocari. Satiuarum genera topiarij, ac coronarij faciũt. Tarentinam folio minuto, nostratem patulo, exoticã densissimo. coniugalem putant esse, quã dicimus nostratem. Bacæ si nõ siccentur, oleũ gignũt. E nigra fit uinum, siccata usq; in aridi tatem in umbra, deinde musto indita. Quin & oleo quidã uini sapor inest, simulq; pinguis liquor, quod præcipuã uim habet ad uina corrigenda, facis ante perfusis, retinet enim fecem, nec præter purũ liquorem transire patitur, et se comitẽ præbet præcipũa cõmendatione liquato. Virgas quoq; huius arboris gestatas putant uiatori peditii in longo itinere mire prodesse. Posthumius libertus in cõsulatu, qui primus omniũ ouans ingressus est urbẽ, quoniã rem leuiter sine cruore gesserat, myrto Veneris uictricis coronatus incessit. unde mos inoleuit, ut ouãtes myrtea corona uterẽtur, excepto M. Crasso, qui de fugitiuis laurea coronatus est. Curru quoq; triũphãteis myrtea corona usos fuisse quidã prodiderũt. Papyrius Maso, qui primus in mõte Albano de Corsis triũphauit, myrto coronatus circẽses ludos spectare solitus est. M. Vale. duabus coronis, hoc est myrtea, & laurea utebatur. Myrtilus uero Mercurij filius. Myrtoũ pelagus pars maris Aegei nomen accipiẽs à Myrtilo, qui eò fertur proiectus fuisse. Myrsus propriũ nomẽ est. sic enim uocatus fuit Candaulus pater, qui et Myrsillus dictus est. Item Myrsus Peloponnesi oppidũ fuit. Sunt qui tres Veneres fuisse affirment, unã cœli, et diei filiam. Aliã è cœli pudendis, & spuma maris genitã. Tertiam Iouis filiam, & Dionen. Hæc ut amorũ, gratiarũq;, ita pulchritudinis et delitiarũ, et uoluptatũ omniũ dea est. unde Venus aliqñ pro libidine, et coẽũdi appetitu ponitur. Sene. Quod in Venerẽ pronior esset. Teren. Sine cerere, et libero friget Venus. à quo uenereus pro libidinoso accipitur. Siue pro eo, qui stellæ ueneris subiectus est. hinc uenerẽ utriusq; sexus, hoc est marẽ simul, acfœminã esse finxerũt, qđ in utrũq; sexũ hoïs libido grassetur. Propterea ueteres Venerẽ non deam solũ, sed etiã deũ nominabãt,

Virg. Discedo, ac ducente deo flammã inter & hostes Expedior. Neq; enim dea legendũ est, ut pleriq; faciunt, sed deo. Signum etiam eius Cypri fuisse legitur barbatũ corpore, sed uestem muliẽbri, cum sceptro, ac statura uirili. Aristophanes eam non Aphroditem, sed Aphroditon nominat. Leuinus ita scripsit: Venerem igitur almum adorãs, siue fœminã, siue mas est, ita uti alma noctiluca est. Philochorus quoque eandem scripsit esse lunam, & ei sacrificium facere uiros cum uestem muliẽbri, muliẽres cum uirili, quod eadem & mas existimatur, & fœmina. Item Venus pro pulchritudine capitur. Quint. Quod cum gratia quadam, & Venere dicitur. Plin. Quorum opera, cum admiraretur, collaudatis omnibus, deesse ijs unam illã uenerem dicebat, quã græci charita uocant. ab hoc, ut Cice. Scribit, sit uenustas, hoc est pulchritudo, & uenustus pulcher, & uenusto uerbum orno, & uenuste aduerbium pulchre. Venusta oratio est, quæ cum gratia quadã, ac Venere dicitur. Horã contraria sunt, inuenustus, hoc est sine decore, & inuenusto de decoro, & inuenuste sine decore. Itẽ à uenio uenia, quod optanti adueniat. est enim uenia remissio culpæ, & condonatio erroris. Quintilian. Peccaui, ueniam peto. & errare hominis est, & ignoscere patris. Male quidam indulgentiam pro uenia capiunt, & indulgere pro ignoscere, in quo theologi nostri frequentissime labuntur. indulgere enim est obsequi, & aliquid (ut ita dicam) delicate concedere: & indulgentia est mollis, & delicata permissio. Quintil. Mollis illa educatio, quam indulgentiã uocamus, neruos omneis & mentis & corporis frangit. Venia tamen aliquãdo pro indulgentia accipitur. Cicero: Dabitis mihi hãc ueniã, hoc est indulgebitis, cõcedetisq; mihi. Teren. Da pater ueniam, sine te exorem. et cum uenia tua dicimus, hoc est cũ pace tua, et te permittente. Per metaphorã quoq; aliquando indulgere ponitur pro delicate intendere, & spatium maius dare. Virg. Indulge hospitio, causasq; innecte morãdi. Idem: Sin tumulis accline solum, collesq; supini Indulge ordinibus. aliqñ pro facilem esse, & clementem. Cicero: Magnus uir in primis, & qui indulgens in patrem, idem seuerus in filium. Ab hoc fit indulgentior, & indulgentissimus: & aduerbia indulgenter, indulgentius, indulgentissime. Veteres pro indulgentia indulgitatẽ dixere. Sisenna: Bassius assidua indulgitate uictus. A uenia fit ueneror, quasi ueniam oro. à quo ueneratio, uenerabilis, uenerabundus, uenerandus, ueneratus, ueneranter, uenerabiliter, de quibus supra diximus. Indulgeo dictũ existimant, quasi inde algeo. Algere enim frigere est, tractũ à Græco ἀγῶ, quod proprie significat doleo. Ponitur tamen etiam pro frigeo: cum frigus nihil aliud sit, quàm dolor quidam membrorũ rigore conceptus. Qui ergo indulgent, hoc est delicate aliquid permittũt, quodãmodo frigescũt, non urgent, nõ solicitant. Ab algeo algor deducitur, hoc est frigus, rigor. & Algidus mons ab assiduo frigore appellatus est. Horat. Quæq; Auentinũ tenet Algidũq;. & ab hoc quoq; sylua Algida dicta est, huic monti subiacẽs, in cuius ingressu lacus est Regillus, apud quẽ A. Postumius dictator prospere aduersus Tarquiniũ Superbum patria eiectũ, & Latinos Romanis bellũ inferenteis pugnauit. Veteres algo pro algore dixere. Lucil. Morbis algoq; fameq; Item à uenio uena, quod per eam ueniat sanguis. est enim uena conceptaculum sanguinis, quod ἀγγεῖον Græci uocant, missi, confusiq; cum spiritu naturali, in quo plus sanguinis est, & minus spiritus. differtq; ab arteria, quod hæc conceptaculũ est spiritus naturalis misti, confusiq; cum sanguine, in quo plus spiritus est, quàm sanguinis. Vena imobilis est, exploratorq; emittendi sanguinis gratia. Arteria uero motu, atq; pulsu suo habitum, & motum febrium demonstrat. σφυγμὸς à medicis uocatur ipsa intentio motus, & remissio in corde, non arbitraria

sed naturalis. Per metaphoram etiam uenæ in terra dicuntur subterranei meatus, per quos unda manat, aut alius liquor. Vide uenas argenti, & auri dicimus. A uena uenosum dicitur uenis turgentibus plenum: et uenenũ, quod per uenas eat: differtq; à toxico. Nam toxica proprie sunt, quibus sagittæ tinguntur, dicta quasi taxica, à taxo arbore. hæc abieti similis est. sed minus uirens, gracilisq;, & tristis, nullo succo, bacas fert, quibus letale uenenum inest, præcipue in Hispania. Vasa etiam uiatoria ex ea facta ad afferendum unum, mortifera esse compertum est. Hanc quidã similacem à Græcis uocari dixere, & esse in Arcadia tam præsentis ueneni, ut siqui sub ea dormiant, cibũm ue capiant, moriantur. Innoxiam fieri putant, si in eam arborem clauus æreus figatur. Venenum uero generale uocabulũ est ad omnia, quæ naturam eius, cui adhibita sunt, mutant. Plin. Galbanũ aduersatur uenenis, maxime toxicis, cum myrrha, et uino. Caius iurisconsultus sic scribit: Qui uenenum dixit, adijcere debet bonum, uel malum: nam & medicamenta uenena sunt, quia eo nomine omne continetur, quod adhibitũ, naturam eius, cui adhibitum est, mutat. Græci φάρμακον uocant, nam & apud eos tam medicamenta, quàm quæ nocent, hoc uocabulo significantur. Vnde Pharmacopolæ dicuntur medicamentorum uenditores. Quinetiam medicamenta ipsa & bona & mala appellantur: quippe & amatoria, & incantationes mala medicamenta sunt. & à ueneno uenefica uocantur: & uenefici dicuntur, non modo qui uenena, aut toxica conficiunt, sed etiam qui incantationibus, exorcizationibus, & cæteris malis artibus utuntur. à quo fit compositum triuenefica, hoc est excellens uenefica. Plautus: Mussas adhuc triuenefica? Venenum etiam aliquando uirus significat, hoc est spumã, unde Virg. pro colore purpureo posuit, qui eius conchæ spuma est: Alba neq; Assyrio fucatur lana ueneno. Item à uenenũ fit uenenosum, unde serpenteis uenenosas dicimus. & uenenatum, in quod coniectum est uenenum. & ueneno uerbum, hoc est ueneno contamino. quidam etiam uenenarias muliẽres dixerunt, quæ parant, aut conficiunt, aut uendunt uenena. Item à uenio uenor. proprie enim uenari est indagare feras, & quasi circumuenire, propter quod ueteres uenari, & passiue pro circumueniri posuerunt. Ennius: Teneor correpta, & undiq; uenor. A quo per metaphoram uenari etiam capimus pro captare, hoc est artificio quodam, & solertia quærere. & uenor laudem, uenor gloriam, quod etiam aucupari dicimus, cum proprie aucupari sit aueis captare. A quo aucupium, & aucupatio, et aucupator, & auceps, qui aueis captat. A uenor uenatio dicta notæ significationis. & uenaticus canis, quo feras persequimur, sicut indagator dicitur odorus, et sagax. Virg. Et odora canũ uis. proprie tamẽ odorus est, qui olet, hoc est ex se odorem mittit, ut flos odorus. odoratus, qui aliũde odorem accipit ut odoratũ templũ. Odorator, qui odorẽ sequitur, ut canis. idem et odorisecus dicitur, hoc est odorẽ sequens. Sagax aũt canis dicitur, quasi acute sentiens. Sagire enim ueteres acute sentire dicebant. Cic. Sagire enĩ sentire acute est. ex quo sagæ anus, quia multa scire uolũt. & sagaces dicti canes. Is igitur q ante sagit, quàm oblata res est, dicitur præsagire, id est futura ante sentire. Hinc manifeste ostenditur error Acronis, qui sagã mulierẽ scribit incãtatricẽ dici, atq; maleficã, ab eoq; satis agat. Mel. Fest. Saga inqt mulier est perita sacrorũ, et uir sapiens. Et Nonius: Sagæ dicũtur fœminæ ad libidinẽ uirorũ indagatrices. unde et sagaces canes dicũtur ferarũ, uel animaliũ quæsitores. A præsagiendo præsagiũ, hoc est præsensio, & prædiuinatio deducitur. A ueteribus præsagatio uocabatur. Cic. Inest igitur in animis præsagatio extrinsecus inuecta, atq; inclusa diuinitus. Itẽ à uenor uenator, ac uenatrix, et uenatio, et uenabulũ, uenantiũ te

lum latissimũ aciei longissimæ. Virgilius: Supra uenabula fertur. & uenatus pro uenatione. & uenatorium, quod ad uenationem pertinet, unde uenatoria instrumenta dicimus, & uenatorium poculum. Item à uenio, seu uento uenter, quod uentet in eum cibus, deinde in aluum delabatur. Capitur enim uenter pro eo, qui uidetur. Iuuenalis: Montani quoq; uenter adest abdomine tardus. unde uentrem facere dicimus exporrigi, à similitudine prægnantium muliẽrum. Vlpianus: Siquando inter ædeis binas paries esset, qui uentrem faceret, ut in uicini domum semipedem, aut amplius procumberet, agi oportet ius nõ esse illum parietem ita porrectũ, insitum mihi esse uitioſe. Sed proprie uenter est, ubi cibi conficiuntur. Subest stomachum habentibus cæteris simplex, ruminantibus geminus, sanguine carentibus nullus. In homine est adnexus infimo stomacho similis canino. Stomachus enim intestinorum principium est neruosus, à septimæ spinæ uertebra incipiens. A quo fit stomachor uerbum, quod & fastidio. & cum stomacho dicere aliquid, uel facere dicimus, hoc est cũ indignatione, siue fastidio. & stomachosus, qui facile indignatur, ac cuncta fastidit. & stomachose fastidioſe. A uentre uero fit uentriculus diminutiuum. Cornelius Cel. Ventriculus autem, qui receptaculum cibi est, constat è duobus tergoribus, isq; inter lienen, et iecur positus est, utroq; ex ijs paululum super eũ ingrediente. Homini, & cani stomachus inferiore parte angustior est, propter quod sola hæc animalia facilius euomunt, quia repleto propter angustias stomacho supprimitur cibus. quod ijs accidere non potest, quorũ spatioſa laxitas eum ad inferiora transmittit. Ab hoc uentriculo lactes in oue, & homine sunt, per quas labitur cibus: in cæteris animalibus hæ ilia sunt, quibus capaciora intestina ad aluum. Ilia quidam ab ina dicta existimant, quæ pars chartæ est tenuissima: nos autem ab inuoluendo potius appellata existimamus. quippe apud Græcos εἰλοῦμαι inuoluo significat, inuoluta enim inter se esse ilia manifestum est. in singulari ile dicitur. Ennius tamen ad risum mouendum artem spernens ilium dicit: Tu ut Hector ab ilio nunquam recedis. Ilium regia fuit Priami, quæ & Troia à nomine regionis minoris Asiæ cognominata est, mille quingẽtis passibus distans à portu. ab hoc Homerus opus suum de bello Troiano Iliada nominauit. ab Ilio Iliacus deducitur, & Iliades Troianæ. Ilione maxima fuit filiarum Priami. Ilioneus proprium nomẽ. Ilia mater Remi, et Romuli. Ilys græce limus dicitur. Illyriũ siue Illyris prouincia est, cuius latissimi fines sunt: hinc Italiam, illinc Germaniam, inde Macedoniam, Thraciam, & Epeirũ habens: hinc Adriaticum sinum, inde Danubiũ flumen. ab eo Illyricus deducitur. à Troia tros deriuatur. Virgili. Tros, tyriusq; mihi nullo discrimine agetur. & Troianus. Idem: Troianasq; simul. & Troicus. Idem: Et troica castra. et troius. Idem: Et Troia gaza per undas. Itẽ trougena. Ennius: Troiugenas bello claros. Troëzenus proprium uiri nomen est, hic Thrax fuit filius Cradi, unus ex ijs, qui tulerũt suppetias Troianis aduersus Græcos. Troia etiam ludus puerorũ equestris fuit. Sueto. de Cæsare: Troiam lusit turma duplex maiorum, minorumq; puerorum. Item locus in agro Laurente, in quo primus Aeneas cum suis cõstitit. Troiam duo insignes amnes exornant. Mæander dicitur, quod flexum fluminis eius similem habeat, non dissimilem ab opere Labyrinthorũ, chlamydulis adalligatam. Varro: Mihi facies mæandrata, & uermiculata, atq; adeo grãdis. Virgil. Victori chlamydem auratam, quamplurima circum Purpura Mæandro duplici Meliboea cucurrit. aluus medio umbilico adnexa omnibus est, ab alendo dicta. in homine ile infima parte est simile suillo, à græcis colon, ubi dolorũ magna causa, qui ab hoc dicuntur colici. colum etiã morbus ipse uocatur, quem primus

in Italia sensisse Tiberius princeps dicitur, cũ antea esset ignotus. angustissima aluus canibus est, ob quã causam uehementi nisu, nec sine cruciatu eam exonerant. uentres elephanto quatuor sunt. in iuuencarum secundo uentre nigricans tophus reperitur instar pilæ rotundus, nullo pondere, singulare (ut putant) remedium ægre parientibus. Item à uenio fit uenum, quasi uenium. à quo fit uenundo, quasi id, in quod uenimus: deinde uenundatio, quæ est permutatio rerum, & contractus ex conuentione proueniens. à uenũdo fit detractis duabus literis, uendo eiusdem significationis, cuius frequentatiuum est uendito. ab hoc uenditio, & uenditor, & uenditrix, & uendibile, quod modo significat id quod facile uendi potest, modo id quod popularе est, & uulgo gratũ, unde uendibilis oratio dicitur. & uenditatio pro ostentatione ponitur. Cice. Quinetiã mihi quidem laudabiliora uidentur omnia, quæ sine uenditatione, & sine populo teste fiunt. & nugiuendus, à quo nugiuendulus, de quibus alibi diximus. à uenum uenio deducitur, quod significat uendor, quasi uenum eo, hoc est ex conuentione in alium transeo. à quo fit uenale, quod uendendum est. aliquando uenalis capitur pro sordido, & auaro, qui pecuniæ gratia seipsum uenderet. Sallustius: O urbem uenalem, et cito perituram. uenales etiam, si nihil aliud addas, dicuntur serui nouitij, qui ad uendendum expositi sunt. seruorum enim alij nouitij sunt, alij ueteratores. Vlpianus: Præcipiunt ædiles, ne ueterator pro nouitio ueneat. & hoc edictum fallacijs uenditorum occurrit, ubi enim curãt ædiles, ne emptores à uenditoribus circũueniantur: præsumptũ est enim ea mancipia, quæ rudia sunt, et simplicia esse, & ad ministeria aptiora: trita autem mancipia, & ueterana difficile est reformare, & ad suos mores formare. quia igitur uenalitiarij sciunt facile decurrere ad nouitiorũ emptionem, idcirco interpolant ueteratores, ne pro nouitijs uendant. Quintilian. Item quod commune est & alijs nomen, intellectu alicui rei peculiariter attribuitur, ut urbem Romã accipimus, & uenaleis nouitios, & corinthia æra, cũ sint urbes aliæ quoq; & uenalia multa, & tam aurũ, & argentũ, q̃ æs Corinthium. hinc uenalitium dicitur, uel corpus ipsum, uel uenditio, uel locus, ubi nouitij uenduntur. Paulus: Nam quicunq; ex uenalitio nouitiorum emptus alicui ministerio præpositus fit, statim eum è ueteratorũ numero esse. Venalitius quoq; adiectiuũ est. Pomponius: Quod si familiam domesticam uxoris, aut uenalitiã parauit. hinc uenalitiarij appellati mangones, & uenditores nouorum seruorum, à ueteratorum seruorum nequitia ueteratores etiam appellati sunt callidi, atq; astuti, quamuis mihi similius ueri uidetur ueteratorem proprie astutum, ac uersutũ dici à uetusta multarũ rerũ cognitione, indeq; seruũ iam tritum, et ueteranũ ueteratorem uocari. Item à uenum fit uendico, quasi cõueniens mihi dico. est enim uendico (ut ita dicam) appropriо Quintilian. Rusticus petit partem bonorum, orator totum sibi uendicat. uindico uero à uis, & dico compositum est, quasi uim dico. uindicare enim proprie est ulcisci, unde uindicta dicitur quoties iniuriam, contumeliam ue illatam punimus, & uindex ultor iniuriæ, & uindicatio ipse actus ultionis. ponitur tamen aliquando uindico, pro eo quod est ab iniuria, contumeliã ue, siue iactura defendo, & libero. Cicero: Et est senectus natura loquacior, ne ab omnibus eam uitijs uidear uindicare. Item protraho, & in libertatem assero. à quo uindicta dicta est uirga qua serui libertate à prætore donabantur. Vis modo uirtutem significat. Virg. Multa ui muniet Albam. modo possibilitatẽ. Item: Non ea uis animo, neq; tanta superbia uictis. aliquando uiolentiã. Idem: Quæ uis in manibus applicat orsis? Idem: Ni, uis humana quotãnis Maxima quæq; manu legeret. ab hoc fit uiolo, quod est corrũpo, cõtamino, polluo, & quasi uim infero, quod

quod proprie de uirgine dicitur. à quo inuiolatus, hoc est intemeratus, & inuiolabilis. & uiola per antiphrasim, quasi minime uiolata, uel quod non uiolanda, uel à uiolendi, quamuis aliqui per diminutionem à græco ἴον uiolam dictam uelint. & uiolentus, qui uim facit. & uiolentior, ac uiolentissimus, & uiolenter aduerbium, & uiolentia, & uipera serpentis genus, quod ui pariat. nam corrosis lateribus exeunt pulli cum matris interitu. à quo uiperinus. Plinius: E uiperina carne fiunt theriaces pastilli. & uehemens, acer. à ui, atq; impetu mẽtis (ut Gellius tradit) à quo uehementia, acritudo, & uehementer acriter: quorum comparatiua, & superlatiua sunt uehemẽtior, uehementissimus, & uehementius, uehementissimè. & uinulus illecebrosus, quasi uim faciens. Plautus: Compellando, blanditer osculando, oratione uinula, uenustula, & inuitus, qui per uim aliquid facit. à quo fit aduerbiũ inuite, cuius cõparatiuum est inuitius. Cicero: Quem ego paulo sciebã, uel impudentius. uel inuitius. nolo enim dicere de tam suaui homine fastidiosius. & inuito, quod est prouoco, allicio, & quasi uim facio. Virgilius: Celeri certare sagitta, inuitat, qui forte uelint. Cice. Ad quem fruendum non modo non retardat, uerum etiam inuitat, atq; allectat senectus. Ponitur tamen aliquãdo inuito pro delecto. Virg. Inuitat genialis hyems, curasq; resoluit. aliquãdo pro repleo. Plautus: Mirũ, si inuitauit sese in cœna plusculum. ab hoc inuitatio, & inuitamentum, & inuitator. quidam inuito putant dictum, quasi non uito. uitare enim cauere est, immò plus, quàm cauere, & à ui dicitur, quasi ui auertere. à quo uitium dictũ, quod proprie id est quod uirtuti opponitur. græci κακίαν uocant, quod uitandum, ac fugiendum sit. unde uitiosi homines dicuntur flagitiosi: quamuis uitiati sint, qui uitium aliquod in corpore patiuntur. Sic enim uitiũ à morbo distinguunt, ut morbus sit habitus quidam contra naturam, qui uisum rei facit deteriorem, ut febris, insania, quæ à græcis phreneſis dicitur, morbi sunt: uitium uero perpetuum est, ut cæcitas, claudicatio. uecordia morbus cũ accessiu, discessuq; est. uitium perpetuo manet. potest tamẽ qui morbosus est, etiam uitiosus dici, sed non econtrario, eum qui uitiosus est, necesse est dici morbosum. Equus mordax, & calcitro uitiosus. nõ morbosus est: Claudus uero aliquo ictu factus & morbosus dici, & uitiosus potest. ab hoc fit uitiose aduerbiũ. & conuitium, quod est maledictum cum contumelia. Cicero: Maledictum autẽ nihil habet propositi, præter contumeliam: quæ si petulantius tractatur, comitium: sin facetius, urbanitas nominatur. inepte sanè Labeo iurisconsultus conuitium putat à concitatione, uel à conuentu deriuatum, & id esse quod cum clamore publice fiat. Item à uitio uitupero fit. nihil enim aliud est uituperare, quàm uitio aliquid dare, quod aperte ostendit Ter. nam cum dixisset: Nunc quã rem uitio dent, quæso animaduertite, paulo post subiungit: Id isti uituperant factũ. ab hoc fit uitupero uituperonis pro uituperatore. & uituperatio, quod, si cũ uerbo uenio iungatur, & alijs similibus, passiue accipitur. Cicero: Vt propter eum in sermonem hominum, atque in tantam uituperationem ueniret. & uituperium. Cicero: Vel etiã à uitio dictũ uituperium. Item à uitio uitiligo (ut quidam existimant) dicta, ut alij, à uitulo propter cãdorem membranæ eius, qua nascitur inuolutus. utiligo, quamuis per se nullum periculum affert, tamen fœda est, fit ex malo corporis habitu. eius tres species sunt. alphos uocatur, ubi color albus est subasper, & non continuus, ut quædã guttæ quasi disperſæ esse uideãtur. Ab hoc Alpheus nom: sumpsit amnis, Pisam græciæ urbẽ præterfluens. Strabo φασὶ δέ τινες καὶ τὸν ἀλφειὸν ἀπὸ τῆς τῶν ἀλφῶν θεραπείας ὀνομάσθαι, hoc est: Traduntur autem & Alpheum amnem, quod Alphos curet, ita nominatum. ab Alpheus fit Alpheus adiec-

iectiuum. unde Pisa Alphea dicitur. Virg. Hos parere iubet Alpheæ ab origine Pisæ Vrbis Hetruscæ solo. Melas colore ab hoc differt, quia niger est, et umbræ similis, cætera eadem sunt. leuce habet quidda simile alpho, sed magis candida est, & altius ascendit, in eaq; albi pili sunt, & lanugini similes. Omnia hæc serpunt, sed in alijs celerius, in alijs tardius. priora curationem non difficillimam recipiunt, ultimũ uix unquã senescit. Item uitiare à uitio fit, quod proprie est uirginẽ uiolare. Plaut. Is puellam uitiarat. ponitur tamen aliquando pro fœdare. Apulei. utroq; oculo uitiatus. hinc corpore uitiatos dicimus, qui cæci uel manci, uel claudi nati factiue sunt, aut aliud huiusmodi uitiũ passi tũt. aliquando uitiũ pro errore ponitur. Plin. Librum uitijs plenũ, hoc est erroribus. item pro peccato. Senecca: Siquid uitij commisit: Quando uirtuti opponitur uitium, sic definitur: Vitiũ est habitus animi naturæ modo rationi repugnans: quemadmodum uirtus describitur animi habitus naturæ modo rationi consentaneus. à uito fit uito, & deuito eiusdem significationis. & uitabundus, quod Sallustius pro uitans posuit: Mari uitabundus classem hostium, ad oppidum peruenit. & uitiositas pro ipso uitio, & uitiatio uiolatio. & secundum quosdam uinum, quod uim inferat menti, quamuis alij à græco dictum malint, quod est οἶνος deducturq; ἀπὸ τοῦ οἴομαι, quod est puto, imaginor, quod qui copiosius biberunt, multa imaginantur, quæ non sunt. Ab hoc fit œnophorum uas uinarium, & œnigena, uino genitus. & Oenotrij populi Italiæ, quorum regio Oenotria dicitur, quod ibi optima uina nascantur. & œnanthe uitis labrusca. florens uua colligitur, cum optime olet: siccatur in umbra substrato linteo, atq; in cados conditur: ex alba labrusca præstantior, quàm ex nigra. ab hoc œnanthinum deducitur, de quo partim diximus, partim dicemus. à uino uero fit uinolentus, hoc est ebriosus, uino se ingurgitans. & uinosus eiusdem ferè significationis. Plinius: Idcirco unosos dici homines, quod soli animaliũ nõ sitientes bibunt. & uitis à ferendo uino. à quo uitigineum, quod ex uite fit, ut uitigineum simulachrum. & uiticulum capreolus uitis. Plinius: Frutex folio ederæ minus tamen longis uiticulis. & uitiarium, uitium seminariũ. Vnde est apud Columellam titulus de uitiario faciẽdo. & uitisator, qui uiteis serit. unde Saturnus uitisator dictus. Vir. Vitisator curuam seruans sub imagine falcem. & uindemia à uino demendo. Vnde fit uindemio uerbum, & uindemiator, qui uindemiat. Item Vindemiator, quod sidus est tertio nonarum martij apparens, quo tempore flant septentrionales uenti. in primis Cæsar notauit, quo tempore ubicunque cœli ratio patitur, terram ad uineæ satum uerbere bipalio oportet fossas purgare, aut nouas facere. uindemia tamẽ, & uindemiatio etiã ad alia transfertur. nam, & mellatio, hoc est collectio mellis, uindemia, & uindemiatio uocatur: quod apud autores frequentissime inuenitur. Plinius: Prima mellis uindemia melior. & uinea locus uitibus cõsitus, item machina bellica è lignis leuioribus, lata pedibus octo, alta septem, longa sexdecim: cuius tecti munitione duplici tabulatis, cratibusq; contexitur, lattra quoq; uimine sepiuntur, ne saxorum, ac telorũ impetu penetrentur: extrinsecus autem ne immisso cremetur incendio, crudis, ac recentibus coriis, uel centonibus operitur, quemadmodũ superius latius ostendimus. & uinetum, ubi multæ uites, seu multæ uineæ sunt. & uinitor, rusticus uinearum cultor. Virgilius: Iam canit extremos effœtus uinitor anteis. & uinalia dies festus, quo ueteres nouum uinũ Ioui libabant mense Aprili, ab Acnea Ioui uotus, quãdo Mezentiũ superauit. & uinarium, quod ad uinum spectat, unde taberna uinaria, uas uinarium, in quibus aut uenditur, aut teneur uinum. & uinacea substantiuum plurale, quod significat gra-

na uuæ iam pressæ. & uinaceus adiectiuum, unde uinacco grano legimus quendam suffocatum, id est acino uuæ. Etenim in ceus finita nomina materiam significant, ut herbaceus, maluaceus, betaceus, id est ex materia herbæ, maluæ, betæ. Proprie tamen materialia sunt, quæ in eus desinunt. & hæc ab illis ita differunt, quod illa magis totum significant, hæc partem: ut puta creteum, & arundineũ dicimus, quod ex corpore, ac materia cretæ, & arundinis est: cretaceum uero, & arundinaceum, quod natum aut positũ est in creta, siue arundine. ut cretaceus ager, & arundinaceus surculus: & creteũ uas; atq; arundinea fistula. nomina uero, quæ in cius desinunt, descendentia ab habentibus t in ultima syllaba, si à nominibus fiunt, significant materiam, ut stramentitius, pauimentitius, cratitius. Si uero à supinis, passionem quandam, ut fictitius, commentitius, pignoratitius, fœneratitius, conductitius, ascriptitius, dedititius. ratio fictitia, & commentitia, quæ ficta, & ad tempus commenta, & cogitata est. res pignoratitia, aut fœneratitia, quæ data est pignori, aut ad fœnus pertinet. domus conductitia, quæ conducta est. Homo ascriptitius, dedititiusq;, qui ad aliquam rem ascriptus est, & qui ex numero eorum est, qui se in alterius imperium dediderunt. aliquando tamen hæc omnia exceptionem patiuntur, utputa bliteum dicimus, non quod ex blito est, sed inutile, ac nullius precij. Blitum enim herba est uulgo nota, iners, ac sine sapore, aut acrimonia ulla. unde conuitium fœminis apud Menandrum faciunt mariti, bliteas illas uocantes, in quo nostri quoq; poëtæ eum imitati sunt. Pla. Blitea meretrix. Laberius: Bipedem, bliteam beluam. Pla. à seruo seruitritium usurpauit: Vir summe populi, stabulum seruitritiũ, scortorũ liberator. Item à uis fit uerbum uiuo, quasi uim, & uigorem habeo. à quo uiuus, cuius comparatiuum ueteres usurparunt uiuior, & uiuissimus, hoc est magis uiuens, & maxime uigens. interdum tamẽ uiuus ponitur pro naturali. Vir. Viuo præteruehor hostia saxo. interdum pro eo, qui uim aliquam habet, unde uiuum lapidem dicimus, ignarium, quod uim habet emittendi ignem. ferrum uiuum, quod à magnete uirus accepit, & aliud apprehendit ferrum, ut supra diximus. Item argentum uiuum uomicam illam liquoris æterni ex eo lapide fluentis, qui in argenti uenis reperitur. nonnunquã etiam pro ualido, & uehementi. Virg. Paulatim abolere Sicheum incipit, & uiuo tentat peruertere amore. à quo semiuiuum, quod modo significat semimortuum, modo debile, & uigoris exigui. item uiuatus, & uiuidus pleni uigoris. & uiuidior, ac uiuidissimus, & uiuax, ualidus, uigorosus, cuius comparatiuum est uiuatior, & superlatiuum uiuacissimus. & aduerbiũ uiuaciter, & uiuacitas nomen, hoc est uigor, (ut ita dicam) robur, quam & uiuaciam ueteres dixere. & uiuiradix uitis, quæ cum radice seritur, quasi uiuam radicem habens. Plinius: Solo spisso non nisi repastinato, nec nisi uiuiradicẽ seri. Idem: In arido solo uiuiradix quoq; frustra seritur. Columella: Sationis autẽ duo genera, maleoli, uel uiuiradicis, & in prouincijs magis malcoli. neq; enim seminarijs student, nec usum habent f. ciendi uiuiradices. hanc sationem cultores Italiæ plerique improbauerunt, cum pluribus dotibus præstet uiuiradix: nam minus interit, cum & calorem, & frigus, & cæteras tempestates propter firmitatem facilius sustineat: deinde adolescit maturius, quo euenit, ut celerius quoque sit tempestiua edendis fructibus. Potest tamen maleolus protinus in uicem uiuiradicis conseri, soluta, & facili terra. & uicto frequentatiuum, cuius aliud frequentatiuum est uictito, quod significat non frequenter uiuo, sed uescor, & quasi uictu utor, ut Sarmatæ uictitant lacte. Victus uerbo, quod & ipsum à uiuo deducitur, continetur omne id quod ad cibum, potumq; pertinet, non autem ad ornatũ. Vnde frequenter hæc duo con-

iungere solemus, uictum, & uestitum. uictus etiam genus uitæ significat, quantum ad mores. à quo fit conuictor, hoc est simul uiuo. uictũ à cibo sic separat Donatus, ut cibus sit, qui etiam delicatis præbetur, uictus uero in paruis, aridisq; alimonijs sit constitutus. Teren. Lana, & tela uictum quæritãs. Veteres uictuis in genitiuo dicebant. Varro: Primum de re familiari, secundo de uictuis consuetudine differam, tertio de disciplinis priscis. Item à uiuo conuiuium. Cicero: Bene enim maiores nostri accubationem epularem, quia uitæ cõiunctionem haberet, conuiuium nominauerunt: melius quàm græci, qui hoc ipsum modo compotationem, modo cõcœnationem uocant, hoc est modo συμπόσιον, modo σύνδειπνον. ab hoc conuiuor, quod est conuiuium facio: et conuiua, qui ad conuiuiũ uocatus est: & conuiuator, qui ad conuiuiũ inuitat. conuiuiones uero, hoc est compotores, non à conueniendo, sed à combibẽdo dicti sunt, quasi combibiones. Item à uiuo rediuiuum, quod ex uetusto renouatum est. rediuia uero est, cũ cutis iuxta ungueis se soluit. nam rediuire soluere est, græce παρωνυχία dicitur, nam πτερύγιον ulcusculũ est, quod in digitis nascitur iuxta ungueis, & morbus oculi, qui latine unguis uocatur. Item uiuarium locus in quo uiuæ feræ tenentur. usi sunt huiusmodi septis maiores nostri. & à leporibus leporaria quoq; appellantur. Varro: Leporaria te accipere uolo, non ea quæ tritaui nostri dicebant, ubi soli lepores sint, sed omnia ædificia, septa, uillas, quæ inclusa habent animalia, quæ pascuntur. hæc antiquiores roboraria etiam appellari uolucrunt, à tabulis roboreis, quibus septa erant ante, quàm mœnibus cingerẽtur. Huiusmodi uiuaria duo inter cætera tua immortalia opera tu diue Federice fecisti, muris, ædificijs, inclusisq; nemoribus, montibus, uallibus, fontibus, amnibus, cum antiquitate certantia: in quibus omne ferarũ genus inclusisti: ut quoties fert animus, honestissimo uenationis labore exercere te possis: ubi omnium speciosissimum est cernere te asturcone insidentem, & campi medio non conficientem feras, sed siue manu, seu uertago, eas modo huc, modo illuc uertẽtem, & ubi adipiscendi tempus est, succurrentem, ac fugæ dantem spatium, ut canes simul, ac uenatores eludas. loca etiam in quibus uiui pisces pascuntur, uiuaria dici possunt, proprie tamen appellantur piscinæ: sicut apiaria loca, in quibus aluei apium tenentur, quæ mellissones etiam, & mellaria nominantur. Itẽ à uiuo uiuiradix dicitur uitis, quæ cum radice seritur, ut supra satis differuimus. Item à uiuo uiuerra animal paruũ quidẽ, sed magni uigoris è mustellarum genere. harũ enim duo genera sunt, alterum uulgariũ, atq; minorũ, quas domesticas dicimus, quia nobiscũ in domibus uersantur, & musculos uenantur feliũ modo. utunturq; ijs adolescentes ad extrahendas ex parietũ nidis auiculas. hæ græce dicũtur γαλαῖ. in quo magnus græcorũ omniũ error est, non modo præsentiũ, sed etiã omniũ, qui iam quingentis annis in literarum studijs floruerunt. quippe omnes existimãt γαλῆν felem esse, cum γαλῆ sit mustella, quod infinitis penè testimonijs probari põt, quorũ nos pauca quædam afferemus. Aristot. libro nono de animalibus. In pordoselena uia interiacet, cuius ultra alterũ latus gignitur gale, citra alterũ gigni non potest. Plinius: In pordoselena insula uiã mustellæ non transeunt. Itẽ Aristoteles in nono: Serpens æque gales ac suis aduersarius est. Gales quidem, quod sub eodem tecto uersantur, uictumq; ex ijsdem necessario quærunt: suis uero, quia ab hoc aĩali deuoratur. Itẽ gale cornicis inimica est, qp quæ oua eius, & pullos uiolat. Plin. Inimici mustella & cornix, item anguis & mustella. hæc certe ad felem referri non possunt, cum nec feli, & cornici aliquid cõmune sit, nec ferè multũ feli & serpẽti. cõtra uero mustella & cornicũ nidos sæpe diripit, & uisa frequẽter est cũ serpẽte pugnare. unde à gale pisceis quidam

quidam dictus est Galus. Idem: Et alios quidem pisceis, sed Pastinacas præcipue sicut in terra mustella serpentes. Aristoteles: Gale quoties dimicatura cũ serpente est. Plin. Mustellæ cũ anguibus uisæ sunt pugnare, quoties ictæ sunt, rutæ folium morsu apprehendentes. Itẽ Aristoteles: Quinetiã Gale prudẽter capere aueis uidetur, jugulat enim quam ceperit, ut lupus ouem. serpẽtem etiã impugnat, eum præcipue, qui mureis uenatur, uidelicet ea causa, qa ipse quoq; mureis psequitur. Dioscorides: Rutam uenenis resistere mustellæ docent: quæ cum serpentibus, quibus auicularum gratia infestæ sunt, pugnaturæ cibo eius armantur. Præterea Plin. Basilisco inquit mustellarum uirus exitio est, interficiunt eos cauernis sola tabe. quod certe referre ad feleis nõ põt, quæ nec uersantur in cauernis, nec ingredi eas facile possunt, nec iugulant auiculas, ut Aristoteles de mustellis dicit, sed dilaniatas deuorant. Item Aristoteles: Glires hyeme cubant, æstate expergiscuntur, idem faciunt mustellæ. hoc quoq; nemo est, qui ad feleis referre audeat, animal quocunq; tẽpore uigilantissimũ. Mustellis uero hoc accidere compertũ est, quod ipsi quoq; coëmptis in hũc usum utriusq; generis mustellis, aliquãdo experti sumus. Itẽ Aristoteles, alijs inquit osseum genitale est, ut Lupo, Vulpi, Ictidi, Galæ. nã hæc quoq; osseũ habet. Plin. Genitale osseũ est Lupis, Vulpibus, Mustellis, quorũ ramenta etiã calculo humano remedia præcipua sunt. poterat sanè hoc unum Aristotelis, ac Plinij testimonium esse, ad refellendam eorum opinionem, qui Galem felem esse contendunt. quis enim felem unquam uidit genitale osseum habentem? Est illis quidem genitale carneum, callosumq;, ut cæteris animantibus. Mustellis tantũ, & Lupis, Vulpibus, Ictidibusq; osseum est. Nam quod dicunt quidam magnum argumentum esse, ut Galæ feles sint, quod fœtus suos de loco ad locum ore plerunq; transferunt, quod à felibus fieri quotidie cernimus: certe hoc ipsum dici & de canibus posset, quoniam & ipsi ore transferũt fœtus. uidimus certe ipsi hoc æque à felibus, & Canibus, & mustellis aliquando fieri. facile etiam hoc ipsum cõprehendi à fabulis poëtarum. finxerunt enim Alcmenam, cum Iunonis indignatione, quia Herculem ex Iouis adulterio conceperat, parẽre non posset, iamq; dolores, quos continenter septem diebus, noctibusq; perpessa fuerat, ægre toleraret, Lucinam, quæ præesse partubus dicitur, supplicem inuocasse: hanc uero subornatam prius à Iunone, uenisse eò, & in ara ante fores regiæ constitisse. Hic cum nexis manibus Reginæ partũ canendo retardaret, intellexisse regiam ancillam, quæ Galanthis uocabatur, miroq; astu Deam elusisse. Venisse quippe ad eam risu, ac lætitia gestientem, & solutã iam partu Reginam mentiendo confinxisse. qua re intellecta, admiratione simul, ac dolore concitã deam resolutis manibus surrexisse, tunc subito Alcmenam sine ullo cruciatu Herculem enixam, Lucinam uero ad eo commotam, ut mox Galanthidem in animal sui nominis, hoc est in Galen, id est mustellã transformauerit, hac addita pœna, ut ore quo præcipue peccauerat, perpetuo parẽret. seruare propterea hoc animal colorẽ ancillæ pristinum, cui flaui fuerant crines, & in domibus nobiscum, ut ante uersari, eadem strenuitate esse, oreq; parẽre: quod Naso his uersibus eleganter expressit: Vna ministrarum media de plebe Galanthis Flaua comas aderat. Idẽ: Numine decepto, risisse Galanthida fama est. Ridentẽ, pressamq; ipsis dea sæua capillis Traxit, & è terra corpus leuare uolentem Arguit, inq; pedes mutauit brachia primos. Strenuitas antiqua manet, nec terga colorem Amisere suum, forma est diuersa priori. Quæ quia mendaci parientem iuuerat ore, Ore parit, nostrasq; domos, ut & ante frequẽtat. hæc sanè omnia mustellæ conueniunt, à Felibus autem sunt aliena. his enim nullus est certus color: quædam albæ sunt, aliæ

nigræ, aliæ rufæ, aliæ uariæ. Mustellæ omnes flauæ sunt in inferiori duntaxat parte albicantes. uersantur nobiscum in ijsdem ædibus, nullumq; est æque strenuum animal. postremo, quod de nullo alio legitur, ore pariunt. quod uerum, nec ne sit dubitari potest, quia fortassis parientem mustellam nemo uidit. De fele certe falsum esse dubitari non potest, quod animal parẽre multi sæpe conspexerunt. confirmat hoc ipsum Aeliani antiquissimi scriptoris autoritas, qui in libro de animalibus Galem hoc modo describit: κακὸν θηρίον ἡ γαλῆ, κακὸν δὲ καὶ ὁ ὄφις. οὐκοῦν ὅταν μέλλῃ γαλῆ ὄφει μάχεσθαι πήγανον διατραγοῦσα πρότερον, εἶτα μέντοι διαθαρρήσασα ἐπὶ τὴν μάχην. Perniciosa (inquit) bellua Gale est, perniciosa etiam serpens. quamobrem Gale cum serpente dimicatura primo rutam degustat, deinde intrepida init prælium. Enimuero perniciosum animal, nequaquam de fele dixisset, quo nullum mansuetius. Mustella uero merito dici perniciosa potest, cum propter alia multa, tũ quia (ut Aristoteles, & Plinius referunt) fel duntaxat earũ contra aspidas est efficax, cætera sunt uenenũ. quod etiã de felibus dici minime potest, quibus multi hoc tempore pro delicatissimis epulis utuntur. Nulla igitur dubitatio est, Galen non Felem (ut falsò creditum hactenus fuit) sed mustellam esse. Alterum genus est syluestrium mustellarum, quæ longe domesticis maiores sunt, à græcis ictides uocantur. Aristoteles: Ictis syluestris mustellæ genus est, magnitudine melitensis catelli, sed pilo, facie, albedine partis inferioris, & morum astutia mustellæ simile est, mansuescit maiorem in modum, officit aluearibus (Mellis enin auida est) aueis etiam petit, ut felis. Genitale eius osseũ est, & medicamento urinæ stillationibus esse putatur. sed syluestrium quoq; mustellarum duo genera sunt, alterum sub uentre rufescit, quod Martem appellant. Martialis: Venator capta Marte superbus adest. Alterum candidius est, & uiuerra uocatur. Plinius: Leporum generis sunt, & quos Hispania cuniculos appellat, fœcunditatis innumeræ, famemq; Balearibus insulis populatis messibus afferenteis. Certum est Balearicos aduersus prouentum eorum auxilium militare à Diuo Augusto petijsse. magna propter uenatum eorum uiuerris gratia est. immittunt eas in specus, qui sunt multiformes in terra, unde & nomen animali, atq; ita eiectos superne rapiũt. utrunq; genus græci γαλᾶς ἀγρίας, nostri syluestres mustellas nuncupant. Strabo: πρὸς δὲ τὸ μέτριον εὕρηνται πλείους θῆραι. καὶ δὴ καὶ γαλᾶς ἀγρίας, ἃς ἡ Λιβύη φέρει, φέρουσιν ἐπίτηδες. ἃς φιμώσαντες παριᾶσιν εἰς τὰς ὀπάς. αἱ δ᾽ ἐξέλκουσιν ἔξω τοῖς ὄνυξιν, οὓς ἂν καταλάβωσιν ἢ φεύγειν ἀναγκάζουσιν εἰς τὴν ἐπιφάνειαν, ἐκπεσόντας δὲ θηρεύουσιν οἱ ἐφεστῶτες. Vbi uero inquit, mediocritas adsit, plures repertæ sunt uenationes. Itaq; de industria mustellas agresteis afferunt, quas educat Africa, quas quidem funiculis capistratas intra foramina dimittunt, illæ uero quos capiunt, unguibus extrahunt, aut in apertũ fugere cõpellunt, egressos uenãtur persequentes. à Mustella fit mustellinus adiectiuũ. Plin. Effectum mustellini adipis dicemus alio loco. Felis uero procul dubio id animal est, quod nobiscũ in domibus frequentissime tenemus ad murũ uenatũ, & à græcis αἴλουρος dicitur. In quo similiter plerique ex latinis errauere, putantes Felem id animal esse, quod supra diximus ictida generali nomine uocari, speciali uero Martem dici. Græci autem usqueadeo omnes hoc de Aeluro senserunt, ut nobis merito liceat gloriari, quod primi omnium tam uulgatum in lingua eorum errorem deprehenderimus. Est igitur Felis, quem uulgo catũ nominamus, nec meo quidem iudicio inepte. Veteres enim catum astutum dicebant, & quod nos in præsentia catum. à quo Catones primo uolunt appellatos. Cicero: Sed homo catus nũquam terminat, nec magnitudinis, nec diuturnitatis modum. Idem: Quis igitur prudẽ-

tem, & (ut ita dicam) catum, nõ ex ipsius habitu, sed ex aliqua re externa iudicet? Astutissimum autem esse hoc animal præ
are ostendit Plinius. Feles (inquit) quo silentio, quàm leuibus vestigijs obrepunt auibus, quàm multo speculatu in musculos exiliunt? excrementa sua obruunt terra, intelligentes odorem illum indicem sui esse. sed infimitis penè testimonijs probare potest felem apud nos, apud græcos æluron id animal esse, quod dicimus catum. Cicero: Ipsi quorum uanitas ridetur, Aegyptij nullam belluam nisi ob aliquam utilitatem consecrauerunt: uelut Ibim, quod maximam uim serpentium conficiat: crocodilũ, quod terrore arceat latrones: Felem, quod pelle eius scuta contegant: Ichneumonem, quod non sinat serpenteis maximam eius regionis pestem augeri. Idem: Aegyptiorum morem quis ignoret? quorum imbutæ mentes prauitatum erroribus, quamuis carnificinã potius subierint, quã Ibim, aut aspidem, aut felem, aut Canem, aut Crocodilum uiolent. Herodotus: πύρκαϊής δὲ γινομένης, θεῖα πράγματα καταλαμβάνει τοὺς αἰλούρους. οἱ μὲν γὰρ αἰγύπτιοι διασάντες φύλακας ἔχουσι τῶν αἰλούρων ἀμελήσαντες σβεννύναι τὸ καιόμενον. οἱδὲ αἴλουροι διαδύοντες, καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἰσσάλλονται ἐς τὸ πῦρ. τούτων δὲ γινομένων, πένθεα μεγάλα καταλαμβάνει τοὺς αἰγυπτίους. ἐν ὁτέῳσιν ἂν οἰκήσιν αἴλουροι ἀποθάνῃ ἀπὸ τοῦ κυτομάτου. οἱ ἐνοικέοντες πάντες ξυρέονται τὰς ὀφρῦς μούνας. Facto (inquit) incendio, Feles diuino numine corripiuntur. Nam diuisi Aegyptij ignẽ sinunt ardere, felesq; obseruant: illæ subeuntes, hominumq; cœtum transilientes conferuntur in ignem, quapropter Aegyptus magno afficitur luctu. Cum uero in domo aliqua Felem perire cõtigerit, domestici omnes soła supercilia radunt. Aurelius: Et felis instar exeunteis è rimulis mureis uenatur. Plinius: Pici arborum caiatores sunt scandentes in subrectum felium modo. Idem: Feles coëunt mare stante, fœmina subiacẽte. Idẽ: Feliũ & ichneumonum ætas ferè quæ canum. Idem: Felium & canum genera uiuunt annis senis. Aristoteles: Aeluri, & Ichneumones totnumero pariunt, quot canes, ueseuntur q; eisdem, uiuunt circiter annos sex. Hæc certe de cato dici dubitari non potest. Item Plinius: Nocturnorum animalium maxime Felium, in tenebris fulgent, radiantq; oculi, ut contueri non sit Idem: Tradit smaragdi genus uisum implere, quem non admittant, felium, pantherarumq; oculis similes: namq; & illos radiare, nec perspici, eosdem in sole hebetari, umbris refulgere, & longius quàm cæteri nitere. Idem: Felibus lingua imbricatæ asperitatis, & limæ similis, attenuansq; lambendo cutem hominis. Aelianus: Aelurorum mas quidem libidinosissimus est, fœmina autem amantissima prolis. fugit coitum cum maribus, quoniam semen emittunt calidissimum, & quasi ignem genitalia adurens. Hoc cernens mas communem fœtum dilaniat: illa uero prolis desiderio mares libidine ardenteis adit rursus. Tradunt autẽ Aelu
ros quæcunque mali odoris sunt aspernari, ac fugere. hinc uentrem exoneraturos primo scrobem facere, deinde excrementa emittere, terraq; tegere. Herodotus: Aelurorum fœminæ quidem partu ædito mares rursus non admittunt: hi uero optato coitu potiri nequeuntes hæc cõminiscuntur, eripiunt fœminis, & subducunt catulos, eosq; interficiunt, interfectos tamen non calcant: fœminæ catulis orbatæ, & nouæ prolis auidæ, ad mares accedunt. est enim animal prolis studiosissimum. à cato catulus dictus per diminutionem, qui proprie significat cati, hoc est felis filium propter sagacitatem. Varro: Catulus à sagaci sensu, & acuto. hinc canis. dicuntur tamen catuli ferarũ omnium, siue immanium, siue mitium filij. Virgilius de columbro: Catulos tectis, aut oua relinquens. Plinius: Simiæ gestant catulos, quos mãsuefactæ ĩtra domos peperere Idẽ: Raptor apprope quante tygridis fremitu abijcit unum ex catulis. Idem:

Murum quoque catuli ostentum faciunt. Idem delphinum catulos nominat, quod huiusmodi pisceis etiam feras aliquando appellat, quod sæui sint, & non oua, ut cæteri pisces, sed filios pariant. Lacertarum quoque, & cæterorum serpentium filij catuli dicuntur. à catulus fit aliud diminutiuum catellus, & fœmnino genere catella, & catulinus. catulinam carnem esitauisse Romanos Plautus ostendit, & catulos lactanteis adeo puros existimarunt ad cibum, ut etiam ad placanda numina hostiarũ uice uterentur. Catulus etiam aliquando pro cane accipitur. Apuleius: Catulos secum ducens uenaticos, atq; sagaces. unde catularia porta Romæ dicta est, quia non longe ab ea ad placandum caniculæ sidus frugibus inimicum rufæ canes immolabantur, ut fruges flauescentes ad maturitatem perducerentur. & catulire uerbũ, quod est gestire, & coitũ maris appetere. Plautus: Cũ meã uxorem uidi catulientem. Laberius catulientem lupam scripsit coitus appetentem. hinc catulio dicitur, eum canes maritari quærunt, quo tempore etiam terra aperitur, ut Varro testatur. Plinius: Catulitionẽ rusticiuocãt gestiente natura semina accipere, eaq; animam inferente omnibus satis. Est etiam catulus genus quoddam uinculi, quod interdũ canis appellatur. Plautus: Faciam te catulo ut accubes ferreo. Catifons dicebatur, ex quo aqua Petronia in Tyberim fluebat, quod in agro cuiusdam erat cati. Catulus etiam nomen proprium est: à quo fit Catulaster, sicut ab Antonio Antoniaster. Sunt autem huiusmodi nomina in aster, & astra, & astrum desinentia non diminutiua (ut aliqui putant) sed potius imitatiua. neq; enim ea ratione dicitur oleaster, pinaster, mentastrum, siliquastrum, quod sit parua olea, parua pinus, parua menta, parua siliqua: sed quod syluestria sint, oleam, pinum, mentam, siliquam imitantia. & filiaster, quo quidam pro priuigno utuntur, non paruus filius, sed qui imitatur filium. & parasitaster, non paruus parasitus, neque enim diceretur à comico parasitaster paruulus, sed qui imitatur parasitum. Cicero: Hic noster Antoniaster est. Idem: Omnino solet esse Fuluiaster, id est Antonij, Fuluijq; imitator. & Aurelius Philosophastrum dicit, nõ paruum philosophum, sed quasi imitatorem philosophorum: & filiastram priuignam, quasi filiam imitantem. Duo tamen nomina sunt, quæ diminutionem quandam significare uidentur, surdaster, & recaluaster, quorum alterum significat diminutionem surditatis, alterum qui non toto capite, sed sola fronte caluus est, quasi recaluus. Pullastra, non paruam pullam significat, sed paruam gallinã. eodẽ modo pullaster, quo aliqui utuntur, non paruum pullum, sed ipsum pullum significat. Sic etiam catulaster, non paruum catulum, sed ipsum catulum. à catulo (ut Varro inquit) canis dictus latrabile animal: ni forte ut tuba, & cornua, quod signum canendo dent, canere dicuntur, sic, quia & noctu cani in custodia, & in uenando signum uoce dat, canis dictus est, quemadmodum quod uoce indicant, nocteq; latrent, latrare dicuntur. Vnde & latratus, quod factitio uerbo baubatus dicitur, et baubare latrare. Lucretius: Et cum deserti baubabant in ædibus omnes. à canis caninus dictus. Plinius: Sanguine canino nihil contra toxica præstantius est. Idem: Siquis linguam caninam in calciamento pollici subditam gesserit, non latratur à canibus. Idem: Est uermiculus in lingua canina, qui uocatur lytta. hic si infantibus catulis eximitur, nec rabidi fiunt, nec fastidium sentiunt. Canini etiam dentes, qui distinguunt duplicet ab acutis, dicuntur. & caninum prandium uocatur abstemium, in quo nihil uini potatur, quoniam canis uinum non bibit. Item à canis canarius, unde Canarij dicti sunt gentes circa Atlantem Africæ montem habitantes, quod uictus eius animalis ijs promiscuus sit, & uiscera ferarum diuidua. & canaria

Lapa

Lapa genus lapæ exiguæ, quæ canibus adhæret. Nam quæ aliquan: o maior est, Philanthropos appellatur, quod uestibus hominum adhærens eos amare uideatur. eadem uocatur aprine. tertium uero genus Personata nominatur. nascitur iuxta ri uos, & flumina, græci enim ἄρκτιον nominant. folia habet ampliora cucurbitis, & hirsutiora, nigriora q; & crassiora. Hac propter amplitudinem foliorum ueteres uti solebant, ad personatos faciẽdos. propterea personata dicta est quod persona sit facies confecta, ut alibi latius disserimus. Græci eam simili nomine uocant προσωπιτίδα. Galenus: ἄρκτιον δὲ καὶ προσωπιτίδα καλοῦσιν, οὗ τὰ φύλλα τοῖς τῆς κελοκύνθης ἔοικε μάλιστα, πλὴν ὅσον μείζονα καὶ σκληρότερα. Arctium (inquit) quod & personatam uocant, cuius folia cucurbitæ similima sunt, nisi quod maiora sunt, & duriora. Quippe πρόσωπον græce personam significat. Vnde prosopopœia appellata est figura, cum persona aliqua fingitur, utputa cum inanimatum loquitur ad animatum. Ouidius: Qui modo Nasonis fueramus quinque libelli, tres sumus. Vel quod animatum ad inanimatum. Horatius: Quod amplius ô mare, ô terra ardeo. Prosopis insula est in Delta Nili, in qua est Atarbechis oppidum, ut testatur Herodotus. Item à canis anticanis, de quo inferius dicemus, qui græce procyon nominatur. Cicero: Anticanẽ procyon graio qui nomine fertur. Item caniculus diminutiuũ, hoc est paruus canis, cuius fœmininum est canicula. à quo canicularis adiectiuum. Canis sidus est leporem fugientem sequens, posterioribus pedibus diuiditur ab hyemali circulo, pedem dextrã Orionis penè suo capite contingens, occidens oriente Sagittario, exoriens cum Cancro. Habet in lingua stellam unam, quæ proprie appellatur Canis, magna quidem, & splendida: in capite autem alteram, quam nonnulli Sirion appellãt. Sirius stella est in medio centro cœli, ad quam cum sol peruenerit, duplicatur æstus, & nimio calore languent mortaliũ corpora. latine canicula dicitur: à qua caniculares dies uocati. Sirius aliquando pro æstate ponitur, ut bruma pro hyeme. Papinius: Hic Sirius alget, bruma tepet. dicitur ἀπὸ τοῦ σαίρω, quod est arefacio, exsicco, quia tum maxima siccitas est, amnibus, ac fontibus deficientibus. uel ἀπὸ τοῦ σαίρω, mutatione α literæ in ε. σαίρειν enim hiare est, quod per æstum præcipue canes faciunt, quo tempore plurunq; in rabiem conuertuntur. canem hunc dicunt ab Ioue olim Europæ custodem datum ad Minoa peruenisse: hunc Procrim Cephali uxorem, cum forte in ægritudinẽ incidisset, sanasse, & pro eo beneficio canẽ dono accepisse, quod studiosa erat uenationis: & huic cani cõcessum fuerat, ne præteriri ab aliqua fera posset: post eius obitum canem ad Cephalum peruenisse, quem cum Thebas secum duxisset, uulpem cui datum fuerat, ut canes omneis effugere posset, interficere uoluisse, quapropter Ioucm consilij ambiguum, utrũq; in lapidem cõmutasse. Nonnulli canem Orionis fuisse dixerunt, hunc, quod uenandi studiosissimus fuisset, cum ipso cane inter sidera transferri meruisse. Orion (ut Hesiodus scripsit) Neptuni filius fuit ex Euriale Minois filia. Alij prodiderunt Hireum quendam senem fuisse, qui cum apud Thebas (ut Aristonicus refert) uel in Chio insula (ut Pindaro placet) Ioue, ac Mercurio hospitio accepisset, petijt ab ijs, ut aliquem sibi filium cõcederent, habuisse enim se olim coniugem, cui morienti promiserat, se aliam non ducturum, optare tamen se filium aiebat, quam sibi hæredem posset relinquere. Hoc ut facilius assequeretur, bouem eis immolauit, carnemq; ad uescendũ apposuit. Illi uero accepto bouis corio, in illud minxere, terraq; inuolutũ texerũt. Vnde natus est Hiero filius, quẽ ab uro (ita enim græci urinã uocant) Vriona, deinde mutatione unius literæ Oriona nominauit. Ouidius: Tũc super iniecta texere

madentia terra, Iamq; decem menses, & puer ortus erat. Hunc Hireus, quia sic genitus, uocat Vriona. Perdidit antiquum litera prima sonum. Hic ergo cum adoleuisset, ingens uenator euasit, & à Diana in comitem assumptus est. Idem: Ille Deæ cũstos, ille satelles erat. Verũtamẽ usque adeo uenandi studio elatus est, ut dicere ausus sit, nullum gigni animal posse, quod ipse non superaret. Quapropter uolẽtibus Dijs emisit terra paruũ animal scorpionẽ, à quo superatus occubuit. Lucanus: Ille minax nodis, & recto iulnere sæuus Teste tulit cœlo, uicti decus Orionis. Voluit hic aliquãdo Pliadibus uim inferre. & (ut Callimachus refert) Dianam quoq; uitiare contendit, propter qđ sagittis ab ea cõfixus est. Horat. Tentator Orion Dianæ uirginea domitus sagitta. Sunt qui hũc à Ioue, Mercurio, ac Neptuno genitum uelint eo modo, quo diximus, & immensi corporis uenatorem fuisse: qui cum aliquando à rege hospitio susceptus fuisset, uitiare illius filiam uoluisse, quapropter oculis ab illo fuisse orbatum. Cum itaq; cæcus Orion cõsuleret quomodo recipere oculos posset, responsum ei fuisse, ita demum posse lumĩ nibus instaurari, si per pelagus sic contra orientem pergeret, ut loca luminum radijs solis semper offerret, quod ille hoc modo effecit. Nam cum audisset strepitum Cyclopum, armã Iouĩ fabricantium, sono ad eos ductus, unum ex his super humeris sua perposuit, & eo duce oraculi iussa compleuit. Nec immerito fingitur per medium pelagus ire potuisse, qui & uastus corpore, & aliqua ex parte à Neptuno genitus erat. Virgili: Quàm magnus Orion, cũ pedes incedit medij per maxima Nerei stagna, uiam scindens, humero superemine undas. Aut summam referens annosam montibus ornum, Ingreditúrque solo, & caput inter nubila condit. Sunt etiam, qui Icari canem fuisse asseruerunt. Item à canis catena, ut quidam putant, quod canem teneat. Proprie enim catenam esse existimant, qua canes ligantur, licet ad alia quoq; transferatur. Ab eo diminutiuum fit catenula, & cateno uerbũ, quod est ligo, inuoluo. à quo cõcatenatio compositum. Item canatim aduerbium, ad canis similitudinem, sicut suatim ad similitudinem suis, bouatim ad similitudinem bouis. Canis etiã, & canicula talaris ludi signum est, quẽ admodum superius ostendimus. Quidam etiam recentiores fecerunt, ferrum quoque rosisse, quod in auratiis quoque metallis crebro facere inuenti sunt. Ob hoc exciduntur aluei eorum, semperq; furtum deprehenditur, tanta est eis dulcedo furandi. Cum candidi prouenerunt, lætum faciunt ostentum. Venditum fuisse murem ducentis numis constat, obsidente Cassilinum Annibale, cumq; qui uendiderat, fame perisse, emptorem uero uixisse. à mure mus araneus dicitur, exiguum animal, atque leuissimum, quod aranei modo tenuissimum filum, & gladij aciem conscendit. Græci à mure, & mustella, quod utrique similis sit, μυγάλην uocant. Venenatus huic est in Italia mors

ſus. Tradunt equos, & iumenta, ſi herbas, in quibus hoc animal uirus emiſerit, depaſcantur, ſtatim exanimari. Item à mure muſtella quaſi longior mus, & muſculus diminutiuũ, quod modo paruum murem ſignificat, modo articulum, in quo neruorum capita ſunt. Item murinus, unde murinum ſanguinem, & murinam carnem dicimus, & muſcerda murum ſtercus, & muſcipula laquei genus ad capiendos mures, & muricida ignauus, ſtultus, à muribus cædẽdis. Plautus: Muricida homo ignaue, iners. Nam murgiſonem à mora, & deridendo dictum uolunt. Eſt autem murgiſo, iners, deſidioſus. & murginari tardare eſt. à ſorice uero ſoriceus deducitur, & ſoricinus, unde ſoricinos denteis dixit Plautus. cognatũ huic et ſimile animal glis eſt, & ipſum ſemiferum. cui uiuaria in dolijs, quemadmodũ & apris Fuluius Lippinus inſtituit: ſed cenſoriæ legis princeps Qu. Scaurus, & Marcus in cõſulatu ſuo nõ alio modo cœnis ademere, quàm cõchylia, aut ex alio orbe cõuectas aueis. in ijs notatum non congregari niſi populareis eiuſdem ſyluæ: & ſi miſceantur alienigenæ, niſi uel amne, uel monte diſcreti, interire dimicando. genitores ſuos, ſenecta fatigatos, inſigni pietate alunt. Item à uiuo ſemperuiuũ deducitur, herba eſt, quæ græce Aizon dicitur. ἀεὶ enim ſemper ſignificat, ζώω uiuo. Huic herbæ datum eſt à natura, ut humidum, uirideq́ ſemper durare poſſit, folio carnoſo, leni atq́ oblongo. Duo eius genera ſunt, maius in fictilibus uaſculis ſeritur: quod aliqui Buphthalmon à ſimilitudine, hoc eſt bouis oculum uocant. βοῦς enim bos eſt, ὀφθαλμὸς oculus. Alij Zoophthalmon, hoc eſt animalis oculũ. ambitu enim effigiem oculi imitatur, ζῶον animal eſt. Alij quod amatorijs cõueniat, erogenneton. γεννῶ enim gigno græci dicunt, ἔρως eſt amor. Alij Hypogeſon, quoniam ferè in ſubgrundijs naſcitur. græci nanque parteis tecti prominenteis γεῖσα appellant. Sunt qui ambroſiam potius nominant, ideoq́ ab æternitate eius, deorum cibus eſſe confingitur. & ab alijs uocatur amerimnon, quaſi ſine cura, & ſolicitudine. ἀμεριμνία enim ἡ ἄνεσις dicitur, hoc eſt quies, tranquillitas, indolentia, & μέριμνα cura, ac ſolicitudo appellatur. Alterum genus eſt minuſculũ, quod Eritheles uocant, quaſi amor floreſcens. θάλλω enim floreſco ſignificat. Alij Tritheles, quod ter floreat. Alij Chryſotheles, quod aureum florẽ producat. Quidam ab æqualitate Iſoëtes. ἴσον enim æquale dicunt. Latini primum genus à ſemper ſedendo ſedum nominant, cubiti altitudinem excedens, craſſitudine pluſquam policari. Secundum uero oculum uocant, aut digitellum, utrunq́ ſemperuiuum. quod minus eſt, in muris, parietinisq́ naſcitur, & tegulis, fruticoſum à radice, & ſurſum uſq́ ad cacumen, folijs anguſtis, mucronatis, ſuccoſisq́, palmo alto caule. capitis dolori præſentaneum remedium eſt, ſucco, uel folio temporibus illitis. Medetur etiam aconito, & à ſcorpione feriri id habentem negant. Eſt & aliud genus ambroſiæ, fruticem unum habens denſum, ramoſum, tenuem, trium ferè palmorum, tertia parte radice breuiore, folijs minimis, copioſiſſimo flore erumpente, odore non iniucundo, propter quod eam botryn quidam appellant, quod racemum ſignificat ab odore uinoſo. Sunt etiam qui ambroſiam uocent herbam aliam, quæ ab Artemiſia uxore Mauſoli nomen adoptauit, cũ antea Parthenis diceretur. Alij ab Artemide uolunt artemiſiam cognominatam, quod priuatim fœminarum malis medeatur. ἄρτεμις enim à græcis Diana uocatur. Aliud quoque ambroſiæ genus eſt latioribus folijs, non niſi in maritimis naſcens. Itaque Plinius ambroſiam uagi nominis eſſe ſcribit, & circa uarias herbas fluctuantem. Item à uiuo dicitur uita, quod (ut Donatus affirmat) ſignificat ζωὴν, mores, animam, alimentum, ſpatium uiuendi, & fortunam, quæ

uiuentibus accidit. Terentius: Nam tua quidẽ Hercle uita hæc expetenda. à uita Romani Vitulam dixerunt deam, quæ lætitiæ præerat. Vnde & uitulari ueteres uſurparunt pro uoce lætari, & uitulantes dicuntur lætantes, & uitulatio lætitia. quoniam eam ueram uitam putabant, quæ in ſumma lætitia, ac tranquillitate degeretur. hinc uiuere frequentiſſime autores accipiunt pro uitam agere lætam, atque iucundam. Martialis: Expectant, curæq́, catenatiq́ labores. Gaudia non remanent, ſed fugitiua uolant. Hæc utraq́ manu, complexuq́ aſſere toto, Sæpe fluent imo ſic quoq́ lapſa ſinu. Nõ eſt, crede, mihi ſapientis dicere, uiuã. Sera nimis uita eſt craſtina, uiue hodie. Vitula quoq́ animal brutum eſt, & uituli à uitulando, hoc eſt laſciuiendo dicti ſunt. Laſciuia enim ab animi alacritate procedit. hæc maxime ſpectatur in uitulis, quos neceſſe eſt aliquando uincire, ne nimia laſciuia rumpantur. Dicitur autẽ uitulus non modo ex bobus genitus, ſed etiam ex cæteris quadrupedibus maioribus. Plinius de elephantis: Atq́ ita ſalutato ſidere in ſyluas reuertuntur, uitulorum fatigatos præ ſe ferentes. tum etiam ex piſcibus. Idem de balenis: Irrumpunt orcæ in ſecreta, & uitulos earum, ac fœtus lacerant morſu. Vitulus & piſcis eſt, ſiue potius bellua maris, corio, & pilis tecta. parit in terra pecudũ more, canũ modo coit, parit nunquã geminis plures, educat mammis fœtum, nõ ante duodecimum diem deducit in mare. interficitur difficulter, niſi capite eliſo: in ſomno mugit, à quo præcipue uituli accepit nomen: tenet diſciplinam, uoceq́ pariter, & uiſu populum ſalutat condito fremitu: nomine uocatus reſpondet. nullum animal premitur grauiore ſomno. Iuuenalis: Eripient ſomnum Druſo, uitulisq́ marinis. Pellis etiam eius detracta corpori ſenſum æquoris retinere dicitur, ſempérque æſtu maris recedente inhorreſcere: item aduerſus fulmina remedio eſſe. Diuus Auguſtus eam ſemper, & ubique ferre ſecũ ſolebat, quod tonitrua, & fulgura expaueſcebat uehementer. Præterea dextræ eius pinnæ uis ſoporifera ineſſe, ſomnosq́ allicere ſubdita capiti. Hic Phoca etiam uocatur. Virgilius: Sternunt ſe ſomno diuerſi in littore Phocæ. Phocis uero parua eſt græcorum regio, inſignis Oraculo Appollinis Delphici. in ea enim eſt oppidum Delphi, in quo Apollinis templũ. ab hoc Phocides deriuatur. Phocenſes Ionum populi fuerunt, quos longis nauibus primum uſos fuiſſe ſcribit Herodotus. Phocion nomen proprium fuit uiri Athenienſis, nõ minus uirtute, quàm rei militaris gloria clarus. Fuit perpetuo pauper, cũ ditiſſimus ob frequenteis ei delatos honores euadere potuiſſet. huic cum legati Philippi Macedonum regis ingẽtia munera offerrent, hortarẽturq́, ut ea acciperet: quamuis enim ipſe facile ijs careret, liberis tamen eius eſſent neceſſaria, quibus difficile foret in ſumma paupertate ad paternam gloriam peruenire: ſi mei (inquit) ſimiles erunt, idem hic agellus alet illos, qui me ad hanc dignitatem perduxit: ſi diſſimiles, nolo meis impenſis illorum ali, augeriq́ luxuriam. Idem, cum ad annum propè octogeſimum perueniſſet, in ſummũ ſuorũ ciuium odiũ incidit. Vitula aliquando pro uacca ponitur uiridioris ætatis. Virg. Ego hanc uitulã, ne forte recuſes, Bis uenit ad mulctrã, binos alit ubere fœtus, Depono. Itẽ à uita uitellus, luteum oui, quod ex eo uiuat pullus. Ipſum enim animal ex albo liquore oui corporatur, cibus eius in luteo, hoc eſt uitello eſt. Ouum à græco dicitur ᾠόν. Ouorum alia candida ſunt, ut columbis, perdicibus: alia pallida, ut aquaticis: alia punctis diſtincta, ut meleagridum: alia rubri coloris, ut phaſianis, cenchridi. hæc auis eſt, quæ à tinnitu uocis tinnunculus dicitur, ex accipitrum genere ferè in ædificijs nidos faciens. eius pulli ſingulis fictilibus ollis conduntur, ſtipantibusq́ opercula ſuperponuntur, & gypſo lita uaſa in angulis columbariorum ſuſpen-

duntur: quæ

duntur: quæ res columbis amorẽ loci ſic conciliat, ut nunquam deſerant locũ. quod ex naturali ui accidere exiſtimãt, quoniam tinnunculus defendit eas ab accipitre, terretq́ eam auẽ naturali potentia in tantũ, ut uiſum, uoceq́ eius accipiter fugiat. Intus omne ouum uolucrum bicolor. quæ oblonga ſunt oua, gratioris ſaporis eſſe exiſtimat Horat. Flaccus, lõga qbus facies. quædam gallinæ tam fertiles, ut ſexagena oua pariant: quædam quotidie, quædam bis die: aliquæ in tantum, ut effœtæ moriantur. Adrianis laus maxima. hæ (ut Ariſtoteles refert) paruo quidẽ ſunt corpore, ferociunt tamẽ, & pullos ſæpe interimunt, color his uarius. omnibus ouis medio uitelli parua ineſt ueluti ſanguinea gutta, quod eſſe cor auium exiſtimãt, primum in omni corpore id gigni exiſtimãtes. uigeſimo die ſi moueatur ouũ, iam uiuentis intra putamen uox auditur. ab eodẽ tempore plumeſcit, ita poſitus, ut caput ſupra dextrũ pedẽ habeat, dextram uero alã ſupra caput. Vitellus paulatim deficit. Incubari oua dicuntur, dum fouentur. plus uicena quina incubationi ſubijcienda non ſunt, & impari ſemper numero. quarto die poſtquã cœpere incubari, ſi contra ſolem cacumine ouorum una manu apprehenſo, uniuſmodi purus perluceat color, ſterilia oua eſſe exiſtimatur, proq́ ijs alia ſubſtituenda. eſt & aliud experimentum, quoniã infœcundũ in aqua poſitũ fluitat. Aeſtate undeuigeſimo die educitur fœtus, hyeme uigeſimoquinto. Excludere oua dicuntur, cum fœtus educitur. Aliquãdo terra tecta excludunt. Legitur quendam uini potorẽ Syracuſis tã diu potare ſolitũ, donec oua ex eo in terra tecta educerẽt fœtũ. quãdoq́ etiam ab homine perficiuntur. cum Liuia Auguſta prima ſua iuuenta Tiberio Cæſare ex Nerone grauida, marem parẽre admodũ cuperet, hoc puellari augurio uſa traditur: ouum in ſinu fouebat: & cum deponẽdum eſſet, nutrici per ſinum tradebat, ne intermitteretur tepor. nec fruſtra augurata proditur. Genuit enim Tiberiũ, q bello Alexãdrino claſſi præpoſitus fuit. inuentũ etiã nup, ut oua calido furno ĩpoſita modico igne fouerẽtur, homine noctu, atq́ interdiu uerſante, & ſtatuto die illinc erumperent fœtus. Palumbes quãuis tria oua pepererint, nunquam tamen plus duobus educãt: tertiũ quod irritũ eſt, urinũ uocãt, quaſi potus excremento plenum. Græci enim οὖρον urinã uocant. Oua ex quibus nihil gignitur, à noſtris irrita, à Græcis Hypenemia uocantur, quaſi ὑπὸ τοῦ ἀνέμου, hoc eſt à uento cõcepta, quapropter & Zephyria à latinis uocãtur. hæc ferè ſine mare mutua fœminarum inter ſe libidinis imaginatione concipiuntur: quidam uento putant ea generari. hoc ab urinis differunt, quod urina fiũt incubatione derelicta, quæ alij Cynoſura appellãt. oua aceto macerata uſqueadeo emolliũtur, ut per annulos tranſeant. optime ſeruantur in lomento, hyeme in paleis, æſtate in furfuribus. Serpentes contecta oua in terra incubant, præter uiperam. Huic mas dum coit, in os inſerit caput, quod illa abrodit uoluptatis dulcedine. Oua intra ſe parit mollia, ut piſces. Tertia die intra uterũ catulos excludit, deinde ſingulos ſingulis diebus parit uiginti ferè numero. Itaque cæteri tarditatis impatiẽtes, perempta matre prorũpunt. Item à ui uix deriuatur quaſi cum ui, ac difficultate. Ter. Vix retraxi filium ab amore ancillæ. Aliquãdo tamẽ ad tẽpus refertur. Virg. Et quos Sidonia uix urbe reuelli. uix id eſt nuper. Idem: Vix è conſpectu Siculæ telluris in altũ Velá dabant læti. Vix id eſt mox. Itẽ à ui uibex, quod ui fiat, græci ὑπώπιον καὶ ἐκχύμωσιν uocant. Sunt autem uibices plagæ uerberum in corpore humano. Cato: Vbi ſocietas, ubi fides maiorũ inſignitas? iniuriarũ plagæ, uerbera, uibices, uis, dolores, atq́ carnificinæ, per dedecus, ac maximam contumeliam. Item à ui uinco quaſi uim facio. Proprie enim uincere, ſuperare eſt. Virg. Vbi aëra uincere ſummũ Arboris haud ullæ iactu potuere ſagittæ. Cæ-

ſar, ueni, uidi, uici. quandoq́ tamen per metaphorã pro exprimere ponitur, quaſi difficultatem rei dicendo ſuperare. Virgil. Nec ſum animi dubius uerbis ea uincere magnum Quàm ſit. Interdũ pro animi cõpotem fieri. Idem: Illi uictor ego, & Tyrio cõſpectus in oſtro. ab hoc uictor, uictrix, uictoria, quæ græce νίκη, hoc eſt, Nice dicitur. A quo propria nomina Nicander quaſi uictor uir. & Nicanor ſimiliter, quod fuit Seleuci Macedoniæ regis cognomen. & Nicarchus, quaſi uictor princeps. & Nicolaus uictor populi, quod nomẽ conuenire nobis aduerſus Sentinatium noſtrorũ popellũ nuper aperte demonſtrauimus. & Nicomachus uictor pugnæ. Fuit hoc nomine Ariſtotelis Philoſophi filius, ad quem de moribus ſcripſit. & Nicomedes rex Bithyniæ, & Nicophanes pictoris nomen, quaſi uictor illuſtris. & nicoſtratia, quaſi uictorius exercitus, item niceteria torques, qui donari ludorum uictoribus ſolebant. Iuue. Et ceromatico fert niceteria collo. & Olympionices olympiæ uictor. Item à uictoria uictoriatus, genus numi, de quo ſupra diximus. & uictrix, in plurali numero uictricia, ſicut ab ultrix ultricia, & uictorioſus, uincere aſſuetus. & uicturus, uictoria potiturus. Sallu. Pyrrhus'ne, an M. Curius prælio uicturus eſſet. & uictima, quia poſt uictoriam immolabatur, & dextra uictrice immoletur. Ouid: Victima quæ dextra cecidit uictrice uocatur, quãuis alij dicant, quod ictu percuſſa concidebat, uel quod uincta ad aras ducebatur. à uictima fit adiectiuum uictimarius, unde uictimarij negotiatores dicebantur, qui uictimas emebant, ut uenderent. Plin. Vnde uictimarij negociatores uili mãcipio. à uinco cõpoſita ſunt deuinco, & conuinco, eiuſdem cum ſuo ſimplici ſignificationis. & à uictus fit inuictus, hoc eſt fortis, & qui uinci non poteſt. Mart. O dulce inuicti principis ingenium. Item à uinco peruicax, hoc eſt durus, contentioſus, nulli cedens, quaſi peruincere ſemper uolens. à quo peruicacia, durities, obſtinatio animi, contentio pertinax. Itẽ peruicatior, peruicaciſſimus, peruicaciter, peruicatius, peruicaciſſime. Itẽ à ui uincio deducitur, quod eſt ligo, quaſi uim iniicio. à quo deuincio, & conuincio eiuſdem ſignificationis. Virg. Purpureoq́ alte ſuras uincire cothurno. Cicero: Maxima mecum familiaritate deuinctus. Hinc uincula, & per ſyncopen uincla dicuntur ligamina, & per metaphoram carcer, in quo noxij uincti ſeruantur. & uincti captiui. Vnde uinctus aliquãdo pro ſeruo accipitur. Sene. Qui unus erat è uinctis Cæſaris, mox libertate donatus eſt. Item uitile, quicquid ad uinciendũ aptum eſt. Plin. Nõ multum à ſalice uitiliũ uſu diſtat. & uittæ, ligamenta capitis, quæ græce tæniæ dicũtur, quamuis proprie tæniæ uittarũ extrema dicantur. Virg. Fit longæ tænia uittæ. Ponitur tamẽ aliquando propter ſimilitudinem pro fractarum ſilicũ reliquijs, quæ rupto Iſthmo ſub aquis remanſerunt, quod in ſilices quaſi uittæ quædam tenues uideãtur. Plinius: Nec profunda altitudo miraculum minuit: frequẽtes quippe tæniæ candicantis uadi carinas territant. Strabo: ἐπεὶ δ' ὅτι καὶ νῦν ταινία τις ὕφαλος διατείνων ἀπὸ τῆς εὐρώπης εἰς τὴν λιβύην. Item uitex ſalicis genus, ex quo uaſa uiminea fiunt, odore præſtans. Duo genera eius, maior in arborem ſalicis modo aſſurgit: græci ἄγνον, hoc eſt, agnũ uocant, quod ſignificat caſtum, quoniam matronæ in Theſmophorijs Athenienſium caſtitatẽ cuſtodientes, ijs folijs cubitus ſibi ſternunt. minor ramoſa eſt folijs candidioribus lanuginoſis, à græcis dicitur λύγος, hoc eſt Lygus. prima albũ florẽ mittit cũ purpureo, quæ & candida uocatur, nigra eſt, quæ tantũ purpureũ mittit. Naſcũtur in paluſtribus cãpis. ſemẽ potũ uini quendã ſaporẽ habet, caput tentãt uini modo, odor & ſimilis eſt. Theſmophoria erãt ſacra Cereris, quæ nos cerealia dicimus. Ceres Saturni, atque Opis filia fuit. genuit ex Ioue Proſerpinã, quæ à Plutone clàm rapta fuit. eã cũ per

orbem quæreret, ad Eleusium regem peruenit, cuius filiũ Triptolemum tunc genitũ pro nutrice aluit, proinde Eleusiũ interfecit, Triptolemo regnũ tradidit, & currũ draconibus iunctũ, præterea fruges toto orbe propagãdas. Triptolemus oppidũ cõdidit, quod ex patris sui nomine uocauit Eleusiũ, & Cereri sacra primus instituit, quæ Thesmophoria græci nuncupauere, hoc est legifera, quod Ceres, legifera dicatur. græci θεσμοθέτην legislatorem appellãt, & θεσμοφόρον legiferum. Sunt etiam alia salicũ genera. est rubens salix, quæ Græca dicitur. est candida, quæ amerina, paulo fragilior, ideóq; solido ligans nexu. est nigra, quæ appellatur uiminea, quod utilior sit uiminibus. est breuissima, quam uocãt Helicem. Vimineã etiã purpuream uocant, græcam uitellinam, Helicem gallicam. Amerinã etiã quidam sabinam nominant. salicem Home. ὠλεσίκαρπον, hoc est frugiperdam uocauit, quoniã ocyssime amittit semen ante, quã omnino maturitatẽ sentiat. quãuis aliqui ob id dictã frugiperdam interpretantur, quoniã semen salicis muliẽri sterilitatis medicamentum esse constat. Item uimen quasi uincimen, omne uirgultum molle, & ad ligandũ aptum. Columella: Nec refert cuius generis uimen seras, dum sit lentissimum. Plini. Et aliæ arbores uirgas sequaces habent ad iuncturas lentitiæ, aliæ prætenues uiminibus texendis spectabili subtilitate. Fiunt autem uimina ex populorum uirgis, & ulmi, & sanguineorum fruticum, & betulæ, item ex arundine fissa, arundinum folijs, & uite ipsa, & rubis, si aculei recidantur, & corilo intorta: ut mirum sit contuso alicui ligno maiores ad ligãdum uireis esse, quàm integro. Principatus autem ad uimina faciẽda est salici. A uimine uimineum dicitur, quod ex uimine est, unde uasa uiminea dicimus. & uiminalis collis, quod ibi uiminum sylua fuerit & uiminalia quæcunq; ad ligandum pertinent. Plinius: Hæc est uiminalium cultura. Item à uincio uinca peruinca, herba uulgo nota, quæ in longum crescit, obuia quæq; uinciens, ac peruinciens. folia habet lauro similima, ideóq; chamædaphne, hoc est parua laurus appellatur, florem facit uiolæ similem, coronamentis adhibetur. Item uitta, hoc est fasciola, qua crines ligantur, tænia dicitur. Quidã tamen uolunt tænias uittarũ extremitates esse, ut quæ ab infulis pendent. Virgili. Fit longæ tænia uittæ. Sed proprie tænia fascia est. Vnde & lapides sub aquis albicantes in longũ porrectos tænias uocamus, à fasciarum similitudine. Plinius: Frequentes quippe tæniæ candicãtis uadi carinas territant. Item à ui uietus, hoc est mollis, languidus, sine ui, seu naturalibus uiribus priuatus. & uiere ueteres uincire dicebant, & uietæ uirgæ dicuntur molles, atq; flexibiles. & uietores, qui uasa uinaria religant, stipántque. & uinolus, qui se molliter, & effœminate gerit. Vetus etiam dictus est, quasi uietus, hoc est sine ui. ætas enĩ debilitat uireis. Ab hoc fit uetulus diminutiuum, & uetustus eiusdem significationis, & uetustas antiquitas, & uetuste antique. & ueteranus modo uetus, unde ueterana mancipia dicuntur, quæ à nouitijs distinguntur: modo is, qui aliquando honeste militauit. & iam est à militia absolutus. & uetustesco, uetus fio, capiturq; frequentius in bonã partem, ueterasco uero in malã. Cice. Cum enim nobilitas nihil aliud sit, quàm cognita uirtus, quis in eo quẽ ueterascere uideat, ad gloriam generis antiquitatem desideret? & inuetero, hoc est antiquũ reddo: & inueteror, ueterasco. Vnde inueterati dicuntur, qui in malis cõsenuerunt. & ueterator callidus à multarum rerum gerendarum uetustate. Vnde ueterator seruus dicitur uersutus, qui à nouitio distinguitur. & ueternũ morbus perpetuum somnum inducens, qui à græcis κῶμα dicitur, quia hic morbus pigros homines facit, & omnino ad negotia inutileis, torpentesq;, queadmodũ senectus, & ideo aliquãdo ueternum pro pigritia, & segnitie ponitur, Virgilius: Nec tor

pere graui passus sua regna ueterno. Aliquãdo pro nimia dormitione etiam naturali. Plinius: Primis diebus bis septenis tam graui somno ursi premuntur, ut ne uulneribus quidem excitari queant, tunc mirum in modum ueterno pinguescunt. Quidã falsò putant ueternosum esse hydropicũ, quia Cato sic scribit: Veternosus cũ plurimũ bibit, tunc maxime sitit. Nam & hic de quo loquimur morbus inducit maximã sitim. Terẽ. ideo Eunuchũ ueternosum appellat, quia segnis est, torpẽsq; semper, quasi ueternum patiatur. Veterina uero nõ à uetustate, sed à uehendo dicuntur. Veterina enim animalia dicuntur quæcũq; uehere quid possunt. Pli. Vngulæ ueterino tãtũ generi renascũtur. Opilius ueterinã belluã dictã putat, quasi uenterinã, à uentre, quod ad uentrem onus religatũ gerat. à ueterinis ueterinarius, significat eum, qui ueterinorum curã gerit, & ueterina ducit. Columella: Nã & arator reperitur aliquis bonus, & optimus fossor, aut fœnisector, nec minus arborator, & uinitor, tũ etiã ueterinarius, & probus pastor. Itẽ à ui ueto fit, quod est prohibeo, & quasi uim, ne quid fiat adhibeo. Vetare enim proprie cõtrariũ est eius, quod dicimus imperare. Ouid. Nitimur in uetitũ semper, cupimusq; negata. Item à ui uireo, & uiresco, quibus usi sunt ueteres, pro maiorũ uirium fio. Item pro uiride fio, nam quæ uiridiora sunt, maiorem uim habent. Vnde euiresco fit, quod significat uiriditatem amitto. Varro: Atq; ex sanguinibus dolore euirescat colos. ab his fiunt uirescens, uiride, uiridans, uiridanter, uiror, & uiriditas notæ significationis. & uiridarium locus, in quo sunt herbæ, & plantæ uirentes: & uireta loca uiriditate plena. Item à ui uirga, quod uim gerat ligãdo, uerberandóue. à quo uirgula diminutiuum, quod modo paruã uirgam significat, modo lineã. Vnde uirgatã seu uirgulatam uestem dicimus, lineis quibusdam quasi uirgis distinctã. & uirgultum multitudo uirgarũ pullulantiũ. & uirgindemia collectio uirgarũ ob uerbera, aut ad aliquid uinciẽdũ. Varro: Quid tristiorẽ uideo te esse? an ideo quia scapulæ metuũt uirgindemiã? Item à ui uiriatus, hoc est magnarũ uiriũ. Lucilius: Cõtra flagitiũ nescire bello uinci à barbaro uiriato Annibale. Vertiũ quoq; ueteres magnarũ uiriũ dixerunt. Pompo. Homo in currẽdo uertius, qui cũ Atalanta cõtendat. Item uirgo à uiridiori, hoc est ualidiori ætate appellata est. Virg. De Pasiphaë, quæ triũ filiorũ mater erat. Ah uirgo infelix, quæ te dementia cepit. Nunc tamẽ hoc nomẽ cõis generis est, & tam marẽ, quàm fœminam significat rei ueneræ expertem: sicut mulier à mollicie dicitur, quæ amplius uirgo non est. Vlpia. Quod si ego me uirginẽ emere putarẽ, cũ esset mulier, emptio nõ ualebit. Cic. ob iurgantibus quod sexagenarius Popiliã uirginẽ duxisset, erat mulier erit, inquit. Mulieris quoq; appellatione (ut Caius iurisconsultus inquit) etiã uirgo uiri potẽs cõtinetur. Vlpia. uno in loco utroq; significato usus est. Muliẽrẽ ita arctã, ut mulier fieri nõ possit, sanã nõ uideri constat. Eandẽ dixit & muliẽrẽ, & nõ mulierẽ: primũ pro ea, quæ fœmina est: secũdũ pro ea, quæ ĩ corrupta. Veteres etiã oẽ incorruptũ sub uirginis uocabulo appellauerũt. Cic. Philosophia casta, uerecunda, incorrupta uirgo. à uirgine fit uirginitas. et uirgineus, quod est, aut fuit uirginis. & uirginalis, dignus uirgine. Veteres etiã uirgunculã pro parua uirgine usurparũt. à mulier uero fit muliercula, id ẽ parua mulier. Et muliebris, modo quod ẽ, aut fuit mulieris, ut muliebre uestimentũ: modo mollis, effœminatus, ut muliebris uox, muliebris animus. à quo muliebritas pro mollicie, & muliebriter aduerbiũ, hoc est molliter, effœminate. Itẽ mulierosus, mulierũ appetens. Vnde mulierositas cupiditas fœmineæ uoluptatis. Cic. Simulq; cæteri morbi, et gloriæ cupiditas, et mulierositas. et muliero uerbũ qđ significat effœmino. Var. Et rex, et misellus ille paup amat, hẽt ignẽ ĩtus acrẽ; hic ephebũ mulierauit, hic ad

hic ad medica adolescentem traxit, hic cubiculum pudoris prĩmus polluit. Muliebria uero in multitudinis numero modo pro muliẽbri natura ponimus, sicut uirilia pro pudendis uiri. Modo pro menstruis. Celsus: Ad muliebriũ fluxum sedandum. Aliquando pro libidine. Quint. Nobilis adolescens à Centurione muliebria passus. Item à ui uigeo, quasi uim ago. Est autem uigere ualidum, ac robustũ esse. à quo uigor, hoc est firmitas, robur. & uigorosus, firmus, robustus. & uigil, non segnis, non torpens, quales sunt dormiẽtes, sed qui in uigore suo est. A quo peruigil, non modo qui assidue uigilat, sed qui diligens, atq; industrius est. A quo uigilo, quod interdum significat nõ dormio, interdum custodio. unde uigiles dicti sunt nocturni custodes, q & excubitores appellantur. A quo præfectus uigilũ, de quo supra diximus & uigilia lucubratio. Vnde sacrarũ literarũ scriptores, profestos dies uigilias appellant, quod uigilare ante diẽ festũ mos est in sacrificijs faciendis, & sacris hymnis cãtãdis: in plurali uero uigiliæ, nocturnæ custodiæ, quæ excubiæ dicuntur, ĩterdũ etiã ipsi custodes. Vigilare etiã aliquãdo est studiũ, ac diligentiã adhibere. Vnde inuigilare dicimus alicui rei incũbere. & peruigilare, assidue uigilare. Martia. Nã uigilare leue est, peruigilare graue est. A quo peruigilium pro uigilia, seu custodia. Suet. de Calicula. Nec alia de causa uidetur eo die quo perijt, peruigilium indixisse, quàm ut initiũ in scænã prodeũdi licẽtia tẽporis auspicaretur. Euigilare uero aliquãdo expgisci est, aliquãdo ad aliqd agẽdũ excitari. Hinc uigilãtes dicti sunt perspicaces, industrij, diligẽtes, & uigilãtia, perspicatia, industria, diligentia. Vnde fit uigilantior, & uigilantissimus. & ad uerbia uigilanter, uigilantius, uigilantissime. Item à ui deducitur uir, quod ui, hoc est potentia præstet. robustiores enim uiri sunt, fœminæ molliores. Significat autem uir aliquãdo sexũ, ut, est uir, an mulier? unde semiuiri dicuntur Eunuchi, item molles, atque effœminati. & euirati modo eunuchati, hoc est quibus amputata sunt uirilia: modo lasciui, perditi, atq; effœminati. Varro: Euirauit omnes ueneriuaga pueros. Plau. Adolescẽs euiratus, ac mollis. Virare etiam ueteres usurparunt pro firmare, fortificare. aliquãdo ætatẽ. Plin. Quod nõ modo in puero siue adolescente, sed etiam in uiro admiratione dignũ uideretur. Interdũ coniugium, ut unius uxoris uir. Nec solum de hominibus, sed etiã de brutis dicitur. Vir. Vir gregis ipse caper. Interdũ fortitudinẽ. Curti. Exurgite, ĩquit, aliquãdo, si uiri estis, atq; arma capescite. Teren. Tũne uirũ me aut hoĩem deputas adeo esse? nam si utrumuis horũ mulier unquã tibi uisus forem, non sic ludibrio tuis factis habitus essem. A uiro uirtus deriuatur, quæ proprie fortitudinem significat, siue quod uiri maxime proprie sit fortitudo, siue quod uir fortis dicitur. Vir. Tũc pudor ĩcendit uir. is, & conscia uirtus. & tunc definitur perferendorũ malorũ fortis, atq; inuicta patiẽtia. Quoniam autem fortitudo cæteris omnibus uirtutibus excellit, factum est ut omnes rectæ animi affectiones uirtutes appellentur. Sic quicquid uitio cõtrarium est, uirtus dicitur. Definiturq;: Virtus est affectio animi constans, conueniensq;, laudabiles efficiens eos, in quibus est, & ipsa per sese sponte separata etiã utilitate laudabilis. Siue, uirtus est habitus animi naturæ, modo rationi consentaneus. Hora. Virtus est uitiũ fugere & sapientia prima. Lucilius: Virtus Albine est preciũ persoluere uerũ. Virtus ẽ homini scire id quod quæq; habeat res. Virtus est hoĩ scire, utile, quid sit honestũ, Quæ bona, quæ mala, itẽ quid inutile, turpe, ĩhonestũ. Virtus quærendæ rei finem scire, modumq;. Virtus diuitijs preciũ persoluere posse. Hostẽ esse, atq; inimicũ hominũ, morumq; malorum. Contra defensorẽ hominum, morũq; bonorũ. Hos magnifacere, his bene uelle, his uiuere amicum. Commoda præterea patriæ sibi prima putare, Deinde parentum, tertia iam,

postremaq; nostra. Virtutum quatuor genera primaria philosophi constituerunt. Primæ dicuntur politicæ, secundæ purgatoriæ, tertiæ animi iam purgati, quartæ exemplares. Primæ sunt hominis curantis res human s: secundæ otiosorũ, qui à rerum publicarũ actibus se sequestrant, & diuinarum rerũ capaces decreuerunt se à corporis contagione purgare. Dicuntur à quibusdam cõtemplatiuæ, sicut superiores actiuæ. Tertiæ sunt animi iam purgati, defecatiq;, & ab omni mundi huius aspergine presse, pureq; detersi. Quartæ, quæ in ipsa diuina mente consistunt, à quarum exemplo reliquæ omnes per ordinẽ defluunt, à philosophis uocantur Ideæ, ἀπὸ τοῦ εἴδος, quod speciẽ, formamq; significat. à quo idolum cum accentu in penultima, simulachrum dicitur, cuius diminutiuum est idoliũ, similiter accentum supra do habens. Ab idolo fit idololatra, hoc est idolorum cultor. à quo idololatria, idolorum, hoc est simulachrorum ueneratio. Idolothysia, immolatio, quæ fit simulachris. ἴδιος uero proprius dicitur. à quo idiotes siue idiota dicitur indoctus, & inutilis, quasi sibi tantũmodo, & nõ pluribus utilis. Lucilius: Quidni & tu idẽ illiteratũ me, atq; idiotam diceres? & idiographus, propria alicuius manu scriptus. & idiographum, chirographũ, hoc est priuata scriptura. Idothea propriũ nomen est. sic enim appellata fuit, Prœti regis Argiuorum filia. Idomeneus Deucalionis filius fuit Cretensium rex, qui in expeditione græcorum aduersus Troianos strenue militauit. Hunc Cretenses quasi deum coluere, postea tamẽ ex insula expulerunt: qui cũ in Italiam uenisset, Petiliam urbẽ super Salentinũ montem Calabriæ cõdidit, & Lictius dictus est, à Licto Cretæ oppido, unde fuerat pulsus. Idumæa regio Syriæ est, à meridie Arabiam habens, à septentrione Phœniciam, in qua est urbs Idume finitima Phœniciæ, palmis abundans. Lucanus: Et arbusto palmarum diues Idume. Virg. Primus Idumæas referam tibi Mantua palmas. Virtus etiam à poëtis aliquãdo pro ope, atq; auxilio capitur. Plau. Deũ uirtute eundẽ hospitio accipiã. Aliquãdo pro merito. Quæ improba est iners, precium ei pro uirtute ut ueniat. Græce autem uirtus ἀρετὴ dicitur. Vnde Philaretus propriũ uiri nomen, hoc est amator uirtutis. & Arete nomẽ muliẽris fuit hoc nomine uxor Alcinoi regis Phæacum. & Arethusa (ut quidã putant) uirgo uenatrix Dianæ comes. Vir. Et tandem positis uelox Arethusa sagittis. ab hac Arethusa etiam fons appellatus est apud Syracusas, in quo redduntur iacta in Alpheum, qui per Olympiam fluens, Pelopõnesiaco litori infunditur, ita quidã amnes ueluti odio maris amneis subeunt. Vnde & Syracusæ Arethusides dictæ. Ouidius: Vtq; Syracusas arethusides abstulit armis Claudius. Fuit & Arethusius fons Smyrnæ: tertius in Calchidia, quartus ĩ Ithaca. Arethous rex fuit in Arna urbe Bœotiæ. Itẽ à uir uirilis, hoc est fortis, magnanimus. A quo aduerbium uiriliter, & uirilitas nomen, & uiritim, de quo supra diximus. Vnde uiritanius ager dicebatur, qui uiritim populo diuidebatur. & uirago mulier fortis, qđ uiro similis sit, & uirilia opera agat. & Virgilius propriũ nomẽ, & Virbius Hippolytus. hic Thesei et Hippolytæ Amazonis filius fuit qui dũ cœlibẽ ducẽs uitã, sese uenatu exerceret, & cõstãti animo sperneret mulieres, à Phædra nouerca absente patre amatus est: cuius turpi desiderio cũ obtẽperare noluisset, redeunte patre adulterij ei crimẽ nouerca obiecit. Quamobrem Theseus in furorem uersus, de filij nece cogitauit. Quod metuens Hippolytus, conscenso curru fugam arripuit. Verum dum Phocæ, quæ tum forte in litus exierant equorum, ac rotarum strepitu perterritæ sese in mare repente præcipitassent, exterriti equi currum contemptis habenis per scopulos, ac saxa traxere, tanto impetu, ut compagibus dissolutis infelicem iuuenem loris implicitum dis

cerpserint. Hunc postea Esculapius reuocauit ab inferis, & pristinæ incolumitati restituit. Hippolytus uero ne rursus patris iram experiretur, relicta Attica terra in Italiam uenit, haud longe ab eo loco, ubi postea Roma condita est: & mutato nomine se Virbium iussit appellari, quod uir bis fuisset. Primo ante quàm ab equis discerperetur, deinde postquam beneficio Esculapij in uitam est reuocatus. ibi oppidum construxit, quod à nomine acceptæ coniugis uocauit Ariciam. Hippolytus autem dictus est ἀπὸ τοῦ ἵππους, quod est equus, et λύω dissoluo. Nam (ut Plato scribit in eo libro, qui Cratylus inscribitur) hoc nomen, & alia complura haudquaquam uera fuerunt, sed conficta sunt à poëtis, & simul cum fabulis initium habuerunt. Sunt qui tradant Hippolytum à Diana dilectum fuisse, & ob id cœlibem egisse uitam, hanc deam cum amatorem suum perdidisset, præstantissimum medicum Esculapium curando iuueni aduocasse, eumq; sanatum secretis recondidisse sedibus, & nymphæ Aegeriæ, nemoriq; solum relegasse, ubi & syluis Italis ignobilis æuum exigeret, uersoq; ubi nomine Virbius esset. Alij Esculapium tradunt non hunc, sed Glaucum Minois filium ad uitã reuocasse, propter quod pecatum Iouem domum eius fulmine incendisse, ipsum uero propter artificij excellentiam cum Apolline patre eius inter sidera anguem tenentem collocasse. Causam uero cur anguem tenere dicatur, hanc tradunt. Cum de Glauco suscitando cogitaret, uenisse ante eum anguem, & baculum, quem manu gestabat, arripuisse, quapropter ira percitum, baculo fugientem sæpius percussisse, tandemq; interfecisse. uenisse mox eõdem alium anguem, herbam ore ferentem, & in caput defuncti posuisse: quo facto mox utrunq; fugam corripuisse. Sic eam herbam ostensam fuisse Esculapio, & hac Hippolytum, siue (ut alij uolunt) Glaucum ab inferis suscitasse: itaq; anguem in Esculapij tutela, & inter astra constitutũ fuisse. ex qua consuetudine deriuatum est, ut reliqui medici anguibus uterentur. Esculapius ipse anguem tenens ab astrologis Ophiuchus, hoc est serpentarius dicitur. Nam Græce ὄφις serpens uocatur. A quo Ophiusa insula, quæ Latine Colubraria dicitur. & Ophites lapis, de quo inferius dicemus. & Ophigenæ genus hominum in Hellesponto, quos Crates Pergamenus serpentum ictus scripsit contactu solitos leuare, & manu imposita uenena extrahere corporibus. & Varro paucos esse ibi affirmauit, quorum saliuæ contra ictus serpentium mederentur, quemadmodum in Africa gens Psyllorũ fuit, à Psyllo rege dicta, cuius sepulchrũ in parte Syrtiũ maiorũ fuit: horũ corpori ingenitũ uirus erat exitiale serpentibus, et cuius odore sopiebantur. Solebant autẽ liberos genitos obijcere sæuissimis earũ, & ita pudicitiã coniugum experiri, serpẽtibus eos qui adulterino sanguine nati forẽt minime profugientibus. Hæc gens propè ad internitionem sublata à Nasamonibus fuit. Genus tamen in paucis qui uel bello aufugerant, aut abfuerant, remansit. Simile his Marsorũ genus in Italia fuit, quos à Circes filio ortos putabant, ideoq; ineſſe uim naturalem contra serpenteis. Quint. Et omnibus hominibus ineſſe contra serpenteis uenenũ existimant, ferũtq; ictos saliua ueluti feruentis aquæ contactu fugere. quod si in fauces saliua penetrauerit, etiã mori, præsertim humano ieiuno ore. Item ab ophis Ophiophagi, qui serpentibus uescuntur. Tenet autem anguem Ophiuchus manibus. humeri eius ab æstiuo circulo diuiduntur. Ipso autem genuum fine ab æquinoctiali circulo terminatur, pede sinistro oculos premens, dextro autem scorpioni innixus. Anguis autem, qui ab eo tenetur, propè extremo ore coronam cõtingit, mediũ præcingens Ophiuchũ, à cauda breuior, quàm superiori corpore, qua manus sinistra ipsius signi figuratur, ita tamen ut extrema cauda circulum

æquinoctialem cum aquilæ cauda iungat: occidens ex ortu geminorum Cancri & Leonis peruenit ad terram: exoriens autem cum Scorpione & Sagittario apparet. habet in capite stellam unam, in utroque humero singulas, in sinistra manu treis, in dextra manu quatuor, in lumbis duas, in utroque genu singulas, in dextro crure unam, in utroq; pede singulas, sed clariorem in dextro. Anguis autem habet in summo capite duas, sub capite treis, uno loco omneis, ad manum ipsius Ophiuchi sinistram duas, sed quæ maxime ad corpus eius accedit, clarior est, & in dorso anguis ad ipsam corporis coniunctionem quinq;, & in prima curuatura caudæ quatuor, in secunda uersus caput sex. Alius quoq; Virbius Hippolyti, et Ariciæ filius fuit, qui, cum deleto Ilio Aeneas in Italiam uenisset, missus est à patre in subsidium Turni. Virgilius: Ibat & Hippolyti proles pulcherrima bello Virbius, insignẽ quem mater Aricia misit, Eductum Aegeriæ lucis. Aricia ad decimũ lapidem abest ab urbe. In hac Orestes oraculo monitus, simulachrũ Scythicæ Dianæ, quod de Thaurica regione trãstulerat, prius quàm Argos peteret, cõsecrauit. Solebat ad huius templũ magna populorum multitudo confluere, propter quod mendici passim in eo cliuo postulandi gratia iacebant. iuxta nemus erat, quod Aricinum dicebatur. Item Aricinus lacus, quod speculũ Dianæ uocabatur, in quo nunc quoq; insulæ cum proceris arboribus mobiles conspiciuntur. in hoc nemore Aegeria Nympha erat, cum qua loqui solitum Numam Romanorum regem existimarunt. huic sacrificare mos erat prægnanteis, quod eam putabant facile conceptum aluo egerere. Item à uiro Leuir mariti frater, quasi leuis uir. & uiripotens. Dicitur enim uiripotens uirgo, quæ annos pubertatis excessit, & iam sustinere uirum potest. Item uirus, quod proprie significat asperitatem odoris in homine iam adulto. quippe talis odor in puero non est ante coitum mulieri. Plinius: Prodest & ad uirus alarum. Idem: Signum est uernis temporibus odoris uirus. Ponitur tamen per metaphorã & pro asperitate saporis. idem: Aqua marina uetustate uirus deponit, id est amaritudinem illam & sædinem. idem: Virus mali medici, hoc est acor, & amaritudo. idem: Stannũ illitũ æreis uasis saporẽ gratiorem facit, & compescit æruginis uirus. Item pro asperitate coloris. idem de sanguine purpuræ: Tum superadditum decoquitur uirus. Aliqui pro genitura, hoc est humore, qui è genitalibus fluit. idẽ: Equarum uirus à coitu in lychnis accensum, dentiũ dolori prodesse existimant. idem: Virus uerrinũ è scropha à coitu exceptũ priusquàm terram attingat, grauitati auriũ prodest. Nonnunq; pro ui naturali. idem: De Magnete lapide suo loco dicemus, cõcordiáq;, quam eum ferro habet. Sola hæc materia uirus ab eo lapide accipit, retinetq; longo tempore aliud apprehendent ferrũ. Item uirus pro ueneno accipitur. Virg. Ille malum uirus serpentibus addidit atris. à uirus fit uirulentus, hoc est plenus ueneno. & uirosus, modo mali odoris. idem: Virosaq; põtus castorea. Constat enim castoreum fœdi, & execrandi odoris esse, adeo ut prægnantes odore eius eiiciant fœtum, modo mali saporis. Varro: Rancidam carnem appositi nobis, & virosam. Virosa mulier non à uirus, sed à uir deducitur. Dicũtur enim mulieres virosæ, quæ appetentes sunt uirorum: sicut mulieres si uiri, qui appetentes sunt mulierũ. Lucilius: Vetulam atq; virosam uxorem cædam potius, quàm castrem egomet me. Afranius: Vigilans ac solers, sicca, sana, sobria, virosa non sum: & si sum, non desunt mihi, qui ultro dent. ætas integra est, formæ satis. Præterea à ui uices dictæ, quod nomen ueteres pro pugnis usurpabant. Plautus: Vices eius memorat, & cicatrices denudat. Item pro pœnis, quod ui fiant. Horatius: Vices q; superbæ Te maneant ipsum. quoniam autem per uicissi-

tudinem pugnari solet, factum est, ut uices pro alternatione capiamus, caretq; hoc nomẽ singulari recto, & uocatiuo. Ab hoc fit uicissim aduerbium, quod proprie significat per uices, ut uicissim incumbunt oneri, hoc est modo unus, modo alius incumbit oneri. Capitur tamen aliquando pro secundo loco, siue è diuerso. Cicero: Sed ego admiratione quadã urtutis eius, ille uicissim opinione fortasse nonnulla, quam de moribus meis habebat, me dilexit. Item uicissitudo eiusdem significationis. Næuius: Vicissatim uolui uictoriam. & uicissitudo alternatio. Terentius: Omnium rerum uicissitudo est. Veteres pro uicissitudine uicissitatem dixere. Accius: Vicissitatemq; imperãdi tradit. Item uicarius, qui uicem alicuius gerit. Liuius: Hunc ego institutum disciplina mea uicariũ pro me reip. do, dicoq;. Quin. Vicariam ei operam impendi. Interdum uicem pro loco ponimus. Horatius: Fungor uice cotis, acutum reddere quæ ferrũ ualet exors ipsa secandi. Vnde inuicem aliquando pro secundo loco accipimus. Plinius: Habes res urbanas, inuicem rusticas scribe. proprie tamen inuicem significat alterutrum, mutuo. Quintilianus: Qui se ardentissimo amore inuicem dilexerunt. Item à uis uibro deducitur, quod est moueo, & quasi ui agito. Virgil. Sibila lambebant linguis uibrantibus ora. Hinc uibratio excussio, agitatio. & uibrissæ pili in naribus hominũ dicti, quod ijs euulsis caput uibretur. Vibrare etiam per metaphoram aliquando accipitur pro eo, quod est uocem in cantando crispare. uis à græco deflectitur. ἶς enim dicitur potentia, robur. Præter hæc à uenio (ut quidam existimant) uer dicitur, quod tum uenire incipiunt uirgulta, & frondes, ac flores arborum, atq; herbarum. Virg. Et nunc omnis ager, nunc omnis parturit arbos, Nunc frondent syluæ, nũc formosissimus annus. Sunt tamen qui uer à uiuendo, quasi uiuer nominatum uelint. Alij à uertendo, quod tum se uertere incipiat tempus anni: quippe uer nouum, anni initium est. Diuiditur enim uer, ut cæteræ partes anni in parteis treis, nouum, adultum, & præceps. Ver sacrum dicebant ueteres, in quo sacra, & ludos faciebãt, quod quidam quasi religiosum putant dictum. Sisenna: Quondã Sabini feruntur uouisse, si res communis melioribus locis constitisset, se uer sacrum facturos. Alij quasi uitabile, & execrandũ, quoniam Itali magnis periculis adducti, uouebant quæcunque proximo uere nata essent apud se animalia immolaturos. Sed cum crudele uideretur pueros, ac puellas innocenteis interficere, perductos in adultam ætatem uelabant, atque ita extra fineis suos exigebant. Liuius: Ver sacrum factum erat priore anno, M. Perpio, & L. Valerio consulibus. Id cũ P. Licinius pontifex non esse recte factum, collegio primo, deinde ex autoritate collegij patribus renunciasset, de integro faciendum arbitratu pontificum censuerunt, ludósque magnos, qui unà uoti essent tanta pecunia quanta assolerent faciendos, Ver sacrum uideri pecus, quod natum esset inter calendas Martias, et Idus Maias, P. Cornelio, & T. Sempronio consulibus. Sunt qui uer à græco deriuatum uelint. Græci enim ἔαρ uer dicunt, unde Earinus dicitur uernus. A uer deducitur uernus, sicut ab æstate æstiuus. Item ueruactum, quod est terra uere proscissa. Plinius: Quidam utiq; ab æquinoctio uerno proscindi uolunt, quodq; uere semel aratũ est, à temporis argumento ueruactum uocatur. Hoc in nouali, atque requieto necessarium est. Varro: Multũ interest in rudi terra, an in ea seras, quæ quotannis obsita sit, quæ uocatur restibilis, an in ueruacto, quæ interdum requieſcit. Item uerno, quod est pullulo. Martialis: Dum tibi uernarent tenera lanugine malæ, hoc est pullularent, & pilos emittere inciperent. Interdum per metaphoram pro cano accipitur. Plautus: Dum auiculæ uernant. Quippe uerno tempore omnia lætari uidentur. Item Vergiliæ, quod earum ortu

uer finem facit, uel quod circa æquinoctium uernum sit earum ortus matutinus. Stellæ sunt, quæ & Pliades, & instutor uestis dicuntur, ut supra ostendimus. Item uereor, quod significat timeo, quoniam timentes pericula, ea quæ proximo uere nascerentur, immolaturos se uouebant. quamuis alij uereor dictum uelint, quasi ualde reor: quia ea quæ timemus, multifacere ac diu cogitare solemus. Proprie tamen uereri liberorum est, qui honesti gratia mouentur. Timere seruorum, qui id non honesti gratia, sed pœnæ formidine faciunt. Vnde reuereri honorare est, quod est tumor aliquid agendi, quod reprehendi possit: & uerecundari, quod est uerecundia teneri. Cicero: Alterum cunctantem, & quasi uerecundantem incitabat. & uerecũdus proprie, qui uerecundia tenetur, cuius contrariũ est inuerecũdus. Vnde fit uerecunde aduerbium, id est cum pudore. Aliquando tamẽ uerecundus pro audaci, & cõfidente accipitur. Plau. Sic est, uera prædico, nisi etiam hoc falsò dici insimulaturus es, nimis uerecunda es. Item uerum, hoc est solidum, syncerum, non falsum, quod uerno tempore sole ariẽtem ingresso, omnia uere nascuntur, partusq; ad maturitatem perueniunt, cum aliis temporibus nata sæpe deficiant. Hinc ueritas dicta, & uerificor uerbum. A quo uerificatio, & uerisimile, quod licet non sit uerum, ueri tamen similitudinem habet. A quo uerisimilitudo. & uere aduerbium. & uerax, qui non mentitur. A quo ueracitas pro integritate sermonis. & ueridicus, qui uera dicit. A quo ueridicentia contrarium mendacitatis. Item uerna seruus domi natus, quod hoc tempus anni ad generandum maxime sit idoneum: & quia domini cum ancillis consuetudinem habebant uerno tempore, ideo seruos domi natos uernas appellauerunt. Ab hoc uernaculus fit. Dicitur autem uernaculum quicquid domi nostræ nascitur. Vnde uernaculam linguam dicimus uulgarem, hoc est domi natam, & uernaculam morem domesticum. Vernaculum etiam pro proprio, & peculiari capimus. Plinius: Potissima nobilitas datur uuis peculiaribus, atque uernaculis Italiæ. Vernaculi etiam dicuntur malis moribus homines, & lingua proterua, quod uernarum simules sint, quibus ars est adulari, & maledicere. Hinc ueteres uernilitum pro adulatore posuere. Cæcilius: Credo nimis tandem hic sit uernilitus. Et uerisimiliter scurriliter, siue adulatorie, quoniam hac arte uti uernæ solebant. Quidam etiam uernilitatem pro scurrilitate usurparunt. A uerna fit diminutiuum uernula. Item à uer uernatio dicitur, quod significat corium uetus, quo serpentes exuuntur, quoniam id uere fit. Plinius: Lendes tollitur adipe canino, uel anguibus in cibo sumptis anguillarum modo, aut uernatione, quam exuunt, pota. Idem: Anguine uernationis membrana cum olco, tedæq; resina calefacta auribus prodest. Eadem dicitur senectus. Idem: Anguinus adeps æruginis mistus, siue earum senectus exuta, si affricetur, ruptas oculorum parteis sanat. Item à uere uerto, quia uere annus incipit uerti. cuius frequentatiuum est uerso. Virgilius: Gorgona desecto uertentem lumina collo. Aliquãdo tamen ponitur pro fallo, decipio. Idem: Seu uersare dolos, seu certæ occumbere morti. Nam uerso huius uerbi frequentatiuum est. à quo uersipellis dicitur, quolibet faciem commutans, hoc est uersutus, ac dissimulator. Plautus: Versipellem se facit, quãdo lubet. & uersutus hinc dicitur, qui aliquando ponitur pro perito. Plautus: Nec magis uersutum, nec quo careas ægrius. Proprie tamen uersuti dicuntur, qui mentem crebro ad malitiam uertant, siue (ut Cicero inquit) quorum tanquam celer rota mens uersatur. Hinc uersutia caliditas, malitia. & uersute, callide, malitiosè. & uersutiloquus, ac uersutiloquax, qui uersute loquitur, & cum uersutia blatterat. Nonnunquam etiam uerto ponitur pro muto. Virg. Quæ te genia-

tor sententia uertit? Interdum pro traho. idem: Et uersa puluis inscribitur hasta. Sæpe etiam uerto et uerso pro considero, uoluo, agito accipiũtur. Idem: Nunc fluctus habent, uersantq; in littore uenti. idem: Quid iuuenis magnum, cui uersat in ossibus ignem. Hinc fit animaduerto, quod est considero, intueor. & requirit accusatiuũ sine præpositione. Plau. Animaduerto hominem subalbidũ, tremulũ. aliq̃n tamen usurpatur pro punio. Sed hoc ab eo differt, quod punire est quorũcunq; siue iure, siue iniuria. Animaduertere autem est e.us, qui in alterũ habet potestatem ordine, ac rite, hoc est cum animaduersione punire, et postulat accusatiuũ cum in. Gell. Verebatur enim ne nimia ira percitus in eũ grauius animaduerteret. hinc fit animaduersio, quod modo considerationem significat, modo pœnam, hoc est punitionem. à uerto deducitur uerus, et uerutũ, de quibus supra diximus. et Vertũnus deus, quod in portãdis, ac uertendis rebus præsit. & ueratrũ elleborũ, quod mentẽ uertat. Persius: Ebria ueratro. herba est, cuius duo genera sunt, album & nigrum, utrunq; radice fibrata ceparũ modo. Nigro equi, boues sues necantur, cũ candido uescantur sine detrimento. plurimũ nascitur in Oeta monte, & in uno eius loco, quem uocant Pyram. nigrum purgat per inferna. Alij euchymon à bonitate saporis, alij polyrizon à radicum multitudine uocant. Nam ῥίζα radicem significat, πολὺ multum. à quo Polypus, polymita, polymnia, polyphagus, polygrammus, polytrichus, polydectes polydora, polypodiũ, de quibus partim superius diximus, partim dicemus inferius. Item propria nomina. Polycletus, qui statuarius maximus fuit. Polydorus Priami filius ex Hecuba. Polydamas uir Troianus, qui cum Antenore et Aenea urbem Troianã Græcis tradidisse dicitur. Polymnestor, rex Thraciũ cui tempore belli Troiani Priamus de statu Troiæ dubitans, filium Polydorũ cum magno auri pondere conseruandum misit: sed ille deleta Troia, nimia auri cupiditate Polydorum interemit. Quod cũ mulier Hecuba intellexisset, simulauit se ingens adhuc auri pondus illi sibi secretò indicare, quod pro filio acciperet: quod auarus rex uerũ esse existimans, moxq; ad Hecubã profectus, illius unguibus obcæcatus est. Et Polyphemus Neptuni filius ex Thoa filia Phorci, ad quem cũ Vlysses in Siciliam profectus cũ duodecim comitibus peruenisset, treis cados optimi uini secum portãs, admiratus est magnitudinem, formamq; hominis unicum oculum in fronte habentis, qui solus sub antro tollebat lapidem, qualem uiginti boum iuga uix mouere potuissent, ab eo igitur scisciatus est Vlysses, qã genus hominũ, qui mores essent: & per Iouem obsecrauit, ut liceret sibi tuò abire. Ille uero superbe respondens, nõ timere se Iouem inquit, duósque ex comitibus Vlyssis apprehendens, ritu feræ immaniter deuorauit, totidemq; postridie absumpsit summo mane, idem etiam uesperi fecit. Quamobrem Vlysses sibi iam, & reliquis timens, cadũ optimi uini, quod secum tulerat, Polyphemo obtulit, & ut sibi, ac cæteris parceret, obsecrauit: quod Cyclops facturũ se promisit, si rursus sibi uinũ offerret. oblatoq; tertio poculo mente alienatus, in medio antro immane corpus dormiturus extendit. Hunc igitur Vlysses uno, somnoq; sepultũ animaduertens, immisso in oculo telo excæcauit. Sed exurgens tandem Cyclops, cum aperire antri hostiũ gregibus cogeretur, immanem exinde lapidem amouit ueruntamen exeuntes pecudes manibus palpabat: quod cum Vlysses cum comitibus animaduertisset, induti pecudũ pelles Cyclopis manus effugere. & Polytes alter Priami filius ex Hecuba. & Polyssena eiusdem Priami filia, quæ post captam Troiã iugulata fuit supra tumulum Achillis, habetq; accentum in antepenultima. Ouidius: Placet Achilleos mactata Polyssena maneis. et Polypotes Perithoi, & Hippodamiæ filius. & Polyptotõ, quasi mul-

torum casuũ, figura est cum diuersis casibus sermo uariatur, ut littora littoribus contraria fluctibus undas. Polysyntheton quasi multipliciter coniunctum, alia figura, cum sermo multis coniunctionibus concatenatur. Virgil. Tectumq;, laremq; armaq;, Amycleumq; canem, cressamq; pharetram. & Polygonus, quod ueteres pro eo quod est fœcundus usurparunt. & Polygonius, multorum angulorum. & Polydeuces, quem nos dicimus Pollucem. & polymorphus multiformis, & polyloquus uerbosus. & polygonaton herba sine foliis, asparagi caule, in cacumine aculeũ habẽs, unde & leucacanthã nominãt, et phyllon & Iscada, radice Cyperi, quæ cõmanducata dolorem dentiũ sedat. Nonnulli etiã Scorpion appellant: quãuis et alia herba Scorpius dicatur, semen habens ad similitudinẽ caudæ scorpionis, & folia pauca, quæ aduersus animal nominis sui plurimum ualet. & polytrichon, quod multitudinẽ capillorũ faciat, τρίχες enim capilli dicuntur, herba est quam Græci adiantũ uocant, quia non madefiat humore, ab α priuatiua particula, & διαίνω, quod significat madefacere. etenim æstate uiret, bruma non marcescit, aquas respuit, perfusum, mersumq; sicco simile est, & topiarijs operibus idoneũ. Quidã etiã callitrichõ uocant, quod pulchros faciat crineis. Nam in uino coctum cum semine apij adiecto oleo copioso & defluere prohibet capillũ, & crispum, densumq; facit, propter quod nõnulli à luxuria capillorum trichomanes appellant. Vulgo autem capilli Veneris dicuntur. caret radice, parẽtumq; aspergines, ac fontium maxime specus sequitur, saxaq; manãtia. quod certe mirũ est, cum aquas nõ sentiat. calculos è corpore nire pellit, frangitq;, præsertim quod nigrus est. qua de causa potius quàm qã in saxis nascatur, saxifragiũ à nobis appellatũ existimamus. Bibitur è uino quantũ terni decerpunt digiti, urinam cit. Serpentiũ uenenis resistit, capitis dolores corona ex ijs sedat. foliũ in urina pueri impubis tritum cum aphronitro, & illitum uentri mulierũ præstare dicitur, ne fiat rugosus. dicitur etiam à quibusdã herba hæc polytrix, & callitrix. Plinius: Polytrix in uino data morbo regio medetur. Idem: Callitrix decocta in aqua, humidis ulceribus prodest. & polyonemon quasi multarum tibiarum herba, cunilæ similis, semine pullegij surculosa, multis geniculis, corimbo odorata, acri, & dulci odore. Hæc ferro factis uulneribus commanducata imponitur, quinta die soluitur. Et polygonum à geniculorũ multitudine herba, quam nos sanguinariam uocamus, foliys rutæ, & gramini similis, à terra nõ attollitur, succus eius infusus naribus supprimit sanguinẽ. alij hanc calligonon appellant à multitudine semnis, aut densitate fruticis: alij halmada, alij caninothron, alij dema, multi myrtopetalon. Item oreon, quod in mõtibus nascatur. et polygalon à lactis abundantia, herba est palmi altitudine, in caule summo foliis lenticulæ, quæ pota lactis ubertatem inducit. Et polygemeton, quasi multorum generum. Sic enim Maronites pictor insignis uocauit frequentiã, quam pinxit Athenis. Et polyposthere Bœotiæ oppidum. Et Polyægas insula à caprarum multitudine. & Polycarpus proprium uiri nomen, quasi multi fructus. Et Polymedia Troadis oppidũ, quæ Hellesponto adiacet. Et Polyenei eiusdem Troadis populi, cuius primus locus Amaxitus dictus est, deinde crebenia, ipsaq; troas Antigonia dicta, postea Alexãdria Colonia Romana, Scamander amnis nauigabilis, et in promõtorio Sigeũ oppidũ, dein portus Achæorum, in quem influit Xanthus Simoẽnti iunctus, stagnumq; prius faciens. Palæscamander Granicus diuerso tractu in propontidem fluit. est tamẽ & nũc Scamandra urbs parua, ac mille quingentis passibus remota à portu Ilij, unde omnis rerũ clarita: extra sinum fuit. Achilleon oppidũ iuxta tumulũ Achillis à Mitylenis conditum, ubi classis eius steterat. In Sigeo fuit

Aeantion à Rhodijs conditum in altero cornu Aiace ibi sepulto, qui græce αἴας dicitur, & ipsa in statione classis suæ supra Aeolida, & partem Troadis teutanea, quam Mysi antiquitus tenuere. nã Aeolis quondã Mysia dicebatur. Ibi Caicus amnis, & in regione, quæ amplissima est, longe clarissimum Asiæ Pergamũ, quod intermeat Silenus. Pergamena uocatur eius tractus iuris dictio. & Polydora insula propontidis, & Polybydra Indiæ oppidũ, & Polyteba oppidum Mesopotamiæ. Est etiam nigri genus ellebori, quod melampodion nominant, à Melampode quodam, qui eo uti in diuinationibus artis solebat: uel à pastore eiusdem nominis, qui primus hanc herbam inuenisse dicitur, dum capras eo purgari animaduertit, datoq; earum lacte ureenteis Prœtidas sanari. Candidũ purgat uomitione, & morborum causas extrahit, quondam terribile habitum, postea tam promiscuum, ut pleriq; id studiorũ gratia sumpsisse memorentur, ad prouidenda acrius, quæ componebant, ut Carneades, dum Zenonis libris responsurus esset. Constat Drusum hoc medicamẽto liberatum comitiali morbo fuisse in Anticyra insula. In qua ideo tutissime sumuntur, quoniam Seamoides admiscent. hoc genus herbæ in Anticyra nascens similis erigeronti, quidam à loco antyciricon uocant. Farina utrisque ellebori admista radiculæ, qua lanæ lauantur, sternutamentum facit. Durare uim eius triginta annis ferunt. Tradunt etiã si cum albo elleboro caro coquatur, carnem absumi. Antiquorum error fuit, elleborum propter metum parcius dare, cum celerius erumpat, quo largius sumitur. Themison binas non amplius dragmas donauit, alij quaternas dedere, elleborum fortissimi ducis similitudine æquantes, cõcitatis enim incus omnibus constat ipsum primum exire. Mureis polenta admistum necat. Galli sagittas uenenato elleboro tingunt, circunciso q; uulnere teneriorem sentiri carnem affirmant. Muscæ quoq; necantur albo trito, & cum lacte sparso. Eodẽ & phthiriasis curatur. Ita enim uocatur morbus pedicularis. Nam græci phthira pediculum nominãt. Vnde phthirophagi dicti sunt populi iuxta pontum Euxinum, solis piscibus uiuentes, à tenuitate uictus, quasi pediculis uescantur ita appellati. Iidem Saltiæ à ueteribus nominantur. Sunt & alij phthirophagi, quos & Soritas uocant. hos Arabis fluuius ab Indis disterminat, nullum alium cibum noscenteis, quàm piscium, quos unguibus dissectos torrent sole, panemq; ex eis conficiunt. Item à uerto uersus deducitur, quod aliquando est nomen, aliquando aduerbium. Quando est nomen, modo carmen significat, à quo diminutiuum fit uersiculus. modo ordinem, siue tractum. Virgilius: Ille etiam seras in uersum distulit ulmos. Idem: Triplici pubes quam Dardana uersu impellunt. Aliquando etiam cantum. Plinius: Cãtum imitãtur luscinie iuniores, uersumq;, quem imitentur accipiunt. Quando uero est aduerbium, aliquando accusatiuum requirit, & ferè semper postponitur, ut Italiam uersus. Plau. Ego portum uersus pergã, & perquirã: quem si non inuenero, domum uersus reuertar. Item quoq; uersus, quaq; uersus, utroq; uersus, id est in unãquamq; partem, & quocunque, & in utranq; partem. Aliquando adiunctam habet aliquam præpositionem, ut ad occidentem uersus, ad castra uersus, in forum uersus. Interdum aduerbium, ut sursum uersus, sine susum uersus, & deorsum uersus. Reperitur etiã uersum, unde aduersus, & aduersum deducimus, quæ aliquando significant contra. Tertius: Nec seruulorum quisquam, qui ad uersum ierant. Modo apud, uel erga. Idem: Aduersum hunc me loqui. Idem: Et id gratum fuisse aduersum te habeo gratiã. Hinc fit aduersor uerbum, id est repugno, & contrarius sum, à quo aduersarij dicuntur, siti inuicem repugnantes. Veteres aduorsum, pro aduersarium dicebant. Item controuersia, quæ

est certarum personarum de re propria contentio. à quo res cõtrouersa dicitur, de qua est controuersia. & controuersari est contendere. prorsus quoq;, quod & prorsum ueteres dicebant, nonnulli, inter quos Marcellus, quasi porrò uersus, seu porrò uersum dictum existimant. Significat aũt quãdo aduerbiũ est modo rectè & uere. Teren. Eo pacto prorsus illic alligaueris filiũ, modo omnino. Nonius: Prorsus à radicibus euulsa est arbor. Quando uero est nomen, significat rectum. Vnde prorsi limites dicuntur in agrorum mensuris, qui ad orientem directi sunt. Item à uerto fit uersura. Antiqui uersuram facere dicebant, mutuo pecuniam sumere, quod in titio, qui mutuabantur ab alijs, non ut domum ferrent, sed ut alijs soluerent, id faciebant, & uelut uertere creditorẽ uidebantur. Donatus uero uersuram facere dicit eũ, qui æs alienum ex ære alieno soluit. Terentius: Versurã solues, id est creditorẽ mutabis. & uerticulũ, cuius diminutiuum est uerticillum, significatq; instrumentum illud quod fuso adhibetur, ut facilius uertatur. Item uertebra, siue uertibulum, ubi summæ ossium partes non æqualiter finiunt, sed quibusdam crassioribus nodis conglobatæ, & subsitringũtur facilius neruis, & tutius uertũtur. & Anteuorta, et Postuorta Deæ Romanorũ, qã præterita nossent, & futura prospicerent. & uertigo conuersio, rotatio, item morbus capitis, cum uerti ea uidentur, quæ cernimus. & uertex siue uortex, uentorum rotatione effracta nubes, de qua supra diximus: item contorta in se aqua, & quicquid aliud similiter uertitur. unde pars summa capitis propter flexum capillorum dicitur uertex, ex quo natum est illud prouerbium: A uertice usq; ad calcem. hoc est à principio usq; ad finem. ab huius similitudine, qã in montibus eminentissimum est, uertex appellatur. Item altissimæ partes cœli, quas græci polos uocant, dicũtur uertices, quod circa hos mundus rotetur. propter quod etiam cardines dicuntur, à similitudine eorum cardinũ, circa quos uoluãtur. Virg. Foribus cardo stridebat ahenis. quod nomen ex eo tractum putant, quod sint quasi cor ianuæ. Ponitur tamen aliquãdo cardo pro opportunitate. Idẽ: Haud tãto cessabit cardine rerũ. Quod Seruius inde tractũ existimat, quod in prouerbio dicitur: Res in cardine est. Idem: Circa id uerti cardinẽ dicimus, in quo summa rei est. Vnde cardineum, siue cardinalem pro præcipuo ponimus. Hinc cardinea Dea, de qua supra diximus. Et primi sacerdotes sacrosanctæ Romanæ ecclesiæ Cardinales uocitati, quamuis aliæ quoque ecclesiæ suos habeant Cardinales, ut Rauennãs, Aquileiensis, & Beneuentana. Carduus uero herba est uulgo nota, olim tam celebris, ut Carthagini in Hispania, Cordubæq; sestertia sena millia redderet. ita aliquando ingeneam uertimus ea quoque quæ à feris non tanguntur. Sylue strium duo genera sunt, unum fructuosius, alterum unicaule, utriq; folia spinosa mucronatis cacuminibus. Alterum florẽ purpurcum mittit, inter medios aculeos celeriter canescentem, & abeuntem cum aura. Græci scolimon uocant. Vtriusq; radix ex aqua decocta potatoribus sitim mirum in modum excitare dicitur. Stomachum corroborat, & uuluis mulierum prodest ad gignendos mareis. Manducatus hic carduus odorem oris mirifice commendat. A carduo carduelis dicta est, qã carduorum semine pascatur. parua auicula est, capite rubro, alis luteo, albo, nigroq; distinctis. imperata facit, non uoce tantum, sed pedibus, & ore pro manibus. Est quæ boum mugitus imitatur, & hinnitus equorũ: ob id à quibusdam taurus, ab alijs anthus noïata, qã flore, q græce ἄνθος dicitur, pascatur. cœli cardines etiã axes uocantur, quoniã linea, quæ ab uno mundi cardine in alterũ tẽdit, dicitur axis, à similitudine axis qui est stipes teres, circa quẽ rota uertitur. à quo axungia dicta, quoniam eo genere pinguedinis ungi axis solet, ut facilius circa eũ rota uer-

tatur. Hinc axem aliquãdo pro plaustro, aliquando pro septentrionali parte ponunt, quod hic polus duntaxat nobis notus sit circa quẽ orbis uertatur. Assis uero tabula sectilis appellatur. Pli. Vernisq; assibus cõtabulare pauimẽta oportet. hinc fit coassare quod est cõtabulare, & coassatio contabulatio. Vitru. Gelicidia, et pruinæ non patiũtur pauimenta integra permanere. Itaq; si necessitas coẽgerit, ut minime uitiosa fiant, sic erit faciendum. Cum coassatũ fuerit super altera coassatio struatur, clauisq; fixa duplicem præbeat cõtignationi loricationẽ. Plin. Subdialia pauimenta græci inuenere, talibus domos contegentes facili tractu, & tepente, sed fallax ubicunq; imbres gelant. Necessariũ binas per diuersum coassationes substerni, capita earum præfigi clauis ne torqueantur. Coaxare autem factitiũ uocabulum est, ac propriũ ranarũ, ut balare ouium, crocitare coruorum, barrire elephantorum. A quo elephanti ipsi barri dicuntur, & os dentium ebur, quasi è barro. A quo eburneus, quod ex ebore est, siue instar eboris album, ut eburnea facies. Horatius: Quid tibi uis mulier nigris dignissima barris? Item axis fera est India humili pelle, pluribus, candidioribúsque maculis, sacrorũ Liberi patris. Axem ab agendo dictum quidam putant. Nam ueteres axit pro egerit usurpauere. Axis ergo circa quem aliquid agitur, hoc est mouetur: unde actiosi facti dicebãtur, quod unà quid agerent, facerentq;. Item axies mulieres, siue diu unà aliquid agentes. axamenta uocabantur carmina saliaria, quæ à Salijs sacerdotibus in uniuersos homines cõponebantur. Nam uersus in deos singulos facti à nominibus eorũ appellabantur, ut Ianuli, Iunonij, Mineruij. Axare etiam antiqui pro nominare posuerũt. Axius Paphlagoniũ fluuius est, Axon Ionum in minori Asia, axus Macedoniũ: ad quem ducũt quæ uolunt nigra aut fusca nasci, sicut quæ candida nasci uolunt, ad Halialmonem ducũt. Item Axona flumen est in extremis Rhenorum. Sunt qui axem græcam uocem esse existimant, quippe à Græcis ἄξων, sed hoc quoque ἀπὸ τοῦ ἄγω deriuatum esse manifestum est, quod significat duco. Assis uero ab assidendo dicitur, sicut asser, quod eiusdem est significationis. & ab eo fit diminutiuum assula, hoc est tabella. A quo fit assulatim aduerbium, quod ueteres pro minutatim usurpauerunt. Plaut. Priusquam pulsando exitium foribus assulatim dabo. Idem: Nisi dedolabo assulatim uiscera. Item à uerto siue uerso uersicolor, quod apud iurisconsultos significat id quod uertit, hoc est mutat colorẽ. unde uestes, quæ ex lana nõ tincta, hoc est natiuo colore factæ sunt, coloriæ dicuntur, quia naturalem colorem habẽt, siue album, siue pullum, siue rufum: quæ uero in aliũ colorem uersæ sunt, uersicoloriæ. Proprie tamen uersicoloriæ, siue uersicolores dicũtur, quæ uarijs cõstant coloribus, quasi eos mutare inuicẽ uideantur, ut est cauda pauonis, et collũ columbæ. Liuius: Punico bello interdictum fuisse mulieribus, ne uersicoloribus uestirentur. quod quomodo accipiendum sit, Valerius Maximus declarat. Quã fœminæ tollere cupiebant, quia ijs nec uestis uarij coloris uti, nec auri plus semiuncia habere, nec iuncto uehiculo propius urbẽ mille passus, nisi sacrificij gratia, uehi permittebat. Idem: Corpus alteri magnitudine eximium uersicolore uestis, pictúsq;, et auro cælatis refulgens armis. Plin. Versicoloribus uiperarũ maculis. Idem: Primũ (ut arbitror) uersicolores istas maculas Chiorũ lapidicinæ ostenderũt, cum extruerẽt muros. Idem: Ingens præterea turba primorum uersicolorum nigra, candida, ordearia appellata, & comitatu frugis eius, et eodem colore. illud quoq; Virgilianum, uersicoloribus armis, exponit Seruius de pictis, propter quod bellicosus ostẽditur. Itẽ ueruex ab inuersis testiculis dicitur. est enĩ mas inter oueis, cui inuersi, siue adempti sunt testiculi; nam qui ad generandã sobolẽ integer tenetur, dicitur

Aries. hoc itaq; differt ueruex ab ariẽte, quod canterius abeo quo, maialis à uerre, capus à gallo, caper ab hirco. est enim proprie caper mas inter capras castratus. Martialis: Dũ iugulat hircum, factus es ipse Caper. Nam Virgilius improprie caprũ pro hirco posuit, dum inquit: Vir gregis ipse caper. sicut etiam improprie brutũ animal uirũ appellauit. ponitur tamen caper pro masculo caprarũ, & Aries pro masculo ouium, dum sunt adulti, nec tamẽ coierũt. nam qui minores sunt, inter capras hœdi, inter oueis agni dicũtur. Sed qui post cal. Augusti concepti sunt, uocantur socordes. Nã coitus ouiũ optimus est à. III. idũs Maij usque ad Calendas Augusti. Sectarius ueruex à sequendo dicitur, qui gregem agnorum præcedens ducit, quẽadmodum superius ostendimus. Caper & capra à carpendis uirgultis dicuntur. Rodit enim hoc animal omne uirgultũ, & in primis uiteis, propter quod Baccho immolari caper solebat. Ouidius: Rode caper uitem, tamẽ hinc cum stabis ad aram, In tua quod spargi cornua possit erit. A capra caprea dicta, qđ quandam (ut Varro inquit) capræ similitudinem habeat. sunt enim syluestres capræ, unde capreoli dicti. Virgil. Capreoli sparsis etiam nũc pellibus albo. Capreoli etiã uitium ueluti cincinni dicuntur, quod arbores, siue pedamẽta capiãt, quibus inuoluuntur. Item à Capra Capricornus cœleste signũ, de quo superius diximus: & capreus, siue caprinus, quod ex capra est. unde capreum uellus. & caprinum seuũ dicimus, et capero uerbũ, quod est rugis frontem contraho, & asperitatem uultus ostendo, tractum à caprorũ frõtibus crispis. Plautus: Quid illud est, quod ille caperat frontem seueritudine? hinc caperatũ rugosum dicimus, siue à cornuũ caprinorum similitudine. Item à capreis Capreæ dictæ: insula est ultra Surentũ Campaniæ urbẽ circiter octo millia passuũ, Tyberij principis arce quondã nobilis, nũc coturniciũ multitudine, quæ ex Italia euolantes illic principio autumni capiuntur, quo tempore pinguissimæ sunt. Findũt eas à superiori parte, & detracto adipe reliquum corpus sale condiunt, adipem liquant, seruantq; in alabastris, condiendis epulis iucundissimum, quod genus ganeæ antiqui ignorarũt. Item à capris alia insula in Africa una ex fortunatis, de qua supra diximus. Item alia ultra Corsicam capraria, quã Græci Aegimuron dixere, insidiosa naufragijs. iuxta quã alia insula, quæ à specie Planaria uocatur, æqualis freto, ideoq; nauigijs falax, et aliquanto amplior Gorgona. Item contra Cossanũ litus Igilium & Dianium, quam Artemisiam uocant. & contra magonem Menaria, à piscium, qui Menæ dicuntur, multitudine. Colubraria, à multitudine serpentium, quibus abundat. Venaria à uenis metallorum. & Ilua, quæ clara est fodinis ferri, à Græcis Aetalia dicta. ab ea Planasia, et ultra Tyberina ostia in Antiano Stura, & mox Palmaria, & Sinonia, & aduersus Formias Pontia, & in Puteolano sinu Pandataria. Deinde Prochyta, quam quidam ab Aeneæ nutrice appellatam falsò existimant, quasi procaieta. dicta est autem Prochyta, quia profusa est ab Aenaria insula. nã Græci προεκχυθῆναι dicunt profusum esse. Aenearia ipsa à statione nauiũ Aeneæ uocitata est, ab Homero, Virgil. Lucano, Inarime dicta. Virgil. Tum sonitu Prochyta alta tremit, duruḿq; cubile Inarime Iouis imperijs imposita Typhœo. Lucanus: Cui saxa uaporat cõditus Inarimes æterna mole Typhœus. Græci Pithecusam uocant, non à simiarum multitudine (ut quidam ignari existimarunt) quia πίθηκος Græce simia dicitur, sed à figulinis doliorum. Fiebant enim in ea insula dolia ex Creta. Græce uero dolium πίθος uocatur. in huius summitate oppidum fuit, quod pluratiuo numero Pithecusæ dicebatur. Ouidius: Inarimen, Prochytemq; legit, sterilíq; locatas Colle Pithecusas, inter Pausilippum & Neapolim Megaris. Item

inter Corsicam et Sardiniam insulæ paruæ, quæ Cuniculariæ appellantur, & Pinton & fossæ. Corsicam græci Cyrnon appellant. Coloniæ sunt in ea Mariana à Mario deducta, et Aleria à Sylla dictatore. Sardiniam quidã Sandaliotin uocitauere ab effigie soleæ, quæ græce Sandalium dicitur. Alij ichnusam à similitudine uestigij. ἴχνος enim uestigium nuncupatur. contra Pæstanũ simum Leucasia est, à Sirene ibi sepulta sic uocata. Contra Veliam Pontia, & Isacia, utræq; uno nomine Oenotrides appellatæ, & contra Vibonem paruæ, quæ dicũtur Itacheſiæ. Versus Africam Pityusæ sunt, à græcis ita uocatæ à frutice, qui ibi frequens pineo, & græce πίτυς nominatur. Colubrariam, de qua supra diximus, græci Ophiusam nominant. Inter hanc & Pityusam Ebosus est, cuius terra serpenteis fugat, omnium uenenosorum animalium expers. eadem cuniculos gignit, populantes messes duarum propinquarum insularum, quæ à nostris Baleares uocãtur, à græcis quia funda bellicosæ sunt, dicuntur Gymnasiæ. Ab ijs mare ipsum balearicum uocatur. Item à Capra caprimulgi dicuntur, aues sunt merulæ aspectu aliquanto grandiores, fures nocturni, interdiu non uidentur, nec ipsi uident. intrant pastorum stabula, caprarumq; uberibus propter succum aduolant. qua iniuria emoriuntur ubera caprarum, & capræ ipsæ, quas mulsere, cæcæ fiunt. Similis huic est alia auis nomine Platea, quæ ad eas aduolat, quæ in mari merguntur, & capita earum morsu corripit, donec capturam extorqueat. Eadem cum se impleuit conchis, calore uentris coctas euomit, atq; ita carnem sumit testas excretas. Dicta est autẽ platea à latitudine corporis. græci enim πλατὺν latum dicunt: unde platææ areæ, seu uiæ latiores appellantur. Sunt qui putent capras non à carpendo, sed à crepitu crurum appellatas, propter quod eas prisci crepas dixere. auribus eas spirare, non naribus, nec unquam febri carere nonnulli putant, quod anima his animalibus quàm ouibus ardentior est, calidioŕq; concubitus. Tradunt & noctu non minus cernere, quàm interdiu. & ideo caprinum iecur, si in cibo sumatur, restitui uespertinam aciem ijs, quos græci nyctalopas, nostri luscios uocant, qui interdiu nihil, uesperi satis uident, m: liuśq; sine lucerna, quorum morbus luscio dicitur. Varro: Is plane cæcus, nõ luscio sus est. Idem: Vespere autẽ uidere, quos appellant luscios. dependet ex caprarum mento uillus, quem gruncum uocant. hoc si quis apprehensum ex grege unã trahat, cæteræ ueluti stupore quodam attonitæ spectãt. caprarum barba Sirilum uocatur: & noneolæ appellantur papillæ, quæ ex earum faucibus dependent. Morsus earum arboribus exitialis est, oliuas lambendo quoque sterileis faciunt: ob quam causam Mineruæ immolari à ueteribus solebant. Capronæ non à capris dictæ sunt, sed à capite, quasi à capite pronæ. Sunt enim comæ, quæ ante frontem dependent. Lucil. Aptari caput, fluitare capronas altas frontibus immissas, ut mos fuit illis. Itẽ caprificus non à capris, sed à carpendo uocitata est, quod paricres ac muros carpat. Est enim Caprificus è syluestri genere ficus nunquam matures cens, quæ ferè ruptis saxis aut paricibus solet erumpere. Ab hoc fit caprificor, à quo caprificatio. Est autem caprificari adhibita caprifico, ne fructus propinquæ ficus ante maturitatem decidant prouidere. Quippe caprificus, quod ipsa non habet, alteri tribuit: quoniam est naturalis causarum transitus, atq; à putrescentibus semper aliqd generatur. Nascuntur in caprifico paruí culices, qui fraudati alimento in matre, hoc est putri eius tabe, ex qua nati sunt, ad cognatam ficum euolant, morsúq; ficorum crebro propter auiditatem cibi aperientes ora eorum, atq; ita penetrantes solem primo secum inducunt, mox lactem humorem absumunt: atq; ita maturitatem, quam matres non habent, cognatæ arbori in-

ducunt. A caprifico caprifici appellati sunt caniculares dies, quod eo ferè tempore mulieres Romanæ liberæ simul atq; ancillæ sub arbore caprifico sacra faciebant. Erat autem initium caprificorum post exortum canis, qui dies Vulcano sacer erat. Ouidius: Nocte sequente diem canis Erigoneius exit. Est alio signi reddita causa loco. Proxima Vulcani lux est, ubi lux tria dicunt. Lustrantur puræ quas facit ipse tubæ. Plin. Aestiuæ mellis uindemiæ attici signum dederunt initium caprificorũ diem Vulcano sacrũ. Idem: Chamæleonti figura & magnitudo est lacerti, nisi quod crura habet recta, & excelsiora, latera uentri iunguntur, ut piscibus, & spina simili modo eminet, rostrũ simile suillo, cauda prælonga, in tenuitatẽ desmens, & implicãs se uiperinis orbibus, ungues adũci, motus tardior, ut testudinis: corpus asperũ, ut Crocodilo, oculi in recessu cauo tenui discrimine prægrandes, & corpori concolores. nunquam eos operit, nec pupillæ motu, sed totius oculi uersatione circũ aspicit, ipse celsus hianti semper ore. Solus animaliũ nec cibo, nec potu alitur, nec alio quàm aëris alimento. & coloris natura mirabilior. mutat nanq; eum subinde, & oculis, & cauda, & toto corpore, redditq; semper quencunq; proxime attingit, præter rubrum, candidũq;: defuncto pallor est, sanguis in corde, et circa oculos tãtum: uiscera sine splene, circa caprificos ferus, innoxius alioquin hyeme latet, ut lacerta. Quod autem hoc sit caprificorum tempus, ostendit alibi Plinius cum inquit: Alterũ genus est mellis æstiui ipso Syrio explendescente post solstitium diebus triginta ferè. Quod uero eodem tempore sub caprifico mulieres sacrificarent, Macrobius testatur his uerbis: Nonis Iulijs diẽ festum esse ancillarum, tam uulgo notum est, ut nec origo & causa celebritatis ignota sit. Iunoni enim Caprotinæ die illo liberæ pariter, ancillæq; sacrificabant sub arbore caprifico, in memoriam uirtutis, quæ in ancillarum animis pro conseruatione publicæ dignitatis olim apparuit. Nam post urbem captam cum fedatus esset Gallicus motus, respublica uero esset ad tenue deducta, finitimi opportunitatem inuadendi Romani nominis aucupati, præfecerũt sibi Posthumiũ Liuiũ fidenatiũ dictatorẽ: qui mandatis ad Senatũ missis postulauit, ut si uellẽt reliquias suæ ciuitatis manere, matres familiãs sibi & uirgines dederentur. cuḿq; patres essent in ancipiti deliberatione suspensi, ancilla nomine Tutela, seu Philotis, pollicita est se cũ cæteris ancillis sub nomine dominarũ ad hosteis ituram: habitú́q; matrũ familiãs, & uirginũ sumpto, hostibus cum prosequentiũ lacrymis ad fidẽ doloris ingestæ sunt. Quæ cũ à Liuio in castris distributæ fuissent, uiros plurimo uino prouocarũt, diem festum apud se esse simulantes: quibus soporatis ex arbore caprifico, quæ castris erat proxima, signum Romanis dederũt. qui cũ repentina incursione superassent, memor beneficij Senatus, omnes ancillas manu iussit emitti, doteḿq; eis ex publico fecit, & ornatũ, quo tunc erant usæ, gestare cõcessit, dieḿq; ipsum Nonas caprotinas nuncupauit, ab illa caprifico, ex qua signum uictoriæ ceperunt: sacrificiuḿq; statuit annua solennitate celebrandum: cui lac, quod ex caprifico manat, propter eius facti memoriam adhibetur. Item à capra caprigenum dicimus, quod ex ea prarum genere est. & caprarium, quo quidam utuntur pro custode caprarum. & caprile pro loco, ubi capræ tenentur. & rupicapra, de qua supra diximus, capra syluestris. Hircus uero non dicitur, nisi postquam coire, fœteréq; inceperit. quidam ab hirsuto dictum opinantur. Vnde hircipili homines uocantur, qui duros habent pilos. hirsutus autem ab horreo, & seta deducitur, quasi horrens setis: & similiter hirtus & hispidus eiusdem significationis, hoc est setosus, horridus. Virgilius: Cui laternm tenus hispida nanti Frons hominem præfert. ab hirco fit hircinus adiectiuum. Apuleius: Homo fordidus,

& hircina libidine fetens. Item hirquitallus puer, qui tum primum ad uirilitatem accessit, à libidine hircorum ita appellatus. Hirquus enim & per c & per q scribitur. unde hirqui oculorum anguli dicuntur. Virgilius: Transuersa tuentibus hirquis, id est oculis in hirquos, hoc est in angulos oculorum retortis. tractum est autem ab oculis hircorum, qui ob libidinis ardorem transuersum semper aspiciunt. hirci Cyniphij dicuntur à flumine Africæ, qui Cyniphs, siue Cyniphos uocatur iuxta Oensem ciuitatem. quo nomine etiam regio appellatur, in qua maximi sunt hirci. hinc grex Cyniphius, hoc est grex hircorum dicitur: & cyniphia pellis hircina. Martia. De udonibus: Non hos lana dedit, sed olentis barba mariti Cyniphio poterit planta latere sinu. uestis quæ ex hircorum, seu capellarum pilis fit, cilicium uocatur, quod eius usus in Cilicia ortus sit. ex Phrygia quippe cilicia, & cætera eius generis solebant afferri: sed quod primum ea tonsura (ut Varro scribit) in Cilicia sit instituta, nomen id à Cilicijs sumpsere. Arist. qui dam ab ara dictum existimant, quod aris imponi ad sacrificia soleret. ab eo sit arietinus adiectiuum. Plinius: Arietinum iecur ad id utile est. Idem: Arietinum cicer, quod arietino capiti simile est, unde ita appellatur. & arieto uerbum, quod est percutio, tractum ab arietum similitudine, cuius firmissimum caput, & solidissima cornua faciunt, ut magno impetu non modo se inuicem, sed quicquid obieceris percutiant. Hinc arietatio dicitur percussio, & frequens ictus. Aries etiam ab huius similitudine bellica machina appellatur. materia, ac tabulatis testudo contexitur: quæ ne flammis exuri possit, corio, siue cilicio, seu centone uestitur. Intrinsecus accipit trabē, quæ si adunco præfigitur ferro, falx uocatur ab eo, quod incuruata est, ut ex muris lapides extrahat: si uero caput ipsius ferro tegitur, aries appellatur, uel quod instar arietini capitis fieri solebat, uel quod habet durissimam frontem, qua subruat muros, uel quod more arietum retro cedit, ut cum impetu uehementius feriat. Testudo autem à similitudine uerę testudinis uocabulum sumpsit, quia sicut illa modo reducit caput, modo profert, ita huiusmodi machina interdum reducit trabem, interdum effert, ut uehementius feriat. Item aries cœleste signum est. quidam hunc existimant esse, quem Hesiodus, & Pherecydes scripserunt habuisse auream pellem. tradunt Phryxum Athamantis regis Thebarum ex Nephele uxore filium unà cum sorore Helle, cum defuncta matre, nouercæ, quæ Ino uocabatur, insidias ferre non possent, consentiente patre de fuga cogitasse: itaque arietem aurei uelleris datum sibi à matre, dum uiueret (ut quidam uolunt) ut alij, à patre conscendisse, & pontum ea parte, qua angustior est transfretare cœpisse: Hellem puellari timore exterritam decidisse in pontum: unde qui prius Pontus dicebatur, Hellespontus est uocatus: Phryxum uero incolumem in Colchos ad Oetam regem peruenisse, hic arietem, quo uectus fuerat, immolasse Ioui, & pellem auream in templo fixisse: arietem ipsum in cœlum à Ioue translatum, & inter sidera locatum, pristinam effigiem tenuisse, qui à Phryxo Phryxeus est uocatus. alij hunc esse arietem dicunt, qui Libero patri per deserta Libyæ exercitum ducenti, & siti laboranti apparuit, fontemque amœnissimum ostendit, ut superius diximus. quapropter liber pater templum Ioui Ammoni eo in loco constituit, & simulachrum cum arietinis cornibus fecit, arietem inter sidera figurauit: ita ut cum sol in eo signo foret, omnia nascentia recrearentur, quod ueris tempore fit, ea maxime ratione, quod per eum Liber siti pereuntem exercitum liberauerat. duodecim præterea signorum principem tradunt hunc esse uoluisse, quod optimus exercitus sui ductor fuisset. Sūt etiam qui scribant quo tempore Bacchus Aegyptum tenebat, Ammonem

quendam ex Africa uenisse, & pecudum multitudinem ad Liberum duxisse, quo facilius, & illius gratiam sibi conciliaret, & ipse aliquid inuenisse diceretur. Itaq; pro eo beneficio agrū ei à Baccho datum, qui est contra Thebas Aegyptias: & qui simulachra eius fecerunt, cornuto capite ea figurasse, ut hominēs memoria tenerent, hunc primum pecus ostendisse, Bacchū uero memoriæ gratia arietem in cœlum transtulisse. hoc situs in æquinoctiali circulo constitutum est, caput ad exortum habens à primis pedibus exoriens, & caput pistricis penè contingens. habet in capite stellā unam, in cornibus treis, in pectore de priore de cruribus primis unā, inscapulis quatuor, in cauda unā, sub uentre unā, in lumbis treis, in pede posteriori unā. De Nephele matre Phryxi, & Helles meminit Lucianus in dialogo Neptuni, & Nereidum, ubi hæc in fine. Νη. οὐκοῦν ἐχρῆν τὸν μητέρα τὴν νεφέλην βοηθεῖν πιπτούσῃ, πο. ἔχρῆν, ἀλλὰ μοῖρά πολλῷ τῆς νεφέλης δυνατωτέρα. Ner. Itaque oportebat matrem Nephelen ferre opem cadenti. Nept. Oportebat, sed parca multo Nephele ualidior. Aries etiam marinus piscis, siue marina belua est candore tantum cornibus assimilatis. hœdum dictum putāt quasi fœdum. Agnum uero à græco ἀγνὸς, quod castum significat, eo quod sit hostia pura & immolationi apta. ab his hœdinus, atq; agninus deducuntur. à ueruex sit uerueCinus. Plin. Et hircinus, ac ueruecinus adeps ei utilis est. Item à uerto uermis, quia sese uertendo, hoc est torquendo repit. unde uerminari positum est pro torqueri: & uermina dicuntur dolores corporis, cum quodam minuto motu, quasi à uermibus scindi uideatur. Varro: Septimo mense uerminari cœpit, partum putauit propinquum. Plinius: Magico uermina, & dysenteriam curari putant. Idem morbus etiam uerminatio dicitur, præsertim in equis, ac iumentis. Plin. Iumentorū urinæ tormina uespertilione adalligato sminuntur: uerminatio ter circumlato uerendis palumbo (mirum dictu) palumbus emissus moritur, iumentumq; liberatur confestim. uerminare uero est uermeis habere. Corne. Celsus: Nihil est perniciosius pueris, dum uerminant, hoc est dum uermeis habent. Hinc uerminosæ aures dicuntur, quæ uermeis intus habent. Oriuntur enim quandoq; in auribus uermiculi: qui si iuxta sunt, protrahendi auricalario specillo sunt: si longius medicamentis euocandi, cauendumq; ne postea nascantur. Martia. De auriscalpio: Si tibi morosa prurigine uerminat auris, Arma damus tantis apta libidinibus. à uermis fit diminutiuum uermiculus, à quo uermiculor uerbū, quod est uermeis facio. Plinius: Vermiculantur magis minus ue quædam arbores, omnes tamen ferè: idq; aues cauo corticis sono experiūtur. Hinc etiam uermiculare ueteres dixerunt, minuta opera facere: & uermiculata opera partis testulis elaborata, qualia sunt quæ nunc à museis museaca uocāt. musea enim dicūtur, quæ in ædificijs ex pumicibus dependentia fiunt ad imaginem specus arte reddendam. Plin. Vermiculatis ad effigiem rerum, & animalium crustis. Lucil. Arte pauimento, atq; emblemate uermiculato. & uermiculatim aduerbiū dicimus minutim. Nobis placet hoc genus operis, quod græci ἀπὸ τοῦ ἐμβάλλω, quod est inter sero, emblema uocant, trifariam distingui: ut quod in parietibus fit, uermiculatū, siue museacum dicatur: quod in lignis, segmentatū, de quo supra diximus: quod in pauimentis, tessellatum. constat tamen hæc apud autores sæpe confundi. Multa sunt autem uermium genera, est hirudo in aquis habitans, quæ & sanguisuga appellatur, maximum elephantorum malum. etenim in potu hausta, ubi in ipso ani canali se fixit, intolerabili afficit dolore. Horatius: Non missura cutē, nisi plena cruoris hirudo. Ité in Gange flumine Indiæ pisces sunt, qui à facie uermes dicuntur, binis branchijs, sexaginta cubitorum, cœrulei: quibus tanta uis est,

ut elephantos

ut elephantos ad potum uenientes, mordicus cōprehensa proboscide abstrahant. Teredines uermes sunt in ligno nascentes, à terendo dicti, siue à Græco. nam & Græci τερηδόνας uocant. quatuor earum genera sunt. primum capite ad portionem grauissimo, rodunt dentibus. hæ tantum in mari, hoc est nauibus sentiuntur, & hæc proprie dicitur teredo. terrestres uero tineæ uocantur, & quæ culicibus similes sunt, thrypes. thryps autem ἀπὸ τοῦ θρύπτειν appellata est, quod significat tercre. quartum genus est ex uermiculorum genere, quorum alij putrescente materia gignuntur, alij pariuntur ex eis, qui uocantur cerastæ. cum tantum eroserit, ut sese circumagat, generat alium. cerastes autem à corniculis appellatur, quæ gemina habet in capite. Est & cerastes serpentis genus quadrigemina præferens cornicula, quorum ostentatione ueluti esca illico solicitatas aueis perimunt. nam reliqua corporis de industria arenis tegunt, nec ullum indicium sui præbent, nisi ex ea parte, qua inuitatis dolo pastibus necem auium aucupentur. dicta cerastæ ἀπὸ τῶν κεράτων, hoc est à cornibus, cossus uermis est, qui in robore nascitur. hoc ueteres pro delicatiori cibo uesci solebant, atq; etiā farina saginare, ut uermiculi quoque altiles fierent. ab huius similitudine antiqui cossos uocauere homines rugosos, atq; asperæ cutis. intra hominem tineæ gignuntur, tricenum aliquando pedum, & plurium longitudine, & in capillo, ac nonnunquam intra uestes pediculi, qui tanta multitudine interdum gignuntur, ut morbū faciant, qui à Græcis phthiriasis, à nobis pedicularis dicitur, qua fœditate Sylla dictator, & apud Græcos Alcman clarissimus poëta obisse traduntur. Lacedæmonius hic fuit, uel (ut Crates refert) è Lydia, Sardensis poëta lyricus, filius Damātis, claruit XXVII. Olympiade. cum apud Lydos regnaret Ardis pater Aliatæ. & cum nimio amore puellā quandā deperiret, amatorios cantus primus inuenit. è sordibus aridi soli pulex gignitur, à polluendo dictus, saltu, & posteriorum crurum lasciuia insignis. tarmes genus uermiculi est, carnē exedens. est & alius uermiculus, quem uulgo non ineleganter pedicillum uocant, quasi paruum pediculum, qui inter pellem, carnemq; pernitioso morsu hominem lædit. est & aliud genus infixo semper sanguini capite uiuens, cui uni ex omnibus animalibus cibi exitus non est, sed usq; adeo intumescit satietate, ut ipso alimento moriatur. hoc Græci κρότωνα uocant, Latini rediuium à rediuiendo, hoc est soluendo, quod carnem animalium sucu resoluat. Ceræ quoq; uermiculum gignunt, qui animalium omnium minimus existimatur, & ab Aristotele dicitur Acar. Item animalia in esculis nascuntur, quæ appellantur galbæ, miræ exilitatis. unde qui primus Sulpitiorum cognomen Galbæ tulit, ab exilitate ita uocitatus est. quāuis alij è contrario, quod præpinguis fuerit, ita nominatum scripserint. talem enim Galli uocant Galbam. alij quod oppidum Hispaniæ frustra diu oppugnatum illatis demum Galbano facibus succenderit. non nulli quod in diuturna ualetudine Galbeo, hoc est remedijs lana inuolutus assidue uteretur. in lanis quoque, & uestе puluis tineas gignit, præcipue si araneus unà includatur. sitit enim, & omnem humorem absorbens auget ariditatem. hic & in chartis nascitur. habet & canis in lingua uermiculum, quem supra diximus Lyttam appellari. Item aliud peculiare malum, uermem alatum, qui lancinat aureis, quæ defendi morsu non possunt, ricinus à nostris dicitur. Aristoteles κυνοῤῥαῖσην uocat. Varro: Quidam nucibus græcis in aqua tritis perungunt catulorum aures, quod ricini soleant, si hoc unguine non sis usus, eas exulcerare. Columella: Ferè autem per æstatē sic muscis catulorum aures exulcerantur, ut sæpe totas amittant: quod nec fiat, amaris nucibus contritis liniendæ sunt. Quod si

ulceribus iam præoccupatæ fuerint, iunctam picem liquidam suillo adipi uulneribus instillari conueniet. hoc eodem medicamento contacti ricini concidunt. Ab huius animalis similitudine ricinus dicitur herba instar arboris, quæ alio nomine Cicy appellatur. Alij uocant Scrotonem, alij Chibim, alij Sisamon syluestre, alij Siselin cyprion, nonnulli Pentadactylon, alij Helioscopium, quia semper ad solem uertitur, ἀπὸ τοῦ σκοπεῖν τὸν ἥλιον. Dioscorides arborosum fruticem uocat similem ficui, sed minorem, folia similia platano, sed maiora, lenia, & nigriora. ex qua exprimitur oleum cicynū. Semen producit huic animali simillimum, ideoq; nomen quoq; ab eo sumit. Est è genere tithymalli, quam nostri herbam lactariam uocant. Alij lactucam caprinam, cuius lacte inscripto corpore cum inaruerit, si cinis inspergatur, apparere literas tradūt, & hoc modo adulteras quosdam alloqui maluisse, quàm codicillis. tithymalli multa sunt genera. primū charatias, qui masculus existimatur, ramis digitali crassitudine quinque, aut sex, cubitali longitudine, à radice folijs ferè oleæ. Semen eius cum melle decoctum in usu est ad catapocia, hoc est pillulas faciendas soluendi alui gratia. ideo medici nostri temporis herbam hanc corrupto (ut in plerisq; alijs) uocabulo catapuciam uocant. alterum quod myrsinitem nominant, alij Caryoten, foliis myrti acutis, & pungentibus, fructus eius nux uocatur, ideo herba ipsa caryotes appellata est. nam κάρυον Græci nucem uocant. Tertium quod paralius nuncupatur, siue tithymallis, folio rotundo, caule paululum alto, ramis rubentibus. quartū simili modo heliosCopium, semine albo columbis gratissimo. quintum cyparissum propter foliorum similitudinem cum cupresso. sextum platiphyllon uocant, alij corymbiten, alij amygdaliten, à similitudine, nec ullius latiora sunt folia. septimum dendroides, hoc est ramosum, & codion, & leptaphyllon à tenuitate foliorum, comosissimum ex omnibus, & cauliculis maxime rubentibus, & semine copiosissimum. est & alius uermiculus cimex uulgo dictus, odore fœdus, ex ligno nascens, chartis q, & paleis. Item alius tunicas suas trahens cochleæ modo, sed ita ut pedes eius spectentur. Aristoteles xylotrophon uocat, & processu temporis transit in Chrysaliden, spoliatus statim expirat. Cantharides uermiculi ficorum sunt, & pyri, & pinus, & cynacanthæ, quæ arbuscula est, ueluti acinos uuæ producens. Latini caninam sentem, & uulgo uuam spineā nominant. rursus culices acescens uinum gignit, quos Aristoteles culices uinarios uocat. nam generali nomine & alij uermiculi parui alati dicuntur culices, inter quos sunt, qui muliones appellantur, arborarij pici rostrū habentes, & plus uno die nō uiuentes. culices Græci κώνωπας uocant, unde conopeum uocitatum est tentorium, ad arcendos culices contextum, quod supra lectum explicari consueuit. quinetiam in niue uermiculi nascuntur, qui niuales tineæ dicuntur. Aristoteles: Vermes in niue uetustiori, quibus hirti sunt pili, & rubidi, & ipsa nix uetustate rubescit, sed in niue mediæ terræ candidi, & grandiores inueniuntur, torpent omnes, ac difficulter mouētur. & ignis uermem gignit uolucrē maioris muscæ magnitudine, qui pyralis, & à quibusdam pyrausta nominatur, uiuens quandiu in igne est: cum primum euasit, moritur (ut supra diximus) Hypanis fluuius in ponto circa solstitium defert tenues membranas acinorum instar, quibus crumpit uermiculus ad similitudinem supradicti, nec ultra diem uiuit. ob id hemerobion uocatur, quod uitam unius diei habeat. ἡμέραν enim Græci diem dicant, βίον uitam. est & aliud genus culicum, quos uocant centrinas, fucis apum similes ignauia, malitiaq; cum pernicie uerorum, & utilium. interimunt enim illos, atq; ipsi emoriuntur. à pungendo autem nomen sumpsere.

quod Græci dicunt κωτέω. Conuoluolus uermis est minor Eruca, corrodens pubescenteis uuas, quem alij uoluocem appellant, quod uitiũ frondibus bombycũ more sese conuoluunt. remedium est falces, postquam exacutæ sunt, fibrina pelle detergere: quemadmodum & contra crucã, quæ pusillus & ipsa uermis est, ab erodendo uocata, remedium est uisco uitem ambire. conuoluolum etiam herbam uocant nascentem per frute ta, nullo odore, nec crocos intus habens, sed florem tantum, ac candorem lilij referens, ueluti rudimentum naturæ lilia facere condiscentis. dicta conuoluolus, quod sese rei, cui adhæret, inuoluat. Eruca quoq; herba est ita dicta, quod bestiolas omneis corpori innascenteis erodat. huius in condiendis obsonijs tanta est suauitas, ut Græci euzomon appellarint, ob bonitatem iuris. εὖ enim bene dicunt, ζωμὸν ius. uenerem mirifice stimulat, ut supra diximus. raucæ uermes sunt terreni, radices arborum lædẽtes. Plinius: Olea, ubi quercus effossa sit, male ponitur, quando uermes, qui raucæ uocantur, in radice quercus nascuntur, & transeunt. Multipeda animal est è uermibus terræ pilosum, multis pedibus, arcuatim repens, tractuq́; contrahens se, à Græcis ips uocatur. alij scolopendram nominant, alij millepedam, alij centipedam. onyscus uero, siue tylus uermiculus est pluribus pedibus, colore fusco, sub lapidibus, aut figulinis uasis uiuens, qui tactus arcuat sese, atque in globũ contrahit ad similitudinem paruæ pilæ. hic in cortice punici mali decoctus cum porri succo, dolorem animi sanat. campe uermiculus est, hortenseis maxime herbas, & arborũ frondeis erodens, dicta ἀπὸ τοῦ κάμπτειν, quod flectere est. Columella: Nec solum teneras audent erodere frondeis Implicitus conchæ limax, hirsutaq́; campe. hinc hippocampæ dicti sunt pisces, qui & equi marini appellantur, à flexu caudarum, quæ piscosæ sunt. Plini. Hippocampinus cinis alopecias tollit. hinc etiam pityocampæ uermes sunt è pinu arbore nascentes, morsu uenenato, nec dissimili à buprestis morsu, de qua supra diximus. Plin. Vsus sæpe contra cantharidas, buprestim pinorum, quas pityocampas uocant. Galenus: πιτυοκάμπαι πίτυος εἰσὶ κανθαρίδες βουπρήσεω δυνάμεως. Rotundæ tineæ in hominum corporibus dicuntur ad differentiam aliarum, quæ non sunt rotundæ. Plinius: Aizoi succus aluum sistit, & dysenterias, & tineas rotundas pellit. uermes terreni lumbrici appellantur à lubricitate (ut opinor) dicti. inter uermiculos & locusta poni potest, de qua supra diximus. & bruchus uermiculus haud dissimilis locustæ, herbas erodens, sine alis tamen. & gryllus, cui magnam autoriratem perhibent Nigidius, Magiq́;, quod retro ambulet, terram terebret, noctibus stridat. Blattæ quoq; uermiculi exigui sunt lucem fugientes, & tenebrarum alumnæ, in balneis maxime humido uapore prognatæ. plura earum genera sunt. molles, quæ in oleo decoctæ uerucas mirifice tollunt. alterum genus mylochon uocant, quod circa molas ferè soleat nasci. Græci enim μύλον molam uocant. tertium genus est odoris tædio inuisum. hanc quidam putant à cimice, de quo supra dixiums, non differre. tauri uocantur scarabæi terrestres ricino similes, nomen cornicula dedere, quidam pediculos terræ uocãt. Melolontha quoq; genus scarabæi est colore uiridis, nascens (ut Aristote. refert) è uermibus fimo bouis, aut iumenti creatis. Sunt etiam ex scarabæorum genere grandiores, cornua prælonga bisulcis dentata forficibus in cacumine habentes, quos Nigidius lucanos appellat. Alij è fimo ingenteis pilas auersis pedibus uolutant, paruosq́; in ijs contra rigorem hyemis uermiculos nidulantur. hos Aegyptij loco numinum colunt, quoniam solis operum similitudo quædam huic animali est. Est & genus eorum albis guttis distinctum, quod fullo appellatur. uolitant alij ma

gno cum mugitu, alij terram frequentibus foraminibus excauant, crustas habent omnes duntaxat ad tutelam pennarum à natura datas. In Thraciæ partibus iuxta Olynthum locus est paruus, in quo unum hoc animal necatur, ob hoc dictus cantharolethrus. κάνθαρος enim græce scarabæus uocatur, ὄλεθρος pernicies dicitur. papiliones quoque inter uermiculos numerant: multa eorum genera. nullum animal imbecillius est, solo ferè tactu necatur. is, qui lucernarum luminibus aduolat, inter mala medicamenta à Magis præcipue numeratur. lucet ignium modo noctu, laterum, & clunium colore cicindela, à Græcis lampyris dicta. Quidam noctilucam alij nitedulam uocant. non ante matura pabula, aut post defecta conspicitur, nunc pennarum hiatu refulgens, nunc cõpressu obumbrata. huius animalis stellantes uolatus maturitatis hordei signum rusticis præbent mira benignitate naturæ. ab hac lychnus pensilis, quem uulgo lampadem uocant, cicindela appellatur, quæ nocte tota seruatur accensa, & lampyridis instar lucet. Martialis de cicindela: Ancillam tibi sors dedit lucernæ, totas quæ simul exigat tenebras. item uermes sunt aranei, uespæ, stelliones, bombyces. Ex uesparum genere pseudospecæ, de quibus supra diximus. uermes sunt & muscæ notum animal, alis sonãs, cui aculeus in ore pro lingua est, nec ad punctum, sed ad suctum à natura datus, ut culicibus, & quibusdam alijs. muscæ humore exanimatæ, si cineri condantur, redit uita. hoc animal græce μυῖα dicitur. à quo fit cynomyia, hoc est canina musca. muscam sine memoria esse prodiderunt. in Creta mons quidam est Carina nomine, nouem millium passuum ambitu, intra quod spatium muscæ non reperiuntur, natumq́; ibi mel nusquam attingunt, quo experimento singulare medicamentis eligitur. è uermium etiam genere sunt tabani, qui & asili dicuntur, in extremis fauis aliquando nascentes ueluti grandiores apes, gallinarũ modo incubãt, quod exclusum est primum uermiculus uidetur cãdidus. Græci hoc malum œstrũ nominãt. Virg. Est lucos Silari circa, ilicibusq́; uirentẽ Plurimus Alburnũ uolitãs, cui nomen asilo, Romanũ est, œstrum Graij uertere uocantes, Asper acerba sonãs, quo tota exterrita syluis Diffugiunt armenta. Crabrones uespis similes sunt, degunt syluestres in arborũ cauernis, ita bimatum nõ transit, ictus eorũ non ferè sine febri est. Sunt qui putent ter nouenis punctis interfici hominem. Mitiorum minores opifices uocantur, qui hyeme moriuntur. maiores dicuntur matres, hæ biennio durant. nidos uere faciunt ferè quadrifores, in quibus opifices generentur. his educatis, alios deinde nidos maiores faciunt, in quibus matres futuras producaut. opifices tunc munere funguntur, & pascunt eas. & cicadæ uermes sunt, quarum duo genera: minores quæ primæ proueniunt, & nouissimæ pereunt. hæ mutæ appellantur, non quod nihil canãt, sed quod parũ canant. & maiores, quæ canunt, eædemq́; nouissimæ proueniunt, & primæ intereunt. hæ uocãtur achetæ, hoc est argutæ, ἀπὸ τοῦ ἠχῶ, quod est sono, crepito. unde echo dicta est uox in nemoribus, & locorum concauitatibus resonans. & inter has, quæ minores sunt, uocantur tettigometræ, hoc est cicadarum matres. τέττιξ enim cicada dicitur, μήτηρ mater. Sed illæ magis canoræ sunt. in utroq; genere mares cantant, fœminæ silent. in oriente ijs homines uescũtur, præsertim Parthi, licet opibus abundent. ante coitũ mares præferunt, post coitum fœminas. sola cicada ex omnibus, quæ uiuunt, sine ore est: pro eo aculeatum quiddam in pectore habet linguæ simile, quo rorẽ lambit, & pectus ipsum fistulosum, quo uocem emittit. excitatæ cicadæ, cum subuolant, humorem emittunt, quod argumentum est rore eas ali. quidam duo alia genera earum faciunt, surculariam, quæ grandior est, & frumentariam

mentariam

mentariam, quam alij auenariam uocant, quoniam simul cum frumentis arescentibus apparet. Cicadæ non nascuntur, ubi raræ arbores sunt. in Regino agro silent omnes, in Locrensi ultra flumen cantant. Formicæ quoque uermes sunt, & ex pusillibus uermibus nascuntur. condunt æstate cibos, qui hyeme sufficiant. Si quis onera quæ gerunt, corporibus earũ comparet, iudicabit nulli animali secundum portionem, uireis esse maiores. morsu minora onera gestant, maiora auersæ postremis pedibus impellunt. semina condunt semirosa, ne rursus in fruges exeant. madefacta imbre ad solem proferunt, atque exsiccant, deinde reponunt. operantur & noctu plena luna, interlunio cessant. silices itinere earum attriti spectantur, & in opere semitæ factæ, tantum in omni re potest quantulacunque sedulitas. sepeliuntur inter se, quod nulli alteri animali præter hominem accidit. Aliquando pennatæ reperiuntur. Indicæ formicæ cornua habent. egerunt aurum ex cauernis terræ in regione septentrionalium Indorum, qui Dardæ uocantur, colorem felium habent, magnitudinem Aegypti luporum. aurum ab his hyberno tempore erutum Indi per æstatem furantur, illis propter feruorem solis in cuniculis latentibus, quæ tamen odore solicitatæ prouolant, & crebro raptores lacerant, quãuis uelocissimis camelis fugientes. tanta est eius animalis cum amore auri feritas, atque pernicitas. ob eam causam raptores ferinas carneis per diuersa loca disponunt, ut illis distractis, auri strigmenta tuti asportent, quæ fusionis ignari, aduenis mercatoribus uendunt. Est & genus formicarum uenenatũ, quod à fugiendo solem solifuga nominatur. concitatur enim acrius feruore solis, ideoq́; eum fugit quantum potest. non nouit eas Italia Betica, solpugas appellat Lucanus: Quis calcare tuas metuat solpuga latebras. Idem genus est leonũ in regione Aegypti sub promontorio, quod austri cornu appellatur, qui formicæ dicuntur, & genitalia sursum uersa habent, colorem aureum, glabriores sunt Aegyptijs. Scorpius quoque, siue scorpio uermis est uenenosus, eo importunior cæteris, quod grauiore supplicio afficit, lenta morte triduò cõficiens. ictus eius fœminis letalis est, præsertim uirginibus. uiris tantũ matutino tempore, priusquam aliquo fortuito ictu ieiunum uenenum emittat. id in cauda habet, ferit semper obliquo ictu: nec unquã deest uenenum medio die, cum feruet solis ardoribus, nec cum sitit, semper inexplebilis potu. In Africa pennatus, non ferit manus palmam, nec nisi pilos attigerit. ipse suæ plagæ impositus, aut assus in cibo sumptus, aut potus in duobus cyathis meri lenit dolorem. fœtum suum deuorat, unum tantum relinquens solertissimum, qui se in matris clunibus includens, à cauda, & à morsu se tutum facit. Scorpius quoque cœleste signum est. nam cum forte Orion inter uenandum Dianæ dixisset se quicquid ex terra oriretur facile interficere posse, ferunt terram ea temeritate permotam, scorpionem produxisse, qui necaturus Orionem uidebatur. Iouem autẽ utriusq; audaciã admiratum scorpionem in cœlo collocasse, ut documento mortalibus esset nulla re esse nimis fidendum: quapropter Dianam, cui ob uenationis studiũ carus erat Orion, ab Ioue postulasse, ut idem sibi petenti beneficium daret, quod terræ ultro tribuisset. quocirca Iouem ita constituisse, ut oriente scorpione Orion occidat. Huius scorpionis chelæ ita premuntur ab æquinoctiali circulo, ut eum sustinere uideantur. chelæ autem scorpionũ, & cancrorũ brachia dicuntur. Virgil. Qua locus Erigonem inter chelasq́; sequenteis. cauda autem contingit hyemalem circulum, occidit inclinato capite, oritur erectus à chelis. in his stellas habet binas in singulis, in fronte treis, inter scapulas totidem, in uentre duas, in cauda quinque, in ipso cacumine, quo uidetur percutere duas. Item scorpio militare instrumentum est, quod uulgo

nunc balistam uocant, ita dictus, quod paruis, ac subtilibus spiculis inferat mortem, siue quod scorpionis similitudinem habeat, cum arcus hinc, atque hinc chelarum similitudinem præ se ferant, spiculum caudæ. Balista uero funibus, & neruis tenditur, & maiora spicula multo longius iactat, emittit etiam in nauali bello sagittas oleo incendiario, stupa, sulphure, & bitumine obuolutas, atq; ardenteis, quæ tabulas pice unctas, & resina repente succendunt. Ouid. Quàm graue balistæ mœnia pulsat onus. à balista fit uerbum exbalisto, quod est decipio, circumuenio. Plautus: Ego hunc cõmunem meum, atq; nostrũ omnium hostem exbalistabo lepide. Item balistarium, locus in quo sita est balista. Idem: Intenta balista est probe, quam ego haud multo post emittam è balistario. balista ἀπὸ τοῦ βάλλειν dicta est, hoc est à iaciendo. Scorpionem quidam arcubalistam uocãt. est etiã scorpius herba semen habens ad similitudinẽ caudæ scorpionis, folia pauca. ualet aduersus animal nominis sui. hanc herbam Theophrastus nepam uocat, quod nepa scorpion apud Græcos significat. quamuis enim aliqui putauerint nepam camarum esse, decepti eo quod apud Plautum scribitur: Retrouersum cædam imitabor nepã. Constat tamẽ nepam scorpium esse, qui & ipse aliquando retrograditur mordendi gratia. Cice. Serpere anguiculos, natare anaticulas, uolare merulas, cornibus uti uidemus boues, nepas aculeis, suam deniq; cuiq; naturam esse ad uiuendũ ducem. Item scorpiuros alia herba est, quam etiam heliotropium nominant, à nobis cum de sole disseremus, dicenda. Est & alius uermis locustæ similis, sine pennis, qui trixalis græce uocatur, latinum nomẽ non habet. Item tippula uermis est sex pedes habens, sed tantæ leuitatis, ut super aqua currens non desidat. Plaut. Neq; tippulæ leuius pondus est, quàm fides lenonia. quidam etiam leontophonem exiguum uermem esse dicunt, cuius cinis cum carne in cibo datus leonem necat, quod falsum esse inferius ostendemus. Item gurgulio uermis exiguus, de quo superius diximus, frumenta in horreis, satis'ue deuorans, dictus ita ob paruitatem, quod nil aliud sit, quàm guttur. Virgil. Populatq́; ingentem farris aceruũ gurgulio. Item gurgulio appellatur uia paten, & ueluti fistula quædam à naribus ad pulmonem, constans chartilagine, & carne, per quam spiritus meat, ac remeat. & hæc spiritalis fistula dicitur, sicut alia fistula, quæ ab ore ad uentrem transit gula, & cibalis fistula appellatur constans neruo, & carne. Item salamandra est uermis inter omnia uenenata maximum scelus. cætera enim siugulos feriunt, salamandra populos necare pariter improuidos potest. nam si arbori irrepserit, omnia poma inficit ueneno, & eos, qui ederint, interimit. idem facit, si in puteum cadat. saliua eius quacunq; parte corporis, uel in pede imo respersa omnis in toto corpore defluit pilus. est animal lacerti figura stellatum, nunquam nisi magnis imbribus proueniens, & æstate deficiens, cui tantus rigor, ut ignem tactum extinguat, non alio modo, quàm glacies. à suibus tamen sine nocumento manditur. Item uermis est lacerta, cuius duo genera: altera est maior, hæc lacerta uiridis dicitur: altera minor, hanc quidam Zignyda, alij chalciden uocant. in utroq; genere mas dicitur lacertus. Virgilius: Nunc uirideis etiam occultãt spineta lacertos. lacertus etiam brachium in homine dicitur. à quo fit lacertosus, hoc est robustus, ac ualidis lacertis. Lacertus etiam piscis est, de quo inferius dicemus. lacertam ore parère uulgus existimat, quod Aristoteles negat. Cõstat tamen eas non incubare, oblitas quo sint loco enixæ, quoniam huic animali nulla memoria est. Itaque catuli eorum per se erumpunt. ranas quoque quidam parum inter uermeis adnumerant. multa earum genera. Sunt ranæ terrestres licet in dulcibus aquis uiuant: sunt & marinæ. in mari ranæ

piscatrix dicitur: quoniam eminentia sub oculis cornicula turbato limo exerit, atq; ita assultanteis pisciculos pertrahit, donec eam propè accedant, ut assiliat. mares dum fœminas ad coitum cient, ololygones uocantur (ut supra diximus) è terrestribus quædam in uepribus tantum uiuunt. ob id à rubis rubetæ appellatæ. Græci phrynos uocant, maxime omnium geminis ueluti cornibus, plenæ ueneficiorum. Tradunt ossiculo eius, quod est in dextro latere, in aquam feruentem deiecto statim uas refrigerari, nec postea feruere, nisi exempto: & è contrario aliud esse in sinistro latere, quo deiecto feruere aqua uideatur: id apocynon uocari, quoniam canum impetus eo cohibeantur. aliæ inter harundines, fruticesq; uersantur: ob id à calamis dictæ calamitæ. hæ inter omneis & minimæ sunt, & uiridissimæ: & à quibusdam diphthitæ nominantur. Sunt etiam sine uoce, & si hauriantur, uentres boum distendunt. Est & rana parua arborem scandens, & ex ea uociferans, in cuius os siquis expuat, ipsamq; dimittat, tussi liberari dicitur. Tradit Democritus, quod siquis extrahat ranæ uiuenti linguam, nulla alia corporis parte adhærente, ipsaq; dimissa in aqua, illam imponat supra cordis palpitationem mulieri dormienti, quæcunque interrogauerit, uera responsurã. Inter uermiculos postremo apeis quoq; ponunt, & certe uermiculi sunt, dum nascuntur. ideo apes dictæ, quod sine pedibus sunt. Virgilius: Trunca pedum primo. quamuis aliqui apeis ab eo dictas uolunt, quod se pedibus inuicem tenent. ab hoc fit diminutiuum apecula, siue apicula: quoniam & apes, & apis dicimus in nominatiuo. & apiarium, locus in quo apes tenentur: quod & aluearium dicitur, ab alueorum multitudine. & mellarium à melle, & à melissis, hoc est apibus melisson. & apium herba, quam Græci selinon uocant, cuius plura genera. quod enim sponte in humidis nascitur, helioselinum uocatur. ἕλος enim dicitur palus. uno folio est, nec hirsutum. rursus in siccis hipposelinum, quo equi libenter uescuntur, pluribus folijs est, simile helioselino. id & petroselinum, & olus atrum, siue olisatrum nuncupant, ut supra ostendimus. tertium oreoselinum, quasi montanum apium, cicutæ folijs, radice tenui, semine anethi, minutiori tamen. his ferè omnibus apes uescuntur. Item ab apibus apiastrum, quod non est syluestre apium (ut Valla scripsit) sed herba, quæ à melissis melissephyllon appellatur, hoc est apũ folium, & à melle dicitur mellitena. nullo magis flore gaudent apes. copia ipsius facillime examina cõtinentur: & si ea purgantur aluearia, non fugiunt apes. In Sardinia hæc herba uenenata est. Item ab apis apiarius deducitur, qui curam apium habet, & alueos tenet. Plinius: Prouentũ enim sperant apiarij large florescente thymo. Et apiana uua prædulcis, quam præcipue insectantur apes, uespæ, muscæq;. nũc uulgo à muscis muscatula dicitur. Græci stican uocant. Item ab ape apiastra auis apeis comedens, quæ merops etiam uocatur, genitores suos recõditos pascens, pallido intus colore pennarum superne cyaneo, priori subrutilo. nidificat in specu sex pedum defossa altitudine. Virgilius: Meropes, aliæq; uolucres. manifestus hic Seruij error notatur, qui meropem inquit uiridem esse, & uiridiores pennas habere. creãtur autem apes ex bobus, sicut crabrones ex equis, fuci ex mulis, uespæ ex asinis. conduntur apes ex uergiliarum occasu, nec ante fabas florenteis ad opera, & labores exeunt. cum per cœlum licet, nullus operi perit dies. primum fauos construunt, hoc est cællulas, domosq;, à fouendo dictos, quod in ijs sobolem fouent. fingunt primo cera, dehinc melle implent. ceram ex floribus faciunt, quæ quanto iucundiore materia composita est, tanto in hac meliorem mella qualitatem accipiunt. melligenem capiunt è lacrymis arborum, quæ glutinum pariunt, ut salicis, ulmi,

arundinis, succo gummi, resina. his primum alueum intus totum, ut quodam tectorio illinunt, & alij amarioribus succis, ne aliarum bestiolarum auiditates ijs noceant. his fores quoque latiores circunstruunt. melligo hæc uocatur. primum fundamentum operis dicitur metys, hoc est purgamentum ceræ, ex quo partem aluei priorem apes illinunt. secundum pissoceron ex cera & pice, siue gummi, siue resina mistum, unde nomen habet. Græci enim πίσσαν picem uocant, κηρὸν ceram. tertium propolis dictum, hoc modo quasi suburbanum, quod ante alueum sit. propolin (Varro inquit) uocãt, quod apes faciunt ad foramen introitus, porrectum in alueum, maxime æstate. quam rem etiam nomine eodem medici uocant in emplastris. propter quam rem etiam carius in sacra uia, quàm mel uenit. Est autem propolis fauorum stabilimentum, qua omnes frigoris, aut iniuriæ aditus obstruuntur, odore etiã usq; adeo graui, ut quidam pro Galbano utantur. post hæc conuehitur erythace, quam alij sandaracham, alij cerinthum nominant. hic est apium, dum operantur, cibus, qui sæpe in fauorum inanitatibus sepositus inuenitur saporis amari, sed plenus humoris. gignitur autem rore uerno ex arborum succo. Varro: Erythacem uocant, qua fauos extremos inter se conglutinant, quod est aliud melle propoli. Itaque in hoc uim esse illinendi, quo circa examen, ubi uolunt considere, eum ramũ, aliam'ue rem oblinunt hoc admisto apiastro. Aristoteles: Aggerunt apes suis cruribus ceram, atque erythacen. Idem: Sed recondunt aliud quoq; cibarij genus, cui durities ceræ proxima: quod σανδαράχην, hoc est sandaracham nonnulli appellant. Idem: Habent etiam quo secundo cibo alantur, quod κήρινθος, hoc est cerinthus uocatur, uerum hoc deterius est, & dulcedine propè ficus. nam & cerinthe herba est folio candido, incuruo, cubitalis, capite concauo, mellis succum habente. erythace à coloris rubedine dicitur. græce enim ἐρύθημα rubor appellatur. cera ex omnium arborum, satorumq; floribus confingitur, excepto rumice, & chenopode herbis: quarũ prima uulgo nota est, secunda effigiem habet pedis anserini. Aristomachus Solensis tanto apum amore flagrauit, ut duodequadraginta annis nihil aliud fecerit. Hyliscus quoq; Thasius usqueadeo has in desertis coluit, ut agrius, hoc est agrestis fuerit cognominatus. apes intra sexaginta passus opus suum faciunt: consumptis autem in proximo floribus, speculatores ad pabula ulteriora transmittunt. noctu deprehensæ in expeditione, supinæ excubant, ut alas à rore defendant. interdiu stationes ad portas faciunt more castrorum: noctu usq; ad auroram quiescunt, donec una excitet omneis duplici, aut triplici bombo quasi tuba, aut cornu aliquo. tunc cateruatim prouolant, si dies futurus est quietus. uentos enim, imbreisq; prædiuinant, & tunc continent se tectis. cum ad opera processere, aliæ flores aggerunt pedibus, aliæ rorem ore. adolescentiores ad hæc opera exeunt, & supradicta conuehunt: seniores intus operantur, & aduecta disponunt. quæ flores portant, prioribus pedibus onerant femora. pedes priores rostro, & onere graues remeant. excipiunt eas ternæ, aut quaternæ, atq; exonerant. singulæ præterea sua officia habent: aliæ construunt, aliæ poliunt, aliæ suggerunt, aliæ ex eo, quod allatum est, comparant cibum. neque enim separatim uescuntur, ne operis, aut cibi, aut temporis inæqualitas fiat. primos ferè treis ordines inanes struunt, ne promptum sit, quod inuitet furantem. nouissimi maxime melle implentur. dum uehunt, secundos captant flatus, si procella oriatur apprehensis pediculo lapillis se librant. Sæpe etiam lapillum in humeros imponunt. laboranteis miro studio obseruant, cessantium inertiam notant, castigunt, sæpe etiam morte puniunt. omnium animan

tium mun

tium mundissimæ sunt. amoliuntur è medio cuncta, nullasq; inter opera spurcitias relinquunt. excrementa operantium intus unum congesta in locum diebus turbidis, & quando ab opere cessant, educunt. cum aduesperascit, minus, ac minus in alueo obstrepunt, donec una circunuolet, eodem quo excitauerat bombo, quasi somnum indicens, instar castrorũ, tunc repente omnes silent. domos primum plebeijs ædificant, deinde regibus. si prouentus largior speratur, etiam fucis. hæ cellarum minimæ sunt, sed ipsi maiores apibus. Sunt autem fuci sine aculeo uelut imperfectæ apes, nouissimæq; à fessis, & iam emeritis inchoatæ, serotini fœtus, & quasi seruitia uerarum apium. alimenta non congerunt, sed ab alijs conuecta consumunt. ad procreationem tamen sobolis conferre aliquid uidentur, insidentes seminibus, quibus apes figurantur. Itaq; ad fouendam, & educandam natam prolem familiarius admittuntur, exclusis deinde pullis extra tecta perturbantur. Virgilius: Ignauum fucos pecus à præsepibus arcent. multæ apes singulos fucos aggressæ trucidant. Quidam tamen fucos proprium genus esse existimant, quemadmodum ex eodem genere fures, lata aluo ad furandum pronos: ita appellatos, quia furtim deuorant mella. alij fucos ex apibus fieri putant. aculeum enim apibus uentri insertum esse, qui si ad unum ictum infixus fuerit, illas statim emori: sed cum in tantum fuerit adactus, ut intestinum sequatur, sic fucos ex apibus fieri, nec mella facere, ueluti castratis uiribus, sed sola frequentia fœtui prodesse. fucus etiam herba, quæ græce φῦκος θαλάσσιον, latine fucus marinus dicitur. tria eius genera, latum, & alterum longius quadamtenus rubens, tertium crispis folijs, quo in Creta uestes tinguntur: à nostris etiam alga dicitur, & tertium genus alga rufa appellatur. Ab hoc fuco uerbum deducitur, & passiuum eius fucor, quod est coloro, & coloror. unde fucatæ mulieres dicuntur, quæ uel medicamentis quibusdã colorantur, uel uitia corporis inductis coloribus tegunt. & fucus color ipse, siue medicamentum dicitur. Plaut. Vitia corporis fuco occulunt. Virgilius fucum pro cera posuit, quæ ex diuersorum colorũ floribus colligitur, fucosq;, & floribus oras explent. fucus etiam pro fraude metaphorice ponitur, in qua ueritas occultatur. Terentius: Et per alienas tegulas uenisse clanculum per impluuium, fucum factum mulieri. hinc fucilis res falsa dicitur, & quasi fucata. fœtus quomodo progenerẽt apes, magna est inter eruditos contentio. nunquam enim uisus est apum coitus. multi existimauerunt cõpositis floribus aptissime confici. Virgilius: Illum adeo placuisse apibus mirabere morem, Quod nec concubitu indulgent, nec corpora segnes In uenerem soluunt, aut fœtus nixibus ædunt. Verum ipsæ è folijs natos, & suauibus herbis, Ore legũt: ipsæ regẽ, paruosq; quirites Sufficiunt, aulasq;, & cerea regna refigunt. alij coitu unius, qui rex dicitur, generari apeis existimant. hunc esse solum marem præcipua magnitudine, ne fatiscat. ideoq; fœtum sine eo non ædi, apeisq; reliquas non tanquam ducem, sed tanquam marem fœminas comitari. Sunt autem reges maiores paulò, quàm cæteræ, & oblongi, rectioribus cruribus, sed minus amplis pennis, pulchri coloris & nitidi, leuesq;, ac sine pilo. dubium an careat aculeo maiestate tantum armatus, an aculeum quidem ei natura dederit, sed usum eius negarit. quod regem decet clementem esse, nec arma, nisi per ministros, ubi ius postulat, exercere. hoc certe constat regem aculeo non uti. mira plebis circa eum obedientia, cum procedit, unà est, totum examen circa eum conglabatur, cingit, tuetur. uideri ab aliquo nõ sinit. alijs temporibus cum plebs in labore est, ipse intus opera circuit, exhortãti similis, solusq; immunis. Satellites quosdam, & quasi lictores circa se continue habet, qui imperata fa

ciant. nunquam nisi migraturo examine foras exit. in procedendo se quæque proximam illi cupit esse, & in officio conspici gaudet. fessum subleuant humeris, fatigatũ ex toto portant. ubi ille consedit, omnes castrametantur. rege defuncto mœret plebs ignauo dolore, non cibos conuehit, non exit, tristi tãtum murmure circa corpus conglobatur, tandem fame moriuntur. cum uero alias apeis defunctas educunt, tristitiam quandam ostendunt, & funerantium more comitantur exequias. color regis melleus est, quasi electo flore ex omni copia factus. neq; uermiculus nascitur, ut cæteræ apes, sed statim penniger est. cæteræ, cum formam capere cœperunt, nymphæ appellantur. Aristoteles: οὐχ ἅμα δὲ ἐν πᾶσι τοῖς κυττάροις ἔνεστιν ὁ γόνος, ἀλλ᾽ ἐνίοις μὲν ἤδη μεγάλα ἔνεστιν, ὥστε καὶ πέτεσθαι, ἐνίοις δὲ νύμφαι, ἐν τοῖς δὲ σκώληκες ἔτι. hoc est: Non æquus in omnibus alueis fœtus. In quibusdam enim magni iam sunt, ut uolare queant, in alijs nymphæ, in alijs etiam uermiculi. Sirenes, & cephenes imperfectæ apes sunt, & inutiles operi, nisi quod multitudine, quæ ad calorem multũ confert, fœtus adiuuant. quo enim maior eorum turba est, eo maior fit prouentus. Aristoteles: Fœtus apium sirenũ, & cephenum albi, quamdiu uermiculi sunt. postquam creuere, fiunt apes sirenes, & cephenes. clerum abortum apium esse Plinius scribit, cum fœtum morbo, aut ignauia, aut naturali infœcunditate non eduxere. in quo certe miror uirum alioqui doctissimum errasse. clerum uermiculum esse constat nocentẽ aluearibus. Aristoteles: Examina infestantur clero. sic enim uocant uermiculos, qui in pauimento nascuntur, ex quibus crescentibus uelut aranea abducitur alueo, & faui carie pereunt. hinc morbus quoque eiusmodi clerus uocatur, hoc est fauus cum fœtu putrefactus. cum uero alia causa, utputa morbo, aut ignauia, aut infœcũditate naturali fœtum non peragunt, blapsigonia dicitur, quasi prolis detrimentum, ἀπὸ τοῦ βλάπτω, quod noceo est, & γόνος fœtus. cum deficit alicuius aluei cibus, impetum in proximos rapinæ studeo faciunt, at illæ contra dirigunt aciem, & alijs quoque causis sæpenumero dimicant duo imperatores. acies instruunt, utroq; suos euocante commilitones: quæ dimicatio iniectu pulueris, aut fumo tota dirimitur. Virgilius: Hi motus animorũ, atq; hæc certamina tanta, Pulueris exigui iactu compressa quiescent. Gaudent plausu, ac tinnitu æris, atq; euocantur. postquam effecto opere, & educto fœtu, functæ sunt omni munere, exercitationem nihilo minus solennem habent, spatiatæq; in aperto, & gyris in alto æditis, tum demum ad cibum redeunt. uita eis longissima septem annorum est. alueum nunquam ultra decennium durasse produnt. Sunt qui mortuas, si intra tectum hyeme seruentur, deinde sole uerno torreantur, ac ficulneo cinere toto die foueantur, reuiuiscere existiment. Quando uero in totum amissæ sunt, uentribus bubulis recentibus cum fimo obrutis, uel (ut Virgilius scribit) iuuencorum corpore exanimato reparantur. odere fœdos odores, & infectos fugiunt procul, itaque unguenta redolenteis infestant. Vua in apibus dicitur, quando examen conglobatum botri instar dependent. Virgilius: Hic uero subitum, ac dictu mirabile monstrum Aspiciunt, liquefacta boum per uiscera toto Stridere apeis utero, & ruptis efferuere costis, Immensasq; trahi nubeis, atq; arbore summa Confluere, & densis uuam dimittere ramis. Seruius: Vuam dimittere, id est in morem uuæ botryonem defluere, quod Græci dicunt βοτρυδόν. Columella: Deinde cum examen glomeratum in proximo frondentis arbusculæ ramo consederit, animaduertito, an totum examen in speciem unius uuæ dependeat. Iuuenalis: Sollicitus tanquam lapides effuderit imber, Examen'que apium longa consederit uua. Plinius: Tunc ostenta faciunt

priuata; ac publica uua dependente in domibus, templis ue
sæpe expiata magnis euentibus. Sedere in ore infantis Platonis, tum etiam summitatem illam præduleis eloquij portendentes. Græci quoque hoc ipso loquendi modo utuntur: βοτρυδὸν ἐξηρτῆσθαι τὸ σμῆνη. Cera est, quæ fit expressis fauis, & aura purificatis. optima est, quæ punica uocatur, omnium candidissima: proxima, quæ maxime fulua. nomen à græco habet. κηρίον enim Græci fauum uocant, κήριον cereum. nigrescit addito chartarum cinere, sicut anchusa admista rubet. Cera aliquando pingere maiores nostri solebant. quapropter & tabellæ ita pictæ ceræ uocabantur. Ouidius: Perlege dispositas generosa per atria ceras. è cera etiam fiebant pugillares, in quibus scribere mos erat. unde ceras aliquando pro libellis, siue epistolis, ac etiam ipsis pugillaribus capimus. Iuuenalis: Non ne libet medio ceras implere capaces Quadriuio? pariēti quoque depicto, & armis cera punica cum oleo liquefacta, candens setis inducebatur, iterumq; admotis gallæ carbonibus adurebatur ad sudorem usque: postea candelis subigebatur, deinde lineis puris, ut sicut marmora niteſcerent. Plinius: Varios q; in colores cera trahitur ad innumeros mortalium usus, paricumq; etiam & armorum tutelam. ab hoc fit cerare, & incerare uerbum, quod est cera tegere. Persius: Genua incerare deorum. & cereus adiectiuum, quod aliquando ex cera fit, ut cerea candela, ad differentiam eius, quæ ex seuo est, siue alio pingui. aliquando mollem, ac facilem, & tanquam cera tractabilem. Horatius: Cereus in uitium flecti, monitoribus asper. & nonnunquam pinguem. Acciu s: Pinguem turturem, cereamq; ficedulam, à ceræ uidelicet colore. quandoq; unctum. Martialis: Cerea si pendet lumbis, & trita lacerna. cereus uero substantiuum funale significat, quem in Saturnalibus solebant humiliores potentioribus, cum candelis pauperes, locupletes cereis uterentur. Martialis: Hic tibi nocturnos præstabit cereus ignes. Item à cera cerinus color (de quo supra diximus) Item syncerum, quod proprie significat integrum: tractum ab eo, quod qui diuidere fructum communem alueorum cum socio uolunt, simul cum cera mel partiuntur: quod si mel tantum sine cera consignent, fraudant socium, nec agunt integre. Sunt qui tradant societate fraudata alueos mori. Syncerum itaque dictum, quasi simul cum cera. σὺν enim apud Græcos simul significat in compositione, quemadmodum apud nos Con. unde synæresis dicitur figura, quæ diuersa coniungit, ut cum dicimus Antoni gladios, pro Antonij, & derit pro deerit. & synagoge coadunatio. & synalœphe, quasi compressio, cum de fine dictionis uocalis abijcitur, sequenti dictione incipiente à uocali, ut: Semper eg' auditor tantum? & syncope concisio, cum litera, uel syllaba de medio dictionis abscinditur. & syncategorematica consignificatiua. & Synchysis confusio. est enim (ut Donatus inquit) hyperbaton undique confusum, ut illud Virgilij: Treis notus abreptas in saxa latentia torquet, Saxa uocant Itali medijs quæ in fluctibus aras. & synechon, cõtinens. & synecdoche conceptio, cum à parte totum, uel à toto pars intelligitur. à parte totum, ut flammas cum regia puppis, hoc est nauis. à toto pars, ut: Quam multæ glomerantur aues, ubi frigidus amnis Trans portum fugat. & syllepsis figura, quæ dici latine conceptio potest, quando pluratiua dictio singulari uerbo cohæret. Virgilius: Sociis, & rege recepto. aut singularis plurali uerbo cõnectitur. Idem: Sunt nobis mitia poma, Castaneæ molles, & pressi copia lactis. aut pro multis unus ponitur. Idem: Armato milite complet. aut pro uno multi. Idem: Vos ò Calliope precor aspirate canenti. & synodus conuen-

tus, siue conuenticulum. & synonyma, quæ sub diuersis uocibus idem significant. & synatrœsmus figura, quæ & singulis uerbis, & plurium uerborum coniunctione fieri potest. Singulis hoc modo: Sed cum ad supplicium sumendum se confirmaret, multa simul eum reuocabant officia, consuetudo, tempus, existimatio, periculum, religio. plurium uerborum coniunctione sic: nemo enim nocens sine summo mœrore est Iudices, sed multa simul eum perturbant, quod adest solicitudinis plenum, quod futurum est formidolosum. Lex paratum supplicium ostentans, uitia ex uitijs coacta, occasionem arguendi maleficij captans inimicus, quæ quotidie uehementer eius animum excruciant. & polysyntheton figura, cum sententiæ multorum articulorum conuenienti copia continentur: ut ille hunc pœna constrictum trahebat, hic autem uociferabatur. concursus uero non mediocris erat. cum tamen omnes opitulari uellent, sed nemo audiret: neque ibi magistratus aderat, nec circunspicientes, quò potissimum confugeremus, reperiebamus. & syncaceosis figura, quæ docet diuersas res coniungere, & communi opinioni cum ratione aduersari, ut nec hominis auari, atque asoti unum, atq; idem uitium est. uterq; enim nescit uti, atque utrique pecunia dedecori est. Quare merito utriq; pari pœna afficiuntur, quos pariter non decet habere. & synonyma figura, quæ communio nominis interpretatur. utimur autem eo genere elocutionis, quoties uno uerbo non satis uidemur dignitatem, aut magnitudinem rei demonstrare. ideoq; in eandem significationem plura conferuntur, ut si dicamus, prostrauit, afflixit, perculit. & asyndeton, quod incompositum, siue solutum à latinis dicitur, cum demptis disiunctionibus, & præpositionibus, diuersa proferuntur. Cicero: Expecto uim edicti, securitatem prætoris, fauores oratori, cupio, opto damnari Apronium. & syntaxis, quæ latine constructio, siue coordinatio interpretatur. & synthesis, quæ compositio à nostris dicitur, fitq; cum singulare nomen multitudinem significans cum uerbo plurali coniungitur, ut: Pars in frusta secant, & turba ruunt. Synthesis etiam uestis genus est, de qua supra diximus. & Symmachus nomen proprium, quod significat concertatorem, auxiliatorium. & Symmachia auxilium, concertatio. & Symmetria commensuratio. cuius tamen latinum nomen in usu non est. Plinius: Nondum habet latinum nomen Symmetria. & Sympathia usitatissimum apud Latinos, quod dici compassio potest. & Symbole commissura. & Symbolum indicium, quasi simul collatum, de quo alibi diximus. & Symmathetes condiscipulus. & Symposium compotatio. & Syndipnium concœnatio. & Sympotes compotor. & Sympotria compotrix. & Symphitum herba, de qua alibi diximus, coagulum, siue conserua latine appellata. & Symphonia consonantia. & Synœcus cohabitator, contubernalis. & Systole correptio. & Syngraphum, de quo alibi diximus. & Symplegma complexus, concursus. & Symplegades insulæ ponti mille quingentis passibus ab Europa distantes: Cyaneæ ab alijs dictæ. Symplegades autem ob id appellatæ, quod inter se concurrisse aliquando fabulis traditur. id autem fictum iccirco est, quoniam paruo discretæ interuallo, ex aduerso intrantibus geminæ cernebantur, paulóque deflexa acie, coëuntium speciem præbebant. & Sympudearia funera à ueteribus dicebantur, quibus ludos adhibebant, quasi simul pudenda. uerum ut ad propositum reuertamur. quoniam quæ integra sunt, etiam incorrupta sunt, ponitur aliquando syncerum pro puro, incorrupto, immaculato. Horatius: Syncerum est nisi uas, quodcunque infundis acescit. ab hoc fit synceritas, hoc est integritas. & syncere integre. cuius contrarium est

insyncerum, hoc est uitiatum, corruptum. Virgil. Insyncerus apes tulerit cruor. Simili quoque modo procerum à cera deducitur, quod proprie significat prolixum, & in longum productum, quasi ad similitudinem ceræ extensum. à quo procerus longitudo, aut prolixitas. & proceriter aduerbium, extense. proceres uero capita trabium proprie dicuntur, hoc est mutili quidam extantes. à quo principes ciuitatis sunt proceres appellati, quod ij ita in ciuitate eminent, sicut illi in ædificijs. quidam tamen procerum à crescendo, quasi procretum, hoc est excretum dictum uolunt. & Procris Cephali uenatoris uxor fuit. Proconesſus urbs fuit in minori Asia. Item à cera cerinthe, herba est folio candido incuruo, cubitalis, capite concauo, mellis cum cera misti saporem habente, cuius florum auidissimæ sunt apes. Item à cera cerotum, siue ceratum, Græce κηρωτόν, de quibus supra diximus. aceratum à ceræ priuatione, quod significat luxum cum paleis mistum. & ceroma, quod ceroto simile sit. Ceroma enim dicebatur, quo ungebantur athletæ, dum certaturi erant. hoc uero ex oleo, terráq; constabat, nec ex omni quidè terra, sed ex quibusdam eius generibus, quibus robustiora fieri corpora, & ad tolerandos æstus, atq; algores firmiora arbitrabantur. ut erat albida quædam terra pertenuis, ex Albano agro, & rubrica, & Baianus puluis, & qui iuxta montem Vesuuium colligebatur, aliáq; huiusmodi terræ complures. adhibebatur quippe oleum tum ad agilitatem præstandam, ut corpora lubrica fierent, tum quod natura olei est tepefacere membra, & contra algores munire. tertia uero ad indurandos magis artus, & ad uersus æstum firmandos adungebatur. Statius de palæstris: Postquã oleo gauisa cutis, petit æquor uterque Procursu medium, atq; hausta ueslitur harena: Tum madidos artus alterno puluere siccãt, Collaq; demersere humeris, & brachia late Vasta tenent. tanta uero quorundã in inueniendis ad huiusmodi concertationes terris cura fuit, ut tradant Patrobam Neronis principis libertum ex Aegypto aduehi fecisse arenam è Nilo tenuissimam, duntaxat ad corpora palæstræ studijs exercenda. Patrobæ huius mentionem facit Martialis: Vexat fœpe meum Patrobas confinis agellum. Contra libertum Cæsaris ire times. Lacedæmonium ceroma, aqua frigida uocabatur, quoniam Lacedæmonij pueros suos ad tolerandos æstus, atque algores eiusmodi aqua madefactis corporibus obdurabant. unde apud Virgilium Seruius, dum locum illum exponit: Natos ad flumina primum deferimus, sæuoq; gelu duramus, & undis: Laconum (inquit) morem exprimit. Martialis: Cur Lacedæmonio luteum ceromate corpus Perfundit gelida uirgine, ne coëat, atqui ceroma illud, quod peractis ludis ex athletarum corporibus distringebatur, admisto luto, ac sudore, cœnoq; ad uarios medicinæ usus utile erat, ideóque magna diligentia custodiebatur. à strigili, siue stringendo strigmentum hoc uocabant: tanta in gymnasijs Græcorum luxuria, ut aliquando magistratus ludorum octingentis festertijs strigmenta huiusmodi uendidisse tradantur. Plinius: Quin & sordes hominis in magnis fecere remedijs quæstuosorum gymnasia Græcorum: quippe ea strigmenta molliunt, calefaciunt, complent sudore, & oleo medicinam facientibus, efficaciora ad eadem strigmenta à balneis: & ideo miscentur suppuratorijs medicamentis. Nam illa, quæ sunt è ceromate permisto cœno articulos tantum molliunt, calefaciunt, discutiunt efficacius: sed ad cætera minus ualent. Ponitur etiam aliquando ceroma pro loco, in quo palæstritæ ungebantur. Martialis: Si lentum ceroma teris. Plinius: Idem palæstras athletarum imaginibus, & ceromata sua exornant, & uultus Epicuri per cubicula gestant, ac circunferunt secum. Item à cera

cerium deducitur, quod faui similitudinem habeat. Dicitur à Græcis κηρίον. ulceris genus est, idq; duas species habet: alterum est subalbidum furunculo simile, sed maius, & cum dolore maiore. quod ubi matuescit, habet foramina, per quæ fertur humor glutinosus, & purulentus, nec tamen ad iustam maturitatem peruenit. si diuisum est, multo plus intus corrupti, quàm in furunculo apparet, altiusq; descendit. raro fit, nisi in scapulis. alterum est minus super corpus eminens, diuturnum, latum, subuiride, magis exulceratum: siquidem ad singulorum pilorum radices foramina sunt, per quæ fertur humor glutinosus, subpallidus, crassitudinem mellis, aut uisci referẽs. si inciditur, uiridis intus caro apparet, dolor, & inflammatio ingens est. Plinius: Ramorum fici teneri catiliculi cum melle ulceribus, quæ ceria uocantur, illinuntur. Idem: Grossa illitæ cum melle, & folijs ceria sanant, & canis morsus. Item à melle, & cera melliceris mellicerides, gangilia, atheromata, stratomata, tubercula sunt eiusdem fere generis, quæ & in ceruice, & in ilijs, & in lateribus oriri solent. habent inter se mediocres differentias. quandoquidem neque periculo terrent, neque diuerso genere curantur. omnia autem incipiunt à paruulo, & diu, paulatimq; increscunt, ac tunica sua includuntur. quædam ex his dura, ac renitentia, quædam mollia, cedentiaq; sunt: quædam spatio nudantur: quædam tecta capillo suo permanente, fereq; sine dolore sunt. gangilia renituntur, atheromati subest quasi tenuis pulticula: stratomati pingue quiddam, idq; latissime patere consueuit. melliceridi liquidior humor, idemq; pressim circunfluit, unde à melle, & cera, hoc est à fauo nomẽ accepit. Plinius: Melilotus deferuefactus in uino dulci, peculiariter contra melliceridas efficax. Item à cera cerosus, id est ueluti ceram habens admistam. unde mel cerosum nondum depuratum, & adhuc cera commistum. Plin. Testes fibri nõ adulterati hammoniaci coloris esse debent, circundati liquore ueluti mellis cerosi, odoris grauis, gustu amaro, & acri. Item cerites lapis, de quo supra diximus, à ceræ colore. mel uero à græco deductum, quod dicitur μέλι, unde μελίττα mellã, & μέλιττοι, siue μέλισσαι apes. mel optimum est, ubi optimorum florum copia abundat, hinc mel Atticum cæteris præferunt, quod & hymettium dicitur. Hymetus enim mons est Atticæ regionis iucundissimus, & omnium Græcorum montium obtinens principatum, diuersis floribus, & thymo maxime abundans. quapropter in eo repertas primo apeis uolunt Erichthei temporibus, quamuis aliqui in Thessalia potius uelint sub Aristæo, alij qui in insula Co, ut Eumenes, nonnulli in Creta temporibus Saturni, ut Menander. Virgilius: Semper frondentis Hymeti. Iuuenalis: Dulciq; senex uicimus Hymeto. Martialis: Hoc tibi Theseipopulatrix misit Hymeti, Pallados à syluis nobile nectar opus. Ex hoc mõte marmora etiam pulcherrima cauabantur. Plin. L. Crassus orator primus peregrini marmoris columnas habuit Hymetias. post Atticum mel primum locum obtinet Siculum ex Hybla. Hic mons est, & regio Siciliæ, in qua thymi, & salicum copia. Idem mons Megara uocatur. Apium ibi magna copia, quæ ab eo Hybleæ dicuntur. Virgilius: Hyblæis apibus florem depasta salicti. Martialis: Cum dederit Siculis mediæ de collibus Hyblæ, Cecropios dicas tu licet esse fauos. Sed ex melle Attico illud præstantius esse putatur, quod ad argentarias gignitur, uocaturq; Acapnistum, quod genere quodam compositionis à fumo purgatum sit. quippe à priuatiua particula est, καπνὸς fumus. alicubi faui cera spectabiles sunt, ut in Pelignis. Alibi mellis copia, ut in Creta, Cypro, Africa. Alibi magnitudine, ut in Septẽtrionalibus regionibus, uiso iam in Germania octo pedum longitudinis

fauo. Vernum mel anthinum uocatur, quod ex floribus fauũ conſtruantur, quos Græci ἄνθη appellant: Mel uero æſtiuum uocatur horæum, quod Græci omneis fructus æſtiuos nominant horæos: quoniam id tempus per excellentiam horam uocant. in omni melle, quod per ſe fluxit, optimum eſt, appellatur quæ tacitum. Tertium genus mellis ſylueſtre eſt, eximitur quepoſt primos autumni imbreis. Ericæum id uocant ab Erica frutice, quam & Siſarum nominant. Folia habet tamarici ſimilia. Hæc tum herba ſola floret in ſyluis, ideóque melli nomen præbet. Plurimi fideriten eam appellant: Athenienſes tetraditen. Cum eximenda ſunt mella, apes abigi fumo debent, ne uel iraſcantur, uel ipſæ auidius uorent. Acraton mel purum, atque integrum dicitur, quod neque aceſcere incepit, nec ullum paſſum eſt uitium. Bithymum mel dicitur, quod ex utriuſque thymi floribus collectum eſt. Duo enim ſunt thymi genera, candidum, & nigrum. Hoc genus mellis album non fit, ſed eſt oculis, & ulceribus aptiſſimum.

Tantum autem refert in apibus pabulum, ut mella quoque uenenata naſcantur: Herba eſt Heracliæ in Ponto alba, uexatio quidem iumentorum, ſed præcipue caprarum, quam ægolethron uocant, à capris interimendis. αἶγα quippe Græci capram nominant, ὀλέθριον pernitioſum, exitiale. huius flore concipiunt mella, noxium uirus, cum aquoſo uere marceſcit: quapropter non ſit hoc omnibus annis. Aliud quoque mellis genus in eodem Ponti ſitu, quod ab inſania, quam gignit, μανόμελυ uocant. id exiſtimatur fieri flore rhododendri, qui fruex eſt, quem & rhododaphnen nominant. Et nerium folio ſimilis amygdalæ, ſed maiori, pinguioriq; ſemine patenti, ut cornu, intus lana, ſimilis hyacintho, radice oblonga, guſtu ſalſa. anguſta folia eius, quadrupedum ſunt uenenum.

Capræ, ſi aquam biberint, in qua folia eius maduerint, mori dicuntur. & in Perſide, & in Mauritania uenenati faui gignuntur. Item in Corſica. Ouidius: Quam puto de gelidæ collectum flore cicutæ
Melle ſub infami Corſica miſit apis.
Mel quidam dicunt cœli ſudorem eſſe, alij ſiderum ſaliuam, alij purgantis ſe aëris ſuccum. conſtat ſanè ex aëre decidere, ſiderum maxime exortu ſublucanis temporibus. Itaque cum prima aurora folia arborum melle roſcida inueniuntur. à melle mellatio dicitur uindemia mellis. Plinius: Aeſtiua mellatione decimam partem apibus relinqui placet. Idem: Hæc ergo mellatio idibus ferè Nouembris includitur. Item melligo, quæ proprie ſignificat ſuccum illum è lacrymis arborum, ſiue florum, quem apes deuorant. Poſtea ad alueos regreſſæ, euomunt, operaq; componunt. Plinius: Primum itaque fauos conſtruunt, ceram fingunt, deinde ſobolem, poſtea mella. Ceram ex floribus, melliginem è lacrymis arborum, quæ glutinum pariunt, ſalicis, ulmi, arundinis ſucco, gummi, reſina. His primum alucum ipſum intus totum, ut quodam tectorio illinunt, & alijs amarioribus ſuccis contra aliarum beſtiolarum auiditates. Ponitur tamen melligo pro ſucco cuiuſcunque fructus floreſcentis adhuc, atque immaturi. Idem: Omphacinum è uite fit Piſtia, aut Aminea, cum ſint acini ciceris magnitudine ante canis ortum. In prima lanugine demetitur uua, eius que melligo, & reliquum corpus ſole coquitur, nocturni rores cauentur. In fictili condita melligo colligitur, ſubinde Cyprio ære feruatur. Item à melle Mellonia, mellis dea eſt. & melleum, quod eſt mellis, ut melleus color, melleus ſapor. Aliquando etiam dulce, ut mellea uox, melleus puer. Et mellitum, quod melle con-

ditum eſt. & melliſluum, ex quo fluit, aut fluere uidetur mel, hoc eſt dulce, iucundum, ut melliflua oratio, melliſluus ſermo. & mellíloquus, qui dulce loquitur (ut Cicero inquit) è cuius ore melle dulcior fluit oratio. & melimela, mala dulcia, quod ſint mellei ſaporis: eadem muſtea uocantur à celeritate naſcendi. prima enim proueniunt. uulgo nana uocant, à paruitate arborum, in quibus producuntur. Martialis: Infanti melimela dato, ſatuasq; mariſcas. Nam mihi quæ nouit pungere, Chia ſapit. Et mellis animal. quod ſit mellis auidiſſimum, & aluearibous ſemper infeſtum. uulgo id taxonem uocant, in cauernis uiuens aſperum, mordáxque, magnitudine uulpis, colore felis, capite albis, ac nigris ueluti lineis diſtincto, roſtro inſtar ſuis oblongo, pelle aſpera, atque prædura. quapropter ex ea pharetras, & canum collaria obtegunt.

Varro: Ne uulnerentur canes à beſtijs, imponuntur ijs collaria, quæ uocantur mellium, id eſt cingulum, circum collum ex corio firmo cum clauis capitatis. Frontinus: Et ſcuta erant mellium pellibus tecta. Plinius: Hanc eſſe mellibus in metu ſolertiam, ut ſufflata cute diſtentæ ictus hominum, & morſus canum arceant. Ignorauerunt hoc longiſſimis temporibus Latini omneis, Græciq; alij aliter hoc uocabulum exponentes. Nos primi omnium errorem hunc, ut pleroſque alios è noſtrorum mentibus oſtenſa ueritate diſcuſſimus. Et melos, cantus, ſuauitas, quod & neutrum & indeclinabile eſt. Perſius: Cantare credas Pegaſeium melos. Et melodia, quod interpretatur melleus cantus. Quidam dicunt melos proprie uocari cantum paſtoralem. & Meliſſus proprium nomen. Fuit rex Cretenſis antiquiſſimus, qui primus dijs ſacrificauit, habuitq; filias duas, Amaltheam, & Meliſſam, quæ Iouem infantem caprino lacte, ac melle nutriuerunt. Item à melle Melite inſula, melle abundans in Africa uerſus Pachynum Siciliæ promontorium, unde catelli afferebantur Melitenſes, ſiue Meliteæi appellati. Erraſſe in hoc Plinium conſtat, qui Melten inſulam, ex qua Melitenſes catuli feruntur, ſcribit inter Curcuram eſſe, quæ Melæna cognominata eſt, & Illyrium. Lapſum autem in hunc errorem exiſtimo cognatione uocabuli. Nam Melitine inſula in Adriatico fuit non longe à Curcura, quæ dicitur Melæne. Ptolemæus: Inſulæ ſunt in Dalmatia Iſſa, quæ & urbs eſt. Pharia, quæ & urbs. Nam Pharus parua Aegypti inſula dicta eſt contra Nili hoſtia, ita appellata à Nauclero Menelai, cui id nomen fuit, ibi ab aſpide interempto, & ſepulto. In hac Alexander Macedo nouam urbem condere ſtatuit. Sed cum magnæ ſedis capax non eſſet, ex illius aduerſo condidit Alexandriam. In eadem ingens turris fuit, nauigantibus lumen exhibens, à Philadelpho rege conſtructa, quæ inter ſpectacula orbis numeratur. Hinc turreis omnes ex quibus lumina nauigantibus exhibentur, nonnulli Pharos appellant. à Pharia inſula Pharienſis deducitur. à Pharus Pharius. Phariſæi ſecta quædam Iudæorum fuit, religioni indulgens. Præterea inſulæ in Dalmatia Curcura, Melæna cognominata. Meluten uero in Africa fuiſſe idem Ptolemæus apertiſſime ſcribit. & Strabo: τοῦ δὲ πελάγους πρόκειται νῆσος μελίτη, ὅθεν τὰ κυνίδια, ἃ κελλοῦσι μελιταῖα. hoc eſt: Pachyno adiacet inſula Melite, ex qua catuli ſunt, quos melitæos appellant. Melitinen quoq; à copia mellis appellatam arbitrantur. Item à melle melitites potionis genus dulcis, quod fit ex melle & muſto, quinq; congijs auſteri muſti, congio mellis, & ſalis cyatho ſufferuefactis, differtq; à mulſo, quod mulſum eodẽ quidem modo, ſed ex ueteri uino fit.

quod facillime

quod facillime cum melle concorporatur. Reuocat hoc auiditatem cibi, aluum mollit frigido potu, calido ſiſtit, corpora auget. Multi longitudinem ſenectæ mulſi tantum potu ſine alio cibo tolerauere. cum diuus Auguſtus Pollionem Romulum centeſimum iam annum excedentem interrogaſſet, qua nam ratione uigorem illum animi, corporiſq; cuſtodiſſet, reſpondiſſe illum tradunt, intus mulſo, foris oleo. A mulcendo autem dictum eſt mulſum, quaſi mele delinitum. Mulcere enim delinire eſt, quaſi mellicere, hoc eſt melle reddere. Pacuuius: Quid me obtutu terres, mulces laudibus? Hinc demulceo fit, hoc eſt delinio. & mulciber dictus Vulcanus, quod molliat ferrum, ac mitius reddat. Mulſa etiam aqua, ſiue hydromeli dicitur, quæ fit deſpumato in ea melle, præclaramq; utilitatem habet, in cibo ægrotantium leui, uiribus recreandis, ore, ſtomachoq; mulcendo, ardore refrigerando. Tradunt etiam hunc potum utilem eſſe hominibus animi humilis, atque præparci, quos micropſychos appellant. Eſt etiam melitites lapis, qui ſuccum emittit dulcem, mellitúmque tuſus, & ceræ miſtus eruptionibus, pituitæ, maculiſq; corporis medetur, & faucium exulcerationi. Item à melle thalaſſomeli, quod fit æquis portionibus maris, mellis, imbris, fictiliq; uaſe, & picato conditur. & elæomeli oleum, quod in Syria ex ipſis oleis manat ſapore melleo, non ſine nauſea, aluum emollit, bilem detrahit. & Oxymeli, quod & acetum mulſum appellatur. id hoc modo ueteres temperabant: mellis heminas decem, aceti ueteris heminas quinq, ſalis marini pondo, tymbræ quadrantem, aquæ marinæ ſextarios quinque, pariter coquebant deferueſcente decies cortina, atque diffundebant, inueterabantq;. item à melle mellaria, de quibus ſupra diximus, quæ & apiaria dicuntur, & aluearia, & meliſſones uocantur. & mellarij, qui opus mellis exercent, & ab apibus dicũtur apiarij. & mellarium uas, quo in ſacrificijs Maiæ deæ ueteres utebantur, in quo non mel, ſed uinum inditum erat. & uinum ipſum ſub lactis nomine ferebatur, quod Faunus eius pater in amorem illius lapſus, cum uoluntati ſuæ repugnantem haberet, primo uirga myrtea uerberatam, deinde uino ſopitam compreſſit, in ſerpentem transfiguratus, propter quod & myrteam uirgam in templo eius haberi nefas erat, & ſuper caput eius extendebatur uitis, qua maxime eam pater decipere tentauerat, & uinum in templum eius non ſuo nomine ſolebat inferri. item meliceria, de quibus paulo ante diximus, à melle, & cera. item melilotos, quaſi dulcis, & mellea lotos, herba eſt notiſſima, & ubiq; naſcens, apium cibus. Laudatiſſima tamen in Attica, ubicũq; uero recens, nec candicans, & croco quàm ſimillima, quanquam in Italia odoratior, & candida eſt. Dicitur latine ſcrtula regia, à ſerts, quæ ex ea fiunt. Ouidius: Pars thyma, pars rores, pars meliloton amant. Lotos proprie herba eſt in Aegypto, quam Homerus inter herbas ſubnaſcenteis deorum uoluptati primam nominauit. Hæc recedentibus aquis Nili prouenit ſimilis fabæ, in cuius capite fructus eſt papaueri ſimilis, intus grana ceu milium, ex quo incolæ faciũt panem, radicem habet mali cotonei magnitudine opertam nigro cortice, qualis eſt qui caſtaneas tegit, interius candidum corpus gratum cibis & crudum, & coctum. Ab hac ſata fit lotomeira, ex cuius ſemine ſimillimo porri fiunt panes in Aegypto à paſtoribus maxime aqua, uel lacte ſubacto. Negant quicquam illo ſalubrius eſſe. nam qui eo uiuunt, nec dyſenteria, nec tenaſmo, nec alijs morbis uentris infeſtantur. Eſt & alia lotos, quam multi trifolium dicunt. item alia lotos agreſtis in Libya naſcitur haſta duobus cubitis longa, ramos pluri mos proferens, folia ſimillima trifolio, ſemen minus, quàm fœnogræco, guſtu uenenoſa. Quidam etiam loton milium uoca-

uere. Eadem Africa loton aliam inſignem arborem gignit, quam uocant celtin, magnitudine piri, inciſuræ in folijs crebriores faciunt, ne ilicis uideantur. Fructui magnitudo fabæ, color croci. Tam dulcis ibi cibus eſt, ut nomẽ etiam genti dederit. Siquidem Lotophagi appellantur. Quintil. Sunt qui tradantur à poëtis guſtu cuiuſdã germinis apud Lotophagos, & ſirenum cantu deliniti uoluptatem ſaluti prætuliſſe, dum laudis falſam imaginem perſequuntur. ferunt uentris non ſentire morbum, qui eo ueſcantur. uinum quoque ex eo exprimitur, ſimile mulſo: bacæq; contuſæ, cum ſiliqua ad cibos in dolijs seruantur. Ligno color niger, quod ad tibias expetitur. è radice cultellorum capuli fiunt. Theophraſtus: Lotus naſcitur quem admodum myrtus aduerſus inter ſe denſus ſuper germina, guſtatu inter lotophagos prædulcis, ſuauis, innocuus, ac uentri utilis. idem. Multa hæc arbor, fructuq; copioſa eſt. Exercitũ itaque Ophelli, cum Chartaginem proficiſceretur, uel eo fructu diebus pluribus paſtum commeatuum defectu accepimus. Eſt igitur in inſula Lotophagia, Pharide uocata, larga copia ſed non minor in continenti. Hæc arbor Italiæ quoque quondam familiariſſima fuit, ſed terra mutata. Plinius: Faba græca, quam Romæ à ſuauitate fructus ſylueſtris quidem, ſed ceraſorum prnè natura loton appellant, præcipueq; domibus expetitur ramorum petulantia, breui caudice, latiſſima expatiantium umbra, & in uicinas domos ſæpe tranſilientium. Nulli opacitas breuior, nec auferit ſolem hyeme decidentibus folijs. nulli cortex iucundior, aut oculos excipiens blandius, nulli rami longiores, ualidioresq;, aut plures, ut dixiſſe totidem arbores liceat. cortice pelles tingunt, radice lanas. item à melle medicaton, quo aliqui utuntur pro mulſo. Item melculum, hoc eſt paruum mel, quod uerbo blandiendo utimur. Plau. Meum corculum, meum melculum. Item mellifico, hoc eſt mel facio. A quo mellificus, & mellificator, & mellificatrix, & mellificatio deducuntur. Diocles panicum mel frugum appellauit à frugis dulcedine, & quod dyſentericis, & adtormina prodeſt, quemadmodum mulſum. Item à melle, & oleo, quod Græci ἔλαιον uocant, Elæomeli, oleum eſt in Syria ſponte ex ipſis oleis manans, ſapore melleo, aluum mollit, bilem detrahit: qui duos ex eo cyathos bibere, torpeſcunt, excitantúrq; crebro. Pugnatores, dum certaturi ſunt, cyathum unum ex eo præſumunt. Item à uerto uerro deducitur, quod aliquando ſignificat traho. Virgilius: Quippe ferant rapidi ſecum, uerrantq; per auras. Aliquando idem quod uerto. Idem: Adnixi torquent ſpumas, & cœrula uerrunt æquora. Nonnunquam capitur pro mundo, quod trahendo ſordeis mundentur. Iuuenalis: Verre pauimentum, nitidas oſtende columnas.

Ab hoc fit uerriculum rete piſcatorium, quod trahendo è uado educitur. & uerricula, quod ueteres pro articulo uſurparunt. & uerriator, qui iure accepta hæreditate iuſta facere defuncto debet, quæ ſi non fecerit, ſeu quid in ea re turbauerit, ſuo capite luat. Exuernæ ſunt purgatio quædam domus, ex qua mortuus ad ſepulturam ferendus eſt, quæ purgatio fit per uerriatorem, certo genere ſcoparũ adhibito, ab extra uerrendo dictæ. & uerruca, quod proprie ſignificat locum ſupereminentem. nam quæ ſupereminent, uerri ſolent. Cato: Cenſeo, inquit, ſi rem ſeruare uis, faciundum, ut quadringentos aliquos milites ad uerrucam illam ire iubeas, eam uti occupent, imperes. Hinc uerrucæ in corporibus dicuntur, ſupereminentes ueluti globuli duriores, quos uulgo poros appellant. Plinius: Ocymum miſto atramento ſutorio uerrucas tollit. Huius diminutiuum eſt uerrucula, hoc eſt parua uerruca. & uerrucoſus homo dicitur uerrucis plenus. & uerrucoſa loca, inæqualia, & diuerſas parteis

eminenteis habentia. & uerrucaria herba, quæ uerrucas tollit, alio nomine heliotropium uocata, de quo inferius dicemus. item à uerro uerpus, hoc est mediꝰ digitus à uerrendo podice. Iudæi enim quia patiũtur hæmorrhoidas, hoc est sanguinis fluxum, hoc à digito uerrendo utũtur podici. Vnde & ipsi uerpi aliquando uocitati inueniuntur. idem digitus & impudicus ob eandem causam dicitur, & infamis, & quãdo porrigebatur signum derisionis, & contumeliæ erat. Martial. Ostendit digitum, sed impudicum Alconti, Dasioq, Symmachoq. idem: Nam mea iam digitum sustulit hospitibus. Iuuenalis: Ipse minaci præberet laqueum, mediumq ostenderet unguem. Persius: Frontemq, atque uda labella Infami digito, & lustralibus ante saliuis Expuit. Primus uero in manu digitus pollex uocatur, quod cæteris potentior sit. Pollere enim posse est, unde pollentia potentia. & æquipolleo, pro æquualeo. Græci ἀντιχεῖρ nominant, quasi pro manu, quod non minus in officio sit, quàm manus, & quasi manus altera uideatur. alio nomine appellatur hallus ἀπὸ τοῦ ἅλλομαι salto, quod constricta manu proximum digitum solus scandat. A pollice pollicis deducitur. Plinius: crassitudine pollicari. Pollici uicinus, index, siue salutarius uocatur, quod eo res, quas uolumus, ostendimus. Qui autem inter minimum, & medium est, medicinalis, siue à gestiene annuli, annularis, quod neruus quidam de corde natus ad eum digitum in manu sinistra deriuatur, & desinit, implicitus cæteris eiusdem digiti neruis. Posiremus, quod omnium paruissimus sit, minimus: uel auricularis, quod eo ad mundandas aureis uti solemus. Item à uerto composita fiunt anniuersarius, quod singulis uertentibus annis fieri solet. Aduerto, quod est cõuerto. A duerto enim, et auerto cõtraria sunt. aduerto oculos, aduerto animũ, hoc est conuerto aliquò. Auerto oculos, animũm ue, id est aliunde remouco. Virg. Dij talem terris auertite pestem. inde aduersus, & auersus. Nam aduersus est oppositus. A quo aduersus, & aduersum præpositiones deducuntur. Auersus est terga ostendens. Cic. Et aduersus, & auersus impudicus es. Sed auersus ponitur aliquando metaphorice pro irato, quod à rebus, quas detestamur, auertere oculos solemus. Virg. Iandudum auersa tuetur. Nam si intuetur, quomodo auersa nisi iratam intelligas? Circunuerto notæ significationis. interuerto, quod proprie est rem aut accommodatam aut creditam callide, dolose q, ne domino restituatur, efficio: ut Cicero: Candelabrum, quod rex Aegypti Ioui capitolino donotulerat, Verre qui illud commodato acceperat, interuersum esse conqueritur. Marcellus iurisconsultus: Si duo hæredes rem apud defunctum depositam dolo interuerterent. Peruerto, modo conuerto, modo deprauo, à quo fit peruersus, qđ pro improbo accipitur, hoc est eo, qui mores puerſos habet. Obuerto, cõtrauerto. Virg. Cornua uelatarũ obuertimus antennarũ. Trãsuerto, in obliquũ uerto. unde transuersi oculi dicũtur. Euerto, conuerto, extrauerto, eruo, demolior, à quo euersio. præuerto, prætereo, quod etiam præuertor dicitur. Virgil. Veterem q, fuga præuertitur Hebrũ. Aliquando reuoco. Plaut. Flebilis præuertitur metus, accurro, ut sciam quid uelit. Nonnunquã antepono. idem: Illuc redeundum est mihi, ne me uxorem præuertisse dicant præ republica. Inuerto, cõuerto, siue in contrarium uerto. Vnde inuertere uestem dicimus. Subuerto, demolior. Diuerto, separo, deflecto. A quo diuersio, remotio, separatio, deflexus. & diuersus, uarius. et diuerticulum, ubi de uia iter flecti tur. Teren. Vbi ad ipsum ueni diuerticulum. Diuerticula etiam dicuntur domicilia in uia, quæ ad diuertendum sit. Vnde & diuertere pro stabulari, siue hospitari accipimus. A quo diuersorium stabulum. & diuersito frequentatiuum. Gell. Ad ipsa Platonis penetralia, ipsarumq rerum pondera, & digni-

tates pergendum est, non ad uocularũ eius amœnitatem, nec ad uerborum uetustates diuersitandum, hoc est deflectendum. Item diuortium separatio omnium rerum. Cic. Sic doctrinarũ facta diuortia. Vir. Obiciũt equites sese ad diuortia nota, hoc est ad deflexus uiarum. Proprie tamen diuortium dicitur diſtractio matrimonij, differq à repudio, quod repudium inter nondum coniunctos sit, diuortium uero coniunctorũ est. Modest. Diuortium intra uirum, & uxorem fieri dicitur: repudium uero sponsæ remitti uidetur, quod in uxoris personam non cadit. Paulus: Repudiari etiam futurum matrimonium potest Non recte autem sponsa diuertisse dicitur. Tractũ autem repudium est, ut repudiare sit ob rem aliquam pudendam repellere. & diuersor, quod modo diuerto significat, modo conuersor. Item reuerto, quod & reuertor dicitur, hoc est redeo. à quo reuersio. interdum tamen reuertor, & redeo idem ualent, quod uenio, siue diuerto. Cicero: Ad Chrysippi laqueos reuertamur, cum nihil de Chrysippo antea dixisset. Item conuerto notæ significationis. A quo conuersio, & conuersor, quod est utor, & consuetudinẽ habeo. A quo cõuersatio pro consuetudine. Item animaduerto, quod ex anima, & uerto componitur, quasi animam conuerto. ideoq aliquando hoc uerbũ significat intuecor, attendo, quasi animã, hoc est mentem conuerto, & tunc exigit posſ se accusatiuũ sine præpositione. Cicero: Sæpe ego animad uerti multos in ipsis rerũ primordijs id facere solitos. aliquando punio, uerbero, iram exerceo: nec eius duntaxat, qui in alterum ordinariam habet potestatem (ut Valla sensit) sed cuiusq. Plautus: Is, cum in herum animaduertisset grauius, hoc est iram conuertisset. ideoq accusatiuũ exigit cum præpositione in. Anima enim aliquãdo pro mente accipitur, id est pro animo. Macrob. Tũc enim anima libera est, & nulla corporis contagione impedita. Aliquando pro ira. Plaut. Animã comprime. Vnde animosi, iracundi dicuntur, & animati. Accius: Egõ ne auxilio motus temere hosti me animato offerã? Virg. Quos animosi euri assidue frangunt q, ferunt q. Cicero: Ego uero nihil ita animato homine miserius ducerem. & ea pars animæ, in qua iræ sedes est, uocatur animosa. Proprie tamen anima spiritus est. Virg. Animas in uulnere ponunt. dicũtur q ἀπὸ τοῦ ἀνέμου, quod uentum significat, quippe uentus spiritus est. Hinc & pro uento sæpe usurpatur. Idem: Quantum ignes, animæq ualent. Plau. Nequid emittat animæ dormiens. Nonnun quã ponitur pro halitu oris. nam & ipse spiritus est. Vir. Animas, & olentia Medi, Orafouent illo, & senibus medicantur anhelis. Plau. An fœtet anima tuæ uxoris? idem: Ieiunitatis plenus animam fœtidat. idem pro aqua positit: Ni ego illi puteo si occepso animã ommem intertraxero. Aliquando pro sono. Varro: Et Phrygias audire animas. Quando q etiam pro ipso homine secundũ opinionem Platonis, qui uult non coniunctum, hoc est animam, corpusq, sed solam animã hominem esse. Virgil. Ite ait egregias animas, quæ sanguine nobis hanc patriam peperere suo. Quidam animam ab animo ita distinguunt, ut anima sit, qua uiuimus: animus, quo sapimus. Macrobius: Animus enim proprie est mens, quam diuiniorem anima nemo dubitauit. idem: Secundũ ergo hoc, cum ex summo deo mens, & ex mente anima sit, anima uero & condat, & uita compleat omnia. Frequenter tamen hæc duo confunduntur: unde et pro ira tam animũ, quàm animam dicimus, sed rectius animam. Plin. de ira: Ergo & hæc animi asperitas, seu potius animæ dulcior succo mitigatur. item de uento utrunq usurpatũ inuenimus Vir. Mollitq animos, et temperat iras. Animas in homine quatuor esse dicũt. Vitalem, quæ & in uermibus est, qui tantũ moueantur. Sensualem, ut in mutis animalibus, in quibus est sensus & timoris, et gaudij. Intellectuale, quæ est in hominibus tantũ

qui & cogitare, & iudicare possiant, quæ infra omneis est. physicam, hoc est naturalem, quæ est in herbis, atque arboribus: quæ & si nõ mouentur, uitã tamen habent, cum nascantur, crescant, & pereant. Quidam existimauerunt animum cor esse. Vnde excordes, uecordes, & concordes dicti. Empedocles animum censuit esse cordi suffusum sanguinẽ. Alij partem quandam cerebri animi principatum tenere opinati sunt. Quidam nec cor, nec cerebri partem esse animum uoluerunt, sed alij in corde, alij in cerebro dixerunt animi esse sedem & locum. Alij animum putarunt animam, hoc est spiritum esse. Zeno ignem affirmauit. Aristoxenus ipsius corporis intentionem quandam uelut in cantu, & fidibus, quæ harmonia dicitur. Xenocrates naturam, cuius uis in natura maxima esset. Plato triplicem finxit animam, cuius principatum, id est rationem in capite, sicut in arce posuit: & duas parteis iram scilicet, & cupiditatem locis disclusit, iram in pectore, cupiditatem subter præcordia locans. Dicæarchus nihil esse animum scripsit, præterquam nomen tantum inane, frustraq animalia, & animantes appellari. neque in homine esse animum, uel animam, neq in bestia: uimq omnem, eam, qua uel agimus quid, uel sentimus in omnibus corporibus uiuis æquabiliter esse fusam, nec separabilem à corpore esse, quippe quæ nulla sit: nec sit quicquam nisi corpus unum, & simplex ita figuratum, ut temperatione naturæ uigeat, & sentiat. Aristoteles, cũ quatuor nota illa genera principiorum esset complexus, ex quibus omnia orirentur, quintam quandam naturam censuit esse, ex qua fit mens. Cogitare enim, & præuidere, & discere, & docere, & inuenire aliquid, & tum multa alia meminisse, amare, odisse, cupere, timere, angi, lætari, & similia in horum quatuor generum inesse nullo, sed quintum genus esse uacãs nomine. Itaq ipsum animum ἐντελέχειαν appellat nouo nomine, quasi quandam continuatam motionem, atque perennem. Democritus è leuibus, ac rotundis corpusculis concursu quodam fortuito animum efficit. Ab anima fit animula diminutiuũ. fuit etiam hoc nomine urbs paruarũ opum in Appulia. & animal, & animalis adiectiuum, ex quo animales deos dixerunt ueteres, qui de animalibus essent facti, ut penates. & animosus, atque animatus, de quibus supra diximus. & animo uerbum, hoc est uiuifico, animam præsto. à quo exanimo, interficio, neco. & inanimus, qui anima caret. exanimis, siue exanimis, qui sine anima est, hoc est, qui mortuus est. Virgil. Exanimum q auro corpus uendebat Achilles. exanimatus uero timens, cõturbatus. idem: Exanimata sequens impinger et agmina muris. Semianimus, qui semiuiuus est. unanimus, qui unius animi, hoc est unius uoluntatis est. Pusillanimis qui paruum animum habet, quem Græci uocant micropsychon. & econtrario magnanimus, qui magno animo est, à quo fit magnanimitas, sicut à pusillanimo pusillanimitas. Item à magnanimo magnanime aduerbium. item animor, quod modo est uiuificor, modo delibero, & quasi in animum induco. Macrob. Animati sunt ergo ueteres ad faciendam discretionem in genitiuo casu, ut ex hac declinatione exprimerent nomen solennis diei. ab animaduerto uero fit animaduersio, quod modo attentionem, modo punitionem significat. & animaduersor punitor. Apul. Exponam breuiter, quod animaduersor meus fecit. Quidam etiam ab animali animalitatem, hoc est ipsam animalis essentiam scripsere. Item à uenio composita fiunt aduenio, quod aliquando idem significat quod uenio. Cæcilius: Aedepol senectus, si nihil aliud apportes tecum, cum aduenis, aliquando uenire incipio, & ad inanimata etiam transfertur. Plau. Aduenienti morbo succurrere. ab hoc fit frequentatiuũ aduento, quod significat ueniendo proxi-

mus sum. Cicero: Nondum erat auditum te ad Italiam aduentare. & aduena, qui non est ciuis, aut inquilinus, sed externus, & ex alieno loco aduenies. & aduentitius, qui casu in aliquem locum uenit, non morandi gratia, neque consulto. Vnde aduentitij morbi dicuntur, qui forte, & nulla nostra culpa ueniunt. item aduentitia bona, quæ non ex recta successione, utputa patris, aut aui, sed aut ex legatis, aut aliter casu aliquo nobis adueniunt, in quibus pater uiuens habet usum fructum, & liberam administrationem. & aduentus, ut aduentus eius lætitiam cepi. & auis, quod singulis annis aduenias, de qua inferius dicemus. & Auentinus mons intra urbem Romam (ut Varroni placet) ab aduentu hominũ, quod cõmune Latinorum ibi Dianæ templum fuerit cõstitutum: quamuis sint, qui uel ab auibus potius nuncupatum uelint, quod eò se à Tyberi ferant: uel ab Auentino rege, qui ibi bello extinctus, atque sepultus fuit. & auena, quod ad fructum non ueniat. Est enim auena frumenti uitium, quamuis & ordeum in eam degenerat, frumenti tamen est instar. Quippe cum Germaniæ populi edant eam, neq alia pulte uiuant, sole maxime, cœliq humore hoc uitium accidit. aliquando etiam imbecillitate seminis, cum diutius terra retentum est, prius quàm erumpat, uel si cariosum fuit, cum seretur. Est & aliud auenæ uitium, cum granum inchoata amplitudine, prius quàm roboretur, à flatu noxio cassum & inane, quasi quodam abortiuo à spica euanescit. ponitur aliquãdo auena pro stipula, siue calamo, ut superius diximus. Circumuenio, quod interdũ est circundo, interdum decipio. Seneca: Non sum passus eum ab æmulis suis circũueniri, hoc est decipi. inter uenio, quod est in medio negotio superuenio. Teren. Interuenit homo de improuiso, cœpit clamare. Interdum ponitur pro interſum. Cicero: Quod non esset factũ, si ipse interuenissem. Obuenio, cõtingo, deuenio, quod proprie est ex æditiori loco in humiliorem uenio, ut deueni in planum, deueni in uallem. Hinc per metaphoram pro redigor usurpatur, ut deueni in miseriam deueni in paupertatem, hoc est redactus sum ad miseriam, & paupertatem. Euenio, contingo. à quo euentus dicitur, quod nõ ratione, sed casu fit. Item finis rei. Ouidius: Careat successibus opto, Quisquis ab euentu facta notanda putat. Et in singulari masculinum est, ac declinationis quartæ: in plurali uero neutrũ & declinationis secundæ. Cic. Sæpe enim causæ euentorũ magis mouent, quàm ipsa euenta. Reuenio, reuertor. Prouenio, producor: ut ex bona arbore boni fructus proueniunt. Vnde prouentus dicũtur redditus. Veteres tamen non solum bonarũ rerum, sed etiam malarum prouentũ dici uoluere. Plau. Calamitatum, & miseriarum tot prouentus. Præuenio, anticipo. à quo præuentio anticipatio dicitur. inuenio, comperio, quasi in aliqđ uenio. Virg. Inueni germana uiã. Hinc inuentiones, et inuenta dicuntur, & inuentores, atq inuentrices. Subuenio, opitulor. Plau. Qui toties tibi misero subueni. Cõuenio, quod proprie est congregor, coẽo. Virg. Conueniũt, quibus aut odiũ crudele tyranni, aut metus acer erat. Sallustius: Postquã unum in locum omnes conuenere. Hinc fit conuentus, hoc est congregatio hominũ, uel supplicationis gratia in templo, uel iudicij causa, cum à magistratibus cõgregatur, uel siqua alia ratione unũ in locum multitudo coit. Ponitur tamen aliquando pro coniugio. Iuuenal. Conuentũ tamen & pactum, & sponsalia nostra tempestate paras. & conuentæ conditio dicebatur, cum primus sermo de nuptijs, & earum conditione habebatur. Conuentus etiam is dicitur, qui in iudicio ab aliquo uocatus est. Conuenticula quoq deducitur, & ferè semper in malã partẽ, hoc est pro cõuentu seditiosorũ, aut sceleratorũ accipitur, et cõuena, qđ ab aduena differt, qđ aduenæ proprie dicũtur, q ex uno loco in ali-

quod oppidum ueniunt. Conuenæ uero, qui ex pluribus locis. Conuenio etiam capitur pro in iudicium uoco. Cicero: Non dubitat, quin si ipse Verrem conueniat, æquitate causæ autoritate sua cõmouere hominem possit. Item pro alloqui. Terentius: Conueni hodie aduenientem quendam mei loci hinc, atq; ordinis hominem. Item conuenit pro decens, & conueniens est. Cicero: Nam quid uereris, ne non conueniat nostris ætatibus ista oratio. Ité conuenit hoc inter nos, pro constat. cõuenit hoc mihi tecum, pro concordes sumus. Conuenire etiã sta tuere est. Apuleius: Conuenimus ad portum quamprimum ire. Conuentionis nomen generale esse scribit Vlpianus, ad omnia pertinens, de quibus negotij contrahendi, transigendiq; causa consentiunt, qui inter se agunt. Nam sicuti conuenire dicũtur, qui ex diuersis locis in unum locum colliguntur, & ueniunt, ita ij, qui ex diuersis animi motibus consentiunt in unum, & in unam sententiam concurrunt. AB. A, & ab. & abs in significatione quidem eandem uim habent, & id significant, quod apud Græcos ἀπὸ. interdum tamen accipiuntur pro post. Plinius. Et uirus equi à coitu statim collectum, hoc est statim post coitum collectum. in compositione autem modo priuationem significant, ut amens quasi sine mente, absimilis dissimilis. Abstemius, sine temeto. Ab re, hoc est præter rem, præter propositum, sine causa. Liuius: Hæc si ominis diuini, humaniq; iuris memoria aboleuit, noua, peregrinaq; omnia priscis, ac patrijs præferendo, haud ab re dux i, uerbis quoque ipsis, ut tradita, nuncupataq; sunt referre. modo ablationem, ut aufero, abduco, auerto. interdum simplicis significationem non mutant, ut in abduco. Liuius: Flauius supplementum ab Roma abduxerat. Hoc autem modo inter se differunt, quod a nunquam iungitur cum dictionibus incipientibus à uocali. Ab uero cum omnibus ijs coniungitur, et frequentissime cum duabus liquidis, & i consonante, ut ab lege, ab rege, ab re, ab Ioue: abs cum te, ut abs te: interdum cum q. Teren. Abs quiuis homine beneficium accipere gaudeas. Ah etiam aliquando interiectio est admirantis. Platutus: Ah quid ais. Interdum dolentis. Virgilius: Spem gregis ah silice in nuda cõnixa reliquit. idem: Ah tibi ne teneras glacies secet aspera plantas. interiectiones Græci non habent, sed huiusmodi uoces inter aduerbia connumerant: quoniam uel adiunguntur uerbis, uel uerba ijs subauduntur, ut cum dicimus, papæ quid uideo. Nostri uero, quoniam plerunq; non additur uerbum, nec subauditur, sed quodammodo in ijs inclusa est uerbi significatio, separatim hanc partem posuere. etenim cum dicimus papæ, nec uerbum aliquod est, nec subauditur, habet tamen in se affectum huius uerbi, quod est miror, & plenam motus animi significationem. Variæ ergo interiectionũ significationes sunt. gaudij, ut euax. doloris, ut hei, heu. Virgilius: Hei mihi qualis erat, quantũ mutatus ab illo Hectore. Cicero: Heu mihi nõ possum hoc sine lacrymis cõmemorare. Item heheu, ah, aha, prò, quæ tria postrema interdum etiam admirationis, aut indignationis sunt, quemadmodum papæ, et uah, & hem. Plau. Prò sancte Iuppiter quid uideo? Terentius: Papæ hæc superat ipsam Thaidem. Plau. Vah homo imprudens. Apuleius: Hem hominis audaciem. timoris ut atat. risus, ut ahahe. aliquando eadem uox & aduerbium est, & interiectio, & nomen, ut o quando indignationem, uel dolorem significat, interiectio est: aliquando uero optandi est, ut modo ostendimus, aliquando ipsius literæ nomen. Item pro aliquando præpositio. Virgil. Pro Latio obtestor, pro maiestate tuorum. Idem: Pro se quisq; uiri depromũt tela pharetris. Modo interiectio. Idem: Prò si remeasset in urbem. Aliquando etiam aliæ partes orationis solent interiectiue proferri. Virgil. Na-

uibus infandum amissis unius ob iram. infandum pro interiectione protulit. proprie tamen interiectiones primitiuæ sunt, ut hæ, quas superius memorauimus, & ohe, euhoe, quæ exclamationis sunt, et aliæ similes. ió exultantis interiectio est. fuit et hoc nomine minor Atlantis filia. HEMO. Monte Thraciæ, de quo supra diximus. ORPHEO. Thracio. Orpheus enim hoc loco adiectiuum est, quemadmodum alibi: Quicqd in Orpheo Rhodope spectasse theatro Dicitur, exhibuit Cæsar arena tibi. ideo autem Orpheus pro Thracio ponitur, quia Orpheus, Ephorus, Musæus Thraces fuisse phibentur: siue quod Orpheus Oeagri filius unus ex argonautis, Ciconum rex fuit, qui sunt in Thracia. Siue Hemum Orpheum uocat, quia hic mons ab Orpheo poëta primum celebratus fuit. Orpheus Calliopes Musæ, & Oeagri filius fuit Ciconum regis: ut alij uolunt, Apollinis. hic lyræ mirum in modum studiosus fuit: eam dono à Mercurio habuit, ut supra ostendimus SARMATA. Sarmatæ populi Scythiæ sunt, qui à græcis Sauromatæ dicuntur ab oculis lacertarum. σαῦρος enim lacerta est, ὄμμα oculus. Regio Sarmatia dicitur. Nomina diuersa habent. habitant monteis, & saltus, cum campos, & plana teneant Lagyges. Vtuntur plaustris pro domibus, pascuntur q; lacte equino, unde quidam eos ἱππομόλγους, hoc est equorum mulsores, alij γαλακτοφάγους hoc est lactiphagos uocant. Sũt etiam quidam interius habitantes, qui sanguinem equinum lacte mistum potant, quos uocant Gelonos. Virgilius: Bisaltæ quo more solent, acer q; Gelonus, Cum fugit in Rhodopen, atq; in deserta Getarũ. Et lac cõcretum cum sanguine potat equino. Item Sarmatæ alij sunt, qui crudas carnes equino sanguine mista è cruris uenis aluntur. Alij etiam, qui pro uictimis homines immolant. Alij bellorum, & cædis amatores: quibus mos est bellantibus cruorem eius, quem primum interemerint, ex ipsius uulneribus bibere, & ut quisque plureis interemerit, ita apud eos eximius habetur. Sunt etiam in Scythiæ extremis Sarmatæ, qui carne equina uescuntur: alij, qui humanæ carnis alimento uitam ducunt, propter quod uocantur anthropophagi, ἀπὸ τοῦ φαγεῖν τοὺς ἀνθρώπους, hoc est ab hominibus edendis. Idem ab usu plaustrorum hamaxonitæ uocantur. interdum nimia hyemis asperitate demersis in humum sedibus specus habitantes totum brachati corpus, & nisi qua uident ora uestiti. PASTVS. Quicibum sumpsit. pascere enim, & pasci est comedere, & aliquando absolute ponuntur. Virgilius: Pascenteis seruabit Tityrus hœdos. aliquando habet accusatiuum. Idem: Florem depasta salicti. nonnunquam pascere est cibum alteri præbere, differ q; (si Marcello credimus) ab alere, quod hoc fit necessitatis gratia, ut uita seruetur, illud uero ad delitias, ut sit pascere, quasi cibo saginare. Vnde per metaphoram pascere aliquando pro delectare accipimus. Idem: Atque animum pictura pascit inani. & pascere oculos, est uisu alicuius rei gratæ eos oblectare. Item aliquando pro augeri, & crescere. Idem: Et sacrum tibi pascere crinem. Hinc pastus adiectiuum significat eum, qui cibum sumpsit, ut hoc loco. pastus uero substantiuum, significat cibum, siue cibationem. Cicero: Cum oblectatione solertiæ, qui est unus suauissimus pastus animorum. idem & pastio significat, sed hoc potius ad brutorum alimenta pertinet. Vnde est Varronis index de uillaticis pastionibus. A pasco pabulum quoque deriuatur, quod & cibum significat, sed maxime quod bruta depascunt. à quo pabulor uerbum pro pasco. & pabulatio, cibatio. Illud notandum, quod pasci proprie bestiarum est, uesci hominum, & in utroque potus quoque compe-

henditur, quod Valla negauit. Martia. Venit & epoto Sarmata postius equo. Cice. Carne, caseo, lacte uescor. A pasco comesta pastius fiunt depasco, quod est pascendo absumo, & depastus dicitur ager bos, qui cibum ex agro sumpsit. Item depastus ager pastue, hoc est pascendo consumptus. Expasco eiusdem significationis. perpasco, satio, siue in totum pasco. compesco, cõrceo, quasi intra pascua contineo, nec uagari permitto. & econtrario dispesco, diuido, & proprie pecus à pastione deduco. item à pasco pascua dicuntur, in quibus pecudes pascuntur, siue ager pascuus sit, siue pratum, siue mons, aut collis. pascuam syluam appellat Paulus, quæ in pascuis pecudum destinata est. Item à pasco pascales oues, & gallinæ uocantur, quæ passim pascuntur, siue à pascuis, quasi pascuales. Item à pasco panis, à quo panifex, panifica, panificium, & pastillus, & pando cum derivatis ab eo, de quibus supra diximus. pastomis ferreum, siue ligneum instrumentum est, quod ad cohibendam equorum tenaciam naribus, uel morsui imponitur. Lucilius: Pastomides huic de naribus ingentes pendent. EPOTO EQVO. Ebibito lacte equino, siue cruore, potare bibere est, & à Græco deducitur. ποτὸς enim potio est. ποτίζω poto, irrigo. πότης, bibax. A poto potus dicitur, & potio, quæ inter se differunt, quod potus proprie est uini, similiumq;, potio uero, quæ à medicis ægrotantibus datur. interdum tamen potio pro potu ponitur. Cic. Quid quod ne mente quidẽ recte uti possumus multo cibo, & potione repleti. Ab hoc fit potiono uerbum, hoc est potionem præbeo. Cuius passium est potionor. Suetonius de Caligula: Creditur potionatus à Cesonia uxore amatorio quidem medicamento, sed quod in furorem uerterit. Item à poto potatio, ipse potandi actus, à quo compotatio, quam Græci συμπόσιον dicunt. & compotor, qui συμπότης. & compotrix, quæ συμπότρια appellatur, & poculum, quod ab illis dicitur ποτήριον, quorum diminutiua sunt pocillum, & ποτηρίδιον, & potabile, quod illi πότιμον nuncupant. & Potitius, qui sacra Herculi faciebat. Nam cum Euander aram maximam Herculi, ubi nunc Roma est, ædificasset, Hercules q; de suo armento boues ad sacrificia dedisset, inuenti sunt senes duo, à quibus se æqualiter coli uelle ostendit, statuit q;, ut mane, & uesperi sacrificarent. Sed cum peracto matutino sacrificio circa solis occasum essent sacra repetenda, alter prior aduenit, qui ἀπὸ τοῦ ποτίζειν, hoc est à potando Potitius cognominatus est. Alteri propter negligentiam iratus Hercules statuit, ut sacrificanti, atque epulanti potitio ministraret. Quapropter ἀπὸ τῆς πείνας, hoc est à fame Pinarius, quasi famelicus appellatus est. hoc modo hæ duæ familiæ cognomina adeptæ sunt, ut illa potitiorum, hæc pinariorum diceretur, & hæ tantum longo tempore Herculi sacra fecere. Verũ cum postea Appio Claudio autore qui Censor cognominatus fuit, sacra Herculis gens potitia in mancipia transtulisset, qua tempestate duodecim familiæ eius gentis erant, puberes omnes ad trigesimum intra annum cum stirpe extincti sunt. Item à poto repotia dicta, cum postridie nuptias apud nouum maritum cœnatur, quia quasi reficitur potatio. Et ab eodem composita fiunt perpoto, hoc est ualde poto, siue frequenter poto, & præpoto, antepoto. & epoto, potando exhaurio. cuius passiuum est epotor, à quo epotus. & compoto, simul poto. EQVO. Equus notum animal est, qui et caballus dicitur. A quo caballinus. Persius: Nec fonte labra prolui caballino. Mira ei docilitas est. Alexander Macedo equũ habuit, qui ab aspectu toruo, siue ut aliqui uolunt) ab insigni taurini capitis armo impressi Bucephalos, hoc est bouis caput est dictus. hic à nemine alio, q; ab Alexãdro, regio instratus ornatu conscendi se passus est. Idem Thebarũ oppugnatio-

ne uulneratus, nõ est passus regem in alterũ equum transilire, propter quæ & alia multa huiusmodi Alexander defuncto solemnes exequias fecit, & urbem ex nomine eius uocatam Bucephalon sepulchro circundedit. Caius quoque Iulius Cæsar equum habuit, qui nullum, præter eum, dorso recipiebat. eius priores pedes facie uestigij humani tradunt fuisse, & hac facie ante Veneris genitricis ædem locatus fuit. Fecit & diuus Augustus equo tumulum, quem Germanicus Cæsar carmine laudauit. Agrigenti complurium equorum sepulchra traduntur pyramides habuisse. Scribunt autores equum à Semiramide usq; ad coitum adamatum. Scythæ equis maxime gloriantur. tradunt occiso aliquando ex prouocatione eorũ rege, cum hostis ad eum spoliandum uenisset, ab equo eius ictibus, ac morsu interemptum fuisse. Alium cum detracto oculorum operimento cum matre se coisse intellexisset, per præruptа sese præcipitem dedisse, atq; ita esse exanimatũ. Quippe affinitatum cognitionem habet hoc animal: itaque in grege prioris anni sororem libentius, quàm matrẽ equus comitatur. Tanta præterea in ijs docilitas est, ut uniuersus Sybaritani exercitus equitatus ad symphoniæ cantum quadam saltatione moueri solitus tradatur. Sybaris urbs est sita in sinu Tarentino apud Cratim amnem, quæ quondam gentibus quatuor imperauit, urbes quindecim numero subditas habuit, trecenta militum millia contra Crotoniatas armauit. Sed mox luxuriæ, & uoluptati dediti, in tantam lasciuiam deuenere, ut omnem suam felicitatem breui tempore amiserint, & à Crotoniatis septuaginta dierũ spatio usque ad internitionem fuerint deleti. Ex quo uice prouerbij Sybariticæ, & Sybaricæ delitiæ dicuntur, & Sybaritici ludi, cum modum excedunt, & Sybariticum carmen, & Sybaritici libelli, hoc est lasciui, improbi, petulantes. Mart. Musci pathicissimos libellos, qui certant Sybariticis libellis, & tinctas sale pruriente chartas instanti lege Rufe, sed puella sit tecum tua, ne Thalassionẽ indicas manibus libidinosis, & fias sine femina maritus. à Sybari etiam Sybaritanus deducitur. Fuit & aliud oppidum nomine Sybaris, duodecim passuum millibus distans ab urbe. Visi præterea sunt equi amissos in prælio dominos lugere, et lachrymas sæpe effundere. interfecto Nicome de rege, equum eius inedia uitam finisse compertum est, & Circensibus ludis excusso auriga, cui Ratumenna nomen erat, equos cum palma, & corona in Capitoliũ peruenisse, sedemq; ter lustrasse. unde postea ea porta Ratumenna uocitata est. Sarmatæ longinqua itinera acturi, inedia pridie equos præparant, exiguo tantum potu illos fouentes, atque ita per centena, & quinquagena millia continuo cursu euntibus insident. Viuunt annis aliqui quinquagenis, fœminæ minore spatio. Eædem quinquennio crescere desinunt, mares anno addito. qualis debeat esse equus præclare Virgilius ostendit. Continuo pecoris generosi pullus in aruis Alius egreditur, & mollia crura reponit. Primus & ire uiam, & fluuios tentare minaces Audet, & ignoto sese committere ponto, Nec uarios horret strepitus. illi ardua ceruix Argutũq; caput, breuis aluus, obesaq; terga. Luxuriatq; thoris animosum pectus, honesti spadices glauciq; color deterrimus albis, Et giluo, tum siqua sonũ procul arma dedere, Stare loco nescit, micat auribus, & tremit artus, Collectumq; premens uoluit sub naribus ignem. Densa iuba, & dextro iactata recumbit in armo. Ac duplex agitur per lumbos spina, cauátque Tellurem, & solido grauiter sonat ungula cornu. Partum undenis mensibus ferunt, duodecimo gignunt: generant secundo anno, sed tertio firmior est partus. Item mares generant usq; ad annos trigintatreis. quosdam etiã ad quadraginta durare tradũt, dummodo iuuentur in attollenda priore parte corporis, Equarũ libido tõsa iuba extinguitur

Vixisse equum septuagintaquinque annos produnt. innasci-
tur equis in fronte caricæ magnitudine ueneficium colore ni-
gro, quod hippomanes appellatur. id statim ædito partu ma-
ter deuorat, aut partum ad ubera non admittit. siquis præri-
puerit, habeat'q; in rabiem aliquando id genus agitur. Amis-
sa marte reliquæ fœtæ educant orbũ. Quo quis acrior, eo pro-
fundius nareis bibendo mergit. Scythæ in bellis fœminis potiꝰ
utuntur, quoniam urinam currendo sine impedimento red-
dunt. Ferunt in Lusitania iuxta flumen Tagũ, uento equas fœ-
tus concipere, Fauonio flante obuersas, & eum partũ fieri per
nicissimum, sed triennium non excedere. Ego fabulam esse exi-
stimo ex equarũ fœcunditate, & gregum multitudine natam,
qui tanti in Lusitania, & tam pernices uiſuntur, ut non imme-
rito uento ipso concepti uideantur. In eadem Hispania astur-
cones gignuntur, ab Asture oppido, siue Asturia gente ita ap-
pellatos, quibus non uulgaris in cursu gradus, sed mollis alter
no crurum explicato glomeratio est. Equus Marti immolari
solebat, siue quod per eius effigiem capti sunt Troiani, quibus
Mars fauebat, siue quod eo genere animalis belli deus oblecta
ri putabatur. Equo uehi flamini Diali nõ licebat, ne si longius
digrederetur, negligi sacra uiderentur. Ab equo equinus dedu
citur, ut equina caro, equinæ iubæ, equinũ uirus. Item eques, qđ
modo hominem equo insidentem significat, unde equites à pedi
tibus distinguuntur, modo equũ, cui insidetur. Virg. Dorsoq;
equitẽ docuere sub armis insultare solo, & gressus glomerare
superbos. Propterea equitare etiam, quod ab equite deriuatur,
& homo equo utens, & equus sub homine gradiens dicebatur.
item eques dicitur, qui equestrem habet dignitatẽ. Equestrem
enim ordinem mediũ fuisse constat inter patricios, & plebem.
Principio equites, iudices'q; ijdem habebantur, & gestandi an-
nuli aurei ius erat. Postea M. Cicero in consulatu suo equestre
nomen stabiliuit, Senatũ ei cõcilians, celebrans se ex eo ordine
protectum esse. Ab illo tempore planè hoc tertium corpus in
republica factũ est, cœpit'q; adiici Senatui, populo'q; Romano
equester ordo. ob quam causam post populũ scribebatur, quia
nouissime cœperat adiici. imprudenter quidam hoc tempore
huius dignitatis uiros, qui gestandi auri ius habent, milites uo
cant, cum sint equites iure optimo appellandi. hi olim sub Ro-
mulo, regibus'q; celeres dicebantur, à Celere Remi interfecto-
re, qui initio à Romulo præpositus fuit, qui primo electi fuerũt
è singulis curijs, ideo'q; trecenti omnino, deinde à flectendis (ut
quidam putant) animis, quoniã iudices erant, siue potius à fle-
ctendis equis, flexumines uocitati, postea Trossuli, à Trossu-
lo oppido Thusciæ circa Vulsinios nouem millia passuũ, quod
sine ullo peditum adiumento equites cepissent. Varro: Nunc e-
munt Trossuli nardo nitidi uulgo attico talento equũ. Iunius:
Quod ad equestrem ordinem pertinet, antea trossulos uoca-
bant, nunc equites uocant: ideo'q;, quia non intelligunt trossu-
lus nomen quid ualeat, multos pudet eo nomine appellari, inui-
ti tamen Trossuli sæpe uocantur. Item ab equite equester, si-
cut à pedite pedester. Vnde equestres copiæ, sicut pedestres di-
cuntur: & equestre æs dicebatur, quod equiti dabatur. Item
equitatus, pro equestribus copijs, sicut peditatus pro pedestri-
bus. Item ab equo equuleus diminutiuum. Cicero: Vt igitur do
mitores equorũ non uerbera solum adhibent ad domitandum
sed cibum etiam sæpe subtrahunt, ut fame debilitetur equuleo
rum minis effrenata uis. Et ab equa equila. Varro: Nemo est
tam negligens, quin summa diligentia eligat asinum, qui suam
saliat equilã. Item ab equo equiria ludi, quos Romulus Mar-
ti instituit. In his enim ludis currere in Martio campo equi so-
lebant. & equitium, quod significat equorũ armentum. Vlpia-
nus: Equitij usu legato uidendum, an & domare possit, & ad

uehendum sub iugo uti. & equiso, equorũ domitor. Var. Nam
ut equus, qui ad uehendum est natus, tamen traditur magistro
ut equiso doceat tolutim incedere. Idem: Neq; furentem equu-
leum insanus equiso exhibeat maris fluctibus. Veteres tamen
omneis, quibus alicuius rei regimen cõmittebatur, equisones uo
cabant. Item ab equus fit equisetũ, herba est, quæ Græce Hip-
puris dicitur, hoc est cauda equina. Nostri à similitudine setæ
equinæ nomen imposuerũt. Est enim pilus terræ. hæc cursorũ
lyenes extinguit fictili nouo decocta. quidam ephedron, alij
anabasin uocant, tradũntque iuxta arbores nasci, & scanden-
tem, eas dependere comis iuncеis, multis nigris, ut est equorum
cauda, geniculatis ramis. Item equire uerbũ, quod est coitum
equæ appetere, sicut suire suis, & catulire canis. Græci equum
ἵππον uocant. Vnde ephippium dictum tegmen, quod equo
ad insidendum imponitur, propter molliorem uecturam para-
tum, uulgo sellã nominant. Cato: Mihi puero modica fuit una
tunica, & toga sine fasceis calciamenti, equus sine ephippio, bal
neum non quotidianum, alueus rarus. Ab hoc equites ephip-
piati, & equi ephippiarij dicuntur, de quibus supra diximus.
Et hippopotamus, quasi equus fluuialis, animal est in Nilo præ
cipue nascens binis ungulis, quales sunt bubus, dorso equi, &
iuba, & himnitu, rostro resimo, cauda obtorta, dentibus apro
rum aduncis, tergore ad scuta, galeas'q; impenetrabili. Depa-
scitur segetes, et ex agro ferentibus uestigijs astu doloso, ut fal
lent uestigio nullæ reuertenti insidiæ præparentur. Primus
hũc, & quinq; crocodilos Romæ ædilitatis suæ ludis M. Scau
rus temporario Euripo ostẽdit. Ab hoc medici eximere in mor
bis sanguinem, quod phlebotomiam uocant, didicere. etenim
assidua satietate pinguior factus exit in litus, & recenteis arun
dinum cæsuras speculatus, ubi acutissimum uidet stipitem,
corpus imprimit, & uenam quandam uulnerat, atque ita pro-
fluuio sanguinis morbidum aliãs corpus exonerat, plagamq;
limo rursus obducit. Mirum quàm multa à bestijs homo didi-
cerit. Simile quiddam & auis in Aegypto monstrauit, quæ uo-
catur ibis, ciconiæ ferè similis, & ipsa quoque serpentum perni
cies. hæc rostri aduncitate per eam partem se perluit, qua red-
di ciborum onera cõsueuere. Hinc clysterem facere medici di
cerunt. Dictamum herbam extrahendis sagittis, cerui eo te-
lo percussi hominibus ostenderunt. ijdem percussi à phalangio
esu cancrorum sanari se posse monstrauere. Est & ad serpen-
tum ictus præcipua dictamus, qua se lacerti refouent, quoties
cum illis pugnam conseruerunt. Chelidoniam uisu saluberri-
mam esse docuerunt hirundines, uexatis pullorum oculis illam
adhibentes. Quapropter inditum huic herbæ nomen fuit ἀπὸ
τῆς χελιδόνος, hoc est ab hirundine. testudo pastu Cunilæ
bubulæ uireis aduersus serpenteis refouet. Cunila herba est,
cuius plura sunt genera, quæ bubula appellatur, semen pule-
gij habet, quod contra serpenteis in uino bibitur. Est & alia
cunila, quæ satureia appellatur à nostris, à Græcis origanum
Heraclioticũ. tertia à græcis mascula, à nostris cunilago uoca
tur, odoris fœdi, radicis lignosæ, folijs asperis, cuius manipulũ
siquis in domo posuerit, omneis à tota domo blattas ad eam tra
dunt conuenire: prodest aduersus omnia uenenata. Econtrario
quæ mollis uocatur, pilosioribus ramis, & aculeatis, mellis o-
dorem habet, si digitis teratur. Mustella in anguium uenatu
ruta sibi salutem quærit, ciconia origano. Apri edera ægritu-
dines suas curant. Anguis ueterem corporis membranã succo
fœniculi facilius exuit: quod si squamæ obtorpuerunt, spinis se
iuniperi scabit. Draco uernam nauseam syluestris lactucæ suc
co restringit. Panthera excrementis hominis, quorum auidis-
sima est, aconito sibi in carnibus per dolum porrecto mede-
tur. Elephantus chamæleonte deuorato oleastro salutem quæ

rit. Vrsi degustatis mandragoræ malis, formicas lambunt. Pa
lumbes, graculi, merulæ, perdices lauri foliis annuum fasti-
dium purgant. Columbæ, turtures, & gallinacei, herba, quam
supra diximus uocari helxinen: anates, anseres, cæteræq; aqua
ticæ, herba siderite, quæ & asterisci cum dicitur, folio similis oci
mo, nigrior tamen nascens in tegulis, parietinisq; grues iunco
palustri. Coruus occiso chamæleonte, cuius uenenum etiam in
terfectori nocet, lauro infesti uirus extinguit. Item ab hippos
sit Hippocampus, hoc est equus marinus, à flexu caudarum,
ἵππος enim Græce, Latine flexus dicitur. piscis est equi effi-
gie in piscis caudam desinens. Plin. Leporis marini ueneficium
restringunt poti hippocampi. Equus (ut quidam putant) ab
æqualitate dictus est, prima litera detracta, quæ diphthongũ
faciebat: quia pares eligebantur, qui bigis, quadrigisq; iunge-
rentur. Aequus uero ab aqua deducitur, quia summa est aquæ
æqualitas, dum quiescit, ita ut imaginem tanquam speculum
reddat. significat'q; æquus planum proprie. Sed per metapho-
ram ponitur pro iusto, qui nullã in partem inclinat. Ab æquo
æquitas dicta. & æquo uerbum, quod proprie est explano.
Plinius: Aequato deinde pauimento infunditur oleũ. Ponitur
tamen pro eo, quod est cum æquitate diuido. Virgil. Operũq;
laborẽ partibus æquabat iustis. Aliquando pro cõtinuo. Idem:
Felix si protinus illum æquasset nocti ludum. Et æque aduer-
bium, quod modo iuste significat. Seneca: Iudex, qui parte inau
dita altera aliquid statuit, etiam si æque statueret, haud æquus
fuit. modo tam. Vir. Negant alios æque serpẽtibus agros Dul
cem ferre cibum. & æquor, quod proprie planitiem significat,
unde de campo dicitur. idem: At prius ignotũ ferro, quàm scin
dimus æquor. modo de mari. idem: Aequora ponti. modo de flu
mine. idem: Miratur nemus insuetũ, fulgentia longe Scuta ui-
rũm fluuio, pictas'q; innare carinas. Olli remigio, noctem'q; di
em'q; fatigant. Et longos superant flexus, uarisq; tegũtur Ar-
boribus, uirideisq; secãt placido æquore syluas. Aliquãdo nõ
pro planicie maris, sed pro ipso mari ponitur. idem: Bisdenis
Phrygium conscendi nauibus æquor. ab hoc æquoreus dedu-
citur, & æqualis, quod modo pro simili accipitur. Plin. Cum
& ipse æqualem fortunã expertus fuissem. modo pro coẽtaneo,
qui & coæuus dicitur, & ab eodem æquo æquæuus. Cicero:
Nec cum æqualibus solum, qui pauci admodum iam restant,
sed cum nostra etiam ætate, atq; nobiscũ. à quo æqualitas, hoc
est similitudo, paritas. & æqualiter aduerbium, id est similiter
pariter. item æquabilis, idem quod æqualis in priore significa-
to. Cicero: Vix reducit in somum quendam æquabilem, ac con-
stantem. Aequæuus ab æqualitate æui dictus est, hoc est æta-
tis. æuũ enim proprie tempus, & ætatem significat longã, quã
seculum dicimus, & per syncopen seclũ. Virg. Magnus ab in
tegro seclorum nascitur ordo. à quo seculares ludi, de quibus
alibi diximus. Tractum'q; à græco est æuum, illi enim αἰὼν
dicunt: unde longæuos dicimus longæ ætatis, hoc est senes, idẽ:
Quem tibi longæuo serũ Lauinia cõiunx Educet syluis. et pri
mæuus, primæ ætatis. & grandæuus, grandioris ætatis. à quo
grandæuitas. Accius: Quia nec nos, nec illæ impune irrident
meam grandæuitatem. Hinc æternum dictum (ut Varro sen-
tit) quasi æuiternum, à quo sempiternum, quasi semper æter-
num. & æternitas, & sempiternitas, quo Apuleius, & nonnul-
li alij utuntur. & æterne, ac sempiterne aduerbia. & æterno
uerbum, hoc est perpetuum facio. Varro: Literisq;, ac ludibus
æternare. Item ab æuo ætas, quasi æutas. ætates uarie ab anti-
quis distinctæ fuerunt. Seruius Tullius rex Romanorum pue-
ros appellauit eos, qui essent infra decimum septimum annum.
Ab eo autem anno ad quadragesimum sextum iuniores dixit,
quos bello idoneos elegit. Supra annum quadragesimum se-

xtum seniores nominauit. Varro autem ætatem diuisit in infan
tiam, pueritiam, adolescentiam, iuuentam, senectam. quarum
tamen singulæ trifariam diuiduntur, ut prima pars uiridis sit,
deinde adulta, postea præceps. Hinc est, quod Virgil. ait: Viri
disq; iuuenta. ætas enim aliquando ponitur pro uno anno. Var
ro: Aetatem uix decimam egressus. Aliquando pro triginta.
Cicero: Tertiam iam ætatem hominum uiuebat. Nonnunquã
pro centum. Ouidius: Annos uixi bis centum, nunc tertia uiui-
tur ætas. Ab hoc diminutiuum fit ætatula. Plau. ætate aduer
bialiter pro diu posuit: Aetate ambo ambobus sint obnoxij.
Idem: Aetate uelim seruire Libanum ut conueniã modo. item
ab æuo coæuus dicitur, hoc est eiusdem ætatis. Aetatem malã
ueteres pro senectute posuerũt. Accius: An mala ætate mauis
male multari exemplis omnibus? Turpil. Miserum puto, si etiã
am istuc ad malam ætatem accessit mali. Pacuuius: Parũ est,
quod te ætas male habet, ni etiam ad malam ætatem adiungas
cruciatum reticenti. Afranius: Si possent homines delimenti-
tis capi, omnes nunc haberent amatores anus. Sed ætas, & cor
pus tenerum, & morigeratio, hæc sunt uenena formosarũ mu-
liẽrum. Mala ætas nulla delimenta inuenit. Plaut. Consitus
sum senectute, onustum gero corpus, uires relinquere: ut ætas
mala est, mors mala est ergo. Econtrario uero bonam ætatem
dicimus adolescentiã, uel iuuentutem. Cicero: Quod si ipsis uo
luptatibus bona ætas fruitur, libentius primum paruulis frui-
tur rebus. Hinc prudentissime Virg. dicit partiens primas pa-
teis, quasi eius ætatem puberem, meliorem dixit: Nũc adeo me-
lior quoniam pars acta dici est. Finem secundæ ætatis secundũ
Varronem, hoc est finem pueritiæ, pubertatem uocant. Pubes
enim proprie dicitur lanugo, quæ maribus quartodecimo anno
fœminis duodecimo circa pudenda oriri incipit. quod quia ma-
turitatis est signum, factum est, ut mas pubes dicatur, siue pu-
ber, quàm primum ad generandum aptus est factus, & fœmi-
na similiter ad cõcipiendum. à quo impubes, siue impuber, qui
nondũ eam, quam diximus lanuginẽ emittere incepit, siue qui
nondum ad pubertatis annos peruenit. Pubem etiam honeste
pro parte pudenda usurpamus. Virg. Prima hominis facies, et
pulchro corpore uirgo Pubetenus. Item pro iuuenũ multitudi-
ne, interdum etiam pro populo. Vnde pube præsente dicimus,
hoc est populo præsente, ab ijs, qui puberes sunt omnem popu-
lum significãtes. Quando autem pubes pro lanugine, siue mul-
titudine, siue parte corporis pudenda accipitur, hoc est, quan-
do substantiuũ est, pubis facit in genitiuo: quando uero adiecti
uum est, facit puberis. A pubes pubis fit pubesco, quod est lanu
ginem illam emitto. A pubes uero puberis pubereſco, quod si-
gnificat cresco, et puber fio. Pubes aũt à græco deducitur, qua
si ἐπὶ ἥβης. Vnde ephebus dictus, quod iam sit in pube, hoc
est quod iamiã ad pubertatis annos puenit. Teren. Nam is, post
quã excessit ex ephebis Sosia, hoc est postq; excessit ex ea ætate,
qua pubem primo emisit. Hinc ephebia appellata est prima æ-
tas adolescentiæ, adolescentia postrema pueritia. Econtrario
uero depuberẽ dicimus, qui ad pubertatis annos nõ potuit pue-
nire. Hinc depuberẽ porcũ uocamus, quem lactentẽ occidimus
Præterea ab æquus æquiuocũ, & æquiuocatio, & æquiuoce,
& æquinoctiũ, & æquinoctiale, & æquidiale, & æquamentũ,
& æquilibrũ, & æquimentũ deducũtur, de quibus supra dixi-
mus. & æquatio, qđ est (ut ita dicã) parificatio rei alicuius, siue
diuisio cũ æqualitate. Item ab æquo cõposita fiũt adæquo, ex
æquo, et coæquo, eiusdẽ penè omnia significationis. et æquipol-
leo, et æquivaleo, à quibus æquipollentia dicũtur, significãtq; pa
rem potestatẽ. et æquanimis, hoc est animi æqui, et sedati. à quo
æquanimitas. et æquimeliũ, locus in urbe, ubi Meliy domus fue
rat. P. Mel, ex equestri ordine fuit, qui cũ frumẽti largitionẽ ju

urbe fecisset, T. Quintus Consul L. Quintum dictatorem fecit, Seruilium Halam magistrum equitum dixit. missus à dictatore Seruilius ad Melium, ut eum ad se duceret. Melius ob pauorem ad suos fugere, fidem populi Romani implorare, opprimi se consensu patrum dicere, quod plebi benigne fecisset, orare ut opem sibi ultimo in discrimine ferrent, neue ante oculos suos trucidari sinerent. hæc uociferante assecutus Seruilius Hala obtruncauit. sed non satis esse sanguine eius expiatum putarunt, nisi tecta, parietesq; intra quæ tantum amentiæ conceptum esset, dissiparentur. domus igitur diruta est, area æquimelium appellata. & iniquus, qui proprie est non æquus, iniustus. à quo inique aduerbium, iniuste. & iniquitas, quasi iniustitia. aliquando tamen iniquus pro magno accipitur. Virg. Iniquo pondere rastri. modo pro angusto. idem: Verũ hæc ipse quidem spatijs exclusus iniquis Prætereo. BIBIT. Potauit. bibere proprie potare est. aliquando tamen pro haurire ponitur. Virgil. Sat prata biberunt. nonnunquam etiam ad ea transfertur, quæ hausta non habent, & significat trahere. Idem: Hasta sub exertam donec perlata papillam Hæsit, uirgineiq; alte bibit acta cruorem. à bibo bibaces dicuntur nimij potores, sicut ab edendo edaces, & per diminutionem dicuntur bibaculi. item biboſi. Laberius: Non mammoſa, non annoſa, non biboſa, non procax. & Tiberius per derisum, propter nimiam uini auiditatem appellatus est Biberius sicut, pro Claudius Caldius, pro Nero Mero. Item bibulus, qui facile sorbet, unde Bibulorũ cognomen inuentum. & meribibulus, qui uinũ aqua non miscet. Aurelius: Cum temeti auidior esset, quadam die ab irata ancilla per contitium appellata est meribibula, quæ res tantum ei pudorem iniecit, ut postmodum sobria prorsus fuerit. & bibula papyrus dicitur, quæ sorbet atramentum: & propterea inter paginas adhuc madenteis, ne lituræ fiant, interponitur. Veteres quondam foliis tantum palmarum scripsisse manifestum est: unde folia librorum dicta, quæ à Græca uoce Phyluræ etiam appellantur. deinde quarundam arborum libris, hoc est corticibus, ex quo libri appellati, & per diminutionem libelli, & codices, à codice, qui & caudex uocatur, ex quo cortex extrahitur. Codex enim proprie prima pars arboris est, cui radices adhærent. Iuuenalis pro sede meretricia posuit, quæ fere è truncis fieri solet. Horrida quale facit residens in codice pellex. à codice dum pro caudice capitur, codicariæ naues dicũtur, de quibus inferius dicemus. cum uero pro libro, codicillus deducitur, quod proprie epistolam significat. postea publica monimenta plumbeis uoluminibus, mox & priuata luteis conficere cœperunt, deinde ceris. etenim pugillarium usum ante Troiana tempora fuisse testatur Homerus: Γράψας ἐν πίνακι πυκτῷ θυμοφθόρα πολλά. hoc est, cũ scripsisset in pugillaribus fictis corruptilia multa. sed post Alexandri Magni uictoriam, condita in Aegypto Alexandria, inuenta ab eo rege papyrus est, Varrone teste, quæ fiebat ex frutice, qui nascitur in paludibus Aegypti, aut quiescẽtibus Nili aquis, ubi euagatæ stagnant, nec gurgitum altitudo duo brachia excedit. frutex ipse papyrum, siue fœminino genere papyrus uocatur, radicem habens obliquã, triangulis lateribus, decem nõ amplius cubitorum longitudine, in gracilitate fastigiatũ, thyrſi modo cacumen includens, semine nullo, nec alio usu, quàm floris ad deos coronandos. radicibus incolæ pro ligno utũtur, ex ipso papyro nauigia texunt, & ex libro uela, tegetes, ueſtes, ſtragula. funes, aliaq; huiusmodi. Lucanus: Conseritur bibula Memphitis cymba papyro. præparabantur ex eo chartæ diuisæ acu in prætenueis, ac latissimas phyluras: quæ eo meliores erant, quo medio papyro propinquiores: atq; inde secundũ scissuræ ordinem hieratica appellabatur subtilior, religiosis

tantũ uoluminibus dicata: quæ postea ab adulatione Augusti dicta est Augusta, deinde à Liuia coniuge eius Liuiana. huic postea in epistolis tantũ scribendis autoritas relicta est. proxima huic erat amphitheatrica à loco dicta, in quo cõficiebatur, quam postea Fannius miro artificio emendauit, uocauitq; eo nomine suo Fannianam. ultima, emporetica, inutilis scribendo, et inuolucris, duntaxat chartarum, ac mercium usum præbens, propterea ἀπὸ τῶν ἐμπόρων, hoc est à mercatoribus emporetica dicta. unde emporium quoq; appellatum locus, in quo mercatus, & nundinæ fiunt. & bibula, de qua supra diximus siccandæ tantum utilis scripturæ. primatum deinde mutauit Claud. Cæsar, et quoniam Augustæ tanta tenuitas erat, ut uix calamum sustineret, præterea usu translucida literas emittebat, auxit & crassitudinem, & latitudinem, mensuramq;, ubi pedalis erat, cubitalem faciens. à papyro igitur frutice charta est papyrus appellata, quod scilicet ex papyro fieret, postea uero id genus chartæ inuentũ est, quo nũc passim mortales utuntur, fitq; ex linteolis contritis. & nihilominus pristinum papyri nomen remansit, & distinctio generum. nam subtilis illa epistolaris & augusta uocatur, & altera communis, siue amphitheatrica, siue Fanniana, & grossior illa, atque inutilis emporetica, & ultima bibula. Claudia uero illa grandior, crassiorq; à rege nunc regalis dicitur. hæc dente propter scabriciem, aut concha leuigatur, propter quod minus sorbet, & ob id caduceatoriæ fiunt. Quæ causa impulit nos, ut genus aliud chartæ inueniremus, quæ tenuitate, densitate, candore, leuore, phyluræ longitudine & commodior est, & aspectu gratior. hanc opifices nostro nomine Perottã nuncupauere. charta uero ab urbe Tyri, cui Charta nomen fuit, appellata est, ex qua Dido ducta est: ideoq; urbem à se postea ædificatam ab illius nomine Chartaginem nuncupauit. Græci ab eadem urbe χάρτην nominant, à quo χαρτογράφον librarium, & χαρτοπώλην chartularium nominant. membranas Varro scribit postea uentas ab Alexandro chartas, per æmulationem circa bibliothecas Ptolemæi, & Eumenis regum, Pergami inuentas fuisse unde nunc quoq; uulgo pergamenæ uocantur. Pergamũ oppidum est in Asia. Pergama uero dicta sunt arces Troianæ: quæ quoniam altissimæ fuerunt, omnia alta ædificia pergama sunt appellata. membranæ à tectu membrorum uocitatæ sunt, propriq; corium ipsum significant, unde fiunt ad se scribendum aptæ. chartam, membranamq; fæpenumero autores profoliis, siue phylluris usurpant, ut si dicam codicem triginta chartis, siue triginta membranis cõtineri. Claud. Nulla est membrana sine ipso. Quint. Cum aperto codice chartas explicaret, à membrana membraneus dicitur, à charta charteus, siue chartaceus sicut à papyro papyraceus. contra Varronem, qui chartarum usum non nisi condita in Aegypto Alexandria fuisse scribit. Cassius Hemina contra sentit uetustissimus annaliũ autor. tradit enim Cn. Terentium scribam agrum suum in ianiculo retinentem inuenisse arcam, in qua Numa rex situs fuerat, & in ea libros eus repertos, qui è charta erant in quo certe illud admiratione dignum est, quod defossi tot annis incorrupti durassent. à papyro etiam Papyrij cognomen deductum (ut quidam putant) à quo Papyria tribus appellata. Item à bibo composita fiunt perbibo, quod est usq; ad finem bibo, uel in totum bibo. Ebibo, exhaurio. Plaut. Qui mihi misero totum ebibit sanguinem. Imbibo, haurio, & per metaphoram apprehendo. Aurel. Vt poëta optimus maximus teneris imbibitus annis nõ facile memoria aboleretur. Combibo, cõpoto, hoc est simul bibo. PRIMA FLVMINA. Principiũ fluminis, hoc est fontem, ex quo primũ fluit Nilus. Magna laus ludorũ Domitiani, quod ab ultimo inferioris Mauritaniæ monte, ex

quo Nilus fluit, spectatores ad urbem uenerint. Primus aliquando ad numerũ refertur, ut primus, secũdus, tertius. Nõnunquã ponitur pro princeps. Virg. Prima quod ad Troiam pro caris gesserat Argis. Aliquãdo pro optimus. Idem: Et primos iuuenũ tot miserit orco. & pro præcipuus. Idẽ: Quantos primus patiatur labores. Interdum etiã pro eo, ante quem nullus est. Idem: Hic mihi respõsum primus dedit ille petenti. Hinc primogeniti dicuntur filij, qui primo nati sunt, & ante quos nullus genitus est, etiam si postea alij orti fuerint. Et apud grãmaticos primitiua, & primogenia uerba dicuntur, quæ per se inuenta sunt, nec aliũde deriuãtur. Primitiũ etiam, & primogeniũ dici potest, quicquid aliunde non habet originem, quod etiam primarium uocamus. Vnde primarius lapis appellatur, qui primus in templi, aut alterius ædificij fundamentis imponitur. & primarij ciues dicuntur, qui primi sunt, & ueluti principes in ciuitate: qui etiam primates, & à quibusdam summates, ab alijs optimates appellantur. & primæuus, de quo supra diximus, à primo deducitur. & primigenius sulcus, qui in condenda noua urbe tauro, & uacca designationis causa imprimitur. & Primipara mater, quæ primo peperit, & primordia, quæ primo ordimur, hoc est initia. & princeps, quasi primum caput. à quo principium, & principale, quod primum, atq; præcipuũ est. Principalis castrorũ porta nominatur, quod in eo loco est, in quo principes ordines tendũt. & principior uerbũ, quod est inchoo, auspicor. & principor, dominor. à quo principatus pro imperio. & priuignus secundum quosdam, quod prius, quam mater secundo nuberet, est genitus. & primanus Tribunus, qui primæ legioni tributũ scribebat. & primores summæ quæq; res. Lu. Cũ gallus gallinaceus digitos, primorésque erigit ungueis. Turpilius: Sandalio inmixa digitis primoribus. hinc primores aliquando pro optimatibus capimus. Sue. Scripta famosa, uulgoq; edita, quibus primores uiri, ac fœminæ notabantur, aboleuit. & prime, primo, primum, principio, primitus, primiter, aduerbia, omnia ferè eiusdem significationis. & apprime, & in primis, hoc est præcipue, quæ ueteres cũprime, & cumprimis dixere. Qu. Claudius: Nam M. Manlius, quem capitolium seruasse à gallis supra ostẽdi, cuiusq; operã cũ M. Furio dictatore apud gallos cũprime fortem resp. sensit, is & genere, & uirtute bellica nemini concedebat. Apule. Hic cũprimis nobilis, ac facundus. Virg. In primis regina quietum Accipit in teucros animũ. & priscum, ac pristinũ: quæ ita inter se differunt, quod prisca sunt, quæ superioribus seculis, aut superiori ætate fuerunt, ut prisci latini: qui proprie hi sunt, q priusquàm Roma cõderetur, fuere, & Priscus Tarquinius Superbus. Pristina uero, quæ superioribus annis, mensibus, diebus, & nostra memoria fuerunt, ut pristina nostra amicitia, pristina beneuolentia nostra. Aut si de rebus, quæ non senescunt, sermo habeatur: non priscũ, sed pristinum dicimus, ut Pharos, & Tyrus nunquã in pristinũ statum redibunt. Padus post quingentos, & eo amplius annos reuerti solet in pristinũ cursum. & pridie, de quo supra diximus, quasi primo die. & primitiæ primi fructus. Item primitium, quod primum in aliqua re, & principale est. Ouidius: Ecce rapit medijs flagrantem Rhetus ab aris Primitiũ torrem. & primipilus Centurio. Liuius: Centurio erat, quem nunc primipilum appellant. Veteres quia sciebant commisso prælio acies facile turbari, ut hoc incommodũ euitarent, cohorteis in centurias diuisere, & in singulis centurijs singulos centuriones præfecerunt, qui primo centurio uocabãtur, quemadmodum decuriones decurioni. Centurio à numero centum militum uocitatus, quia singulæ curiæ centũ militibus constabant. Cohortes in exercitu decem erant in singulis legionibus. Sed prima cohors reliquas & numero militum, & dignitate præcedebat.

Aquilam habebat, quod præcipuum erat signum in Romanorũ exercitu. Centuriones huius cohortis cæteris centurionibus digniores habebantur. Prima Centuria primum pilum uocabatur, quod circa signa grauis armatura cõstituta erat, in qua int er cætera armorum genera hastile erat pedum quinque semis, quod pilum nominabãt. A quo pilati dicũtur pilo armati. Mart. Et pilata redit, iãq; subitq; cohors. hinc propilare acuere est. & propilatũ acuminatum, & quasi ad pilæ formam factum. Centurio ipse primi pili centurio dicebatur, & primipilus uocabatur. Hic nõ modo Aquilæ præerat, sed quatuor centurias, hoc est quadringẽtos milites in prima acie gubernabat, & tanquã princeps totius legionis merita cõsequebatur, & cõmoda. Martia. Grata pudens meriti tulerit cum præmia pili. Mos enim Romanorũ laudatissimus fuit, ut Centuriones ex decima cohorte promouerentur ad nonã, & sic deinceps meritis poscentibus ad primam, quasi ad palmam, in qua ex omni legione infinita penè commoda percipiebant. à primipilo primipilaris dicitur. primipilares milites erant, qui signa circumstabant. hi postea mutata re militari pilani sunt appellati. Pilum ab eo instrumento nomen accepit, quo pinsunt far: illud uero à pinsendo dictum. pinsere, tundere est. à quo pinsores dicti sunt, qui nunc pistores nominantur. & pistrinum locus in quo pinsitur. Varro: Nec pinsorem ullum nossent nisi eum, qui in pistrino pinseret farinam. à pinso etiã pilæ dictæ, quæ uasa sunt cõcaua, quòd antiqui siccata fruméta in pilas immissa pinsebant, & hoc erat unum genus molendi. Itẽ pilumnus, qui fruges arandorum agrorum usum inuenit, & pinsendi frumenti, Ioüis (ut putant) filius & Dauni pater, qui Appuliam, in qua regnabat, Daunã appellauit. Hic Ardeam traditur condidisse. Item pisonũ cognomen. Pila etiã dicitur, quæ parietẽ sustentat, ab opponendo (ut Varro sentit) ita uocitata. Itẽ pila qua ludimur: ob id pila lusoria, quod pilis impleri soleret. pilæ & effigies tã uiriles, quã muliebres ex lana suspendi olim compitalibus solebant in compitis, quæ esse deorum inferorum, quos uocabãt lares, putabantur: quibus tot pilæ quot capita seruorum, tot effigies quot essent liberi ponebant, ut parcerent uiuis. Pilus uero à pelle, ex quo prodidit, uocitatus est, à quo & capillus, quasi capitis pilus, quãuis & pro omni pilo ponatur. Vir. Quã sunt mentula quos habet capillis & pileus tegmen capitis, siue quod ex pilis fieri soleret, siue quod pilos capitis tegeret. Vnde pileati serui dicebantur, qui pileo impositio uendebantur, quorũ nomine uenditor nihil præstabat. pileus enim impositus demonstrabat eiusmodi seruos uenũdari, quorũ nomine emptori uenditor nihil præstaret, sicut antiquitus mancipia iure belli capta coronis induta uenibant. Corona enim signũ erat seruorũ uenalium, ideoq; sub coronis uenire dicebãtur. Pileũ etiam raso capite accipiebãt serui, q manumittebãtur, hac de causa, quod uidebãtur è seruitute tanquã è tempestate liberati. Plaut. Vt ego hodie raso capite caluus accipiã pileũ. Pileos etiam Castori, & Polluci ueteres dedere: quia Lacones fuere, quibus cũ pileis militare mos erat. Itẽ à pilus uerbũ pilo, quod aliquãdo significat pilos emitto. Accius: Tũ primũ pilabant genæ. Afranius: Meã præterea corpus nunc pilare primum cœpit. Næuius pilantem puerum uocat nũc primũ pubescentẽ. Aliquãdo pilos detraho. Mar. Quod pectus, quod crura pilas. à pilo fit cõpilo, quod est cogo, & in unum condo. & expilo, diripio, ac deprædor, quasi ne pilum quidem relinquo. Vnde compilare, & expilare hæreditatẽ dicimus, hoc est fraudare, diripere. & cõpilati furtũ passi dicũtur. cõcipilo uero ueteres usurparũt pro eo, quod est corripio, & inuolo. expilatæ hæreditatis crimen apparet eo casu intendi posse, quo casu furti agi nõ potest, hoc est ante aditam hæreditatẽ, uel post, antequã res ab hærede possessæ sint. Quidam

tamen hæc nõ à pilus deducta existimant, sed à græco πιλῶ, quod est ἐπιλῶ, id est cõplano, quod qui aut è facie pilos, aut è domo supellectilem detrahũt, æquare, aut complanare omnia uidentur. à quo & pilam lusoriam appellatam potius, quàm à pilis quidam existimant, quod forma sphærica sit, quæ ex omni parte æqua est. Ab eodẽ etiã fit depilo, quod aliquando est pilos detraho. Mart. Cũ depilatos Chreste coleos portes. Interdũ rarefacio. Lucil. Quid actum est? depilati omnes sumus. Suppilo quoq; pro rapio ponitur. Pla. Hæc cũ uideo fieri, suffuror, suppilo, & de præda prædã facio. Pila etiã capitur pro quacunq; re rotunda instar pilæ lusoriæ. à quo fit diminutiuum pilula. Plini. Robur præter fructũ plurima alia gignit. Nanq; fert & gallæ utrunq; genus, & quædam ueluti mora, ni distarent arida duritie, plerunq; tauri caput imitantia. Nascuntur in eo & pilulæ nucibus non absimiles, intus habentes flocculos molleis lucernarum luminibus aptos. Nam & sine oleo flagrant, sicut galla nigra. Fert & aliã utilem pilulam cum capillo. Gignunt & alij ramorum eius pilulas. Idem: Scarabæus, qui pilulas uoluit. & ea quidem uenena, quæ hac forma sumimus, uulgoq; pilulas nominamus, recte dici pilulæ possent, nisi usus obtinuisset, ut græco uocabulo Catapotia nominamus. Aliquando tamen & pilulas dictas inuenimus. Plinius: Vetus axungia phthisin in pilulis sumpta sanat. pilæ lusoriæ uaria genera erant, de quibus ĩferius dicemus. Eo ludo maximi uiri sese aliquãdo exercuere. Scæuola optime pila lusit, atq; ad hoc diuerticulum animum forensibus negotijs fatigatũ transferre solebat. Huius pilæ inuentorẽ tradunt Pythũ fuisse. Cum his similitudinem nominis habet Pilates lapidis genus cãdidissimi. Cato: Lapis candidior, quàm Pilates. Pylemenes dux Paphlagonũ fuit, quẽ in auxiliũ Troianorũ uenisse scribit Homerus. Dicitur etiam aliquãdo à Poëtis Pylemeneus. Pilæus siue Pylæus nomẽ est propriũ. Pylartes uir Troianus fuit. Pylene Aetoliæ oppidũ. Pilentum uehiculi genus, quo ferri matronæ solebant. Pylos oppidũ fuit iuxta Thessaliam à Neleo conditum. Vnde Nestor dictus est Pylius. Ouidius: Illius attactu Pylius iuuenescere posset. φίλος græce amor dicitur. Hinc philosophus, philosophia, philosophicus, philosophice. Philomela nomen proprium. Philippus equorum amator. Philargyria argenti cupiditas, auaritia. Philolaus proprium nomen, quasi amor populi. Philortium propriũ nomẽ mulieris. Pamphilus propriũ uiri, quasi totus amor. philtra, amatoria. Iuue. Hic thessala uendit philtra, quibus ualeat mentem uexare mariti. Ouidi. Philtra nocẽt animis, uimq; furoris habent. philoponus amator laboris. Philadelphus amator fratris. Philoctetes propriũ nomen, quasi amoris possessor, Pœantis filius, & Herculis comes fuit, cũ in Octa monte defunctus est. Huic enim mandauit Hercules, ne cui corporis sui reliquias indicaret, idq; iurare eum adegit, deditq; ei pro munere sagittas hydræ felle intinctas. Adueniente uero tempore cum delphico oraculo moniti essent græci, ad expugnationem Troiæ sagittis Herculis opus esse, inuentus Philoctetes negauit se primo aliquid de Hercule scire, tandem uero mortuum esse cõfessus est. & cũ grauiter ad indicandum sepulchrum cogeretur, ne iusiurandum uiolaret, ictu pedis locum ostẽdit. Sed cum ad bellum Troianum deduceretur, quia solus ipse lerneis sagittis uti poterat, unius sagittæ casu, in pede quo Herculis tumulum indicauerat, uulneratus est. Troia uero deuicta, ne æger in patriam rediret, in Calabriam uenit, ubi Petiliam, & Turmam urbeis condidit, & apud Turmam sepultus est. Philagathus nomen proprium, benignus. philargyrus, auarus. philarchus amator imperij, ambitiosus. philema, osculum. philetes, amator, osculator. philetus, amabilis. philodulus, amator seruorum. philœnus, amator uini, uinosus. philocalus,

mundus, politus. philologus, amator uerborũ. philonicus, iurgiosus, cõtentiosus, uictoriæ amator. philoxenus, hospitalis. philoxenia, hospitalitas. philopæs, puerarius, pædico. Primus à pridem deducitur, & est superlatiuum, sicut prior nomẽ, & prius aduerbiũ comparatiua. Notandum autẽ quod aliud est, prius te uocaui, & aliud, prior te uocaui. Nã prius te uocaui, tempus significat, id est prius, quàm nũc uel tũc. prior te uocaui, significat personã. Siquidẽ ego, et hic te uocauimus, sed ego prior, hic aũt posterior. Vocaui ergo te prior, si nos sumus duo: uocaui te priorẽ, si uos estis duo. Eadem ratio est superlatiui. Vocaui te primus, si nos sumus multi. Vocaui te primũ, si uos estis multi. Nõnunquã ex neutra parte sunt duo, sed utrinq; singuli, & tamen comparatiuo utimur: ut percussi te prior, supple, quàm tu me. Nõnunquã hinc unus est, illinc plures: ut uocaui uos prior, supple, quàm uos me. Vocauimus te priorẽ, supple, quã tu nos. Idẽ de superlatiuo, ubi multa membra sunt: ut primi nos uenimus, uos posteriores, ille ultimus: primus ego intraui uallũ, tu serior, illi tardissimi. primus græce πρῶτος dicitur. à quo deducuntur propria nomina Protagoras, Protesilaus, quorũ alter Rhetor siue philosophus, siue astrologus fuit, alter ex Phylace oppido Thessaliæ Isiphyli filius, uxoremq; habuit Laodomiã Acasti filiã. Ouid. Vix socer Isiphylus, uix me grãdæuus Acastus, Vix mater gelida mœsta refecit aqua. Hic initio belli Troiani ab Hectore interfectus fuit. & Proteus Oceani filius, de quo diximus. & Protogenes, quasi primi generis. Iuue. Non est Romano cuiquam locus hic ubi regnat Protogenes aliqs. et Protheus, unus ex ducibus græcis, qui ex Magnesia uenit ad Troiam. & Prothœnor, unus ex Bœotiorũ ducibus. & Protogenia, Deucalionis, & Pyrrhæ filia. Præterea protomus, de quo superius diximus. protomedicus, primus medicus, qui & archiatrus dicitur. protomartyr, primus testis. protonotarius, primus notarius. ꝓtologia, primus sermo, anteloquiũ. & protocollũ, quasi prima cõcinnatio. Est enim proprie protocollũ qđ breuiter & succincte notatur à tabellione, ut extendi deinde, atque absolui possit. κόλλα græce gluten, siue colla dicitur, κόλλησις glutinatura, κολλήτης concinnator, glutinator, κολλήεις concinnus, κολλῶ glutino, κολλῶμαι hæreo. prototypus quem supra diximus Archetypon dici. & protoplastes, primo formatus. Item ἀρχὴ græce, à nobis principium dicitur. à quo ἄρχω, impero, præsum. Hinc præterea, quæ superius diximus, deducuntur propria nomina. Archander, quo nomine fuit Danai socer. Archemolus, Rhœti filius Marubeorum regis in Italia, qui cum pater sibi nouercam superinduxisset, stuprauit eam, propter quod cum pater eum persequeretur, ad Turnum confugit. Virg. Et Rhœti de gente uetusta Archemolũ thalamos ausum incestare nouercæ. Archemorus Lycurgi filius. Hic Hypsipylen nutricem habuit: quæ cum sitientibut græcis, qui ad Thebaicam expeditionem proficiscebantur, Langiam fontem ostenderet, Archemorum puerum super uiridi herba deposuit, qui à serpente uulneratus perijt. Vnde fons ille Archemorus uocitatus est, & annuus agon in pueri illius memoriam celebrari cœptus. Archelaus Antenoris Troiani filius, quem Homerus scribit rei militaris peritissimum fuisse. Item alius Atheniensis philosophus, siue ut alij uolunt, Milesius, qui patrem habuit Apollodorum, & fuit auditor, successorq; Anaxagoræ, ac primus ex Ionia physicen Athenas inuexit, ob id physicus dictus. Alius fuit geographus, qui terram omnem ab Alexandro peragratam descripsit. Alius de rerũ naturis carmine scripsit. Alius oratoriã docuit. Archeptolemus filius Iphiti, auriga Hectoris, Eniopeo interfecto à Diomede suffectus. Archias poëta, de quo extat præclara illa Ciceronis oratio. Archigenes medici nomen,

in quem

in quem sæpe inuehitur Galenus. Iuue. Tunc corpore sano aduocat Archigenẽ. Idẽ significat Protogenes, de quo paulo ante diximus. Archilochus Nestoris filius, de quo inferius dicemus. Alius fuit Siculus, qui Ariciam urbẽ condidit. Alius poëta Lacedæmonius, Tullo hostilio Romæ regnante, in quo summa uis elocutionis fuit, tum breues, uibrantesq; sententiæ, plurimum sanguinis, ac neruorum. Huic Licambes Neobolen filiã spoponderat se connubio iuncturum, quam cum postea alteri tradidisset, adeo id moleste Archilochus tulit, ut inuenerit metrum Iambicum, quo Licamben, & filiam, atq; uxorẽ usq; adeo insectatus est, ut præ nimio angore laqueo se suspenderit. Horatius: Archilochum proprio rabies armauit iambo. Hunc socci sumpsere pedẽ, grandesq; coturni. Hos libros propter inuerecundiam, atque obscœnitatem uerborum iusserunt Lacedæmonij ex urbe tolli, autoremq; eorum in exilium misere. Ouidius: Vtq; repertori nocuit pugnantis iambi, Sic sit in exilium lingua proterua tuum. Postremo Archilochum constat interfectum fuisse in bello à quodam, cui nomen erat Corax. Hic cum forte sciscitatum Apollinis oraculum uenisset Delphos, ab eo tanquam impius, ac sceleratus est reiectus. Verũ cum ille multis uerbis sese excusare conatus, culpam omnem in fortunã, & uarios bellorum euentus reiecisset, ueniamq; à Deo postulasset, flexit numen: acceptoq; ab Apolline responso, iussu eius Tænarum profectus est, ac manibus Archilochi parentauit. Tanta erat eo tempore uatum, ac poëtarum autoritas, atque maiestas. Archimedes Syracusanus fuit, eximius Mathematicus, & in primis geometra insignis. Hic quomodo quadrari circulus posset primus inuenit, quod Aristoteles ignorare confessus est. Et cũ expugnatæ à M. Marcello Syracusæ fuissent, adeo in contemplandis quibusdam liniamentis, oculis, studio, cogitatione intentus fuit, ut non discurrenteis Romanos, nõ captam urbem senserit. Cum uero repente miles quidam astitisset, & ut sese ad Marcellum sequeretur iussisset, moræ paululum rogauit, donec rẽ propositam inuestigaret. Quamobrẽ ira percitus miles stricto gladio eũ perfodit, immemor quod Marcelli interdicto cautum fuerat, ne unus uiolaretur. Hic primus sphæræ inuentor fuit (ut Cicero testatur) quãuis alij id Anaximandro attribuãt. Archytas Mnesagoræ, siue (ut alij uolũt) Aestiæi filius, patria Tarentinus, eximius pythagoricus philosophus fuit: floruit quo tempore Plato ad Dionysium in Siciliam uenerat, Platonemq; per literas monuit, ut inde abiret, siquidẽ Dionysius de eo necãdo cogitabat: summæ in omnis uirtutis genere admirationis fuit. Præter hũc alius quoq; Archytas Mitylenæus ĩ musica floruit. Itẽ alius, q̃ de agricultura scripsit. Et quartus epigrammatũ scriptor. Item quintus architectus, qui librum de mechanica scriptum reliquit. FLVMINA. fluorem, cursum. Non enim pro amne hoc loco accipitur. Siquidem flumen cum genitiuo adiungitur, fluxum ipsum, cursumq; significat. Plinius: Ne flumini eius riui esset impedimento. Cũ uero nominatiuũ habet, seu similem aliũ sibi casum, significat amnem. Idẽ: Priusquã ad flumen Rhodanũ perueniret. Flumen à riuo magnitudine discernendum Vlpianus scribit, aut æstimatione circũcolentium. Itẽ flumina dici, quæ perennia sunt, hoc est cõtinue fluunt. Quæ uero æstate siccantur, à torrendo uocari torrentia. Græci è contrario ab hyeme, quæ χειμὼν dicitur, χείμαῤῥον ποταμὸν uocant, hoc est flumen hybernũ, quoniã æstate nõ est flumẽ. Torrere proprie urere est. Vnde fit torrens participiũ, quod est adurens. Virg. Iam rapidus torrẽs sitienteis Sirius Indos. Aliquãdo tamẽ pro ignescere usurpatur. Lucil. Vt arida sæpe torrent ad solẽ. Aliquando tamẽ pro uerto, misceo. Luca. Ingenteis fato torrẽte ruinas. Hinc torrum, & torridum pro arido capimus. Vnde æstas tor-

rida dicitur, & torris fax appellatur. à quo torridare, & torrefacere comburere dicimus. Accius: Regina erit tempus, cũ hic torris quem amburi uides. Idem: Eum suæ uitæ finem, ac fati internecionem fore Meleagro, ubi torris esset interfectus flammeus. Quidam torrem pro titione usurpant falsò. Nam torris ardet: titio est torris (ut ita dicam) extinctus. Firmianus: Titionem enim uulgus appellat extractum foco, torrem semiustũ extinctũ. à torreo fit supinũ tostũ, hoc est torrefactum. à quo testa opus figulũ, de quo inferius dicemus. & testus quartæ declinationis, tegmen testaceũ, sub quo placentæ spiræ, & alia huiusmodi coquuntur. Cato: In foco calido sub testu coquito leuiter. Quidam torrere ἀπὸ τοῦ τορεύειν deductum, quod est scalpere, cælare. à quo uasa cælata dicuntur toreumata. Sall. Signa toreumata emunt, quoniam quæ cælãtur, torrere prius, hoc est ignefacere, & cãdentia reddere oportet. Græci quoque τορεύματα dicunt uasa cælata, & τορευτὴν cælatorem, & τορύνην tudiculam, hoc est instrumentum, quo uasis signa imprimuntur. Vnde tudiculare imprimere, ac scalpere dicimus, quod græci dicunt τορύνειν. Vnde etiam tornum appellatum est instrumentum fabrile, quo ligna, ebur, & reliqua huiusmodi signantur. à quo fit torno uerbum, hoc est τορύνω, cuius passiuum est tornor. & tornatile opus torno factum. Vbi notandum est, quod mediocris longitudinis lignum rotundum, quod loro circũuolutum circumagunt fabri in operibus tornãdis, mimphur appellatur. Aliquãdo tamen per metaphorã tudiculare pro cõmouere usurpamus. Varro: Hæccine nobis cernis hãc mala tudiculasse uetulã? Tuditare uero est negotiũ agere lucri gratia. Lucretius: Nec tuditãtia rẽ cessant extrinsecus ullã. Tractum à fabris, qui malleis sæpe percutiendo opera faciunt. Tudites enim mallei à tundendo appellantur. Vnde & cuidam cognomentum Tuditano fuit, quod caput malleo simile haberet. Tundere percutere est, tractum à sono, quem percussores faciunt. Hinc fit tus secundum quosdã, quod glebæ tunduntur, ut inferius dicemus. & retundere, hoc est repercutere. & contundere, frangere, percutere, friare. unde contusum, confractum, ac friatum dicimus. & contus sudes est, siue hasta longior, duriorq;, & acuta, sine ferro ad percutiendum apta. Virg. Ac duris detrudere cõtis. Idem: Assueti longo muros defendere conto. Item obtundere, quod est uoce, uel sono, uel strepitu aliquo aureis hebetare: translatio facta à fabris, qui sæpe tundendo aliquid malleo offendunt, atque hebetant. Teren. Obtũdis tametsi intelligo. Hinc obtusum ingeniũ, & obtusa acies dicitur, hoc est hebes, & sine acumine. & pertundere, percutiendo frãgere. à quo pertusa uasa dicimus, quæ non sunt integra. pertusum etiam doliũ cũ dicimus, uentrem significamus. à flumine fit adiectiuum flumineus: unde flumineam arenam dicimus, quæ ex fluminis ripa colligitur. & flumentana porta Romæ appellata est, quod Tyberim ea parte fluxisse affirmant. & fluminosus, hoc est fluminibus abundans, ut fluminosa regio. à fluo autem flumen appellatum est. Fluere proprie decurrere est. Virgilius: Hæc eadem argenti riuos, ærisq; metalla ostendit uenis, atque auro plurima fluxit. Quoniam uero, quæ fluunt, latius diffundi uidentur, fluere interdum capitur pro latius, atq; uberius excrescere. Idem: Tum denique dura exerce imperia, & ramos compesce fluenteis. Itẽ quoniam quæ decurrunt quodammodo minui uidentur, fluere aliquando pro deficere accipitur. Idem: Ex illo fluere, ac retro sublapsa referri Spes Danaûm. Hinc fluxa dicimus, quæ instabilia, ac momentanea sunt, & cito peritura. Idem: Nos ne tibi fluxas Phrygiæ res uertere fundo, conamur? Item à fluo fluuius dictus, eiusdem cum flumine significationis. à quo fluuiatilis, qui in fluuio uiuit, ut fluuiatilis equus, fluuiatiles pi-

sces. Item fluuialis, ut fluuialis aqua. & fluentum, paruum flumen. & fluonia Iuno, quam mulieres colebant, quod sanguinis fluorem in conceptu retinere putabatur. & fluxus, fluor fluxio, profluuium, eiusdem ferè significationis. Vnde profluuium sanguinis, & profluuium narium dicimus. & fluctus aqua in unum collecta, quam superius undam appellari diximus. Vnde fluctuare, agitari est. & fluctuatio, agitatio. & fluctuatim, iactanter, solute. Afranius: Volo fluctuatim ire ad illum. Accipe hoc tegmen tu, & sustine. & fluctiuagus, qui fluctuando uagatur. & fluctuosum, undosum, procellosum, inquietum. & per translationem, fluctuantem animum dicimus, quemadmodum æstuantem, cum ira, cum curis, aut libidine, alióue morbo agitatur. & flusirũ, quod est statum maris, cum nullis fluctibus agitatur. & flemma, quasi fluomina cum ex labore uiæ sanguis effluit circa talum. & flutæ anguillæ, siue murenæ dicuntur, quas græci plotas, quasi nauigabileis uocant, quod in summa aqua fluitantes mergi non possunt. Murena piscis est longitudine haud dissimilis anguillæ: in sicco litore elapsam, uulgus coitu serpentum prægnantem fieri putat. Aristoteles marem qui generat, Myrinum uocat: & Murenã scribit uariam, atq; infirmam esse, Myrinum unicolorem, & robustum, denteisq; extra os habentẽ. Varro: In Sicilia quoque manu capi murenas flutas constat. & hæ in summa aqua præpinguitudine fluitãt. Macrobius: Accersebãtur murenæ ad piscinas, ab usque freto siculo. Illæ enim optimæ esse creduntur, præsertim quæ græce plotæ, latine flutæ dicũtur, quod in summo supernatantes sole torrefactæ curuare se posse, & in aquã mergere desinunt, atq; ita faciles captu fiunt. Iuue. Virroni murena datur, quæ maxime uenit gurgite de siculo. Martia. Quæ natat in siculo grandis murena profundo, Non ualet exustam mergere sole cutem. In Gallia septentrionali murenis omnibus dextera in maxilla septenæ maculæ sunt, ad formam septẽtrionis, aureo colore fulgentes, dum uiuunt, & cum anima colorem simul pdentes. Vedius Pollio eques Romanus, unus ex diui Augusti amicis, hoc animali ad sæuitiam usus est, uiuarijs earum immergens damnata mancipia, quæ mox ab eo pisce in totũ absumi cernebantur. Ferunt eas aceti gustu in rabiem præcipue agi. His tenuissimum tergus est, sicut è contrario anguillis crassius, propter quod uerberari eo prætextati solebant, & ob id multa eis non erat instituta. Accersebantur autem murenæ ad piscinas urbis ab usq; freto siculo, quod Rhegyum à Messana diuidit. Illic enim optimæ esse putantur, tam murenæ, quàm anguillæ, & utræq; ex illo loco plotæ à græcis, flutæ uocantur à latinis: quod in summo supernatantes sole torrefactæ curuare se posse, & in aquam mergere desinunt, atq; ita facile capiuntur. Mar. Quæ natat in siculo grandis murena profundo, Nõ ualet exustam mergere sole cutem. murenarum uiuarium priuatim excogitauit Chirrus, qui cœnis triumphalibus Cæsaris dictatoris sex millia murenarum mutua appendit, nam uendere eas, aut alia merce permutare recusauit. Huius piscinæ causa fuerunt, ut uilla eius quadraginta millibus uenderetur. Hortensius orator apud Baulos piscinam habuit, in qua murenam usqueadeo dilexit, ut extinctam fletu, ac lacrymis fuerit prosecutus. In eadem uilla Antonia Drusi murenæ, quã diligebat, inaureis addidit, cuius fama permoti nõnulli Baulos uidere cõcupiuerunt. Qui primus murenæ cognomen meruit, à neuoso corpore ita appellatus est. Item à fluo composita fiunt affluo, hoc est abundo. à quo affluentia, abundantia. & affluenter, abundanter. Circumfluo, quod significat circum aliquid decurro. Plin. Id oppidũ circũfluit amnis. Modo cõcurro. Idẽ: Postquã uariæ undiq; gentes circũfluxere. Hinc circũfluxus pro cõcursu accipitur. & circũfluus dicitur, qui circũfluit. Iterfluo, in

terlabor, interluo. Perfluo, spargor, nõ cõtineo. Teren. Plenus rimarum sum, huc, atq; illuc perfluo. profluo, & abundo, & emitto. à quo profluuium, de quo supra diximus. & profluus, hoc est facile fluens. Præfluo, antefluo, à quo præfluxus: & præfluuiũ, pro fluore alicuius rei antefacto. influo, intus fluo: à quo influxus. Superfluo, superabundo: à quo superfluum, superfluitas, & superflue, & superfluo aduerbia. Subterfluo, inferius fluo & refluo, retrofluo, siue rursus fluo. Hinc fluxus, & refluxus maris. Confluo, cõuenio, & simul fluo. Apuleius: Plerique qui ad mercatum confluxerant, interuenire. Hinc confluxus animum dicitur, & confluuium, ubi multi riui, aut amnes simul fluunt. & conflui, simul fluentes, & cõfluges loca in quæ riui diuersi confluunt. Defluo, deorsum fluo. à quo defluxus, & defluuium. defluere etiam dicitur, quod ætate, aut uetustate, morbóue soluitur. unde defluere capillus dicitur: & qui ita defluit, uocatur defluus. & defluuium, fluxus ipse capillorum. Effluo, extra fluo, effundor. diffluo, luxurior, prodigus sum. Itẽ cõsumor, ac deficio. item mellifluus, de quo supra diximus, quasi fluens mel. Præterea à fluo fit fluidus, quod modo fluentem significat, modo humectum. & fluito uerbum, supernato, aliquando soluor, relaxor. Quidam etiam à fluo ueluti detracta aspiratione pluo deductum arbitrantur. Nihil enim aliud est pluere, quàm perfluere. Ab hoc fit pluuia, quæ græca uoce dicitur ὄμβρος, à nobis imber. à quo imbriferum uocamus, quod imbreis, hoc est aquas ferat. unde Nilus à poẽtis imbrifer dicitur. & imbrex canale curuũ, atq; obtortũ, quod in tecto ponitur, ut per id defluat aqua. Itaq; ab imbre recipiendo dicitur imbrex. à quo fit imbricium eiusdem significationis. Martialis: Cum sint crura tibi, similent quæ cornua lunæ, Imbricio poteras Sexte lauare pedes. Ab hoc fit ibricosus, hoc est scaber ad modum imbricis. Est aũt imbrex masculini generis, sed & fœminini aliquando reperitur. Plautus: Fregisti imbrices meas, dum te dignam sectaris simiam. Licet uero imber proprie pluuia sit, ponitur tamen pro omni aqueo humore. Virg. Ipse feraces figat humo plãtas, & amicos irriget ĩbreis. Lucre. Exigni terraq; animæ nascuntur, & imbri. Hyems autem ἀπὸ τοῦ ὕω, quod est pluo deriuatur, quod id tempus anni pluuiosum sit. Significat autem modo quartam anni partem, quæ est inter autũnum, & uer. Virgilius: Atq; hyemes optate serenas Agricolæ. modo uim uenti. Idẽ: Et qua uectus Abas, & qua grandæuus Aletes, Vicit hyems. Ab hoc fit hyemalis, hoc est hybernus. & hyemare, quod est stationem hyeme facere, quod & hybernare dicitur. Vnde hyberna plurali numero dicimus locũ, in quo milites hyeme stationem faciunt. Cæsar: Post hæc legionibus in hyberna deductis in Italiam profectus est. & hybernacula, loca ad hybernandum parata. Liuius: In eo loco milites hybernacula sibi constituerunt. Item ab hyeme hyematio, hoc est traductio hyemis. Priscianus hyemem ab imbre deductam existimat. Varro ab hiatu hybernum, non ab imbre, sed ab hyeme deduci aspiratio indicio est. Quidam putant & Hyberniã ab hyberno tempore uocitatam propter hyemis magnitudinem. Insula est inter septentrionem, & occidentem solem, dimidio minor, quàm Britania, cui propinqua. & inter utranq; alia insula est, quæ Mona appellatur. Complures præterea minores, inter quas Manapia, Ricinea, Vectis, Silimnus, Andros, infra Siambis, & Axanthos. De quibus insulis scribunt dies continuos triginta sub bruma esse nocteis. Britania quondam ab Albione Neptuni filio Albion dicebatur, cum Britaniæ omnes istæ, quas diximus insulæ uocarẽtur. Britania omnis in circuitu uicies centũ millia passuum continet. Interiores plerique non multo ante tempore frumenta serere non solebant, sed lacte uiuebant, & carne, pellibusq; induebantur. in-

ficiebant se glasto, quo in pugna aspectu horridiores uiderentur. Capillo erant promisso, atq; omni parte corporis rasa præter caput, & supius labrũ. Vxores habebãt deni, duodeniq; inter se communes, & maxime fratres cum fratribus, parentes cum liberis. Qui ex his nascebantur, eorum filij habebantur, à quibus uirgo primo deducta est. & post has insulas ultima omnium est Tyle, in qua nullæ solstitio noctes sunt, sole cancri signum transeunte, nulliq; è contrario per brumam dies. à Tyle unius diei nauigatione mare concretum est, quod à nonnullis cronium appellatur. Ab Hybernia Hybernicus deriuatur, unde mare Hybernicũ dicimus. & hybernice aduerbium, quod significat secundum ritum eius gentis. Similiter à Britania Britanicus, & britanice. Item Britanus, pro homine eius insulæ. Virgilius: Et penitus toto diuisos orbe Britanos. à pluuia fit pluuiosus, ut pluuiosum tempus, hoc est aptum ad pluuiam. & pluuiosus annus, in quo fuerunt frequentes pluuiæ. & pluuius, ut pluuia aqua. & pluuialis eiusdem significationis. Item impluuium, & compluuium, de quibus supra diximus. & implutus, pluuia madefactus. & impluuiatus color pullus, quasi fumato stillicidio implutus. NILI DEPREHENSI. Nili cuius fontes deprehensi, hoc est tandem inuenti sunt. Nilus ab ultimis Aethiopiæ finibus rectà fluens ad septentrionem, longo tempore incertis ortus est fontibus. Tandem uero Neronis tempore, cum Paulinus dux exercitus quattis castris ferè usque ad cacumen Atlantis montis peruenisset, origo eius inuenta ab aliquibus traditur. Hic est Nilus nobile illud flumen, quo pleni sunt doctissimorum uirorum libri, nascens in mõte inferioris Mauritaniæ non longe ab Oceano, stagnante ibi lacu, quem uocant Hilidem: deinde condit se itinere aliquot dierum, rursumq; erumpit alio lacu maiore in Mauritania Cæsariensi, iterumq; arenis receptus per deserta uiginti dierum fertur ad proximos Aethiopas, & denuo profilit fonte, qui niger dicitur: inde Africam ab Aethiopia disterminãs medios secat Aethiopas cognomine Astaplus, quod gentium illarum lingua significat aquam è tenebris profluentem. Sic pleraq; insulas facit, quarum clarissima est Meroë, cuius metropolis etiam Meroë uocitatur, cõdita à Cambise, & à matris nomine ita uocitata, forma scuto similis, cæterarũ. Nili insularum maxima, patet enim longitudine stadijs tribus millibus, latitudine mille. Effodiunt in ea aurum, argentum, æs, ferrum. Hebenum prætereà fert, & lapidum multiplex genus. distat à Siene quinque millibus stadiorum. Astabores læuo alueo nominatur, hoc est ramus aquæ uenientis è tenebris: dextro, Astusapes, quod latentem significat. postquam se aquis omnibus auxit, Nilus appellatur. & inclusus montibus tanta aliquandiu celeritate fertur, ut nouissimo cataracte ruere putetur, quàm fluere uideatur. Deinde leniter fluens multis ostijs fertur in mare Aegyptium, Aegyptiq; inferiorem partem dextra, læuaq; diuisus amplexu suo determinat, Canopico ostio ab Africa, ab Asia Pelusiaco: propter quod aliqui Aegyptum inter insulas posuere, ita se diuidente Nilo ut triquetram terræ figuram faciat. Idcirco multi Aegyptum Δ græcæ literæ similitudine Delta uocauerunt. Alterum quoq; eius ostiũ Saiticum dicitur, quod in eo urbs sit, quæ Sais uocatur. Alterum Sebeniticum, alterum Mendesium. Augetur certis diebus Nilus mirum in modum, & per totam spatiatus Aegyptum fœcundissimus innatat. Fontem eius Phialam appellari Timæus tradit. Causas incrementi uarias doctissimi uiri prodidere: siue quod solutæ magnis æstibus niues ex immanibus Aethiopiæ iugis largius, quàm ripis continere possint defluunt: siue quod sol per hyemem propinquior terris, & ob id fontem eius exsiccans, tunc altius abit, & plenissimum, integrumq; finit ef-

fluere: seu quod per ea tempora flantes uenti quos uocant Etesias, aut aĕtas à septentrione in meridiem nubeis super fontem eius in imbreis præcipitant, aut uenienti obuiæ contrario flatu cursum descendentis impediunt, aut arenis quas cum fluctibus litori applicant, ostia claudunt, fitq; maior: uel quod nihil ex se perdit, uel quod plus, quàm solet accipit, uel quod minus, quàm oportet emittit. Quod si est alius (ut quidam existimant) orbis terrarum, suntq; oppositi nobis Antipodes, nec illud quidem parum uerisimile uideri debet, apud illas gentes ortum hoc flumen, ubi cæco alueo subter maria penetrauit, in nostra terra rursus emergere, & ab hoc solstitio augeri, quod eo tempore hyems sit apud Antipodas, ideoq; maior copia imbrium. Quidam huius rei rationem subtilius inuestigantes, cõmunem cum cæteris aquis causam adducunt: quemadmodum tertianæ, & quartanæ febres ad certum diem ueniunt, quemadmodum ad tẽpus podagræ respõdent, quẽadmodũ purgationes in mulieribus, si nihil obsistit statutum diẽ seruãt, quẽadmodũ prestò sunt ad mensem suum partus, sic aquas interualla habere quibus retrahãt se, & quibus exhibeant. Ex ijs interualla quædam minora esse, & ideo magis notari: quædam maiora, propterea minus certa. Existimandum esse quicquid supra terram cernimus, etiam infra terram esse: patere illis uastos specus, ingenteis extendi recessus, spatia maxima suspensis hinc & inde montibus trahi. Abruptos esse in infinitum hiatus, qui sæpe illapsas terræmotu urbeis deuorarũt. hæc spiritu plena esse, tum nihil in rerum natura detur inane, stagnis quoque & fluminibus abundare. Inde (ut Theophrastus scribit) pisceis quibusdam locis erui: & quod uix credibile uideatur, aliquando non cum hamis, & retibus, sed cum dolabris iri piscatum. Cum crescit Nilus, reges nauigare, siue præfectos, nefarium putatur. Iustum eius incrementum est sexdecim cubitorum. Minores aquæ non omnia rigant, maiores tardius abeunt. Ideo hæ serendi tempus impediunt madente solo, illæ sitiente non præbent. In duodecim, & tredecim cubitis famem prouincia sentit, quatuordecim cubita hilaritatem, quindecim securitatem, sexdecim delitias afferunt. Maximum omnium incrementum sub Claudio principe decem & octo cubitorum fuit: minimum Pharsalico bello, quasi prodigium quoddam fuerit mortis Põpei magni. Recedentibus Nili aquis feritur tellus. Mirum hoc unum ex omnibus flumen nullas auras emittere. A nilus niliacus deriuatur. Martialis: Niliacis primum puer hic sit natus in oris, & Niloticus. Vnde Nilotici pisces dicũtur. Dictus autem Nilus quasi νεὸς ἴλυς, hoc est nouus limus, à fœcunditate quam facit. Virgilius: Et uiridem Aegyptum nigra fœcundat arena. Antea Melo uocabatur. à quibusdam etiam Gæon appellatus, quasi terra. Græci enim γῆν καὶ γαῖαν terram nominant. A quo geographia terrarum descriptio, & geometria terræ mensura. & georgus, colonus. Georgia, agricultura. Georgica, quæ ad agrorum culturam pertinent.

DEPREHENSI. Tandem inuenti. Proprie enim deprehendi dicuntur, quæ latent. A quo deprehensa uocitata est genus animaduersionis in milites, qui certo in errore deprehensi fuissent, castigatione maior, ignominia minor. Aliquando tamen deprehensus pro periclitans ponitur, quod in crimine deprehensi sæpe periclitari solent, Virgilius: Deprehensis olim statio tutissima nautis. Deducitur autem à prehendo, quod est capio. A quo apprehendo eiusdem significationis. Reprehendo, arguo, increpo. Comprehendo, similiter capio. Sed apprehendo, & comprehendo, aliquando ad mentem referuntur, significantq; percipio, intelligo. Ab his reprensio, comprehensio, apprehensio deducuntur. ET QVEM SVPREMAE TETHY

OS VNDA TEGIT. *Sensus est: Veniunt ad spectacula tua etiam habitatores extremi Oceani, ut sunt Morini, & Britani.* Virgilius: *Extremiq́ hominum Morini.* Idem: *Et penitus toto diuisos orbe Britanos.* SVPREMAE. Extremæ. *Supremum enim aliquādo extremum significat.* Virgilius: *Qui supremum comitentur honorem.* *Aliquando summum, maximum.* Idem: *Clamore supremo implerunt fonteis.* *& à supra præpositione deducitur. Supra uero à super, quod deriuatur à græco ὑπὲρ.* Veteres *sup, & super dixerunt: sicut è contrario sub, & subter ἀπὸ τοῦ ὑπὸ* graeco. Super aliquando notæ significationis est. Plaut. *Hinc atque hinc super, subterq́ premor angustijs.* *Aliquando ponitur pro de.* Virgilius: *Multa super Priamo rogitās, super Hectore multa.* *Nonnunquam pro insuper.* Idem: *Super infensi pœnas expoſcunt.* *Quandoque pro ualde, uehementer.* Idem: *His accēſa super iactatos æquore toto Troas reliquias danaũ, atque immitis Achilli, Arcebat longe Latio.* Idem: *O mihi ſola mei super Aſyanactis imago, hoc est ualde mihi imago.* *Itē pro desuper.* Idem: *Et super è uallo prospectat.* *& pro superest.* Idem: *Nec fugā iam super.* *& pro ultra.* Apulcius: *Iam enī super oppidum profectus, nos citra reliquerat.* *Ab hoc fit supernus, quod supra est, ut superna regio.* *& superne aduerbium, quod significat desuper.* *& supero uerbum, quod proprie significat supergredior, & quaſi supra eo, ascendo.* Virgilius: *Superant monteis, & flumina tranant.* *Per metaphoram tamē modo pro uinco accipitur.* Terentius: *Hæc superat ipſam Thaidem.* *Modo pro abundo.* Virgilius: *Si superant fœtus, pariter frumenta ſequentur.* *Quandoque pro uiuo, & quaſi superſtes ſum.* Idem: *Quid puer Aſcanius? superātne, & uescitur aura ætheria?* *Nonnunquam pro occido.* Idem: *Clām ferro incautũ superat.* *Aliquando pro resto.* Salluſtius: *Is plerunque à rege exercitum ductare, & omneis res exequi ſolitus erat, quæ Iugurtæ feſſo, aut maioribus ſtrictō ſuperauerāt.* Cicero: *De eo quod ipſis superat, alijs gratificari uolunt.* Ouidius: *Parce precor, minimamq́ tuo de fulmine partem Deme: ſatis pœnæ, quod ſuperabit, erit.* *Ab hoc fit prosupero, quod est superabundo.* *à quo prosapia longitudo generis dicta, quod prosuperent, hoc est superſint, & superabundent liberi.* Cato: Veteres *prosapiæ, & multa alia apud multos.* *& exupero.* *à quo exuperantia, pro abundantia.* *& exuperanter, abundanter.* *Ab eodem fit superior comparatiuum, & supremus superlatiuum, quorum aduerbia sunt superius, & supreme.* *superiorem, & inferiorem dicimus ferè, quando de malis loquimur, ut Dionyſius superior, & Dionyſius inferior.* *Cum uero de bonis loquimur, ſi tempus denotamus, superior, & posterior dicimus, ut Cyrus superior, & Cyrus posterior.* *Si uero dignitatem, maior, & minor, ut maior & minor Scipio.* *Et hæc dum de duobus loquimur.* *Nam ſi de pluribus loquamur, utimur superlatiuo, ut Alexander maximus, Fabius maximus.* *Nonnunquam positiuo, ut magnus Pompeius.* *Item à super superus, unde cœleſteis deos, ſuperos nominamus.* *Item supus, ita enim ueteres dicebant, quem nunc ſupinum uocamus, ab eodem deductum.* *Est autem supinus proprie, qui corpore in altum conuerſo, & erecta facie cubat.* Iuuenalis: *Cubat in faciem mox deinde ſupinus.* *Quoniam uero otioſorum, ac mollium est uentre ita porrecto iacere, ſupinus interdū pro molli, ac laſciuo, siue delicato accipitur.* *Idē: Et multū referens de Mecœnate ſupino.* Martialis: *Nuſquam delitiæ ſupiniores.* Perſius: *Latio quod honore ſupinus.* *Ab hoc fit reſupino uerbū, quod est inuerto, peruerto.* *Interdum etiam à proposito reuoco, differo.* Accius: *Quid agis, perturbas rem omnem, ac reſupinas ſorori.* Iuuenalis: *Aulam reſupinat amici.* Idem: *Et reſupinati ceſſantia tympana*

galli. *Hinc grammatici ſupinum uocant partem orationis, quæ cum uocem habeat participij paſſiui, reſupinatur tamen, hoc est conuertitur in actiuam significationem: & rursus cum alterum ex ſupinis in um deſinens, actiuam habet significationem, alterum reſupinatur, quod in u deſinit, & est paſſiuæ ſignificationis.* Salluſtius: *Legatos ad Iugurtam de iniurijs queſtum miſit, hoc est qui quererentur.* Idem: *Non mea culpa ſæpe ad uos oratum mitto patres conſcripti, hoc est qui orent.* Item *do filiam nuptum dicimus, hoc est, quæ nubat: do uenum, uendo: ſpectatum admiſſi ſumus, hoc est ut ſpectemus.* *è contrario uero* Virgilius: *Miſerabile uiſu, hoc est miſeratione dignum, ſi uideatur.* Item: *Nec uiſu facilis, nec dictu effabilis ulli, id est qđ nec uideri, nec dici facile poſſit.* Plin. *Acipenſer piſcis rarus in uentu, hoc est, qui raro inuenitur.* *Nam quod imperitum uulgus grammaticorum uenio lectu dicunt, & uenio uiſu, & reuerto auditu, planè barbarum est, nec apud probatos ſcriptores unquam inuenitur.* *Sed his tantummodo modis hoc ſupinū uſurpatur, dignum ſiue indignum relatu, quod referatur: impium factu, ſi fiat: horrendum aſpectu, ſi aſpiciatur: obſcœnum uiſu, ſi uideatur: iucundum cogitatu, ſi cogitetur: & aliȳs ſimilibus modis.* Item *à super fit deſuper, hoc est ſuperne, quod & deinſuper dicitur.* Salluſtius: *Ad medium quaſi murum deinſuper ſtantium manibus attollitur.* *& inſuper, quod significat præterea.* *à ſupremus uero per ſyncopen fit ſummus, de quo ſupra diximus.* *Supra morem, ſupra modum, ſupra iuſtum, pro ualde ſæpenumero uſurpatum inuenimus.* Virgilius: *Rara ſit, an ſupra morem, ſit denſa requiras.* *Illud notandū, quod licet hæ duæ præpoſitiones ſuper & ſupra, in eodem loco ſedere poſſint: tamen in hoc plerunque differunt, quod illud continuum est, hoc interiectum ſpatium habet: ut ſedeo ſuper lapidem potius, quàm ſupra lapidem.* *Rurſus aquila uolat ſupra nos potius, quàm ſuper nos.* Liuius: *Vbi citra muros ſupra, ſubterq́ terram per dies quindecim pugnatum est.* *Aliquando tamen confunduntur.* *Intra etiam, & infra differunt, quod intra ad numerum, & ad ſpatium refertur, infra uero ad dignitatem, & ad locum: ut intra uiginti dies, intra muros, infra dignitatem, infra tectum, hoc est ſubter tectum.* *Intra habet relatiuum extra, infra uero ſupra, ſubter habet ſuper.* *Ideo tectum ferè rei ſignificat: ut hic mirifice natat, duratq́ ſubter aquam.* TETHYOS. *Maris. Ita enim Tethyn, quæ Dea maris est, ſicut Neptunū, qui deus est, poētæ pro marifice quentiſſime ponunt.* *Hæc ſecundum quoſdam Cœli & Veſtæ filia fuit, coniunx Neptuni, & Nympharum mater.* Ouidius *Titani filiam uidetur oſtēdere, qui frater fuit Saturni, natu maior.* Dixerat Oceani quondam Titanida Tethyn. *Huius etiā Doris filia fuit, una ex nymphis maris, quæ ſimiliter pro mari accipitur.* Virgilius: *Sic tibi dū fluctus ſubterlabere Sicanos, Doris amara ſuam non intermiſceat undā.* *Declinatuŕq Tethys tethys, ſiue tethyos.* *Nam Thetis thetidis cū prima aſpirata, & ſecunda exili, & per i non per y ſcripta, mater fuit Achillis, filia Chironis Centauri, uxor Pelei regis Theſſaliæ.*

ARABS. *Qui ex Arabia ad ſpectandos ludos uenerūt.* *ultra Peluſiacum Arabia est ad rubrum mare pertingens, odoribus diues, & beatæ cognomine inclyta.* *quamuis triplex Arabia est, felix, petrea, & deſerta.* *hecatabanum, & eſtonitarum, & ſcenitarum ſterilis uocatur, præterquàm ubi Syriæ cōfinia contingit.* *à Peluſio uſque Arſinoēn rubri maris oppidum deſertam eſſe ſcribit Agrippa.* *Arabia Iudæam ab Aegypto diſterminat.* *Ab eo Arabs, & arabus deducuntur, item Arabicus, & arabice aduerbium.* *Arabice dare ueteres dicebant pro eo, quod est odoribus arabicis dare.* *Dictam autem Arabiam uolunt ab Arabo, qui fuit Apollinis ex Babylone filius.* *Quidam Arabiam*

dam Arabiam, Panchaiā, & Sabæorum gentem eandem eſſe exiſtimant, in qua thus naſcatur. Virg. *Solis est thurea uirga Sabæis.* Idem: *Totaq́ thuriferis Panchaia pinguis arenis.* *Ab arabs eiūs fit cōpoſitū Arabarches, hoc est Arabum princeps.* Iuue. *Atq́ triūphaleis inter quas auſus habere Neſcio quis titulos Aegyptius atque Arabarches.* FESTINAVIT. *Properauit, ut celerius ad urbem ſpectaculorum gratia peruenīret.* *Feſtinare enim properare est, dictum (ut M. Varro ſentit) quaſi feſſum eſſe, quemadmodum ſuperius diximus.* *Differunt aūt feſtino, & propero ab eo, quod dicitur maturo.* *Quippe matur.re dicitur, qui aliquid neq́ citius, neq́ ſerius facit, ſed medium quendam ſeruat modum, ac temperatum.* *Vnde matura poma dicūtur, quæ neq́ cruda, hoc est immitia ſunt, neq́ caduca, & nimis decocta, ſed tempore ſuo adulta, maturatáq.* *Hoc uerbum diuus Auguſtus duobus græcis uocabulis elegātiſſime exprimere ſolebat, σπεῦδε βραδέως, quæ ſignificant accelera tarde: quibus (ut Aulus Gellius refert) admonebat, ut ad rem gerendam adhiberetur & induſtriæ celeritas, & diligentiæ tarditas.* Virgilius *hæc duo uerba maturare, & properare quaſi contraria ſeparauit:* *Frigidus agricolam ſi quando continet imber, Multa forent, quæ mox cœlo properanda ſereno, Maturare datur.* *& cum idem inquit, maturate fugam, ſignificat cum lentitudine, & uelūti quadam maturitate diſcedite: alioquin nimis feſtina celeritas maiorē ſæuitiam maris excitaſſet.* *à maturo fit maturus, hoc ē mitis.* *Vnde maturas ficus, & maturum pomum dicimus.* *à quo præmaturum, præcox dicitur, hoc est quod præter morem cæterorum citius maturescit, quod & præcoquum appellatur.* *Immaturum, immite, nondum maturum.* *Item per translationem maturus homo, senex.* *Matura ætas, ſenilis.* *Item maturus, grauis, conſtans.* *à quo maturitas, quod grauitatē, moderationemq́ ſignificat.* Cicero: *Iam cōſtantis ætatis, & ſenectutis maturitas.* *& mature aduerbium, quod aliquando celeriter, aliquādo grauiter ſignificat.* *à quo immature & præmature.* *Veteres etiā maturiter uſi fuere.* *et matureſco, quod ſignificat incipio maturari, hoc est mitescere.* *Vnde matureſcentia poma dicuntur, non quæ matura ſunt, ſed quæ iam maturantur, hoc est fiunt matura.* *& matureſcere homo, cum nondum grauis est, ſed iam incipit eſſe grauis.* *Matureſcere etiam ſuppuratio, ſiue (ut græci uocant) apoſtema dicitur, cum non diſcutitur, hoc est diſſoluitur, ſed perducitur ad maturitatem, ut uel frangi per ſe, uel ferramento aperiri poſſit.* *& maturari, ac matura eſſe ipſa ſuppuratio dicitur.* Plinius: *Vitis nigras ſuppurationes incipienteis diſcutit, ueteres maturat & purgat.* *à feſtino uero feſtinus, hoc est celer.* *& feſtinantia, ac feſtinatio, celeritas.* *& feſtinanter celeriter, quod ueteres & feſtine, & feſtinatim dixere.* *Et ab hoc ultimo perfeſtinatim.* Siſenna: *Idemq́ perſeueraret, uti lex peruenīret ad quæſtorem, ac iudices, quos uellent, inſtituerent perfeſtinatim, & cupide.* SABAEI. *Populi, qui felicē Arabiam incolunt.* *Arabum enim metropolis Saba est in monte ſita, ita appellata ἀπὸ τοῦ σέβειν, quod ſacrificare est, quia thus mittit, quo in ſacrificijs utuntur.* *Quidam etiam affirmant Sabam Arabum lingua myſterium ſignificari.* *Hinc Sabæi populi dicuntur felicis Arabiæ.* *Sabate uero locus est, à quo Sabatinus, ut Pompeius teſtatur.* *Sabbatū dies est ſeptimus apud Iudæos feſtus, quorū lingua ſabe ſeptem ſignificat.* *Sabe Syrorū lingua menſis Februarius appellatur.* CILICES. *Cilicia prouincia est Aſiæ iuxta Taurum montem.* *Hæc olim uſque ad Peluſium Aegypti protēdebatur.* Lydis, Medis, Armenis, Pamphylia, Cappadocia *ſub iperio Cilicū cōſtitutis, mox ab Aſſyrijs ſubacta, in breuiorem modū circunſcripta est: magna pars in campis iacet.* *Nomen trahit à Cilice, quē ætas pri-*

ſca penè ultra æuum memoriæ abſcondit, Phœnice ortum, qui antiquior Ioue de primis terræ alumnis habetur. *Metropolin habet Tharſon, quam interſecat Cydnus incerto ortu, ut quidā putant: ut alij, originem habens in monte Tauro, cuius aqua podagris medetur.* *Sunt qui hunc amnem deriuari putent ab alueo Coaſpis, cuius aquā tā dulcis est, ut Perſici reges, quādiu intra ripas Perſidis fluit, ſolis ſibi ex ea aqua pocula uendicauerint: & cum eundum peregre foret, aquam eius ſecum uectitarint.* *Gentili lingua Syri Cydnum candidum dicunt, unde amni huic nomen datum, tumet, cum niues ſoluuntur, reliqua parte anni tenuis est, & quietus.* *In Cilicia oppidum est nomine Corycum, ubi etiam ſpecus est, qui montem impoſitum mari cauat, à ſummo uertice patulus hiatu ampliſſimo: in eo est ſacrū Iouis fanum, in cuius receſſu intimo Typhonis gigantis cubile impoſitum incolæ credebant.* *Circa Corycum oppidum crocum naſcitur plurimum, & hoc ex omnibus præſtantiſſimum habetur.* *Spirat fragrantius, colore plus aureo est, ſuccoq́ citius proficit ad medelam.* *& ab oppidi nomine crocum Corycium appellatur, ſiue à monte potius, qui & ipſe Corycum dicitur.* *Corycus etiā portus est appellatus.* *Crocū herba est notiſſima, filio anguſto, penè in capillamenti modum, ſeritur radicis bulbo, floret uergiliarū occaſu paucis diebus, folioq́ florem expellit, gaudet calcari, & atteri pede, pereundoq́ melius prouenit, ideo iuxta fontes, et ſemitas lætiſſimum.* *Vſus eius in coronis nūquam fuit.* *Prima nobilitas Cilicio croco ſem per fuit, ibiq́ in Coryco monte, à quo Corycium appellatum, deinde Lycio in mōte Olympo, mox Centuripino, hoc est quod naſcitur in agro urbis Siciliæ, quæ dicitur Centuripe.* *Quidam Phlegræo ſecūdum locum dedere, à croco deriuatur croceus,* & crocinus *lutei coloris.* *& crocota, ac crocotula ueſtis, de qua ſuperius.* *à qua crocotarij dicti eius generis ueſtium infectores.* *& crocinū unguentum, & crocomegma, de quibus mox dicemus.* *& epicrocum genus amiculi croco tinctum.* *à Cilicia uero cilix adiectium, pro eo qui ex Cilicia est.* *& cilicium ueſtis genus, de quo ſuperius diximus.* *& cilicina ueſtis, quæ ex ipſo cilicio, uel illi ſimilis est.* MADVERE. *Pleni fuere.* *Madere proprie est humidum eſſe.* *Vnde madentia loca humida dicuntur, & madefacere est balneare.* *Madefieri, balneari.* *Madidus, balneatus, humadus, infectus.* *Hinc made re ſeu madidi eſſe unguento dicuntur, qui unguento illiti ſunt, & ex toto uncti.* *Item madidi uino pleni ſunt, & quaſi ſepulti.* *Sicut madidi imbre dicuntur, qui pluuia ex toto balneati ſunt.* *Notat hoc loco liberalitatē Domitiani, qui ita hoc unguēto theatra ſpargebat, ut maderēt eo, hoc est undiq́ perfunderētur ſpectatores.* NIMBIS SVIS. *Vnguentis, cōtinens pro contento.* *Nimbus enim modo repentinam, & præcipitem pluuiam ſignificat.* *Interdum uaſis genus, quo uina, unguenta, & alij liquores funduntur.* Martialis: *A Ioue qui uenit miſcenda ad pocula, largas Fundet nimbus aquas, hic tibi uina dabit.* *Ponitur tamen aliquando nimbus pro uento.* Virgilius: *Nimborū in patriam loca fœta furentibus auſtris Aeoliam uenit.* *Aliquando pro nube diuina, qua dij ſolent in terras deſcēdere.* Lucil. *Cū nimbo cœlitus deſcēdit Iuppiter.* *Ab hoc fit nimboſus, hoc est uentoſus, ſiue pluuioſus.* Virg. *Nimboſus orion.* *& nimbifer, hoc est ferens nimbos.* *Vtebātur aūt Cilices crocino unguēto, quod crocomegma appellatur.* *Id ita fiebat: Terebāt crocū, & uino præcipue dulci miſcebatur.* *hoc Romani didicere nō modo corpora, ſed pulpita etiā, & tota theatra madefacere.* Mart. *Hoc rogo nō melius, quàm rubro pulpita nimbo ſpargere, & effuſo pmaduiſſe croco?* Idē: *Lubrica coryci quāuis ſint pulpita nimbo. Propert. Pulpita ſolennes nō oluere crocos.* *Croco Troianis quoq́ temporibus honorem fuiſſe conſtat.*

Treis enim præcipue flores laudauit Homerus λωτόν θ' ἑρσήεντα, ἠδὲ κρόκον, ἠδ' ὑάκινθον, hoc est: Lotonq́ roscidum, crocumq́, atq; hyacinthū. SICAMBRI. Populi sunt Germaniæ Menapis finitimi, qui ad utrāq; ripā incolunt Rheni. hi crineis habēt natura flauos, quos crescere sinunt, & artificio quodam intorquent, atq; in nodos cincinnant. CRINIBVS IN NODVM TORTIS. Habētes capillos in nodū flexos. Tortus enī flexus dicitur. Torquere proprie inflectere est. Ter. Vide ut ille sibi os cōtorsit carnifex. Hinc aliquando ponitur pro gyro celeri, rotá ue. Virg. Ast illā ter fluctus ibidē Torquet agens circum. Aliquando pro torquēdo iacere, ac mittere. Idē: In medios telū torsisti primus Achiuos. Nonnunquam etiā per metaphorā pro regere, gubernare. Idē: Cœlum, & terras qui numine torquet. & pro sustinere. Idē: Vltimus Aethiopum locus est, ubi maximus Atlas Axem humero torquet. Et pro trahere. Idem: Torquetq́ sonantia saxa. Ab hoc fit frequentatiuum torto, cuius passiuum est tortor, hoc est uehementer torqueor. Pompon. Ibi insilui in cocleatū equuleum, ubi tollutim tortor. & tormētū, quod significat omnē machinā ad torquendū saxa, quod ueteres etiā tortū appellauere. Itē quæstionē, hoc est dolores corporis ad eruendā ueritatē. Pacu. Nā te in tenebris sæpe lacerabo fame clausum, & fatigans artus torto distrahā. Tormentum etiā pro quocūq; cruciatu ueteres posuerūt. à quo tortor, qui torquet, hoc est cruciat, uel ad quæstionē ponit, uel lapidē tormēto iacit. & tormē, quod est genus morbi, cū dolore torquētur itestina, uel exulceratione secuta. Ci. Quāuis idem forticulū se in torminibus, & stranguria sua præbeat. Plin. Mentastrum torminibus cholericis efficacissimū. Tormina cholerica uocat dolores, qui in intestinis ex bili, seu cholera fiunt. Cholera enim cōmune stomachi, atq; intestinorū uitium uideri potest. Nam simul & deiectio, & uomitus est, præterq́ hæc inflatio est: intestina torquentur, bilis supra, infraq́ erumpit, primum aquæ similis, deinde ut in ea recens caro lota esse uideatur, interdum alba, nonnunquā nigra uel uaria. à tormine torminosus uocatur, qui patitur eum morbum, quem & grauedinosum appellāt. Cicero: Itaq; dicimus grauedinosos quosdam torminosos. & torus lectus ab intortis herbis ita uocatus. Virg. Inde toro pater Aeneas sic orsus ab alto. Aliquādo tamē torus pro pulpa accipitur. Idem: Luxuriatq́ toris animosum pectus honesti. & toruus, terribilis, à torto aspectu, quāuis alij à ferocia taurorū deductum uelint. à quo toruitas dicta, & torue, siue torua aduerbiū. Idem: Talibus Aeneas ardentē, & torua tuentem Lenibat dictis. & torcular instrumētū ad premendas uuas, de quo supra diximus. & torques, siue torquis, (utroque enim modo dicitur) ornamentum colli, à quo bulla pendebat in pectus. Hinc T. Manlius summo loco natus dictus est Torquatus, quod Gallū quendā immani corpore, qui se ad singulare certamen prouocauerat, occidit, eiq; caput præcidit, torquē detraxit, eāq; sanguinolentā sibi in collū imposuit. Hæ igitur ex auro torquis induuiæ, ei posterisq; eius Torquati cognomen indidere. hic est Mālius ille, cuius iniussu cum filius aduersus hostem, à quo prouocatus fuerat, pugnasset, eoq; cæso equestria spolia uictor ad patrē tulisset, subito eum, quod aduersus edictū suū, & rei militaris disciplinā fecisset, iussit occidi. à quo manliana imperia dicta sunt aspera, atq; immitia. à torque etiā torquati palumbi dicti sunt, siue torquatæ palumbes. Multa enim sunt huius uolucris genera, quorū noīa longissimis temporibus ignorata sunt. Sed nos, ut pleraque alia, in lucem restituimus. Columbæ à palumbis differunt: quippe cum scribat Plinius palumbes ad trigesimum annū uiuere, aliquas ad quadragesimum. Columbas uero uix octonis annis: in quo Aristotelis sententiam est secutus. Sūt igitur columbæ, quæ in turribus, aut

domibus nidificant. Earū duo genera. Vnum agreste dictū ab agris, in quibus pascuntur: siue saxatile, quod in turribus habitant, siue culminibus uillæ. à quo Varro columbas appellatas esse affirmat, siquidē propter naturalē timorē summa loca in tectis captant. quo fit, ut agrestes maxime sequantur turreis, in quas ex agro euolant suapte sponte, ac remeāt. Hoc genus græci πελειάδας nominant, à liuore, cum πελιδνὸν eorū lingua significet liuidum. uarij enim sunt coloris, ac liuidi: propter quod è nostris quoq; nonnulli eas liuias appellauere. Paucæ inter eas albæ sunt, isq; color īprobatur, quod eū facillime speculentur accipitres. pedes habent plumis nudos, eosq; rubidos, scabrososq;. Alterū genus illud colūbarū est clemētius, qđ cibo domestico cōtentū, ītra limina ianuæ solet depasci: ideo domesticæ siue cellares colūbæ uocātur, à græcis proprie περιστεραί. quo in genere color albus non improbatur. Superant magnitudine liuias, pedibusq; sunt ita plumatis, ut uix aliquando ingredi possint. in utroq; genere mares, columbi dicūtur. Ex columbo agresti, & columba domestica, siue ex domestico masculo & liuia fœmina, dū simul coëunt, nascitur genus tertiū colūbarū, quæ magnitudine inter utrāq; colūbā sunt, natura ad blādiendū natæ, pronæq; ad lasciuiā. Corrūpunt quippe alias, furtoq; comitatiores domum reuertūtur. Vnde publico edicto uetātur ali. Miscellæ à nostris ob duorū generū cōmistionem appellātur. Magnitudo colūbis pro locorū diuersitate uaria est. in Cāpania grādissimæ nascūtur, & in Terapne, cum alioquin Spoleti sint perexiguæ. Mirū inter duodecim millia passuū tantā esse differentiam. Viuūt oēs huiusmodi colūbæ octonis annis, queādmodū turtures. à colūbis colūbaria dicta, in quibus colūbæ agrestes tenentur. Domesticarum uero, quæ græce peristeræ dicuntur, stationes peristereones appellamus. Ab eodē colūbinus deducitur. Plinius: Et colūbinus fimus in aqua decoctus. Itē colūbatim aduerbiū, hoc est ad similitudinē columbæ. Cn. Mattius in mimiābis: Sinuq; amicā recipere frigidam caldo colūbatim labra conferens labris. Palūbes aūt sunt, quæ in arboribus, sepibúsue nidificant. Palūbi etiā masculino genere dicti, & fœminino genere palumbæ. Duo horū similiter genera sunt. Alterū omniū huius generis maximū, quod Arist. φάτταν uocat, à nostris de torque, quo insignitur torquata appellatur, siue torquatus palūbus. Mar. Inguina torquati tardāt, hebetantq; palumbi. Nō edat hanc uolucrē, qui cupit esse salax. Propertius: Sed cape torquatæ Venus ô regina palūbæ. Traditur caro eius ob glandiū esum uenerē hebetare, cū colūbæ potius stimulent. Alterū genus est, quod græci dicūt οἰνάδα, Latini uinaginē iterpretati sunt, ab usu, ut puto, labruscæ, qua uescitur. Hæc utroq; colūbarū genere maior. Torquata minor est. Viuūt palūbes ad uigesimūquintū et trigesimū annū. quasdā etiā ad quadragesimū uixisse Aristot. autor est. Vnguiū tantū incōmodū patiūtur, quod argumentū est senectæ, sed citra perniciē recidi possunt. Antiqui quoq; has cellares habebāt, quas pascēdo saginabāt, nostris tēporibus aucupij duntaxat gratia alūtur. à palūba palūbula & palūbinus deriuātur, sicut colūbinus à colūba. Itē à torqueo cōposita fiunt intertorqueo, quod est in medio torqueo. Obtorqueo, cōtra torqueo. Abstorqueo, torquendo aufero. Extorqueo, tormento ueritatē, aut aliud huiusmodi elicio. Intorqueo, distorqueo, & contorqueo eiusdem ferè cum suo simplici significationis. CRINIBVS. Capillis. Crines à discretione, hoc est ἀπὸ τοῦ κρίνειν appellatos esse Pompeius testatur. A crine fit crinitus. Virgilius: Cithara crinitus Iopas. IN NODVM. Ad modum nodi. Nodus proprie est ligatura, quæ nō facile soluitur. à quo nodare, ligare est. & è cōtrario enodare soluere, & innodare, & connodare, idem quod nodare. ad huius similitudinem nodus in arbore dicitur grossi-

orille

orille, quasi callus, ubi ueluti colligati simul rami esse appareant. Hinc est uetus illud prouerbium: Nodū in scirpo quæris, de quo superius diximus. & nodosa res dicitur, quæ nodos habet frequentes: econtrario uero enodis, quæ nodos nō habet. Virgil. Enodes trūci. Nodus etiā aliquādo per metaphorā pro ænigmate, seu quæstione aliqua difficili ponitur. Vnde enodare, explanare, ac declarare est. Cicero: Hæc igitur nobis explananda sunt: sed si enodatis uos ignoscetis. Nodus etiam in exercitu dicitur densa peditū multitudo, sicut turma equitum, quod non facile possit resolui. Turmam uero dictam existimant, quasi ter mī, quod ter deni equites ex tribus tribubus Tatientiū, Ramnium, & Lucerum eligebantur: itaq; primi singularum decuriarum decuriones dicti, ex eo quod singulis turmis præerāt trini. A turma fit turmatim, de quo supra diximus. Nodus Herculis dicitur, in quo neque principium, neq; finis conspicitur, quasi indissolubilis sit: qualis erat in caduceo, de quo supra diximus. ATQVE. Et. Atq; enim interdū cōiunctio copulatiua est, ut hoc loco. Interdū ponitur pro aduerbio quàm, ut non aliter ego feci, atq; tu, hoc est quàm tu. & si geminetur, auget, intēditq; rem, de qua agitur. Ennius: Atq; atq; ascendit muros Romana iuuētus. quasi dicat, sedulo, diligēter, itrepide. Nōnūquā etiam significat statim. Virg. Non aliter quàm qui aduerso uix flumine lembū Remigijs subigit, si brachia forte remisit, Atq; illū in præceps prono rapit alueus amni. Fit autem atq; ex at & que coniunctionibus. At, interdum copulatiua coniunctio est, ut in atq;. Interdum aduersatiua. Virg. At regina graui iandudum saucia cura. Differentiam enim rerū significat, sicut cū dicimus, Scipio bellator est, at M. Cato orator. Quādoq; pro saltem accipitur, ut supra ostendimus. Interdum pro uerum, sicut ast, sed, autem. Quod si ita duplicatur at at, fit interiectio expauescentis. AETHIOPES. Aethiopia duplex est, Asiæ, & Africæ. Altera ad orientem uergit. Altera est sub ipso meridie. Aethiopes cura Petronij, qui Aegypti præfectus erat, sub Augusto principe in potestatē Romanorū uenere. Pli. scribit Aethiopas ab Aethiope Vulcani filio ita uocitatos. Nos utrosq; potius ἀπὸ τοῦ αἴθω cremo, καὶ ὄψις facies appellatos existimamus, quod facie atq; aspectu exusti sint. Ab Aethiopia fit æthiopicus adiectiuū, ut æthiopica lingua, æthiopici mores. ALITER. Alio modo, natura. s. nō artificio, ut erant Sicambrorū crines. Quippe magnitudo æstus quasi candens ferrum æthiopum crines intorquet, redditq; nigerrimos, quemadmodum econtrario candificat dentes. Nigredo crinium ex cute, quæ nigra est, prouenit. Dentium autem candorem facit detractio humoris à sole nihil superinficiente: quomodo etiam ceram candificari uidemus, quæ cum uita careat, superinfici non potest. Cutem certe superinficit calor, denteis uero minime, sed totus eorum humor in uaporem à calore conuertitur, atq; exhalat. VOX DIVERSA SONAT POPVLORVM, VRBS EST TAMEN VNA, CVM VERVS PATRIAE DICERIS ESSE PATER. Sensus & ordo est, quādo omnes uocant te patrem patriæ, quod facere in spectaculis mos erat, linguæ quidem diuersæ sentiuntur, & tamen una urbs est. Tangit autem poëta historiam. nam Domitianus (ut Sueton. refert) inani uoce delectabatur populi clamantis in theatris, domino feliciter: & non solum pater patriæ, sed dominus & deus noster dici uolebat. DICERIS. Pronuntiaris, affirmaris. Dicere proprie loqui est: ut siquis me ita roget, qđ dicis? ego ita respondeam, nihil dico. Oratores tamen ita dico à loquor distingunt, ut loqui sit qualiacunq; uerba profundere, dicere uero su eleganter, & facunde loqui, quemadmodum superius latius ostendimus. Hinc dictio uocata oratoria, & fa-

cunda oratio. Nam ab illo generali huius uerbi significato fit dictio, quæ est uocabulum, siue uerbum. Aliquando tamen per translationem dicere ponitur pro uocare, nominare. Virgilius: Est locus hesperiam Graij cognomine dicunt. Martial. Dicor ab indoctis lingula grammaticis. Aliquando pro constituere. Terent. Hic nuptijs dictus est dies. Interdum pro denuntiare. Idē: Dico ne temere facias. Nōnūquā pro indicare. Virg. Dic mihi Damœta, cuium pecus? an Melibœi? plerunq; pro dicare. Itē: Iunoni infernæ dictus sacer. Itē pro promittere. Afra. Igitur quiesce, quoniā inter nos nuptiæ sunt dictæ. Et pro dare. Ci. Cōmode autē quicunq; dixit pecuniā. & pro intelligere, scire ab eo, quod præcedit, id quod sequitur, ut memorem me dices. Terentius: Dum cum idem faciūt sæpe, possis dicere, hoc licet impune facere huic, illi non licet. & pro affirmare, pronuntiare. ut hoc loco. Hinc licet proprie dicere sentētiam dicamur, cum tanquam consiliarij quid nobis uideatur pronūtiamus: Ferre uero sententiam iudicum sit, quod est litem per sententiam definire. reperitur tamen aliquando dicere sententiam, pro ferre sententiam, hoc est pronuntiare, determinare. Quint. Apud iudices quidem secundum legem dicturos sententiam de cōfessis, præcipue ridiculum est. Dicere leges, aliud est, quàm ferre leges. Etenim feruntur leges ad suos, dicūtur ferè ad uictos, ut dicere leges sit imperare. Liuius: Quando perinde ac uicto iam sibi leges dicerentur. Dicaxit ueteres pro dixerit usurpabant. A dico duo frequentatiua oriuntur, dicto, & dictito, sed posterius potius frequentatiuū est. Siquidem dictitare est frequentibus tēporibus, ac frequentibus locis dicere. Dictare autem est dicere, quod alter scribendo excipiat: ut Cicero ad Atticum quadā epistola testatur, se illam non scripsisse, sed reparādi lateris gratia deambulantē dictasse. A quo dictamen, quod dictatur. Item dicturio, quod est iam dicere incipio, siue dicere molior. Macrob. Sed perge Auiene, ne ultra te dicturientē retardē. Itē à dico dictū: quod licet de omni sermone ītelligatur, specialiter tamē facetias significat. Itē dicax, dicaculus, dicacitas, de qbus supra diximus. Et aduerbia dicaciter, ac dicacule. Itē dicteria, quæ proprie significāt breuiter, & acute dicta. Præterea dictator, qđ à cōsule dicebatur, cuius dicto audiētes omnes essent, ut M. Varro testatur. Erat autē dictator extraordinarius magistratus, quē habuisse Albanos prius quàm Romanos cōpertū est, ut de Metio Suffetio T. Liui. testatur. Primus Romæ dictator factus est T. Largius latino bello. Sūma hæc potestas erat, habēs ius animaduertēdi in cuiusq; ciuis Romani caput, nec ab ea prouocādi ius erat. Lictores, & uniuersa regū īsignia habebat. nec alio pacto creari solebat, quàm cū uis aliqua maior repente oborta ingentē urbi cladē minitari uideretur. Dictatori cæteros magistratus eligere licebat, à quibus dictādis qdā uolūt dictatorē appellatū. magistratus eius sex tātū mēsibus durabat. Dicebat sibi magistrū equitū, qui talis apud dictatorē erat, quales apud reges tribuni equitū, celerūq;: & ut dictatori ius summū in populū erat, ita magistro equitū in omneis milites, atq; accēsos. Primus magister equitum Cassius fuit, à T. Largio primo dictatore creatus. Principio nō nisi ex patribus legi dictatorem fas fuit: postea bello Romanorū cū Phaliscis primus de plebe dictator creatus est C. Marius Rutilius, qui & ipse magistrū equitū etiā de plebe hoīem L. Plautum dixit. Magistratus eius dictatura appellatur. Itē ab hoc dico fit aliud uerbum dico dicas, quod primā syllabā correptā habet. Est aūt dicare offerre, cōsecrare. Virg. Atq; hic mea sacra quotannis Vrbe uelit posita templis sibi ferre dicatis. Aliquando tradere Ci. Balbū quāti faciā, quāq; me totū dicauerim ex ipso scies. Hinc dicatus dicitur, in alicuius obsequium datus. à dico dicis composita fiunt addico, quod est destino, deuoueo. Cicero: Et is, qui mor-

ri addictus esset paucos sibi dies cõmendandorum suorum causa posi[illegible] idem: Qui certis quibusdam, destinatisq́;, quasi addicti, & consecrati sunt. iurisconsulti tamen addicere capiũt pro eo, quod est per licitationem uendere, & quod in uenditione huiusmodi dicitur liberare. Nam liberationis uocabulum Paulo placet eandem uim habere, quam solutionis. hoc autem fit cum multi sunt emere uolentes, & alius alio maius precium offert. Plinius: Tabulas inde omneis ex publico propter æs alienum ciuitatis addictus Scauri ædilitas Romam transtulit. Addictas, hoc est publice uenditas. Hinc titulus est in diem addictione. Vlpianus: Si res eius uenierit, & existat qui plus liceatur, an in integrum propter lucrum restituendus sit. Et quotidie prætores restituunt, ut rursus admittatur licitatio. Paulus: Si uenditor simulauerit meliorem allatam conditionẽ cum minoris, aut etiam tantudem alij uenderet, uterque emptori insolidum erit obligatus. Sed si emptor alium non idoneum subiecit, eiq́; fundus addictus est, non uideo quemadmodũ priori sit emptus, cum alia conditio, & uera subsecuta est. Sed si neuter subiecit emptorem, maiore autem precio addictum est prædium ei, qui soluendo non est, abitum est à priore emptore: quia ea melior conditio dicitur, quam uenditor approbauit, cui licuit non addicere. Quint. Omnes facultates in precio collegi, rus, seruulos: & omnia utiliora properanti festinatione parentis addixi. Addicti etiam dicti sunt à ueteribus, qui prætoris pronuntiatione, cum soluendo non essent, creditoribus uendebantur. Interdico, prohibeo. In quo notandum, quod dicimus interdico tibi aqua & igni: non autem interdico tibi aquã & ignem, neq; interdico te aqua & igni. Et in passiuo, tibi interdictum est aqua et igni, uel aqua et ignis tibi interdictus est: uel tu interdictus es aqua & igni. Ab hoc fit interdictũ, quod à iudice non in perpetuum, sed ad tempus dicitur, saluo iure partium. Abdico, quod proprie est ex familia abijcio. & ab exhæredo ita separatur, quod abdicare est expellere à bonis filium, dum uiuit pater, exhæredare uero post mortem. Sed abdicare grauius est, cum exhæredationem quoq; in se cõtineat. At præterire testatores dicuntur, cum testamento non nominant eos, qui uiderentur inter hæredes connumerandi: cum exhæredare sit nominare quidem, sed priuare hæreditate. Abdicare etiam generaliter pro amouere, & priuare ponitur, ut abdicauit se consulatu, abdicauit se gratia principis. Ab hoc fit abdicatio pro priuatione. Dedico, dico, consecro, offero, & (ut Festus inquit) quasi dicendo desero. Edico, iubeo, pronũtio, decerno aliquid literis. unde edicta consulum sunt literæ, quibus consules aliquid imperant. & ædilitia edicta, iussa ædilium, de quibus supra diximus. Item ædilitij iudices dicũtur, quos una pars elegit. Cice. Neq; enim quid est aliud in hac lege non ædilitios iudices seruans. Prædico tertiæ coniugationis, hoc est futurũ aliquid ante denuntio. Prædico uero primæ coniugationis, dico, celebro, diuulgo. à quo prædicatio, dictio celebritas, laus. Et apud logicos decem prædicamenta, quæ de omnibus prædicantur. & prædicatum, quod grammatici appositum uocant, quod prædicatur, hoc est dicitur de subiecto. & prædicator non concionator (ut uulgus accipit) sed laudator, & diuulgator cuiuscunq; rei. indico tertiæ coniugationis, nuntio, ut indictum est bellũ. Liuius: Indici deinde finitimis spectaculum iubet. Virg. Templis indicit honorem. Ab hoc indictiuum funus dicebatur, ad quod per præconem aduocabatur. et indictio, spatium quindecim annorum, quod indicebatur, ut tribus lustris tributa toto orbe Romanæ reip. soluta essent. & indico primæ cõiugationis, quod proprie est ostendo. à quo index dicitur, qui cõspirationem, crimenue, aut aliam rem secretam detegit. & indicium ipsa detectio. Index etiam secundus in ma

nu digitus, quia per eum res indicamus. indicasse reum scribit Vlpian. est detulisse, arguisse, accusasse, conuicisse. Donatus indicat inquit is, qui de se aliquid uolens, atque etiam alijs prodit: confitetur, qui de se tantum, & ob hoc inuitus aliquid promulgat. unde & index pro accusatore accipitur. Martialis: Indice non opus nostris, nec iudice libris. Et indicatiuus modus à grammaticis dicitur, quia eo indicamus, hoc est ostendimus quid agitur. Indigito quoque ab indico deriuatum quidam existimant, quasi indicito. Est autem indigitare uocare, nominare & quasi per nomen ostendere. Macrob. Nanq; uirgines uestales ita Apollinẽ indigitãt: Apollo medice, Apollo Pæan. idem Nam ita ab incolis indigitantur. Indicare etiam aliquando pro addicere, hoc est liberare rem emptam usurpatur. Cice. Scæuola Publij filius, cum postulasset, ut sibi fundus, cuius emptor esset, semel indicaretur. Redico, rursus dico. Condico, simul dico, simul determino. à quo condictum dicimus, quod in cõmuni dictum est. & condictio, de qua supra disseruimus. Benedico, laudo, bene loquor. à quo benedicus, & benedicentia. Maledico, male loquor. à quo maledicus, & maledicentia. & aduerbia benedice, & maledice. Plautus: Cum illiciebas me ad te blande, ac benedice. Vindico, uindex, uindicta, uendico, uendicatio, de quibus supra diximus. iudico, quasi ius dico. à quo iudex, iudicium, iudicialis. Item adiudico, quod est per sententiam, & iudicium tribuo. Dijudico, idem quod iudico. & iuridicus, quod secundum ius est. unde iuridicus dies, quo rite ius dici potest. & iuridica actio, quæ secundum ius est: & res iudicata, quæ finem controuersiarum pronuntiatione iudicis accepit, quod uel absolutione, uel condemnatione contingit. & præiudico, quod est ante iudico. & præiudicium, quod in eadem causa uel simili prius est latum: & alibi dicitur iudicatum alibi par appellatur. Quintil. Præiudicia autem sunt à rebus iudicatis, quæ pares fuerunt, aut ex iudicijs ad ipsam causam pertinentibus, aut ab eiusdem causæ pronũtiatione. Confirmantur præcipue duobus, autoritate eorum qui pronuntiauerunt & similitudine rerum, de quibus quæritur. Refelluntur autem raro per contumeliam iudicũ. Vlpian. interdum euenit, ut præiudicium iudicio publico fiat, sicut in actione legis Aquiliæ, & furti, & in bonorũ raptorum interdicto. & abiudico, quod est per sententiam aliquid ab aliquo aufero. Aliquando tamen indicare pro existimare accipitur. Item à dico iurisdictio, facultas atq; potestas iurisdicundi. Nam ius dicere est præesse iuridicundo, & legibus gubernare, ac iustitiã ministrare. Quidam tamen uolũt iurisdictionem definiri, iudicis dandi licentiã. Itẽ causidicus, qui causas agit. Veridicus, qui uera, falsidicus, qui falsa consueuit. VERVS, Non fictus, non simulatus. Verum enim & falsum contraria sunt. à ue particula, quæ uehementiam significat, & res deducitur uerus, quasi non uerborũ sonitus inanis, sed solida res. A uerus uerax deducitur, qđ mendacis contrariũ est. & ueritas, & uero uerbũ, ac uerifico eiusdem significationis, & uerificus, & uere aduerbiũ, id est certe. & ueridicus, qui uerum dicit. & ueriloquus, qui uerum loquitur. A quo ueriloquentia, & ueriloquax, qui licet multa loquatur, tamen non mentitur. & uero cõiunctio, quod proprie significat uere, poniturq́; ferè in principio orationis. Virg. Egregiã uero laudem, & spolia ampla refertis Tuq́;, puerq́; tuus. Cice. Ego uero Serui uellem (ut scribis) in meo grauissimo casu affuisses. Ponitur tamen sæpissime pro coniunctione aduersatiua & idem significat quod autem. & in eodem loco utraque hæc coniunctio poni potest antecedente semper aliqua dictione. nunquam enim ab his sententia incipit. Seneca: Honestam tibi prouinciã delegaueram, tu uero tanqua turpem recusasti. Et quando nusquam referantur, sed tantum à sententia sententiã

distingũt, ut ego scribo, tu uero legis. Interdum nescio quid differentiæ habent in utendo, & auribus duntaxat seruiunt. Etenim, neq; uero, eleganter dicimus. Quintili. Neq; uero Lacedæmonij atque Athenienses magis nouerunt, quàm populus Romanus, apud quem summa semper oratoribus dignitas fuit. Itẽ tum propter hoc, tum uero propter illud, latine dicimus. Sed cũ propter hoc, tum autem propter illud, nõ dicimus. Econtrario non uero non dicimus, at non autem, recte dicimus, ut amicus Cæsaris sum, non autem assentator. quod si illud aduerbium mutes, habebit locũ uero, hoc modo: amicus Cæsaris sum assentator uero non. Præterea non dicimus age autem, sanè autem, iam autem, enim autem, at autem: sicut age uero, sanè uero, enimuero, at uero. Ad hæc quemadmodum in quibusdã locis hæc duo, & cætera similia gratiam habent, si ponantur, ita in quibusdam non habent. Quod accidit cum idem uerbum repetitur, hoc modo. Quintilianus: Pro patre mori possum, coram patre non possum. Cice. Tu cum principem senatorẽ auunculum domi habeas, ad eum non refers: ad eos refers qui suam domum non habent, tuam exhauriunt. hoc poëtæ non seruant. Virgilius: Non erit auxilio nobis Etholus, & Arpi, at Messapus erit. Ouidius: Nõ formosus erat, sed erat facundus Vlysses. Verum autem semper in principio orationis ponitur, & aliquando cum tamen, aliquando cum enimuero, ut ueruntamen uerum enimuero. PATER PATRIAE. Magna laus est principis, ut pater patriæ uocetur, quasi populos suos non terrore, non armis, non præsidijs militaribus tanquam subditos, sed humanitate, beneuolentia, pietate, tanquam filios regat, & moderetur. Primus omnium hoc cognomen M. Tullius Cicero meruit, Catilinæ coniuratione detecta, & urbe incendio liberata. Tunc enim ciuitas omnis, & uniuersa turba Ciceroni quacunq; iter faceret gratulantes, illum seruatorem patriæ, illum conditorem urbis, illum optimum consulem uocitabant: quod uiuerent, quod filios, quod uxores, quod libertatem, quod ciuitatem haberent, uirtuti eius acceptum ferentes: per uiam ignes, facesq́; lucebant. Matres familiâs nuper pauidæ, pro depulsis periculis gaudio exultantes, ad tam egregium consulis spectaculum è fenestris, tectisq́; cateruatim pendebãt: Deniq; M. Cato uir seuerus, & summæ grauitatis Ciceronem ob eius res gestas patrem patriæ perpetuo uocandum censuit, quod ei primum contigit, & quod gloriosius existimandum est in libera ciuitate. Iuuenalis: Primum Roma patrem patriæ Ciceronem libera dixit. Post hunc idem cognomen diuo Augusto uniuersa ciuitas repentino, maximoq́; consensu detulit. Primo plebis legatione Antium missa. sed cum id præ modestia non recepisset, ineunti paulo post Romæ spectacula, non decreto senatus, neq; acclamatione populari, sed per Valerium Messalam, id mandantibus cunctis rursus delatum est. Quod bonũ inquit, faustumq́; sit tibi, domuiq́; tuæ Cæsar Auguste. Sic enim nos perpetuam felicitatem reip. & læta huic precari existimamus. Senatus te consentiens cum populo Romano consalutat patriæ patrem. Cui lacrymans Augustus his uerbis respondit: Compos factus uotorum meorum patres conscripti, quid habeo aliud deos immortaleis precari, quàm ut hunc consensum uestrum ad ultimum finem uitæ mihi perferre liceat? Multis præterea imperatoribus hoc cognomen, sed adulatione potius, blanditijsq́; quàm meritis, & uera gloria inditum est. Tandemq́; eò deuentum fuit, ut semper in theatris imperatorem populus & dominum, & patrem patriæ appellaret. Sed tu omnium maxime dignus hoc cognomento haberis.

FEDERICE Princeps, qui semper omnem tuum laborem, studium, uigilantiam in id unum contulisti, ut à ciuitatibus tuis omnem calamitatem propulsares, eorum felicitatem

seruares, & ex paruis demum amplissimas faceres: ornasti eas mœnibus, palatijs, templis, cultu, moribus, armis, literis, uirtute, ut nihil iam ijs ad perfectam felicitatem deesse uideatur. hoc ueri patris officium est: & qui talia præstat, uerus patriæ pater & haberi, & dici potest. Patris nomen à græcis est sumptum, apud quos dicitur πατὴρ, quod πάντα τηρεῖ, hoc est omnia seruat. Atq; hoc nomine quidam iurisconsulti putant: non modo genitores contineri, sed auos, proauos, abauos, atauos, tritauos. Hinc patrum nostrorũ memoria dicimus, hoc est maiorum nostrorum: quanquam maiores intelligi possunt quicunque etiam ante tritauos nostros fuerunt, sicut minores, qui etiam post trinepotes nostros futuri sunt. Patres itaque usque ad tritauos extenduntur, maiores in infinitum. Cice. Ego meis maioribus uirtute mea præluxi: ut si prius noti non fuerunt, à me incipiant habere initium memoriæ suæ. Tu tuis uita, quàm turpiter egisti, magnas offudisti tenebras: ut etiam si fuerunt egregij ciues, certe uenerint in obliuionem. Virgilius: Hunc lætũ tyrijsq́; diem, Troiaq́; profectis Esse uelis, nostrosq́; huius meminisse minores. Non solum minores hi dicuntur, sed etiam posteriores, & posteri, & nepotes. Sicut hi qui ante nos fuerunt, maiores, & superiores, & patres, & aui appellantur. Patris etiam nomen aliquando religionis est, unde deos omneis patres uocamus. Item reuerentiæ, propter quod Romulus centum senatores, quos ad reipub. curam elegit, siue quia is numerus satis erat, siue quia soli centum erant, qui ad id idonei essent, patres ab honore appellauit. Siue (ut quidam uolunt) ab ætatis uel curæ similitudine: seu quod tenuioribus agrorum parteis attribuerunt, perinde ac liberis proprijs. Ab ijs eorum progenies patricij appellati. & patricius uicus Romæ dictus, quod ibi patricij habitauerunt, iubente Seruio Tullio, ut si quid aduersus ipsum molirentur, ex locis superioribus opprimi possent. His centum patribus alij postea ex equestri genere additi, ac simul scripti fuere usque ad trecẽtos, quos Brutus, quo plus uirium in senatu frequentia ordinis cædibus regis deminuti faceret, elegit. à quo patres conscripti uocitati sunt. A patre patrimus dicitur, qui patrem adhuc uiuentem habet. & pater patrimus, qui cũ ipse pater sit, adhuc uiuentem habet patrem. & opiter, cuius pater auo uiuo mortuus est, aut quod obitu patris genitus sit, aut quod auum post patrem habeat, id est pro patre. Item patritus pro eo qui patris est, sicut auitus pro eo qui est aui. Cicero: Patritam illam, & auitam (ut ait Theophrastus) philosophiam. & patria quæ proprie urbs est, siue oppidum unde orti, siue oriundi sumus, quod patria communis omnium parens sit. Aliquando tamen & prouincia ipsa, ex qua orti sumus, patria uocatur, sed improprie. Vnde Sallustius: Hispaniam sibi antiquam patriam dixit. Hinc patrium dicimus, quod patriæ est, ut mos patrius, consuetudo patria. Item à patre paternus, ut paternus amor, paterna pietas, paternum officium. & patruus frater patris, quod quasi patris loco sit. Hinc patruus magnus, frater aui dicitur. & patruus maximus, frater proaui & abaui, qui & propatruus, & abpatruus dicitur. & patruelis à patruo, quippe patrueles dicuntur patruorum filij, hoc est duorum, aut plurium fratrum filij. Nam sororum duarum, aut plurium inter se sobrini, quasi sororini appellantur. & patriarcha nouum quidem græcum, ueruntamen elegans uocabulũ, qui princeps est patrũ, hoc est põtificum primus. hi quatuor principio fuere, Romanus, Antiochenus, Alexandrinus, Hierosolymitanus. Postea trãslata Byzantiũ ĩperij sede, additus est & Cõstantinopolitanus. A patriarcha patriarchatus appellatus, sicut à põtifice pontificatus. & patrimoniũ bona paterna, hoc est hæreditas à patre relicta, & paterfamiliâs

qui primus est, & imperium habet in familiam. & patronus à quo patrocinor, & patrocinium, de quibus supra diximus. & patricida, qui patrem interficit, à quo patricidium. Nam paricida is est, qui uel cognatum, uel ciuem, aliquem ue alium interficit, uel aduersus patriam machinatus est. & patronymicum apud grammaticos, quod sub patris nomine significat filium, ut Priamides, hoc est Hector Priami filius. & patrisso, patris similis sum. & patro facio, capiturq; frequentius in malam partem. Plaut. Post tam fœdum facinus patratũ. Hinc patrator, qui facinus aliquid fecit. perpetro, pago, perficio, quod similiter in malam partem accipitur, à quo perperi dicuntur indocti, stulti, praui, mendaces. & perperam aduerbium, pro praue, peruerse. & impetro, obtineo, & quasi id, quod cupio facio. Vnde impetrasso pro impetro ueteres dixere. Plaut. Et istuc confido à fratre me impetrassere. & perpetro, quod significat mando quid perfici. Accius: Age uero perpetra, quod cœpisti fieri. Ab his etiam impetratio, & perpetratio, & propetratio deducuntur. Item à patre, patroq;, pater patratus appellatus. Erat autem pater patratus, qui Romæ ad iusurandum patrandum, hoc est ad fœdus sanciendum eligebatur. Fecialis eum faciebat uerbena caput, capillosq; tangens. Primus Romæ Fecialis M. Valerius patrem patratũ Spurium Fusiũ fecit. Item à patre Iupiter & diespiter appellati, de quibus supra diximus. VOX. Sermo hoc loco, proprie tamen uox dicitur quicquid sonat, ἀπὸ τοῦ βοᾶν, quod est uoco. Vir. Fractasq; ad littora uoces. Ab hoc fit uocula diminutiuũ & uoco uocas, cuius frequentatiuum est uocito. Significat aũt clamo, inuito appello. à quo uocatores dicũtur, quibus inuitandi negotiũ datum est, siue qui per se uocant ad cœnam. & uocifero, siue ucciferor, quod proprie est cum dolore siue indignatione maiorem uocem emitto. Interdum tamen sine affectu uehementer exclamo. Ab hoc uocifi rator, & uocif. ratio deducũtur. Item à uoce uocalis, hoc est sonorus. Vnde & quinq; uocales literæ dictæ, quia per se uoces faciunt, & sine ijs literalis uox proferri non potest. Item semiuocales, quæ quasi dimidiatum uocalium sonum habent. & uocatiuus casus, quod per eum uocamus. & uocabulum, quo res singulæ nominantur. & uniuocum, atq; æquiuocũ, cum suis deriuatis, de quibus supra diximus. & uocalitas, hoc est consonantia, quam Græci euphoniam uocant. Priscianus inepte sonoritatem interpretatur. & uocator, qui alterius nomine, interdũ etiam suo conuiuas inuitat. Plin. Non fuerat Apelli gratia cũ Ptolemæo, quo regnante Alexandriã ui tempestatis expulsus subornato fraude æmulorum planoregio, inuitatus ad regis cœnam uenit. Indignantiq; Ptolemæo, ac uocatores suos ostendenti, ut diceret, à quo eorum inuitatus esset, ille arrepto è foculo carbone exincto imaginem in pariete delineauit, agnoscente rege uultum planoregij ex inchoato protinus. Hic obiter dicendum est hunc Ptolemæum à græco nomen traxisse, quippe Græci πτολεμεῖν καὶ πολεμεῖν pugnare dicunt. Sic igitur à πτολεμῶ Ptolemæus dicitur, sicut à τιμῶ, quod est honoro, Timæus. Hic Lagi gregarij militis filius fuit, maximæ apud Alexandrum Macedonem autoritatis & gratiæ. Post cuius mortem Aegypto, & Africa, & magna Arabiæ parte potitus, regnauit annis quadraginta: omnesq; deinceps Aegyptij reges Ptolemæi appellati sunt. Hic filios duos reliquit, Ptolemæum Philadelphũ, & Ptolemæũ Ceraunũ. Philadelphus illi in regno successit, uir doctissimus, Stratonis discipulus, qui bibliothecam illam celeberrimam fecit, quæ usque ad primum Alexandrinorũ, & Romanorũ bellũ duravit. Regnauit annis XXXVIII. Cui successit Ptolemæus, cognomine Euergetes, quod Latine dici beneficus potest. Hic sex & uiginti annis

regno potitus moritur. Cui successit Ptolemæus Philopater decem & septem regnans annis. post eum Ptolemæus Epiphanes regnat quatuor & uiginti. Tum Ptolemæus Philomater cognominatus, quinq; & triginta. Deinde Ptolemæus Euergetes uigintinouem. postea Ptolemæus Phiton, qui & Soter cognominatus est, decem & septem. postremo Ptolemæus Dionysius qui per scelus magno Pompeio caput, ut Cæsari uictori mitteret, abscidit, qui omniũ ultimus regnauit. Fuere & alij hoc nomine, ut Pyrrhi regis filius, & Cypriorum rex ille, qui suis diuitijs Romanum locupletauit ærarium. Item celeberrimus ille astrologus, natione Aegyptius, quem Traiani, & Adriani temporibus floruisse constat. Præterea à uoco composita sunt aduoco, quod modo uoco significat, modo in subsidiũ uoco. à quo aduocatus dicitur, de quo supra diximus. & aduocatio, pro patrocinio. Circunuoco, undecunq; uoco. peruoco, omneis uoco. Auoco, remoueo, alieno, ut uoluptates auocant à studijs animum. Deuoco, deorsum uoco. Euoco, extra uoco, siue conuoco. à quo euocati dicuntur, nõ qui iusti milites sunt, sed qui repencina aliqua necessitate ex agris in bellũ tumultuarie uocantur, quales erant de quibus scribit Virgil. Mittitur & magni Venulus Diomedis ad urbem, qui petat auxiliũ. Hi nõ milites sed pro militibus uocabantur. Sallust. Neu quis miles, neu pro milite. idem: Ab his omneis euocatos, & centuriones. Martial. Lassi Bardiacus quod euocati prouoco, quod modo in malam partem accipitur, & significat incito, lacesso. Plin. Quamuis enim multis prouocatus iniurijs, nunquam tamen ab amicitia recessi. modo in bonam, & idem ferè est, quod cohortor. Cic. Tuis literis amantissimis sum prouocatus. Ponitur etiam pro uoco pro appello, & tunc accusatiuum requirit, cum præpositione ad. idem: Cum alter ad Senatũ prouocasset, alter uero appellasset tribunos. Aliquando tamen & sine præpositione inuenitur. Apuleius: Nihil prodest prætorem, aut potestatem diu prouocare. hinc prouocatio appellatio dicitur. Inuoco, subsidium peto: & proprie ad deos refertur. Adorando enim ferè aut sacrificando inuocamus. Reuoco, per uices mutuo uoco. Varro: Quod nobis ministrare pueri diebus festis Cicer uiride, qui nos prouocare cum audeant, nos illos reuocare timemus. Aliquando reuoco retraho. unde & reuocare pedem dicimus non modo de animalibus, sed etiam de fluminibus. Virgilius: Cunctatur & amnis rauca sonans, reuocatq; pedem Tyberinus ab alto. Conuoco, simul uoco, concieo, cõgrego. Ab his omnibus uerbalia nomina deducuntur: ut uocator, uocatio, circunuocator, circũuocatio, peruocator, puocatio, auocator, auocatio, deuocator, deuocatio, puocator, puocatio, iuuocator, iuuocatio, reuocator, reuocatio, cõuocator, cõuocatio. SONAT DIVERSA. propter diuersitatem scilicet linguarum diuersos sonos emittit, hoc est diuersa uocabula. Sonus omnis uox dicitur, & quicquid auribus percipi potest. Eius tria genera sunt, aut enim uoce constat, ut per fauces: aut flatu, ut per tubam: aut pulsu, ut per lyram, & omnia crepitantia. Ab hoc fit sono uerbum, cuius frequentatiuum est sonito. à quo sonitus, hoc est uehementior sonus. dicimus autem sono sonas, & sono sonis. Accius: Clamore & gemitu templum resonit. Ennius: Sonit, fraguntur hastæ, madet terra sanguine. à sonus sonorus dicitur graue sonans. Estq; proprie epitheton tempestatis. Virgilius: Luctanteis uentos, tempestatesq; sonoras. Ab hoc sonoritas, & sonore aduerbium. Sunt qui sontem quoque à sonando dictum putant, quasi sonantem. Est enim proprie sons, cuius culpa iam sonat, hoc est, qui conuictus est erroris. à quo insons, qui innocens repertus est: & sonticus, qui cuiq; rei nocet. Venuleius: Quoties morbus sonticus nominatur, eum significari Cassius ait qui noceat. nocere aũt intelligi, qui perpe-

tuus est, non qui tempore finitur. Marcus: Quæsitum est, cum alter ex litigatoribus febricitans decessisset, & iudex absente eo pronunciasset, an iure uideretur pronunciasse. Respondi, morbus sonticus etiam inuitis litigatoribus, ac iudice differret dic. Sonticus autem morbus existimandus est, qui cuiq; rei agendæ impedimento est. Porrò quid magis impedimẽto est, quàm morbus corporis contra naturam, quem febrem appellant? Igitur si rei iudicandæ tempore alter ex litigatoribus febrem habuit, res non uidetur iudicata. Potest tamen dici esse aliquam etiam febrium differentiam. Nam siquis sanus aliàs, ac robustus, tempore iudicandi leuissima febre correptus fuit: aut siquis tam uehementem quartanam habet, ut in ea omnibus negotijs suis superesse soleat, poterit dici morbum sonticum non habere. Plinius: Gagates lapis nomẽ habet loci & amnis gagatis Lyciæ. niger est, planus, pumicosus, non multum à ligno differens, leuis, fragilis, odore si teratur, grauis. fictilia ex eo inscripta non delentur: cum uritur, odorem sulphureum reddit. Fugat serpentes, deprehendit sonticum morbum, & uirginitatem suffitus. Deprehendit, inquit, sonticum morbum, hoc est utrum perpetuum sit, an interualla habeat. & in ueteri militum iureurando milites iurabant se affuturos, nisi funus familiare esset, feriæ uindemiales, calendæq;, morbus sonticus, auspicium ue quod sine piaculo præterire non liceret, sacrificium ue anniuersarium. Quoniam autem sonticus morbus est iusta causa absentiæ, ponitur aliquando sonticus pro iusto. Næuius: Sonticam esse oportet causam, quamobrem perdas mulierem. Item à sono composita sunt absonum, hoc est parui, & ferè nullius soni. Cicero: Sed sunt quidem aut lingua ita hæsitantes, aut ita uoce absoni. Circunsono, undecunq; sono. intersono, in medio sono. insono, sonitum reddo. Dissono, discordo, dissentio, à quo dissonantia, discordia uocum. Sicut è contrario consono, concordo, consentio. à quo consonantia, cõcordia uocũ quæ & uocalitas latine, græce εὐφωνία dicitur. Ab his etiã dissonũ, & consonũ deriuatur. Vnde consonãtes literæ à grãmaticis dictæ, quod nõ per se, sed simul cũ uocalibus sonãt. Resono, sonando aliquid repræsento. Vir. Formosam resonare doces Amaryllida syluas. Resonare etiã sonũ reddere. Apu. Et cicadarũ cantu agri resonarent. Itẽ à sono armisonũ, & altisonũ dicimus notæ significationis. & bombisonũ, hoc est bombum resonantem. Bõbus, & bõbitatio proprie sonus est, quẽ faciũt apes: sicut crocatio, & crocitatio, & crocitus, quẽ faciunt corui. Vnde crocire uerbũ. Pla. Simul reddebat pedibus terrã, & uoce crocibat sua. à quo crocitare frequẽtatiuũ deducitur. EST VRBS TAMEN VNA. Magna laus urbis Romæ quod ũna una mœnia tãtã populorũ uaricatẽ habeat. Sed hoc datur gloriæ spectaculorũ, quod illorũ gratia tãtus sit in urbẽ omnis generis hominũ concursus. TAMEN. nihilo minus. Hoc enĩ proprie significat tamẽ. Sed aliquando pro statim ponitur. Vir. Hic hœdos depone, tamen ueniemus in urbẽ. Aliquãdo pro tãdem. Plautus: Ita faciam, ita placet, quid tum tamen? Ab hoc cõposita fiũt attamẽ, & uerũtamẽ, eiusdem ferè significationis.

IN DELATOREM EPIGRAMMA IIII.

VRBA GRAVIS PACI. Laudat Domitianũ, quod & delatores castigat, & tamẽ cũ ijs clementer agat, nõ mortis sæuitia, sed exilio eos puniẽs. Sũptũq; ex historia. Nã Domitianus initio pricipatus sui acriter delatores compescuisse dicitur, uoce etiam illa addita: Princeps, qui delatores non castigat, irritat.

TVRBA GRAVIS PACI, PLACIDAE QVE INIMICA QVIETI, QVAE SEMPER MISERAS SOLICITABAT OPES. Descriptio pulcherrima est delatorum. Homines hostes pacis, inimici quietis, dutioribus semper infesti. Hi enim leuissima sæpe de causa, & nonnunquam ficta ditiores accusabant: quoniam ex fisco eis dabatur pars pœnæ, qua accusati multabantur: idcirco calumniæ eorum fiscales calumniæ uocabantur. TVRBA. Multitudo. turba, & rixa proprie idem significant. Proprie enim turba perturbatio est. Sed quia multitudo ferè non uacat perturbatione, factum est, ut eam quoque turbam appellemus: quemadmodum homines uileis, & abiectos aliquando dicimus fecem ciuitatis: non quod homines sint sordes, sed quod uitam agunt sordidam atque abiectam. Terentius: Sed si tu denegaris ducere, culpam in te tibi omnem transferet, tum illæ turbæ fient, id est perturbationes fient inter Simonem & te. De rixa, Liuius: Eo anno Romæ, cum per ludos à Sabinorum iuuentute per lasciuiam scorta raperentur, concursu hominum rixa, ac prope prælium fuit. Idem: Cum conuersus in patres impetus esset, consulum intercursu rixa sedata est. Iuue. Miseræ cognosces præmia rixæ. Est autem factici um nomen à ringendo. Ringere, siue ringi, est rostrum torquere, quod canes faciunt, dum latraturi sunt. Hinc ringi pro irasci capitur, & tacitũ stomachari. Teren. Ille ringitur, tu rides. Hinc rictus, quod nonnulli ferarum tantum esse uolunt, dum rostrum quasi indignabũde intorquent. Sed de hominibus quoque dici Titinnius ostendit: Caue frontem hanc, & semper patẽtes rictus. Rictus etiam rostra ipsa dicuntur. Vnde nonnulli à græcis deductum uolunt, apud quos ῥύγχος rostrum dicitur. Ringo autem siue ringor, à nariũ tortura dictum est, quippe ῥὶν à græcis dicitur naris. Ringi ergo dictum, quasi narem agi, hoc est narem torqueri. Quapropter mirandum est Festum Pompeium scripsisse rictum, rixam, ringi ab eo dicta uideri, quia in diuersum rumpantur, contrariaq; sint recto, quasi hæc omnia à regendo deriuentur. A rixa rixor deducitur, quod est iurgor, contendo. A quo rixosus, contentiosus. A turba uero fit turbella diminutiuum. Plautus: Hanc mihi anicilla turbellam fecit. & turbatio, & turbidus, conturbatus, confusus. A quo turbide aduerbium. & turbulentus, commotus, iratus. turbidus contentione plenus, à quo turbulentia, & turbulenter aduerbium. & turbo uerbum, quod est confundo, cõmoueo, impedio. Deturbo, deorsum uiolenter deiicio. Virgilius: Puppi deturbat ab alta. Exturbo similiter è loco deiicio. Disturbo, dissipando, diruendoq; deiicio. Cicero: Vt dicere in hoc ordine auderet se publicis operibus disturbaturum publice ex senatus sententia ædificatam domum. Conturbo, idem quod perturbo. Ab ijs interturbatio, perturbatio, deturbatio, exturbatio, disturbatio, conturbatio deriuantur: & interturbator, perturbator, deturbator, exturbator, disturbator, conturbator, & aduerbia perturbate, deturbate, exturbate, disturbate, conturbate. Item à turba deducitur turbo uenti genus, de quo supra diximus, cum fragore maximo obiecta quæq; deturbãs, & instrumentũ ludicrum, quod turbinis in genitiuo facit, nõ ut rudes quidam grammatici tradiderunt turbonis. à cuius similitudine formam acumine fastigiato turbinatam in modum ligni illius, turbinatam uocamus. Plinius: Turbinatior pyris figura quàm malis. Inuenimus etiã turbinẽ uocari quicquid turbinata est forma. Plini. de Aloẽ. Scyllæ similitudinẽ habet aloẽ maior & pinguioribus folijs. Caulis eius tener est rubens medius, non dissimilis Antherico, radice una, ceu palo in terra demissa, graui odore, gustu amara, in turbinibus cadorum eã serunt, ut Aizoum maius, in turbinibus cadorum inquit,

hoc est in parte turbinata. Ouidius: Caua buccina sumitur illi
Tortilis in latum, quæ turbine crescit ab imo. Reperitur tamẽ
Turbo pro nomine proprio uiri. Horat. Turbonis in armis.
GRAVIS. Molesta. Graue suapte natura ponderosum si
gnificat, ut graue saxum, grauis sarcina, grauia arma. Virg.
Vomis & inflexi primum graue robur aratri. Teren. Hui tam
grauis hos quæso. quod scilicet grauent nos, ægreq; ac cum mo
lestia ferantur. Hinc per abusionem ad senectutem transferi
mus, ad morbum, ad dolorem: quoniam hi qui molestiam ex se
nectute, morbo, cæteris q; huiusmodi sentiunt, quasi onere into
lerabili premuntur, quod cupide uelut graue pondus à se uel
lent deponere. Neq; solum ad molestias animi, ut grauis contu
melia, grauis iniuria, grauis mœror, grauis iactura, que ani
mum genere quodam ponderis premunt. Itaq; unus modus est
quæ corpori, aut animo molesta sunt, ea grauia appellare:
eoq; molestia à mole, id est à re magna magniq; ponderis uoci
tata est. Alter modus est, quod quemadmodũ grauia, & gran
dia saxa, ac grandes trunci non facile loco mouentur, sed ad o
mnem temporũ mutabilitatem hærent: ita homines constantes
ac prædiri sapientia merito per figuram graues nominantur,
qui nec precibus, nec minis, nec uanitate, nec promissis ab æquo
& iusto submouentur: ut ij faciunt, quos leueis uocamus, qui in
similitudinem puleris, ac palearum ad omnem auram uen
tilantur. Hinc grauitas dicta est firmitas, ac constantia ani
mi, & in uultu, moribus, uerbis, rebus agendis quædam seueri
tas. aliquando etiam grauitas pro molestia, & magnitudine
accipitur, ut grauitas odoris, grauitas doloris, grauitas somni
Grauiter quoq; aduerbiũ, modo pro multum accipitur. Cæci
lius: Placere hoc cœpit grauiter. Cic. Nec uero audiendi, gra
uiter qui inimicis irascendum putant. Virg. Grauiter spiran
tis copia thymbræ. modo pro aspere, male. idem: Graue olentis
auerni. modo pro moleste. Cicero: Grauiter & iniquo animo
tuli. Nonnunquam pro sapienter. idem: Siquid prudenter, sed
grauiter factum est, hoc est non leuiter, ac insipienter, sed ma
ture, sapienterq;. Marcellus scribit graue molestum esse. Cice.
Quod nunquã senectutem tuam tibi grauem senserim. Hinc
grauedo capitis dicitur, graue pernitiosum, nocens, acerbum.
Cicero: Magnum illud bellum, & grauem aduersarium im
perij sustulisset. Idem: Facilius etiam in morbos incidunt a
dolescentes, grauius ægrotant, tristius curantur. Graue, for
te, robustum. Virgil. Ferit ense grauem Tymbræus Osirim.
Graue, solidum, firmum, constans, plenum autoritatis, seue
rum. Cice. Vt iam sint alia grauiora, atque meliora, tamen nos
studia nostra naturæ regula metimur. Idem: Vnde ad agen
dum, aut dicendum copia depromi maior grauissimorũ exem
plorum, quasi incorruptorũ testimoniorũ potest. Graue, pon
derosum. Vnde graue æs dictum, quia deni asses singula pon
do efficiebant. unde etiam pro pleno ponitur. Virg. Donec re
gina sacerdos Marte grauis. idem: Non insueta graueis tenta
bunt pabula fœtas. idem: Tum pietate grauem, ac meritis si
forte uirum quem conspexere, silent. Item pro fœcundo, & fru
gifero. Idem: Quid labor, aut benefacta iuuant? quid uomere
terras inuertisse graueis? & pro grandæuo. idem: Hic grauis
Entellum dictis castigat Acestes. Et pro multo. Sallust. Ca
pit per omnem prouinciã graue pecuium fructibus esse. Varro:
Vbi graues pascantur, atq; alantur pauonum greges. Graue,
amarum. idem: Absynthium ut bibam graue, & castorcum.
Ab hoc graueolentia dicitur pro malo odore. Plin. Et oris gra
ueolentiã tollit. Et grauida mulier, quæ iam cõcepto fœtu gra
uatur: quemadmodum prægnans, quæ iam occupata est in ge
nerando quod conceperit: & inciens propinqua partui, quod
incitatus sit fœtus eius. Grauidus etiam pro pleno ponitur. Vn-

de & grauidare ueteres usurparunt pro implere. Cæcil. My
steria hic inhoneste grauidauit probro. item à grauis grauestel
lus deducitur, hoc est senex. Plautus: Quis est grauestellus
iste, qui aduenit. & grauedinosus, torminosus, de quo supra
diximus. & grauo uerbum, quod est premo, onero. A quo agra
grauo, prægrauo. A quibus deducitur aggrauator, aggrauatio, prægrauator, prægrauatio, grauator, grauatio. & aduer
bium grauate, quod significat cum labore, siue cum molestia.
Item à grauis grauiloquus, sicut à grandis grandiloquus, &
grauiloquentia, sicut grandiloquentia. & grauesco, grauis fio
hoc est ponderosus. PACI. Tranquillitati ciuitatis.
Pacem esse quidam definiunt tranquillam libertatem. Virgil.
Pars mihi pacis erit dextram tetigisse tyranni. Metaphorice
tamen interdũ pro uenia accipitur. idem: Sed uotis precibusq;
iubent exposcere pacem. interdum pro propitiatione. Idem:
Exorat pacem diuûm. idem: Pacemq; per aras exquirunt. Dia
cta est autem pax à pactione. Est enim pactio (ut Vlpianus in
quit) duorum plurium ue placitum, & consensus. Antiqui pa
cionem dicebant, nunc pactio dicitur, à uerbo paciscor, quod
significat cõuenio. Vnde pactus mercedem dicimus, id est dum
de mercede conuenisset. Hinc fit pactum, quod significat con
uentionem. A pace fit paco uerbum, quod significat mitigo, le
nio, placo. & pacifico, quod est pacem facio. à quo pacificatio.
Quidam hæc tria ita separant, ut pacificatus sum, pacem fe
ci significet. Pacatus sum, in pace sum, ab armis desiti. Placa
tus sum, ab indignatione animi ad lenitatem redij, uel animo
leni sum. item à pace fit pacifer, quo nonnulli utuntur, hoc est
ferens pacem. à pace uero fit pacate aduerbium, id est tranquil
le, sedate. Quidam etiam à paciscor pacificatorem deducunt,
item pacificatoriũ. Cicero: Postquã nos pacificatoria legatio
ne implicatos putant. Veteres in plurali paces usurparunt.
Varro: Animaduertendum primum quibus de causis, et quem
admodum constituerunt paces. Secundum, qua fide, & iustitia
eas coluerunt. Piscator à pango deducitur, de quo inferius di
cemus. A paciscor uero sit compositum depeciscor. A quo depe
ctus, quod significat (ut Vlpianus sentit) turpiter pactus. Sed
falsum est. Nam & in bonam & in malam partem accipitur, et
idem significat, quod pactus. Teren. Ita me dij bene ament, ut
mihi liceat tandiu, quod amo frui, iam depecisci morte cupio.
Cice. Quidam cum circunsederetur, neque effugere ullo modo
posset, depectus est cum hostibus, ut arma & impedimenta
relinqueret, milites educeret. Pax Græce εἰρήνη, hoc est,
irene dicitur. à quo sit compositum irenarches, siue irenarcha,
hoc est qui ad tollendas discordias, et pacandos ciuium animos
in ciuitate præficitur. Martianus tamẽ iuriscõ. eos Irenarchas
appellat, qui disciplinæ publicæ, & corrigendis moribus præ
ficiuntur. INIMICA. Aduersa, hostis, contraria. Ami
cus dicitur qui amat, & indissolubili familiaritatis iure coniun
ctus est. Eius contrarium est inimicus. Ab amando autem ami
cus appellatus, & honesta quidem res est, significatq; eum cum
quo uera amicitia coniuncti sumus: cum amica quando ad ui
rum refertur, inhoneste res sit, ut hæc amica mea est, hoc est cõ
cubina: ego uero eius non amicus sum, sed amator. Amatorem
quippe dicimus, qui ad tempus & uenerea amat. Vnde amor
eiusmodi amatio dicitur. Plaut. Nimis penè inepta, atq; odiosa
eius amatio est. & ab eo fit diminutiuum amatorculus. Plaut.
Nam cum sedulo munditer nos habemus, uix ægre amatorcu
los inuenimus. Amicum uero, qui pudice, ac perpetuo amat. Si
uero hæc cum re inanimata iunguntur, significant utile siue
gratum, ut amicus pratis humor, amica frugibus æstas, ami
cum plantis sidus. Ab amica fit amicula diminutiuum.
Plinius: Miserat etiam epistolas Romam ad amiculam

quandam. Amare aliquando in bonam partem accipitur, &
plus est, quàm diligere. Cicero: Quis erat, qui putaret ad eum
amorem, quem erga te habeam, posse aliquid accedere? tãtum
tamen accessit, ut mihi deniq; nunc amare uidear, antea dile
xisse. Aliquando amare est captum amore esse. Plau. Amat fi
lius certum est. Seneca: Elegãter mihi uidetur Panætius respõ
disse adolescentulo cuidam quærenti an sapiens amaturus esset
De sapiente, inquit, uidebimus. Mihi & tibi, qui adhuc lõge à
sapiente absumus, non est committendum, ut incidamus in rem
commotam, impotentem, a'teri emancipatam, uilem sibi. Siue
enim nos respicit, humanitate eius irritamur: siue contemnit,
superbia accendimur. Acq; facilitas amoris, quàm difficultas
nocet. faciliter capimur, cũ difficultate certamus. Itaq; consci
nobis imbecillitatis nostræ quescamus, nec uitio infirmum ani
mum committamus, nec formæ, nec adulationi, nec ullis rebus
blande trahentibus. Ab amo amor deriuatur, qui similiter mo
do in bonam partem accipitur pro sobrio, castoq;. Cice. Incen
sus sum amore incredibilium uirtutum tuarum. Seuerinus: O
felix hominum genus, si uestros animos amor, quo cœlum regi
tur, regat. Modo in malam pro turpi, atq; uenereo. Virgil. Sed
nonnulla magis uireis industria firmat Quàm uenerem, &
cæci stimulos auertere amoris. Idem: Omne adeo genus in ter
ris, hominumq; ferarumq;. Et genus æquoreum, pecudes, pi
ctæq; uolucres, In furias, ignemq; ruunt: amor omnibus idem.
Hinc amor etiam pro cupidine, quem ucteres amoris deum esse
dicebant, frequentissime ponitur. Papinius de Venere: Tene
rorum mater amorum. Propertius: Quicunq; ille fuit, puerum
qui finxit amorem. In plurali uero numero amores semper pro
turpibus, atque uenereis accipimus. Item amans dum participi
um est, frequenter pro eo, qui honeste amat, accipitur. Cicero:
Magnum opus omnino, & arduum conamur. Sed nihil difficile
amanti puto. Amo autem, & semper amaui ingenium, stu
dia, mores tuos. Quando uero est nomen, capitur pro eo, qui
est amore captus. Ouid. Militat omnis amans, & habet sua ca
stra cupido. Quandoque etiam quando est participium. Plau
tus: Tu es, quæ mihi misero amanti ebibis sanguinem. Item ab
amo fit amabilis, hoc est dignus amari. Plaut. Compara label
la lab ellis: bella es, atq; amabilis. Cuius contrarium est inama
bilis. Martialis: Inamabilis Sciurus, & frequens Phœnix. Ab
amico amicitia deriuatur, quæ definitur studiorum omniũ, ho
minumq; consensus. Cuius contrarium inimicitiæ sunt plu
rali numero: quamuis ueteres etiam singulari aliquando protu
lerunt. Ennius: Amicitiam, atq; inimicitiam in fronte promptã
gero. Item ab amo amatorius, hoc est ad amorẽ pertinens. Vn
de amatorij uersus dicuntur, & amatoriæ epistolæ. Item ama
torium poculum, ueneficium, quod conciliandi amoris gratia
porrigitur, quod etiam substantiue amatorium dicitur. & ama
torie aduerbium, hoc est ad similitudinem amantis. Est etiam
Amatorie nomen proprium nymphæ, & (ut quidam putant)
una ex musis, quæ græce Erato dicitur. Ouidius: Vilis Amato
rie, uilis mihi candida Clio. Item ab amo amita, patris mei so
ror, quia à patre amata est. Nã plus sorores à fratribus, quàm
fratres diligi solent. Sunt tamen qui amitam dictam putẽt, qua
si à me tertiam. Amites uero periclæ sunt aucupales, primoge
nium nomen. Maior amita dicebatur aui & auiæ amita: sicut
maior auunculus, aui & auiæ auunculus: maior socer, uxoris
meæ proauus: maior socrus, uxoris meæ proauia. Item ab a
mans fit amantior comparatiuum, & amantissimus superla
tiuum, & aduerbia amanter, amantius, amantissime. Item ab
amico amicior, amicissimus, & aduerbia amice, amicius, amis
sime. Sicut ab inimicus inimicior, inimicissimus, inimice, ini
micius, inimicissime. Item quo ueteres, usi fuerunt, inimiciter, ut

est in epistola C. Fabritij, & Aemilij consulum ad Pyrr. um
regem, pro qua ille gratias Romanis egit, captiuosq; omneis,
quos tum habebat, restituit. Consules Romani Sal. d. Pyrrho
regi. Nos pro tuis iniurijs continuo animo strenue commoti ini
miciter tecum bellare studemus. Sed communis exempli, & fi
dei gratia uisum est, ut te saluum uelimus, ut esset quem ar
mis uincere possimus. Ad nos uenit Nicias familiaris tuus, qui
sibi precium à nobis peteret, si te clàm interfecisset. Id nos ne
gauimus uelle, néue ob eam rem quicquam commodi expecta
ret. & simul uisum est, ut te certiorem faceremus, nequid eius
modi si accidisset, nostro consilio ciuitates putarent factum, &
quod nobis non placet precio, aut præmio, aut dolis pugna
re. Tu nisi caueas, iacebis. Vale. Antiqui pro amico, & a
mica ametum, & ametam dicebant. Laberius, in lacu cuer
no mulierem fuisse ametabundam scripsit, hoc est amantem.
& amasso pro amauero. & Aemulus, qui aliquem imita
tur, & sequitur, quod non nisi amore fieri potest. Cicero: Illo
æmulo. A contrario sensu æmulus pro inuido ponitur. Virgi
lius: Aemula nec dum temporibus geminis canebat sparsa se
nectus. Idem: Aemulus exceptum Triton (si credere dignum
est) inter saxa uirum spumosa immerserat unda. Ab hoc
fit æmulor uerbum, quod modo imitor significat, modo in
uideo. à quo æmulator, æmulatrix, æmulatio. & amus
sis regula fabrorum, ad quam aliquid exæquatur. A quo
fit amussim aduerbium, & ab eo composita adamussim,
& examussim, id est recte, castigate, regulariter. Hinc emus
sitata dicuntur, quæ adamussim facta sunt. Sunt etiam qui
amarum ab amo per antiphrasin deductum uelint, quasi mi
nime amandum. Nos potius ab amaritudine maris deriuatum
existimamus. Est enim proprie amarum insuaue, & contrari
um dulci. Virgil: Et amaris intyba fibris. Idem: Et amara pau
sia baca. Aliquando tamẽ ponitur pro acerbo. Idem: Isq; amẽs
animi, & rumore accensus amaro. Aliquando pro sæuo, cru
deli, nocente. Idem: Hostis amare quid increpitas, mortemq; mi
naris? Amaritudo, hoc est insuauitas, asperitas, et per metapho
ram anxietas animi, & solicitudo. & amare aduerbium, &
comparatiua, & superlatiua eorum. & amaror pro amaritu
dine. Lucre. Dilutaq; contra cum tuimur misceri absynthia
tangit amaror. Virg. At sapor indicium faciet manifestus, &
ora Tristia tentantum sensu torquebit amaror. Mare autem
primogenium uocabulum est, & significatio eius manifesta est:
quamuis aliquando pro quacunque grandiori aqua usurpa
tur: aqua maris salsa est, & bis quotidie affluit, ac refluit. Mi
rum est, quod scribit Aristo. nullum animalium æstu receden
te expirare. Causam putat, quod sidus lunæ spiritus sit, & hoc
esse, quod terras saturat, accedens q; corpora implet, abscedens
inanit. Ideo cum incremento eius uidemus conchylia augeri: cũ
etiam sanguini est hominum cum lumine eius crescere, ac mi
nui. Hinc solis sidus masculum esse philosophi scribunt, tor
rens cuncta sorbens q;: sic mari late patenti saporem incoqu sa
lis, quia exhausto inde dulci, tenuiq;, quod facillime trahit uis
ignea, omne asperius, crassiusq; liquatur. E contrario lunæ fœ
mineum, ac molle sidus esse, nocturnumq; soluere humorem,
& trahere, non auferre. Altissimum mare quindecim stadio
rum esse nonnulli tradiderunt, ex aduerso Coraxorum gen
tis uocant bathea ponti, hoc est profunda trecentis à continenti
stadijs, ubi uada nũquã reperta sunt. A mari marinũ dicimus,
quod mare incolit, uel ex mari est, ut marinum piscem, marinã
aquam. & maritimum, quod ad mare incolit, uel ad mare est,
uel ad mare fit, ut ora maritima, gens maritima, bellum ma
ritimum. Transmarinum autem dicimus, quod trans mare est.
Vnde transmarinum triumphum uocamus, & transma-

nas merceis. Maris fluuius eſt Agathyrſarum in Hiſtrum de
fluens. Maris mons Thraciæ. Cõpoſita ab amo fiunt peramo,
quod eſt uehementer amo, uel uſq; ad finem amo. Deamo, depe
reo. Adamo, ſimiliter amatorie amo. Sed quando cum aſpira-
tione ſcribitur adhamo, idem eſt quod obligo. Cice. Qui enim
ſerius honores adhamauerunt, uix admittuntur ad eos, nec ſa-
tis cõmendati multitudini poſſunt eſſe. deducturq; ab hamus,
quod catenam ſignificat. Virgil. Hamis, auroq; trilicem. hoc
eſt hamis aureis. Vnde & pro eo inſtrumento ponitur, quo ca-
piuntur piſces. A quo hamiotæ à ueteribus piſcatores dicebantur. Varro: Cohortes cocorum, atq; hamiotarum, aucupumq;.
Item hamotrahones, modo piſcatores, modo qui uncis cadaue-
ra trahebant, præſertim peſtilentiæ tempore. Hamũ quidam à
græco deductum putant. Nam Græci ἄμματα dicunt liga-
menta. unde hamentum dictum, quod quidam eſſe id exiſtia-
mant, quo iacula, ut mitti poſſint, iungantur, idcoq; ſic appella-
tum, quod ad mentũ id aptantes trahant. ſed falſum eſt. Nam
amentum omne ligamen ſignificat. Plin. Sedes enim huic poſi-
ta, ſoleisq; ſine amento inſignis in Metelli publica porticu. ideo
autem aſpirationem aſſumpſit hamus, ut in datiuo, & ablati-
uo ſingulari ab amo diſtingueretur. ab amento (ut quidam
putant) examen dictum, quaſi examentum. eſt enim filum,
quod in trutina regitur, de quo ſuperius diximus. A quo fit
examino uerbum, quod ſignificat ſcrutor, inueſtigo, exquiro,
exploro. à quo examinatio, exquiſitio. Examen etiam pro ipſa
examinatione accipitur, interdum etiam ſignificat apum, uc-
ſparum, aut locuſtarum, aliorumúe ſimilium congregationẽ,
quod hæc ita uniantur, ut ſimul uideantur ligata. PLA-
CIDAE. Mitis, ſedatæ. epitheton quietis eſt placida, et à
placeo deriuatur, quod quæ quieta ſunt, omnibus placent. Pla-
cere eſt gratum eſſe. Cuius contrarium eſt ab eo compoſitum
diſplicere. aliquando tamen per metaphoram placere capitur
pro efferri, & quodammodo gloriari, cum alterius contemptu,
ut ego nimis placeo mihi, tu nimis places tibi, ille nimis placet
ſibi. Quintilian. Placeas licet tibi opum tuarum fiducia diues:
ſi mihi idem inuidere non expedit, pares ſumus. à diſpliceo fit
diſplicentia. Apuleius: Diſplicentia quadam rerum, quas au-
diuerat, affectus. Item à placeo perplaceo, quod eſt uehementer
placeo. Plautus: Perplacet. & complaceo, idem quod placeo.
item placitum, quod ſignificat conſenſum, & quaſi decretum
plurimorum, & ueluti pactio quædam firmata. Plinius: Tibe
rio Claudio principe ante hos quadraginta annos inſtitutum,
ut ieiuni biberent, potusq; uini antecederent cibos, externis &
hoc artibus, ac medicorum placitis nouitate aliqua ſeſe cõmen
dantium. idem: Eadem ætas Neronis principatu ad Theſaliũ
tranſiliuit, delentem cuncta maiorũ placita, & rabie quadam
in omneis æui medicos perorantem. Item à placidus placo de-
riuatur, quod eſt mitem, ac placidum facio, propitio. à quo pla
cator propitiator dicitur. Placatio, propitiatio. Placabilis pro
pitiabilis. et placenta libum farinaceum, quod fit ex farina, ca-
ſeo, melle, uel quod nobis placeat, uel quod ea ſolerent deos pla
care. SEMPER. Continue, ſine interuallo. A quo com-
poſita fiunt ſemperuiuum herba, & ſempiternus, & ſempiterna
aduerbium, de quibus ſupra diximus. Sempiternum ab æter
no ita diſtinguunt, quod ſempiternũ dicunt deum eſſe, qui ſem
per fuit, eritq; æternos homines, qui principium quidem habue
runt, & tamen animo ſunt immortales, atque perpetui. Teren-
tius: Ego deorum uitam propterea ſempiternam eſſe arbitror,
quod uoluptates eorum ſunt propriæ. SOLICITA-
BAT. Inquietabat. moleſtia afficiebat. Solicitare enim eſt
uel ſpem, metumq; oſtendere, ut ſolicito plebem. uel inquietare,
& curã inijcere, ut hoc loco. ab hoc fit ſolicitatio, quæ ab alte-

ro fit. & ſolicitudo, quæ mentibus inhæret, hoc eſt cura, & in
quietudo mentis. Teren. Tum nuptiarũ ſolicitudo. & ſolicitus
inquietus, ac curis plenus. Solicito aũt à ſolo deductũ eſt, qua-
ſi ſolo cito; hoc eſt loco dimoueo. Solũ enim neutro genere dici
tur, quicquid alicui rei ſubiacet. unde nauis ſolũ eſt mare. Vir
gil. de mari, ſubtrahiturq; ſolũ. Hinc ſolum pro loco ponitur.
Item pro terra, quod pedibus noſtris ſubiecta ſit. unde natale
ſolum dicimus patriam, hoc eſt terram, in qua nati ſumus, &
exulem, qui ex patria eiectus eſt, quaſi extra ſolum: quemad-
modum idem extorris appellatur, quaſi extra terram. à quo
exulo uerbum, hoc eſt patria priuatus ſum: & exilium ipſa pri
uatio. item ab hoc ſolo ſolidum dicitur, quod modo ſignificat
continuum, ac iuge. Plautus: Decem annos ſolidos errauit pu
er. Modo plenum, integrum, nihil uacui, ac concaui habens.
Virg. Solidoq; adamãte columnæ. Hinc fit ſolido uerbũ, quod
eſt roboro, firmo. à quo conſolido, & ſolidatio. à quo conſolida
tio, & ſolide aduerbium. & conſolida herba, quæ & conſer-
ua, & coagulum dicitur, & Græce σύνχυος. Quidam
etiam ſtrumum appellant, quod ſtrumis illita ſanandis peculia
ris eſt. alij conſeruam uocant aliam herbam, à conferminan-
do, quæ in aquis dulcibus naſcitur. Spongia uerius aquarum,
quàm muſcus, aut herba uilloſæ denſitatis, ac fiſtuloſæ. Cura
tum ea legimus prolapſum ex alta arbore putatorem quendã,
omnibus ferè oſſibus confractis, circundata uniuerſo corpori,
& aqua ſua inſperſa, quoties inareſceret. Item à ſolidum inſo
lidum dicimus aduerbialiter, hoc eſt in integrum, ut omnes pro
miſerunt inſolidum ſe ſatisfacturos, hoc eſt integre unuſquiſq;
per ſe, & non omnes ſimul. Item à ſolo fit ſoliſtimum, quod ſoli
eſt. ita enim à ſolo ſoliſtimum dicimus, ſicut à medio mediaſti-
mum. antiqui non modo balneorũ, ſed ædium quoq; miniſtros
mediaſtimos uocabant, quod mediÿ eſſent ad præſtanda offi-
cia. de tripũdio ſoliſtimo dictum eſt à nobis ſuperius. & ſoli-
dus numi genus, quo in præſentia utimur. Viginti ſolidi libra
conſtituunt. & ſolitaurilia, quæ immolatio erat trium hoſtia
rum diuerſi generis, tauri, ariẽtis, uerris, quia omnes ſolidi,
integriq; ſint corporis. Alij ſolidum non à ſolo, quod terram
ſignificat, ſed ab Oſcorum uocabulo dictum uolũt. Oſci enim
ſolon totum uocant. unde ſoliferreum genus teli appellatum,
quaſi totum ferreum. & ſolers in omni re prudens, quaſi totus
ars. A quo ſolertior, ſolertiſſimus, & ſolertia induſtria. quo-
rum contraria ſunt iners, quaſi ſine arte, inertior, inertiſſimus,
inertia. & ſolenne, quod omnibus annis præſtari debet, à quo
ſolennitas appellata. & ſolor, quaſi ſolidum redintegro. à quo
ſolatium, & quo poëtæ potius utuntur ſolamen. Virgilius:
Solamenq; mali de collo fiſtula pendet. & conſolor, & conſo-
latio, & conſolabundus, & conſolamen, & conſolatorium. un
de conſolatoriam epiſtolam dicimus, & conſolatoriũ carmen.
Quidam ſolatium à conſolatione ita diſtinguunt, ut ſolatium
re fieri dicant, conſolationem uerbis. & conſolari, oratione ſo-
lari. & ſolium armarium è ligno factum, in quo reges ob cor-
poris ſui tutelam ſedebant, dictum quaſi ſolidum. Ponitur ta-
men abuſiue pro ſella regali, & pro uaſe, in quo uel balnea-
mur, uel condimur. Quidam tamen ſolium à ſedendo dedu-
ctum putant, ut ſupra oſtendimus. unde & ſoliſternia, & ſo-
laria appellata. & ſolox lana craſſa, quaſi ſolida. Item pecur la
na contectum. Titinius: Lana ſoloci ad purpuram data. Luci
lius: Montano hirco, atq; ſoloce, ſicut è cõtrario oues, quæ uen
trem lana nudum habent, apicæ dicuntur. Item à ſolon, quod
Oſcorum lingua totum ſignificat, ſolus deriuatur: Nam qui
unus eſt, totus eſt. Aurelius: Etenim cum unus erat in mundo,
unius error omnium fuit, & omnes errauimus in eo uno. Ab
hoc ſolitarius dictus, qui ſolus uiuit. Vnde ſolitaria uita, & ſo-

litarius paſſer. & ſoliloquius, qui ſolus loquitur. & ſoliloquĩ
um, quod per nos contemplando loqui ſolemur. & ſolitudo,
quam ueteres etiam ſolitatem dixere. & ſolea, quod ſola pedi
bus ſubijciatur, genus calciamenti eſt plantis ſubiectum. nam
cætera propè nuda teretibus corrigijs nectuntur, quæ dicun
tur amenta, eo quod aptantes ea ad mentum trahunt. Plini.
Corneliæ Gracchorum matri ſedens ſtatua poſita fuit, ſoleisq;
ſine amento inſignis in Metelli publica porticu. Amenta etiam
dicũtur, quibus uinciuntur iacula, ut mitti poſſint. unde amen
tatas ſoleas, & amentata iacula dicimus. Quidam putant
hoc uocabulum à Græcis acceptum, qui hæc ἄμματα uo-
cant. Soleas uero uoce græca crepidas nominamus, & per di-
minutionem latinam crepidulas, earumq; ſutores crepidarij
dicuntur. Cicero hoc calciamenti genus gallicas uocat. Cum
gallicis, & lacerna cucurriſti. Solea etiã piſcis eſt, de quo ſu-
pra diximus. Item materia roborea, ſuper qua paries cratitius
extruitur. Quidam etiã putant Crepidas latinum uocabulum
eſſe, à crepitu, hoc eſt à ſono, quem ambulando reddunt, ap-
pellatas. Crepare enim proprie ſonare eſt. Vnde crepitus di-
ctus eſt. Terent. Sed oſtium concrepuit. Eſt autem crepitus ſo
nitus uiolentus, ex impulſu reſultans. à quo increpare eſt cum
impulſu uocis, & immani ſonitu reprehendere, incuſare, inſul
tare. à quo fit increpitare frequentatiuum. Virg. Hoſtis ama
re quid increpitas, mortemq; minaris? Idem: Aeſtatem incre-
pitans ſeram. & increpatio huiuſmodi reprehenſio. à crepo
fit frequentatiuum crepito, quod proprie eſt cimbalorum, tym
panorumq;, & aliorum huiuſmodi. à quo fit crepitaculum,
quod ſiſtrum dicitur, frequens in ſacris Iſidis. Eſt enim ſiſtrũ
æneum crepitaculum, cuius per anguſtam laminam in mo-
dum baltei recuruatam traiectæ mediæ paucæ ungulæ, cri-
ſpante brachio trigeminos ictus reddunt argutum ſonum. Vir
gilius: Regina in mediis patrio uocat agmina ſiſtro. Mart. de
crepitaculo: Siquis plorator collo tibi uernula pendet, Hæc
quatiat tenera garrula ſiſtra manu. & crepitulum ornamen-
tum capitis eſt, quod in capitis motu crepitum facit. Crepitus
etiã turpis uentris ſonitus appellatur. Concrepo quoq; à crepo
deducitur, eiuſdem cum ſuo ſignificationis. Siſenna: Conglo-
bati, & collecti concrepant armis. & percrepo. Lucil. Percre-
pa pugnam Pompili factã. Corneli cane. aliquando tamen per
metaphoram capitur pro conqueror, uel doleo. Idem: Et cre-
pat antiquũ genus ut pietate repletum. Plau. Qui crepat defun
ctum patrem. Horat. Quis poſt uina grauem molliciem, aut
pauperiem crepat? aliquando pro incito. Turpil. Age tu, Hy
menæum increpa. Nonnunquam pro frangor. Virgi. Et acuto
muricere remi Obnixi crepuere. à quo crepido deriuatur, quæ
proprie eſt prærupti ſaxi altitudo, & moles. Idem: Forte ratis
celſi coniuncta crepidine ſaxi, Expoſitis ſtabat ſcalis, & pon-
te parato. quandoq; pro ferio. Ennius: Sed ſonitus aureis meas
pulſu pedum increpat. Cice. Itaq; uir bonus habeat hanc uim,
ut ſi digitis concrepuerit, poſſit in locupletum teſtamenta no-
men eius irrepere. à crepo etiam capræ, & à principio cre-
pæ ſunt appellatæ, quod cruribus crepent, ut ſupra diximus.
& crepi luperci à crepitu pelliculârum, quem faciunt uerbe-
rãtes. Mos enim Romanis erat in Lupercalibus nudos diſcur
rere, & pellibus obuias quaſque fœminas ferire. Crepera res
(ut Nonius ſcribit) dubia dicitur. Vnde & crepuſculum, lux
dubia. & decrepiti ſenes, in dubio uitæ conſtituti, uel quod nec
mouere ſe propter ſenectutem, nec ullum facere crepitũ poſ-
ſunt. & creperum bellum anceps, & dubium. Inde increpi-
to quidam dictum putant, quia maledicta ferè incerta & du-
bia ſunt. Item à crepo crepor pro crepitatione deducitur. &
crepundia, puerilia ornamenta, de quibus ſupra diximus. So-

lum quoq; aliquando pro deſerto uſurpãt poëtæ. Vir. Heu ma
le tum Libyæ ſolis erratur in aruis. & à ſolus deducitur ſol,
quod tantã claritatem ſolus obtineat. Vnde Aſſyrij quoq; huic
numini Adad nomen addiderunt, quod eorum lingua ſignifi-
cat ſolum. Ab eo fit ſolaris, unde ſolaris radius dicitur, & ſo
laris annus, cum ſol expleto per omnia ſigna circuitu ad id, un
de digreſſus fuerat, redit. quod fit ferè trecentis ſexaginta quin
que diebus. Sicut lunaris annus dicitur, qui menſe uno ſuũ con
ficit curſum. & magnus annus, cum omnes planetæ in unum
locum recurrunt: quod fit (ut ſcribit Hortenſius) ſpatio duo-
decim millium & noningentorum annorum. & ſolaris her-
ba, quam Græco nomine heliotropium dicimus, quod ſe cum
ſole circumagat, etiã nubilo die. tantus eſt eius ſideris amor,
ut nocte contrahat cæruleos flores. Magnus eſt medicorum
noſtri temporis error, qui cicorium putant heliotropium eſſe,
cum cicorium ſit intybũ erraticum, cui radix oblonga, & len-
ta, qua ad uincula etiam utũtur, eſtq; herba frigidiſſima, cum
heliotropiũ temperata ſit, & aliquid habeat caliditatis. Cico-
rium quidam ob ſingularem ſalubritatem chreſton appellant.
Græci enim χρηστὸν utile uocant. Alij pancration, quod
παγκράτιον omnipotens ſit. Magi putant huius ſucco cum
oleo peruncto ſs fauorabiliores fieri, & quæ uelint facile impe-
trare. Solaris quoq; lapillus eſt, quem ſimiliter græco uocabu-
lo heliotropium nominãt, porracei coloris, ſanguineis uenis
diſtinctus, de quo ſupra diximus, ſicut ſolis gemma. Alius la-
pillus eſt candidus, qui ad ſpeciem ſolis in orbem fulgentis ra
dios ſpargit. Itẽ à ſole ſolanus. unde ſub ſolanus uentus, de quo
ſupra diximus, quod ſub ſole oriente naſci uideatur. & ſolanũ
herba, quam alij ſtrychniũ, alij halicacabum, alij quod ueſicæ
medeatur, & calculis ueſiciam uocant. hac coronarij utun-
tur in Aegypto, quod ederæ folio ſimilis ſit. Siquis eam dra-
chmæ folio ſumpſerit, uariæ ſpecies, ac lætitia plenæ anima
obſeruantur. Duplicatum pondus inſaniã facit. ideo μανικὸν
quidam è Græcis, è Latinis furialem herbã nominant. Quic
quid ponderi adijciatur, mortem repræſentat. Sunt qui dori-
on appellent, quod cuſpides ea in prælijs tingerentur. Stry-
chnis etiã, & halicallios, & erythros, & neuris nuncupatur.
Xenocrates nullum eſſe corporis malum ſcribit, cui hæc her-
ba non ſit ſalutaris. Item à ſole ſolarium horologium, locus
in quo horæ ad ſolem conſpiciuntur. Primus Romanis hoc fia
tuiſſe dicitur L. Papyrius curſor ad ædem Quirini, cum eam
à patre ſuo uotam dedicaret ante duodecim annos, quàm cum
Pyrrho bellatum eſt. Nam prius ortus tantũ, & occaſus ſolis
nominabantur, adiecto etiam poſt aliquot annos meridie, quem
Accenſus conſulum pronuntiabat, cum è curiã inter roſtra, &
græcoſtaſin proſpiciebat ſolem. Curiæ quippe duorum gene-
rum erant, & ubi ſacerdotes res diuinas curabant, ut curiæ
ueteres, & ubi ſenatus humanas, ut curia hoſtilia, quam pri-
mam ædificauit Hoſtilius rex. Ante hanc roſtra erant dicta,
à roſtris nauium, quæ ex hoſtibus capta, ibi fixa ſunt. Liui-
us: Naues Antiatum partim in naualia Romæ ſubductæ, par
tim incenſæ, roſtriſq; earum ſuggeſtum in foro extructũ ador
nare placuit, Roſtraq; id templum appellatum. Sub dextra
horum à comitio locus erat, ubi nationum legati ſubſiſtebant,
qui ad Senatum mittebantur. Is à Græcis propter nationis ex-
cellentiam græcoſtaſis, hoc eſt ſtatio Græcorũ eſt nominatus.
Accenſus præco erat ita dictus, quod ad cenſum ſolitus eſſet
uocare. Conſul enim, qui exercitui imperaturus erat, dicebat
Accenſo: Calphurni uoca illicium omneis Quirites huc ad me.
Accenſus dicebat ſic: Omnes Quirites ite ad conuentionẽ huc
ad iudices. dehinc Conſul loquebatur ad exercitũ: Impero qua
cõuenit ad comitia centuriata. Cenſor uero ſic accenſo impera-

bat, ut populum uocaret: Quod bonũ, fortunatum, felix, salutareq; sit populo Romano Quiritiũ, reiq; publicæ populi Romani Quiritium, mihiq;, collegæq; meo fidei, magistratuiq; nostro omnes Quirites, pedites, armatos, priuatosq; curatores omnium tribuum, siquis pro se, uel pro altero rationem dari uolet, uoca illicium. Prætor autẽ accenso iubere solebat, ubi ei uidebatur meridiem esse, ut inclamaret meridiem esse, circa muros ire solitus, ut illiceret populum in eum locum, unde uocare posset ad concionẽ. Hinc est uersus ille ueteris comœdiæ: Vbi primum accensus clamarat meridiem. Illicium est, cum circa muros itur, ut podulus alliciatur ad magistratus conspectum. Qui eos uocat, ascendit in locum, unde uox ad concionem uocantis exaudiri possit. Marcell. scribit Accensos genus militiæ esse administrantibus proximum: dicti quod ad necessarias res sæpius acciantur, ueluti accersiti. Pompeius uero Accensi inquit dicebantur, qui in locum mortuorum militum subito subrogabantur: dicti ita, quia ad censum adiyciebantur. manifestus est error utriusq;. Item à sole solstitiũ dicitur, quasi solis statio, cum sol ultra non progreditur, sed retrocedere incipit. Singulis quippe annis duo solstitia sunt: unum æstiuum in principio cancri, cum sol ad inferiores incipit circulos commeare: alterum hyemale in principio Capricorni, quãdo sol ad nos incipit reuerti. Virg. Humida solstitia, atq; hyemes orate serenas. Præterea à sole solifuga, quæ & solpuga dicitur, de qua superius diximus. Et insolo uerbum, quod significat ad solem sicco: sicuti insumo, sicco ad fumum. ab hoc insolatio dicitur: quemadmodum à fumo infumatio. Plinius: Cerã uinaceo crate sub diuo siccant sole, lunaq;. hoc enim candorem facit si sic siccatur: & ne liquefaciãt, protegunt tenui linteo. candidissima uero fit post insolationẽ, etiam humi recocta. Plaut. Atq; hillas infumatas, & sumen. Hillas, hoc est farta intestina tenuissima. Veteres enim hillas intestina tenuiora dixerunt. Vnde Bouillæ oppidum uocitatum, quasi bouis hillæ: nõ longe ab urbe, quod eò uulnerata bos sua trahẽs intestina deuenerit. Laberius: Ne'ue aliter hunc prædicabis, quomodo uideo adolescenti nostro cædis hillas. Insolare quoq; puellæ crines dicuntur, dum faciem tectæ passos ad solem tenent candicandi gratia. & ipsi crines insolati dicuntur. Item solati dicuntur qui sole correpti sunt: quemadmodum siderati, qui sidere. Plinius: Sic & solatis prosunt. Sol græce ἥλιος dicitur. à quo Helius proprium nomen. & Heliogabalus, qui Antonij Caracallæ filius fuit, natus ex Semiamira formosissima fœmina apud Phœnices, quo tempore pater eius cum Parthis bellũ gerebat, Hic matris ingenio apud Antiochiam ad imperium assumptus est, impetrauitq; à Senatu, ut mater in ordine senatorio locaretur, quod nunquam antea fuerat mulieri concessum. & Heliopolis, de qua diximus. & Heliochrysos herba aureum florem producens. Solus græce μόνος dicitur. à quo monas monadis deducitur, quod significat unitatẽ. & monachus solitarius. & monarcha unicus omnium princeps. à quo monarchia unius principatus. & Monacris Arcadiæ mons, quasi solus uertex, siue sola summitas. & Monychus proprium nomen, quasi μόνος ὄνυξ, hoc est solus unguis, quod pedem instar equi habuerit. & monomachia singulare certamen. & Monosceli homines Indici singulis cruribus miræ pernicitatis ad saltum. σκέλος enim crus dicitur. Iidem Sciopodes uocantur, quod in maiore æstu humi iacentes σκιᾷ ποδὸς, hoc est umbra pedis se protegant. & monoptoton unius casus. & monoxylum, quod ex solo est ligno. & Monœcus, de quo inferius dicemus, quasi sola ædes. & monoceros unicornus. & Monodos Prusiæ filius, qui dentium loco os unum continuum habuit, quemadmodum Pyrrhum Epirotarum regem ha-

buisse Plinius refert. ὀδοὺς enim dens dicitur. Itaque monodos dictus, quasi unicus dens, & monophthalmus, unius oculi. Solidurius non à sole, seu solido, aut solo deriuatur, sed ita uocatur lingua Gallica deuotus. Cæsar: Cum sexcentis deuotis, quos Galli solidurios appellant, quorũ est conditio, ut omnibus in uita commodis unà cum ijs fruantur, quorum se amicitiæ dediderunt: si quicquam per uim accidat, aut eundem casum unà ferant, aut sibi mortem consciscant. Item à solus soli uagus dicitur, qui solus uagatur. & soleo, quod significat consueui, quasi solus, hoc est totus eo. Cuius præteritum est solitus sum. à quo insolitus, pro insueto. & insolens proprie eiusdem significationis. Teren. Quid tu Athenas insolens? aliquando tamen per metaphoram pro arroganti ponitur, hoc est eo, qui non solita agit, sed excedit legem humanam, & naturalem. Cicero: Nec erat uerendum, ne uera prædicans sese nimis uideatur aut insolens, aut audax. Hinc insolentia pro arrogantia deducitur. & insolenter aduerbium arroganter. Veteres insolum pro insolitum usurparunt. Afranius: Orbitatem senectuti tuæ malum metui, quod insolum non uenit cæco, ac demenți. Ideo Ne ueniret, quod non agitur insolum. à soleo fit compositum assoleo. Plau. Oppido sic assolet. OPES MISERAS. Miseros diuites. opes enim pro opulentis posuit (ut mos est poëtarũ) Miseros autem ideo diuites uocat, quia cõtinuis delatorum calumnijs infestabãtur. Ops dea est, quæ cœli ex Vesta filia fuit, & soror, ac coniunx Saturni. Græci Rheam uocãt. hanc quidam putant terram esse, ab opere ita uocitatam, ut supra diximus. quia ex operibus terræ, humanæ uitæ alimenta quærantur, fructusq;, & fruges ex ea nascantur. ab hac opes hoc est diuitiæ dictæ: quia diuitias omnes in agris esse ueteres existimabant. Hinc locupletes dicebant loci, id est agripletes nos. & pecunia ipsa à pecore appellabatur. & pascua censorijs tabulis dicebantur omnia: ex quibus populus reditus haberet, quia diu hoc solum uectigal fuerat. Multatio quoq; nõ nisi ouium, boumq; impendio dicebatur. Maxima multa erat trium millium, & uiginti assium: quia non licebat quondam pluribus triginta bobus, & duabus ouibus quenquam multari. existimabaturq; bos centussibus, ouis decussibus. minima autem multa unius ouis erat. & ouis, quando multa erat, masculino genere proferebatur. Varro: Quando citatur, neq; respondit, neq; excusatus est: ego ei unum ouem multam dico. Multa pœnam significat, quod Osci pœnam nocant multam. Varro autem iccirco pœnã multam dici existimat, quod olim singula ob peccatum exigebantur: ut ouis, aut bos. Postea multa simul exigi cœperunt, & uinum, atq; oleum addi. In hoc autem multa differt à pœna, quod pœna generali nomine dicitur omnium delictorum coërtio: multa uero est specialis peccati, cuius animaduersio pecuniaria est. pœna autẽ (ut Vlpi. inquit) nõ tantum pecuniaria, sed capitis, & existimationis irrogari solet. & multa quidẽ ex arbitrio eius uenit qui multã dicit. pœna autem nõ irrogatur, nisi quæ lege, uel quo alio iure specialiter huic delicto imposita est. ǫnimmo multa ibi dicitur, ubi specialis pœna nõ est imposita: item multã ir dicere potest, cui adiudicatio data est. Magistratus enim solos, & præsides prouinciarũ posse multã dicere pmissum est. Pœnã autem unusquisq; irrogare potest, cui huius criminis, siue delicti executio cõpetit. à multa fit multo uerbũ, quod est punio, cõdemno. Veteres tamen aliquando pro augeo usurparunt, & uoti cõpotem reddo. Nonius: Et uobis quidẽ gratias ago, cũ uotis me multatis meis. ab hoc multatio, hoc est cõdemnatio deriuatur. Multatitia pecunia uocatur, quæ ex multa percipitur. Ex his apparet, q̃ ridicula sit opinio eorum, qui multã per c scribi debere, & à mulgeo uerbo deriuari scripserunt. Est enim mulgere lac è mãmis exprimere. unde

unde mulctra dicitur ipsa extractio lactis. Virgi. Bis uenit ad mulctram, binos alit ubere fœtus. à quo mulctrale uas appellatur, in quo lac colligitur. Idem: Implebũt mulctralia uaccæ. Item à mulgeo Caprimulgi dicti, quos Aristoteles à caprarũ mammis Aegothelas uocat. aues sunt grandiores merulæ aspectu, fures nocturni. interdiu enim uisu carent. intrant pastorum stabula, caprarumq; uberibus aduolant, ob suctum lactis: qua iniuria uber emoritur, caprisq; ita mulctis oboritur cæcitas. Item emulgeo, quod significat sine labore tollo. Terẽ. Emulsi argento senem. Præterea à multus fit multitudo, quod significat frequentiam, ac copiam. Cice. Sed ut pontifices uetares propter sacrorũ multitudinem treis uiro epulones esse uoluerunt. & multifariam, ac multitia indumenta, de quibus supra diximus. & multum, ac multo aduerbia, & multesima pars pro quantitate infinita. Lucil. Quàm paruula pars, quàm multesima constet. & multiuidus multa uidens. & multipes multorum pedum, ac uermis, de quo supra diximus. & multiplex inuolutus, uarius, multas plicationes habens. & multiplico, à quo multiplicatio. & multifacio magni æstimo. & multiuolus qui multarum rerum desiderio tenetur. & multiloquus, qui multa loquitur. & multifidus multis modis fidens. multum, & satis hoc distant, quod multum infinitum est, satis finitum. auaris illud, hoc parcis, & se cõtinentibus applicandum est. Lucil. Nam si quod satis est homini, id satis esse potuisset, hoc sat erat. Nunc cum hoc non est, quid credimus porrò diuitias ullas animum mihi explere potesse? Ludos præterea celebrantes Bubecios appellabant. Seruius Rex ouium, boumq; effigie primum æs signauit. frugem aratro quæsitam, siquis nocte depastus esset, aut secasset, puberi quidem capitale erat, suspensusq; Cereri grauius necabatur, quàm homicidio conuictus: impubes prætoris arbitratu uerberabatur. quies, somnusq; in stramentis erat. Dona amplissima imperatorum, ac fortium ciuium erant, quantum quisquis uno die plurimum arauisset. cognomina hinc erant Pilumni, qui pilum in pistrinis inuenerunt. Pisones à pinsendo. Fabij, Lentuli, Cicerones, ut quisquis aliquod huiusmodi genus optime fereret. In sacris nihil religiosius confarreationis uocabulo erat, nouæ nuptæ farreum, de quo supra diximus, præferebant. Agrum male colere, censorium probrum iudicabatur. Virum bonum non alium, quàm qui bonus colonus esset, iudicabant. Cato: Maiores nostri uirum bonum cum laudabant, ita laudabant: bonum agricolam, bonumq; colonum. amplissime laudari existimabatur, qui ita laudabatur. Imperatorum manus colebãt agros, & scindi se laureato uomere terra gaudebat. Serentem inuenit data dictatura L. Quintum Cincinnatum tria iugera terræ trans Tyberim, quæ postea prata Quintia appellata, ore adhuc pulueris pleno: cum uiator, uela corpus inquit, ut proferam Senatus, populiq; Romani mandata. unde Serani cognomen adeptus est. Gloriam deniq; à farris honore adoriã ueteres appellarũt. Ador enim farris genus est, edor quondam ab edendo appellatum, uel quod aduratur, ut fiat tostum. ex hoc mola salsa in sacris fiebat. ideo ergo adoriam gloriam uocabant, quod gloriosum eum putabant esse, qui farris copia abundaret. Id genus farris adoreum quoque far nuncupatur. ab opibus opulentus dicitur dues, quasi diuitiarum plenus. à quo opulentia, quam ueteres etiã opulentitatem dixere. Plaut. Quasi quæ eius opulentitatem reuerearis. Cæcil. Timet ne opulentitate nostra sibi iniuriam faciam. Hinc etiam opulescere, pro ditescere capiebant. Furius: Quo magis in cõptis possint opulescere campis. Item opimus, dues, pinguis. Vnde opima spolia dicuntur, quæ dux duci detrahit. Virg. Aut spolijs ego iam raptis laudabor opimis. & opime aduerbium abundan-

ter. & opiparum, magnarum opum. unde opiparum conuiuium dicimus. à quo opipare aduerbium abundanter, copiose. ops quoque aliquando pro opibus à ueteribus usurpatur. à quo inops pauper dicitur. & inopia paupertas. Aliquando tamen inops, & inopinosus, non ab opibus, sed ab ope deduci uidentur, significantq; sine ope. Vnde inopem animi, inopem consilij dicimus, hoc est sine ope animi, sine ope consilij. Virgil. Sæuit inops animi. Plaut. Sæpe ego res multas tibi mandaui dubias, egenas, inopiosas consilij. Itẽ ab ops opis dicta, hoc est auxilium. opem quippe ferre in rebus dubijs dicimus. Terent. Iuno Lucina fer opem, seruа me obsecro. ab hoc fit opitulor uerbũ, quod est adiuuo, subuenio. Terentius: Sin opitulor, huius minas. ab eo opitulatio. & opitulus Iupiter, & opitulator. Item ab ope Opigena Iuno, quã matronæ colebant, quod ferre eam opem in partu laborantibus credebant. & opifer opem ferens. & oppidum, quod opis causa ædificatur. Item ab ops Opalia dicta festa eius deæ, quæ eodem die, quo Saturnalia celebrabantur, quoniã Opem Saturni coniugẽ esse crediderunt. Rhea dicta est ἀπὸ τοῦ ῥέω, fluo, quod terra affluens sit omnium rerũ. eadem Cybele appellatur, uel à monte, atq; oppido Phrygiæ Cybelo, ubi sacra eius primo instituta sunt. uel ἀπὸ τοῦ κυβάλου, quod & κύμβαλον dicitur, atque instrumentum est, quo in sacris eius utebantur, propter quod aliquando per simplex l scribitur, corripiturq; à poëtis. Martia. Hinc Cybeles uiduæ, illinc sacraria Vestæ. aliquando per duplex ll, & producitur, ut apud Propertium, & Lucanum frequenter. & terra, quod dea sit telluris: propter quod curru uehi fingitur à poëtis: quia terra pendet in aëre. & rotis sustineri: quia rotatur, semperq; uoluitur mundus. & turritam coronam gestare in capite: quoniam terræ subditæ sunt urbes, in quibus turres esse manifestum est. & mater deũm: quia omnia gignit. & mater alma, ab alendo. & mater Phrygia, à monte Phrygiæ, quem pluratiuo numero Dindyma uocant. Virgil. Ite per alta Dindyma. in eo sacra sibi per Corybantes instituit. à quo Dindyme, & Dindymene à nonnullis uocatur. Berecynthia à monte Phrygiæ, qui βερέκυνθος appellatur. & Pales, quod sit pabulorum dea. unde eius festa parilia dicta sunt, quasi palilia, ut Varro sentit: ut alij, quoniam pro partu pecoris ea sacra fiebant. Parilibus conditã à Romulo urbem Romam fuisse manifestum est, quem diem festum præcipue minores habuere. TRADVCTA EST GETVLIS. Trãslata ad Getulos, hoc est in Africam missa in exilium. Traduco ex trans, & duco compositum est, sicut traijcio ex trans, & iacio. Duco manifestæ significationis est: differtq; à traho, quod ducimus eum, qui sponte sequitur, trahimus autem nolentem sequi. Seneca: Fata uolentem ducunt, nolentem trahunt. Vir. Ducitur infelix æuo confectus Aletes. Per metaphorã tamen duco aliquando capitur pro auoco, & delectatione quadam demulceo. Cice. Dantq; se ad ludendum, fabularumq; auditione ducuntur. Aliquando pro ago, siue patior. Virg. Nate dea potes hoc sub casu ducere somnos? Nonnunquã pro educo, extraho. Idem: Ille tamen clypeo obiecto cõuersus in hostẽ ibat, & auxilium ducto mucrone petebat. Nonnunquam pro excito. Cice. Quod si quem statuæ magnopere delectant, siquis earum honore, aut gloria ducitur. Quandoq; pro allicio. Idem: Postremo precio, aut mercede ducuntur. est etiam quando pro erigo, atq; extollo capitur. Vir. pars ducere muros, Moliriq; arcem. Et pro existimo. Apul. Ego sic animo duco mox me inter meos futurũ. Et pro contraho, siue auerto. Marti. Qui ducis uultus, & non legis ista libenter. à duco dux deriuatur, qui alios ducit. unde & ducem gregis dicimus, & ducem belli, qui etiam ductor appellatur: cuius fœmininum est ductrix. Item

ducto frequentatiuum, cuius aliud frequentatiuum est ductito. Veteres quoq; à ducendo dubenum dicebant, quem nunc dominum dicimus. Item à duco ducatus pro ipso ducendi officio. Iustinus: Cum uarijs frustrationibus non sine risu deferretur, & honoratum insuper ducatu aduersarium cerneret, iram in ipsum Philippum uertit: ultionemq; quam ab aduersario non poterat, ab iniquo iudice exegit. & ductus pro ipsa ductione. Vnde aquæductus dicuntur deductiones aquarum. & ductile, quod facile ducitur, attenuaturq;. Vnde æs ductile appellatur, quod malleis obsequitur, tenuaturq; in laminas, cuius contrariũ est æs caldarium, quod funditur tantum, & malleis fragile est. Composita quoque à duco fiunt adduco, quod proprie est inuitum, & quasi renitentem duco. Teren. Si illum potest, qui alicuius rei est, etiam eum ad nequitiam adducere. Ponitur tamẽ aliquando pro suo simplici. Idem: Adducimus tuam Bachidem. aliquando pro cogo. Cice. Nullo imbri, nullo frigore adduci, ut capite operto sit. Interdum pro contraho. Vir. ubi ignea uenis Omnibus arcta suis miseros adduxerat artus. Hinc adductam frontem irati, hoc est constrictã dicimus. Nõ nunquam pro torqueo, roto. Idem: Ipse ter adductas circũ caput egit habenas. Plerunq; etiam pro produco, extendo. Idem: Ocyus adducto torquens hastile lacerto. Circunduco notæ significationis. introduco, immitto, & intra aliquem locum duco. Itẽ instruo, doceo. à quo introductio appellatur institutio, doctrina, & ipsum (ut ita dicam) principiũ eruditionis, quam Græci εἰσαγωγὴν, hoc est isagogen uocant. Vnde Porphyrius opus suum, quod de dialectices principijs scripsit, isagogen uocauit: quamobrem & isagogicon introductorium dicimus. Obduco, modo tego. Idem: Obducat pascua iunco. modo è cõtrario detego, aperio. Lucil. Vos interea lumen offerte, atq; aulam obducite. Nonnunquã etiã facio, contraho. Plin. Iam callum obduxerat. perduco, iusq; ad finem duco. Apul. Iamq; familiam ad stabulum perduxerat. Abduco aufero, abigo. Curtius: Armentũ omne abductum. Interdum tamen pro suo simplici accipitur. Liuius: Flauius supplementum ab Roma abduxerat. Subduco, deduco, reduco, de quibus supra copiose diximus. Educo extraho, quasi extra duco. Virg. Hoc dicẽs eduxit corpore telũ. Ponitur tamen aliquãdo pro erigo. Idem: aràq; sepulchri Congerere arboribus, cœloq; educere certãt. aliquando pro nutrio, proueho: quod modo primæ, modo tertiæ cõiugationis est. Vnde liberorum eductio, seu educatio dicitur. Teren. Eduxi à paruulo: habui, amaui pro meo. produco, modo extendo, & quasi longius duco. Virgil. Abnegat excisa uitam producere terra. Hinc producta syllaba dicitur longa. & productio elongatio, & producte aduerbium longe. modo pario, instituo, facio: ut bona arbor bonos fructus producit. Terent. Seni animam primum extinguerem ipsi illi, qui illud produxit scelus. Aliquando pro prosequor usurpatur. Vir. Nec te tua funera mater Produxi. Aliquando pro extraho, & foras duco. Teren. Produxi, ac uendidi. induco, quod proprie est introduco. Plaut. Induc eam in domum, & quid agat obserua protinus. Aliquando tamen induco ponitur pro immitto, fingo. Cic. Hinc ille Gyges inducitur à Platone. Aliquando pro persuadeo. Lucil. Huius ego animum si induco, ut ab amore meretricis desistat. nonnunquam etiam inducere est quibusdam uelut fallacijs decipere. Idem: Miserum senem sirenum cantu inductum. Hinc Rhetores inductionem uocant argumenti genus, cum per interrogationem similium cogimus aliquem aliquid fateri, ueluti manu in id, quod uolumus, cum ducentes. Vt si fiat interrogatio talis: Quod est pomum generosissimũ, nõne quod optimum? cõcedetur. Qui equus generosissimus, nõne qui optimus? & plura in eundem modũ. tum id subiungitur, cu

ius rei gratia rogatũ est: Quid homo, nõne is generosissimus qui optimus? Fateri hoc illis concessis, proculdubio oportebit. Quidam inductionem ita definiunt: inductio est oratio, quæ rebus non dubijs captat assensionem eius rei, quæ instituta est. Alij inductionem dicunt esse orationem, per quam fit à particularibus ad uniuersalia progressus. Diduco diuido, separo. Co. Equitiũ, quod tripartito diducitur. Reduco interdum retro duco, ut superius diximus. Curti. Reductisq; in castra copijs corpora curare iubet. interdũ libero, et sine periculo recipio. Apu. Meq; oppido in arcem reduco. Hinc reduces dicũtur, qui periculà euaserunt. Virg. Vt reduces illi ludunt stridentibus alis. Aliquando etiam reduco pro replico accipitur. à quo reductũ, replicabilẽ dicimus. Idẽ: inq; sinus scindit sese unda reductos. Seduco quod proprie significat seorsum duco. Accipitur tamẽ frequenter in malam partem, pro eo, quod est à recto ad uitium traho. Vnde seductores dicũtur, qui ad uitia homines hortantur. Traduco modo traijcio, ut traductis in Africã copijs. Modo ad ulteriora duco. Plau. Traduce adhuc lineã plusculũ. aliquando trãsfero, ut hoc loco: Traducta est Getulis, hoc est trãslata ad Getulos. Vnde etiã traducere librum ex una lingua in aliã qdam dicunt, hoc est interpretari. ab hoc traduces dicũtur qui aliũde tracti, ac propagati sunt. Cõduco, quod modo significat colligo, cõgrego. Var. Mane suscitat rostra, populũ in forũ cõducit. Modo locatũ accipio. Ci. Vt sæpe in nostra rep. uidemus mercede cõductũ. Hinc deriuatur conductio, sicut à loco locatio. interdũ emo. Plau. Cædendũ conduxi ego illũ. aliquãdo cõuerto. Lucil. Et uirtute tua, & claris cõducere chartis. modo prosum. Cic. Potest autẽ, quod reip. inutile sit, id cui quã cõducere? Idem: Facillimã autẽ in ea rep. esse posse cõcordiam, in qua idem cõducat omnibus. Vnde cõducibile dicimus utile. Plin. Quo nihil cõmodius, nihil rei, de qua agimus, conducibilius cogitari potuisset. GETVLIS. Ad Getulos. hi Africæ populi sunt. Africã initio Libyes habuerunt: deinde Afri, postea Getuli, postremo Mauri, & Numidæ. Mittiãt nocentes grauiore exilio in Africam solebant, aut in Pontum, uel insulas remotiores: mitiore uero Tybur, Prænestę, uel in insulas Campaniæ. uel Getulis dixit, ut remotiorẽ Africæ partem, ac magis infestam nominaret. Africa una est ex tribus orbis terrarum partibus. Quicquid terrarũ iacet à freto ad Tanaim, Europa dicitur. Quicquid à freto ad Nilum, Africa. Vltra quicquid est, Asia est. Africa ab orientis parte Nilo terminatur, à cæteris partibus cingitur mari: breuior est, quàm Europa. & ubi flumen attingit, latior: unde in iuga exurgens pergit incurua ad occasum, fastigataq; se molliter, & sensim paulatim adductior. Vbi finitur angustissima est: quantũ incolunt fertilitate præstat: uerum maxima pars inculta est, et uel arenis sterilibus obducta, uel ob situm cœli deserta, uel multo, ac malefico genere animaliũ infesta. Mare quo à septentrione cingitur Libycũ uocatur, à meridie Aethiopicũ, ab occidẽte Atlanticũ. Ea pars, quæ Libyco adiacet, Cyrenæa dicitur à Cyrene urbe quam ibi Battus Cyrini regis filius cõdidit, & à Cyrene uirgine ita nominauit, quæ Penei regis Arcadiæ filia fuit, siue (ut poëtæ dicunt) Penei fluminis, quæ ob formæ præstantiã è Pelio monte Thessaliæ rapta fuit ab Apolline, & in Libyam ducta, ex qua quatuor filios suscepit, Aristæũ, Nomiũ, Auctonũ, & Argæũ. Proxima totius prouinciæ nomine Africa dicitur, postea Numidia, deinde Mauritania. sed Mauri in Atlanticũ pelagus expositi sunt. Vltra eos sunt Troglodytæ, & Carusij usq; ad Aethiopas. Hi & reliqua huius, & totum latus, quod meridiem spectat, usq; in Asiæ confinia possident. At super ea, quæ Lityco mari abluuntur, sunt Libyes, & Leucoæthiopes, & natio frequens, ac multiplex Getuli, quorum regio Getulia uocatur,

uocatur, quæ proximos habet Garamantes, de quibus supra diximus. Getulus primas duas syllabas correptas habet. Ouid. Quid dubitas uinctam Getulo me tradere Hiarbæ. Sed ab hoc fit Getulus adiectiuum, quod easdem syllabas productas habet. Virgi. Et Getulæ urbes, genus insuperabile bello. Idẽ: Vbera cui dederint getula in ualle leænæ. Iuue. Cum Getula ducem portaret bellua luscũ. Hiarbas Iouis filius fuit ex Garamante nympha, & Getulorũ rex, quem Virg. scribit in connubium petijsse Didonem. Libyã à græco dictã putant, uel à Libya uxore Epaphi Iouis filij, uel quod pluuia egeat propter niviam siccitatem, hoc est quod λείπει ὕειν, hoc est desinit pluere. à Libya libycus deducitur. unde libycum mare, & Libyes, & Libs uentus, & libonotus, de quibus diximus. & libyssa libyca. Item quando substantiuũ est, oppidum Bithyniæ, in quo Annibalis tumulus fuit. & libyssis libyca. Virgi. Et pelle libyssidis ursæ. & libyssinus. Martianus: Graui, ac libyssino calore exustus. à quo Libyssinus dictus est Apollo ab ijs, qui Pachynũ Siciliæ promontoriũ incolebãt, quemadmodũ superius disseruimus. Item libycus cãpus in agro Argeo appellatus est, quod in eo fruges ex Libya allatæ sunt. Quam ob causam & Ceres ab Argis Libyssa uocitata est. Africa uero dicta est, qđ sine frigore sit. quippe Græci φρῖκην horrorem dicunt. Asia autem ab Asia nympha Oceani, & Tethyos filia Iapeti coniuge, siue ab Asio Cotyi filio, ut Lydi affirmant. est etiam Asia palus quædam, sed tunc primam syllabam productam habet. Virg. Iam uarias pelagi uolucres, & quæ Asia circũm. Cum uero prouinciã significat, correptam. Idem: Europa atq; Asia pulsus. Europa à nympha Europa nomen habet, Oceani similiter, & Tethyos (ut quidã uolunt) filia. siue ab Europa filia Agenoris, quã Iuppiter sub specie Tauri rapuisse fertur: quãuis alij à prædonibus raptam dicant, quorum nauis tauri effigiem habebat. GETVLIS. Ad Getulos. Veteres dativum frequenter pro accusatiuo posuere. Teren. Interea mulier quædam ab hinc triennium ex Andro commigrauit huic uiciniæ. Titinnius: Vbi ambitioni uirtutem uideas antecedere. Varro: Tanta porrò inuasit cupiditas honorum plerisq;, ut uel cœlum ruere, modo magistratũ adipiscãtur, exoptent. NEC CEPIT ARENA NOCENTES. Sensus est, nõ sunt puniti delatores in amphitheatro, sed actii in exilium. in quo præponit tempora Domitiani tẽporibus Titi. Nam Titus quemadmodũ Sueto. refert, licet aliquãdo in asperrima insularum delatores miserit, frequentius tamen in foro flagellis, ac fustibus cæsos nouissime traducebat per amphitheatri arenam, & aliquando subijci in seruos, ac uenire imperabat. Domitianus uero, ut eam pestem omnino ex urbe tolleret, eos ad Getulos usq;, & Syrtiũ loca relegauit. ARENA. Amphitheatrum. Contentum pro continente. Arena enim spargi amphitheatrum solebat, ne uel pugnantes fœdaretur cruore occisorum, uel cruor sparsus spectãtibus esset horrori, presertim in gladiatorũ dimicatione: propter quod parata semper erat iuuenũ multitudo cum scopis, qui arenã uerrerẽt, cruoremq; obtegerent. Stulte quidem ætate nostra per arenã putarunt theatrum intelligi, in quo nec belluarum, nec gladiatorum ludi celebrabantur. Sed stultius arenæ amphitheatralis causam longe aliam, quàm nos diximus, augurati sunt. arena puluis est minutissimus, aridus: ideoq; ab ariditate dictam nonnulli existimant, & sine aspiratione scribunt. alij ab hærendo appellatam putant, & iccirco addunt aspirationem: uel quod sibi inuicem propter tenuitatem cohæreat, uel quod per eam cum calce mistam, & cementa inter se, & tectoria parietibus hæreãt. hæc si grossior est, Sabulum appellatur. à quo saburra dicta arena immunda, qua naues onerari usq; ad certã mensurã, quo

stabiliores sint, consueuerunt. Virgi. Et cymbæ instabiles fluctu iactante saburram. Glarea uero minutissimos lapillos significat, qui in fluuiorum ripis, uel maris littoribus reperiuntur. ab arena arenarius deriuatur. unde Iuppiter arenarius, de quo supra diximus. Item arenosus, sicut à sabulo sabulosus, & à glarea glareosus. Plinius: Litus non arenosum, sed alga, & fluuiorum sordibus plenum. Item arenula diminutiuum, sicut à glarea glareola. Plau. Glareolam manu effundens. Arenæ tria genera sunt: Fossitia, cui quartam partem calcis addi in ædificijs iussum est: fluuiatilis, & marina, cui tertia pars addi debet. ab arena quoq; arenatum dicitur compositio ex calce, & arena facta, sicut marmoratum ex marmore. Plin. In Græcia tectorijs etiam arenatũ, quod inducturi sunt, priùs in mortario ligneis uectibus subigunt. Idem: Experimentum marmorati est in subigendo, donec rutro non cohæreat. à sabulo quoq; sabuletum dicitur locus, in quo sabulum abundat. CEPIT. Accepit. Capere enim proprie accipere est. Virgilius: Tu genitor cape sacra manu, patriosq; penates. Per metaphorã tamen pro diuersitate rerum, cum quibus iũgitur, diuersa significat. Capere manu, cõprehendere est. capere oculis, uidere. capere auribus, audire. capere mente, intelligere. capere consilio, eligere. Teren. Cum illum gnatũ cepimus. Cic. Ob eam credo causam, quod insit aliquid probi, quod capiat ignaros. Virgil. Ante locum capies oculis. Capere astu, uel dolis, decipere. Idem: Captiq; dolis, lacrymisq; coactis. Capere, muneribus, aut beneficijs propitiare. Lucil. Non bene pro meritis capitur, nec tangitur ira. Capere cantu, aut uoluptate, delectare. Vir. Carmine quo captæ. Interdum etiam capere pro facere metaphorice usurpatur. Teren. Non si capiundos mihi sciam inimicos omneis homines. Et pro pati. Idem: Dum abs te absum, omnes mihi fuere labores, quos cepi, leues. & pro accipere temere. Virg. Cape saxa manu, cape robora pastor. & pro continere. Apuleius: Cum id uasculum uix semiunciam caperet. à quo capax dicitur, quod continet aliquid. Cuius comparatiuum est capacius, & superlatiuũ capacissimum. & contrarium eius incapax. Item caput, quod inde (ut Var. inquit) initiũ capiant sensus, & nerui: de quo, & eius deriuatiuis inferius dicemus. & capulũ quicquid aliquã rem intra se capit. Vnde id, quo mortui efferuntur, capulũ uocatur. Plau. Perij misera, ut osculatur carnifex capuli decus. à quo capularis senex dicitur iam morti propinquus, & mox capulo efferendus. Capulum etiã manubrium ensis appellatur: sed hoc, quia manu capiatur. Apul. Ensemq; capulo tenus infixit. & catinũ (ut Var. placet) qđ pultẽ, & iuriléti quid caperet. Et capunculũ uas fictile, nõ quod ansis capiatur, sed qđ capax sit. in eundẽ sensum hoc uerbo usus est Teren. Dij boni, qd turbæ est? ædes nostræ uix capient scio: hoc est uix sufficient ad tantã turbã capiendã. interdũ etiã capere accipitur pro occupare, & suũ facere. Vir. Certantq; illudere capto. Varro: Quid hic uenator nõ cepit? Cic. Nauem quandã piratarũ præda onustã cepere. Hinc capi uirgo dicitur, quia apud ueteres pontificis maximi manu prehensa ab eo parente, in cuius potestate erat, ueluti bello capta abducebatur. Hinc etiã uincti captiui dicũtur, qđ non sui iuris sint, sed in potestatẽ nostrã redacti. & captiuo uerbũ, quo nonnulli iuniores sunt usi, & captiuitas pro ipsa uẽdicatione. Quoniã aũt, qui ita capti sunt, non sunt amplius sui iuris, sed libertate priuati sunt: ideo captos aliquãdo pro priuatos, siue impeditos accipimus. Hinc mẽtecapti dicũtur amentes, hoc est q̃ mentis cõpotes nõ sunt. & capti oculis, q̃ officio oculorũ, hoc est uisu priuati sunt. Virg. Aut oculis capti fodere cubicula talpæ. Et pro amore accendere. unde capti amãtes dicuntur. Lucili. At metuis porrò, nẽ aspectu, & forma capiare altera. Et pro

suscipere, siue id spōte, siue inuiti faciamus. Vnde capere dolorē, capere solicitudinē, capere molestiā, cape uoluptatē dicimus in quo notandū est, quod hoc uerbū reciprocū quendā sensum habet, ut idem sit, cepi uoluptatē, & cepit me uoluptas. Ci. Magnam cepi ex literis tuis uoluptatē. Quin. Nec me tanta capiebat uoluptas, quod fluentia ceris mella conderem. Non tamen in omnibus habet hunc sensum. Capere consiliū est deliberare. Cic. Cum aūt consiliū hoc princeps cepisset. Capere rationē est modū inuenire. Plau. Rationē cepi, ut & amanti obsequerer, & patrem non offenderē. à capio fit capso, quod significat prehendo. à quo capsa, quod res in ea recōditas capiat. cuius diminutiuū est capsula. Pompeius tamen à græco potius deduci hoc uocabulum putat. Græci enim capsas κάμπτας appellant. à capsa fit capsarius, quod (si Vlpia. credimus) significat eum, qui mercedis gratia seruanda in balneis uestimenta suscipit. Item à capiendo capunculū uocitatum uasis fictilis genus. Item capto, cuius aliud frequentatiuū est captito. Verum hæc nō significant frequenter capio, sed blandicijs quibusdam, & illecebris, obsequijsq; aliquid (ut ita dicā) uenor, ut hic obsequēdo captat aurā popularē, id est quærit, uenatur. Martia. Capto tuā, pudet heu, sed capto Maxime cœnā. Tu captas alias, iam sumus ergo pares. Declarat hoc idem Martia. alibi, cū inquit: Laudantem Seliū, cœnæ dum retia tendit. hoc est enim cœnā captare, laudationibus quibusdam, & blanditijs cœnæ retia tendere, hoc est uenari. Hinc huiusmodi uenatores captatores dicuntur. & uenatio ipsa captatio. Cice. Captator ille popularis auræ. Item captus substantiuum, hoc est deceptio, cuius diminutiuum est captiuncula, quæ & captio dicitur. Aliquando tamen capto pro capio accipitur. Martial. Si captare feras aucupis arte placet. Locus captus uocatur ad sacrificandū legitime cōstitutus. Item captus, perceptio. Sene. Quod captu quidē difficile est, sed facile memoria retinetur. Aliquādo etiā captus pro delectatione accipitur. Cice. Non possum adduci, & suscipere è pecunia captum. Item à capio capitiū (ut Varroni placet) quod pectus capiat, id est cōprehendat. quamuis alij ob id potius appellatum putent, quod sit capitis tegmen. & capis poculi genus, cuius diminutiuum est capidula. & capula uas uinarium, quo ueteres utebantur, ansatū, quod facile capi posset. & calpar, quo nomine ueteres dolium significabant. Var. Quia ante, quàm nomen dolij prolatum esset, id genus uasorū calpar diceretur. & capulum, à quo capularis, de quibus supra diximus. Et capesso uerbum, quod proprie significat capio. Apul. Dum simul illi & gratias agerem, & dona capesserem. Aliquādo tamen ponitur pro perficio, impleo. Vir. Mihi iussa capessere fas est. interdū pro immitto. Plaut. Quo magis te in altū capessas, æstus te in portum refert. Nonnunquā pro recipio. Idem: Nunc pergā heri imperiū exequi, & me domum capessere. & capulū nodi genus in fune, quo indomita iumenta capiuntur. & capedo spatiosum aliquid, & alicuius rei capax. à quo intercapedo pro spatio, atq; interuallo, quod inter aliqua interpositū est. Item à capio nonnulli copiā dictam putant, quasi capiam, qđ multa capiat. Est autem proprie copia facultas, potestas: ut faciā tibi copiā spectandi ludos, id est dabo tibi facultatem, uel faciam tibi potestatem. Nec ferè apud oratores cum alio uerbo iungitur. Apud poëtas uero etiam cum alijs uerbis, & præcipue cum do. Virgi. Postquam introgressi, & corām data copia fandi. Sine his autem duobus uerbis copia plerunq; pro abundantia accipitur. Vnde copiā orationis dicimus, quemadmodū ubertatem, copiam pecuniarū, copiā frumenti. in plurali uero pro eodem significato quandoq; accipitur: ut noui copias tuas: & omniū rerum copias habeo. peculiariter tamen in plurali multitudinem copias appellamus: ut copiæ Pompeij,

copiæ Cæsaris. pro quo multi nostri temporis Latinæ linguæ parum periti genteis usurpant: quemadmodū etiam copiam in singulari ponunt pro exemplari. Sed pro multitudine militum etiam in singulari aliquādo reperitur. Pompeius ad Domitiū: Nec solus cum ista copia tantā multitudinem sustinere poteris. Idem: Etiam atq; etiā hortor, ut cum omni copia quamprimū ad me uenias. à copia copiosus deducitur, hoc est abundans. & copiari castrense uerbum, hoc est copias cogere: quemadmodum lignari, pabulari, aquari. & copiose aduerbium, abundanter. Veteres copem pro copiosum dixerunt. Pacuui. ò multis modis uarie dubium, & prospere copem diem. Plaut. Atq; ego nunc, me gloriosum faciā, & copi pectore. Hinc copona primo, deinde caupona, taberna uinaria propter copiam rerum, quæ ibi uenduntur. Item mulier ipsa, quæ tabernæ præest, sicut copo, & caupo ipse tabernarius. Vlpia. Caupones, & stabularios æque eos accipiemus, qui cauponam, uel stabulū exercent, institutores'ue eorū. Cæterū siquis opera mediastimi fungitur, non continetur hoc nomine. à caupone fit cauponor uerbum, quod est lucri causa, quasi ad cauponē uendito. Enni. Nō cauponantes bellum, sed belligerātes Ferro non auro uitā cernamus utriq;. Item cauponaria ars cauponandi. sicut coquinaria ars coquendi. Item à capio cōposita fiunt accipio, quod à capio ita Vlpian. distinguit, ut capere sit, quādo cum effectu accipitur: accipere uero, siquis nō sic accipit, ut habeat. Ideoq; nō uideri quempiā capere, quod sit restituturus. Paulus tamen iuriscon. etiam eum cepisse existimat, qui alteri acquisiuit. Accipere etiam aliquando pro audire usurpatur. Vir. Accipe nunc Danaūm insidias, & crimine ab uno Disce omneis. Cice. Accipe nunc aliud eius facinus nobile. & pro sentire. Apul. Neque tu ita accipis, ut res se habet. & pro tractare. capiturq; & in bonam, & in malam partem. Cice. Roga ipsum, quemadmodum ego eū Arimini accepi. Terē. Ego abs te miseris sum acceptus modis. & pro cōuiuari. Idem: Accipit homo nemo melius prorsus, atq; prolixius. Aliquando etiam pro decipere. Lucil. Sic in quā ueteratorem illum uetulum lupum Annibalem acceptum. Quid sit accipere conditionem, accipere fidem, acceptū ferre, & acceptilatio, supra demonstrauimus. ueteres accepso pro acceperim usurparunt. Pacuui. Haud sinam quicquā profari, prius quàm accepso, quod peto. ab accipio accipitrem quidam deductum putant, ab accipiendis malo modo alijs auibus. est enim auium rapax. Plura eorum genera: Circon claudum altero pede nominant: Triorchen à numero testiū. Romani hūc buteonem appellāt: æsalona Græci uocant. qui solus omni tempore apparet, cæteri hyeme abeūt. Nocturnus accipiter cymindis uocatur: rarus etiā in syluis. de hoc Aristo. sic scribit: Chalcis raro apparet: monteis incolit. atro colore est: magnitudine accipitris, quem palumbarium nominant: forma longa, ac tenui. Iones cymindin appellant, cuius Homerus etiam meminit, cum inquit: Chalcida dij perhibent, homines dixere cymindin. Hæc hybris est, quam alij non aliam esse, quàm ptyngen uolūt. die minus apparet, quia non clare uidet: sed nocte uenatur more aquilæ. pugnat etiā cum aquila adeo acriter, ut sæpius ambæ implexæ deferantur in terrā, & uiuæ à pastoribus capiantur. In Thraciæ parte super Amphipolin homines, atq; accipitres societate quadā aucupātur. hi ex syluis, & arūdinetis excitant aueis. illi superuolantes deprimūt. Rursus captas aucupes cum accipitribus diuidunt. Ii enim missas in sublime accipiunt unguibus. nec desunt qui accipenserem piscem ab accipiendo deriuatū existiment, quod frequens mensis accipiatur. à quibusdā dicitur Elops pisciū apud antiquos nobilissimus habitus, unus omniū squamis ad os uersis. Ci. Nam cum esset apud se ad Lauernium Scipio, unaq; Pontius, allatus est forte Scipioni accipenser,

penser, qui admodum raro capitur, sed est piscis (ut ferūt) in primis nobilis. cum autem Scipio unum & alterum ex ijs, qui eum salutatum uenerant, inuitasset, pluresq; etiā inuitaturus uideretur, in aurem Pontius, Scipio (inquit) uide quid agas: Acipenser iste paucorū hominum est. Martial. Ad palatinas acipensera mittite mensas: Ambrosias ornāt munera rara dapes. Item ab accipio præaccipio, à quo præacceptio deducitur. Est enim præacceptio figura, quæ & præsumptio à nostris dicitur, à Græcis prolepsis: cum poëta aliquid præaccipit, ad eāq; subsequitur qualitatem, ut Virgilius, cum dicit Panchaiam tellurem fleuisse Eurydicē Orphei uxorem, quæ cum Aristæū Apollinis filiū, à quo amabatur, à serpente calcaneo læsa occubuerat: dixit Panchaia Rhesi, quam scilicet ille longe post Orpheum tenuit. Fuit & alia Eurydice Climeni filia, uxor Nestoris, ex qua septem filios, & filiam unā suscepit. Aristæus è Cyrene filia Penei Arcadiæ regis ab Apolline genitus est. Hic primus apium, ac mellis usum, coagulum lactis, & alia multa inuenit. Occipio, quod significat incipio. Teren. Siquid narrare occepi. Nec mihi probabile uidetur, quod Donatus scribit, occipere ab occipite deductū, quod sit quasi rei caput instituere. Veteres quoq; occepso usurparūt pro incepero. Plaut. Ni ego illi puteo, si occepso, animā omnem intertraxero. occupo etiā ex ob & capio cōponitur. est autē occupare ui aliquid capere. Liuius: Nam & ipsis uocātibus urbem hanc accepi, nō occupaui. proprie tamen occupare est, quod in cōmune positum erat, ante cæteros capere. Quint. Multa nihilo minus, quæ liberā fuerāt, transeūt in ius occupantiū, sicut uenatio, aucupatio. Hinc occupatitius ager dicitur qui desertus à cultoribus proprijs, ab alijs occupatur. & occupatus homo, qui ante negotio aliquo detētus nō potest alteri operā dare. Cic. Nemo me cōuenire uoluit, cui essem occupatus, hoc est cui me excusarem: quod quibusdā alijs negotijs essem præuētus. hinc occupatio uocata: cum necessariæ rei, & cui ante omnia dare operā debemus, cum diligētia uacamus. Ab occupo fit cōpositum præoccupo eiusdem significationis. à quo præoccupatio, siue occupatio, apud Rhetores schema quoddā, cum aliqd nos reticere dicimus, et tamē tacitū intelligitur, quod fit uel cū rem notā esse putamus auditoribus, uel cum suspitionē excitare maiorē reticendo possumus. à græcis parasiopesis uocatur. Quale est illud: In præsentia iudices iniussu populi, quæ improbissime gesserit reticebo. de falsis eius literis, quas ad Senatū miserit, nihil dicam. quid illi sæpe interminati sitis, omittā: nam & hæc uobis uota sunt, & quæ nouissime multo indigniora cōmisit, quamprimū cognoscēda. Item illud: Cogis me iniuriæ tuæ causam proferre, nihil agis, non dicā. sed ipsum tempus eam patefaciet. Itē à capio percipio, quod est intelligo, sentio. à quo perceptio. & decipio deludo, defraudo. à quo deceptio, & decipula, quod genus laquei est ad decipiēdas, ac capiendas feras. Item excipio quod interdū pro suscipio capitur. Vir. Heu quis te casus deiectā cōiuge tāto Excipit? interdū pro separo, seiungo. Idem: Clypeū, cristasq; rubenteis Excipiā sorti. Aliquādo pro colligo. Martia. Ventris onus misero, nec te pudet, excipis auro. Itē pro celo, abscōdo. Plaut. Neq; partē tibi ab eo indipisces, neq; furem excipies. Nonnunquam pro capto, indago. Cice. Quædā dari ad pertractandos animos hominū, & ad excipiendas eorū uoluntates. Quandoq; pro subsequor uerba loquentis. Virgil. Tum sic excepit regia Iuno. Est etiam quando pro circunuenio, & dolo capto reperitur. Idem: Non ego te uidi Damonis pessime caprū Excipere insidijs? & alibi: Scelerū furijs agitatus Orestes Excipit incautū. Hinc excipula deriuatur, sicut à decipio decipula. Est autem septum ex arundinibus contextis ad capiendos pisceis. Plinius: Hyemato lacu fluctibus glomeratæ uoluuntur anguillæ; in tantū mira-

bili multitudine, ut in excipulis eius fluminis ob hoc ipsum fabricatis singulorum millium globi reperiātur. Item exceptio, & excipuū, quod excipitur. sicut præcipuū, quod ante capitur. exceptionē appellat Vlpianus, quasi quandā exclusionem, quæ interponi actioni cuiuslibet rei solet ad excludendum id, quod in intentionem, condemnationém ue deductū est. replicationes nihil aliud sunt, quàm exceptiones, & à parte actoris ueniunt: quæ quidem ideo necessariæ sunt, ut exceptiones excludāt. semper enim replicatio iccirco obijcitur, ut exceptionem oppugnet. Illud tenendū est, omnem exceptionē, uel replicationem exclusoriā esse. exceptio actorem excludit, replicatio reū. Item à capio anticipo, hoc est præuenio, præoccupo. à quo anticipatio. et intercipio, quod est aliquē inter aliquid agendū occupo. aliquādo etiam capio. Et præcipio, quod modo significat anteuideo. Virg. Omnia præcepi, atq; animo mecū ante peregi. præcepi, hoc est ante uidi. modo præuenio. Idem: Exultatq; animis, & spe iam præcipit hostem. à quo præcipuū, de quo diximus. & aduerbium præcipue, quasi ante omnia, siue præuentis omnibus. aliquādo iubeo: unde præcepta pro iussis accipimus. Idē: ipsi numerumq;, modumq; carinis Præcipiant. Aliquando monere, instruere. Idem: Nanq; ita discedens præceperat optimus armis Aeneas. Hinc artium magistri præceptores appellātur: & placita eorum præcepta, & præceptiones dicuntur. Virgilius præcepta pro responsis posuit: Nam sine ui non ulla dabit præcepta. & recipio, quod modo significat admitto, accipio. Cicero: Quendā suadentem, ut in urbe manerent, Xerxemq; reciperent, lapidibus obruerunt. Martia. Tu magnus, quod das: immo ego, quod recipis. modo reuoco. Cice. Qui cum ad diem se recepissent, admiratus eorū fidem tyrannus. Vir. sic ore effata recepit Ad sese. Aliquando promitto, quam significationem Græci usurpant. Cecinna ad Ciceronem: Sed tamen ego filio dixerā librū legeret, & ea conditione daret, si reciperes te correcturū. Nonnunquā in tutū reduco, libero. Virgil. Frugesq; receptas. Idem: Medioq; ex hoste recepi. Hinc receptus reductio. & receptui canere dicimus, cum tuba exercitus è prælio reuocatur. & receptaculum uocatur locus, in quem se tutò recipiunt. Cice. Omniū bonarum artiū receptaculum. Et recipere seruum Vlpianus esse dicit refugium abscondendi causa seruo præstare, uel in suo agro, uel in alieno loco, ædifició ue, quod receptū dare, siue receptū præstare uulgo hodie dicitur. Quandoq; etiam pro prosterno accipitur. Vir. totū cui cōminus ensem Condidit assurgenti, & multa morte recepit. Sed mihi magis placet. recepit hoc loco pro accepit exponere: ut ita sit dictū, recepit multa morte, sicut dicimus accepit crudeliter, accepit malis modis. Est etiam quando recipio pro excipio usurpatur. Plau. Vbi nunc adolescens habet posticulū, hoc recepit, cum ædes uenderet: recepit (inquit) hoc est excepit. Hinc receptitius seruus appellatus est nuptæ muliēris proprius: quē scilicet cum dotē marito daret, sibi reseruauit. Quoties enim mulier in danda uiro dote aliqua ex suis bonis retinet, neq; ad uirū trāsmittit, recipere ea dicitur: quemadmodum in uenditionibus fit, cum aliquid uenditor sibi reseruat. Seruus ergo receptitius mulieris proprius, quem cum reliqua pecunia recepit, hoc est non dedit doti, sed retinuit. à recipio recupero deriuatur, hoc est rem amissam rursus acquiro. Recuperātia à ueteribus dicebatur, cum inter ciuitates peregrinas lex conuenit, ut res priuatæ reddantur singulis, recuperenturq;. Receptus mos dicitur, quē sua sponte ciuitas, cum alienus esset, asciuit. Item à capio incipio, quod est inchoo, auspicor: quamuis inchoo aliquando pro perficio accipitur. Virg. Tum Stygio regi nocturnas inchoat aras. Ab incipio fit inceptor, inceptrix, inceptum, quod & cœptum dicitur, hoc est initiū. Ab inchoo inchoator, inchoatrix,

inchoamen, inchoatio. Item à capio suscipio, quod interdum pro accipio ponitur, & tam ad animum, quàm ad corpus refertur: ut suscepi onus, suscepi dolorem, suscepi uoluptatẽ. interdum pro gigno. Plau. Qui geminos ex ancilla suscepit liberos. Item concipio, quod proprie significat apprehendo, unde concipere mulieres dicuntur, cum genitale semen apprehenditur ad fœtum faciendum. & herbæ concipere, cum coaleſcũt. & conceptus fœtus, dum genitura coaluit. & cõceptio ipſa apprehenſio. Item conceptio apud grãmaticos ſchema, cum unũ genus concipit, hoc eſt ſimul apprehendit aliud genus, uel una perſona aliam perſonam. Aliquando tamen concipio ſignificat deſtino, delibero. Sene. Iandudũ animo conceperat quid eſſet acturus. unde conceptum dicimus prædeſtinatum. Virgilius: Aut tu bella cie, conceptumq; excute fœdus. hinc conceptiuæ feriæ à ueteribus dicebantur, quæ certis diebus obſeruabantur quotannis: ut ſementinæ, compitalitiæ. Quandoq; etiam concipio pro comprehendo, contineo accipitur. Quintilianus: Nec tantũ concipere animo ſcelus potui. Hinc conceptus mentis dicuntur, quæ comprehendimus, & imaginamur. & apud Geometras communes animi conceptiones uocãtur, quæ omnes tanquàm uera, & indubitata profitentur: ut omne totũ maius eſt ſua parte. & ſi ab æqualibus æqualia demas, quæ remanent, inter ſe æqualia ſunt, & cætera huiuſmodi. Conceptaculum etiam dicitur, quod aliquid continet, atque comprehendit: ut uena eſt cõceptaculum ſanguinis, hoc eſt in qua ſanguis cõtinetur. Item à capio uſucapio cõponitur, de quo ſuperius copioſe diſſeruimus. ab eodem etiam deducitur cœpio, quo ueteres utebantur pro incipio. Cato: Cœpiã ſeditioſa uerba loqui. Nunc præteritũ tantũ eius uerbi eſt in uſu cœpi cum ſuis deriuatiuis, cœperã, cœpiſſem, cœpero, cœpiſſe, cœptum ire, & cœptum cœpti, hoc eſt principiũ. Ouidius: Dij cœptis, nam uos mutaſtis & illas, Aſpirate meis. Item auceps, & aucupiũ, de quibus ſupra diximus, ab auibus capiendis. & aucupor uerbum. & aucupator. Item forceps, de qua inferius dicemus, quod foruum capit. Item ircipes (ut quidam putant) genus raſtrorum ferreorum, quod plureis habet denteis ad extirpandas herbas in agris. Irceus uero genus eſt farciminis. Ir neutri generis, & indeclinabile, uolam ſignificat, hoc eſt manus concauitatem: & pro ipſa manu accipitur. NOCENTES. Delatores. Nocentes enim proprie dicuntur, qui iniuriam, aut maleficium commiſerunt: à noceo uerbo, quod eſt obſum, & à maleficio non abſtineo. Vnde è contrario innocentes dicuntur, qui ab omni iniuria, & maleficio abſtinent. & innocentia integritas eſt. Salluſti. Vbi quæ Metellus agebat, ex nuntijs accepit, ſimul & de innocentia ſua certior Roma factus, diffidere, at tum demum ueram deditionem facere conatus eſt. Ab hoc fit aduerbium innocenter. Dicimus etiam innocuum, & innocue. Sed hoc aliquando actiue pro innocente accipitur. Virg. Littusq; rogamus innocuum. Idem: Sic grandine tecta Innocuo percuſſa ſonant. Aliquando paſſiue pro eo cui non nocetur. Idem: & ſedere carinæ Omnes innocuæ, hoc eſt ſine detrimento. A noceo etiam noxius deriuatur pro nocente, & innoxius pro innocente. & noxia pro culpa, quod uir alioqui doctiſſimus Valla Feſtum Pompeium hoc aſſerentem reprehendens negauit reperiri. Non legerat opinor Plautum, alioſq; antiquos multis in locis hoc uocabulum in eum ſenſum uſurpãteis. Plautus in mercatore: Nihil magis manifeſto teneo, innoxia es. Qua noxia? Idem in eodem: Vacuũ eſſe iſtac ætate his dicebat noxijs. & noxa quod modo ſimiliter culpã ſignificat. Virgilius: Vnius ob noxam, & furias Aiacis Oilei. Modo pœnam: unde noxæ dedere dicimus aliquem propter noxam, hoc eſt culpam pœnæ tradere. Eſt autem hoc genus

pœnæ uel ſeruorum, uel brutorum, cum domini malunt hæc ad pœnam tradere, quàm multam ſoluere pro maleficio, quod admiſerunt. Vnde noxales actiones (ut Paulus inquit) appellantur, quæ non ex contractu, ſed ex noxa, atque maleficio ſeruorum aduerſus nos inſtituuntur: quarum actionum uis, & poteſtas eſt, ut ſi damnati fuerimus, liceat nobis deditione ipſius corporis, quod deliquerit, euitare litis æſtimationẽ, dando ſcilicet corpus uiuum. Quintilia. Alebat deuotum corpus grauior omni famæ ſagina, & inter dedita noxæ mancipia, contemptiſſimus tyro gladiator, ut nouiſſime perderem calamitatis meæ innocentiam, diſcebam quotidie ſcelus. Ouidius: Verba fides ſequitur, noxæ tibi dedimus hoſtis: Spargitur effuſo cornua Bacche mero. Hinc obnoxius fit, qui proprie eſt alicui ob noxam datus, ſiue is, qui noxæ datus eſt. Sed quoniam qui noxæ datur, in eius poteſtate eſt, cui datur, fit ut aliquando obnoxius pro obligato ponatur. Plaut. Adeo ut ætate ambo ambobus nobis ſint obnoxij, noſtro deuincti beneficio. Virgil. Iuuat arua uidere, Non raſtris hominum, non ulli obnoxia curæ: hoc eſt arua, quæ non egent raſtris, nec cura hominum, propter quæ deuincta, ac obligata illis eſſe uideantur. Aliquando pro obediente, atq; morigero. Salluſt. Minari etiã ferro, ni ſibi obnoxia foret. hoc eſt niſi pareret, niſi morem gereret. Nonnunquam tamen non à noxa, ſed à noxius hoc uocabulum deducitur: & idem ſignificat, quod ſuum ſimplex. unde obnoxius, & innoxius ſunt contraria. Ennius: Sed uirum uera uirtute uiuere animatum adiecit fortiter, eumq; innoxium uocare aduerſus aduerſarios. Ea libertas eſt, qui pectus purum, & firmum geſtitat. Aliæ res obnoxiæ noctẽ in obſcura latent. Quandoq; obnoxium pro obſcurum ponitur: & tunc non à noxa, uel noxius: ſed à nox deducitur, facit'que aduerbium obnoxie. Plautus: Nunc ego hercle perij plane non obnoxie. Hic enim planè, & obnoxie contraria ſunt. Aliquando etiam noxa pro damno accipitur. Suetonius: Spurinnamq; irridens, & ut falſum arguens, quod ſine ulla ſua noxa Idus Martiæ adeſſent. Ouid. Nocte nocent potæ, ſine noxa luce bibuntur. Noxitudo apud ueteres pro noxa in uſu fuit. A noceo etiam nux dicitur, quod dentibus, dum frangitur, noceat, ut multi ſentiunt: ut nos exiſtimamus, à nucis iuglandis nocumento, uel quod ſatis noceat. Ouidius: Quoniam ſata lædere credor, Culius in extremo margine fundus habet. Vel imitatione Græcorum, qui eam κάρυον uocant, à grauedine capitis, κάρη enim caput ſignificat. Conſtat ſanè arborum ipſarum, foliorumq; uires in cerebrum penetrare. Nuclei quoque eius pernitioſi ſunt, ſtomacho inutiles ſunt, difficiles cõcoctu, dolorem capitis inferentes, tuſſientibus inimici, ſolo tenaſmo apti: quia trahunt pituitam. Putamen nucis combuſtum, tritumq; in oleo, aut uino, infantium capite peruncto, nutrit capillum. in ſcrinijs Mithridatis maximi regis deuicti Gn. Pompeius inuenit manu illius ſcriptam in peculiari commentario compoſitionem antidoti è duabus nucibus ſiccis, totidem ficis, & rutæ foliis uiginti ſimul tritis, addito ſalis grano: quam qui ieiunus ſumpſerit, nullum uenenum ei illo die nociturum. iuglandem magno errore hactenus putauerunt auellanam eſſe: ſed nos hunc errorem, ut pleroſq; alios ſuſtulimus. iuglans ea eſt, quam cõmuni nomine nucem appellamus. nam nucis nomen omnibus commune eſt, quæ duro operimento teguntur. ut ſunt caſtaneæ, amygdalæ, auellanæ, & ſimilia. Virgil. Caſtaneaſq; nuces, mea quas Amaryllis amabat. Macrobius nuces à malis ita diſtinguit: ut nuces ſint omne pomũ, quod foris duro tegitur, & intus habet quod uſui eſt: malum uero, quod foris habet quod eſcis eſt, & durum intus includit. Sed hoc falſum eſſe manifeſte deprehenditur in malis punicis, quæ

nicis, quæ foris dura ſunt, & quod eſui eſt intra ſe continent, nec tamen mala eſſe ab aliquo negantur. Quis præterea ficus mala eſſe affirmet? & tamen foris habent quod eſui eſt, & quod durum eſt, intus includunt? Seruius hæc aliter diſtinguit: Nuces, inquiens, generaliter dici omnia tecta corio duriore, ut ſunt auellanæ, amygdalæ, iuglandes, caſtaneæ. Poma uero econtrario omnia molliore. Sed hoc quoque falſum eſſe manifeſtum eſt, cum etiam ea, quæ corticem duriorem habent, poma dicantur. Martialis de pinu: Poma ſumus Cybeles, procul hinc diſcede uiator, Ne cadat in miſerũ noſtra ruina caput. Et Cato præneſtinas nuces poma appellat. idemq; facit Varro, Columella, Plinius, alijq; permulti. Dicendum igitur pomum generale omnium fructuum, quæ ex arboribus eſui apta proueniunt, nomen eſſe, ſiue mollium, ſiue durorum. Nuces ad ea duntaxat poma uocari, quæ duro operimento teguntur. Mala autem non quodcunque pomi genus tenuioris, atque carnoſi, ſed ea tantum dici, quæ ſui nominis arboribus producuntur, ijs ſcilicet, quas malos uocamus, quemadmodum pira, quæ pirus producit: hoc modo mala citrea, ſiue medica dicimus, mala cotonea, mala punica, & quæ uulgo generali uocabulo appellantur mala, de quorum generibus inferius dicemus. Quod ſi aliquando perſica quoque mala uocari animaduertimus, improprie hoc fieri conſtat: nec quia ex malorum genere ſint, cum nucleum habeant, ſed quia inſeri malis cœperunt, genitricis ſibi nomen aſſumpſere. inter nuces autem primum locum obtinet iuglans, quæ & per excellentiam nux appellatur. Hanc nonnulli à iuuando, & glande appellatam putant. Alij quaſi Iouis glandem exiſtimant uocitatam, quod hæc arbor nuces habeat ſuauiori ſapore, quàm glandeis. Vnde Cloacius Verus diu glandem primo uocatam ſcribit, quaſi διὸς βάλανος, poſtea detractione primæ literæ iuglandem. Conſtat ſanè priſcis illis temporibus ante, quàm mortalium genus ad delitias ſeſe, luxuriamq; conuerteret, maximo in honore glandem fuiſſe, ut quæ ſola ſimplici uitæ, atque innocuæ præbebat alimenta. Quapropter cum hunc, de quo loquimur, fructum ueteres illi egregium exiſtimarent, decorare eum digna appellatione uolentes, iuglandem, quaſi Iouis cibum nuncupauere. Nullum præterea nucum genus eſt, quod uel huic magnitudine, uel pulchritudine præſtet. quamuis enim pineis uniuerſitate minores ſint, nuclei tamen portione ſunt multo ampliores. hinc uarijs in ludis celebrabantur, & nuptialium feſceninorum comites eſſe apud ueteres ſolebant. Cuius rei cauſam nonnulli putauerunt eſſe, quod cadendo tripudium, ac ſonum facerent. Sed illa uerior eſt, quod gemino operimento proteguntur puluinati primũ calicis, mox lignei putaminis, tum leui corticula, lignea nucleum intercurſante membrana. Quoniam enim tot modis munitum fœtũ habebant, merito nuptijs religioſas eſſe uoluere. græci hanc nucem ob excellentiam Baſilicam appellant. Plin. Et iuglandes è Perſide à regibus translatas indicio ſunt Græca nomina. Optima earum genera ſunt, quæ Perſica, atque Baſilica uocãt. Perſica quidem intantũ augentur, ut putamen rumpant, ideoq; moluſcæ nuces à putaminis mollitie uocitantur. Ridiculus eſt Macrobij error, qui nucem moluſcam eſſe Perſicum ſcribit, motus autoritate poëtæ, quem adducit, ita ſcribentis: Adde perſica, quod nomen ſic deniq; fertur. Moluſca hæc nux eſt, nequis forte inſcius erret. Neque animaduertit poëtam non de Perſico pomo teneriori ſcribere, ſed de nũce Perſica: quandoquidem hortulanum deſcribit facientem moretum, in quo non poma tenera, atque carnoſa, quæ Perſica uocantur, ſed Perſicæ nuces poni ſolent. Taceo quod Plinius, cæteriq; autores de naturis rerum ſcribentes, poſtquam de

Perſicis ſcripſere, ſermonem de nucibus facientes, Moluſcam inter eas numerant, putamen præ magnitudine nuclei rumpentes, eásque Perſicas nuces appellari affirmant. Eſt & alius nucis iuglandis genus, quæ Tarentina dicitur, fragili putamine, & ita mollis, ut uix attrectata frangatur. unde quidam Tarentum appellatum putant, quod nuces iuglandeis, & pineas molleis habeat, ac ſimiliter oueis. Tarentum autem Sabini uocant molle. Ad quod alludens Horatius ſcripſit: Et molle Tarentum. A iuglande iuglam ueteres dixerunt ſtellam, quæ alio nomine appellatur Orion, quod amplior ſit cæteris, quaſi nux iuglans. Secundum inter nuces locum obtinet pinea, exileis nucleos habens, quamuis totius corporis magnitudine alias ſuperet. Eſt genus earum, quod tarentinum uocatur, putamen habens fragile digitis, & auium furto ſemper expoſitum. Hæc ſylueſtris pinus dicitur, ad differentiam alterius, quæ uocatur urbana. Eſt & tertium genus, quæ pinus picea uocatur, quod piceæ potius, quàm pino ſimilis ſit, iccirco etiam apinam uocant, quaſi minime pinum. Nucleum cutem uerius, quàm putamen adeo mollem habet, ut ſimul mandantur. Nuces quoque eius apinæ à ueteribus nominabantur. Apina etiam, Tricaq; duo Appuliæ oppida fuerunt, quæ rex Diomedes euertit, tanta ignominia, ut in prouerbij ludibrium tranſierint. Quoties enim rem uilem, & nullius precij oſtendere uolumus, Apinas, & Tricas nominamus. Martialis: Quæcunque luſi iuuenis, & puer quondam, Apinas'q; noſtras, quas nec ipſe iam noui. Idem: Sunt apinæ, tricæq;, & ſiquid uilius iſtis. Trigam uero antiqui humum uocabant, & trigare ſtringere. à quo obtrigare, ureiurando aſtringere. Quartum quoque genus pinaſtrum appellant. Tertio loco numerãtur auellanæ, quas antea abellinas patrio nomine conſtat uocitatas, ab Abellino Campaniæ oppido, ubi abundant. Nam proprium arboris nomen eſt corylus, à quo colurna opera dicuntur ex corylo arbore facta. Eædem & præneſtinæ dicuntur, quod ijs Præneſtini abundent. & ponticæ, quod in Aſiam, Græciamq; primo è Ponto uenere. Quidam per diminutionem nuculas præneſtinas dictas exiſtimant, uel quod exiguæ ſint, uel quod incluſi olim à Pœnis præneſtini famem nucibus tolerauerunt. Dehinc ſequitur amygdala nucleum habens diſſimilem latitudine. Hæc & nux græca uocatur, & thaſia à Thaſo inſula Thraciæ, olim Aeria dicta, cuius populi Thaſij uocãtur. poſtea nux caſtanea armata echinato calice, quæ & heracliotica uocatur. Varia eius genera ſunt. Quædã triangulari forma in aqua naſcũtur. Nigræ, quæ magis in uſu ſunt, coctiuæ dicuntur. patria laudatiſſimis caſtaneorum Tarentum, & in Campania Neapolis. A nuce nucleus deriuatur, quod tenerum in nuce includitur. Plautus: Qui è nuce nucleos eſſe uult, frangat nucem. A quo fit enucleo uerbum, quod proprie eſt aperio, & nucleum extraho. Per metaphoram uero capitur pro declaro, explano, à quo enucleate aduerbium, hoc eſt aperte, manifeſte. & enucleatio declaratio. Item à noceo nox deducitur, quæ eſt umbra terræ, quod noceat oculis. Quamuis aliqui à græco deductum malunt, quod eſt νύξ. à quo Nyctilicus dictus eſt Bacchus, quod eius ſacra noctu celebrarentur, & Nyctimene puella, quæ, quoniã cum patre concubuerat, facinus recognoſcens in ſyluas aufugit, & in noctuam conuerſa lucem odit, nocte tantum uolitans. à Græcis γλαὺξ appellatur. Quæ auis quoniam Athenis maxime abundat, factum eſt prouerbiũ: γλαῦκα εἰς Ἀθήνας, hoc eſt noctuã Athenas, de ijs, qui uel inutilem mercaturam exercent, uel laborant in aliqua re inutili, aut ea uerbis exaggerant, quæ notiſſima ſunt audienti. Item aliud ſimile prouerbiũ, γλαυκεόν ὠὸν, hoc eſt noctuæ ouum. & ny-

ɛticorax alia auis noctu similiter uolans, quæ nocturnus coruus interpretatur. A nocte nocturnus deriuatur, sicut à die diurnus. Claudianus: Omnia quæ sensu uoluuntur uota diurno, Tempore nocturno reddit amica quies. Et noctu, quando est aduerbium, quod significat per noctem: sicut interdiu per diem quod etiam interdius dicitur. Plautus. Sic interdius cum corolla ebrium incedere. & pernox, qui tota nocte aliquid agendo perseuerat: sicut perdius, qui tota die. Gellius: Stare solitus Socrates dicitur pertinaci statu perdius, atque pernox à summo lucis ortu ad solem alterum orientem inconniuens, immobilis, ijsdem in uestigijs, & ore, atque oculis eundem in locum directis cogitabundus, tanquam quodam secessu mentis, atque animi facto à corpore. Seneca: Id perdius, pernoxq; agebat. Liuius: Prælium ante lucem, sed luna pernox erat, commissum est. Luna pernox erat, hoc est tota nocte lucebat. & pernocto uerbum, quod est noctem uniuersam ago. Apuleius: Cum frequens apud eum pernoctarem. Pompeius: Pernoctare extra urbem dicitur, qui nulla parte noctis in urbe sit. & noctiuagus, qui nocte uagatur. & noctua auis, de qua diximus, quæ in Creta insula non est: & si qua inuehatur, non multo post moritur: inimica paruarum auium, & (ut Aristoteles refert) cornicis. Hæc græce γλαὺξ dicitur, à quo glaucus color. & nycticorax, hoc est coruus nocturnus. & noctesco, quod est obtenebror. Furius: Omnia noctescunt tenebris caliginis atræ. & noctiluca luna, siue nitedula, de qua superius scripsimus. Noctipuga Lucilius uocauit obscœna, quod noctu pungant, atq; excitent Venerem. Veteres noctu pro nocte nominaliter utebantur. Ennius: Hac noctu filo pendebat Hetruria tota. Claudius Quadrigarius: Conuenit Senatum noctu multa domum dimitti. Decemuiri quoque in duodecim tabulis nox pro noctu dixerunt: Si nox furtum factum sit, si im aliquis occisit, iure cæsus esto. in quibus uerbis hoc etiam notandum est, quod ab eo quod est is, non eum accusandi casu, sed im ueteres dixere, & occisit pro occidit. Item à nocte binoctium, trinoctium, quadrinoctium, pro duæ, tres, quatuor noctes. Sicut biduum, triduum, quatriduũ, pro duo, tres, quatuor dies. Noctem, diemq; ita distinxere antiqui, ut primum tempus diei diceretur mediæ noctis inclinatio, deinde gallicinium, quod tum galli cantent. Postea aurora, ab aura ita uocata, quoniam tunc splendescere aër incipit. Aura enim splendorem significat. Virgilius: Discolor unde auri per ramos aura refulsit. Horatius: Tua ne retardet aura maritos. Hinc aurum deducitur propter splendorem eius metalli. Aliquando etiam aura pro uento ponitur. Virgil. At illi Dulcis compositis spirabat crinibus aura. Interdũ etiã pro afflatu, & fauore. idem: Nunc quoq; iam nimium gaudens popularibus auris. Vnde aurarij fautores dicuntur. Auram uero ab aëre dictam existimant, quod motus aër splendorem faciat, & uentum. Aurum tamen sunt qui à Græco dictũ putent, quasi ὡραῖον, hoc est pulchrum, decorum. Alij, quia præcipue custoditur. Græci enim ὁρᾶν, custodire dicunt. à quo & thesaurus dictus. nam θήσω pono significat, ὁρῶ custodio. Hippocrates medicus à nomine inuentoris aurum appellatũ existimat, qui αὔριος uocitatus est. nonnulli ab auertendo deductum arbitrantur, quod menteis hominũ auertat. Virgilius: Quid non mortalia pectora cogis Auri sacra fames? Ab hoc fit auro uerbum, à quo inauro, & deauro. unde auratum dicimus, & inauratum, & deauratum, & aureum, quod ex auro est. & aurifex, faber aurarius. à quo aurificina taberna aurificis. & auraria, fodina auri. & auriferum, quod fert aurum. unde aurifera flumina dicuntur Tagus in Hispania, Padus in Italia, Hebrus in Thracia, ex Oeagro flumine ortus patre Orphei. à quo Oeagrius dicitur. Virgilius

Tum quoque marmorea caput à ceruice reuulsum Gurgite cum medio portans Oeagrius Hebrus. Pactolus in Asia, Ganges in India. & auricomus, quod aureos crineis habet, siue auream comam. et orata dicta quasi aurata, quod uulgo orum pro auro dicunt, siue oriculum pro auricula, piscis genus à colore auri. & auripigmentum, de quo supra diximus. & aurichalcum, quod ab auro, & ære appellatum est. Græci enim æs χαλκὸν nominant. hoc & orichalcum à nonnullis uocatur. & auripigmentum, quod in Syria foditur ad pictorum usum, in summa tellure, auri colore, sed fragili, lapidum specularium modo. Ex eo fieri aurum posse manifestum est, inuitauitq; ea spes Caium principem auidissimum auri. Quamobrem iussit excoqui magnum pondus, & planè fecit aurum excellens, sed ita parui ponderis, ut detrimentũ sentiret. Propter quod à nullo postea tentatum est. & aurigo regius morbus, de quo supra diximus, à colore luteo. à quo auriginosus, qui eum morbum patitur. Auroram etiam diluculum nuncupauere, quod tum dies lucescere inciperet. hinc mane, cum dies clarus est ab omine boni nominis. Manum enim ueteres bonum dicebant. unde dij manes appellati, hoc est boni, quos etiam metu mortis supplices uenerabantur. quemadmodum econtrario immaneis dicimus crudeleis, ac minime bonos, & immania saxa, aspera, horrenda. à quo immanitas, sæuitia. & immaniter, crudeliter. Sunt tamen qui maneis à manendo potius dictos existiment, quod manibus plena sunt omnia. Alij à manando, quoniam dij manes per omnia manare existimabantur, ideoq; ub auguribus uocari solebant. Qui sint dij manes, dictum est superius. A manibus maniæ dictæ turpes, deformesq; personæ Item Mania dea mater larium, cui humano capite aliquandiu sacrificatum fuit: sed postea, autore Iunio Bruto Consule, allij, & papaueris capitibus sacrificari cœptum, ut Apollinis responsum seruaretur, quod fi. erat, ut capitibus pro capitibus supplicaretur. Sunt qui Maniam laruarũ matrem, aut auiam putent. Alij manias ipsas laruas appellant, quas nutrices pueris minitari solent. Manias etiam ueteres appellabant ficta quædam ex farina in hominum figuras, quod deformes sint, quas etiam maniolas appellabant. Manare proprie dicitur, cum aliquid ex integro quidem, sed non satis solido per minutissimas parteis stillat, tractum à Græcis. illi enim μανὸν rarum, & quod sine densitate est, appellant. Hinc manalem fontem dici existimant, quod aqua ex eo perpetua manet. item manalem lapidem, quod ex eo manare aquæ uideantur. Erat enim petra quædam extra portam Capenam iuxta ædem Martis, quam temporibus nimis aridis in urbem trahebant, statimq; pluuia sequebatur. Sunt etiam qui manalem lapidem dictum existimant ostium orci, per quem animæ inferorum ad superos manant. Alij manare à mane tractum uolunt, & de sole proprie dici, cum orientes radij splendorem iactare incipiunt. Manius prænomen est, ab eo quod mane sit natus: sicut Lucius ab eo, quod luce. Quidam manum quoque à manando appellatam existimant, quod ex brachijs manet. Est autem membrum corporis decentissimum, ex quo manant digiti. Aliquando tamen pro multitudine accipitur. Virg. Hic manus ob patriam pugnando uulnera passi. aliqñ pro potestate, ut cũ dicimus hæc res mihi in manu est, nõ modo significat in promptu, sed etiam in potestate. Inde (teste Vlpian.) manumissio dicta est datio libertatis. Nam quandiu quis in seruitute est, manui, hoc est potestati subditus est. & manumissus, liberatus à potestate. Erat autẽ mos in manumissione, ut dominus caput, aut membrũ eius serui, quem liberaturus erat, manu tenens, ita diceret: hũc hominem liberũ esse uolo, statimq; emitteret eum è manu. Item manus est instrumentũ nauale, quo naues harpagonibus

raptæ tenentur, ut inferius ostendemus. Item elephanti proboscis, quod ea in decerpendo pabulo pro manu utitur. Plin. Elephanti tanta narratur clementia contra minus ualida, ut in grege pecudum occurrentia manu dimoueat, nequid obterat imprudens. Manum conserere est prælium incipere, & contendere. Sed apud iurisconsultos, cum de aliqua re disceptatur in iure præsenti prætore, siue ager, siue quid aliud sit, manum conserere dicitur, cum manu apprehendit rem, de qua agitur: quod manus correptio & uindicatio, & uindicia dicitur, quod tantum præsente prætore fieri solebat. sed postquã prætores propagatis Italiæ finibus, multitudine negotiorum occupati, uindiciarum dicendarum causa longius ire grauabantur, institutum est, ut litigantes, non ex iure apud prætorem manum consererent, sed ex iure manu consertum uocarent, id est alter alterum ex iure ad conserendũ manum in rem, de qua ageretur, uocaret. Atque profecti simul in agrũ, de quo litigabatur, terræ aliquid ex eo, utputa unam glebam in ius, in urbem ad prætorem deferrent, & in ea gleba tanquam in toto agro uindicarent. Ennius: Miscent inter sese inimicitias agitantes, Non ex iure manu consertum, sed magis errore res pereunt, regnumq; petunt, uadunt solida ui. item ad manus uenire, similiter est prælium, siue contentionem incipere. Quo modo loquendi doctissimi uiri usi fuere, licet rabula nescio quis id negare ausus fuerit, ut est in omnibus imperitus, ac rudis. Plaut. Itur ad manus, arma sumuntur. Marcel. iurisconsultus libro quadragesimooctauo de pœnis: Delinquũt aũt aut proposito, aut impetu, aut casu. proposito delinquũt latrones, qui factionẽ habent. impetu autem, cum per ebrietatem ad manus, uel ad ferrum uenitur. Casu uero, cum in uenando telum in feram missum hominem interficit. A manu manipulus deducitur, quod proprie significat manualem herbæ fasciculum. Ponitur tamen pro exigua militum manu, quæ unum signum sequebatur. erat enim pars centuriæ ita dicta, quod sub Romulo pauper adhuc Romanus exercitus manipulos hastis alligatos pro signis gerebat. Hinc manipulares milites dicti, & manipulatim aduerbium, hoc est per manipulos. Ouid. Pertica suspensos portabat longa maniplos, Vnde maniplaris nomina miles habet. Item à manu manubrium, quod significat capulum. & manica pars uestis, qua manus teguntur. Virgilius: Et tunicæ manicas, & habent redimicula mitræ. hinc manicata uestis dicitur, quæ manicas habet. Manicæ etiam uincula manuum. idem: Manicas atq; arcta leuari Vincla iubet Priamus. Plaut. Vix manus manicæ complexæ sunt. item manicæ, thecæ ex ferro, quibus brachia, & manus contra hostium iniurias muniuntur. Iuuenal. Quale decus rerum, si coniugis auctio fiat, Baltheus, & manicæ, cristæ, crurisq; sinistri Dimidium tegmen. item mansuetus mitis, quasi manu assuetus. & mansuesco mitesco. & mansuefactus, & mansuetudo, & mansuete aduerbium. item quod ueteres pro mansueto usurparunt, mansues. & malluuium, uas quo manus lauantur, sicut pelluuiũ, quo lauantur pedes: quod etiam peluis appellatur, & fœminino quoq; genere malluuiæ, & pelluuiæ uocantur. & manceps, qui aliquid à populo emit, conducitue, quia manu sublata significat se autorem emptionis esse: qui idem præs dicitur, quia tam debet præstare populo quod promisit, quàm is, qui pro eo præs factus est. & emptio mancupi, quæ solemnitate quadam fiebat, adhibitis non minus quinque testibus Romanis ciuibus puberibus, & alio eiusmodi conditionis, qui libram æneam teneret. Emptor ita dicebat, hoc ego ex iure quiritum meum esse aio, hoc quod emptum est hoc ære, æneaq; libra: deinde libram ære percutiebat, idq; æs dabat ei, à quo rem emptam accipiebat, & hæc mancipatio uocabatur. Hinc seruus, equus, ouis, aliaq; huiusmodi mancipia

dicuntur, quod manu capiantur, siue mancupi emptione acquirantur. & mancipare, quasi manu capere, à quo emancipare, hoc est manumittere, & liberare. Emancipati autẽ duobus modis intelliguntur: aut ij, qui ex patris iure exeunt, aut qui aliorum fiunt domini. qui emancipat, dicitur emancipator. Aliqñ tamen è contrario emancipatus ponitur pro dedito, & ueluti in mancipium ascripto. Cicero: Ita senectus nimis honesta est, si seipsam defendit, si ius suum retinet, si nemini emancipata est si usq; ad ultimum spiritum dominatur in suos. item à manus mando, mãduco, mandones, mãduci, mãducones, mansus, mandibula, maxilla, mando, mandatum, mandatarius, de quibus supra diximus. & manuarius, ad manum pertinens. Gellius: Hoc ære quasi manuario collecto cœnula parabatur. et manuriæ tunicæ dicuntur, quæ manicas habent. Item manuor, quod est furor. Accius: Manuatus uestem amicæ. & mantile, quod manibus tollatur. Sunt enim mantilia, quibus manus tergũtur Virgil. Tonsisq; ferunt mantilia uillis. item quibus mensæ teguntur. Martial. de mantilibus: Nobilibus uillosa tegunt tibi lintea citrum, Orbibus in nostris circulus esse potest. & manubiæ, quod manu capiantur ab hostibus. Est enim præda ab hostibus capta. quãuis aliqui prædã, et manubias ita distinguãt, ut præda sint corpora ipsa rerum, quæ capta sunt: Manubiæ uero pecunia, quæ ex uenditione prædæ percepta est à quæstoribus, uel ærarij præfectis. Manubias etiã in libris Hetruscorum legimus fulminum iactus appellari. & mancus proprie, qui sine manu est, quasi manu carens: ponitur tamen pro debili, & ad res etiam inanimatas transfertur. Cicero: Sed etiam alteris tribus, qui mancam fore putauerunt sine aliqua accessione uirtutem. & minister quasi manister, de quo, & eius deriuatiuis inferius dicemus. & contamino, quod proprie significat manibus luto plenis aliquid attingo, & ob hoc pro fœdo, & maculo usurpatur. à quo contaminator, contaminatrix, contaminatio. Terent. Contaminari non dedere fabulas. idem: Ne hoc gaudium contaminet uitam ægritudine aliqua. & Manlius proprium nomen, quod manu promptus esset. Neminem aũt patriciæ familiæ hoc nomine uocari licuit post eum Manlium qui Gallos à capitolio depulit, quod is regnum occupare conatus, necatusq; sit. & Manlius similiter proprium nomen. item Mancinus. A quo Mancinati dicti sunt damnati, quod Mancinus insignem domũ habuit, quæ eo interfecto, publicata est. & mantissa additamentum, quod manu fit rei, quæ uenditur, hoc est pauxillum illud, quod adijcitur ponderi. Quidam hoc uocabulũ ex Hetrusca lingua sumptũ putant. Lucilius: Mantissa obsonium uincit. & mappa, quod manibus pendeat, dum sumus in mensa. Cuius diminutiuum est mappula. Mappum etiam in neutro genere legimus. & mantica, quod in manu geratur. Est enim perula uiatoria, cuius diminutiuum est manticula: cuius pars ante pectus, pars post tergum, dum geritur, pendet, & modò dextra, modo sinistra manu tenetur. Hinc manticulari dicuntur, qui manticulas attrectant, ut furentur. unde poëtæ manticulari pro dolose agere usurpant. Pacuuius: Ad manticulandum astu aggreditur. & manticulatio pro astu, & fraude ponitur. Item manifestum, hoc est clarum, perspicuum, quasi ad manus foris stans. A quo manifesto uerbum, hoc est aperio, detego. & manifeste, clare, aperte. & centimanus, centum habens manus. & mango proprie uenditor hominum, à manu agendo. Martialis: Millia pro puero centum me mango poposcit. Afranius: Mercis appellatione homines non continentur: & propterea mangones non mercatores, sed uenalitiarij appellandi sunt. Solent enim mangones pueros, puellásue, quo facilius uendi possint, artificio quodam componere, colorem (ut Quintilianus

inquit) fuco, ac uerum robur in ani sagina mentientes: & quid sciunt trita, ac ueterana mancipia difficile posse corrigi, & ad suos mores formari, propterea{que} decurri ad nouitiorum emptionem, iccirco interpollant ueteratores, & pro nouitijs uendunt. Græci hos ab equis componendis Hippocomos uocant. Nec mares tantum, sed etiam fœminæ mangones uocãtur. Plinius: Mango obstetrix erat. Suetonius de Domitiano: Castrari mares uetuit: spadonũ, qui residui apud mangones erant, precia moderatus est. Plin. Resina corporibus illinitur mangonũ maxime cura ad gracilitatem emendandã. Idem: Ne sint malæ hirsutæ, formicarũ oua pueris infricata præstant. Item: Mangonibus ut lanugo tardior sit pubescentiũ sanguine agnorum, qui castrantur. Idem: Thynni sanguine oblitos pueros pubescere negant mangones. Aliquando tamen per metaphoram & ad uenditores aliarũ rerum mangonis nomen transfertur. Plinius: His addidere mangones, quod is cinnamũ uocant. Idem: Decussi fragmenti paululum, quod in lamina ferrea teratur, efficacissimum experimentũ excusant mangones gemmarum. à mangone fit mangonicus ad mangonem pertinens. Idem: Radix hyacinthi bulbacea est, & in mangonicis uenalitijs pulchre nota, quæ in uino dulci illita pubertatem coërcet, nec sinit erũpere. Sueton. Necessario{que} ad mangonicos quæstus sustinendæ dignitatis causa descendit. & mangonium, quod significat artificium, quod ad res facilius uendendas adhibetur. Plin. Dedere & Parthi cocis suis mores. Nec tamẽ in hoc mangonio quicquam totum placet, hic clune, alibi pectore tantum gallinarũ laudans. & mangonizo, quod est orno, & compono rem ad alliciendos emptores. Idem: Succus radicis uitis nigræ cum eruo lætiore quodam colore, & cutis teneritate mangonizata corpora. Idem: Primus L. Crassus pensileis inuenit balneas ita mangonizatas uillas subinde uendendo. Maneo quoq; à manu deductum nõnulli existimant, quasi manum teneo. Est enim proprie manere continere se, & firmum stare. Terentius: Quam super mox irruamus, mane, omnia prius experiri cõsilio, quàm armis sapientem decet. Aliquando tamen pro perstare accipitur. Virgil: Manet imperterritus ipse Hostem magnanimum opperiens. Interdum pro expectare. Plau. Ego hic te manebo. Virgilius: Te Turne nefas, te triste manebit Supplicium. Cic. Sin autem me aliud fatum manet. à maneo composita fiunt per maneo, quod est perseueranter maneo. Ommaneo, diu maneo. Emineo, quasi extra alios, hoc est præ alijs maneo. Is enim eminere dicitur, qui cæteris altior est. Item emaneo extra maneo. A quo emansor (ut Modestinus inquit) dicitur, qui diu uagatus ad castra regreditur: sicut desertor, qui per longa tempora uagatus reducitur. Promineo, ultra aliquid emineo. Vnde promontorium quasi prominens mons appellatus est. Immineo, impendo. Remaneo, quasi retro maneo. Veteres mantare pro frequenter manere plerunque usurparunt. Post mane meridies sequitur, quasi medidies, hoc est diei medium. Inde iam tempus occiduum, nominatur tamen serum diei. Liuius: Erat iam diei serum. Vnde salutantes eo tempore, bonum serum recte possumus dicere. Siquis autem bonum sero dicat, ut uulgus ignarũ solet, execratio non salutatio est. Nihil enim aliud significat, quàm ut sero, hoc est tarde ueniat quod bonũ est. Mox suprema tempestas, hoc est diei nouissimum tempus. Hinc in duodecim tabulis legitur: Solis occasus suprema tẽpestas esto. Hinc uespera, siue uesper, de quibus supra diximus. Postea prima fax noctis, quod tum primum faces, hoc est lumina ferre incipiant. Dehinc nox concubia à cubando, siue concubium, siue conticinium à tacendo, quod tum omnia tacent, siue silentium noctis, siue (ut Plau. uocat) tempus conticinium, siue nox intempesta, quod tum tempus agendi est nullum. Postre-

mo à nocte æquinoctium deducitur, à quo æquinoctiale, de quibus superius disseruimus. DELATOR. Calumniator de quo supra diximus. HABET. Habere aliquando significat, quod Græci dicunt ἔχειν, ut hoc loco, & apud Virgilium: Ille meos, primus qui me sibi iunxit, amores Abstulit, ille habeat secum, seruet{que} sepulchro. & hæc propria est huius uerbi significatio. Per metaphoram tamen aliquando ponitur pro occupare, tenere. Idem: Hostis habet muros. Lucil. Hæc tum ille habebat, & ferè omnem Appuliam. Aliquando pro habitare. Sallustius: Credo falsa existimans ea, quæ de inferis memorantur, diuerso itinere malos à bonis, loca tetra, inculta, fœda, at{que} formidolosa habere. Virgil. Quæ loca, quiue habeant homines. Nonnunquã pro intelligere. Terent. Habet omnem rem, pergam quò cœpi hoc iter. Interdum pro facere. Cice. Nam cum quæreretur ab eo, quo scelere impulsus mare haberet infestũ uno myoparone, eodem (inquit) quo tu orbem terræ. Præterea habere iter, est proficisci. Habere uerba, est loqui. Habere rationem, respicere. Habere rem, coire. Item habere rem cum duro aduersario, litigare. Bene habere, incolumem esse. Male habere, ægrotare. Siue bene habere, integrum esse. Male habere, pati aliquid aduersi. Sed hoc in tertia persona duntaxat, ut bene habet, id est bene se res habet: & male habet, id est male se res habet. Vlpianus hoc uerbum dupliciter accipit. Nam & cum habere dicit, qui rei dominus est, & cum qui dominus quidem non est, sed tenet, unde & rem depositam dicimus habere. Illud præterea notandum, quod habeo conuenire, & habeo polliceri, & alia eius modi elegantissime dicimus, pro eo quod est conueniendum mihi est, & pollicendum mihi est. Cicero: Neq; solum eos conuenire habeo. idem: Tantum habeo polliceri. Licet etiam dicere, habeo conueniendum, & habeo pollicendum. Quintilianus: A deoq; ludibrijs miseræ sum aduersitatis implicitus, ut impetrandum à uobis habeam odij mei fauorem, id est ut impetrandus mihi sit odij mei fauor. Augustus: Quid aliud habeo deos immortales precari? Solet postremo hoc uerbum in extremo materiæ elegantissime poni, cum pro intelligere capitur. Cice. Habes, quæ sentias. Brute de ratione dicendi. idem: Hæc habui de amicitia quæ dicerem. idem: Hæc sunt, quæ hoc tempore cõmemoranda habui. Quintil. Habes Marcelle Victori, quibus præcepta dicendi pro uirili parte adiuuari posse per nos uidebantur. idem: Nihil habui amplius, quod in uniuersum præciperem. Ab habeo fit frequentatiuũ habito, quod modo significat colo, & quod alio modo dicimus inhabito. A quo habitaculũ, habitatio, habitator, habitatrix, cohabito deducũtur. Varro: Vtrunq; locũ mulieres, & uiri pariter habitarunt. Modo habeo. idem: Hoc modo antiquos secũdis rebus Cumas habitasse. item ab habeo habentia, sicut à sapio sapientia: significat autem ipsum habere, & diuitem esse. Claudius: Verebar enim, ne animos eorũ inflaret habentia. & habilis, hoc est pro uiribus aptus. Virgilius: Nanque humeris de more habilem suspenderat arcum Venatrix. à quo habilitas, hoc est aptitudo. & habiliter, apte, & inhabilis, ineptus. & debilis, infirmus, quasi parum habilis, hoc est malæ habitudinis. Ab hoc fit debilito uerbum, quod est infirmiorem facio. item debilitas, debilitatio, & aduerbium debiliter. Pacuuius: Miseret me lacrymarum, lingua debiliter stupet. Veteres pro debili, debilonem dixere. Ennius: Debilo homo. item habena retinaculum equi, quod ea equus teneatur. item habitus, qualitas ipsa, & forma corporis, & cuiuscunque rei. Plautus: Qualis habitus oris. item cultus corporis, & uestimenta. unde habitum scenicum, habitum exoticum, habitum militarem dicimus. Plautus: Quis habitus iste tam prolixus? Pli. Quid ad nos lugubri habitu ue-

nerat, & capillatior solito. Virg. Ventos, & uarium cœli præ-
discere morem. Cura sit, & patrios cultus, habitus{que} locorum.
item habitus, qui à philosophis ita definitur: Habitus est alicuius rei siue in animo, siue in corpore à natura concepta, sed usu
corroborata, & plena perfectio. Ab hoc habitudo deducitur
pro ipso corporis habitu. & habitior, quod ueteres pro pinguiori usurparunt. item ab eo composita fiunt adhibeo, quod est accõmodo, adijcio. Perhibeo, quod est dico, loquor, affirmo, quasi pro comperto habeo. Exhibeo, profero, & in publicum deduco, ut uidendi, tangendi{que} facultas sit, quasi extra secretum habeo. Paulus iurisconsul. Exhibere inquit, est facere in publico
potestatẽ, ut ei, qui agit, experiundi sit copia. Exhibentur apud
prætorem testamenta, ut autoritate eius signatores admoniti
ueniant ad recognoscenda. Exhibere negotium, est molestium
esse, siue molestiam inferre. Cicero: Quod cum audisset adolescens negotium exhiberi patri, quo modo loquendi etiam græci utuntur dicentes πράγματα παρέχειν Plautus: Enimuero πράγματά μοι παρέχεις hoc est negotium mihi exhibes.
nam πάρεξιν græce exhibere est, πρᾶγμα uero negotium. Hinc pragmatici dicũtur, qui in foro, ac iudicijs uersantes liteis dirimũt. Iuue. Inde cadunt partes in fœdera pragmaticorum, hoc est à iudicio discedunt, & litem arbitrio forensium
dirimendam permittunt. Hinc pragmatica sanctio dicta est,
quod per eam à supremo, at{que} ordinario iudice discedatur, &
omnia pragmaticorum arbitrio terminentur. praxis uero terminatio dicitur, à quo propria nomina Praxiteles, qui marmorum scalptor nobilissimus fuit, scalpsit{que} inter cætera Venerẽ
Gnidi, quæ in toto orbe terrarum præcipua habita est, multúq;
ut eam uiderent, Gnidum sunt profecti. & Praxaspes nobilis
Persa, qui Smerdim Cambysæ fratrem iussu regis occidit, ut
scribit Herodotus. item ex de, & habeo cõponuntur dubius, quasi de habens, hoc est non intelligens, à quo dubito, & abdubito, & subdubito, & indubius, quasi minime dubius. & subdubius, parum dubius. & dubitatio, & dubietas, & quo ueteres
utebantur, dubio. Plaut. Dubiat quid agat. & dubitabundus,
& dubie, subdubie, at{que} indubie aduerbia. Item dubitanter, &
dubitatim. Cæcilius: Imperator clamat de medio, ut uelites à sinistro cornu remoueant, & Gallis non dubitanter immittant.
Sisenna: Quod hostem non dubitatim cum pluteis, & scalis,
iter facere cernebat. Item ab habeo prohibeo, quod significat
nego, auerto. Virg. Prohibe infandos à nauibus igneis. & inhibeo, quod est retineo, comprimo. hoc enim differt à prohibeo,
quod prohibeo generale est etiam ante rem inceptam, inhibeo
autem re iam incepta. illud uetat ne quid facere incipias, hoc ne
pergas, sed potius desistas. Virg. Quod genus hoc hominum?
quæ ue hunc tam barbara morem Permittit patria? hospitio
prohibemur arenæ. Idem: Parcite iam Rutuli, & tela inhibete Latini. Hinc nautæ inhibere remis dicuntur, cum nauem retrouertere uolentes currentis impetum remorum impressione
retardant. Iustinus: Ite cessum, inhibete remis, & à bello discedite. Debeo, idem qđ obligatus sum, & omnis actio hoc uerbo
cõprehenditur (ut Vlpian. sentit) siue ciuilis sit, siue oneraria,
siue fideicõmissi prosecutio. Ab hoc fit debitor, qui (ut Modestinus ait) proprie is dicitur, à quo inuito exigi pecunia potest.
& debitum id, quod debetur. & debitio, ipse actus, Cicero:
Perquam dissimilis est pecuniæ debitio, & gratiæ. Nam qui
pecuniam dissoluit, statim non habet id, quod reddidit: qui autem debet, æs retinet alienũ. Gratiam autem & qui refert habet: & qui habet, in eo ipso, quod habet, refert. Præbeo, exhibeo, tendo. à quo præbitio. Varro: Quod eo die mea erat præbitio. Hinc ueteres præbia remedia dixerunt, quod ægrotantibus præbeantur. Plautus præbitere pro perire usurpauit.

Redhibeo, quod proprie est (ut sentit Vlpian.) facio, ut rursus
habeat uenditor, quod habuerat. Vnde redhibitum definiunt,
quod redditum est, improbatum{que}: & qui reddidit, rursus coactus est habere id, quod habuit. & redhibitio dicitur actus
ipse restitutionis. Post remo cohibeo, quod est comprimo, refreno. Plin. Et impetum furentis blanda oratione cohibuit. Ab
hoc cohum deductũ, lorum, quo temo buris cum iugo colligatur. Cohum etiam poëtæ cœlum dixerunt à chaos, ex quo putabant esse formatum. Varro autem cohum pro loro à cauo, quasi cauum dictum existimat, dicitq; esse sub iugo medio cauum
quo buris extrema iugo copulatur. EXILIVM. Relegationem. Exul enim dicitur, qui extra solum natale, hoc est,
extra patriam eiectus est. Hinc fit exulo uerbum, quod est extra patriam eiectus uiuo. & exilium ipsa exulatio. & exilica
causa, quæ aduersus exules agitur. & exulabundus in exilio uitam agens. PROFVGVS. Procul à finibus suis uagans, quasi porrò fugatus. Fugare enim expellere est, & in fugam cõuertere, quod à fugio deducitur. Fugio autem à græco
φεύγω. Est autem fugere cum cursu, & celeritate relinquere.
Virgil. Nos patriam fugimus. Dicitur{que} etiam de nauigantibus. idem: Non fugis hinc præceps, dum præcipitare potestas?
idem: Tendũt uela noti, fugimus spumantibus undis. Plau. Remigio, uelo{que} quantũ potes festina, & fuge. Ite de auibus. Virg.
Celeri{que} fuga sub sidera lapsæ, Semesam prædam, & uestigia fœda relinquunt. A fugio fuga deducitur, quod modo significat actum ipsum fugiendi, modo pro cursu ponitur. Vir. Vel
qualis equos Threissa fatigat Harpalice, uolucrem{que} fuga præuertitur Hebrum. modo pro impetu. idem: Ille uolat simul arua fuga, simul æquora uerrens. Item à fugio fugax, qui propter timiditatem facile fugit. Ponitur etiam pro celeri, & ueloci, unde fugacem equum dicimus uelocem. Ab hoc fit diminutiuum fugaculus, & comparatiuum fugacior, ac superlatiuum
fugacissimus. & nomen fugacitas. & Fugia, dea lætitiæ, à fugatis hostibus, & fugitiuus seruus, qui à domino ea mente discedit, ne ad eum redeat, etiam si mutato consilio ad eum reuertatur. Nemo enim tali peccato pœnitentia sua nocens esse desinit. Fugitiuæ uero aquæ dicuntur, quibus ex publico riuo fluentibus furtim quis, ac non suo iure utitur. Præterea à fugio composita fiunt perfugio, quod est auxilij gratia ad aliquem confugio. unde perfugium dicitur locus, siue persona, ad quam confugimus. Apule. Perfugium facinorosorum hominum. & confugio eiusdem significationis, à quo confugium. Virgil. Ad te
confugio, & supplex tua numina p[illegible]co. Veteres pro confugium confugelam frequentissime usurparunt. & refugio simiIiter, à quo refugium. & aufugio, atque effugio eiusdem cum suo simplici significationis. à quibus aufugium, &
effugium, & fœmnino genere effugia. & profugio, longe
fugio, à quo profugus. Virgilius: Italiam fato profugus, Lauinia uenit Littora. & transfugio, quod proprie significat ad
partem hostium fugio. Hinc transfugium, hoc est fuga ad
hosteis facta. & transfuga, qui ad hosteis fugit. Sallustius:
Modo harum, modo illarum partium leuissime transfuga.
Item solifuga animal, de quo supra diximus, à sole fugiendo.
& lucrifuga, qui lucrum fugit. Plautus: Cum hos huc adij lucrifugas damni cupidos. Item noctifuga, qui noctem fugit.
lucifuga, qui fugit lucem. & alia quædam huiusmodi. item
à fugio fit frequentatiuum fugito. Apuleius: Huc atque illuc fugitando ad stabulum tandem perueni. AB VRBE
AVSONIA. Ab urbe Itala, hoc est ab urbe Roma, quæ
non modo Italiæ, sed terrarũ caput est. Ausonia eadẽ uoce & substantiuum, & adiectiuum est, hoc loco adiectiuum. Dicta
est autem principio Ausonia ea pars Italiæ duntaxat, in qua

sunt urbes Beneuentum, & Cales sub Ausone Vlyssis, & Calypsonis filio. Postea tota Italia, quæ Apennino finitur, Ausonia uocitata est ab eodem duce, à quo urbem etiam conditam Aruncam ferunt. Ab Ausonia populi Ausonij uocitati, et mare Ausoniũ, pars maris Tyrrheni, à Campania Siciliã uersus. IMPENSIS VITAM PRINCIPIS ADNVMERES. Ad cætera, inquit, beneficia principis illud adnumerandũ est, quod uitã nobis dedit: quoniã delatores eiecit, qui uitæ nostræ continue insidiabantur. ADNVMERES. Addas, & numero cæterorũ beneficiorum adiungas. Adnumero, & connumero, à numero componuntur. significant autem addo, & ad numerum adiungo. Item simul numero, hoc est simul computo. Numero autem à numerus fit, qui definitur collectio unitatum. unde unitatem dicunt non esse numerum, sed principium numeri. numerum autem à numo deductum existimant, cum propter numos in primis inuentus sit numerus. & numerare proprie sit numos computare. Numus autem à numismate appellatus est. Græci enim numum νόμισμα uocant: quo uerbo & Latini eodem modo utuntur. Horat. Regale nomisma Philippos. Nomisma autem ἀπὸ τοῦ νόμου, quod est lex deriuatur, quia cum permutatione uti homines solerent, lege numi usus introductu: est. Quapropter nostri numum monetam appellauere, quod signo numismatis monerentur, cuius precij esset. A numo numosus fit, sicut à pecunia pecuniosus. & numatus in eodem significato apud Plautum. & numularius, campsor pecuniarum. Item qui numos cudit, ac monetarius etiam appellatur.

Sed proprie campsor pecuniarum à nostris argentarius dicitur, à Græcis trapezita. Numularij, & mensarij sunt minutiores non tenentes libros, in quibus data, acceptaq; scribuntur, quos græci Colybistas appellant. Numerus uero non modo de ijs, quæ numerantur dicitur, sed aliquando de ijs, quæ mensurantur. Cicero: Si exempli gratia uir bonus Alexandria Rhodum magnum frumenti numerum adduxerit. interdum etiam pro ordine metaphorice accipitur. Virgilius: Digerit in numerum. & quoniam omnis concentus, & omnis harmonia numeris cõstat, frequenter etiam pro ratione harmonica ponitur: quam Græco uocabulo rhythmos appellamus. Virgilius: Numeros memini, si uerba tenerem. Idem: Tum uero in numerum faunosq;, ferasq; uideres Ludere, id est in rationem, & rhythmum. Quint. Sunt rhythmi, ut et ipse Cicero constituit, et secutus eum Virgilius dixit: Numeros memini, si uerba tenerem. idem: Rhythmi (ut dixi) neq; finem habent certum, neq; in contextu uarietatem. Hinc oratio, quæ numeris caret, soluta dicitur: quæ uero numeris constat, numerosa. Numerosum etiam dicimus, quicquid magno numero constat, ut numerosus grex, numerosus populus. A quo fit numerose aduerbium, id est magno numero. Innumerum uero, quod sine numero est, hoc est infinitum. Innumerato esse dicitur, cũ pecunia est in promptu, ut habeo pecuniam innumerato, hoc est non ualorem, sed pecuniam ipsam promptam, paratamq;. Vnde de actore dicente ex tempore, dictum est ingenium eum innumerato habere, hoc est semper promptum, paratumq; ad omnia: sicut de Pollione Asinio serijs, iocisq; pariter accommodato, dictum est esse eum omnium horarum. Item à numerus Numerius prænomen deducitur. & numerabile, quod numerari potest, sicut innumerabile, quod non potest numerari. & numerarium, quod ex numero est: sicut supernumerarium, quod supra numerum additum est. & numeratim aduerbium, hoc est per numerum. & unum compositum sæpenumero, quod significat frequenter. Item numerale, quod ad numerum pertinet. Vnde numeralis scientia, quæ de numeris est. Græce arithmetice uocatur

nam ἀριθμὸς numerus est. & apud grammaticos numeralia nomina dicuntur, quibus utimur in numerando, ut unus, duo, tres, singuli, bini, trini: & numeralia aduerbia, ut semel, bis, ter, atque alia eiusmodi. in quibus notandum, quod ut maximus quisque numerus, ita primo loco ponitur, ut uigintiquinque, trigintasex: sed si copula intercedat, is numerus præponitur, qui minor est, quoties infra centum, & supra uiginti loquimur. ut unus & uiginti, duo & uiginti. Cicero: Plato uno & octogesimo anno scribens est mortuus. Isocrates quarto & octogesimo eum librum, qui Panegyricus inscribitur, scripsisse dicitur, uixitq; quinquennium post, cuius magister Leontinus Gorgias centum & septem compleuit annos. Ex quibus Ciceronis uerbis manifeste colligitur ante centum præponi numerũ minorem, post centum uero postponi. Eodem modo loquemur supra uigintimillia usq; ad centum millia, ut milites nostri sex & uigintimillia erant, uel milites nostri erant uigintisexmi llia, uel milites nostri erant uicies & sexiesmille, uel militum nobis erant uigintisexmillia. Etenim hæc nomina, dum copula carent, composita uidentur, ut undecim, duodecim, septendecim, uigintiduo, uigintitres. quemadmodum illa undeuiginti, quasi uno dempto de uiginti, & significat decem & nouem. & duodeuiginti, quasi duobus demptis de uiginti, & significat decem & octo. eodem modo undeuigesimus, duodeuigesimus, undetrigesimus, duodetrigesimus, undecentesimus, duodecentesimus, undemillesimus, duodemillesimus, & reliqua similiter. Hæc enim nomina secundus, tertius, centesimus, & reliqua huiusmodi significant ultimum ex eo numero, ut secundus, id est ultimus ex duobus, tertius ultimus ex tribus, centesimus ultimus ex centum. Licet primus non significet ultimum ex uno, sed ipsum unum, in ordine tamen ad multos sequenteis. Aliquando tamen non pro ultimo ex eo numero usurpantur, ut centesimam partem bonorum patris assecutus est, hoc est unam ex centum. Aliquando pro bis tantum, ter tantũ, ut ager hic centesimum fructum attulit, hoc est centies tantum, quantũ sementis acceperat. Plin. Admiscetur huic far ut mitiget amaritudinem eius, & tamen sic quoque ingratissimum uentri est, nascitur qualitercunq; solo cum centesimo grano, ipsumq; pro lætamine est. cum centesimo grano inquit, hoc est cum centum granis, siue cum centuplo grano. hoc modo appellata est quadragesima, quod quadraginta dies contineat, quo uocabulo eloquentissimi nostræ religionis uiri utuntur. Hanc significationem habent nomina illa numeralia, simplus, duplus, triplus, decuplus, & similia, hoc est semel tantum, bis tantum, ter tantum, decies tantum. Sunt præterea numeralia, unarius, binarius, ternarius, uicenarius, centenarius, & similia, quæ denotant non multiplicationem sui, sed numerum aliarum rerum, quæ non nominantur, ut lapis centenarius, non quod centuplus sit, sed centum librarũ. homo centenarius, non quod sit centum geminus, sed quod habeat centum annos. Grex centenarius, non quod sint centum greges, sed grex centum capitum. Dicimus etiam binarium, ternarium, centenarium numerum, quia numerus omnia complectitur: propter quod recte dicimus centenarium numerum annorum ingressus est, non autem centenarium annum: & millenarium numerum pondo uehit, nõ autem millenaria pondo. item singulum, binum, trinum, siue ternum, quaternum, quinum, senum, octonum, nouenum, denum, undenum, duodenum, ternundenum, quaternundenum, quinundenum, senundenum, uel denunquaternum, denunquinum, denunsenũ, denunseptenum, denunoctenũ denunnouenũ, uicenũ, uicenunsingulũ, uicenunbinum, uicenunternũ, siue singulũ & uicenũ, binũ & uicenũ ternũ & uicenũ, et ita deinceps. tum tricenũ, quadragenũ, quin

quagenum, sexagenum, octogenum, nonagenum, centenum, quibus oratores utroque numero utuntur: sed frequentius plurali, præsertim ubi substantiuum nomen, cui additur, tantum pluraliter declinatur, ut binæ literæ, binæ nuptiæ, bina arma, bina castra. Neq; enim recte diceremus duæ literæ, duæ nuptiæ, duo arma, duo castra. Poëtæ uero frequentius singulari utuntur. Sed oratores ferè propriam usurpant significationem horum nominum. Binus enim, siue bini significat singulis duo. Ternus, siue terni singulis treis. Quaternus, siue quaterni singulis quatuor: ut creabantur olim bini cõsules, id est per singulos annos, siue singulis annis duo: & accepimus omnes à Cæsare bina talenta, hoc est singulis nobis data sunt à Cæsare duo talenta. At poëtæ non ita accipiunt, sed pro suis ferè primitiuis hæc nomina usurpant. Virgilius: Gurgite septeno rapidus mare submouet amnis. septeno gurgite, hoc est septem gurgitibus. Idem: Per duodena regit mũdi sol aureus astra. pro duodecim astra. Verum non modo poëtæ, sed alij quoque scriptores nonnunquam hoc modo accipiunt. Plin. Prodigiosa sunt, quæ circa hoc tradit Theophrast. autor alioquin grauis, septuageno coitu durare libidinem contactu eius. septuageno coitu inquit, hoc est septuaginta coitibus. Sed in his nominibus notandum est, quod à triginta tricenum dicimus g litera in c mutata, sicut pro uigeno uicenum. Trecenum uero à trecentũ dicimus, quia hæc nomina supra centum quidem syncopantur, infra uero non syncopantur, quippe duceni dicimus pro ducenteni. treceni pro trecenteni. quadringeni, quingeni, sexageni, septingeni, octingeni, nongeni, uel noningeni, pro quadringenteni, quingenteni, sexcenteni, septingenteni, octingẽteni, nongenteni, uel noningenteni. Centeni autem, & milleni propter dictionum breuitatem non syncopantur. Sunt item nomina numeralia simplex, duplex, triplex, quadruplex, decuplex, centuplex, & similia. A quibus simplicitas, duplicitas, triplicitas, & reliqua. Item simpliciter, dupliciter, tripliciter, & alia huiusmodi aduerbia. Veteres etiam simplicitus pro simpliciter dixere. Numeralia præterea aduerbia sunt semel, bis, ter, quater, decies, centies, millies, & similia. in quibus notandum est, sicut superiora illa, quæ diximus, supra centum syncopantur, infra centum uero minime, ita hæc ediuerso infra centum syncopari, ultra uero non syncopari, ut uicies pro uiginties, tricies pro triginties, & similiter quadragies, quinquagies, sexagies, septuagies, octogies, nonagies. Cætera uero non syncopantur, quinquies, sexies, septies, octies, nouies, decies, centies, ducenties, tricenties, quadringenties, quingenties, sexcenties, septingenties, octingenties, noningenties, millies, bismillies, termillies, quinquiesmillies, deciesmillies, uiciesmillies, & deinceps. Mille substantiuũ nomen, & neutri generis aliquando est, cuius pluratiuus numerus est millia. Declinaturq; hoc mille, huius mille. Et in plurali hæc millia, horũ millium, ideoq; cum genitiuo iungitur. Cicero: Ante fundum Clodij, quo in fundo propter insanas illas substructiones, facile mille hominũ uersabatur ualentium. Idem: Quis unquam in illo inuentus est, qui L. Antonio mille numûm ferret expensum? Quadrigarius: Ibi occiditur mille hominum. Quinetiam declinatum hoc nomen à ueteribus inuenitur. Lucil. Hunc milli passum qui uicerit atque duobus Campanus sonipes succussor nullus sequetur Maiore spatio, ac diuersus iubebitur ire. idem: Tu milli numûm potes uno quærere centũ. Vno milli numûm, inquit, hoc est mille numis, hoc est quod Græci χιλιάδα uocant, dicuntq; unam chiliada, & duas chiliadas, hoc est unum mille, & duo millia. Aliquando mille adiectiuum est, itaque mille homines dicimus, mille uiros, mille propugnacula. Nec licet dicere millia homines, quia substantiua non co

hærent sine copula. Dicimus tamen decem millia & ducenti homines: quod ita intelligitur, decem millia hominum, & ducenti homines. A mille (ut quidam putant) millus deriuatur, collare canum uenaticorum, factum ex corio, multis clauis ferreis eminentibus aduersus impetum luporum. à multitudine ergo clauorum, hoc est à mille clauis millum appellatum uolũt. Scipio Aemilianus ad populũ: Nobis (inquit) reipub. præsidio eritis, quasi millus cani. Nos millum potius quasi mellinum dictum existimamus, quod ex pelle animalis, quod melis dicitur, ferè hæc collaria fiant. Varro: Ne uulnerentur canes à bestijs imponuntur ijs collaria, quæ uocantur melium, id est cingulum circum collũ, ex corio firmo cum clauis capitatis. Quod autem animal sit melis, nos primi hac ætate, ut pleraque alia tenebris ignorantiæ obducta aperuimus. Taxonem id uulgus uocat. Plinius, Frontinusq; tegi scuta melium pellibus scribunt eamq; esse huic animali in metu solertiam, ut sufflata cute distente ictus hominum, & morsus canum arceat. Item à mille millies aduerbium. & milliarium, hoc est mille passuum spatium. & millenus, à quo millenarius numerus, sicut à centum centenarius. & milium frugis genus propter multitudinem acinorum. Adhibetur hoc neruorũ doloribus in sacco feruens, quoniam est caloris capacissimum. itaq; talis usus eius est ad omnia, quibus calor profuturus est. ab hoc miliaria auis uocitata, quod milio pinguescat. Item à mille miles appellatus, quasi millesimus quisque, hoc est quisquis ex millenario numero fuerit. Legio enim primo (ut Varro inquit) trium millium fiebat, & singulæ tribus Tatiensium, Ramnium, Lucerium mille militum mittebant. Hinc militaris dicitur ad militem spectans, ut militaris panis, militaris toga, res militaris. & militia, pro bello, & re militari. & milito uerbum, hoc est militiam exerceo. & militariter aduerbium, hoc est more militum, uel more militiæ. & commilito commilitonis, qui simul militat, hoc est socius in bello. & commilitium ipsa belli societas. Militiæ apud ueteres tria genera erant. Alij euocati dicebantur, qui non milites, sed promilites erant. Alij tumultuarij, qui necessitate aliqua electi ad unum duntaxat bellum militabant. Alij sacramento religati, qui post electionem in Rempub. iurabant, quod militare sacramentum dicebatur. hi plenam militiam habebant, erantq; quinque & uiginti annis obligati. Miletus autem urbs fuit Ioniæ, eius regionis caput. A qua Milesij dicti. alia eiusdem nominis fuit in Creta. Alia in Lesbo insula, à qua milesia uellera dicta, quod ibi optime lana tingeretur. Milo propriũ nomen uiri est. Fuit hoc nomine athleta Crotoniensis, qui taurum in olympico certamine ictu nudæ dextræ occidisse dicitur, & sine fatigatione stadij spatium supra humeros portasse, totumq; eo die comedisse. hic tamen exitum uitæ miserandum habuit. nam cum ætate grandæuus relicta palæstra, per syluestria Italiæ loca iter faceret, uidit quercum proxime uiam patulis in parte media ramis hiantem, ut creditum est, uolens an ullæ sibi reliquæ uires adessent, experiri, immissis in cauernas arboris digitis, diducere, & rescindere quercum conatus est, ac mediam quidem partem discidit, diuellitq;. Quercus autem, cum ille quasi perfecto, quod erat connixus, manus laxasset, cessante ui, rediit in naturam, manibúsque eius retentis, inclusisq; stricta denuo, & cohæsa dilacerandum hominem feris, atque alitibus præbuit. A Milone milonianus dicitur. unde miloniana Ciceronis oratio dicitur pro Milone acta. Milo etiam Indiæ mons est, in quo homines nascuntur auersis plantis, octonos digitos in singulis pedibus habentes. IMPENSIS. Beneficijs, meritis, ut supra diximus. PRINCIPIS. Domitiani, qui delatores castigans, uitæ ciuium consuluit.

VNCTAM PASIPHAEN. Laudat Domitianũ, quod ita fabulas ueterum repræsentet, ut possint, quæ ficta sunt, uideri uera fuisse. Pasiphaê Solis filia fuit, et uxor Minois regis Cretæ. Minos, cum pulchriorẽ taurũ sacrificare Neptuno solitus esset, deteriorem aliqñ apposuit, quapropter indignatus deus uxorem illius cõpulit in tauri amorẽ. Alij hoc à Venere factum tradunt, qđ omnem solis progeniẽ infectaretur, quia sol omnia cernens cõpertum eius cũ Marte adulteriũ diis immortalibus indicauerat. Pasiphaë igitur amoris impatientia sibi fabricari à Dædalo bouẽ ligneã fecit, sub qua latens cum tauro cõcubuit, ex quo prægnãs facta genuit Minotaurũ, qui partim hominis effigiẽ habebat, partim tauri. Qua re cõperta, indignatus Minos in Dædalũ, qui bouẽ fabricauerat, Labyrintho eũ cũ Icaro filio includi iussit: qđ metuẽs Dædalus, alis sibi et Icaro è cera fabricatis è Creta insula euolauit. Icarus alis, qđ nimis alta peteret, calore solis liquefactis in mare decidit, qđ est inter Myconẽ et Gyarũ, ob id Icareũ dictũ. Nã Icarius Oebali Laconũ regis filius, fuit pater Penelopes. Itẽ mõs est in Attica regione. Icariõ uero sæuissimus pirata fuit. Dædalus in Sicilią peruenit, ubi tũ Cocalus imperabat, quẽ persecutus Minos à Cocali filiabus (ut Aristoteles refert) iuxta Camerinã urbem interfectus est, & apud inferos iudex animarum factus. Virgil. Quæsitor Minos urnam mouet, ille silentũ Conciliumq; uocat, uitamq; et crimina discit. A Minos fit Minoius. Idem: Dædalus (ut fama est) fugiens Minoia regna. Hanc igitur fabulã ita repræsentauit Domitianus, ut fuerit historia uisa, non fabula. Hoc ipsum spectaculum Nero prius ediderat, ita ut omnes ligneo iuuencæ simulachro abditam mulierem inire cõspexerint, Icarũ primo statim conatu iuxta cubiculum eius decidere, ipsumq; Neronẽ cruore respergere. Dædalus patria Athenienſis, Mitionis filius fuit, nobilis architectus, fabricam materiam primus inuenit, & in ea ferram, asciam, perpendiculum, terebram glutinum, lithocollam. Quidam falsò scribunt Talaum sororis filium, ab eo interfectum inuidia ingenij, quoniam figuli rotam, & ferram primus inuenisset. Nam figulinam primus inuenit Chorœbus Athenienſis, rotam Anacharsis Scythes, uel (ut alij uolunt) Hiperbios Corinthius. Dædalus, cum Athenis ab Ariopagitis expulsus in Cretam nauigasset, primo bouem ligneam fabricauit, deinde Labyrinthũ, in quo Minotaurus includeretur. Portentosissimum hoc humani ingenij opus fuit, itinerũ ambages, occursus, ac recursus inexplicabileis continens, crebris foribus ad fallendos exitus, redeundumq; in errores eosdem. Quatuor hi fuisse memorantur. Primus in Aegypto, qui (ut aliqui sentiũt) regia Motherudis principis fuit, ut alij sepulchrum Meridis. Plures honori solis extructum fuisse existimant. Hinc Dædalum sumpsisse cõstat exemplar eius labyrinthi, quem fecit in Creta, sed centesimam tantum eius portionem imitatum. Secundus hic ab Aegyptio labyrinthus fuit. Tertius in Lemno. Quartus in Italia, omnes lapide polito fornicibus tecti. Italicum Labyrinthum fecit sibi Porsena rex Hetruriæ sepulchri causa, simul ut & externorum regum uanitas quoque ab Italis superaretur. Var. Sepultus est Porsena sub urbe Clusio, in quo loco mõimentum reliquit lapide quadrato. Singula latera pedum lata trecenum, alta quinquagenum, inq; basi quadrata intus Labyrinthũ inextricabilem, quò siquis improperet sine glomere lini, exitum inuenire nequeat. Supra id quadratum Pyramides stant quinque, quatuor in angulis, & in medio una. in uno latere pedum septuagenum quinum, altæ centum quinquagenum. ita fastigiatæ, ut in summo orbis æneus, & petasus unus omnibus sit impositus, ex quo pendent excepta catenis tintinabula, quæ uento agitata longe sonitus referant. Supra quem orbem quatuor pyramides insuper singulæ extant altæ pedum centenum, supra quas uno solo quinq; pyramides tantæ altitudinis, ut reliquæ totius molis altitudinem superent. Dædalo autem impositum nomen existimant ἀπὸ τοῦ δαιδάλου, quod est uariare. Alij hoc uerbum potius à Dædalo deriuatum putant, ob multiplex, uariumq; ingenium hominis, propter quod Græci Dædalon uariũ dicunt. & Lucre. terram ob rerum, artificiorumq; uarietatem dædalam nominat. Ennius simili modo Mineruã, Virg. Circẽ. Plato logodædalos uocat, qui dolum colunt sermonis ornatu. CREDITE. Vos scilicet, qui Domitiani ludos spectatis. Credite, fidem habete. Credere enim aliquando est dictis uel factis fidem habere. Virgilius: Ora dei iussu non unquam credita Teucris. A quo crediti dicũtur, qui quæ cũq; facile credunt. & credulitas ipsa facilitas credendi. Sicut è contrario, increduli, qui non facile credunt. & incredulitas credendi difficultas. Aliquando credere est fidei committere. Cicero: Vitam, ac fortunas cui crediderim meas. Interdum seruandum commissere. Plaut. Vbi is obijt mortem, qui mihi id aurũ credidit, plerunq; etiã pro confidere usurpatur. Virg. O formose puer, nimiũ ne crede colori. Sallustius: Virtuti satis credebant. Item pro mutuare. Martial. Dimidiũ donare Lino, quàm credere totum, Qui mauult, mauult perdere dimidium. Hinc creditores proprie dicuntur, quibus mutua pecunia debetur. Vlpianus tamen creditores dicit eos esse, quibus debetur ex quacũq; actione, uel prosecutione, uel iure ciuili, sine ulla exceptionis perpetuæ remotione, siue honorario, siue ordinario, siue extraordinario, siue pure, siue in diem, siue sub conditione. Creditũ etiã à credo deducitur, significatq; id quod nobis debetur. & hoc differt à mutuo (ut Plaut. sentit) quo genus à specie. Nam creditum consistit extra eas res, quæ pondere, numero, mensuráue continentur: sicuti si eandem rem recepturi sumus, creditũ est, non autem mutuum. Item mutuũ non potest esse nisi pecunia, aut alia res proficiscatur. Creditum autem fit interdũ etiam si nihil proficiscatur, ueluti si post nuptias dos promittatur. Vetres pro credas creduas usurpabant. Plaut. Ipsus nec amat, nec tu creduas. Item à credo fit credibile, quod ita ueri simile est, ut facile credi possit. Cuius contrarium est incredibile, quod non est credendum, & credibiliter aduerbium, quasi uerisimiliter. & incredibiliter contrarium. IVNCTAM. Coniunctam, copulatam, hoc est cum tauro coëuntem, iungere, copulare est, quasi in unum agere. Hinc iunctura dicitur, quod significat coniunctionem. & iunctim aduerbium, sine interuallo. Sueton. Magistratus & maturius inchoauit, & penè iunctim percurrit. & iugum, quod modo est arduitas montis, & ut suprà diximus, procliuis, ac prona supinitas, qđ arcetur, simulq; iungatur. Vnde dicitur iugosus, hoc est procliuis. Virg. Dum iuga montis aper, fluuios dum piscis amabit. Modo instrumentum rusticum, quo colla boum, siue aliorum animalium arando, currum ue, aut aliud onus ducendo teruntur, quod eo colla iungantur. Hinc iugerum dictum, quod est mensura terræ ducentorum, & quadraginta pedum in longitudinem, & dimidij in latitudinem: quod tantum spatij arari uno die ab uno pari boum consueuit. Item iugo uerbũ, quod est coniungo, et quasi ad unum iugum alligo. Vnde iugatum dicimus cõiunctum. Cice. Hoc quidem est commune uirtutum. omnes enim inter se iugatæ sunt. & adiugare pro cõiungere accipimus. Plau. Mater est terra, ea parit corpus. Mater anima adiugat uoluntatẽ.

& iuges eiusdem iugi pares. à quo iniuges boues, qui nunquam ad iugum adhiti sunt. & coniuges uirum, atque uxorem. & cõiugium matrimonium. Virgilius: Cõiugio iungam stabili, propriámque dicabo. & coniugalem torum, in quo nuptiæ fiunt. & coniugus, a, um, quod coniungit. & coniugatio apud grammaticos, quod per eam multa uerba ad unam formã, quasi ad unum iugum coniungantur. & apud rhetores coniugata, quæ ab uno genere ueluti iugo flectuntur, ut à iustitia iustus, iusta, iustum. Hinc locum à coiugatis dicimus, cum ita argumentamur: si risus gaudium est, et ridere gaudere. et iuga Iuno. quod matrimonia coniungat. à qua iugarius uicus Romæ appellatus est, in quo ara fuit Iunonis iugæ. & iugalis nodus, siue iugale uinculum, copula matrimonij. Virgilius: Cui uincla iugalia curæ. Idẽ: Sicui me uinclo uellem sociare iugali. & iuge auspicium est cum uinctum iumentum stercus facit. & iugis assiduus, continuus, quasi semper, & sine aliqua intermissione iugo affixus. à quo iugiter aduerbium, hoc est continue. & coniugatio apud grammaticos, hoc est declinatio uerborum, quod paria sint, & uno iugo quasi astricta. Bigæ quoque & quadrigæ à iugo dictæ, qđ illæ duorũ, hæ quatuor equorũ iugo aganturilli bijugi, siue bijuges equi dicũtur, hi quadrijugi, siue quadrijuges, quod bini, siue quaterni ad unũ iugum alligati sint. & quoniã sex aliquãdo equi ad unum currũ adhibebantur, quod primum à D. Augusto factum legimus, hi seiugi, siue seiuges appellati sunt. Nam qui soli sine curru ad cursum adhibẽtur, græca uoce κέλητες, hoc est celetes uocãtur. Plin. Antiqui celetes tantũ dicebant in sacris, postea uero & qui bigis uel quadrigis uicissent. latine dicuntur desultorij, à desiliendo quod ex ijs facile desiliatur. Sueto. de Cæsare: Quadrigas, bigasq; & equos desultorios agitauerunt nobilissimi iuuenes. à quadriga quadrigarij cognomen deductum. Iugum etiam à ueteribus id dicebatur, sub quo ignominiæ gratia uicti hostes mitti solebãt. id hoc modo fiebat, fixis in terra duabus hastis, super eas ligabatur tertia: tum uicti hostes discingebãtur, & ita discincti sub illa transire cogebantur inermes. Hinc subiugare dictum debellare, atque imperio suo subijcere. Item iugum in uinea dicitur, cum duabus, aut pluribus perticis, arundinibúsue in terra defixis, aliæ supra eas alligantur, in quibus uites coniunguntur, & quasi iugum, hoc est summitatem quãdam faciunt: à quo uites ipsæ seu uineæ iugatæ dicũtur. quod si hastilibus in terra defixis singulæ transuersæ perticæ in unam tantum partem ordinis adnectantur, unijugæ uineæ dicuntur, & genus ipsum iugi canterium rustici uocant. Plin. Salices quædam in proceritatem magnam emittunt iugis uinearum perticas. Idem: Seriora ferè anno ad fructum arbustiua, qua uitis iugata. Idem: Et si luxuriauerint palmites, intorqueri debent, ut quatuor materias, uel duas, si unijuga erit uinea, emittat. Idem: Simplici iugo cõstat unijuga, porrecto ordine, quem canterium appellãt. Hinc iugari uineæ dicuntur, quæ in iugum constituuntur. Columel. Sequitur iã adminiculãdæ, iugãdæq; uineæ cura. Quæ uero uineæ quadruplici ordine perticarum instructæ sunt, compluuiatæ dicuntur, à cauis ædium compluuijs. Quippe in quaternas parteis totidem iugis diuisa est. Sex certe uinearũ genera memorantur. Vnum cum sparsi per terram palmites sunt. Secũdum, cum per se uitis subrecta est. Tertiũ cum adminiculo continetur sine iugo: quæ si in longum extendatur, & ad quartum usq; pedamẽtum (sic enim adminiculum uitis uocamus) peruenìat, draco dicitur, siue iumiculus à iungendo. Ex quo fiũt quæ masculeta uocantur. Quartum genus est, cum pedata uinea est simplici iugo, quam diximus unijugam uocari. Quintum, cum quadruplici, quæ uocatur cõpluuiata. quoniã uero iugum, aut partica fit siue arundine, aut crine, funiculóue, ut in Hispania,

atq; Brundusio, aut cum breuiores palmites sunt sarmẽtis ipsis inter se iunctis funiũ modo, hoc genus in arcus speciem formatum, funetum dicitur. Sextũ genus est, cum uites arboribus maritantur, idq; dicitur uitis, siue uinea arbustiua. Iuga etiã dicuntur tabulæ nauium, in quibus sedent, quæ transtra dicuntur: & hoc ad græcorum imitationem, qui hæc ζυγὰ appellant. Virg. Inde alias animas, quæ per iuga longa sedebant, Deturbat, laxat'q; foros. Itẽ à iungo iũcus deducitur, quoniã usus eius ad iuncturas, & omnia utilia utilissimus est. Alterum genus eius Marinum uocant, & græci oxyschœnon, hoc est acutum iuncum. Tria huius genera sunt, acutus, & sterilis, quem marem appellant. Frugifer, quem græci melancranim, nos atriferum uocitamus, quoniam semen nigrũ ferat. Et tertius magnitudine, carnositateq; insignis, qui Mariscus appellatur. Cõmodior autem ad texendũ mariscus est, quem etiã holoschœnon, hoc est totum iuncum uocitant. Ex eo tegetes fiunt, & marinæ nassæ, & eleganium lucernarum lumina præcipua medullæ amplitudine, hoc est materiæ, quæ lucernis adhibentur, quæ dicuntur ellychnia, ut stupa, palea, & similia, quæ oleo, seuo, cera, aut alio huiusmodi liquore tincta comburuntur. ἐλλύχνιον græcum uocabulum est. Vnde nimium studium in orationibus componendis Demosthenì quondam obijcientes, τὸ τοῦ ἐκείνου ἐλλύχνιον ὄζειν dicebant, hoc est opera illius ellychnium redolere. Est & aliud iunci trianguli genus, quod cyperon uocant, iuxta terram candidus, cacumine niger, pinguisq; radix oliuæ nigræ similis: quam cũ oblonga est, cyperida uocant. Hæc psilotri uim habet, sed cauẽdum, ne affinitate nominis decipiamur. Nã cyperus quidem iunci genus est, ut diximus. Cyperus uero alia herba est, quæ gladiolus dicitur, radice bulbosa, & odore uicino nardo. Apollodorus tradit barbaros suffitum huius herbæ ore excipientes consumere lienes, & non egredi domibus, nisi hoc suffitu percepto: uegetiores enì firmioresq; hoc modo fieri. Est & per se Indica herba, quæ cyperis uocatur, gingiberis effigie, commãducata croci uim reddens. Est & aliud iunci genus, quod tropicen uocant, huius semine allicitur somnus. Sed seruare modum oportet, ne sopor fiat. Est & odoratus iuncus in Syria Cœle nascens, sed laudatissimus ex Nabathea affertur cognomẽ theucitis. Est autẽ rotũdus uinosæ mordacitatis ad linguam. In confricando odorem rosæ emittit riuentibus fragmentis, reliquo aspectu nihil ferè à cæteris sui generis differens. à iunco iunceum dicimus, quod ex iunco est. Item à iungo deducitur iugulus, anterior colli pars, unde uox, halitusq; procedit, quod per eã pectori caput iungatur. & quia in iugulo mortifera statim plaga est præ cæteris membris, ideo ueteres petere iugulũ, & ferire iugulum dixerunt, pro eo, quod est petere mortem, uel inferre mortem. & iugulare pro interficere. Item à iungo composita fiũt adiungo, quod est addo. & adiugo etiam dicitur, quasi ad unum iugum appono. Abiungo, separo, alieno, hoc & abiugo dicitur. Pacu. Quæ te res ab stabulis abiugat, certum est loqui. Circũiungo notæ significationis. interiungo, subsisto: tractum à curru, cuius rotæ interiecto fuste iungũtur, ut quiescat. Mart. Et cum currere debeas Bouillas interiungere quæris ad camœnas. iniungo, demando. subiungo, addo. Vnde subiũctiuus modus à grammaticis dictus, quia subiungitur alteri uerbo, ut respondebis mihi, cum ad te uenero. Martialis: Ne ualeam, si non totis Deciane diebus, Et tecũ totis noctibus esse uelim. Virgilius: Si me fata meis paterentur ducere uitam auspicijs, & sponte mea componere curas, Vrbem Troianam primum dulceisq; meorum reliquias colerem. & subiunctiuæ coniunctiones, quia cæteris partibus subiunguntur, ut rex hominumq; deũmq;. Disiũgo, separo. à quo disiunctiuæ coniunctiones appellatæ, quia res, uel personas dis-

iungunt,ut hoc uel illud, meum uel tuum erit, hodie uel cras. & disiunctio separatio,ut cum alter ab altero absumus. Cicero: Neque enim non potest mihi molestissima esse disiunctio nostra,in tanta rerum omnium uarietate. Seiungo,eiusdem significationis,ut seiunctos bonos à malis, fortes à timidis, iustos ab iniquis.coniungo,simul iungo. à quo coniunctura coniunctio. & coniunctiuus modus pro subiunctiuo. & coniunctim aduerbium,sicut à disiungo quidam usurpant disiunctim. TAVRO. Taurus proprie bos est ad procreandum sobolẽ reseruatus,sicut in capris hircus,in ouibus aries,in pullis gallus. Dicitur autem à græco, quod est ταῦρος. Huic animali in aspectu generositas est. Toruus est fronte, auribus setosis, cornibus in procinctu dimicationem poscentibus, ingens prioribus in pedibus comminatio. Gliscente ira alternos replicat, spargensq; in altum arenam eo stimulo mirifice ardescit. Minora huic, quàm boui cornua, tenuioraq;. Generationem quadrimus implet. Singulis tauris denas boues eodẽ anno tradunt. Si post coitum in dextrã partem abeunt tauri, generatos mareis esse existimant: si in læuam, fœminas. Cõceptio uno initu perficitur. Tauri non sæpius, quàm bis die ineunt. Boues animaliũ soli etiam retro ambulantes pascuntur. Vita fœminis XV. annis longissima, maribus XX. Robur quinto anno. Quibus minimũ corporis, plus laboris. Lauatione calidæ aquæ traduntur pinguiores fieri, & siquis incisa cute spiritum in uiscera per arundinem adigat. Syriacis bobus non sunt palearia, sed gibber in dorso. Domitura boum in trimatu optima, postea sera est, ante præmatura. Aptissime cũ domito iuuencus instruitur. Hoc animal tanquam laboris, & agriculturæ socium quodammodo ueneramur. Quapropter damnatus olim Romæ fuisse legitur, qui cõcubino procaci ruri se omasum edisse neganti bouẽ occiderat, nec aliter in exilium actus, quã si colonum suum interemisset. Thessalorum gentis inuentum est, equo iuxta quadrupedante cornu intorta ceruice tauros necare. Primus hoc spectaculum Romæ Cæsar dictator exhibuit. Est frequens in prodigijs priscorum bouem locutum, quo nuntiato senatum sub diuo haberi consueuisse. Bos in Aegypto pro numine colitur, Apim uocãt, insigni in dextro latere candicãte macula, quæ cornibus lunæ similis est iam crescere incipientis. Nodũ sub lingua habet, quem cantharũ appellant. Nõ est fas eum certa uitæ spatia excedere. Mersum in sacerdotum fonte enecãt, aliumq; multis lacrymis, & luctu, quem substituant quærunt: & donec inuenerint, derasis etiam capitibus mœrent. Inuentus deducitur à sacerdotibus Memphim, ubi gemina ei delubra sunt, quæ thalamos denominant. Alterum intra se mortiferum est, in altero dira portendit: responsa priuatis dat, & de manibus consulentiũ accipit cibũ. Germanici Cæsaris manus auersatus est, qui haud multo post extinctus fuit. Cum se prorumpit in hominum cœtus, sine strepitu incedit. Lictorum iussu, & puerorum caterua comitatur cõcinens carmen honori eius: ille intelligere uidetur, & adorari uelle. Fœmina bos semel in anno ei ostenditur, semperq; eodem die & inueniri eam, & extingui memorant. Memphi locus est in Nilo, quem à figura uocant phialã. ibi singulis annis aureã pateram, argenteamq; demergunt diebus septem, quos Apis nataleis habet. Traduntq; neminem per eos dies à crocodilis attingi: octauo autem die post horam sextam redire e belluæ feritatem. Hinc apim quidam Serapin, quidam Osirim nominant. Tradunt enim Osirim Iouis filium fuisse ex Niobe filia Phoronei. Hunc cũ Phoroneo auo in Argiuorum regno successisset, & plureis annos Argiuis imperasset, Aegialum fratrem regno Achaiæ præfecisse, ipsum uero gloriæ desiderio transfretasse ad Aegyptios: quos cum ditioni suæ subegisset, Inachi primi Argiuorum regis filiam, à quo ipsa

Inachis, & Inachus Achaiæ fluuius, & Inachia regio dicta, quæ Io uocabatur, in Aegyptum fugatã sibi matrimonio cõiũxisse. Sic utrũq; diuinos honores meruisse, cum illa literas, Osiris uarias artes Aegyptios docuisset. Tibu. Primus aratra manu solerti fecit Osiris, Et teneram ferro sollicitauit humũ. Primus inexpertæ commisit semina terræ, Pomaq; non notis legit ab arboribus. Hic docuit teneram palis adiungere uitem, Hic uiridem dura cædere falce comam. Veruntamen Osirim à Tiphone fratre per fraudem occisum fuisse, ac dilaniatum, eiusq; membra ab uxore diu quæsita. Quæ cum non inueniret, in maximos fletus prorumpere solitam. Qua re cõmotos Aegyptios tamdiu ea quæsiuisse, quoad iuxta Syenẽ inuenerunt. Hæc urbs est in cõfinibus Aethiopiæ, atq; Aegypti supra Alexandriam, uersus meridiem quinquaginta millia stadiorum: quæ directe locata est sub tropico æstiuo, hoc est sub cancro in extremo torridæ zonæ. unde cum sol ad cancrum uenit, in medio solstitij die supra uerticem urbis cadens nullam prorsus umbram facit. Luca. Vmbras nusquã flectente Syene. Eo in loco philosophi effodisse puteũ dicuntur nimiæ altitudinis, quem sol recto intuitu irradiabat octauo calendarũ Iulij, cũ Sol in cãcro erat. Inuẽta igitur hoc loco membra Io, quæ postea Isis uocitata est, collegit, ac sepulturæ mandauit. Locumq; pro sepulchro elegit tutissimum, nec facile peruium, hoc est insulam Abaton, quæ inaccessibilis interpretatur, quoniam in palude est iuxta Memphim limosa, ac papyris obsita. Paludem ipsam stygem, hoc est tristitiam nominauit, uoluitq; neminem in eam insulam traijcere, nisi certis diebus. Si quis in ea palude perijsset, ei sacra centum annis soluebantur, quod tetigisse uidetur Virgilius: Cẽtum errant annos. Cum uero post hæc bos Aegyptijs iuxta hunc locum apparuisset, existimarunt hunc Osirim esse, & ut deum adorare cœperunt, mutatoq; nomine Apim uocauere, quod lingua eorum bouem significat, deinde dictus est Serapis. Ouid. Et comes in pompa corniger Apis erat. Luca. Nũquamq; satis quæsitus Osiris. Tibullus: Te canit, atq; suũ pubes miratur Osirim Barbara memphitem plangere docta bouem. Mart. Non illam mille catastæ Vincebant, nec quæ turba Serapin amat. ergo in sacris Isidis imitatio est inuenti Osiridis, quem à Tiphone fratre dilaniatum toto orbe quæsiuisse narratur. Alij ideo hæc sacra instituta existimant, quod Isis paruulum filium Osiridi patri superstitem, nomine Horum, cum semel amisisset, timens ne id filio contigisset, quod patri euenerat, in maximos fletus prorupit. Sed illo tandem inuento mœrorem in lætitiã conuertit. Hoc igitur imitari sacerdotes Aegyptij, & deglabrato corpore pectora sua tundere, lamẽtariq; ueluti amissum filium, deinde quasi inuentum producere, & mœrorem omnem in lætitiam uertere. Iuue. Plangentis populi currit derisor Anubis. Erat autẽ Romæ templũ Isidis iuxta campum Martiũ. Idem, Si cãdida iusserit Io, Ibit ad Aegypti finem, calidaq; petitas A Meroẽ portabit aquas, ut spargat ĩ ædẽ Isidis, antiquo quæ proxima surgit ouili. in hoc templo sacra ei Deæ quotidie celebrare solebant, pila ferentes, & sistra: & primo cum fletu prodeuntes, deinde cũ cantu redeuntes, quod circa octauã diei horã fieri solebat. Mar. Nuntiat octauã Phariæ sua turba iuuẽcæ, Et pilata redit, iamq; subitq; cohors. Bos à græco deducitur, quod est βοῦς, hoc etiã ἀπὸ τοῦ βόσκω, qđ est pasco. Cuius futurũ est βόσω. à quo detractatione σ literæ, bos fieri scribit Aristarchus. Hinc boariũ forũ Romæ appellatũ, quod in eo boues uenderentur. & bubulcus, qui uel bobus àrat, uel boues fundi aratorios pascit. à quo bubulcitare uerbũ. Pl. Decet me amare, & te bubulcitare. Iuniorũ familiæ bubulcũ nominauerũt, qui bobus optime utebatur. & bosporus à bouis meabili transitu, propter angustiã freti. Duo autẽ bospori sunt: Alter iuxta Byzantiũ, qui bosporus

qui bosporus Thracius dicitur. Alter in introitu Mæotidos paludis, de quo Ouid. Bosporus, & Tanais supat, Scythiæq; paludes. Hic bosporus Cimerius appellatur, à Cimerijs populis, qui frididissimã eius partẽ incolũt. unde quicunq; terras frigoribus occupatas habitant, Cimerij appellantur: quales fuerunt inter Baias, & Cumas in ea regione, in qua conuallis satis eminẽti iugo circũdata est, quæ neq; matutino, neq; uespertino tempore sole contingitur. & Bœotia, à quo Bœotij populi, regio Europæ, à boue, quã Cadmus Agenoris filius Thebarũ conditor immolauit ante, quàm urbẽ ædificaret. Ouid. Mœnia fac condas, Bœotiaq; illa uocato. Eandẽ urbem Amphion muris ornauit, Bacchi & Herculis clarissimam patriam, quam tandem Alexãder Magnus euertit, ciuesq; omnes sub corona uendidit. Hæc urbs aliquando à poëtis Draconigera nominatur, quia à Cadmo cũ qnq; uiris ex dracone ab ipso interfecto natis constructa fuit. Dicitur aũt hæc Thebe, & Thebæ thebarum. Fuit & alia urbs hoc nomine in Aegypto, quã Busiris Aegypti rex condidit. Græci Heliopolin, hoc est solis urbẽ uocauere. Huius ambitũ centũ quadraginta stadiorũ fuisse scribit Herodotus, urbẽ insignem publicis, priuatisq; ædificijs, & cæterarum omnium urbium felicissimam. Plinius tradit totam pensilem fuisse, subter quam reges soliti erant maximos exercitus armatorum educere, nullo ex oppidanis id sentiente, & (quod est mirabilius) mediam fluuius intersecabat. Centum portas habuisse eam tradũt. Iuue. Atq; uetus Thebe centũ iacet obruta portis. Ab hac Thebe Thebæi dicũtur, à Thebe uero Bœotiæ Thebani. Sed Thebæi græcum est. Nam græci etiam Thebanos uocãt Thebæos. Fuit & alia Thebe (Homero teste) in Cilicia patria Andromaches, quæ Hectoris uxor fuit. Ouid. Nec cruciere minus, quàm cum Thebana cruentũ Hectora Thessalico uidit ab axe trahi. Item alia Thebe (teste Plinio) in Lucania, quæ regio est inter Appuliã & Calabriã. Cuius populi Lucani dicũtur: siue quod eorũ regio sita est ad partẽ luciferæ stellæ, siue quod loca ætheria sint, & ob id multæ lucis, siue à Lucilio duce, seu quod primo in loco consederint. Item à boue græca uoce bootes, quod latine dicere possumus bubulcũ. Est autẽ cœleste sidus, qđ arctophylax uocatur, & more bubulci sequi plaustrũ uidetur. Ouidi. Arctophylax formam terga sequentis habet. Neq; enim recte sentit Aratus bootem non à plaustri similitudine uocitatũ, sed quod plaustri instar circa polũ, quem boreũ dicimus, uersari uideatur. Duo sunt cœli uertices, quos latini modo axes, modo cardines, quod circa eos rotari orbis uideatur, appellant. Græci polos nuncupauere. unus australis, siue antarcticus, hoc est arctico oppositus, qui terræ obiectu à nobis cerni non potest. Alter septentrionalis, siue arcticus, siue arctous, siue boreus, qui nunquàm occidens semper conspicitur. Virg. Hic uertex nobis semper sublimis, at illum Sub pedibus Styx atra tenet, manesq; profundi. Nostris tamẽ tẽporibus Lusitani Oceanum ingressi, & ad sinistram nauigantes, intantum processere, ut septentrionalem arctum non cernant, uideant autem stellam eodem ferè semper loco sitam, qua sibi ducatum præbente, per plureis nauigent dies. Ex quo coniecturam faciunt australem hunc polum esse. Mira res, compertũ ætate nostra, quod tot ante secula cernere non potuerunt, & scire, iam nos uidere antarcticum posse, quod maiores nostri excellenti ingenio, ac doctrina uiri prorsus ignorarunt. Duæ etiã arcti sunt, quæ septentrionali polo nixæ uehũtur, Arctico circulo clausæ, & ita collocatæ, ut utraq; resupinata alterius contegat caput: sed caput eius, quæ superior est, ad caudã inferioris contendat. Alteram maiorẽ ursam, siue elicem, alteram minorem ursam, siue græcorũ lingua Cynosuram, hoc est canis caudam nominant. Illam populi Græciæ notare soliti, hanc Sidonij aspicientes continue nauigant.

Ouid. Esse duas arctos, quarũ cynosura uocatur Sidonijs, Elicẽ graia carina notat. Elicẽ scribit Hesiodus Calistona Lycaonis Arcadiæ regis filiã fuisse. Hãc studio uenationis inductam relicto patre sese in syluas contulisse, factamq; unam ex comitibus Dianæ: à qua cum mirifice amaretur, quadam die solam in syluis inuentam Iouem compressisse. Quod facinus cum aliquandiu cælasset, tandem iussam cum cæteris uirginibus lauari, tumore uteri crimen detexisse. Quamobrem indignatam deam, in ursæ effigiem illam commutasse, quæ græce ἄρκτος appellatur. In ea specie non multo post filium peperisse, quem Arcada nominauit. à quo postea dicta est Arcadia Pelopõnesi regio, & Achaiæ pars undiq; à mari remota, initio Drymodis, mox Pelasgis appellata, à quibusdam etiã Parrhasia, cũ Parrhasie oppidũ Arcadiæ sit. Vnde Parrhasius, Arcadicus. Vir. Parrhasio dictũ Panos de more Lycæi. ab hac Arcades populi & Arcadici mores. Alij tradũt Iouẽ in Dianæ specie, cũ remotam à cæterarũ uirginũ cõsortio cõperisset, cum ea cõcubuisse. Cũq; Diana uiso tumore uentris eius rei causam scutaretur, respõso accepto, quod id culpa eius euenerat, ira percitã, ĩ eã, quã diximus effigiem illam commutasse: & dum forte in sylua (ut mos est ferarum) uagaretur, ab Aetolis captam ad Lycaonem simul cum filio ductam fuisse, & regi dono datam. Vbi cum patrij moris, & legum ignara sese in Iouis Lycæi templum coniecisset, moxq; eam filius esset subsecutus, Arcadibus eos interficere uolentibus, à Ioue exceptos, & in cœlo collocatos fuisse: matremq; arcton, hoc est ursam, filium uero arctophylaca, hoc est ursæ custodem uocitatum. Sunt etiam qui affirment Iunonem cum Iouis cõcubitum cum Calistone intellexisset, accensam ira, illam in ursam conuertisse: eandem mox Dianæ obuiã factam à dea fuisse interfectã, deinde inter sidera collocatam. Nonnulli Iouem ferunt, ueritum, ne Iuno, quod minata fuerat, pellicem eo in loco deprehenderet, Calistonem in ursæ effigiem commutatam ibi reliquisse: Iunonem dolo percepto hanc uenanti Deæ ostendisse: à qua confectam fuisse sagitta, & à Ioue inter sidera relatam. Propterea q; hoc sidus non occidit, quia Thetis Iunonis nutrix ab ea rogata est unà cum cæteris maris dijs, ne factum ex pellice cœleste signum in mare paterentur occidere. Ouidius: Gurgite cœruleo septẽ prohibete triones, Sideraq; in cœlum stupri mercede recepta Pellite, ne puro tingatur in æquore pellex. Cynosuram uero minorem ursam esse manifestum est. Hanc unam ex Iouis nutricibus, & nymphis idæis fuisse tradunt, inter Curetas uersari solitam, qui Iouis fuerũt ministri. Nonnulli etiam Elicem, & Cynosuram nymphas Iouis nutrices dixere accepti beneficij gratia in cœlo à Ioue collocatas, & utranq; arcton nuncupatam, à nostris etiam septentriones, à græcis uero ἀμάξας, hoc est currus nominatas. Varro Triones rusticorum uocabulo boues uocitatos scribit, & quasi quosdam terriones, hoc est arandæ terræ, ac colendæ idoneos. quod ergo antiqui græcorum ἄμαξαν hoc est plaustrum dixere, nostri ueteres à bubus iunctis septentriones uocitarunt, à septem stellis, ex quibus, quasi iuncti triones figurantur. Vel ideo magis hæ septem stellæ triones appellatæ, quoniam ita sitæ sunt, ut ternæ quæq; stellæ proximæ inter sese trigonam, hoc est triquetram figuram constituant, quam recentiores uocant triangulum. Quippe maiores nostri, cum ab initio rationem siderum scrutarentur, pro numero, ac situ, posituraq; stellarum, uarias animalium, aliarumq; rerum effigies figurabant. Quoniam ergo ex his septem stellis duæ pariles uno in loco uiderentur, pro bubus eas accepere. Reliquis uero quinque plaustri figuram designarunt. itaque & proximum huic sidus bubulcũ, hoc est bootem appellauere, quia more bubulci currum sequitur. At qui ad formandam maioris ur

ſæ effigiem, non ſeptem iſtas duntaxat, ſed quinque & uiginti ſtellas quidam aſtrologi adnotarunt, in capite ſeptem, in ſingulis auribus binas, in humero duas, in pectore unam, in pede priore claras duas, in ſumma cauda claram unam, inter ſcapulas unam, in crure poſteriore duas, in extremo pedis duas, ſupra caudam treis. Arctophylacis nomen poſt Homeri tempora (ut opinor) inuentum. Nam ille & plauſtrum, & arctον, & botem nominat, Arctophylacis nunquam facit mentionem. Cynoſuram conſtituunt in humero ſtella una ſplendida, in pectore clara una, inter ſcapulas clara una, in uentre clara una, ſuper cauda claræ tres. Sed harum trium quæ infima eſt, polus appellatur, in quo totum orbem circũagi exiſtimant. Aratus: Certior eſt cynoſura tamen ſulcantibus æquor. Quippe breuis totam fido ſe cardine uertit. Minorem arctον etiã phœnicen uocant, quod Thales, qui de ratione aſtrorum diligentiſſime ſcripſit, & hanc primus notauit, uocauitq; minorẽ arctον, Phœnix fuit: quæ cauſa eſt, ut Phœnices eam obſeruẽt, quã ab ſuo inuentore acceperunt, & ex illius nomine uocarunt phœnicen: cum ij, qui Peloponeſum incolunt, proprie duntaxat arctο utantur, quamuis ſub minore certius nauigare compertum ſit. Aratus: Hic Iouis altrices elice, cynoſuraq; fulgẽt, Dat Graijs Elice curſus maioribus aſtris. Phœnicas cynoſura regit, ſed cãdida tota. Sunt qui ſcribunt Elicem nomen oppidi primo fuiſſe in Peloponneſo, in quo nata ſit Caliſto, & ab eo hoc ſidus Elicen uocitatum. A b arcto arcturus dictus, quod urſæ cauda interpretatur, hoc eſt ἄρκτου οὐρά. Stella quædã eſt Arctο phylacis, ſiue bootes, quem maioris urſæ terga ſectari ſupra diximus. Habet enim Arctophylax in manu ſiniſtra ſtellas quatuor, quæ dicuntur nunquam occidere: in capite ſtellã unam, in utroq; humero ſingulas, ſed clariorem quæ in dextra, & ſub ea alteram obſcuram, & in cubito dextro claram unam, in zona unam longe cæteris lucidiorem, in utriſq; pedibus ſingulas. Quæ in zona eſt, arcturus appellatur. Oritur autumni tempore. De Arctophylace huiuſmodi etiam recitant fabellam. Cũ Lycaon Caliſtonis pater Ioue hoſpitio ſuſcepiſſet, tentandi numinis gratia Arcadem Iouis, & Caliſtonis filium nepotem ſuũ inter alias conciſum carneis illi in conuiuio appoſuiſſe: propter quod indignatum deum, deiecta in terram menſa, domum fulmine incendiſſe, ipſum in lupi effigiem tranſmutaſſe, filio autẽ collectis, ac compoſitis membris utã reſtituiſſe, & Aetolo cuidam tradidiſſe educandum. Hunc cum adolcuiſſet, & uenator factus matrem aliquando, quæ in urſam cõuerſa fuerat, in ſyluis eſſet conſpicatus, ſtudio conficiendi eam uſq; in Iouis Lycæi templum perſecutum fuiſſe, quod ingredi, Arcadũ lege, capitale erat. Itaq; cum utrunq; necare ex lege oporteret, miseratione (ut ſupra diximus) Iouis in cœlum fuiſſe translatos. Ab arcto arctous deducitur, hoc eſt ſeptentrionalis, & arcticus, & oppoſitum eius antarcticus. Itẽ à boue bucephalus dictus, quaſi bouis caput, equus Alexandri & urbs, de quibus ſupra diximus. Item bupreſtis, & buphthalmus, & bugloſſus herbæ, de quibus ſimiliter dictum eſt. Item bumaſtus genus uuæ groſſioris, quod tumeat ad ſimilitudinem mammarum bouis. βοῦς enim græce bos dicitur, μαστὸς mamma: ſicut à ſimilitudine digitorum, Dactylus uocatur aliud uuæ genus in longum porrectæ, quod græce δάκτυλος digitus appellatur. & quæ paruos acinos habent, ſed mites, ac ſuauitate certantes, dicuntur Leptoroges. λεπτὸς enim ſubtilis à græcis dicitur, ῥώξ acinus. Item bucardia lapillus bubulo cordi ſimilis, Babylone tantum naſcens, de quo ſupra diſſeruimus. & Bouillæ oppidum quaſi bouis hillæ. & buberij ludi, quos ueteres à bobus, pecoreq; appellarunt, de quibus ſimiliter dictum iam fuit. & bucentes, qui græce βυκάνης dicitur, hoc eſt tabanus à pungendis bobus. κεντέω enim pungere eſt, & huic centrum ſtimulus. Græci enim βουκέντρον nominant. & Eribœa Iuno, quaſi lis bouis. Eris enim græce, lis dicitur, quia Iſidem in bouem mutatam nimia indignatione perſecuta eſt. & bucolicum carmen à cuſtodia armentorum, hoc eſt ἀπὸ τῶν βουκόλων, qui dicuntur armentarij, quod præcipua animalia apud ruſticos ſint boues. hoc autem carmen humile eſt, & ruſtica ſimplicitate gaudet, ruſticæq; in eo perſonæ introducuntur. Cuius originem quidam hanc referunt. Quo tempore Xerxes Perſarum rex Græciam inuaſit, cũ omnes intra muros lateret, nec poſſent Dianæ ſacra perſolui, peruenisſe ad mõteis Laconas ruſticos, & in eius honorem hymnos cecinisſe. Vnde natum bucolicum carmen poſterior ætas elimauit. Alij Oreſtem tradunt, cum Dianæ faſcelidis ſimulachrum ex Scythia raptum adueheret, in Siciliam tempeſtate delatum fuiſſe: illic completo anno Dianæ feſtũ hymnis celebraſſe, nautis ſuis colectis, & paſtorum multitudine conuocata. Sic eam conſuetudinem apud ruſticos poſtea permanſiſſe. Sunt qui non Dianæ, ſed Apollini Nomio conſecratũ hoc carmen uelint, quo tempore Admeti regis pauit armenta. Nonnulli ruſticis numinibus à paſtoribus dicatum, ut Pani, faunis, ſatyriſq; Bucolicon etiam genus eſt panacis. hæc herba eſt ferulæ ſimilis, quæ in ipſo ſine Arcadiæ, & circa Erymãthi fontes, & in Africa, et in Macedonia naſcitur, quinque cubitorum folijs, primo quaternis, mox ſenis in terram iacentibus, ampla magnitudine rotundis, in cacumen uero oleaginis, ſemine in muſcarijs dependente, ut ferulæ. Excipitur ſuccus inciſo caule meſſibus radice in Autumno, qui opopanax appellatur. Herba hæc ipſo nomine omnium morborum remedia promittit. Dicitur enim ἀπὸ τοῦ πάντα ἀκεῖν, hoc eſt à ſanando omnia, ideo inuentio eius dijs aſcripta eſt. Vnum genus Aeſclepion cognominatur, quoniam is filiam Panaciam appellauit. hac euulſa ſcrobem repleri uario genere frugũ religio erat, ac terræ piamentũ. Succum igitur, qui ex Macedonia affertur, bucolicon uocant, quod βουκόλιον, hoc eſt armentarij hunc ſuccum ſponte erumpentem excipiũt. Alterum genus Heraclion uocant, & ab Hercule traditum inuentum. Alij origanum heracleoticum ſylueſtre, quoniam eſt origano ſimile. Tertiũ panaces Chiromon cognominatur ab inuentore, folium lappato ſimile, flos aureus, radix parua. Quartum genus ab eodem Chirone repertũ centaurion cognominatur. Chiron enim centaurus fuit, Saturni & Phillyræ filius Oceani filiæ. Nam cum Saturnus Iouem filium quæreret, in Thracia cum Phillyra Oceani filia in equum uerſus dicitur concubuiſſe, ex qua Chironem Centaurum genuit, dimidio hominem, reliqua parte equũ, qui à matre Phillyrides eſt dictus. Hic non modo centauros, ſed uniuerſos ſuæ ætatis homines bonitate, & iuſtitia ſuperauit. Aratus: Hic erit ille pius Chiron iuſtiſſimus omneis Inter nubigenas, & magni doctor Achillis. Nauigauit cum Argonautis, quorum medicus fuit: medicinã & herbarũ uireis inuenit. Medicinã Aeſculapius, citharã Achilles, aſtrologiã Hercules ab eo didicerunt. Ad hunc cũ aliquando Hercules diuertiſſet, ipſeq; ſagittas illius, ſanguine hydræ tinctas manibus contrectaret, & ſecum miraretur, quomodo illis immania centaurorum corpora interfeciſſet, una è manibus forte delapſa pedem uulnerauit, propter quod doloris magnitudine proditur extinctus. Sed poſt nouem dies miseratione deorum ad aſtra ſublatus eſt, & Sagittarij ſignum conſtituit. Ouidius: Nona dies aderat, cũ tu iuſtiſſime Chiron Bis ſeptem ſtellis corpore iunctus eras. Quidam tamen Sagittarium non Chironem, ſed Crocum eſſe dixerunt Euphenes muſarum nutricis filium. hunc domicilium in monte Helicone habuiſſe, & cum muſis cantu, ac citharæ delectari ſolitum, ſæpe etiam

etiam ſtudio uenationis exerceri, quapropter magnam laudem & laboris, & ingenij aſſecutum. Hinc muſas à Ioue petiſſe, ut eum inter aſtra collocaret. Itaq; Iouem, ut omnia illius artificia ſ uno corpore referret, crura eius equina feciſſe, quod equo multum uenando uſus fuiſſet: ſagittas ei addidiſſe, ut acumen, ac celeritas indicaretur: ſatyri caudam in corpore fixiſſe, quod nõ minus hoc muſæ delectarẽtur, quàm Satyris Liber. Figuratur ad occaſum ſpectãs, et uelut mittere ſagittas incipiens. Præceps occidit, exoritur directus. Habet in capite ſtellas duas, in arcu duas, in ſagitta unam, in dextro cubito unã, in manu priori unam, in uentre unam, inter ſcapulas duas, in cauda unam. Præterea ante pedes coronam habet ſeptem ſtellarum. Item bucula parua bos. Plinius: Eidem morbo buculæ iecur contritum prodeſt. Idem: Myronem Ageladis diſcipulum bucula maxime nobilitauit celebratis uerſibus laudata, quando alieno pleriq; ingenio magis, quàm ſuo laudantur. Extant nũc quoque de ea uerſus Auſonij poëtæ. Bucula ſum cœlo genitoris facta Myronis, Nec puto me factam, ſed puto me genitã. Buccula uero cũ gemino c c, ſignificat paruã buccã. Buccea os eſt. Cice. Et quicquid in buccam uenerit, ad te ſcribam. In quo notandum eſt, quod os, & bucca, ſiue in plurali buccæ, nõ exteriorem partem, hoc eſt labia ſignificant (ut uulgus exiſtimat) ſed interiorem. Quintil. Ore magis, quàm labris loquendũ eſt. Eſt ergo bucca interior illa cõcauitas, unde uox prodit, & qua concipitur flatus. Iuue. Notaq; per oppida buccæ. Horat. Vt Iuppiter ambas Inflatus buccas. Ambas buccas (inquit) hoc eſt utrũq; latus oris. Plau. Neſcio utrũ maiores buccæ, an mãmæ fierent. Plin. Infra oculos malæ homini tantum, quas priſci genas uocauere. X I I. tabularũ interdicto radi eas uetãte, pudoris hæc ſedes. Intra eas hilaritatẽ, riſumq; indicantes buccæ. Sonus ille, qui ex inflatione buccarum erumpit, factitio nomine Sclopus appellatur. Perſius: Nec ſclopo tumidas intendis rumpere buccas. Buccula etiam pars caſſidis eſt, per quam mittitur ſpiritus. Iuuenalis: Lorica & fracta de caſſide buccula pendẽs. à bucca etiam buccea fit, hoc eſt fruſtulum alicuius rei eſui aptæ, quantum. ſ. bucca commode capit. Cuius diminutiuum eſt buccella. Auguſtus in epiſtola ad Tyberiũ: Ne Iudæus quidẽ mi Tiberi tã diligẽter ſabbatis ieiuniũ ſeruat, quàm ego hodie ſeruaui, qui in balneo demum poſt horã primã noctis duas buccas manducaui priuus, quàm ungi inciperem. Quidã buccinam quoque à bucca deductum exiſtimant, inſtrumentum quo ſignum datur in hoſteis ad pugnam. Ouidius: Caua buccina ſumitur illi Tortilis in latum. à cuius ſimilitudine buccinũ cõchæ genus, de quo ſupra diſſeruimus. & ideo per duplex c c ſcribendum cenſent. Nos à boum potius uoce deductum putamus, & per ſimplex c ſcribi debere, quod ueluti boum quidam mugitus ſit. Siquidem & græci βυκανιστὴν, bucinã nominant, & βυκανιστὴν bucinatorem. Verum hæc nomina illi à latinis (ut arbitror) quemadmodum pleraque alia ſumpſere. Nam bucinam ipſi proprie σάλπιγγα nominant. Tritonis inuentũ fuiſſe bucinam tradũt. Hunc enim cum concham inueniſſet, tuliſſe eam ad gigantes, & ibi ſonitum quendam inauditum per cõcham miſiſſe: quo audito ueritos hoſteis, ne qua immanis fera ab aduerſarijs abducta fuiſſet, primo fugæ ſeſe dediſſe, deinde uictos in hoſtium peruenisſe poteſtatem. Triton maris deus Neptuni, & Salaciæ marinæ deæ filius, quod primum in Tritonide palude uiſus fuerit. Eſt etiã fluuius Triton in Libya defluens in paludem Tritonidem, deinde in mare Libycum. In hac palude inſulam eſſe ſcribit Herodotus nomine Phla, in qua ſigna extant aduentus Iaſonis. quin ad eam tempore Ogygij regis apparuiſſe Palladem uirginali ætate, ex cuius nomine & ipſa Tritonia uocitata eſt. Quapropter quoſdã

Mineruam Neptuni, & Tritonidos paludis filiam eſſe ſcripſiſſe, ſed patrem dedignatam dediſſe ſe Ioui, & à Ioue in filiam receptam: rurſuſq; cum galeas, & ſcuta Aegyptijs inuenisſet, ea poſtmodum ad græcos tranſtuliſſe, qui iuxta Tritonidem incolunt diem, quem putant natalem Mineruæ, ludicris uirginũ inter ſe decertantium celebrant. Sic boẽre quoq; non ἀπὸ τοῦ βοᾶν, quod eſt uoco, ſed à boum mugitu deductum opinantur. Pacu. Clamore & ſonitu, colles reſonantes bount. Var. Exeunt citi, ſtrepunt, bount. Dicitur etiam boo boas: à quo bocas genus piſcis, qui ueluti mugitum quendam emittit. & reboo reboas. Virg. Reboant ſyluæq;, & magnus olympus. Item à boue bucerum pecus, quod de bobus dicitur. & buceriæ, hoc eſt boum armenta. Lucil. Lanigeræ pecudes, et equorum duellica proles, Buceriæq; greges. Itẽ bubulus à boue deriuatur, & bouillus. Plin. Bouillæ carnis iure facile curatur. Idẽ: Stomachũ exulceratum lactis aſinini, & bubuli potus reficit. Item à boue bubalus, ſylueſtris bos, colore niger: quo nunc paſſim ducendo currui, & uehendis oneribus, ac etiam terræ arandæ utuntur. Apud ueteres non erat in uſu. Ex Africa primum id animal allatum proditur. Imperitum uulgus uros quoq; bubalos uocat, à bouis quadam ſimilitudine excellenti, & ui, & uelocitate animal. In Hercinia id ſylua Germaniæ naſcitur, magnitudine parum infra elephantum, ſpecie, & colore, & figura tauri. Neq; homini, neq; feræ, quã cõſpexerit, parcit. hos ſtudioſe foueis captos interficiunt, relatis in publicum cornibus, quæ ſint teſtimonio. Magnam ferunt laudem, qui plurimos interfecerint. Amplitudo cornuum, & figura, & ſpecies multum à noſtrorum boum cornibus differunt. Hæc ſtudioſe exquiſita ab labris argento circumcludunt, atq; in ampliſſimis epulis pro poculis utũtur. Item à boue Bubonia boum dea, ſicut Mellonia mellis. & bauli, qui uicus eſt inter Baias, & Miſſenum, ubi boues quondam Herculis, dum iuxta Cumas hoſpitatus eſſet, ſtabulati eſſe dicuntur. Hinc boalia primum locus appellatus eſt, deinde uetuſtate corrupto uocabulo Bauli. Symmachus: Corrupta boalia baulos nuncupat hæc ætas. Mart. Dũ petit à baulis mater Ceſellia Baias, Occidit inſani crimine merſa freti. Cor. Tacitus: Nero matrẽ elicit ad Baias, ubi quinquatrium celebrabat, excepitq; manu, & complexu, ducitq; Baulos. Id uillæ nomẽ eſt inter Miſſenum promontorium, & Baianum locum, flexo matri abluitur. & Melibœus proprium nomen paſtoris, quod curam boum habeat. & Melibœa litoralis urbs Magneſiæ propinqua Theſſaliæ. A quo fit adiectiuum melibœus, a, um. Bupleuron quoque à boue nominatum exiſtimant, quod in ſponte naſcentium herbarum numero græci habent, caule cubitali, folijs multis, longiſq;, capite anethi. Laudatũ in cibis ab Hippocrate medico, & Glaucone, & Nicandro. Radix eius in uino urinæ ciendæ contra ſerpenteis datur. Item buphonon alia herba, quã alij chamæleontem, alij ixium uocant. Cuius duo genera. Candidior, aſperiora folia habet, ſerpitq; in terra echini modo ſpinas erigens, radice dulci, odore grauiſſimo. Quibuſdam in locis uiſcum gignit album. Vnde & Ixia ſiue Ixium uocatur. Nam græci ἶξον uiſcum nominant, chamæleon à foliorum uaricate appellatur. Mutat enim cum terra colores ad ſimilitudinem chamæleontis animalis, de quo alibi dicemus. Huius ſuccus occidit canes, ſuésque in polenta, addita aqua, & oleo, contrahit in ſe mures, ac necat, niſi protinus ſorbeãt aquã. Radicem eius quidam decoquunt in cibo cõtra fluxiones, quas græci reumatiſmos uocant. Ex nigris aliqui marem dixere, cui flos purpureus eſſet: & fœminam, cui uiolaceus. Radices ricinos canum necant. Item iuuencas anginæ modo. Quare quidã buphonon eam nominant ἀπὸ τοῦ φόνου, quod eſt mors, & βοῦς bos. Alij cynozon, quia fœtore ricinos à canum

auribus expellit. κύων enim canis, ὄζων olens dicitur. Item à boue boua (siue boa, utroq; enim modo dicitur) serpentis genus, uel quod primo bubuli lactis succo alatur, uel quod instar bouis turgeat. In tantam enim aliquando magnitudinem excrescit, ut D. Claudio principe occisæ in Vaticano solidus in aluo spectatus sit infans. Hinc boua etiam siue boa morbi genus est, cum corpora papularum multitudine rubent ad similitudinem eorum, qui boa serpente icti obturgescunt. Ignorauit hoc Festus Pompeius, qui boam scripsit esse crurū tumorem uiæ labore collectum. Plinius: Ebuli folia contrita, & ueteri uino imposita boam sanant, id est rubenteis papulas. Papularum duo genera sunt. Altera in qua per minimas pustulas cutis exasperatur & rubet, leuiterq; roditur. medium habet pauxillo lenius, tarde serpit, idq; uitium maxime rotundum incipit, eademq; ratione in orbem procedit. Altera autem est, quam agriam, hoc est feram græci appellant, in qua similiter quidem, sed magis cutis exasperatur, exulceraturq;, ac uehementius erodit, & rubet, interdum etiam pilos remittit. Virgil. Ardentes papulæ atque immundus olentia sudor Membra sequebatur. Hinc papillæ capitula mammarum uocitata, quod papularum sint similes. Pappi carduorum flores dicūtur. Lucr. Vestem nec plumas auium, papposq; uolāteis. Papæus Scytharū lingua Iuppiter appellatur. Hoc genus morbi, quod boa à nobis dicitur, à græcis appellatur ὑδράκιον, ab hydro (ut quidam existimant) cuius ictus huiusmodi papulas excitat cum tumore. Hoc pulcherrimum in orbe terrarū genus anguiū est, in aqua uiuens, à qua nomen habet. Græci enim ὕδωρ aquam uocant. Vnde hydrops, & hydropicus (de quibus supra diximus) & hydria urna. & hydromeli aqua mulsa. & hydropotes, aquæ potor. & hydrargyrum pigmenti genus in uicem argenti uiui aliquando dilutum. Fit duobus modis, uel æreis mortarijs, pistillisq; trito minio ex aceto, uel patinis fictilibus imposita ferrea concha, calice cooperto, argilla superillita, deinde sub patinis accenso follibus continuo igni, atq; ita calicis sudore deterso, qui fit argēteo colore, & aquæ liquore. Hydrargyro optime inauratur argentum. & hydrocele, herniæ genus. Hernia dicitur cum pondere, aut ictu aliquo rupta tunica, quæ ab inferioribus partibus intestina deducit, omentum, aut intestinum in scortum descendit. Scortum enim uocamus cutem testiculos ambientem, quod ὄσχιον græci appellant. Id uitium à Græcis enterocele, siue epiplocele, hoc est interaneorum, siue omenti descensus dicitur. Nostri communi nomine herniam uocant. Martia. Enterocelarum fertur Podalirius Hermes. Idē: Ingēs iratis apparuit hernia sacris. Quod si intestinum usque ad inguen duntaxat eruperit, aut decubuerit, non enterocelen, sed bubonocelen uocamus. Quippe βουβών dicimus inguen. Hydrocele uero est quoties copia humoris in scorto collecta tumorem simul, ac dolorem facit. Ab hernia herniosi dicūtur, qui id uitium patiuntur, à græcis uocantur κηλῆται. Iidem ramicosi quoque à nostris appellantur. Nam ramex hernia est. Dicta autem hernia est à duritie pellis, quæ fit post intestinorum descensum. Hernium enim durum dicimus & asperum. Virgil. Hernia saxa. Tractum est autē à Sabinorū lingua, qui hernam saxum uocant. Hinc Hernici dicti sunt populi in Campania saxa incolentes, ut Anagnini, Verulani, Alatrij, frusinonij. Quidam tamen hos à quodam Sabino ibi regnante hernicos appellatos uolunt. & Hydrusa insula una ex cycladibus ob aquarum abundantiam, ut Aristoteles scribit. Hydra fœmina est hydri. Poëtæ finxerunt hydram multorum capitum in Lernea palude fuisse, quorum aliquot excisis totidem continuo renascebantur. Quod monstrum, cum totam eam regionem deuastaret, tandem ab Hercule claua primo ictum, deinde pro-

pter pestiferum afflatum sagittis petitum, postremo cum sese solitis cauernis condidisset, lignorum congesta strue, igne cōsumptum est. Virgilius: Quinquaginta atris immanis hiatibus hydra. Seneca: Quid sæua Lernæ monstra numerosum malū? nō igne demum uicit, & docuit mori? Hoc ideo factum quidā existimant, quia cum Lernæ palus frequenter siccaretur, ac denuo impleretur aquis, Hercules deprehendit uenas terræ incendio posse præcludi, atq; ideo postquàm exhausit eam, ignē adhibuit, & siqua unda prorumpebat, obstruxit. Hinc monstro hydræ nomen fabulæ imposuerunt, quoniam ὕδωρ aquam significat. Vnde enhydris quoque deducitur, hoc est coluber in aqua uiuens. & hydrocephalea morbus capitis, ubi humor cutem inflat, eaq; intumescit, & prementi digito cedit. Nam cephalea acutus, ac pestifer morbus est. Cuius notæ sunt horror calidus, neruorum resolutio, oculorum caligo, mentis alienatio, uomitus, suppressio uocis, sanguinis è naribus cursus: sic ut corpus frigescat, anima deficere uideatur. & hydrolapaton lapatij genus, quod in aqua nascitur. Lapatium herba est uulgo nota. plura eius genera. syluestre, quod alij oxalidem appellant, satiuo proximum, folijs aquosis, colore betæ candidæ, radice minima. Nostri rumicem, alij lapatium cantherinum nominant. Item oxylapaton, satiuo similius, & acutiora habēs folia, ac rubriora. Item hypolapaton, maius satiuo, candidiusq;, ac spissius. Postremo bulapaton, hoc est lapatium bouinum, quod radicis tantū altitudine ab hoc differēs est. Hydrus quoq; Hydruntis urbs est in litore Adriatici maris inter Leucas, & Brundusium. Distans à Leucis centum quinquaginta, à Brundusio quadraginta stadia. Plato Hydram acutissimam Sophistriam scribit fuisse. Cuius mos erat cauillari, & quæstiones ita proponere, ut uno soluto dubio multa renascerentur. Ego inde datum huic fabulæ locū existimo, quod anguium genus, sub quo hydra continetur, omnium fertilissimum sit: & nisi incendijs semina exurerentur, non esset fœcunditati eorum resistere. Lerne argiui, & Mycenæi agri locus est, à Lerno rege (ut quidam putant) cognominatus, supra quem fuit Argos oppidum. à quo græci Argiui dicti. & Argolicus sinus ad Scylleū traiectu quinquaginta milliū passuū. Et Argolici duces. & Argolida regio, sicut à Megara Megarida. & Argolidæ Argiui. A Lerne fit Lerneus, unde palus Lernea. Argos in singulari neutro genere dicitur, et in plurali Argi masculino, et argis aliquādo aduerbialiter usurpatur. Est et in Thessalia, quod pelasgicū nocat Homerus, & in Acarnania Argos Amphilochiū. Nam quod in Achaia est, Hippium dicitur. Ab hoc Argea loca Romæ appellabantur, quod in ijs sepulti essent quidam Argiuorū illustres uiri. Item argeos appellabant scirpeas effigies, quæ per uirgines uestaleis singulis annis iaciebantur in Tyberim. Argiletum uero ab Argo dictum, quod is eò uenerit, ibiq; sepultus sit. Virgilius: Et letum docet hospitis Argi. quamuis aliqui ab argilla potius deductum uelint, quod id genus Cretæ ibi esset. Erat autem argiletum locus in urbe propè palatium, ubi tabernæ opificum erant, præsertimq; bibliopolarum. à quo argiletanæ dicebantur. Martialis: Argiletanas mauis habitare tabernas. Argilla creta est, qua figuli utuntur. Iuuenalis: Argillam, atque rotam citius properate. Sunt tamen, qui morbum hunc papularum rubentium idcirco Boam appellari existimant, quod bubulo fimo soleat curari. Bua uero potio est puerorum infantium. Cato: Cum cibum ac potionem pappas, & buas docent, & matrem mammam, & patrem Tatam. Item à boue buceras, hoc est fœnogræcum, quoniam semen corniculorum bubulorum simile habet. & lappa boaria uulgo nota, cuius radix è uino pota, articulis mirifice prodest. & boia torquis damnatorum, quod quasi iugum in boue sit. Nam nu-

mella non

mella non torquis est (ut nonnulli sentiunt) sed uinculi genus ligneum ad discrutiādos noxios paratum, quo & collum, & pedes immittuntur. Plautus: Qui aduersum stimulos, laminas, crucesq;, cōpedesq;, neruos, catenas, carceres, numellas, pedicas, boias. Et butyrum, quod interpretatur bouis caseus, quia plurimum fit è bubulo lacte. Laudatissimus est barbararum gentium cibus, & qui diuites à plebe discernit. Pinguissimum fit ex ouibus, fit & ex caprino, sed hyeme calefacto lacte, æstate duntaxat expresso, crebro iactatu in longis uasis, angusto foramine spiritū accipientibus, sub ipso ore aliàs præligato. Additur paulum aquæ, ut acescat. Quod est maxime coactum in summo fluit, id exemptum addito sale oxygala appellant. Reliqua decoquunt in ollis. Ibi quod supernatat, butyrum est, natura oleosum, quod pluribus compositionibus miscetur inueteratum. Natura eius restringere, mollire, replere, purgare. Oxygala fit & alio modo, acido lacte addito in recens, quod dū acescit, stomacho utilissimum est. Oxygala autē dicitur quasi acetosum lac. Nam gala græce lac uocatur, ὄξος acetum, à quo oxybaphum acetabulum dicitur. & oxymel, potionis genus, quod ex mellis heminis decem, aceti ueteris heminis quinq;, salis marini pondo, tymbræ quadrante, aquæ marinæ sextarijs quinq;, pariter coctis fieri solebat, decies deferuescente cortyna. & oxyhalme aliud genus potionis, quod ex sale, & aceto recenti fieri à ueteribus solebat, aduersus serpenteis, & oris ac gutturis desiderijs. & oxyporopolæ, qui cibos uendunt aceto confectos. Plin. In eos usus & oxyporopolæ seruant, addito dulci acrementum aceti temperantes. & oxysaccaron potionis genus ex saccaro, & aceto, oxymeli simile. Nihil enim aliud est saccaron, quàm mel in arūdinibus collectum gummium modo candidum, ac fragile. Mittebat hoc quōdam Arabia, & India, ususq; eius tantum in medicina erat. Nunc passim etiam reperitur, non medicinæ tantum, sed cibis omnis generis expetitum: ita ut locum prouerbio dederit, nullum cibi genus saccaro non condiri. ὀξὺ etiam aliquando acutum significat. Vnde oxia à græcis dicitur acutus accentus. & oxyschœnon acutus iuncus, de quo diximus. Item celer. à quo oxypora, remedia dicuntur præsentanea, hoc est celeriter iuuantia. Plinius de Iunipero: Miscetur & antidotis oxyporis. Ex lacte casei fiunt non modo bubulo, sed etiam equino, hos hippacen uocant. Recentes stomacho utiles sunt. Veteres aluum sistunt, corpusque minuunt. Pastillis casei in uino austero decoctis, rursusq; in patina tostis cum melle tormina sedantur. saprum id uocant, quasi putridum. Græci enim σαπρὸν uocant putre. Casei ferè ad metæ similitudinem fiunt, ideoq; metæ lactis sæpe uocantur. Martialis: Fert ille ceris cana cum suis mella, Metamq; lactis Sassinate de sylua. Caseus nō fit ex animalibus, quæ utrinq; dentata sunt, quia lac eorum non coit. Cameli lac suauissimum existimatur, ad unam mēsuram lactis tribus aquæ additis. Lac primum post partum in omnibus animalibus in pumicis modum coit, colostrum id uocatur: ideo infantibus nutricis nō matris lac exhibere conuenit, quia matris exitiosum est. Hi sunt enim infantes, qui collostrati appellantur, densato lacte in casei speciem. Lac humanum maxime omnium alit, mox caprinum, propter quod poëtæ Iouem ita nutritum finxere. dulcissimum post humanum est camelinum: stomacho accommodatissimum caprinum, quoniam fronde magis, quàm herba uescuntur. Probatissimum, quod in ungue hæret, nec defluit. Innocentius decoctum præcipue cum calculis marinis. aluus maxime soluitur bubulo. Quidam asininum bibendo podagra, chiragra'ue prorsus liberati fuisse leguntur. Est & una species lactis, quā uocant schiston, quasi diuisum, ἀπὸ τοῦ σχίζειν, quod diuidere est. Facto caseo serum decoquitur ad tertias parteis, dein-

de refrigeratur. Sic discedit serum à lacte, & lac ipsum schiston appellatur serum, aqua lactis est ad multos utilis morbos. Virgilius: Pasce sero pingui. Significat etiam extremam diei partem, de quo supra diximus. Serus uero adiectiuum modo tardum significat. Plautus: Quid tā sera aduenis? Modo pro graui accipitur. Virgilius: Seraq; terrifici cecinerunt omnia uates. Sallustius: Serum bellum in angustijs futurum. Ab hoc fit serò aduerbium, quod aliquando significat post tempus opportunum. Cicero: Cum accusator Milonis identidē interrogatus perstaret, quo tēpore Clodius esset occisus, urbane respondit, serò, quasi post id tempus, quo debuisset occidi. Proprie tamen serò idem est quod tarde. Seneca: Serò nos illò referat senectus, Nemo ad id serò uenit, unde nunquam, cum semel uenit, potuit reuerti. Hinc fit serotinus, ut hora serotina, tempus serotinum, poma serotina. Bubuli serum ante omnia orthopnoicis prodest, addito nasturtio. Orthopnoici dicuntur, qui eam anhelitus difficultatem habent, ut nisi recta ceruice stent, spirare non possint. Est enim circa fauces malū, quod apud græcos aliud, atq; aliud nomen habet, prout se magis, minusq; intendit. Omne tamen in spirandi difficultate consistit. Sed difficultas hæc, dum modica est, neq; ex toto strangulat, δύσπνοια, hoc est dyspnœa dicitur. Cum uehementior est, & spirare æger sine sono, & anhelatione non potest, ἄσθμα, hoc est asthma uocatur. Cū accessit id quoq;, ut aspirare non possit, nisi recta ceruice spiritus trahatur, ὀρθόπνοια, hoc est orthopnœa appellatur. Ab his Dispnoici, asthmatici, & orthopnoici dicti. ὀρθὸν enim rectum græci dicunt, πνέω spiro. A latinis uero uno uocabulo suspiriosi elegantissime appellantur. Quando uero difficultas spirandi à pulmone procedit, non ἄσθμα, sed περιπνευμονία, hoc est, non asthma, sed peripneumonia est. Eius morbi hæc est conditio. Pulmo totus afficitur, nūc casum eius subsequitur tussis, bilem, uel pus trahens præcordiorum, totiusq; pectoris grauitas, spiritus difficultas, magnæ febres, continua uigilia, cibi fastidium, tabes. Qui hunc morbum patiuntur, peripneumonici appellantur. Plinius: Mellis quidē natura talis est, ut putrescere corpora nō sinat, faucibus, tonsillis, anginæ, omnibusq; oris desiderijs utilissimum, arescentiq; in febribus linguæ, iam uero peripneumonicis, pleureticisq; decoctum. Pleuretici dicuntur, qui pleuresim patiuntur, hoc est lateris morbum. πλευρὸν enim Græci latus appellant. morbus est lateris acutus, cui febris, & tussis accedit: & per hāc excreatur, si tolerabilis morbus est, pituita: si grauis, sanguis. interdum etiam sicca tussis est, quæ nihil emollitur, idq; primo uitio grauius, secundo tolerabilius est. Tenuissimum lac camelis est, mox equabus: asinæ uero usqueadeo crassum, ut coaguli uice eo utantur. Conferre etiam candori mulierum in cute existimatur, propter quod Popea Neronis cōiux quingētas per omnia loca secum fœtas asinas traxisse legitur, & balnearum etiam solio totum corpus illo lacte maccrasse, extendi quoq; eo modo cutem existimans. Bubulum lac ad faciēdum caseum fertilius est, quàm caprinum, cum ex eadem mensura penè duplum fiat. Caseus à coacto lacte uocitatus est (ut Varro testatur) inter caseos laus olim fuit gabalico. Gabalij populi sunt finitimi Narbonæ prouinciæ in fine Aluerniæ. Auximati ex Vmbria, & ex misto Thusciæ, Liguriæq; confinio. Lunensi, qui & magnitudine cōspicuus erat, cum ad singula millia pondo premeretur. Martialis: Caseus hetruscæ signatus imagine lunæ, Præstabit pueris prandia mille tuis. Post hunc Vestino. Idem: Si sine carne uoles ientacula sumere frugi, Hæc tibi Vestino de grege massa uenit. Vestini populi Italiæ erant inter Mauricinos, Sabinosq;. Deinde Crustumino. Crustuminū oppidum fuit iuxta Veios. à quo Crustumini appellati. & cru-

ſtumina tribus. & cruſtumina pira, ex parte rubentia. hi omnes ex ouillo, aut bubulo lacte erant. ſed non minor gratia caprino, immo ſi in urbem ad fumum ſteuſſet, omnibus præferendo. Idem: Nec quencunq; focum, nec fumum caſeus omnem, Sed Velabrenſem qui bibit, ille ſapit. Trans maria uero Bithynius in gloria erat. Ineſſe pabulis ſalem, etiam ubi non detur, ex eo maxime intelligitur, quod omnis caſeus, ſi inueteraſcit, ſalis habet ſaporem. Conſtat autem caſeum omnem in muſteum ſaporem reuerti, ſi aceto & thymo maceratus fuerit. Tradunt Zoroaſtrem in deſertis ſolo caſeo uixiſſe annis uiginti, ita temperato, ut uetuſtatem non ſentiret. Item à boue bouinari deducitur, quod eſt cõuiciari, & quaſi in aliquem mugire. Vnde bouinatores appellati, quos nunc deriſores dicimus. & bouinatio conuicium. Item ab eodem Bubona, Dea boum, quemadmodũ Pomona pomorum, & Mellona mellis. Item (ut quidam exiſtimant) bubo à bouis quodam mugitu, quem non uocali cantu, ſed gemitu potius reddit, funebris auis, & maxime abominata. Virgilius: Ignauus bubo dirum mortalibus omen. Ab hoc nonnulli buteonem quoque dictum exiſtimant, quod in ijs locis, quæ intrauerit, diri ominis eſt, quemadmodum bubo, ex accipitrum genere hæc auis. Græci à numero teſtium triorchen uocant. ὄρχις enim apud eos teſticulus appellatur. Sunt etiam qui putent βουβῶνα à græcis, hoc eſt bubona à boue appellari, quod ſignificet inguen, ob tumorem ſcilicet, qui in inguine facile naſci ſolet. Ab hoc fit bubonocele, quod eſt genus ægritudinis, de quo ſupra diximus. Solebant etiam ueteres magnis, & amplis rebus bu particulam præponere, à magnitudine ſcilicet bouis. Hinc bupædas magnos pueros, bupodas magnos pedes, bulimam magnam famem dixere. λιμὸς enim à græcis fames appellatur. & bumaſtus magna mamma. μαζὸς enim græce mamma dicitur. Eſt autem bumaſtus uuæ genus, quæ mammarum modo tumet, ſicut dactylus, quia ad digiti ſimilitudinem longis porrigitur acinis. & leptorox, exiguos habens acinos, alioquin mira ſuauitate prædulcis. λεπτὸς græce tenuis, ac gracilis dicitur, ῥὼξ acinus. & bufo rana terreſtris nimiæ magnitudinis. Virgilius: Inuentusq; cauis bufo. & Bucentaurus, nauis magna Venetorũ, dicta quaſi magnus centaurus. bouem, & aratrum tradunt Brigem Athenienſem inueniſſe, alij Triptolemum. Taurus ſimiliter à græco deducitur. Græci enim ταῦρον taurum nominant, & eſt cœleſte ſignum. Ideo enim in cœlum translatus fuiſſe taurus exiſtimatur, quod Europam in Cretam inſulam tranſuexit incolumem. Europa Agenoris filia fuit, cuius pulchritudine captus Iuppiter Mercurio iuſſit, ut armenta omnia ex Phœnicũ montibus in litus compelleret, quod ijs ſciebat Europam oblectari ſolere. Ipſe uero in candidum taurum transformatus ſeſe armentis immiſcuit. Cuius pulchritudine ſimul, ac manſuetudine oblectata uirgo, primo manibus eum tractare cœpit, deinde dorſo inſedit. Ille paulatim undas ingreſſus, poſtquàm territam uirginem, & dorſo, ac cornibus nixam ſenſit, maturato curſu tranſuexit in inſulam Cretam, ubi priſtina forma reſumpta cum uirgine concubuit: quæ prægnans facta Minoem, Rhadamanthum, & Sarpedonem peperit. Minos, & Rhadamanthus, quia uiri iuſtitia, ac ſeueritate inſignes fuerunt, finguntur à poëtis nocentium apud inferos explorare peccata. Virgilius: Quæſitor Minos urnam mouet. Idem: Gnoſius hæc Rhadamanthus habet. Sarpedon rex Lyciæ fuit, & Troianis aduerſus græcos tulit auxilium. Homerus hunc Iouis filium, non ex Europa, ſed ex Laodomia Bellerophontis filia contra aliorum opinionem fuiſſe commemorat. Sunt qui ſcribant Iouem hunc taurum à Neptuno fratre habuiſſe, cui in figura tauri ſenſus eſſet humanus. Eum à Ioue Sidonem miſ-

ſum, ut Europam Agenoris filiam ad ſe portaret. Veniſſe igitur Sidonem per pelagus, ibiq; Europã inter æqualeis ſuas ludentem in templo Aeſculapij conſpexiſſe, & repentino arreptu dorſo ſuo collocatã uexiſſe ad Iouem in inſulam Cretam. Eratoſthenes uero tradidit hunc eſſe taurũ, qui cum Paſiphaë cõcubuit. Iuppiter honori Europæ hoc tribuit, ut tertia pars orbis terrarum eius nomine deinceps uocaretur, tauri uero, quo uecta in Cretam fuerat, effigies in cœlo conſtitueretur. itaque eius prima inter aſtra apparet, ut tauri, reliquum corpus obſcurum uidetur. Spectat autem ad exortum ſolis, cuius oris effigiem, quæ continent ſtellæ, hyades appellantur. Sidus uehemens, & terra, mariq; turbidũ, quod XIIII. Calendarũ Maij occidit. Dictæ autem ſunt hyades, quod cum Hyas earũ frater à leæna interfectus uenando fuiſſet, diuturno luctu, lacrymisq; contabuerunt. Itaque ob tam eximiam pietatem, & in nomine fratris, quem tantopere dilexerant, uocari hyades meruere, & in cœlum à Ioue transferri, cum Atlantis, & Aethræ filiæ eſſent, quæ fuit Oceani, & Tethyos filia, propter quod & Atlantides appellantur. Hæ ſeptem dicuntur fuiſſe, Ambroſia, Eudora, Paſithoë, Coronis, Plexaura, Pitho, Tythe. Pherecydes has Liberi patris nutrices fuiſſe ſcribit, quæ Dodonides nymphæ uocantur, à Dodona ciuitate Epeiri, quæ nemus habet propinquũ Ioui ſacrũ, querneũ totum, & glandibus ſemper abundans. Virgilius: Et uictum Dodona negaret. Has cũ à Lycurgo captiuitatem timentes fugerent Thebas, Iouem, ne aliquid à Iunone paterentur, in cœlum translatas, inter ſidera collocaſſe tradunt. Ouidius: At ſimul inducent obſcura crepuſcula noctem, Pars hyadum toto de grege nulla latet. Ora micant tauri ſeptem radiantia flammis, Nauita quas hyadas graius ab imbre uocat. Pars Bacchum nutriſſe putat, pars credidit eſſe Tethyos has neptes, Oceaniq; ſenis. Alij hyades ἀπὸ τοῦ ὕειν dictas exiſtimant, quod eſt pluere. Nam & orientes, & occidentes tempeſtates, ac pluuias cient. Veteres Romani ob linguæ græcæ ĩperitiã ſimilitudine nominis decepti, quod græci ὕας ſues uocant, ſuculas nominauerunt. Quamuis Aulus Gellius non ἀπὸ τῶν ὑῶν dictas à noſtris ſuculas putat, ſed quemadmodum illi ὕπνον dicunt, nos primo ſymnum, deinde per y græcæ, & o latinæ literæ cognationem ſomnum: Sic quod ab illis hyades, à noſtris primo ſyades, deinde ſuculas appellatas. Fuit autem hoc ſidus uulgo Parilicium appellatum, quoniã XI. Calen. Maij urbis Romæ natalis eſt. Tunc enim parilia celebrãtur, quod XI. Calendarũ Maij Romulus urbem condidit, quẽ diem feſtum præcipue habuerunt. Dicta autem Parilia ſunt, uel à Pale dea paſcuorũ, quaſi Palilia, quod ei tum ſacra fiebãt, uel quod pro partu pecoris ſacrificabatur, uel quod is dies, quoniam in eo ſerenitas reddebatur, lucem parere uideretur. Habet autem taurus in cornibus ſingulas ſtellas, ſed in ſiniſtro clariorem, in utriſq; oculis ſingulas, in fronte media unam: & quibus locis cornua naſcuntur, ſingulas ſtellas, quæ ſeptem hyadas conſtituunt: etſi nonnulli quas nouiſſimo loco poſuimus, ſtellas negauerunt eſſe, & quinq; in totum hyadas eſſe uoluere. Præterea inter ſcapulas treis ſtellas habet, quarum nouiſſima cæteris clarior eſt: in pectore unam, in utroque genu ſingulas, & ſupra ungulam duas, in palearibus duas, in collo unam, in uentre ſplendidam unam, in nare unam, quæ omnes decem & octo ſtellarum numerũ complent. præter pliadas VII. quæ ſunt inter finitionem huius corporis, & arietis caudam, quas quidam aſtrologi tauri caudam appellauerunt. De ijs à nobis iam dictum ſuperius fuit. A tauro fit adiectiuum taurinus. Vnde taurinũ glutinum dicitur, quod eſt omniũ præſtantiſſimum, fitq; ex auribus taurorũ, & genitalibus, nec quicquã efficatius prodeſt ambuſtis, ſed facillime adulteratur

teratur

teratur quibuſuis pellibus inueteratis, calciamentiſq; decoctis. Gluten, & glutinum latini dicunt, quod græci collam. Vnde ſunt duo uerba glutino, & conglutino, hoc eſt coniungo, ferrumino. Item fel taurinum, quod in ære, pellibuſq; colore aureo tingendis præcipuum eſt. Item taurinus ſanguis, qui omnium celerrime coit, atque dureſcit, ideoq; peſtifer eſt, præſertim potu. Themiſtocles ab ingrata patria exul factus, & à Xerxe princeps exercitus aduerſus Athenienſes magno cũ honore creatus, cum uideret patriæ ſuæ ingentis cladis periculum imminere, hauſto tauri ſanguine ſeipſum interemit, ne aut regi de ſe merito infidelis eſſet, non pugnando uiriliter, aut patriæ ſuæ hoſtis atque oppugnator uideretur. Item à tauro fit minotaurus, qui Paſiphaës filius fuit, media parte homo, media taurus. Paſiphaë, ut ſupra diximus, à tauro, quem deperibat, Dædali arte inita hunc genuit. Cui fabulæ datum locum exiſtimant, quod abſente Minoë, Paſiphaë cum ſcriba eius, qui Taurus uocabatur, rem habuerit, fœtumq; ex eo conceperit, & tandem geminos peperit: quorum ex Minoë genitum formæ ſimilitudine apparebat, de altero cum certa fides non eſſet utriuſque parentis, miſto nomine appellandum cenſuere. Hunc labyrintho à Minoë clauſum fuiſſe finxerunt poëtæ. Eius effigie inter ſigna militaria uſi ſunt Romani, quia non minus occulta ducũ conſilia eſſe debent, quàm fuit domus eius Labyrinthus. Item à tauro Taurominium, mons Siciliæ multis bobus abundans, & ſupra eum urbs eiuſdem nominis. à quo taurominitanus ager, & taurominitani ciues, & taurominitani muli, qui in eius urbis litore optimi capiuntur. Item toruus, hoc eſt aſpectu ſeuerus, terribilis, à taurorum acerbitate. à quo toruitas, acerbitas, & ruſticitas quædam naturæ. Plinius: Extat M. Agrippæ, qui uir ruſticitati, quàm delitijs propior fuit, oratio magnifica de tabulis omnibus, ſignis'que publicandis, quod fieri ſatius fuiſſet, quàm in uillarum exilia pelli. Veruntamen eadem illa toruitas duas Aiacis, & Veneris mercata eſt à Cyzicenis XIII. millia pondo. Item torue, & torua aduerbia. Virgilius: Talibus Aeneas ardentem, & torua tuentem Lenibat dictis. Trux quoque quaſi taurux dictum exiſtimant, hoc eſt ferox, crudelis. A quo trucitas, crudelitas, & truciter, crudeliter, & truculentus, & truculentia, quæ & truculentitas dicta eſt, & truculente aduerbium. Et comparatiua, ſuperlatiuaq; eorum, truculentior, truculentiſſimus, truculentius, truculentiſſime. & trucido uerbum, quod ſignificat crudeliter neco. à quo trucidator, trucidatrix, trucidatio. & obtrucido uerbum, hoc eſt auide trucido. A toruus fit proteruus, hoc eſt petulans, procax. Hæc enim tria multum ſimilitudinis habent, & libidinem quandam, atq; iniuriam declarant tam in factis, quàm in dictis. De procaci diximus ſupra, quod ita à procando, hoc eſt poſcendo dicitur ſicut petulans à petendo. Proteruam, petulantemq; eodem loco de inhoneſta fœmina apud Ciceronem legimus. Si uidua libere proterua, petulanter diues, effuſe libidinoſa, meretricio more uiueret. Hinc ſiquis ambulans per impotentiam mentis obuium cubito feriat, aut cum contumelia ſibi cedere cogat, proteruũ hũc dicimus. Hinc à Virgilio hœdi petulci à petendo dicuntur, quod in alia loca penetrando iniuriam faciant. A proteruo proteruia fit, hoc eſt petulantia. & proterue, ac proteruiter aduerbia, hoc eſt petulanter. & proteruio uerbum, quod eſt laſciuio, inobedio, petulanter ago, de quibus rurſus inferius dicemus. Proteruia etiam ſacrificium apud ueteres fuit, ĩ quo mos erat, ut ſiquid ex epulis ſuperfuiſſet igne conſumeretur. Hinc eſt iocus ille Catonis. Nam cum Albidius quidam bona ſua comediſſet, & nouiſſime domum, quæ ei reliqua erat, incendio perdidiſſet, proteruiã eum feciſſe dicebat. Quod enim comeſſe non potuerat, id combuſſiſſe. Item à tauro

taurum uaccam ſterilem dici exiſtimãt, hac de cauſa, quod hæ non magis pariãt, quàm tauri. Tauros ueteres græci italos uocauerunt. unde Italia à principio dicta eſt. erat enim tunc hæc prouincia armentoſiſſima. Dicta etiam Heſperia eſt ab heſpero ſtella occidentali, quod occaſui ſubiecta ſit. itẽ Oenotria, uel à bonitate uini, quod in Italia naſcitur. nam græci οἶνον uinum dicunt, uel ab Oenotrio rege Sabinorum in ea regnante. Quidã tamẽ Italiam ab Italo rege Siculorum uocitatã uolũt. Hunc enim ueniſſe quondam in eam partem, in qua regnabat Turnus, eamq; à ſuo nomine Italiam appellaſſe. Hæc & Auſonia aliquando uocatur ab Auſonio Vlyſſis filio, ſiue quod eam omnem partem, quæ ad Tyrrhenũ uerſa eſt, incolerent opici, qui Auſones, ſiue Auſonij nominabantur. Dicitur autẽ nũc Italia, quicquid inter Adriaticũ, et Thuſcum mare ab alpibus in Siciliam uſq; cruris modo protenditur. Nam prius Rubiconem amnem pro termino habuit. Inde enim ad alpeis nõ Italia, ſed Ciſalpina Gallia dicebatur. Italia omnium prouinciarum, & totius orbis pulcherrima eſt, meritoq; principatum obtinet, uictrix populorum, rectrix parenſq; mundi altera, uiris, fœminis, ducibus, militibus, ſeruitijs, artium præſtantia, ingeniorum claritate, ſitu, temperie, ac ſalubritate cœli, facili cunctarũ gentiũ acceſſu, litoribus portuoſis, benigno uentorum flatu, aquarũ copia, nemorũ ſalubritate, montiũ iugis, ferorũ animalium innocẽtia, ſoli fertilitate, pabuli ubertate, frugibus, uino, oleo, uellere, lino, ueſtibus, iuuencis, equis, metallis, argenti, æris, ferri, plumbi, aluminis, melle, pomis, omnibus deniq; rebus quibus carere uita non debeat, nulli cedens, Federico Feretrio illuſtri duce inſignis, quem merito, quibuſcunq; corporis, ingenij, animi dotibus, & rerũ domi, foriſq; geſtarũ gloria, cũ quouis ueterũ principũ liceat cõparare. Ab Italia Italus, & Italicus, & italice aduerbiũ deducũtur. Ab Heſperia heſperius, ab Auſonia auſon, et auſonius, ab Oenotria œnotrius. Vir. Oenotrij coluere uiri. Et hac maxime tempeſtate tauri etiã, & taurilia ludi erãt in honorẽ deorũ inferorũ facti, qui hac de cauſa inſtituti ſunt. Regnãte Tarquinio ſuperbo cũ magna incidiſſet peſtilentia in mulieres grauidas, exiſtimantes Romani eam factam ex carne taurorum diutius populo uendita, prohibuerunt ne amplius uenderetur, & ob hoc ludos dijs inferis inſtituerunt, quos & boalia, & bupetios aliquando uocatos inuenimus. Sed proprie hi ludi ſunt boum gratia celebrati. Solitaurilia uero immolatio erat hoſtiarum trium, tauri, arietis, uerris, de quibus ſupra diximus. Item tauri ſcarabæi terreſtres ſunt ricino ſimiles, de quibus ſupra diximus. Itẽ Taurij Thraciæ populi Sarmatis finitimi, quorum regio Taurica dicitur, & ipſi etiam Taurici immanes moribus, immanemq; famã habentes, quod ſoleant pro uictimis aduenas cædere, Iphigeniæ, & Oreſtis aduentu maxime memorati. Iphigenia Agamemnonis, et Clytenneſtræ filia fuit. Hæc dum Agamẽnon in Aulide regione Bœotiæ, ubi claſſem in portu habebat, ceruam Dianæ ignarus occidiſſet, & ob id irata Dea uentos abſtuliſſet, eſſetq; græcis reſponſum Agamemnonio ſanguine Deã eſſe placãdã, ĩpetrata aſtu Vlyſſis à matre Clytemneſtra ſub uelamine facti cũ Achille matrimonij, ĩmolari parabatur, ſed miſeratione numinis ſuppoſita, ac Deæ oblata pro ea cerua, in Tauricã regionem uẽtis deportata eſt, ubi à Thoante rege ſacris eiuſdẽ Deæ præfecta fuit, quæ humano ſanguine fieri ſolebãt. Interiecto deinde tempore cũ Oreſtes Iphigeniæ frater mactata matre Clytemneſtra, & Aegyſtho patruele adultero ob uindictã patris exul factus, ac regno pulſus eſſet, & ob raptam ſibi à Pyrrho Hermionem coniugem in inſaniam uerſus, ductus eſt à Pylade ſocio Strophi filio in Tauricam regionem liberandus ad aram Dianæ. Ouid. Affuit inſano iuuenis Phocenſis Oreſti,

Verum cum gentes illæ eum cepissent, quod aduenas pro hostijs immolari ei deæ solebant, ab Iphigenia sorore cognitus, liberatus est. Quæ non multo post, occiso Thoante, cum fratre aufugit, ablato secum simulachro Dianæ infasce lignorũ abscondito, propter quod eam Fascelidem uocauerũt. Tandemq; uenerat in Italiam, & in Aricia urbe Romæ propinqua simulachrum locauerunt, ædificato deæ insigni templo, quod sylua circundat, cui lacus instar pelagi fluctuans adiacet, ad quod maxima populorum multitudo religionis gratia confluere solebat. Vnde mendici uitæ subsidia à populo postulantes in Aricino cliuo sedebant, per quem ad templũ cõscendebatur. Martial. de Vacerra paupere, qui cum supellectile sua ex urbe abibat: Tu non recenti pallidus magis buxo Irus tuorum temporum sequebaris. Migrare cliuũ credereS Aricinũ. cliuum aricinum, inquit, hoc est multitudinem petitorum in cliuo aricino morari solitã. Aricia ab Archilo Siculo condita fuit, & ita nominata ab Aricia Atticæ regionis puella, quam amauit Hippolytus, propt. rea quod Hippolytus ea loca cum Diana habitauit, translatus ab ea in eam regionem, & in uirum acceptus.

Ab Aricia aricinus dicitur. Iphigenia apud Tauricos pro dea habita fuit (teste Herodoto) Item taurus mons est, qui ab Indico mari exurgens uaste satis attollitur. Dein dextro latere ad septentrionem, sinistro ad meridiem uersus it in occidentem rectus, & perpetuo iugo, magnarumq; gentiũ, qua dorsum agit, terminus. sed pro gentium, ac linguarum uarietate diuersa habet nomina. mons ei oppositus Auritaurus dicitur, ubi in excelsissimam sublimitatem consurgit, Caucasus appellatur, quem admodum inferius latius disseremus. Sunt etiam qui à bouebubinare uerbum tractum existimant, quod est menstruo mulierum sanguine inquinare. A quo fit compositum imbubinare. Lucil. Hæc inquit, imbubinat, at cõtra te imbulbitat. Nam imbulbitare est pueri stercore fœdare, tractum à simo, quod βόλβιτον nominant Græci. Buttubata ueteres usurparunt, pro eo quod nugatoriũ est, & nullius ualoris. DICTAEO Cretensi, quia Iupiter, qui sub specie tauri uexit Europã, Cretensis fuit, Saturni, atq; Opis filius, & eodem partu cum Iunone genitus. qui ne à Saturno occideretur, quod cum Titano fratre pactus fuerat se omnem prolem masculam interempturum missus est ab Opi in montem, & Curetis populis traditus educandus, siue (ut quidam uolũt) Creti regi Cretensium. Hũc in Gnoso urbe illum seruasse, ubi Martis est templum, à qua fit adiectiuum gnosius. qui à Curetis nutritum affirmant, addunt in antrum montis Idæ ab eis delatum, & ne forte uagitus deflentis audiretur, cymbala illos, & tympana, & clypeos, atque alia arma pulsasse, ad quorum sonitum conuenisse apeis, & infantis ori mella instillasse, cuius beneficij gratia Iouem postea cœli imperium adeptum indulsisse apibus, ut sine coitu generarent. Curetes sacerdotes fuerunt Cybeles, qui primo Italiam habitauere, dicti ἀπὸ τῆς κουρᾶς, hoc est à tonsura capilli, quod detonsi erant, siue ab eorum principe Curo, siue à Core hoc est puella, quoniã instar puellarũ prolixis uestibus utebantur. idem Corybantes dicuntur, & Caberi, & Idæi, & Telchines, & Dactyli, filij fuerunt Mineruæ, & Solis, uel (sicuti alij uolunt) Saturni, & Aliopes. Nonnulli dicunt ministros Hecates fuisse, & ante diluuiũ in Samothraciam insulam migrasse in qua sub Cybele cerimonias, & ritus sacrorum didicere, & inde cum ipsa dea in Phrygiam uenere, & consedere in monte Phrygiæ Idæ. Postea in Cretam nauigarunt, & occupato monte, hunc quoque Idam à nomine montis Phrygiæ uocauere. iuxta quem lacus est, quem gargaron uocant: unde Seamander & Simois flumina maiora fama, quã natura defluũt. Gargara uero cacumen Idæ montis appellant, & oppidum sub eo

dem mon'e, ac tota Mysia. Idalius aũt mons est in Cypro, quondam Veneri sacer, in quo breue oppidũ fuisse memoratur. Vnde Venus Idalia dicitur. hi saltationes & choreas primi instituerunt uarijs coloribus se pingentes, fueruntq; (ut multi putant) numero nouem. interiecto deinde tempore euulsis testibus euirati sunt. Quidam uolunt Corybantes à galea dictos, quæ Græce κόρυς dicitur, quod galero quodam capita tecti insaniendo luderent. Diodorus Corybantum scribit Iasonis et Cybeles filium fuisse, ac simul cum Dardano sacra matris deum in Phrygiam detulisse: eosq; qui in sacrificijs eius deæ incũbere uoluerunt, de suo nomine appellasse. Alij Corybantes uocatos existimant, quod inter saltandum capita iactarent, hoc enim κορύπτειν dicitur à Græcis. Homerus Betarmonas uocat. Græci κορυβαντιᾶν eos dicunt, qui ad simlitudinem leporum oculis patentibus dormiunt, quod etiam quidam è nostris corybantire dixerunt. Strabo aũt eos scribit κορυβαντιᾶν à græcis dici, qui capita saltando iactant, & numine afflati, quasi furijs agitantur. Caberi à Cabero monte uocitati sunt. Alijs placet Iouem nymphis alendũ datum Amaltheæ, & Melissæ, quemadmodũ superius ostendimus. Sunt etiam, qui non in Idam, sed in Dictæum montem à matre transmissum, & ibi nutrium uelint. Quod sensisse uidetur Columella: Nec sanè rustico dignum est scisciatari, fuerit'ne mulier pulcherrima specie Melissa, quã Iupiter in apem conuertit: an, ut poëta Homerus dixit, crabronibus & sole genitas apeis, quas nymphæ educauerũt, mox Dictæo specu Iouis extitisse nutrices, easq; pabula munere dei sortitas, quibus ipse paruulum alumnum educauerant. & Virgilius: Dictæo cœli regem pauere sub antro. Curetes etiam populi fuerunt Aetolis uicini. item alij Curetes in Dalmatia. Lucanus: Quos alit Adriaco tellus circumflua ponto, Illic bellaci confisus gente Curetũ. Adultus Iupiter bellum ob captos parentes, cũ Titano gessit, ac eos liberauit. Mox patrem regno expulit, quia eum comperit uitæ suæ insidiari. Hinc gesto cũ gigantibus bello, ijsq; superatis, ac montibus subiectis, totoq; orbe subacto, cum fratribus partitus est imperiũ, Plutoni inferorum, Neptuno maris principatu dato, cœli imperio sibi reseruato. Dictus est autem Iupiter, quasi iuuans pater. Quippe physici Iouem dicunt ætherem esse. nulla autem res sic fouet omnia, quemadmodũ calor. Item Iupiter diespiter appellatus est, id est diei, & lucis pater, & Veiouis, & Vediouis, de quibus supra diximus, & Iouiste compositũ ex Ioue et iuste. Dicta una est ex quatuor præcipuis urbibus Cretæ. iccirco dictæus ponitur pro Cretensis. Creta insula est in medio põto, altero latere ad austrum, altero ad septentrionem uersa inter ortum, occasumq; porrigitur, centum urbium clara fama, propter quod Hecatompolis à græcis appellatur. Vir. Creta Iouis magni medio iacet insula ponto, Mons Idæus ubi & genitis cunabula nostræ. Centumurbes habitant magnas uberrima regna. Cretæ nomen inditũ putant à Creta nympha Hesperidis filia. Alij à Creto rege Curetum. Nonnulli Aeriam primo uocitatam tradunt. Postea Curetim, & à temperie cœli μακαρόνησον, hoc est beatam insulam. latitudine nunquam quinquaginta millia passuum excedit, circuitu circiter sexcenta, flectitq; se in Creticum pelagus, ab ea ita nuncupatum. Criticus etiam aliquando pro iudicans, siue arguens accipitur, ἀπὸ τοῦ κρίνω, delibero, iudico. Iuuenalis: Critice pelluces. & medici dies criticos uocant iudiciarios, in quibus scilicet de ægritudinis ratione ferri iudicium potest. Eleganter à nostris decretorius dicitur. Decretoriũ etiam dicimus quicquid constitutũ, ac firmatum est ad aliquid agendũ, iudicandumue. Quintil. Nec immerito quidam, quanq; in dicendo mediocres, tamen alterandi præstantia meruerunt nomen patronorũ. At quidam li-

tigationibus suis illum modo ambitiosum declamandi sudorẽ præstitisse contenti, cum turba laudantium destituunt subsellia, pugnamq; illam decretoriam imperitis, ac sæpe pullatæ turbæ relinquunt. Plinius: Circa uergilias quidem pluere inimicissimum uiti, & oleæ: quoniam tunc coitus est eorum. hoc est illud quadriduum oleæ decretorium. Idem: Res summa uitium agitur decretorio uuis sidere illo, quod caniculam appellamus. Idem: Item aquila exoritur uesperi decretorio die florentibus oleis. Item à Creta Cretensis deducitur, & fœminino tantum genere cressa. Iuue. Nec Stenobœa minus quàm cressa excanduit. Stenobœa proprium nomen est mulieris. Hæc Prœti regis Ephyræ uxor fuit, filij Abantis, in cuius regia cum esset Bellerophontes Glauci regis Ephyræ filius, ab hoc, de quo loquimur, Prœto regno spoliatus forma, ac moribus conspicuus, Stenobœa, quæ ab Homero Antea uocatur, amore eius mirum in modum exarsit. Cumq; eum promisso etiam coniugis regno trahere in desiderium sui non potuisset, uerita ne se apud regem criminaretur, prima Bellerophontem marito accusauit, quasi uim sibi inferre uoluisset. At rex illum ad Heuriem Lyciorum regem Stenobœæ patrem cum literis misit, quibus nuntiabat uim filiæ inferre uoluisse. Hic ut clàm iniuriam ulciscceretur, diuersis eum periculis obiecit, quæ semper forti, atq; inuicto animo superauit. Postremo aduersus Amazones regnũ suũ infestanteis cum cum exercitu misit: quas cum bello superatas, intra suos fineis sese recipere coëgisset, Heuries uirtutem eius admiratus, non modo iniuriam, de qua ulciscenda aliquando cogitauerat, ei condonauit, sed etiam alteram filiam Stenobœæ sororem cum parte regni illi dedit uxorem. Qua re cognita Stenobœa sibi mortem conscisiuit. Alij non criminatum ab Antea, siue Stenobœa, sed ne precibus eius aliquando flecteretur, sua sponte profugisse dixerunt. Quidam etiam Bellerophontem scripsere ab Heurie rege Chimæræ obiectum fuisse, tunc Lyciorũ agros flamma uastanti: qua superata, cum in cœlum uolare conenderet, neq; longe iam abesset despiciendo terras timore permotum decidisse, ibiq; perisse, equum uero subuolasse, & inter sidera à Ioue constitutum esse. Sunt qui à Creta insula cretam quoque tenacioris terræ genus deriuatam existiment, sed hoc falsum est. A crescendo enim Creta dicitur, quoniam proprietas eius est, ut in macerando crescat, quod in primis Cretæ umbricæ accidit, quam uocant saxum. Hæc pondere emi solebat maiorum nostrorum temporibus, cum cætera mensura emerentur: nec nisi poliendis uestibus adhibebatur, duntaxat candidis, coloribus enim erat inimica. Erant & cimoliæ cretæ duo genera, candidum unum, & alterum ad purpurissum inclinans, utrunque uestibus aptum, & colorem earum quodam nitore exhilarans. Hæ & medici aduersus uarios morbos utuntur. Laudatur & creta Thessalica. Itẽ quæ argentaria appellatur, nitorẽ argenteum reddens. Et postremo uilissima creta, quam circunducere ad uictoriæ notam, pedesq; uenalium trans mare aduectorum notare mos erat. Plini. Hoc est insigne uenalitijs gregibus, obprobriumq; insolentis fortunæ, quos adeo potiri rerum uidimus, ut prætoria quoque ornamenta decerni à Senatu iubente Agrippina Claudij Cæsaris uiderimus. libertis, tantumq; non cum laureatis fascibus remitti illò unde cretatis pedibus aduenissent. Iuuenal. Nuper in hanc urbem pedibus qui uenerat albis. Quidam in hoc dedecoris genere pro creta gypso utebantur, præsertimq; in Græcia tymparico. Quid. Ne tu, siquis erit capitis mercede redemptus, Despice & psati nomen inane pedis. Sunt etiam qui lutum Venetum inter cretarum genera connumerant, abolendis è uestemaculis utilissimum, & pustulis, ac rimis corpore tollendis. Martia. Resina Vencto nec referare luto. A creta cretæũ dicimus,

quod ex creta est. & cretatum creta infectum. Sicut à gypso gypseum, quod ex gypso est. & gypsatum, gypso infectum, uel gypso tectum. Gypsum res nota est, multis in locis è lapide coquitur. Alibi è terra foditur, ut in Cypro. In Syria coquunt fimo bubulo, ut celerius uratur. Gypso madido statim utendum est, quoniam celerrime coit, ac siccatur: tamen rursus tundi, & in farinam resolui potest. Vsus gypsi in albarijs sigillis ædificiorum, & coronis gratissimus. C. Proculeium Augusti Cæsaris familiarem constat in maximo stomachi dolore gypso poto fibi mortem conscisuisse. Interdum gypsum pro signo, siue statua ponitur, quoniã ex gypso fiebant. Iuue. Quanquã plena omnia gypso Chrysippi inuenias. ACCEPIT FIDEM. Meruit credi, quia nostris id oculis conspeximus. Diximus superius, quid sit fidem dare. Fides proprie est dictorum, & conuentorũ cõstãtia, & ueritas: dicta quod fiat, quod dictũ est. Ter. Sed ijs quas semper in te intellexi iustas, fide, et taciturnitate. Hinc da re fidem dicimus aliquid sanctè promittere. Vir. Accipe, daq; fidẽ. Aliquãdo tamẽ fides pro creditu ponitur. Vnde bonæ fidei possessor dicitur (ut supra diximus) qui ignorauit rẽ, quã emit, alienã esse: aut putauit eũ, qui uẽdidit, ius uendẽdi habere, utputa procuratorem, aut tutorẽ esse. Item bonæ fidei homo uocatur, cui res tutò creditur, uel qui rem sibi creditam fideliter seruat. Sueto. Augustus populo promissum congiariũ reposcẽti bonæ se fidei esse respondit. Hinc habere fidẽ, credere est. & accipere fidẽ est credi, ut hoc loco: Accepit fabula prisca fidẽ, hoc est credita est. Ab hoc fit fido uerbum, quod est fidẽ habeo, credo, spem pono. Cuius cõtrariũ est diffido, hoc est credulitatem depono, siue despero. Seneca: Nec secundis rebus nimis fidẽ dum, nec aduersis diffidendũ est. Hinc fit fidentia, hoc est audacia, & temeritas. Itẽ fiducia, quod similiter audaciã significat ferè in bonis rebus, quãuis aliquando in malam partẽ accipiatur. Sed perraro. Vir. Cernis, quæ Rutulos habeat fiducia rerum, id est temeritas. Itẽ à fido cõfido, q. d. significat audeo. Capitur'q; interdũ in bonam partem. Vir. Et afflictis melius confidere rebus. Interdum in malam. Cicero: Qui fortis est, idem fidens, quoniam confidens mala consuetudine loquentium in uitio ponitur. Virg. Nam quis te iuuenum confidentissime nostras Iussit adire domos? confidentissime, inquit, hoc est impudentissime, & maxime temerarie, unde confidentia pro temeritate ponitur. Terent. O ingentem confidentiam. Confidenter simili modo aliquando in bonã partẽ accipitur pro cõstanter. Plau. Quæ nõ deliquit, decet audacẽ esse cõfidenter. Aliquãdo in malã pro temerarie. Accius: Qui in puellæ domũ tam cõfidenter irrupit. quãdoq; tamẽ cõfido pro credo accipitur. Cic. Quoniã probatã ratione officij mei uobis esse cõfido. Itẽ à fido fidus, quẽ quidã à fide'i ita distinguunt, ut fidũ amicũ dicamus, fidelẽ seruum: uel fidum in maioribus: fidelem in minoribus negotijs. Virgilius: Fidumq; uehebat Orontem. Terentius: Seni fidelis dum sum. Veruntamen sæpissime hæc duo pro eodem accipiuntur. Sed fidus à fido fit, fidelis à fide. A fidus fit infidus, cui non est fidendum. Liuius: Infida regni societas. A fidelis uero fit fidelitas, infidelis, & infidelitas. Item à fido fit perfidus, hoc est uiolator fidei, ideóque mediam syllabam correptam habet. A quo perfidia fidei uiolatio. Et sæpenumero pro uitio, & improbitate accipitur. Fides etiam aliquando genus citharæ est, ita dicta quod tantum inter se chordæ eius quantum inter homines fides concordet. Item chordæ ipsæ fides dicuntur. Ab hoc fit diminutiuum fidicula pro parua cithara, siue pro chorda. Nam chorda græcum est, & fidem significat. Cordum uero sine aspiratione uocatur fœnum, quod autumno secatur. & corda, frumenta, quæ serò matureſcunt: sicut secordes agni, qui post debitum tempus oriuntur, de quibus alibi diximus. Item

fidiculæ in plurali tantum, instrumentum est torquendi: dictæ, uel ab extorquenda fide, ac ueritate, uel à nerueis funibus uinculisq; quibus eo modo torquendi homines alligabantur. Fidelia, famium uas ad plurimos usus. Plau. Mulsi congialem plenam faciã tibi fideliam. NE MIRETVR. Non miretur. Ne, aliquando prohibendi aduerbium est. Virg. Tu ne cede malis, sed contra audentior ito. Aliquando est coniunctio aduncti ua. Martialis: Lex hæc carminibus data est iocosis, Ne possint, nisi pruriant, iuuare. Nonnunquã rationalis, et pro ergo accipitur. Virgilius: Mé ne incœpto desistere uictam? In terdum causalis. idem: Ne recipi portis, aut duci in mœnia possit. Quandoq; copulatiua. Teren. Non eam ne nunc quidem cũ accersor ultro? Plerunq; dubitatiua. Virgil. Qui teneant, nam inculta uident, homines ne, feræ ne. Reperitur etiam confirmatiua. Teren. Nunc ne demum istuc uerbum incidit? Virgilius: Tantá ne me tenuit uiuendi nate uoluptas, Vt pro me hostili paterer succedere dextræ? Item diminutiuã habet significationem. Sallust. Quippe secundæ res sapientium animos fatigant, ne illi corruptis moribus uictoriæ temperarent. Item interrogandi aduerbium est. Veren. Ego ne? Tu ergo. Quando uero næ cum diphthongo scribitur, græca dictio est, & pro utiq; ac profecto accipitur. Teren. Faciunt næ intelligendo, ut nihil intelligant. idem: Næ illa illũ haud nouit. A ne aduerbio negandi composita fiunt neq;, ncc, nequam, cum eius deriuatiuis, nolo, neuolo, nego, nefas, nemo, nullus, nunquam, nusquam, nihilum, neglugo. De quibus, eorumq; deriuatiuis partim diximus, partim inferius dicemus. Item nequaquam, quod negandi aduerbium est. Nequicquã, quod significat frustra. nequeo, quod modo capitur pro non eo. Modo pro non possum. Nam quire posse est. à quo ueteres quentiam pro eo, quod est ens, siue entia dixere, & nequinunt, pro nequeunt. & neutiquam, quod non est omnino nẽgatiuum, sed aliquid assensionis habet, quasi non ualde. Terentius: Nam de reducenda, id uero neutiquam honestum esse arbitror. & neutique, pro nequaquam, & necubi, pro ne alicubi. Semper enim dup'ex uerbum postulat, ut uolo necubi mihi obuiam fias. & neuter, de quo diximus. A quo fit neutrale, quod neutrius partis. & negotium, quasi non otium. Cicero: Etsi negotijs familiaribus impediti, hoc est operibus. Ponitur'q; pro labore. idem: Dij nec habent negotium ipsi nec alteri exhibent. A quo negotiari dicimus, negotijs exercere. item exercere mercaturam. Vnde negotiosus, plenus negotijs. negotiatio, ipsa exercitatio. & negotiatores, qui in aliorum negotijs se exercent. Labeo: Negotiatores ſerui uidentur qui præpositi sunt negotijs exercendi causa, ueluti qui ad emendum, aut ad locandum, & conducendum præpositi sunt. Cubicularij autem uel obsonatores non uidentur negotiationis appellatione contineri. & nefrendes arietes, quia dentibus fremere non possunt. & nedum, quod significat non solum. Sed duobus tantum modis usurpatur. Vno, cum utranq; sententiã eodem claudimus uerbo, ut funderem pro te sanguinem, nedum pecuniam. Altero, cum suum utrique sententiæ uerbum accommodamus, ut funderem pro te sanguinem, nedum tibi pecuniã crederem. Item negatiue sic: Non funderem pro te obolum, nedum pro te sanguinem non funderem. Veteres necim pro nec eum dixere. & necunquem pro nec unquam, quenquam.

QVICQVID FAMA CANIT, DONAT ARENA TIBI. Quicquid fabulæ finxerũt, quæ nõ modo à ueritatis, sed etiã à forma ueritatis remotæ sunt, tu in amphitheatro fieri potuisse ostendis. CANIT. Prædicat, diuulgat. Canere proprie est uoce modulari. & cantare, quod eius frequentatiuum est. Hinc canere poëtæ dicuntur, quoniam uersus rhythmica ratione compositi sunt, & cantando pronun-

tiari consueuerunt. Virgil. Arma, uirumq; cano. in quo tamen anima duertendũ est, ne pronuntiatio nimis in canticum dissoluta sit, néue plasmate, ut à pleriſq; fit, effœminata. De quo genere optime Caius Cæsar adhuc prætextatus dixisse fertur: Si cantas, male cantas: si legis, cantas. Quoniam uero & laudare ueteres & uaticinari uersibus solebant, factum est, ut aliquando canere pro laudare usurpetur. Virgilius: Regemq; canebant. Aliquando pro diuinare. idem: Ipsa canas oro. Quando q; etiam canere pro prædicare accipitur, & cum quodam, ut exaudiri possit, canore proferre. Virgilius de fama: Hæc tum multiplici populos sermone replebat Gaudens, & pariter facta, atque infecta canebat. sic Martialis hoc loco: Quicquid fama canit, donat arena tibi. A cano fit accino, hoc est ad aliquid cano, cuius frequentatiuũ est accento. A quo accentus, qui à Græcis prosodia dicitur. Quidam animam uerborũ, alij uocem syllabæ esse definierunt. Tres autem sunt accentus, Graiis, acutus, & circunflexus: quos ueteres nunc moderamenta, nunc accentiũculas, nũc uoculationes appellabãt. Item occino & occento, & occentus. Est autem occinere, siue occentare conuitiũ facere, & quasi contra canere, quod hoc cum cancre quodam fieri consueuit, ut procul possit audiri. Item succino, quod est submissa uoce cano. à quo succento, & succentus, & succentor. Sunt qui cantorem, occentorem, & succentorem ita distinguant, ut cantores sint, qui maxime eleuant, atq; acuũt uocem. Succentores, qui minimũ, occentores, qui inter utrũq; mediũ tenent, quæ uarietas mirabilem seruata musica ratione concentũ reddit. Item à cano concino. à quo frequentatiuum concenio. et concentus, quod est diuersarũ modulatio uocũ. Concinere, conuenire est, ut cũ è multis diuersis uocibus unus efficitur sonus. Ab hoc fit aliud uerbum cõcinno concinnas, quod est apte compono, & quasi conuenire facio. Plau. Auceps quando cõcinnauit areã, escas effudit. Cic. Cum ijs, cũ quibus reconcinnabatur uerbis discrepare. Hinc concinnus dicitur compositus, ut concinna oratio, hoc est compta, & apte composita. & concinne ad uerbium compte, ornate, composite. Quidam concinno & concinnum à cinno deductũ uolunt. Cinnum uero à cano. Erat autem cinnus potionis genus ex multis liquoribus compositũ. A cano etiam recino fit, quod est rursus cano. & circuncino circuncanto. incino. Gell. Creditũ est hoc à pleriſq;, Ishiadici cum maxime doleant, tum si modulis leuibus tibicen incinat, mirũ dolores. intercino, inter aliquid agendũ canto. Percino, cantando perseuero. Procino cãtando profero. Præcino, prædico, præuiuino. interdum etiam antecano. Vnde præcentio dicitur modulatio illa uocũ, quæ ante initium cantus fieri solet, quasi præludium. Gellius: Ea ibi præcentione tranquilla, & uenerabili quadam quasi militaris musicæ disciplina uis, & impetus militum cohibeatur. Quapropter & exordium, siue initium, siue principium, siue proloquium, siue anteloquium quidam præludium, alij præcentionem uocauere, ad similitudinem Græcorum, quiid proœmium nominant, propterea quod οἴμη cantus est. Nam sicut citharœdi pauca illa, quæ ante, quàm legitimum certamen inchoẽnt, emerendi fauoris gratia canunt, proœmium cognominauere, sic oratores ea, quæ priusquàm causam exordiantur, ad conciliandos iudicum animos prælocquuntur, eadem appellatione signarunt. Sunt tamen qui proœmium iccirco appellatũ uelint, quod Græci οἶμον uiam nominant, quod proœmiũ ante rei ingressum ponatur. ideoq; cum aspiratione putant esse scribendum. A quo proœmiari uerbũ quod est exordiri. A præcino etiã præcentor, qui canendo præcedit: sicut præsultor, qui saltantium choream ducit. & præco, qui iussu magistratus populum uocat, aut aliquid obseruandũ iubet, aut gesta diuulgat, aut aliquid publice, uel priuatim uen-

ditioni proponit, aut ferias, dies ue festos indicit, aut supplicatione. pronuntiat, quamuis hos curiones quoq; uocatos meminimus. Hinc accensus quoque præco dicebatur, de quo supra diximus. A quo præconiũ, uox ipsa præconis. Et quoniã à præcone res gestæ etiam pronũtiari solent, ac palàm omnibus fieri, ideo præconiũ aliquãdo pro fama, & gloria usurpatur. & præcones laudum nostrarum dicimus, qui res à nobis gestas laudãdo diuulgãt. Vtuntur autem tubis, uel cornu. Sed hoc quondam proprium erat classicorum. Hi enim iussu magistratuum ex arce & circum muros tuba populum, siue alios magistratus, & senatum, & comitia uocabant: dicti à calando, hoc est uocando, siue à clangore, hoc est sono tubarum, quibus utuntur. Vnde & tubæ ipsæ classica dicuntur. Classici etiam dicti sunt non omnium classium, sed primæ tantum classis homines, qui centummillia æris, amplius ue censi erãt: infra classem autẽ appellabantur cæterarum omnium classium, qui minore summa æris censebantur. Quippe urbs in quinq; classeis à Seruio Tullio diuisa fuerat, qui primus censum instituit, rem tanto imperio saluberrimam, ex quo belli, pacis q; munia non uiritim, ut ante, sed pro habitu pecuniarum fierent. Tum classeis, centuriasq;, & hunc ordinem ex censu descripsit. Ex ijs, qui centummillium æris, uel maiorem censum haberent, octuaginta fecit centurias, quadragenas seniorum, ac iuniorum. Prima classis omnes appellati: seniores ad urbis custodiam, ut præsto essent: iuuenes, ut foris bella gerecrent. Arma ijs imperata galea, clypeus, ocreæ, lorica, omnia ex ære hæc ut tegumenta corporis essent: præterea tela in hostem, hastaq;, & gladius. Additæ huic duæ fabrum centuriæ, quæ sine armis stipẽdia facerent, datum munus, ut machinas in bello ferrent. Secunda classis usq; ad quinq; & septuaginta millium censum instituta, & ex ijs senioribus, iunioribus q; uiginti conscriptæ centuriæ, arma imperata, scutum pro clypeo, & præter loricam omnia eadem. Tertiæ classis in quinquaginta millium censum esse uoluit, totidem centuriæ, & eodem discrimine ætatum factæ, nec de armis quicquam mutatum, ocreæ tantum ademptæ. In quarta classe census quinque & uiginti millium, totidem centuriæ factæ, arma mutata, nihil præter hastam, & uerutum datum. Quinta classis aucta centuriæ triginta factæ. fundas, lapides q; missiles ij secum gerebant. In his accensi, cornicines, tibicines q; in treis centurias distribui. Vndecim milibus hæc classis censebatur. Hinc minor census reliquam multitudinem habuit. Inde una centuria facta est immunis militia. Hi proletarij, & capitecensi appellati. Proletarij, qui supra mille quingenta æris in censum deferebant. Capitecensi, quibus census erat non amplior trecentorum septuagintaquinq;. Illis nomen impositum à munere, officioq; prolis ædendæ: quod cum re familiari parua minus possent rempub. iuuare, sobolis tamen gignendæ copia ciuitatem frequentarent. Ii uero capitecensi appellati, quod ob tenuitatem rei familiaris non ære, sed capitibus censerentur. Proletariorum tamen ordo honestior aliquanto & re, & nomine, quàm capitecensorum fuit. Nam & asperis reipub. temporibus, cum iuuentutis inopia esset, in militiam tumultuariam legebantur, armáque ijs sumptu publico præbebantur. Capitecensos uero primus C. Marius bello Iugurtino scripsisse traditur. Sallustius: Ipse interea milites scribere non more maiorum, nec ex classibus, sed ut libido cuiusque erat. Capitecensos plerosque. id factum ab inopia bonorum, alij per ambitionem consulis memorabant, quod ab eo genere celebratus, auctusq; erat, & homini potentiam quærenti egentissimus quisque opportunissimus. Sic pedestri exercitu ornato, distributoq; Seruius Tullius ex primoribus ciuitatis duodecim equitum centurias scripsit. Ad equos emendos dena millia æris

ex publico data, & quibus equos alerent, uiduæ attributæ, quæ bina millia æris in annos singulos penderent. Hinc equitum quoque interdum classes dicuntur. Virgilius: Sciome Danaïs e classibus unum. Idem: Classibus hic locus. Et classes clypeatas antiqui dixerunt, quos nunc exercitus uocamus. Classem uero procinctam extructum exercitum. Item classici testes uocabantur, qui signandis testamentis adhibebantur. Classis etiam collectio nauium dicta ἀπὸ τῶν καλῶν. hoc est à lignis. Vnde & calones appellati, qui ligna militibus portant. Aliquando tamen pro una naui ponitur c assis. Virgilius: Et Lyciæ ductorem classis Orontem. A classe classiarius deducitur, quod significat assiduum, diligentem, quia omnium classium ciues semper parati erant ad omnem reipub. necessitatem. Propter quod ab asse dando etiam ass. dui dicebãtur. Apuleius: Et laudum eius classiarius, atque assiduus præco. At qui priuatim quoscunq; in iudicium uocabant iussu magistratuum, quod uilissimorum hominum officium erat, dicebantur liburni, quod ferè è Liburnia essent, quæ regio est inter Dalmatas, atq; Illyricos, in qua sunt Salonæ urbs insignis. Iuuena. Primus clamante Liburno Currite, iam sedit, rapta properabit abolla. Martialis: Procul horridus liburnus, & querulus cliens. Liburnum uero neutro genere genus est nauigij uelocissimum à Liburnis primo inuenti. Ad cuius similitudinem uehiculum quoq; constructum fuit, quo Romani principes uehi solebant. Iuue. Diues, & ingenti curret super ora liburno. De nauigio, Hora. Ibis Liburnis super alta nauium Amice propugnacula. Hæc & liburnicæ appellantur. Suetonius: Vtrobique parte Liburnicarum demersa, simulq; eius, qua uehebatur, fusis armamentis, & gubernaculo diſracto. Quidam etiam liburnas fœminino genere dixere. Liburni etiam uiatores appellati à uia, quod sæpe ex agris homines iussu magistratuum uocarent, frequensq; eorum uia esset ab agris ad urbem. Egregij principio, mox uile hominum genus, de quibus sic Plinius scribit: Cincinnato uiator attulit dictaturam aranti, & quidem nudo, orcq; adhuc pulueris pleno: cui uiator uela corpus, inquit, ut proferam senatus, populiq; Romani mandata. Tales tum etiam uiatores erant, quibus idipsum nomen inditum est, subinde ex agris senatum, ducesq; accersentibus. At nunc eadem illa uncti pedes, damnatæ manus, inscripti uultus exercent. Apparitores autem, & statores erant, qui magistratui semper aderant ad iussa capessenda, & interdum tabellariorum officio fungebantur. Lictores à ligando dicti. qui prætores, & consules præcedebant cum fascibus uirgarũ. Item à cano (si Varroni credimus) canis latrabile animal. Sicut enim tuba & cornu quod signum canendo dent, canere dicuntur: sic quia & noctu canis in custodia, & in uenando, signum uoce dat, dicitur canis. De cuius deriuatiuis abunde superius diximus. Præterea à cano carmen, quasi canimen appellatum. Dicitur autem carmen quicquid pedibus continetur, unde Virgilius uersum unum carmen uocauit: Et rem carmine signo. Aeneas hæc de Danais uictoribus arma. & duos similiter: Tumulo superaddite carmen: Daphnis ego, in syluis, hinc usque ad sidera notus, Formosi pecoris custos, formosior ipse. Tota præterea Aeneis Virgilij Heroicum carmen dicitur. Totus georgicôn liber, carmen georgicum. Totus liber bucolicôn, carmen bucolicum. Aliquando etiam carmen pro incantatione accipitur, quemadmodum inferius ostendemus. A carmine dictæ sunt camœnæ (ut Pompeio placet) uel à canendo, quod canant antiquorũ laudes, uel quod sint castæ mentis præsides. Alij camœnas, quasi canẽtes amœne, uel cantu amœnas existimant appellatas. Amœnum enim ab amando iucundum dicimus. & amœne, iucũde. & amœnitas, iucunditas. Virgili. Deuenere locos lætos, &

amœna uireta, hoc est suauia, iucunda, & ad se amandum alli
cientia. Seruius amœnum dictum putat ab a quæ priuatiua
particula est, & mœnio, quod est munio, hoc est fructum ca
pio. unde qui nihil præstant, immunes uocamus. Amœna enim
proprie dicuntur, quæ iucunda sunt, sine aliquo fructu. Camœ
næ autem sunt, quæ et musæ dicuntur. Musa græcum uocabu
lum est, & significat cantum. unde musice appellata est scien
tia, quæ tractat de ratione canendi. & musicus, musicæ perit
us. Musam pro cantu Virgilius posuit: Pastorũ musam Da
monis, & Alphesiboei. Hinc poëtæ musas finxerũt deas esse ma
gni Iouis, & memoriæ filias, quæ poëtis, & musicæ præessent.
Quippe poësis pars musices est. Tria enim genera sunt, quæ
circa artem musicam uersantur. Vnum genus est, quod instru
mentis agitur. Aliud quod fingit carmina. Tertium, quod in
strumentorum opus, carmenq; dijudicat. Secũdum illud genus
profecto poëtarum est, quod non potius speculatione, ac ratio
ne, quàm naturali quodam instrumento fertur ad carmen. Eas
dem dixerunt in Helicone habitare, qui mons Bœotiæ est Pho
cidi affinis, à quo Heliconiades appellantur: nec procul distat
à Parnaso Phocidis monte, æmulus illi & altitudine & ambi
tu, uterq; niuosus, & rupes amborum saxea est. Parnasum
quoq; habitare musæ dicuntur, à quo dicuntur Parnasides. &
quoniã Phocidi confinis Aonia est, etiã Aonides appellantur.
Aonia regio Thraciæ ab Aone rege dicta est. Aon filius fuit
(ut quidam putant) Iouis, ut alij, Neptuni: quem factione suo
rum ex Appulia pulsum in Bœotiam tradunt uenisse, Neptu
num patrem quærentem, ac de suo nomine montanam regio
nem Bœotiæ uocitasse Aoniam: tandemq; ibi diem suum obyis
se Dymante filio, ac regni successore relicto. Aones quoq; eius
regionis montes dicũtur. ab Aonia uero aonius dicitur. Ouid.
Separat Aonios attæis Phocis ab aruis. Dicũtur etiam cythe
riades, à saltu, qui Cytherõ uocatur, in quo similiter habitare
musæ dicuntur. initium habet à Megaricis, & Atticis monti
bus. Finitur propè Thebas Bœotias, iuxta fluit Asopus amnis
inferiora eius alluens. Item sub eo pagus est Scolus nomine, in
iucunda sedes, atque aspera. Vnde natum est prouerbium: Ad
Scolum neq; ipse accedes, neq; alterũ comitaberis. Ex hoc etiã
loco deductum Pentheum, discerptũq; memoriæ prodiderunt.
Est etiam uicus quidam in Heraclia Trachinia, qui Scolus uo
catur, quam præterfluit Asopus amnis est. & in Sicyone ali
us Asopus, & finitima plaga Asopia nuncupatur. Pierides à
Pieria, quæ regio est Macedoniæ, Emathia ante dicta. hæc
musarũ parens, domusq; est, à nemore ita appellata, cui nomen
est Pieris. & Pieres populi dicti sunt, quibus extinctis, Mace
dones ea loca incoluere. A Pieria Pierius deducitur, unde Pie
rium carmen dicimus. Item dicuntur Thespiades à Thespia
oppido Heliconi propinquo, patria Thespidis, quæ musarum
nutrix traditur fuisse. Item patria Argi, qui nauem Argo fa
bricauit, à qua Iason, cæterique qui in ea nauigarunt, dicti sunt
Argonautæ. Quippe primum Iasonem longa naui usum fuis
se Philostephanus autor est. Thespiæ proximum Ascra op
pidum est Hesiodi patria, quam ipse Rus miserum uocat. ab
Ascra ascræus deducitur. item dicuntur Pegasides, & Hippo
crenides, ab Heliconis pulcherrimo fonte, qui à Græcis Hippo
crene dicitur, hoc est equi fons. ἵππον enim equum uocant,
κρήνην fontem. à nostris appellatur caballinus, item Pega
seus, quod Pegasus eo loco saxum ungula feriens fontem ape
ruerit, quemadmodum inferius latius dicemus. Persius: Nec
fonte labra prolui caballino. Hunc equum putant esse, qui in
cœlo inter sidera collocatus est: quamuis alij, ut supra dixi
mus, Bellerophontis equum esse dicant, alij Hippen Chironis
Centauri filiam Theam antea appellatam, quæ, cum in mon

te Pelio sese uenando exerceret, grauida facta, & ob id patris
indignationem timens, deorum miseratione in equam conuer
sa est, & in cœlum translata. Propterea posteriores corpo
ris partes non uidentur propter fœminei sexus pudorem. Non
nulli uatem eam dixerunt fuisse. Sed quia deorũ consilia homi
nibus patefecerat, in equam esse conuersam. Callimachus scri
bit à Diana in equã esse conuersam, quod uenari, & deam pro
more colere desijsset. Habet autem stellas in facie claras duas,
in capite claram unam, in singulis auribus singulas claras, in
maxilla unam, in ala proxima capiti claram unam, in humero
alæ dextræ unam, in media ala unam, in extremis pennis unã,
in armo unam, in umbilico claram unam, in singulis genibus
singulas. Item Musæ Libethrides appellatæ à fonte Mace
doniæ in ea regione, quæ Magnesia dicitur. à qua Magnesi, si
ue Magnetes, quamuis eodem nomine alia urbs in Asia sit, iux
ta quam Scipio Antiochum regem profligauit. Hic fons Libe
thros nomine, musis est sacer, & spelunca eod m in loco, quæ
Libethra appellatur. item Pipleides, siue Pipleæ à Pipleo Ma
cedoniæ fonte, seu uico, uel à Pipleo monte Orcomenorũ, uel
à peplo genere uestis, de quo supra diximus. Item Mnemosyni
des à matre Mnemosyne, hoc est memoria. Græci enim μνη
μοσύνην memoriam dicunt. Ouidius de Ioue: Aureus ut Da
naën, Asopida luserit ignis, Mnemosynen pastor. item Castali
des à fonte Castalio in radicibus Parnasi musis sacro, qui à
Castalia nympha nomen assumpsit. Nouem autem esse musæ
finguntur, nouem noctibus, hoc est singulas singulis à Ioue, &
Mnemosyne, hoc est memoria procreatas. Sed principio (ut
Varro scribit) tres tantũ musæ fuere, quia omnem sonum na
tura triformem esse constat. aut enim uoce æditur, ut est eorũ,
qui buccis canunt, aut flatu, ut tibiarum. aut pulsu, ut lyræ
& citharæ, quæ percutiendo sonora sunt. Ob id autem po
stea nouem esse finxere, quod quædam Græciæ ciuitas apud
treis artifices terna quondam simulachra musarum facienda
locauerat, eo consilio ut tria, quæ pulchriora essent, emeret, &
in templo Apollinis collocaret. Contigit autem ut opera om
nes æque pulchra formarẽt, propter quod cum musæ omnes
ciuitati placuissent, omnes pariter emit, & in templo Apolli
nis dedicauit. His postea Hesiodus, uel (ut alij uolunt) alij no
mina imposuere. Primam à bonitate uocis dixere καλλιόπην,
hoc est Calliopen. καλὸν enim bonũ dicitur, ὄψ uox.
Secundam κλείω, hoc est Clio, à gloria & celebritate re
rum gestarum, quas canit. κλείειν enim celebrare est.
Tertiam ἐρατώ, hoc est Erato, uel à canendis amoribus,
uel quod cantus ab omnibus desideretur. Ouid. Nunc Erato,
nam tu nomen amantis habes. ἐρῶ enim est amo. αἱρῶ
desidero, eligo. à quo hæreses, hoc est sectæ philosophorum di
ctæ sunt. Hinc sacrarum literarum scriptores hæreticos uo
cant, qui cum nostræ religionis sint, à fide ei tamen ueritate de
clinant, & hæresin, hoc est sectam non recte sentientium am
plectuntur. Quartam à uoluptate ac lasciuia cantus θάλειαν
hoc est Thaliam. θάλειν enim uirere, germinare, florere
est. Quintam μελπομένην, hoc est Melpomenen à ca
nendo. μέλπομαι enim significat canto, modulor, dictum
ἀπὸ τοῦ μέλος ποιεῖν, hoc est à concentu faciendo. μέλος
enim ueteres Græci μελῳδίαν, hoc est modulationem di
cebant, quod Latini nunc quoque obseruant. Sex
tam τερψιχόρην, hoc est Terpsichoren, ἀπὸ τοῦ τέρ
πειν τοὺς χορούς, hoc est à delectandis choreis, ideo à qui
busdam Citharistria dicitur. Septimam εὐτέρπην,
hoc est Euterpen à suauitate concentus. εὖ enim bene si
gnificat, τέρπειν delectare. Octauam πολυ
μνίαν, hoc est polymniam, à multitudine carminum, siue

laudationum. πολὺ enim multum significat, ὕμνῶ canto laudo. nam ὕμνος canticum est, quem nos quoque Hymnum dicimus, à quo Hymnetem cantorem. & ὕμνος ἐπὶ νεκροῖς fu
nèbris cantus est, quem nostri uetres nænias uocauere. Non
ouρανίαν, hoc est Vranian, quasi cœlestem, uel à cœlestium
rerum cantu, uel à cantus diuinitate. οὐρανὸν enim cœlum
græci uocant, οὐράνιον cœleste. Quidam à musis Mu
sæum appellatum uolunt. Vetustissimus apud græcos poëta fu
it tempore Hesiodi, fuitq; unus ex Argonautis. filium fuisse
Appollinis quidam uolunt, alij Eupinolphi. Extat nunc quoq;
iucundissimum poëma eius de amore Leandri & Herus. Item
à carmine Carmenta deducitur. Hæc filia fuit Ionij Arcadiæ
regis, & nurus Pallãtis, qui Euãdri auus fuit, genuitq; Euan
drum ex Mercurio, qui uir summus fuit, & rebus gestis inter
Hercules, qui plurimi fuerunt, connumeratus. Carmenta græ
carum literarum doctissima fuit, & uates. Cumq; Euander ui
rum eius, quem patrem existimabat, siue casu (ut quidam uo
lunt) siue orta inter suos seditione occidisset, propterea q; ex
auito regno esset expulsus, magna ei uasticinando promitẽs, ut
in Italiam ueniret, persuasit. Ambo igitur mare ingressi ad ho
stia Tyberis peruenerũt, indeq; per Tyberim progressi ad mon
tem palatinum, inde expulsis Aboriginibus ea loca tenuere,
in quibus postea Roma condita fuit, paruum quoq; oppidulum
in Palatino monte fundauerunt: in quo Herculem superato
Geryone ex Hispania redeuntem excepere, qui eos à metu Ca
ci latronis infestissimi liberauit. Hinc post Troiæ euersionem
Aeneam nouas sedeis quærentem in bello aduersus Turnum
iuuerunt, Pallante Euandri filio cum copijs in eius subsidium
misso, quem mox interfectum misere fleuit. Carmenta igitur,
quod futura carmine prædicere soleret, ita appellata est, cum
prius Nicostrata diceretur. Hæc gentem illam rudem antea, ac
plane syluestrem, & mores, & literas docuit. Propter quod ue
teres græcæ literæ penè eadem à principio cum latinis fuere.
Cuius rei indicium est delphica tabula uetusti æris, quæ in bi
bliotheca palatij Romæ dono principum dicata Palladi fuit
in qua sic erat scriptum, ΝΑΥΣΙΚΡΑΤΗΣ ΤΙΣΑΜΕ
ΝΟΣ ΑΘΗΝΑΙΟΣΑΝΕΘΗΚΕΝ. Postea edax omni
um rerum uetustas, mutauit literarũ formas, præsertim apud
græcos, apud quos linguarum quoq; magna uarietas est. Hinc
Carmentam adhuc uiuentẽ diuinis celebrarũt honoribus. Mor
tuæ uero sub infima parte capitolij, ubi uiuens habitauerat, sa
cellum dicauere, & carmentalia instituere. Portam quoq; car
mentalem ex eius nomine dixerunt, inuentricem etiam litera
rum fuisse prædicantes. Sed de literarum inuentione uariæ
sunt opiniones. Quidam Assyriorum literas semper fuisse exi
stimant. Alij apud Aegyptios à Mercurio inuentas, ut Gelli.
Alij apud Syros repertas. Nonnulli Theuten quendam remi
niscendi, non memoriæ gratia earum inuentorem fuisse prodit
ut Thamus ille apud Platonem refert. illud inter omnes con
stat Cadmum. XVI. literas è Phœnice in Græciam detulisse,
ΑΒΓΔΕΗΙΚΛΜΝΟΠΣΤΥ. His Palamedem troiano bel
lo quatuor adiecisse, ΞΘΦΧ. quas uolunt simul cum ordi
ne aciei à gruibus didicisse. Constat enim grues miro ingenio,
quem sequantur eligere: in extremo agmine per uices, qui accla
ment, disponere, & qui gregem uoce contineant, excubias ha
bere nocturnis temporibus, lapillum pede sustinentes, qui so
mno fatigatis decidens sono indiligentiã coarguat, cæteras dor
mire capite sub alis condito alternis pedibus insistentes. Ducem
solum erecto collo prouidere necessaria, ac prædicere. Hinc à
gruere, quod proprium gruum est, factum ingruere, quod est
simul, & gruum modo inuadere. Virg. Ingruit Aeneas Italis,
& prælia miscet. Et congruere, quod est conuenire. à quo con

gruum conueniens, & congrue conuenienter. Et grumæ dis
cuntur loca media, in quæ directa quatuor congregantur &
conueniunt uiæ. item gruma mensura quædam, qua plexæ uiæ
ad lineam dirigũtur, ut est agrimensorum, & similium. A quo
fit degrumor uerbum, quod est dirigo. Lucilius: Viamq; de
grumaris, ut in castris mensor facit olim. Ennius, grumam
dirigere se, & degrumari dixit. Grunnire uero proprium,
non gruum, sed suum est. Varro: Grũnit lepido lacte satur mo
la mactatus porcus. Cicero: Aut grunnit, cum iugulatur sus.
Laberius: Grunnientem aspexi scropham. Hinc grunuli lares
dicuntur Romæ constituti ad honorem porcæ, quæ triginta pe
rererat. Easdem grues mansuefactas lasciuire gyros q; quos
dam indecoro cursu etiam singulas peragere, pontum transno
taturas, saburra stabiliri, quæ est arena immunda, qua naues
usq; ad certam mensuram onerari consueuerunt. Virgilius: Et
cymbæ instabiles fluctu iactante saburram. à quo fit uerbum
saburro. Cuius passiuum est saburror. Solinus: Grues uolatu
ræ arenas deuorant, sublatisq; lapillis ad moderatam grauis
tatem saburrantur. Diuersas præterea literarum formas uo
lando tradunt grues efficere. Propterea obiectum ab Vlysse
Palamedi, quod non ipse literas, ut gloriabatur, & bellicum or
dinem inuenisset, sed à gruibus didicisset. unde apud Philo
stratum græcum autorem sic loquitur Palamedes:
ἐγὼ γράμματα οὐχ εὗρον, ἀλλ' ὑπ' αὐτῶν εὑρέθην. πάλαι γὰρ ταῦτα
ἐν μουσῶν οἴκῳ κείμενα ἐδιδάχθη ἀνδρὸς τοιούτου. θεοὶ δὲ τοιαῦτα δὴ
ἀνδρῶν σοφῶν ἀναφαίνουσι, γέρανοι μὲν οὖν οὐ μετασποιοῦνται γ
ραμμάτων, ἀλλὰ τάξιν ἐπανοῦσαι, πίστονται. πορεύονται γὰρ ἰσό πλε
θὲς ξυνάφουσαι μικροῖς ἀνθρώποις. Ego inquit literas non
inueni, sed ab ipsis inuentus sum. Nam cum iamdiu in ædibus
musarum latuissent, eiusmodi uiro egebant. Dij enim talia
per sapienteis uiros in lucem proferunt. Grues quidem literas
nesciunt, sed ordinem probantes uolitant, dum aduersus Py
gmæos dimicaturæ in Libyam transeunt. ob hanc causam
grues à poëtis aues Palamedis dicuntur. Martialis: Turbabis
uersus, nec litera tota uolabit, Vnam perdideris si Palame
dis auem. Palamedes Naupeli regis Eubœæ filius fuit, qui
Vlyssi, ne in bellum aduersus Troianos proficisceretur, stulti
tiam simulanti, & cum diuersis animalibus litus aranti, Tele
machum filium ex Penelope susceptum ante aratrum appo
suit, ut simulationem eius hoc modo detegeret: quo uiso, Vlys
ses subito suspendit aratrum. præterea cum comparandi fru
menti gratia profectus aliquando in Thraciam esset Vlysses,
uacuusq; reuersus, nihil se frumenti reperisse affirmaret, mo
ẽdem profectus Palamedes maximam frumenti copiam ad
duxit. Quibus rebus, & aliys pleriscq; indignatus Vlysses, Pa
lamedis gloriam graui, & iniquo animo ferebat, & ubicun q;
poterat honori, saluti, uitæ illius insidiabatur. Tandemq; cum
Palamedes in bello aduersus Troiam ducatum esset adeptus,
Vlysses quibusdam seruis illius subornatis ingens auri pondus
sub tabernaculo eius sepeliri iussit. Deinde uenisse nuntium
cum literis finxit, quibus scribebatur Palamedem cum Pria
mo consilium iniisse prodendi exercitus Græcorum, iamq; in
gentem pecuniam à Priamo habuisse. Missi sunt illico, qui ta
bernaculum eius diligenter perquirerent: inuentoq; auro, quod
sub tabernaculo erat sepultum, habita est sceleri fides, & Pa
lamedes tanquã sons lapidibus à multitudine obrutus fuit. Hic
etiam præter literas, & ordinem aciei fertur dationẽ signi tesse
ras, hoc est symbolũ bellicum, de quo supra diximus, & uigilias
troiano bello inuenisse: sicut signũ è specula, qđ speculare signũ
dicitur, inuenit Sinon, inducias Lycaon, fœdera Theseus, augu
ria ex auibus Caras, à quo Caria appellata, ex cæteris animali
bus Orpheus. Quidã etiã uolũt mensuras, & pondera, nõ Phi

donem argiuum, sed hunc ipsum Palamedem inuenisse. Totidem etiam literas reperisse Simonidem Melicum ferunt, ψ. ξ. χ. ω. Quarum omnium uis in nostris literis recognoscitur. Aristoteles XVIII. priscas fuisse commemorat. ΑΒΓΔ ΕΖΗΚΛΜΝΞΠΣΤΥΦ. Et duas ab Epicharmo, non à Palamede additas. ΘΧ. Alij has in Aegypto inuenisse quendam nomine Menona affirmant, quind ecim annis ante Phoroneum uetustissimum Græciæ regem. Epigenes grauis autor siderum observationes septingentorumuiginti annorum, apud Babylonicos coctilibus laterculis inscriptas fuisse affirmauit. in Latium eas attulit Nicostrata propterea Latinorũ quoq; literæ ab initio XVI. tantummodo fuerunt, quemadmodum Græcorũ. Sed aucto postea apud illos usque ad quatuor, & uiginti literarum numero, nostri quoq; ab illis aliquas alias sumpsere, quibus in nostra lingua, præsertim q; in Græcarũ dictionum scriptione uterentur. sexdecim, quibus primo usi in Latio fuerunt, has Remius grammaticus fuisse cõmemorat AB CDEGILMNOPRSTV. Postea H addita est, quã non literam, sed aspirationis notam esse uoluere. Item F. ex duobus ΓΡ. compositũ, & φ l.t ræ uim habentẽ, aspiratione detracta, & K. eiusdem cum c. litera potestatis, & Q. quo carent Græci, & X. ac Z. quas à Græcis sumptas esse manifestũ est, alteram C S. alterã gemini S S. uim habentẽ. Claudius Cæsar aliam addidit simplicem figuram, quam pro P. S, hoc est ψ. græca litera scribi uoluit. Sed nemo usus est ueterem scripturam post Claudij imperium commutare. Aegyptij uarijs animalium figuris pro literis utuntur, quod adhuc Romæ in ueteribus obeliscis conspicari licet. Singulæ autẽ literæ singula nomina exprimunt: utputa uultur naturam rerũ significat, quod nullos mareis inter eas aueis inueniri commemorant. Apis regem, quia moderatorem populorum oportet cum iustitiæ aculeo clementiæ mel habere commistum. Item à cano fit tubicen, qui tuba canit, quod instrumentum uulgo notum est. Tuba autem à tubo canali ligneo, de quo supra diximus. Nam & ex lignis tubæ fiunt, & ex cornibus. & quæ ex ære sunt, tubæ ductiles appellantur: quæ uero ex ligno, uel cornu, ligneæ, uel corneæ. A tuba uero tubulustrum dictum (ut Varro sentit) quod eo die in atrio Sutorio sacrorum tubæ lustrabantur. Aeneam tubam primus Piseus Tyrrhenus traditur inuenisse. Item à cano tibicen, qui tibijs canit. & fœminino genere tibicina. Martialis de tibijs: Ebria nos madidis rumpit tibicina buccis. Varia tibiarum genera erant. Quædam enim seranæ dicebantur, quæ pares erant, & æqualeis habebant cauernas. Aliæ phrygiæ, quæ erant impares, & inæqualeis cauernas habebant. Virgil. Biforem dat tibia cantum, hoc est bisonum, & dissimilem. nam (ut Varro inquit) tibia Phrygia dextra unum foramen habet, sinistra duo, quorũ unum acutum sonum habet, alterum grauem. Dicebatur hæc et obliqua tibia ob eam rationem. Phrygia autem dicta est, quia in Phrygia primum reperta est à rege Mida. Item aliæ tibiæ simplices erant, & id genus monaulos uocabatur. μόνον enim Græci solum dicunt, αὐλὸν tibiam. Huius inuentor Mercurius fuit. Aliæ geminæ, quarum autor Marsias fuit. Erant & præcentoriæ tibiæ, quarum locus erat ad puluinaria præcinendi. & uastæ, quæ foraminum numero præcentorias ante cedebant. & Gingriæ, quæ licet breuiores, subtilioribus tamen commodis insonant. & miluinæ, quæ in accentus exeunt acutissimos. & Lydiæ, quæ & thurariæ dicuntur. & Aegyptiæ, omnibus clariorem uocem habentes. Lydiæ ideo appellatæ, quod in ijs sacrificijs, et inter thura uti solerent. Lydios modulos inuenit Amphion, Dorios Thamiras Thrax, Phrygios Marsias phryx. Cum tibijs uoce canere Trœzenius Dardanus

instituit. Est & genus exiguarum tibiarum, quæ à uoce anserum gingrinæ dicuntur. Etenim gingrire anserum uocis proprium est. à quo gingritor tibicen appellatur. Gingreria uero ex multis obsonijs decerpta dicuntur. Gindes uero fluuius est in Mantianis montibus nascens, & per Dardanios fluens ingreditur Tigrim. Hic, cum secundæ post Euphraten magnitudinis, Cyri impetum uenientis contra Babylonios interciperet, & quidam ex militibus summe dilectus regi, eius molientis transitum rapacitate fluuij absorptus esset, iratus rex ulcisci amicum statuit: iurans eum, qui nunc præclarum equitem uorauisset, mox uix genua mulieris abluturum. Nec peragendo segnior bellum hosti indictum cum flumine gessit, & anno integro Gindem per magnas deductum fossas in quadraginta sex alueos partitus est. Tibiæ primũ ex gruum tibijs, à quibus nomen habent, tum ex arundinibus factæ sunt. unde tibialis calamus dictus est, quem aulcticon uocant. Item zeugites à paritate, quod ex eo duplices fiebant tibiæ. postea sacrificæ Thuscorum tibiæ ex buxo fieri cœptæ. Ludicræ uero ex loto arbore, deinde ex ossibus asininis, postea ex argento. Tibicines etiã dicuntur trabes, quibus ædificia sustentantur. Iuuenalis: Nos urbem colimus tenui tibicine fultam. quod à tibijs canentium similitudine tractum uidetur. Hi enim cantanteis sono tibiarũ iuuant, & sustentant, ne fatigentur cantando. quod usque adeo uerum est, ut non modo cantantes, & musici, sed etiã oratores adhibendos sibi aliquando tibicines existimauerint. Notum est C. Gracchi præcipui suorum temporũ oratoris exemplum, cui concionanti consistens post eum musicus tibia, quam tonarion uocant, modos ministrabat, quibus deberet intendi. Eadem ratione & uersus quidam tibicines dicuntur, qui ad sustentationẽ dictiones aliquas alioquin superuacuas habent. Virg. Aspectans syluam immensam, et sic forte precatus. Forte, quantum ad sensum nihil facit, sed ob id duntaxat positum fuit, ut uersus constaret. Thuscorum lingua tibicines, subulones uocantur, à subulæ, uel potius subulonis cornu similitudine, de quibus supra diximus. Item à cantu cornicen, qui cornu canit. item liticen, qui canit lituo. Est autem lituus proprie tuba incurua dicta à sono. Home. λιτὴ βίος, hoc est insonuit neruus. Virg. Et lituo pugnas insignis obibat, & hasta. ab huius postea similitudine lituus appellatus est auguralis uirga breuis, in latere, qua robustior est, incurua. idem: Ipse quirinali lituo, paruaq; fedebat Succinctus trabea, læuaq; ancile gerebat. Item siticen, qui apud Sitos canere solitus est, hoc est uita functos, & sepultos. Hi propriũ genus tubæ, qua canerent, habuerunt à cæterorũ tubicinum proprietate distinctum, quos sicinistas uulgus appellat, qui rectius loquuntur, sicinnistas. nn. litera geminata. Sicinnium enim genus ueteris saltationis fuit, saltabundi autem canebant, quæ postea stantes canere consueuerunt. Accius, appellari sicinistas ait nebuloso nomine, credo propterea nebuloso, quod sicinnium cur diceretur, obscurũ est. Nos sicinnium quasi siticinnium, hoc est cantũ apud sitos, hoc est sepultos appellari existimamus: quemadmodum à canendo dicimus gallicinium, de quo supra disseruimus. Saltationem funẽbrem, ac funẽbres ludos Acastus in Iolcho inuenit, sicut saltationem armatam Curetes docuere, Pyrrhicem Pyrrhus. Sueton. de Cæsare: Pyrrhicem saltauerunt Asiæ Bithyniæq; principum ludis. Idem de Nerone: Pyrrhicas quasdam è numero epheborum, quibus post æditam operam diplomata ciuitatis Romanæ singulis obtulit. inter Pyrrhicarũ argumenta taurus Pasiphaën ligneo iuuencæ simulachro abditã init. Quodam etiam armatæ saltationis genus apud Lacedæmonios inuenisse legimus Lycurgũ, quam hormum uocari Lucianus in libro, quem de saltatione ædidit refert. Cõstituebatur id genus

ex ado

ex adolescentibus, & uirginibus alternatim ad choream dispositis. Ducebat chorum adolescens militarem exercens peritiam, qua postea in inuadendis hostibus uti posset. Sequebatur uirgo modestia quadam insignis, & fœmineum saltum decenter agebat: ex quo intelligebatur Hormum constitui ex duabus illis uirtutibus temperantia, ac fortitudine. Item ab ore, & canendo oscines dictæ: quæ aues sunt auguriũ ore facientes. unde oscinum auguriũ, quod cantu auium fit. Plinius tamen oscines aueis omneis dici existimat, quæ canunt. Tria enim genera auium facit. Primum earum, quæ unguеis, ac digitos habent: secundum oscinum, quibus cantus est oris: tertium alitum, quæ in magnitudine à cæteris differunt: ut sunt pauones, gallinæ, & similia. Item à cano gallicinium tempus, quo galli canere consueuerunt. & uaticinium uatum carmen: quapropter & uates ipsi à uinciendis carminibus sunt appellati. Item à canendo luscinia dicitur, quod lugendo canat. auis est, quam Græci philomelam uocant. lugere hæc auis canendo dicitur. Marti. Flet philomela nefas incesti Tereos: & quæ Mu ta puella fuit, garrula fertur auis. Causa fletus hæc est. Philomela, & Progne filiæ fuerunt Pandionis Athenienſium regis. Hic, cũ Eritheo patri in regno successisset, auxilio Terei Thracum regis profligauit regẽ Ponti, qui Athenas obsidebat: propter quod meritum Progne filiam Philomelæ sororem illi dedit uxorem. Ouidius: Quem sibi Pandion, opibus q; uiris q; potentem, Et genus à magno ducentem forte Gradiuo, Connubio Progne iunxit. Ex hac Tereus filium Itym suscepit. Sed cum desiderio uidendæ sororis uxor Terei teneretur, exorauit uirum, ut Athenas profectus, Philomelam ad se duceret. Qui mandata peragens aduentum Philomelæ à Pandione impetrauit. Verum dum in itinere esset, in libidinem mulieris exardens, quamus repugnantem compressit. Post hæc ne exprimere facti obscenitatem posset, linguam ei abscidit, & seruo in uinclis custodiendam tradidit, reuersus q; ad uxorem, maris nausea defunctam simulauit. Philomela tædio carceris affecta, rem omnem uti gesta fuerat, acu in tenuissima tela describit. Hanc ancillæ Progne clàm deferendam tradidit. Progne re intellecta, ac dissimulato ad tempus dolore, postquam orgiorum tempus aduenit, thyrsis, & pellibus pro more instructa sororem adit, eamq; eodem indutam habitu ducit ad regiam. Hic communicato consilio, ueluti furijs agitata Itym paruulum filium interficit, uiroq; domum redeunti epulandum apponit, qui re tandem ob delatum iussu Prognes in fine cænæ pueri caput, comperta, dum fugientem uxorem furibundus persequitur, mutatam deorum miseratione in hirundinem uidit: quæ consuetudinem habitandi intra hominum tecta semper seruauit: ipse in upupam conuersus est: ideoq; militarem cristam adhuc in capite gerit, & quasi adhuc filium quæritans, clamat ποῦ ποῦ, quod significat ubi ubi. Mutare autem hanc pennarum colorem Aeschylus scribit, obscœnam aliàs pastu auem, ut quæ filium sumpserat in cibum, sed cristа uisendam insigni, quam contrahit, subrigitq; per capitis longitudinem. Aeschyli quidem tragœdia de upupis nõ extat, sed hos uersus eius adducit Aristoteles in libris, quos de historijs animalium scriptos reliquit.

Quin & sui spectantem affert Epopem mali
Colore pingens speciem multimodo,
Saxicolam, improbum, arma gestantem militem,
Adultum, & infantem, uaria se gerit forma
Nam uere candicans ubi diu fuit nouo,
Aestate tum deinde, ubi canduit seges,
Varijs alas maculis guttatas mouet.
Vagatur quoque semper, appetens loca

Deserta, quærens nemora, atque inuias rupeis.

Itys uero in phasianam mutatus est: quæ auis picturatarum uestium colores seruat, quibus uti regij pueri solebant, geminas q; ex pluma aureis submittit, subrigit q;. Hæc auis in Colchis frequens est, præsertim iuxta flumen Phasim, per quem argonautæ in Colchos peruenere: unde ad nos allata nomen habet. Martia. Argiua primũ sum transportata carina. Ante mihi notum nil nisi Phasis erat. At Philomela in auem conuersa est sui nominis, nec cessat deflere cantu dulcissimo iniuriam, quam paulo ante elinguis promere non poterat. Ideo à nostris à lugendo, canendo q; luscinia uocitata est. Mirum est tantam uocem, & tam pertinacem spiritum in tam paruo corpusculo esse, ut nisi uisa fuerit, uix credi possit. Sonum ædit perfecta musicæ scientia modulatum, qui nunc continuo spiritu trahitur in longum, nunc uariatur inflexo, nunc distinguitur conciso, copulatur intorto, promittitur, reuocatur, infuscatur ex inopinato: plenus, grauis, acutus, creber, extentus. Vbi uisum est (ut Plinius inquit) uibrans, summus, medius, imus: breuiter q; omnia tam paruulis in faucibus, quæ tot exquisitis tibiarum tormentis ars hominum excogitauit. Singulis etiam sunt cantus, & non ijdem omnibus, sed cuique suus, certant q; inter se palàm animosa contentione. Victa morte sæpe uitam finit, spiritu potius deficiente, quàm cantu. Meditantur cantum iuniores, uersus q; quos imitentur, accipiũt. Audit discipula intentione magna, & reddit, uicissim q; reticet. intelligitur emendatæ correctio, & in docente quædam reprehensio. Ergo seruorum illis precia fuere, & carius aliquando emptæ sunt, quàm armigeri. Candida Romæ empta fuit temporibus Claudij principis, & Agrippinæ eius uxori dono data. Visum etiam sæpe fuit iussas canere cœpisse, & cum symphonia alternasse. quemadmodum homines quoque reperati sunt, qui sonum earum addita in transuersas labias fronde arundinea, quasi foramine inspirantis linguæ redderent.

Verum aucto æstu in totum alia uox fit, nec modulata, aut uaria. mutatur & color: postremo hyeme ipsa non cernitur. Luscinia à poëtis aliquando Attis uocatur, quasi attica. Martialis: Sic ubi multisona feruet sacer Attide lucus. Extat q; apud Græcos tragœdia Philochori de Philomela, quæ Attis inscribitur. Attis filia fuit Cranai Athenarum regis, qui Cecropi in regno successit, à quo inquilini Cranai sunt uocati. Hæc nomine suo regionem, quæ est inter Achaiam, & Macedoniam, Atticam, & Attidem nominauit, cum Actica prius ab Actæone diceretur, siue ab ἀκτὴ, quod litus significat, cum ea regio magna ex parte litoralis sit: qua uoce utimur etiam Latini. Virgilius: At procul in sola secretæ Troades acta. in hac sunt Athenæ, & Marathon campus cum oppido eiusdem nominis. ab hoc Atticus adiectiuum nomen deducitur. & atticisso uerbum, sicut græcisso, & aduerbium attice, hoc est lingua attica, hoc est attice loquor, & græce loquor. & siciliss o, Sicula lingua loquor. Plaut. Non atticissat, sed siciliss at. Athenas primus condidit Cecrops, à quo urbs Cecropia uocitata. postea à Mopso Mopsopia: à filio Xuthi Ione Ionia: à Neptuno, qui à Græcis ποσειδῶν dicitur, Posidonia, siue Neptunia: à Minerua Athenæ. quippe Græci Mineruam Athenam uocitant: ab hoc uero Athenienses, & Athenæi dicti. Tradunt enim qua tempestate Cecrops eam urbem condidit, apparuisse illic oliuæ arborem, & alio loco aquam erupisse. Tunc regem duplici prodigio motum ad Apollinem Delphicum scisci tatum oracula misisse. Responsum oleam quidem Mineruam significare, undam uero Neptunum. Nunc in eorum potestate esse, utrius potius nomen urbi imponerent. itaque Cecropeij ciueis omneis utriusque sexus ad ferendum suffragium conue

casse. Consulta igitur multitudine mareis pro Neptuno, fœminas pro Minerua suffragia dedisse. Quoniam uero una plus inuenta est fœminarum, Mineruam uicisse, atq; ita ἀπὸ τῆς ἀθήνης, hoc est à Minerua Athenas appellatas: sed ob eam rem indignatum Neptunum emissis ingenti procella æquoreis fluctibus, omnem Atticam regionem deuastasse commemorant, quem ut mulcerent Athenienses triplici supplicio mulieres affecisse, ut nulla post eum diem Senatum ingrederetur: nulla earum proles maternũ nomen acciperet: ne quis eas Athenæas, siue Athenienses, sed Atticas uocaret. Tradunt lusciniam aliquando in ore Stesichori infantis cecinisse, mirabili auspicio summum eum poëtam futurum, & cantus suauitate omneis, qui ante se fuerant, superaturum. Horatius: Stesichoriq; graues camœnæ. Hic Euphorbij, siue Euphemij filius fuit, siue (ut alij dicunt) Euclidis, uel Hyetis, uel Hesiodi, ex Himera Siciliæ urbe, ex qua Himeræus est dictus. Nonnulli eum in urbe Italiæ Metauria ortum dicunt. alij in oppido Arcadiæ Palantio. Inde profugum Catanam uenisse, eoq; in loco defunctum, & extra portam urbis sepultum fuisse, portamq; ab eo Stesichoriam nuncupatam, ætate quidem posterior fuit Alcmane poëta. floruit trigesimaseptima olympiade, sextaq;, & quinquagesima obijt. Mamertinus ei frater fuit, geometriæ peritus. Alterum quoque fratrem habuit legum latorem, nomine Helianacta. excellens ipse lyricus fuit, ut non immerito facundiam eius cantum lusciniæ (ut diximus) auspicatum tradant. Extant poëmata eius libri sex & uiginti, Dorica scripti lingua. Proditum est, cum carmen aduersus Helenam contumeliæ plenum scripsisset, repente oculis captum fuisse: post hæc cum in somno monitus palinodiam scripsisset, laudes eius decantans, uisum recepisse. Ideo autem dictus est Stesichorus, quod primus saltare ad citharam instituit, hoc est, choream ducere. antea Tisias uocabatur. Palinodia contrarius cantus est, & dici potest recantatio, siue recentus, siue retractio. ᾠδὴν enim Græci cantum dicunt, πάλιν rursus. à Stesichoro stesichorium carmen appellatum, de quo in libro, quem de metris scripsimus, diligentissime disseruimus. Item à cano canor, quod proprie consonantiam quandam significat. Quintilianus: Vocis rationem Aristoxenus musicus diuidit, ῥυθμὸν καὶ μέλος ἔμμετρον, quorum alterum in modulatione est, alterum canore, ac sonis constat. A canto uero fit cantito frequentatiuum, & cantus, & cantio: cuius diminutiuum est cantiuncula, & canticum quod proprie significat elegantem cantum, atque lasciuum. Quintilianus: Sit poëtæ lectio cum suauitate quadam grauis, & non quidem prosæ similis, quia carmen est, & se poëtæ canere testantur, non tamen in canticum dissoluta. Græci canticum Hymnum uocant, item psalmum. Sed proprie hymnus dicitur, qui uoce naturali fit, Psalmus qui aliquo musico instrumẽto: unde psalmodia deducitur, canticum mistum: ut cum aliquis ad citharam, siue aliud musicum instrumentum canit. Hinc etiam psalterium instrumentum musicum uulgo notum. & psaltria fidicina. Psalmus autem ἀπὸ τοῦ ψάλλω deriuatur, quod significat canto. & cantator, & cantatrix, et cantilena, & canta, quo ueteres pro cantata usi sunt. Quoniam autem mos ueterum fuit, constanterq; in hanc usq; ætatem durat, ut uerbis quibusdam ad carminis similitudinem compositis homines utantur, quibus credunt se & eijcere deos posse, & cum eis colloqui: & tonitrua, ac tempestates prouocare, & serpenteis contrahere, & morbos curare, & ostia sine clauibus aperire, & secreta scrutari, & amorem sibi conciliare, & alia huiusmodi infinita etiam contra naturam: factum est, ut canto aliquando pro incãto accipiatur. Virgilius: Frigidus in pratis cantando rumpitur anguis. Est autem proprie incãtare uerbis solis, uel etiam rebus quibusdam adiunctis, aliquid supra naturam moliri. A quo incantatio dicitur, & incantamentum. Plinius: Quæstionis semper fuit, ualeant'ne aliquid uerba, & incantamenta carminum. Vbi notandum est etiam carmina aliquando pro incantationibus usurpari. Virgilius: Ducite ab urbe domum mea carmina, ducite Daphnim. incantamentum est lapide uulgari, qui iuxta flumina fert muscum siccum, canum tangere impetiginem, & eum qui tangit, carmen hoc dicere: φεύγετε κανθαρίδες, λύκος ἄγριος ὔμμε διώκει: hoc est, fugite cantharides, lupus ferus uos insequitur. quo facto statim liberari hominem impetigine arbitrantur. Quod genus stultitiæ mirum profecto est ita in hominum menteis inuasisse, ut uiri etiam docti, & toti populi id uerum esse sibi persuaserint. quippe & in duodecim tabulis scriptum erat, qui malum carmen incantasset: & alibi: qui fruges excantasset. Est enim proprie excantare rem incantatam alio carmine liberare: quod & recantare aliquandò dicimus. Plinius: Non pauci & serpenteis ipsos recantari putant. Aliquando tamen excãtare pro excludere accipitur. Plautus: Nam credo, cuius cor excantare potest. In urbium oppugnationibus solebant ante omnia Romani sacerdotes carminibus quibusdam euocare deum, cuius in tutela id oppidum esset, promittereq; illi eundem, aut ampliorem locum, cultumq; apud Romanos. Constatq; ideo occultatum in cuius dei tutela Roma esset, ne qui hostium simili modo aduersus eam agere possent. Nota sunt Theocriti apud Græcos, Catulli, atque Virgilij apud nos amatoria incantamenta. Marsorum cantu etiam in nocturna quiete contrahi serpenteis uulgo prodiderunt. Homerus Vlyssem scribit uulnerato femine profluuium sanguinis carmine inhibuisse: Ὠτειλὴν δ' ὀδυσῆος ἀμύμονος ἀντιθέοιο, Δῆσαν ἐπισταμένως ἐπαοιδῇ δ' αἷμα κελαινὸν ἔσχεθον, hoc est: Vulnus uero Vlyssis optimi, & deo simillimi ligauerunt perite, cantuq; sanguinem atrum inhibuerunt. Hesiodus Ischiadicos carmine sanari prodidit, hoc est eos qui coxendicum morbum patiuntur. Morbus ipse Ischias appellatur. Cato affirmat luxatis membris carmen auxiliari. Luxata membra dicuntur quæ suis locis mota sunt, ut inferius ostendemus. Quid quod carmen ipsum ponit uerbis quibusdam compositum fictis, & nihil prorsus significantibus, quasi ridicula ista magis idonea sint ad deum mouendum: M. Varro carmine sanari podagras asserit. Cæsarem dictatorem tradunt post unum ancipitem uehiculi casum semper, ut primum consedisset, carmine ter repetito securitatem itinerum aucupari cõsueuisse. M. Seruilius Nouianus in metu lippitudinis duabus literis græcis α, & ρ chartam inscriptam lino ad collum circunligatam ferebat. Mutianus ter consul eadem causa uiuentem muscam in linteolo albo gestare collo suspensam solitus erat. Sed de his opinetur quisq;, ut ei libitum fuerit. Nos certe uerecundia prohibemur, ne plura scribamus: non minus hæc deliramenta putantes esse, quàm quod Orpheus, & Archelaus scribunt sagittas è uulnerati corpore eductas, si terram non attigerint, subiectas cubantibus optimum amatorium esse. Quis enim non huiusmodi sagittarum magnum numen summa diligentia custodiret, si hoc uerum esse fuisset aliquando compertum?

AD DOMITIANVM EPIGRAM. VI.

BELLIGER INVICTIS. Laudat Domitianum, quod in ludis eius uisa sit mulier in perimendo leone id facere, quod fecisse Hercules tanto omnium gentium stupore prædicatur. Constat sanè Domitianum (ut refert Suetonius) non modo uirorum pugnas, sed etiam fœminarum ædidisse. Hanc muliẽbrem in uenando lasciuiam carpit Iuuenalis: cum Næuia Thuscum Figat aprum, & nuda teneat uenabula mamma. Item Papinius in syluis: Stat sexus rudis, insciusque ferri, Vt pugnas capit improbus uirileis. Credas ad Tanaim, ferumq; Phasim Thermodontiacas calere turmas. MARS. Belli deus, de quo supra diximus. BELLIGER. Martis epitheton à gerendo bello, & per Martem intelligit uirilem sexum, sicut per Venerem, muliẽbrem. in quo animaduertendum est, quod Venerem, nec Palladem nominauit, ut ostenderet lasciuiæ potius muliebri, quàm uirtuti tribui uenationem. & recte sanè Martem pro uirili sexu ponit, cum mars à mare appellatus sit: quamuis aliqui à Græco deductum malint, quod est ἄρης, & Acintani, Hispana gens simulachrum eius radijs ornatum maxima religione colentes, Necum uocabant, quod eorum lingua marem significat, putabantq; Martem feruorem esse, quo animus excandescit, excitaturq; aliâs ad iram, aliâs ad uirtutes, nonnunquam ad temporalis furoris excessum, per quas res bella nascuntur. unde Mars frequẽtissime pro bello accipitur. BELLIGER. Mars & Minerua à bello gerendo belligeri dicuntur: quemadmodum quod bello polleant, dicuntur bellipotentes. Bellum proprie est dissensio, per quam arma mouentur. Vnde sociale bellum dicimus, & bellum Romanorum cum Hetruscis, aut Samnitibus. differtq; à prælio, quod prælium est ipsa in bello hostium congressio. Virg. Infantem fugiens media inter prælia belli. aliquando tamen bellum pro prælio ponitur. Sallustius: In eo bello trecenti milites desiderati. Hinc & bellari pro pugnare usurpamus. Virgi. Et pictis bellantur Amazones armis. bellum etiam bonum significat, estq; eius diminutiuum. Varro: Item cum eis bellum geras, ut bella omnia domum auferas, id est bona omnia. Et quoniam bonum aliquando pulchrum significat: ut apud Terentium, forma bona fortasse, bellum quoq; aliquando pro pulchro accipitur. Martia. Bella es, nouimus: & puella, uerum est. Hinc belli homines aliquando boni, & prudentes. aliquando formosi, atque elegantes dicuntur: unde Varro belliores pro meliores posuit: Venio nunc ad ultimum testamentũ, quod dicitur Physicon: in quo Græci belliores, quàm Romani nostri. et Verrius bellitudinem pro pulchritudine, ut Pompeius affirmat. A bellus fit etiam aliud diminutiuum bellulus, hoc est pulcherrulus. & bellatulus blandientis uocabulum in eodem significatu. Plau. Cum imus ergo cubitum bella bellatula. Bonum proprie est, quod malo opponitur. generale nomen, & honesta simul, atque utilia complectens: ut bonum animi, bonum corporis, bonum fortunæ. Hinc si bonum uirum dicimus, probum intelligimus: Si bonum militem, fortem: Si bonum imperatorem, prudentem: Si bonum grammaticum, literatum: Si bonum oratorẽ, facundum: Si bonũ iudicem, iustum: Si bonum mercatorẽ, diuitem: Si bonam faciem, pulchram. Sic è contrario malum generale nomen est, & turpia simul, ac detrimentosa complectens. unde malum uirum dicimus flagitiosum: malum militem, imbellem: malum imperatorem, imprudentem: malum grammaticum, rudem: malum oratorem, infacundum: malum iudicem, iniquum: malum mercatorem, inopem: malam faciem, deformem: Terent. Mala mens, malus animus. Cice. Auaritia magnum malum est. A bono bonitas fit, quod pro uirtute accipitur. Idem: Cum enim fidem alicuius hominis, bonitatemq; laudant. à malo malitia, quam Græci κακίαν dicunt, hoc est peruersitas. Seneca: In hoc summa bonitas, in illo extrema malitia. Sed bonitas frequentius pro benignitate, & quadam ingenij simplicitate accipitur. Plin. Bonitas, ac simplicitas uxoris. malitia è contrario pro uersutia. unde malitiosum, callidum, ac uersutum uocamus. Cicero: Virtuti contraria est uitiositas. Sic enim malo, quam malitiam appellare, quam Græci κακίαν appellant. Nam malitia certi cuiusdam uitij nomen est, uitiositas omnium. Est & alia bonitas non ex industria, sed ex natura proueniens. Cicero: Quæ & bonitate naturæ multi assequuntur, & progressione discendi, id est excellentia, & dote naturæ. huic similiter contraria malitia est. Plinius: Quod modo cœli, modo terræ malitia facit. Varro: Id sæpe malitia accidit soli. Item à bono benignus dicitur liberalis, beneficus, clemens. Vnde benignam terram dicimus, fructus abunde reddentem. Plin. de Aegypto: Nulla est benignior tellus, nullus ager feracior. à quo benignitas liberalitas, clementia. & benigne aduerbium, liberaliter, clementer. à malo uero deducitur malignus, hoc est asper, difficilis, inuidus, auarus. Pli. Homo malignus, & inuidus. Teren. Maligna multo, & magis procax illico facta est. hinc maligna uia, quæ angusta, atq; ardua est. Virg. aditusq; maligni. Maligna lux, quæ subobscura est. Idem: Quale sub incertam lunam, sub luce maligna. Malignus ager agricolis illiberalis, ac minime ferax. Idem: Difficiles primum terræ, collesq; maligni. Nonnunquam bonum pro bonitate accipitur. Nam cum dicimus de æquo, & bono, nõ de iustitiæ rigore loquimur, sed quasi de bona æquitate. Item malum pro malignitate. Sene. Imbecillum, insontemq; damnare summum est malum. Item aliquando malum loco interiectionis ponitur, perinde ac si diceremus, Prò nefas. Gellius: Quæ malum ratio ista est? à bono bene fit, à malo male. Bonus quandoq; pro magno accipitur, & bene pro ualde. Sall. Bona pars militum inde discesserat. Cic. Habetis orationem bene longam. Sic malum pro paruo nonnunquam ueteres usurpant, sed frequentius male pro parum. Virgilius: Heu male tum miteis defendit pampinus uuas. plerunq; tamen & pro ualde accipitur, sed semper in malam partem. Cicero: Addebat etiam, idq; ad rem pertinere credebat, scriptores illos male multatos. Idem: Quo neminem peius oderunt. male multatos inquit, hoc est, magna multa affectos, & peius oderunt. Bona etiam rerum substantiã dicimus: non (ut Pompeius affirmat) quod bonis conueniãt, sed quod utilia sint. bonũ quippe utile dicitur, ut bonum est pecuniæ parcere: bonũ est fessum, ac defatigatũ quiescere. Paulus iurisconsultus bona uocari affirmat, quæ deducto ære alieno supersunt. Prauum uero à malo sunt qui ita distinguant: ut prauum sit, quod ipsum quoq; lædit facientem: malum autem, quod alios tantũ. Teren. Inepta leuitas patris, & facilitas praua. Sallu. L. Catilina nobili genere natus fuit, magna ui animi, & corporis: ingenio malo, prauoq;. A prauum fit prauitas peruersitas. & praue aduerbium. & uerbum deprauo, hoc est contamino, prauum facio. At mala aliquando poma uocantur. & arbor ea producens fœminino genere malus. Nam cum masculino genere profertur, arbor est nauis ita uocatus, quia in summitate similitudinem mali habet: uel quia malis quibusdam cingitur, quorum mobilitate facilius uela leuantur. foramina uero, quæ in summo mali funeis recipiunt, liæ dicuntur. Mala autem faciei pars est, de qua supra diximus, quod rotũda speciem mali præ se ferat. à quo mactici, quasi maluctici cognominantur homines malarum magnarum, quiq; ora patentia habent. Item maxillæ, quasi paruæ malæ, de quibus superius. Malea uero promontorium est Laconiæ, neq; à malo deducitur, sed à Maleo rege Argiuorũ, qui in eo templum Apollini construxit, quod Maleoticum nominauit. Maliea urbs fuit Thessaliæ, à qua populi Maliees dicti, & mare uicinum Maliacum. Malimus Siciliæ mons est. Deducitur autem malum, quando pomum significat, à Græ

cis, qui malum μῆλον dicunt. Vnde melimela appellata, de quibus superius diximus. & ueteres malum cotoneum, melum dixerunt. & chamæmelon ab odore mali herba uulgo nota, quam medici recentiores barbare chamomillam uocant, ab Asclepiade anthomis uocatur. Aliqui leuchanthemida nominant, alij leuchanthenium, alij earanthemida, quoniam uere floreat, nonnulli melanthion. genus eius, cuius flos purpureus, non candidus est, & foliorum, ac fruticis amplitudo maiuscula, Hieranthemis uocatur, ad calculos omnium efficacissima. bonæ fidei possessorem iurisconsulti dicunt, qui rem possidet non suam, quam tamen putat suam esse: & eum, qui uendidit, ius uendendi habuisse. contra uero malæ fidei possessorem dicimus, qui nec rem suam possidet, & eam scit suam non esse, ueruntamen possidet, ac si sua esset. bene habeo, & male habeo: necnon bene habet, & male habet, quid significent, supra ostendimus. bene uertere est in utilitatem uertere: & male uertere, in pernitiem uertere. Teren. Dij bene uertãt. Virg. Hos illi, quod nec bene uertat, mittimus hœdos. nec bene uertat, inquit, hoc est male, & in pernitiem uertatur. Tractum hoc putant ab Hectore, & Aiace: quia circa muros Troiæ dedit Aiaci gladium Hector, quo se postea Aiax interemit. Hector uero balteum accepit, quo postea circa mœnia urbis tractus fuit. Item bene iudico, censeo, opinor, existimo dicimus, & è contrario male iudico, censeo, opinor, existimo, quæ ad meipsum referuntur, rectumq; consiliũ, aut errorem meum ostendunt. bene autem, uel male cogito, referuntur ad alterum, significatq; beneficium aut perniciem, non consiliũ aut errorem. Plin. Hoc tuo studio bene de te cogitantẽ liberaliorem reddes. Cice. Carthaginem diu male cogitantem non prius timere desinã, quàm excisam cognouero. ad hæc benedico tibi dicimus, & maledico tibi. à quibus benedicus, & maledicus: & benedicentia, & maledicentia. Item bene opto tibi, & male opto tibi: bene precor, & male precor: bene de te iudico, & male de te iudico: in quibus omnibus non consilium, aut error noster, sed uitium eius de quo agimus, intelligitur. bene audio idem est quod laudor: male audio idem quod infamor. Item bene de te mereor, bene tracto te: male de te mereor, male tracto te. benefacio quoq;, et malefacio unde beneficus, liberalis dicitur: maleficus pernicios us. unde maleficæ mulieres dicuntur incantatrices, & ueneficæ. & maleficæ arbores, maleficæ herbæ, maleficæ serpentes, uenenosæ. Item beneficentia, liberalitas. & beneficium meritum. à quo beneficiarij uocabantur milites, qui muneris beneficio uacabant: sicut è contrario munifices appellabantur, qui non uacabant, sed munus reip. faciebant. & maleficentia, ac maleficium, non ingratitudo, sed damnum, iniuria, facinus. Cæsar: Finitimis imperauit, ut ab iniuria, & maleficio se suosq; prohiberet. Idem: Legati sibi dicunt esse in animo sine ullo maleficio per prouinciam iter facere. Eodẽ modo benefacta, malefacta dicimus. & benefice, ac malefice aduerbia. Item benuolo tibi dicimus, hoc est amo te: & maleuolo tibi, odi te. à quibus benuolus, & maleuolus: & beneuolentia, ac maleuolentia. Definitur autem beneuolentia inclinatio animi cum desiderio benefaciendi. & maleuolentia uoluptas ex malo alterius sine emolumento suo. maleuoli Mercurij signũ, hoc est statuam appellabant, quia in nullius tabernam spectabat. Bonum quoq; aliquando pro otio, & quiete ponimus: malum pro labore. Seneca: Delicatus homo, & bono semper assuetus. Virgil. Assuetumq; malo Ligurem. Beneuentũ Campaniæ urbs, cum eò Colonia deduceretur, boni ominis gratia uocari cœptũ: nam antea Maleuentũ nuncupabatur. Hic Samnites habitauere, omnemq; eam regionem tenuerunt, quæ est inter Picenum, Campaniam, atq; Appuliam: ita appellati à

Sammio colle, in quo è Sabinis uenientes consederũt, & eiusdẽ nominis oppidum ædificauerunt. Est quando bene pro commode, & male pro incommode capiuntur, ut bene habito, & male habito. A bellus fit belle aduerbium, & aliud diminutiuum bellulus, cuius aduerbium est bellule. Plaut. Nam nurus bellule se habebat. à bello ergo, quod bonum significat, bellũ, hoc est hostilis dissensio secundum aliquorum opinionem deriuatur, quod boni gratia bella olim susciperentur, nec ad infe rendam, sed ad propulsandam iniuriam, pacemq; parandam. Quapropter hostes etiam ab æquando dicti sunt. hostire enim licet aliquando pro cõprimere ponatur. Pacuui. Nisi coërcuero proteruitatem, atq; hostiero ferociã. Et aliquando pro offendere, cædere. Idem: Nunc id mihi molestum est, quod hostit uoluntatem tuam. proprie tamen æquare est. Plau. Cum promitto inquam hostire contra, ut merueris. hostire inquit, hoc est æqua reddere. à quo hostimentum, æquamentum. Idem: Par pari datum, hostimentum est opera pro pecunia. & hostiorum baculus, cum quo modius æquatur. hinc hostem etiam peregrinum nominabant, quod suis legibus uiuens nobis æquus uideretur. Ideo in duodecim tabulis legebatur: Aut statuus dies cum hoste. sed hoc nomen à peregrinus iam recessit, & in eo, qui contra arma ferret, remansit. à quo hosticus, & hostilis deducuntur: ut hostica arma, hostilis rabies, hostile odium. à quo hostiliter aduerbium, hoc est ad modum hostis. & hosticapax, id est hostium capax. & hostia, quæ diis immolatur ob deuictos hostes, quæ & uictima à deuictis hostibus dicitur: eiusdem enim significationis sunt. Nam quod quidam asserunt hostias dici pecudes, quæ dijs immolantur, cum exercitum in hosteis ducimus, Victimas uero, quæ post uictos hosteis sacrificantur, falsum esse manifestum est. Ouid. Victima quæ dextra cecidit uictrice uocatur, Hostibus à domitis hostia nomen habet. Duo autem hostiarũ genera erant: unum in quo diuina uoluntas per exta disquirebatur. de quo Virgilius: Mactat lectas de more bidentes. Idem: Pecudumq; reclusis Pectoribus inhians spirantia consulit exta. Alterum, in quo sola anima deo sacrabatur. Idem: Hanc tibi Eryx meliorem animam pro morte Daretis Persoluo. & hæc animalis hostia dicebatur illa consultoria. in his duobus hostiarum generibus quædã hostiæ iniuges uocabantur, quæ nunquã domitæ, aut iugo subditæ fuerant. Idem: Nunc grege de intacto septem mactare iuuencos Præstiterit, totidem lectas de more bidentes. Quædã eximiæ, uel quod eximerentur è grege, uel quod eximia specie, quasi offerendæ numinibus eligerentur. Idem: Quatuor eximios præstanti corpore tauros. à quo eximium sacrificium constat appellatum fuisse. Erant & ambarualles hostiæ, quæ rei diuinæ gratia circum arua ducebantur ab ijs, qui pro frugibus faciebant. Idem: Hæc tibi semper erunt, & cum solennia uota Reddemus nymphis, & cum lustrabimus agros. Nihil enim aliud erat lustrare agros, quàm circum ire. unde nomen hostiæ acquisitum est ab ambiendis aruis. Idem: Terq; nouas circum felix eat hostia fruges. Alij bellum per antiphrasin dictum existimant, quasi minime bonum. Nonnulli à belluis deductum putant, quasi belluinum, quia belluarum sit pernicios a certatio. Nos bellum quasi duellum dictum existimamus. Ita enim antiqui uocabant, quod duabus partibus de uictoria contendentibus dimicatur. à quo perduelles hostes dicti. & perduellio, crimen læsæ maiestatis, item qui id crimen commisit. à bello uero fit bello uerbum, & deponens bellor, & bellator, & bellatrix, & bellicus. unde rem bellicam, & tumultus bellicos dicimus. & Bellona, quàm duellonam quoq; appellabant. hæc belli dea erat, & Martis soror, cuius templum fuit exigua columna, super quam hastam iaciebant, dum indicebatur

batur bellum. & duello duellas, pro bello bellas. Item belliger, à quo belligero, belligeras. Ennius: Non cauponantes bellum, sed belligerantes. Ferro, nõ auro uitam cernamus utriq. bellipotens, & bellicrepa genus ueteris saltationis à Romulo institutæ, in qua cum armis saltabant. & bellicosus ferox, quẽ ueteres etiam bellosum dixere. Cæcilius: Tantum bellum suscitare conari aduersarios contra bellosum genus. Belli portæ dicebantur, quæ erant in templo Iani: & dum gesturi bellum Romani erant, aperiebantur: bello uero confecto, & rebus pacatis claudebantur. Vnde Ianum claudere, pro pacem facere ueteres dixere. Ouidi. Sanguine letifero totus misc ebitur orbis, Ni teneant rigidæ condita bella seræ. Bellaria etiam aliquando ueteres dixere res bellis aptas (ut Pompeius testatur) utpote arma, sagittæ, & similia, quasi instrumẽta bellica. Item bellaria, siue quod ut illa belli, ita hæc mensarum instrumenta essent, siue à bonitate uocitarunt, omne mensæ secundæ genus, quæ Græci πέμματα, uel τραγήματα dixerunt, quæ fere mellita esse consueuere. Vnde uina quoque dulciora in antiquis comœdijs Liberi bellaria appellata sunt. Tanta autem fuit affinitas inter hæc duo nomina duellum, & bellum, ut Quintilianus scribat quosdam pro bellos ausos fuisse dicere duellos. & ueteres duonum pro bonum scripsere. à bello composita sunt imbellis, hoc est timidus, ignauus, infirmus, quasi bello minime aptus. à quo imbellia pro ignauia. Macrob. Ostendebat Antiochus Annibali in campo copias ingentes, quas bellum populo Romano facturus comparauerat, conuertebatq; exercitum insignibus argenteis, & aureis florentem. inducebat etiam currus cum falcibus, & elephantos cum turribus, equitatumq; frenis, & ephippijs, monilibus, ac phaleris præfulgentem. atq; ibi rex contemplatione tanti, ac tam ornati exercitus gloriabundus Annibalem aspicit, & putas ne inquit, satis esse Romanis hæc omnia? Tum Pœnus eludens ignauiam, imbelliamq; militum eius preciose armatorum, Planè inquit, satis credo esse Romanis hæc, & si auarissimi sunt. & debello, quod expugno. unde debellatos hosteis dicimus uictos. & rebello, quod proprie significat repugno. unde rebelles dicuntur, qui in fide non permanent, & ussis potestatum repugnant. & rebellio repugnantia. Rebellare uulnera, ulcera, siue alia uitia dicuntur, quando semel curata repullulant. Plinius: Struthea herba est, qua rursus sata, rebellare credunt herbarij quæ curauerunt uitia. Idem: Impetigo causticis curabatur, nec nisi usq; in ossa corpus exustũ esset non rebellante tædio. & bellua, immanis fera, quasi bellum gerens. à quo belluinus adiectiuum. unde belluinam rabiem, & belluinum furorem dicimus. Item bellutus, quo ueteres usi sunt pro eo, quod est belluæ similis. SAEVIT. Fortiter facit. Sæuio enim à sæuus deducitur, quod proprie significat durum, & horridum. Et dicitur à græco σιαὼς, quod est importunus. Virgilius: Cum sæuo è scopulo multa uix arte reuulsus. Per metaphorã tamen aliquando pro irato accipitur. Idem: Et sæuum ambobus Achillem. & sæuio capitur pro irascor. Pacuuius: Quid commeruisti quid in me sæuis pater? Aliquãdo pro forti. Virgi. Sæuus ubi Aeacidæ telo iacet Hector. & sæuio pro fortiter facio. Martial. Belliger inuictis quod Mars tibi sæuit in armis. nonnunquam sæuus pro inimico crudeli. Virg. Sæuæ memorẽ Iunonis ob iram. & sæuio immanitatem exerceo. Liuius: Cum post uictoriam quoq; in hostes sæuiret. Hinc fit sæuitia, hoc est crudelitas, quæ & sæuitudo dicitur. Plau. Vincula, uirgæ, mola, sæuitudo mala fit peior. & sæue crudeliter. Item sæuus pro magno. Virgil. Non illi imperiũ pelagi, sæuumq; tridentem, Sed mihi sorte datũ. Idem de Aenea, quem ubique pium inducit: Maternis sæuus in armis, sæuum uero sine diphthongo pin-

guedo est cornigerorum duntaxat, quæ in una parte dentatã sunt, & quæ in pedibus talos habent. Bisulca uero, quæq; scissos pedes in digitos habent, & carẽt cornibus, non seuũ, sed adipem habent, qui concretus est, & cum refrixit, facile frãgitur, semperq; est in fine carnis sine sensu: quia nec arterias habet, nec uenas. contra pingue inter carnem, cutemq; est succo liquidum, quod etiam in aliquibus sine sensu esse manifestum est, unde sues uiuentes à muribus traduntur rosas. & L. Aponij consularis filio detractos adipes fuisse, leuatumq; immobili, ac molesto onere corpus. Id pingue in sue laridum uocatur. à seuo seuosum dicimus, quod instar seui ungit. ab adipe adipatum, quod addito pingui factum est succosum, & pingue. unde adipatæ dapes dicuntur. Cicero: Asciuerũt suis artibus opimum quoddam, & tanquam adipatæ dictionis genus. à pinguis pingueo uerbũ, pinguesco, pinguefacio, pinguitudo, & pinguedo, quod miror Seruium scripsisse non esse latinum, cum eo doctissimi uiri usi fuerint. Plinius: Omni pinguedine detracta in olla caro decoquitur. Quidã etiam impinguare scripserunt pro saginare, pingue aliquando pro fœcundo ponitur. Virg. Et pingues hortos. aliquãdo pro impedito, & inepto. Cicero: Quod ipsi Antiocho pingue uidetur, & sibi ipsum contrarium. Item à sæuus detracta a, & prima syllaba correpta, fit seuerus, quod modo significat grauem, atq; censorium. Virgilius: Romulidis, Tatioq; seni, Curibusq; seueris. Modo asperum, trucem. Idem: Qui tetricæ horrentis rupeis, mõtemq; seuerũ. Aliquando tristem, uitabilem. Idem: Inuidia infelix furias, amnemq; seuerum. Ab hoc fit seueritas, hoc est grauitas, & quædam toruitas naturæ, quæ & seueritudo dicitur. Plautus: Quid illud est, quod illi caperat frons seueritudinẽ & seuerẽ aduerbium, grauiter, aspere. Item asseuero, quod proprie est inter ipsa argumenta, probationesq; uim animi, motumq; quasi quandam seueritatem admisceo. Quintilia. Altera ex asseuerationis probatio est: Ego hoc feci, Tu mihi hoc dixisti. & ò factum indignum. Ponitur tamen aliquando pro affirmo. Item perseuero, quod est cum constantia animi, & quasi quadam seueritate continuo. ab illo asseueratio fit, ab hoc perseuerantia, & perseueranter aduerbiũ. NON EST SATIS. Non sufficit. Satis aduerbium est, & significat ab unde, quantum opus est: & per apocopen sat dicitur, facitq; ex se comparatiuũ satius, quod significat melius, quasi ultra id, quod opus est. Virgi: Non ne fuit satius tristeis Amaryllidis iras, Atque superba pati fastidia? Facit etiam ex se compositum satin', hoc est satis ne. Teren. Satin' sana es? Item cum plerisq; uerbis cõponitur, ut satisdo, satisfacio, satispræsto. à qbus satisdatio, satisfactio, satispræstatio, de quibus supra diximus. Item satisacipio, à quo satisacceptio. Satisacceptionem appellat Pomponius stipulationem: quæ ita obligat promissionẽ, ut expromissores quoque ab eo accipiantur, id est qui idem promittant. Satis autem accipere dictum est eodem modo, quo & satisfacere. nam quia id, quo quis contentus erat, ei præstabat, satisfieri dictum est: ita quia tales, quibus contentus quis futurus esset, sic dabantur, ut uerbis obligarentur, satis accipi dictum est. Satago quoq; à satis, & ago compositũ est, significatq; proprie anxius sum, & (quod uulgo dicitur) satis habeo, quod agã. Terentius: Nam hic Clinia, & si is quoq; suarũ rerum satagit, at tamen habet bene & pudice eductam, ignarã artis meretriciæ. Afer uenuste Maliũ Suram multum in agendo discursantem, salientem, manus iactantem, togam deijcientem, & reponentẽ non agere dixit, sed satagere. Quintil. Est hoc dictum per se urbane satagere, etiam si nulla subsit alterius uerbi similitudo. Satagitæ barbara uox. Sunt autem populi in Asia Scythiæ, ut testatur Herodotus. Satnois fluuius est Phrygiæ. Item

satis, siue sat, satio, saturo, quod est expleo, neq; ad gustum solum, sed ad omneis sensus attinet. Apule. Sed ille libidine exaturatus iacebat in grabatulo. Ciccro: Iracundiã meam satura tuo sanguine. Ab his fiunt exatio, & exaturo, & satur, & satietas, ac saturitas, & satullo uerbum. Varro: Neq; in pulue re coquam carneis, quibus satullem corpora. Veteres etiã pro satieta: satias scripsere. Accius: Quorum crudelitatem nulla unquam explet satias sanguinis. Sallustius: His saltibus occupatis externorũ agros inuasere, frumentiq; ex inopia graui satias facta. Lucilius: Quid mihi iam proderit? satias iam me omnium rerum tenet. Terentius: Nam ubi me forte satias cepit, commuto locum. Lucretius: Quam tibi iam nemo fessus satiate uiuendi. à saturo satureia uocitata, quod nullum fere conuiuium dimentum sine ea fiebat, propter quod saturitatem inducere uidebatur. Herba est, quæ & cunila dicitur, & origanum heracleoticum. Origano æmula est, ita ut nusquam utrunque in condimentis addatur. Plinius satureiam à tymbra non distinguit. Columella diuersas putat, sic enim scribit: Et satureia thymi referens, tymbræq; saporem. testudines, ut supra diximus, cum serpentibus pugnaturæ cunila, quæ bubula dicitur, sese munire traduntur, propterea quidam in hunc usum panacea uocant. Dioscorides secundum genus agreste origanum uocat, tertium othimin. Plinius quoque origanum esse scribit, quod in sapore cunilam æmulatur, pluráque eius esse genera othimin, uel prasion appellari non dissimile hyssopo, tragoriganon similius esse serpillo syluestri. Item à saturo quidam satyram quasi saturam appellatam existimant ob carminis uarietatem, seu propter copiam rerum, quæ ibi tractãtur. Est enim satyra carmen maledicum, & ad carpenda hominũ uitia compositum: quale scripserunt Lucilius, Horatius, Iuuenalis, Persius. Alij à lege satyra dictum putant, quæ uno rogatu multa simul comprobabat. Alij à satyra lance, quæ referta multis, uarijsq; primitijs dijs offerebatur. nonnulli à satyra cibi genere, quod uarijs rebus erat conditum. Quidam à satyris, quod in hoc genere carminis res ridiculæ, pudendæq; scribãtur, quẽ admodum proferri à satyris solent. sed illud uerius est satyram ideo hoc nomine uocitatam, quod in antiqua satyra introducebantur Satyrorum personæ, aut siquæ erant ridiculæ similes satyris: quemadmodum in Attellana obscœnæ, turpesq; personæ. Duo quippe satyrarum genera fuisse constat. Alterum antiquius, tam à Græcis, quàm à Latinis celebratũ, quod sola carminum uarietate constabat, comœdiæ penè par, nisi plus lasciuiæ habuisset. Alterum satyrarum genus recentius: quod soli Latini excoluerunt, apertam hominum reprehensionem continens, & acrem uitiorum obiurgationem. Satyri autẽ quod in libidinem semper proni sint, à uirili membro nomen sumpsere, quod ueteres Græci σάτυρον appellabãt. Hi in desertis Aethiopiæ sunt, quos Aegipanas uocãt: sed præter figurã nihil habent moris humani. Aegipanes autem tales sunt, quales pinguntur, hoc est nudi, leues, caprinos pedes habentes. Veteres huiusmodi monstra pro semideis, siue pro syluestribus dijs coluerunt, quemadmodum Faunos, Syluanosq;: Faunos, ac Satyros nemorũ deos esse dicentes, Panas agrorũ, Syluanos syluarum. Confunduntur tamen hæc omnia à poëtis. Virgili. Et uos agrestum præsentia numina Fauni. Ouidius: Sunt mihi semidei, sunt rustica numina nymphæ, Et Fauni, Satyríq;, & monticolæ Syluani. Quos quoniã cœli nondum dignamur honore, Quas dedimus, certe terras habitare sinamus. Pomponius Mela ultra Atlantem Mauritaniæ montem scribit noctu persæpe uisa lumina, & crepitus cymbalorum, ac fistularum canus auditos, nec die repertum quenquam, iccirco pro constanti habitum hos Faunos ẽsse, ac Satyros, & eius generis ani-

malia. à satyra fit denominatiuum satyrus, pro eo qui satyram scribit, & satyricus. Vnde satyricum carmen, & satyrice aduerbium, hoc est acriter, & cum conuitio. Satyrum uero urbs Calabriæ fuit, non longe à Tarento: quamuis aliqui agrum in quo Tarentus condita est, satyrum uocari affirment à satyris: quoniam lasciui, & in libidinem propensi esse dicuntur: siue potius à uirili membro, quod σάτυρον uocari à ueteribus Græcis diximus. Satyrion herba uocitata est, foliis lilij rubri aliquanto minoribus, tribus non amplius à terra exeuntibus, caule leui, cubitali, nudo, radice gemina: cuius inferior pars, & maior mareis gignere dicitur, superior, ac minor fœminas. Alij duo eius genera esse prodiderunt. Vnum longioribus foliis, quàm oleæ, caule quatuor digitorum, flore purpureo, radice gemina, ad formam hominis testiũ, alternis annis intumescente, ac residente. Alterum, quod orchis cognominatur, & fœmina esse creditur, ramosiore frutice cum internodijs, radice fascinis utili. Est & aliud genus satyrij, quod crategonon appellant, semine lini maiore, duræ radicis, cortice rubro, sapore subdulci, quod in montosis traditur inueniri. Radix eius etiam si tantum manu teneatur, uenerem stimulat, multo magis si bibatur in uino austero, arietibus, & hircis in coitu segnioribus à rusticis datur in cibo. Sarmatæ etiam equis, qui ob assiduum laborem pigriores ad coëundum fiunt, quod uitium prosedanum uocant, eam dare consueuere. Arsenogonon quoq;, & thelygonon sub satyri nomine comprehendũtur. herbæ sunt habentes uuas floribus oleæ similes, sed aliquanto pallidiores, semen uero ad similitudinem papaueris album. Thelygoni petu fœminam gigni existimant, Arsenogoni marem. Ideoq; altera à fœminis, altera à maribus gignendis est dicta. Quippe Græci ἄρσενα marem, θῆλυν fœminam, γόνον genitum dicunt. Alij utranque ocimo similem tradunt. Arsenogoni autem semen geminum esse testibus simile. Est & aliud genus crategoni spicæ triticeæ simile, multis calamis ex una radice manantibus, multorumq; geniculorum, quod in opacis nascitur, semine milij, asper primo gustu. id sibibant ex uino ante cœnam tribus obolis, in totidem aquæ cyathis mulier, ac uir quadraginta ante conceptum diebus uirilis sexus partum affirmant futurum. Item altera thelygonos est sola gustus lenitate ab hac crategono differens, qua fœminas simili modo procreari dicunt. Sunt etiam qui scribant cynosorchin, uel cynosarcinam dici herbam foliis oleæ mollibus ternis, semipedis longitudinis in terra stratis, radice bulbosa, longa, duplici ordine, superiore quæ durior est, & inferiore quæ mollior, eduntur ut bulbi cocti, in uineis forte inuenti. ex ijs radicibus si maiorem edant uiri, mares generare dicuntur: si fœminæ, eam, quæ minor est, alterum sexum. In Thessalia molliorem in lacte caprino uiri bibunt ad stimulandos coitus, duriorem uero ad inhibendos. Hæc Græci eodem satyrij nomine appellant, & in totum omnem herbam, quæ huiusmodi concitatricem uim habet. Vnde compositio quoq; medicorum ad excitandam libidinem excogitata diasatyrion uocitata est. & satyriasis morbus, quando genitalibus dolor ac pruritus ex nimia tentigine accidit. Sed ne forte, quod de satyrio scripsimus, alicui mirum uideatur, tithymalli quoque ramorum medullam habentes ad Venerem proniores fieri manifestum est. & Theophrastus grauissimus autor scribit Indum quendam in Græciam genus herbæ secum tulisse, cuius mira uis erat ad uenerem excitandam. Neq; enim edentibus solum, sed etiam tangentibus tantum libidinis ardorem injiciebat, ut duodeno, & ultra, coitu sine intermissione uterentur. Indus uero ipse, qui magno, atque robusto corpore erat, auditus sit publice affirmare, septuageno coitu aliquando se in libidine durasse. Sunt qui Saturnum

turnum quoq; à saturo deductum existiment, quod seturetur annis, uel quia se in deuorandis liberis saturauit: quamuis alij à satu potius Saturnum appellatum uelint, quoniam peritiam ruris, & satorum omnium primus edocuit, rudemq; ante fruges cognitas uictum in melius commutauit. alij à uirili membro, quod ueteres Græci σάτυρον uocitauere: quoniam Saturnum Cœli patris pudenda abscidisse commemorant. Tradunt enim hunc Cœli, & Vestæ, siue Cœli, & Terræ filium fuisse, & Opim sororem suam sibi connubio iunxisse, ex qua cum plures suscepisset liberos, omneis deuorasse, ac mox euomuisse: abscidisse Cœli patris uirilia, quibus in mare deiectis, Venerem esse procreatam, quæ à spuma, unde coaluit, Aphrodites nomen accepit. Quippe Græci ἀφρὸν spumam. Gerere præterea in manu falcem. hanc ei aliquando in Siciliam excidisse: unde oppido nomen dedit, quod Drepanum uocatur. quippe Græci δρέπανον falcem nominant. Ouidius: Quiq; locus curuæ nomina falcis habet. Ad hæc pulsum fuisse à filio de regno, uictumq; esse in compedibus. quæ omnia licet fabulosa sint, tamen sunt non sine ratione conficta. Cœli filium fuisse tradunt, quia pater eius Vranius dicebatur. Græci autem οὐρανὸν cœlum uocant. siue quod Saturnus, cum regno potitus potentissimus factus esset, mutatis parentum nominibus, patrem cœlum, matrem terram appellauit: ut hac nominum mutatione fulgorem suæ originis ampliaret. Liberos autem ideo aiunt deuorasse, rursusq; uomitu eiecisse, quoniam Saturnus tempus est, ideoq; à Græcis κρόνος uocatur, cum χρόνος tempus significet. Vnde Chronica appellantur, quæ de temporibus scribuntur: & Chronici, qui de temporibus scribunt. Plinius: Quod & ipsius Timagoræ carmine uetusto apparet, Chronicorum errore non dubio. & chronismus temporalitas, & quo nonnulli utuntur, synchronius contemporaneus. à cronos uero cronia Saturni festa appellata. à tempore autem per uices cuncta gignuntur, absumunturq;, & ex eo denuo renascuntur. Opim sororem iccirco in uxorem duxisse, quia Ops terra est, ex qua fruges omnes gignuntur, quarum ipse inuentor fuit, & quasi genuisse ex uxore uidetur. Abscidisse patris uirilia, eaq; in mare proiecisse, & inde ortam Venerem: quoniam cum Chaos esset, non erant tempora, siquidem tempus certa dimensio est, quæ ex cœli conuersione colligitur. tempus igitur cœpit, cum natus est Saturnus, qui ideo κρόνος, hoc est tempus dictus est. Cum igitur semina rerum omnium post cœlum gignendarum de cœlo fluerent, & uniuersa elementa, quæ nondum constituta erant, ex illis seminibus funderentur, postquam mundus omnibus suis partibus absolutus est, orto iam tempore, quod Saturnus est, finis est factus procedendi de cœlo seminum ad elementorum conceptionem: quippe quæ iam plene fuerant procreata. Ad animalium uero æternam propagationem facultas generandi ad Venerem ex humore translata est, ut per coitum maris, fœminæq; cuncta deinceps gignerentur. Falcem ideo in manu gerere, quod tempus omnia metit, & secat, siue quod insertionem, & surculorum, & pomorum disciplinam tradidit. hanc ei in Siciliam decidisse, quia sit terra illa maxime fertilis. pulsum à filio de regno, quoniam tempora senescentia ab ijs, quæ postea nata sunt, depelluntur. Vinctum ideo esse, quia certa naturæ lege inter se cõnexa sunt tempora, uel quia omnes fruges quibusdam uinculis, nodisq; alternantur. Apollodorus tamen scribit Saturnum lanea uinculo per annum alligari solitum, & mense Decembri in die sibi festo solui: unde ortum esse prouerbium, deos laneos pedes habere: significari uero per hoc decimo mense semen in utero animatum, in uitam augeri, quod donec in lucem ueniat, mollibus

naturæ uinculis detinetur. Tradunt præterea Tritonas cum bucinis fastigio Saturni ædis suppositos: quoniam ab eius memoria usq; in nostram ætatem historia clara est, & quasi uocalis, antea uero muta, & obscura, & incognita erat, quod ipsorum tritonũ caudæ testantur humi mersæ, atq; absconditæ. Saturnum Romani etiam Stercutiũ uocauere, quod omniũ primus fœcunditatem agris stercore cõparauerit. à Saturno Saturnius dictus: unde Iouem Saturnium, & Iunonem Saturniam, & regna Saturnia dicimus. Et Saturnia oppidum. Vir. Ianiculũ huic, illi fuerat Saturnia nomen, Et regio. Item Saturnalia dies Saturno festus. à quo Saturnalitium, quod ad Saturnalia pertinet. Martialis: Saturnalitiæ ligulam misisse Felibræ. Saturnalia à ueteribus mense Decembri uno die celebrari solebant. Is erat ad XIIII. cal. Ianuarij. Postea uero in triduum propagata sunt, adiectis primum à Cæsare huic mensi diebus: deinde ex edicto Augusti, quo trium dierum ferias saturnalibus instituit, hoc est à XVI. ad XIIII. cal Ianuarij. sed sigillariorum mox adiecta celebritas in septem dies discursum publicum, & lætitiã religionis extendit. Hinc rursus detractis duobus diebus ad quinque dies Saturnalia redierunt. Erant autem saturnaliorum dies lætitia pleni. nam primo die ad ædem Saturni conuiuio dissoluto saturnalia clamitabantur. Bellum his diebus sumere nefas habebatur: quoniam regni eius tempora felicissima fuerant, nullis bellis uexata, nullis infestata latronibus: quæ causa fuit, ut Romani ædem Saturni ærarium esse uoluerint, quod nullum sub eo furtum in Italia fuisset commissum, siue quia sub illo nihil erat cuiusquam priuatum: nec signare solum, aut partiri limite campum fas erat, nondum quisquam seruitio, aut libertate discriminabatur. unde & pœnas à nocentibus ijsdem diebus sumere piaculare erat, & tota seruis licentia permittebatur. Hinc & pileos, quod signum, ut supra diximus, libertatis erat, capitibus gestabant, & cum dominis epulabantur. quamuis hoc quidam institutum potius uelint, quia cum Saturnus, & uxor eius Ops, tam frugum quàm fructuum repertores fuissent, dignum uidebatur, ut fœtu agrorum iam ab hominibus coacto, & saturnalia, atq; Opalia celebrarentur, & domini passim cum seruis uescerentur, cum quibus patientiam laboris in colendo rure tolerassent. Sumebant præterea omnes his diebus togis depositis, synthesim breuem, ut supra diximus, uestem, & negotijs aptam. Martialis: Dum toga per quinas gaudet requiescere luces, Hos poteris cultus sumere iure tuo. Item pileum, quo uti aliàs duntaxat ruri, & militiæ solebant. Idem de pileo: Si possem totas cuperẽ mittere lacernas, Nunc tantum capiti munera mitto tuo. Mittebant præterea sibi inuicem munera: & quæ primo mittebantur, Xenia, quasi hospitalia, hoc est ad hospites missa uocabantur. Quæ uero remittebantur, apophoreta. Hinc Martialis duos postremos libros epigrammatum Xenia, atq; Apophoreta appellauit, quod in ijs singulis distichis descripta sunt munera, quæ saturnalibus mitti solebant: & districha ipsa pro muneribus, hoc est pro Xenijs, atq; apophoretis missa, quemadmodum superius latius disseruimus. Ratio autem mittendorum saturnalibus munerum hæc erat, ut uiderentur sibi inuicem gaudere, ac gratulari, & Saturno, atque Opi gratias agere, quod fruges, fructusq; ad uitæ cultũ necessarios percepissent. Solebant autem inter cætera munera Cerei, & sigillaria donari. Sunt autem sigillaria paruæ imagines fictilibus descriptæ: dicta à sigillis, hoc est paruis signis. Nam à signum fit diminutiuum sigillum. Est autem signum opus sculptile, & ad alicuius animalis effigiem formatum. unde signa & tabulas dicimus pro cælatis operibus, atque depictis. Proprie tamen signum est parua quædam significatio indicans totius rei

qualitatem. Terentius: Num eius color pudoris signum usquam indicat? Hinc literarum notæ signa dicuntur. Item notæ genitiuæ, & quæ pacudibus inuruntur. Hinc duodecim signa cœlestia, quæ in Zodiaco sunt, appellata: quia notæ quorundam animalium sunt, quæ ad naturam solis iure referuntur. Quippe aries menseis sex hybernos sinistro incubat lateri, ab æquinoctio uero super dextrum latus. Sic sol ab eodem tempore dextrum, reliquo sinistrum ambit hemisphærium: propter quod Ammonem, quem Libyes occidentem solem esse existimant, arietinis cornibus figurant, quibus maxime id animal pollet, ut sol radijs. Taurus uero ad solem triplici ratione uidetur referri: uel quia apud Heliopolim taurus soli consecratus erat: uel quia bos Apis in ciuitate Memphi instar solis excipiebatur: uel quia in oppido Hermonthi magnifico Apollinis templo consecratum soli taurum colebant. Gemini autē, qui alternis mortibus uiuere creduntur, profecto solem unum, eundemq́; significant, modo descendentem ad mundi infima, modo in summam altitudinem resurgentem. Cancer obliquo gressu nil aliud, quàm solis iter ostendit, qui nunquam rectus incedit, sed semper obliquus, quâ se signorum uerteret ordo, maximéque in hoc signo à cursu supero incipit obliquus inferiora iam petere. Leo quidem non minorem cum sole similitudinem habet. Quemadmodum enim leo impetu, ac calore præstat cætera animalia, sic sol cætera sidera. Leo pectore, ac priore corporis parte ualidus est, posterioribus partibus degenerat: sic solis potentia prima diei parte ad meridiem increscit, & prima parte anni à uere in æstatem mox elanguescens deducitur: uel ad occasum, qui diei: uel ad hyemem, quæ anni uidetur pars esse posterior. Idémque etiam oculis patentibus, atq; igneis semper cernitur, quemadmodum sol patenti, atq; igneo oculo terram perpetuo cernit, infatigabiliq́; conspectu. Virgo quæ manu aristam fert, solis potentiam significat, quæ fructus curat: & ideo iustitia creditur, quæ sola facit nascentes fructus ad usus hominum peruenire. Scorpius totus, in quo Libra est, naturam solis repræsentat: qui hyeme torpescit, & ea transacta, aculeum rursus erigit, ui sua nullum naturæ damnum ex hyberno torpore perpessa. Sagittarius ex homine in feram per membra posteriora degenerans, quasi postremis partibus suis à superis in inferna detrusus, & tamen sagittam iaciens, indicat tunc quoq; uniuersorum cōstare uitam radijs solis, uel ab ima parte uenientibus. Capricornus ab infernis partibus ad superna solem reducens, capræ naturam imitari uidetur, quæ in pastu ab imis partibus semper prominentium scopulorum alta depascit. Aquarius ex eo maxime uim solis ostendit, quod non caderet imber in terras, nisi à calore solis humor ad superna traheretur, cuius refusio est aqua pluuialis. Pisces certe non aliquam solis similitudinem repræsentant, sed duntaxat potentiam eius ostendunt: à quo uita non modo aëreis, terrenisq́; animalibus datur, sed ijs, quæ mersa aquis ab illius conspectu semota sunt: tantaq́; est uis eius, ut abstrusa quoq; penetrando uiuificet. Signum etiam uexillum dicitur ab effigie animalium, quæ in uexillis ferri consueuerunt: utputa aquilæ, lupi, minotauri, equi, apri. His enim uti Romanæ legiones cōsueuerunt. Sed C. Marius in secundo consulatu suo quatuor posteriora in totum abdicauit, solum aquilæ signum retinuit. à signo signiferi dicti sunt, qui signa ferūt, hoc est uexilliferi. Signifer etiam à Latinis dicitur circulus, in quo duodecim signa sunt, qui græce Zodiacus appellatur, ab effigie animalium quæ in eo sunt. Græce enim ζῶα animalia dicuntur. Item à signo antesignani dicti sunt milites, qui ante signa in acie constituuntur. Ab hoc fit uerbum signo, quod modo significat ostendo. Plautus: Hic meretricem

deperit: signat, tamen se eam non amare: modo scribo: unde & subsignare subscribere dicimus. modo imprimo. Virgilius: Et summo uestigia puluere signent. unde signare epistolam dicimus, hoc est annulo signum imprimere. & resignare, deleto signo aperire. à quo signatores, & resignatores, & signatio, ac resignatio testamentorum appellata. Dissigno idem quod signum facio, & interdum cum nota ignominiæ aliquid facio. à quo dissignatores dicti, qui ludis funebribus præsunt: quod in ipsis ludis multa noua, ac spectanda fieri solerent. Hinc dissignatio pro contractione, siue conductione populi in unum accipi solet, quod contingit ei, qui aliquo flagitio omnium in se oculos uertit, & quasi designator in ludis funebribus multitudinem continet. Terentius: Modo quid dissignauit? Resignare etiam ueteres dicebant pro rescribere. & resignatum æs militi dicebatur, cum ob delictum iussu Tribuni militum, ne stipendiū ei daretur, in tabulas referebatur. Item resignare pro claudere. Virgilius: Et lumina morte resignat, hoc est claudit. Quamuis Physici hoc aliter exponant. Dicunt enim pupillas, quas in oculis uidemus, morituros ante triduum non habere, quibus non uisis est summa desperatio uitæ. Resignat ergo dixisse Virgilium, hoc est aufert signa luminibus. Quandoque etiam signo accipitur pro eo, quod est pecora signis noto. unde signata pecora dicuntur, quæ notam habent inustam. Ab hoc uerbo cōposita fiunt assigno, & consigno eiusdem significationis. Obsigno idem, quod signo. Designo notæ significationis. Item à signo fit insignis, quod modo accipitur pro magnus, ut insignis clades. Lucilius: Cocus non curat caudam insignem esse, modo pinguis siet. modo pro clarus, præstans. Virgilius: Insignem pietate uirum. Hinc fit insignitas, claritas. & insigniter aduerbium clare, aperte, summe. Apuleius: Homo insigniter malus. Item ab insignis insignia deducuntur, hoc est, signa, & ornamenta ob uirtutem adepta. Vnde insignia laudis, & insignia gloriæ dicimus. Hinc fit insignire uerbum, quod est ornare, & aduerbium insignite, quod significat cum indicio notæ. Cicero: Nec improbum notari, aut uituperari insignite posset. Item à signo sigillo, quod est signum imprimo. Hinc sigillatæ literæ dicuntur, hoc est clausæ, & annulo impressæ. Propter quod ueteres sigillare pro claudere usurparunt. Varro: Contra lex nimis impia est, ne filij patribus luci sigillent oculos. Sugillare uero est percussu carnem maculare, à sugendo dictum, quod succus, hoc est liuor deducatur. Hinc sugillati dicuntur, qui ex percussione tumorem, maculam'que contraxerunt. Plinius: Medici tapsiam permistam alijs sugillatis, ac liuentibus auxiliari dicunt. Nero Cæsar claritatem ei dedit initio imperij crassationibus conuerberatam faciem illinens sibi cum thure, ceráque, & sequenti die contra famam cutem synceram circunferens. Idem: Cinis allij ex oleo, & garo illitus, sugillata, aut liuentia ad colorem reducit. Ab hoc fit sugillatio, quæ modo percussionem significat, modo derisionem. Nam & sugillare aliquando pro deridere accipitur. Liuius: Legati grauiter ferentes se sugillatos esse. propter quod nonnulli deductum hoc potius existimant à Græco συγγελᾶν, quod corridere significat. Quippe & de ijs, qui signa percussionis in facie gerunt, ridere solemus. Item à signo signaculum, quod proprie significat signum alicui rei impressum, ut lateat quousque reseretur. Item significo, quasi signum facio. à quo consignifico; & significanter, & significantius, hoc est exprimo, expresse, expressius. Item significatio, ac consignificatio. Cicero: Heu quæ significatio doloris. Apuleius: Ea furoris consignificatione perterriti

territi omnes. Quidam etiam significantiam pro significatione usurparunt. Signatam ueteres uirginem dixere, quasi insignem uirginitate. Plau. Negat se puellam domum signatam reuersuram. Sed, ut ad propositum reuertar, mittendorum cereorum, ac sigillariorum consuetudinem hinc ortam fuisse existimant, quod Hercules occiso Geryone, cum uictor per Italiā armenta duxisset, ponte, qui nunc sublicius dicitur, ad tempus instructo, hominum simulachra pro numero sociorū, quos casu peregrinationis amiserat, in fluuium demisit, ut aqua secunda in mare deducta pro corporibus defunctorum ueluti patrijs sedibus redderentur: inde ergo usum talia simulachra fingendi inter sacra mansisse. sed mihi illa uerior origo uidetur. Pelasgi cum sedibus suis pulsi, diuersas quondam terras petijssent, pleriq; eorū Dodonam uenere, & incerti quibus tandem locis adhærerent, huiusmodi acceperunt responsum. Στείχετε μαιόμενοι σικελῶν σατούρνιον αἶαν, Τὴν δ' ἀβορειγινέων κοτύλην, οὗ νᾶσος ὀχεῖται, Οἷς ἀναμιχθέντες δεκάτην ἐκπέμπετε φοίβῳ, Καὶ κεφαλὰς ἅδῃ, καὶ τῷ πατρὶ πέμπετε φῶτα. Ipsi ita interpretati sumus: Ite quærentes Siculorū Saturniam terram. Hanc Aboriginū Cotylen, ubi insula uehitur, Quibus commisti decimam committite Phœbo, Et capita inferno, & patri transmittite lumen. Acceptoq́; responso, cū post multos errores tandem in Latiū peruenissent, in lacu Cotuliensi enatam insulam deprehenderūt. Amplissimus enim cespes coacta compage uirgultis, & arboribus in insulæ licentiā comptus iactantibus per omne mare fluctibus uagabatur. Hoc igitur quasi omine suscepto has sibi prædictas sedeis esse didicerunt: pulsisq́; inde Sicilienſibus incolis, atq; direptis regionē ipsi tenuere decima prædæ secundū responsum Apollini consecrata: erectisq́; Diti sacello, & Saturno ara, illum humanis capitibus, hunc uirorum uictimis placare se existimabant, propter oraculum, in quo erat: Καὶ κεφαλὰς ἅδῃ, καὶ τῷ πατρὶ πέμπετε φῶτα, Saturni festum saturnalia nominantes. Post hæc Herculem ferunt cū Geryonis pecore per Italiam redeuntem suasisse illorum posteris, ut faustis sacrificijs infausta mutarent, offerentes Diti non hominum capita, sed oscilla ad humanam effigiem formata, et Saturni aras non mactatis uiris, sed accensis cereis excolentes: quia φῶτα non solum uirum, sed etiam lumen significat. inde ergo inualuit consuetudo, ut & Cerei Saturnalibus missitarentur, & sigilla arte fictili fingerentur, ac uenalia exponerentur, quæ homines pro se, ac suis piaculis Diti, ac Saturno sacrificarent. Sigilla ipsa oscilla dicuntur. De cuius uocabuli significatione multa inepte à linguæ latinæ interpretibus disputata sunt, cum luce clarius sit oscilla, quasi parua ora dicta esse. quippe osculum proprie paruum os significat. Ouid. de Daphne: Videt oscula, quæ non Est uidisse satis. Hinc osculū etiā pro basio ponitur, quia in basiando labia constringuntur, et os paruum fieri uidetur. Ab osculum fit diminutiuum oscillum, sicut à tantulo tantillū. Ponitur autem oscillum, sicut os, pro hominis effigie, hoc est pars pro toto. Martial. de effigie Camoni pueri: Hæc sunt illa mei, quæ cernitis, ora Camoni. Hæc pueri facies, primaq́; forma fuit. Sunt tamen qui de cereis hanc rationem tradant, ideo saturnalibus mitti, quia hoc deo principe, à rudi, & tenebrosa uita, quasi ad lucem, & bonarū artium scientiam editi sumus: siue quia à quibusdam scriptum inuenitur, quod cum multi occasione saturnaliorum per auaritiam pro clientibus munera ambitiose exigerent, idq́; tenuiores supra modum grauaret, Publicius Tribunus plebis legem tulit, nequid præter cereos diuitibus mitteretur. Ficuum ero, ac placentarum in saturnalibus mittendorum consuetudo à Cyrenensibus sumpta est: qui dum rem diuinam Saturno faciūt, ficis recentibus coronantur, & placentas sibi mutuo missitant, mellis

& fructuum repertorem existimantes Saturnum fuisse. Cæterum de saturnaliorum origine diuersæ eorum, qui scripserunt opiniones sunt. Quidā enim à Pelasgis (ut modo scripsimus) ortum habuisse existimant. Alij sacra hæc ab Atheniensibus sumpta affirmāt. Quod Accius in annalibus his uersibus uidetur sensisse. Maxima pars Graium Saturno, et maximæ Athenæ Conficiunt sacra, quæ cronia esse iterantur ab illis. Cumq́; diem celebrant per agros, urbeisq́; ferè omneis, Exercent epulis læti, famulosq́; procurant Quisq; suos, nostriq́; itidem, & mos traditus illinc Iste, ut cum dominis famuli epulentur ibidem. Sunt qui saturnalia à Iano primo instituta opinentur. Hunc enim regionem istam, quæ nunc uocatur Italia, regno obtinuisse, & cum Camese, qui simili modo indigena erat, ita participata potentia possedisse, ut regio Camesene, oppidū Ianiculū uocaretur. Post hæc ad Ianum solum redactum esse imperiū, qui creditur geminam faciem prætulisse, ut quæ ante, quæq́; post tergū essent intueretur, quod certe ad prudentiā, ac solertiam regis referendū est. Hunc igitur Ianum, cum Saturnū eò classe peruectū hospitio suscepisset, & ab eo peritiā ruris edoctus, ferum illum ac rudem ante fruges inuentas, uictum in melius cōmutasset, regni eum societate donasse: & cū primus æra signaret, in hoc quoq; Saturni reuerentiā seruasse: ex una enim parte capitis sui effigiem, & altera nauem, qua ille fuerat aduectus, expressisse: quapropter longis postea temporibus durasse consuetudinem, ut in aleæ lusu pueri denarios in sublime iactantes capita, aut nauim exclamarent. Ouid. At bona posteritas puppim formauit in ære Hospitis aduentū testificata dei. Hos summa concordia unà regnasse, uicinaq́; oppida cōmuni opera condidisse. Propterea duos eis cōtinuos menseis à posteris dicatos, ut december Saturni sacrū, Ianuarius alterius uocabulū possideret. Cum interea Saturnus subito nō comparuisset, excogitasse Ianū, quomodo gloriā eius augeret, ac primū terrā omnem, quæ sub ditione sua erat, Saturniā nuncupasse: tum arā cū sacris tanq̄ deo erexisse, & sacra ipsa saturnalia noīasse. Iano uero regnante ueteres tradiderunt omniū domos, religione, ac sanctitate fuisse munitas, & ob id eū diuinos honores meruisse, introitusq́; atq; exitus ædiū ei fuisse cōsecratos. Sūt qui Ianum eundē esse, atq; Apollinem & Dianā, & utrūq; in hoc exprimi numen. Quippe apud Græcos Apollo colitur, quia θυραῖος, hoc est ianitor uocatur, eiusq́; aras ante fores suas celebrant, exitus, atq; introitus potestatem ei tribuentes. idem Apollo apud illos ἀγυιεὺς nūcupatur, quasi urbanis uijs præpositus. Nam uias, quæ intra pomœria sunt, ἀγυιὰς Græci appellant. Dianæ uero uiarū omniū ijdē tribuūt potestatē. sed apud nos Ianū omnibus præesse ianuis nomē ostendit. Cū claui uero & uirga figuratur, quasi portarū omniū custos, & rector uiarum. Scribit Nigidius Apollinem Ianū esse, Dianamq́; Ianā apposita D litera, qđ sæpe decoris causa fieri solet, ut in redhibetur, redintegratur, et similibus. Ianū præterea quidā scribūt ideo geminū ostendi, ut solem significet utriusq; ianuæ cœlestis potentē. Nam exoriēs aperit diem, occidens claudit, inuocariq́; primū, cuicunq; deo res diuina celebretur, ut per eum uia pateat ad eū, cui immolatur, quasi preces supplicū per portas suas ad deos transmittat. Hinc simulachrū eius fingi solebat manu dextera CCC. et sinistra LXV. numerū tenens ad demōstrandam anni dimensionē, quæ præcipua est solis potestas. Alij Ianum uoluerunt mundū, hoc est cœlū esse. Ianū quoq; ab eundo dictū, quod mūdus semper eat. unde & Cornificius (ut Cic. memorat.) nō Ianū sed Eanū ab eundo nominauit. Hinc et Phœnices in sacris imaginē eius exprimentes, draconē finxerūt in orbem redactū, caudamq́; suā deuorantē, ut appareat mundū & ex seipso ali, & in se resolui. Quapropter et apud Romanos in

quatuor parteis spectasse constat. Et C. Bassius in libro, quem de diis composuit, Ianum bifrontem fingi ait, quasi superum, ac inferum ianitorem: eundemq; quadrifrontem, quasi uniuersa climata maiestate sua complexum. in sacris quoq; saliorum carminibus deorum deus cani solebat. Præterea inuocabatur Ianus geminus ob eam, quam diximus, causam. Ianus pater, quasi deorum deus. Ianus Iunonius, quasi non solum mensis Ianuarij, sed mensium omnium ingressus tenens. Quippe & in Iunonis ditione omnes calendæ esse existimabantur, propter quod Varro scribit Iano duodecim aras pro tot mensibus esse dicatas. Ianus consuius, à conserendo, hoc est propagando genus humanũ. Ianus Quirinus, quod sit bellorum potens, ab hasta, quam Sabini curim uocant. Ianus Patulcius, & Clusius, quia bello ianuæ eius patent, pace clauduntur. A Iano ianua cum deriuatis ab ea deducitur, ut supra ostendimus, et Ianuarius, & ianual libi genus, quod Iano tantummodo delibabatur. Sunt etiam qui Ianum ab hiatu dictum existimant quemadmodum superius diximus. Aliam saturnaliorum causam huiusmodi tradunt. Hercules ex Italia discedens nonnullos ibi reliquisse dicitur, siue iratus, quod ab ijs incustoditũ fuisset armentũ, siue prudens uolensq;, ut aram suam, atq; ædem ab incursionibus tuerentur. ij ergo cum latronibus infestarentur, occupato ædito colle Saturnios se nominauerunt, quo ante nomine idem collis uocabatur. Et quia huius dei nomine sentiunt se tutos esse, Saturnalia ei instituisse feruntur. Sunt etiã, qui scribant Tullum Hostiliũ, cum bis de Albanis, de Sabinis tertio triumphasset, fanum Saturno ex uoto consecrasse, & Saturnalia tũc primum Romæ instituta. Constat etiam habuisse Saturnũ aram ante senaculũ, ubi græco ritu capite operto res diuina fieri solebat: quia primo à Pelasgis, deinde ab Hercule ita putant institutũ. Saturno Titanus, qui et Titan dicitur, frater fuit, qui cum maior natu esset, & ideo regnare ipse uellet, Vesta eorum mater, & Ceres, atq; Ops sorores suasisse Saturnodicũtur, ne regno cederet fratri, quia facie deformior erat. Quod cum Titanus intellexisset, sponte regno cessit: hoc tamẽ cum Saturno pactus, ut omnem masculam prolem, siquam haberet, interimeret: quo Saturno mortuo, regnũ ad suos liberos perueniret. Itaq; primus Saturni filius necatus est. Postea Iouue cũ Iunone genito, sola Iuno Saturno ostensa est. Iupiter Saturno ignorante, clàm fuit educatus. idem post de Neptuno factum. & cũ deinde Pluto, & Glauca simul orti fuissent, Glauca ad Saturni conspectum ducta, Pluto cælatus fuit. Glauca deinde paruula moritur. interiecto deinde tempore cum Titanus esse Saturno treis filios iam adultos intellexisset, filijs, qui Titani dicebantur, secum ductis, Saturnũ, & Opem comprehendit, & mœnibus diurnas, ac nocturnas custodias apposuit. Quod cum ad Iouis aureis peruenisset, Cretensium nõ parua manu collecta, Titanum, & filios expugnauit, parentes eximit uinculis, & regnum patri restituit, ipse in Cretam rediit. Verum, ut est infida regni societas, suspicari Saturnus cœpit, oraculo etiam (ut quidam uolũt) monitus, ne regno à Ioue expelleretur. Itaque moliri filio insidias cœpit, quod sentiens Iupiter patrem fugauit, regnũ sibi uendicauit: missitq; armatos, qui illum per omneis terras persequerentur, & uel comprehensum ad se ducerent, uel necarent. Saturnus cum diu errasset, uix tandem in Italia locum, in quo lateret, inuenit. Sed postea à Iano benigne, ut supra diximus, exceptus regionem à latendo Latium appellauit. Virg. Is genus indocile, & dispersum montibus altis Composuit, legesq; dedit, Latiũq; uocari Maluit, ijs quoniam latuisset tutus in oris. Verum quia Italia ipsa inferior est quàm græcia, in qua est mons Olympus, ubi regnauerat, fictũ est illum ab ætherio Olympo ad Italiam deuenisse. Idem: Pri-

mus ab ætherio uenit Saturnus Olympo Arma Iouis fugiens, & regnis exul ademptis. Sunt tamen qui Latium ideo dictum uelint, quod inter præcipitia Apennini lateat. Varro aũt à Latino Latium appellatũ affirmat. Verũ nos quidem à Latio potius Latinum propriũ nomen, quemadmodũ etiam Latinos dictos existimamus. IPSA VENVS. Ipse muliẽbris sexus. Ipse pronomen est aliqñ relatiuũ. Virg. Ipse arduus, altaq; pulsat Sidera. Aliquãdo demonstratiuũ, quando scilicet cum alijs pronominibus iunctũ, eorũ accipit significationẽ. idẽ: Ipse ego pauliſper pro te tua munera imbo. inuenitur tamen sæpissime absq; alijs per eclipsim prolatũ, et tamen eorum habens significationem, quæ cum eo subaudiũtur. idem: Quæq; ipse miserrima uidi. interdum ἔμφασιν, hoc est expressionẽ alicuius rei latentis habet, ut hoc loco, ipsa Venus. Ponitur enim ipsa maioris expressionis causa, perinde ac si diceret, & ipsa, de qua minus credendum esset Venus. Est enim Emphasis, cum ex aliquo dicto latens aliquid eruitur. Duoq; eius genera sunt. Alterum quod plus significat, q̃ dicit. Alterũ quod etiã id, quod non dicit. iungitur hoc pronomen frequentissime cũ tribus personis ut ego, tu ipse, ille ipse. Quod si ei addatur hæc particula met, quæ apud grãmaticos syllabica adiectio dicitur, discretio significatur, ut ipsemet, hoc est ipse solus, & nõ cũ alijs: uel ipse per se, & non per alios: quomodo & egomet, & tumet, & semet dicimus. Cũ pronomine aũt secũdæ personæ idem facit Te syllaba adiecta, ut tute id feciſti. in obliquo uero casu pte uoq; particulam idem facere manifestũ est in quibusdã pronominibus, ut meapte, tuapte, suapte, nostrapte, uestrapte. Ce uoq; syllabica adiectio est, sed cũ ijs ferè iungitur, quæ in C. uel S. desinũt, ut hicce, siue hiccine: sicce, seu siccine: hisce, hosce, hæccine, et similia. ipse aliquãdo pro similis usurpatur. unde & cõparatiũ habet ipsior, & superlatiuũ ipsissimus, hoc est similior, & similimus. Apud ueteres pro ipse ipsus scriptum frequentissime animaduertimus. Teren. Ipsus est. item sapsa pro ipsa. Enni. Quæres sapsa loco sese ostendat. Et ipsipe ipsi neque alij. ipsulices brateæ dicebãtur in muliẽbrem, uirilem ue speciem expressæ. PROSTRATVM NEMEES. Ordo est: fama cabat nobile, et Herculeũ opus, scilicet leonẽ Nemees prostratum fuisse, & in uasta ualle. NOBILE. Notũ, & per omniũ ora uulgatũ. Nobile enim aliqñ ad dignitatẽ generis refertur. Cice. Neq; ergo si Seriphius esſem, neq; tu si Athenienſis esses, nobilis unquã fuisses. Sallu. Nobili genere natus fuit. unde pro digno atq; excellenti in quacũq; re ponitur. Mart. Nobilis hæc esset pietatis rixa duobus. Nobilis, inquit, hoc est excellens, et digna notitia. Aliquando significat notũ. Teren. Me est potens, procax, magnifica, sumptuosa, nobilis. Virgil. Est locus Italiæ medio sub montibus altis Nobilis. Ab hoc nobilitas deducitur hoc est generis, uel alterius rei excellentia, & dignitas. & nobilito uerbũ, quod modo significat decoro, dignitatem addo, nobilem, ac generosum facio. Apule. Quem non excellentia generis, sed mores, uirtutesq; nobilitauerũt. modo notũ facio. Cice. Ne eam malefactis nobilitarem. Idem: Nanque eius uxor procax, ac petulans illius nobilitauit miserias. Ab hoc fit comparatiuum nobilius, & superlatiuum nobiliſſimum. Item aduerbia, nobiliter, nobilius, nobiliſſime. & quæ contrariam significationem habent, ignobile, ignobilius, ignobiliſſimum, ignobiliter, ignobilius, ignobiliſſime, & ignobilitas. Nobilis uero à nosco deducitur. à quo notus, hoc est cognitus. & notitia cognitio, quæ & notio dicitur. & notifico, notum facio. à quo notificatio. Pomponius: Nũc te oro stirpem ut euoluas, meorũq; genus notifices mihi. Præterea à nosco fit frequentatiuũ noscito. à quo coscitabũdus, et eorũ passiua noscor, & noscitor. item nota, cuius diminutiuũ est notula, significat aũt modo singulas

literas, aut binas. ut C. pro Caius, CN. pro CNeus. Ↄ. inuersa litera pro Caia. Vnde per notas scribere dicimus uti furtiuis scriptis, de quibus inferius dicemus. Virg. Continuoq; notas, et nomina gentis inurunt. Aliquando maculam. idem: Cœruleæ cui terga notæ. Vnde genitiuæ notæ dicuntur signa, cũ quibus ex utero matrum infantes egrediuntur. Hinc nota nonnunquã pro ignominia ponitur. Sueton. Varijs affectus notis. in quo significato etiã stigma usurpamus, quod apud græcos notã, hoc est signũ significat. idem: Valerium Catulũ, à quo sibi uersicutis de Mamurra perpetua stigmata imposita non dissimulauerat, satisfacientem eadem die adhibuit cœnæ. A nota fit uerbũ noto, quod aliquando pro signo ponitur, hoc est signũ, siue notam appono. Aliqñ pro eo, quod est ab alio dictata, seu lucubrata conscribo. Vnde qui dictat, scriptor: qui uero scribit notarius appellatur. Aliqñ pro animaduerto. unde adnoto, & subnoto. Mart. Et non sobria uerba subnotasti. item cõnoto, quod est simul noto. hinc notator, adnotator, subnotator, notatio, adnotatio, subnotatio, cõnotatio. item à nosco nomẽ, quia per id quicquid nominamus, agnoscitur. Est enim nomen proprium uocabulũ singulorũ. Virg. Cui nomina mille, Mille nocendi artes. idem: Nomẽ aui referens Priamus. Aliqñ tamẽ ponitur pro decore, & dignitate, idem: Auulsumq; humeris caput, & sine nomine corpus. interdũ pro generositate. idem: Aut pomis sua nomina seruãt. Quando & etiã pro gloria. idẽ: Et nos aliquod nomẽq;, decusq; Gessimus. item nomẽ apud grãmaticos pars orationis, quæ et appellatio dicitur. Nomina etiã credita dicũtur, præsertim quæ fœneratimus: quoniã nomina eorũ, qui usuras soluturi erãt, in calendario fœneratoris scribebantur, & simili modo quicũq; aliquid debebat. Quint. Nam siquis argentũ omne legauit, uideri potest signatam quoq; pecuniã reliquisse: ideo etiã, q̃d est in nominibus, dare uoluisse creditur. Iustinia. iij inſtit. Olim scriptura fiebat obligatio, quæ fieri nominibus dicebatur. Ea hodie nomĩa nõ sunt in usu. Proprie tamen nomen cũ de homine loquimur, est propriũ gentiliciũ nomen, hoc est, quod originẽ gentis, uel familiæ declarat, ut Porcius, Cornelius. Vnde per metaphorã nomen aliqñ pro gente ponitur. Virg. Nostrũq; in nomen ituras. Hinc fit prænomẽ, quod in nominibus gentilicijs præponitur, ut est M. Publius. Cognomẽ, quod uniuscuiusq; propriũ est, & nominibus gentilitijs subiungitur, ut Cato, Scipio. ita enim ordinãtur. M. Porcius Cato. P. Cor. Scipio. Agnomẽ est, quod extrinsecus aliqua ratione, uel causa quæsitũ est, ut Africanus, Numantinus, & similia. id aliqñ & cognomentũ dicitur. Cice. Scipio ille cognomento Africanus. A nomine etiã cognomines dicũtur, qui eiusdẽ sunt nominis: sicut ignomines, qui laude, & gloria carent, quasi inglorij, & illaudati. à quo ignominia, hoc est nominis nota. idem: Censens iudiciũ nihil ferre damnato nisi ruborẽ. itaq; cũ omnis ea iudicatio uersetur tantũmodo in nomine, animaduersio illa ignominia dicta est. ab ignominia fit ignominiosus, hoc est, dedecoris & ignominiæ plenus. et ignominiose aduerbiũ, hoc est turpiter Sunt tamen qui cognomines à cognomine potius deduci existiment. item à nomine fit nomino uerbũ, quod est appello. & à cognomine cognomino. & apud grãmaticos noũatiuus, qui & rectus dicitur. et nominatim aduerbiũ, q̃d modo significat per nomina singulorũ. Plin. Cũ uillico oẽs nomĩatim assignati essent Dicitur tamen & de uno, ut Tenens cruentũ pugionẽ Brutus, noũatim Ciceronẽ inclamauit. Et nomenclator à noũe calando, hoc est uocando. is enim dicitur nomenclator, qui per noũa singulos appellat, utputa in foro reos, aut in cõuiuio cõuiuas. Apul. Et ad nomenclatorẽ mox citati uenerũt. Sunt tamen qui nomen, quasi notamen dictum uelint, uel à græco, q̃d est ὄνομα à quo ὀνοματοποιία, hoc est onomatopœia, hoc est noũs fictio, di-

cta est, cũ à sono aliquo, seu uoce noũa fingi, quæ latine fictitia dicuntur, ut balatus ouiũ, mugitus boum, barritus elephantorum, grunnitus suũ, et similia. Item à nosco fit notesco, quod est notus fio, à quo innotesco. Præterea agnosco. quæ ita à pleriſq; distinguuntur, ut agnoscere dicamur olim notos, cognoscere, prius incognitos. Virg. Et ueterem Anchisen agnouit amicũ. Var. Vereor ne me quoq;, dum reuertero, præter canem agnoscat nemo. Virg. Venatu assiduo, et totũ cognouimus amnem. Sæpe tamen confunditur. idem: Incipe parue puer risu cognoscere matrẽ. Teren. Ita miserrimus fui fugitando, nequis me cognosceret. Aliqñ tamen cognosco pro audio ponitur. Virg. Ni refugis, tenueisq; piget cognoscere curas. Aliqñ pro intelligo. Teren. Eo pacto & gnati uitã, & consiliũ meũ cognosces. Cic. Vnde aliẽ facilius, quàm ex annalium monimentis aut bellicæ res, aut omnis Reipub. disciplina cognoscitur? Ab agnosco fit agnitor, qui agnoscit. à quo agnitio. à cognosco uero cognitor, qui cognoscit. Vnde cognitio. Proprie tamẽ cognitor dicitur, qui litem alterius suscipit corã ab eo, cui datus est: sicut procurator, qui absentis nomine actor fit. à cognosco fit recognosco, quod est opus compositũ emendandi, aut limandi, aut reprehendi causa reuideo, & actus ipse recognitio dicitur. item à nosco fit ignosco, quod aliqñ significat ualde nosco, et disco. Nam in præpositio auget, ut in imprimo, impugno. Var. Vos qui in theatrũ uoluptatem auribus aucupatũ concurristis, domo adeste, & à me quæ feram, ignoscite, domũ ut feratis & à theatro literas. aliqñ ueniam do. Nam in, priuatiua præpositio est, quasi non agnosco errorẽ. Virg. Ignoscenda quidem, scirent si ignoscere manes. Ab hoc fit ignotus, quod aliqñ significat incognitum, aliqñ insciũ. Næuius: Ignotæ uiris sumus, tu te scis. Nosco aũt à græco deductum est, quippe Græci γινώσκειν dicunt cognoscere, γνωτὸν cognitum, γνώσιν cognitorem, γνῶσιν notitiam, & γνῶθι σεαυτὸν nosce teipsum. & προγινώσκω prænosco, à quo πρόγνωσις præcognitio uocatur. & προγνωστικὰ, id est prognostica signa, per quæ aliquid futurum præcognoscitur. Hinc latini quoq; ueteres non nosco, sed gnosco dixere, & gnotum cognitum. unde agnosco, cognosco, et ignosco defluxerunt. Sunt qui à gnosco gnoro quoque deductum putant, quod ueteres pro scio usurparunt: ego à Græco potius, quod est γνωρίζειν deriuatum existimo. Ab hoc fit gnarus, hoc est scius, peritus. & gnare aduerbium perite, quamuis aliquando pro aperte reperiatur. Apuleius: Qui gnare id nostris oculis contemplati sumus. & gnaritas scientia. Sallust. Nanq; alij fiducia gnaritatis locorum occulta fuga sparsi, alij globis eruptionem tentauere. Liuius gnarigauit, pro eo quod est narrauit, & gnaruisse pro narrauisse usurpauit. Item ueteres gnariter pro gnare scripsere, à quo fit compositum prognariter, quod significat audacter, strenue. Plautus: Age indica prognariter. A gnoro fit ignoro, hoc est nescio, à quo ignarus, quod proprie significat nescius. Cicero: Neque enim tantæ difficultatis eram ignarus. Virgilius pro immemor posuit: O socij, neque enim ignari sumus ante malorum. & alibi pro eo, quod est aliud disponens: Aut quis nam ignarum nostris deus appulit oris? Item dignoro, quod est signa imprimo, ut fieri solet in pecoribus, ut dignoscantur. HERCVLEVM OPVS. Ab ipso Hercule factum, quo nihil dici maius potest. Hercules Iouis, & Alcmenæ filius fuit. Alcmena Electrionis filia ea lege Amphytryoni nupserat, ut fratris sui occisi mortem ulciſceretur. Hic igitur cum aduersus Teleboas Aetoliæ populos pro Thebanis in expeditionem profectus fuisset, Iupiter sub specie Amphitryonis, qui Alcæi Thebani filius fuit, Alcmenã oppressit. Hæc igitur ex Ioue quidem Herculem septimo (ut aiunt) conceptũ mense, ex Amphitryone uero

Iphiclum nono ante mense conceptum, uno partu enixa est, licet uterq; dictus sit Amphitryonides. Iphiclus Iolaum genuit, qui Sardiniam ingressus palanteis dissensione incolas ad concordiam reduxit, & è nomine suo celeberrimos in ea insula populos Iolenses appellauit. Nam ipsi insulæ nomē dedit Sardus Hercule procreatus, cum antea Sandaliotis appellaretur ab effigie soleæ, ut supra diximus, quam Græci σανδάλιον uocāt: & Ichnusa à similitudine uestigij, quod græce dicitur ἴχνος. insula est in Ligustico mari ab oriente patēs clxxxviij. M. passuum, ab occidente clxxij. Circuitu cclxxij. à Sardinia sardous deducitur adiectiuum nomen, unde Sardoum mare dicimus. & Sardonia herba, quæ in fontium defluuijs prouenit largius iusto apiastro similis. Ea siquis uescatur, neruos contrahit, & rictu diducit ora, ut qui oriuntur, ueluti ridentiū facie intereant. Sardanis uir Lydius fuit, qui Crœso suadere conatus est ne Persis bellum inferret. Sardanapalus Assyriorū rex ultimus fuit, omnis generis luxuriæ deditus, in cuius sepulchro inscriptū est: Hæc habeo quæ edi, quæq; exaturata libido Hausit. Sardare ueteres pro intelligere usurparūt. Næuius: Quod bruti nec satis sardare queunt. Conceptioni uero Herculis nolunt unā noctē suffecisse, sed protractū à Ioue tempus, ut plus spatij ad lasciuiendū haberet. Luca. Thebas Alcmene, qua dū frueretur olympi Rector luciferum ter iusserat hesperon esse. scribit Home. cum Iupiter diem, quo proditurus in lucem erat qui cæteris imperaret, cœlicolis prædixisset cogitasse Iunonem id de Hercule dici. Quapropter impetrasse à Ioue, ut id iureiurando firmaret: dein missa Lucina, quæ dea parturientiū erat, distulisse Herculis ortum: & uxoris Stheleni, quæ septimo iam mense prægnans erat, partum accelerasse, ex quo natus est Eurystheus, qui Mycenis XLV. annis imperauit, semp infestus Herculi. & ob id frequenter cum impellens ad congrediendum cum monstris, facile sic periturū Herculem sperans. Hercules tamen in tantā fortitudinem, gloriamq; euasit, ut & in deos sit relatus, & merito id nomen cōsecutus uideatur. quippe Hercules dictus est, quasi ἥρας κλέος, hoc est Iunonis laus, quod Iunone persequente, maximam gloriam sit adeptus. Hoc aūt ideo fictum à ueteribus constat, quia Herculem solem esse existimarunt, qui uere heras, hoc est aëris cleos dici potest. quæ enim alia aëris gloria est, nisi solis illuminatio, cuius recessu penitus occultatur? Hic apud Aegyptios creditur gigantes interemisse, cum cœlum expugnaturi uiderentur. Quippe gigantes nihil aliud fuisse credendum est, quàm hominum quandam impiam gentem deos negantē, & ideo creditam deos è cœlesti sede pellere uoluisse. Horum pedes in draconum uolumina desinebant, quod significat nihil eos rectum, nihil supernum cogitasse, totius uitæ eorum gressu, atq; progressu in inferna mergente. Ab hac gente sol pœnas debitas ui pestiferi caloris exegit. Hinc etiam memorant, cum Theron rex Hispaniæ citerioris ad expugnandum Herculis templū ageretur furore, exercitu nauium instructus, uenisse ex aduerso Gaditanos longis nauibus prouectos: commissoq; prælio, cum adhuc æquo marte pugna consisteret, naueis regias subito in fugam uersas fuisse, & mox improuiso igne correptas conflagrasse. A paucissimis, qui superfuerunt hostiū, indicatum apparuisse sibi leones prioris Gaditanæ classis superstanteis, & radios, quales in solis capite pinguntur, emittenteis, ab ijs subito naueis suas exustas. Alexandrini præterea, quamuis Serapin atq; Isim summo cultu uenerentur, omnem tamen illam uenerationem soli se sub illorū nomine testantur impendere, uel dum Calathum capiti Serapis infigunt, uel dum simulachro signum tricipitis animantis adiungunt. medio enim, eodemq; maximo capite effigies leonis exprimitur. dextera parte caput canis exoritur māsueta specie blan

dientis, pars uero læua ceruicis rapacis lupi capite finitur. hæc omnia draco connectit uolumine suo capite redeunte ad dextrā dei, qua monstrū compescitur. Leonis capite monstratur præsens tempus, quia conditio eius inter præteritū, futurumq; actu præsenti ualida, ac feruens est. Sed & præteritum tempus lupi capite signatur, quod memoria rerum transactarū rapitur, & aufertur. Canis blandientis effigies futuri temporis euentū significat, quo nobis spes licet incerta blanditur. Tempora autē cui potius quàm proprio obsequantur autori? cuius uertici impressus Calathus altitudinē sideris monstrat, & uim capacitatis ostendit. Isis autem proculdubio uel terra est, uel natura rerum subiacens soli. Hinc est qd' cōtinuatis uberibus corpus deæ omne densatur, quia uel terræ, uel rerū naturæ alimento nutritur uniuersitas. Hercules magno, ac procero corpore fuit. quippe Plutarch. in eo libro, quem inscripsit, Quantū inter homies animi, corporisq; ingenio, ac uirtutibus intersit, Pythagoram philosophum tradit in reperienda longitudinis eius præstantia hūc modū seruasse. Animaduertisse enim curriculū stadij, qd' est Pisis apud Iouem olympiū, & Herculis pedibus metatū constet pedes ducentos longum esse, & simili modo cætera quoq; stadia in terris Græciæ ab alijs postea instituta, pedū quidem esse ducentorū, sed tamen aliquanto breuiora. Ex hoc ergo argumentatū esse Pythagoram Herculis corpus tanto alijs procerius fuisse, quanto olympicum stadium cæteris pari numero factis esset excelsius. Quantum uero robore, ac fortitudine cæteris hominibus præstiterit, in primis prouerbiū illud indicium est, ultima quidem parte recens, cæteris antiquissimum: Quatuor hæc ex æquo impossibilia esse, uel Ioui fulmen, uel Herculi clauam, uel uersum Homero, uel Federico feretro gloriam rei militaris auferre. Primo quidem adhuc infans esset, & in cunis cum fratre iaceret, insidijs Iunonis, quæ eum omnibus modis persequebatur, duo serpētes utroq; parente soporato ad eū deuorandum raptarunt. Quibus uisis perterritus Iphiclus, fletu parentes excitauit, qui expergefacti Herculem uidere manibus cœpisse serpēteis, atq; eos occidisse. Sene. Infantis ætas monstra superauit prius, Quàm nosse posset. gemina cristati caput Angues ferebant ora, quos cōtra obuius Reptauit infans, igneos serpentū oculos Remisso pectore, ac placido intuens Arctos serenis uultibus nodos tulit, Et tumida tenera guttura elidens manu. Hinc Teumesium leonem adhuc penè puer occidit, eiq; pellem detraxit, qua postea semper pro pallio usus est. Teumesius à Teumeso Bœotiæ exiguo mōte dictus est, quem Antimachus græcus poëta multis uersibus ornauit. Fluuius etiam, & regio est eodem nomine, & paruum oppidum in Thebanis finibus: ubi cum leo inauditæ magnitudinis terrori omnibus esset, ab Hercule extinctus est. Statius: Illius in speciem, quem per Teumesia tempe Amphitryoniades fractum iuuenilibus armis, Ante Cleonæi uestitur prælia monstri. Hic leo à Ioue in cœlum dicitur translatus, ut gloriæ Herculis consuleret, qui eum inermis occiderat, et quod hæc prima Herculis iam adolescentis certatio fuerit. Eius simulachrū Virgini proximū est, ad cuius caudā septem aliæ stellæ ueluti in triangulo collocatæ uidentur, quas Berenices crineis appellant. Nam cū Ptolemæus Berenicen Ptolemæi, & Arsinoës filiā sororem suā duxisset uxorē, nec multis post diebus in Asiam cum exercitu profectus fuisset, uouisse Berenicen tradunt, si uictor Ptolemæus redijsset, se crinem detonsurā, atq; eo uoto damnatā crinem in Veneris templo cōsecrasse: qui cū postridie non apparuisset, ægre id ferenti rege Conon mathematicus gratiā regis captans, dixit Ptolemæo crinem inter sidera uideri collocatū, et quasdā uacuas figura septē stellas ostendit, easq; crinē esse cōfinxit. hāc Berenicen Callimach. scripsit equos alere solitam, & ad olym

pia mittere. Alij Ptolemæū Berenices patrem tradūt aliquando multitudine hostiū territū fuga salutem quæsisse, filiam uero conscendisse equū, & addito suis animo profligasse hosteis, & multos interfecisse: reliquos aut cepisse uiuos, aut in fugam conuertisse. Eratosthenes scribit hanc uirginibus Lesbijs dotē à parentibus relictam, quā nemo soluebat, iussisse reddi. Nigidius hunc Leonem tradit à luna iussu Iunonis in terra Arcadica, & regione Nemeæ educatum, & deinde in exitium Herculis dimissum: quē Hercules iussu Eurysthei cum claua, quā à Molorcho hospite acceperat, interfecit. itaq; postea claua pro gladio, pelle pro scuto usum Herculem fuisse. Leonem uero à Iunone inter sidera relatū, qui ad occasum spectans supra caput hydræ constitutus est. habet in capite stellas treis, in ceruicibus duas, in pectore unam, inter scapulas treis, in media cauda unam, in extrema alteram magnam, in uentre claram unam & infra alteram grandem, in lumbis unam, in posteriore genu unam, in posteriore pede claram unam. Hic æstiuo circulo diuiditur medius. Aratus: Horrentisq; iubæ, et fuluum cerne leonem. Hunc ubi contigerit Phœbi uiolentior axis, Accensa in cancro iam tunc geminabitur æstas. Tunc lymphæ tenues, tūc est tristissima tellus. Post hæc Hydram apud Lernā paludem de qua superius abunde disseruimus, extinxit. Sene. Quid sæua lernæ monstra numerosum malum? Non igne demū uicit, & docuit mori? Leonem deinde, qui à Nemeæ sylua nemeæus est dictus, omnem eam regionem deuastantem, à Molorcho pastore iuxta eam syluam habitante hospitio susceptus interfecit, Ouid. His elisa iacet moles Nemeæa lacertis. Nemeæ sylua inter Cleonas, & Phliuntem, in qua Argiui ob Herculis memoriam Nemeæa sacra celebrare consueuerūt. Hinc regio omnis Nemeæa dicitur, eademq; Thenbinaclia uocitatur. Nemee etiam fons est, & mons. Vir. Et uastum Nemee sub rupe leonem. Sunt autem Cleonæ mediocre oppidū in uia situm, quæ ex Argo Corinthum ducit, distatq; ab Argo stadijs CXX. à Corintho uero LXXX. Eius mœnia ab Homero celebrata sunt. ab hoc Cleonæū deducitur. unde Leo nemeæus etiā cleonæus dicitur. Sta. Ante cleonæi uestitur prælia monstri. Lucan. Ille cleonæi proiecit terga leonis. Phlius uero in medio Sicyoniæ, argiuæq; terræ est, ubi Diæ, sic enim Heben uocant, fanū religiosissime colitur. De qua hanc tradūt fabulā, Apollinē olim Iunoni nouercæ in patris domo parasse conuiuium, eiq; lactucas agrestes apposuisse: quibus gustatis Iunonem, quæ ante sterilis erat, subito concepisse, & postea peperisse Heben. Hanc cum pulchritudine præstaret, assumptam fuisse à Ioue, ut ei pocula ministraret, & iuuentutis deam effectā. Tandem uero cū Iupiter, ac Iuno cum cæteris dijs apud Aethiopas comessarentur, Heben pocula ministrantem forte concidisse, & quia remotis uestibus obscœna corporis ostendit, apud omneis deos habitam fuisse ludibrio: ob quam causam expulsam fuisse à Ioue, et loco eius suffectum Ganymedem Laomedontis filium. Tandem uero cum Hercules in deorum numerum relatus esset, connubio ei iunctā fuisse. Home. hanc ex Ioue conceptā opinatur. Latini solius Iunonis filiam tradūt. Huiusmodi autem figmentorum hæc ratio traditur. Ioui, qui Apollinis pater est, duo signa in zodiaco tributa sunt, quæ ab astronomis domicilia eius dicuntur, Sagittarius & piscis. Atqui Apolline, hoc est sole in sagittario, quæ patris domus est, manente, & imminente iam hyeme, Iunoni, hoc est aëri syluestres lactucæ apponūtur, hoc est frigus immensum. Quippe lactucas syluestres constat esse frigidissimas. A frigore igitur occupata terræ supficies calor omnis per naturæ contrarietatē, quæ græce Antiparistasis dicitur, in interiora se cōdens, calefacta terræ humiditate radices germinū, atq; plantarum humore replet. & hoc modo sole

sagittariū intrante efficitur prægnans, quæ ante, hoc est autumni tempore sterilis uidebatur: deinde adueniente partus tempore id est uere nouo, Heben parit, hoc est iuuentutem. Tūc enim arbores, germina, frondes, flores renouantur, & omnia reuirescunt. Sic uere adueniente, quod humidum, ac calidū esse constat, dijs, hoc est cœlestibus corporibus, quæ ut nōnulli opinantur, ex uaporum à terra surgentiū humiditate pascūtur, pocula, hoc est humores porrigere dicitur. Tandem uero ueniente autumno, in quo sol incipit uersus hyemale solstitium tendere, hoc est ad Aethiopas, qui uersus antarcticū circulū constituti sunt, dea iuuentutis cadit, hoc est decidunt frondes, & uirentia omnia cessant. & sic Hebe, dum detegūtur quæ occultauerant frondes, nudari dicitur, & corporis obscœna monstrare, remoueturq; à ministerio, & sufficitur Ganymedes, qui, ut superius diximus, aquarij signū est, quia eo tempore pluuiosa est hyems, & humidos uapores sideribus abūde ministrat. Postremo ideo Herculi coniuncta dicitur, quia iuuentus, hoc est perpetuus uigor clarorū uirorū operibus semper iunctus est, quæ nec pereunt unquā, nec senio debilitantur. Sed ut ad Herculem reuertamur, Dum forte cum hydra prælium commisisset, cancer miræ magnitudinis à Iunone missus est, qui hydræ suppetias ferret. Hic pedem Herculis mordicus apprehendit, cuius uulneris dolore pmotus Hercules cancrū interfecit. Eum Iuno transtulisse in cœlum dicitur, & inter sidera collocasse, ut unum ex XII. signis esset, quæ maxime solis cursu continentur. Hunc mediū diuidit circulus æstiuus ad Leonis exortus spectantem, paululum supra caput hydræ collocatum occidentem, exorientemq; posteriore corporis parte. habet in pedibus dextris singulas stellas obscuras, in sinistro pede primo duas, in secundo duas obscuras, in tertio pede unam, in quarto primo unam obscuram, in ore unam, in ea quæ chele exterior dicitur, treis similes non grandeis, in sinistra simileis duas, supra testam duas, quæ asini, siue aselli dicuntur. De quibus hæc fabula narratur. Liberum patrē, cum ei à Iunone furore obiecto mente alienatus esset, fugisse per Thesprotiā dicunt, cogitantem ad Dodonæi Iouis oraculū peruenire, & quomodo ad pristinum mentis statum redire posset, sciscitari. Sed ei inter eundū occurrisse paludem quandā magnā, quæ transiri pedibus non poterat. E duobus itaq; asellis, qui sibi forte obuiā processere, cœpisse alterū, & ita esse transuectū, ut aquā omnino nō tetigerit. Sic ad Dodonæi Iouis templū peruenisse, et mox liberatū. ut pro accepto beneficio gratus esse uideretur, utrunq; asellū inter astra collocasse. Quidam etiā tradunt asino illi, quo uectus fuerat, humanam uocē dedisse. itaq; mox de mēbri uirilis magnitudine orta inter ipsum, et Priapū cōtentione, uictoriā penes Priapū fuisse propter qd' interfectū ab eo esse asinū, et à libero patre in cœlo collocatū. Verū ut ostenderet se hoc tanq deū, nō tanq hominē timidū, Iunonē fugientē fecisse, supra cancrū cōstituit, q Iunonis beneficio inter astra fuerat collocatus. Sūt tamē qui de asellis aliter sentiant. Scribit enim Eratosthenes, quo tēpore dij cū gigantibus cōflixere, omneis deos à Ioue fuisse cōuocatos. Venisse itaq; Liberū patrē, Vulcanos, satyros, silenos, omneis asinis insidentes. qui cū hostibus appropinquassent, uisa gigantū mole perterriti, rud tū omnes emisere. Qua uocis nouitate perterrefacti gigantes sese fugæ cōmisisse dicūtur, & sic à dijs facile uicti fuisse. Quidā tradiderūt quandocūq; omnia sidera, quæ nunc diuersos agūt cursus, in cancrū conuenerint, sic sub eodem posita uestigio, ut recta linea exire per orbeis omnium possit, arsura terrena omnia, & orbis conflagrationē futurā: sicut diluuiū futurū, & generalem orbis inundationē, cū eadem siderum turba in capricornū cōuenerit, illic solstitiū, hic brumam cōfici. Cancer à græco deducitur, quippe Græci καρκῖνον

uocant, hoc est carcinũ, qua uoce etiam latini utuntur. Lucan. Et carcinus ardens. A quo carcinias gemma, de qua supra diximus. & cancer, quod & carcinoma dicitur, à rubore cancri: siue quod ut carnẽ paulatim exedit. hoc plurimi per ignorantiã idem esse cum cangræna existimant, cum maxime inter se differant, hoc solo cõuenientia, quod utrũq; carnem exedit. Cancer uitiũ est, quod non solũ id corrumpit quod occupauit, sed etiã serpit. deinde alijs signis decernitur. Nam modo propter inflãmationẽ rubor ulcus ambit, isq; cũ dolore procedit, ἐρυσίπελας græci nominãt. modo ulcus nigrũ est, quia caro eius corrupta est, idq; uehementius etiam putrescendo intenditur, ubi uulnus humidũ est, et ex nigro ulcere humor pallidus fertur, maliq; odoris est, carunculæq; corruptæ. Interdũ etiam nerui, ac membranæ resoluuntur, specillũq; demissum descendit, aut in latus aut deorsum. fit maxime in superioribus partibus circa faciem nareis, aureis, labra, mammas fœminarũ. in utero autẽ, ac splene hoc nascitur. Circa locum aliquem quasi puncta sentiuntur, isq; inæqualis tumet, interdum etiam torpet, circa cum inflatæ uenæ quasi recuruantur, hæq; pallent, aut liuent, nonnunq; etiã in quibusdã delitescunt, tractusq; is locus alijs dolorem affert, in alijs cum non habet, & nonnunquam sine ulcere durior, aut mollior est, quàm esse naturaliter debet, interdumq; nullam habet proprietatem: interdum simile ijs est aspredine quadam, & magnitudine, quæ uocant Græci κονδυλώματα. Est enim condyloma genus tuberculi, quod ex quadã inflammatione nasci solet, color etiam rubor est, aut lenticulæ similis. Quibusdã etiam si id pressum est, quæ circa sunt incenduntur, & intumescunt, ob quæ pessimum id genus est, ferèq; primum, quod καρκίνος à Græcis dicitur. Deinde ex eo id carcinoma, quod sine ulcere est, deinde quod thymum appellatur. id supra corpus quasi uerrucula eminet, ad cutem tenue supra latius, subdurũ, & in summo perasperũ, idq; summum colorem floris thymi re præsentat, unde ei nomen est, ibiq; facile funditur, & cruentatur. Thymus herba est uulgo nota, gratissima apibus, in Attica regione præstãtissima. Vnde mellis Attici toto orbe summa laus existimatur. Thymis lapideos cãpos in prouincia Narbonensi refertos fuisse constat, hoc penè solo redditu è longinquis regionibus pecudũ millibus eò cõuenientibus, ut thymo uescantur. A carcino, hoc est cancro carcinodes dicitur, quando uitiũ cancri naturam sapere incipit, quasi cancrũ. Cangræna uero non in omnibus partibus corporis fit, ut cancer, sed in prominentibus membris, id est inter ungueis, & alas, & inguina, ferèq; in senibus, uel in ijs, quorũ corpus mali habitus est. Caro in ulcere, uel nigra, uel liuida est, sed sicca, & arida, proximaq; cutis plerunque subnigris pustulis impletur. Deinde ei proxima pallida, uel liuida, ferèq; rugosa sine sensu est. Vlterior in inflammatione est, omniaq; simul serpũt, ulcus in locũ pustulosum, pustulæ in eum, qui pallet, aut liuet, pallor, aut liuor in id quod inflammatum est, inflammatio in id, quod integrum est, transit. inter hæc deinde febris acuta oritur, ingens sitis quibusdam, & delirium accedit. Alij quamuis mentis suæ compotes sint, balbutiendo tamen uix sensus suos explicant, incipit affici stomachus, spiritus ipse fit fœdi odoris, atque initium quidem eius mali recipit curationem. Vbi uero penitus insedit, insanabile est, plurimóque, & subfrigido sudore moriuntur. Cancri etiam dicebantur ab antiquis, qui nunc cancelli per diminutionem uocãtur, hoc est opus subtili materia in transuersum compacta ad similitudinẽ retis factũ, quod frequentia foramina habeat. qualia sunt, quæ in corpore efficit morbus, qui cancer uocatur. A cancellus fit cancello uerbũ, quod est concido, dilanio. & aduerbium cancellatim, hoc est ad similitudinem cancelli. Hercules aprũ miræ magnitudinis, Arcadicũ agrum

uastantem occidit: uel ut quidam sentiunt, uiuum cepit, & detulit Eurysitheo. Seneca: Solitumq; densis hispidũ Erymanthi iugis Arcadica quærere nemora mænaliũ suem. dictus est hic aper mænalius à Mænalo Arcadiæ monte, quamuis & oppidum sit eiusdem nominis, quod & Mænala dicitur. Montes in Arcadia nominati sunt Pholoë cum oppido Cyllene, Lycæus in quo Lycæi Iouis delubrũ, Mænalus, Artemisius, Partheni us, Lampheus, Nonacris, Erymanthus, quãuis & fluuius sit eiusdem nominis in Alpheũ defluens. à Mænalo mænalius dicitur, hoc est arcadicus. unde mænalius aper dicitur. & mænaliũ carmen, hoc est magicæ artes, & incãtationes, quibus uti in Arcadia, ac tota Thessalia maleficæ mulieres consueuerũt. Virg. Incipe mænalios mecũ mea tibia uersus. Quippe in ea ecloga imitatus est Theocritũ, qui eclogã scripsit pharmaceutriã appellatã, in qua mulier inducitur maleficis artibus peruertens mentem amatoris, à quo spernebatur. Ad hæc ceruã æneos pedes habentem, et aurea gerentẽ cornua eiusdem mænalij nemoris incolam, quam cursu æquare nemo poterat, ipse currendo, & superauit, & cepit. Tum Stymphalidas aueis ab ipsis nubibus sagittis petijt, enectasq; deiecit. Sene. Mænali pernix fera multo decore proferẽs auro caput deprehensa cursu est. Idem: Solitasq; pennis condere obductis diem Petit ab ipsis nubibus stymphalidas. Mar. Aeripedem syluis ceruã, stymphalidas undis Absulit. Stymphalidas quidã parũ docti harpyias esse existimarũt. Sed id falsum esse, siquis tragœdiã Senecæ legerit, sacile deprehenderit. Harpyiæ monstra fuerunt, qualia describit Virg. Tristius haud illis monstrũ, nec sæuior ulla Pestis et ira deũm stygijs se extulit undis. Virginei uolucrũ uultus, fœdissima uentris Proluuies, uncæq; manus, & pallida semper Ora fame. Hæ ἀπὸ τοῦ ἁρπάζειν, hoc est à diripiendo dictæ sunt. harpyiæ Neptuni, & terræ secundum quosdam filiæ fuere. Secundum alios, Thaumantis, & Electræ Oceani filiæ. Tres autem fuisse memorantur. Prima Celæno à nigredine dicta παρὰ τὸ μέλαινα, quippe Græci μελαινὸν atrum dicunt. Secunda Aello, ἀπὸ τοῦ ἄελλω uoluo, uerto, quod fœdo uolatu omnia peruertat. Tertia Ocypete, quod ὠκὺς uelox est, πέτομαι uolo quod scilicet alarũ uelocitate mirum in modum polleat. Hesiodus in libro, quem Theogoniã inscripsit, duas tantũ Harpyias memorat ἠυκόμους θ' ἁρπυίας ἄελλάν' ὠκυπέτηνταν. Homerus unam addit, quam uocat thyellam ἀπὸ τοῦ θύω, quod est impetum facio, & ἴλλω uoluo, quod cum impetu omnia uoluat. Tradũt autem harpyias in insulis habitare, quas Strophadas uocant. Virg. Accipiũt, strophades Graio sunt nomine dictæ Insulæ Ionio in magno, quas dira Celæno, Harpyiæq; colunt aliæ, Phineia postquam Clausa domus, mensasq; metu liquere paratas. Phineus, à quo Phineius rex Arcadiæ fuit, qui Harpalices coniugis suasu filios occæcauit, cuius sceleris magnitudine permoti dij, oculis eũ priuarũt, atq; illi harpyias obiecerunt, auiũ genus dirum, ac rapax, quæ & dapes, & reliqua omnia fœdabant. Verũ cum Iason per ea loca cũ argonautis transiens benigne ab eo exceptus fuisset, ut ei gratiam referret Zetum, et Calain Boreæ ex Orithya coniuge filios iuuenes alatos, & sagittandi arte præstantes aduersus harpyias misit, qui eas persequerentur, et à Phinei regno prorsus abigerent. Hi igitur cũ illas usq; in insulas Plotas persecuti forent, ab Iride admoniti sunt, ne ulterius Iouis canes insequerentur. itaque retro conuersi duabus insulis, in quibus harpyias reliquerunt, Strophados, hoc est conuersionis nomen imposuere, cum antea Plotæ uocarentur. Orithya autem Boreæ coniunx, filia fuit Erythei regis Athenarum, quam cum Boreas ob pulchritudinem adamasset, & frustra iungi sibi connubio postulasset, uiraptam detulit in Thraciam. Eodem nomine uocata est regina

Amazonum, quæ Marpesiæ matri successit in regno. Orithos uero urbs fuit inter Macedoniam, atq; Epeirum. Oryx uero animal, quod in Aegypto nascitur, exoriensq; contra stare, ac contueri solis radios fertur, ex caprarum genere. à quibusdam solus uocatur, ac contrario uestitur pilo, & ad caput uerso. Stymphalides autem aues erant aquaticæ in Stymphalo palude, tantæ magnitudinis, ut solis radios obũbrare dicerentur, omnem Arcadiã deuastantes. Stymphalus Arcadiæ lacus est, ex quo Erasinus flumen erumpit in argiuam terram. Quondam uero exitum nõ habebat, quoniã uadi foramina quædam, quæ Arcades xeretra uocant, obstructa erant, proptereaq; exitum nõ habebant. itaq; urbs ipsa, quæ Stymphalũ uocatur, & in lacus ripis quondam sita erat, posita ad quinquaginta stadia à lacu uisa est abesse. Iphicratem tradunt, cum Stymphalum obsidione circundedisset, & frustrari conatus suos intelligeret exitum fluminis è lacu obstruere conatũ innumerabileis spongias aduexisse, sed Iouis oraculo admonitum destitisse. à Stymphalo lacu Stymphalides aues appellatæ. à Stymphalo oppido Stymphalius deducitur, sicut à Lacedæmone Lacedæmonius. Equidem quæ de harpyis, ac stymphalidibus scribuntur, ficta esse arbitror, ut de plerisq; alijs auibus. Quis enim uera esse putet, quæ de Pegaso equino capite uolucri scribũtur? quis credat Gryphas auritos, & tantã rostri aduncitatẽ habenteis in Asiatica Scythia, in qua aurũ, ac gemmæ affluũt, habitare tantãq; rabie desæuire in homines, ut terrã ipsam inhabitabilem faciãt & quasi geniti esse uideantur ad plectendam auaritiæ temeritatem, cũ quibus Arimaspi dimicare dicuntur, ut lapillos intercipiant. Hos ueteres Romani picos uocitabãt. Plau. Pici diuitijs, qui aureos monteis colũt, eos solus supero. cũ proprie picus sit, qui cognomento Martius dicitur, parua quidem auis, sed in auspicijs magna, uncorũ unguiũ, arboriũ cauatrix, et scandens in subrectũ feliũ modo. Tradunt si clauus, uel cuneus adactus quanta ui libeat in arborem fuerit, in qua nidum habeat picus, statim exilire cum crepitu arboris, cum clauo, aut cuneo inseserit picus. huic aui nomen dedit Picus, quem Saturni filiũ fuisse finxerunt. Ouid. Picus in Ausonijs proles Saturnia terris. Virg. Fauno Picus pater, isq; parentem Te Saturne refert. fertur Pomonam deperisse pomorũ deam, propter quod à Circe, quæ amore eius ardebat, in picũ auem esse cõuersum. Cuius figmenti ratio est, quia Picus rex Latinorũ, Fauni pater, & Latini regis auus, auguriorum peritissimus fuit, & in primis hac aue usus est auspicijs, eiq; nomen dedit, & ideo postea semper principalis Latio in augurijs fuit. Martiũ ideo appellatũ constat, quia Marti sacer est, siquidem proficiscentes in bellũ non nisi auspicato urbem egrediebantur. Legimus in historijs Picũ olim in capite L. Tuberonis prætoris Vrbani iura pro tribunali reddentis consedisse tam placide, ut manu prehenderetur. Respondisse uates, exitiũ imperio portendi, si dimitteretur: at si exanimaretur, prætori. illũ aũt hoc audito, protinus cõcerpsisse, nec multo post impleuisse prodigium. à picus Picenũ deducitur, regio Italiæ, in qua est Asculũ, quod Sabini cum Asculũ proficiscerentur, in uexillo corũ picus cõsederit. Hinc picenus possessiuũ nomen deducitur, et Picens gentile, à quo picentinus. Pica licet fœmininũ uideatur huius nominis picus, longe tamẽ diuersam significationẽ habet. Est enim auis magnitudine palumbæ, alis uario colore, et præsertim cœruleo depictis, uerba proferens ad similitudinẽ humanæ linguæ. Mart. Pica loquax certa dominũ te uoce saluto. Si me nõ uideas, esse negabis auẽ. Est & alia pica sub uentre alba, supius nigra, quæ uaria appellatur, longitudine caudæ insignis. hæc Vespasiani tempore ab Apennino uersus urbẽ cerni uix cœperat, tam rara erat, nũc frequentissima est per omnẽ Italiã. Ea uero, quæ de Tragopana-

de dicuntur, quis facile uera esse sibi persuadeat? Maiorẽ aquila esse, cornua in tẽporibus curuata habentẽ ferruginei coloris, capite duntaxat phœnicco. multo minus, quæ de Sircnibus feruntur, aueis in India esse quarũ cantu homines mulceãtur, quos somno grauatos lacerent. Minime uero, quod Democ. scribit aueis esse, quas nominat, quarũ confuso sanguine serpens gignatur, quẽ quicũq; ederit, alitũ colloquia intellecturus sit. Homerus auiũ Scopes nominat, quarũ Satyricos motus, cum insident, à pleriscq; memoratos, fidem mereri nõ arbitror, nec aueis ipsas unquã genitas esse existimo. Sed ad Herculẽ reuertamur. Taurũ ferocissimũ, & omnem Atticam regionẽ deuastantem peremit. Sene. Taurũq; centũ non leucm populis metũ. Ouid. Vos ne manus ualidi pressistis cornua tauri? Acheloũ præterea singulari certamine supauit. hic Oceani, & terræ filius fuisse dicitur, gemino olim cornu insignis, sed superatus ab Hercule, quãuis in uarias sese figuras trãsformasset, uno cornu priuatus est. Certaminis causam hãc tradũt fuisse. Deianira filia fuit Oenei Aetoliæ regis, cuius urbs regia Calydon erat. hæc adeo forma, pulchritudineq; præstabat, ut multos procos haberet, tandẽ Acheloo desponsata est primo, deinde Herculi. itaque nuptiarũ gratia ortũ inter eos est certamẽ, & superato Acheloo Herculi cessit. Hæc autẽ de Hercule, & Acheloo hac ratione ficta esse affirmant, quia Achelous flumen est è Pindomõte fluens, atq; Acarnaniã ab Aetolia dirimens, et Artenicã insulã assiduo terræ inuectu continenti adnectens. à quo parachelois uocatur regio finitima fluuio, quã amnis inundat. hæc inundatio cũ priscis temporibus limites agrorũ sæpe confunderet, cõtentiones de terminis inter uicinos frequenter excitabat: cũq; nulli essent arbitri, non legibus, sed armis lites dirimebantur. Hinc ergo datus fabulæ locus, Herculem singulari certamine Acheloũ superasse, & uictoriæ præmiũ reportasse, Deianiræ nuptias: cornu præterea alterũ eius cõfregisse, quia scilicet Hercules Oeneo affinitate cõiunctus factis aggeribus, et aquarũ ductibus erectis, fluuiũ agros prius nõ sine graui detrimento sternentem cõpescuit: & ex duobus alueis, quorũ flexus cornua à poëtis dicuntur, siccauit alterũ, quod quidam Copiæ cornua esse dixerunt, quemadmodũ superius ostendimus, donauitq; Oeneo regi socero suo. Sophocles Deianiræ sic loquentẽ introduxit: Procus sanè mihi amnis fuerat Achelous, Qui me triformis à meo petijt Oeneo patre. primo enim manifestus incessit taurus, deinde per uarias se flectẽs spiras draco apparuit. Tum mole ualida bouis præ se tulit frontem. Acheloum certe ac reliqua flumina Tauro comparant ob mugitus, flexusq; alueorum. Draconi, propter torquentem se longitudinem. Bouiformiliter, propter boatũ, & cornua. ab Acheloo acheloius deducitur, quod modo possessiuum est nomen, modo pro aqueus ponitur. Virg. Poculaq; inuentis Acheloia miscuit uuis. Quippe ueteres aquam omnem generaliter Acheloũ nuncupauere, quod à Græcis sumptũ manifestum est, qui Acheloũ pro aqua frequentissime usurpant. Cuius rei ratio est, quod Achelous in Græcia, ubi tot ingenia floruerunt, omnium fluuiorũ celeberrimus fuit, ob eas, quas supra diximus, causas. Quod autem Virgilius dixit: Poculaq; inuentis Acheloia miscuit uuis. miscuit inquit, hoc est miscenda posuit. Nam aquam uino miscere Staphylus Sitheni filius primus dicitur inuenisse. Præterea Hercules Diomedem Thraciæ regem dirum, ac sanguinariũ hominem, qui equos suos aduenarum carne in Tyrida Thraciæ oppido pascebat, occidit, eumq; iumentis suis epulandum apposuit. Seneca: Quid stabula memorem diri Bistonij regis? Bistones enim Thraciæ populi sunt. Bistonis stagnũ, & regio, à Bistone Thraciæ regẽ cognominata. Oui. Et tuta à bello Bistonis ora fuit. Hinc bistonius deducitur, qđ Thracẽ significat,

fuit & alter Diomedes rex Aetoliæ Thidei, & Deiphilæ filius, qui fortissimus Danaûm à Virgilio dictus est, quod Aeneam apud Troiam uicerit, & cum Hectore singulari certamine pugnauerit, Martemq; ipsum (ut Home. tradit) uulneraue rit, & ui Virg. Venerem. hic cum post Troiæ expugnationem in patriam reuersus, Aegialem uxorem comperisset rem cum Cylleboro Stheleni filio habuisse, pudore ductus in Appuliam secessit, ubi regni partem cum Dauno sortitus est, & regio, quæ in diuisione ei cessit, Campi Diomedis appellati. Item insula, quæ in propinquo mari iacet Gargano monti opposita, Diomedea nuncupata. Condidit in Appulia urbem, quam Argyro hippum uocauit, deinde dicta est Argyrippa. à qua Argyripini nominati. Item Sepiuntem à multitudine electarum fluctibus sepiarum uocitatam, postea mutatis literis Sipontem, deinde etiam Sipontum dictam. ipse uero non longe post diem obijt in insula, quam supra diximus Diomedeam uocari, & in deorum numero est relatus, templumq; ei ædificatum, & sacra instituta. Socij uero mœrore defuncti regis absumpti, in aueis mutati sunt, quæ ipsæ quoq; Diomedeæ dictæ sunt. Iuba cata ractas appellat. dentes eis esse dicuntur, oculiq; igneo colore, cætero corpore candidæ sunt. Duos semper duces habent. Alter ducit agmen, alter cogit. Scrobes excauant rostro, inde crate cõsternunt, & terra, quæ ante fuit egesta, cooperiũt. Alteræ orientem spectant, quibus exeunt in pascua: alteræ occasum, quibus redeunt. Aluum exonerat uræ semper contrario flatu subuolant, & in sola Diomedea insula uiuuntur, fulicarum similes. Aduenas barbaros clangore dicuntur infestare. Græcis uero adulari, uelut genero Diomedis hoc tribuentes. Aedem quoque eius quotidie pleno gutture madentibus pennis perluere, ac purificare consuetas tradũt post hæc Hercules Busirim Aegypti regem Neptuni, & Libyæ filiũ, qui oram omnem Nilo adiacentem latrocinijs infestabat, hospites q; euectos diis sacrificabat, occidit, & dijs suis immolauit, prouinciam q; omnem pacatam, ac tranquillam reddidit. Quid. Ergo ego fœdantem peregrino templa cruore Busirim domui. Quidam uolunt hoc confictum esse, nec Busirim aliquem regem, siue tyrannum fuisse, sed terram ipsam esse inhospitam, atque importuosam. quamuis enim portum habeat, eum tamen nequaquam patere, sed à bubulcis custodiri solitum, prædæ semper, ac latrocinio indulgentibus, qui peregrinos quosq; ad ea littora appulsos soleant adoriri. In his locis est Busiris oppidum, à quo busiritica præfectura uocitata est. Omnis quippe Aegyptus primo in præfecturas diuisa fuit, quas illi Nomos uocant. Thebaica quidem in decem: quæ uero in Delta est, in totidẽ: quæ est in medio, in sex decim. propter quod quidam scripserunt tot fuisse in Aegypto præfecturas, quot aulas labyrinthus habebat, quæ circiter sex & triginta fuisse memorantur. Rursus præfecturæ in toparchias diuidebantur. Item toparchiæ in alias parteis. Minimæ portiones arua erant. ideo autem necessaria fuit tam diligens & subtilis locorũ diuisio, quia assiduæ Nili inundationes limites confundebant, nunc addendo, nunc minuendo, alias immutando, nonnunquam delendo notas quasdam, quibus proprium ab alieno discernebatur. unde iterum, atque iterum mensurari eam terram oportebat. propter quod Geometriam ab Aegyptijs primo inuentam nonnulli prodiderunt, quemadmodum Arithmeticam à Phœnicibus ob mercaturas. Aegyptus prouincia est proxima Africæ, introrsus ad meridiem recedens, donec à tergo prætendantur Aethiopes. Inferiorem partem Nilus dextra, læuáque duisus amplexu suo determinat Canopico ostio ab Africa, ab Asia Pelusiaco. Quam ob causam inter insulas quidam Aegyptum posuere, ita se scindente Nilo, ut triquetram terræ figurã efficiat. Summa pars cõmina Aethio

piæ Thebais appellatur. Canopus ostium Nili, & in eo oppidum est distans ab Alexandria stadijs CXX. dictũ à nomine Canopi, qui Menelai classem gubernauit, et ibi mortuus est quo tempore Menelaus cum uxore ad templum Veneris Arsinoës, quod in Zephyrio promontorio situm est, nauigauit. Pelusium similiter Nili ostium est, & oppidũ ibi situm. à quo uia est ad Casium montem in promontorij modum accumulatum, in quo magni Pompeij corpus iacere quidam existimant. est q; in eo Iouis Casij templum, nec procul hinc Pompeius interemptus fuit. Alexandriam, à quo Alexandrini, in Aegypto condidit Alexander Macedo iuxta Mareotim lacum, qui antea Arabotes nominabatur. Metatus est eam Dinocrates architectus mirabili ingenio quindecim millium passuum laxitate ad effigiem Macedonicæ chlamydis orbe gyrato laciniosam anguloso dextra, læuaq; procursu. Mareotis lacus ad meridianam urbis partem Euripo è canopico ostio mittitur. Schœnos patere in latitudinem XL. affirmant, schœnumq; stadia triginta esse. ita fieri longitudinis centũ quinquaginta millia passuum, & tantundem latitudinis habere. Eratosthenes tamen schœnum quadraginta stadia esse asserit, hoc est quinq; passuum millia. alij uiginti duo stadia singulis schœnis dedere. Mareotis etiam pars Epeiri est, in qua uinum optimũ nascitur. una de mareotides uuæ dicuntur. Virgil. Sunt et mareotides albæ. de Nilo satis superius disseruimus. Multa eius oppida memorantur, præcipue quæ nomina ostijs dederunt undecim. Nam alia quatuor falsa ora appellantur. Celeberrima septem sunt Canopicum, Bolbitinum, Sebeniticum, Phamniticum, Mendesicum, Tanicum, Pelusiacum. Aegyptum ab Aegypto Danai fratre appellatam existimant. Ab Aegypto ægyptius, & ægyptiacus deducuntur. Item Aegyptini appellantur Aethiopes, quia Aegyptijs sunt finitimi. Hercules cum audisset Antæum terræ filium magno, ac procero corpore in Libya esse, apud Lixum oppidum à flumine Mauritaniæ eiusdem nominis ita uocatum, qui locus Antæi regia dicitur, robore, ac fortitudine mini cedentem, ad eum quoq; domandum perrexit. Erat Antæus aspectu, roboreq; terribilis. habitabat in spelunca, exesa undiq; rupeis habente, & leonum carne uescebatur. Cubile ei terra erat, nullis herbis, aut paleis, aut ferarum tergoribus strata, sed simplex, ac nuda. Palæstra omneis superabat. Quoties membra labore defecta essent, tactu matris, hoc est terræ, recreabantur, ac uiricis resumebant. erat uniuersæ prouinciæ infestus, et quoscunq; terra, mari'ue eò aduentasse cognouisset, impie trucidabat. cum eo igitur congressus Hercules depositis ab ipso Cleonæi, ab illo Libyci leonis tergoribus, & unctis pro more palæstræ, atque arena sparsis corporibus, fessum tandem luctando, & quasi seminecem Antæum terræ prostrauit. sed cum mox confirmatis tactu terræ uiribus surrexisset, & acrius, quàm ante certare uideretur, stupefactus tanto robore Hercules, rursus illi brachia iniecit. uerum Antæus non expectatis amplius hostis uiribus, sponte cadebat plus cõtinue uirium ex ipso casu accipiens. Qua re tandem intellecta, standum est tibi ò Antæe Hercules inquit. Non sterneris amplius, nec terræ, sed pectori nostro fixus hærebis. Quæ cum dixisset, iuuenem alte sublatum, ac telluri sternere se conantem, arctissimo nexum uinculo, intra ulnas suas expirare coëgit. Ouidius: Sæuoq; alimenta parentis Antæo eripui. Lixum oppidũ, de quo paulo ante diximus, in promontorio situm est, quod Ampelusiam uocant. Id Tinge quoq; appellatur, & ab Antæo creditur conditum. Cuius rei indicium est parma elephantino tergore exacto, quæ ibi longo tempore uisa fuit ingens, & ob magnitudinem nulli habilis, quam locorum accolæ ab illo gestatam pro uero habebant, ideoq; eximie colebant. Quidam etiam

sepulchrum eius ibi fuisse commemorant, & pedem cubitorum sexaginta, quem à Sertorio nudatum, & rursus terræ demandatum ferunt. Tinge postea à Claudio Cæsare cum coloniam faceret, traducta Iu.ta appellata. Quidam tamen Lixum, ac Tinge diuersa fuisse opinantur. Item Hercules geminas columnas in occidente posuit, quia enim ex Oceano mare nostrũ intrantibus duo montes occurrunt, quorum alterum in Africa Abylam uocant, alterum in Europa Calpem: hos quõdam uinctos perpetuo iugo fuisse finxerunt, sed Herculem diremisse colleis, atque ita exclusum antea mole montium oceanum, ad quæ nunc inundat admissum. Sene. Penetrare iussus solis æstiui plagas, Et adusta medius regna quæ terret dies, Vtrinq; monteis solut abrupto obice, Et iam ruenti fecit Oceano uiã: Aliqui tamen hos monteis procul spectantibus geminas columnas uideri dicunt, & exinde datum fabulæ locum. Alij quod de columnis scribitur, non fabulam, sed historiam esse putant. Est in oceani ad mare nostrum ingressu propè ferè erumpentem Betim Hispaniæ flumen insula, quæ Gadis dicitur. Nonnulli Erythræã, quoniam Tyrij ab origine eorum orti ab Erythræo mari ferebantur. Alij Aphrodisiam, quidam Iunonis insulam uocauere. distat à Calpe septingentorum quinquaginta stadiorum interuallo. parua quidem insula, sed uirorum dignitate excellens, in qua equestris ordinis Gaditanos quingentos in uno censu numeratos aliquando fuisse compertum est in uno, ac perexiguo oppido, quod Gadum uocabatur, quæ res nulli Italicarum urbium cõtigit, præter Patauinos. Addidit postea Balbus Gaditanus: uir triumphalis alterum oppidum, quod Neapolim uocauit. deinde ex utroq; deducta est Didyma urbs omni genere uoluptatum abundans. In hac insula tradunt Geryones olim habitasse, de quibus mox dicemus. habet enim pascua læta, & herbam, qua greges, & armenta pascuntur, licet semiriccam, mirum tamen in modum animalia inpinguãtem. Caseum multum, aquam immiscendo perficiunt, quoniam lac serum non habet. genus præterea hominum lasciuium. nam & ioculatores, ac saltatrices, ac tibicinæ inde ad urbem usque confluebant. & hæ artes præcipue in hac insula discebantur. Est & alia Gadis insula minor, habens oppidum ciuium Romanorum, quod Iulia appellatur. de Gadium ergo ædificatione talia narrantur. Tyrijs olim oraculum sciscitantibus responsum fuisse, ut ad Herculis columnas Coloniam mitterent. Eos igitur, qui speculandi gratia missi fuerant, ubi ad fretum, & Calpes angustias peruenere, orbis terminos esse ratos, quod laborum Herculis metæ fuissent, Gades ibi occupasse, & in altera earum urbem ad occasum, templum uero Herculis ad orientem condidisse. Hinc columnarum Herculis nomẽ propagatum. Quidã colũnas Herculis eas esse dixere, quæ intra Herculis ædem in Gaditana insula erant ex ære, octo cubitorum, in quibus sumptus in constructione templi factus erat inscriptus. Proficisci uero ad eas solebant, qui nauigationem absoluissent, Herculi sacra facientes, & sic iuuari se à deo existimantes, sibiq; maris & terræ finem esse à sacerdotibus instruebãtur. Mos præterea uetum fuit columnas, aut aliud aliquid huiusmodi ponere, quo uel fines expeditionum suarum, uel res fortiter gestæ intelligerentur: quemadmodum Rhegini turrim quandam super freto locauerũt, & aliam turrim huic oppositam Siculi, quam uocant Pelori, & quæ Philenorum aræ dicuntur, in media quodammodo Syrtium tellure positæ sunt. In Isthmo quoq; Corinthiaco columnam quandam locatam fuisse memoriæ prodium est, quam Ionas, dum Atticum, & Megarensem agrũ occupassent, cõmuniter constituerunt. Simili modo, qui illis è Peloponneso electis prouinciam in potestatem suam redegere, alteram columnam erexerũt è parte, quæ Megara spectabat, ita inscri

ptam: hac non Peloponnesus, Ionia est. Atqui Alexander Macedo in extremis Indiæ colum as, quasi finem Indicæ expeditionis erexit, Herculem, ac Liberũ patrẽ imitatus, quos aras struxisse historiarum scriptores posteritati tradiderunt. Quoniam uero monimenta huiusmodi uetustate fatiscentia deficiũt, fit ut nomina ipsa in locos, ubi sita erant, siue promontoria sint, siue scopuli, siue insulæ, transferantur. Quapropter simile ueri mihi esse uidetur, à principio quidem duas colũnas, quasi laborũ suorum metas siue rerum à se ibi gestarum monimenta ab Hercule positas fuisse. Postquàm uero illæ uetustate defecerũt, uel duobus, quos diximus montibus, uel duabus propinquis insulis huiusmodi nomina remansisse, quas rectè Pindarus portas Gaditanas appellauit. Scribit Polybius Gadibus in templo Herculis fontem esse aquæ dulcissimæ, cui fluxus maris contrarius esse uideatur. Etenim quoties mare augetur, fontẽ deficere: dum uero refluit, aqua comperi. Cuius rei causam affert huiusmodi, quod spiritus, qui è cauernis terræ in supernas parteis exhalat, dum terra in accessu maris fluctibus operitur, egredi prohibetur, ideoq; ad interna reuersus fontis meatus occludit, propter quod necesse est aquam deficere: in refluxu uero maris, detecta iam, ac nuda terra spiritum meatus suos liberos habere, itaq; non impedita amplius scaturigine fontanam aquam ubertim fluere. Incolæ hoc (ut fieri solet) non naturali rationi, sed Herculis miraculo tribuunt. Arborem quoque Gadibus fuisse commemorant, quæ ramos ad terram usque incuruatos haberet, frondeis, ac mucronis speciem gerentes, longitudine cubitũ, latitudine quatuor digitos excedẽteis. Eius arboris ramũ siquis excidisset, lactis magnam copiam emittebat: radice excisa manij humorem exudabat, fructum præterea ferebat gustu suauissimum. Gades quamuis duæ insulæ sint, ut supra ostẽdimus, utrãq; tamẽ tã singulari numero Gadem, quàm plurali Gades appellamus. à quo gaditanus deducitur: unde puellas gaditanas dicimus libidinosas, procaces, saltatrices, & nimia lasciuia in cantilenis, ac choreis gestientes. Tales enim uenire è Gadibus, & Didyma, quod supra diximus, oppido solebant ad urbẽ. Item uiri dicaces, gesticulatores, scurræ. Mar. Quod de Gadibus improbus magister. Idem de puella gaditana: Tam tremulum crissat, tam blandum prurit, ut ipsum Masturbatorem fecerit Hippolytum. Idem: Nec de Gadibus improbis puellæ Vibrabunt sine fine prurientes. Idem: Facundos mihi de libidinosis Legisti nimium Sabelle uersus, Qualeis nec Didymæ sciunt puellæ. Hercules mala aurea ex hortis hesperidum tulit draconẽ, qui ea die, noctuq; peruigil custodiebat, interempto. Seneca: Post hæc adortus nemoris opulenti domos, Aurifera uigilis spolia serpentis tulit. Lucan. Abstulit arboribus preciũ, nemoriq; laborem Alcides, passusq; inopes sine pondere ramos, Rettulit argolico fulgentia poma tyranno. De hac fabula, oĩbusq; ad eam pertinentibus satis, superq; superius disseruimus. Hunc draconem uasto corpore tradiderunt, inter duos arctos à Iunone in cœlo collocatũ: quod Iuno, cum eam Iupiter uxorem duceret, inuenisse terram dicitur aurea mala ferentem: cuius rei stupore permota, à terra petiisse, ut huiusmodi arbores in hortis suis sereret, qui erant iuxta Atlantem montem. Satis itaque ibi arboribus, cum fructum ferre cœpissent, & filiæ ex ijs mala frequenter decerperent, hunc draconem adhibuisse custodem. Quod autẽ hic draco sit, illud indicio est, quod supra eum in cœlo Herculis simulachrũ ostẽditur. Nõnulli tamen hũc draconẽ à gigantibus Mineruæ obiectum scripsere, cum eos oppugnaret. Mineruam uero sic, ut obiectus fuerat, contortum in cœlũ iecisse, & ad ipsum cœli axem fixisse. Itaq; adhuc implicitũ corpore uideri, quasi nuper ad sidera perlatum. quippe arctũ minorẽ corporis sinu facto ita cõcludit, ut penè pedes eius tangere ui-

deatur: caudæ autem flexu caput maioris attingit, capite suo, qu. si reducto arcticum circulum contingens corpore, quasi in sphæræ speciem cõplicatus. Nam si quis diligenter animaduerterit, facile poterit intueri caput Draconis ad maioris ursæ regionem caudæ collocari. habet in utroq; tẽpore singulas stellas, in oculis quoq; singulas, in mento unã, in toto corpore reliquo passim claras decem. itaq; in totum sunt quindecim stellæ. Herculis ad hesperidas tendentis, quidam comites fuisse dicuntur, quĩ postea iuxta Aethiopas Hesperios habitarũt, Phauruſij dicti, qui aliquãdo Mauris de serta miscẽtur, Nigretibus à Nigre flumine ita appellatis uicini. Hercules Geryonem aduersus se uenientem bello superauit, sublatũq; ei egregium pecus abduxit in Græciam. Hunc fabulæ ferunt trigeminum, hoc est triplicis naturæ fuisse, alij triformem. Hesio. tricipitẽ, hoc est trium capitum, & fulguris filium. Sed ueritas historiæ habet, Geryonem in ea parte Hispaniæ, quæ etiam insulis constat, regem fuisse, duosq; habuisse fratres simili modo Geryones dictos: tanta uero inter se concordia uixisse, ut cum tres essent, una omnes anima regi uiderentur. In ijs præterea, quibus imperabat locis, tantam, ut supra diximus, pabuli lætitiam esse, ut nisi per abstinentiam interpellata sagina fuerit, pecora corrumpantur. Hinc armenta Geryonis, in quibus solis ea tempestate opes existimabantur, tantæ famæ fuisse, ut Herculem ex Asia prædæ magnitudine illexerint. Nec bellum Hercules sua sponte Geryonem intulisse, sed cum armenta sua abduci uidisset, amissa bello repetisse. Sene. Inter remotos gentis Hesperiæ greges Pastor triformis littoris Carteſij per ꝓtus, acta præda est ab occasu ultimo notũ Cytheron pauit Oceano pecus. Carteſiũ litus hispanum appellat, in quo freti angustiæ sunt. in monte enim, quem supra diximus Calpen appellari, Carteia oppidum est, Carteſos à græcis dicta, quam trãsuectij olim ex Africa Phœnices habitauerunt. à Carteſo carteſius deducitur, à Geryone uero fit geryonaceus. Plautus: Qui mihi intromisisti in ædibus quin gentos cocos cum senis manibus, genere Geryonaceo. Tradunt autem fabulæ Herculem poculo in Hispaniam nauigasse, unde nationem quãdã hominum fuisse prope Heracleam ab Hercule constitutam Cylicranorum, composito nomine ἀπὸ τοῦ κύλικος, quod poculi genus, nos una litera immutata calicem dicimus. Cice. Quid huic calix mulsi impingendus est, ut plorare se desinat? Ego tamen existimo non poculo Herculem maria transuectum (ut fabulæ narrant) sed nauigio, cui scypho nomen fuit: à cuius postea similitudine potorium uas, scyphus sit uocitatus. Virgilius: Et sacer implecuit dextrã scyphus. Sic enim scyphus Herculi tribuitur, ut cantharus Libero patri, qui & ipse à naui nomen sumpsit. Virgil. Et grauis attrita pendebat cantharus ansa. Item carcheſiũ Ioui. Est enim carcheſiũ quoq; poculi genus. Vir. Hic duo rite mero libans carcheſia Baccho. Tradunt Iouem, quoniã cum Alcmena cõcubuit, preciũ ei concubitus carcheſium aureum dediſſe: quamuis Plautus insuctũ nomẽ relinquens, paterã in Amphitryone datam affirmet, cum longe utriuſq; poculi figura diuersa sit. Patera enĩ, ut & ipsum nomen testatur, planum, ac patens est. Carcheſium uero procerum, ac circa mediã partem cõpreſſum, ansatum mediocriter ansis à summo ad infimum pertingentibus. & huic quoque à naturali re nomen inditum esse manifestum est: quippe naualis ueli pars inferior pterna uocatur, circa mediam ferè partem trachelon. Summa uero pars carcheſium nominatur. Vnde in utrunq; ueli latus diffunditur, ea quæ cornua uocantur. Hercules deuicta Amazonum regina, ablatum ei balteum Euryſtheo tulit. Sene. Non uicit illum cœlibis semper tori Regina gentis uidua Thermodontiæ. Tradunt enim apud Scythas duos regios iuuenes Ilinum, & Solophitum per factionem optimatũ domo pul-

sos ingentem iuuentutem secum traxisse, & in Cappadociæ ora iuxta amnem Thermodonta cõsedisse, subiectosq; Thermiscyras occupasse. Thermiscyra Cappadociæ campus est, qui partim pelago alluitur, partim uersus montanam regionem arboribus plenus, & irriguus est: cũ undiq; fluenta scaturiant, è quibus omnibus flumen unum maiorem in modum auctum nomine Thermodoon totum campum percurrit. Hic igitur cum per multos annos iuuenes cũ Scytharũ multitudine cõsedissent, prædari semper, ac spoliare finitimos assueti, tandem conspiratione populorum per insidias trucidantur. Horum uxores, cũ uiderent exilio additam orbitatem, capessunt arma, finesq; suos submouentes primo, mox etiam inferentes bella defendunt. Nutrendi quoque finitimis animum submouerunt, seruitutẽ id non matrimonium appellantes, singulare omniũ seculorũ exemplũ, ausæ sine uiris administrare Remp. immo etiã cũ contemptu uirorũ tueri: & ne feliciores alijs aliæ uiderentur, uiros quicunq; domo remanserant, interficiunt. Vltionem quoq; occisorũ cõiungum excidio finitimorum conſequuntur: tum pace armis quæsita, ne genus interiret, finitimorũ concubitus quæsiere. Si mares nascerentur, mox trucidabant. Virgines uero educabant non otio, neq; lanificio, sed armis, equis, uenationibus exercentes: infantium dexteriores mamillas inurebant, ne sagittarum actus impediretur, propter quod Amazones sunt dictæ. α enim priuatiua particula est, μαζὸς mammam significat. Duæ ijs reginæ fuere, Martheſia, & Lãpedo, quæ maiorẽ Europæ partem subegerunt. In Martheſiæ locũ filia eius succeſſit Orithyia, cui præter singularẽ belli sciẽtiã eximia seruatæ in omne ævum uirginitatis admiratio fuit, & sororem habuit Antiopẽ. post Orithyiam Panteſilea regno potita est, cuius Troiano bello inter fortiſſimos uiros, cum auxiliũ aduersus Græcos ferret, magnæ uirtutis documẽta extitere. Hæc fecurim bellicã prima omniũ dicitur inuenisse. Interfecta deinde Pãteſilea, exercitusq; absumpto, paucæ, quæ in regno eius remanserant, ægre se aduersus finitimos defendentes, usq; ad tempora Alexandri Magni duranerunt. Harũ siue Municia, siue Caleſtris regina concubitu Alexandri per dies XIIII. ad sobolem ex ea generandam obtento, reuersa in regnũ breui tempore cũ omni Amazonũ nomine intercidit. Claræ inter alias Amazones Menalippe, atq; Hippolyte fuisse memorantur. Thermodontiæ autẽ dictæ sunt Amazones à Thermodonte, siue Thermodoonte flumine (utroq; enim modo dicitur) quod ortũ ad caſtellũ, quod uocãt Phanoriã, præter radices montis labitur, qui dicitur Amazonius, quod in ijs locis Amazones imperarent. Thermodoon etiã Cappadociæ oppidũ est, & simul alia quinq; illustria, Amazonicus Themſcyra, quæ prius Onizaca, postea Cæsaria est dicta, Sotira, Amaſia, Camara. Cappadocia prouincia est, à Cappadoce amne nomẽ trahens, ante Leucoſyria dicebatur: unde Cappadoces Leucoſyri. Hæc gentiũ omniũ, quæ Pontum accolunt, præcipue introuersus recedit, latere læuo utraq; Armenias, & Comagenẽ simul transit. Dextro pluribus Asiæ populis circũfuſa, ad Tauri iuga, & ſolis ortus attollitur. Præterit Lycaoniã, Piſidiã, Ciliciã. Vadit super tractũ Syriæ, Antiochiæ parteis regionis alterius in Scythiam pertendens. Ab Armenia maiore diuisa Euphrate amne, Mazacam sub argeo sitã Cappadoces matrem urbium nominabant, qui argeus cum niualibus iugis arduus, ne æstiuo quidem tempore pruinis careat, indigenæ habitari deo credunt. Sunt præterea in Cappadocia flumina, Hilas, Salius, Lycus, Iris. Oppida uero insignia, Archelais Claudij Cæsaris Colonia, Neocæsaria, Sebaſtia, quæ Sebaſtopolis, Melita à Semiramide condita, haud procul Euphrate, & Diocæsaria, atq; megalopolis. Euphrates amnis est notus, qui Armeniã maiorem (ut diximus) à Cappadocia dividit.

uidit. Hercules Cacum clauæ ictum interemit. Cacum fabulæ tradunt Vulcani filium fuisse, ore ignem euomentem, & in uasta spelunca habitantem, uastum corpore, prædæ, ac latrocinijs semper intentum, cuius soror Caca uocabatur. Virg. Hic spelũ cafuit uasto submota recesſu, Semihominis Cacifacies, quã dira tegebat, Solis inaccesſam radijs, semperq; recenti Cæde tepebæt humus, foribusq; affixa superbis Ora uirũm triſti pendebant pallida tabo. Huic monstro Vulcanus erat pater, illius atros ore uomens igneis, magna se mole ferebat. Seruius Honoratus grammaticus ideo Vulcani filiũ Cacum existimat fictũ esse, quia adiacentia omnia ferro igniq; uastabat. Historiographi uero Cacum ferũt locum habitasse, cui Salinæ nomen erat, ubi trigemina deinde porta facta est: eum cum à Marsorum rege ad Tarconem Tyrrhenũ legatus uenisset, & Megalæ in custodiam à Tarcone fuisset traditus, uincula fregisse, & simul cũ custode rediisse ad regem, nec multo post amplioribus præſidijs reuersum, circa Vulturnum, & Campaniam regnum occupasse: sed cũ attrectare etiã ea auderet, quæ in Arcadũ iura conceſſerant, duce Hercule, qui tum forte ad ea loca peruenerat, oppreſſum fuisse, Megalen uero à Sabinis receptum augurandi scientiam eos docuisse. T. Liuius fabulam simul, atq; historiam cõplectens (ut est mos eius) in primordijs urbium cum humanis diuina coniungeret, Herculem scribit in ea loca, ubi nunc Roma est, interẽpto Geryone boues mira specie abegisse, ac prope Tyberim fluuium, quem armentum ante se agens nando traiecerat, loco herbido, ut quiete, pabuloq; & boues, & seipſum feſſum reficeret, procubuisse. Ibi cum cibo, potuq; grauatum sopor oppreſſisset, pastorem eius loci accolam nomine Cacum, ferocẽ uiribus, pulchritudine boum captum, auertere eam prædam statuisse. Sed quia si agendo armentum in speluncam compulisset, ipsa uestigia quærentem dominum eò deductura erant, auersos boum pulcherrimos caudis in speluncam traxisse. Experrectum deinde ad primam auroram Herculem, cum grege oculis perlustrato partem abesse intellexisset, uersus proximam speluncam perrexisse, si forte eò uestigia ferrent quæritatem: sed cum uestigia omnia foras uersa uidisset, nec in partem aliam ferre, confuſum, atq; incertum animi, ex loco infesto agere armentũ statuisse. Cum uero boues quædam ex ijs, quæ in speluncam actæ à Caco fuerant, ad desiderium (ut fieri solet) relictarum mugiſſent, conuersum Herculem ad speluncam properasse: quem cum prohibere aditu Cacus conaretur, clava ab Hercule ictum, & pastorum fidem nequicquam inuocantem occiſum fuisse. Constat sanè Euandrum è Peloponeſo profugum, ea tempestate hæc loca tenuisse. Quippe Faunus benigne exceptum eum mediocri turba populorum & agris, & monte, quem ille postea Palatium appellauit, benigne donauerat, uenerabilem uirum miraculo literarum, uenerabiliorem diuinitate credita Carmentæ matris. Is tum Euander concursu pastorum circa aduenam cædis manifestæ reum facto, postquam facinus, & facinoris causam audiuit, habitũ, formãq; uiri aliquãto amplioriẽ, auguſtiorem q; humana intuens, quinam esset rogitauit. Vbi uero nomen, patremq;, & patriam cepit, salutauit eum, & prædictum sibi olim à matre fatidica dixit impleturum eum cœleſtium numerum, & aram eo in loco ædificandã, quã opulentiſſima olim in terris gens maximã uocaret, eiusq; ritu coleret. Dediſſe tum dextrã Herculem, & accipere se omen, impleturum q; fata dixisse ara condita, atq; dicata. Ibi tum primum boue eximia capta de grege sacrum factum, adhibitis ad miniſterium, dapemq; Potitijs, ac Pinarijs, quæ tum familiæ maxime inclytæ ea loca incolebant. Sacellum Herculis in boario foro fuisse manifestum est, in quo argumenta contiuij, & lætitiæ maiestatis eius longo tẽpore durarũt. Eò enim

neq; canibus, neq; muscis ingreſſus erat. Siquidẽ dũ uiscerationem sacrificij libaret, Myagrum deum dicitur imprecatus, cladem uero in aditu reliquisse, cuius olfactu canes refugiebant. Sunt qui uelint non mugitu proditas boues, quæ in spelunca erant, sed Cacam sororem Cacifurtum indicasse. Vtriq; à praua uitate, siue potius à deformitate nomen impoſitum. κακὸς enim malus est, κακὴ mala. Item cacos deformis. Vnde cacoſyntheton deformis compoſitio interpretatur, & cacephaton turpis locutio, ut cũ dicimus, & Dorica caſtra, & cacethos malus mos. Hinc fit caco uerbum; quod significat excrefco, seu uentris onus depono. Nam hoc quoq; & dictu, & factu fœdum est. A quo cacator, cacatrix, & cacatio. Mart. Ventris onus miſero, nec te pudet, excipis auro, Baſſe bibis uitro. carius ergo cacas. Item à caco cacaturio. Idem: Cœnaturit Vacerra, nõ cacaturit. Sed de hoc diximus superius. Cacabus nõ à cacãdo deducitur, sed à sono, quem faciũt dum feruet. Vas est, in quo pulmentarium coquitur. Paulus iuriſconſul. Nõ multum interest inter cacabum & ahenum, quod supra focum pendet. Hoc aqua ad potandum calefit, in illis pulmentarium coquitur. Cacula uero ἀπὸ τῶν κακῶν, hoc est à lignis deriuatur, quod fuſtibus, clauisq; ligneis ad tutelam dominorum armari soliti sint. Sunt enim caculæ serui militum. Plaut. Video caculam militarem. Hercules cẽtauros nuptiarum die Hippodamen Pirithoũ auferre uolenteis, acri bello superauit. Ouid. Nec mihi Centauri potuere resistere. Sunt tamen qui non hoc die solum pugnasse cum centauris Herculem uelint, sed etiam aliãs. Nam cum Eurytus centaurus ab Oeneo Calidonum rege forte hoſpitiõ ſuſceptus fuisset, Deianiram filiam eius simul ac uidit, petijt sibi dari uxorem. Oeneus, quamuis illam iam Herculi spopondisset, uim tamen centauri timens, huic se eam traditurum promisit. Quapropter orto inter Herculem atq; Eurytum nuptiarũ die bello, Hercules debellato centauro uictor euasit. Centauri Ixionis, & nubis filij fuisse dicuntur, media parte homines, media equi. Quippe Ixionem tradunt Phlegiæ filium à Ioue in cœlum assumptum, Iunonem de adulterio ausum interpellare. Quod cum ab uxore Iupiter intellexisset, opposuisse illi nubem sub Iunonis effigie, cum qua congreſſum Ixionem Centauros genuisse: deiectum deinde à Ioue in terras, cũ inter mortaleis gloriaretur se cum regina deorum rem habuisse, fulmine ictum, & ad inferos demersum fuisse, ubi rotæ plenæ serpentum alligatus assidue uolutatur. Ouidius: Voluitur Ixion, & se sequiturq; fugitq;. Seruius uero grammaticus hanc quoq; fabulam de centauris narrat. Cum quidam Theſſalus rex bobus œstro exagitatis, satellites suos ad eos reuocandos ire iuſſisset, illos cum cursu pedestri non sufficerent equos ascendisse, eorumq; uelocitate armentum assecutos stimulis agitando ad stabula reduxisse. Hinc ἀπὸ τοῦ νύττειν, quod pungere est, & stimulare, centauros dictos. & quoniam uel currendo uelociter, uel dum equi eorum in transitu Penei fluminis potantes capita inclinata tenerent, unum esse animal uidebatur, datum huic opinioni locum, ut semi equi, & semi homines essent. Sic Seruius, & alij quidam, dum fabulam reducere ad historiam uolunt, maiorem ipsi fabulam confinxere. Veritas autem historiæ hoc habet. Centauri populi sunt Theſſaliæ ſecundum Pelium montem habitantes, dura sanè, & agreſtis natio. Hi primi pugnare ex equis inuenerunt: cum ante equis uehi Bellerophon, frenis, & ephippijs uti Peletronius inuenisſent. Hinc igitur datus fabulæ locus, & à ſtimulando calcaribus equo centurus appellatus est, propter quod & hippocentaurus, hoc est equi ſtimulator est dictus. His proximi erant alij populi Lapithæ, & ab alijs Laphitæ à Laphita Apollinis filia nominati, iuxta Othryn montem eiuſdem prouinciæ habitantes, cum

quibus assidue bella gesserunt, sed aduersus hos Ixion primo, deinde Pirithous filius profecti ex eo loco expulerunt, & simili modo è Pelio monte Centauros, quos ad Ethicas compulere. Laphitis autem campestria concessserunt. A Centauro centaurion deducitur, herba est, de qua supra diximus. Alij Phœdum centaurum hunc fuisse existimant, qui aruspicinæ doctissimus fuit. Itaq; ad aram cum hostia uenire Iouis uolũtate figuratur. Nomina centaurorum, qui magis insignes fuerunt, hæc sunt. Chiron Saturni, & Phillyræ filius. Ixionis uero, & nubis filij Eurytus, Amicus, Gryneus, Rhetus, Orneus, Lycidas, Medon, Pisenor, Thaumas, Mermeros, Pholus, q̃ suscepisse Herculẽ hospitio dicitur. Lu. Hospes & Alcidæ magni Phole. Nã Pholoẽ mons est Arcadiæ syluosus. Item proprium nomen mulieris. Vir. Cressa genus Pholoë. Menelcus, Abas, Nessus, Eurynomus, Arius, Imbreus, Cenæus, Aphidas, Phereus, Lycus, Cronius, Dictis, Elops, Bianor, Herlinus, Lycetus, Hippasos, Rhipheus, Thereus, Demoleon, Phlegræus, Hylas, Iphinous, Danis, Dorylus, Cyllarus, qui amantem habuit Hyllemonem Centauram, ambo forma, ac decore præstantes. Phœbi comes, Thonius, Theleboas, Pyretus, Ocelus, Erigryppus, Astylus, Nesseus, Odites, Stipholus, Bromus, Antimachus, Helinus, Pycagmus, Latreus, Monychus. Thessalia Græciæ prouincia est, ex una parte Bœotiã, ex altera Macedoniã habẽs. Hæc & Hæmonia et Pelasgis dicitur. Homerus uero Thessalos Argo pelasgos appellat. In hac natus ẽ Græcus rex. à quo græci, græcia, græcisso, hoc est græcos imitor. & pergræcor, quod est epulis, & potationibus inseruio, quod est græcorum proprium. Tiinnius, Hominem improbum nũc ruri pergræcatur. Item Hellen Deucalionis, & Pyrrhæ filius. à quo Hellenes appellati. Deucalion quippe Thessaliæ imperauit, cui uxor fuit Pyrrha filia Epimethei patrui huius Deucalionis. Horum tempore (ut Aristoteles refert) ingens imbrium illuuies maiorem partem populorum Thessaliæ absumpsit, paucis, qui ad montium culmina sese receperant, conseruatis. Inter quos Deucalion Parnassum petierat, ratibusq; ad se cõfugientes per summa Parnassi iuga benigne fouebat: propter quod dictus est genus humanũ reparasse. Ex quo poëtæ finxerunt hunc, & uxorem eius Pyrrham, cum aquæ decreuissent, ipsiq; soli superstites essent, iamq; ætate prouecti, perrexisse ad oraculũ Themidos: quam Deam ijs rebus præesse existimabant, quæ fas essent. nam græci θέμις dicunt fas: & in templo eius, quod in Bœotia erat iuxta Cyphisum amnem, deam, quomodo instaurari genus humanũ posset, cõsuluisse. Respondisse autem deam, facile id fieri posse, si materna ossa post terga iactarẽt. Itaq; Deucalionem pro matre terram interpretatum esse cunctarum rerum parentem, terræ uero ossa lapides esse. itaq; iactatis ab utroq; post terga lapidibus, quos Deucalion miserat, uirilem: quos uero Pyrrha, muliebrem faciem sumpsisse. Iuue. Ex quo Deucalion nimbis tollentibus æquor Nauigio ascendit montẽ, sortesq; popposcit, Paulatimq; anima caluerunt mollia saxa, Et maribus nudas õstendit Pyrrha puellas. Constat autẽ Deucalionẽ ex Pyrrha quatuor filios suscepisse. Amphyctiona, et à quo græci Hellenes appellati sunt, Hellena. Item duas fœminas Protogeniam, & Melanthiam. Fuit & aliud diluuium hoc maius, tempore Ogygis Thebanorum regis, qui Bœotiam Thebas ædificauit circiter mille, & quingentos annos ante urbem Romanã conditã. Item aliud diluuium antiquissimum omnium maximum, in quo nulli euaserunt, nisi qui in arca fuere. Ab Ogyge ogygius deducitur. Vnde ogygia mœnia Thebana sunt dicta. Ogygia etiã in sula est maris Phœnicij. In Thessalia sunt montes quatuor, & triginta, quorum nobilissimi Pieria, parens, domusq; musarũ, Pelion & Ossa gigantũ bello memorati. Ab ossa ossæus dedu

citur. Ouidius: Fusus in ossæa uillosis pellibus ursæ. Hic mons centaurorum stabulum fuit: tantaq; in eo pinorum copia esse traditur, ut ex inflexione ramorum sæpenumero tonitrua repræsententur. Lucanus: Quantus pimiferæ, Boreas cum Thracius Ossæ Rupibus incubuit, curuato robore pressæ Fit sonus, aut rursum redeuntis ad æthera syluæ. Item Pindus, & Othrys Laphitarũ sedes. Item Olympus, cuius usqueadeo uertex attollitur, ut summa eius cœlũ accolæ uocent, propter quod poëtæ cœlum olympum uocant. Dictus est autem olympus, quasi ὅλος λάμπων, hoc est totus fulgens, quia solem clarum habet, nullisq; unquam nubibus fuscatur. Lucanus: Nubeis excedit olympus. In eius cacumine aram fuisse commemorant Ioui dicatam, in qua siqua de extis remanebant, nec disflabantur uentosis spiritibus, nec pluuijs diluebantur, sed uoluente anno talia reperiebantur, qualia fuerant relicta: & omni tempore ab aurarum corruptione uindicabatur, quicquid deo semel ibi consecratum fuisset. Literæ quoque in cinere scriptæ uisæ sunt usq; ad alterius anni cerimoniã incorruptæ permanere. Ab olympo olympius deducitur, & olympicus, & Olympia, quæ urbs erat inter ossam & olympum. Olympia etiam ludi erant, qui in honorem Iouis olympici apud Pisam, & Elidem Græciæ oppida celebrabantur, hoc est gymnicum certamen, quod quinto quoque anno fieri solebat. Vnde olympias dicta quatuor annorum spatium: & exinde tempora ab olympiadibus computare cœperunt, ita numerantes olympiadis primæ, aut secundæ, aut centesimæ, anno primo, uel secundo, uel tertio, uel quarto. Constat sanè Aeschyli Athenensium iudicis secundo anno primam olympiadem actam, quam Iphitus filius Praxonidis, siue Hæmonis simul cum gymnico certamine instituit. Ab hoc tempore græca de tẽporibus historia uera esse creditur. Nam ante (ut cuique uisum fuit) diuersas sententias protulerunt. Primus autem olympiacum certamen instituit Hercules in honorem Pelopis. à quo usque ad primam olympiadem anni CCCCXXX. supputantur. Item ab olympijs olympiacus deducitur, ut olympiacum certamen. & olympionices, hoc est is, qui in olympico certamine uictor euasit, quippe νίκη græce uictoria dicitur. Item Olympias & Olympiodorus nomina propria. Est etiam alius mons Olympus in Gallogræcia, alius apud Mysios, ad cuius radices est urbs prusa ab Annibale (ut fertur) extructa. Alius ẽ secus mare rubrũ, haud lõge ab Heliopoli oppido, qui oriẽte sole usq; ad horam quintam diei flammas emittit. Olynthus uero urbs fuit Sithonias iuxta atticam, quæ cum ab Athenienſibus ad Philippum defeciſſet, ab illis deinde euersa est. Pisa & Elis Arcadiæ oppida fuere. Ab his uenerunt, qui Pisas in Italia condidere, à Pelope (ut putant) ita nominatas, de quo Ouidius: Ah quàm penè Pelops Pisæo concidit axe, Dum spectat uultus Hippodamia tuos. à Pisa Arcadiæ Pisæi dicuntur. A pisis Italiæ Pisani. Quidam etiam à pisa pisum dictum existimant, leguminis genus nouum. Cuius caules sparguntur in terram, nisi habeant adminicula. Hoc enim abundare ea urbs prodiuit. à pisum uero Pisones appellati, sicut à lente Lentuli, à cicere Cicerones, à faba Fabij. Quidam tamen pisones à pisendo potius dictos existimant. à pisa etiam, siue piso, quod græci πισσὸν dicunt, quidam deductum esse Pisistratum existimant, proprium uiri nomen. Fuit hoc nomine Hippocratis filius Athenarũ tyrannus, cui ob summam eloquentiam Athenienses se, & libertatem submisere, quo tempore Romæ Seruius Tullius regnabat, quamuis Solon ipse quoque summus orator econtrario pro libertate staret. Idem primus apud Athenas bibliothecam instituit. Sũt præterea in Thessalia flumina, inter quæ claritate excedit Peneus ortus iuxta Gomphos inter Ossam, & Olympum

Olympum per nemorosam conuallẽ defluens, collibus dextra, læuaq; molliter curuis, non paruo spatio nauigabilis. In eo cursu Tempe uocantur, quinque millium passuum longitudine, & fermè sex latitudine pulcherrimus ager, amœnus gramine, refertus arboribus, canorus auium concentu, iugis dextra, læuaq; leuiter sese attollentibus. Fama est omnem hanc regionem quondam stagnasse, cum litus campis altius, & coniuncti inter se montes aquæ exitum non præberent. Sed secutis postea terræ motibus, uel (ut quidam uolunt) Neptuno, ut alij, Hercule autore Ossa ab Olympo diuulsa, abruptisq; litoribus, exisse Peneum in mare, & hanc felicissimam regionem siccam reliquisse, de qua Ouidius: Est nemus Hæmoniæ, prærupta quod undiq; claudit Sylua, uocant tempe, per quæ Peneus ab imo Effusus Pindo spumosis uoluitur undis. Qui ab Hercule hoc factum uolunt, inter cætera eius facinora hoc numerant. Seneca:

Emitte tecum, dirutis qualis iugis
Præceps citato flumini quærens iter,
Quondam stetisti saxa, cum uasto impetu
Patuere tempe. pectore impulsus tuo
Huc mons, & illuc cecidit, & rupto aggere
Noua cucurrit Thessalus torrens uia.

Hinc abusiue loca quæcunque amœna, nemora præsertim, atq; aquas habentia Tempe uocamus. Virgilius: Speluncæ, uiuiq; lacus, ac frigida Tempe. Thessaliæ præterea sunt Pharsalici campi, in quibus ciuilium bellorum detonuerunt procellæ: à Pharsalo oppido appellati, quod situm est in ripa fluminis Oenipei. à Pharsalo Pharsalij dicti. De oppidis uero Thessaliæ egregia sunt Phthia, Thebæ. à quibus deducuntur Phthiotæ, Larissæi, Thebani, Thebæi. Thebais regio. Thebais Statij poëtæ opus in quo de Thebis tractatur. Thessalia autẽ à rege Thessalo ibi regnante appellata est. A Thessalia Thessalus deducitur, & Thessalicus, & Thessalonica urbs insignis, patria Theodori Gazæ, qui ætate nostra inter utriusq; linguæ doctissimos uiros principatum sine dubio tenuit, nunc uero immatura morte indignissime raptus iure defletur ab omnibus. Ab hac Thessalonicenses dicuntur. Hercules Nessum Centaurum sub specie officij Deaniram coniugem sibi rapere uolentẽ occidit. Nessus inter centauros celeberrimus fuit. Hic cum Laphitarũm manus æstu euasisset, in Calydonium profugit agrum, & iuxta Euenum amnem consedit. Vbi cum Deaniram Oenei filiam uidisset, in eius amorem maiorem in modum exarsit. Cõtigit autem non multo interiecto tempore, ut per ea loca Hercules cum Deanira transiret. Sed cum Euenum nimis tum imbribus tumentem traijcere nõ possent, Nessus operam suam in traducenda in alteram ripam Deanira pollicitus est. Quod cum Hercules laudato centauri officio permisisset, factũ est, ut ipso adhuc natante, illis autem iam flumen egressis, Centaurus opportunitatem nactus fugere cum Deanira mira celeritate contenderit. Quod conspicatus Hercules sagitta fugientem transfixit. Hic postquàm se saucium, & eo uulnere periturũ intellexisset, uestem uenenato cruore inspersam dono Deianiræ dedit, in ea uim esse affirmans, qua à quibuscunque amoribus auertere Herculem posset. Hanc igitur cum credula diligenter custodisset, sentiens tandem post eos, quos referimus labores, Herculem Iolen Euryti Aetoliæ regis filiam, quæ Eurytis ab eo appellata est, deperire, medicatam uestem illi transmisit, sperans se hoc modo coniugis animum à pellicis amore diuertere, quem admodum posterius dicemus. Calydon uero, à quo ager calydonius, Aetholiæ oppidum est septem millium quingentorum passuum spatio à mari distans, per quod Euenus fluit. Lucanus: Et Meleagream maculatus sanguine Nessi Euenus Calydona secat. Hunc fluuiũ post Nessi mortẽ Centaurum poëtæ ap-

pellarũt. Meleagrea autẽ idcirco Calydon uocatur, quia Meleager huic urbi imperauit, filius Oenei Calydoniæ regis. Sic enim à Calydone urbe ea regio appellatur, à qua & Calydonides dictæ. Ouidius: Plangunt se matres Calydonides. Est & in Britania Calydonia sylua ingens, & è continenti illuc nauigantibus primo occurrens. à qua Britanicum pelagus Oceanus, & Britani aliquando Calydonij uocantur secunda syllaba longa, & tertia breui: ubi cũ de Aetolico agro intelligimus secunda syllaba breuis est, & tertia longa. Mart. Quinte Calydonios Ouidi uisure Britanos. Ouidius: Huius opes Calydõ quamuis Meleagron haberet. è Calydonia sylua Britaniæ ingẽtes, ac sæui ursi mittebãtur. Mar. Nuda Calydonio sic uisce ra præbuit urso. A Calydone Aetoliæ etiam Calydonis deducitur. Ouidius: Tradidit Aonius pauidam Calydonida Nesso. Aetolia Græciæ prouincia est in tertio sinu Europæ, Epeiro, Acarnaniæ, & Locris finitima, ab Aetolo Martis filio appellata, cũ ex Elide à rege Salmoneo simul cum Epeo, & Pisanto eiectus ad eam habitãdam uenisset. Aetolus, & ætolicus ab eo deducuntur, unde Aetolum agrum, & ætolicum dicimus. Hercules undecim filios Nelei occidit, totamq; eius domum, patriamq; euertit. Neleus Neptuni filius fuit ex Tyro nympha filia Salmonei regis, ex qua Peliam quoque huius Neleifratrem natu grandiorẽ genuit. Sed Nelcus, cum à Pelia fratre è Thessalia pelleretur, Pylum in Laconia ædificauit, in qua Messaniorum quondam naualia fuerunt. Hæc urbs antiqua Pylos dicebatur, sed ea diruta, cũ aliquandiu cultoribus uacua fuisset, secundo ab Athenienſibus ædificata est: quo tempore cum Eurymedonte, & Stratocle in Siciliam nauigabant, ut aduersus Lacedæmonios murum interponerẽt. Ab hac urbe Nestor Pylius est dictus. Ouidi. Illius attactu Pylius iuuenescere posset. Idem: Crede mihi, Pylio Nestore maiorero. Hic Nestor Nelei filius fuit ex Chlori uxore, ex qua similiter genuit Chronium, Perichymenon, Agerochum, Peronem, & septem alios filios. Sed Hercules in ultionem Epeirorum aduersus Pylios profectus, domum eius, patriamq; euertit, & filios omneis peremit, Nestore solo superstite. Vnde apud Ouidium sic loquitur Nestor: Bis sex Neleidæ fuimus conspecta iuuentus, Bis sex Herculeis ceciderunt me minus uno Viribus. Inter alios autem Perichymenũ Neleidẽ, cui (ut Ouidius inquit) posse sagittas Sumere, quas uellet, rursusq; reponere sumptas Neptunus dederat Nelæi sanguinis autor, cum in aquilam se uertisset, & faciem eius rostro, ac unguibus lacerasset, sagitta in altum uolantem transfixit. Idem: Tendit in hãc nimium certos Tirynthius arcus, Atque inter nubeis sublimia membra ferentem, Pendentemq; ferit, lateri qua iungitur ala. Tirynthius Hercules dictus est, quasi argiuus, quod in ea prouincia gesta eius maxime claruerint. Argos, & Tirynthis duo Græciæ clarissima oppida ferũt. Home. Qui tenuere Argos, Tirynthaq; mœnibus altam. Tiryntha Cyclopum arte, atque opera arce, & mœnibus munitam fuisse commemorant. Hos è Lycia à Præto uocatos fuisse, qui septem numero erant, quos gasterochiras, hoc est uentrimanus appellabant, quoniam manuum artificio uiuebant. A Neleo enim fit neleides patronymicum, & nelæus possessiuum. Ouidius: Nelæi sanguinis autor. Nestor (ut Homerus tradit) cum quinquaginta nauibus è Pylo aduersus Troianos nauigauit, quamuis ætate iam prouectus, & trecentesimum uitæ suæ annum agens. Ouidius: Annos uixi bis centum, nunc tertia uiuitur ætas. Iuuenalis: Rex Pylius, magno si quicquam credis Homero, Exemplum uitæ fuit à cornice secundæ. Hoc autem fictum est de Nestore, quoniam circiter nonagesimum annum uixit, quæ sunt tres ætates. Quippe ætas aliquando unius, aliquando triginta, aliquando centum annorum spatium

significat, ut supra diximus. Quemadmodum annum quidam ita determinant, ut unus sit æstate, alter hyeme: alij quadripartitis temporibus, ut Arcades, quorum anni trimestres fuere. Quidam lunæ senio, ut Aegyptij, apud quos etiā singula millia annorum quidam uixisse produntur. Cuius rei plerique ignari pro historijs fabulosa conscribunt, ut Anacreon poëta Argantonio Tartesiorum regi centum & quinquaginta annos tribuit. Cyniræ Cypriorum CLX. Theopompus Epimenidi Cnossio CLIII. Hellanicus quibusdam in Aetolia Epeorum gentibus ducentos. Cui astipulatur Daniates, memorans Pictorium quendam ex ijs præcipuum corpore, uiribusq́; etiam trecentis uixisse. Xenophon Impetrim quendam scribit ad sexcentos annos, & filium eius ad octingentos peruenisse. De Galeno tamen medico exploratum est centum & quadraginta annos eum uixisse. Tanta in cibo, potúque abstinentia usus est. Nunquam enim ad satietatē comedit, aut bibit, aut crudum quicquam unquam gustauit, odorificum semper anhelitū spirans, & sine aliquo morbo sola senectute defecit. Masinissam sexaginta annis regnasse indubitatum est, Gorgiam Siculum centum octo uixisse. Q. Fabius maximus sexaginta tribus annis augur fuit. M. Valerius Coruinus centum annos impleuit, cuius inter primum, & sextum consulatum quadragintasex anni fuere. Tantundem etiam uixit Metellus Pontifex, Et ex fœminis Liuia Rutilia XCVII. annos excessit, Statilia Claudio principe ex nobili domo nonagintanouem. Terentia Ciceronis CIII. Clodia CXV. Enixa etiā quindecies. Lucceia mima centum annis in scena pronuntiauit. Samullī quoq; centū decem annis uixisse testatur Asconius Pedianus. In Tmoli montis cacumine, quod uocat Tepsin, centum quinquaginta annis uiuere homines nonnulli prodiderunt. Tmolus mons est Lydiæ, antea Tymolus appellabatur, uitibus consitus, ex quo profluit Pactolus amnis ramenta auri uehens, & ideo Chrysothoas dictus. Abūdat etiā croco. Virg. Nónne uides, croceos ut Tmolus odores, India mittit ebur? Lydia prouincia est Asiæ, quæ flexuosis Mæandri amnis recursibus perfusa super Ioniā procedit, Phrygiæ ab exortu solis uicina, ad septētrionem Mysiæ, meridiana parte Cariam amplectens, à Lydo filio Atys, & Tyrrheni fratre cognominata, cum ante Mæonia uocaretur. Quippe Lydus huic prouinciæ imperauit. Tyrrhenus uero è Mæonia discedens in Italiam uenit. Quippe Atys unus ex Herculis, atque Omphales prognatis, cum ob sterilitatem, famemq́; emittere populum cogeretur, è duobus filijs sorte iacta Lydum quidē regni successorem instituit, Tyrrhenum uero cū maiori populi parte abire iussit: qui tandem occupata ea parte Italiæ, quæ ad mare inferū sita est, Tyrrheniam uocitauit, & mare ipsum Tyrrhenum. Quamuis aliqui uelint mari hoc nomen inditum, uel quod Tyrrheniam alluit, uel quod Tyrrheni nautæ in hoc se deiecerūt. Piseum Tyrrhenum cōstat tubā primum omniū inuenisse. Quoniā enim Tyrrheni ferè omnes prædis, ac latrocinijs uiuebant, tubæ sonitu facile conuocabantur. Tyrrhenia postea à sacrificijs, quibus maxime ea gens dedita erat, Thuscia appellata est. Græci enim θύειν sacrificare dicunt, uel à thure, quo maxime in sacrificijs utimur. Constat sanè à Tage, & Thuscia aruspicinam repertam. Lucanus: Sed conditor artis Finxerit ista Tages. Nā primū eius inuentorem scribit Plinius Delphon fuisse. Sunt etiā qui Thusciā à Tusco Herculis filio appellatam uelint, & ideo sine aspiratione scribi debere. à Thuscia thuscus deducitur possessiuum nomen, & Romæ uicus thuscus, quod ibi habitauerint Thusci, qui recedēte ab obsidione Porsena rege ibi remāserunt. & Thuscana oppidū Thusciæ prope Tarquinos. à quo Thuscanēses. Thusculum uero oppidum Latij. à quo Thusculani. Sic appellatū est,

quod aditū difficilem habeat, quasi τὸ σκύλον, hoc est fatigans, uexans, quoniā in præalto, atq; arduo monte erat situm. Thus autem à tundendo deductum putant, quia glebæ tunduntur, cum quibus dicitur fluens de arboribus coalescere. Ideo sine aspiratione censent scribendum. Alij cum aspiratione scribunt, & ἀπὸ τοῦ θύω deriuant, quod est sacrifico. Thus in Arabia nascitur, cuius felicis, ac beatæ cognomentū est. Sabota urbs est Arabiæ in monte excelso. à quo octo mansionibus distat regio eorū Thurifera, Sabba appellatur, de qua superius diximus. Sabæi ditissimi sunt syluarum fertilitate odorifera, auri metallis, agrorum riguis, mellis, ceræq́; prouentu. Spectat hæc regio ortum solis æstiui, undique rupibus inuia, & à dextra maris scopulis inaccessa. Id solum è rubro lacteum traditur. Syluarum longitudo est schœnorum uiginti, latitudo dimidium eius. Attolluntur colles alti, decurruntq́; & in plana, arbores sponte natæ. Terram argillosam esse cōuenit raris fontibus, ac nitrosis. Attingunt & Minæi pagus alius, per quos thus uno tramite angusto cuehitur. Hi primi commertium thuris fecere, à quibus & Minæum dictū est. Nec præter hos Arabes, alij thuris arborē uident. Trecentas non amplius aiunt esse familias, quæ ius per successiones id sibi uendicent, & ob id sacros uocari. Arbor est Terebintho similis, teres tamen, & enodi trunco fruticans. Bis anno metitur. Primo circa canis ortum flagrantissimo æstu inciditur arbor, qua maxime uidetur esse prægnans, & ubi tenuissimus tenditur cortex. Laxatur plaga, non adimitur. Prosilit inde spuma pinguis, quæ cōcreta densatur. Quibusdā in locis teges palmea excipit, alibi area circūpauita. Illud est purius, hoc ponderosius: quod in arbore hæsit, ferro depectitur, ideo corticosum. Sylua, etsi certis portionibus diuisa est, mutua tamen innocentia est tuta, neq; ullus saucias arbores custodit, nemo furatur alteri. Autūno legitur partus æstiuus, hoc purissimū, candidūq; est. Secundo metitur uere corticibus hyeme incisis. Rufum hoc exit, nec cōparandum priori. illud Carpheotum uocatur, quia græci καρφωτὸν torridum dicunt. Hoc Erythrotum, quippe ἐρυθρωτὸν rufum significat. quod ex eo rotūditate guttæ pepēdit, Masculum uocatur, cum aliâs nunquam ferè mas nominetur, ubi non sit fœmina. Tribuerunt hoc religioni, ne in eo fœmineus sexus usurparetur. Quidam putant masculum à specie testium dictum, sicut mammosum à mammarum similitudine uocamus, cum hærente priore lacryma, alia mox secuta se miscuit. Visa sunt aliquando singula hæc manum implere, & pondere tertiam partem minæ, hoc est trigintanouem denariorum pondus excedere. græci tali modo stereogoniam, & Atomū appellant. Illud à soliditate, nam στερεὸν solidum uocant: hoc quia non sit diuisum, nec in minutas parteis concisum. ἄτομον enim indiuisum dicitur. Econtrario minorē uocant Orobiam, à similitudine uiciæ, quæ à græcis ὄροβος nominatur. Micæ concussu elisæ mammæ nuncupantur. Alexandro Magno in pueritia sine parsimonia thura aris ingerenti pædagogum Leonidem dixisse ferunt, ut postquàm thuriferas genteis deuicisset, tali modo supplicaret: quamobrē Alexandrum Arabia potitum thure onustam nauim illi misisse, exhortatumq́; esse illum, ut large deos adoraret. Thus collectum Saborā camelis conuehitur. digredi uia capitale est. Ibi decimas deo, quē uocāt Sabin, mensura nō pōdere accipere sacerdotes solebāt. Inde per Gebanitas portatur, quorum caput Thomna est, distatq; à Gaza nostri litoris Iudææ oppido MDXXXVII. millia passuum, quod diuiditur in duas & quadraginta māsiones camelorū. Probatur thus cādore, amplitudine, fragilitate, carbone, ut statī ardeat, & frictur potius, quàm dētē recipiat. à thus thureus deducitur. & thuribulū uas, quo thus adoletur. & thurife

rum à

rum à thure ferendo. & thurifico thure suffio. Quidam thus nabatheū uocāt, quod Nabathea regio est ab Arabia incipiēs, eamq; intra se continens, quæ usque ad mare rubrum ex latere dextro, persicū ex sinistro, indicumq́; ex superiori parte protenditur, nomen habens à Nabath primogenito Hismaëlis. à Nabathea fit nabatheus adiectiuū. Iuue. Et quos deposuit Nabatheo bellua saltu. à Lydo etiā urbs Lyde appellata est. Nā Lyndus oppidū est in insula Rhodo, ubi sacra Herculis maledictis, & execrationibus celebrari solebant. à Lyndo Lyndij. Fuit & altera Lyndus in Dorica regione. Erat in Lydia præclara urbs Sardis tantum multitudinis numero declinata. à qua sardinia iurisdictio dicebatur, in quā cōueniebant Macedones, Cadueni, Philadelpheni, & ipsi in radice Tmoli Cogamo flumini appositi. Itē sardonyx gemma, de qua supra diximus. Estq́; aliquādo fœminini generis. Per. Et natalicia tandē cū sardonyce albus. Aliquādo masculini. Iuue. In manibus densi radiāt testudine tota Sardonyces. Quidā etiā sardonycū scripserūt. Idem: Arguit ipsorū, quos litera, gēmaq; prīceps Sardonycus. Sed ut ad Nestorē reuertamur, uir bello præclarus fuit, bellum aduersus Epios Achaiæ populos, qui postea Elij dicti sunt, oppida uero Elis, & Epie, uiuo adhuc patre adolescens gessit. Cū centauris ī nuptijs Pirithoi pugnauit. Eloquētia adeo excelluit, ut ex eius ore melle dulcior fluere diceretur oratio. Habuit uxorem Eurydicē Chymeni filiā, ex qua septē filios, & unicā filiam Homerus nominat, quāuis et alias filias uideatur habuisse. Antilochū natu maiorē ī bello Troiano amisit, cuius mortē magno mœrore, & multis lacrymis prosecutus est. Hor. At nō ter æuo functus amabilē Plorauit omneis Antilochū senex ānos. Iuue.

Rex Pylius, magno si quicquam credis Homero,
Exemplum uitæ fuit à cornice secundæ.
Felix nimirum, qui per tot secula mortem
Distulit, atq; suos iam dextra computat annos,
Quiq; nouum toties mustum bibit. oro parumper,
Attendas quantum de legibus ipse queratur
Fatorum, & nimio de stamine, cum uidet acris
Antilochi barbam ardentem. Nam quærit ab omni
Quisquis adest, socio, cur hæc in tempora duret,
Quod facinus dignum tam longo admiserit æuo. Propertius:
Non ille Antilochi uidisset corpus humati,
Diceret aut, ô mors cur mihi sera uenis? Home.
Ἔνθαδ' ἐμὸς φίλος υἱὸς ἅμα κρατερὸς καὶ ἀμύμων
Ἀντίλοχος περὶ μὲν θείειν ταχὺς ἠδὲ μαχητής. hoc est,

Hic iacet meus charus filius iustitiā fortitudinéque præclarus Antilochus, cursu celer, pugnator acerrimus. Secūdo filio Nestoris nomē fuit Pisistratus, quē idē Homerus ī tertio Odysseæ inducit germani mortē acerbissime deflentē. Tertius dictus est Tasimenes. Quartus Echephrō. Quintus Stratius. Sextus Perses. Septimus Anthos. Filia uero Polycaste. à Nestore nestorides patronymicū, & nestoreus possessiuum nomen deducūtur. Hercules Albiona, & Beergion Neptuni filios uicit. Inter Massiliā urbem Galliæ à Phocensibus positam, et Rhodanū flumē à Rhoda oppido Rodiorū nominatū, quod ex alpibus se rapiēs per Lemannum lacū progreditur. stagnū est opere, ac nomine insigne, cui assidet fossa mariana, superq́; Campus lapideus. Ad hæc loca appulso quondā Hercule Albiō, & Beergios Neptuni filij, impedire eius transitum uoluerunt. Cum quibus congressus Hercules, cum deficiētibus telis in discrimine se esse intelligeret, patrem orasse dicitur, ut sibi tela subministraret, & ab eo mox imbre lapideo adiutus fuisse. Hinc campo nomen inditum, in quo adeo multi lapides passim, & late iacent, ut si quis cōspicetur, facile credat pluisse. In ostio uero Rhodani ab Herculis nomine, qui græce ἡρακλῆς dicitur, Heraclea oppi

dū, à quo heracleotes, & heracleoticus, ædificatū, institutūq́, ut per Iouem lapideū iuraretur, quod iusiurādū religiosissimū habebatur. Hic apud Aeschylū Prometheus ita loquitur: Ad fortem Ligurum & timoris inscium exercitum, peruenies. Vbi ut te destituant tela, in fatis est datum. Ibi ne lapidem quidē ullum captare è terra fas erit. Tam mollis est, et tā lubricus ille locus. Sed cum te spectabit egentē opis Iupiter, miserebitur tui, nebulamq́; intendens, & imbrē rotundorū lapidum, totū inundabit solum, cum quibus Ligurum protinus uastabis exercitū. Distat campus lapideus à mari circiter XII. millia passuum, estq́; ad circuli effigiem rotundus. Lapidibus magnitudo est, quæ manum impleat. Sub lapidibus lætissimum gramen exoritur, ad pecudum pastus uberrimū, in medio scaturigo est salsarū aquarū. Aristo. huiusmodi lapides à terræmotibus, quos βρασοὺς, hoc est ebulientes appellant, eiectos in plana, & ad curua loca prolapsos fuisse existimat. Alij locum hunc putant aliquādo lacū fuisse, postea terræmotu, aut alia causa defecisse ipsóque ibi huiusmodi lapides assiduo fluctu stagni attenuatos reperiri, quasi fluuialē glareā, aut litoreos lapillos. Rhodanus sanè tria ostia habet, duo libyca dicuntur, alterum Hispaniense, alterum Metapinū: tertiū uero, quod amplissimū est, à Massilia massilioticū nuncupatur. In Massiliæ arce Apollinis Delphici, & Ephesiæ Dianæ templum cōditum fuit. Illud quia Ionico nomini cōmune est: hoc quia Phocenses, cū è natali solo cōmigrarēt, dixisse nauigationis principē aiūt, ut à Diana Ephesia cursum auspicarētur. Itaq; Ephesum profectos, quomodo à Dea imperatū assequerētur, percūctatos fuisse. Porrò Aristarchæ matronæ apparuisse in somnis Deam, & ut accepto à sacris quodā simulachro, unà cū Phocēsibus nauigaret, īperasse. cursu igitur perfecto, & colonia ædificata, mox Ephesū quoq; erectum, & Aristarcham summa ueneratione habitam, ac templi sacerdotē designatam. Deductisq́; postea alijs colonijs, eundem ritum sacrorū ab omnibus fusse seruatū. à Massilia massiliensis deducitur, & Massilitanus. Quippe Massiliensiū Rēp. dicimus, & massilitana uina. Hercules Hesionem Laomedontis filiam à mōstri marini discrimine liberauit. Laomedon rex Troianorum fuit à Ioue originem ducens. Quippe Dardanus Iouis ex Electra filius fuit. Hic Erichthonium genuit, qui filiū habuit Troēm. Hic regionem, quæ antea à Dardano Iouis, & Electræ filio, siue (ut Sallustio placet) à rege Dardanorū Mida, qui Phrygiā tenuit, Dardania dicebatur, Troiā à suo nomine uocauit. Filios habuit Assaracū, & Ilū, qui urbem regiā à se Ilion nominauit. Huius filius fuit Laomedon Priami pater. Qui, cum urbem ab Ilo patre ædificatam cingere mœnibus uellet, Apollini, & Neptuno id negotij dedit, pactus mercedē, quā mox ædificatis mœnibus se soluturum iureiurādo affirmauit. Verū perfecto opere cū Laomedō mercedē, quā pactus fuerat, nequaquā exoluerit, irati Dij Neptunus quidem aquarum illuuiē, Apollo pestilentiā Troiano agro immisit. Quapropter duplici calamitate affectus Laomedon, de remedio oraculū cōsuluit. Respōsum est nō aliter placari deos posse, quàm si singulis annis uirgo Troiana ceto dilacerāda exponeretur. Institutū itaq; uirginē quotānis exponi, eamq; sorte eligi. Sed cū tandem sors in Hesionē Laomedōtis filiam cecidisset, & iam scopulo alligata, immanis belluæ aduentum præstolaretur, transiens forte per eam regionē Hercules liberaturū se filiā Laomedonti pollicitus est, si equos diuino semine procreatos, quos habere eum constabat, præmiū liberationis sibi traderet. Hunc igitur in modū pactione facta, & fide mutuo data, Hercules interfecta bellua, uirginem liberauit. Sed cū Laomedon seruare pactionē recusasset, indignatus Hercules aliud īsigne facinus peregit. Etenim nō multo interiecto tēpore cū exercitu in Troiā uenit, pro

uinciam omnem ferro, igniq; uastauit. Ilium cepit, & in prædã militibus dedit, Laomedontem occidit. Priamũ eius filiũ captiuum duxit, qui postea auro à uicinis redemptus fuit, ideoq; ἀπὸ τοῦ πρίασθαι, hoc est à redimendo nomen obtinuit. Hic instauratit Ilion, & (ut Cicero testatur) filios quinquagita habuit, decem & septem iusta uxore natos. Assaracus uero illi frater Capim genuit, ex quo natus est Anchises, ex Anchise Aeneas. Ouidius:

Dardanon Electra quis nescit Atlantide natum?
Scilicet Electra concubuisse Iouem.
Huius Erichthonius, Tros est generatus ab illo,
Assaracum creat hic, Assaracusq; Capim,
Proximus Anchises, quo cum commune parentis
Non dedignata est nomen habere Venus,
Hinc satus Aeneas. à Laomedonte Laomedonteus, & Laomedontiades deducuntur. Alij Herculem tradunt, nõ ob negatũ sibi à Laomedonte equorũ præmiũ aduersus Troianos bellũ gessisse, sed quod dum Hylam puerũ à se dilectum per orbem anxius quæritaret, Troiano portu à Laomedonte prohibitus fuit. Hylas Thyodamantis filius fuit, eximia pulchritudine adolescens, quẽ Hercules uehemẽter amauit, & cũ Argonautis nauigans secũ duxit. Sed cum argonautæ in Mysiam uenissent, Hylam tradunt ad propinquum lacum, siue (ut alij uolunt) fontem aquandi gratia, nolente quidem, sed tamen præ amore non prohibente Hercule, perrexisse, & à Nympha ob pulchritudinem raptum. Quidam uero non raptum à Nympha, sed cum urnam tenens hauriendi gratia inclinaretur, in lacum decidisse affirmant. Quam opinionem secutus uidetur Iuuenalis. Et multũ quæsitus Hylas, urnãq; secutus. Hũc Hercules cũ anxius aliquandiu expectasset, mox illo non redeunte totam regionem quæritando, & nomen Hylæ frustra clamãdo peragrauit. Virg. His adiungit Hylã, nautæ quo fonte relictũ
Clamassent, ut lirus Hyla Hyla omne sonaret. Hercules Laciniũ prædonẽ extremã Italiæ orã, quæ magna Græcia dicitur, rapinis, ac latrocinijs infestantẽ occidit: & in promontorio eius loci, cuius ante oram duæ insulæ sunt, quarũ altera decẽ millibus passuũ à terra distãs Dioscoron, altera Calypsus, et ab Home. Ogygia dicitur tẽplũ Iunoni ædificauit, quã Laciniã à nomine occisi prædonis uocauit, templũq; ipsum, & promontoriũ Laciniũ. Id tẽplũ maxima in ueneratione habitum fuit, & locupletissimum extitit, ingentibusq;, ac frequentissimis donis refertũ. Hercules (ut Homerus testatur) Iunonis papillã telo trisulco uulnerauit, quod ab Eurystheo hanc deam omnium laborũ suorum causam esse cognouerat. Trisulcum telum dicitur trifidum, hoc est treis acies habens, & à tribus partibus findens. & bisulcum animal, quod non solidas, sed fissas ungulas habet. Plinius: Sues quibusdam in locis solidas habent ungulas, corni gera ferè bisulca. & disulcus porcus, cũ in ceruice setas diuidit. Sulcus enim proprie uocatur quicquid in longitudine aculeatũ est. Virgilius: Et linguis micat ore trisulcis. Hinc sulcare proscindere est. & sulcus ipsa processio terræ. Vnde tertio, quarto, quinto sulco serere dicimus, id est ter, quater, quinquies arando. Plinius: Quarto seri sulco Virgilius existimatur uoluisse, cum dixit: Ipsa seges demum uotis respondet auari Agricolæ, bis quæ solem, bis frigora sentit. Hoc est quæ bis per ætatem, bis per hyemem aratur. Idem: Spissius solum, sicut plerunque in Italia, quinto sulco seri melius est. Aliquando sulcus pro fossa ponitur, quando & ipsa quædam terræ prosciss̃io est. Virgilius: Ausim uel tenui uitem committere sulco. Ab hoc fit sulcatim aduerbium, quod significat per sulcos. Pomponius: Gerens præterea sulcatim consisam faciem. Papillam pro mamma usurpant. Proprie autem papillæ mammarum capitula

sunt, dictæ: quod papularum similes sint. Papula pustula est. Eius duo genera. Altera est, in qua per minimas pustulas cutis exasperatur, & rubet, leuiterq; rodit, tarde serpit: idq; uitium maxime rotundum incipit, eademq; ratione in orbem procedit. Altera autem est, quam græci ἀκρίον, hoc est feram appellant, in qua similiter quidem, sed magis cutis exasperatur, exulceratur q;, ac uehementius eroditur, & rubet. Interdum eiam pilos remittit: quæ minus rotunda est, difficilius senescit: nisi sublata est, in impetiginem uertitur. Sed leuis papula, etiam si ieiuna saliua quotidie defricatur, senescit. Maior commodissime murali herba tollitur. Papulæ sudorum, oleo lentiscino curãtur. Virg. Ardẽtes papulæ, atq; immũdus olentia sudor
Membra sequebatur. Mirũ est Seruiũ alioquin honoratũ grãmaticũ, quid papulæ sudorum essent ignorasse. Quippe papula carbunculũ interpretatur, cum papulæ sudorum leuissima tubercula sint, carbunculus uero pessimum uitium sit ex inflammatione proueniens. Ex omnibus enim, quæ interius aliqua corporum parte nascuntur, non aliud carbunculo peius est. Eius hæ notæ sunt, rubor est, superq; eum non nimium pustulæ imminent maxime nigræ, interdum subliuidæ, aut pallidæ. in ijs sanies esse uidetur, infra color niger est, ipsum corpus aridum, & durius, quàm naturaliter appareat. Circaq; crusta est, eaq; inflammatione cingitur. Neque in eo loco leuari crusta potest, sed inferiori carni quasi affixa est. Carbunculus à candenti carbone dictus est, propter inflammationem, quemadmodum carbunculus gemma propter colorem. Nam carbo notæ significationis à quo & uiri cognomen deductum. Est etiam carbunculus uitium in uitibus, atque arboribus: cum quodam, quasi uredinis carbone uuæ, & fructus exuruntur. Solet id accidere uuis III. & VI. Iduum Augusti, sub decretorio illo uuis sidere, quod caniculam diximus appellari. Vnde carbunculatæ uuæ dicuntur, & ipsa res carbunculatio uocitatur. Non est malum aliquod huic comparandum, non grandines, non procellæ, nec quæcũque unquam annonæ intulere caritatẽ. Agrorum mala sunt illa, carbunculus late patentium regionum: nec aliquod huic rei remedium est, præterquàm doctrinæ, intelligendo scilicet, quando id malum futurum sit, & fructus prioris anni comparando, ac diligenter seruando. Quod Democritum philosophum memorant fecisse, qui cum ex ratione siderum futuram olei caritatẽ intellexisset, essetq; tunc oleum propter spem oliuæ uilissimum, in toto tractu oleum parua pecunia coẽmit: cunctis admirantibus, quod ei sciebant paupertatẽ, & quietem doctrinarum in primis cordi esse, animumq; ab omni spe quæstus alienum. Sed postquàm causa apparuit, & ingens duitiarum cursus, auidæ dominorũ pœnitentiæ mercedẽ restituit, cõtentus ita probasse, opes, cũ sibi uellet, nõ defuturas. Hoc idem Sestium postea Romanũ Athenis fecisse compertũ est. Sunt tamen qui tradant treis cancros uuos cremari in arbustis debere, ut carbunculi non noceant. Alij Silturi carnem leuiter uri, unde flat uentus, ut per totam uineam fumus dispergatur. Varro scribit, si fidiculæ occasu, quod autumni initium est, una picta consecretur inter uiteis, minus nocere tempestates. Papilla etiam tribus Romæ fuit, quæ à genitrice uocabulum traxit. A papilla fit expapillo uerbum, quod significat usque ad papillam denudo. Plautus: Idem connexum in humero læuo expapillato brachio, hoc est usque ad mammam denudato. Hercules cœlum humeris sustinuit. Tradunt enim, cum gigantes aduersus deos pugnarent, deos omneis in unam cæli partem concurrisse, tantumq; ponderis adiecisse, ut cœlũ ruinam minari uideretur, quapropter Herculem cum Atlante cœlo humeros suppositisse. Alij Herculem affirmant fesso olim Atlante, & humerum mutare cupiente, tandiu cœlum sustinuisse,

stimuisse, quoad ille humerum mutaret. Ouidius: Hac cœlum ceruice tuli. Atlas Iapeti filius fuit ex Climene, ut quidam putant ut alij, ex Asia. Plinius ex Libya genitũ memorat. Hunc tradunt, cũ Perseus Iouis filius iussu Polydectis regis Seriphi à quo fuerat educatus, Medusam superasset, & cũ eius capite reuerteretur, hospitiũ ei negasse, quod oraculo monitus fuerat unum è Iouis filijs se regno depulsurum. Quapropter indignatum Perseũ deiecto Gorgonis capite, illum in montem sui nominis transmutasse, & hãc pœnam addidisse, ut in perpetuum cœlum uertice sustineret. Quod ideo factum est, quia Atlas mons in medijs Africæ arenis situs satis dense consurgit: uerũ incisis undiq; rupibus præceps, inuius, & quo magis exurgit, exilior. Quod ergo altius, quàm cõspici potest, usq; in nubila exurgit, cœlũ, & sidera non modo tangere uertice, sed sustinere quoque dictus est. Alij hunc asperũ, squalentemq; esse scribunt, duntaxat qua uergit ad littora Oceani, q ab eo Atlanticus dictus est: sed qua spectat Africam, opacum esse, nemoro sumq;, & scaturientibus undiq; fontibus irriguũ, fructibus omnium generum sponte ita subnascentibus, ut nunquã satietas uoluptatis desit. Incolarum neminem interdiu cerni, silere omnia solitudinum horrore: subire tacitam religionem animos eorum, qui propius accedunt, præterq; stupore elati super nubila, atq; in uicina lunaris circuli, eũdem noctibus micare crebris ignibus, ægipanũ satyrorũq; lasciuia, impleri tibiarum, ac fistulæ cantu, tympanorumq;, & cymbalorum sonitu strepere. Sueto. Paulinus, qui primus Romanorum ducum aliquot millium spatio Atlantem trangressus est, de excelsitate quidem eius ea, quæ cæteri, prodidit, sed imas radices densis, altisq; repletas syluis incognito genere arborum, proceritatem enodi nitore spectabilem, frondeis cupressi simileis, tenui obductas lanugine, quibus addita arte uestis bombycinis simileis posse cõfici. Verticẽ altis etiam æstate operiri niuibus. Decimis se eò peruenisse castris, & ultra ad fluuium, qui Nigris uocatur, per solitudines nigri pulueris eminentibus interdũ, uelut exustis cautibus, loca etiam hyeme propter feruorẽ inhabitabilia. Qui proximos colũt saltus refertos elephantorũ, ferarumq;, & serpẽtum omni genere canarios appellari, quod uictus eius animalis ijs promiscuus sit, et uiscera ferarũ diuidua. Sunt alij quoq; in Aethiopia canarij, quorũ urbs Cynopolis, hoc est canũ ciuitas dicitur, in qua Anubis colitur, & honor, & sacer quidã cibus canibus est constitutus. Ab hac Cynopolitana præfectura appellata est. à canis nomine & Cynomyia dicta, quasi canina musca, quæ eius animalis lancinat aureis. & cynocephalus animal ex simiarum genere humanam speciem deferens, præterquàm in capite, quod canimum habet. Est & in partibus Aethiopiæ uiolentus ad saltũ. & cynocephalea, herba canino capiti similis, quæ ab Aegyptijs osirites dicitur. Tradunt, siquis eam totam eruat, hunc statim mori. & cynoglossa alia herba uulgo nota, quæ lingua canina à nostris uocatur. & cynosura, quasi canis cauda, sidus, de quo superius diximus, è nutrice Iouis factum ex nymphis Idæis, à qua & portus ibi, & agri magna pars nomen sumpsit. & Procyon aliud sidus, quod ante maiorem canem oriatur, ita appellatum. Hic in lacteo circulo defixis pedibus æquinoctialem circulum tangit. Spectat occasum, ut inter geminos, & cancrũ cõstitutus: occidit exortu capricorni, exoritur cum leone, constat tribus in totum stellis. Cic. Anicanẽ, Procyon graio qui nomine fertur. & Cynici philosophi, quorum mentionem alibi fecimus, uel ob uitæ austeritatem, uel quia mordaces essent, ita dicti: quorum princeps fuit Antisthenes Athenienſis. & cynorhodus syluestris rosa, de qua latius inferius dicemus. & cynosorchis quasi caninus testis, herba, quæ & orchis, & cynosarconia dicitur, folijs oleæ mollibus ternis, paruisque semipedalis longitudinis in

terra stratis, radice bulbosa, oblonga, duplici ordine, superiore quæ durior est, & inferiore, quæ mollior. Eduntur ut bulbi cocti in uineis forte inuenti. Exijs radicibus si maiorem edant uiri, marcs generari dicũtur, fœminæ alterũ sexum. in Thessalia molliorem in lacte caprino uiri bibunt ad stimulandos coitus, duriorem uero ad inhibendos, ita alter alteri aduersatur. Sed, ut ad propositum reuertamur, monti iũctam huic Aethiopum gentem constat, quos Perorros uocant. Sunt etiã qui tradant gigni in Atlante herbam Euphorbiam nomine, quam primus rex Iuba inuenit, et ab Euphorbij medici nomine Euphorbiam appellauit. Hic frater fuit Antonij Musæ medici sui, qui D. Augustum in graui ægritudine lactuca conseruauit, cum prior ei fuisset esca ex melle. Suetonius: Graueis, & periculosas ægritudines per omnem uitam aliquot expertus est Augustus, præcipue Cantabria domita, cum etiam distillationibus iecinore uitiato ad desperationem redactus, contrariam & ancipitem rationem medendi necessario subijt, quia calida fomenta non proderant, frigidis curari coactus, autore Antonio Musa. Idem fratres instituere à balneis multa frigida corpora astringi, cum antea nõ nisi calida lauari solerent. Euphorbiũ achantina folia habet. Tanta ei uis est, ut excisæ conto è longinquo succus excipiatur. Suscipitur expanso utriculo hœdino. humor lactis uidetur effluere, siccatur, & thuris effigiem habet. Qui colligunt, clarius uident. Contra serpenteis medetur, è quacunque parte percussa inciso uertice, & addito medicamento. Ibi Getuli, qui legunt, hœdino lacte adulterant, sed discernitur igni. quod enim syncerum non est, fastidiosum odorem habet. Duo montes in Mauritania fuisse scribuntur Atlantes dicti, alter columnis Herculis uicinior, alter in interiora Libyæ remotior, de quo diximus, quem incolæ cœli columnam nominãt. & ab Atlante rege in eum conuerso Atlantem putant uocatũ, cum ante Diris diceretur. Virgilius:

Atlantis, cinctum assidue cui nubibus atris,
Piniferumq; caput uento pulsatur, & imbri.
Nix humeros infusa tegit, tum flumina mento
Præcipitat senis, & glacie riget horrida barba.

Atlas quoq; flumen est à summo montis Aemi uersus Septentrionem in Istrum fluens, quem ab Atlante Arcadiæ rege cognominatum nonnulli putant. Tres enim Atlantes fuisse memorãtur. Vnus rex Italiæ, & pater Electræ uxoris Coriti. Alter rex Arcadiæ, & pater Maiæ, ex qua natus est Mercurius. Tertius Maurus, qui dictus est maximus. Ab Atlante atlantides patronymicum nomen deducitur, & licentia poëtica atlantiades. & Atlantes populi. & atlanticum mare, de quo supra diximus. Atlantes degeneres humani ritus esse feruntur. Nam neque nominum ullorum inter eos appellatio est, & solem orientem, occidentémque dira imprecatione contuentur, tanquam ipsis agris'que suis exitialem: neque insomnia uisunt, qualia reliqui mortales. Sed quoniam Medusæ, & Gorgonis mentionem fecimus, operæprecium est, ut de ijs quoque aliquid dicamus. Phorcus Thoseæ nymphæ, & Neptuni filius fuit: & (ut Varro scribit) rex Corsicæ, & Sardiniæ: qui inito olim cum Atlante nauali prælio uictus, & in mare submersus est, ac marinus deus effectus. Virgilius: Tritonesq; citi, Phorcique exercitus omnis. Huic quatuor filiæ fuerunt, Scylla, Medusa, Stenio, & Euryale. Scyllam ex Cretarea nympha genuit, reliquas ex Ceto maris bellua. Scylla mira pulchritudine fuisse dicitur, & à Glauco maris deo uehementer amata. Glaucus piscator fuit. Qui cum aliquando in uiridi prato mari contiguo retia ad solem extendisset, & pisceit, quos ea nocte ceperat, forte recenseret, uidit illos, quamprimum tacto gramine palpitare, mox mouere latus, & perinde uiti, ac si in

æquore essent. quod dum miratur, omnis piscium multitudo subito se mersit in mare. Obstupuit Glaucus, dũq; causam eius rei mente agitat, dubius nutu ne alicuius dei, an gustu herbarũ quas nullum unquã animal attigerat, id actum esset, decerpere manu gramen cœpit, paulatimq; gustare. Quo facto, mente statim alienatus alterius uitæ desiderio sese in mare proiecit: sed miseratione deorũ maris, in regni consortiũ assumptus, extrema parte corporis in piscis caudã mutata, barbæ naturali colore in uiridem, reliqui corporis in cœruleũ, qui & glaucus color dicitur. Fuit & alius Glaucus, qui primus ferri cõsolidaturã inuenit, Chius patria, alius ex Pomia urbe, item alius Hippolichi filius, à quo Ioues nati sunt reges. Cum igitur Scylla Glaucum sperneret, & econtrario Circe mirũ in modũ illũ deperiret, suasisse Glauco Circe dicitur, ut spernentẽ se Scyllã missam faceret, sibiq; in amore responderet. Sed cũ remouere eum à Scyllæ amore nõ posset, infecisse aquas ueneficijs, quibus lauari Scylla cõsueuerat. is locus erat in freto siculo paruus gurges, ueluti in arcũ sinuatus, id faciente saxo, qđ à Zancle propinquo Siciliæ oppido Zancleũ dicebatur. Zancle Peloponẽsi oppidũ fuit uarijs temporibus clarũ in regione Messenia, in qua ipsa Messene. Messenij aũt in Sicilia urbem cõdiderũt in Pelori sinu, ubi ad orientẽ maxime flectitur, quã à suo nomĩe dixerũt Messanã Nam prius id quoq; oppidũ Zancle dicebatur à loci curuitate Curua enim zanclia uocãt, eratq; Naxiorũ opus, q̃ sunt iuxta Catanã. Postea cũ Mamertini natio cãpana eò colonos misissent, ipsi quoq; Mamertini potius q̃ Messanẽses sunt uocati: & cũ ager eorũ uini feracissimus sit, Mamertinũ uinũ nõ Messanense appellatũ est. Mar. Amphora Nestorea tibi mamertina senecta Si detur, quoduis nomẽ habere potest. A Messana quidam Messalã dictũ putant, propriũ uiri nomẽ, quod Messanã Siciliæ urbẽ ui ceperit, ab eo Messalina nomen mulieris. Hæc barbati Messalæ consobrini Claudij Cæsaris filia fuit, quã cũ Claudius in matrimoniũ excepisset, nec diu post cõperisset sup cætera flagitia, æq; dedecora C. Silio etiam nupsisse dote inter auspices cõsignata, supplicio affecit. Hæc libidinosissima fuit, et sæpe mutata ueste lupanaria celebrauit, quinetiã cum sorto famoso aliquando certauit, et superatã à se meretricẽ gloriata est. inter diẽ, & noctẽ quinq; & uiginti passa cõcubitus. affirmauit, præterea sese labore potius fessam, q̃ concubitu satiatã desistisse. Iuue. Et lassata uiris, nondũ satiata recessit. Eò igitur cũ Scylla sese ab æstu recepisset, usq; ad mediã aluũ submersa animaduertit ueluti canes inguibus suis admotas fœdo latratu omnia complentes. et primo quidem separata esse hæc mõstra à suo corpore existimauit. Mox uero cũ ab ijs fugere conaretur intellexit uentrẽ quidẽ, & superiores parteis sibi uirginis remansisse, reliquũ uero corpus in fœdissimos canũ rictus esse mutatum. Coluisse itaq; hũc locũ dicitur Circe semp infensa quod in socijs Vlyssis ostendit, & pro uirgine monstrũ fuisse. Oui. Altera Scylla maris monstrũ medicamine Circes, Pube premit rabidos inguinibus q̃ canes. Virg. aliter eam describit. Prima homĩnis facies, et pulchro pectore uirgo Pubetenus, postrema immani corpore pristis, Delphinũ caudas utero cõmissa luporũ. Vbi obiter dicendũ pristim aliq̃n nauim esse oblongam, à forma pristiũ marinarũ ita appellatam, quæ longissimi corporis sunt atq; angusti. idẽ: Velocẽ Mnestheus agit acri remige Pristin. Longissimi uero corporis esse Pristes declarat Plin. qui in mari Indico balænas quaternũ iugerũ reperiri scribit, Pristes ducenum. cubitorũ. Hæ ita appellatæ sunt à sectione undarũ. Scindunt enim mirũ in modũ fluctus propter tenuitatem. Græci autem πρίστιν sectionem, πρίστην sectorem nominant. ex quo facile est irridere ineptias eorũ, qui Pistrin, nõ Pristin scribunt, & per x aliq̃n scribi posse asseuerant. Sed ut ad Scyllã

reuertamur, ob eam causam datus est huic fabulæ locus, quod in freto Siculo saxum est ingens, in superiori parte humanam effigiem habens, in inferiori uero plureis resectos scopulos sub radicibus cauernosos, intra quos dum æstuosum mare ingreditur, ab ijs refractum tumultuando repræsentat latratum canum, & ululanteis lupos. Homerus Scyllam scribit latratum emittere catuli nuper æditi, aspectu horrendam esse, XII. habere pedes, VI capita, singulis capitibus os ingens esse, cum tribus dentium ordinibus, nigra plenis morte, morari in cauæ speluncæ medio, capita exerentem in profundissimum mare, piscantemq; & delphinos, ac balænas deuorantem. Sũt etiam qui Scyllam tradant cum Neptuno aliquãdo concubuisse, propter quod iratam Amphitriten sparsis ueneno aquis, in quibus lauari uirgo cõsueuerat, in canem eam mutasse. Herculem uero, cũ superato Geryone ex Hispania reuerteretur, quoniam boues quosdã sibi ex armento subtraxerat, eam occidisse, sed à patre mox ei uitã fuisse restitutã. Amphitrite Neptuni uxor fuit. Cuius nuptias cum à principio fugeret, uirginitatem seruare cupiens, missi ad eam Neptunus Delphinũ, qui uaria per loca quæsitam tandẽ ad radices Atlantis inuenit. & ut Neptuno iũgere tur, pſuasit. Hinc poëtæ maris deam esse dixere, & pro ipso mariusurpare consueuerũt. Ouid. Nec brachia longo Margine terrarũ porrexerat Amphitrite. Ob hanc causam Neptunisimulachra facientes Delphinũ sub pede eius constituebant, tanquam huic deo gratissimum. Ideo etiam hic Delphinus in cælũ sublatus fuit, & inter sidera collocatus, non longe ab Aquilæ signo, capite penè rostrum Pegasi equi contingens. oritur cum Sagittarij posteriore parte: occidit, cum urgo exorta est à capite. habet in capite stellam unã, supra caput ad uerticem uersus alias duas: ab ea, quæ in uentre uelut pennæ uidentur, stellas treis, in scapulis unam, in cauda duas. Sunt in totum nouem ideo hoc signum musicum uocant à nouem musarum numero. Sunt tamen qui de hoc Delphino aliter scribant, Tyrrhenos. s. quosdam nauicularios, cum Liberũ patrem puerum quondã recepissent, ut Naxum cum comitibus transueherent, & nymphis nutricibus redderent, spe prædæ inductos nauem auertere uoluisse. Liberũ uero, cum id suspicatus fuisset, comitibus suis ut symphonia canerent iussisse. quo cantu adeo oblectatos Tyrrhenos, ut saltare etiã cœperint, & nimis lasciuiendo sese in mare proiecerint, quo facto omneis in delphinos esse conuersos. cuius rei memoriã cum mandare Liber pater posteris uellet, unũ eorũ inter sidera collocasse. Alij tradũt hũc esse delphinũ, qui Arionem uexit. Arion nobilis citharœdus fuit ex insula Lesbo oppido Methymne, Periãdro Corinthiorũ regi pcarus artis gratia. is cũ impetrata à rege uenia in Italiã profectus cãtando grãdẽ pecuniã cõparasset, Corinthũ reuerti statuẽs, Corinthios nautas, tanq̃ sibi notiores, elegit. Hi ergo Arione accepto, cũ in altũ nauigassent, spe prædæ consiliũ de eo necãdo ceperũt. quare intellecta, Arion oẽm pecuniã, resq; suas omneis illis tradere & uitam tantũ orare se dixit. Quarũ precum eatenus miserti sunt nautæ, ut ab inferenda ei suis manibus nece temperarẽt, inberent tñ, ut sese statim præcipitẽ daret in mare. Tũ ille perritus et omni uitæ spe destitutus id unũ postremo obsecrauit, ut prius q̃ mortẽ oppeteret, uestimẽta sua sese induere, & fides sumere, carmẽq; cõsolatoriũ canere ꝑmitterent. Quare à nautis ipe trata, de more cinctus, atq; amictus, stansq; in summa puppi, et cithara simul ac uoce canẽs, Delphinos ad se audiendũ puoca uit. Tũ uero in mare se deijciens ab uno eorũ exceptus, et ita, ut erat amictus, ac citharã tenens, Tænarũ, qã oppidũ est Laconiæ à Tænaro promõtorio ita appellatũ, puectus est. Hinc relicto Delphino Corinthũ petijt, talemq; se Periandro regi, qualis delphino uectus fuerat, ostendit: rem omnẽ ordine narrauit.

Quod cũ rex non facile crederet, custodiri Arionẽ diligenter, nautas uero perquiri, & ad se duci iussit. Qui cum uenissent, & perijsse proculdubio Arionẽ crederẽt, quod de eo essent à rege interrogati, in Italia esse, ac bene se habere responderũt, feliciterq; ei, ac pro uoto succedere. inter hæc Arion cum fidibus, et indumentis, cum quibus se in mare deiecerat, iussu regis productus est, quo uiso obstupefacti nautæ inficias ire non potuerũt. Hinc duo simulachra ærea apud Tænarũ facta sunt, Delphinus uehens, & homo insidens. Delphinus piscis est, uel potius maris bellua, omniũ non modo marinorũ, sed etiam terrestriũ animaliũ uelocissimus, penè uolucrem æquans: & nisi multũ infra rostrum os illi foret, medio penè in uentre, nullus piscium celeritatem eius euaderet. Sed affert moram prouidentia naturæ, quia nisi resupini non corripiunt, quæ causa præcipue uelocitatem eorum ostendit. Nam cum fame concitati fugientẽ in uada piscem persequendo diutius spiritum cõtinuere, ueluti arcu emissi ad respirandum emicant tanta ui exilientes, ut plerunque uela nauium transuolent. Iuncti agunt uera coniugia, pariunt catulos decimo mense. Interdum binos nutriunt uberibus, sicut balæna. Gestant fœtus infantia infirmos, & adultos quoq; comitantur, magna erga partus charitate. Adolescũt celeriter, & decem annis ad summam magnitudinem perueniunt, uiuuntq; tricenis: quod cognitũ est aliquorũ caudis præcisis. Occultantur tricenis diebus circa canis ortũ incognito modo. quod certe mirandũ esset, si spirare in aqua nequirent, ut sentit Aristo. qui neq; hũc, neq; aliquod animal sine pulmone spirare posse affirmat. quasi nõ possint pulmonis uice alia alijs spirabilia inesse uiscera, ita uolente natura, sicut & pro sanguine alij quibus aliũ humorem inesse conspicimus. Nã in aquas penetrare hunc uitalem spiritũ quis miretur? cum uideat in terrã quoq; tanto spissiorem penetrare, ut talpæ, & cætera animalia desossa ostendunt. Spirare certe pisceis duo illa indicia esse uidentur. Primũ, quod æstiuo calore quædã eorũ anhelatio notatur. Secundo, quod bullantiũ aquarũ sufflationem sæpenumero ui domus. Sed ut ad Delphinos reuertamur, lingua est ijs contra naturam aquatiliũ mobilis pro uoce, gemitus humano similis, dorsum repandum, rostrũ simum, qua de causa nomẽ Simonis agnoscere omnes dicuntur. Mulcetur musica arte, præsertim symphoniæ cantu. Hominem nõ expauescit, obuiã naugijs uenit. Puerorũ amore ducitur. Appion uidisse se scribit apud Puteolos Delphinum puerum miro modo amantem. à quo Simon uocatus uenire ad eum solebat, & pinnæ aculeos uelut uagina condens, ne dilectũ sibi corpus laceraret, præbere ascẽsuro dorsum, receptumq; equitis modo insidentem per magnũ æquor ad triginta millia passuũ deferre, ad quod spectaculũ Roma, atq; omnis Italia concurrebat. Postea uero cũ idem ille puer à Delphino amatus morbo periisset, Delphinum sæpe ad solitum litus adnare uisum. Vbi postquam puerũ, qui in primo uado aduentum eius operiri consueuerat, nusquam uidit, desiderio contabuisse, & ipsum quoq; esse exanimatũ, ac in pueri sepulchro ab ijs, qui rem cognouerunt, humatum. Alius in Africo litore memoratur fuisse ex hominum manibus uescens, præbensq; se tractandum, & alludens nantibus, ac sæpe dorso uehens. Qui semel à Flauiano proconsule Africæ unguento perunctus, odoris nouitate fluctuans, & ferè semianimis per aliquot deinde menseis latuit. Alium quoque Delphinum in Ialiso urbe uisum memorant, qui amore pueri captus, dum abeuntem in litus auidè sequitur, in arenam inuectus expirauit. Puerũ hunc Alexander Magnus Babyloni Neptuni sacerdotio præfecit, amorẽ illũ nimis propitij fuisse interpretatus. In eadẽ urbe Ialiso alium quoq; puerũ à Delphino longo tẽpore amatũ ferunt, Hermiam nomine. Quem cum aliquot millibus passuũ intra mare ue-

xisset, repentinæ procellæ fluctibus fuisse exanimatum. Eum tamen usq; in litus Delphinum reduxisse, et ueluti causam lœti facti tentem non reuersum amplius in maria, sed in sicco expirasse. Hoc idem & Naupacti accidisse scribit Theophra. Est in prouincia Narbonẽsi, & Nemausiensi agro stagnum, quod Lacrina appellatur, ubi cum homine Delphini societate piscãtur, & capi se permittunt cum cæteris piscibus, nihil de futura liberatione dubitantes. Peracta captura in partẽ prædæ uocãtur, cũ etiam non piscibus tantum, sed intrita panis, ac uino satiantur, ipsis quoq; inter se publica societas est. Capto quondam à rege Cariæ, aligatoq; in portu Delphino ingens reliquorum multitudo cõuenit, ueluti quadã animi mœstitia miserationẽ petens, donec dimitti uinctum rex iussit. Iam uero & paruos semper aliquis grandior comitatur, ut custos. Visq; etiã aliquando defunctũ portare, ne laceraretur à belluis. De prælio eorum cum Crocodilis superius disseruimus. Sicilia sanè insula Italiæ est olim continens, & agro Brutio adnexa, mox interfuso mari siculo auulsa. Ob hoc græci Rhegyo nomẽ dedere, ut supra ostẽdimus, quasi auulso. Hinc etiã Sicilia ipsa quasi Sicilita, hoc est exacta uocitata est, & non à Sicelo duce (ut quidã putãt) nũcupata. Virg. Hæc loca ui quondam, & uasta conuulsa ruina, (Tantum æui longinqua ualet mutare uetustas) Dissiluisse ferunt, cum protinus utraq; tellus Vna foret. A Græcis Sicania dicta est. Nam Siciliæ nomen à nobis sumpserunt. Sicanios putant Hispaniæ populos fuisse à Sicari flumine appellatos, de quo Luca. Hesperios inter Sicaris non ultimus amnis. Hi in Italiã quondam appulsi eam expulsis Aboriginibus tenuere: sed mox ipsi quoq; ab eisdem expulsi, insulam Italiæ uicinã occupauerũt, & à suo nomine Sicaniam nũcupauerunt. Ab alijs triquetra uocatur, quod trianguli figuram habeat huiusmodi △ Triquetrã enim figuram ueteres triangularem uocabãt. Dicitur etiam trinacria, quod tria acra, hoc est tria cacumina habeat. Tribus enim promontorijs in diuersa procurrit. Pachynũ uocatur, quod Græciã spectat, & à crassitudine aëris nomen habet impositum. Græci enim παχὺ pingue appellãt. Lilybæũ, quod in Africa Libyen, à qua Lilybæũ. Peorũ, quod in Italiã uergens Scyllæ aduersum est. Causa nominis, Pelorus gubernator illic ab Annibale cõditus, quẽ profugus ex Africa, & per ea loca Syriã petẽs, quia procul intuenti uiderentur continua esse litora, & non peruiũ pelagus proditum se arbitratus occiderat. Fretum siculum angustium, atq; anceps alterno cursu modo in Thuscũ, modo in Ioniũ pelagus influxit, atrox, uorticosum, & Scyllæ, ac Charybdis sæuitia inclytum. Scylla saxũ est, ut diximus. Charybdis mare periculosum nautis, quod cõtrarius fluctuũ cursus collisionem facit, & rapta quæq; absorbet, & reijcit. Ouidi. Et uomit epotas sæua charybdis aquas. Senec. Quod rapax hausit, remouit Charybdis. Fuit autẽ Charybdis uetula quædã uoracissima, quæ quod boues Herculis furata fuerat, ab eo in id mare proiecta fuit, qđ est alterũ Herculis facinus, deditq; huic loco nomen, & ueteres nũc quoq; exercet rapinas. Fuit & altera Scylla Nisi Megarensiũ regis filia, cuius patriã cũ Minos obsideret, & statutũ fato esset urbẽ capi non posse, quousq; Nisus purpureã, quã habebat comã conseruaret, Scylla Minois amore capta, capilli patri abscidit, patremq;, & patriam hostibus prodidit. Sed à Minoẽ tandẽ spreta, ac pro nihilo habita lamentabili questu, & multis lacrymis exanimata defecit, & in auem sui nominis mutata est, Ouid. Filia purpureos Nisi furata capillos, Puppe cadens nati facta refertur auis. Scylla etiam piscis genus est, quo maxime abundat Lyris amnis Campaniæ Minturensium urbem interfluens. Martialis: Cœruleus nos Lyris amat, quem sylua maricæ Protegit, hinc scyllæ maxima turba sumus. Ab hac

Scylla loca ipsa, in quibus hi pisces capiuntur, Scylleta dicũtur. Cicero: Hac lege tribunitia decemuiri uendent agrum campanum. Accedet ei mons Gaurus, accedent Scylleta ad Minturnas. A Scylla uero monstro scyllaceum deducitur Athenienſiũ colonia in ultimo Italiæ, ab Athenienſibus, dum conderetur, Scylletium dictum. à quo sinus Scylaceus, qui ad Hipponiatem sinum isthmum facit, quem Dionysius maior munire mœnibus cogitauit. Virg. Caulonisq; arces, & naufragium Scylaceum. A Sicilia fit Siculus pauciorum syllabarũ quàm primitiuum, quod raro usu uenit, ut ab Hiſpania Hiſpanus, à Lauinia Lauinus. Item Sicilis. Virgilius: Sicilides musæ paulo maiora canamus. Item Sicilienſis. Hoc autem differt Sicilienſis à Siculo, quod Sicilienſes dicuntur, qui alibi orti in Sicilia uerſantur. Siculi uero, qui è Sicilia sunt, sicuti Corinthienſes ex eo dici cœperunt, ex quo coloni Corinthum sunt deducti, cum antea Corinthij dicerentur. sic Romanenſes, & Hiſpanenſes negotiatores dicimus, qui in alienis ciuitatibus negotiãtur. Mar. Ne Romã si ita decreueris, Hiſpanenſem librũ mittamus, sed Hiſpanum. sed iã ad Meduſam, & reliquas Gorgones ueniamus. hæ Dorcades insulas in Oceano Aethiopico sita: habitaſſe dicuntur, contra Heſperidũ hortos, uno tantũ oculo, quo uicissim, prout cuiq; neceſſe erat, utebantur: alioquin corporum forma, & crinibus aureis insignes, quapropter & ab agilitate nomẽ habent. Quippe Græci γοργὸν agilem dicunt. agrorum præterea ubertate diuites erant, & tam omni ex parte similes, ut una diſcerni ab altera non poſſet. Nihil uni accidere poterat, quod non eſſet omnibus commune. Ouidius:

Finibus extremis Libyes, ubi feruida tellus
Accipit oceanum demiſſo sole calentem,
Squalebant late Phorcynidos arua Meduſæ.

Idem duas tantum sorores fuiſſe commemorat. Cuius in introitu geminas habitaſſe sorores Phorcydas unius sortitas luminis usum. Sed de Meduſa priuatim tradũt, quod dum sola circa littus uagaretur, Neptunus pulchritudine eius captus complecti eam uoluit. Sed cum illa hoc animaduertens fugere cœpiſſet secutus est Neptunus usq; ad templũ Mineruæ, ibiq; uiolato delubro, cum ea cõcubuit. Quam iniuriam cum graui, & iniquo animo Minerua tuliſſet, Meduſæ crineis, quibus maxime Neptuno placuerat, mutauit in angueis, dediteq;, ut omnes eam aſpicientes in lapides uerterentur. quod ob eximiam eius pulchritudinem fictum eſſe nonnulli existimant. Hanc poſtea Perſeus Iouis, & Danaës filius, Mercurij talaribus, & falcato enſe acceptis, item scuto Palladis, ut ære repercuſſo effigiem eius uidere impune eſſet, eximprouiſo, cum ipsa, angues q; sopiti eſſent, adortus, uno ualidiſſimo ictu peremit. ex cuius cruore mox natus Pegaſus alatus equus perhibetur, qui inde ad Heliconem Bœotiæ montem euolans, & pede saxum feriens πηγὴν hoc est fontem aperuit, à quo Pegaſus est nominatus, & ab eo fons ipse Hippocrene, siue Pegaſeus, siue Caballinus dictus. Aratus, & plerique alij hunc equum Neptuni, & Meduſæ filium dixerunt. Fons ipse muſis est dicatus. Pegaſus in cœlum euolauit, ibiq; inter sidera conſtitutus est, arcticum circulum ſpectans, pedibus æstiuo orbi adnixus, extremo ore caput Delphini tangens, & Aquarij manum dextram ceruici ſuæ adiungens. A Gorgone Gorgoneus deducitur. Ouid. Gorgoneas tetigiſſe domos. Item Gorgonia, de qua supra diximus. Gorgoneũ caput extincta Meduſa, Pallas in clypeo ſemp; geſtauit, ut formidabilior hoſtibus uideretur. idem: Gorgoneum crinem turpeis mutauit in hydros. Nũc quoq; ut attonitos formidine terreat hoſteis, Pectore in aduerſo, quos fecit, ſuſtinet angueis. A pegaſo pegaſeus deriuatur. Item Pegaſa Theſſaliæ oppidũ, quod poſtea Demetrias dictũ est. Propter quod na-

uis longa argonautarum Pegaſea nũcupatur, quod Iaſon, qui eam ædificauit, & princeps nauigatiõis extitit, fuit filius Aesonis fratris Peliæ regis Theſſaliæ. Ouid. Iamq; fretum Minyæ pegaſea puppe ſecabant. Hinc etiam pegaſicus sinus in Theſſalia est appellatus. Iaſonem sanè conſtat primum nauem longam ædificaſſe, quam & priſtin appellant. idem: Primæq; ratis molitor Iaſon. etenim nauigium primum in Græciam ex Aegypto Danaus aduexit, cũ antea ratibus nauigaretur, hoc est connexis inuicem trabibus. Vnde poëtæ plerunq; rates pro nauibus usurpant. Virgil. Diſiecitq; rateis. Hinc ratitum uetera quadrantem dixere, quod in eo, & triente ratis fuerit effigies, quemadmodũ nauis in aſſe. inuentæ autem rates produntur in mari rubro inter insulas ab Erythra rege. Sunt tamen qui uelint naueis Myſos & Troianos priores excogitaſſe in Helleſponto, cum aduerſus Thracas transirent. Alij in Britanico oceano primo inuentas putant corio circunſutas. in Nilo ex papyro, & ſcirpo, & arundine fiunt. Biremem Erythræi inuenerunt. triremem (ut Thucydides affirmat) Amocles Corinthius. Quadriremem (ut Ariſt. ſentit) Carthaginenſes. Quinqueremem Neſichthon Salaminius. Sex ordinum Zenagoras Syracuſanus. Ab ea ad decimemẽ Neſigiton. Ad duodecim ordines Alexandrũ magnum inſtituiſſe commemorant. Ad quindecim Ptolemæũ Soterem. Ad triginta Demetrium Antigoni Ptolemæũ Philadelphum. Ad quadraginta Ptolemæũ Philopatorem, qui Triphõ cognominatus est. Ad quinquaginta longitudine (ut Plutarchus refert) ducentorum octogenum cubitum, latitudine quadragenum & octonum, in qua remiges fuerunt usq; ad quatuordecim millia, nautæ quadringenti, armatorum tria millia. ſed hæc nauis, ut magnæ molis oſtentationi potius quàm uſui fuit. Onerariam Hippius Tyrius inuenit, quæ à geſtandis oneribus dicta est, & ob id tarda: quemadmodum actuaria naucula celeritate præſtans est, ita appellata quod facile agi poſſit. Salluſt. His actuariæ naues circiter triginta, decem onerariæ erant. Onerariam nauem etiam corbitam nominant. Plaut. Tardiores, quàm corbitæ sunt, in tranquillo mari. Lucil. Polyphemo maius bacillũ, quàm malus nauis in corbita maximus ulla. Corbitas autem dictas tradunt, quod in malo earum summo, pro ſigno corbes ſolerent ſuſpendi. Lembum Cyrenenſes. Est autem lembus breuis nauicula piſcatoria. Plaut. Dum hæc aguntur, lembo aduehitur tuus pater pauxillulo. Virg. Non aliter, quàm qui aduerſo uix flumine lembũ Remigio ſubigit. Hinc & lemnunculus dicitur. Sall. Primo indicit per noctem lemnunculo piſcandum. ſtilembus uero pro graui, & tardo à ueteribus uſurpabatur. Lucil. Atq; equũ pedibus ſtilembũ. item Horia. Plau. Mea opera laboratur & rate & horia. Eius diminutiuũ horiola. Cymbã Phœnices. ipſa quoq; parua nauicula est in medio latior. Cicero: Cymbarum ante pedes multitudo pro ſe quiſque, quod ceperat, afferebat. Hinc cymbam piſcatoriam dicimus. Afranius: Tum contendo cymbam piſcatoriam, uenio, iacitur ancora, inhibent leuiter. ab huius ſimilitudine cymbium deriuatur, poculi genus procerũ, ac nauibus ſimile. Virg. Cymbia q; argento perfecta, atq; aſpera ſignis. Quidam tamen cymbiũ dictum existimant, quaſi ciſſymbiũ, uoluntq; ligneũ poculũ esſe ex edera, quã Graeci κισσὸν appellant. Celocem Rodij, id quoq; breue nauigiũ est à celeritate appellatũ. Var. Nautæ remiuagã mouent celocem Plaut. Vnde ſumãt quẽ interuertãt quò hanc celocẽ conferãt Hanc & celotim uocãt, et oxiam. Cercurũ Cyprij. Nauis hæc est Aſiana prægrandis. Plaut. Cum percunctor portitores, ec quæ nauis uenerit ex Aſia, negant uenisſe. Conſpicatus sum interim cercurũ, quo maiorem non cenſeo. Myroparonẽ Tyrrheni. genus nauiculæ est piraticæ. Cice. Nã cũ quæreretur ex eo

quo ſcelere impulſus mare haberet infeſtum uno myoparone, eodem inquit, quo tu orbem terræ. Salluſt. Et forte in nauigando cohors ima grandi phaſelo uecta à cæteris deerrauit, maríq; placido à duobus prædonum myoparonibus circumuenta. Paro quoque genus nauigij est. A quo myoparo. Varro: Iamq; duo parones habebãt inſtructos. Phaſelum campani, uelox nauigiũ, atq; oblongũ, quale ſtagnante Nilo in Aegypto uſurpãt. Hora. Fragilemq; mecum ſoluat phaſelũ. Lintres Germani circa Danubium habitantes. Sũt autem nauiculæ è cauatis arboribus factæ. Vir. Cauat arbore lintres. Scaphas Illyrij. nauiculæ sunt, quæ maiores naueis conſequuntur. Sall. Magna induſtria perquirebant eum per tot ſcaphas, quas ad oſtia perconta tum miſerãt. Ab huius ſimilitudine ſcaphia dicũtur uaſa, quæ ſordium, & purgãdi uentris causa fiunt. Vlpia. Scaphia habita uentris causa non puto argento legato contineri. Iuue. Et ride poſitis ſcaphiũ cũ ſumitur armis. Hinc etiã paruæ ad piſcandum nauiculæ piſcatoriæ ſcaphæ dicuntur. Est autem hoc nomen à græcis ſumptũ, apud quos σκάφη alueus dicitur. Itẽ cõcauitas, foſſura. Nam & σκάπτειν fodere est, & σκαφεὺς foſſor. Vnde ſcapus appellatus ſiliqua, in qua ſemina continentur ut fabæ, papaueris, & ſimilium. Hinc etiam ſcabo deducitur, quod ſignificat cõforo, et quaſi unguibus fodio. A quo ſcabies, quæ & pſora dicitur. Vnde ſcabioſus, et ſcaber aſper, quod ſcabies aſperitatem in cute faciat. Virgilius: Exeſa inuenet ſcabra rubigine pila. Hinc ſcabrities, aſperitas. & ſcabre aſpere. & ſquamæ, quibus coriũ piſcium, & quarundam ſerpentũ tegitur. Vnde deſquamo, & exquamo uerba, hoc est ſquamas detraho. Vnde exquamati, & deſquamati piſces dicuntur, quibus ſquamæ sunt detractæ. Ab harum ſimilitudine loricarum quoque catenulæ ſquamæ dicuntur. Virgilius: Quẽ pellis ahenis In plumam ſquamis auro conſerta tegebat. Idẽ: Iamq; adeo rutilum thoraca indutus ahenis, Horrebat ſquamis. A ſquama ſquamoſus deducitur, ſquamis plenus. et ſqualeo, quod proprie ſignificat plenus sum. Idẽ: Per tunicã ſqualentẽ auro latus hausit apertũ. Quicquid enim nimis inculcatũ, obſitumq; aliqua re erat, ita ut incuteret uiſentibus horrorẽ, à crebritate, atq; aſperitate ſquamarum, ſqualere ueteres dicebant. Hinc poſtea tractum ut corpora inculta, & ueluti ſquamoſa alta congerie ſordium ſqualere dicantur. Vnde ſqualor inquinatio, ſordes. ſqualidus ſordidus. Veteres ſquallam etiam pro ſqualida dixere. Ennius: Lauẽre lacrymis ueſtem ſquallam, & ſordidã. Squarroſi etiam à ſquamarum ſimilitudine dicti ſunt, quorum cutis ad aſſiduam illuuiem exurgit. A ſcapto etiam ſcaptenſula uocatur locus in Macedonia, in quo fodi argentum ſolebat. Lucretius: Quales expiret ſcaptẽſula ſubter odores. Item Scaptia urbs, à qua ſcaptia tribus uocitata est. Sunt qui à ſcapto ſcalpo quoq; deductum exiſtiment, quod ſimili modo ſignificat fodio. Scalpunt gallinæ pedibus, homines unguibus. A ſcalpo fit ſcalpurio, eiuſdem ſignificationis. Plau. Vbi erat hæc defoſſa, occepit ſcalpurire unguibus. & ſcalprũ notum inſtrumentum, cuius diminitiuũ est ſcalpellũ. & auriſcalpiũ inſtrumentũ ad ſcalpuriendas aureis. & ſculpo, quod græci dicũt γλύφω. à quo ſculptor, ſculptrix, & ſculptile, quod ſculptũ est. Itẽ inſculpo, et exculpo cõpoſita. Stlatã Sardi, genus nauis latũ magis, quàm altum. Vnde à latitudine nomen habet. Veteres enim dictionibus ab l incipientibus præponere ſt literas ſolebant, ſic ſtlatum latũ, ſtlitibus iudicãdis pro litibus iudicãdis dicebãt. A ſtlata ſtlatarius deducitur, ſicut à ſcapha ſcaphiarius, à claſſe claſſiarius. Aliquando ſtlatariũ dicitur, quod mari portatũ est, quaſi ſtlata aduectum. Codicarias naueis Latiũ. Hæ & caudicariæ dicũtur, quod è caudicibus, hoc ẽ lignis groſſioribus factæ sint. Var. Quod antiqui plureis tabulas cõiunctas codices dicebãt.

Etiã Tyberi naues codicarias appellamus. Sall. Et quãquã ibi naues codicariæ per hyemẽ occulte fabricatæ aderant. Proſumias Brutij. id quoq; genus nauigij est leuis ſpeculatorij. Plau. De nocte ad portũ prouectus ſum proſumia. Cæ. Qui pro gubernatore ſe gerens propè euertit proſumiam. Hæ & geſeorætæ à nõnullis uocantur. Pontones ij, qui circa Circeios & Pontinã paludẽ habitabãt. Naues sunt, qbus in traijciẽdis amnibus utũtur. Apule. Et ſi uado nõ poterũt, põtonibus trãſibũt. Cattas, nuctucias, medias, Medi marplacidas. Siculi gaulos genus nauigij parui & rotundi. Remeculos Lemnij. Ratarias, quæ à ratiũ ſimilitudine appellatæ sunt, Tarentini. Ciclarum, & Cataſcopium, qui Diomedis quondam inſulam coluerũt. Siderũ obſeruationem in nauigando Phœnices, remũ Copæ, hoc est inſtrumentũ, quo naues aguntur, & quaſi nauis pes. A quo remiges dicuntur, qui remos agunt. & remigo, remos ago. & remigium ipſa agitatio remorũ, & (ut ita dicã) remigatio, quod aliquando per metaphoram de auibus dicitur. Vir. Remigio alarũ. Et ab eo cõpoſitũ eremigo, quod ſignificat enauigo, emetior. Plinius: Circa Caſpium quoq; multa Oceani litora explorata, paruóq; breuius, quàm totus hinc, aut illinc ſeptentrio cremigatus, & remulco, quod proprie est remigãdo à ſcapha grãdiorẽ nauim traho, quod aliquando nõ neceſſitatis gratia fit, ſed ut nauis quietius agatur. Hĩc remulcare quoq; aliquãdo dicimus molli, ac leui tractu ad progreſſum mulcere. Siſenna: Si quæ celeriter ſolui poterat, in altũ remulcando trahitur. Itẽ in eadem ſignificatione remulco, & promulco agi nauis dicitur. Vnde q̃dam utrunq; à remulcendo, ac promulcendo exiſtimant deductum. Remi latitudinem Platæ. nam principio tereti remo utebantur. & remillum à remi ſimilitudine repandum dicimus. Remus etiam lorum ſignificat, quod continet tubam. Sũt etiam qui remo remis deriuatũ à remo exiſtimẽt. Remere enim repetere est. Ennius: Riuos, camposq; remant. Alij remere putant dictũ, quaſi remeare. Vela Icarus. Malũ, hoc est arborem nauis, & antemnam, hoc est lignum per tranſuerſum in malo poſitum, in quo uelum alligatur, à circuntendendo ſic nominatam, Dædalus. Hippagium, hoc est uectionem equorũ, à quo & naues ipſæ, quibus equi uehuntur, hippagines dictæ, ſecundum quoſdam Salaminij, ſecundum alios, Athenienſes. Tectas longas Thaſij. antea ex prora tantũ & puppi pugnabatur. Roſtra addidit Piſeus, hoc est partem illam exporrectã è prora, atq; acutam ad ſimilitudinẽ roſtri auium, à quo naues ipſæ roſtratæ dicuntur. Dicitur tamen roſtrum non modo de auibus, ſed de reliquis quoque animalibus, & ipſo homine. Plinius: Et mugilis roſtrum. Plautus: Aduſq; roſtrum hominis. A roſtris nauium, quas Romani deuicta, ac profligata Antiatũ claſſe ceperunt, Roſtra dictum est templum ante curiam, quod ibi roſtra ab hoſtibus capta fixa eſſent, ut ſuperius oſtendimus. Ancoram Thuſci, quod uocabulum à græco deriuatur ἄγκυρα. Sed apud nos ueteri conſuetudine aſpiratur. Ab hoc ancorarij dicuntur nautæ, qui demittendi ac leuandi ancoram curam habent. & funes ancorarij, quibus ancoræ demittuntur, ac leuantur. Hirtius: Storias autem ex funibus ancorarijs treis fecerunt. Eupalmius eandem bidentem fecit, alij poſtmodum & tertium dentẽ addidere. Harpagonas Anacharſis inuenit. telum est in ſummitate aduncum, quo nauigia capiuntur, ἀπὸ τοῦ ἁρπάζειν, quod est rapere. Vnde harpyia, & harpaſtum, de quibus alibi diximus. & harpago uerbum, quo ueteres uſi fuere pro rapio. Plau. Hei miſero mihi, aurum mihi intus harpagatum est. Et harpe enſis falcatus, quo uſum fuiſſe Perſeum poëtæ prodiderunt. Luca. Harpẽ alterius monſtri iam cæde rubentem. & Herpalus nomen proprium uiri. & Harpalice, proprium muliẽris. Sic enim dicta est fi-

lia Harpali regis Thracum Amazonum regina, quæ patrem à Getis captum liberauit. & Harpasa oppidũ Asiæ. Manum Pericles Athenienſis. aliud genus eſt teli, quo naues harpagonibus raptæ tenentur, à manus humanæ ſimilitudine appellata. Adminicula gubernandi Thyphis. Claſſe primus omnium Minos depugnauit. Claſſis multitudo nauium eſt, quemadmodum ſupra oſtendimus. Hercules (ut Homerus ſcribit) in bello quod aduerſus Pylon Neſtoris patriã geſſit, Plutonem, qui Neſtori & fratribus ſuppetias tulerat, uulnerauit. Senec. Hic qui rex populis pluribus imperat, Bello cum peteret Neſtoriã Pylon, Tecũ conſeruit peſtiferas manus, Telum tergeminã cuſpide perferens, Effugit tenui cuſpide ſaucius, Et mortis domi nus pertimuit mori. Scribit præterea Homerus Pœonem medicinæ artis peritiſſimum, Plutonem ab Hercule uulneratum liberaſſe. Hic herbam inuenit, quæ ab eius nomine dicta eſt Pœonia. Alij pentorobon nominãt à quinque granis, quæ fert erui magnitudine. ὄροβον enim Græci eruum dicunt. Alij glycyſiden à dulcedine. naſcitur opacis montibus, caule inter folia digitorum quatuor ferentem in cacumine ueluti græcas nuces quatuor aut quinq. Medetur faunorũ i quiete ludibrijs. Pœonia etiam regio eſt, poſtea à regis nomine dicta Emathia, pars Macedoniæ, à qua Pœones populi. Ponitur q aliquando Pœonia pro Macedonia, ſicut Emathia: cuius litoralis regio iuxta Sithoniã, & Themopontũ Pallene uocatur, in qua urbes fuerunt, Aphytia, Potidea, Neapolis, Aega, Therambũ, Sciona, Meda, & Sana. Hanc patriã Prothei Oceani filij ſummi uates, qui Aegyptijs poſtea imperauit, fuiſſe teſtatur Virgil. Hic nunc Emathiæ portus, patriamq reuiſit Pallenem. Fuit etiã Pallene oppidum Achaiæ. Pluto Saturni filius fuit ex Opi cõiuge, quemadmodum ſupra diximus, & frater Iouis, atque Neptuni: qui cum ad regni diuiſionem uenirent, Plutoni, qui natu minor erat, & Ageſilaus uocabatur, pars occidentis obtigit ſeu eius inferum mare: Ioui, qui primus erat, plaga orientis: Neptuno inſulæ. Hinc datus fabulæ locus, ut Iouis imperiũ cœli, Neptuno maris, Plutoni inferorum obtigerit. Statius:

Dux Erebi populo poſcebat crimina uitæ,
Nil hominum miſerans, iratus q omnibus umbris.
Sunt furiæ circum, uariæq exordine mortis,
Sæuaq multiſonas exercet pœna catenas.
Hũc fingebant currum habere trium rotarum, quem tres equi ducebant, & canem tricipitem nomine Cerberũ, ſtupendæ immanitatis, & colubris iubas lambentibus horrendum. Seneca:
Hic ſæuus umbras territat ſtygius canis,
Qui terna uaſto capita concutiens ſono,
Regnum tuetur. ſordido tabo caput
Lambunt colubræ uiperis horrent iubæ,
Longusq torta ſibilat cauda draco.
Par ira formæ, ſenſit ut motus pedum,
Attollit hirtas angue uibrante comas,
Dictus eſt autem Cerberus quaſi κρεοβόρος, hoc eſt carnem uorans. quippe græci κρέας carnem, βορὸν edacem dicunt. Dirum præterea aſpectu eſſe Plutonẽ, & omnibus formidabilem, ac Iouis tantũ uultũ habere, ſed fulminantis. Domũ ei eſſe in receſſu Tartari obſcurã, & liuentibus ſemper umbris, ac dira caligine opacam. Fœdam præterea paludem nomine Cocytum, ubi ſemper luctiferi bubonis gemitus, & aliarũ dirarum auium turpiſſimus ululatus auditur. Sene. Palus inertis fœda cocyti iacet. Hic uultur, hic luctifer bubo gemit. propter quod à cocyce aue, quam uulgo cuculum uocant, quidam cocytũ appellatũ uolunt, cuius uox quoq cocytus dicitur, ex accipitrũ genere eſt, modico tempore æſtatis uiſa, poſtea non cernitur, propter quod ſunt qui eam putent figuram mutare. Sola accipitrũ

ungueis habet nequaquã aduncos, nec capite ijs ſimilis eſt, ſed tantũ colore. Rictum potius columbi habet. Quinetiã abſumitur ab accipitre. Sola omniũ auis à ſuo genere interempta, cum alioquin nulla ſit tam rabioſa bellua, cui nõ imago ſua ſancta ſit. procedit uere, occultatur caniculæ ortu, ſemperq parit in alienis nidis maxime auis, quæ curuca uocatur, maiori ex parte ſingula oua, qã nulli alteri aui accidit, raro bina. cauſa ſubijciendi pullos exiſtimatur, quia ſe ſcit cunctis auibus inuiſam eſſe. nam paruæ quoq auiculæ eam infeſtant, itaq nõ fore tutam generi ſuo ſtirpem opinatur, niſi fefellerit, idcirco nullũ facit nidum. Educat ergo ſubditũ fœta tanq ſuum, ille natura auidus præripit reliquis pullis cibos, propter quod magis pingueſcens nitore in ſe nutricem conuertit. Gaudet illa eius ſpecie, & ſeſe quod talem peperit, admiratur, ſuos comparatione illius uelut alienos damnat, abſumiq tiã ſe inſpectante patitur, donec ipſam quoq iam uolandi potens corripit. Nulla hoc tempore auis ſuauitate carnis ei cõparatur. Poſtquã per ſe uiuit mutat ſaporem. Sunt etiã qui cocytũ ἀπὸ τοῦ κωκύω deductũ putant, quod apud Græcos gemo ſignificat propter gemitũ animarũ. Virg. Cõtinuo auditæ uoces, uagitus & ingens, Infantũq animæ flentes in limine primo. Nec procul hinc partem fuſi monſtrantur in omnẽ Lugentes campi, ſic illos nomine dicũt. A cocyto palude & Pluto ipſe Cocytus dicitur. & Proſerpina Cereris filia, quã in inſula Sicilia raptã uxorẽ duxit. Iuue. Talia ſecreta coluerũt orgia teda Cecropiã iuſſi baptæ laſſare Cocytum. à quo cocytia ſacra dicta ſunt. Hora. Inultus ut turpiſſeris cocytia Vulgata ſacrũ liberi cupidinis. Sed quoniã teſtimoniũ Iuue. adduximus, in quo interpretes eius multa inepte, ac pueriliter diſſeruerũt, operæpreciũ eſſe exiſtimauimus eum locũ exponere. Damnat hoc loco poëta uiros ſui temporis ita molles, laſciuos atq effœminatos, ut nõ pudeat eos et muliebrẽ ueſtem induere, & frontem ornare redimiculis, & colla monilibus cingere: & quo nihil dici fœdius poteſt, præter ius, faſq ſacris Bonæ deæ intereſſe, eiectis etiam mulieribus, quibus ſolis ſacrorũ locũ ingredi licebat. Erat enim Bona dea, quã ueteres Faunã, ſiue Fatuã, ſiue (ut aliqui uolunt) Sentam dixere. Hanc Varro ſcripſit tantæ pudicitiæ fuiſſe, ut nemo illã, dũ uixit, præter uirum ſuũ mas uiderit, nec nomen eius audierit. propter qđ illi in operto mulieres ſacrificabãt, & Bonã deam noĩabant. Quidã putãt hanc Proſerpinã eſſe, & idcirco ei porcã rem diuinã fieri quia ſegetem quã Ceres mortalibus tribuit, porca depaſta eſt. Mares ergo inquit Iuue. nũc Bonæ deæ ſacrificia pſoluũt, ipſi litant, ipſi porcã immolant, ipſi uina offerũt: mulieres non patiuntur intrare, ſed eas abigunt, & faceſſite hinc exclamãt: Non eſſe uobis hic amplius licet, non tibias, aut choreas exercere, & ut facto addant autoritatẽ, talia inquiũt ſacrificia coluerũt mares Athenis, noctu exercentes Cocytias cerimonias, hoc eſt ſacra Proſerpinæ. Orgia quippe ſacra ſunt, quæ dijs immortalibus fiunt, ἀπὸ τῆς ὀργῆς, hoc eſt à furore, quia ſacrificantes diuino quodã furore corripi uidentur, uel (ut quidam putant) ἀπὸ τοῦ θύειν ἐν τοῖς ὄρεσι, quod in montibus ſacra facere dijs ſolebant, ueluti locis cœlo propinquioribus, ut in olympo monte. Hinc abuſiue ſacra Liberi patris dicta ſunt orgia, in Thracia primo ab Orpheo inſtituta. hæc principio à ſolis mulieribus quæ menſtrua paterentur, celebrari ſtatuit, quo eas tamfœdi ac pernitioſi morbi tempore à uiris ſepararet. Poſtea ut ratio pudoris haberetur, cæteris quoque mulieribus idem induſit. Sed hoc loco Orgia pro ſacris ponit Iuuenalis, quæ Cocyto, hoc eſt Proſerpinæ exhibebantur, quã eandem cum Bona dea eſſe diximus. Celebrabantur autem Proſerpinæ ſacra Athenis nocturno tempore à ſolis mulieribus, crinibus paſſis, et ad tedarũ lumina, nec fas erat alicui uiro introire. Horat. O rebus me

is non infideles arbitræ, nox & Diana, quæ ſilentium regis, Arcana cum fiunt ſacra. Statius: Lex procul ire mareis, iterat præcepta uerendus Ductor, inacceſſum q uiris indicitur antrũ. Nec ſatis eſt, ſtat fine dato metuenda ſacerdos, Exploratq aditus nequis temerator oberret. & Proſerpina ipſa Cecropia dicebatur. Euſebius: Proſerpinam Sicani regis filiam fuiſſe, & ab Orco rege Moloſſorum tempore Eleuſij Athenienſiũ regis raptã ferunt. Huius ſacra quotannis Athenis celebrãtur, quod Ceres mater eius, dum illam quæritaret, Triptolemo Atticæ regi imperium tradidit, Eleuſio rege patre eius occiſo, artemq ſerendarum frugum, & currum ei tradidit. Triptolemus uero oppidum ædificauit, quod ex patris nomine Eleuſium: & ſacra Cereri quoque inſtituit, quæ græci Theſmophoria appellant Latini dicunt Cerealia. Theſmophoros quippe Ceres, hoc eſt legifera dicitur, quia ante frumentum inuentum homines ſine lege uagabantur. Illo uero inuento abiecta feritas fuit, & ex agrorum diuiſione primo nata ſunt iura. Ouidius: Prima Ceres unco glebam dimouit aratro. Prima dedit fruges, alimẽtaq mitia terris. Prima dedit leges. Cereris ſunt omnia munus. Quod uero polluti Proſerpinæ ſacris, uiri quoq ad ea accedere ſoliti ſint, teſtatur Horat. Inultus ut turpiſſeris cocytia uulgata. hoc eſt tibi quoq & alijs maribus iam nota. Baptæ huiuſmodi uiri dicebantur, quod tincti, fucatiq ſacris intereſſent, inſtar mulierum. βάπτειν enim inficere eſt, tingere, fucare & βάπτειν tincti dicũtur. Vnde mox poëta addit: Tile ſupercilium madida fuligine tactum Obliqua producit acu, pingitq tremente Attollens oculos. Laſſare autem inquit, precibus fatigare, ut eſt: Deoq in uota fatigant. Hora. Prece qua fatigẽt Virgines ſanctæ minus audientem Carmina Veſtam. Propertius: Et defeſſa choris Calliopea meis. Sed, ut ad propoſitum reuertamur, Lethen quoq flumen apud inferos eſſe prodiderunt, cuius latices ſiquis guſtauerit, omniũ præteritarũ rerũ obliuiſcitur. Idcirco ἀπὸ τῆς λήθης, hoc eſt obliuione nomen habet. Datus autem huic fabulæ locus eſt, quia morientes rerum omnium obliuio ſubrepit. Conſtat ſanẽ hunc amnem in Africa circa extremum Syrtium cornu Berenicen urbem alluere, quam Berenice munitiit Ptolemæo tertio nupta, & in maiori Syrte locauit: ſed eũ apud omneis fama eſt ad ea loca inferna exundatione prorumpere. Seneca: Intus immenſo ſinu placido quieta Labitur lethes uado, demitq curas. Nẽ ue remeando amplius pateat facultas, Flexibus multis grauem inuoluit amnem. Lucanus: Quã iuxta Lethes tacitus prælabitur amnis Infernis, ut fama, trahens obliuia uenis. Ab hoc fit lethæus. Idem: Non me lethææ cõiux obliuia ripæ Immemorẽ fecere tui. Itẽ lethargus ἀπὸ τῆς λήθης, hoc eſt ab obliuione deriuatur, morbus eſt, quẽ Latini torporẽ appellãt. Prouenit ex pituita humidiore, frigidioreq cerebrũ malefaciente. Accidit in eo morbo obliuio rerũ omniũ. Differt à ueterno, de quo ſupra diximus, quod genus morbi græci nũμα appellant: quando nec Lethargicũ ſequitur neceſſario ſomnus, neq comaticum, ſiue ueternoſum obliuio. Cognatæ alioquin ſunt ægritudines. Quidam etiam hinc lethum, cum mortem ſignificat, deductũ putãt, quod moriẽtes, ut diximus, omnium obliuione capiantur. Sed falſum eſt. Nam letum à leo deriuatur, quo ueteres uſi ſunt pro deleo, quoniam mors omnia delet. Ab eo fit letale, hoc eſt mortiferum, ut letale uulnus, letalis plaga, letale uenenũ. Item letiferũ, & letificum, quibus poëtæ utuntur. A leo uero fit deleo, à quo deletile dicimus non ſolum quod deletur, ſed etiã quod delet. Varro: Si diſplicet tibi tam magnum, ſumam ſpongiam deletilem. Item delebile, quod deleri poteſt, cuius cõtrarium eſt indelebile. Eleo quoq ueteres pro eo, quod eſt maculo, uſurpauere. Lucil. Si hic ueſtimenta eleuit luto, ab eo riſum magnum ad cachinnum imprudens ſubija-

cit. & eleuiem pro purgatione. Idem: Vt eleuiem facere per uentum uelis. Sunt tamen qui letum non à leo deductum, ſed per antiphraſin dictum uelint, quaſi minime lætum. Quippe epitheton mortis triſtis eſt, quod eſt læto contrarium. Lætus autẽ à lato deriuatur: quia qui læti ſunt, hoc eſt qui gaudiũ aſpectu promunt, dilatare quodãmodo faciem uidentur. Hoc enim differt lætor à gaudeo, quod lætari extrinſecus eſt: Gaudere intrinſecus. Eſt ergo proprie lætus, qui hilaritatem quam intus habet, etiam uultu oſtendit. Vir. Imperio læti parent. Idem: Et lætus eois Currus equis. Sed quia natura ita comparatum eſt, ut quæ bona corporis habitudine ſunt, alacriora: quæ uero debilia, triſtia ſũt: ideo fit, ut quæ pinguia, & fertilia ſunt læta uocemus. Hinc lætas segetes dicimus, id eſt pingueis. Virg. Quid faciat lætas segetes. & lætum legumen, hoc eſt fertile. Idẽ: Vnde prius lætum ſiliqua quaſſante legumen. Lætũ etiam aliquando uocamus, quod nos lætos facit: ſicut tutũ locũ, qui nos tutos reddit. Sic læta prata, lætam domũ, lætã portucũ dicimus. Sic lætamen appellamus ſimum, quod agrũ faciat lætum, hoc eſt pinguem, & fertilem. A læto Lætabundus deducitur. & lætor & læte aduerbium, & lætabunde. Item lætitia, quæ ita à quibuſdam definitur: Lætitia eſt exultatio animi gaudio efferuentiore, propter euentum rerum expetitarum. A ueteribus etiam lætitudo dicebatur. Accius: Alacrem reddidiſti, ac me exciteſti ex luctu in lætitudinem. Idem: Quanta in uenando affectus eſt lætitudine. Item læto uerbum, quod eſt lætum facio. Liuius: Iam ne oculos ſpecie lætauiſti optabili? Accius: Vt te triplici lætarem bono. Item lætiſco, lætus fio. Siſenna: Vtrũm ne Dij cultu erga ſe mortalium lætiſcant, an ſupernæ gentes humana negligant. Item lætifico, lætum reddo. Plautus: Ita meũ cor hæc anus lætificauit modo. Gaudium uero ita definitur: Gaudium eſt affectio animi alicuius præſentis boni opinione concepta. A quo fit gaudeo uerbum. Plautus gaudiloquium poſuit pro eo, qui cum gaudio loquitur. & gaudiolum diminutiuum. Quidam gaudium à græco deriuatum putant, dictũq quaſi gaurium. Græci enim γαυρὸν lætum dicunt. Præterea Acheronta alium inferorum amnem commemorant, dictum ab α priuatiua particula, & χαίρων, quod ſignificat gaudẽs, quaſi ſine gaudio. Seneca: At hinc tumultu raptur ingenti ferox, Et ſaxa fluctu uoluit acheron inuius Remigrari. Seruius ſcribit Acherontem locum eſſe non longe à Baijs undique montibus ſeptum: adeo ut nec orientem nec occidentem ſolem poſſit aſpicere, ſed tantum meridiem. Quod autem ignibus plenum ſingunt, hæc ratio eſt: quia omnia uicina huic loca ſcatent aquis calidis, ac ſulfuratis. Sine gaudio, quod hydromantiam, ſiue ſciomantiam, hoc eſt diuinationem, quæ fit aqua uel umbra, ibi maxime exercere ſolebant, quod ſine hominis nece non poterat fieri. Quippe Aeneas illic occiſo Miſeno ſacra impleuit, Vlyſſes uero occiſo Elpenore. Virgilius: Quando hic inferni ianua regis Dicitur, & tenebroſa palus Acheronte refuſo. Hinc propinqua Cumis palus Acheruſia uocitata. Item Acheruſia ſpecus iuxta Euxinum, de quo paulo mox dicemus. Nos Acheronta legimus flumẽ eſſe in Brutijs, nõ longe à Conſentia oppido. à quo oppidani acherontini ſunt dicti. Ab acheron etiam acherontius deriuatur. Item aliud inferorum flumen, quod Phlegeton dicitur, flammis æſtuantibus rapidũ, unde ἀπὸ τοῦ φλέγω, quod eſt ardeo deriuatur. Virg. Quæ rapidus flãmis ambit torrẽtibus amnis Tartareus phlegethon, torquetq ſonãtia ſaxa. Ab hoc fit phlegethonteus. Paſtremo aliam quoq apud inferos paludẽ eſſe, quæ Styx dicitur, poëtarũ carminibus celebris. Hoc nomen alij ἀπὸ τοῦ συγῶ deductũ exiſtimãt, quod eſt timeo, odi, quod terrori oĩbus ſit: alij ἀπὸ τοῦ συνοῦ, quod mœſtum, triſtemq ſignificat. De his

abuis multa poëtæ finxerunt. Quippe Cocytum Stygis filium
esse dixere, ex eo Phlegethonta genitum, huius filium esse Le-
then, Stygem uero Acherontis, & terræ filiam secundum alia-
quos, secundũ Hesiodum Oceani & Tethyos, ex eaq; & Pal-
lante natos esse Zelum, atq; Victoriã. Quoniã uero Victoria
in bello giganteo Ioui opem tulisset, cõcessum ei à Ioue honoris
gratia, ut diis per matrem eius, hoc est per Stygiam paludem iu
rarent, nec tale iuramentũ fas esset uiolare. Siquis deorum uio
lasset, centum annis à nectare abstineret, & numinis maiesta-
te esset priuatus. Virgilius: Stygiam'q; paludem, Dij cuius iura
re timent, & fallere numen. Homerus: Καὶ τὸ κατειβόμενον
ὕδωρ, ὅς τε μέγιστος ὅρκος, δεινότατός τε πέλει μακάρεσσι
θεοῖσι. Sed hæc de Styge idcirco ficta sunt, quia Styx fons
est ad Nonacrin Arcadiæ è saxis profluens, exitiosus animali
bus. Eius aqua uenenum est præsentissimum, epota iluco ne-
cat. esse pisceis paruos in ea tradit Theophrast. letaleis et ipsos
Noxiam putant esse nimio frigore, utpote cum profluens ipsa
statim lapidescat. Traduntq; etiam æs, ac ferrum ea erodi, &
sola mulæ ungula cõteri. Cætera uasa nullo modo eam uim
ferre posse, sed statim frigoris magnitudine dirumpi. Antipa-
trum hoc uenenum consilio (ut quidam putant) Aristotelis,
Alexandro regi tradunt dedisse. Est & alia palus in Aegypto
iuxta Memphim, quam ueteres Styga uocauere. A Styx dedu
citur Stygius. S. ncca: Hic sæuus umbras territat Stygius canis.
præterea Erebum quoq; fluuium esse inferorum dicunt. poni-
turq; interdum pro obscuriore parte inferni. Virg. Imas Ere-
bi descendit ad umbras. Idem: Et magnæ: Erebi transnauimus
amneis. Varro Erebo natam noctem affirmat, cum inquit: Ere
bo creatam fuscis crinibus noctem inuoco. Orcus quoque am-
nis apud inferos esse memoratur, sed ego ut eundem hunc esse
cum Stygе existimem autoritate Homeri adducor, qui fluuiũ
esse Thessaliæ ostendit ab inferis manantem, & in Peneum de
fluentem: quem nec Peneus recipit, sed olei modo supernatan-
tem breui spatio portatum abdicat, nec pœnaleis aquas, diris'q;
genitas, argenteis suis miscери p. rmittit. ideo autem Orci ei no
men imposuit, quia per hunc dij iurare consueuerunt. siqui-
dem Græci ὅρκον dicunt. quamuis aliqui ab Orco potius di-
ctum iusiurandum uelint, Orcum uero ab urgendo, quod in
mortem urgeat, quasi Græcæ uoces à latinis deducantur. hinc
& Pluto ipse, & inferorum sedes Orcus appellatur, quæ alio
nomine dicitur Tartarus, & in multitudinis numero neutro
genere tartara, ἀπὸ τοῦ ταράσσειν, quod est turbare. Ab
eo fit tartareus. Seneca: Vt uincla tulerit dura tartareus ca-
nis. Veteres etiam tartarinũ dixerunt horrendum, atque terri-
bile. Plutoni diuitiæ nomen dederunt. Quippe πλοῦτον græ-
ci diuitias dicunt. Quapropter & à nobis Dis, hoc est dites ap
pellatur. Quippe terrenam omnem uim, atq; naturam Diti pa
tri dedicatam putabant, quod diuitiæ omnes è terris oriantur,
& in terras recidant. Claudianus: Semper'q; tenemus, Quæ su
peri tenuere semel. idem in pontificum libris Dispater, Tellu-
mon, Altor, Runsor, Cocytus nominabatur: quemadmodum
Proserpina dicebatur tellus, nutrix, libera, orca, et ut supra di
ximus, Cocytus. Hæc Iouis & Cereris filia fuisse existimatur,
quæ cum Veneris ignes despiceret, astu eius à Plutone amata,
& rapta est, eiq; connubio iuncta. hanc cum diu Ceres quæ-
sisset, compertum'q; tandem haberet indicio Arethusæ eam a-
pud inferos esse, nec spes ulla de reditu supesset, quod tria gra-
na mali punici degustasset, impetrauit à Ioue, ut sex mensеis cũ
uiro, alios sex cum matre moraretur. Quod ideo fictum est,
quia Proserpinam Lunã esse constat, quæ per duodecim signa
Zodiaci annuo cursu graditur, quorum sex superiora, sex infe
riora censentur. Verum hæc quidem quæ supra de inferis me-

morauimus, non sine ratione ficta esse manifestum est. Quippe
obliuionis fluuium nihil aliud esse constat, quàm errorem ani-
mæ naturæ suæ obliuiscentis, & solam in corpore uitam esse
putantis: Phlegethontem ardorem esse irarum, & cupidita-
tum: Acherontem quicquid fecisse nos, dixisseue pœnitet: Cocy
tum quicquid homines in luctũ, lacrymas'q; compellit: Stygem
quicquid humanos animos in gurgitem mergit curarum. Vul
tur præterea immortale iecur tundens nihil aliud intelligitur
quàm tormentum conscientiæ obnoxia flagitio, uiscera interio
ra rimantis. nemo enim nocens se iudice absoluitur. illi uero e-
pulis ante ora positis fame excrutiãtur, quos acquirendi deside-
rium magis, ac magis infestat. illi rotarum radijs districti pen-
dent, qui nihil consilio præuidentes, nihil ratione moderantes,
nihil uirtutibus explicantes, sed sese, omneis'q; actus suos fortu-
næ permittentes fortuitis casibus semper rotantur. ingens saxũ
uoluunt ij, qui inefficacibus, laboriosis'q; conatibus terunt ui-
tam. Atra ilex, lapsura'q; semper, & cadenti similis illorum
capitibus imminet, qui arduas potestates, & infaustam sem-
per tyrannidem ambiunt, nunquam sine timore uicturi. Hercu
les eiecto atq; occiso Orchomenorum tyranno libertatem ur-
bi restituit. Orchomenus Thessaliæ mons est. Mimilus ante di-
ctus, à quo Orchomenum oppidum quondam ditissimũ, ac po
tentissimum. Constat enim Thebanos olim huic ciuitati tribu-
ta soluisse. Dixerunt autem Minyeium Orchomenon à Mi-
nyarũ natione, qui eò colonos è Minyis miserе. unde argonau-
tas minyas dictos esse manifestum est. Hanc igitur urbem cum
Erginus per tyrãnidem oppressisset, ab Hercule regno eiectus,
et extinctus fuit. Ab Orchomeno orchomenius deducitur. Or
chomeniorũ quondam rex Eteocles fuit, qui primus gratiarũ
templũ extruxit. Nonnulli scripserunt Orchomenũ quondam
in campestri regione situm fuisse, sed stagnantibus posteа a-
quis, ad Achontium montem rursus ædificatum. Ponti accolæ
qui Achæi cognominãtur, Orchomeniorũ colonia sunt. Nam
cum post Troiæ captiuitatem Salmeno duce in eam regionem
actli erroribus fuissent, eam deinceps habitarũt. Fuisse et ad Ca
ryston Orchomenũ alteram historici prodiderunt. hæc & Eu
boicæ urbs est, & insula una ex Cycladibus in Euboico mari,
in qua Titani regnasse dicuntur. Hercules anguem in Lydia
iuxta Sagarim fluuium homines plurimos interficientem, &
prouinciam omnem deuastantem, interemit. propter quod fa-
ctum à regina Omphale, quæ tum ibi regnabat, multis orna-
tus muneribus Argos est remissus, à Ioue uero anguem manu
tenens in cœlum est translatus: & Ophiuchus, hoc est angui-
tenens est dictus. Quamuis alij Ophiuchum esse Aesculapium
uelint, ut supra ostendimus: alij Canobonta Getarum, quitum
in Thracia erant regem. hic enim cum eo tempore rerum poti-
retur, quo primũ semina frugũ mortalibus tradita fuere, Tri
ptolemum, quem Ceres ipsius in pueritia nutrix curru donaue-
rat circumeuntem terras, ut serere agros doceret, & tradita si-
bi semina inter mortaleis partiretur, susceпisse hospitio dicitur
insidiasq; ei, ut interficeret, struxisse, & ne fugæ se tradere pos-
set, draconem, qui currum ducebat, peremisse. Verũ Cereris
consilio eius cognito statim eò aduolasse cõmemorant, & ad-
ro dracone iuncto currum Triptolemo reddidisse, Getarũ re-
gem multis malis affecisse, atque in eius rei memoriam serpen-
tis effigiem in cœlum transtulisse. Sunt etiam qui tradant Tri
pam Thessalorum regem, cum regiam à se ædificatam tegere
conaretur, Cereris templum à maioribus suis erectum diruis-
se, propter quod indignatam Cererem obiecisse ei sterilitatem
& famem, nouissime etiam draconem, qui totam prouinciam
deuastaret. Tandem'q; uita functum in cœlum transtulisse, ipsa
à dracone circunplexum, ut æterna affici pœna uideatur. non-

nulli

nulli quoq; hunc Opiuchum Phorbantem esse existimant Trio
æ filium, qui subuenisse quondam Rhodijs dicitur. Nam cum
insula eorum inaudita serpentium copia occupata foret, ideo'q;
Ophiusa uocaretur: eò profectus omnem illam belluarum pe
stiferam multitudinem occidit. Quapropter ab Apolline eius
insulæ præside serpentem manu tenens, inter sidera locatus est.
Rhodus Lyciæ insula est pulcherrima, distans ab Alexandria
circiter quingẽta septuaginta octo passuũ milia. Vocata est an-
te Ophiusa, Asteria, Aethræa, Trinacria, Cõbira, Petoëssa,
& ab Atabiro rege Atabiria. A Rhodo rhodius, rhodiensis,
& rhodiacus deducuntur. Colossum habuit inauditæ magni-
tudinis, de quo supra diximus. Hercules aquilam, quæ iecino-
ra Promethei exedisse fertur, sagitta interemit. Veteres cum
deorum cerimonias summa diligentia administrarent, totas ho
stias adolere in sacrificijs solebant. Quem sumptum cum ferre
pauperes non possent, Prometheus, qui ob miram ingenij exa-
cellentiam finxisse è terra hominem existimatur, precibus à Io
ue dicitur impetrasse. Itaque cum seruari ea consuetudo cœ-
pisset, Prometheũ tradunt duos aliquando tauros immolasse,
quorum iecinora cum in ara adoleuisset, reliquam carnem ex
utroq; tauro in unum compositã tergore alterius bouis texisse,
ossa uero separatim collecta reliquia pelle occuliisse. Tum optio
nem Ioui dedisse, ut quam uellet partem absumeret. Iouem ue
ro insidiarum ignarum, & utrunque taurum sua pelle tectum
esse existimantem, eam forte partem elegisse, in qua ossa sub
tergore latebant. Iratum ergo fraude detecta ignem morta-
libus eripuisse, ne caro in posterum usui foret, quando coqui,
aut torreri igne non posset. At Prometheum pari calliditate
usum, absente aliquando Ioue ad eius cœlestem regiam perue-
nisse, & surreptum ignem, ac in ferulam coniectum tanta cele-
ritate in terras detulisse, ut uolare potius, quàm cucrere uide-
retur, iactando semper ferulam, ne spiritus uaporis interclu-
sus in angustia lumen extingueret. Hinc consuetudinem inter
mortaleis inualuisse, ut lætarum rerum nuntij currendo no-
ua perferant, & in ludis olympicis athletæ lampadem iacian-
do cursitent. Verum Iouem, ut dignam mortalibus gratiam
referret, muliẽrem à Vulcano fabricatam eis tradidisse, omni
rerum genere à dijs donatam, & ex argumento Pandoram ap
pellatam: Prometheum uero in mõte Scythiæ Caucaso ferrea
catena uinxisse, aquilam'q; addidisse, quæ iecore eius assidue
renascente perpetuo pascеretur. Hanc aquilam quidam ex Ty
phone, atque Echione genitam prodiderunt, alij ex terra, &
Tartaro, nonnulli Vulcani factam manibus, & à Ioue anima-
tam. post hæc Prometheum, ut sibi Iouem conciliaret, hac arte
usum fuisse. Iuppiter amore Thetidis conspecta eius pulchritu
dine forte exarserat, quod sentientes Parcæ, quarum prouiden
tia non fallitur, cecinerunt: Quicunq; Thetidi connubio iun-
ctus esset, eius filium patris gloriam longe superaturum. hoc
cum forte intellexisset Prometheus, Ioui renuntiasse fertur: qui
ueritus, ne quod ipse Saturno patri fecerat, à filio pateretur,
omnem de Thetide cogitationem deposuit: & ne erga Prome-
theum parum gratus uideretur, uinculis eum liberauit: quam-
uis ad triginta millia annorum huic pœnæ deditus fuisset, ut
Aeschylus scribit. Et ut liberationis eius perpetua memoria fo
ret, facto ex utraq; re, hoc est saxo, ad quod alligatus fuerat,
& ferro, ex quo catena constabat, annulo digitum eius sinistra
manu minimo proximum cinxit, quæ prima annuli inuentio
fuisse memoratur. Ad hunc igitur Prometheum adhuc Cauca
seæ rupi alligatum, cum forte Hercules ab Eurystheo ad hor-
tos Hesperidum missus locorum ignarus diuertisset, uiamq; ab
eo fuisset edoctus, aquilam iecur, siue (ut alij uolunt) cor eius
assidue depascentem sagitta peremit. Ob quam causam à mor-

talibus institutum tradunt, ut immolatis hostijs iecinora in deo
rum altaribus consumerentur, quod hoc modo pro uiscеribus
Promethei uiderentur exaturari. hæc sagitta ob eius facinoris
memoriam translata in cœlum fuit inter duos circulos, æsti-
uum atque æquinoctialem, signo aquilæ supposita: & ab eo cir
culo diuisa, qui utroque polo ad cancrum, & capricornum sub
iectus peruenit. Huius acumen ad Pegasеorum pedum regio-
nem spectat: altera pars uergit ad humeros Ophiuchi. Occi-
dit Virginis ortu, oritur cum scorpione. Habet in totũ stellas
quatuor: unam in principio, alteram in medio, reliquas duas eo
in loco, quo ferrum solet affigi. Quidam tamen hanc sagittam
non Herculis fuisse existimant, sed Apollinis, qua Cyclopes in-
terfecit, qui fulmen Ioui fabricauerunt, quo Aesculapius fuit
interfectus. Sagitta id genus iaculi est quod arcu emittitur, à
quo sagittari fit, hoc est sagittã iaculari. & sagittarij, qui arcu
in bello utuntur. Arcus siue arquus (utroq; enim modo scribi-
tur) id instrumentũ est, quo sagittas iaculamur. à cuius simi-
litudine cœlestis arcus Iris dicitur. à quo arquatus. & arcu-
balista, de quibus supra diximus. & arquites. sic enim antiqui
uocabant arcu præliantes, quos nunc sagittarios nuncupant.
Epitheton arcus est Ithyræus. Ithyræos enim arcus, & ithy-
ræas sagittas dicimus, hoc est parthicos arcus, & parthicas sa
gittas, quod Parthi præcipue arcubus & sagittis utãtur in præ
lio. Ithyra enim urbs est in Tauro monte Parthiam uersus, à
qua Ithyræus. Virg. Ithyræos taxi torquentur in arcus. Luca
nus: Ithyræis cursus fuit inde sagittis. Item arcus in ædificijs
fornix appellatur. Cicero: Iam enim atriolum, & arcus duos
absoluerat. Fornix autem à furuo (ut quidam putant) di-
ctus est. Furuum ueteres obscurum dicebant. Sunt autem loca
in arcum ædificata subobscura. Ab eo fit fornicor uerbum,
quod est meretricor, quoniam meretrices in fornicibus habita-
re consueuerunt. Ab hoc fornicator, & fornicatio deducũtur,
hoc est meretricator, & meretricatio. Nec me latet à quibusdã
de Prometheo etiam aliter scribi. Eum scilicet Iapeti, qui ex
Titano & Asia coniuge genitus est, filium fuisse, summo inge
nio uirũ: itaq; hominem è terra formasse, quem cum forte Mi
neruæ ostendisset, admiratum hominis ingenium deam, sponte
ei promisisse, siquid è cœlo ad operis perfectionẽ optaret. Cum
uero Prometheus respondisset, non posse se iudicare, siquid
apud superos huic rei necessarium esset, nisi cœlum uideret, ele
uatum à dea fuisse, & omne cœlum oculis perlustrasse. Vbi
cum conspexisset cœlestia corpora flammis animata esse, suo
quoque operi igneam animam immittere cogitasse. Itaque feru
la clàm rotis Phœbei currus adhibita ignem furto subtractum
ad inferos detulisse, eoq; pectori ficti hominis applicato ani-
matum fecisse: tulisse id grauiter deos, Mercurioq; iussisse, ut
Prometheum Caucaso alligaret: tum aquilam, siue uulturem
adhiberet, quæ cor, siue iecur illius perpetuo laniaret. præte-
rea Pandorã in terras misisse, quæ inter reliqua deorum mune-
ra, morbos quoq;, & maciem, & febrem, aliaq; malorum ge-
nera mortalibus inferret. Ouidius: Siue recẽs tellus, seducta'q;
nuper ab alto æthere cognati retinebat semina cœli, Quam
satus Iapeto mistam fluuialibus undis, Finxit in effigiem mode
rantum cuncta deorum. Horatius: Audax Iapeti genus Ignem
fraude mala gentibus intulit. Post ignem ætheria domo Subdu
ctum macies, & noua febrium Terris incubuit cohors. Hæc
ideo de Prometheo quidam ficta esse commemorãt, quod cum
ei bonorum Iapeti patris, quia natu maior erat, successio debe-
retur, studiorum tamen dulcedine tractus, illam Epimetheo
fratri cessit, & duobus paruis filijs Deucalione & Pyrrhe dere-
lictis, in Assyriam contendit: ubi cum aliquandiu insigneis ea
tempestate Chaldæos audisset, mox Caucasum petijt. In cuius

uertice aliquot annis commoratus longa meditatione, atque experientia astrorum cursu, & uentorum, ac fulgurum ratione percepta, iterum ad Assyrios rediit, eosq; astrologiam, & fulminum procurationes, mores præterea, & ea quæ ad ciuilē statum pertinent, docuit: rudemq; & agrestem populum, ac ferarum ritu uiuentem, ita reformauit, ut uisus sit nouum quoddam, & magis cultum, ac ciuile hominum genus producere. Caucasus mons est altissimus, asperq;, & inhospitalis, Indiam à Scythia dirimens in finibus Assyriorum. Virgil. Nec tibi diua parens generis, nec Dardanus autor Perfide, sed duris genuit te cautibus horrens Caucasus, hyrcanæq; admorunt ubera tigres. Est autem pars Tauri montis. Taurus uero ab Eois ueniens litoribus Chelidonio promontorio disterminatur: immensus ipse, & innumerarum gentium arbiter. Dextro latere septentrionalis, ubi primum ab Indico mari exurgit, læuo meridianus, & ad occasum tendens, mediamq; distrahens Asiam, nisi maria occurrerent, quæ ueluti de industria à natura rerum opposita uidentur, ne terras opprimat. Resilit ergo ad septentrionem, flexusq; immensum iter quærit. Hinc Phœnicium, hinc Ponticum mare est, illinc Caspium, & Hyrcaniū, contraq; Mæotiū lacū torquetur. Itaq; collisus inter hæc clausa, flexuosus ad cognata Riphæorum montium iuga euadit, multis & nouis semper nominibus quocunque fluit, insignis. Imaus prima parte dictus, mox Edigis, Paropanisus, Circius, Cambades, Pharpharides, Choatras, Oreges, Oroādes, Nypetes, Taurus: & ubi quoq; se exuperare uidetur, Caucasus: ubi brachia quasi maria tentaturus emittit, Sarpedon, Coracesius, Gargus: uerumq; etiam tauros ubi uehiscit, & sese populis aperit, portarum tamen nomine sibi uendicans unitatem: quæ alibi armenicæ, alibi caspiæ, alibi ciliciæ uocātur portæ, siue Armenicæ, Caspiæ, Ciliciæ pylæ. Quinetiam confractus, & maria quoque effugiens, plurima gentium nomina hinc, atque hinc sortitur: à dextra Hyrcanius, Caspius: à læua Pariedrus, Moschicus, Amazonicus, Coraxicus, Scythicus appellatus. à tauro antitaurus, taurius, & tauricus deducuntur, de quibus superius diximus. à Caucaso caucaseus. Virg. Caucasæ asq; refert uolucres. à Prometheo promethides penultima producta. Hercules Thescum mortuo Pirithoo pauitantē ab inferis ad superos reduxit. Theseus Athenarum rex fuit, Egei & Aethræ filius, uir robore, fortitudine, & rerum gestarū gloria usqueadeo insignis, ut inter Hercules connumeretur. Cum adhuc penè adolescens esset, ab Eurystheo cum Hercule aduersus Amazonas missus, uictor rediit, & Hippolyten Amazonū reginæ sororem, quæ bello capta ei in sortem prædæ concesserat, duxit uxorem. Tum Creontis Thebani regis superbum retudit imperium: & ut funeralia officia exhiberi occisis in bello regibus possent, effecit. Taurum ab Eurystheo Atticæ terræ immissum, & omnia uastantem, apud Marathonem interemit. hic campus est Atticæ prouinciæ, in quo Milciades copias omneis, quæ Persarum ducem secutæ fuerant, non expectatis Lacedæmoniorum auxilijs, quæ tardius ob pleniluniū uenere, funditus delcuit. à quo taurus ipse à Theseo interfectus Marathonius est dictus. Est etiam Marathon oppidum iuxta Tricorythum, & Rammem urbem, in qua clarum Nemesis templum fuisse memoratur, & statua eius, quod Diodori opus fuisse cōmemorant: uel (ut alij putant) Agoracriti Parij cum Phidiæ operibus contendens. Scyronem latronem hospites, dum in scopulo residet, aut lauare sibi pedes, aut se adorare cogentem, & sic incautos præcipitantem in mare, occidit: cuius ossa in scopulos conuersa feruntur, quæ adhuc Scyronia saxa uocantur. Sunt autem in Attica regione simul cum oppido eiusdem nominis, non longe à Megaris iuxta mare ita sita,

ut transitum non relinquant. Supra ea uia est, quæ in Aeacam ab Isthmo ducit. Adeo autem saxis hæc uia imminet, ut in multis partibus præcipitium transeuntibus minetur, monte aspero, atque difficili in altū porrecto. Hinc Athenienses Caurum uentum ab ijs locis flantem, sæuum, ac procellosum, Scyronem appellant. Secundum Scyronis saxa Minoa rupes prorumpit in pelagus Niseæ portum efficiens, quæ Megarensium emporium fuit. Ex ijs saxis (ut fama est) Ino cum Melicerte filio sese proiecit in mare, quæ Cadmi, & Hermionis filia fuit, & cum Athamanti Aeoli filio nupsisset, eiq; Learchum, & Melicerten peperisset: uidens ab insano patre Learchum occisum, sese præ timore cum Melicerte è Scyronis saxo præcipitem dedit. Sed ambo in marinos deos à Neptuno sunt conuersi, illa in Leucotheam, filius in Palæmonem. Ouidius: Leucotheaq; deum cum matre Palæmona dixit. Latini Leucotheam nuncuparunt Albunam, siue albam deam, Palæmonem uero Portunnū. Aristonidas artifex, cum exprimere uellet Athamantis furorem, Learchum filium præcipitare uolentis, & præcipitato illo residentis pœnitentiam, ferrum, & æs miscuisse dicitur, ut rubigine eius pernitorem æris relucente exprimeretur uerecundiæ rubor. Quod signum longo tempore in precio habitum fuit. Leucothea à candore dicta est. λευκὸν enim Græci album dicunt. unde leucargillon uocamus genus argillæ albæ. Leucas insula est contra sinum Ambracium sita iuxta Epeirum habens montem altissimum, & Augusti contra M. Antonium, & Cleopatram uictoria memorabilis. à qua Leucadius deducitur. Leucas enim oppidum est in Acarnania parte Epeiri olim Meritum uocitatum. Scyros autem insula est in mari Aegæo: una ex cycladibus Lycomedis regis patria, in qua Achilles puellari habitu educatus est, & filiam eius Deidamiam prægnantem reddidit. à quo Scyrias deducitur. Ouidius: Scyrias hæmonio iuncta puella uiro. Procusten quoq; latronē Atticæ regioni infestum, & hospites crudelissime trucidantem interemit. Idem: Vidit & immitem Cephesias ora Procusten. Ora Cephesias Attica regio dicitur. quippe Cecrops Athenarū conditor, omnem eius regionis multitudinem in duodecim urbes digessit, Cecropiam, Tetrapolin, Epatriam, Deceleam, Eleusin, Aphidnā, siue (ut alij uolūt) pluratiuo numero Aphidnas, Thericum, Brauron, Cytherū, Spheatum, Cephesiam, Phalerum. Sed Theseus postea has omneis in unam Athenien sium ciuitatem congregauit. Cephesia à Cephiso flumine uocitata, quod à Trimeriis originem ducens per plana deuehitur, quotusq; Phalerium ingreditur pelagus, magnaq; ex parte torrentis instar labitur, æstate perexiguus. Est enim Cephesia fons Atticæ: sicut Larine, Calithoē. Nemee, Crunos. Helenen Castoris, atq; Pollucis sororem, eximia pulchritudine uirginem, palæstra ludentem rapuit. hæc Iouis & Ledæ filia fuit. etenim Iuppiter, cum Ledam Tyndari regis uxorem deperiret, in cygni effigiem conuersus cantu uirginem non modo ut ad se ueniret, sed etiam ut sibi blandiretur allexit. Prægnans itaque facta ouum peperit, ex quo Castor, Polluxq;, & Helena nati sunt. Quamuis aliqui Pollucem tantum, & Helenen natos uelint, Castorem uero ex Tyndaro fuisse mortalem. alij duo ouа à Leda uno partu edita, ex quorum uno Castor, & Pollux, ex altero nata fuit Helena, & Clytemnæstra, quæ Agamemnonis uxor fuit. Castor igitur & Pollux aduersus Thesei matrem illo absente profecti Aphidnam oppidum, in quo Helena erat, ui captam depopulati sunt, matrem Thesei captiuam duxerunt, Helenen sororem recuperarunt, & Menelao Lacedæmoniorum regi dederunt uxorem. Quam cum Paris postea Sparta ui capta rapuisset, ortum est bellum Troianum, in quo Castor, & Pollux cum reliquis

cum reliquis Græcis interfuerunt, cum antea simul cum cæteris Argonautis Colchos profecti fuissent. ab Helena Helene inde uocitata est: una ex Sporadibus, quæ adiacet Sunio promontorio terræ Atticæ, & uillæ nobili, quæ eiusdem Sunij nomine appellatur. Hæc insula deserta, & aspera est, longitudinis spatium VII. millium. hanc Home. Cranaēn uocat. Helenen autem appellata est, quia in ea primum Paris cum Helena dicitur concubuisse. Nascitur ibi frutex dodrantalibus ramis humi se spargens, folio simili serpillo. Helenum dicitur quod ex Helenæ lacrymis putatur natum. fauere creditur formæ, cutē mulierum in facie, reliquoq; in corpore nutrire incorruptam: uenerem conciliare, & hilaritatem inducere in uino potam: planéque illum effectum, quem habuit Nepenthes illud prædicatum ab Homero: Αὐτὰρ ἐπεὶ τὸ οἶνον βάλε φάρμακον, ἔνθεν ἔπινον Νηπενθές τ' ἄχολόν τε κακῶν ἐπίληθον ἁπάντων. hoc est: Statim uero in uino posuit pharmacum, inde bibebant sine tristitia, sine iraq; malorū obliuionem omnium. Nepenthes enim adiectiuum est, ex νὴ priuatiua particula, & πένθος, quod tristitiam significat. Quidam existimant id pharmacum herbam fuisse, quam bugloſſam uocari superius diximus, de qua sic scribit Galenus: Καὶ τοῖς οἴνοις ἐμβαλλόμενον, ἐυφροσύνης αἴτιον εἶναι πεπίστευται. hoc est: Et uinis impositum læticiæ causa esse existimatur. Castor equo clarissimus fuit: Pollux inter pugiles maxime excelluit. Quidam uolunt eos bello Troiano interfuisse, sed Lacedæmonem reuersos in cœlum fuisse translatos. Cicero Spartæ sepultos affirmat Homerum secutus. Ouidius tradit, cum Phœben & sororem eius Leucippi filias Lynceo, & Idæ fratribus desponsatas rapuissent, bello ab ijs impetitos fuisse, & in eo Castorem à Lynceo interfectum: in quem cum Pollux impetum fecisset, eum occidit, idem ab Ida ipse passurus, nisi datum ei à Ioue fuisset, ut lædi non posset. Addunt tum postea à Ioue impetrasse, ut sibi fas esset immortalitatem cum fratre impartiri: itaque ambos in cœlum translatos geminorum signum efficere, & equos in eorum tutela esse. Quidam scribunt hos ex omnibus maxime fratribus inaudita inuicem beneuolentia coniunctos fuisse: quod neque de principatu contenderint unquā, nec rem ullā nisi cōmunicato consilio gesserint, propterea Iouem quidem inter notissima sidera eos constituisse, Neptunū uero equos ijs, quibus utuntur, donasse: & potestatem ut naufragijs auxilio essent, concessisse. Pollucem, scribit Homerus, concessisse fratri dimidium uitæ: itaque alternis diebus eorum quenque lucere. Gemini ab aurigæ dextera parte supra Orionem collocati uidentur: ita tamen ut Orion inter taurū & geminos appareat constitutus. capita eorum à reliquo corpore diuiduntur eo circulo, qui ætatem definit: ita ut complexa inter se corpora tenentes directi à pedibus occidant. Exoriuntur inclinati, quasi iacentes. sed qui cancro proximior est, habet in capite stellam unam claram, in dextro cubito unam, in utroq; genu singulas. Alter uero in capite unam, in sinistro humero unam, in dextro alteram, in utraq; manu singulas: infra sinistrum pedem unam, quæ Tropus à quibusdam appellatur. Præter hæc Theseus Minotaurum interemit, & Athenas turpi seruitio liberauit. Minos, de quo supra diximus, inter alios filios habuit Androgeum præclaræ indolis adolescentem, qui ab Athenien sibus, & Megarensibus per inuidiam occisus est, quod palæstra cæteros superaret. Quapropter susceptо à Minoē aduersus hos populos bello, primo Megarenses subegit, deinde Athenienses sibi tributarios fecit, & in Androgei memoriam pueros Athenienses Minotauro cœpit cōijcere. Sed Theseus in Cretam profectus Ariadnem Minois et Pasiphaēs filiam in sui amorem allexit: datāq; illi fide, quod eam sibi uxorem duceret, & Hippolyto Phædram sororem eius copularet, ab ea edoctus est, quomodo Labyrinthum intrare, Minotaurum superare, & filo ducto inde exire posset. Quapropter his peractis, noctu cum Ariadne, & Phædra nauem ingressus, in Chium, ut quidam uolunt: ut alij, in Naxum insulam nauigauit, ubi Ariadne dormiente relicta, ipse cum Phædra abijt. Cum uero expergefacta Ariadne discessum eius intellexisset, questu, arque ululatu fœmineo omnia complens, à Baccho ea forte transeunte amata, & in coniugem ducta est, ex quā Thoantem filium Lemni postea regem suscepit. Nec multo interiecto tempore, cum Bacchus subiugata India filiam regis Indorum amaret, cupiens mœrorem, quem ex ea re Ariadne susceperat, lenire, coronam eius, quam Vulcanus à se fabricatam Veneri, Venus autem Ariadne dono dederat, in cœlum transtulit. Quidam scripserunt hanc coronam ex auro, & indicis gemmis compositam fuisse, quarum splendore Theseus è tenebris Labyrinthi ad lucem peruenerat. alij hanc cōronam dicunt Theseo à Neptuni patris uxore datam, & ab eo donatam Ariadne. Hæc sinistro humero ab Arctophylace penè contingitur, & Engonasi coniungitur calce dextri pedis. Cancro, & Leone exoriente occidit: cum scorpione exoritur. habet stellas nouem in orbem dispositas, & ex ijs treis clarius cæteris lucentes. Chius insula est in mari Aegæo, quod ita nominatum est, quia scopulus quidam in eo inter Tenum, & Chium speciem capræ habet, quæ à Græcis αἴξ appellatur: cernitur quasi repente in medio mari exiliens. à dextra parte Andrum nauigantibus ex Achaia dirus, ac pestifer. Chius primam syllabam correptam habet, cum substantiuum est. Quando uero primam habet productam, est nomen adiectiuum. hinc Chij dicuntur, qui ex Chio insula sunt, & chia uina uocantur Aruisia, hoc est quæ in Aruisio eius insulæ promontorio nascuntur. Naxus autem insula est in eodem mari, una ex cycladibus. hoc uero nomen habent, quia νάξον Græci circulum dicunt. Hæ uero insulæ à promontorio Geresto circa Delum in orbem sitæ sunt. prima earum Andrus dicitur, cum oppido eiusdem nominis, à quo Andrius. Dicta est antea Cauros, postea Antandros, item Lassia, Nonagria, Hydrussa, Epagris. ab hac mille passus distans Tenos cum oppido, quam propter aquarum abundantiam Aristoteles Hydrusam appellatā dicit, aliqui Ophiusam. cæteræ Myconæ cum monte Dimasto, Scyros, cuius pauloante mentionem fecimus: Siphnus, quæ ante Eropia, & Acis appellata est: Seriphus, Prepesinthus, Citanos. & quæ omnium cycladum clarissima in medio sita est, Apollinis templo, & mercatu celebrata, Delos: quæ diu fluctuata (ut proditur) motum terræ non sensit, usq; ad M. Varronis ætatem: postea bis concussam memorant. Hanc Aristoteles ita appellatam prodidit ἀπὸ τοῦ δῆλος, quod est aperio, manifesto, quoniam repente apparuit enata. hinc Delius, & delia, & deliacus deducuntur. eandem quidam Cynthiam, alij Ortygiam, Asteriam, Lagiam, Cerrham, Mydiam, Cynethum, Pyrpilem, ita dictam, quod ignis primo ibi repertus fuerit. cingitur quinque millibus passuum, & Cynthо monte in altum assurgit, à quo Apollo Cynthius dicitur, & Diana Cynthia: & Propertius amicam suam ob pulchritudinem Cynthiam uocauit, cum antea Hostilia diceretur. Ortygiam autem ideo cognominatam tradunt, quia in ea primum corturnices sunt uisæ: quod genus auis græce dicitur ὄρτυξ. Iupiter cum Latonam compressisset, sororem quoque eius nomine Asterien uitiare conatus est, quæ deorum miseratione in auem conuersa est, quam nos coturnicem uocamus. at Iupiter sese in aquilam, ut eam raperet, uertit. Illa uero rursus deorum miseratione in lapidem transmutata

est, qui diu sub aquis latuit. Tandem uero precibus Latonæ à Ioue in summas aquas deductus est. cum interea Iuno Latonam grauidam persensisset, immisso contra illam Pythone serpente per omnem terrarum orbem persecuta est, donec errando ad sororem peruenienes ab ea suscepta est. Ouidius: Errantem accepit tunc cum leuis insula nabat. In hac ergo insula Latona Dianam & Apollinem peperit, qui eam errare amplius nequaquam passi fuere. Fuit & Ortygia alia circa Siciliam ex opposito Plemmyrij Siciliæ amnis. Virgilius: Sicanio prætenta sinu iacet insula contra Plemmyrium undosum: nomen dixere priores Ortygiam. Alpheum fama est huc Elidis amnem Occultas egisse uias subter mare, qui nunc Ore Arethusa tuo Siculis confunditur undis. Coturnix parua auis est, semper ante ueniens, quàm grues: & cum ad nos uenit, terrestris potius, quàm sublimis. aduolant & eæ simili modo nõ sine periculo nauigantiũ, cum appropinquant terris: siquidem uelis sæpe occurrunt, & hoc semper noctu: mergunt́q; nauigia. austro non uolant humido scilicet & grauiore uento, aura tamẽ uehi uolunt propter pondus corporum, & uires paruas. aquilone ergo maxime uolant ortygometra duce, quam uulgo coturnicum regem appellant, maiorem aliquanto, ac nigriorem, sic dictam, quòd dux sit, ac moderatrix coturnicum. ὄρτυξ enim coturnix est, μέτρος mensura. Primam coturnicum terræ appropinquantem accipiter rapit, sempeŕq; hinc remeantes comitatum solicitant. Proxima Ortygiæ Rherene est, quam alij Celadusam uocant, alij Arremiten: postea Syros, Olearus, Paros cum oppido marmore nobilis, quod parum dicitur. hanc primo Plateam, postea Minoida uocitarunt. post hanc Naxus cum oppido, quã Strongylem, deinde Diam, mox Dionysiada à uinearum fertilitate, alij Siciliam minorem, aut Callipolim appellarunt. à Naxo deducitur Naxius. Idem: Thesçus Athenienses uaganteis prius, atq; dispersos in patriam reuocauit, & mores ac leges ciuitati dedit, ignominioseq; postea per signa testatum, lege ab ipso lata eiectus. idem aduersus centaurõs in nuptijs Pirithoi pugnauit. Fœdera primus inuenit. Cercyonem, qui omnem Atticam regionem latrocinijs infestabat, immani ferocia, & membrorum robore curuantem trabeis, & altissimas pinus ad terram trahentem, apud Eleusin Atticæ urbem, à quà Eleusinus deducitur, interfecit. Ouidi. Cercyonis letum uidit Cerealis Eleusis. Occidit ille ferox magnis male uiribus usus, Qui poterat curuare trabes, & agebat ab alto Ad terram late sparsuras corpora pinus. Pirithoum tanta animi constantia dilexit, & ab eo dilectus est, ut primi inter amicorum paria numerentur. Idem: Et cum Pirithoo felix concordia Theseus. propter quod cum Pirithous defuncta Hippodame uxore, animo proposuisset aliquam à Ioue genitam sibi coniugio iungere, nec aliæ tum Iouis filiæ nominarentur, præter Helenen, quæ tum à Theseo rapta fuerat, & Proserpinam Ditis uxorem, descenderéq; ad inferos ad rapiendam Proserpinam propterea statuisset, Theseus deserere amicum in tanto periculo noluit. Simul itaque profecti ad inferos Pirithous à Cerbero, de quo supra diximus, extinctus est. Theseus iuuare eum uolens ipse quoque in uitæ discrimine fuit. Ad extremuḿq; captus, & à Dite apud inferos detentus est. Quod cum forte ad Herculis aureis peruenisset, qui tum forte superato Geryone, cum ingenti præda ex Hispania reuertebatur, ad inferos per specum Tænaro propinquum profectus est: & liberato Theseo, ac Cerbero capto, & triplici catena deuincto, per eundem specum ad superos reuersus est, & Cerberum Theseo captiuum dedit. Tænarus mons est Laconiæ. à quo Tænarum oppidum Amyclis propinquum. Sub eo rupem esse ferunt, per quam est iter ad inferos. Seneca: Spartana tel-

tus nobile attulit iugum, Densis ubi æquor Tænarus soluit premit. Hic ora soluit Ditis inuicti domus, Hiatq; rupes ampla, & immenso specu Ingens uorago faucibus uastis patet, Latiũq; pandit omnibus populis iter. Quidam non per Tænarum reditum esse Herculem, Theseuḿq; cum Cerbero dicunt, sed per Acherusiam. Hæc specus est iuxta Heracleam urbem ab Hercule conditam in litore maris Euxini, quod à Thracio Bosphoro incipit. hinc enim ingens sese aperit pontus, nisi ubi promontoria sunt, huc atque illuc longo, rectoq; limite extensus, cæteraq; sinuatus. Sed quia contra minus, quàm ad læuam & dextram abscessit, mollibuśq; fastigijs, donec angustos utrinq; angulos faciat: inflectitur ad formam Scythici arcus maxime incuruus, breuis, atrox, nebulosus, raris stationibus, non molli, neq; arenoso litore circundatus, uicinus aquilonibus. Et quia non profundus est, fluctuosus, atq; feruens, olim excolentium sæuo admodum ingenio Axenus, hoc est inhospitalis: post commercio illarum gentium mollitis aliquãtum moribus dictus Euxinus, hoc est bene hospitalis. Ouidius tamen ob frequenteis procellas falsò ita nominatum affirmat: Euxinus falsò nomine dictus habet. Idem: Quem tenet Euxinus mendax cognomine pontus. è spumis Cerberi canis, cum ab Hercule extractus ab inferis fuit, Aconitum natum fabulæ prodidere. Ideoq; apud Heracleam ponticam maxime inueniri, ubi monstratur eius ad inferos aditus, exituśq;. herba est, immò uenenum omnium uenenorum ocyssimum: quippe tactis duntaxat genitalibus fœminini sexus animalium, eodem die tradunt mortem inferre. hoc ueneno interemptas à Calphurnio Bestia dormientes uxores M. Cæcilius accusator obiecit: usuśque est atroci peroratione in digitum illum, quo Calphurnius furtim uxorum suarum genitalia tinxerat. Folia habet Cyclamini non plura quatuor, ab radice leuiter hirsuta, radicem modicam marino Cammaro similem: propter quod quidam Cammaron appellauere. Galenus medicus duo genera Aconiti ponit, alterũ perdalianches, quod carnes eo tactæ gustatu pantheras necant, alioquin illos situs repleturas. alterum Lycoctonon, quod eodem modo lupos interimat. Item radix incuruatur paulum Scorpionum modo: quare & Scorpion aliqui appellauerr. Nec defuerunt, qui Myctonon nominare maluerunt: quoniam è longinquo mureis odore necat. Nascitur in nudis cautibus, quas Græci aconas uocant: & ideo aconitum uocauere, nullo ne puluere quidem iuxta nutriente. Alij ex eo uocatum Aconitum putant, quoniam uis ea huic in morte est, quæ cotibus ad ferri aciem deterendam, statiḿq; admota uelocitas sentitur. cautes, siue cotes, siue cos proprie saxum dicitur asperum, atque abruptum. Item lapis, quo ferrum acuitur: cuius diminutiuum est coticula, quamuis primitiui sui significatum non seruet. Coticula enim non is lapis est, quo ferrum acuitur, sed quo fit auri, atque argenti experimentum. Quippe datum in eo, ac perfricatum aurum, signum facit, per quod statim quantum in eo argenti, uel æris sit mirabili ratione comprehenditur. hic lapis quondam non nisi flumine Ocho, quod in Indiæ montibus ortum Hyrcaniam fluit, reperiri solebat (ut Theophrastus fatetur) Nunc uero passim reperitur, ab alis Heraclius, ab alijs Lydius appellatus, modicus quidem, & raro quaternas uncias longitudinis, binaśq; latitudinis excedens: pars quæ cœlum spectat, melior est, quàm quæ terram. Verum quod nos cautem, siue cotem dicimus, Græci ἀκόνην nominant, in utroque significato. hinc cotes, siue aconas olearias, & aquaticas dicimus, quod illas ad ferrum acuendũ oleo, has aqua madefacimus. & decotes appellamus togas attritas, quasi cotibus detritæ, atq; consumptæ sint. illud admiratione dignum est, quod aconitũ, cuius tam pestifera uis est, humanæ

tamen

tamen saluti plurimum confert dono quodam prouidentiæ, quæ nullum uoluit esse malum, in quo non aliquid boni inesset. Miscetur aconitum medicamentis oculorum, Scorpionum ictibus in uino calido datum aduersatur. Ea est natura, ut hominem occidat, nisi inuenerit, quod in homine perimat. Tunc pugna non est, cum uenenum in uisceribus reperit. Miraculum certe est, cum per se ambo duo ista uenena exitialia sint, in homine commori, ut homo superstit. Illud quoq; stupẽdum, torpescere scorpiones aconiti tactu, & uictos sefateri: auxiliari tamen eis helleborum altum, tactúq; eius pristinum uigorem statim redire: & pantheras, quæ carneis aconito infectas gustarint, gestu excrementorum hominis statim à morte liberari. Ita ferarum quoque pernicios arum remedia parens natura produxit. Hercules Alcesten quoque ab inferis ad uirum retraxit. Alceste Admeti regis coniux fuit, & filiarum Peliæ Thessaliæ regis formosissima. Hæc uirum suum usq; adeo dilexit, ut in graui morbo cum oraculo Apollinis didicisset, non posse eum aliter mortem euadere, nisi aliquis pro eo moreretur, uoluntariam ipsa pro salute uiri mortem subierit. Iuuenalis: Spectat subeuntem fata mariti Alcesten. atqui Admetus pristinæ saluti restitutus, & uxoris mortem indigne ferens, ab Hercule impetrauit, ut eam sibi ab inferis reduceret. Reuersus autem ab inferis Hercules, cum Lycum humilium genere Thebarum imperium occupasse, & Megaræ cõiugium intulisse comperisset, eum occidit. postremo cum post tot exactos labores, exaturare tamen adhuc Iunonis inuidiam non potuisset, eius deæ imperio in furorem actus Megaram uxorem, & paruulos, qui cum eo erant, filios occidit. à quo dictus est ἡρακλῆς μαινόμενος, hoc est, Hercules furens, ἀπὸ τοῦ μαίνεσθαι, quod furere est. à quo & Mænades dictæ sunt mulieres, quæ Bacchi sacra celebrabant, passis capillis furentium more huc atque illuc cursitantes. Iuuenalis: Crinemq; rotant ululante priapo Mænades. sed illud stupore dignum uidetur, quod tot uirorum fortium, tot monstrorum uictor, & totius orbis domitor, ab una se uinci muliercula passus sit. Sponderat huic uxorem Eurytus Oechaliæ rex Iolen filiam, quam postea suasu filij tradere denegauit. Quapropter indignatus Hercules ipsum, ac filios interemit, & Oechaliam urbem euertit, quæ in Laconia erat, & ab Oechalieo fluuio, qui propè eam fluit (ut Homerus testatur) ita appellata. unde & ea pars Laconiæ, quæ Thessaliæ propinqua est, Oechalia appellatur. Virgilius: Vt bello egregias idem disiecerit urbes, Troiamq; Oechaliamq;: ut duros mille labores Sustulerit. Iolem uero rapuit: quam usq; adeo ardenter amauit, ut ea omnia eius causa pateretur, quæ olim sub Omphale regina Lydiæ passus fuerat: quorũ mentionem Statius facit: Sic Lydia coniux Amphitryoniaden exutum horrentia terga Pendere, Sidonios humeris reddebat amictus, Et turbare colos, & tympana rumpere dextra. Ouidius de Iole: Ingreditur late lato spectabilis auro, Qualiter in Scythia tu quoque cultus eras. Dat uultum populo sublime sub Hercule uicto, Oechaliã uiuo stante parente putes. Sene. Fortem uocemus, cuius ex humeris leo Donum puellæ factus, & claua excidit, Fulsit́q; pictum ueste fidonia latus? Fortem uocemus, cuius horrentes comæ Madore nardo? laudem qui ignotas manus Ad non uirilem tympani mouit sonum Mitra ferocem barbara frontem gerens? sed hãc Iolen filio suo tradidit uxorem, ne se uita functo uidua remaneret. Quippe Deianira, cum Herculem Ioles amare ardentem cognouisset, recordata muneris, quod à Centauro acceperat: & eo dato alienaturam se ab Iole coniugis animum, & sibi conciliaturam existimans, Nessi uestem pestifero sanguine intinctam clàm ei transmisit: quam cum sese imprudens Her-

culeis induisset, uenationi indulgens resoluto in sudorem corpore uenenatum sanguinem paulatim ebibit: quo facto ob doloris magnitudinem penè in rabiem uersus, rogo in Oeta monte constructo sese flammis iniecit: & sic uita functus est, anno ætatis suæ quinquagesimo secundo. Oeta mons est inter Thessaliam, & Macedoniam, rogo, morte, & sepulchro Herculis insignis, abundãs elleboro. à quo Oetæus deducitur. Vnde Oetea regio. Mons ipse ab oriente, ac Thermopylis in occidentem usq; in sinum Ambracium extenditur, & quodammodo per lineas rectas scindit montanam regionem. à Parnasso usque Pindum pars in Thermopylas uergens proprie Oeta uocatur: longitudinis circiter triginta stadia, celsitudinis immensæ, longe autem excelsissimus est ad Thermopylarũ tractum. ibi enim cacumen eius attollitur, ac in rupeis acutas, præcipiteśq; finitur: paruum, & angustum uiatoribus à uitore Locros ex Thessalia petentibus relinquens transitum, quem Pylas, hoc est portas uocant, & Thermopylas, quod ibi sint thermæ, hoc est calidæ aquæ magno in honore, utpote quæ Herculi dicatæ sunt. iuxta est Callidromus fluuius, & Olyras, quem fabulæ dicunt Herculis rogum extinguere conatum esse. Hercules filios (ut quidam tradunt) septuaginta reliquit. è quibus clariores Oxeam, Geontiaden, Thiriomachũ, & Dicconta, ex Megæra Creontis Thebani regis filia natos. Ithoneum ex Paphyra. à quo Ithone urbs Bæotiæ, in qua regnauit. Est etiam Ithone Macedoniæ oppidum antiqua Mineruæ sedes, à quo & ipsa Minerua aliquando Ithone uocitatur. Cromin, quem equos habuisse Thraces constat, quos Hercules occiso Diomede abduxerat humanis carnibus uesci solitos. Statius: Mox Cromis hippodamũ metæ interioris ad orbem, Viribus herculeis, & toto robore patris Axe tenet prehenso. Idem: Postremum discrimẽ, erant Cromis asper, & asper Hippodamus. hic cum Adrasto rege in bellum Thebanũ profectus est. Agilem, quem poëtæ cum Tirynthia pube in bello Thebano fuisse commemorant. Tirynthios Achæos dicimus. Tirynthia enim appellauerunt Achaiæ oppidum iuxta Argos, & non longe à Mycenis, à quo Hercules, quod ibi alitus, atq; educatus sit, Tirynthius est uocitatus. Hyllum ex Deianira. Sene. Si uera pietas Hylle quærenda est tibi, iam perime matrem. hic cum cæteris fratribus, qui defuncto Hercule superstites fuerunt, ab Eurystheo rege pulsus Athenas confugit, ubi benigne à ciuibus exceptus pietati templum erexit: postea ab Aepalio rege, quod quondam regno pulsus, auxilio Herculis restitutus fuisset, in filium adoptatus est: et quia natu maior erat, successor institutus. Itaq; tam ipse, quàm posteri eius longo tempore in successione Pindi imperium tenuerunt. Pindus Thessaliæ urbs fuit à Pindo monte ita appellata: iuxta quam eiusdem nominis fluuius labitur in Cephissum decurrens. Eandem nonnulli Acyphantem uocitarunt. Sardum, à quo supra diximus Sardiniam insulam nuncupatam, cum è Libya ad eam habitandam cum multitudine colonorum uenisset. Cyrnum, à quo insula in mari Ligustico Cyrnos appellata, cum antea Teraphne diceretur, nostri Corsicam uocant: longa passuum CL. millia, lata maiore ex parte L. circuitu CCCXXII. millium, distans à uadis Volaterranis LXII. millibus passuum. à Corsica corsicũ dicimus, à Cyrno cyrneum. cyrnea tamen uasis uinarij genus est. Plautus: Cadus erat uini, inde impletui cyrneam. Nam cadi uasa sunt, quibus uina conduntur. Varro: Supra decem millia cadũm hæredi reliquit. Virgilius: Vina bonus quæ deinde cadis onerarat Acestes. à cado semicadium, cadi dimidium. Diodorum, cuius mentionem facit Iosephus, & ab eo scribit Sophona natum, qui in Africa regnauit: ex cuius nomine Afri Sophaci appellati sunt. Gelonum, à quo Geloni Scythiæ popu

li nomen sumpsere. Hi propinqui sunt Agathyrsis, qui & ipsi ab Agathyrso altero Herculis filio nominati sunt. utriq; pingere se solebant. Virgil. Pictosq; Gelonos. Hi præterea cum per deserta Scythica discurrunt, sitientes equorum suorum uenas aperiunt, sanguinemq; epotant. Idem: Profuit intensos æstus auertere, & inter Ima ferire pedis salientem sanguine uenam, Bisaltæ quo more solent, acerq; Gelonus, Cum fugit in Rhodopen, aut in deserta Getarum, Et lac concretũ cum sanguine potat equino. Geloi uero campi in Sicilia sunt apud flumen Gelam. à quo & Gela urbs nomen habet. Idem: Campiq; Geloi. Scythen (ut scribit Herodotus) à quo Scythia nominata regio Septentrionalis, de qua inferius dicemus. Tlepolemum ex Astyochia, quã ex Ephyre Peloponnesi urbe rapuerat. Hic (ut Homerus scribit) cum iam adoleuisset, Licymnium auunculum suum Marte progenitum, & patri suo charissimũ iam senem interfecit: propter quod fabricatis nauibus patria profugus, non parua manu iuuenum collecta, Rhodum petijt, & ea insula occupata, Rhodiensibus imperauit. Vnde postea in bellum Troianum cum nouem nauibus profectus est. Homer. Τληπόλεμος δ' ἡρακλείδης ἠΰς τε μέγας τε Ἐκ ῥόδου ἐννέα νῆας ἄγεν ῥοδίων ἀγερώχων. hoc est: Tlepolemusq; Heraclides amplusq;, magnusq; è Rhodo nouem naues duxit Rhodiensium superborum. Ephyre olim dicta est, quæ nunc Corinthus dicitur, arcem habens, quæ uocatur Acrocorinthus, in medio ferè Poloponnesiaci Isthmi sita. Isthmos Græci uocant angustias peninsularum, inter quas nobilitate Peloponnesiacæ præferuntur. Quippe Peloponnesus, quæ Apie primo, postea Pelasgia dicta est inter duo maria, Aegeum, & Ionium, Platani folio similis propter angulosos recessus, circuitu D.LXIII. millium passuum colligitur. Angustiæ sex millium sunt. ubi erumpentia ediuerso, quæ ita dicta sunt maria, hinc Corinthiacum, illinc Saronicum sinum efficiunt: olim querno nemore redimitum, unde nomen habet. Quippe ueteres Græci saron quercum nominabant. Lecheæ hinc angustiarum termini, longo, & ancipiti nauium ambitu, quæ propter magnitudinem plaustris transuehi non possunt. Quam ob causam perfodere nauigabili alueo angustias Demetrius rex, dictator Cæsar, Caius princeps, Domitius Nero tentauere, infausto omnium incepto, ut docuit exitus. Corinthus primo à Sisypho latrone Aeoli filio fertur condita fuisse, & Corcyra nominata, deinde aucta Ephyra uocitata est, postea euersa, et à Corintho Orestis filio instaurata, Corinthus appellata est. Peloponnesus uero à Pelope uocitata, quasi Pelopis insula, quoniam penè insula est. Pelops Tantali regis Phrygum filius fuit, cuius pater ut diuinitatem experiretur, eum dijs quasi carnem aliam epulandum apposuit: à cuius esu cum cæteri dij abstinuissent, sola Ceres pueri humerũ depasta est. Quapropter dij reuocato ad uitam Pelopi eburneum humerum addiderunt. Tantulum uero ad inferos detrusum hac perpetua pœna affecere, ut infra se amnem dulcissimæ aquæ semper ad infimum usque labium fluentem haberet, supra autem arborem suauissimis pomis onustam os pertingentem, quæ tamen perpetua fame, ac siti uexatus contingere non posset. Nam quoties os potandi gratia declinabat, demittebatur amnis, diffugiebatq;: quoties uero gustare pomum nitebatur, attollebatur arbor, nec se tangi ferebat. Tantalus Iouis filius proditur fuisse ex Plote nympha, Phrygiæ rex, qui aduersus Troum Dardaniæ regem bellum gessit, quod filium eius Ganymedem uenantem à se raptum reddere nolebat: fuitq; Agamemnonis, & Menelai auus. à quo tantalides patronymicum deducitur. à Pelops uero fit Pelopeius: unde fabula de eo scripta Pelopeia dicta est. Iuuenal. Præfectos pelopeia facit Philomela tribunos. Fuit et alter

Tantalus Corinthiorum rex pijssimus. Item alter Thyestæ filius ex Merope Atrei coniuge, quem Atreus occidit, & patri apposuit epulandum. à Corintho corinthius, & corinthiacus deducuntur. unde corinthiacum sinum dicimus, & æs corinthium, quod ex omnibus maxime laudatur. & ab Ephyra dicitur Ephyræum, & Ephyreium. Virgilius: Ephyreiaq; æra. Ex omni autem ære maxime laudatur Corinthium, quod casus fecit, Corintho, cum caperetur, incensa. Miraq; circa hominum affectatio fuit. Quippe Verrem tradunt non alia de causa proscriptum fuisse, quàm quod Corinthijs se ei cessurum uasis negauerat: postea tamen omnia uasa ex ære elegantia corinthia sunt appellata: propter quæ tanto in precio apud ueteres fuerunt æris metalla, ut argenti quoque, atque auri precium transcenderint. Quippe trullæ, triclinia, fulcra, salina, candelabra ex ære fiebant: quinetiam statuæ, columnæ, limina, & ualuæ in templis. Legimus etiam Sp. Caruilium olim Camillo pro crimine obiecisse, quod ostia ærata haberet in domo: & Romæ porticum duplicem à Cn. Octauio, qui de Perse rege triumphauit ad circum flaminium factam, appellatam fuisse Corinthiam à capitulis æris columnarum. Thessalum, cuius mentionem fecit Homerus. Hic duos filios habuit, cum quibus aduersus Troiannos cum cæteris Græcis profectus est. Alteri nomen Phidippus fuit, alteri Antiphus. Homerus: Τῶν αὖ φείδιππός τε καὶ ἄντιφος ἡγησάσθην, Θεσσαλοῦ υἷε δύω ἡρακλείδαο ἄνακτος. hoc est: Hos autem Phidippus, & Antiphus duxere duo Thessali filij Herculis regis. Auentinum ex Rhea. Virgilius: Satus Hercule pulchro Pulcher Auentinus. Hunc Turno aduersus Aeneã suppetias tulisse commemorant. Telephũ ex Auge nympha (us Sophocles refert) qui in sylua à matre expositus, à cerua lactatus est, deinde grandior factus, Cetijs imperauit: cumq; Troiani belli tempore in auxiliũ Troianorum uenisset, dum Vlyssem insequitur, trunco, quem in uinca forte inuenit, præpeditus, ab Achille uulneratus est. quo uulnere cum indies magis crescente dolore debilitaretur, Apollinẽ de remedio consuluit, qui respondit liberari eum non posse, nisi rursus ab Achille uulneraretur. Itaq; rursus congressus, & eodem loco uulneratus, incolumis domum reuersus est. Oui. Vulnus Achilleo quæ quondã fecerat hosti, Vulneris auxilium Pelias hasta tulit. Quod ideo fictum est à poëtis, quia, ut Plinius refert, Achilles ferri rubigine Telephum proditur sanasse, siue id ærea, siue ferrea cuspide fecerat. ita certe depingi à ueteribus solebat, ex ea decutiens gladio. Vis enim huius rubiginis est ligare, siccare, restringere. Itaque alopetias illita emendat, & scabritias genarum, pustulasq; totius corporis cum cera, & oleo myrteo. huius Telephi filios tradunt fuisse Eurypylum, & Cyparissum. Eurypylus in Co insula regnauit, quæ insula est Icarij maris, urbemq; habet eiusdem nominis. Homerus: Eurypyliq; urbem Co, æquoreasq; calydnas. Ex hac insula fuit Hippocrates medicus, à qua Cous est dictus. Item Pamphile mulier Platis filia, quæ prima rationem texendæ bombycinæ uestis inuenit, unde uestis ipsa Cois est uocata. fama est Nisyrum quoque alteram insulam haud multum ab hac remotam huius insulæ fragmentum fuisse. Quippe Neptunum dum Polybotem gigantem persequeretur, frustum è Co insula tridente auulsisse, in eumq; iecisse, eiusmodi uero fragmentum insulam mansisse, appellatamq; esse Nisyrum: in ea gigantem ipsum fuisse sepultum, in urbe, quæ eodem nomine Nisyrus appellatur. Homerus: Qui Nisyrõ habet celsam, Carpathonq;, Casumq;. Carpathos eiusdem maris insula est, excelsa ducentorum stadiorum circuitum habens, quatuor olim insignis urbibus, à qua mare ipsum Carpathium dictum. Et ad septuaginta stadia Casos altera insula propinqua est, am-

bitus

bitus [o]ginta stadiorum, in qua oppidum eiusdem nominis [..]os, alias quoque propinquas habens paruas insulas, quæ C[..]orum dicuntur. Item alias insulas, quæ Sporades, quasi [s]parsim sitæ dicuntur. hæ sunt Hellene, Phocusa, Hecaria, Schimusa, Polegrados. & à Naxo decem & septem millia passuum Icaros, quæ nomen mari dedit, ante uocata Doliche, & Maris, et Ichthicusa sita ab exortu solstitiali Delo quinquaginta millia passuum propinqua, Samo trigintaquinque, & ab ea Serestum CXII. millia passuum. & præter has Gyarus cum oppido circuitu duodecim millium passuum, distans ab Andro sexaginta duobus millibus passuum, in quam mittere in exilium noxios Romani solebant. Iuuenalis: Aude aliquid breuibus Gyaris, & carcere dignum. & Atelos unguento nobilis, à Callimacho Agathusa appellata. & Melos, cum oppido, quam Aristides Nimblida appellat, Aristoteles Zephyriam, Callimachus Mimallida, Heraclides Siphnum, & Acitiam. hæc insularum rotundissima est. Item aliæ complures, de quibus alibi disseremus. Quidam Telephum simul cum Teuthrante ei regioni imperasse tradunt, quæ Teuthraniæ, & Caico proxima est. Teuthras Cilicum, & Mysorum rex fuit. à quo Teuthrana urbs, & Teuthrania regio iuxta Pergamum. Caicus flumen est Mysiæ Pergamum præterfluens per campum, qui Caicus appellatur, & in Elaiticum sinum defluens. Euripides scribit Augen uirginem ab Aleo patre, cum ab Hercule uitiatam deprehendisset, in urna cum Telepho filio impositam in mare demersam fuisse, sed Palladis prouidentia urnam ad Caici ostia deuectam à Teuthrante exceptam fuisse, hanc Augen connubio sibi iunxisse: Telephum pro filio educasse, cumq; regni successorem instituisse. ex hoc ergo natum Eurypylum, à Neoptolemo cæsum in bello fuisse. Homerus: Ipse Neoptolemus telo traiecit acuto Magnanimum heroa Eurypylum, quem Telephus olim Progenuit. multi circum cecidere sodales Cæci, ad exitium ob muliebria dona ruentes. Cyparissum uero alterum Telephi filium à Phœbo amatum tradunt. hic cum ceruum nymphis sacrum, in delitijs haberet, eum forte humi sub umbra stratum iaculo imprudens occidit: ob quam rem tanto dolore affectus est, ut nulla Phœbi consolatio retrahere eum à fletu potuerit, sed tandem supremum illud munus à deo petierit, ut omni tempore lugere sibi fas esset: itaque in sui nominis arborem conuersus est, ex qua lacrymæ perpetuo manant. Ideo Diti sacra est, diraq;, & atra, & funesta à poëtis nuncupatur: ramusque eius poni ante funeream domum solebat, ne quisquam per ignorantiam ingrediens pollueretur. Est natu morosa, fructu superuacua, bacis torua, folio amara, odore uiolenta, nec umbra quidem gratiosa, metæ tantum aspectu non repudiata. Ouidius: Metas imitata cupressus. propter quod conifera dicitur, ut supra ostendimus. Eius duo genera. Meta in fastigiũ conuoluta, quæ & fœmina dicitur, & spargens extra ramos, quæ mas appellatur, quæstuosissima in satus ratione. ex ijs apud ueteres sylua erat, propter quod uulgo dotem filiarum antiqui plantaria appellabant: patria huic Creta est, unde primum Tarentum translata fuit, à quo Cato Tarentinam appellat. Succisa non regerminat: propter quod Diti quidam sacram uolunt. Horatius ob id inuisam uocat. De hac Ouidius: Lugebisq; alios, aderisq; dolentibus inquit. Durat hoc lignum ætate longissima. Valuæ ex eo fuerunt in templo Ephesiæ Dianæ, quæ post quadringentos annos nouis similes uidebantur: & Romæ simulachrum Iouis è cupresso uisum est in arce, à condita urbe sexcentesimo primo anno dicatum, usque ad Traiani tempora integrum durans. Vocatur arbor ipsa modo cyparissus, modo cupressus. Vir-

gilius: Aëriæ quercus, aut coniferæ cyparissi. Idem: Et teneram à radice ferens Syluane cupressum. Ab ijs cyparissinus, & cupressinus deducuntur. & cyparissia herba, de qua supra diximus. & cyparissiæ ignes prodigiosi similitudine cupressorum. postremo filios habuit Hercules Lydum, & Lamirium, ex Iole Euryti regis filia, & ex Lydo Larium genitum prodiderunt. Fuit autem Hercules propter eximiam uirtutem, & res ab eo præclarissime gestas, tum quod Iouis filius erat, à patre in cœlum translatus: & is est, qui Engonasis dicitur, hoc est genu innixus. Quippe apud Græcos γόνυ genu uocatur. Est enim supra draconem collocatus, sinistra manu pellem leonis, dextra clauam tenens, quasi eum conetur interficere. draco caput habet erectum, Hercules dextro genu sinistro pede capitis eius dextram partem nititur opprimere, dextra manu sublata, quasi feriturus, sinistra proiecta cum pelle leonis, ut quammaxime dimicans uideatur. Aeschylus tamen in tragœdia, quæ Prometheus inscribitnr, non Herculem cum dracone pugnantem hunc esse scribit, sed cum Liguribus dimicantem. Quippe eo tempore, cum tela ei defecissent, diuersis uulneribus affectum, ingeniculasse sese, & Iouem, quemadmodum supra diximus, orasse, ut sibi assisteret: quo facto magnum lapidem imbrem statim pluuisse, quibus hostes sunt fugati. Itaque Iouem similitudinem pugnantis inter sidera constituisse. Quod etiam sensisse uidetur Aratus: Dextro nanque genu nixus, diuersaq; tendens brachia, suppliciter pansis ad numina palmis Serpentis capiti figit uestigia sæua. positus est inter duos circulos, arcticum, & æstiuũ: dextro genu arcticum circulum finiens, sinistro caput draconis opprimere conatus: humeris uelut æstiuum circulum sustinens: occidens capite prius, quàm reliquo corpore ad terram deuenit, & cum totus occidit, quasi pendere pedibus ex arctico circulo uidetur. exoriens autem pedes prius, quàm reliquum corpus ostendit. habet in capite stellam unam, in sinistro brachio unam, in utroque humero singulas clare lucenteis, in manu sinistra unam, in dextro cubito unam, in utroque latere singulas, sed clariorem in sinistro, in dextro femore duas, in pede unam, quæ dicitur clara, in sinistra manu quinque, quas nonnulli pellem leonis appellant. Quidam etiam stellam Herculis eam uocant, quæ Martis stella dicitur. Tyrij deum Herculam religiosissime colunt: sed & omnis Aegyptus augustissima eum religione ueneratur, perpetuo fuisse asseuerantes. & sanè alij quoque ante eum, ut quidam putant, & post eum Hercules fuere. Varro treis, & quadraginta Hercules nominat. Veruntamen omnes qui robore, ac fortitudine præstiterunt, hoc nomine ab Hercule Alcmenæ filio appellatos fuisse affirmat. Poëtæ eum ob corporis proceritatem polyphagum, hoc est multi cibi, & multibibum, hoc est multi potus fuisse asserunt. Vnde est prouerbium, ἡρακλῆς ξενίζεται, hoc est, hospes est Hercules, quoties tarditatem alicuius significare uolumus. Quod ij, qui Herculem hospitio suscipiebant, tarde è conuiuio surgere cogebantur. Hinc eum, cum adhuc infans esset, ob nimiam auiditatem multitudinem lactis appetisse commemorant, nec continere in ore potuisse, quam ob rem ex ore profusum circulum in cœlo designasse, candido colore, quem lacteum uocant. Alij tradiderunt dormienti Iunoni suppositum Herculem fuisse, & illam insciam lac infanti præbuisse: sed cum expergefacta rem cognouisset, reiecisse eum à se, & ita profusi lactis splendorem inter sidera apparuisse. sunt tamen qui hoc non cum Hercule, sed cum Mercurio Maiæ filio factum uelint. Alij dicunt, quo tempore Ops Saturno lapidem pro partu obtulit, iussisse Saturnum lac ei præbere: quæ cum ubera pressisset, profuso lacte hunc circulum esse signatum.

Nos ideo lacteum appellatum hunc circulum existimamus, quod eius defluuio, uelut ex ubere aliquo sata cuncta lactescant. Hercules nodum inuenit inexplicabilem, cuius nec initium, nec finis agnoscitur: & ab eo Herculanus nodus appellatur, qualem esse in Caduceo superius ostendimus. Ab Hercule herculeus deducitur, quod modo possessiui nominis significationem retinet: modo pro forti, & robusto accipitur: ut herculeus homo, herculea uis. modo pro magno, & immenso: ut herculeum opus, & herculea solicitudo. Herculeus etiam morbus dicitur comitialis, quod Hercules eum morbum passus sit. Vnde & sacer est appellatus, & maior morbus propter grauitatem: quoniam homo subito concidit, & spumæ ore mouentur, morbusq; ipse aut recens consumit, aut durat usq; ad ultimum uitæ diem. & lunaticus, quod eum, qui interlunio natus est, hunc morbum ferè pati compertum est. Comitialis autem iccirco est dictus, quod hoc morbo laborantes, in comitijs maxime detegi solebant, interrumpebanturq; comitia quo die aliquis concidisset. Serenus: Est subiti species morbi, cui nomen ab illo, Quod fieri nobis suffragia iusta recuset. Sæpe etenim membris atro langore caducis Concilium populi labes horrenda diremit. Ipse deus memorat dubiæ per tempora lunæ Conceptum, talis quem sæpe ruina profudit. Erant autem comitia conuentus populi à simul itando ita appellata. Differtq; comitium à concilio, quod comitia sunt, cum uniuersus populus conuenit. Concilium, cum populi pars aliqua adesse uidetur. hinc calata comitia uocabantur, quæ pro collegio pontificum haberi solebant, aut regis, aut flaminum inaugurandorum causa. Ex ijsq; alia curiata erant, alia centuriata. curiata per lictorem curiarum procalari, hoc est conuocari solebant: centuriata per cornicinem. Item curiata cum ex censu, & ætate: centuriata cum ex regionibus, & locis constabant. Item comitia loca ipsa dicebantur, in quibus stans populus Romanus suffragia ferre consueuerat. hæc & septa uocabātur, in campo Martio inclusa tabulatis ad similitudinem ouilium. Vnde & septa aliquando pro ouilibus ponuntur. Virgilius: Quamuis multa meis exiret uictima septis. & ouilia pro septis. Lucanus: Et miseræ maculauit ouilia Romæ. Septa etiam uocitata, quæ ad incile opponuntur, ut supra diximus. à sepiendo autem septa dicta. Sepire tenere est, & impedire: à sepia notissimo pisce deductum. quæ emisso cruore atro occultat iter, atque impedit: quamuis sepia sit etiam scopulus iuxta Atheniensium litus, ut Herodotus scribit. à sepio fit sepes, quæ obiecta introitum prohibet, & conseptus, quod ueteres etiam consiptus dixere. & circumseptus notæ significationis. & præsepe, de quo supra diximus. & sepelio, à quo sepultus, sepulchrum, sepultura, de quibus inferius dicemus. Item sæpe aduerbium, quod significat frequenter, quod quæ frequentia sunt, quodammodo sepem facere uideantur: scribiturq; per diphthongum, ut à sepe ablatiuo differat. Ab eo fit sæpius, & sæpissime, item sæpenumero, & persæpe. Item spissum à sepium densitate. Spissum enim proprie densum significat. Cicero: Etsi principia tarda sunt, exitus tamen ipsi spissi, & producti esse debent. hinc spissitas, & spissitudo pro densitate. & spisse aduerbium dense. & spisso uerbum denso. à quo fit compositum inspisso. Aliquando per antiphrasin spissum pro tardo accipitur. Vnde perspisso aduerbium, quod significat tarde. Plautus: Quia quod boni promittunt aruspices, perspisso euenit: id quod mali promittunt, præsentaneum est. Item à sepio præsepio, hoc est sepem antefacio. & circunsepio, hoc est facta sepe circundo, & intersepio claudo, iter impedio. Quintilianus: His textis ne uniuersi mellis effluat pondus; intersepta onera clauduntur, hoc est circunsepta, uel qua

effluere mella poterant septa. à comitio comitiales [illegible]es appellati sunt fasti, in quibus conuenire populus Romanus [illegible]ebat ad suffragium ferendum. Item comitiales homines à morbo comitiali dicti, qui eodem morbo laborant. Plinius: Fel testudinum naribus illitum comitiales erigit, attollitq;. ab eo fit comitialiter aduerbium. Idem: Folia heliotropij contractionibus medentur, etiam si id comitialiter accidat. hoc est etiam si contractiones fiant ex morbo comitiali. Contrahuntur enim nerui hoc morbo: propter quod Græci Epilepsian uocant, hoc est correptionem. & epileptici dicuntur, qui cum morbum patiuntur. Hippocrates: τὴν συνουσίαν εἶναι μικρὰν ἐπιληψίαν. hoc est: Coitum esse breuem epilepsiam, id est comitialem morbum. Correptum hoc morbo bis fuisse in rebus agendis Iulium Cæsarem tradunt: multos præterea magnos, & ingenio, & rerum gestarum gloria excellentes uiros eodem laborasse. Cuius rei causam Aristoteles longissimo problemate conatur inuestigare. Sanari uero hunc morbum existimant, iugulati hominis calido sanguine epoto. Ita sæpe misera auxilia tolerabilia faciunt miseriora mala. Item ab Hercules Herculides fit patronymicum nomen. & græca uoce heraclides, & heraclius. Heraclides etiam proprium nomē est. Quatuordecim enim Heraclidæ nominantur ingenio, ac doctrina insignes fuisse. Primus Heracleotes ex Ponto Euryphonis filius, uir diues, qui Athenas profectus Speusippum audiuit, & Platonem imitari conatus est. utebatur molliori ueste, adeoq; elatus incedebat, ut Attici pro Pontico Pompicum nominarent. scripsit dialogos plureis, & tragœdias: patriam eiecto, atq; occiso tyranno liberauit: draconem longo tempore nutriuit, moriturusq; cuidam è necessarijs suis mandauit, ut corpus occuleret: draconemq; supra lectum poneret, quo cum putarent ad deos migrasse. Secundus Heraclides huius conciuis fuit, qui pythicas nugas conscripsit. Tertius Cumanus, qui libros ædidit de arte rhetorica. Quartus Alexandrinus Persicarum rerum scriptor. Quintus Barzileites dialecticus, qui aduersus Epicurū scripsit. Sextus medicus Tarentinus. Septimus poëta. Octauus sculptor Phocensis. Nonus epigrammatum scriptor argutus. Decimus Magnesius, qui mithridatica scripsit. Vndecimus Alexādrinus grāmaticus. Duodecimus Ephesius rhetor. Tertiusdecimus Astrologus, Quartusdecimus Byzantius, qui philosophiā Corinthi docuit. Item ab Hercules heracleon herba, quæ & timalos à Bœotijs uocatur, & nymphea, & rhopalon. nascitur in aquosis, folijs magnis, & in summa aqua, & alijs ex radice prodeuntibus, flore lilio simili, & cū defloruerit capiti papaueris. Laudatissima in Orchomeno et Marathone Bœotiæ nascitur. Tradunt hanc ex Deianiræ sanguine procreatam. Nam cum Deianira ob zelotypiā erga Herculem, Centauri uestem ei misisset: cuius ui pestifera in furorē actus Hercules sese in rogum deiecit doloris impatientia, percita Deianira sese illius claua interfecit, quam Græci ῥόπαλον uocant. Ex eius sanguine mox nata est herba, quam diximus, radice clauæ simili: itaque à nympha nymphea appellata est: ab Hercule, erga quem Zelotypia exarserat, heracleon: à claua, quam Græci ῥόπαλον uocant, rhopalon est appellata. ideo eos, qui succum eius bibunt, duodecim diebus coitu, genituraq; priuari affirmant. Fructum huius herbæ Bœotij madona uocant, & radicem sole siccant, qua genituram per quietem exeuntem, & alui fluxum reprimunt. Galenus: Ἐπέχει γὰρ τὰ τῆς γαστρὸς ῥεύματα καὶ σπέρματα κατὰ τοὺς ὀνειρωγμούς. Est & alia herba, quæ heracleon siderion dicitur, & ipsum ab Hercule inuentum, caule tenui, digitorū quatuor altitudine, flore puniceo, folijs coriandri, iuxta amneis & lacus nascens et omnia uulnera ferro illata efficacissime sanās. item heracleō

aliud

aliud ab eodem inuentum tradunt, quod origanum heracleoticum syluestre nuncupari diximus, quoniam est origano non dissimile, estq; è panacis genere, de qua superius disseruimus. Apollinaris quoq; inuenta ab Hercule memoratur, quæ apud Arabas altercum, siue altercagenum, apud Græcos hyoscyamos, hoc est faba porcina appellatur. plura eius genera. Vnum nigro semine, folijs penè purpureis, spinosum, uulgare, candidius, & fruticosius, altius papauere. Tertij semen Cotoneis ferè simile. omnia insaniam gignunt, & capitis uertigines. Quartum genus molle, lanuginosum, pinguius cæteris, candidi seminis, in maritimis nascens. hoc recepere medici. Vsus seminis & per se, & succo expresso. Constat etiam folijs mentem corrumpi, si plura, quàm quatuor bibantur. fit & ex semine oleum, quod & ipsum auribus infusum territat mentem, mirifice tamen contra uenenum prodest, adeo constat etiam uenena prodesse. item ab Hercules Hercule & Hercle, & mehercules, & mehercule iurandi aduerbia. Solebant autem uiri soli per Herculem iurare, nec unquam per Castorem: econtrario uero mulieres per Castorem iurabant, per Herculem autem deierare eis non licebat. cuius rei ratio erat, quod Herculano quoque sacrificio abstinebant mulieres. quoniam cum Hercules boues Geryonis per agros Italiæ duceret, sitienti aliquando, & aquam à quadam muliere petenti, responsum est, se aquam non posse præstare, quod fœminarum deæ, quam Græci θεὸν γυναικείαν uocant, celebraretur dies, nec ex eo apparatu uiros gustare fas esset. propter quod facturus Hercules sacrificium, detestatus est præsentiam fœminarum, & Potitio, ac Pinario sacrorum custodibus iussit, ne unquam mulierem interesse permitterent. Nusquam igitur inuenire est apud probos scriptores, aut mehercules fœminam dicere, aut Mecastor uirum. Aedepol autem, quod iusiurandum per Pollucem est, & uiro, & fœminæ commune fuit. Quamuis M. Varro affirmet antiquissimos uiros neq; per Castorem, neque per Pollucem deierare solitos: sed id iusiurandum fuisse tantum fœminarum, paulatim tamen inscitia antiquitatis iurare uiros per Pollucem cœpisse. Quidam Aedepol dictum uolunt quasi per ædem Pollucis. item pol, & perpol, & similiter castor, & mecastor, & peræcastor, quasi per ædem Castoris. Causam cur uiri per Castorem, & Pollucem non iurent, sed tantum fœminæ, hanc quidam esse affirmant, quod Helenes sororis suæ gratia id fecerint, quod uix frater pro fratre fecisset. merito igitur mulieres eorum testimoniū implorare uisæ sunt, qui in genus suum sese tam propitios exhibuissent. illud quoq; in sacris Herculis obseruatum est, ut nō cubando, sed sedendo epularentur. Cornelius Balbus: Apud aram maximam obseruatum, ne lectisternium fiat. Custoditur in eodem loco, ut omnes operto capite sacra faciant, quod fit ne quis in æde dei habitum eius imitetur. Nam ipse inoperto capite est. Fuerunt autem Romæ ædes duæ uictoris Herculis, una ad portam Trigeminam, altera in foro Boario. Varro ideo uictorem Herculem putat cognominatum, quod omne genus animalium uicerit. Alij tradunt M. Octauium Herrenum prima adolescentia tibicinem fuisse, postea uero arti suæ diffisum instituisse mercaturam, & re bene gesta decimā Herculi persoluisse. Postea cum nauigans hoc idem ageret, à prædonibus circunuentum fortissime repugnasse, uictoremq; recessisse. Apparuisse ei in somnis Herculem, & sua opera seruatum docuisse. Proinde Octauium impetrato à magistratibus loco, ædem ei, & signum sacrasse, uictoremq; incisis literis appellasse, dedisseq; ei epitheton, quo simul & ueterum uictoriarum, & nouæ memoria continetur. Quidam etiam Heraclitum ab Hercule deductum opinantur. Fuit Ephesius philosopus Elisonis,

siue (ut alij dicunt) Herationis filius, animo nimis elatus, & omneis contemnens. Homerum dignum dicebat, qui de certaminibus eijceretur, et colaphis cæderetur. Nullumq; præceptorem habuisse, sed per se omnia didicisse gloriabatur. Scripsit de republica & ijs, quæ ad deos pertinent. Librumq; in templo Dianæ reposuit, obscure scriptum, ut soli docti possent intelligere: ne si in uulgi notitiam deueniret, contemptui haberetur. Accedere ad Darium regem Persarum benigne eum inuitantem noluit, uerum in montana secessit, ubi herbas tantum depascens, incidit in morbum aquæ intercutis, propter quod in urbem aliquando reuersus sciscitabatur medicos per ænigmata, an posset ex imbre siccitatem facere. quibus minime intelligentibus præsepe ingressus bubulo fimo se obruit, ratus se eo calore siccare humorem posse. Sic annum ætatis suæ sexagesimum agens, interijt. Fuerunt & alij quatuor Heracliti. Primus poëta lyricus. Secundus Halicarnaseus summæ uir elegantiæ. Tertius Lesbius, qui Macedonum scripsit historiam. Quartus uir ridiculus. Heracleæ quoque quinque fuisse leguntur præ cæteris insignes. una in radicibus Oetæ montis, in plano sita, quam Asaris flumen abluit. Alia in Propontide, quæ prius Perinthus uocabatur, in qua Amphitheatrum fuit, unum è septem spectaculis orbis terrarum. Tertia in Ponto Bœotiorum Colonia. Quarta, de qua supra diximus, iuxta ostia Rhodani. Quinta in Campania Italiæ, quæ & Herculaneum dicta est, incumbens mari iuxta Pompeios, & promontorium habens mirum in modum uentis afflatum, quos uocant Etesias, propter quod saluberrimum ibi esse aërem constat. hanc urbem tenuere Osci, sicut Pompeios, quos Sarnus amnis abluit, postmodum Thusci, & Pelasgi, deinde Samnites. eratq; Nolæ, et Nuceriæ emporium, non longe à monte Vesuuio, qui amœnissimis agris incolitur, excepto cacumine. id magna ex parte planiciem habet, sed infructuosum est, & cinere scatens, cauernosa præ seferens antra, plena adustis lapidibus, ut facilis coniectura sit, ea loca quondam arsisse, sed defecisse flammas cessante materia. Duo prætera in Italia portus ab Hercule nomen sortiti sunt. Alter in Brutijs iuxta Hipponem Locrorum oppidum, quod postea obtinuere Romani, & mutato nomine Vibonem Valentiam appellauere. Ad hunc locum Proserpinam è Sicilia ad legendos flores uenisse existimant, quoniam amœnissima regio est, & floridissima prata. hinc apud matronas consuetudo inualuit, ut collectis ex floribus coronas texant, quoniam diebus festis emptas gestare, uitio datur. Alter in Liguriæ finibus, ac Thusciæ, qui dicitur portus Herculis Monœci, non longe à populo uia sinus est, in quo tumulus sublimis. ubi ædificatum est oppidum, sub quo portus Herculis Monœci, siue portus Monœcius. habet enim templum Herculis cognomento Monœci, quoniam is in eo habitet solus. est quippe statio quædam non multarum, nec magnarum nauium capax. Fecit Polycletus Sicyonius Ageladis discipulus nobilissimum artifex Herculem, qui Romam translatus fuit, Antæum à terra sustinentem. & Myron Eleutris natus, alter Ageladis discipulus Herculem alterum, qui ob nobilitatem operis apud Circum maximum in æde Pompeij Magni collocatus fuit. Eurycrates Lysippi Sicyonij filius Herculem Delphis. omnes ex ære. At Zeusis Heracleotes Herculem infantem pinxit dracones strangulantem, Alcmena matre corām pauente, & Amphitryone admirante. hic nobilissimus pictor fuit, cum quo cum Parrhasius alter excellens pictor in certamen descendisset, detulit uuas pictas tanto successu, ut in scænam aues aduolarint. At Parrhasius linteum pictum traditur detulisse, ita uerita-

te repræsentata, ut Zeusis alitum iudicio tumens flagitarit, remoto tandem linteo picturam ostendi, intellectoq; errore palmam cõcesserit ingenuo pudore, quoniam ipse aueis fefellisset, Parrhasius autem se artificem. Pinxit & Parrhasius Herculem in tabella, quæ cum Rhodi esset, ter fulmine ambusta, nec unquam obliterata, hoc ipso miraculum auxit. item Vlysses nobilissimus pictor, qui se Abrodiætũ, quod Græce significat delicatum, atque elegantem cognominauit, Herculem Lyndi fecit, talem à se hunc pictum asseuerans, qualem sæpe in quiete uidisset. Apelles quoque, qui pictura omneis superauit, Herculem auersum pinxit, qui Romæ in Antoniæ templo uisus est cuius faciem ostendere potius ars, quàm promittere uidebatur. item Artemon Herculem pinxit cum Deianira lasciuientem, & alterum Herculem, ab Oeta monte exuta mortalitate consensu deorum in cœlum euntem. item Laomedontis circa Herculem & Neptunum historiam, quæ tabellæ inter eas, quæ in porticibus Octauiæ fuerunt, nobilissimæ habitæ sunt. At Nicæarchus pinxit Herculẽ tristem insaniæ pœnitentia, per quã uxorẽ, & filios occiderat. sed in maxima admiratione fuit Herculis ex marmore statua à Mnestrato facta, quam uiuam iudicare spectantium oculi cogebantur. Visus etiam fuit in Pantheo Agrippæ templo Romæ Hercules è marmore humi stans singularis admirationis, ad quem Pœni omnibus annis humana uictima sacrificare consueuerant. ita omnes artifices hunc maxime inter omnes deos eligebant, quem perpetua memoria celebrem toto orbe reddere conarentur. quin & Corinthijs uasis imprimi à ueteribus solebat. Martialis de Hercule Corinthio: Elidit geminos infans, nec respicit angueis. Iam poterat teneras hydra timere manus. & etiam figulinis operibus. idem de Hercule fictili: Sum fragilis, sed tu moneo, ne sperne figillum. Non pudet Alciden nomen habere meum. LEONEM NEMEES. Leonem syluæ Nemeæ, de quo supra diximus. Leo generosissimus est omnium animaliũ, tum præcipue, cum colla, armosq; uestiunt iubæ, quod ætate accidit ijs, qui è leone concepti sunt. Nascuntur quippe ex Pardis, qũi iubis carent, præsertim in Africa, ubi propter penuriam aquarũ ad paucos amneis multitudo ferarũ conuenit, ideo multiformes ibi animalium partus mutuo sese miscentibus diuersorum generum animalibus. Vnde ortum est illud prouerbium: Semper aliquid noui Africam afferre. Alexander Magnus noscendi naturas animalium desiderio inflammatus, Aristoteli philosopho in omni disciplinarum genere excellenti, scribendi de ijs prouinciam delegauit, ei aliquot millia hominum in totius Asiæ, & Græciæ tractu parere iussit, quibus uenatus, aucupia, piscationes curæ essent, quiq; uiuaria, armenta, alueuria, piscinas, auiaria haberent, nequid usquam genitum ab eo ignoraretur. Hos igitur percunctando quinquaginta illa de animalibus præclara uolumina scripsit. in ijs ergo Aristoteles tradit leænam primo fœtu quinque catulos parere, secũdo quatuor, ac per singulos aunos uno minus. Post quam uero unum tantum pepererit, sterilescere. Atqui fœtus ipsos initio informes, ac minimas carnes esse magnitudine mustellarum, nec nisi bimestres moueri, semestres uix ingredi posse. In Europa autem inter Acheloum tantum, de quo supra diximus, & Nessum Thraciæ amnem iuxta Abderam fluentem, & Pangei montis ima ambientem, ubi Diomedes hospites suos equis apponere solebat, leones reperiri, sed longe præstantiores ijs, quos Africa, & Syria nutrit. Leonum duo genera esse, compactile, & breue crispioribus iubis: hos timidiores esse, quàm longo simpliciq; uillo, illos uulnerum esse cõtemptores. Vrinam mareis crure sublato reddere quemadmodum canes. hanc grauem odore esse, nec minus halitum. Ra-

ro hoc animal potare, uesci alternis diebus: Post saturitatem aliquando triduo ieiunare, in mandendo quæ possint solida deuorare. Quando aluus grauatur, insertis in ora unguibus sponte protrahere. idem etiam facere post satietatem, quando est fugiendum. longitudinem uitæ eorum ex eo apparere, quod plerique dentibus defecti reperiuntur. Polybius scribit in senecta ab ijs hominem appeti, quoniam ad persequendas feras non suppetant uires. Tunc obsidere Africæ urbes, eaq; de causa crucifixos se uidisse, ut cæteri metu simili pœnæ absterrerentur à noxa: Leones tantum ex feris clementia utuntur in supplices, prostratis parcunt. Vbi sæuiunt, in uiros prius quàm in fœminas fremunt, infanteis non attingunt, nisi in magna fame. Eorum animi index est cauda, sicut equorum aures. Vim summam in pectore habent. Satiati innoxij sunt, Generositatem in periculis maxime ostendunt, spernentes tela, & se terrore solo diu tuentes, ac ueluti cogi ad sæuiendum sese testantes. Vrgente canum, ac uenatorum magna ui contemptim resistunt, ceduntq; in campis. Vbi uirgulta, ac syluas penetrauerint, acerrimo cursu feruntur, quasi turpitudinem latebris tegentes. Vulnerati mira obseruatione percussorem nouerunt, & in quantalibet multitudine appetunt. Eum uero, qui tela quidem miserit, sed non uulnerauerit, correptum sternunt, nec uulnerant. Morientes humum mordent, & dant laudem leto. Cum pro catulis fœtæ dimicant, aciem defigunt in terram, ne uenabula expauescant. Carent dolis, nec limis intuentur oculis, nec ita uideri uolunt. Timet tamen tamsi rox animal rotarũ orbeis circumactos, & currus inaneis, & cristas, cantusq; gallinaceorum, sed maxime igneis. Aegritudinem fastidij tantum sentiunt, in qua medetur eis contumelia, & annexarum eius similarum lasciuia in rabiem agit. gustatus deinde sanguis remedio est. Illud quoque admiratione dignum, quod condito in corporis uaginas unguium mucrone gradiuntur, & aduersis falculis currunt ne refringantur, hebetenturq; ungues, quos non nisi appetendo protendunt. idem quoque & pardi, & pantheræ faciunt. Plurium leonum simul pugnam primus Romæ ædidit Scæuola Publij filius in ædilitate curuli, centum iubatorum. Primus omnium L. Sylla, qui postea dictator fuit in prætura. post quem Pompeius magnus habuit in circo CCCXV. Cæsar dictator quadringentos. Capere eos quondam difficile fuit, & non nisi foueis. Principatu Claudij Cæsaris casus ratione docuit tam generoso animali certe ignominiosam, pastoris Getuli sago cõtra irruentis impetum obiecto, quod spectaculum mox in arenam translatum est, tanta illa feritate supra quàm dici potest torpescente, capite quamuis leui iniectu operto, ita ut ligetur non repugnans, ueluti uis omnis constet in oculis. Ex quo fit minus mirum, quod dicitur à Lysimacho simul incluso iussu Alexandri strangulatum leonem. iugo subdidit eos, primusq; ad currus iunxit Romæ, quo etiam per Italiam uectus est M. Antonius bello ciuili, malo quodam præsagio, quod etiam generosi spiritus possent iugum subire. Primus leonem tractare ausus est, & ostendere mansuefactum Hanno Carthaginensis, propter quod damnatus fuit, quod nihil non persuasurus uir tam artificis ingenij uideretur, & male ei credi libertas, cui feritas usqueadeo cessisset. Extant clementiæ leonum complura exempla. Mentor Syracusanus in Syria, cum forte leoni obuiasset, sese suppliciter uolutanti, & quacunque fugeret se opponenti, lambentiq; uestigia, quasi adulari uellet, licet initio perterritus, animaduertit tandem in pede eius tumorem, uulnúsque, & extracto furculo cruciatu animal liberauit. Helpis quoque natione Samius in Africam naue delatus, cum forte iuxta litus minaci hiatu leonem conspexisset, arborem fuga pe-

tijt, Libero patre inuocato, ut præcipuus uotorũ locus esse solet, ubi nullus est spei, sed nec fugienti, cum posset, fera insistebat, & procumbens ad arborem hiatu, quo terruerat, miserationem quærebat. Ossis frustum auidiore morsu adhærebat dentibus, & cum ob id pasci non posset, inedia simul, ac dolore cruciabatur. Descendit tandem ille ex arbore, & fragmentum ex ore leonis euulsit: quem tradunt quandiu nauis ea in littore stetit, retulisse Samio gratiam uenationis partem quotidie afferendo. ob quam causam Libero patri templum in Samo Helpis sacrauit, quod Græci σωτῆρες νεὼς Διονύσου, id est salutoris templum Dionysij appellauere. Sed longe mirabilius est, quod Appion, qui Polyhistor appellatus est, sese Romæ in circo maximo uidisse testatur. In ijs ludis, inquit, leonũ immanitas admirationi fuit. inter quos unus erat corporis impetu, & uastitate, terrificoq; ac sonoro fremitu, & toris, comisq; cernuis fluctuantibus, qui animos, oculosq; omniũ in sese conuerterat. introductus quoque inter alios plureis ad pugnam bestiarum Dacus quidam fuerat, seruus uiri consularis, cui Androdus nomen erat. hunc ille leo ubi procul aspexit, repente quasi admiratus substitit. Deinde sensim, ac placide ueluti noscitabundus ad eum accessit: tum caudam instar adulantiũ canum clementer, ac blande mouens, hominis sese corpori adiungit, eruraq;, & manus eius propè iam exanimati metu lingua demulcet. Androdus inter illa tam atrocis feræ blandimẽta amissum animum recuperat, paulatimq; oculos ad contuendum leonem refert. Tum quasi mutua recognitione facta ueiuti lætos, ac gratulabundos leonem atque hominem uisos fuisse. Quare maximos populi clamores fuisse excitatos. Accersitumq; à Cæsare Androdum, & causam cur tam atrox bellua sibi unipercisset, interrogatum: ibi rem miram, & uix credibilem Androdum narrasse. Cum prouinciam Africam proconsulari imperio dominus eius teneret, iniquis eius & quotidianis uerberibus ad fugam coactũ se fuisse: & ut à domino terræ illius præsidetutiores latebræ forent, in arenarum solitudines cõcessisse, eo consilio, ut si cibus defuisset, aliquo modo mortẽ oppeteret. Tum medio, ac flagranti sole specum quandam nactum remotam, ac iatentem in eam se recondidisse: nec multo post ad eam uenisse hunc leonem, pede uno debili, atq; cruento, ædentem gemitus, et dolorem, ac cruciatum uulneris præ se ferentem. Tertium sese, ac pauefactum primo aspectu. Sed postquam introgressus leo habitaculum illud, ut re ipsa apparuit, suum, delitescentem conspexit, mitem ac mansuetum ad se accessisse, sublatumq; pedem, quasi petendæ opis gratia porrexisse: ibi stirpem ingentem uestigio pedis eius inhærentem euulsisse, conceptamq; saniem expressisse, & sine ulla iam formidine exiccasse, ac deterisse cruorem. Quo facto, leuatum dolore leonem pede in manibus eius posito recubuisse, & paululum indulsisse quieti. Postea uero ex eo die totum triennium se, et leonem in eadem specu, eodemq; uictu uixisse. Quippe leonem è feris, quas uenabatur, opimiora membra ad specum ferre solitum, quæ ipse quoniam ignis copia non esset, meridiano sole torrens epulabatur. Sed ubi eum uitæ illius ferinæ molestia cepit, leone uenatum profecto specum reliquisse, & tridui uiam permensum uisum à militibus, atq; apprehensum fuisse, & ad dominum ex Africa Romam deductum. Hunc statim rei capitalis damnandum, obijciendumq; bestijs curauisse: percepisse se iam hunc quoq; leonem olim suum fuisse captum, & Romã perductum: gratiam ergo sibi beneficij, ac medicinæ retulisse. Quæ cũ Androdus narrasset, dimissum statim à pœna absolutum fuisse, leonemq; ei suffragijs populi donatum, quem postea loro tenui reuinctũ per urbem ducere uisus est, donantibus passim ipsum ære, leonem uero omnibus uario flore spargentibus, ac simul

clamantibus: hic est Leo hospes hominis, hic est homo medicus Leonis. Leones in Syria nigri nascuntur, ut tradit Aristoteles, & in Aegypto, qui formicæ dicũtur, de quibus supra diximus. Leones coëunt auersi, quemadmodũ Lynces, Camelí, Elephanti, & Rhinocerotes, & Tigrides. A Leone terrestri marinus quoq; leo appellatus est, ex cancrorũ genere, de quo supra diximus. item chamæleõ, quasi paruus leo. Nascitur in India, figura & magnitudine lacerti. nisi crura essent recta, & excelsiora, latera uentri iungũtur, ut piscibus, & spina simili modo. Eminet rostrũ simile suillo, cauda prælonga in tenuitatem desinens & implicans se uiperimis orbibus, ungues aduncí: motus tardior, ut testudini: corpus asperũ, ut Crocodilo. oculi in recessu cauo prægrandes, & corpori cõcolores, nunq; eos operit: nec pupillæ motu, sed totius oculi uersatione circumaspicit. ipse celsus hianti semper ore. Solus animalium nec cibo, nec potu alitur, nec alio, quàm aëris alimento. Circa caprificos ferus, alioquin innoxius, & coloris natura mirabilior. Mutat nanq; eum subinde et oculis, et cauda, & corpore toto. reddítq; semp quencunq; proxime attingit, præter rubrum, candidumq;. Ouidius: Id quoq; quod uentis animal nutritur & aura, Protinus assimilat, texit quoscunque colores. Defuncto pallor est. Caro in capite, & maxillis, & ad commissuram caudæ admodum exigua, nec alibi toto corpore. sanguis in corde, et circa oculos tantum. Viscera sine splene, hybernis mẽsibus latet, ut lacerta. Democritus philosophus peculiare uolumen de chamæleonte ædidit, plenum mendacijs: nec alia causa legendum, quàm ut ad rẽsum excitemur. inter cætera uim eius esse maximam scribit cõtra accipitrum genus. Detrahere enim supuolantem ad se, & uoluntarium præbere lacerandum cæteris animalibus. Caput eius, & guttur, si roboreis lignis uratur, magnorum imbrium, ac tonitruum concursus facere. linguã si uiuenti exempta sit, ad iudiciorum euentus pollere. Cauda flumina, & aquarum impetus sisti. Ab hoc & chamæleon herba appellata ob uarietatem foliorũ. Mutat enim cum terra colores, hic niger, illic uiridis, alibi cyaneus, alibi croceus, & alijs coloribus. Duo eius genera: marem dicunt, cui flos purpureus est: Fœminam, cui uiolaceus. Vno nascẽtur caule cubitali, crassitudine digitali. Quidam buphonem nominant, qđ à bobus deuorata angina eas necat. Græce quippe βοῦς bos dicitur, φόνος mors. Alij cynozon uocant, quod fœtore eius uicini è canum auribus decidant. κύων enim canis est, ὄζειν fœtere. Chamæleontem quidã Ixion uocant, quod quibusdam in locis uiscum gignit album sub alis foliorum, maxime circa canis ortum. Apud Græcos enim ἶξὸς uiscum dicitur. Cum hac herba idem Democritus scribit sinistrũ pedem chamæleontis torreri in furno, additóq; unguento in pastillos digeri, eos in ligneo uase conditos, præstare, ut qui gerit, omnino sit inuisibilis. A leone etiam leontophonos dicitur, de quo superius diximus, paruũ animal, nec alibi nascens, quàm ubi leo nascitur: quo gustato, statim leo expirat. iccirco corpus eius adustum aspergunt alijs carnibus polentæ modo, & ita leonibus insidiantur, ac etiam cinere necant. Non immerito igitur hoc odit leo, uisumq; dilaniat, & citra morsum exanimat. ille contra urinam spargit prudens, hanc quoque leoni pestiferum esse. & leontopetalon herba, quam alij rhopadion uocant, folio brassicæ caule semipedali, leni, cuius semen in cacumine in siliquis ciceris modo, radix rapæ similis, grandis, nigra, nascitur in aruis. radix aduersatur omniũ serpentiũ generibus, ex uino pota, nec alia res celerius proficit. Et leontopodion alia herba, quam & lithoron, & dorypetron, & toropetron uocant, caulibus ueluti rosæ capita sustinens, nascitur in campestri, & gracili solo. Semen eius lymphatica somnia facere dicitur. & os leonis alia herba, florem faciens purpureum

pulchrum. Columella: Narcissi{que} comas, & hiantis sæua leonis ora seri. Item à leo leæna, quæ & lea dicitur. Virgilius: Catulorũ oblita leæna. Luc. Irritata leæ iaciebant corpora saltu. & leoninus, & leo, leontius, leogorus, leodamus. Leocrates sculptor insignis. Leocritus. Leonides nobilis Sparta, deinde Lacedæmoniorum rex, qui aduersus Xerxem penè incredibilia egit. Item Leonides alius pædagogus Alexandri. Leosthenes, Leostratus, Leochares propria nomina. Item Leopardus, qui ex leone, & panthera natus est, uel ex pardo, ac leæna, nigris maculis leoninam pellem distinguentibus. Pardus animal est, cuius fœmina pardalis dicitur, & panthera, quasi tota fera, quippe πᾶν Græce totum dicitur, θὴρ fera. Sæuiores in hoc genere sunt fœminæ, quàm mares. Numerosæ in Hircania, minutis orbiculis super pictæ, ita ut oculatis ex fuluo circulis, uel cærulea, uel alba distinguatur tergi supellex: & earum colore mirum in modum quadrupedes omneis solicitantur, sed capitis toruitate terrentur. Quapropter occultato capite reliqua dulcedine inuitatas corripiunt. discernuntur à maribus solo candore. A nostris uariæ appellantur. Sunt qui tradunt ijs in armo similem lunæ esse maculam crescentem in orbeis, & pari modo cornua causantem. Primus Scaurus ædilitate sua uarias centum quinquaginta in urbe ostendit. Deinde Pompeius Magnus quadringentas decem. Diuus Augustus quadringentas uiginti. hoc solum ex omnibus animalibus odoratum esse affirmant. A pardali pardalianches deducitur, hoc est aconitum, quod Hyrcani hoc gramine carneis (ut diximus) illinunt, & per semitarum compita spargentes exhibent, quarum fauces hoc cibo hausto angina obsidentur. item à pardali camelopardalis, animal, quod nabin Aethiopes uocant, collo simile equo, pedibus, & cruribus boui, Camelo capite, albis maculis rutilum colorem quadam pantherarum similitudine distinguẽtibus. Primus Cæsar dictator Circensibus ludis eam Romæ ostendit. Postea frequẽter uisa est aspectu magis, quàm feritate conspicua, & ab id à quibusdam ouis appellata. Camelus notum animal est, pascitur inter armenta in oriente. duo genera sunt, Bactriæ, et arabiæ. Differunt, quod illi bina habent tubera in dorso, uulgo nunc Dromedarios uocant. hi singula, & in pectore alterum, cui incumbant. Dentium superiore ordine carent, ut boues: exercentur dorso, ut iumenta: & equitatu in prælijs, uelocitate equos excedunt. Sed sua cuique mensura est, sicut uires. tactis poplitibus prosternunt sese, atq; ita onerantur. Postquam quod satis est acceperunt, surgũt, nec ultra assuetum procedunt spatium, nec plus instituto onere recipiunt. Odium aduersus equos naturale gerunt. Sitim quatriduo tolerant, implenturq; cum bibendi occasio est, & in præteritum, & in futurum. Aquam prius conculcatione obturbant, aliter non gaudent potu. Viuunt quinquagenis annis, multi etiam centenis. Veneris rabiem & ipsi sentiunt, propterea etiam fœminas castrant. ita fortiores negato coitu fiunt, & bello aptiores. colorem habent pullum, atq; natiuum, ob id uulgo pullum colorem camelinum uocant. PROSTRATVM. Victum, profligatum, extinctum. Sternere proprie est de statu deijcere, & quasi in terram extendere. Virg. Sternitur infelix Acron. idem: Strata iacent passim sua quæq; sub arbore poma. Hinc prosternere fit, quod aliquando est in terram deijcere. Apuleius: Puellamq; reluctantem tandem prostrauit. Aliquando uincere, profligare, extinguere. Sallustius: Prostratisq; militibus fugæ se dedit. Sternax quoque equus dicitur, qui excutit, ac in terram deijcit sessorem, hoc est ferox, asper. Virgil. Et sternacis equi. Per metaphoram sternere aliquando pro extendere capimus, à quo fit insternere. Vnde sternere, atque insternere humi tapetas, frondeis, flores, aliáque

huiusmodi dicimus. Hinc stragula dicta opertoria lectorum, ubi & discumbere solebant, & quiescere. Varro: Ac quicquid insternebant, à sternendo stragulũ appellabant. Hinc etiam equorum operimentum instratum uocatur. Et quoniã sternendo fit, ut id supra quod sternimus, hoc est extendimus aliquid, tegamus, sternere aliquando pro tegere, atque implere accipitur. Vnde sternere equos dicimus, hoc est instratis tegere. Sternere lectos cooperire. sternere humum, floribus implere. Virgilius: Sternitur omne solum iaculis. in qua significatione consterno quoque accipitur, dum tertiæ est coniugationis. Idem: It stridor, & alte Consternunt terram concusso stipite frondes. Quando uero est primæ coniugationis, pro deijcere duntaxat accipitur. Sallustius: Qua uictoria elati hostes nostri territi, atque animis consternati discessere. Idem: Equi sine rectoribus exterriti, aut saucij consternantur. Hinc consternatio deiectio animi dicitur ex aliquo subito metu. & externo, quod ueteres usurparunt pro eo, quod est dementem facio. Pacuuius: Sed eccum miseram, quam frequens luctus externauit. item quoniam sternendo, hoc est extendendo & id, quod extendimus, & id quod supra extendimus, complanamus, atque componimus, fit ut sternere quoque aliquando pro componere, ac complanare usurpemus, & stratum dicamus complanatum, atque compositum. Vnde stratum mare dicimus. Virgilius: Et omne tibi stratum silet æquor. & stratas uias, siue quod complanatæ sint, siue quod lapidibus tectæ. Idem: Miratur portas, strepitumq;, & strata uiarum. item quia iacendo quodammodo extendimur, fit ut eos etiam se sternere dicamus, qui se ad iacendum collocant, ut quiescant. idem Sternunt se somno diuersæ in littore Phocæ. Hinc stertere dicimus dormire. Persius:

Stertimus, indomitum quod despumare falernum
Sufficiat, quinta dum linea tangitur umbra.

A sterno etiam fit substerno, à quo & substratum. item sternuo, à quo sternuto frequentatiuum. Vnde sternutatio, & sternutamentum, & sternutatorium medicamentum, à quo ad sternuendum excitamur. Etenim qui sternuunt quodammodo toto corpore extenduntur. licet enim sternutatio à capite præcipue sit, fit tamen sternuendo quædam totius corporis extensio, quod in alijs corporis eruptionibus non accidit. Nam cum tres partes principales nostri corporis sint, caput, thorax, & aluus, flatusq; alui expiratio sit, ructus uentriculi, sternutamentum capitis, solo sternutamento ferè totum corpus extenditur: ideóque non modo caput, sed reliquas etiam parteis bene ualere indicio est. Quamobrem moribundos interdum sternutatorio excitare solemus, tanquam si hoc effici nequeat, nulla amplius sit spes salutis. Vnde consuetudo inualuit, ut sternutatio uelut bonæ ualetudinis indicium sacra habeatur, & sternutantes salutemus, ac bene eis precemur. Quod Tiberium quoque Cæsarem alioquin tristissimum, & plenum semper solicitudinis hominem etiam in uehiculo exegisse tradunt. & aliquos cõstat nomine quoque consalutare religiosius putasse. Item à sterno stramen, & stramentum, quod solo quiescendi gratia sternant Vnde lectus, & lectica à legendis, hoc est colligendis stramentis, atque herbis ex quibus fierent, dicta sunt: quamuis aliqui à Græcis potius deduci uelint, qui κλῖνον lectum dicunt, uel quod fatigatos ad quiescendum alliciat. A lectus, & lectica diminutiua sunt lectulus & lecticula. Suetonius: A cœna in lecticulam se lucubratoriam recipiebat. item à lectus lectisternium, cũ sacrorũ gratia lecti in templis sternebantur ad discũbendũ, siue etiã pernoctandũ. item à lectica lecticarij, qui lecticam ferebant. Itẽ à sterno, siue stratũ stratumino deriuatur, qđ est stratũ firmo. Pli. Maiores, potentioresq;, si sit occasio, silice

uel glarea sterni, ora utrinq; lapidibus strauminari, et alio supermitegi. Sterno autem à græco deducitur, quod est στρωννύω A quo στρωτὴ strata dicitur. Hinc lithostrata uocata sunt pauimenta, quæ exiguis lapillis sternuntur, de quibus supra diximus. item à sterno strages deducitur, quod significat cladem, depulsionem, profligationem, iacturam. Quippe ueteres sterno, & stligo in eadem significatione accipiebant. Liuius: Ipse se in terrã stligit cadens. Accius: Nec perdolescit stligi socios mortẽ. Ab hoc composita sunt affligo, quod significat proprie pro sterno, et in terram extendo. Plinius: At canis ille horrentibus per totum corpus uillis ingenti primum latratu intonuit, mox in ceruicem assultans, contraq; belluam exurgens, hinc & illinc artifici dimicatione, qua maxime opus esset, infestans, atq; cuitans, donec assidua rotatũ uertigine afflixit, ad casum eius tellure concussa. Cæsar: Neq; siquo afflictæ casu fuerint, erigere sese, atq; eleuare possunt. Per metaphoram tamen affligere aliquando pro perturbare, angere, uexare accipimus. Celsus: Corpus uarijs morbis afflictum. Seneca: Vt animum uarijs curis afflictum oratione lenirem. Infligo, incutio, infero. Profligo, deijcio, depello, perdo. Vnde profligatum exercitum dicimus, hoc est prostratum, deiectum, afflictum, perditum. & profligatas res, hoc est perditas, & ad cladem, perniciemq; deductas. Confligo, dimico. Confligere enim proprie dicuntur, qui dimicando se inuicem sternunt. Vnde conflictus strages, et mutua profligatio appellatur. quæ & clades dicitur à græco κλάω, κλάσω, quod est amputo, frango. Vnde κλάσμα fragmentum, & confractio appellatur. Sunt etiam qui cladem quasi cadem à cadendo dictam uelint. Quidam à calamis, quasi calamidem, hoc est calamitatem. VASTA. Magna. de quo supra diximus. PRISCA FIDES. Veterum credulitas. POST TVA MVNERA. Postquam tu ludos populo exhibuisti. HAEC. Quæ ab Hercule aduersus leonem gesta sunt. ACTA. Gesta. Ago. quid proprie significet, intelligi potius, quàm uerbis exprimi potest. Dicere tamẽ licet, quod agere est operari. Nam qui sedet, qui stat, qui cogitat, quiescit, iacet, moritur, aliquid agere dicitur: ita ut nullus, qui modo uiuat, esse unquam possit sine actione. Quippe & ipsum uiuere agere est. Vnde & uitam agere dicimus, et agitur mecum bene, id est sum in bona conditione. & præclare tecum agitur. Optime cum illis agetur, si diutius uiuent. Melius cum hominibus ageretur: peius, incommodius, pessime tecum agere tur, et alia huiusmodi. Cicero: Cum illo uero quis nescit actum esse præclare, mecum incommodius? Nonnunquam etiam acti ue ponitur. Valerius Maximus: Bene egissent Athenienses cũ Milciade, si eum post trecenta millia Persarũ Marathone deuicta in exilium protinus misissent, ac non in carcere, & uinclis mori coẽgissent. Quid inter agere, facere q; intersit, supra declarauimus. ab his actus, & factus deducuntur. Quintilianus: Flexus ille, & ut sic dixerim, motus dat actum quendam, & factum. Hæc ita differunt, ut actus sit, cum nihil remanet, Factus, cum opus aliquod extat. iuris consulti agere dicunt, cũ causam in iudicio habent. Quoniam uero bis de eadem re cum ijsdem iudicibus agere non licebat, factum est illud prouerbiũ: Actum ne agas. Et actum agere dicimus, cum quid frustra agimus. Hinc actum esse semper in malam partem accipimus, ut actum est de repub. hoc est respub. extincta, desperata, perdita est. Teren. Actũ est, siquidem hæc uera prædicat. hoc est, nulla amplius spes est, non aliter, quàm in iudicio, ubi lata semel sententia retractari non potest. Idipsum alio modo dicere solemus: Conclamatum est, quod inde tractum est, quia, cum spiritus uitalis aliquando intercluſus fallere homines soleret, mortui aqua calida ablui consueuerunt, & per interualla con-

clamari. In quo cum liberari nequirent, post ultimam conclamationem, quasi rebus desperatis urebantur, & cineres eorum condebantur sepulchris. Vlpianus agere, gerere, & contrahere ita diuidit, ut actum generale uocabulum sit, siue uerbis quid agitur, ut in stipulatione, siue re, ut in numeratione. Contractum uero, uluro, citroq; obligatio, ueluti emptio, uenditio, locatio, conductio, societas. Gestum res facta. alij gesta, & acta ita distinguũt, ut gesta sint in administratione magistratus, & in bello, ac in rebus maioribus ad rempub. uel ad pluri-mos spectantibus, ut gesta Alexandri, gesta Pompeij, gesta Cæsaris. Acta etiam priuatarum rerum, & minorum, ac familiarium. Cicero: An in commentarijs, & chirographis, & libellis, se uno autore prolatis, ac ne prolatis quidem, sed tantum modo dictis acta Cæsaris firma erunt? Aliquando etiam non acta, sed actus in eodem sensu dicimus. idem: Quod si de mea uita, atq; actibus huic conuitiatori respondeo. Lucanus: Licet ingenteis obruperit actus. Agere aliquãdo pro dicere capimus. Teren. Est ne ipse, de quo agebam? Vnde agere gratias dicimus, hoc est uerbis, quàm gratum aliquid habuerimus, siue quàm grati animo simus, ostendere. Aliquãdo pro facere. Virgil. His actis propere exequitur præcepta Sibyllæ. Nunc producere, uehere. Sene. Vt qui tum regis armenta agebat. Var. Non hos pactolus aureas undas agens eripiet unquam è miserijs. Virg. Siue errore uiæ, seu tempestatibus acti. idem: Accelerant acta pariter testudine Volsci. item pro tractare. Martialis: Semper agis causas. Modo pro persequi. Virgil. Quam procul incautam nemora inter Cresia fixit Pastor agens telis. Lucanus: Terraq; mariq; Iussus Cæsar agi. modo pro agitare. Plautus: Aedepol eam agam uerberibus. Virgilius: Prodigijs acti cœlestibus ossa piabunt. A quo agito uerbum, concutio, moueo, uerbero. unde agitator. idem: Sæpe oleo tardi costas agitator asselli. aliquãdo persequor, infesto. idem: Galbaneoq; agitare graueis nidore chelydros. Veteres accetare pro agitare dixerunt. Quandoque pro uertere. Idem: Ipse ter adducta circum caput egit arena. Nonnunquam pro expellere, fugare. Idem: Et membris agit atra uenena. interdum pro extendere, porrigere. Cicero: Vera gloria radices agit, atque etiam propagatur. Plerunque pro cogitare, moliri. Virgilius: Id quidem ago, & tacitus Lycida mecum ipse reuoluo. Sæpe protrahere. Apuleius: Tot simul casus diuersum eũ agebant: hinc spe, illinc timore trahebatur. Plerunque etiam pro iurgare. Cicero: Perinde ac si furti cum eo egisset. item pro effiare, exprimare. Cœlius ad Ciceronem: Hortensius, cum has literas scripsi, animam agebat. Præclare Martialis uno tetrastichо diuersas huius uerbi significationes expressit.

Semper agis causas, & res agis Attale semper.
Est, non est quod agas, Attale semper agis.
Si res, & causæ desunt, agis Attale mulas.
Attale, ne quod agas desit, agas animam.

Præterea agere aliquem reum dicimus accusare. Peragere uero, reum condemnare. Agere sese est incedere. Virgilius: Ecce gubernator sese Palinurus agebat. Agere cum populo, & concionem habere, diuersa sunt. Etenim cum populo agere, est rogare quid populum, quod suffragijs aut iubeat, aut uetet. Concionem uero habere, est uerba facere sine ulla rogatione. Est etiam quando agere pro tractare accipitur. Cicero: Id nunc cum hoste agamus, ut induciæ fiant. item pro effingere, ut ago stultum, hoc est fingo me stultum, siue repræsento stultum. Hinc Comœdiarum, & Tragœdiarum, & aliorum huiusmodi dicuntur actores: quoniam diuersorum hominum gestus agunt in scæna. Item orator, quia causam, & gestum uultus, ac corporis agit, actor

uocatur: & tum ipsa pronuntiatio, tum oratio, quæ habetur, cum etiam oratio scripta actio est uocitata: & partes comœdiæ & tragœdiæ actus uocantur à gestibus histrionum, qui ex hoc ipso actuosi dicuntur. item spatium in agro centum iugerii pedum, de quo supra diximus, actus nuncupatur. iurisconsulti actum, & iter ita distinguūt, ut iter sit quò quis pedes, uel eques cōmeare potest, actus uero in quo armenta trahere, & uehiculum ducere licet. item actus generali uocabulo significat omne quod agitur, & actor dicitur omnis, qui aliquid agit, & actio omnis actus. Vnde actionem iurisconsulti uocant ius, quod cuique debetur in iudicio prosequendi. Propter quod Vlpianus duo actionum genera esse scribit: in rem, quæ dicitur uendicatio: & in personā, quæ conditio appellatur. in rem actio est, per quam rem nostram, quæ ab alio possidetur, petimus. in personam actio est, qua cū eo agimus, qui obligatus est nobis ad faciendum aliquid, dandum'ue. Differt & actor ab autore, quod actor est, qui recitat. Autor, qui opus facit. Vnde scriptores ipsos comœdiarum, siue tragœdiarum, siue aliorum huiusmodi operum autores uocamus: & quicunq; fecit aliquod opus, ut puta, qui egit bellum, egit pacem, autorem hunc operis, autorem belli, autorem pacis dicimus, non actorem, quamuis res ipsæ gestæ acta aliquando appellentur. Neque est autor primi iuuum nomen (ut Seruius existimat) sed à Græco deducitur. Quippe Græci αὐθέντην autorem dicunt. αὐθέντειαν autoritatem, ἄυθέντημα autoramentum, ἀνθεντεύειν autorare, αὐθεντικὸν autoratum, quod nonnulli Græca uoce authenticū dicunt. Hæc uero ab αὐτὸς deriuari certum est, quod ipse interpretatur: quoniam qui autor est, per se ipse facit, non ab alio accipit. Propter quod sine c scribi debet, cum in hoc significato accipitur: & cōmunis est generis. Nam cum ab augeo uerbo deriuatur, cum c scribitur auctor, & longe aliud significat, hoc est cum, qui auget, & fœminino eius est auctrix. Dicitur & à Græco αὔξω. Autorem etiam dicimus eum, in quo est uis, potestas, & dignitas, nec ab alio pendet. Vnde autoritas est appellata. Liuius: Decreuerunt enim ut cum populus regem iussisset, id sic ratum esset, si patres autores fierent: hoc est si autoritatem suam, & decretum interponerent, sic ratum haberent, siue ratificarent, & comprobarent. Idem: Maiores nostri nullam, ne priuatam quidem rem agere fœminas sine autore uoluerunt, in manu esse parentum, fratrum, uirorum. Item autores pupillorum uocantur, in quorum administratione infirma ætas, res q; eius sunt. Paulus: Etiam si non interrogatus tutor, siue autor fuit, ualet autoritas eius, cum se probare dicit id, quod agitur, hoc est autorem fieri. Pomponius: Et si pluribus datis tutoribus, unius autoritas sufficiat, tametsi tutor autoretur. Hinc autores sententiæ alicuius, siue consilij uocantur ij, quorum sententiam, siue consilium sumus secuti. Vnde militum duces autores appellantur. & autorare dicitur obligare sibi, atq; subijcere. Liuius: Signo suo compressas tabulas misit, & uero pignore uelut autoratum sibi proditorem ratus est, id est obligatum, atq; subiectum. Valerius: Et autorato socijs officio. Et iurisconsulti titulum habent de legendo, uel autorando milite, & legionum, ac auxiliorum descriptione. Hinc fit autoramentum, quod est obligatio quædam, siue stipendium, uel precium alicuius militiæ, ac pugnæ, actionisq;. Quintil. Nec difficilem sanè ab illo autoramento præsertim habuisset missionem, sed noluit gladiator uiuere. Cicero: Quorum ipsa merces autoramentum seruitutis est. Seneca: Nullum sine autoramento malum est. Auaritia pecuniam promittit: Luxuria uarias uoluptates, Ambitio purpuram, & plausum. Mercede te uitia solicitant. Suetonius: Munus gladiatorum dedit, ruduarijsq; quibusdam reuocatis au-

toramento centenum millium. Ab hoc fit exautoro uerbum, quod est autoramento, hoc est stipendio, et precio illo, siue mercede priuo. à quo exautorati milites dicuntur, qui missionem habuerunt. Nihil cum ijs commune augeo uerbum habet, cuius significatio nota est, à quo fit augumentum, & auctus, & auctio, & augumento uerbum. à quo augumentatio, & coaugumento, & coaugumentatio. Auctio uenditio est in publico quæ fit licitatione, hoc est auctо ab emptoribus precio, cum res traditur plus offerenti. & qui ita uendit, auctionari dicitur. Et uenditor ipse uocatur auctionarius. Auctarium quoq; ab augeo deducitur, significatq; quod super mensurā, aut pondus iustum adijcitur, ut cumulus adiectus in modio. Plautus: Auctarium adijcito, uel mille numūm plus quàm potest. & auctum spatium Circi, quod super definitum nomen uictoriæ adiungebatur. item adaugeo. à quo adauctо. Accius: Quibus rem suam, & patriam nostram quondam adauctauit pater. Et augifico. Ennius: Et tabes numeros augificat suos. Item magmentum, quod ueteres dixerunt, quasi maius augmentum. & auxilium, quoniam augebant numerum ij, qui accedebant, ut adiumento essent alienigenæ. à quo auxilior uerbum, quod significat adiuuo, opem fero. Vnde auxiliator, & auxiliatrix, & auxiliares copiæ. item mactо, quasi magis augeo, & mactum, & mactе uirtute, de quibus superius diximus. Item autumnus, quod tunc maxime augentur hominum opes coactis terræ fructibus. ab eo autumnalis. Vnde autumnale tempus dicimus, & autumnitas. Varro: Retinent uiatorem meridie præterentem, nam fontem autumnitas exiccauerat. idem: Quia autumnitas uentosa fuit. Ago à Græco deriuatur. Quippe Græci ἄγω dicunt duco. A b ago agea, uia in naui, quod in ea maximæ quæq; res agi solent. & actuaria nauis, quod cito agi possit. & hippagium, atque hippago, de quibus supra diximus. & æger, quod qui morbo correptus est, grauius agitur, hoc est aegitatur. à quo ægresco, æger fio, & ægritudo morbus, & agre aduerbiū, quod significat modo cum difficultate. Virg. Ergo ægre rastris terram rimantur. Modo molestе, unde ægre ferre dicimus, hoc est molestе ferre. & ægrotus. à quo ægroto uerbum, & ægrotatio. ægrotus ab ægro ita differt, quod æger animo est, ægrotus corpore. Sic & ægritudo animi est, ægrotatio corporis. Cicero: Sed proprie ut ægrotatio in corpore, sic ægritudo in animo nominatur. Ab ægro fit ægrior comparatiuum, & ægerrimus superlatiuum. item ab ægre ægrius, & ægerrime. Et integer, hoc est perfectus, quasi minime æger. Vnde corpus integrum dicimus, cui nihil deest. & integrum uirum, qui omni uirtute præditus est. Ab hoc integrior, integerrimus, integritas, integre, integrius, integerrime. & ab integro aduerbium, quod significat rursus, quasi res perfecta rursus inchoëtur. Virgilius: Magnus ab integro seclorum nascitur ordo. hoc & deintegro dicitur, & integro uerbum, quod aliquando significat perficio, proprie tamen rursus inchoo. Virgilius: Ramoq; sedens miserabile carmen integrat. Ab hoc fit deintegro, & redintegratio. Reperitur etiam attegro pro integro. Vnde ueteres attegrare uinum in sacrificijs, hoc est augere dicebant. & actiuum apud grammaticos, quod passiuo opponitur. à quo actiue aduerbium. et actо frequentatiuum, quod non est in usu, sed usurpatur aliud ab eo frequentatiuum actito. à quo actitatio, quæ proprie in causis dicitur. & acta ab actitatis ita distinguūtur, quod acta sunt quæ extra iudicium fiunt, actitata ea, quæ in iudicio. Item ab ago fit aliud frequentatiuum agito, quod est cōmoueo, concutio. à quo subagito, quod est inco. Plau. Dum ille meretricē subagitat, ego quasco. ab ijs agitatio, et subagitatio deducūtur. Et ager cū suis deriuatiuis, qđ in eo aliquid agatur. & age age

ntero, agedum, agemodo, eia, age, quæ aduerbia hortantis sunt. Et agolum pastoralis baculus, quo pecudes aguntur. & agaso, qui equos ducit. Plinius: Athenio in ima tabula, quàm maxime inclaruit, agasonem cū equo pinxit, quod nisi in iuuenta obisset, nemo ei cōpararetur. & agina foramen, quo inseritur scapus trutinæ, hoc est in quo trutina agitur, id est uertitur. ex quo aginatores dicuntur, qui exiguo lucro mouentur. & aginari, uilia negotiari. Et axis, de quo supra diximus, circa quem agitur, hoc est uoluitur rota. item quando tabulā significat, quod agatur, hoc est adigatur parieti. Et actuosus, qui semper agit. Sene. Iracūdos feruida animi natura facit. Est enim actuosus, & pertinax ignis. item qui gestus agit, ut supra diximus. Et agilis leuis, dexter, qui q; sese facile agit. à quo agilitas, hoc est dexteritas corporis dicta. & agiliter aduerbiū, hoc est facile, & cum dexteritate. Et agmen, qđ proprie significat agentem sese, hoc est ambulantem multitudinem. Virg. Et longū per ualleis pascitur agmen. idem: Vocat agmina sæua sororū. aliquādo pro incedenti exercitu ponitur. Sallu. Egomet in agmīe, aut in prælio cōsultor. & pro coarctante se multitudine, ut maiorem impetum faciat. Virg. Illi agmine factо Laocoonta petūt. Et ago num dies, in quo rex hostiā immolabat. Hostias enim antiqui etiā ab agendo agonias uocabant. Agonius quoque dicebatur deus præsidens rebus agendis, & agonalia eius diei festa. quam uis aliqui agonia dicta uelint sacrificia, quæ fiebant in monte, quod agones montes uocitabant. Vnde Romæ mons Quirinalis agonus, et Collina porta Agonensis appellata. Agoræus nō ab ago deducitur (ut quidā falsò existimauere) sed græca uox & à nostris nundinarius dicitur. Horat. Dauniæ defende decus camœnæ Leuis agoræ. Ab ago cōposita fiūt mango mangonis, quod manu agatur, quemadmodum diximus. & mungo quasi mucum ago è naribus. id enim proprie mungere est. & mucus nariū humiditas. à quo mucidus, et mucosus deducitur. Item emungo, quod est nareis purgo. emunctum etiā aliquando pro exhausto ponimus. Et emungere lucernā dicimus, hoc est lychnum proferre. Mucor uero lanugo est, quæ diutino situ contrahitur: quemadmodum in pane, carne, aliīsq; huiusmodi fieri uidemus. à quo mucidus. Mucum quidam à Græco deducūt uolunt. Nam Graeci μύξαν mucum uocant, & μύξωσα mucosum. item ab ago eugium (ut quidam putant) quasi euagium, ut sit ex græco εὖ, quod significat bene, et latino ago compositum. & uox boni ominis facta, cum primo uir cum uxore concumbit. Est enim eugiū media pars inter naturalia muliebria. Næui. Sine eugio puellam inuenit. Laberius: Quare tam arduū ascendis? an concupiscis eugiū scinderе? Adigo, quod est immitto, adiungo, applico. Virg. Sed uiribus ensis adactus Transadigit costas. interdum circūago, aduro, circumuro. Vnde adagium dicitur prouerbium, quasi circum agium, quod per ora omnium circumferatur, sicut adustum dicimus circumustum. Gell. Hinc natum est frequens apud græcos adagium, οὐ παντὸς ἀνδρὸς ἐς κόρινθον ἐσθ' ὁπλοῦς, hoc est: Non cuiuis homini contingit adire Corinthum. idem: Vetus adagiū est: Nihil cum fidibus graculo, nihil cum amaracino sui. Quod de ijs dicitur, qui se ijs rebus, quas ignorant, petulantius audent immiscere, uel de rebus suis nimis præsumunt: quale est illud: Sus Mineruam. Vel, quod dici solet, Asinus ad lyram. Vel anseres inter olores strepere. Graculus nota uulgo auis est cornici similis, nisi quod longe minor est. Nomen habet à sono oris, uel quod gregatim uolet (ut placet Varroni) siue (ut alij putant) à gerendo, quod iacta segetum semina gerant, uel quod ex oliuetis cubitum se recipientes duas pedibus bacas, tertiam ore gerant. Huic soli aui furacitas auri, atque argenti mira est. Propterea & moneduläe dicūtur, quasi mone

sulæ à furandis monetis. Tria earum genera. Maiusculæ simæliores cornicibus, nisi quod nigriores. Minimæ, & inter eas mediæ, quibus rostra, & pedes rubent. Sunt etiam qui graculos à gracilitate uocatos existiment propter paruitatē. Gracile enim tenue dicimus. Hora. Quis multa gracilis te puer in rosa? Turpilius: Nosti quàm sit gracili corpore. Hoc et gracilens dicitur. Næuius: Vide gracilentis colorē, et quàm subito factus est gracilens. & gracilentum. Ennius: Deducunt habiles gladios filo gracilento. Hinc gracilitas, hoc est tenuitas, quæ & gracilitudo dicitur. Accius: Tam etsi statuæ gracilitudo facit ne dubitem. & gracilium. Næuius: Quis non irrideret uentris graciliū? De amaracino unguento supra diximus. Perinde autem dicitur, nihil cum amaracino sui, ac si diceretur: Nihil cœna cum unguento. Veteres pro adigo adasso scripsere. Plautus: Vtinam diui adaxint ad suspendium. Adagia autem fœmino genere, modo ad agendum apta dicitur, modo uetula recentis partus. Circūago modo circūduco. Apuleius: Nudumq; hominem circumagens omnibus ostendebat. Modo insequor. Curtius: Nec uulneratum, & ferè semineem circumagere desiterunt. Aliquando retrouerto, regredior, conuerto. Plin. In ponte prætensi duabus capellis obuijs è diuerso, cum circumactum angustiæ non caperent, nec reciprocationem longitudo. Perago, quod est perficio. Seneca: Omnia inchoat, nihil peragit. Martialis: Rem peragit nullam Sertorius, inchoat omneis. interdū duco, siue produco. Plautus: Nauem peragit in portū. Apuleius: Et multas noctеis peregi insomneis. Item pergo, quod modo significat prosequor, perseuero. Virgilius: O dea si prima repetens ab origine pergam. Modo ago. Cicero: Perge & nobis nomina testium indica. Virgilius: Pergite pierides. nonnunquam iter ago. Quintilianus: Dum forte in agrum pergenti obuius factus esset. Ab hoc pergula deducitur, de supra diximus. Transigo, modo duco. Plinius: Vt æstatem hanc quietus transigam. Modo paciscor. Vlpianus tamen transigere, ac paciscі ita distinguit, ut transigere in re dubia, & lite incerta, nec finita dicamus. Pacisci uero cum donationis causa rem certam, & indubitatam liberaliter remittimus. Paulus uero transacta finitáue intelligit, non solum de quibus controuersia fuit, sed etiam quæ sine controuersia sint possessa, ut sunt iudicio terminata: transactione composita, longo tempore silentio finita. Ab hoc transactio dicitur. Abigo, quod proprie est expello, quasi extra ago. Hinc abigere muscas à facie dicimus. abigere oueis, capras, iumenta ab horreis, uineis, pratis. Et abacti magistratus dicuntur, qui coacti deposuerunt imperium, quasi à magistratu expulsi. Nam abacti, lingua Gallica serui appellantur. Abigere quoq; est furto tollere, & latrocinari, sed de pecuarijs duntaxat animalibus dicitur. Vnde abactores uocantur pecuariorum animalium fures, quos quidam abigeos nominant. Vlpianus: Abigei autem sunt, qui pecora ex pascuis, uel ex armentis subtrahunt, & quodammodo deprædantur. Et differt abigeus à fure, quoniam fur generale nomen est, abigeus autem speciale. Nam siquis ouem unam, aut scrofam, siue equos in solitudine relictos abduxerit, is fur dicetur, non abigeus. Qui uero greges ipsos, aut armenta subripuerit, uel clàm, uel palàm, abigeus dicitur. Fur à furuo uocitatus est, quod furta clàm fiant, & plerunque in noctе. Furuum ueteres atrum dixerunt. à quo furnus, Furiæ, fumus, suligo, fulica, fornax, quæ & caminus dicitur. à quo caminata loca dicimus testudinata, & ad fornacis similitudinem facta. & à fornax fornacula diminutiuum. & fornacalia, hoc est feriæ farris torrendi gratia institutæ: quod ad fornacem, quæ in pistrinis erat, sacrificium fieri soleret. Furuum bouem, hoc

est nigrum immolare Diti solebant. Et forceps instrumentum fabrile, quo calidum tenetur ferrum, à ferus, hoc est à calidis capiendis. Virg. Versantq; tenaci forcipe massam. Hoc & furnucalis, quasi foruūcalis forceps dicebatur. Forfex uero ad huius similitudinem instrumentū est, quo sarcinatores utuntur ad scindendas uestes. Sunt tamen qui furem à fraude dictum uelint, ut Sabinus. Alij à ferendo, ut supra diximus, hoc est auferendo. Nonnulli à græco. Quippe apud ueteres Græcos fur φὼρ dicebatur. à quo furtum deducitur, quod Paulus definit contractionem rei fraudulosam lucri faciendi gratia, uel ipsius rei, uel etiā usus eius, possessionis úe, quod lege naturali prohibitum est admittere. Veteres tamen furtum uocabant, quicquid clàm, & occulte cōmitteretur. Plautus: Manifestum hūc obtorto collo teneo furem flagitij. Virg. Vulcani Martisq; dolos, & dulcia furta. hinc furta pro adulterijs legimus. Tibullus: Cælari uult sua furta Venus. pro insidijs. Sallust. Metu gentis ad furta belli peridoneæ. Virg. Furta paro belli connexæ in tramite syluæ, Vt biuias armato obsidam milite fauceis. idem metaphorice furem pro seruo posuit: Quid domini facient, audent cum talia fures? A fur etiā fit bifur ac trifur. Plautus: Verberalissime etiam rogitas? nō fur, sed trifur. quomodo & triuenèficam scripsit, hoc est summe uenèficam. & trifurciferum, hoc est summe furciferū. Item furem trium literarum hominem uocat: Trium literarum homo es. & aurifur, qui furatur aurum. idem: Et mihi hic aurifur est. Et furor uerbum. à quo compositum suffuror. & furtiuum, clandestinum. unde & furtiuæ literæ, siue furtiua scripta dicuntur, quæ artificio quodam fiunt, ne legi possint ab alio, quàm ab eo, ad quem scribuntur. Quæ & adulterinæ literæ dicūtur. Gellius: Res quasdam occultas nuntiare regi furtuo scripto uolebat. Dicuntur etiam literæ per notas scriptæ. Suetonius de Cæsare in epistolis: Siqua occultius proferenda erant, per notas scripsit. id est, sic siructo literarum ordine, ut nullum uerbū effici posset, quæ siquis inuestigare, ac persequi uellet, quartam elementorum literam, id est D, pro A, & perinde reliquas cōmutabat. Sed tu FEDERICE Pheretri libellū de furtiuis literis ædidisti, in quo multa eorum genera summo ingenio es complexus. item à fur furtim aduerbium, hoc est latenter, occulte. & furunculus, quod modo genus est mustellæ syluestris, qua in cauernis cuniculi capiuntur. modo tuberculi genus acutum cum inflammatione, & dolore, maxime ubi iam in pus uertitur: qui ubi adapertus est, & exit, super apparet pars carnis intus uersa, pars corrupta subalbida, subrupta, quem uentriculum quidam furunculi nominant. in hoc nullum periculum est, etiam ubi nulla curatio adhibeatur. A furuo etiam, hoc est calido, ueteres forbeam genus cibi appellabant, quo calido uescì solebant. item ab ago dego, quod aliquando simplicis sui significatum retinet, ut dego uitam, hoc est ago uitam. Lucre. Degitur hoc æui quodcunq; est. Aliqñ significat abigo, expello, detraho. Plaut. Nunc ego istū soror laborem degā, & diminuā tibi. Idem: Degitur corium de tergo meo. Item exigo, quod modo extorqueo significat. Cicero: Et cum esset tritici modus sestertijs duobus pro frumēto in modios singulos duodenos sestertios exegisse. Modo inuestigo. Vir. Quærere cōstitut, sociysq; exacta referre. interdum excludo, quasi extra ago. Plaut. Itaq; omneis exegit foras. Terent. Spectandæ an exigendæ sint uobis prius. Næuius: Indigne exigor patria innocens. Lucilius: Vestimentis frigus, atq; horrorem exacturū putet. Cicero: Claueis ademit, foras exegit. Nonnunquam ago. Virgil. Quos improba uentris Exegit cæcos rabies. Plautus: Et tu, cuius causa hanc erumnā exigo, quando q; cōstituo. Virg. Decreuit q; mori tempu secum ipsa, modum q; Exegit. Plerunq; debitū peto.

Cice. Sed non urgeo, longiores enim expectabo, uel potius, exigam. Martial. Exigis à nobis operam sine fine togatam. Hinc exigere pecuniam dicimur, quæ nobis debetur. & exactores uocantur, qui pecuniam exigunt. & exactio actus ipse exigendi, & exacta pecunia, cuius nomen Vlpianus non modo ad solutionem referendum esse, sed etiam ad delegationem putat, hoc est cum pecuniam, quæ nobis debetur, alteri assignamus. tunc enim exacta à nobis dicitur, etiam si ille nondum soluerit. Exactum etiam pro præterito ponimus. Virgil. Ac tribus exactis, ubi quarta accesserit æstas. idem: exactum ad mensem inquit, hoc est usque ad mensis ultimam partem. à quo exactis mensibus appellantur, qui circa partū sunt. idem: Exactis grauidæ cum mensibus errant. Eleganter etiam exactum dicimus exhaustū & superatum. Sene. Vt tot procellis, tempestatibus q; exactis, aliquando in portum ueniamus. Veteres in hunc sensum exanclatum usurpauere. Cicero: Quod exanclauisset omneis labores, cum incidissent in mortis malum sempiternum. Idem: Vt tot exanclatis laboribus aliquando quiescerem us. proprie tamen exanclare haurire erat. Plaut. Næ iste ædepol uinum poculo exanclauit. Et aliquando pro perficere ponebatur. Pacuuius: Nō potest Menalippe hic sine tua opera exanclari clausa. Quintilianus hoc uerbum, ut nimis uetustum uitandum putat. Mihi certe instar flagitij uidetur aliquid uitandum affirmare, quo parens latinæ linguæ Cicero fuerit usus. Deus sanè uitio (si ita placet) Sallustio, quod nimium antiquis M. Catonis uerbis usus fuerit, ex probatione etiam illius epigrammatis: Et uerba antiqui multū furate Catonis Crispe Iugurthinæ conditor historiæ. Reprehendantur & alij, quod uel nimis sequaces uetustatis, uel ipsi uerborum nouatores fuerint. Nostri nihil nō summe elegans, politum, uereq; Romanū putemus, quo Cicero uel semel fuerit usus. Item ab ago fit compositū mactio quasi magis augeo, de quo superius diximus. Et prodigo, quod modo portendo, & præmonstro significat. Vnde prodigia dicta. & prodigiatores, de quibus supra diximus. Modo consumo, à quo prodigus dicitur luxurio sus, & bona sua consument. Et prodigitas, & prodigalitas effusio, & liberalitatis excessus. prodigas hostias uocabant ueteres, quæ cōsumebantur. & prodige aduerbiū profuse, luxuriose. Item subigo, quod modo est acuo. Virg. Subigunt in cote secures. modo attrecto, agito. Cato: Farinam in mortarium indito, aquam paulatim additio, subigito q; pulchre. Cic. Cum autem miraretur Lysander, et proceritatem arborum, & directos in quincuncem ordines, & humum subactam, atque puram. hinc aliquando pro exercco, ac mollio ponitur. idem: Subacto mihi ingenio opus est, ut agro non simul subacto, sed nouato. Aliquando pro subdo, subiungo Virg. Terna q; trāsierint Rutulis hyberna subactis. Quādoq; pro urgeo, compello. idem: Castigat q;, audit q; dolos, subigit q; fateri. Idem: Non aliter, quàm qui aduersa uix flumine lembum Remigijs subigit. Nonnunquā subagito. Cic. Gallam subigo. Ab hoc fit aliud compositum prosubigo. quod significat fodio. Virg. Et pede prosubigit terram. Ambigo, quod proprie significat circumago. Vnde ambactus circumactus, & ambages uerborum circuitus dicūtur. Idem: Longæ ambages. Quoniam uero ij, qui in ancipiti sunt, circúuertere mentem, & agitare animo solent, factum est, ut ambigo pro dubito capiatur. quamuis sint, qui ab ambo potius deductum ambigo uelint. Vnde ambiguum definiunt, quod in ambas agi partes potest. quod falsum est, quia non duobus tantum modis, sed pluribus etiam, quod ambiguum est, intelligi aliquando potest. Quidam dicunt omne uerbum natura ambiguum esse, quod ex duo, uel plura accipi possunt. Alij nullum uerbum ambiguum esse opinantur. Nam ambigui uerbi natura est, ut qui id dicit,

duo, uel plura dicat: sed nemo duo, uel plura dicit, qui se sentit unum dicere. Nam cum ipse unum dico, tu aliud accipis, obscure dictum est, non ambigue. Græci tamen ab ἄμφω, quod est ambo amphibolum, hoc est ambiguum dicunt, à quo amphibologia figura, cum sermo dubium habet sensum, quale fuit illud Apollinis responsum: Aio te Aeacida Romanos uincere posse. Ab ambigo ambiguitas fit, hoc est dubitatio. & ambigue aduerbium, dubie. Quidam ango quoq; ab an, & ago compositum opinantur, quod significat crucio. Etenim qui cruciātur, in diuersum agi uidentur. Sed ego à græco potius deductū existimo, quod est ἄγχω, id est, strangulo, à quo synanche deducitur. Morbus fauciū est pestifer, atq; acutus. Sortitur autē diuersum apud græcos nomen, prout species diuersæ. Cū enim neq; rubor, neque tumor ullus apparet, corpus aridum est, uix spiritus trahitur, membra soluuntur, à sue, cui hic morbus cum homine communis est, συνάγχην, hoc est synanchen uocant. Cum uero lingua, facies q; cum rubore intumescunt, uox nihil significat, oculi uertūtur, facies pallet, singultus q; est, à cane κυνάγχην, hoc est cynanchen nominant, quod latrare, qui id morbi patitur, non loqui uideatur. Vbi uero tumor tantummodo, & rubor est, cætera non sentiuntur, id παρασυνάγχην, hoc est citra synanchen appellant. à latinis uno nomine ab angendo angina dicitur. Plautus: In anginā ego nunc me uellem uerti, ut ueneficæ illi fauceis prehendam, atque enecem scelestam simulatricem. Tradunt Demosthenem, cū in concione Athenis nescio quid petentibus Milesiorum legatis aduersatus fuisset, pecuniam ab illis, nequid aduersus eos postridie diceret, accepisse. Quapropter sequenti die prodijsse in forum lana multa collum, ac ceruices inuolutum: & cum rogaretur, respondisse se synanchen pati, ideoq; contra Milesios loqui non posse. Quapropter unū è populo exclamasse, non synanchen, quod pateretur, sed argyranchē esse, hoc est non gutturis morbum, sed argenti. Hoc ipsum postea Demosthenem fuisse cōfessum. Nam cum interrogasset Aristodemū fabularum actorē, quantum mercedis uti ageret accepisset, & Aristodemus talem tum respondisset: At ego inquit, plus, ut tacerē, accepi. Ab angina Angeronia dea uocitata est, cui sacra à Romanis instituta sunt, cum angina ciuitas uexaretur. Eius festa Angeronalia sunt uocitata. Putabāt enim ab hac dea populū eo morbo præmisso uoto, fuisse liberatū. Huic pōtifices in sacello Volupiæ sacrū faciebāt. Quam Verius Flaccus Angeroniā dici ait, quod angores, ac solicitudines animorū propitiata depellat. Sunt qui scribant simulachrum huius deæ ore obligato, atq; signato in ara Volupiæ propterea collocatum, qđ qui suos dolores, anxietates q; dissimulant, perueniant patientiæ beneficio ad maximā uoluptatem. Anginam unariam dicuntur habere, qui uino suffocantur. Ab ango angor deducitur, quod est animi, & corporis cruciatus. & anxius, solicitus, mœstus. à quo anxietas, & anxie aduerbium, & anxitudo pro anxietate. Accius: Persuasit mœror, anxitudo, error, dolor. Idem: Vbi cura est, ibi anxitudo acerba. Cicero: Quarta q; anxitudo prona ad luctū, & mœrens semper. & anxifer. Cicero in Arato: Tu tamē anxiferas curas requiete relaxas. Item ab ago Agoniam deam Romani uocauerunt, quæ ad agendum excitaret: sicut Stimulam, quæ ad agendum ultra modum stimularet. Et econtrario Murceam, quæ præter modum non moueret, ac faceret hominem, ut ait Pomponius, murcidum, hoc est, nimis desidiosum. Plautus: Murcide homo, ignaue, iners. Item ab ago cogo, quod interdum significat urgeo. Teren. Iubēs ne? iubeo, cogo, atq; impero. Interdum in unum colligo, congrego. Cic. Cœlum hoc, in quo nubes, imbres q; cogūtur. Ter. Quasi ad talenta quindecim coègi. à quo coquo cū eius deriuatiuis, de quibus inferius dicemus.

mus. et caseus à coacto lacte, ut supra diximus: cuius dote ignorare, ac spernere barbaras gentes, quæ lacte uiuunt, mirum est, densantes id alioquin in acorem iucundum, quod græce oxygala dicitur. & coagmentum coniunctio arcta. & coagmento coniungo. Cice. Si uiuendi finis est optimus, cum integra mente certisq; sensibus opus ipsa suum eadem, quæ coagmentauit natura dissoluit. Et coagulo cōstringo, denso. Cuius passiuum est coagulor. Gelli. Semen in utero mulieris primis septem diebus conglobatur, coagulatur, fitq; ad capiendam figurā idoneum. Hinc coagulum ea pars uisceru, qua ad densandum lac utimur, quod in hœdo præcipue laudatur. Nam leporis prorsus inutile est. Item coagulum uocatur, quicquid densat, ac iungit aliquid. Idem: Vinculum illud, coagulumq; animi, atque amoris. Varro: Cui nihil iucundius quicquid uiuit, hoc ægritudinem ad medendam inuenerunt: hoc hilaritatis dulce seminarium, hoc continet coagulum cōuiuia. Item coagulum herba, siue potius spongia aquarum dulcium. Quam alij strumum, alij strychnon, alij conferuam uocant, de qua supra diximus. Hinc coagulatum coniunctum, ac constrictum dicitur. & coagulatio densatio. Cogo quoq; aliquando pro constringo, & condēso accipitur. Vir. Nam frigore mella cogit hyems, eademq; calor liquefacta remittit. Idem: Cogite oues pueri, si lac perceperit æstus, Vt nuper frustra pressabimus ubera palmis. Cogite inquit. hoc est constringendo mulgete. Nonnunquā pro imprimo, coarcto. Idem: Quadrifidam quercum cuneis, ut forte coactis scindebant. Item pro subigo. Varro: Ocimo coacto libamenta legens. Ab hoc coxa, & coxendix deducuntur, eiusdem significationis, quod ibi femur cum superiori parte coniungatur ac coarctetur. Varro: Lata fronte, naribus simis, prolato pectore, laxis coxendicibus. Quoties autem uertebrum ipsum, siue os illud, quod in uertebro uoluitur, uitiatum, aut fractum est, coxa ipsa uitiata, fractáue dicitur. Sub coxa femur est ad genua usque deductum, & ex lato in angustum desinens, & femen, de quibus supra diximus, à cuius mollicie dicta est fœmina, ut paulo mox dicemus. Femur uero, & femen à ferendo dicta, quod ijs præcipue partibus sustineatur animal, atque feratur. à coxa fit uerbū incoxo, quod significat in coxam sedeo. Pacu. Adeo incoxanti mihi pes obstupuerat. à con uero præpositione, & agito fit cogito, quod est mente uoluo, quasi coagito. Nihil enim aliud est cogitare, quàm mēte agitare, & ueluti in mora esse cōsilij explicādi. Ab eo fit cogitatio, quæ & cogitatus dicitur, & cogitabundus. & cogitabunde aduerbium. & cogitatim, pro cogitate. & cogitatiuncula diminutiuum. & cogitator, qui assidue cogitat. & excogito, quod est cogitando inuenio. à quo excogitatio, & ad res tantum incorporeas pertinet, ut excogitatæ argumēta, rationes, figuras, causas. Itaq; excogitare cōsilij est. Item ab ago indago, quod est inquiro. à quo indagatio, & indagator, & indagatrix. & indago, ginis, inquisitio. Virgilius: Saltus q; indagine cingunt. Et indigetes dij, qui ex hominibus facti sunt, quasi in dijs agentes, ut nonnulli putant. Hoc nomine Aeneas ab Ascanio appellatus est, cum pugnans cum Mezentio nusquam apparuisset, in cuius nomine templum constituxit. Alij indigetes dicunt esse deos tutelareis, quorum nomina uulgari non licet. Ab hoc uetcres indigitare dixerunt uocare: nominare uero proprio nomine. Macrob. Nanque uirgines uestales ita indigitant: Apollo medice, Apollo Pæan. Sunt tamē qui indigitare à digitis potius deductum uolunt, quasi nomina deorum supra digitos recensere. Item ab ago porrigo, quasi porrò, id est procul ago. Proprie enim porrigere extendere est. Plinius: Facilius quippe radices porrigūt solo subacto. Sed quia manum protendendo offerre aliquid solemus, factum est, ut porrigere sit aliquid à longe, & ueluti porrectis, hoc est protensis

brachijs offerre. Augustus, cum ei quidam libellum trepidus offerret, et modo proferret manum, modo retraheret: Putas te, inquit stipem elephanto porrigere? Item quia quæ interficiuntur, in terra extenduntur, porrigere etiam pro eo, quod est prosternere, & interficere accipimus. Martial. Et uolucrem longo porrexit uulnere pardũ. Ab hoc porrectio, hoc est extensio deducitur. & porrectus extensus. & porrecte aduerbium, extense. & exporrigo, quod & expergo dicitur, quasi porrò ago. à quo expergo, quasi exporrigo, quod est ex somno excito. à quo exporrectus excitatus, quod recentes à somno exporrigi, hoc est extendi solemus. Expergo, & expergisco, & expergefacio actiue dicimus: expergor, & expergiscor, & expergefio passiue. Tamen experrecti dicũtur, qui sua sponte uigilare incipiũt. Expergefacti, qui ab alio excitantur. Quidam expergiscentiã pro uigilantia usurparunt, & pro actu ipso expergiscendi. Item à porrigẽdo, hoc est extẽdendo se, porrigo appellata. Lucil. Tristem, & corruptum scabie, ac porriginis plenũ. Morbus est capitis, ubi inter pilos quædam quasi squamulæ surgunt, eæque acutæ resoluuntur, & interdum madent, multo sæpius siccæ sunt, idq; euenit modo sine ulcere, modo exulcerato loco. Huic quoque modo malo odore, modo nullo accidente, fereq; id in capillo fit, rarius in barba. Aliquando etiam in supercilio. Nã sycosis aliud morbi genus est, quod à fici similitudine, quem græci σῦκον appellant; nomen sumpsit. Caro excrescit, & id quidem generale est. Sub eo uero duæ sunt species, in alterum ulcus durum, & rotundum est, in altero humidum inæquale. Ex duro exiguum quiddam, & glutinosum exit: ex humido plus, & mali odoris. Fit uero utrunque in ijs partibus, quæ pilis conteguntur. Sed id quidem, quod callosum, & rotundum est, maxime in barba: id uero, quod humidum, præcipue in capite est, atq; ano. à quo qui cum morbum patitur, ficosus appellatur. Nascitur hoc ulceris genus ad fici ferè similitudinem, sæpe ex inflammatione in capite, & ubi capilli sunt: in ano uero frequenter etiam ex atritu, quem cinædi patiuntur, & aliquando marisca appellatur. Iuuenalis: Et podice leui Cædunt tumidæ medico ridente mariscæ. à similitudine fici grandioris, sed insipidioris, qui marisca dicitur. Martialis:

Infanti melimela dato, fatuasq; mariscas.
Nam mihi, quæ nouit pungere, chia sapit.

Area quoq; ulceris genus est in capite. Duæ eius species. Commune utrique, quod de mortua summa pellicula primum exenuantur, deinde excidunt. & si ictus is locus est, exit sanguis liquidus, & mali odoris. Peior est, quæ densam cutem, & ex toto glabram facit. Hæc ἀπὸ τῆς ὠλῆνος, hoc est à uulpe, quæ hunc morbum patitur, alopetia nominatur, eáque sub qualibet figura dilatatur, fitq; & in capillo, & in barba. Altera uero à serpentis similitudine appellatur ophis. Sic enim græci serpentem uocant. Incipit ab occipitio, duorum digitorum latitudinem non excedens, ad aureis duobus capitibus serpit, quibusdam etiam ad frontem, donec se duo capita in priorem partem committant. Illud uitium in qualibet ætate est, hoc ferè infantibus accidit. Illud uix unquam sine curatione, hoc per se sæpe finitur. à porrigo porriginosus deducitur. Ab area arcosus. ab alopetia alopecus. Ab ophi ophiosus. Item à porrigo porca deducitur, quod inter duos sulcos elata terra est. Porca appellatur, quod secus eam frumentum porrigitur. Alij tamen à porcendo porcã appellatam existimant, quod ultra se iaci semina prohibet. Porcere enim prohibere est, quasi porrò arcere. Item à sat, & ago satago uerbum componitur, de quo superius diximus. à quo secundum quosdam satelles deducitur, miles mercede conductus, ut ab imperatoris latere non discedat. & saga mulier prudens, uersuta, item perita sa-

crorum, quod satis agat. & sagax, acutus, solers. Vnde & canes indagatores, sagaces appellati sunt. à quo fit aduerbium sagaciter, hoc est callide, astute. & sagacitas, calliditas. & sagio uerbum, acute sentio, quemadmodum supra diximus. A quo præsagio, præsentio, diuino. & præsagus, præsentiens. Claudianus: Heu mens præsaga futuri. & præsagium, præsensio, diuinatio. Sunt etiam qui sagmina ab agendo deriuata existiment, quod è sacris agantur. Sunt enim herbæ uerbenæ, quæ è loco sacro sumebantur à legatis proficiscentibus ad fœdus faciendum, bellúmue indicendum. & sagino, quod est arte, & industria pinguefacio. Vnde sagina pro pinguitudine accipitur. & saginatio pinguefactio est. Quidam tamen hæc à græco deducta existimant. Græci enim σάγμα saginam dicunt. Sagena uero retis genus est piscatorij, σαγήνη græci, Latini uerriculum appellant. Sangaris (ut de eo obiter dicatur) fluuius est Gallogræciæ, qui per Phrygiam defluens tandem in Propontidem desluit. & sagitta, quod satis lõge agatur, uel quod sagaciter mittatur, uel quod sagax sit ictus eius. Item ab ago fatigo, de quo supra diximus. & castigo, quasi castum ago, de quo inferius dicemus. Item à iure, & ago iurgo, quasi de iure ago. & iurgatio, iuris actio, de quo & deriuatis ab eo inferius dicemus. & à lite, & ago litigo. Lis enim controuersia est, à limite (ut quidam opinantur) dicta, quod primæ inter homines lites de limitibus fuerint. A lite igitur litigo, quod est disputo, contendo. & litigium litis actio. & litigiosum, id de quo lis est. & litigiosus, qui frequens in litibus uersatur. & aduerbium litigiose, quod contentiose significat. & litigator, qui litigat. Cuius fœmininum est litigatrix. & litis contestatio, quasi fundamentum ipsum controuersiæ. si quidem litem testari dicuntur duo, aut plures aduersarij cum ordinato iudicio contendentes: utraque pars dicere solet, testes estote. Item à non, & ago nugæ, quod nihil agant. Nugæ enim dicuntur res, & uerba nullius momenti. Hinc nugor sit, quod significat uana uel ago, uel loquor. & nugax qui nugatur. Vnde nugacitas, & nugatio, & nugigerulus, qui uana nuntiat. Veteres etiam nugiuendos appellabant omneis eos, qui aliquid mulieribus uenderent. Nam omnia, quibus mulieres utuntur, pro rebus uanis, atque inutilibus habentur. Plautus: Nugiuendis res soluta est omnibus. Item à leue, & ago leuigo, quod est complano, expolio. à quo leuigator, & leuigatio, de quibus paulo post disseremus. Item à mitis, & ago, mitigo, placo, mulceo, quasi mitem ago. Item à non, & ago quando pro dico accipitur, Nego, à quo negatio, & abnego eiusdem cum suo simplici significationis. Nihil enim aliud est negare, quàm dicere aliquid non esse. & negatiuum, quod negatur. & negabundus negans. MANV FOEMINEA. Manu mulieris. Fœmina, mulier dicitur, à fœminis mollicie, ut quidam putant: siue à fœtu, ut nos potius remur. A fœmina uero fit fœmineum, & fœminum, & diminutiuum fœmella, & uerbum effœmino, quod est in muliẽbrem molliciem, atque lasciuiam conuerto, cuius passiuum est effœminor. à quo effœminatus, mollis, lasciuus. & effœminatio, mollicies, lasciuia. & aduerbium effœminate, hoc est molliter, lasciue. Quidam etiam fœminosum, pro mulieroso usurparunt.

DE LAVREOLO.

DE LAVREOLO EPIGRAMMA VII.

QVALITER IN SCYTHICA. Blãditur Domitiano, qđ ita in spectaculis Laureoli fabulã repræsentari fecerit, ut historia uideri potuerit. Mos hic imperatorũ fuit, eos qui ultimo supplicio dãnati erant, ludis exponere, ut cũ quadã spectantis populi uoluptate interirent. Laureolum poëtæ finxerunt sceleratissimum hominem fuisse, & propterea in cruce sublatum, & à belluis dilaniatum extitisse. Hæc fabula aliquãdo repræsentata fuit sine eius, q tũ extitisse. Hæc fabula aliquãdo repræsentata fuit sine eius, q Laureoli personam subibat, pernicie. Domitianus uero quẽdã extremo supplicio damnatũ, ad Laurcoli similitudinem cruci affigi iussit, & serio ab ursa discerpi, atq; ita spectaculum exhibuit populo rei ueræ, non fictæ. Iuuenal. in Lentulũ inuehitur, quod in theatro, dum eadem fabula ageretur, Laureoli personam subijsset. Laurcolũ uelox etiam bene Lentulus egit, ludice me dignus uera cruce. LAVREOLVS. Is, qui Laureoli personam subierat. à lauro arbore Laurus, & Laureolus propria nomina deducuntur, & Laura fœmininum. & Laurentius, ac Laurentia, quæ fuit uxor Faustuli, Romuli, & Remi nutrix. à qua Laurentialia festa, quæ in eius honorem fiebant appellata. Solius quippe huius arboris nomen latina lingua hominibus imponitur. Græce δάφνη dicitur. à quo daphnona lauretum uocamus. Maximo in honore apud ueteres fuit, dicata triumphis, & ante limina, ac in domibus Cæsarum, pontificumq;, & magnorum uirorum seri solita. Duo eius genera tradit Cato, delphicam, & cypriam. Quidam etiã Mustacem addiderunt, quoniam mustaceis subijceretur. Hanc esse folio maximo constat, flaccidoq;, & albicante. Delphicam æquali colore uiridiorem maximis bacis, atque è uiridi rubentibus, qua uictores Delphis coronari, & Romæ triumphantes solebant. Cypriam folio breui, nigro, subcrispam. Alij & genera alia subiunxerunt. Cimum, quam syluestrem laurum intelligunt nonnulli sui generis arborem, differt colore. est enim cærulea baca. Regiã, quæ cœpit Augusta appellari, amplissima & arbore, & folio, bacarũ nõ aspero gustatu. Huic quoq; nonnulli suum genus assignant, longioribus folijs, latioribusq;. Bacaliam appellant hanc, quia bacarum fertilissima est. Sterilem uero triumphalem. Est & taxa, quæ adhibetur topiario operi, in medio folio paruulam, ueluti laciniam folij habens. & Spadonia huic similis, præterquàm quod ea lacinia caret. & chamædaphne syluestris frutex unico ramulo ferè cubitali, folijs lauri. Item herba, quæ uincaperuinca dicitur. et Alexandrina, quam alij Idæam, alij hippoglottion, alij daphnen, alij carpophyllon, alij hypelaton uocãt. Ramos spargit à radice dodrantaleis topiarij, ac coronarij operis, folio acutiore, quàm myrti, molliore, & candidiore. Est & lauri genus, quod daphnoides uocatur. alij pelasgum nominant, alij euthalen, nonnulli stephanon Alexandri. Frutex est ramosus, crassiore, ac molliore folio, quàm laurus, ex cuius gustu accenditur odor thuris, bacis è nigro rufis. Corsica olim lauro carebat, nunc passim habet. Pacifera hæc arbor uocatur, quia etiã inter armatos hosteis prætensa, quietis erat indicium. Romani præcipue lætitiæ, & uictoriarum nuntiam habebant. Addebatur literis, & militum lanceis, & pilis, & fascibus imperatorum. Ex ijs in gremio Iouis optimi maximi deponebatur, quoties uictoria nouam aliquam lætitiam attulisset. Idq; non quia perpetuo uiret, sed quia spectatissima est in monte Parnasso, ideoq; gratissima Apollini. Assuetis eò dona mittere etiã Romanis, ut L. Brutus fecit. Fortassis etiam in argumentum,

quod ibi is libertatem publicam meruisset, laurifcram tellurem illam osculatus ex responso. Quidam etiam hanc causam afferunt, quod sola hæc arbor ex omnibus manu satis, & in domos receptis non icitur fulmine. Tyberium principem tonante cœlo coronari ea solitum ferunt cõtra fulminum metus. Manifestè quidem abdicat igneis crepitu, & ueluti quadam detestatione. Illud memoratu dignum, Liuiæ Drusillæ, quæ postea Augustæ cognomen meruit Diuo Augusto nupta, sedenti quondam in aperto, aquilam superuolantem in gremium ex alto candidissimam gallinam abiecisse, uiuam, atque illæsam: quam cum admiraretur, inuenit tenentem rostro laureum ramum onustum suis bacis, propter quod conseruari alitem, & sobolem iusserunt aruspices, ramum uero seri, ac rite custodiri. Quod factum est in uilla Cæsarum Tyberi imposita iuxta nonum lapidem flaminia uia, quæ ob id uocatur ad gallinas, mirumq; ea sylua prouentum fecit, & ex ea triumphans postea Cæsar laurum in manu tenuit, coronamq; in capite gessit. Idem secuti postea Cæsares fecere, traditusq; mos est ramos, quos tenuerunt, serendi: ideoq; ea laurus, quæ sterilis maxime est, triumphalis appellata. Constat ex hoc ramo seri laurum posse, quod Democritus, & Theophrastus negauerant. Quidã ob hanc causam existimant mutatas coronas triumphaleis ex aureis in laureas. Solius huius arboris folia appellatione distinguntur. Dicimus enim lauream, coronam ex lauro: non sic Roseam, coronam ex rosis, nec querneam, ex quercu, sed ijs substantiuum addimus, cum laurea per se sit substantiuum. A laurea fit laureo uerbum, quod est lauream in capite pono. à quo laureati dicuntur, qui laureis coronati sunt. Laureati milites sequebantur currum triumphantis, ut quasi sordibus purgati intrarent urbem, uel ut florere respub. uideretur, quemadmodum laurus semper uiret. A lauro Lauretum uocitatum est, in Auentino locus, ubi sylua lauri fuit. & imperatores à poëtis lauriferi, & laurigeri dicti. Item Laurolauinium urbs Latij, & Laurentum huic propinqua urbs solis indigens. à qua Laurentes appellati. Finxerunt etiam poëtæ Daphnen Penei fluminis filiam fuisse: quam, cũ Apollo amore eius captus persequeretur, in arborem sui nominis, hoc est Laurum fuisse mutatam, cuius postea folijs citharas, & pharetras suas ornare Apollo solitus sit. Item Daphnim Mercurij fuisse filiũ formosissimum adolescentem, natum ex nympha in amœnissima regione Siciliæ iuxta monteis, quos aërios uocant, dulcissimis undiq; aquis plenos, & lauris refertos, à quibus nomen accipit. Diodorus hunc scribit à nymphis eo in loco educatum, boum armenta maxima possedisse, à quorum cura dictum fuisse bucolicum: & cum esset ingenio acri, Bucolicum carmen inuenisse, eoq; Dianam frequenter oblectasse. CRVCE. Patibulo. Crux, patibulum est in quo figuntur damnati, dictum à græco προύειν, quod est ferire, pulsare. Hanc ueteres gabalum uocauere. Var. Nos barbari, quod innocenteis in gabalum suffigimus homines: uos non barbari, quod noxios absolutius? à cruce uero crucio uerbũ deducitur, hoc est torqueo; affligo. à quo crucior passiuum, & cruciatus, & crucium uinum, insuaue, quod & bibendo cruciet. & duo composita crucifigo, crucigerulus. Item à κρούω cruor, hoc est sanguis, qui ex aliquo uulnere spargitur. Vnde cruentus, quod modo pro sanguinolento accipitur, modo pro sæuo, & crudeli, ut cruẽta uox, cruenta oratio. Cuius contrarium est incruentus. Vnde incruentam uictoriam dicimus, quæ sine cæde hominum fuit. Martialis: Securo cadit incruẽta damno. & cruento uerbum, hoc est cruore inficio. Cuius passiuum est cruentor. & cruente aduerbium, hoc est crudeliter. & cruentatio, quod est sanguinaria fœdatio. Quidam etiam crudum hinc deductum uolunt,

quod proprie recens, atq; acerbum significat, ut crudum uulnus, hoc est recens, & quasi adhuc cruentum. à quo recrudescere dicimus, quasi renouari, & ad pristinam acerbitatem redire. Hinc crudum uocamus, quod non est coctum. à similitudine crudæ carnis, quæ adhuc cruenta est. & cruda poma dicuntur, quæ acerba, atque immatura sunt. Cicero: Poma, quæ cruda sunt, ui auelluntur: quæ autem cocta, & matura, decidunt. Item crudi cibi, qui indigesti, & nondum concocti sunt. Iuuenalis: Et crudum pauonem in balnea portas. & crudus homo, cuius stomachus cibo offenditur, quod non facile concoquat. Quintilianus, crudo oratori declamandum non putat. Cicero: Quod in cœnam non ueniret, quod esset crudior. à quo crudus etiam homo appellatur, qui truci aspectu est: quod ita eo oculi nostri offenduntur, ut stomachus cibi cruditate, uel quod facies crudum habentis animum aspera, & fœda est, ut facies crudum cibum habentis in stomacho. Ab hoc fit cruditor, cruditissimus, cruditas, crude aduerbium. Præterea crudeo uerbum. à quo crudesco, & ab eo, quod diximus, recrudesco. & crudaria argenti uena, quæ in summa reperta est. Item crudelis, hoc est asper, immitis. à quo crudelior, crudelissimus, crudelitas, crudeliter. Item à κρούω quidam crura deduci existimant, quod huc, atque illuc ingrediendo feriant. Sunt enim crura à genibus usque ad inferiorem pedem non æquali modo ducta, sed teretibus suris clementer extantibus, sensimq; tenuatis firmata. Sura certe posterior cruris pars est illa carnosa, quæ in omni animantium genere homini tantum contingit, quamuis apud autores reperiatur, hominem quendam in Aegypto suris caruisse. à crus fit diminutiuum crusculum. Item à cruo crumena, hoc est loculus, quod è brachio pendens huc, atque illuc feriat. Eius diminutiuum est crumenula. Item crusta, quod feriendo frangatur. Crusta enim fœminino genere fragmentum tenue significat lapidis, aut ligni, aut uitri, aut gelu, aut alterius huiusmodi. Virgilius: Concrescunt subitæ curreti in flumine crustæ. Plinius: Lithostrata cœpere iam sub Sylla paruulis certe crustis. Crustum uero in neutro genere frustum panis, aut placentæ, aut alterius edulij significat. Virgilius: Et uiolare manu, malisq; audacibus orbem Fatalis crusti. A crusta fit diminutiuum crustula. Apuleius: Paruas marmoreas crustulas parieti adiungens. A crusto uero crustulum. Horatius: Pueris olim dant crustula blandi Doctores. Iuuenalis: Nos colaphum incutimus lambenti crustula seruo. Itè à crusta fit crusto uerbum. à quo incrusto, quod est crustam duco, siue crustam applico. Vnde crustatio, siue incrustatio deducitur, cum crustæ parieti, aut pauimento, aut uasi applicantur. Hinc uasa crustata dicuntur, quæ uitreis crustis tecta sunt. A quibus crustariæ tabernæ uocitatæ, in quibus eiusmodi opera uenduntur. Crustam etiam ducere uulnus, siue ulcus dicitur, quando solidatur, qua detracta ferè remanet cicatrix. Est enim cicatrix signum, quod ex uulnere, siue ulcere remanet. à quo cicatricare dicimus, cicatricē ducere. & cicatricosum plenum cicatricibus. Item à crustis lapidum eo in loco frequentibus, & naturaliter ita genitis, Crustumium, Thusciæ oppidū. à quo crustumini. & crustumina tribus. & crustumia pira, ex parte rubentia, quæ & crustumina dicūtur. SIC. Ita, eo modo. Sic, & ita eodem ferè modo accipiuntur. Aliquando enim similitudinis sunt. Virgilius: Non sic aggeribus ruptis cum spumeus amnis Exit. Quintilianus: Quod ut optimum, ita longe difficilimum. Aliquando optantis. Virgilius: Sic tua Cyrneas fugiant examina taxos. Propertius: Sic umbrosa tibi contingant tecta Priape. Pacu. Ita te dij ament, ita tibi pro uoto secundent omnia. Nonnunquā illatiuæ cōiunctiones sunt, & pro igitur usurpantur. Cice. Sic tot simul uirtutes, continen-

tiæ, grauitatis, iustitiæ, fidei defecerunt. Idem: Ita nobilissima ciuitas græciæ, & olim potentissima sepulchrum ciuis sui igno rasset, nisi ab homine Arpinate didicisset. Sed in hac significatione nunquam ei antecedit in eadem sententia altera dictio. Frequentius tamen ab hoc sensu duo ab ijs composita usurpantur, sicq;, & itaq;. Est etiam quando hæc duo aduerbia proual de accipiuntur. Apuleius: Nec ego rebar sic multorum idoneus dierum esse. Quintilianus: Nec res est ita magni temporis, & laboris. Sic aliquando apud autores duplicatum inuenitur. Virgilius: Sicsic iuuat ire sub umbras. Quod maioris expressionis est. Neque mihi probabile uidetur, quod aliqui dicunt, alterum hoc loco interrogatiuum, alterū confirmatiuum esse, ut sit sensus: Placet sic inultam perire? placet. A sic composita fiunt siccine, quod interrogātis est. Plaut. Siccine tu illam? siccine nos habes ludibrio omneis? Item sicut, quod proprie similitudinis est. Plinius: Quod scilicet, sicut mihi constitutum erat, expressi. Aliquando tamen non res simileis complectitur, sed diuersas, & planè contrarias. Quintilianus: Sed hæc eloquendi præcepta sicut cognitioni sunt necessaria, ita non satis ad uim dicendi ualent, nisi illis quædam facilitas, quæ apud græcos εὐεξία nominatur, accesserit. Quod per ut etiam dici frequentius inuenitur. Idem: Quod ut optimū, ita longe difficillimum. Habet etiam sicut nonnunquam uenustatem, atque utilitatem magnam, quoties antecedentem sententiam adnectit cum sequenti. Idem: Sunt & alia ingenita quædam, quæ adiuuant, uox, latus patiens laboris, ualetudo, cōstantia, decor: quæ si modica obtigerunt, possunt ratione ampliari: sed nonnunquam ita desunt, ut bona etiam ingenij, studijq; corrumpant, sicut & hæc ipsa sine doctore perito, studio pertinaci, scribendi, legendi, dicendi, multa & continua exercitatione per senihil prosunt. Plinius: Ferunt Crassum auum Crassi in Parthis interempti nūquam risisse, ob id Agelastum uocatum, sicut nec flesse multos. In hunc sensum etiam alia duo quemadmodum, & quomodo usurpare frequenter solemus. Item à sic sicuti eiusdem cum sicut significationis. PRAEBVIT. Exhibuit, tradidit, ut supra diximus. VISCERA. Carnem. Lucretius: Visceribus uiscus gigni, sanguenq; creari. Viscus enim proprie dicitur quicquid sub corio est. Vnde & coruiscus appellatur. Plinius: Cæsari dictatori quo die primum uestе purpurea processit, atque in sella aurea insedit, sacrificanti bis in exis cor defuit. Vnde quæstio magna de diuinatione argumentantibus, potueritne sine illo uiscere hostia uiuere. Ab hoc uiscerari antiqui dixerunt populo carnem distribuere. & uisceratio, distributio carnis, quæ fieri solebat, uel in solenni sacrificio, uel in funere excellentis personæ. Gellius: Tum in Albano uiceratio Latinis data. Liuius: Secutus est annus nulla re belli, domiue insignis P. Plaucio Proculo, P. Cornelio Scapula consulibus, præter quod fregellas colonia deducta, & populo uisceratio data à M. Flauio in funere matris. & uiscera tim aduerbium, per uiscera. Ennius: Alia fluctus differt, dissipat uisceratim membra, maria salsa spumant sanguine. NVDA Detecta, pelle scilicet dilacerata. Nudum enim dicitur, quod sine tegmine est. Virgilius: Nudatosq; humeros oleo perfusa nitescit. Vnde per metaphoram nudum aliquando pro insepulto accipimus, quod scilicet cadauer saxo tectum nō sit. Idem: Nudus in ignota Palinure iacebis arena. Ab hoc fit nudo uerbum, quod proprie significat detego. Apuleius: Tū uulnus nudare iussus est. Aliquando tamen pro indico usurpatur. Virgilius: Traiectaq; pectora ferro Nudauit. Ab hoc fit nude aduerbium, hoc est aperte, simpliciter. & denudo eiusdem cum primitiuo significationis. & nuditas, quod modo pro simplicitate, modo pro inopia accipitur. Quidam nudum, & nudatū ita distingunt

ita distinguunt, ut nudum sit, quod nunquam tectum fuit. Nudatum uero, quod tectum esse consueuit, sed nunc tectum non est. VRSO. Notum animal est ursus, cuius fœmina ursa dicitur. Coëunt hyemis initio, non ut cæteræ feræ, sed amborum cubantibus, & se mutuo complexis, deinde secedunt in specus separatim, in quibus trigesimo die pariunt ut plurimum quinos. Hi sunt candida, & informis caro, paulo muribus maior, sine oculis, sine pilo, unguibus tantum prominentibus. Hāc lambendo paulatim figurant. Hinc Virgilium dicere solitum ferunt parere se uersus more ursino. Nanque ut id animal fœtum æderet ineffigiatum, atque informem, sed lambendo eum conformaret, atque effingeret, sic ingenij quoque sui recentis partus rudi esse facie, & imperfecta, sed subinde tractando, colendóque dare se ijs formam, & oris, ac uultus liniamenta præbere. Raro homines parientem uidere ursam. Mares quadraginta diebus latent, fœminæ quaternis mensibus. Si specus desint, arte sibi ædificant impenetrabile imbribus, mollique fronde consternunt. Primis quatuordecim diebus tam graui somno premuntur, ut ne uulneribus quidem excitari possint. Tūc mirum in modum pinguescunt. Ii sunt adipes uarijs medicaminibus apti, & contra capilli defluuium tenaces. Ab ijs diebus residunt, & priores pedes sugendo uiuunt. Fœtus rigenteis pectori admouent, & ita incubant, ut oua uoluces. Putat Theophrastus coctas quoque ursorum carneis eo tempore, si asseruentur, augeri. Cibi tunc nulla argumēta, nec nisi humoris manimum in aluo inueniri, sanguinisq; exiguas circa cor guttas, reliquo corpori nihil inesse. Prodeunt uere mares, præpingues. Exeuntes herbam aron ad laxanda intestina, quæ alioquin concreta sunt, deuorant. Aros è bulborum genere est, Scyllæ proximus amplitudine foliys lapati, caule recto duum cubitorum, baculi crassitudine, radice mollioris naturæ, quæ & cruda editur, folia quoque eius in aceto decocta manduntur. Quidam hanc draconium esse dixerunt. Alij radicem aron appellauerunt, caulem uero dracontium. Sed longe diuersa sunt, si modo dracontius ea est, quam nostri dracunculum uocant. Habet enim dracunculus subrutilam radicem, & dracunculi modo conuolutam, unde & nomen habet. Semen eius feruens, mordaxq;, cui tantum uirus, ut olfactum grauidis abortum inferat. Aros econtrario partus omnium animalium extrahit naturæ circumlitus. Vlcera omnium generum sanat. Folia collectionibus medentur. Tradunt & radicem eius salutarem esse in pestilentia, in cibo sumptam ebrietatem discutere, serpenteis dum crematur, nidore fugare, præsertim aspidas, qui & per unctos areo oleo fugere inuenti sunt. In folijs ari caseus optime seruari traditur. Græci autem dracontium uocant herbam foliys betæ, non sine thyrso, flore purpureo, aro penè similem. Est & æris in Aegypto nascens ipsa quoque aro similis, nisi quod minor est, & minoribus foliys, ac radice, quæ tamen grandis oliuæ magnitudinem implet. Iidem ursi circa ari surculos prædomant denteis. Oculi ursorum hebetantur, propter quod maxime fauos expetunt, ut conuulnerato ab apibus ore grauedinem illam extractu sanguinis leuent. Infirmissimum urso caput, quod leoni ualidissimum est. Ideo urgente ui ex aliqua se rupi præcipitaturi capita manibus tegunt, & in arena sæpe colaphis exanimati conspecti sunt. Hispani capita in spectaculis occisorum cremant, potaq; agere in ursinam rabiem censent. Ingrediuntur bipedes, arborem auersi diripiunt. Taurosq; ex ore, cornibusq; eorum pedibus omnibus suspensi pondere fatigant. Notatum est M. Pisone, & M. Messala consulibus ad XIII. Calend. Octobris Domitium Aenobarbum ædilem curulem ursos Numidicos centum, & totidem uenatores æthiopas in circo dedisse. Ab ursus ursinus deducitur. Plinius: Capil-

li defluuia ursinus adeps misto ladano, & adianto cohibet. CALYDONIO. Britanico, de quo supra disseruimus. QVALITER. ut. IN RVPE SCYTHICA. in rupe montis Caucasi, in quo supra diximus Promētheum religatum fuisse. Scythia septentrionalis prouincia est, à Scytha Herculis filia appellata (ut senit Herodotus) hanc Tanais diuidit. Pars eius una in Europa remanet. Altera in Asiam protenditur. Quæ in Europa est, ad Thraciam terminatur. Quæ uero in Asia, diuersos habet populos. Hi à Scythia Scythæ dicuntur. Vnde Scythicus deducitur. Apuleius: Pleriq; enim eorum Scythicis moribus uiuebant. Perſæ uniuersos Scythas sagas appellauere, à proxima sibi gente, qui Sagæ dicuntur. & Cauca sum graucasum nominauerunt, quod eorum lingua significat niue candidum. Scytharum celeberrimi Sagæ, Massagetæ, Essedones, Arimaspi, antea Cacidiri, Aessai, Oethei. Haustū maris eius dulcem esse Varro scribit, magnitudine influentium amnium uicto sale. Sunt & Seres lanitio syluarum nobiles, depectentes caniciem frondium aqua perfusa. Vnde geminus fœminis labor, redordiendi fila, rursusq; texendi. Seres mites quidem, sed feris similes sunt. Fugiunt enim hominum cœtum, cum commercia expetant. Ab ijs sericum ipsa lanugo arborum, & sericæ uestes appellatæ. Illud de Essedonibus notandum, quod parentum suorum funera cantu prosequuntur, & congregatis proximis caduauera ipsa pecudum carnibus admista comedunt. Quin & ossa capitum incincta auro tenent ad seruitia poculorum, quæ ultima sunt apud eos officia pietatis. Massagetæ uero per deserta discurrunt, equorum suorum sanguinem potantes. Claudianus: Et qui cornipedes in pocula uulnerat audax Massagetes. AVEM ASSIDVAM. Aquilam cor, siue iecur eius assidue depascentem, quemadmodum superius declarauimus. NIMIO. Nimis magno, quia nunquam consumi poterat, etenim continue renascebatur. PECTORE. Corde seu iecore. Totum pro parte posuit. Quippe hæc uiscera intra pectus constituta sunt. Pectus dicitur anterior pars animalis à gula usque ad uentrem. Hoc homini tantum latum est, reliquis animalibus carinatum, uolucribus magis, & inter eas maxime aquaticis. In eo papillæ leuiter eminent, & fuscioribus, ac paruis orbibus coronatæ, addunt aliquid uenustatis: fœminis ad alendos tantum fœtus datæ, maribus ad solum decus, ne informe pectus, & quasi mutilum uideretur. à pectore pectorosus deducitur, hoc est magni, & ualidi pectoris. Et expectoro uerbū, quod est extra pectus eijcio. Cicero: Tum pauor sapientiam mihi omnium exanimato expectorat. & pectusculum paruum pectus. & pectoralis fascia, qua pectus stringitur. Pectus quidam quasi pactus dictum uolunt à compactis costis, quæ ueluti firmamenta pectoris sunt. Pactum, & compactum à pango deducuntur. pangere figere est. Vnde pangi carmina dicta sunt, quod ceris figerentur. Hinc pango per metaphoram pro cano, scribo, manifesto usurpatur. & pagina utraque pars phylluræ, siue folij dicta, quod in ea carmina pangantur, hoc est figantur. & impingo, quod est impello, à quo impactum. & compingo, compello, compono, à quo compactum. Hinc paciscor cum deriuatis ab eo, de quibus supra diximus. & pecto quod est explico, & pango capillum. à quo pecten instrumentum, quo capillus explicatur. Transfertur tamen & pecten, & pecto ad alia multa. Nam & pectere citharam dicimus, hoc est percutere, & distendere pectine chordas, hoc est plectro. Item pectines sunt, quibus lanarij, & textores utuntur. & pectere lanam, pectere uestеis dicuntur. à quo & uestes ipsæ pexæ appellantur. Plinius: Istriæ, Liburniæ que pilo propior, quàm lana pexis aliena uestibus, hoc est uestibus, quæ texun-

tur. Nam in texendo pectinis morsibus uestes feriuntur. Ab ijs pexati dicuntur, qui pexis uestibus sunt induti. Martialis: Pexatus pulchre. Est etiam pecten cratis genus dentatæ stylis ferreis ad colendam terram. à quo pectino deducitur. Plinius: Sunt generat rræ, quorum ubertas pectinari segetem in herba cogat, à pecten etiam fit pectinatim aduerbium, quod significat adsimilitudinem pectinis. ARTVS. Partes corporis. Proprie enim artus partes sunt corporis inter iuncturas connexæ, dictæ, quod inter se arctentur. Vnde minores parteis per diminutionem articulos uocamus, quales sunt digitorum. à quo articuli apud grammaticos. & articulatim aduerbium, hoc est per parteis, atque articulos. & deartuo uerbum, quod est per artus diuido. à quo deartuatum dicimus per artus concisum. Quidam à græco deductum hoc uocabulum existimant. quippe græci ἄρθρον nominant. Et ita distinguntur artus à membris, quod artus dicimus ossa cum neruis, & uenis. Membra autem proprie uocamus carnem artus tegentem. Vnde membrana superior membri pars, hoc est pellis ipsa appellatur. Sillius: Et uenis male iuncta trementibus ossa Extant consumptis uisu deformia membris. Confunduntur tamen hæc aliquando apud autores. Ab arto, à quo artus deriuatur, fit coarcto, quod est astringo, coniungo. Vnde coarctatio. & arctus adiectiuum, strictus. & ars, quod per eam opera inter se apientur. quamuis aliqui ἀπὸ τῆς ἀρετῆς, hoc est, à uirtute appellatam uelint. Hinc artifices dicti, qui artem suam per artus exercent. à quibus artificium deductum. & artificiosum, arte factum. & artificiose aduerbium. & quinquertium, quod græci pentathlum uocant, quo die quinque genera artium in ludis exercebant. & ipsos athletas Liuius quinquertiones appellat. Item artium ueteres dixerunt, bonis artibus instructum. Artem definiunt esse facultatem, quæ præceptis quibusdam, ac regulis cõtinetur. Trifariam autem artes diuiduntur. Quædam enim inspectione, hoc est cognitione, & æstimatione rerum positæ sunt, qualis est astrologia, nullum exigens actum, sed ipso rei, cuius studium habet, intellectu cõtenta, quæ theorice uocatur, hoc est speculatiua. Aliæ in agendo, quarum hic finis est, & ipso actu perficitur, nihilq; post actum operis relinquit, quæ practice, id est actiua dicitur, qualis est saltatio. Aliæ i effectu, quæ operis, quod oculis subijcitur, consummationẽ nõ finem accipiunt. Hanc poeticen, hoc est factiuam appellamus, qualis est pictura. Hæc & effectiua, & administratiua à quibusdam appellatur. Ab ars composita fiunt iners, quod proprie significat eum, qui sine arte est. Lucilius: Iners, qui sine arte est. Sed quoniam qui nullam artem exercent, uel otiosi, uel desides sunt, uel ignaui, fit, ut iners aliquando pro otioso capiatur. Virgilius: Seu stabit iners, seu profluet humor. Idem: Libertas, quæ sera tamen respexit inertem. Modo pro ignauus. Idem: Spumantemq; dari pecora inter inertia uotis Optat aprum. Ab hoc inertia deducitur, quod modo pro ignorãtia artis, modo pro otio, modo pro ignauia usurpamus. & inerticulus diminutiuum. à quo inerticula, uuæ genus è nigris, inueterato præcipue commendabilis uino, sed uiribus innoxia, siquidem temulentiam sola non facit, ob id nomen ab inertia sumens, cum iustius sobria dici posset. Item solers, quasi totus ex arte consistens. à quo solertia, quod modo pro acumine, modo pro artificio, modo pro diligentia accipitur. Item astutus (ut quidam putãt) hoc est callidus, uersutus, quasi tutus. Nos à græco potius deriuari censemus, quod est ἄστυ, hoc est oppidum, siue urbs. Nam qui in oppidis atque urbibus assidue uersantur, fiunt callidiores. quemadmodum nos ab urbe urbanum pro lepido dicimus, ita græci ab astу astutum pro callido, & uersuto. Inde etiam astus & astutia deducuntur eiusdem significationis. & astute ad-

uerbium. à quibus astutior, astutissimus, astutius, astutissime. Apuleius astutulus, & astutule diminutiua usurpat. Ars græce τέχνη dicitur, hoc est techne, qua uoce & nostri utuntur. Plautus: Qui technas hominis deprehendi solus. Hinc technites, artifex dicitur. & calotechnius, bonus artifex. Item è contrario cacotechnius, malus artifex. & Galenus medicus opus suum technen, hoc est artem inscripsit, quod medici nostri temporis per insciiam tegnum uocitant. LACERI. Dilaniati. Lacerare proprie est dilaniare, & quasi per membra discindere. Virgilius: Quid miserum Aeneã lacerас? Tractum à laruis, quæ discedendo corpora dilaniant. Hinc lacerus dilaniatus. & lacerna uestis, de qua supra diximus. & laciniæ scissuræ extremarum uestium decoris gratia factæ. à quo laciniatæ uestes & lacesso uerbum, quod est prouoco, & quasi lacerando irrito. Ideo capitur frequentius in malam partem. Cicero: Sed iustitiæ primum munus, necui noceat, nisi lacessitus iniuria. Quandoque etiam in bonam. Idem: Tuis me amantissimis libris lacessisti, id est prouocasti ad respondendum. Lacer à ueteribus dicebatur, qui auribus truncatis erat. VIVEBANT. adhuc palpitabant. MEMBRIS. Carne, ut paulo ante diximus. Quamuis membra etiam pro artubus ponantur. Item pro partibus, etiam si ad inanimata transferuntur. Vnde membratim dicimus, hoc est per parteis ambitus, quæ græci cola nominant, à nostris membra dicuntur. à membro fit bimembris, trimembris, quadrimẽbris, hoc est duarum, trium, quatuor partium. & membrosus, qui magno membro est. Virgilius, si tamen is est, qui priapea scripsit: Sed ruber hortorum custos membrosior æquo. Et demẽbro uerbum, hoc est separo, diuido. STILLANTIBVS. Manantibus cruore. INQVEOMNI NVSQVAM CORPORE CORPVS ERAT. Sensus est, in toto corpore non erat amplius caro. Facit hoc frequenter Martialis, ut diuersam uim uocabulorum uersibus exprimat, ut est in illo tetrasticho:

Cum dixi ficus, rides quasi barbara uerba,
Et dici ficos Cæciliane iubes.
Dicemus ficus, quas scimus in arbore nasci.
Dicemus ficos Cæciliane tuos. Item in illo:

Semper agis causas, & res agis Attale semper.
Est, non est quod agas, Attale semper agis.
Si res, & causæ desunt, agis Attale mulas,
Attale, ne quod agis desit, agas animam.

Cum igitur corpus aliquando massam hanc membrorum diuersitate compactam significet. Seneca: Corpore truncо caput abest. Modo solam carnem. Cicero: Ego hic cogito commorari, quoad me reficiam. Nam & uireis, & corpus amisi, id est carnem. Vnde corpulentos dicimus obesi corporis homines. Martialis hoc uersu utrunque significatum usurpauit. Corpus inquit, hoc est caro nusquam erat in toto corpore, hoc est in tota massa corporea. Corporum tria genera esse Pomponius affirmat. Vnum quod una specie continetur, ut homo, lignum, lapis. Alterum, quod ex contingentibus, hoc est pluribus inter se cohærentibus constat, ut ædificium, nauis, armarium. Tertium, quod ex distantibus compactum est, utputa ex pluribus corporibus uni nomini subiectis, ut populus, legio, grex. & corpus esse desinunt, quod quinque sensibus comprehendi potest. Alij τὸ τριχῇ διαστατὸν, hoc est, quod treis dimensiones habet. Item alij ὅτου ποιοῦν ἢ πάσχον σῶμά ἐστι. hoc est, quod efficiens, aut patiens est. Quam definitionem præclare expressit Lucretius. Tangere enim, aut tangi nisi corpus nulla potest res. à corpus fit corporeus, & incorporeus. Item corporalis, atque incorporalis. Quæ in hoc differunt, quod corporeum

poreum dicimus, quod est ex materia, substantiaq; corporea, & ediuerso incorporeum: ut lapis est res corporea, uirtus est res incorporea. Corporale autem nominamus, quod est in materia, substantiaq; corporea, & econtrario incorporale: ut domus, fundus, mancipium, corporalia non corporea sunt. Legatum, hæreditas, cura, incorporalia non incorporea. Etenim hic non de substantia agimus, sed de qualitate, quæ substantiæ inest: illic uero de ipsa substantia. Item à corpus corporo uerbum, quod est interficio, & corpus solum sine anima relinquo. Ennius: Corpus cõtemplatur, unde corporet uulnere. Accius: Corporare abs tergo es ausus. Ab hoc fit ĩcorporo, quod est res diuersas in unum corpus, & (ut ita dicam) in unam massam redigo. A quo incorporatio, quod & concorporo, & concorporatio dicitur. à corpulẽto corpulẽtia deducitur, quod carnositatem significat. SCELERATVS. Dilaniatus, pollutus, ut supra diximus. ANTIQVAE. Veteris. proprie enim antiquum uetus significat. Virgilius: Antiquasq; domos auium. deductum ab ante, & æuum, ut Varro existimat. Quoniam uero, quæ antiquiora sunt, ferè meliora esse consueuerunt, ut mores, numi, uinum, & similia. Vnde est apud Plautum: Qui utuntur uino ueteri, sapientes puto, & qui libenter ueteres expectant fabulas. Nam nouæ, quæ nunc prodeunt, deteriores sunt, quàm numi noui. Ideo factum est, ut antiqui us aliquãdo pro melius usurpemus. Cicero: Hoc quidem est proprium amicitiæ, sed antiquior, & pulchrior, & magis à natura ipsa profecta. Idẽ: Nihil mihi antiquius uisum est, quàm innocentem tueri. Ab hoc fit antiquo uerbum, quod est aboleo, tollo, & quasi rem in antiquum morem reduco. Cuius passiuum est antiquor. Idem: Perniciose quidem Philippus in tribunatu, cum legem agrariam ferret, quam tamen antiquari facile passus est, in eo uehementer se moderatum præbuit. Itẽ antiquitas, uetustas. & antique aduerbium, quod & antiquitus dicitur. Antiquatio autem abolitionem significat. Gellius: Facta mox est antiquatio legis. Aliquando antiquum pro nobili ponimus. Virgilius: Nos Troia antiqua. Cum semper ferè antiquum cum quadam dignitate exprimitur, ediuerso uetus penè cum contumelia. Vnde uetus mancipium, & antiquã matronam dicimus. Quidam etiam antiquartũ pro antiquo usurpauere, & pro eo, qui res antiquas conscribit. POENA. Verum, non simulatum supplicium Pœna à græco deducitur, quod est ποινή. Quamuis Varro à pendendo dictam uelit. Est autem pœna supplicium, quo quis ob dedictum afficiur. Cicero octo pœnarum genera esse commemorat, damnum, uincula, uerbera, talionem, ignominiam, exilium, seruitutem, mortem. Taurus uero philosophus tria genera pœnarum commemorat, quibus peccata puniuntur. Prima est, quæ græce dicitur νουθεσία, uel colasis, cum pœna adhibetur castigandi, atque emendandi gratia. Altera, quam τιμωρίαν appellant, cum dignitas, autoritasq; eius, in quem est peccatum, tuenda est, ne prætermissa animaduersio contemptum eius pariat, & honorem leuet. Ideoq; ei uocabulum à conseruatione honoris, quem græci τιμὴν uocant, factum existimant. Tertia, quæ παράδειγμα à græcis nominatur, cum punitio propter exemplum necessario adhibetur, ut cæteri à similibus peccatis metu cognitæ pœnæ deterreantur. Idcirco ueteres quoque nostri exempla pro maximis, gratissimisq; pœnis usurparunt. Pœnam pendere est multam soluere, quia hoc penso ære fieri solebat. à pœna pœnalis actio. & punio, quod pœnio, quasi pœna afficio ueteres dicebant. & impune, quod proprie significat sine pœna. Seneca: Quis impune quicquid libet, agit. Aliquando tamen pro frustra ponitur. Apuleius: Impune capitolium ascendi, cum nemo esset, qui sententiam

diceret. Iuuenalis: Impune ergo mihi recitauerit ille togatas? impuno autem à ueteribus impudens dicebatur. Lucilius: Homo impuratus, & impuno, & rapax. & impunitas. Senecа: Quippe delictorum impunitas homines audaciores reddit ad malum. & punitio, atque impunitio notæ significationis. & impunitus, qui de commissis non est punitus. Et pœnitet, quasi pœna tenet. Pœnitere enim dicimus, cũ quæ ipsi fecimus, aut quæ de nostra uoluntate, nostrõque consilio facta sunt, ea nobis post incipiunt displicere, sententiamq; in ijs nostram demutamus. Cicero: Nam quod obiectum est de impudicitia, quodq; omnium accusatorum non criminibus, sed uocibus, maledictis q; celebratum est, id nunquam tam acerbe ferret M. Cœlius, ut eum pœniteat non deformem esse natum. Quoniam uero in ijs etiam, quæ nobis aut tædio, aut pudori sunt, pœna quædã esse uidetur, fit ut pœnitet aliquando pro tædet accipianus. Virgilius: Officio nec te certasse priorem pœniteat. Aliquando pro pudet. Idem: Nec te pœniteat calamo triuisse labellum. Cicero: Non igitur si ad centesimum uixisset annum, senectutis eum suæ pœniteret. Ab hoc pœnitentia, & pœnitudo deducuntur. Quemadmodum autem pœnitet me dicimus, hoc est pœna tenet, ita pœniteor passiue, hoc est pœna teneor: ut illic nominatiui, hic ablatiui sit casus.

DE DAEDALO EPIGRAMMA VIII.

DAEDALE LVCANO. Iocatur in quendã nomine Dædalũ, qui in arena ursо obiectus fuerat, & ad Dædali Athenien sis alas alludit. Est autem distichon. sic enim appellatur à græcis, quando est geminus uersus. Nam δὶς graeci bis dicunt, στίχον uersum. Sic tetrastichon appellamus, cũ quatuor sunt uersus, Hexastichon, cũ sex. QVAM. Quantũ. CVPERES. Optares. Cupio enim est opto, desidero. à quo percupio, ualde cupio. cõcupio, desidero. à quo cõcupisco. Vnde concupiscentia deducitur, quod est tam bonarũ, quàm malarũ rerũ appetitus. & concupiscibile, quo nonnulli utuntur. & concupitum desideratum. & cupidus, auidus. & cupide aduerbium, auide. à quo cupidior, cupidissimus, et cupidus, cupidissime. Item cupienter, cupientius, cupientissime. & cupiditas, desiderium, quæ & cupido fœminino genere dicitur. Definitur q; effrenatus habendi appetitus. Nã masculino genere significat deũ, de quo supra diximus, qui & amor dicitur. à quo cupidineus. Cupiditatem à cupidine quidã ita distingunt, ut cupiditas leuior sit, ac tẽperatior, Cupido uero grauior. Lucil. Cupiditas ex homine, Cupido ex stulto nunquam tollitur. & cupedia, quæ similiter cupiditatem significat. Cice. Ambitio, mulierositas, petulcatia, liguritio, temulẽtia, cupedia. Item cupes, & cupedia neutro genere, lautiores cibi dicũtur, uel à cupiditate, uel quod rebus cupidinis alimenta subministrent. Vnde cupedinarij appellantur esculentarum rerũ uẽditores. Cupedula etiã fœminino genere ueniunt. Gel. Conjectabamus ad cœnulã nõ cupedulas ciborũ, sed argutias quæstionũ. Cupencus Sabinorum lingua sacerdos appellatur. NVNC. Modo, hoc præsenti tempore. Nũc enim aduerbiũ temporis est, & idẽ significat quod modo. Aliquãdo tamẽ nullã temporis significationẽ, uerũ pro sed cõiunctione accipitur. Cice. Quæ quidẽ multo plura euenirent, si ad quietẽ integri iremus, nũc onusti cibo, & uino cõfusa, & perturbata cernimus. PENNAS. Alas, partem pro toto posuit. LVCANO. E Lucania, de qua supra diximus, ursi mittebantur in arenam magnitudine, ac feritate præstantes.

AD DOMITIANVM DE RHINOCEROTE EPIGRAMMA IX.

RAESTITIT EXHIBITus. Blanditur Domitiano de pugna rhinocerotis, & tauri. RHINOCEROS animalẽ unũ in nare cornu habens repandũ, quod subinde attritũ cautibus in mucronẽ acuit, eoq; aduersus elephãtos præliatur, hostis eis natura genitus. In dimicatione aluũ maxime petit, quia scit eam partẽ esse molliorẽ. Lõgitudo ei par elephanto, crura multo breuiora, color buxeus est. à græcis ῥὶν naris dicitur. κέρας cornu. Inde rhinoceroti nomen. Minora animalia nisi in irã subinde excitatus nõ tãgit. Pompeij Magni ludi hoc animal primo Romæ ostenderunt. Deinde Augustus apud septa. Solebat enim hic princeps etiã citra spectaculorũ dies, si quãdo quid inusitatũ, dignũq; cognitu aduectũ esset, id extra ordinem quolibet loco publicare, ut rhinocerotẽ apud septa, tigrim in scena, anguẽ quinquaginta cubitorũ pro comitio. Post hæc Domitianus frequenter rhinocerotẽ ludis exhibuit. à rhinocerote rhinocerotius deducitur, unde rhinocerotia cornua dicimus. EXHIBITVS TIBI. Productus à te. TOTA ARENA. Toto amphitheatro. PRAELIA. Certamina. præliũ à premendo, quasi premiũ dictũ, quod dimicãdo se inuicem hostes premant. Est aũt præliũ belli pars, hoc est cũ manus cõseruntur: & ipsa dimicatio, quæ & pugna dicitur. Vir. Infantẽ fugiẽs media inter prælia belli. Ab hoc prælio & prælior declinatur, & præliator & præliatrix. Vir. Honeste prælium proeoiu posuit, dum de equo loquitur ætate cõfecto. Nã & in coitu dimicatio quædã esse uidetur, si quando ad prælia uentũ est. Præliares dies appellabãtur, quibus fas erat hostẽ bello lacessere. Etenim quædam feriæ erãt, quibus nefas habebatur manus cũ hoste cõferre. Pugna uero à pugno deducitur, quia ueteres ante armorum usum pugnis, calcibus, ac morsu certabant. à pugna fit pugnicula, quã pro leui pugna Cato usurpauit. pugnax bellicosus. à quo pugnator, pugnacissimus, & pugnaciter, pugnacius, pugnacissime. & pugnator, qui pugnat. cuius fœminiñ est pugnatrix. Itẽ cõposita oppugno, quod est pugnãdo uincere cõtendo. Expugno pugnãdo uinco. Sed de oppidis, castris, nauibus, cæteris q; huiusemodi dicitur. Expugnatur aũt nauis secundũ Calistratũ iurisconsultũ, cũ spoliatur, aut mergitur, aut dissoluitur, aut pertũditur, aut funes eius excidũtur, aut uela conscindũtur, aut ancoræ inuoluuntur de mari. Ab ijs oppugnator, oppugnatrix, oppugnatio. expugnator, expugnatrix, expugnatio. Depugno idẽ, quod pugno. à quo depugnator, & depugnatrix. propugno aduersus pugnãteis pugno, siue pugnãdo resisto. à quo propugnator, propugnatrix. & propugnacula minæ murorum, & alia ædificia, post quæ in mœnibus, aut nauibus propugnando consistimus. impugno aduersor, confuto. à quo impugnator, et impugnatrix. repugno, cõtradico, refragor. à quo repugnantia, refragatio, contradictio. Pugnus uero à græco deducitur πυγμὴ, uel à punctione, hoc est percussione. à quo pugillus diminutiuum. & pugil, qui pugno certare consueuit. & pugillares tabellæ ex ligno, siue alia materia ceratæ, in quibus stylo scribimus, quod pugno comprehendantur: uel à pungendo, quod stylo in ijs pungendo scribatur. Martia. de pugillaribus eburneis: Secta nisi in tenues essemus ligna tabellas, Essemus libyci nobile dentis opus. Dicimus autẽ in singulari pugillaris, & pugillare, in plurali uero pugillares duntaxat. Item pugilatus, pugilum ludus. QVAE NON PROMISIT. Quæ nõ uisus fuerat minari, quoniã diu

torpenti similis steterat antequam se in irã colligeret. Martial. paulo post: Solicitãt pauidi dũ rhinocerota magistri, Seq; diu magnæ colligit ira feræ, Desperabantur promissi prælia Martis, Sed tamen is redijt cognitus ante furor. PROMISIT. Minatus est. Promittere enim aliquãdo est polliceri: hoc tamẽ ab eo differens, quod pollicemur sponte, promittimus rogati. Cice. Iam enim totũ tibi, quod promiseræ præstiti. Aliquãdo producere, & quasi in magnitudinẽ mittere, siue porrò, id est longe mittere. Vir. Promissaq; barba. Nõnunquã minari. Idẽ: Promisi ultorẽ, & uerbis odia aspera moui, id est minatus sum. Quippe bona promittimus, mala minamur. Ab hoc promissum, promissor, & promissio deducũtur. & promisse aduerbiũ, hoc est prolixe. Itẽ appromitto. à quo appromissor. Est enĩ proprie apromissor, qui quod suo nomine promisit, idẽ quoq; pro altero promittit. Itẽ cõpromitto, quod proprie est litẽ ad boni uiri arbitriũ mitto. à quo cõpromissum dicitur ipsa facultas arbitro data, tractũ ab eo, quod uterq; litigans simul promittat se arbitri sententiæ paritурũ. Arbiter iudex dicitur, non à lege datus, sed ab ijs, qui litigant, electus, qui totius rei habeat arbitriũ, & facultatẽ, dictus ab arbitrãdo. Arbitrari enim existimare est, & arbitri officiũ est iudicare, non prout iuris sit, sed prout ipse æquũ esse existimet. Hinc arbitriũ, quod modo arbitri sententiã significat: modo opinionẽ, ut omnia pro arbitrio suo facit, hocẽ prout sibi uidetur, & prout opinatur esse faciendũ. Itẽ facultatẽ iudicãdi arbitro datã. Vnde arbitriũ susceepisse dicitur (ut Pedianus scribit) q iudicis partẽ susceperit, finẽq; sententia sua se cõtrouersijs impositurũ pollicetur. Quod si hactenus iteruenit ut experiretur an consilio suo, uel autoritate discuti paterẽtur litẽ, nec arbiter uidetur, nec arbitriũ dicitur recepisse. Proculus arbitrorũ duo esse genera scribit. Vnũ eiusmodi, ut si æquũ sit, sue iniquũ parere debeamus, quod obseruatur cũ ex cõpromisso ad arbitriũ itũ est. Alterũ eiusmodi, ut ad boni uiri arbitriũ redigi debeat, qui iure decernat. Quidã arbitramentum pro arbitrio, hoc est arbitri sententia usurpant. Arbitrariũ dicitur, cũ ad huc res apud arbitrũ geritur: itẽ cũ in potestate, uel arbitri, uel iudicis est pro arbitrio, hoc est pro opinione sua iudicare. Vnde arbitraria pœna dicitur, quæ nõ lege statuta est, sed iudicis arbitrio relicta. à quo fit arbitrarie aducrbiũ, quod significat pro arbitrio. Cõponitur aũt promitto ex pro, & mitto. Mittere proprie est, quod græci dicũt πέμπειν. Virg. Mittitur & magni Venulus Diomedis ad urbẽ. Interdũ tamen pro deponere, atq; excludere usurpatur. Idẽ: Reuocate animos, mœstiq; timorem Mittite. Teren. Eia lacrymas mitte. Nõnunquã pro donare. Vir. Hos illi, quod nec bene ucrtat, mittimus hœdos. Ab hoc fit frequentatiuũ missito. & missile omne telũ, quod in lõgũ mitti potest, unde & lapides missilia dicũtur. Mittilis uero pulmentaria dicebatur, capiebaturq; pro paupercula. Itẽ missilia dicebãtur munera, quæ à principibus populo spargebantur, utputa bellaria, linea, odores, unguẽta, cibi delicatiores, qđ cũ alijs tũ poribus, tũ maxime Saturnalibus in theatro fieri solebat. Suet. Sparsit & missilia uariarũ rerũ & panaria cũ obsonio uirilium diuisit. Sũt enim panaria uasa ad ferẽdas dapeis ex uiminibus facta. à panario fit diminutiuũ panariolũ. Missũ facere dicimus relinquere, omittere. Plau. Sed missa istæc faciamus. Itẽ missio. Cic. Tũ de obuiã missione sermonẽ habuimus. Itẽ missus quartæ declinationis, quod proprie ueteres usurpabant pro immissione ferarũ, aut gladiatorũ in arenã. Suet. In ijs Circẽsiũ die, quo facilius centũ missus peragerẽtur, singulos à septenis spatijs ad quina corripuit. Idẽ: Circenses frequenter etiã in Vaticano commisit, nõnunquã interiecta per quinos missus uenatione. Prætea rea cõposita ab codẽ fiũt admitto, quod modo significat recipio, assumo. Iuuenalis: Iam fas est, admitte uiros. modo intromitto.

Martia. Ante fores stantẽ dubitas admittere famã. Modo pecco. Plau. Quid tandẽ admisi pater? Hinc admissuæ aues, à quibus auguria captabant. & admissarius equus appellatur, qui ad sobolem procreandã equæ adhũgitur. Intermitto, quod est tẽpus omitto, à quo intermissio. Cicero: Etsi ego id tempus intermiserã potius, quàm omiserã. Quint. Cũq; id sine intermissione prosequeretur, discessit. Omitto præterea, à quo omissio. Permitto interdum concedo, tolero, ut permitte me parũper quiescere. Interdum immitto, incito, ut equũ cõcitatũ ad hostiũ permissit aciẽ. à quo permissio, hoc est indulgẽtia. Prætermitto, omitto, à quo prætermissio. Transmitto, modo tranſeo, traĩcio, ut trãsmisit flumẽ, hoc est traiecit. Vir. Transmittũt cursu cãpos, atq; agmina cerui Pulueruleta fuga glomerant. Modo mitto. Apul. Quo audito puerũ ad eũ trãsmisit. Ab hoc transmissio, hoc est traiectio, trãsfretatio, trãsitus. Amitto, pdo. Vir. Amissam classem socios à morte reduxi. à quo amissio. Demitto, deorsum mitto. Plt. Demissoq; in puteũ funiculo altitudinẽ aquæ demensus est. à quo demissio, & demissum, humile. Apule. Et pauca quædã uoce demissa præfatus est. Et demisse aduerbiũ, humiliter. Emitto, extra mitto, ut gregem emisit. Hinc emitti è carcere equi dicuntur. à quo emissio, & emissarium locus, per quẽ aqua è lacu, aut stagno emittitur. Sueto. Fecit & emissariũ fucini lacus, portumq; ostiensem. Præmitto, ante mitto. A quo præmissio. immitto, modo intromitto, modo in longitudinẽ pro duco. Vir. Respicimus dira illuuies, immissaq; barba, hoc est promissa. à quo immissio, intromitto notæ significationis, à quo intromissio. Sũmitto, inclino, subdo, suppono. Lucil. Sũmittas alios, si quos posse censeas. modo demitto. Vir. Pascite, ut ante, boues pueri, summittite tauros. Idẽ: Tu modo quos in spẽ statuis sum mittere gentis. Hinc summissũ humile dicimus. Ci. Neq; sumissum nimis, neq; se nimiũ efferentẽ. Vir. Sũmissi petimus terrã, et uox fertur ad aureis. Ab hoc summissio, & summisse aduerbium. Dimitto aliquãdo mitto. Idẽ: Equi dẽ per littora certos Dimittã. Hinc dimissoriæ literæ (ut Modestino placet) uocatæ, quod per eas causa ad eũ, qui appellatus est, mittitur. Nonunquã do. Vir. Dimissæq; ab Ioue gẽtis Nomina. Quandoq; permitto, & in potestatẽ do. Cic. Tũ annui cõsules, tũ dimissi populi fasces. Plerũq; relinquo. Idẽ: Cũ exercitũ nõ tam tueri, quàm uel tradere, uel dimittere cogitaret. Itẽ porrigo, produco. Var. Cũ etiã Thais Menãdri tunicã dimissam habeat ad talos. Sæpe etiã demitto, hoc est desuper mitto. Virg. Dimissum lapsi per funẽ. Sal. Cũ strepitu dimissum uictoriæ simulachrũ. Hinc dimissum aliquãdo pro abiecto usurpamus. Ci. Timido animo, humili, dimisso. Idẽ: Nõ est ausus elate, & ample loqui, humiliter, dimisseq; sentire. Aliquãdo pro humili, ac miserabili. Vir. Deiecit uultum, & dimissa uoce locuta est. Remitto, quod modo significat relaxo. Vnde remittere arcũ, remittere animũ dicimus. Ci. Quæro enim nõ quibus intendã animũ rebus, sed quibus remittã. Hinc remissio, relaxatio animi dicitur. Modo concedo, permitto. Virg. Manibus, & cineri, si qua est ea cura, remitto. Nõnunquã mitto. Lucil. Cohibet domi mœstus se Albinus, qđ repudiũ filiæ remisit. Aliquãdo retro mitto. Plau. Munera accipit frequens, remittit nũquã. Ab hoc remisse aduerbiũ deducitur, quod modo humiliter significat. Sal. Pauca tumide, remisseq; locutus, abscessit. Modo læte, & ucluti remisso, hoc est relaxato animo. Cic. Quis unquã præter hũc tragicas pene comice, tristes, remisse? Cõmitto, quod modo est cõiungo. Vir. Delphinũ caudas utero cõmissa luporũ. Vnde tabularũ, & aliorũ huiusmodi iuncturæ cõmissuræ dicũtur. & cõmittile, compositũ. modo dono, relinquo. Ci. Is calũniatores opposuit, qui illã hæreditatẽ Veneri Erycinæ cõmissam esse dicerẽt. Nõnũquã pecco, delinquo. Vir. Quid meus Aeneas in te cõmittere tãtũ? Quid

Troës potuere? Interdũ credo, cõmẽdo. Teren. Ouẽ lupo cõmisisti. Idẽ: Nec satis digna, cui cõmittas primo partu mulierẽ. Ci. Quãdiu respub. per eos gerebatur, quibus seipsa commiserat. Hinc fideicommissarij dicti, quorum fidei ultimarũ uoluntatũ executiones commendantur, quæ fideicommissa appellantur, & actus ipse fideicommissio. Quandoque initio, inchoo. Sallustius: Quibus dictis mox prælium commisere. Virgilius: Et tuba commissos medio canit aggere ludos. Elegantissime etiam committo pro facio accipitur, sequente semper ut, uel simili dictione, capiturq; semper in malam partem, & negationem requirit. Cice. Non committas, ut dicendum sit, nõ putarã. Idem: Nihil tibi esse committendum considerare debes, quamobrem eorum, quos laudas, te non similem præbeas. Postremo manumitto. à quo manumissor, manumissus, manumissio, de quibus supra diximus. O. O aliquando uocandi aduerbium est. Virg. O regina, nouam cui condere Iuppiter urbem. Aliquando optandi. Idem: Adsis ô placidus. Aliquando indignandi. Cicero: O tempora, ô mores, ô paterni generis oblite, materni uix memor. Nonnunquam admirandi, ut hoc loco, & apud Persium: O curas hominum, ô quantum in rebus inane est. Quandoq; interiectio est dolcntis. Cicero: O me miserum, ô infelicem. Aliquoties exultantis affectum exprimit. Virgilius: O mihi so la mei super Astyanactis imago. Idem: O felix, si te tua Roma uideret. Et aliquando cum nominatiuo, aliquando cum accusatiuo, aliquando cum uocatiuo iungitur. Sed cum uocandi aduerbium est, semper cum uocatiuo. Item quando optandi est, aliquando cum si, aliquando cum utinam iunctum inuenitur. Ouidius:

O utinam tunc cum Lacedæmona classe petebat,

Obrutus insanis esset adulter aquis. Persius: O si Ebuliat patrui præclarum funus. & O si Sub rastro crepet argenti mihi seria dextro.

PRONVS. Sponte sua ad certandum inclinatus, quod huic animali accidere solet aduersus minores feras, uel pronus inclinato cornu. Pronus proprie inclinatus dicitur, ut natura ad malum proni sumus. Virgilius: Frange manu telum Phrygij prædonis, & ipsum Pronum sterne solo. Poëtæ tamen aliquando pronum pro uicino usurpant. Sicut altum pro eo, quod longe positum est. Idem: Ventis q; uocatis Prona petit maria, hoc est litori uicina. A pronus fit aduerbium prone.

EXARSIT. Excanduit. Ardere proprie concremari est. Idem: Nanque uolans liquidis in nubibus arsit arundo. Sed quia quæ ardent, etiam fulgorem reddunt, ardere aliquando pro fulgorem reddere usurpatur. Idem: Ardebat murice læna. Item pro festinare, quia quæ ardent, celeriter absumuntur. Idem: Instant ardentes Tyrij, pars ducere muros, Moliri quæ arcem. Præterea quia quæ ardent, calent, & in proxima quæque feruntur, atque hoc idem irati faciunt, ardere etiam pro irasci accipitur, ut hoc loco, & apud eundem Virgilium: Proxima quæque metit gladio, latúmque per agmen Ardens limitem agit, ferro te Turne superbum Cæde noua quærens. Item pro consumi. Cicero: Quoniam nimio uidendi te desiderio ardebam. Et pro optare. Plinius: Ardeo te uidere. Virgilius: Patriæq; mori pro mœnibus ardent. & pro impatienter amare. Idem: Formosum pastor Corydon ardebat Alexim. Ardentem etiam aliquando candidum dicimus à candore flammæ. Idem: Ardentes q; auertit equos in castra. Item ardens ingenium acutum, quod instar ignis omnia penetret. Sicut econtrario segnem hominem dicimus tardum, quasi sine igne. à quo segnities, quæ & segnitia dicitur, & modo tarditatem ac pigritiam, modo infœcunditatẽ significat. Terentius: Eenimuero Daue nihil loci est segnitiæ, neq; socordiæ. Pli. Hinc negligen-

tia cultorũ, hinc agrorũ segnities, hoc est sterilitas. Virgilius Segnisq́ horreret in aruis Carduus. Segnis, hoc est inutilis, in fœcundus. Legitur etiam segnitas pro segnitia. Cicero. Et quãdo de imprudentia diximus, castigemus etiam segnitatem. Segnier quoq; aduerbium inuenitur, hoc est tarde. Ardeo quando pro impatienter amo accipitur, modo cum accusatiuo, modo cum ablatiuo cõiungitur. Virg. Formosum pastor Corydon ardebat Alexin. Horat. Non aliter Samio dicunt arsisse Batillo Anacreonta Teium. Ab ardeo fit compositum perardeo, & exardeo. Præterea deriuatiua arduus, hoc est mo. estus, incommodus, intractabilis. à quo aduerbium ardue, hoc est difficulter. & ardea auis, quasi ardua, quoniam ardua, hoc est alta uolando petit, & significat tempestatem. A Græcis appellatur ἐρωδιός. Tam alte uolat, ut humanum fugiat uisum. Lucanus: Quæq́ ausa uolare Ardea. Virgilius: Atq́ altam supra uolat ardea nubem. Per diminutionem ardeola uocatur. Triã earũ genera tradit Aristoteles. Leucon ab albedine ita dictũ. Asterias à fulgore astrorũ, & pellos ab aduerbio πέλας, quod propè significat, quoniam hoc tertium non ita in altum uolat. Hi in corpus anguntur. Mares sanguinem quoq; uocis ferendo ex oculis profundũt, nec minus ægre pariunt grauidæ. Ab ardeo la ardelio deducitur, sicut à stella stellio, à tabella tabellio. Est aũt ardelio homo inquietus, & huc, atq; illuc semper uolitans, saliens, manus iactans, togam modo deijciens, modo reponens, & omnibus negotijs sese immiscens: qualem fuisse Malliũ Surram legimus, quem uentilare deridens Afer satagere dixit. Item Attalum, ad quem sic scribit Martialis:

Declamas belle, causas agis Attale belle.
Historias bellas, carmina bella facis.
Componis belle mimos, epigrammata belle.
Bellus grammaticus, bellus es astrologus.
Et belle cantas, & saltas Attale belle.
Bellus es arte lyræ, bellus es arte pilæ.
Nil bene cum facias, facis attamen omnia belle.

Vis dicam qui sis? magnus es ardelio. Præterea Afrum in quẽ similiter inuehitur idem Mart. propterea eũ acerbius increpans, quod senex erat, in quo turpius esse constat hoc uitiũ:

Condita cum tibi sit iam sexagesima messis,
Et facies multo sp'endeat alba pilo,
Discurris tota uagus urbe, nec ulla cathedra est
Quò non mane feras irrequietus aue,
Et sine te nullifas est prodire tribuno,
Non caret officio consul uterq́ tuo,
Et sacro decies repetis palatia cliuo,
Saturiosq́ modos, partheniosq́ sonas.
Hoc faciant sanè iuuenes, deformius Afer
Omnino nihil est ardelione sene.

Ab ardeo etiam fit ardens, hoc est uehemens, ardentior, ardentissimus, & aduerbia ardenter, ardentius, ardentissime. Et (ut quibusdam placet) Ardea oppidum Latij à Danaẽ Perseimate: uel (ut alij uolunt) à Dauno Pilumnij filio conditum, à feruore regionis ita appellatum. Martialis:

Ardea solstitio, Pæstanaq́ rura petantur,
Quisq́ cleonæo sidere feruet ager:

Cum Tyburtinas damnet Curiatius auras
Inter laudatas ad styga missus aquas.

Huius incolæ dicuntur Ardeates. IN IRAS. In iram. Plurale numerũ posuit pro singulari, ut mos est poëtarũ. iram definiunt esse libidinem puniendi eius, à quo iniuria offensi sumus. Ab ira irascor fit. à quo iratus, iracundus, iracundia. Differt q́ iratus ab iracundo, quod iratus est, qui ex aliqua re lacessitus excanduit: iracundus, qui ex quacunq; etiam parua causa mo-

uetur ad iram. Sicut ebrius, qui nimio potu alienatus est mẽte. Ebriosus, qui sæpe sit ebrius. Sic ira ab iracundia differt, quem admodũ ebrietas ab ebriositate. illa enim ex causa, hæc è moribus sunt. Terent. Vt senis essem ultus iracundiã, aliquid corrasissem. Ab iratus fit aduerbiũ irate, hoc est per iram. Ab ebrius fit uerbũ inebrio. Cuius passiuum est inebrior. & ebriose ad uerbiũ, quod significat ad similitudinẽ ebrij. Sobrius, qui in cibo ac potu temperãs est, quasi sine ebrietate. à quo sobrietas, & sobrie aduerbiũ. Sobrius etiã dicitur, qui nõ est actu ebrius. unde non sobrius pro ebrio accipitur. Mart. Et non sobria uerba subnotasti. item ebriolo uerbũ, qđ est ebriũ facio, quod et ebrio dicitur. à quo ebriatus. Laberius: Ebriolati mentem hilariã arripiunt. idẽ: Homo ebriatus somno sanari solet. CVITAVRVS ERAT PILA. Magnitudinem, ac ferocitatem Rhinocerotis exprimit, qui perinde taurum cornu iactabat in altum ut tauri iactare pilas solebant. Mos quippe erat obijcere pilas tauris, quibus irritarentur. Martialis:

Qui modo per totam flammis stimulatus arenam,
Sustulerat raptas Taurus in astra pilas.

Ad hũc usum è stramine olim formare soliti sunt etiã in humanam speciẽ imagines, postea pilas è uestibus in globũ collectis, præsertim purpureis, quo colore magis belluæ irritantur. Ouid.

Haud secus exarsit, quàm circo taurus aperto,
Cum sua terribili petit irritamina cornu,
Phœniceas uestheis, eluſq́ uulnera sentit.

Pila instrumentũ lusoriũ est rotundũ ad similitudinem sphæræ, quo ludo graues quoq; & magni uiri delectati sunt. Scæuola optime pila lusit, atq; ad hoc diuerticulũ animũ forensibus negotijs fatigatum transferre solitus est. Augustus post ciuilia bella excitationibus cãpestribus, equorũq; & armorũ dimissis, ad pilã se trãstulit. idem pmulti alij fecerũt. Plau. Deus nos uti pilas homines iactat. Quatuor pilarũ genera sunt. Est pila trigonalis omniũ minima, prædura, firmo pilo plena. à quo pila nomẽ habet, fluentina nunc uulgo dicta, qđ Fluentiæ huiusmodi pilæ optimæ fiant. Trigonalis aũt uocata est à Trigone, qui locus erat in Thermis triquetra, hoc est triangulari figura quam Græci τρίγωνον uocãt, ad huiusmodi pilæ lusum ædificatus, & paruo calore tepidus teneri per hyemẽ solitus, ne exuti ad ludendũ homines statim rigorẽ conciperẽt, néue ludendo exerciti nimis æstuarent. mittitur pila ad unum angulũ, ita ut utrũq; pariẽtem cõtingat, redditur nõ minus sinistra quàm dextera manu, miramq́ corporis agilitatẽ requirit. Mart. de loco: Seu lentũ ceroma teris, tepidumq́ trigona. idem: Captabit tepidum dextra, læuaq́ trigonem, Imputet acceptas ut tibi sæpe pilas. idẽ de pila trigonali: Si me nobilibus scis expulsare sinistris, Sum tua: si nescis, rustice redde pilam. Est pila paganica, à pagis, hoc est uillis ita dicta, quod pagani ea uterentur. hæc grossior est, laxior q́, et pluma plena, nec ad lusum tã agilis, ut quæ nec tam leuis est, nec iactata facile resilit. idem: Hæc quæ difficilis turget paganica pluma, Folle minus laxa est, & minus arcta pila. quasi dicat, est laxior quàm pila trigonalis, & arctior firmior q́ quàm mollis. Nam follis tertium pilæ genus est. Hic ex pelle fit, spiritũq́ inflatur, grossior cæteris, sed non multo grauior, pugno redditur, non palma, ut reliquæ pilæ. à flatu nomen habet, quia spiritu, ut diximus, impletur. siue quod ueteres follem pellem dicebant, & per diminutionem folliculum. unde folliculare pars remi appellatur, quæ folliculo tecta est. à quo uita follicularis uocitata est. item follem, siue folliculum utrem nominabant, quæ nihil aliud est quàm pellis flatu plena. item instrumentum, quo attrahitur uentus atq; emittitur ad ignem excitandum. Muliebrem quoque folliculum dicebant, quam uuluam, siue locos, siue uterũ appellare supra docuimus. hoc

genere pilæ minus fatigantur ludentes, ideoq́ imbecilliori etiã ætati conuenit. Agitata lentius fertur, resilit magis, tardiusq́ descendit, ueluti hominem de industria expectans. Idẽ: Ite procul iuuenes, mitis mihi conuenit ætas, Folle decet pueros ludere, folle senes. Hunc similiter folliculum per diminutionem dici manifestum est. Suetonius de Augusto: Post bella ciuilia ad pilam primo, folliculum q́ transit, mox nihil aliud, quàm uectabatur, et deambulabat. Quẽtiã uero hoc pilæ genus pugno percutitur, follis pugillatorius appellatur. Plautus: Extemplo here cle ego te follem pugillatorium faciam, & pendentem cursabo pugnis peruriſſime. Est præterea quartũ pilæ genus, quod uocant Harpastum siue sphennidã, grossior est, quàm pila paganica, tenuior, quàm follis. E panno ferè fit, aliquando ex pelle, lanatomentõue impletur, non repercutitur. Sed cum multi sint ludentes, & in duas parteis diuisi, ita ut utrique è regione sibi inuicem oppositi sint, ad suos quisque transmittere pilam conatur, quàm aduersarij nituntur arripere. Sic magno labore ludunt, decidit sæpe in terram pila, ad quam cæteratim currentes se inuicem prosternunt, puluereq́ue, & sudore infecti flauescunt. Laboriosum ludi genus, & ideo grandioribus tantum conueniens, sphennida appellatur, uel à Sphennida inuentore, uel ἀπὸ τοῦ φενακίζειν, quod decipere significat. Fit enim in hoc ludo, ut cum alteri sæpe ostendant se uelle pilam proijcere, alteri tamen iaciant ad decipiendum aduersarium. ἅρπαστον autem, hoc est harpastum ἀπὸ τοῦ ἁρπάζειν, hoc est à rapiendo uocatur, quia proiectam pilam multi simul conantur arripere, seq́ ob eam causam inuicem prosternunt. Idem Martialis: Siue harpasta manu puluerulenta rapis. Idem de harpasto. Hæc rapit Antæi uelox in puluere Draucus, Grandia qui uano colla labore facit. Artemidorus de interpretatione somniorum: ἁρπαστὸν δ' ἐστὶ καὶ σφαῖρα φιλονεικίας ἀπηρτισμένους σημαίνουσι. πολλάκις δὲ καὶ εἰς ἑταίρας ἔρωτα. ἔοικε γὰρ ἡ σφαῖρα καὶ τὸ ἁρπαστὸν ἑταίρᾳ, διὰ τὸ μὴ διαμὴ μένειν, καὶ πρὸς πολλοὺς φοιτᾶν. Harpastum, inquit, & sphæra certamen infinitum significant. Sæpe etiam meretriciũ amorem. Videtur enim sphæra, & Harpastum meretrix, propterea quod nusquam maneat, sed ad multos prodeat. Operæprecium est uidere, quàm ridicula de ijs per ignorantiam plerique tradiderunt. Ab huius pilæ similitudine quicquid rotundum, ac sphæricum est, Pilam uocamus, cuius diminutium est pilula.

DE LEONE IVSSV DOMITIANI CONFOSSO, QVOD MAGISTRVM LAESERAT. EPIGRAMMA X.

LAESERAT INGRATO. Laudat clemẽtiam Domitiani, quod cum leonem mansuefactum in arena animaduertisset in magistrũ sæuire, confodi eum iusserat, naturæ mansuetudinẽ non modo in hominibus, sed etiam in feris requirens. PERFIDVS. Violator fidei, quam mansuefactori suo debebat. LAESERAT. Offenderat. Lædere proprie est cõtumelia afficere, sumptum à græcis, qui λοιδορίαν contumeliam uocant. Transfertur tamen ad omne genus offensionis. Eius passiuum est lædor. à quo læsus offensus, & contrarium eius illæsus, hoc est inoffensus. & læsio offensio. MAGISTRVM. Præceptorem, qui eum mansuetudinem docuerat. Magistri proprie dicuntur artium præceptores. Transfertur tamen hoc nomen ad omneis, quibus præcipua cura rerũ incũbit: uel quod magis cæteris possint, uel quod magis, quàm cæteri diligentiã & solicitudinẽ rebus, quibus præsunt, debẽt.

Hĩc magistros pagorũ, societatũ, uicorũ, collegiorũ dicimus, qui pagis, uicis, societatibus, collegijs præsunt. Magistrũ equitum, cui summa potestas in equites erat. Addebatur q́ semper dictatori, cui summa potestas erat in populum, à quo & magister populi dicebatur. Magister etiã aliquando pro custode accipitur. Terentius: Me filijs relinquunt quasi magistrum. Vir. Nec exanimes possunt retinere magistri. A magister magistro uerbũ deducitur, quod significat moderor, guberno. à quo magisterium. quod nonnulli pro ipsa magistri dignitate usurpant. & magistratus, quod modo significat eum, qui in potestate aliqua est constitutus, ut est consul, proconsul, prætor, proprætor, & alij qui ciuitates, aut prouincias regunt. Modo ipsam potestatem, siue officium Cicero: Nam is tum in urbe magistratum gerebat. Idem: Quem magistratus comprehendi, & in uinculis teneri iusserat. Magis uero aduerbium est, & significat plus: deducitur q́ à magnus, quod grandem significat, cuius comparatiuũ est maior, superlatiuum maximus. Maximus põtifex dicebatur, quod rerum, quæ ad sacra & religionem pertinent, curam habeat, uindex q́ sit contumaciæ priuatorum, magistratuum q́. Maximus Curio, cuius autoritate curiæ omnes, curiones q́ reguntur. Maximi annales, non ab eorum magnitudine, sed quod eos pontifex maximus consecraret. Maximam hostiam ouis pecoris appellabant, non ab amplitudine corporis, sed ab animo placidiore. Maximam multam dixerunt trium millium & uiginti assium: quia non licebat quondam pluribus triginta bobus, & duabus oubus quenquam multari, æstimabatur q́ bos centussibus, ouis decussibus. Præterea ab ijs aduerbia magne, magis, maxime. A magis fit demagis, quod significat ualde magis. Veteres tamen aliquando pro nimis posuere. A magnus præter ea, quæ superius diximus, magnentum deducitur, quod ueteres dixerunt maitus augumentum. Magnitudo, magnificus, magnificentia, magnifice, magnifacio, magniæstimo, magnipendo, magnitas, & maximitas, quibus ueteres pro magnitudine usi sunt. Accius: Neque sat fingi, neque dici præ magnitate potest. Lucilius: Neque ad hoc me cogas immani maximitate. Magnanimus, à quo magnanime, & magnanimiter, & magnanimitas. & maximates primarij ciuitatis, qui & summates, & optimates dicuntur. & magniloquus, gloriosus. à quo magniloquentia. & maiuscius diminutiuum, à quo maiuscule aduerbium. & magnopere, ualde uehementer. Item maximopere, & maiorem in modum. & maiestas, decus, amplitudo, & dignitas uel populi, uel Senatus, uel magistratus, uel principis, aut imperatoris, aut etiam priuati magni uiri, aut alterius etiam inanimatæ rei. Vnde maiestatis crimen iurisconsulti definiunt, quod aduersus populum Romanum, uel aduersus securitatem eius committitur, & rei maiestatis dicuntur, qui eiusdem crimen committunt. Maiestas etiam Dea est, quam ueteres coluerunt, honoris & reuerentiæ filia. Ouidius:

Donec Honor, placidoq́ decens Reuerentia uultu
Corpora legitimis imposuere toris.
Hinc sacra Maiestas, quæ mundum temperat omnem,
Quaq́ die partu est edita, magna fuit,
Nec mora, consedit medio sublimis olympo,
Aurea purpureo conspicienda sinu.

Quidam hanc Vulcani fuisse uxorem uolunt. Præterea maiores, de quibus supra diximus. & Maius mensis, à maioribus. Nam postquàm Romulus populum Romanum in maiores, minores q́ diuisit, ut altera pars consilio, altera armis rempubli. tueretur, in honorem utriusque partis hunc Maium, sequentem Iunium uocauit. Ouidius: Hinc sua maiores tribuere uocabula Maio, Iunius à iuuenum nomine dia

ctus adest. Sunt tamen qui Maium à maiestate dea, de qua supra diximus, appellatum malint, & argumento utuntur, quod flamen Vulcanalis Calen. Maijs huic deæ rem diuinam facit. Alij à Maia Mercurij matre. propterea hoc mense mercatores omnes Maiæ pariter, Mercurioq; sacrificare soliti erant. Hanc quidam uolūt terram esse, hoc adeptam nomen à magnitudine, quemadmodū & mater magna in sacris uocatur. Propter quod sus prægnans ei mactabatur, quæ hostia est propria terræ. & Mercurius uocis & sermonis deus adiungitur, quia uox nascenti homini contactu terræ datur. Huic quidam scribunt ædem Calend. Maijs dedicatam fuisse sub nomine bonæ Deæ, de qua supra diximus. hanc potentiam habere Iunonis, ideoq; regale sceptrum in sinistra manu ei addi. Alij Proserpinam credunt, porcaq; ei rem diuinam fieri: quia segetem, quā Ceres mortalibus tribuit, porca depasta est. Alij Semelen credunt, & eandem Fauni filiam dicunt, obstetisseq; uoluntati patris in amorem suum lapsi, ut & uirga myrtea ab eo uerberaretur, cum desiderio patris, nec Iuno ab ea pressa cessisset. transfigurasse se tamen in serpentem pater creditur, & coisse cum filia. quarum rerum indicia sunt, quod uirgam myrteam in templo esse nefas erat, quod super caput eius extendebatur uitis, qua maxime decipere eam pater tentauit, quod uinum in templum eius non suo nomine solebat inferri: sed uas in quo uinum inditum erat, mellarium nominabatur, & lac uinum nuncupabatur, serpentesq; in templo eius, nec terrentes, nec timentes indifferenter apparebant. Quidam Medeā putant, quod in æde eius omne genus herbarum esset, ex quibus antistites dabant plerunq; medicinas, & quia templū eius uirum intrare nō licebat, ob iniuriam, quam ab ingrato uiro Iasone perpessa fuerat. Sunt etiam qui Maium mensem à Thusculanis ad Romanos transisse commemorent, apud quos deus Maius colebatur, qui erat Iupiter, à magnitudine ac maiestate ita appellatur.

Sed quoniam de Maij appellatione diximus, operæpreciū est, ut cæterorū quoq; mensium rationem reddamus. Arcades tribus duntaxat mensibus annum suum explicabant, Acarnanes sex. Reliqui Græci CCCLIIII. diebus annū propriū computabant. In hac uarietate Romani quoque ab initio autore Romulo annū decem mensibus ordinatū habuerūt, qui à Martio incipiebat, conficiebaturq; diebus trecentis & quatuor, ut sex quidem menses, hoc est Aprilis, Iunius, Sextilis, September Nouember, December, tricenum essent dierū: quatuor uero reliqui, Martius, Maius, Quintilis, October, tricenis & singulis perficerētur. Primū ergo mensem Romulus genitori suo Marti dicauit, & ab eo Martiū appellauit. Huius prima die ignem nouum Vestæ aris incendebant, ut incipiente anno cura denuo seruandi nouati ignis inciperet. Eodem quoque ingrediente mense, in regia, curijsq;, & flaminum domibus laureæ ueteres nouis laureis mutabantur, & publice ac priuatim ad Annam Perennam sacrificatum ibatur, ut annare, perennareq; liceret. hoc mense mercedes exoluebant magistris, quæ completo anno deberentur. Comitia auspicabantur, uectigalia locabant & seruis cœnas apponebant matronæ, quemadmodum domini saturnalibus: illæ ut principio anni ad promptum obsequiū honore seruos inuitarent, ij quia gratiam perfecti operis absoluerent. Secundum mensem nominauit Aprilem, quasi Aphrilem à spuma, quam Græci ἀφρὸν uocāt: unde orta Venus putabatur. ut quemadmodum primus mensis à patre suo Marte, ita secundus ab Aeneæ matre Veneris nomen haberet: & ij potissimum menses annum auspicarentur, à quibus Romani nominis origo processisset. Alij non à Venere appellatū hūc mensem putant, sed ab aperiendo dictum Aprilem, quasi aperilem: quoniam cum ante æquinoctiū uernū triste sit cœlum, & nubi

bus obductum, item mare nauigantibus clausum, terræ etiam ipsæ ab aqua, aut pruina aut niuibus cōteguntur, ea omnia uerno, id est hoc mense aperiuntur. Sic Athenienses ἀνθεστηριῶνα hunc mensem uocāt, quod omnia eo florescant. Maiū Romulus tertiū posuit, de quo iam diximus. Post hunc Iuniū ex parte populi, ut diximus, nominatum: siue (ut alij putant) quasi Iunonium, quod ita eum Latini appellarent, & hæc nuncupatio apud Romanos manserit, sed postea detritis quibusdam literis ex Iunonio Iunius sit dictus. Nam & ædes Iunoni monetæ Calen. Iunijs dedicata est. Quidam Iunium mensem à Iunio Bruto uocitatum putant, qui primus Romæ cōsul est factus, quod Cal. Iunij pulso Tarquinio sacrū Carnæ deæ in Cœlio monte uoti reus, ut supra diximus, fecisset. Huius mensis Calendæ uulgo Fabariæ uocantur, quia hoc mense adultæ fabæ diuinis rebus adhibentur. Sequitur Quintilis principio dictus, quod ordine quintus esset: sed postea in honorem Iulij Cæsaris dictatoris Marco Antonio Marci filio consule legem ferente Iulius appellatus, quod hoc mense ad quartum Idus Quintileis Iulius procreatus fuisset. Augustus deinde succedit, qui antea Sextilis uocabatur, donec honori Augusti ex senatusconsulto consecratus est. Cuius hæc uerba fuerunt: Cū Imperator Cæsar Augustus mense Sextili, & primum consulatum inierit, & triumphos treis in urbem intulerit, & ex Ianiculo legiones deductæ secutæq; sint eius auspicia, ac fidem, & Aegyptus hoc mense in potestatem populi Romani redacta est, finisq; hoc mense bellis ciuilibus impositus sit, atq; ob has causas sic mensis hic imperio felicissimus sit, ac fuerit, placere senatui, ut hic mensis Augustus appelletur. item plebiscitum factum ob eandem rem Sex. Pacuuio tribuno plebem rogante. Mensis September principale retinet nomen, quem Germanici appellatione, Octobrem uero sua Domitianus inuaserat. Postquā uero decreto Senatus nomen infaustū ex omni ære uel saxo derasum est, ut omnis eius memoria aboleretur, Menses quoq; usurpatione tyrannicæ appellationis exuti sunt. Post hæc principes cæteri diri ominis infausta uitantes mensibus cæteris prisca nomina seruauerunt, Octobrem, Nouembrem, atq; Decembrem, quod octauum, nonum, decimū locum teneant. Ab octobri October quoq; equus appellabatur, de cuius capite maxima erat contentio inter suburanos, & Sacranienses, ut ij in regiæ pariēte, illi ad turrem Maniliam id figerent: cuius cauda, ut ex ea sanguis in focū distillaret, magna celeritate perferebatur in regiam. Sed cū hæc ordinatio quatuor & trecentorum dierum à Romulo instituta; neque Solis cursui, neque Lunæ rationibus conueniret, fiebat aliquando, ut frigus anni æstiuis mensibus, & contra calor hyemalibus proueniret. Quod ubi contigisset, tantū dierū sine ullo mensis noīe patiebatur absumi, quantū ad id anni tempus adduceret, quo cœli habitus instanti mensi consentaneus inueniretur sed secutus mox Numa Pōpilius quinquaginta dies addidit, ut in trecentos quinquagintaquatuor, quibus duodecim lunæ cursus cōfici credebat, annus extenderetur. atq; ijs quinquaginta diebus à se additis adiecit alios sex retractos illis sex mēsibus, qui triginta dies habebant, id est de singulis singulos, factosq; sex & quinquaginta dies in duos menseis pari ratione diuisit. & alterum Ianuariū nuncupauit, primūq; esse uoluit tanquam bicipitis dei mensem respicientem, ac prospicientē transacti anni finem, & principiū futuri. Alterū Februo deo dicauit, qui præesse lustrationibus existimabatur. Lustrari autē eo mense ciuitatē necesse uidebatur, quo statutū erat, ut iusta dijs manibus soluerētur. Hanc Numæ ordinationē finitimi mox secuti totidem diebus, totidemq; mensibus annum suum computare cœperunt: hoc solo discrepantes, quod menses undetricenum tricenumq; in numero alternauerūt. Sed Numa paulo post in

honorem imparis numeri unum adiecit diem, quem Ianuario dedit, ut tam in anno quàm in mensibus singulis præter unū Februarium impar numerus seruaretur. Nam quia duodecim menses, si singuli aut pari, aut impari numero putarentur, consummationē parem facerent, unus pari numero constitutus uniuersam computationem imparem fecit. Ianuarius igitur, Aprilis, Iunius, Sextilis, September, Nouember, December undetricenis censebantur diebus. Martius uero, Maius, Quintilis, & October dies tricenos singulos possidebant. Solus Februarius uigintiocto retinuit dies, quasi inferis & diminutio, & par numerus conueniret. Cum ergo Romani ex hac distributione Pompilij ad lunæ cursum, sicut græci annum proprium computarent, necessario mensem unum constituerunt more græcorum, quem intercalarem uocarunt, quod intra annum calarent, hoc est, uocarent ij, qui fastis præerant, populum, & mensem hunc interponerent, non in fine Februarij, sed post tertium & uigesimum diem eius mensis, terminalibus scilicet iam peractis. Deinde reliquos Februarij mensis dies, qui erant quinque subiungebant. Hoc autem intercalare dicebatur, & dies ipsi intercalares, & mensis intercalaris, & actus ipse intercalatio uocabatur. Vnde intercalares uersus appellati sunt, qui frequenter inter alios interponuntur, ut est apud Virgilium in bucoli. Ducite ab urbe domū mea carmina, ducite Daphnim. Sed cū sæpe eueniret, ut nundinæ modo in anni principem diem, modo in nonas caderent, quo die conuentus multitudinis uitandus æstimabatur: quoniam populus Romanus exactis etiam regibus diem hunc nonarum maxime celebrabat, quem natalem Seruij Tullij fuisse existimabat: ueriti qui diebus præerant, ne quid nundinis collecta uniuersitas ob desiderium regis nouaret, Nonas à nundinis segregandas esse statuerunt. Itaque dies illi, quibus annus abundabat, ex quibus fieri intercalaris mensis solebat, eorum, qui fastis præerant, arbitrio permissi sunt, uti cum ipsi uellent, intercalarentur: dummodo eos in medio terminaliorum, uel mensis intercalaris ita locarent, ut à suspecto die celebritatem auerterent nundinarum. Verum fuit tempus, cum propter superstitionem intercalatio omnis omissa est. Nonnunquam uero per gratiam sacerdotum, qui publicanis proferri uel imminui consulto anni dies uolebant. Itaq; modo auctio, modo retractio dierum proueniebat, & sub specie obseruationis, maior confusionis occasio emergebat. Quamobrem Caius Cæsar omnem hanc inconstantiā temporum uagam adhuc atq; incertam in ordinem statutæ definitionis coëgit. Quippe dies omneis, qui adhuc confusionem facere poterant, ita consumpsit, ut annus cōfusionis ultimus in CCCCXLIII. dies protenderetur. Post hoc ad imitationem Aegyptiorum, qui soli omnium diuinarum rerum conscij putabantur, ad numerum Solis, qui diebus CCCLXV. & quadrante cursum conficit, annum dirigere conatus est. Nam sicut lunaris annus mensis est, quia luna paulo minus quàm mensem in Zodiaci circuitione consumit, ita solis annus hoc dierū numero colligendus fuit, quo ad signum se denuo uertit, à quo digressus fuerat. Propter quod annus uertens uocatur, & habetur magnus, cum lunæ annus breuis existimetur. Virgilius: Interea magnum sol circūuoluitur annum. quamuis etiam annus magnus dicatur duodecim millium quingentorum quinquagintaquatuor annorum solarium (ut Cice. testatur) & à quibusdam annus Saturni, qui est triginta annorum. Ergo Iulius Cæsar decem dies ueteri obseruationi adiecit ut annū CCCLXV. dies, quibus sol zodiacū lustrat, efficerent. & ne quadrans deesset, statuit, ut quarto quoque anno sacerdotes, qui mensibus, ac diebus præerant, unum intercalarent diem eo mense, & loco, quo etiam apud ueteres mensis intercalabatur, id est ante quinq; ultimos mensis Fe

bruarij dies. Idq; Bisextum censuit nominandum, quod is dies ante hunc proximus eo anno ad VI. Cal. Martij esse dicitur. Dies autem decem, quos anno addiderat, hac ordinatione distribuit: in Ianuarium, & Sextilem, & Decembrem binos dies inseruit, in Aprilem autem Iunium, Septembrem, & Nouēbrē singulos. Februario non addidit diem, ne deo infero religio immutaretur. Martio, Maio, Quintili, Octobri seruauit pristinū statū, quod satis pleno numero erant unius & triginta dierum. Habet itaq; Ianuarius, Martius, Maius, Iulius, Augustus, October, & December dies singulos & tricenos. Aprilis uero, Iunius, Septēber, Nouēber tantū tricenos. Solus Februarius duodetriginta. Annum quidam à circuitu temporis appellatum putant, quia ueteres am pro circum ponere solebant. Cato: Am terminum, hoc est circum terminum. Alij ab annulo deductū, quod instar annuli in se redeat. Vnde est: Atq; in se sua per uestigia uoluitur annus. Sed annulum ipsum à circuitu uocitatum nemo est, qui ambigat. Cuius diminutiuum est anellus. Cicero: Cuius imaginem non modo in tabulis nostri familiares, sed etiam in poculis, & in anellis habebant. Item ab eo deducitur annulatus, quod est annulis plenus, & annularis, unde annularis digitus, minimo proximus in manu sinistra. de quo supra diximus. Ab annus uero fit annuus, quod modo significat unius anni, sicut diurnus unius diei. Vnde spatium annuum, spacium diurnum dicimus. Modo singulis annis, sicut quotidianus, singulis diebus. Virg. Annua magnæ Sacra refer Cereri. Annua dixit, hoc est anniuersaria, quæ fiunt singulis annis. Nam & anniuersarium ab anno deducitur. Item annona, quæ anni alimonia est: nec sola frumentaria, sed aliarū quoq; rerum. Cice. Putaram annonam in macello cariorē fore. Hanc qui attentare, & uexare maxime solent, Vlpianus dardanarios uocat. Item annarius, unde annaria lex dicebatur à ueteribus ea, qua finiebantur anni magistratus petendi. Et anus (ut quidam putant) hoc est uetula ab annorum multitudine. quamuis sint, qui à græco dictā malint, hoc est ab α priuatiua particula, & νοῦς mens, uel sensus, quoniam iam sine mente, seu sine sensu sit. Cuius diminutiuum est anicula. & ab hoc ueteres anatem dixerunt morbum uetularum, hoc est anuum, sicut senium morbum senum. Et annosus, quod significat uetustum, quasi multorum annorum. & annales: quos ita ab historia separant, ut historia proprie sit earum rerum narratio, quibus gerēdis interfuerit is, qui eas narrat. Vnde nomen habet ἀπὸ τοῦ ἱστορεῖν, quod est uidere. à quo historiographi historiarum scriptores appellati sunt. Annales uero cum res gestæ plurium annorum, obseruato cuiusque anni ordine componuntur, sicut Ephemeris, siue Diarium dicitur, cum non per annos, sed per dies singulos res gestæ, uel expēsæ scribūtur. Cornelius Nepos in uita Titi Pomponij Attici: Scimus nō amplius, quàm terna millia æris peræq; in singulos menseis ex Ephemeride eum expensum sumptui facere, atque hoc non auditum, sed cognitum prædicamus. Veruntamen generali historiæ uocabulo tam annales quàm Ephemerides, siue diaria, ut supra diximus, comprehenduntur. Annales maximi dicebantur, à pontificibus maximis facti, quibus data potestas erat, memoriam rerum gestarum in tabulas referendi. Item ab anno anniculus adiectiuum, quod significat unius anni, ut anniculus puer, annicula puella, anniculum iumentum: sicut bimus, duorum: trimus, trium: quatrimus, quatuor annorum. Quæ nomina etiam inanimatis dare possumus, ut anniculum oleum, bimum uinum. De pueris magis per diminutionem dicimus, ut bimulus, trimulus. à quibus bimatus, trimatus, quadrimatus deducuntur. Reperitur etiam apud iurisconsultos, quemadmodum superius ostendimus, bima, trima, quatrima die, pro tempore

duorum, trium, quatuor annorum. Nam diem fœminino genere pro tempore usurpamus. Vnde Asconius Pedianus dieculam scribit pro paruo tempore accipi, quod nostri temporis iurisconsulti parum intelligunt. item ab anno annuatim aduerbium, quod significat per singulos annos. item biennium, triennium, quadriennium, quinquennium, septennium, decennium, pro spatijs tot annorum. item biennis, triennis, quadriennis, quinquennis, septennis, decennis, pro eo qui est tot annorum. à quo quidam bidentes quoq; quasi biennes dictas uolunt, ut supra ostendimus. item perennis perpetuus, quasi omnium annorum. A quo perennitas, æternitas. & perenniter, æterne. & perenno uerbum, quod est annum perficio, & quasi perpetuum ago. Quippe & annare dicimus annum agere, quemadmodum perennare annos peragere. Vnde & Anna Perenna dicta est, quod illi mense Martio priuatim, & publice sacrificarent, quo eis annare, & perennare liceret, quæ superstitio originem habuit, quasi ab annis Anna uocaretur: quemadmodum in nostra religione diuam Luciam præsidere oculis uulgo existimant, quod à luce nomen habere uideatur. Anna Beli filia fuit, soror Didonis, quæ postquam mortuam sororem uidit, & Carthaginem ab Hiarba Getulorũ rege occupatam, relicta se de patria ad Battũ regem, qui tum Melitæ insulæ imperabat, cursum arripuit. A quo iure ueteris hospitij benigne suscepta duos & ultra annos ibi mansit. Sed cum Pygmalionẽ fratrem iam cum armis aduentare Battus didicisset, ueritus potentiam illius Annam ut inde abiret, hortatus est. Mox igitur mare ingressa, dum Camerem nauigare contenderet, ui tempestatis acta, in Laurentem oram peruenit, ubi iam Aeneas pacatis rebus, et ducta uxore Lauinia imperabat. Hic tum forte solo Achate comitatus in litore nudis pedibus deambulabat. Qui cũ errantem Annam aspexisset, & uix sibi persuadere posset eam esse, tandem agnitam compellat. Timuit illa principio, sororis casum ante oculos ponens: postea uero ab illo benigne inuitata in regiam cum eo profecta est. Cui mox Lauinia amorẽ coniugis suspectum habens tendere insidias cœpit. Sed Anna insomnis à Didone monita, ut infaustam domũ relinqueret, statim per fenestram exilijt. cumq; citato cursu ad Numicium amnem peruenisset, in eum se præcipitem dedit. Orta deinde luce magno clamore eam quæritantes per laurentem agrum proficiscuntur. Apparent uestigia pedum usque ad Numicium amnem, ultra nihil uidetur. Quod dum admirandi secum animis uolutant, ipsa loqui uisa est: placidi sum nympha Numici, Amne perenne latens Anna perenna uocor. Quapropter læti conuiuia celebrauerunt, eam pro dea uenerantes. quem ritum postea longissimo tempore seruarũt. Sunt qui eandem lunã esse dicant, uocatam Annam, quia annũ mensibus impleat: alij themim, alij Io, alij unam ex Atlantibus, quæ Ioui ubera præbuerint. nonnulli quo tempore plebs à patribus Romæ in Auentinum secessit, uetulam quandam nomine Annam oriũdam Bouillis rusticas placentas detulisse plebi affirmãt, cum commeatus eis omnino defecisset. Cuius beneficij memoria, secuta mox pace statutum fuisse, ut nomen illius perpetuo coleretur, et Anna Perenna uocaretur. Suetonius etiam perennare scripsit, pro eo, quod est annum perficere: Ideoq; puella nata non perennauit. item ab annus solennis, hoc est anniuersarius. Hinc solenne sacrificium, solennes aras, solennes cerimonias dicimus, quæ sunt anniuersario sacrificio religiosæ. item solennia sacra, quæ certis ac statutis temporibus fiunt. Hinc solenne aliquãdo pro celebri capimus. & solennitatem pro celebritate. & solenniter aduerbium, pro celebriter. Veteres solennitus quoq; pro solenniter scripserunt. Liui. Solennitusq; eum laudet lubens. Item ab annis quotannis, hoc est singulis annis. Quemadmodum à

die quotidie, hoc est singulis diebus. Mensis uero à græco deducitur, quod est μὴν μηνός. Primus omniũ mensium dies Calendæ uocantur, ἀπὸ τοῦ καλῶ, quod est uoco. Nam priscis temporibus ante, quàm fasti à Cn. Flauio scriba inuitis patribus in omnium notitiam prodierunt, pontifici minori hæc prouincia delegabatur, ut nouæ lunæ primum obseruaret aspectum, uisamq; regi sacrificulo nuntiaret. itaq; sacrificio à rege & minore pontifice celebrato, idem pontifex calata, id est uocata in capitolium plebe, iuxta curiam Calabrã, quæ casæ Romuli proxima erat, quot numero dies à Calendis ad nonas superessent, pronuntiabat: & quintanas quidem dicto quinquies uerbo καλῶ, Septimanas uero septies repetito prædicabat. hunc ergo diem, qui ex ijs diebus, qui calarentur primus esset, placuit Calendas uocari. & ipsa curia, ad quam uocabantur, Calabra nuncupata est. & classis dicta, quod omnis in eam populus uocaretur. & calatores serui, quia semper ad necessitatem seruitutis uocari possent. & paracletus à Græcis dicitur, qui à nostris aduocatus. Græci calendis carent. Vnde factum est prouerbium: Ad Calendas Græcas, cum aliquid nunquam futurum uolumus significare. quod ab Augusto institutum est, qui ut erat faceto ingenio, cum aliquos non soluturos, quod debebant, existimabat, ad Calendas Græcas soluturos aiebat. Dies qui ante Cal. est, hoc est ultimus dies antecedentis mensis, pridie Cal. dicitur. Non aũt secundo Cal. ut nõnulli falsò existimant. Penultimus mensis tertio calen. qui antecedit quarto. & in hũc modum cæteri usq; ad Idus. utputa ultimum Decembris diem pridie Calen. Ianuarias scribimus, penultimam tertio Calen. Ianuarias: qui hunc antecedit, quarto Calen. Ianuarias. & in hunc modum alios usq; ad quartumdecimum decembris diem, quem XIX Cal. Ianua. scribimus. Ratio autem cur minor pontifex numerum dierum, qui ad nonas superesset, calando proderet, hæc erat, quod post nonam Lunam oportebat nonarum die populares, qui in agris erant, in urbem confluere accepturos causas feriarum à rege sacrorũ, scituros'q; quid esset eo mense faciendũ. à quo nõnulli nonas dictas existimant, quasi nouæ initiũ obseruationis, uel quod ab eo die ad Idus semp nouem dies computantur. Habent autem nonas sex, menses quatuor, Martius, Maius, Iulius, & October. Reliqui quatuor tantum. Idus aũt singuli quinq; menses habent octo. quod nomen à Thuscis sumptũ est. Illi enĩ item dicũt, quod significat Iouis fiduciã. Nam cũ Iouem accipiamus pro lucis autore, unde Lucetius à Salijs uocatur, & Cretenses φωσφόρον uocãt, hoc est luciferũ, Romani quoq; diespitrem, quasi diei patrẽ, optimo iure is dies itis, hoc est Iouis fiducia uocatur, cuius lux nõ finitur cũ solis occasu, sed splendorẽ diei, & noctis cõtinuat, propter claritatem lunæ, qđ semp in plenilunio, hoc est medio mensis fieri solet. Alij existimãt Idus, quasi uidus à uidendo dictas esse, u litera detracta, quod tũc plena luna uideatur. Vel à græco εἴδειν quod est uidere. Sũt etiã qui existiment idus ἀπὸ τοῦ εἴδους hoc est à specie appellatas, quod eo die luna plenissimã speciem ostendat. alij censent ab Ioue Idus dici, quæ omnibus Idibus Ioui immolabatur. Hanc idulã Thusci noiant. Nõnulli opinãtur uocari quod is dies diuidat mensem. Quippe iduare Hetrusca lingua diuidere est. Vnde uidua dicta, quasi à uiro diuisa. hinc uiduare etiã pro priuare accipimus. Vnde uiduertas calamitas appellata, quod uiduet bonis. A uiduo diuiduo per compositionem deducitur. ita enĩ ueteres dicebant, qđ nũc diuido dicimus. à quo diuiduũ, quod nõ modo separabile significat, sed etiã separatũ. Accius: Nosq; ut seorsum diuiduos leto offerres. Cuius contrariũ est indiuiduũ. à quo indiuidue aduerbiũ. item à diuido diuisio, diuisibilis, ĩdiuisibilis, diuisibiliter, indiuisibiliter. itẽ diuidia, quod significat tædium. idem: Huius me diuidia cogit

plus, quàm est par loqui. Interdum etiam pro discordia accipitur. & diuidicula, quæ nunc castella uocari supra diximus, ex quibus à riuo communi aquam quisque in suum fundum ducit. Item diuidium, quod pro dimidio accipitur: quod & ipsum dictum est quasi diuidium, siue (ut aliqui putant) à dimensione, siue à medio. Terent. Diuidium face. Tertiumdecimum Decẽbris diem Idus Decembris dicimus, antecedentem pridie Idus, alium tertio Idus. & eodem modo ad quintum eius mensis diem. hunc enim nonas uocamus, quartum pridie nonas, tertium tertio nonas, secundum quarto nonas. Vbi illud quoque animaduertendum est, quod dicimus Calend. Ianuarij, & Ianuarias, Februarij, & Februarias, Martij & Martias. Aprilis tantum, & non Aprilias. Maij & Maias, Iunij & Iunias, Iulij & Iulias, & Quintilis, Augusti & Augustas, & Sextilis, Septẽbris, & Septembrias, & Septembreis, Octobris & Octobrias, & Octobreis, Nouembris Nouembrias & Nouembreis, Decembris, & Decembrias, & Decembreis. Item illud notandum, quod dicimus tertio Calendas, Idus & Nonas, Tertio Calendarum, iduum & nonarum. Item pridie Calendas, & pridie Calendarum, postridie Calendas, & postridie Calendarum. Item tertio Calendas, & ad tertium Calendas, Quarto Calend. & ad quartum Calendas. Hoc tamen interest inter tertio Calend. & ad tertium Calend. & similia, quia per tertio Calend. determinatus dies, & certus significatur, qui est tertius: per illud uero, quod dicitur ad tertium Calend. non intelligimus ipsum tertium diem à Calend. nec aliquem tertium diem, sed diem aliquem illi propinquum. & perinde est dicere ad tertium Calendas, ac si diceremus circiter tertium Calend. potest tamen aliquãdo poni ad tertium Calendas pro ipso die tertio Calend. ut si dicam, ab hoc die usque ad tertium Calend. aut Idus, aut Nonas, tres dies intersunt. Mensis in quatuor hebdomadas diuiditur, quæ latine dici Septimanæ possunt. Dicuntur tamen hebdomadæ non de diebus tantum, sed etiam de annis, & quibuscunque rebus, quæ septenario numero comprehenduntur. Gellius: Tum ibi addit se quoque iam duodecimam annorum hebdomadam ingressum esse, & ad eum diem septuaginta librorum hebdomadas conscripsisse. Dies, qui septimanam constituunt, à septem planetis cognominati sunt. Primus septimanæ dies à sole dies solis, siue Phœbi dicitur. Secundus à luna, Lunæ. Tertius à Marte Martis. Quartus à Mercurio, Mercurij. Quintus à Ioue, Iouis. Sextus à Venere, Veneris. Septimus à Saturno, Saturni. Hunc tamen in præsentia mutuato à Iudæis uocabulo sabbatum uocamus: quod eum Iudæi sacrum habeant, in quo conditor rerum mundi iam creatione perfecta conquieuerit. Sabba enim Arabum lingua mysterium dicitur, à quo ipsi sabbata nominauerunt. A mense uero deducitur menstruus adiectiuum nomen, ut menstruum opus, hoc est opus unius mensis. Item menstrua substantiuũ numeri tantum pluralis, quod significat superfluum illum humorem, quem singulis mensibus mulieres, nisi grauidæ sint, emittunt. Quo tempore marium cum ijs coitus exitiales sunt, atque pestiferi, præsertim in silente luna, cum purpuram quoque ab ijs pollui tradunt. Quocunque autem tempore si nudatæ segetem ambiant, erucas, ac uermiculos, scarabeósque, ac noxia alia decidere. Tradunt in Cappadocia ob multitudinem cantharidum per media arua retectis super cluneis uestibus incedere solitas. Alibi nudis pedibus eunt, capillo, ac cinctu dissoluto: sed cauendum, ne id oriente sole faciant. sic enim sementem constat arescere. Nouella uitis eius tactu in perpetuum læditur. Tactis quoq; aluearijs certum est apeis aufugere. Item lina cum coquuntur, nigrescere, aciem in cultris tonsorum hebetari. Aes contactum graue uirus odoris, æruginemq; accipe-

re. Equas si grauidæ sint, tactas abortum pati, quinetiam aspectu uel procul uisas, si purgatio illa post uirginitatem prima sit. Bitumen in Iudæa nascens sola hac ui sponte superari: fila uestis contactæ, ne igne quidem, quo cuncta uincuntur, domari. Siquis cum cinerem lauandis uestibus aspergat, purpuras mutare, floribus colorem adimere: grauidam, si supergrediatur, abortum facere: aspectu solo specularem nitorem hebetari. Menseis quoque pro menstruis frequentissime autores ponunt plurali numero tantum. Plinius: Cuius semen menses & urinam ciet. Idem: Menses sisti eo cibo putant. A Calendis Calendarium dictum est, libellus, in quo quid singulis cuiusque mensis diebus gestum, accommodatum, mutuatum, locatum sit scribitur. Item dies festi, profestiq;, & feriæ notantur. Item Calendaris Iuno. Sic enim Laurentes hanc deam appellarunt, quod sicut Idus omnes Ioui, ita omnes Calendæ Iunoni dicatæ essent: propter quod omnibus Calendis à mense Martio ad Decembrem huic Deæ supplicabant in curia Calabra, & regina sacrorum, id est regis uxor porcam, uel agnam in regia Iunoni immolabat. Hinc Ianus Iunonius cognominatus est, quod illi deo omnis ingressus, huic Deæ cuncti Calendarum dies essent ascripti. Nam cum initia mensium ueteres ab ortu lunæ auspicarentur, merito Iunoni addixerunt Calend. Lunam ac Iunonem eandem esse putantes: uel quia luna per aërem meat, cuius arbitra Iuno est. Vnde græci lunam Artemin quasi ἀερότομιν nuncupauerunt, quod aëra secet. Erant autem Calendæ, Nonæ, & Idus copulãdis nuptijs religiosæ, hoc est deuitandæ, quod hi dies præter Nonas feriati essent. Ferijs autem uim cuiquam fieri nefas habebatur, ideo tunc uitabantur nuptiæ, in quibus uis fieri uirgini uideretur. Alij tradũt, quia ferijs tergere ueteres fossas liceret, nouas facere ius non esset, ideo magis uiduis, quàm uirginibus idoneas fuisse ferias ad nubẽdum. Nonis uero ideo prohibitæ sunt nuptiæ: quia cum primus nuptiarum dies uerecundiæ detur, postridie uero nupta in domo uiri dominium incipiat, ideóque rem diuinam facere oporteat, omnes autem postridiani dies, siue post Calendas, seu post Nonas ex æquo atri sint, ideo & Nonas inhabileis nuptijs esse existimauerũt, ne nupta atro die uel libertatem auspicaretur uxoriã, uel Dijs immolaret. Nonæ Iuliæ caprotinæ dictæ sunt cuius rei causam superius expressimus. Calendæ per K literam scribi usus obtinuit, cum ipsius deriuatis, cum alioquin hæc litera penitus superuacua uideatur. Virg. doctrina simul, uerecũdiaq; insignis, cum sciret Romanos ueteres ad lunæ cursum, sequentes uero ad solis anni tempora digessisse, utriusque seculi opinioni reuerentiam seruans, Vos (inquit) ô clarissima mundi lumina, labentem cœlo quæ ducitis annum, Liber, & alma Ceres, tam lunam, quàm solem duces anni hac inuocatione designans. Magus uero non à magis deducitur, sed Persicum uocabulum est, significátque sapientem. Sic enim Persæ magos uocant, ut Græci philosophos, Latini sapienteis, Galli dryudas, Aegyptij prophetas, Indi gymnosophistas, & Assyrij Chaldæos, à Chaldæa regione Asiæ, in qua est Babylon urbs. à quo Chaldaicus. Hi omnes siderum obseruatis rationibus prædicere futura solebant. Sed magi potissimum apud Persas deorum cultui uacabant, preces illis, ac uota, & sacrificia offerebant, de deorum substantia, & generatione disserebant, signa, statuasq; reprehendebant: improbabant illorum errores, qui discerni deos sexu, & mareis, fœminasq; inter eos esse affirmabant. Dicebant rerum omnium, totiusq; orbis imperium penes deos esse, aërem plenum esse dæmonibus. Auri cultum, usumq; prohibebant, gerebant candidas uesteis. Lectum terram habebant. Solo pane, olereq;, & caseo uescebantur, arundinem pro baculo gerebãt. Duo apud eos prin-

cipia erant, bonus dæmon, & malus. ille Iupiter erat, quem Ho
romasdem uocabant: hic Pluto, quem nominabant Arimanium
Sed postea in tantum aucta est magorum uanitas, ut non so
lum obseruatione siderum futura prædicere, sed artibus qui
busdam, & rerum, & uerborum maleficijs & scire se omnia,
& facere posse profiterentur. Ab ijs incantamenta reperta, ab
ijs necromantia inuenta, hoc est diuinatio, quæ fit per cadaue
ra, ut mortuus apud Lucanum suscitatus euentum belli Phar
salici Sexto Pompeio prædixit. & pyromantia diuinatio, quæ
fit per ignem, dum attendimus, quid fulgur, quid fulmen, quid
alia quæuis ignea potestas significet. Aëromantia, quæ fit per
aërem: utpote per auium uolatum, gustum, cantum 'ue, aut uen
torum, imbrium, grandinumq; insuetas procellas, ut M. Attii
lio, & C. Portio consulibus lac & sanguinem pluisse comper
tum est, quod significauit anno sequenti ingentem pestilentiam
urbem Romã inuasurã. Hydromantia, quæ fit ex aqua, quem
admodum Varro prodidit, puerum uidisse in aqua effigiem
Mercurij, quæ centum quinquaginta uersibus omnem mithri
datici belli euentum pronuntiauit. Geomantia diuinatio, quæ
fit per signa quædam tumultuarie in terra facta, siue per spar
sas arenulas, aut terrarũ hiatus. Chiromantia diuinatio, quæ
fit per inspectionem linearum, quibus hominum manus diui
duntur. Iuue. Frontemq; manumq; Præbebit nati. Hinc præ
terea aruspices, extispices, augures fluxere, de quibus alibi di
ctum est. Hinc qui ex speculorum inspectione occulta, siue futu
ra nuntiant. Hinc pythonici, qui & erithei dicuntur, hoc est
deo pleni, qui Apollinis spiritu repleti oracu'a præbebãt. Hinc
mathematici, quos gentilitio uocabulo Chaldæos dicere opor
tebat. Iuue. Nemo mathematicus geniũ indemnatus habebit.
Proprie tamen mathematici dicuntur qui mathemata, siue ma
thematicas disciplinas profitentur, quæ sunt arithmetica, geo
metria, musica, & astrologia. hæ enĩ proprie mathemata, hoc
est disciplinæ dicuntur, quia certiores alijs sunt. Sed quoniam
hĩ quoq; in nimiam uanitatem prouecti sunt prædicendi futu
ra, siue etiam præterita incognita, Mathematicorum quoq; no
men tanquam damnabile explosum est, & pro ijs usurpatum,
qui diuinationem profitentur. & sortilegi, qui per sorte, futura
pronuntiant, item qui aliquid eligunt per sortem. unde & sorti
legium dicitur. Sortem enim fortuitum alicuius rei euentum di
cimus. A quo fit uerbũ sortior, quod est sortes iacio, siue sortes
recipio, seu per sortem aliquid decerno, uel eligo. Capitur ta
men aliquando sors pro fatali necessitate. Virgilius: Hic exitus
illum Sorte tulit. Aliquando pro iudicio. idem: Nec uero hæ si
ne sorte datæ, sine iudice sedes. tractum à more Romano. Nõ
enim audiebantur causæ nisi per sortem ordinatæ. Nam quo
tempore causæ agebantur, cõueniebant omnes, & ex sorte die
rum ordinem accipiebant, utputa quod post triginta dies cau
sas suas exequerentur. Sors etiã pro patrimonio accipitur. Vn
de consortes, & consortia dicuntur. Sors etiam ipsa summa est
cui extrinsecus acquiritur fœnus. Teren. Etiam de sorte uenio
in dubium, hoc est de precio, quo empta erat fidicina. A mago
magia dicta ars ipsa, & magicus. unde magicas artes dici
mus, & magicas herbas, quibus magorum uanitas gloriatur:
ut est Aethiopis, qua amnes, ac stagna siccari affirmant, & ta
ctu eius clausa omnia aperiri. & Achemenides, qua iecta
in aciem hostium trepidare omnia, ac terga uertere. Latace da
ri solitã à Persarum rege legatis, ut quôcunq; uenissent, rerum
omnium copia abundarent. Mirum certe foret in tantam cre
dulitatem ex tam salubribus initijs euecta humana ingenia
fuisse, si in aliqua re seruare modum nouissent. Sed hæc est
in omni re ingenij humani conditio, ut à necessarijs orsa primũ
cuncta ueniant ad nimium. Magiam à Zoroastre Persa pri-

mum inuentam affirmãt, quem sex millibus annorum fuisse an
te Platonis mortem Eudoxi testimonio Plinius affirmat. Cir
cen magam fuisse ostendit Virg. Carminibus Circe socios mu
tauit Vlyssis. et messes in alios agros hac arte traduci posse: At
que fatas aliò uidi traducere messes. Quinetiam elementa quo
que concuti, turbari hominum mentes, & sæpe sine ullo uene
ni haustu uiolentia tantũ carminis interimi homines existima
uere. Lucanus: Mens hausti nulla sanie polluta ueneni Incan
tata perit. Vir. Carmina uel cœlo possunt deducere lunã. idem:
Frigidus in pratis cantando rumpitur anguis. Ouidius:
Carmine læsa Ceres sterilem uanescit in herbam.
Deficiunt læsi carmine fontis aquæ.
Ilicibus glandes, cantataq; uitibus uua
Decidit, & nullo poma mouente fluunt.
Et in duodecim tabulis scriptum fuisse constat: Qui fruges ex
cantasset. item: Qui malũ carmen incantasset. item: Neue alie
nam segetem pellexeris. Tibullus de mulière maga:
Hanc ego de cœlo ducentem sidera uidi.
Fluminis hæc rapidi carmine uertit iter.
Hæc cantu findit q; solum, manesq; sepulchris
Elicit, & tepido deuocat ossa rogo.
Dum libet, hæc tristi depellit nubila cœlo.
Cum libet, æstiuo connocat orbe niues. Ouid. de Medea
Cum uolui, ripis mirantibus amnes
In fonteis rediere suos, concussaq; sisto.
Stantia concutio cantu freta, nubila pello,
Nubilaq; induco, uentos abigoq;, uocoq;,
Viuaq; saxa sua, conuulsaq; robora terra,
Et syluas moueo, iubeoq; tremiscere montes,
Et mugire solum, manesq; exire sepulchris,
Te quoq; luna trahe. Aristoteles ueritatis indagator, &
ea tantum credens, quæ uel comprehendi sensu, uel probari ra
tionibus possint, hæc omnia irridet, falsaq; esse existimat. &
Zoroastrem, quem huius artis inuentorem fuisse uulgus existi
mat, ex interpretatione nominis ipsius astrorum fuisse cultos
rem affirmat. Plinius quoque artem hanc magicam omniũ ar
tium fraudulentissimam esse asserit: miraturq; quomodo in to
to terrarum orbe plurimis seculis ualuerit. idq; ob eam caus
sam putat accidisse, quod sola artium treis alias imperiosissi
mas humanæ mentis complexa in se unam rede gerit. Quippe
natam primo à medicina nemo dubitauit, ac specie salutari re
repsisse, uelut altiorem sanctiorem q; quàm medicinã. ita blan
dissimis, desideratissimis q; promissis addidisse uireis religio
nis, ad quam maxime alligatur genus humanum. post hæc mi
scuisse mathematicas arteis nullo non auido de se futura scien
di, atq; ea è cœlo uerissime peti credenti. ita possessis hominum
sensibus triplici uinculo in tantum fastigij adoleuisse, ut in ma
gna humanarum gentium parte præualuerit. Thessaliam ue
ro in primis huius ueneficij infamẽ fuisse constat. propter quod
Menander poẽta illis in locis genitus fabulam ambages mulie
rum lunam detrahentium complexam Thessalam cognomina
uit. Xerxem quoq; Persarũ regem in ea scientia uersatum fuis
se nõnulli prodiderunt, ut falsa de se opinione in sui admiratio
nem multitudinem traheret. ORE. Dentibus, totũ pro par
te. Os proprie est concauũ illud in capite, intra quod sunt lin
gua & dentes. Plin. Cõtinui dentes aut utraq; parte oris sunt,
ut equo: aut superiore priores non sunt, ut bobus, ouibus, omni
busq; quæ ruminant. Aliq̃n tamen os ponitur pro facie. Virgil.
Os, humerosq; deo similis. & de brutis etiã dicitur. idem: Ora
citatorũ dextra detorsit equorũ. item quicquid in aliqua re pa
tet, os dici potest. idem: Quã siquis ferro potuit rescindere sum
mum Vlceris os. ab hoc per diminutionem osculũ dictum, hoc
est paruũ

est paruum os. Ouidius: uidet oscula quæ non Est uidisse satis.
Ponitur tamen frequenter osculum pro basio: quoniã basian
do os coarctamus, atq; minuimus, & quasi ex ore osculum fa
cimus. à quo osculor uerbũ, & osculator, & osculatio, & exo
sculor, atque exosculatio. sicut à basium basio, basiator, & ba
siatio. à suauium suauio, suauiator, & suauiatio, & dissua
uio, dissuauiator, & dissuauiatio. Quidã hæc ita distinguunt,
ut osculum officij sit, ut cum è longinquo redeuntes salutamus,
atque osculamur. Basium pudicorum, ut patris in filium. Sua
uium uoluptatis, quod est à suauitate dictum. Suaue enim dul
ce dicimus. à quo suauitas dulcedo, à quo & suauitudo à ue
teribus dicta est. Plautus. Cor meum, spes mea, mel meum, sua
uitudo mea, cilus, gaudiũ. quorum cõtraria sunt insuaue, hoc
est asperum, austerum, insuauitas, insuauitudo. & ab ijs ad
uerbia fiunt suauiter, & insuauiter. Item suaue, & insuaue.
Virgil. Et suaue rubens hyacinthus. Quidam etiam è ueteri
bus suauiloquium, & suauiloquium usurpauere. Item osculo
pro osculor scripsere. Titinnius Ilarubra: Laudor quod oscu
laui priuignæ caput. Ab osculum fit aliud diminutiuum oscil
lum, de quo supra diximus. Item ab os fit ostium, per quod in
gredimur uel domum, uel alium quemcunq; locum. à quo ostio
lum, paruum ostium. & ostiarius, ostij custos. cuius fœmini
num est ostiaria. & ostiatim per singula ostia. Quintilia. Neq;
sectanda singula, & uelut ostiatim pulsanda. & ostia dunta
xat plurali numero fluuiorum patentes aditus. Virgil. Italiam
contra, Tyberina q; longe Ostia. à quo Ostia colonia à Roma
no rege deducta, quod id oppidum situm sit in ostijs Tyberinis.
unde Ostienses dicti, & ostiensis ager, & portus ostiensis. Ali
quando tamen ostia pro portu accipimus. Virgil. Aut portum
tenet, aut pleno subit ostia uelo. Sunt etiam qui ostium ab ob
stando dictum putent, quod ab eo arcemur ingressu. Præterea
ostendo cum eius deriuatiuis, & oscito, & oscitatio, oscedo, de
quibus superius late disseruimus. Item oro, quasi ore ago. Est
autẽ orare, quãdo cum homine, seu deo iungitur, precari. Vir
gili. Talibus orantem dictis, aram q; tenentem. Cice. Nunc te
per tuam pietatem oro, atq; obtestor. Quando uero cum re si
gnificat petere. Virg. Vnũ oro quãdo hic inferni ianua Ditis.
Plau. Regem adit, uitam orat. Veteres etiam orare pro agere
usurparunt. Vnde oratores causarũ actores dicti, quos Græci
ῥήτορας, hoc est rhetores uocant. Nos autem oratorem, rheto
rem, ac declamatorem ita distinguimus: ut orator sit, qui in iu
diciis, uel in concionibus causas agit. Rhetor, qui rhetoricem
profitetur. Declamator, qui aut docendi alios, aut exercendi se
gratia fictam causam agit, ut in ueris postea causis possit ora
re. quod declamare dicitur. Hinc actiones ipsæ orationes, & de
clamationes uocantur. Aliquãdo tamen rhetor pro oratore po
nitur. Cice. Hæc cum Cotta dixisset, tum Velleius, Ego inquit,
incautus, qui cum Academico, & eodem rhetore congredi co
natus sum. Nam neq; mdisertum academicũ pertimuissem, ne
que sme ista philosophia rhetorem, quãuis eloquentẽ. Vnde fit
rhetorisso uerbũ, quod est rhetorice loquor. Pompon. Dolasti
uxorem, nunc propter me cupis condicere, & rhetorisas. Rhe
toricus uero modo pro rhetore, modo pro oratore ponitur. di
cuntur q; hæc omnia à Græcis. apud quos ῥήτωρ rhetor, ῥη
τορικὸς rhetoricus, ῥητορικὴ rhetorice dicitur. Item orato
res legati dicuntur, quod principis, aut reip. mandata peragãt.
Virg. Centum oratores prima de gente Latina Ire placet. Itẽ
quicunque aliquid rogat, orator dici potest. cuius fœmininum
est oratrix. Orationem etiam pro sermone aliquãdo capimus.
& grammatici orationem uocant congruam dictionum ordi
nationem, quæ perfectam sententiam habeat. Ab oratio fit di
minutiuum oratiuncula. Item ab oro peroro, quod est oratio-

nem concludo. à quo peroratio conclusio, in qua significatio
ne quidam etiam deoro usurparunt, & deoratum pro perora
to scripsere, ut Pompeius testatur. & exoro impetro. Vnde
exoratio impetratio. & exoratus dicitur, à quo quid impetra
tum est. Item adoro, quod est ueneror, colo. licet mente potius
quàm sermone adoratio fiat. Aliqui tamen ab adoreo potius
factum hoc uerbum uolunt. Præterea oraculum, quod modo
templum significat, in quo rogantur, dantur q; responsa. Mo
do ipsum responsum. Virgil. Scitatum oracula Phœbi mitti
mus. Seneca: Vnum illud optimum oraculum est, pugnãdum
esse pro patria. Ab oratore uero oratorius adiectiuum deduci
tur, ut oratorius sermo, oratoria facultas, oratorium munus.
& oratorie aduerbiũ, hoc est more oratorio. & Horatius pro
prium nomen: quamuis inualuit consuetudo, ut cum aspiratio
ne scribatur. Poẽta fuit Venusinus Lyricorũ scriptor, de quo
alibi scripsimus. Mortuus est anno ætatis suæ sexagesimotertio,
imperij Augusti trigesimotertio. Augustũ reliquit hæredem, maxima pompa apud Mecœnatem in Esquilijs sepultus.
Item ab ore secundum quosdã ordior. Ordiri enim proprie est
fari incipere. Virgil. Veneris contra sic filius orsus. Vnde ex
ordium principium orationis. à quo exordior uerbum, ponitur
tamen simpliciter pro incipere. Accius: Non paruam rem ordi
bor, ne retice obsecro. Vnde & uestis exordiri dicitur, cum in
struitur texenda. à quo exordium principium. Virgi. quo nam
reginam ambire furentem Audeat affatu, quæ prima exordia
sumat. Hinc redordior, quod est rursus incipio, & subordior
incipio. Veteres etiam ordio scripserunt. Afran. suspecta: ta
men, animo me ordire oportet paulum. Orsum tamen aliquan
do poẽtæ pro eo, qui finit, abusiue posuerũt. Virg. Sic Iupiter
orsus, à quo aborsus fit, de quo paulo post dicemus. Item ab ore
ordino, hoc est dispono, quasi ore pronuntio, qui cuiq; locus esse
debeat. à quo ordo, dispositio, gradus. & ordinarium, in quo
ordo seruatur. Extraordinarium, quod fit extra ordinem.
Ordinate aduerbium, hoc est seruato ordine. Ordinator, ordi
natio. præordino, hoc est ante ordino. à quo præordinator, &
præordinatio. Item ordinarie, & extraordinarie aduerbia.
Item ordinarius homo scurra, & improbus, qui q; assidue in
litibus moratur, ob eam q; causam in ordine stat prætorem ad
euntium: siue per contrarietatem ita dictus, quia minime ora
dinate uiuit. Ordessus autem nomen proprium est fluminis
omnium Scythiæ fluminum maximi, qui ab oriente profluit,
miscetur q; cum Istro. Item ab ore orea, hoc est freni, quod ori
inserantur. Et omen, quasi oremen, de quo supra diximus. à
quo ominosus. & orarium indumentum, quo nostræ religio
nis sacerdotes utuntur, quod cum eo orent, & sacrificium fa
ciant. & orificium, quod in quacunq; re patet. & orior nascor,
quasi ex ore prodeo. interdum etiam surgo, prodeo. Vnde ori
ri solem dicimus. à quo ortus, quod cum adiectiuum est, si
gnificat modo qui surrexit, aut prodijt, ut sol ortus est. modo na
tus, ut Pompeius Romæ ortus est. & oriundus, quod non signi
ficat natus, sed qui originem ducit, quod ex eo loco parentes
eius fuerunt. Liuius: Nati Carthagine, sed oriundi à Syracu
sis. Idem: ab Vlysse, dea q; Circe oriundus. Cum uero ortus sub
stantiuum est, modo natiuitatem significat. Cice. Non nobis so
lum nati sumus, ortus q; nostri partem patria uendicat, partem
amici. Modo surrectionem, ut ortus solis. modo locum, in quo
surgit. Vnde ab ortu solis dicimus usque ad occasum. Item ab
orior origo, quod genus significat. à quo originalis adiecti
uum deriuatur, ut originalis decor, originalis macula, origina
le delictũ. & originarius eiusdem significationis. Item adorior,
hoc est aggredior, adortus enim is dicitur, qui repente aliquem
inuadit, ab eo, quod corpora aggredientiũ exurgant, atq; incre

scant. Terent. Hiccine si in ueris nuptijs adortus esset. Obori-
or, & suborior eiusdem ferè significationis, hoc est subnascor,
exurgo, ut oborta est uox, suborius est rumor. Perorior simi-
liter, atq; exorior. Aborior, quod est abortiuū facio. Var. Vi
num, quod ibi natum sit in quedam loco, si prægnans biberit,
fieri ut aboriatur. Hinc Aborigines, quasi sine origine dicti
gens antiquissima, quæ prima tenuit agrum, qui nunc est po-
puli Romani. Possunt tamen & aliarum urbium eodem modo
Aborigines dici. & aborius, atq; aborsiuus deducuntur. Repe
ritur etiam aborsus, quæ quidam ita distinguunt, ut aborsus
sit quod in primis mensibus fit, cum conceptui exordium fa-
ctum est: non ab aboriendo, sed ab abordiēdo dictus: Abortus
uero prope tempus pariendi. Abortiuus autem adiectiuum sit,
ut abortiuus fœtus. Item coorior, quod est simul orior. Liuius:
Tum uero coorto tumultu terga uertere simulantes paululum
cessere. Item ab orior hortus, quod apud ueteres omnem uillā
ut supra diximus, significabat, quod ibi qui arma sumere pos-
sent, orirentur. aspiratur autem, ut ab ortus, quod natiuitatem
significat, discernatur. Item ab oro hortor, quod nihil aliud est
quàm ore suadeo. In hoc enim differt à moneo, quod monemus
autoritate, atque consilio: hortamur rationibus, & precibus
etiam plerunq; blandiendo. Terentius: Ego propterea te sedu-
lo, & moneo, & hortor, ne cuiusquam te misereat. Ab hoc fit
hortatio. & Hortensius proprium nomen. fuit hic Romæ ora-
tor insignis, & princeps in dicendo longo tēpore habitus, æmu-
lus Ciceronis, & quamdiu uixit secundus. & abhortor, exhor
tor, subhortor eiusdem significationis. à quibus abhortatio, ex
hortatio, subhortatio deducūtur. & dehortor, quod est dissua
deo, à quo dehortatio. & cohortor, simul hortor, à quo cohor
tatio. Hinc etiam cohors uocitata est, quod uel tribuni cohor-
tium milites, uel ipsi se inuicem cohortari solerent ad se in re
militari exercendum. Erant autem in una legione cohortes de-
cem, aliquādo etiam, si ita usus exigeret, plures, nunquā pau-
ciores. Prima cohors reliquas & numero militum, & dignita
te antecedebat. Viros requirebat genere, literis, animi magni-
tudine præstantes. Huic tribunus præerat robore, moribus,
& rei militaris scientia præditus. Nam reliquæ cohortes, pro-
ut imperatori placebat, à tribunis, siue præfectis gubernaban-
tur: quibus tanta exercendorum militum cura erat, ut non mo
do tribuni ipsi, atq; præfecti quotidie ante oculos suos medita-
ri eos cogerent, sed qui inter eos peritiores erant, ad imitatio-
nem sui cæteros hortarentur. Prima cohors aquilam tenebat,
quod præcipuum signum erat in Romano exercitu. quod tu
quoq; FEDERICE Imperator facis, ita signorum Ro-
mani imperij æmulus, ut uirtutis & gloriæ. Habebat præte
rea imperatorum imagines, & mille centumquinque peditibus
constabat, equitibus loricatis centū quadraginta duobus. ideò-
que cohors miliaria appellabatur, sicut secunda cohors quin-
gentaria, quod quingentos quinquagintaquinque pedites habe
ret, equites sexagintasex. à prima autem cohorte auspicari aci-
em mos erat. Tertia cohors eodem modo quingentos quinqua-
ginta quinq; pedites habebat, equites uero quinquagintasex. sed
in hac ualidiores milites constituebantur, quia in media acie cō
sistebat. Cohors quarta peditibus quingētis quinquagintaquin
que, equitibus sexagintasex constabat. Quinta eodem nume-
ro, sed strenuos desiderabat milites, quia sicut prima in dextro,
ita quinta in sinistro cornu constituebatur: quippe cohortes
quinque primam aciem instruebant. Sexta etiam cohors parem
superiori militum numerum habebat: sed in ea robusti quo-
que, & iuniores collocabantur, quia in secunda acie post aqui
lam, & imperatorum imagines locum sortiebatur. Septimæ
atq; octauæ cohorti idem militum numerus erat, Sed octauæ

præstantiores, quia in secunda acie medium locum tenebat.
Item nona, & decima æqualem bellatorum habebat numerū:
sed decima robur atque experientiam exigebat, quia in secun-
da acie sinistrum possidebat cornu. Sic legio decem cohortis
bus firmabatur, habebatq; peditum sex millia centum, equites
septingentos triginta. à bellicarum cohortium similitudine o-
mnis multitudo cohors dici potest. unde & quadrupedum, &
auium, & piscium cohortes dicimus. Hinc cohortem uocamus
spacium uillarum intra maceriam, quod in ijs anserum, gallī
narum, & aliorum huiusmodi cohortes alantur. Frequentius
tamen cortes dicuntur. Martialis: Vagatur omnis turba sor-
didæ cortis. Ouidius: Abstulerat multas illa cohortis aues.
Ab hortatio hortatiuncula deducitur. Scribi autem cum aspi-
ratione hortor affirmant, ut ab ortor, quod frequentatiuum
est huius uerbi orior, differre uideatur. OS uero quando in
genitiuo ossis facit, solidamentum corporis significat, quod no
datum, & adiunctum inuicem neruis alligauit natura, atque
constrinxit. Ab eo osseus, quod ex osse est, & exosso uerbum,
quod est ossa detraho. Apu. Exquamatus, atq; exossatus piscis
uix palpitat amplius. & exos sine osse. Lucretius: Exos & exan
guis tumidos perfluctuat artus. & osiculum, paruum os. à
quo ossiculatim, hoc est minutatim. Cæcili. Ossiculatim Par-
menonem de uia licet legant. & ossifraga genus aquilæ, ab
ossibus frangendis, quæ barbata uocatur, de qua inferius dice
mus. & ossilegus, ossium collector. à quo ossilegium, collectio
ossium. Os à Græco deducitur, quippe Græci ὀστοῦν uo-
cant, & ὀστοκάσσων ossifragum, ὀστολόγιον ossilegium.
AVSVS. Temere præsumens. Audere enim aliquando
est fidentem esse. Plau. Vix domo egredi audet. aliquando te-
mere præsumere. Virgilius: hæc præmia qui me Ferro ausus
tare ferunt. Hinc audacia aliquando pro fiducia accipitur. Ci-
cero: Nec uires eis, nec audacia, nec tela defuere. Aliquando
pro temeritate. Sallustius. Audacia pro muro habetur. Ité au-
dax modo fidens. Virgilius: Quiq; pedum cursu ualet, & qui
uiribus audax. Modo temerarius. Plau. Pergin' audax hoc fa-
cinus persequi? Quidam audaciā ab audentia ita distinguunt,
ut audacia temeritas sit, audentia fortitudo: Virgilius: Au-
dentes fortuna iuuat. Ab audax fit diminutiuum audaculus.
Gellius: Aderat reprehensor audaculus uerborum. & audas
cter aduerbium, quod & audenter. Item audacior, audacis-
simus, audacius, audacissime. Quidam audacem à Græco de-
ductum putant. Quippe Græci ἀυθάδειαν temeritatem uo-
cant, & ἀυθάδην temerarium. CONTEMERA-
RE. Fœdare, contaminare, polluere. Veteres temetum ui-
num uocabant, quod esset grauius. Vnde temulenti ebrij dicun
tur, & temulentia ebrietas. Ab hoc quidam temere deductum
uolunt, quod significat stulte, inconsiderate, qualis est condi-
tio ebriorum, qui nec timent quicquam, nec quid faciant, uidēt.
Ab hoc fit temerarius, hoc est audax. & temeritas audacia.
& temero, quod est scelero, contamino. à quo contemero.
Temerariū tamen aliquando pro metuendum accipitur. Plau
tus: Sed quid quod picus ulmum tundit? haud temerarium
est. Temere omnes, qui post Ciceronē fuere, proferè usi sunt.
Quintilianus: Illud ingeniorum uelut præcox genus, non te-
mere unquam peruenit ad frugem. Veteres temeritudinem,
pro temeritate scripsere. Pacuuius: Egon' tyranni non noui te
meritudinē? A temere sue temeritas fit temero uerbum, quod
est uiolo, contamino. & proprie de sacris dicitur. Vnde teme
rata sacra dicimus, cum turbata sunt, nec rite facta: & è con
trario intemerata, quæ rite perfecta sunt, ut cum lente infun-
dendum fuit uinum, aut mola iniçienda, ita hæc facta sint, ut
ratio exigebat sacrificij. Per metaphoram tamen intemeratum

dicimus

dicimus quicquid integrum, & incorruptum, atque inuiolatū
est. Virgilius: Intemerata fides. Sunt qui temerarium non à
temeto, sed à temno uerbo deriuari potius uelint, quasi tēnera
rium, quod omnia contemnat. Temnere enim spernere est, di
ctum à Græco τέμνω, quod est incido, reseco: quia quæ sper
nimus, amputare, & resecare consueuimus. Virgilius: Discite
iustitiam moniti, & non temnere diuos. Ab hoc fit contemno,
quod similiter significat sperno, despicio. Quidam tamen hæc
ita distinguunt, ut despicere grauius sit, quàm contemnere. Cice
ro: Quem'q; contempserit, despexerit, liberum esse nunquam
dixerit. Item spretus sit, qui refutatus est: contemptus uero, qui
est reputatus inutilis. Terent. Quot modis contemptus, spre-
tus, facta, transacta omnia. à contemno fit contemptio frequen-
tatiuum. Plau. Mirari noli, neq; me contemptarier. & cōtem
ptus quartæ declinationis, quod despectionem significat. & cō
temptibilis, hoc est contemnendus. & contempte, contemptim,
ac contemptibiliter aduerbia. Quidam etiam contemptibilita-
tem pro despicientia usurpant. SED. Veruntamen. Sed ali
quando inceptiua coniunctio est. Terentius: Sed Pamphilū ui-
deo. Modo transitum significat ad aliam rem. Idem: Sed quis
est senex. Aliquando discretiua. Plaut. Hunc ego non sapien
tem, sed stultum putem. Nonnunquā exceptiua. Cice. Multa
quidē passus sum, sed omnia æquo animo tuli. in quem sensum
capiuntur etiā, sedenim, sedtamen, uerūtamen, uerūenimuero.
ueteres aliquādo sed pro siue posuerunt. PERSOLVIT
POENAS. Dedit pœnas. Tractum à pœnis pecuniarijs,
quibus pecunia soluebatur. Soluere proprie religare est. Virg.
Soluite me pueri. Idē: Soluite crinales uittas, capite orgia me-
cum. Sed quoniam qui debent, quodammodo obligati sunt cre
ditori, soluere etiam pro debitum reddere usurpamus. Sallust.
Argentum ære soluū. Cice. Pro quo frumento pecunia omnis
soluta non est. Hinc per metaphoram solutionis uocabulū (ut
Paulus iurisconsultus inquit) ad omnem liberationem quoquo
modo factam transfertur, magisq; ad substantiam obligatio-
nis, quàm ad numorum solutionem. unde soluere pro satisface
re usurpamus. Vlpianus: Eum enim soluisse dicimus, qui id fe
cit quod facere promisit, interdum etiam pro dimittere. Virgi.
Solue mareis, mitte in uenerem pecuaria primus. interdum pro
liberare. Idem: Soluite corda metu Teucri. unde solutus risus
dicitur magnus, & à curis omnibus liber. Idem: risuq; soluto.
Nonnunquam pro contemnere. Idem: soluitq; pudorem. Ali-
quoties pro excipere. Idem: nec populos soluo. Ab hoc cōposi-
ta fiunt persoluo, quod est in totum, & perfecte soluo. unde de
uotis proprie dicitur. Virgili. Hanc tibi Eryx meliorem ani-
mam pro morte Daretis Persoluo. absoluo, libero. à quo abso
lutio. Exoluo idem quod soluo, à quo exolutæ à ueteribus exu
uiæ dictæ. Præsoluo ante tempus soluo. Dissoluo, discingo, re
ligo, libero. unde dissolutos dicimus, qui moribus, legibusq; so
luti luxum uitæ sequuntur, quos Græci ἀσώτους, hoc est in-
continentes uocant, quo uerbo Cicero quoq;, & pleriq; alij ex
Latinis usi sunt. Martia. Viuis asotos, hoc est lasciue, inconti
nenter, dissolute. Hos etiam solutos dicimus. Quidam etiā aso
tiam pro incontinentia, & luxu usurpāt. Gellius: Cedere equi-
dem uobis debui, ut in tali asotia, id est luxu, prodigalitate, atq;
nequitia artium nos uinceretis. & solute aduerbium, quod la-
sciue, & incontinenter significat. à dissoluo etiam fit dissolu-
bilis, & dissolubiliter: quorum contraria sunt indissolubilis,
& indissolubiliter. DIGNAS TANTO CRIMI-
NE. Quales tantū crimen merebatur. Dignum enim dici-
mus, quod meretur, ut dignum præmio, dignum laude, dignū
flagris, dignum castigatione: hoc est quod meretur præmium,
meretur laudem, meretur flagra, meretur castigationem. di-

ctum à Græco δείκνυω, quod est demonstro, præ me fero: quo
niam ex ijs, quæ gerimus, quid mereamur ostendimus. Eius
contrarium est indignum. Martial. Indignas premeret pestis
cum tabida fauces, hoc est quæ talem morbum non merebantur.
Idem: Digna tuo cur sis, indignaq; nomine dicam, hoc est
dicam cur mereris, & non mereris hoc nomen. Quidam ta-
men dignum à dignoscendo potius dictum uolunt, quasi cogni
tum. à dignus fit digno uerbum, quod est dignum puto. Pacu
uius: Quis deos infernos, quibus cœlestes dignet honoribus?
Eius passiuum est dignor, hoc est dignus habeor. Virgi. Co-
iugio Anchisa Veneris dignate superbo. Macro. Cato ait La
rentiam meretritio quæstu locupletatam, post excessum suum
populo Romano agros reliquisse, & ideo sepulchri magnificen
tia, & annuæ parentationis honore dignatam. Frequentius ta-
men in usu est dignor deponens, pro dignum habeo, quàm di-
gno actiuum. Virgilius: Atq; idem fugientē haud est dignatus
Orodem Sternere. Idem: Haud equidē tali me dignor honore.
Ab indignus uero fit indignor, quod est irascor, quasi ea pa-
tiens, quibus non sum dignus. à dignus fit dignitas, & digna-
tio, quod proprie significat honorē nobis, propter merita, uel
impensum, uel debitum. Gellius: Cuius dignitas nec augeri lau
dibus, nec minui detractionibus potest. ponitur tamen frequen-
ter pro decore, ut cum dicimus dignitatem oris, dignitatem ha
bitus, & similia. Hæc ita à uenustate discernitur, ut dignitas
uiris, uenustas fœminis sit attributa. Cicero: Venustatem mu
liebrem dicere debemus, dignitatem uirilem. Ab indignus fit
indignitas, hoc est id, quod iniuste patimur. Idem indecentia,
ut indignitas oris, indignitas habitus, & indignatio, hoc est
ira. & indignabundus, irascens. Item à dignus digne aduer
bium, hoc est pro meritis. Ab indignus indigne, præter merita.
Ouid. Leniter ex merito quicquid patiare ferendum est. Quæ
uenit indigne pœna dolenda uenit. Quidam etiam pro digno
condignum usurpant. & dignanter pro eo, quod est secundum
merita, & indignanter per indignationem. & dedigno, ac de-
dignor, quæ significant indignum habeo, contemno. CRI-
MINE. Delicto. Crimen proprie significat id, quod per cō
tentionē alicui obijcitur. Vnde criminare est accusare, siue con
tumeliose reprehendere. & criminatio ipsa (ut ita dicam) con
tentiosa contumelia, & criminosus, cōtentiosus, cōtumeliosus,
& criminose, contumeliose. Virg. Disijce compositam pacem,
sere crimina belli. hoc est contentiones & iurgia, ex quibus bel
lum oriatur. Cice. Hæreditatem mihi negasti obuenisse, utinā
hoc tuum uerum crimen esset. Et sic dicitur à cerno crimen, si-
cut à discerno discrimen. Cernere quippe contendere est. Accia
us: Primores procerū nominatim uocat, si quis esset, qui armis
secum uellet cernere. Plau. Pro patria Amphitryo dum cernit
cum hostibus. Apul. Is cum ad me accusandū descendisset, no
lui cum eo in iudicio cernere. Hinc per metaphoram crimē etia
am pro delicto accipitur. Sene. Vitā agens simplicem, rectam,
sine crimine. Aliquando tamen cernere uidere est. Virg. Cerni
mus astantes nequicquam lumine toruo. Hinc cernuus dictus
Virg. Extemplo plantas conuellit honestas, Eiectoq; incūbit
cernuus armo. Item cernere deliberare. Lucil. Postquam præ
sidium castris educere creuit. Idem: Acribus inter sese armis
confligere creuit. Cernere, diuidere, secernere. à quo crines di
cti sunt, quod sint discreti. Cernere, iudicare. Pacu. Et æquū
& rectum est quod postulas, iurati cernant. præterea ἀπὸ
τοῦ κρίνειν, quod est iudicare, deductum hoc uerbum existi
mant. Item cernere, cedere. Vnde cernere hæreditatem filij pa
rentibus dicti sunt, hoc est cedere. Accius: Regnū tibi permu
ti malunt, cernam, tradam exercitus. à cerno quando conten
do significat, fit certo uerbum, quod similiter est altercor, con

tendo, pugno. Virgili. Certent & cygnis ululæ. Idem: officio nec te certasse priorem Pœniteat, hoc est contendisse, ut officio uinceres. Cice. Cum inter se duo populi de finibus armis certarent. Hinc certamen, quod modo pugnam, ac contentionem significat, modo rem, de qua certatur. Certatio uero est ipsa cōtentio, quæ & concertatio dicitur. Item à cerno quando significat uideo, fit certus, hoc est clarus, indubitatus: quia ea quæ cernimus, clara, & indubitata sunt. Quintil. Nempe esse certum est. unde facio, siue reddo te certiorem dicimus, non tamen certum, hoc est declaro, & affirmo tibi ita esse. & certior abs te factus sum, non tamen certus, hoc est abs te mihi declaratum est. & cum aliquid uehementer affirmare uolumus, id certo certius esse dicimus. Hinc fit incertus, hoc est dubius, & certitudo, à quo incertitudo. & certisso uerbum, hoc est certus fio. Pacu. Vocant cocos, unde certissent. & incerto, incertum facio. Plau. Longa dies meum incertat animum. & certe, ac certò aduerbia affirmandi, quod etiam pro certo dicimus. Aliquādo tamē certe pro saltem ponitur: ut si non potero tangere, certe potero uidere. Similiter à cerno cum significat diuido, & secerno, certum dicimus, discretum, constitutum, hoc est tantum, & tale, quantum, & quale uolumus. Vnde certū uulnus fecisse aliquē dicimus, cum nec plus, nec minus fecit, quàm uoluit. Martial. ò quam certa fuit librato dextera ferro. Hinc certos ferè numero plurali usurpamus pro eo, quod est quosdam, quasi à cæteris discretos. Cicero: Is enim cum certis alijs ad Cæsarem missus paulo ante discesserat. Virg. equidem per littora certos Dimittam. Sall. Apud latera certos locauit. Eodem quoq; modo à cerno, cum delibero significat, dicimus certū est, pro eo quod deliberatum, & constitutum est: in quo plerunq; adiungitur datiuus cum infinitiuo, ut certum est mihi in Asiam nauigare. Aliquando non ponitur, sed subintelligitur datiuus. Vir. Certum est in syluis, inter spelæa ferarū Malle pati. Certū quoq; aliquando usurpamus pro firmo, & non uacillante. Ouid. Da mihi quod petitur, certo contingere telo. Item à cerno silicernium, de quo superius diximus. præterea ab eo composita fiunt decerno, quod modo significat constituo, definio, iudico. unde senatus decreta dicuntur. & decretorium, de quo supra diximus. Cicero: Quare expetenda quidem magis est decernēdi ratio, quàm decertandi fortitudo. Plaut. Qui nequeas nostrum uter sit amphitryo decernere. Hinc decermina dicuntur secundum quosdam, quæ distinguuntur, ac separantur purgādi gratia. Nos à decerpendo potius deductū existimamus. Nonnunquam delibero. Terenti. Quicquid peperisset decreuerunt tollere. Idem: Vxorem decreuit dare sese hodie. Aliquando pugno. Virgi. Ipsum armis, ipsumq; iubet decernere ferro. Hinc fit decerto frequentatiuum eiusdem significationis. à quo decertatio. Excerno turpis rei honestum uocabulum, hoc est purgamenta corporis emitto. & purgamenta excrementa dicuntur. incerno, emundo. secerno. à quo incerniculum dictum, quo frumenta purgantur ante, quàm molantur, maius cribro. Plini. Mulum octuaginta annis uixisse Atheniensium monimentis apparet eo gauisi, cum templum in arce facerent, quod derelictus senecta cadentia iumenta comitatu, nisuq; exhortaretur, decretum fecere, ne frumentarij negotiatores ab incerniculis eum arcerent. Cato: Cribrum unum, incerniculū unum, securim unam, scamnum unum. & succerno, secerno. Plaut. Gradus iste succretus est cribro pollinario. à quo subcerniculum, farinarium cribrum, quod fit è setis equorum: quemadmodum excussorium, & pollinarium fit è lino. Excussoria cribra sunt, quibus furfur secernitur. pollinarium, quo pollen hoc est grossior puluisculus farinæ diuiditur. Discerno, quod modo significat certo. Apul. Armis potius discernere, quàm iu

re uti uoluerunt. à quo fit discrimen, quod modo pro certamine ponitur. Vir. Post hos æquo discrimine pristis, Centaurusq; locum tendunt superare priorem. modo periculum. Idem: Per tot discrimina rerum Tendimus in Latium. Aliquando discerno significat diuido, separo. à quo discrimen pro diuisione, & separatione, & differētia accipitur. Vnde indiscriminatim pro indifferenter ueteres usurparunt. Cicero: Totumq; discrimen summi boni in ea rerum comparatione positū putat. Virg. uel quo discrimine ripas Hæ linquunt. unde discrimen etiam pro diuisione crinium in capite usurpatur. & acus ipsa, quæ crineis ipsos dissеparat, discerniculum uocitatur. Ab hoc fit discrimino, diuido. Virg. late discriminat agros. à discerno etiam discretus dicitur, quod modo propriam, hoc est passiuam habet significationem, & idem est, quod separatus. à quo discretio, separatio. & discrete distincte. Ouid. Quæ discreta locis partim sorbentur ab ipsa. Idem. Et septem discretus in ostia Nilus. Macrobius: Ad faciendam discretionem in genitiuo casu Saturnaliorū pro saturnalium dixerunt. modo discretus actiuam significationē habet: significatq; eum, qui personarū qualitates, & rerum momenta discernit. præterea secerno, quod similiter significat separo, diuido. unde secretū locum dicimus solum, & quasi à cæteris separatum. & secreta mandata, secretas literas, secreta negotia, quæ uel nulli, uel paucissimis cōmunicantur. & secretior homo, siue à secretis, cui secreta committuntur. & secrete, ac secretò aduerbia, quæ significant tacite. Item scrinium arca, in qua secreta reconduntur, præsertimq; scripturæ, dictum quasi secernium. Hinc scriniarij uocitati sunt secretarum scripturarum custodes, & ij qui à secretis appellantur. VERBERA. Flagellum magistri. Verber instrumentum est longum, & exile, qualis est uirga, baculus, fustis, lorum, flagellum, ferula, arundo, & siquid est simile. proprie autem uerber significat summitatem sarmentorum, dictū à uite. Quintil. Igneisq; ex proximo raptos, uerberaq; ea sus obtulerat. Hinc uerbera etiā pro uerberatione accipimus, ut hoc loco. Ab hoc fit uerbero uerberas, quod est cædo: cuius frequentatiuū est uerberito. & uerbero uerberonis, pro eo, qui uerbere dignus est. & est cōtumelia seruorū, quemadmodū uerberalis, uerberibus dignus, quasi uerberabilis. à quo uerberalior, & uerberalissimus. Plau. Verberalissimus etiam rogitas, non fur, sed trifur. Item uerberor passiuum, & uerberatio, siue uerberatus quartæ declinationis. & uerbena, quod ea uerrēdo pauimenta domorum uerberabantur. Erat enim uerbena herba sacra, quæ ex loco sacro, hoc est ex arce capitolij cum sua terra euellebatur: & ea semper legati cum ad hostes, clarigatūq; mitterentur, coronari solebant. & unus sanè uerbenarius uocabatur. eandem herbam sagmina uocabant, quod è sacro ageretur. Dicitur & peristereon, & hierobotane, hoc est sacra herba. quippe Græci hieron sacrū uocant, βοτάνην herbā. uulgo nunc uerbenaca nūcupatur. hac Iouis mēsa uerrebatur, domus purgabantur, lustrabāturq;. Rami eius tenues sunt, cubitales, angulosi, folia minora, quàm quercus, angustioraq;, & diuisuris maioribus, flos glaucus, radix longa, tenuisq;. Hac peruunctos impetrare quæ uelint, Magi existimāt, febreis abigi, amicitias cōciliari. Est ei similis uerbascon herba, quæ sæpe fallit pro ea capta, folijs minus candidis, cauliculis pluribus, flore luteo. Hæc abiecta blattas in se contrahit: ideoq; Romæ blattaria uocatur. Abusiue tamen uerbenas uocamus omneis frōdeis sacratas, ut est laurus, oliua, myrtus. Teren. Ex ara hinc uerbenas sume. Nam mistam fuisse Menāder testatur, quem secutus est Teren. Illud certe mihi admiratione dignū uidetur, qđ uerbena nunc quoq; diuo præcursori sacra habetur, & ea die illius festo passim coronantur, & lustrari domos putant. & uerbum

uerbum à uerberatu aëris: quoniam uerberato aëre uerba formantur: quamuis aliqui uerbum à uero potius cognominatum uolunt, quod uerum nos loqui oporteat, odiosumq; sit (natura ipsa indicante) mendacium. Sunt etiam qui à uerum boando, hoc est à uerum dicendo appellatum putent. Boare enim Græci clamare dicunt. Virgil. reboant syluæ. unde Ennius sonum bombum pedum dixit. Bombitatio tamen de apibus dicitur à uoce earum. Est autem uerbum uniuscuiusq; rei signum, quod ab audiente possit intelligi. Vnde uerbosus multiloquus dicitur. & uerbositas multiloquentia. & uerbose pro multis, & inanibus uerbis. Veriuerbium uerus sermo. Plautus: Tum repertus Philocratem qui superes ueriuerbio? Verbum etiam, quod à grammaticis definitur, pars orationis declinabilis sine casu agendi, uel patiendi significatiua. in quo omnis uis orationis est: ideoq; hoc maxime aër uerberatur. à qua altera pars orationis indeclinabilis aduerbium nuncupatur: quia semper nititur uerbo. à quibus uerbaliter, & aduerbialiter, & uerbale nomen dicitur, quod à uerbo descendit: ut à doceo doctum, doctor: à contemplor contemplatum, contemplator, & similia. uerbum etiam uocamus, quod à re siue facto distinguitur: ut non uerbis opus est, sed factis. Horatius: Verbaq; prouisam rem non inuita sequūtur. Hinc uerba dare usurpamus pro eo, quod est decipere. à uerbo prouerbium deducitur, quasi cōmune omnium uerbum: uel quod uerbum pro uerbo ponatur. Est enim prouerbium sentētia, quæ in ore omnium uersatur. modo aperta, & simplex: ut obsequium amicos, ueritas odium parit. Macrob. Vnde putas illud manasse prouerbiū, totidem nobis hosteis esse, quot seruos? modo subobscura, & aliud significās, quàm uerba exprimere uideantur: utputa de homine infelici, ac calamitoso dicimus: ille habet equum Seianum, uel ille habet aurum Tolosanum. Quorum prouerbiorum hæc ratio est. CN. Seius equum habuit natum Argis, quem fama erat progenitū esse ex equis, qui Diomedis Thracis fuerant, quosq; Hercules Diomede occiso, Argos perduxerat: hunc magnitudine inusitata fuisse, ceruice ardua, colore phœniceo, flaua, & comanti iuba, cæterisq; equorum laudibus insignem: uerumtamen ea fortuna, ut quisquis eum possideret, cum omni domo, familiaq;, & fortunis in perniciem deduceretur. Itaque CN. Seium primum eius dominum à M. Antonio capitis damnatū miserabili supplicio uitam finiuisse. Eodem tempore Dolobellā consulem in Syriam proficiscentem fama eius equi permotum Argos diuertisse, emisseq; sestertij centum millibus: sed ipsum mox in Syria bello ciuili obsessum, atq; interfectum fuisse. Deinde eundem equum C. Cassium, qui Dolobellam obsederat, adduxisse, quem Cassium postea uictis Parthis, fusoq; exercitu suo miseram mortem oppetisse manifestum est. Deinde Antonium post interitum Cassij parta uictoria nobilem illum equum quæsiuisse. & mox eo potitum, uictum, atq; desertum detestabili exitio interijsse. Cæterum oppidum Tolosanum in Italia Qu. Cæpionem consulem quondam diripuisse constat, in cuius templis cum multum auri fuisset inuentum, quicunque ex ea præda aurum attigit, eum misero, ac cruciabili exitu perijsse manifestum est. A prouerbio prouerbialis deducitur: unde prouerbialeis uersus appellamus, qui uice prouerbij sunt, quos Græci ἀπὸ τῆς παροιμίας, quod prouerbium significat, παροιμιώδους appellant: qualis est ille, πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου, hoc est: Multa cadunt inter calicem, supremáque labra. Hoc ueteres quam breuissime dicere solebant: inter os & offam: quod significat non esse de futuro nimis sperandum. inde autem locum habuisse hoc prouerbium tradunt, quod uir quidam ætate grandæuus, dum uineam plantaret, à uicino per derisum interrogatus est, cui ui

neam sereret. qui cum sibi serere respondisset, ludibrio habitus est, perinde ac si impossibile foret eum tandiu uiuere, ut mustum ex ea gustare posset. Vidit tandē senex ex ea uuas, afferriq; sibi præmaturos aliquot racemos, & premi iussit, uicinum præterea accersiri, cui calicem musto plenū manu ostendens, & iam penè admouens ori, Putasti'ne inquit, uinum me ex uinea, quam te spectante plantaui, gustaturum? inter hæc anhelus puer accurrit, descendisse in uineam aprum nuntiat, uuasq; uastare. Senex deposito calice in uineam properat, comitantur eum uicinus, & puer. Aprum prosequuntur, qui facto in senem impetu, eum necat. Sic cum calicem iam ferè admotum labijs gustare non potuisset, locum prouerbio dedit. Nostri nō calicem, sed offam dicunt. Cato: Nunc ita aiunt, in segetibus & in herbis bona frumenta esse. Nolite ibi nimiam spem habere. Sæpe audiui inter os atque offam multa interuenire posse. Verum inter offam atque herbam, ibi uero longum interuallū est. Offa pultem significat, & quicquid est in pultis modum redactum. Cuius diminutiuum est offula. Cicero: Necesse est enim offa obiecta, cadere frustum ex pulli ore, cum pascitur. Idem: Cum igitur offa iam cecidit ex ore pulli, tum auspicanti tripudium solistimum nuntiatur. Plin. Purgatum enim tradunt, seruantq; eius offas. Idem: Pulte autem non pane longo tempore uixisse Romanos manifestum: quoniam inde & pulmentaria hodieq; dicuntur. & Ennius antiquissimus uates obsidionis famem describens, offam eripuisse plorantibus liberis patres commemorat. Item à uerbo deuerbium deducitur, quod significat extremitatem, & desinentiam uerbi. Quemadmodum enim aduerbium uocamus, quod ad uerbum accedit, & prouerbium, quod pro uerbo est positum: ita deuerbiū, in quod uerbum desinit, quasi deorsum tendens uerbum. Sic ueteres deuersus, hoc est deorsum uersus dicere solebant. Hoc est quod Liuius scribit accitos olim ex Hetruria Romam ludiones, qui ad tibicinis modum saltabant, quos imitatam iuuentutem inconditis inter se uersibus iocularia prius fundere solitam, iam satyras descripto ad tibicinam cantu, motuq; congruenti agere cœpisse: & quia hister thusco uerbo ludio uocabatur, huiusmodi artifices histriones uocatos. à quibus ars ipsa histrionica dicta. & histrionicus adiectiuū, unde histrionicos gestus, histrionicas uestes, histrionica uerba dicimus. & histrionice aduerbium dicimus, hoc est more histriontum. Nec multo interiecto tempore Liuiū, cum sæpius satyros suos canendo uocem obtudisset, petita uenia puerum ad canendum ante tibicinem instituisse, aliquanto magis uigente motu: quia nihil uocis usus impediebat. inde cantari ad manum ab histrionibus inceptum: quorum deuerbia tantum audiebantur. Sed postquam conuersus hoc modo in artem ludus uidebatur, & res à solito risu, ac ioco auocata, iuuentutem fabularum actu histrionibus relicto inserere uersibus iocularia antiquo more cœpisse, & hæc attellanis potissimum fabellis conseruisse, atque ex argumento exodia uocasse, quod scilicet extra cantum essent. Quippe Græci ἔξω extra ᾠδὴν cantum dicunt. Et quemadmodum epodos, siue per diminutionem epodion ad cantum, ita exodos, & exodion extra cantū significat. erant ergo exodia ridicula uersibus intexta, quæ sine cantu iactitare iuuenes solebant, sicut epodi, siue epodia carmina solita cantari, qualis est epodus Horatij. Iuuena. tandemq; redit ad pulpita notum Exodium. Sueto. Vnde uox in attellanico exodio proximis ludis assensu maximo excepta percrebuit: hircum ueterē capreis naturā ligurire. Inueniuntur tamen aliquando exodus, siue exodiū pro exitu, siue fine alicuius rei. Apul. Nullū ego eius rei exodiū inueniebā. Var. Vitæ cursum ut cognoscere possem, & quæ seruitutes, & libertates ab origine ad exodiū ductæ. Idē: Quod cœperas modo in uia

narra, ut ad exodium ducas. & in sacris literis exitus Iudæorum ex Aegypto, EXODI nomen libro dedit. Sed tunc non ab ᾠδή, hoc est à cantu uox ista componitur, uerum ab ὁδός, quod iter, siue uiam significat. à qua methodus, & periodus deducuntur: quorum alterum breuem uiam, alterum circuitum probatissimi autores interpretati sunt. Item epodus, siue quod magis in usu est ephodion, quod significat uiaticum proprie: ponitur tamen pro omni apparatu, ut superius diximus. Item periodus, quem latine ambitum, siue circuitū dicimus. Vnde medici periodicas febres uocant, quæ certis temporibus ueniunt, hoc est abeunt, & quodam quasi circuitu facto rursus redeunt: ut sunt tertianæ. & quartanæ. περὶ enim apud Græcos de, super, circa, circū significat. à quo multa per compositionem deducuntur: ut peristroma quasi circunstratum, de quo superius locuti sumus. & periphrasis circunlocutio. Pericles proprium nomen inclyti ducis Athenienſium, philosophiq, & insignis oratoris, qui rempub. Athenienſium XL. annis gubernauit. Periclymenes filius Nelei, & frater Nestoris. Perillus Athenienſis faber, ingenio præstans: qui ut Phalaridi tyranno placeret, uenit Agrigentū, & ex ære taurū fabricauit, posita in latere ianua, per quam reus includeretur: qui dum subiectis ignibus torqueretur, nō uocem hominis, sed bouis mugitum uideretur emittere, quod primus ipse tyranni iussu fuit expertus. Ouid. Et Phalaris tauro uiolenti membra Perilli Torruit, infelix imbuit autor opus. Perithous proprium nomen. Peripheroma, quasi supplementum. figura est, cum particula aliqua sententiæ minime necessaria additur metro. Virgilius: Multum ille & terris iactatus, & alto. ubi sine particula ille, staret sensus, sed nō metrum. Idem: Multa quoq; & bello passus. ubi duas coniunctiones naturaliter posuit, alterā metri gratia. Perinthus urbs olim Thraciæ metropolis, Heraclea uocitata, in qua Vespasiani, Domitiani, & Antonij Pij regiæ fuere, & nobile amphitheatrum. à qua Perinthij uocitati. Peripatetici, de quibus superius diximus, ἀπὸ τοῦ περιπατεῖν, hoc est à deambulando. Perissologia superflua locutio, ut si dicamus: Felix sit, & minime pereat Cæsar. Perizonium, de quo alibi diximus. Periœcus contubernalis: peripheria, circunferentia. & alia penè infinita. Præterea ab ὁδός, quando uiam significat hodœdocus, hoc est latro, & obsessor uiarum. hilarodus autem ab ode fit, cum cantum significat. Est autem hilarodus lasciui, & delicati carminis cantor, quasi hilaris cantor. hilaris enim, siue hilarus (nam utroq; modo dicitur) lætum, iucundumq; significat. à quo hilaritas lætitia, iucunditas, quæ & hilaritudo dicitur. & hilariter, læte, iucunde. & hilaro uerbum lætifico, iucundo. Cuius passiuum est hilaror. Cice. Omnē enim iucundū motum, quo sensus hilaretur, Græce ἡδονὴν, Latine uoluptatem uocant. Ab hoc exhilaro, exhilaror, exhilaratio. Item ab hilarus Hilarius. & Hilarion propria nomina. hilarus uero à Græco deducitur ἵλαρος, quod lætum significat. à quo ἱλαρία lætitia, ἱλαροποιῶ lætifico. Item ab ode, hoc est à cantu palinodia dicta, quasi iteratus cantus, de quo superius diximus. & monodia lugubris cantus, qui fit à præfica in defunctorum funeribus, quasi unius cantus. Nam cæteris flentibus sola præfica canit. Huiusmodi cantus à nostris Nænia dicitur. Solebat enim huiusmodi carmen laudandi gratia, apud ueteres in defunctorum funeribus cantari ad tibiam. Est autem næniа factitium nomē à similitudine uocis eorum, qui queruntur, & dolent. Græce etiam epitaphiū dicitur, siue epitaphius fermo, aut epitaphia oratio, quod ad sepulchrum proferri soleat: quamuis epitaphium dicatur etiam inscriptio, & titulus, qui sepulchro apponitur in laudem defuncti. Næniam siue monodiam primus in-

stituisse dicitur Simonides poëta ex Cea insula. Horat. Sed relictis musa procax iocis Ceæ retractes munera Næniæ. Neniam quoque deam ueteres coluere, cui sacellum extra portam Viminalem fuerat dedicatum. Item ab ode prosodia dicta, quæ latine accentus dicitur, qui definitur lex ad leuandam, uel deprimendam syllabam uniuscuiusque particulæ orationis. à Græcis etiam tonus dicitur. Vnde & ueteres nostri (ut Quintil. testatur) accentum tenorem appellauere. πρὸς autem græca præpositio est, & significat an. Vnde prosthesis appositio dicitur. Figura est, cum in principio dictionis additur litera, ut cū dicimus gnatum pro natum. TVLIT TELA. Quia iussu Domitiani confossus fuit. Tulit autem pro passus est positum, quemadmodum supra docuimus. Telum (ut Caius in interpretatione legis duodecim tabularū scripsit) uulgo quidē id appellatur, quod ab arcu mittitur. sed omne id dicitur telū, qđ manu alicuius proijcitur: unde lapis, plumbū, lignū, ferrū hoc nomine continetur: dictum ab eo quod in longinquū mittatur. Nam apud Græcos τῆλε, siue τηλοῦ longe significat. Hanc significationem et in græco nomine possumus inuenire. Etenim quod nos telum uocamus βέλος illi uocant, ἀπὸ τοῦ βάλλειν, hoc est à iaculando. Sisenna: Manuales lapides dispartit, propterea quod is ager omnis eiusmodi telis indigebat. & Virg. telum pro gladio posuit: At non hoc telum mea quod ui dextera uersat, Effugies. Vnde paulo post addit: & surgit in ensem. ab eadem græca uoce mustella deducitur, quasi mus lōgus. & protelo uerbum, quod proprie significat differo, protraho, prolongo, produco. Lucil. Quem neq; Lucanis oriundi montibus tauri Ducere protelo ualidis ceruicibus possent. Idem: Hunc iugā mulorū protelo ducere centū non possent. per metaphorā tamē aliquādo pro perturbo, & exagito accipitur. Ter. Ne te iratus suis sæuis dictis protelet. Aliquādo pro lōge excludi. Tur. Propter peccatū pauxillū indignissime patria protelatū esse sæuitia patris. Telonē quoq; agricolæ uocant lignū longū, quo utūtur ad aquā è puteis hauriendā. Hispani hoc ciconiam nominat, à similitudine rostri ciconiarū, quod longū est. Ciconias è longinquo uenire haud dubiū est, quemadmodū grues: sed hæ hyemis aduenæ sunt, illæ æstatis. Abituræ congregātur in loco certo, sic ut nulla sui generis relinquatur, nisi captiua & serua. Nemo discedentiū agmen cōspexit, nemo redeūtes uidit: nec uenire eas sed uenisse animaduertimus. noctурnis utrūq; temporibus fieri manifestum est. Pithonoscomes in Asia locus est in cāpis patentibus, ubi primo aduētus sui tēpore ciconiæ congregātur: eam quæ ultima aduenerit, lancināt uniuersæ, atq; ita abeunt. post idus august. ferè nō uidētur eo loco. Sunt qui dicūt eas linguas non habere, uerū illud qđ crepitāt, oris potius, quàm uocis sonū esse. eximia huic aui pietas. etenim quantū tēporis impenderint fœtibus educādis, tantū & ipsæ à pullis suis inuicē alūtur. Exitio sunt serpentibus: propter quod in Thessalia capitale est ciconiā occidisse, eadēpœna in ciconicidas posita, quæ in homicidas à ciconia ciconinus deducitur: ut ciconinū rostrū. derisuri aliquē digitis dextræ manus in unitatē collectis ueluti ciconiæ rostrū effingūt, & manū post tergū eius motitantes deridēt: Pers. ò Iane à tergo quē nulla ciconia pinsit. Vnde paulo post postica sannā appellat: posticæ occurrite sannæ, hoc est derisioni, quæ post tergū fit. Sāna enim solutus risus dicitur, à narium sonitu. à quo fit subsanno uerbū, quod est irrideo, & subsannor passiuum, & subsannator, subsannatrix, & subsannatio. Et sanniones dicuntur, qui sunt & aspectu, & moribus, & gestibus fatui, quos Græci μωρούς, & abeo nos moriones uocamus. Martia. de morione: Non mendax stupor est, nec fingitur arte dolosa: Quisquis plus iusto nō sapit, ille sapit. Terē. Solus sannio seruat domū. Cice. Quid enim porrò tam ridiculum, quàm Sannio

Sannio est? qui ore, uultu, imitandis moribus, uoce, denique corpore ridetur ipso. QVOS. Quales, quàm mites. Ingens laus Domitiani. Quàm mansuetos inquit, oportet homines esse sub hoc principe, qui uult feras etiam esse mansuetas. MORES. Viuendi rationem. Mos proprie definitur ratio uiuendi consuetudine firmata. & per syncopen à modus deducitur, quod, ut supra diximus, rationem significat. Varro morem esse definit institutum animi, quod sequi debeat consuetudo. Iulius Festus de uerborum significationibus: Mos est inquit, institutū patriū pertinens ad religiones, cærimoniasq; maiorū. præclare excellentissimus poëta Virg. utrunq; autorem secutus est: Mos erat Hesperio in Latio, quem protinus urbes Albanæ coluere sacrum, nunc maxima rerū Roma colit. Et primo quidem secutus est Varronem: quoniā ille dixerat morem præcedere, sequi consuetudinem: postquā dixit, mos erat, subiunxit, quem protinus urbes Albanæ coluere, & nunc maxima rerū Roma colit: quo perseuerantiā consuetudinis ostendit. Et quoniā Festus pertinere ad cærimonias ait, adiecit sacrū, quē protinus urbes Albanæ colucre sacrū. Mos ergo præcessit, & cultus moris secutus est, quod est cōsuetudo. Et hic definitionem Varronis imple uit. Adiciendo deinde sacrū, ostendit morē cærimonijs dicatū, quod Festus asseruit. Idem obseruauit etiā alibi, cum ait, morē, ritusq; sacrorū. Adijciam: in quo aperte ostendit morem esse ritus sacrorū. Mos etiā aliquando capitur pro consuetudine approbata, quæ habetur pro lege. à mos deducitur moratus, qui bonis moribus præditus est. & morosus, qui è contrario peruersis est moribus. à quo morositas dicta. Cice. At sunt morosi, & anxij, & iracundi, & difficiles senes. unde quidā moraceas nuces duras esse dixerunt. à quo fit diminutiuū moracillū, hoc est duriusculū. & morologi dicuntur, qui in sermone morosi, hoc est molesti sunt. Vnde & sermones huiusmodi dicuntur morologi. Plau. Nec molestum esse, nec sermonibus morologis uti. Et moralis ad mores pertinēs. Vnde libri morales, hoc est de moribus dicūtur. et mosillus, quo Cato usus est pro paruo more. morem gerere docti usurpant pro eo, quod est obsequi, & obedire, & quasi ad alterius uoluntatē mores suos formare. Ab hoc fit morigeror uerbū, quod est morem gero. Cuius præteritū est morigeratus, qui morem gessit. & morigerus, siue morigeror, quod obsequentem, & obedientem, ac facile morem gerentē significat. à quo morigeratio obedientia. & morigere aduerbium obedienter. Græci uno uocabulo, quod est ἔθος morem, & consuetudiuem, & ritum significant. à quo ἔθος deducitur, quod morem, hoc est habitum, ac rationem animi denotat. unde ἠθικὸς, hoc est moralia deducuntur, quæ à nostris ethica quoq; dicuntur. Martial. Ethia Callimachi. Hinc cacoëthes deriuatur, hoc est malus mos. Iuue. Laqueo tenet ambitiosi cō suetudo mali, tenet insanabile multos Scribendi cacoëthes, & ægro in corde senescit. HOMINVM. Ratione scilicet uiuentium. per quod à feris homines distant. Homo definitur animal rationis capax, morti obnoxium. Sed præclare, utinam non tam uere, ab Apuleio describitur: Homines ratione callentes, oratione pollentes, immortalibus animis, moribūdis membris, bruuis, & obnoxijs corporibus, dissimilibus moribus, similibus erroribus, peruicaci audacia, pertinaci spe, cassō labore, fortuna caduca, singillatim mortales, uicissim sufficienda prole mutabiles, uolucri tempore, tarda sapientia, citata morte, querula uita. Homo ab humo deducitur (ut Varro inquit) quod sit humo uatus: quāuis hoc Quintilia. deridet, quod omnibus animalibus eadem origo sit, & quod non sit ueri simile primos illos tales ante terræ nomen impositisse, quàm sibi. Sed quid inquā dicis Quintiliane? Non & omnia animalia moriuntur? cur ergo se solos homines mortales appellauere? aut cur ante nomen

morti imposuere, quàm sibi? Nos tamē hominem non ab humo, sed à consortio, atq; concordia uitæ appellatum existimamus. Græce enim ὁμόνους concors, ὁμόνοια concordia, & consensus appellatur. & ὁμονοῶ concordo, consentio. Est enim homo omnium animalium maximè sociabilis. ὅμοιος autem græce similis dicitur. à quo homœographia, similis scriptura, siue pictura. Homœosis tropus, quæ similitudo interpretatur, cum ex similitudine alicuius cogniti deuenimus in similitudinē incogniti. Cuius tres species sunt, icon, parabola, & paradigma. Homonymus eiusdem nominis. Homœoptoton, quod à nostris dicitur similiter cadēs, cum diuersæ dictiones in similes exeunt casus. Ennius: Mœrentes, flentes, lacrymantes, & miserantes. Idem: Neque currentem, neq; se cognoscit euntem, Tollentemq; manus, saxumq; immane mouentē. Homœoteleuton, quod similiter desinens à nostris uocatur, cum plura uocabula in eandem uocē terminantur. Veteres non hominem, sed homonē dicebant. à quo homoniū, hoc est humanū. Quippe ab homo humanus fit, sicut à fera ferinus, à bellua belluinus. Humanū enim propriè dicitur, quod hominis est, & ad hominem spectat. Teren. Homo sum, humani nihil à me alienum puto. Hinc humanitas dicta eruditio, atq; institutio in bonas artes: quas qui synceriter cupiūt, atq; assequuntur, hi sunt maxime humani. Quapropter & artes ipsæ liberales humanitatis studia appellata sunt. huius enim scientiæ cura, & disciplina ex uniuersis animalibus soli homini data est. Sed quia homo inter omnia animalia, quæ morti obnoxia sunt, maxime mitis est: iccirco humanus pro facili, & miti, & tractabili ponitur. & humanitas interdum facilitatem quandam, & tractabilitatem, beneuolentiamq; inter omneis significat, quam Græci φιλανθρωπίαν uocant, quasi amorem in homines. φίλος enim amor est, ἄνθρωπος homo. Humanum sacrificium ueteres dicebāt, quod mortui causa fiebat. Ab homo homūcio, homulus, homullus, et homullulus diminutiua fiunt. & homelleū, pilei genus, quo ueteres utebātur. Nam Homolus primigenia uox est, & montem Thessaliæ significat. & semihomo. Ouid. Semihominis Caci. Et homicida, qui hominē necat. à quo homicidiū. Quidam nemo quoq; ab homine compositum esse existimant: significareq; idem quod nullus homo. Sed falsum est, ut superius diximus. Ab humanus, humanior, humanissimus, humane, humanius, humanissime, & humaniter, ac perhumane, & perhumaniter deducuntur, & humanitus, qđ significat ab hominibus, sicut diuinitus à deo, cœlitus à cœlo. humus autem terra est. à quo humilis breuis, summissus, abiectus, quasi humi deiitus. Vnde humilitas breuitas, summissio, abiectio. & humiliter summisse, abiecte. & quo nonnulli utuntur, humilio uerbum, hoc est humilē reddo, deprimo. Item humeus terreus. & humo sepelio, quod sepulti humo teguntur. & humatus sepultus. à quibus exhumo, è sepulchro extrahо. & exhumatus è sepulchro extractus, & actus ipse exhumatio, & qui id facit exhumator. Cuius fœminimum exhumatrix. Item inhumatus insepultus. & posthumus, qui post mortem parentis natus est, quasi post sepultum, atq; humatum parentem ortus. Virg. Tua posthuma proles. & humor, quia aquæ terris inclusæ sunt. à quo humeo uerbum. Vnde humesco, & humidus, à quo humidior, humidissimus, humiditas, & humide aduerbium. Item humecto uerbum, quod est humidum facio, quod & humefacio dicitur. Vnde humectū, & humefactum, & humefactio. Quidam etiam hudum ab humido per syncopen factum uolunt, quod & ipsum humidum significat: & ideo per aspirationem scribi debere. Sed melius alij sentiunt, udum sine aspiratione scribendum esse: dictum à sudando, quasi sudum. Vnde etiam uuidum deriuari putant,

quod quidam ab humido ita distinguunt, ut uuidum sit, quod intrinsecus habet humorem. Vnde uuam appellatam uolunt. Virg. Vuidus hyberna uenit de glande Menalcas. Humidum uero, quod extrinsecus humorem habet. Ab uua uueus fit: unde ueum succum uinum dicimus. Atqui sudo ἀπὸ τοῦ ὕδωρ deriuatum existimant, quod aquam significat. à quo sudor, & exudo, quod est emitto quasi per sudorem. Plin. Frutex est liquorem exudans. Hinc exudasco, & desudo, à quo desudasco, & impersonale desudascitur. Plaut. Homo adolescens penetrare huiusmodi in palæstram, ubi damnis desudascitur. à sudo etiam sudarium linteum, quo sudor facie detergitur, & nares purgantur. Sudum autem quasi semiudum dictum putant. Est enim proprie sudum pars serena inter nubes. ponitur tamen aliquando pro sereno post pluuiam. Virg. Ergo ubi uer nacti sudum. Sunt tamen qui sudum non quasi semiudum, sed quasi sine udo dictum uelint, hoc est siccum nõ humidum. Quidam etiam existimauere ab humo humerum dictum, quia humeri sicut humus ferendis oneribus sunt apti.

DECET. Conuenit, honestum est. Decere enim proprie conuenire est, quod tam ad animum, quàm ad corpus, atq; externa refertur. & modo impersonale est, modo personas habet, ac numeros. Ouidius: Ista decent humeros gestamina nostros, hoc est conueniunt, & apta sunt humeris nostris. Ab hoc decens deducitur, hoc est pulchrum, conueniens, aptum. à quo decentia conuenientia quædam, & pulchritudo. & decenter pulchre, apte, conuenienter. Item decus, quod significat illam (ut ita dicam) honorificentiã, quam ex bene gestis rebus assequimur. Vnde decora militiæ, dicuntur honores, laudes, honestamenta militi in bello comparata. Cuius contrarium est dedecus, quod ignominiam, & ueluti infamiam quandam significat. Nam & dedecet pro eo accipitur, quod inconueniens, inceptum, & turpe est. à quo fit dedecoro, quod est fœdo, & contumelia, atq; ignominia afficio. Cice. Magistratum ipsum decorabat. Sic à decus decoro media breui. quod est honesto, insigno. Item à decet decor, quod pulchritudinẽ significat. à quo decorum pulchrum, & decore pulchre. & decoro uerbum, media producta, hoc est orno. Decorum etiam aliquando substantiuum est, significatq; decentiam quandam rebus, personis, temporibus, locis, siue in agendo, siue in loquendo accõmodatam. Vnde si quis inducat seruum, siue agricolã ea loquentem, quæ ad philosophum pertinerent, dicimus hunc non seruasse decorum. Aliquando etiam ad uirtues hoc uocabulum transfertur, appellamusq; decorum non tam ipsum honestum, quàm quod hominibus, & communi opinioni honestum uidetur, & approbabile. Item à decet indecet, & contrarium eius condecet deriuantur. à quibus indecens, condecens, indecẽter, condecenter. indecentia, cõdecentia. indecorum turpe, penultima producta. & condecoro honesto, penultima correpta. Con decoro uero penultima producta, orno, expolitum reddo.

PRINCIPE. Domino. princeps aliquando primum significat: & est adiectiuum. Macro. Qui gradus inter eos princeps habebatur. Aliquando optimatem. Vnde principes ciuitatis dicimus, qui rempub. administrant. nonnunquam dominũ, ut Nero princeps, Caius princeps. à quo principatus, hoc est imperium: & alia deriuatiua ab eo, de quibus supra diximus.

IVBET. Vult. Iubere enim aliquando uelle est. Terent. Iubeo Chremetem saluere. Virgilius: Infandum regina iubes renouare dolorem. Interdum hortari. Quintilia. Spera tu, iube sperare matrem. nonnunquam decernere: ut populus iussit: & iussa senatus, sunt decreta senatus. proprie tamen iubere imperare est. Quintilia. Nam quamuis infestum latronibus mare iussus intrauí, neque dissimulauerim magnas fuisse causas pa-

tri, cur hoc mihi imperaret. pro eodem enim utrunque posuit. hoc tamen differunt, quod impero tibi illam rem dicimus: Iubeo uero præter hanc constructionem potest habere & illam, quæ est apud Quintilianum: ut pater me iussit. præterea recte dicimus, impero mihi: non autem recte, iubeo mihi. Idem: Imperauit sibi, nequas admitteret preces. Ad hæc cũ ita dicamus imperata sicut iussa, huic apponimus uerbũ exequor, perago, & siquid est simile: illi uero unum fere uerbum, quod est facio. Idem: Neq; ipse hoc periculum ignoro expertus non leui documento quãti steterat mihi, quod semel imperata nõ feci. à iubeo fit iussus, qã dum est substantiuũ, quartæ declinationis est in singulari, & generis masculi. Ouid. Iussus seruare parentis. in plurali uero secundæ. & neutri. Vir. accipe iussis Carmina cœpta tuis. Veteres tamen etiam in singulari iussum dixerunt. Sisen. Tamẽ Tudertibus senatus cõsulto, & populi iusso dat ciuitatẽ, ab hoc per apocopen deducitur ius, quasi iussum. nihil enim aliud est ius, q̃ quod uel natura, uel ciuitas, aut populus, uel genus, uel cõsuetudo iubet. Paulus iurisconsulto. uno modo dicimus scribit quod semper bonũ, & æquũ est: & hoc est ius naturale, & lex non scripta, sed insita in natura: quæ definitur, recta ratio iubens ea, quæ facienda sunt, prohibensq; cõtraria. Cuius partes sex esse Cicero scribit: religionẽ, pietatem, gratiã, uindicationẽ, obseruantiam, ueritatem. alio modo, quod omnibus, aut pluribus in quacunq; ciuitate utile est: & hoc est ius ciuile. Vlpianus item ius diuidit in naturale gentium, & ciuile: & naturale dicit esse, quod nõ solum humani generis proprium est, sed omnium animaliũ, quæ in terra, quæ in mari, cœloq; nascuntur. inde in nõnullis animalibus uidemus maris ac fœminæ cõiunctionem, liberorum procreationem, educationemq; quodã iure naturæ. ius gentiũ, quo gentes humanæ utuntur: & hoc à naturali differt, quia illud omnibus animalibus, hoc solis hominibus cõuenit. ius ciuile, cum aliquid cõmuni iuri uel addimus, uel detrahimus: hoc est quod populus sibi cõstituit, quasi propriũ eius ciuitatis. hoc autẽ scripto constat: ut sunt leges, plebiscita, senatus cõsulta, principũ decreta. aut sine scripto: ut ea, quæ autoritate prudentiũ sunt: & hæc proprie est interpretatio iuris, & eorum omniũ, quæ supra diximus. unde q hoc profitentur, iuris interpretes, & iurisconsulti, & iuris prudẽtes, & qui inter eos excellunt, iuris antistites nominãtur. Lex à legendo dicitur, quod publice legatur, ut omnibus nota sit, et ab omnibus obseruetur. Legem definiunt esse generale iussum populi, aut plebis rogãte magistratu: & hoc duntaxat in libera ciuitate. Alioquin etiã regum, et principũ iussa leges dicũtur, præsertimq; imperatoris, positq; in eum pop. Romani maiestas trãslata fuit. Rogabat magistratus populũ quid cõstituendũ esset, populus iubebat. Id iussum si generale est, & ad omnes pertinens, lex dicitur: si uero ad singulos ciueis spectat, priuilegiũ est. Quippe ueteres priuata dixerunt, quæ nos singula dicimus, & priuos singulos, & priuũ quod uniuscuiusq; propriũ est. unde priuata dicũtur, quæ uniuscuiusq; propria sunt. & priuatũ, cui quid est ademptũ. et priuo uerbũ adimo. & priueres mulieres priuatæ. & priuatæ feriæ sacrorũ propriorũ: ut sunt dies natales fulgurũ procurationes, & siquid est simile. & priuatim aduerbiũ, quod nõ est publice factũ. hinc priuatim siue priuato sumptu aluisse se Romani milites traduntur usq; ad id tẽpus, quo Roma à Gallis capta fuit, id est singillatim, siue suo singulos quosq; sumptu se aluisse Quod ergo de reditu M. Ciceronis, & de imperio Pompei statutum est, non lex, sed priuilegium recte dicitur: plebiscitũ uero est lex, quam plebs, non populus accipit. Quippe in populo omnis pars ciuitatis, & omnes ordines continentur: in plebe autem, neque equites sunt, neq; patritij, sed est uilior pars populi, à quo plebeius possessiuum nomen deducitur. Vnde plebeij

ædiles dicti, qui discedente plebe à patribus fuerunt creati. & plebeij mores uiliores. plebeiæ pudicitiæ sacellum Romæ, ut sacra cætera colebatur. Reperitur autem plebs plebis. & plebes plebei quintæ declinationis. Plinius: Manceps proximæ futuræ coruum exanimauit tanta plebei consternatione, ut primo pulsus ex ea regione, mox & interemptus sit. plebiscitum autem ideo dicitur, quia plebs id, quod rogabatur, iam sciebat, quasi plebis decretũ. Vnde scita pro decretis ponuntur. Plinius Cautum id diligenti scito legum contra bibendi fallacias. Rogatio principiũ est, & quasi origo omnium istorum uocabulorum, siquidem hæc omnia sub rogationis nomine comprehenduntur. Nam nisi populus, aut plebs rogetur, nullus plebei, aut populi iussus fieri potest. Sed hæc differentia non seruatur prorsus ab omnibus. Etenim plebiscita, & priuilegia leges dicuntur. & hæc omnia appellantur rogationes. Sunt præterea senatusconsulta, decreta principum, responsa prudentũ. item municipales leges, quas unaquæq; urbs sibi priuatim constituit, à municipijs dictæ, quæ ita demũ uires habent, si urbis Romæ, aut aliarum liberarum urbium, quarum imperio subsint, aut Imperatoris, uel principis autoritate muniantur.

Cæterum præter tripartitam illam iuris diuisionem, quam facit Vlpianus, habemus in nostra religione ius diuinum, quod primum locum tenet, in quo diuina oracula comprehenduntur quæ leges diuinæ nominãtur. item ius pontificium quod à Romanis pontificibus sancitum est. Hinc utriusq; iuris prudentes dicimus, qui pontificium simul, ac ciuile ius profitentur. item in ciuili iure prætorium ius continetur, quod prætores supplendi, aut corrigendi iuris ciuilis gratia introduxerunt ob publicam utilitatem. hoc à prætoris honore, honorarium nuncupatur, & interpretatio iuris ciuilis, & quasi uiua uox est. Est etiam (ut Paulus scribit) ius singulare, quod contra tenorem rationis ob aliquam utilitatem autoritate constituentium introductum est. item est aliud ius, quod ius consuetudinis appellatur. hoc quidam sub naturali, alij sub iure gentium constituunt, definiuntq; ius consuetudinis esse, quod in morem uetustas uulgi approbatione produxit. item ius militare dicitur, quo soli milites sunt astricti. & ius trium liberorum, quod patribus dabatur filios non habentibus. Hoc ius qui habebat, cum aliquid populo uiritim diuidebatur, pro tribus accipiebat, quasi tribus filijs alimenta præbiturus esset. quod institutum est in laudem Horatiorum, qui tergemini aduersus Curiatios Albanos pro Romano imperio pugnauerunt. Claudius princeps ius quatuor etiam liberorum mulieribus dedisse proditur.

Martialis: Quod natura uetat fieri, permitte uideri, Natorum genitor credar ut esse trium. Et ius quiritum, quo soli Romani utuntur, quasi eorum (ut ita dicam) municipale. item pacti ius est, cum aliquid inter se homines pacti sunt, etiam si aliâs de iure non esset. iuris prudentiam Vlpianus appellat diuinarum, atque humanarum rerum notitiam iusti, atque iniusti scientiam. iuris præcepta tria sunt, honeste uiuere, alterum non lædere, ius suum cuique tribuere. ius ab æquitate sic distinguunt, ut ius sit, quod omnia recte, & inflexibiliter fieri exigat. Aequitas, quæ multum de iuris rigore remittat. Ponitur etiam ius aliquando pro autoritate, siue libertate quadam, atque licentia. Cicero: Quare suo iure noster ille Ennius sanctos appellat poëtas. Suo iure, inquit, quasi sua autoritate, & licentia, quia summus erat poëta. idem: Pro meo iure dico quasi confidenter. Aliquando pro merito accipitur. Quintilianus: Quis eum non id meruisse, quis non iure passum affirmet? Quandoque etiam pro necessitudine, ut est mihi cum illo ius cognationis, aut amicitiæ. item ius dicitur locus, in quo ius redditur, appellatione collata ab eo, quod fit in id, in quo

fit. quem locum definiunt, ubicunque prætor salua maiestate imperij sui, saluoq; more maiorum ius dicere constituit. item ius liquorem significat eorum, quæ coquuntur, & ad coquinariam pertinet. A quo iurulentum dicimus iuris plenum. Plinius: Ius decoctæ cum posca pernionibus prodest. A iure dicitur iustus, qui præcepta iuris seruat. interdum pro mediocri ponitur, cum & ius ipsum mediocritas quædam sit. Vnde iustam magnitudinem hominis, uel libri, uel alterius rei dicimus, cum nec debita minor est, nec modum excedit. Hinc iusti dies dicebantur triginta dies, cum exercitus esset imperatus, & uexillum in arce positum. interdum pro uero, unde apud iurisconsultos, qui filium adoptat, interrogatur an uelit eum, quem adoptat, iustum sibi filium esse, hoc est uerũ filium. item iniustus, qui cõtra ius facit. Et interdum ponitur pro eo, qui iustam magnitudinem excedit. Virgilius: Iniusto sub fasce uiam dum carpit. A iusto iustitia, quæ definitur (ut Vlpiano placet) constans & perpetua uoluntas ius suum cuiq; tribuens. Alij iustitiam dicunt habitum animi esse cõmuni utilitate conseruata, dignitatem suam cuiq; tribuentem. cui contraria est iniustitia. Hinc etiam iuste & iniuste aduerbia deriuantur. Et iusta dicũtur sacrificia, quæ mortuis impenduntur, ut supra diximus. item iusta aduerbiũ, quod qua ratione uulgo per x. duplicem literam scribatur, nõ uideo. Significat autẽ æque, similiter eodem modo Plau. Dixi tibi mater, iusta mecũ rem tenes. id est, æque mecũ. Sallust. Hyemẽ atq; æstatem iusta pati. Aliqñ tamen pro præpositione accipitur, & significat prope. Virg. Humilis uolat æquora iusta. Aliquãdo simul, coniunctim. Varro: Cum interea lucubrando faceret iusta ancillas lanam, hoc est simul cum ancillis. Nonunq̃ apud Plautum iusta te sum, tu me tuearis oportet, hoc est apud te sum. Apud tamen, licet proprie iusta significet, aliquãdo tamen pro in usurpatur. Apul. Apud forũ eum conueni, hoc est in foro. Penes quoq; idem, quod apud & iusta significat. Cic. Ita petulans es atq; ater, ut ne ad solariũ quidem (ut mihi uidetur) sed penes scenam, & in huiusmodi locis exercetus sis. Sed penes usurpatur frequentius in ijs, quæ ad dominum spectant, laudemq; uel utiuperationem, et cõmodum, aut incõmodum. Varro: Sed seruorũ cura penes dominos sit. Cice. Cuius penes quos laus adhuc fuit, nõ fuit rationis, aut scientiæ. Quint. Vt reor in illius culpa uideatur penes patrem, qui tam facile irascitur. Liui. Vt penes eos dẽ pericula belli, penes quos præmia essent. Veteres iustim quoq; pro iusta scripsere. Sisen. Iustim Minciũ flumen obtrũcauit. item à iure iniuria, quod nõ iure fiat. iniuria enim proprie (ut Vlpian. sentit) iniquitas, atq; iniustitia est. Nam cũ quis inique, uel iniuste sententiã dixit, iniuriam dixisse manifestum est, quasi nõ iuriã. iniuria etiã aduerbialiter ponitur pro eo, quod est sine causa, & immerito: quemadmodũ iure pro merito accipi supra demõstrauimus. Cic. Neque id iniuria factum est, hoc est non sine causa, non immerito. Quandoq; etiã pro cõtumelia. Plin. Tot ab eo iniurijs affectus sum, tot cõuitijs lacessitus. item pro damno culpa dato. Pacuuius. Patior facile iniuriã, si est uacua contumelia. cuius autoritate motus Marcel. scripsit iniuriã leuiorẽ esse q̃ cõtumeliã, nec antea duertit iniuriã hoc loco pro damno accipi. Ab hoc fit iniurior, q̃d modo significat incõmodũ, ac damnũ, modo contumeliam facio. & iniurius, qui alicui iniuriã facit. Et iniuriosus, cõtumelios us. & iniurie, atq; iniuriose aduerbia. Næui. Iniuriose egone, an ille iniurie facimus? ubi manifeste intelligitur iniuriose pro cõtumeliose accipi, iniurie uero pro inique, et iniuste. ità à iure fit iurgo, q̃d est de iure cõtendo, et iurgatio, iuris actio, à quo fit iurgiũ, hoc distans à lite, q̃d iurgiũ leuior res est: siquidem inter beneuolos, et ppinquos cõcertatio quædã iurgiũ dicãtur: inter inimicos aũt lis appellatur. Cic. admiror nõ rerũ solã

sed etiam uerborum elegantiam: si iurgant inquit, beneuolorũ concertatio, non lis inimicorum iurgium dicitur. idem: Iurgare ergo lex putat inter se uicinos, non litigare. Ab hoc fit iurgiosus, hoc est contentiosus, contumeliosus. Gellius: Mulier moro sa admodum, & iurgiosa. Et obiurgo actiuũ, & obiurgor deponens, quod significat arguo, reprehendo. A quo obiurgator, reprehensor, & fœmininũ obiurgatrix, & obiurgatio, hoc est reprehensio deriuantur. Item à iure iuro, quod proprie est promitto me adhibitis etiam testibus ita seruaturum, ac si ius esset. A quo fit iuramentum: quod & iusiurandum dicitur. Laberius: Quid est iusiurandum? emplastrum æris alieni. & adiuro, quod ferè semper negatiue ponitur. Terentius: Adiurat se non posse apud nos absente Pamphilo durare. interdum tamen adiurat. est incantationibus quibusdam dæmones allicere. quod Græci dicunt ἐξορκίζειν, hoc est exorcizare. à quo ipsa adiuratio, exorcizatio, siue exorcismus dicitur. & qui huiusce modi artibus utuntur, à iurisconsultis dicũtur exorcizatores. & abiuro rem creditam cum iuramento nego, & apud me retineo. Virgilius: Abiuratæq; rapinæ Cœlo ostenduntur. Ab ijs adiuratio, & abiuratio deducuntur. & coniuro, quod proprie est conspiro, id est in alicuius perniciem iuro. à quo coniuratio, hoc est conspiratio. Capiuntur tamen aliquando conspiro, & coniuro in bonam partem, sed perraro. Cicero pro Ligario fratrum conspirationem dixit, quasi unanimitatem. Horatius: Et cõiurat amice. item deiero, quod est sanctè & uehementer iuro. A quo deierator, deieratrix, deieratio. & peiero, quod est iuramentum infringo, uel contra iuramentum facio, uel animo fallendi iuro. à quo peierator, peieratrix, peieratio. & periurus, à quo periurium, qui uiolauit iuramentum, & ipsa uiolatio. & deiurus, qui sanctè, & uehementer iurauit. à quo deiurium sanctum iusiurandum. Gell. Octo ad hosteis rediere uoluerunt, quod deiurio uincti forent: duo reliqui Romæ manserunt. Iurati dicuntur, qui iurauerunt. Sicut iniurati, qui non iurauerunt. & coniurati, qui conspirationem fecerunt. item præiuro, & ante alios iuro. A quo præiurator dicitur. & præiuratio, quam ij facere dicuntur, qui ante alios conceptis uerbis iurant, post quos in eadem uerba iurantes tantũmodo dicunt, idem in me. & exiuro, quod est deiero. Plaut. Exiurasti mihi te dixisse per iocum. item eiuro, quod significat id quod desideratur, non posse præstari. Idem: Eiurauit militiam. Ab hoc fit eiuratio. item à iure iustitium, quasi iuris statio, & iuridicus, & iurisditio, de quibus supra diximus. item iudico, à quo iudex iudicium, iudicialis. Adiudico, dijudico, iudicata res, præiudico, præiudicium, iudicatum, abiudico, de quibus similiter superius disseruimus. Quidam non à iubendo ius dictum existimant, sed per immutationem unius literæ, à uis: cum ius nihil aliud sit, quàm uis, hoc est uoluntas potentioris. Quapropter quidam leges aranearum telis similes esse dixerunt, quæ muscas quidem capiunt, à maioribus uero animalibus infringuntur. iustitiæ imaginẽ ita pingere ueteres consueuere, effigie uirginali, aspectu uehementi, & formidabili, luminibus oculorum atrocibus, neque humilis, neque asperæ, sed uerecundæ cuiusdam tristitiæ dignitate. ex quo intelligi uoluerunt eum, qui iustitiæ præest, oportere esse grauem, sanctum, seuerum, incorruptum, inadulabilem: aduersus improbos, atque nocenteis immisericordem, atque inexorabilem, erectum, arduum, potentem, ui & maiestate, æquitatis, ueritatisq; terrificum.

INGENIVM. Naturam, ut supra diximus. MITIVS. Lenius, suauius, minus asperum. Mitis proprie dicitur lenis, clemens, mansuetus. cuius contrarium est immitis, hoc est asper. sæuus, crudelis. Hinc per metaphoram mitis aliquando pro tranquillo accipitur, & immitis pro procelloso, atque in-

quieto. Virgil. Mitis ut in morem stagni, placidæq; paludis. Apuleius: Erat enim turbidum, atque immite pelagus. item mitis pro maturo, & immitis pro immaturo. Virgil. Sunt nobis mitia poma, Castaneæ molles, & pressi copia lactis. Plinius: Immitia adhuc, & cruda poma. A mitis fit mitesco uerbum, quod modo mansuesco significat. Idem: Vt feræ domi educatæ mitescunt. Modo tranquilor. Apuleius: Conflacescunt fluctus, mare mitescit. Nonnunquã matureſco. Plinius: Reliquorum pomorum uelocitas cito mitescentium transuolat. item mitigo, placo, quasi mitem ago.

DE VRSO RETE IMPLICITO. EPIGRAMMA XI.

RAECEPS SANGVINEA. Blãditur Domitiano de urso, qui cũ per arenam furibundus curreret, retibus irretitus, ad similitudinẽ auiũ deprehensus est. DVM. Dum enim aliqñ aduerbium temporis est, & pro quãdo accipitur. Virg. Multa quoq; et bello passus, dũ conderet urbẽ. hoc est quãdo cõdebat Troiã quã Aeneas, ut primũ in Italiã uenit, ædificauit. dum enĩ hoc faceret, ob uulneratũ regiũ ceruum, cõmota sunt bella. Aliqñ pro donec, ut hoc ipso loco, si per urbẽ Laurolauiniũ intelligamus: tandiu enĩ dimicauit, donec ad tempus faciendæ ciuitatis ueniret. Nõnunq; pro dũmodo, ut in eodem uersu, si per urbem accipiamus Romã: ut sit sensus, multa passus, dũmodo conderet urbem. Quod si cũ præterito subiũctiui iũgatur, significat postquã. Mart. Audieris dum grande sophos, hoc est postquã audieris. A dum fit dũmodo, duntaxat, quod significat solummodo. Nondum, & necdum, pro non adhuc. Aliquando etiam expletiua cõiunctio est, ut agedũ, adesdum. PRAECEPS. Festinus, furibundus, & sine consideratione prorues. Præceps à præ & capio cõponitur, significatq; proprie eum, qui sine consideratione aliqua, aut modo quid agit, & quasi rem præoccupat. Vnde pro nimis festino poni solet. Virgil. Præcipites atra ceu tempestate columbæ. Capitur etiã pro loco alto, unde quis se præcipitem dare facile possit. idem: Turrim in præcipiti stantem. Hinc fit præcipito, quod est in præceps deiicio. Aliquãdo etiam inconsiderate ago. à quo præcipitiũ, locus præruptus, un de præcipitari facile potest. & ipsa præcipitatio, & præcipitanter aduerbiũ, quod significat temere, incõsiderate. ROTAT. Vertit. Tractum à rota, quam Græci τροχὸν hoc est trochum uocant. Rota autem à rotunditate dicitur. cuius diminutiuum est rotula. Rotundum enim dicimus, quod collectum, et per omnem circuitum leue est sine offensione asperi anguli. Transfertur aliquando ad animum, & pro collecto, ac concinno accipitur. Gell. Crispum sanè agmen orationis, rotundumq; ac modulo ipso numerorũ uenustum. Cice. Theodectes autem præfractior, nec satis, ut ita dicã, rotũdus, primus instituit dilatare uerbis. A quo fit aduerbium rotunde, hoc est collecte, eleganter, concinne. idem: Accedunt uerba apte, & rotunde dispositа. Rotundum autem, quasi retundum dictum est, à retondendo, quod omnis undiq; retonsa, & ueluti detornata sit asperitas. habet enim quod rotundũ est, unicam superficiem, in qua nec principium notari potest, nec finis. Rotundam Romæ ueteres faciebant ædem deæ Vestæ ad pilæ similitudinem, quod eam credebant terram esse, quam esse rotundam manifestum est. Alij rotundum à radendo deductum putant, quod circunrasum, atq; expolitum sit. Radere enim complanare est. Vnde radium dictum putant, quo mensuræ raduntur, quod et

Hostorium ab æquando dicitur, ut supra declarauimus. & rasores fidicines, quia uidentur chordas ictu radere. & rutrum similiter à radendo. Cuius diminutiuum est rutellum. Lucilius: Frumentarius est, modium hic secum, atq; rutellum unum affert. A rado composita fiunt circunrado, obrado, derado, erado, corrado, notæ significationis. Corrasisse patrimonium dicitur, siue corrasisse hæreditatem, qui omnem substantiã consumpsit, & domum rasam, hoc est omni re uacuam, atq; expoliatam reliquit. Rastrum quoq; à radendo terram appellatum putant. item radicem. Radices enim sæpenumero effossa parumper terra radunt: ut arbores melius fruticescant. A radix radico deducitur, quod est radicem facio, quod et radicem capio dicitur. Plinius: Cum pali defixi radices cepissent. & eradico, euello, & uiuiradix, de qua superius diximus. & radicula diminutiuum, & radicatio atque eradicatio. & radicitus aduerbium, hoc est à radice. Et per metaphoram ponitur pro eo quod est prorsus, omnino. Radicula etiam per se herba uocatur, succum habens lauandis lanis commodissimum, multũ cõferens candore, mollitiaq;. Trans Euphratem laudatissima, caule ferulaceo, tenui, & ipsis cibis indigenarum expetito, unguentoq; quicquid sit, cũ quo decoquatur, folio oleæ. Struthion græci uocant. floret æstate, grata aspectu, uerũ sine odore, spinosa, & caule lanuginoso, semine caret, radicem habet magnam, quæ conciditur ad eum, quem diximus usum. Vulgo etiam radicem raphanum uocant, sed hoc apud doctos non inuenitur. Cortice, & cartilagine constant raphani. uis mira his est colligendi spiritum, laxandiq; ructum. Ob id cibus illiberalis, utiq; si proxime olus mandatur. Si uero cum oliuis, rarior ructus sit, minusq; fœtidus. in Aegypto mire celebratur propter olei fertilitatem, quod de semine eius faciebant, plusq; ex eo quæstus, quàm ex frumento, & minus tributi erat, nullumq; copiosius oleum. Plura raphanorum genera ueteres faciebant. algidense à loco longum, atq; translucidum. Syriacum rapi fere figura suauissimum, ac tenerrimum. item syluestre, quod græci cheriam uocant, pontici armon, alij leucen, nostri armoraciã, fronde copiosius, quàm corpore. Seri uult raphanus terra soluta, humida. fimum odit. palea contentus: frigore adeo gaudet, ut in Germania infantium puerorum magnitudinem æquet. Aristomachus detrahi folia per hyemem iubet, & nelacunæ stagnent, accumulare, ita in æstate grandescere. Succum eorum præcordijs necessarium tradunt, quando phthisin cordi intus inhærentem nõ alio potuisse depelli compertum sit. in Aegypto, ubi iussu regum corpora mortuorum ad seruandos morbos secantur, in templo Apollinis Delphis adeo cæteris cibis prælatus est raphanus, ut ex auro raphanus ducere tur, Beta ex argento, Rapum ex plumbo. Scripsit Morchion græcus autor de raphano unum uolumen. utilissimi in cibis hyberno tempore existimantur, atterunt tamen dentes, unde & ad polienda ebora eis utuntur. odium habent cum uite maximum. Refugit hæc iuxta satos. Raphani decocti mane poti ad ternos cyathos cõminuunt, & eijciunt calculos. In posca cocti contra serpentum morsus illinuntur. Ad tussim mane ieiunis prosunt cum melle. Semen eorum tostum, ac commanducatum ad lagaroponon confert, hoc est ad ilium dolorẽ. quippe eam corporis partem alij lagaron, alij hypocondrion uocant. Ponon, laborem, dolorem q. qui hunc morbum patiuntur, dicuntur ilioſi. Succus raphanorum binis cyathis contra flegmonem sumitur. Sic enim uocatur inflammatio, quoties sanguis utilis, & mediocriter crassus fertur subitus in aliquam corporis partem, & pro sua copia figitur. Nicander pœta cõtra fungorum uenena salutareis esse raphanos scribit. Hippocrates capillos mulierum defluos, si fricentur raphano, cohiberi, &

cicatricem ad colorem reduci affirmat. Semen ex aqua impõsitum sistit phagedænas. sic enim ἀπὸ τοῦ φαγεῖν, hoc est, ab edendo uocantur ulcera, & penetrando usq; ad ossa corpus uorant. uulnus inæquale est, cœno simile, ineſtq; multus humor glutinosus, odor intolerabilis, maiorq; quàm pro modo ulceris inflammatio. Democritus Venerem raphani cibo stimulari putat, ob id aliqui nocere uoci prodiderunt. item à rado ramentum, quod significat tenuem cuiusq; rei particulam, & quasi rasuram. Vnde ramenta auri, ramenta argenti, lignorum, & cæterarum rerum dicimus. item ramus, quasi rasus. à quo ramale eiusdem significationis. Persius: Et ramale uetus. & ramusculus, paruus ramus. & ramex hernia, à similitudine descendentis rami. & racemus pars botryonis, siue potius ipse botryon, qui & botrys more Græco, & botrus, hoc est integer uuæ racemus. item à rado rastrum, instrumentum rusticum, quod terram radat. à quo diminutiuum fit rastellum. Ramnis, cuius uox cognata his uidetur esse, urbs est Euboeæ, in qua fortuna religiosissime colebatur. ob id fortuna Rhamnusia à poëtis appellatur. Ouidius: Exiget & dignas ultrix Rhamnusia pœnas. Ramnetes proprium uiri nomen fuit. Ramnus græca uoce, spina dicitur, de qua mox dicemus. Spina modo sentem, hoc est arborem spinas ferentem significat, modo aculeum, qui in sentibus nascitur. à quorum similitudine spinæ pisciũm dicuntur, & serpentium, quamuis aliqui pisces ossa non spinas habeant, ut Delphini. Spina etiam in dorso hominis dicitur. & aliorum animalium. Spinarum hoc est arborum spinas ferentium multa genera sunt. Spina Syria maxime celebratur, præsertim nigra, quoniam incorrupta etiam in aquis durat, ob id utilissima nauium costis. Aculeum habet & in foliis, semen in siliquis, quo coria perficiuntur: gallæ uice flos eius, & coronis iucundus, & medicamentis utilis. Manat ex ea & gummi, sed præcipua utilitas, quod cæsa tertio anno resurgit. Non dissimilis huic & prunus Aegyptia est, pomo mespili maturescens bruma, nec folia dimittens, lignum in pomo grande, sed corpus ipsum natura, copiaq; messium instar incolis est. Purgatum enim tradunt, seruantq; eius offas. Nascuntur & circa Memphin spinarum arbores tantæ magnitudinis, ut terni nequeant circumplecti unam. pomum in usu non est, folia habent ceu pennas, quæ tactis ab homine ramis statim cadunt, postea renascuntur. Paliurus inter spinas numeratur. siliquam fert, in qua terna, aut quaterna semina gignit, quibus medici contra tussim conciſit utuntur. habent enim lentitiam quandam, atque pinguedinem ut semen lini. Nascitur locis dilutis: folijs deciduus est. Paliuri semen Afri zuram uocant, contra scorpiones efficacissimum. & mespilus spina est, siquidem & in spina alba inseritur. Tria eius genera, anthedon, setania, & gallica. Setania fructum fert grandiorem, candidiorem, acinosq; ligno molliori. Anthedoni pomum minus cæteris, sed odore præstantius, & quod diutius seruetur. Flos amygdalæ omnibus, folium magna ex parte fissum, quod ante, quàm decidat, rubescit uehementer. Non fuit hæc arbor in Italia Catonis æuo. Spina est & malum punicum, de quo alibi diximus. Tragon, siue scorpionem fert Asia, spinam sine folijs, ramis rubentibus ad medicinæ usum. Spina Babylonis est, sicut uiscum in arboribus, sed in spina tantum seritur, quæ regia uocatur, & eadem die germinat quod iniectum est. Condunt hac uina, & ideo seritur. in oriente à copto per solitudines nihil gignitur præter spinam, quæ sitiens uocatur.

Rubi spinæ sunt uulgo notæ, mora producunt non modo animalium cibis, sed multis medicamentis commodissima, inter medicamenta, quæ stiptica, hoc est constipantia

uocant, nihil efficatius rubi mora ferentis radice decocta in uino ad tertias parteis, ut colluantur eo oris ulcera, & sedis foueantur: tantaq; uis est, ut spongiæ ipsæ lapidescant. Genus rubi est, in quo rosa nascitur, gignit pilulam castaneæ similem, præcipuo remedio calculosis. Et cynorhodon, quasi canina rosa, quod contra canis rabidi morsum maximam habeat. & cynosbaton, quem alij cynospaston, alij neurospaston uocant. folium habet uestigio hominis simile. fert & uuam nigram, in cuius acino neruum habet, unde neruus passus dicitur. Cynosbaton tamen medici etiam capparim uocant, firmioris ligni fruticem, seminisq;, & cibi uulgaris, cuius caulis quoque manditur. Cynosbatos dicitur, quasi caninus rubus, quoniam ei rubo similis hic frutex est. Alij opheostaphylen nominant, hoc est serpentis uuam, quoniam in Arabia pestilens est. Idæus rubus appellatur, quoniam in Ida non alibi nascitur. Est tenerior, ac minor, rarioribus calamis, innocentioribusq;, sub arborum umbra nascens. inter genera ruborum rhamnus appellatur candidior, & fruticosior: is floret ramos spargens, rectis aculeis, non, ut cæteri, aduncis, folijs maioribus. Alterum genus eius est syluestre, nigrius aliquatenus rubens: cuius radice decocta in aqua, fit medicamentum, quod uocatur Lycium. Præstantius tamen lycium ex alio genere spinæ fit, quam pyxacanthō chironia uocant. Coquuntur in aqua tusi rami, radicesq; summæ amaritudinis æreo uase per triduum, iterumq; exempto ligno, donec mellis crassitudo fiat. Spina alba uulgo nota est. Corona ex ea imposita capitis dolores fertur minuere. Oxyacanthos spina est multo minoribus folijs aculeatis per extremutates, ferens bacas rotundas, folijs ipsis araneosa lanugine obductis, qua collecta etiam uestes quædam bombycinis similes fiunt in oriente. Oxyacanthi bacæ contra serpentum ictus biduntur. Est & Acatiæ spina, cuius semen lenticulæ simile, minor est tamen & grano, & folliculo. Colligitur autumno, spissatur succus: sed folliculis aqua cœlesti perfusis, mox in pila tusis exprimitur, organis densatur in sole, mortarijs in pastillos. Ad coria perficienda semine pro galla utuntur. Vulgaris spinæ solius radicis usus est ad coria tingenda. Per Hispanias tamen multi ad odores, & unguenta utuntur, aspalatum uocantes: cum aspalatus sit spina alba in oriente, magnitudine arboris modicæ, flore rosæ, cuius radix unguentis expetitur. quidam Erisi sceptrum uocant, alij sceptrum Elisei, alij adispacum, alij dispacon, siue diacheron. sanat ozenas. Sic enim uocatur uitium in naribus ex confluxu humoris acerrimi. Est & spina appendix, ita appellata, quoniam bacæ puniceo colore in ea instar racemi pendentes appendices uocantur. Spina etiam uepris dicitur, quod uehementer prehendat. Cuius diminutium est ueprecula. SANGVINEA. Sanguinolenta, sparsa cruore multarum ferarum. Sanguis quid significet, manifestum est. Maribus hic quàm fœminis nigrior est, & in iuuenta magis quàm senio. Qui multo sanguine, & pingui abundant, iracundi sunt, magna in eo utilitatis pars est. Emissus spiritum secum trahit, & tamen non sentit tractum. inter animalia, fortiora sunt, quibus sanguis crassior est: sapientiora, quibus tenuior: timidiora, quibus minimus: quibus nullus, bebetia. Taurorū celerrime coit, ideo pestifer, ut supra diximus. Aprorum, ceruorum, caprarum, & bubalorum omnium non spissatur. Pinguissimus asinis. Homini tenuissimus est. Quæ plus quàm quaternos habent pedes, carent sanguine. Obesi minus sanguinis habent, quoniam absumitur pingui. Profluuium eius in naribus soli homini accidit, quibusdam per inferna, multis per ora statuto tempore, ut Volusio Saturnino omnibus annis, qui tamen nonagesimum uitæ annum excessit.

Animalia, quæ certis temporibus latent, non habent tunc sanguinem, præter exiguas admodum guttas circa cor. Hominibus in metu refugit, in uerecundia faciem petit: ideo timore pallescimus, rubescimus pudore. Morbi omnes, morsq; sanguinē absumunt. Aliquando sanguis pro genere ponitur. Virgilius: An nympharum sanguinis una. Ab hoc sanguineus, et sanguinolentus deducuntur, quæ modo ad corpus referūtur, significántque plenum sanguine, ut hoc loco. Modo ad animum, & pro crudeli, ac cruento accipiuntur. Apuleius: Immani, & sanguinea uoce perterruit. Varro: Itaq; propter amorem imperij magistratus gradatim seditionibus sanguinolentis urbem perturbauere. item sanguinarius, hoc est sæuus, crudelis. Cicero: Itaque grauem illam, ac sanguinariam uocem audiuimus. & sanguisuga, uermis, qui & hirudo dicitur. Horatius: Non missura cutem nisi plena cruoris hirudo. Quidam hanc ab hærendo nomen traxisse existimant, quad animalium corporibus hæreat. & exangue, quod sine sanguine est. & sanguiculus, sanguis hœdi, siue suis in cibum formatus. Plinius: Vtuntur ad utrunque uitium, & coagulo hœdi in uino myrteo magnitudine fabæ poto, et sanguine eiusdem in cibum formato, quem sanguiculū uocāt. & consanguineus, qui sanguine mihi cōiunctus est. à quo consanguinitas ipsa coniunctio. & sanguinaria herba, quia succus eius infusus naribus supprimit sanguinem. polygonum græci uocant, uel à multitudine seminis, uel à frequentia geniculorum. Quippe πολὺ multum significat, γόνυ genu. folia rutæ habet, parum à terra attollitur: similis gramini. Alij calligonon nominant, alij halmada, nonnulli carninothum, quidam dema, multi myrtopetalon. & unum eius genus, quod in montibus nascatur, oreon, arundinis æmulum, uno caule, densis geniculis, & in se fractis. Est & aliud genus syluestre appellatum penè arboris frutice, radice lignosa, rubicundum, ramis sparti, binum palmorum. Vim omnium est spissare, ac refrigerare, propter quod stomachiferi uori folia imponuntur. & sanguen arbor, cuius cortex ad sanguinis similitudinem rubet. A quo sanguineus. Plinius: Siquis duas uirgas sanguineas manu tulerit. item à sanguine secundū quosdam sancio uerbum. Est enim proprie sancire, consecrare aliquid sub sanguine hostiæ. Vnde sanctum dicitur, quasi sanguine consecratum. & sanctio proprie uocatur lex cum terrore pœnæ. Alij tamen uolunt sanctum proprie dici, quod ab iniuria hominum defensum, atque munitum est: tractumq; esse à sagminibus herbis, quæ legati populi Romani ferre solebant nequis eos uiolaret: quemadmodum legati Græcorum ferebant ea, quæ ceratia uocantur. In Municipijs muros sanctos esse Sabinus affirmat, nec licere eos reficere sine principis, uel præsidis autoritate, nec aliquid coniungere, uel supponere. Hinc sancire deductum, quod est firmare, munire, & quasi sanctum facere. Vlpianus sanctum esse scribit, quod nec sacrum, nec profanum est, sed sanctione quadam confirmatum: ut sanctæ sunt leges, hoc est sanctione quadam subnixæ. Hinc Virgilius: Sancta ad uos anima, atque istius insscia culpæ Descendam. Sancta, inquit, hoc est incorrupta. Idem: Tuq; ò sanctissima coniunx Felix morte tua. Sanctissima, hoc est castissima. interdum tamen sanctum pro sacro, & religioso ponitur. Idem: Ecce leui summo de uertice uisus Iuli Fundere lumen apex. & paulopost: Nos pauidi trepidare metu, crinemq; flagrantem Excutere, & sanctos restinguere fontibus ignes. sanctos inquit, quasi diuinitus missos. idem: Tuq; ò sanctissima uates Præscia uenturi. Sanctissimam uocauit, quia & uates, & deo plena erat. Ab hoc fit sanctificouerbum, à quo sanctificator, sanctificatrix, sanctificatio. item sanctitas, sanctitudo, sanctimonia eiusdem significationis.

& sancte aduerbium. A quo persancte. Plautus: Idq; persancte iurauit se facturum. & sanctuarium, sacer locus, templum, sacrarium. Sacrum uero (ut Trebatius refert) dicitur omne, quod deorum habetur. Hinc Virgilius, quoties sacrum nominat, additionem ferè deorum facit. Sacra Dioneæ matri, diuisq; ferebam. idem: Sacra Ioui Stygio, quæ rectè incepta parabam. idem: Tibi enim, tibi maxima Iuno, Mactat sacra ferens. Hinc sacer mons trans Anienen fluuium ultra tertium milliarium appellatur, quia Ioui fuerat consecratus. & sacra uia in urbe Roma uocitata est, quod in ea fœdus ictū sit inter Romulum, & Tatium. & sacrimum uocabant mustum, quod Libero patri sacrificabant pro uineis, & uasis, & ipso uino conseruandis: sicut primetium de spicis, quas primo metendo colligissent, Cereri sacrificabant. & sacrosanctū, quod iureiurando interposito erat institutū, ut qui uiolasset, morte pœnas penderet. & sacramentum, quod iurisiurandi sacratione interposita geritur. Vnde sacramentum militare appellatum. Item sacramentum æs, quod pœnæ causa penditur. & sacrifico, quod à lito ita distinguitur, ut sacrificare sit ueniam petere. Litare uero propitiare, & uotum impetrare. Plautus: Si hercle istuc unquam factum est, tum me Iupiter faciat, ut semper sacrificē, nunquam litem. Confunduntur hæc tamen, & utrunque accipitur pro eo, quod est sacrum facere. & sacrificulum regem sacrorum. & sacro uerbum, quod est deo dedico, & sacrum facio. A quo sacrator, sacratrix, sacratio. & consecro eiusdem significationis. A quo consecrator, consecratrix, consecratio. & execror, quod proprie est mala deprecor. Vnde execratio, deprecatio malorum. & execrabile, deprecabile, euitandum. & desecro, quod proprie est ex sacro profanum facio, & quod uulgo dicitur degrado. Plautus: Desecrare eum prius oportet, ne manus contaminem. & obsecro, quod significat obtestor, deprecor, & quasi sacra, ut te exorem, facio. Vnde ob uos secro ueteres dixerunt, pro uos obsecro. ab hoc obsecrator, obsecratrix, obsecratio. & resecro, religione absoluo. Plautus: Resecroq; mater, quod dudum obsecrauerat, hinc cum populum reus aliquando rogasset per deos, ut eo periculo liberaretur, iubebat magistratus eum resecrare. & sacerdotem, qui deo dicatus est, ad sacrificia facienda. A quo sacerdotium, ipsum sacerdotis munus, officium'ue. Vnde gentilitium sacerdotium ueteres appellabant, quod nunc uocatur ius patronatus. & sacerdotale, quod est sacerdotis. & sacrarium locum, in quo sacra reponuntur. & sacrilegium, qui rem sacram, aut è sacro loco furatur. à quo tale furtum sacrilegium. Sacrum etiam aliquando pro sacrificio ponitur, quando substantiuum est. Virgilius: Sacra Dioneæ matri, diuisq; ferebam. Quando uero adiectiuum, pro uenerabili. idem: Extulit os sacrum cœlo. interdum etiam pro execrando, scelesto. idem: Quid non mortalia pectora cogis Auri sacra fames? Plautus: Hominii quantum hominum terra sustinet sacerrimo. Quod tractum est à Gallorum consuetudine. Quoties enim Massilienses pestilentia laborabant, unus ex pauperibus sese offerebat alendum anno integro publicis pretiosioribus cibis. Hic postea uerbenis ornatus, & sacris uestibus indutus, per totam urbem ducebatur cum execrationibus, ut in ipsum omnia ciuitatis mala reciderent, & sic dijs immolabatur. Item sacrum, quando substantiuum est, pro templo accipitur. Cuius diminutiuum est sacellum, dictumq; est ad imitationem Græcorum, qui sacrum dicunt ἱερὸν, καὶ τὰ ἱερὰ templa appellant. Paulus iurisconsultus: Sunt autem sacrilegi, qui publica sacra compilauerint: at qui priuata sacra, uel ædiculas incustodi tas tentauerint, amplius quàm fures, minus quàm sacrilegi merentur. A sacro etiam Sacerani appellati fuerunt Reate orti,

qui ex Septimontio Ligures, Siculosq; eiecerunt, quod iure sacro nati fuissent. Veteres pro sanguis neutro genere sanguen dixerunt. Ennius: Et sanguen dijs oriundum. Lucretius: Visceribus uiscus gigni, sanguenq; creari. Sacrum Græci ἱερὸν dicunt, hoc est hieron. à quo hierarchia sacer principatus. & Hiera, insula inter Siciliam, & Liparim Vulcano sacra. & Hieri populi ultra Sauromatas. & Hiero rex Syracusarum. & Hieronymus, ac Hieotheus propria nomina: quorum alterum sacra lex, alterum sacer deus interpretari potest. & Hieropolis, oppidi nomen, quasi sacra urbs, & per diminutionem Hiella, urbs Hetruriæ. & Hierosolyma, urbis nomen in Palæstina. & Hierapicra medicamenti genus ad soluendum aluum, hoc est sacra amara. nam πικρὸν Græci amarum dicunt. PERDIDIT. Amisit, quemadmodum supra diximus. Ab hoc fit perditio, amissio. & perdite uehementer, sine remedio. & frugi perdax salix, quia emittit semen ante, quàm omnino maturitatem sentiat. Sed huic rei naturæ prouidentia consuluit, quoniam depactus surculus facile, & incuriosius nascitur. Vnam tantum salicem tradunt autores semen ad maturitatem perferre solitam in Creta insula, atque ipso descensu speluncæ Iouis toruum, ligneumq; magnitudine ciceris. Salix à saliendo dicta est, quod uel sata, uel casu terræ compacta statim salit, ac surgit. Salix pertica dicitur, ex qua perticæ fiunt, hoc est fustes longiores, quibus ad sustentandas uites, hoc est ad iuga faciendā, & ad messes flagellandas, & ad alia rustica opera utimur. Plinius: Nam salices quædam in proceritatem magnam emittunt ingis uinearum perticas. Idem: Messis ipsa alibi tribulis in area, alibi equorum gressibus exteritur, alibi perticis flagellatur.

Idem: Perticis quidam decutiunt oliuas cum iniuria arborum sequentis anni damno. Has iustum est cædi quarto quoque anno. Salix uiminalis est, ex qua uimina colliguntur. has omnibus annis confodi iubent mense Aprili. hæc & Amerina dicitur ab Ameria Vmbriæ ciuitate, ab Amerio sic appellata. Virgilius: Atq; amerina parant lentæ retinacula uiti. Amella uero herba est, quæ nascitur iuxta Mellam Galliæ flumen è quo nomen accepit. Folia salicis contrita, & pota intemperantiam libidinis coërcere dicuntur: atque si sæpius sumantur, usum eius in totum auferre. à salice salignum deducitur, quod è salice est. sicut acernum, quod ex acere. & abiegnum, quod ex abiete. & salicetum seminarium salicum, quod & saliciumper syncopen dicitur. Virgilius: Hyblæis apibus florem depasta salicti. & salicastrum, genus labruscæ in salictis nascens. Nam labrusca est, quæ à Græcis ἄμπελος ἀγρία hoc est uitis agrestis appellatur, spissis & candicantibus foliis, geniculata, ramoso cortice. fert uuas rubentes cocci modo, quæ cutem in facie mulierum purgant. Quidam hanc tanuniam uocant. Vitis alba est, quam Græci ampeloleucen uocant, alij staphylen, alij melothron, alij plsilotrū, alij archezostin, alij cedrosin, alij madon. huius sarmenta longis, & exilibus internodijs geniculata scandunt, folia pampinosa ad magnitudinem ederæ, diuiduntur ut uitium. Radix alba granadis, raphano similis initio. Ex ea caules asparagi similitudine exeunt, qui decocti in cibo aluum, & urinam cient. Est & nigra uitis, quam quidam ampelomelænam, alij bryoniam, alij chironiam, alij cynacanthen, aut aproniam uocant, similis priori, præterquam colore. Astaphis agria, siue staphis uitis est cauliculis nigris, rectis folijs labruscæ, fert folliculo: uerius, quàm acinos uirides, similes ciceri, in his nucleum triangulum matureſcit cum uindemia.

FVGAM, Cursum, de quo supra diximus. IMPLICITAM, Ipse implicitus, hoc est innexus, in-

uolutus, implicare enim inuoluere, & irretire est. Plautus: Hæc meretrix miris me implicauit modis. Sed de hoc superius disseruimus. VISCO: Rete. Retia longis temporibus ad auium duntaxat aucupia in usu fuere. Postea imperatorum ferè temporibus, dum uenationum spectacula populo ædebant, feris quoque ea adhibere cœperunt. Martialis: Pulcher adest onager, mitti uenatio debet. Dentis Erythrei iam remouete sinus. Per sinus enim retia intelligi manifestum est. Quippe sinus proprie pars illa dicitur, quæ est intra pectoris, brachiorúmque complexum. Vnde fit sinuo uerbum, quod est curuo, flecto. Hinc sinus uestium appellati, quales erant tunicæ Romanorum, & nunc sunt quorundam religiosorum supra cincturam laxitas illa uestis, quæ cingulum operit. Et per metaphoram sinus uocantur litora curua, & quasi brachijs mare amplectentia. A quo curuitas ipsa sinuatio dicitur. & sinuatim aduerbium, quasi per sinus. & sinuosum mare, quod multos habet sinus. item sinuosum quicquid sinus facit propter laxitatem, ut sinuosa uela, quæ uentis flantibus curuantur, & sinus faciunt. Ponitur etiã pro orbe oculos amplectente, hoc est pro palpebris. Virgilius: Sinum lacrymis impleuit obortis. Item pro quacunq; re fluente ob laxitatem, atq; capaci. Iuuenalis: Fata regunt homines, fatum est im partibus illis, Quas sinus abscondit. unde & retia sinus uocantur. idem: Impleuitq; sinus. Sinus etiam prima producta, uasis genus est sinuosum, sicut galeola. Virgilius: Sinũ lactis, & hæc te liba Priape quo tannis Expectare sat est. Var. Vbi erat uinum positum in mensa, aut galeola, aut sinu. A sinu etiam fit uerbum insinuo, quod proprie significat coniungo, & quasi in sinum committo. Sisenna: Agmen perturbatum peditis insinuant, ac loco commouent Iustinus: Cui se celeriter officij comitate, & obsequendi gratia insinuauit. Hinc per metaphoram insinuare dicimus, non aperte, & simpliciter rem exponere, sed latenter in animum audientis ueluti in sinum, id quod uolumus mittere. A quo insinuatio apud rhetores appellata, quæ exordij pars est. & ita à principio distinguitur, quod in principio est recta benevolentia, & actionis postulatio, quæ esse in turpi genere causæ non potest, insinuatio subrepit animis, uel quia res sit improba, uel quia ab omnibus parum probetur. Quod uiscum pro rete usurpauerint ueteres, testatur Nonius Marcellus. Viscum, inquit, positum aliquando pro rete reperitur à tenacitate. Testatur Varro, cuius ipse testimonio utitur: Lepusculi timentes hoc quadrangulum, dedunt se in rete. Sic fugere uiscum nequiuerunt, lineamq; compedem. Testatur Virgilius: Tum laqueis captare feras, & fallere uisco Inuentum, & magnos canibus circundare saltus. De feris enim hic proculdubio Virgilius loquitur, non de auibus. Nec rectè sentit Seruius di uisum esse sensum, & quod dicit laqueis captare feras, ad uenationem pertinere: quod uero ait, fallere uisco, ad aucupium. mox enim poëta ipse subiungit: & magnos canibus circundare saltus, quod ad uenationem pertinet ferasq;. Auium autem nullam hoc loco facit mentionem. Sic igitur Virgilius laqueum, & uiscum nominauit, ut Varro uiscum, & lineam compedem. hinc aliqui, quos Seruius reprehendit, ui quadam ueritatis impulsi, quoniam uiscum pro rete à ueteribus usurpari solitum ignorabant, & tamen non de auibus, sed de feris loqui Virgilium non dubitabant, pro uisco uiscerationem interpretati sunt, in non minorem mihi uidentur errorem lapsi: quoniam cum carnem significare uolumus, uiscus uiceris dicimus non uiscum uisci. Ouidius. Heu quantum scelus est in uiscere uiscera condi, Alteriusq; animan: em animantis uiuere leto. Lucretius: Visceribus uiscus gigni, sanguenq; creari. Sed in hunc errorem lapsum fuisse Nonium Marcellũ eo magis ad-

miror, quo pro rete accipi uiscum & legerat, & notauerat: nisi forte posterius hoc legit, notauitq;, quod supra diximus, & obliuius est retractare, quod superius ita scripserat uiscus positũ pro uiscere. Lucre. Visceribus uiscus gigni, sanguenq; creari. Virgil. Tum laqueis captare feras, & fallere uisco, id est tractu uiceris. Sic autem pro rete uiscum usurpamus à retinendis ferit, quemadmodum pro arboribus capimus retas, quod naueis retineant tanquam retia. Sunt enim retæ arbores, quæ aut ex ripis fluminum eminent, aut in alueis eorum extant, à retibus appellatæ, quod prætereuntes naues, quasi irretire uideantur. iccirco flumina retanda locari solent, id est purganda, ne quid moræ, siue periculi nauibus in ea uirgulta incidentibus fiat. Rete à raritate deductum diximus, teste Varrone. à quo reticulum, de quo superius locuti sumus. & irretio uerbum, quod significat retineo, capio, & irretitum dicimus fraude aliqua, aut blanditijs, aut dolo, quasi rete captum. Visci tria sunt genera, unũ in abiete & larice nascens, quod cassitias dicitur. Alterum in Eubœa, quod stellis. Tertium in Arcadia, quod hyphear. uiscum in quercu, robore, ilice, pruno syluestri, Terebintho, nec ullis alijs arboribus nascitur. Copiosissimum in quercu, quod dryos hyphear uocãt. Satum nullo modo nascitur, nec nisi per aluum auium redditum, maximeq; palumborum, & turdorum. Hæc est enim uisci natura, ut non proueniat nisi prius in uentre auium maturatum fuerit. Altitudo arbusculi cubitum non excedit. uiscum fit ex acinis, qui messium tempore immaturi colligũtur. Nam si imbres accesserint, amplitudine quidem augentur, uisco uero marcescunt, siccantur deinde, & aridi tunduntur, ac conditi in aqua putrescunt duodenis ferè diebus, & unum hoc ex omnibus rebus putrescendo gratiam inuenit. unde in profluente rursus malleo tusi amissis corticibus interiore carne lentescunt. Hoc uiscum, cum libet insidias moliri auibus, iuglandis oleo subigitur: aut si aues aquaticæ sint, & in aqua uiscum debeat poni, larido siue altero pingui. Nihil habebant Druides uisco, & arbore, in qua nascitur, sacrati us. hi magi gallorum erant. in omni quippe Gallia eorum hominum, qui in aliquo essent honore, duo genera erant. nam plebs penè seruorum habebatur loco, qui nihil habebant per se, nulli adhibebantur consilio. Pleriq; cum aut ære alieno, aut magnitudine tributorum, aut iniuria potentiorum premebantur, sese in seruitutem dicabant hominibus nobilibus. In hos eadem omnia iura erant, quæ dominis in seruos. Sed horum duo genera erant. Alterum druidum, alterum equitum. illi diuinis rebus intererant, sacrificia publica & priuata procurabant, religiones interpretabantur. Ad hos magnus adolescentium numerus disciplinæ causa concurrebat, magnoq; ij apud eos erant honore. Nam ferè de omnibus controuersijs publicis, priuatisq; constituebant. Siquis aut priuatus, aut publicus eorum decreto nõ stetisset, ei sacrificijs interdicebatur. hæc pœna apud eos erat. Quibus ita erat interdictum, ij numero impiorum, ac sceleratorum habebantur: horum conuersationem sermonemq; omnes fugiebant, nequid ex contagione incommodi acciperent: neque ijs petentibus ius reddebatur, neque honos ullus cõmunicabatur. Omnibus autẽ druidibus præerat unus, qui summã inter eos habebat autoritatẽ. hoc mortuo, aut si quis ex reliquis excellebat dignitate, succedebat: aut si plures erant pares, suffragio druidũ. Nonnunq; etiã de principatu armis cõtendebant. Hic certo anni tempore in finibus Carnutũ, quæ regio totius Galliæ media habetur, cõsidebat in loco consecrato. huc omnes undiq; quibus aliqua cõtrouersia erat, cõueniebãt, & druidũ iudicijs, decretisq; parebant. Eorũ disciplina in Britania reperta, & inde in Galliã translata fuerat. druides à bello abesse cõsueuerant, neq; tributa unà cũ reliquis pendebant.

uacationem militiæ, omniumq; rerum habebant immunitatẽ. Hi ergo roborum eligebant lucos, nec ulla sacra sine ea fronde conficiebant. unde & ἀπὸ τῆς δρυὸς, hoc est à quercu druides appellari existimantur. Quicquid ijs arboribus adnascatur, è cœlo missum putabant, signúmque esse, quod ea arbor à deo electa esset. Repertum ergo in ea uiscum magna religione petebatur. Sacrificio epulis rite sub ea arbore præparatis duos admouebant candidi coloris tauros, quorum cornua tunc primum uinciebantur. Sacerdos candida ueste indutus arborem scandebat, falce aurea demetebat uiscum. Candido id sago excipiebatur. Tum demum uictimas immolabant precantes deum, ut donum suum ijs, quibus daretur, prosperum faceret. Fœcunditatem cuicunque animalium sterili eo poto præberi arbitrabantur, contráque omnia uenena esse remedio. A uisco uiscosum deducitur, quod tenax significat, dicitúrq; etiam uiscidum. & inuisco, quod est uisco inficio.

SPLENDIDA. Lucentia, ob candorem ferri. Splendere lucere est. Hinc splendor solis. Ponitur tamen per metaphoram pro decore, dignitate, gloria. Vnde splendorem nominis, splendorem familiæ, splendorem uirtutum, splendorem rerum gestarum dicimus, hoc est claritatem. & splendidus, fulgens, clarus. & splendide aduerbium, clare. Quidam etiam splendesco usurpant. Apuleius: Cum iam aurora splendesceret. & Splendophorus, nomen proprium ex Græco, ac Latino compositum, quasi splendorem ferens. & compositum resplendeo. CESSENT. Desistant ab opere, reponantur.

TECTO FERRO. In uagina recondito, quod in uenabulis, atque alijs huiusmodi telis fit, ne rubigo incessat. LANCEA. Teli genus omnium longissimum, à Græco nomen habens. Quippe Græci λόγχην lanceam dicunt. à quo λογχοφόρου lancearium. Post lanceam inter tela longior est materis. Sisen. Gallia materibus, Sueui lanceis configũt. idem: Alij materibus, aut lanceis medium perturbant agmen. A lancea fit lancino uerbum, quod est ferio, lacero. Plinius: Est & uolucre canibus peculiare malum, aureis maxime lancinans, quæ defendi morsu non queunt. Solinus: In Asia locus est, quò primo aduentus sui tempore ciconiæ aduolant: & eam, quæ ultima aduenerit, lancinant uniuersæ. TORTA. Emissa, iaculata: Virgil. In medios telum torsisti primus Achiuos. de quo supra diximus. EXCVSSA MANV. Mota uibrante manu. Excutere enim proprie mouere est. Cice. Explica, atque excute intelligentiam tuam. Plautus. Excute dum pallium. Per metaphoram tamen aliquando pro emittere accipitur. Virgilius: Excussus Aconteus Fulminis in morem. Aliquando pro deijcere. idem: Excutimur cursu, et cæcis erramus in undis. idem: Magno si pectore possit Excussisse deum, tanto magis ille fatigat. Hinc excussores equi dicuntur, qui sessorem deijciunt. Plinius: Excusso Circensibus auriga, cucurrisse excussores constat, & primatũ obtinuisse. & excussio, iectio. Veteres aliquãdo exciet per syncopen pro excutiet scripsere. Compositum autem excutio est ab ex intentiua præpositione, & quatio, quod similiter proprie significat moueo. Virgilius: At uero ingentem quatiens Mezentius hastam. Sed per metaphorã modo pro concutio ponitur. Idem: Quadrupedante putrem sonitu quatit ungula campum. Modo pro infesto. idem: Aut rastris terram domat, aut quatit oppida bello. Modo pro ejcio, siue excludo. Terentius: Nimirum homo quatietur cum dono foras. Ab hoc fit frequentatiuum quassso, quod simili modo significat moueo. Plautus: Qui suam undantẽ chlamydem quassando fecit. Nonnunquam ponitur pro concutio; Virgilius: Quassatæq; rates, dum non tractabile cœlum. Ab hoc fit quassabundus. Plautus; Caput modo quassabundus exiuit domo.

item à quatio composita fiũt percutio, quod est ferio. à quo percussor qui ferit, & aliquando pro carnifice ponitur. & percussio, ictus. Decutio, demeto, excido. Plinius: Ramorum summa quæq; decutiens. à quo decussor, decutio. incutio, quod est injicio. Virgilius: Incute uim uentis, submersasq; obrue puppeis. à quo incussor, & incussio. incussum lapidem Virgilius uocat molam manualem: lapidemq; reuertens incussum, Aut atræ massam picis urbe reportat. Succutio, quod est concutio, & nõ tam in usu est, quàm eius frequentatiuum succusso, dicitúrque proprie de equo, qui gradario contrarius est, hoc est concutiendo sessorem graditur. & equis ipse succussor appellatur. & succussarius equus, & succussator, & succussio ipsa agitatio, quæ & succussatio uocatur. Accius: Agite, ac equus ne succusset, cautè ingredimini. Lucil. Succussatoris tardi, rariq; caballi. idem: Campanus sonipes succussor nullus sequetur. Talis gressus succussatura appellatur. Econtrario gradarius, ut superius ostendimus, est equus, qui molli gradu, & sine succussatura incedit. Idem: Ipse equus non formosus, sed gradarius optimus est. Tolutarius uero equus uocatur, qui non uulgari motu incedit, sed molli alterno{q} crurum explicatu ueluti currens, quod arte facere traditur. Hic asturco quoque appellatur, ab Asturia gallica gente, quæ huiusmodi equos præstanteis olim habebat, naturaliter sic gradienteis, quemadmodum nunc Britania. Martialis: Hic breuis ad numerum rapidos qui colligit ungueis, Venit ab auriferis gentibus astur equus. Tolutarij autem à pedum uolubilitate dicuntur, quasi uolutarij. Vnde tolutim aduerbium, quasi uolubiliter. Plautus: Deam hercle de hordeo, ni tolutim uadas. Varro: Vt equus, qui ad uehendum est natus, tamen hic traditur magistro, ut equisso doceat tolutim currere. Plinius: Asturcones sunt, quibus nõ uulgaris gradus, sed mollis alterno crurum explicatu glomeratio. Vnde equus tolutim carpere incursus traditur arte. Iulius Mopsus: Quantum tolutarij equi succussarijs distant. Hunc etiam tolutim loqui homines dicuntur, qui uolubilitate quadam utuntur. & tolutiloquentiam pro sermonis uolubilitate ueteres usurparunt. Næuius: O pestifera, trux, acerba tolutiloquentia. Discutio, quod est examino, inuestigo. Vnde discussum dicimus, quod examinatum, aut iudicatum est. & actus ipse discussio uocitatur. & discussor, qui discutit. Concutio commoueo. à quo concussio. Vnde conquasso frequentatiuum. à quo conquassatio. Sunt qui conquiniſco quoque, & obliuiſco à quatio deducta existiment. significatq; indignor. Plautus: Faciendum est puerile officium, conquiniſcam ad cistulam. Priscianus: Conquiniſsere inquit, est caput quassare. Sed & hoc indignantis est. DEPRENDAT VACVO VENATOR IN AERE PRAEDAM. Sensus est: Si feræ capiuntur retibus, aut aues, capiantur etiam in aëre, ut solent auiculæ comprehendi. ARTE AVCVPIS. Tendendo uiscum, hoc est retia. Auceps quid sit supra diximus, à capiendis auibus dictus. Auis proprie est omne genus uolucris, quod oua parit, pennisq; decoratum est, præterunum uespertilionem. de quo supra diximus. deducitur autem ab aduentu, quod singulis annis aues adueniant. Vel auis dicta, quasi sine uia, quod qua uia ueniant nemo intelligat. Ab auis auicula deducitur, parua auis. & auiarium locus, in quo aues domi educantur. Aliquando etiam secretum nemus, quod aues frequentant. Virgilius: Sanguineisq; inculta rubent auiaria bacis. & auicularius, qui auiario præest. & auceps, aucupium, aucupor, aucupator, aucupatio, augur, auguror, augurium, auguraculum, auspex, auspicium, auspicor, auspicatissimum, augustius, augustissimum, auguste, de quibus superius disseruimus. item auernus, de quo dicemus inferius.

DE SVE, QVAE EX VVLNERE PEPERIT, EPIGRAMMA XII.

NTER CAESAREAE. Blanditur Domitiano, qđ in uenatione eius sus grauida telo icta incolumem partum per uulnus emiserit. HASTA. Telũ, partẽ posuit pro toto. Nam hastæ sunt etiam sine ferro, ut contorũ, uenabulorũ, materũ, lăccarum, puorum, & aliorũ similiũ, quando& etiã sagittarũ. Erat aũt hasta præcipuũ belli signũ. Vnde Carthaginenses bellũ cũ Romanis gesturi hastam eis mísere, et Romani forteis uiros ea sæpe donare consueuerũt. ab hasta hastati dicuntur, qui primi in acie cõstitui cũ hastis solebant. et hastula diminutiuũ. LEVIS. Sine pondere. Nam si grauior fuisset, interemisset prolem. Leue quando priorem syllabã corripit, significat id, quod sine pondere est. unde leuem stipulã dicimus. Transferturq; ad animũ. unde leues dicimus homines incõstanteis, uileis, & nullo honore dignos: quemadmodum ecõtrario graueis uocamus cõstanteis, seueros, prudenteis. Ab hoc fit leuitas, qđ modo dicitur de re, quæ sine pondere est. Modo pro stultitia, incõstantia uilitate ponitur. Cicero, cũ in Antonio genus quoddã sordidissimũ uitæ demonstrare uellet, quod in caupona delitesceret, qđ ad uesperũ potaret, quod ore inuoluto iter faceret, ne cognosceretur: Videte, inquit, hominis leuitatẽ, item leucuna, quo uerbo pro leui usus est Laberius. & lepus, lepor, lepidus, lepide, illepide, leporariũ à pedũ leuitate, ut superius diximus. item leuiter aduerbiũ, sine pondere. Præterea leuior, leuissimus, leuius, leuissime. & leuo uerbũ, quod modo significat in altũ ueluti aliquid leue tollo. Liuius: Mox aqua leuata uento, cum super gelida montiũ cõcreta esset. Modo aufero. Virg. Atq; arcta leuari Vincla iubet Priamus. interdũ alleuo, & molestiam, laboremq; extenuo. idem: Ego hoc te fasce leuabo. plerunq; imminuo. idem: Omenq; leuandũ Prodimus. Ab hoc fit alleuo, qđ est in altũ tollo uel de imo, & ubi quod iacet, atq; abiectum est sursum tollo. Quintil. Vidi multos, quorũ supercilia ad singulos uocis conatus alleuarentur. modo foueo, & opem, atq; auxilium præsto. idem: Quare non petit, ut miserum putetis, nisi & innocens fuerit. non petit, ut afflictum alleuetis, nisi & probauerit se infeliciorem, quod patrem amisit, quàm quod oculos. Eleuo modo in altum tollo. Plautus: Capedum lapidem hunc, atque eleua. Modo minuo, & extenuo. Quintil. Nam quis ignorat, quin id longe sit honestissimũ, ac liberalibus disciplinis, & illo, quem exigimus, animo dignissimum, nõ uendere operam, neque eleuare tanti beneficij autoritatem, cum pleraq; hoc ipso possint uideri uilia, quod precium habent. Subleuo aliquando defendo, adiuuo. Cic. Zopyrus, qui se naturam cuiusq; exforma prospicere profitebatur, à cæteris derisus est, qui illa in Socrate uitia nõ cognoscebant, quæ ipse ex illius aspectu multa collegerat: ab ipso autẽ Socrate subleuatus, cum illa sibi signa inesse, sed ratione à se deiecta diceret. Aliquãdo sursum tollo, siue sustento. Suetonius de Vespasiano: Aluo repente usque ad defectionem soluta imperatorem ait stantem mori oportere: dumq; consurgit, ac nititur, inter manus subleuantium extinctus est. Releuo idem penè, quod alleuo. Cic. Multisq; oppressum miseriis releuaui. Cum uero leue primam syllabam productam habet, significat id, quod tactu asperum non est, ut leue marmor. Ab hoc fit leuigo, quod est complano, polio. Plin. Scabricia leuigatur dente conchaue, sed caducæ literæ fiunt. Hinc leuigator, & leuigatio. item à leue leuor, quod est asperitati cõtrariũ. idem: Spectatur in chartis tenuitas, densitas, candor, leuor. Lene idem ferè significat quod leue, id est quod tactu nullam asperitatem habet. Transfertur tamen ad animũ, & pro modesto accipitur. A quo fit lenio uerbum, quod est mitigo, placo, mulceo. A quo lenitas, mansuetudo, suauitas, quæ & lenitudo à ueteribus dicta est. Turpil. Mira lenitudine, ac suauitate abundat. Cicero: Lenitudo orationis, mollitudo corporis. & leniter aduerbium, hoc est moderate, suauiter, quod & leue dicitur. Martialis: Tepida natabis lene Congedi uada, & lenimentum placatio, lenitio. Et (ut quidam putant) lenia, quæ sunt ornamenta tunicarum aurea. Lenem uero quidam à lento dictum existimant. Nam lentum proprie significat tenerum, & facile flexuosum. Virgil. Lenta salix quantum pallenti cedit oliuæ. Sed translatum ad animum pro leni, & placido accipitur. Cice. Qui cum publicas iniurias lente tulisset, suam non tulit. Lente inquit, hoc est molliter, modeste. per metaphoram tamen aliquando lentus pro facilis ponitur. Lucil. Cotta senex Crassi pater magnus trico fuit numarius, soluere nulli lentus. item pro tardus. A quo lentitia, & lentitudo tarditas. & lente, tarde. interdum etiam lentitia, flexibilitas. Cicero: Hunc crassum, qui lentus (ut scitis) dicere solebat ad imitationem, quasi nostri generis contendisse. & pro securus, otiosus. Virg. Nos patriam fugimus, tu Tityre lentus in umbra, & pro tenax. Plautus: Quàm lentum est, & uisco simile. & pro remissus, frigidus. Virg. Nocte leues melius stipulæ, nocte arida prata Tondentur, noctis lentus nõ deficit humor. Vnde lente pro remisse, & frigide usurpamus. Cic. Neq; enim est facile perficere, ut irascatur ei, cui tu uel iudex. si tu ipse id lente ferre uideare. In cõpositione autem lentum pro pleno accipimus, ut somnolentus, umolentus, temulentus. Item à lenis lens dicitur, notũ genus leguminis: quod qui ea uescuntur lenes, ac moderati fiant. Plin. Inuenio apud ueteres autores æquanimitatem frueri uescentibus lente. Duo genera lentis sunt. Alterum rotundius, nigriusq;, alterum sua figura. Ab hoc fit lenticula diminutiuum, quod modo paruam lentem significat, modo uasculũ oleo accommodatum, de quo inferius dicemus. Et lentigo maculæ in facie ad lentis similitudinem. A quo lentiginosus. Lentus uero cum in genitiuo lendis facit, à lædo deducitur, & sadum capitis animal significat, ex quo formatur pediculus. Quidam ab hoc lentiginosum deducunt, hoc est lendibus plenũ. A lento uero fit uerbũ lenteo, hoc est lentus fio. A quo lentesco eiusdem significationis. Sunt etiam qui putent lentiscum ab hoc deduci, ob uirgultorum lentitudinem. Arbor est quæ mastichen sudet gummi modo. Chia optima est. Reperitur tamẽ in Asia, Græciaq; herba quædam è radice folia emittens, & carduum similem malo seminis plenum, ex quo incisa parte summa lacryma erumpit, quæ uix dignosci potest à mastiche uera. Tradunt Democritum medicum in ualetudine consulis M. Seruilij cõsularis filiæ omnem curationem austeram recusantis, diu efficaciter usum lacte caprarum, quas lentisco pascebat. Folia eius dentibus in dolore atteruntur, fusticuli pro dentifricijs utuntur. Martial. Lentiscum melius, sed si tibi frondea cuspis Defuerit, dentem penna leuare potest. item mobiles dentes lentisci decocto colluũtur: lacryma sedis utilis prodest. Præterea lacrymam oleum quoque fit è semine eius, quod attritis partibus medetur. illud animaduertendũ est lacrymam eius mastichen, non mastichem dici debere: & rectum eius esse mastiche, nõ mastix. Nam mastix flagellum est, & μαστιγῶ flagello, uerbero. A quo mastigiam uerberonem uocant. Plautus: Exi è cubina, sis foras mastigia. Hinc homeromastix, dictus est zoilus ille, qui scripta sua contra Iliadem, & Odysseam Homeri comparata in Alexandriam ueniens Ptolemæo regi obtulit. Ptolemæus uero, cum animaduertisset poëtam optimum maximum absentem absentem uexari, nullum ei responsum dedit. Zoilus autẽ, cum diutius in regno fuisset, inopia præsentijt à rege, ut sibi aliquid tribueretur. Huic uero respondisse rex dicitur, Homerũ, qui ante annos mille decessisset, æuo perpetuo multa hominum millia pascere: itidem debere eum, qui meliori ingenio se profiteretur, non modo unum, sed etiam plureis alere posse. Læua uero à græco deducitur. Quippe græci λαιὸν læuam dicunt, & significat sinistram manum. A quo deriuatur læuus, læua, læuum adiectiuum: quod significat, cum de humanis rebus loquimur, contrarium. Vir. Si mens non læua fuisset. Cũ uero de cœlestibus, prosperum. Idem: Intonuit læuum, quia sinistra numinum intuentibus dextra sunt. Dextrum autem sinistra numinum intuentibus dextra sunt. Dextrum autem sinue dexterum (utroq; enim modo dicimus) profelici, ac propitio accipitur. Idem: Et nos, & tua dexter adi pede sacra secundo. Tractum à dextra manu, quæ ἀπὸ τῆς δεξιᾶς dicitur. Sic enim græci dexteram uocant. Nam dextra manus ualidior, ac præstantior est sinistra. Vnde dextram dare dicimus, non modo manum porrigere, sed etiam auxilium præstare. Idem: Da dextram misero, hoc est præsta auxiliũ. Item dexter aliquando significat eum, qui dextræ partis est. Idem: Quò tantum mihi dexter abis? interdum aptum, conuenientem, ab aptitudine dextræ manus. Vnde dexterior fit, & dexterrimus, hoc est aptior, & aptissimus. & dexteritas, aptitudo. & dextere, dexterius, dexterrime aduerbia, hoc est apte, aptius, aptissime. Antiqui dextimum, & sinistimum dixerunt pro dextro, & sinistro. Varro: Primo compito dextimam uiam munit Epicurus. Dextrarum tibiarum genus est, quæ dextra manu tenentur. à dextra dextrorsum dicitur, hoc est uersus dextram, sicut à læua læuorsum: & à sinistra, quod etiam læuam significat, sinistrorsum. à sinistra sinistrum, sicut læuum in rebus humanis aduersum, in cœlestibus prosperũ significat, quia sinistra numinum intuentibus nobis dextra sunt. Dicitur autem à sinendo, quod gerere nos dextra manu, quæ aptior est, sinat. Ab hoc fit sinistre aduerbium, quod significat feliciter, atq; infeliciter. FIXISSET. Vulnerasset. Figere enim proprie est immittere. Columella: Palum humi fixit. Et quoniam, quæ figuntur, etiam firmantur, figere frequenter pro firmare usurpamus. Plinius: Fixum animo erat, hoc est decretum, firmatum. Item quoniã, quæ figuntur, id, quo figuntur, feriunt, figere proferire accipimus. Virgili. Atq; humiles habitare casas, & figere ceruos. Figere etiam aliquando est affigere, quod ab eo componitur, hoc est applicare, & quasi ad aliquid firmare. Vnde omissa militia siue gladiatura milites, seu gladiatores arma figere dicebantur: quia ea in templis suspendebant, uel templorum parietibus affigebant. Vnde tractum est, ut figere arma, sit securum esse. Virgilius: Armaq; fixit Troia, nũc placida compostus pace quiescit. Ab hoc fiunt cõposita infigo, defigo, configo notæ significationis. à quibus infixio, confixio deducuntur. SVEM. Feram scilicet. Sus enim & de feris, & de domesticis dicitur, aper duntaxat de feris. hoc animal bis anno parit, tempus partus quatuor mensium. Numerus fœcunditati ad uicenos, sed educare tam multos nequeunt. Mares non ultra trimatum generant, fœminæ senectute fessæ cubantes coëunt. Fœtum suum si aliquando comedunt, non est prodigium. Suem oculo amisso putant cito extingui. Alioqui uita ad quindecim annos, quibusdam ad uicenos. Morbos patiuntur anginæ, & strumæ, de quibus superius disseruimus. Index ualetudinis in sue est cruor in radice setæ, quando euellitur. Caput obliquum in incessu gestat. Gratissimam habet uolutationẽ in luto. Cauda ei intorta est, sæpiusq; in dextrũ, quàm in læuum iacens. Pinguescit sexaginta diebus, sed magis si tridui inedia saginatio incipiat. Omnium animalium maxime brutum est. Ideo non illepide existimabatur animam ei datam pro sale. Compertum est sues furto abactos, & in naui collocatos agnita custodis uoce, facta in alterum nauigij latus inclinatione, id demersisse, & ad custodem natando remeasse. Feri ueſtigia sua urina delent, simul eo pondere se in fuga leuantes. Castrãtur fœminæ post bidui inediam suspensæ pernis prioribus, & uulua recisa, celerius ita pinguescunt. Inuentũ M. Apicij fuit carica eos saginare, & dato mulsi potu, satie repente necare. quinquaginta penè sapores ex eo fieri solebant. In primis commendabatur abdomen, seu sumen. Martialis: Esse putes nõdũ sumen, sic ubere largo Effluit, & uiuo lactẽ papilla tumet. Est autem sumen lac suis extractum, ac densatum sue occisa, à sugendo dictum. Antiqui abdomen uocabant, prius quàm calleret eũcientes occidere non assueri. Compertum est primos genitos in quaque parte fucs primas mamillas premere: & si escæ sunt faucibus proximæ, tamen suam nosse, unumquenque fœtum quo genitus sit ordine, eáque ali, nec alia: detracto illam alumno suo sterilescere illico, & restilire. Vno uero ex omni turba relicto, solam munificem, quæ genito fuerat attributa, descendere. Secundo loco uulua habetur. Horatius: Nil melius turdo, nil uulua dulcius ampla. Martialis: Te fortasse magis capiat de uirgine porca, Me materna graui de sue uulua capit. Vulua enecto partu melior est, quàm ædito. Illa electitia uocatur, hæc porcaria. Primiparæ sui optima est, cuius & sumen optimum, si modo à fœtu hausium non sit. Electiæ teterrimũ est. Hinc glãdia, hoc est ipsæ ceruices. In ijs enim glandulæ positæ sunt, quæ in hominibus tonsillæ dicuntur, & aliquando cum dolore intumescunt, ita dictæ à similitudine glandium. Glans fructus est quercus, & aliarum arborum glandiferarum. Sed quia ex ijs homines quondam uiuebant, glandis appellatione (ut Caius, & Vlpianus asserunt) omnes fructus continentur. Vnde diuglandes, & iuglandes, & iuglæ uocitatæ, de quibus supra diximus. Glans caduca est, quæ ex arbore cecidit. Hinc glans plumbum est in modum glandis formatum. Virgilius: Pars maxima glandeis Liuentis sparsit plumbi. Sallustius: Pars emunus glande, aut lapidibus pugnare. Item glans pars summa colis est, quæ præputio tegitur, oculo similis. Præputiũ enim pellis, qua glãs tegitur. coles ipse penis, à quo colei ipsi testiculi, quod testes sint uirilitatis. ij pendent ex cole. Pubes, lanugo, quæ circa genitalia nascitur. à quo puberes dicti, qui quartum decimum ætatis annum attigerũt, quod iam eam lanuginem immittant. impuberes, qui nondum ad eam ætatem peruenere. & pubesco, pubem emitto. & pubertas huiusmodi ætas in maribus, in fœminis uero annus duodecimus. Item pubertas emissio ipsa pubis. à quo anni pubertatis dicuntur. Foramen, quod in media glande est, urinæ fistula, siue tubus appellatur. Frenum dicitur glandis principium, hoc est, ubi præputia desinunt uersus colem. Quando glans ita contecta est, ut nudari non possit, id uitium medici græci φίμωσιν uocant. Remedium est à summa ora cutem incidere recta linea usque ad finem. Si uero aliquando est nuda, artificio tegi potest, dummodo nuditas ipsa naturalis sit, & homo non sit circuncisus. Cuis quæ circa glandem est, apprehenditur: atque extenditur, donec illam ipsam condat, ibiq; deligatur. Deinde iuxta pubem in orbem tergus inciditur, donec coles nudetur. Eo facto cuis ad uinculum inclinatur, nudaturq; circa pubem uelut circulus, eoq; lineamenta dantur, ut caro increscat, & id impleat, satisq; uelamenti supra latitudo plagæ præstet. Sed donec cicatrix fiat, uinctum esse id debet, urinæ in medio tantum exiguo itinere relicto. Glandium multa genera sunt. Alia fagina est, alia querna, alia iligna. Præterea cerrus glandem facit, robur, esculus, suber. Ilicis duo sunt genera. Al

terum genus græci smilacem uocant, in prouincijs aquifolia dicitur. Vtriusque glans breuior, & gracilior est, quam Homerus acylon appellat. Quercus quoque duo genera sunt. Altera latifolia ex argumento dicitur. Quercum quidam appellatam existimant, quod hæc arbor grauis sit, siue quod in miram amplitudinem crescat. querquerum enim graue, ac magnum ueteres dicebant, propter quod & febrem frigidam cum tremore querqueram nominabant. Lucilius: Iactans me, ut febris querquera. Idem: Querquera consequitur febris, capitisq; dolores. à quercus quernus deducitur. Sic ab acere acernus. & querquetum, à quo querquetulanæ nymphæ dicuntur querquetopræsidentes. & querquetulana porta Romæ appellata, quod querquetum intra urbis muros iuxta se haberet. Est & roboris genus, quod hemeris uocatur, glandem similiter ferens. Item alia arbor, quæ à græcis ἀκρόφοιος, à nostris falsicortex appellatur, cui glans amara, quam præter sues nullum animal attingit. Quæ glandem ferunt omnes, & gallam, sed glandem alternis annis. Dulcissima omnium glans fagina est, qua obsessos etiam homines durasse longo tempore in Chio oppido constat. Hæc suem hilarem facit, carnem coctilem, & leuem, ac stomacho utilem. à fago arbore, unde fagina deducitur, fit etiam fatugal, quod fuit Romæ sacellum Iouis, in quo erat fagus arbor, quæ Ioui sacra habebatur. Iligna suem angustam, nitidam, strigosam, ponderosam, querna diffusam, ac grauissimã. Proximam huic cerrea, nec ex alia solidiorem carnem, sed duram. Fungosam carnem fieri constat esculo, robore, subere. gal la nascitur, sole de geminis exeunte, erumpit noctu, crescit uno die candidior usq; ad fabæ magnitudinem. Nigra diutius uiret, & intantũ crescit, ut interdum æquet magnitudinem mali. Hemeris optimam fert gallam, & corijs inficiendis aptissimam. Ferunt robora utrunque genus gallæ, & canchrin. ita uocatur pilula in medicina urendi uim habens. à glande glandeus, & glandifer deducitur, & glandula diminutiuum. & glandatio, glandium collectio. Item glandatio pastio suum ex glandibus. Commendatur præterea ex sue sinciput uerrinum, hoc est pars capitis anterior. Nam posterior occiput appellatur. à quibus sincipitium, & occipitium eiusdem significationis. Plautus: Quæ in occipitio quoque habet oculos pessima. Item scrutellus uenter suillus condito farre expletus. Item testiculi testes, siue testiculi colei sunt ex cole pendentes, dicti ita, quod testes uirilitatis sint. Virgilius: Magnis testibus ista res agetur. Hinc fit testiculor, quod est iumentis maribus fœminas, uel fœminis mareis admoueo. Quod nonnulli etiam testilor dicunt. Testes pecudi, armentóque ad crura decidui sunt, suibus adnexi. Delphino prælongi, sed ultima conditi aluo. Elephanto occulti. Quæ oua pariunt, lumbis intus adhærentes habent. & hæc ocyssima sunt in uenerem, ut in gallis, columbis, & alijs huiusmodi cernimus. Pisces, serpentes testibus carent, sed eorum uice binas ad genitalia à renibus habent uenas. Buteonibus terni sunt. Buteo auis est ex accipitrum genere, à græcis à numero testiculorum triorchis dicta, quæ in honore mensarum esse consueuit. homini tantum iniuria, aut sponte naturæ franguntur. Idq; tertium ab hermaphroditis, & spadonibus semiuiri genus habent. Testiculi quiddam simile medullis habent. Nam sanguinem nõ emittunt, & omni sensu carent. dolent autem in ictibus, & inflammationibus tunicæ, quibus hi continentur. Dependẽt uero in homine ab inguinibus per singulos neruos, quos κρεμαστῆρας græci uocant: cum quorum utroque binæ descendunt uenæ, & arteriæ. Hæc autẽ tunica teguntur tenui, neruosa, sine sanguine, alba, quæ ἐλαφροειδὴς à græcis nominatur. Propriè autem testes sunt, qui testimonium dicũt, ab eo (ut quidam putant) appellati, quod tueãtur statũ causæ, uel quod ante stẽt,

(ut nos opinamur) quasi antestes, hoc est antestantes. à teste testatio, & testimoniũ deducũtur, quæ proprie testiũ dicta sunt. & hoc differunt testationes, & testimonia à teste, quod illa ferè in scriptis sunt, testis uero præsens loquitur. Marcel. Census & monimenta publica potiora testibus esse Senatus censuit. Callistratus: Diuus Adrianus Rufino proconsuli rescripsit testibus se, non testimonijs creduturum. Idem Gabinio quoq; maximo idem princeps in hæc uerba rescripsit: Alia est autoritas præsentium testium, alia testimoniorum, quæ recitari solent. Item à teste fit testor uerbũ, quod proprie est testimonium dico. Virg. Testor in occasu uestro. Ponitur tamen aliquãdo pro iuro, quia in iuramentis ueluti deos testeis adhibemus. Idem: Vestrũ Testor numẽ ait. Aliquãdo pro precor, quia precãdo quoq; solemus numina adhibere. Plaut. Ipsus tete per superos omneis testatur. Item testamentũ condo, hoc est uoluntatẽ meam suprema testificor. Nam & hinc dictum testamentum, quod uoluntatis nostræ ueluti testimonium sit. Vnde & ultima uolũtas, & suprema uoluntas appellatur. Definitur autẽ testamentum (sicut Vlpiano placet) uoluntatis nostiræ iusta sententia, de eo, quod post mortem nostram fieri uoluerimus. Estq; proprie testamentum illud, quod iure perfectum est. Abusiue tamen ea quoque testamenta appellantur, quæ falsa sunt, uel iniusta, uel irrita, uel rupta. Testamentum falsum est, quod non secundum testatoris uoluntatẽ scriptũ est, sed habet aliquid additum, uel diminutum, uel mutatum, uel aliud pro alio suppositũ. Irritum uero testamentum est, quãdo de iure inualidũ est: ut si is, qui testatur, sit capite diminutus. Iniustũ, quãdo nõ recte factum est: utputa si sit mofficiosum, exhæredatis liberis, & extraneo hærede constituto, quod est cõtra pietatis officiũ. Ruptum est, quod ex aliqua causa infringitur, ut si post mortem patris filius nascatur, qui dicitur posthumus, isq; neq; hæres institutus, neq; exhæredatus sit: uel si duo testamenta condita sint. posteriore enim rũpitur prius. Vlpian. Si binæ tabulæ proferãtur diuersis temporibus factæ, unæ prius, alteræ posterius, utræq; tamen septẽ testium signis signatæ, & aperte posteriores uacuæ inuẽtæ sint, id est nihil scriptũ habentes, omnino superius testamentũ ruptũ non erit, quia sequens nullum est. Hoc & procitum testamentũ dicitur quasi prouocatũ, penultima longa. Nã procitum penultima syllaba correpta significat petitũ, à proco quod est peto. à quo procor. Liui. Matrẽ procitũ uenerat. Illud uero à cito fit, quod, ut superius diximus, significat uoco. Vnde procito dicimus sæpe cieo, produco. & ueteres procet pro prouocet dixere. Item suppressum testamentum dicitur, quando in fraudem hæredum, uel legatorum, seu libertorum, aliorúm ue non est palàm resignatum, siue exhibitum. Et si non latet, tamen si ad quos pertinet, non perferatur, supprimi uidetur. Item authographũ testamentum est, quod totum manu ipsius testatoris est scriptũ. Tabulæ dicuntur numero tantum plurali, in quibus testamentum est scriptum, quæcunque materia sit, siue è ligno sint, siue charta, siue membrana, siue ex corio alicuius animalis, seu etiam ex lapide, aut ære. à testor testatus dicitur, qui testamentum fecit. Testatum etiam dicimus apertum, uulgatũ, ab omnibus cognitum, quod id quasi omnes testentur. à quo testatior, & testatissimus deducuntur. Hircius: Quo notior testatiorq; uirtus esset. Ab hoc intestatus, qui nullo condito testamento mortuus est. Item cuius uerbis fides non adhibetur, qui'ue testis esse non potest. Pomponius: Ipse cum uno seruo senex intestato proficisci tur. Et intestabilis, qui iure facere testamentum nõ potest. Item intestabilis pro detestabili. Gellius: Eos tamen, qui ad Annibalem non rediissent, usqueadeo intestabileis, inuisosq; fuisse, ut tædium uitæ ceperint, necemq; sibi constituerint. Intestabilem Caius iurisconsultus eum esse dicit, qui lege iubetur, ne eius

ius testamentum recipiatur, ne'ue ipsi dicatur testimoniũm. Intestatum uero Paulus esse scribit non solum eum, qui testamentum non fecit, sed etiam eum, qui testamento liberis suis tutelam non dederit. Vlpianus autem intestatos eos esse, qui cum possent testamentum facere, non sunt testati. Item quorum hæreditas adita non est, uel si ruptum, aut irritum testamentum est. Sed qui testari non potuit, utputa impubes, aut furiosus, uel is, cui bonis interdictum est, intestatus proprie dici non potest. Item à testor quando significat testamẽtum condo, fit testator, is, qui testamentũ condit: cuius fœminimum est testatrix. Quando uero significat testimonium facio, fit testificor eiusdem significationis. à quo testificator, testificatrix, testificatio. & attestor, quod est testimonium adduco, à quo attestatio. & detestor, quod apud iurisconsultos capitur pro eo, quod est absenti denuntio. à quo detestatio: quæ est (ut Vlpianus affirmat) denuntiatio facta cum testatione. Protestor, quod est caueda, & quæ fieri non debent, manifeste denuntio. à quo protestator, protestatrix, protestatio. contestor, à quo contestatio litis, de quibus supra diximus. Quando uero testor pro precor accipitur, fit ab eo obtestor, quod similiter precor significat. & detestor, quod est deprecor, & abominor, & quasi precando auerto. à quibus obtestator, & obtestatrix, & obtestatio. & detestabile, hoc est abominabile, & detestatio abominatio. Item à testis fit cõtestis. contestes enim dicuntur, qui idem testificantur. & à testamento testamentarius adiectiuum, quod ad testamentum attinet, ut testamentariæ tabellæ. Præterea in sue perna commendatur, de qua supra diximus. Martialis:

Ceretana mihi fiat, uel massa licebit
De Menapis, lauti de petasone uorẽt. Et petasunculus. Idẽ: Musteus est, propera, caros nec differ amicos,
Nam mihi cum uetulo sit petasone nihil.

Et in fera sue uesica. Est autem uesica folliculus, in quo urina colligitur infra aluum à priore parte. Nullum animal oua gignens eam habet, præter testudinem, nullũ nisi sanguineum pulmonem habens, nullum pedibus carens. Inter eam, & aluum arteriæ sunt ad pubem tendentes, quæ ilia appellantur. In uesica lupi lapillus reperitur, qui syrtites dicitur, quod hæc gemma in litore syrtium inuenta primum fuerit, adeo iucunda aspectu, ut languenteis intrinsecus stellas, & sub nubilo renitenteis perfundat color croceus. Sed hominibus innascentes calculi, & capillamenta quædam diro sunt cruciatu. Constat autem uesica membrana, quæ uulnerata non solidescit. Per metaphoram aliquando pro natura muliẽris ponitur. Iuuenalis: Vetulæ uesica beatæ. Et callus aprinus, quem M. Catonis Censoris orationes exprobrauere. Plautus: Quid opus est uerbis callum aprinum callere æque non sinam. Est autem lardũ feri suis ita dictum à duritie. Callus enim cutis est labore uiæ pedibus, aut alio opere in manibus, partẽ ue alia corporis densior facta, à quo fit calleo uerbum, quod est callum facio, quod & callum duco, siue callum obduco. à quo callisco. Cato: Aures nobis callisceruẽt ad iniurias, hoc est callũ fecerunt. Item obcalleo eiusdem significationis. Transferuntur q; hæc aliquando ad animum. Plaut. Obcalluit animus. Callere tam aliquãdo pro scire ponitur. Hora. Legitimumq; sonum digitis callemus, & aure. Callemus, hoc est scimus, nouimus: quod sicut pes ex longo uiæ labore callum facit, ita mens longa experiẽtia facit habitũ quãdam rerum, in quibus uersatur. Ab hoc deducitur callidus, hoc est astutus. & calliditas astutia. & callide aduerbium astute. Item à callus fit callis, quod significat semitam ueluti callo pedũ præduratam. Virg. Prædamq; per herbas Cõuectant calle angusto. & hæc omnia per geminum ll scribuntur. Nam si per simplex l scribatur, calidus à calore deducitur. & modo

feruentem significat. Virgilius: Voluitur ille uomens calidum de pectore flumen. Modo ferocem, inconsultum. Pacuuius: Caue sis, nimis calide loquaris, & turbam concites. Nonnunquam uelocem, celerem. Varro: Cum hæc dixisset, ecce calidis pedibus quidam nauicularis irrumpit in curiam. Item à calor fit caleo uerbum, quod est feruco. & ab eo calesco, & incaleo. Cicero: Is enim aliquantum uino incaluerat. & concaleo, eiusdem significationis. à quibus incalesco, & concalesco, & calidior, calidissimus, calide calidius calidissime. & subcalidus, & calidiusculus, atque aduerbium calidiuscule. Quæ omnia similiter à calleo, & callidus, quando per geminum ll scribuntur, formari possunt. Item à calido caldarium, quasi calidarium dictum, de quo supra disseruimus. & calefacio, quod & calfacio dicitur. à quo cõcalfacio, quod interdũ significat excito, incendo. Cicero: Et ait idem, cum brachium cõcalfecerit, tum solere pugnare. & calefio, & calefactio. & calorificum, sicut à frigore frigorificum. & caliditas feruor. & calix secundum Varronem, quod in eo calida hauriri solerent, de quo inferius dicemus. Ad hæc in sue botulus commendatur, qui & botellus dicitur, farcimnis genus è carne suilla, à bolis hoc est frustulis carnis, ut quidam putant appellatus. Bolus enim cuiusque rei frustum significat, unde bolum terræ glebam dicimus, bolum argenti, massam argenteam. Martialis: Qui uenit botulus mediæ tibi tempore brumæ, Saturni septem uenerat ante dies. Item offula ab offa lucanica, quam facere ex mediocri intestino Romanæ mulieres à Lucanis didicerunt. Insitia ab eo, quod infecta caro reticulo circundatur. Alio modo tomacula appellantur, siue per syncopen tomacla, quod græci τομὰν sectionem dicunt. Item falisicus uenter, quod eum farcire à Falisicis didicere. Hilla tenuissimum intestinum fartũ. Apexabo aliud intestinum sanguine plenum admisto pingui, quod in summitate quiddam habet, quasi in capite apicem. Longauo tertium intestinum, quod longius sit, quàm illa duo. Item è sue porcellus lacteus in precio erat. Martialis: Lacte mero pastum pigræ mihi matris alumnus Ponat, & ætolo de sue diues edat. Item lumbus apri, qui aprunus uocabatur. Solidum aprum primus Romanorum in epulis apposuit P. Seruilius Rullus. Quinetiam porcum non modo integrum, sed etiam alijs animalibus plenum apponere in conuiuijs solebant: quem porcum Troianum uocabant, quasi alijs inclusis animalibus grauidum, ut ille Troianus equus grauidus armatis fuerat. Viuaria aprorum primus togati generis instituit Fuluius Lipinus, quem postea L. Lucullus, & Q. Hortensius sunt secuti. Apris in India cubitales sunt dentium flexus: gemini è rostro, totidem à fronte, ceu uiiulis cornua exeunt. Ferus aper (ut diximus) uocatur. sus utrique commune nomen. Domesticus porcus ferè nominatur, & fœminino genere porca. Martialis: Iste tibi faciet bona saturnalia porcus,
Inter spumanteis ilice pastus apros.

Scribunt quidam porcetram à porca dici eam, quæ semel peperit: scrofam, quæ sæpius. Miscet se porca domestica cum fero, ita natos hibidras antiqui uocauere. Postea in hommes quoque ea appellatio translata est, initio ab Antonio Ciceronis collega facto. ab apro aprinus deducitur, ut aprina caro. à sue suillus, & suarius, suum custos. & suculæ (ut quibusdam placet) de quibus supra diximus. & seta, & suo, cæteraq; ab ijs derivata, de quibus inferius disseremus. à porco porcinus, & porcarius custos porcorum. & porcellus, paruus porcus. DIANAE. Venationis. Quemadmodum enim pro uino Bacchum, pro mari Neptunum, sic pro uenatione Dianam poëtæ usurpant. PARTVS. Filij. Parère enim est fœtum emittere, quod proprium fœminarum est. Dicitur tamen etiam

de uiris. Cæcilius: Hic uicinus noster peperisse se filium memorat, hoc est genuisse. Item per metaphoram de ijs etiam dicitur, quæ non concipiunt, & est acquirere, comparare. Virgilius: Ite ait, egregias animas, quæ sanguine nobis Hanc patriam peperere suo. Veteres in quarta coniugatione hoc uerbum usurpabant. Ennius: Oua parire solet genus pennis condecoratum. à pario partus deducitur, quod modo actum ipsum pariendi significat. Plinius: Quod à prægnantibus commanducatum partum faciliorem facit. Modo pro ipsa prole. Martialis: Nec iacuit partus, sed matre cadente cucurrit. Modo adiectiuum est, & significat comparatum, acquisitum. Apuleius: Partamq; à patre longo tempore, & multo labore pecuniam uno die consumpsit. Item à pario primipera, hoc est fœmina, quæ primum partum fecit. Plinius: Nec nouellarum suum præterquàm primiperarum uuluæ probantur. Item puerpera, quæ mater est facta: à quo puerperium partus, & proles ipsa. Gellius: Diuo Augusto imperante ancilla eius in agro Laurente peperit quinq; pueros, qui pauculos dies uixerunt. Mater quoque non multo post mortua, monumentumq; ei factum iussu Augusti in uia laurentina, in quo scriptum fuisse constat numerum puerperij, de quo diximus. & uipera, quod ui pariat. Vnde uiperinus, quemadmodum supra diximus. & parens non modo pater, & mater (ut uulgus putat) sed auus, proauusq;, & auia, ac proauia. Caius etiam iurisconsultus sentit omneis superiores parentis appellatione contineri. Virgilius pro patria parentem metaphorice posuit, quoniam patria dulcissima parens est, amissa cura parentis. Ab hoc parẽtare deducitur, quod proprie est parentibus iusta celebrare. Transfertur tamẽ & ad alios. à quo parentalia dicuntur conuiuia, quæ in parentum, aut propinquorum mortibus fieri consueuerunt. & paricida, qui parentem occidit. Ponitur tamen pro alio quocunque, qui qualemcunque hominem occiderit, unde extat lex illa Numæ Pompilij: Siquis hominem liberum morti sciens det, paricida esto. Hinc parici appellabantur quæstores, qui causa capitalium rerum quærendarum creari solebant. & paricidium quemadmodum homicidium. Nam de eo, qui patrem occiderit patricidium dicitur: sicut matricidium, de eo, qui matrem occiderit: qui etiam patricidæ, & matricidæ nominari possunt. Item à pario, siue partu parturio, quod non est meditor parĕre (ut grammatici omnes scripserunt) neque desidero parĕre (ut Valla) sed in pariendo laboro. Quam significationem habent ferè uerba in rio desinentia, ut cœnaturio. Martialis:

In omnibus Vacerra quod conclauibus
Consumit horas, & die tota sedet,
Cœnaturit Vacerra, non cacaturit.

Id est laborat, ut cœnet. Quandoque tamen aliter accipiuntur. parturio ergo est laboro, ut pariam. Plinius: Vtique constat parturienteis folijs substratis celerius parĕre. Cicero: Vtinam aliquando dolor populi Romani pariat, quod iamdiu parturit. Liuius: Et quod diu parturit animus, utinam pariat. Præterea à pario composita fiunt aperio, cuius alterum compositum est adaperio, quod proprie est patefacio. Quippe in partu, quod latebat in utero mulieris aperitur, & fit palàm. Terent. Abi præ strenue, ac fores aperi. Per metaphoram tamen, quoniam quæ parum intelliguntur, tecta esse uidentur, & declarando aperiri, hoc uerbum pro exponere, & declarare usurpamus. Plautus: Age iam, & hoc ænigma aperi nobis, hoc est expone, declara. Est enim ænigma quæstio uelata, siue (ut Quintilia. ait) obscura allegoria, ut mater me genuit, eadem mox gignitur à me: quod de glacie dicitur, quæ ex aqua concrescit, & mox in aquam effluit rursus Græci αἰνικτὰ uocant, ἄγνωσα, κὶ κρυμμένα. Aristophanes: ὡς πάντ' αἰνικτὰ κἀσαφῆ μοι λέγας,

hoc est: O quàm obscura, atque abdita mihi loqueris. Ab hoc ænigmata dicta, quæ ueteres latini scirpos uocauere. eadem ratione aperire pro nudare accipitur. Cicero: Verentur enim, ne siquo casu acciderit, ut partes corporis quædam aperiantur, aspiciantur non decore. & pro ostendere quod prius erat occultum. Virgilius: Quarto terra die primum se attollere tandem, Visa aperire procul. & pro placare, mitigare. Idem: Et uastas aperit syrteis. Hinc etiam aliquando apertum pro claro, atque sereno accipimus, quod nullis sit nubibus tectum. Idem: Scindit se nubes, & in æthera purgat apertum. ab adaperio adapertile deducitur, quod significat apertum. Ouidius: Aspicis à dextra latus hoc adapertile tauri. operio, tego, quasi in oppositum pario. à quo operimentum dictum, quod aliquid tegit, & operto frequentatiuum. & opercula Varro esse scribit pallia, quibus operimur. Ab hoc fiunt adoperio, & cooperio eiusdem significationis. Opperior uero deponens cum duplici pp scribitur, & significat expecto, & quasi partum differo. Plautus: Mane dum, atque hic operire. Præterea à pario ueteres perio uerbum actiuum traxere, quod significat aperio, doceo. Vnde periti dicuntur docti, experti: sicut econtrariò imperiti indocti, atque inexperti. à quibus peritia, & imperitia deriuantur. ab eo fit compositũ, quod in usu est, experior. Virgilius: Vos & cyclopeia saxa Experti, reuocate animos. Modo intelligo, sentio. Terentius: Nam fuisse erga me miro ingenio expertus sum. Aliquando tento. Inde inexpertum pro intentatum accipimus. Virgilius: Nequid inexpertum frustra moritura relinquat. Ab experior experti dicuntur periti, & experientia, usus, doctrina. Idem: Apibus quanta experientia parcis. Expertes uero ignari, rudesq;, & nullam rerum experientiam habentes. Item expertes dicuntur, qui non sentiunt. Vnde expertem doloris dicimus, qui non sentit dolorem: expertem mortis, qui non moritur: expertem humanitatis, qui nihil habet humani. Veteres experitos quemadmodum imperitos dicebant. Experte aduerbium accipitur pro eo, quod est docte, perite. Item experta dixerunt antiqui experta habita. Quidam expers non ab experiendo deductum existimant, sed ab ex & pars, quasi sine parte: quemadmodum expes dicitur ab ex, & spes, quasi sine spe, ut superius diximus. Item à pario reperio. Vnde Pompeius repertum dici affirmat, quasi repartum, & in lucem proditum. Est autem reperire proprie fortunæ, inuenire uero consilij. Ouidius: Tu non inuenta reperta es. Sed iam usus obtinuit, ut idem sit reperio, quod inuenio. ab hoc fit repertor, hoc est inuentor. Item à pario comperio, quod similiter significat inuenio. à quo compertor, inuentor. Compertum est mihi, & explanatum est mihi, pro eodem accipiuntur: & similiter comperi, & explanaui, quod est uestigando inueni. Ab eodem etiam (ut quidam existimant) pars dicta, quod à toto emissa sit, quasi à toto parta. quamuis alij à parum potius partem dictam existimant, quod parum sit respectu totius, ut superius ostendimus. Item Parcæ una litera mutata, quemadmodum de ijs, atque eorum deriuatiuis superius disseruimus. Sunt etiam, qui par à pariendo deductum putent, quod significat simile. Ita enim natura comparatum est, ut partus similitudinem ferè habeat cum pariente. Ab hoc fit par neutri generis, quod modo numerum duorum significat, quasi inter se parium. Vnde unum par, & duo paria, siue bina paria dicimus. Suetonius: Domitianum quæstorijs muneribus, quæ olim omissa reuocauerat, ita semper inter fuisse tradunt, ut populo potestatem faceret, bina paria ex suo ludo postulandi, eáque nouissimo aulico apparatu induceret. Modo æquum, conueniens, decens. Quintilianus: Si propter matrimonia uiolata urbes euersæ sunt, quid fieri adultero par

est? & paritas, hoc est æqualitas, similitudo. & pariter, quod modo ex æquo significat. Nonius: Vt pariter dispartiantur bona patris. modo conuenienter. Titinnius: Næ tu istum ædepol inedia extulisti pariter, ut dignum fuit. Aliquando similiter. Plautus. Is ex se hunc reliquit, qui hic habet filium pariter moratum, ut pater, atque auus eius fuit. Parem esse idem est, quod sufficere alicui rei, siue resistendo, siue exequendo. Cicero: Tamen interpellat fletus, repugno quoad possum, sed adhuc pares non sumus. Quintilianus: Aspicio par laboribus corpus. paria facere est, quod alibi amissum, uel quod aliunde acceptum est, alibi uel aliunde compensare. Idem: Sic paria faciemus. Tu illic eris uicarius meus, ego hic tuus. Aliquando etiam pares pro duobus accipimus. paribus equis, id est duobus, Romani utebantur in prælio, ut sudante altero transirent in siccum. A par fiunt impar, & dispar. à quibus imparitas, disparitas. par impar, genus ludi est uulgo noti, cum pluribus numis manu occultatis petitur, par ne, an impar eorum numerus sit. Suetonius de Augusto, scribit ad filiam: Misi tibi denarios ducentos quinquaginta, quos singulis conuiuijs dederam, si uellent inter se post cœnam, uel talis, uel par impar ludere. Præterea compar, quod idem significat quod par. Liuius: Comparem cladem ad Aegatis insulas Carthaginensium prælio nauali acceptam, qua fracti Sicilia, ac Sardinia cessere. Rhetores compar, quod græci ἰσόκωλον, hoc est isocolon uocãt, idem esse dicunt, quod duabus, aut pluribus sententijs breuibus, & inter se paribus exigitur: ut est illud: Nequaquam mihi cum eo res est, qui neque finem habet cupiendi, neque modum statuit utendi. Nam & multum desiderare, egenis est signum: & nihil parcere, egestatis est initium. Item illud: Diuersum est beneficium dare libenter, & iniuriam facere nolle. Nam dando beneficium, assequimur beneuolentiam: non faciendo iniuriam, duntaxat odium uitamus. Præter hæc à par parilis, & imparilis deriuantur, hoc est par, & impar, à quibus parilitas, & imparilitas. Item à pario paro. Nam quæ paramus, quodammodo parĕre, & proferre uidemur. Ab hoc composita fiunt apparo, & præparo, quæ inter se ita differunt, quod præparare est antea sibi, quæ utilia sunt, aut fore creduntur, parare. Cicero: Facile totius uitæ cursum uidet, ad eámque degendam præparat res necessarias, ut pastum, ut latibula, ut alia generis eiusdem. Apparere uero est ad dignitatem quãdam, seu uerius pompam. Ideo oratores præparare dicuntur, quibus obtinere causam possint. Apparatum uero proœmium reprehenditur, quod plus pompæ, atque ostentationis, quàm utilitatis habere uideatur. Ponitur tamen aliquando apparatus pro præparatione, ut belli, & classis apparatus. Sed in hoc quædam pompa intelligi uidetur. Præterea à paro reparo, quod est resarcio, instauro, quasi rursus paro. à quo reparatio. & reparamen. & separo quod est diuido, distraho. à quo separatio. & aliud compositum disseparo. & quibusdam literis intercisis dissipo, quod significat disijcio, distraho. à quo dissipatio. Martialis: Hæc, quæ puluere dissipata multo, Longas porticus explicat ruinas. Item disparo, quod similiter significat separo. Varro: Conuocat omneis, bonos à malis disparat. Et comparo, quod proprie est paro. Cicero: Vt erat inter seruos copiosus conuiuium compararet. Ponitur tamen aliquãdo pro acquiro. Apuleius: Vt senectutis mihi uiaticum compararem. Cicero: Omnis autoritas philosophiæ consistit in beata uita comparanda. Et pro adæquo, coniungo. Plautus: Prende auriculis, compara labella cum labellis. Et pro assimilo. Terentius: Ah ne comparandus hic quidem ad illum est? Cicero: Neminem tibi profecto hominem ex omnibus aut antepo suissem unquam, aut etiam comparassem. Ab hoc comparatio

deriuatur. dicimusq; recte, comparo tibi illum, comparo te cũ illo, & comparo te ad illum. Et pro compono, machinor. Sisenna: Eos qui hoc malum publicum clandestinis consilijs comparauerint. Et pro dispono. Terentius: An potius ita me comparem non perpeti meretricum contumelias. Et pro emo. Idem: Illum autem uelle uxorem, ut cum desponderim, des qui aurum, & uestem, atque alia, quæ opus sunt, comparet. Item pro æstimo. Accius: Proin tu id, cui fiat, nõ qui facit compara. & pro eo, quod est do. Cicero: Ex omni gemitu, ac dolore certa merces cõparabatur. Item à pario parilia uocitata sacra deæ Palis, hoc est telluris, quæ pro partu corporis celebrabantur XVII. Calendarum Maij, qui dies natalis erat urbis Romæ. Quippe eo die Romulus augurio capto urbem aratro designauerat. Varro tamen parilia, quasi palilia à Pale uocitata existimat. Palem existimant Vestam esse Saturni matrẽ. Duæ enim Vestæ à ueteribus memorantur, altera Saturni mater, altera eiusdem dei filia, de qua Ouidius: Ex ope Iunonem memorant, Cereremq; creatam. Semine Saturni tertia Vesta fuit. Confundunt tamen hæc poetæ alteram pro altera ponentes. Quando eam terram esse dicunt, de matre Saturni intelligendum est. Quando uero uirginem nominant, de filia eius, quam ignem esse uoluere. Ouidius:

Nec tu aliud Vestam, quàm uiuam intellige flammam,
Nataq; de flamma corpora nulla uides.
Iure igitur uirgo est, quæ semina nulla remittit.

Huius simulachrum Romani Pessimunte allatum in æde Victoriæ, quæ est in palatio, posuere: & uirgines ei sacrarũt, quæ ignem perpetuum conseruarent. Hæ si forte stuprum commisissent, uiuæ defodiebantur. à Vesta uestales uirgines appellatæ. Vesta uero ἀπὸ τῆς ἑστίας, hoc est, à foco, in quo ignis alitur. Nam cum pro terra, siue deorum matre accipitur, à uestitu denominatur, quod uarijs herbis, ac floribus uestita sit terra. & propero festino, quasi ante tempus paro, de quo, & eius deriuatiuis superius diximus. Et perpero, deprauo, quasi nimis exacte paro. Vnde perperi dicuntur stulti, rudes, insulsi, praui, mendaces. Accius: Describere eũ miror perperos populareis. Hinc etiam perperitudo fit, quod modo prauitatem, modo stultitiam significat. Idem: ductabilitate nimia uestra hoc facitis, ac perperitudine. Item perperam aduerbium, hoc est praue, stulte. Plautus: Quidni semper agit perperam. Et impero, de quo similiter cũ eius deriuatiuis locuti sumus. Item à pario fit pareo uerbum, quod proprie significat uideor: quoniam partus, postquàm extra uterum est, uidetur. Virgilius: Cui pecudum fibræ, cœli sui sidera parent, hoc est à quo fibræ, & sidera cernuntur. Hinc appareo eiusdem significationis. Virgilius: Apparet liquido sublimis in aëre nisus. Item appareo, præstò adsum. Virgilius: Hæc Iouis ad solium, sæuiq; ad limina regis Apparent. Vnde apparitores, de quibus supra diximus, appellati, quod iussis magistratuum præstò adsint. & dispareo eius contrarium, hoc est à conspectu recedo. & compareo, coram aliquo appareo. & transpareo, per aliquod corpus lucidum uideor. Pareo etiam pro obedio, atque obsequor accipitur. Virgilius: Paret amor dictis caræ genitricis.

EXILIIT. Prodijt. Exilio proprie est exeo, prodeo, quasi extra salio, ab ex, & salio compositum. Salio idem est, quod saltum facio. Eius frequentatiuum est salto, quod significat tripudio. à quo saltatio, tripudium. Nam saltus est qualis ceruorum, leporúmque. à salto saltatus idem, quod saltatio, hoc est tripudium. Liuius: Ac per urbem ire cum tripudijs, solenniq; saltatu iussit. Interdum salio pro salto accipitur. Virgilius: Mollibus in pratis unctos saliere per utreis. At saltus pro saltatione nunquam inuenitur. Sed præter hoc, quod di

ximus, significat etiam syluam non facile peruiam, ut supra ostendimus. Virgilius: Saltibus in uacuis pascunt, & plena secundum Flumina. à quo saltuarius dicitur, qui saltum custodit. & saltuosus locus saltibus plenus. à salto fit aliud frequentatiuum saltito, & saltabundus, hoc est saltans, & à saltatione diminutiuum saltatiuncula. Item à salto præsulto, hoc est ante alios salto. à quo præsultor dicitur, qui in saltatione primus est, hoc est qui tripudium ducit. Valerius Maximus: Cũ ludis plebeis quidam paterfamiliãs per circum flaminium primus quàm pompa inducereiur, seruum suum uerberibus multatum sub furca ad supplicium egisset, latino homini ex plebe Iupiter in quiete præcepit, ut consulibus diceret sibi præsultorem ludis circensibus proximis non placuisse. Huius fœminium est præsultrix. Item à salto saltator, & saltatrix. & eius diminutiuum saltatricula. & saltuatim aduerbium, hoc est per saltus. Gellius: Apud ultimas orientis terras homines sunt, qui monomeri appellantur, singulis cruribus saltuatim currentes, uiuacissimæ pernicitatis. hoc & saltim dicitur. Nam saltem non à salto deducitur, sed quidam per defectionem dictum putant, quasi si aliter non potest. Alij dicunt saltem dictum, ut litera abiecta. Nam à principio salutem dicebant, quod nos saltem dicimus. Etenim cum alia quædam petita, & non impetrata sunt, hinc solemus, quasi extremum aliquid petituri, quod negari minime debeat, dicere, hoc saltem fieri, aut dari oportere, tanquam salutem postremo petentes, quam impetrari profecto sit æquissimum. Præterea à salio salix, de qua supra diximus. à qua salignum, salicetum, salictum. Item salsiunca herba è terra statim exiliens, foliosa quidem, sed breuis, & quæ necti non possit, radici numerosæ cohæret herba uerius, quàm flos, densa ac ueluti manu pressa: tantæ uero suauitatis, ut uestibus gratissime interponatur. Talis est apud græcos, quam uocant tripolion, quidam teurion, Hesiodi carmine inclyta, & ad omnia utilis, supráq; cætera ad famam etiam dignitatis. Florem mutat ter die, mane candidum habet, meridie purpureum, sole occidente cœruleum. Item salax dicitur libidine pruriens, cuius membrum facile salit, hoc est qui facile arrigit. & salaces aquæ scaturientes, quasi è terra prosilientes. Vnde & nymphæ salaces dicuntur. Ouidius: Nymphæque salaces. Salaciam deam aquæ à salo ciendo dictam existimãt, unde & pro aqua usurpant poëtæ. Pacuuius: Hinc sæuitiã Salaciæ fugimus. Salebræ loca inæqualia, aspera, quæ quasi præteriri sine saltu non possunt. Et quandoq; pro asperitate, ac inæqualitate usurpatur. Cicero: Alter enim sine ullis salebris, quasi sedatus amnis fluit. Hinc salebrosum dicimus, quod frequenteis salebras habet. Item Salij uocitati sacerdotes Martis, quod in portandis ancilibus saltare eos mos esset. Liuius: Numa Salios duodecim Marti gradiuo legit, tunicæq; insigne dedit, & super tunicam æneum pectori tegmen, cœlestiaq; arma, quæ ancilia appellantur, ferre, ac per urbem ire canentes carmina cum tripudijs, solenniq; saltatu iussit. à Salijs saliares cœnæ appellatæ, quas salij faciebant, amplissimo apparatu. Vnde uice prouerbij, opiparæ, ac copiosæ cœnæ saliares dicuntur. Item præsul, qui Salijs præerat, hoc est pontificatum gerebat. & præsulatus, pontificatus. à salio composita fiunt assilio, quod est aggredior. transilio, quod est transgredior. exilio, quod est exeo, prodeo, & quasi saltando prorumpo. Cuius frequentatiuum est exulto, quod proprie significat supra modum exilio, atque efferor, & quasi gestibus quibusdam, & saltibus affectum animi ostendo: siue ira id fiat, siue sæuitia, seu uoluptate, aut alia quacunque animi affectione. Cicero: Est igitur quiddã turbulentum in hominibus singulis, quod uel exultat uoluptate, uel molestia frangitur. Exultat, inquit, uoluptate, hoc est gau-

dio effertur. Idem: Quæ sanguine alitur, quæ in omni crudelitate sic exultat, ut uix hominum acerbis funeribus satietur. Exultat inquit, hoc est sæuit, siue crudelitate effertur. Virgilius: Exultantiaq; haurit Corda pauor pulsans. Exultantia inquit, hoc est in iniuriam prona, siue iniuriandi animo elata. Lucilius: Qui in hominem innocentem sic exultas. Hoc est iniuriam facis. Virgilius: Exultat Amazon, hoc est inani gloria effertur, siue cum iactantia gloriatur. In quo sensu usus est etiam Cicero: Qui siquando aberrauerit, statim spe impunitatis exultat. Idem: Et Annibalem iuueniliter exultantem patientia sua mollichat. Ab hoc exultabundus, & exultatio deducũtur. Item à salio prosilio, hoc est prorumpo. Pro enim aliquando pro amplificando, ac palàm faciendo ponitur, ut prodi, prouoca, protrahe. prosili aliàs pro in, ut pro rostris, pro tribunali. Nonnunquam pro iuxta, ut pro sententia, pro iudicio. Aliquando pro causa, ut testis inductus pro testimonio, hoc est causa perhibendi testimonij. Quandoque pro ui priuandi, ut prohibeo, propudio: utrunque enim abnuit, alterum potestatem, alterum pudorem. Interdum pro loco, ut pecuniam ei pro prædio dedi, hoc est loco prædij. Plerunque pro ante, ut pro curia, pro ostio, hoc est ante curiam, ante ostium. Sæpe etiam pro porrò, siue in longum, ut promissa barba, promissis capillis. Item pro autoritate, ut tribuni plebis pro potestate intercesserunt, hoc est autoritate potestatis suæ. Item pro eo quod est propter, ut pro iniuria, quam accepi, hoc est propter iniuriam, quam accepi. Vnde Cato pro scapulis, hoc est pro iniuria dixit: quoniam serui, quia natura contumelioſi sunt, scapulis uerberari solent, dum male dicunt. Quippe scapulæ sunt, quæ ueluti mollibus iugis à ceruice demittuntur: unde ualida, & substricta neruis ad fortitudinem brachia dependent, ἀπὸ τῆς βραχιάσις, hoc est, à breuitate dicta. Vnde brachialia ornamenta uocantur brachiorum, à quibus insignibus toris extantes fluunt lacerti cubitorum flexura utiles, ac decentes. Branchiæ uero piscium dicuntur, quibus spirant: sicut pennæ, siue pinnæ, quibus innatant. Plinius: Branchiæ non sunt balænis, nec delphinis. Hæc duo genera fistulis spirant, quæ ad pulmonem pertinent, balænis à fronte, delphinis à dorso. Idem: Vituli marini pennis, quibus in mari utuntur, humi quoque uice pedum serpunt. A scapula scapulares serui dicti, quia scapulis cæduntur. Item scapularis uestis, quæ tantum scapulas tegit. Veteres scapiliũ pro tergo usurparunt, & aliquando pro ipsa scapula, unde & spatium quod inter scapulas est, interscapilium nominauere. Prò etiam aliquando aduerbium admirantis est. Aliquando interiectio dolentis, ut prò sancte Iupiter. Prò deũm, atque hominum fidem. Item à salio præsilio, quod significat ante salio. Aliquando pro præsulto accipitur, quod est tripudium duco. Insilio, salio. Cuius frequentatiuum est insulto, quod modo pro insilio usurpatur. Virgilius: Insultare solo, & gressus glomerare superbos. Modo pro irrideo, & contumelioſus in aliquem aut dico aliquid, aut facio. Lucilius: Insulta miserum. Virgilius: Cernis, ut insultant Rutuli. Ab hoc insultatio, & insultabundus deducuntur. & insultura, sicut à desilio desultura. Plautus: Nam ego istam insulturam, & desulturam nihil hic moror. subsilio, & subsulto, paululum salto. à quo aduerbium subsultim. Suetonius: Mox nihil aliud, quàm uectabatur, & deambulabat: ita ut in extremis spatijs subsultim decurreret. Plaut. Tu subsultas, ego miser uix asto præ formidine. desilio, descendo. cuius frequentatiuum est desulto. à quo desultor, qui in campo equum sine ephippijs, & curru agitat: qui celetes à græcis dicitur, à nostris desultorius, ut superius ostendimus. dissilio, quod proprie est loco moueor. Apuleius: Vertibulo ossa dissilierant. Aliquando tamen capitur pro crepo, fran-

gor. Virg.

gor. Virg. Aeráq; dissiliunt uulgo, resilio, quod est in contrarium agor, rebello. Plinius: Quandoque resiliit uulnus, & curare scalpello oportet. Ab hoc fit resulto, quod est resilio, reluctor, incontrariũ feror. Accius: Resultat echo. ueteres residiare pro sæpe resilire usurparũt. præterea à con, et salio fit consilium, quod in unam sententiam plures rationes consiliant. ab hoc fit consulo, quod si cum accusatiuo iungatur, significat consilium peto, siue inquiro. Quintilianus: Ego aureis consulens meas. Si uero cum datiuo, consilium do, uel prouideo, ut consulo tibi, ne hostem lacessas. & consulo saluti meæ, consulo uitæ, consulo dignitati. Aliquãdo consulo pro delibero capitur, & tunc non regit casum, ut consulunt senatores. Ab hoc fit cõsulto, quod similiter est delibero. à quo consultatio, deliberatio. & consultor, quod modo significat eum, qui consilium capit: modo eum, qui dat consilium. Apuleius: Ad te consultor missus sum, tu mihi consiliũ tuum exprome. Sallu. Simul ab eo petit, ut fautor, consultor'q; sibi adsit. Gel. Malum consiliũ cõsulto ri pessimum. Hinc etiam consultrix fœmininum, & consultatio in utroq; significato. Ab eodem deducitur consul, quod populo cõsuleret. Etenim ab initio urbis Romæ reges omnem potestatẽ habuere, quo tẽpore & tribunus celerũ constituebatur, qui equitibus præerat, & ueluti secundum locum à regibus obtinebat. Quo in numero Brutus fuit regum eijciendorum autor, exactis uero regibus, duo consules creari cœperunt, penes quos (ut ait Pomponius) summum ius uti esset, lege rogatũ est, dicti ab eo, quod plurimum reip. consulerent: qui tamen, ne per omnia regiam potestatem sibi uendicarent, lege lata institutum est, ut prouocatio ab eis ad populum esset, ne'ue possent in caput ciuis Romani animaduertere iniussu populi, solo hoc eis relicto, ut coërcere possent, & in uincula publica duci iuberent. à consule consularis, quod si cum homine iungatur, significat eũ, qui consul fuit: si cum re, quod consulis est, ut consulare officium, consularis dignitas. & proconsul, non qui pro alio consule præsit prouinciæ, sed qui cum potestate consulari extra ordinem ad aliquam prouinciam administrandam mittitur: qui tamen non duodecim, sed tantum sex fasces habet, quemadmodum prætor, & præses. Sic & proprætor, non qui pro alio prætura, sed qui extraordinariam præturam gerit. Ita & qui dicitur proquæstor, & si qui alij sunt huiusmodi. Item à consulo consultus, quod modo participium est, & significat eum, à quo consilium petitum est, ut consulti de salute medici respondẽrũt incurabilem esse eum morbum. Modo nomen, & accipitur pro iuris prudente. Quintilianus: Scripti, & uoluntatis frequentissima inter consultos quæstio est. Hic & iurisconsultus, & inrecõsultus appellatur, quod ab eo de ijs, quæ ad ius pertinẽt, cõsilium petatur. Inconsultus uero imprudens dicitur, inconsideratus, & nullius cõsilij. Quintilianus: O inconsultã mulieribus semper amentiam. Interdum tamen inconsultus accipitur pro eo, à quo consilium non est petitum. Varro: Etenim inscio, atq; incõsulto domino, serui sæpe ex agro discedunt. Interdum pro eo, qui cum consilium quæreret, non accepit, quasi pro indigno habitus. Virgilius: Inconsulti abeunt, sedemq; odere Sibyllæ. Ab eodem etiam fit consulto aduerbium, hoc est cum consilio, & non temere. & cõsultatio. cõcilium uero, quod conuentũ populi, seu etiam populorum diuersorum in unum locum consulendi gratia significat, non à consilio, siue à consensu (ut nonnulli scripserunt) deriuatur, sed à concalando, hoc est à conuocando, quod omnes in unum locũ conuocentur. à quo locus ipse conciliabulũ appellatur. Sed quia in concilijs ob multitudinem conuenientium mercatus fieri solebant, & necessaria comparari, factum est, ut conciliare, comparare, atq; emere sit: & conciliatio, pro conuentione accipiatur. Teren. Prodi male concilia-

te, id est magno precio empte. Hinc etiam concilio pro eo usurpamus, quod est amorem, ac beneuolentiam comparo. Virg. Tu sceptra, Iouĕq; Concilias. Ab hoc fit recõcilio, quod est in gratiam reduco. & reconcilior in gratiam redeo, quamuis redire in gratiam etiã cum inanimatis dicimur. Cicero: In gratiam iam cũ uoluptate redeamus. à reconcilio fit recõciliatio, quod est in gratiam reditio. DE. Ex. De enim aliquando significat περὶ, ut cum dicimus de partibus orationis, περὶ μερῶν τοῦ λόγου. Aliquando ἀπὸ, hoc est ab, ex, ut hoc loco de uulnere, hoc est ex uulnere. Nonnunquam deorsum, sicut sursum. Vnde ueteres pro contemno dicere solebant, sus'q; de'q; fero, hoc est sursum, an deorsum res feratur, paruifacio. In cõpositione uero de aliquando significat κατὰ localem, ut de duco, detraho, derideo. Interdum est intentiua, ut deprehendo, deamo, deprauo, deprimo, dedo. Nonnũquam priuatiua, ut de sperates, demẽs, desum. Eiusdem uero significationis sunt E, & Ex in appositione, quando de ἀπὸ significat. Sed in hoc differunt, quod E ferè usurpamus, quãdo cõsonãs sequitur, ut è domo, è rure. Ex uero, quãdo sequitur uocalis, ut ex aquis, ex aëre: quod in cõpositione etiã accidit, ut educo, enarro, exigo, exuro. At de passim ponitur, siue sequatur cõsonans, siue sequatur uocalis, ut de nobis, de illis. Verũ ex sequente etiã consonante poni interdum solet, si uocis asperitas non prohibeat. Virg. Ex quo me diuũm pater, atq; hominum rex. Vnde notãdum est E tam in appositione, quàm in compositione ante has literas poni. B D G L M N R, & ante V & I, quando sunt consonantes, ut ebulio, edo, egero, elimo, emineo, eneruo, eruo, eucho, eijcio. Ex uero ante reliquas, ut excudo, effero, in quo & similibus X in F commutatur euphoniæ causa. exhorreo, expello, exequor, exquiro, extendo, exaro, exigo, exonero, exuro. è præterea, & ex frequenter temporalia sunt. Virgili. Ex illo celebratus honos, lætiq; minores Seruauere diem. Sed E in compositione uel priuatiua est, ut eneruis, enodis. uel intentiua, ut enectus, enarro. uel pro extra accipitur, ut educo, elimino. Ex uero modo pro extra accipitur, ut excludo extra claudo. Extorris extra terram. exlex, extra legem. expes, extra spem. excors extra cor. Modo priuatiuum, ut expedio, extirpo. Modo intentiuum, ut expleo, exoro, efficio. à de fit dehinc, quod significat posthea. Item dein, deinde, deinceps, de quibus supra diximus. denuo, quod significat rursus, quasi de nouo. Demum, & denique, quæ eiusdem ferè significationis sunt. Ponuntur enim pro tandem. Vir. Tum demum optata gemini super arbore sidunt. Cice. Cum excessissent è uita, tum denique uiuerẽt. Sed denique plerunq; significat ad extremum, ut cum plura sunt enumerata, & subiungitur denique significando ultimum omnium. Cicero: Cum sibi non multitudinem militum, non idoneos imperatores, non pecuniam sibi præstò esse uiderent, non denique ullam rem, quæ pertineat ad bellum administrandum. Demũ aliquãdo pro solum accipitur. Idem: Ea demũ magna uoluptas est Crispe Sallusti, æqualem, ac parem uerbis uitam agere. Aliquando pro omnino. Plinius: Ea demum sola auium non nisi uolatu depascitur. In hũc sensum denique quoq; aliquãdo accipitur. Oui. Si qua metu dempto casta est, ea denique casta est. Veteres pro demum demus scripserunt. Pacu. Quid demus magis cõmodum est, quam ne tuũ perduas iniuriam pati? Item à de, desuper, & deinsuper, de quibus supra scripsimus. & desursum, quod significat desuper. cuius contrarium est deorsum. à quo dorsum dictum, quod ea pars corporis deuexa sit deorsum. Dicitur aũt dorsum, hoc est tergũ, non modo de hominibus, cæteris'q; animalibus, sed etiam de inanimatis, utputa de litoribus, aquis, montibus, cæteris'q; similibus. Virgil. Dorsum immane mari summo. Idem: Nanq; inflicta uadis dorso dum pendet iniquo. Ab ex uero extra de-

ducitur, de quo, at q eius deriuatiuis superius late disserimus. MATRIS. Genetricis. Mater tam eam significat, quæ filiũ parit, quàm eam, quæ nutrit. Quod uno in loco Plautus aperte declarat: Ita forma simili pueri, ut mater sua non internoſſe poſſet, quæ mammam dabat, neq adeo mater ipſa, quæ pepererat. Hoc nomen à græco deducitur, quod eſt μήτηρ. Vnde μητρόπολις, hoc eſt Metropolis appellata, quaſi mater ciuitas. à quo Metropolitani dicuntur, qui ex ea ciuitate oriundi ſunt. & Metropoliten quidam appellant eius ciuitatis pontificem. à matre matrona, & materfamiliãs deducũtur. Matrona proprie dicitur, quæ in matrimonium cum uiro conuenit, ut in eo maneat, etiamſi liberi non ſunt adhuc ſuſcepti: quippe appellationem habet à matris nomine non iam adepto, ſed cum ſpe, & omne mox adipiſcendi. Vnde ipſum quoque matrimonium uocatum eſt, quoniam ea ſpe uir, & uxor coniunguntur, ut illa mater fiat. Materfamiliãs autem uocitatur ea ſola, quæ in mariti manum ac poteſtatem uenit, ſiue in eius manum, ac poteſtatem, in cuius manu, & poteſtate eſt maritus: quia iam non in matrimonium tantum, ſed in familiam quoq mariti, & in ſui hæredis locum uenerit. Eſt aũt familiãs caſus genitiui facta inclinatione more græcorũ: ideo materfamiliãs, & materfamiliæ dicitur. Aliqui tamen matronas dicunt eſſe honeſtas mulieres, quibus ſtolas habere ius eſſet: matrem uero familiæ nõ ante dici, quàm uir eius paterfamiliæ appelletur. Nec poſſe hoc nomine plureis in una familia appellari, ſed unam tantum matrẽfamiliãs dici, item unum patrẽfamiliãs, eum ſcilicet eámue, qui in familia primi ſunt, quiq in ea dominium habent. Siquidem filij eorũ filijfamiliãs uocitantur. quod ſi is, eáue, qui familiæ præſunt, filios non habeant, nihilo minus paterfamiliãs, & materfamiliãs dicũtur. nõ enim ſolã perſonã eius, ſed & ius demonſtramus. Hinc pupillũ quoq patrẽfamiliãs appellamus. & cũ pater familiãs moritur, quotquot ei ſubiecti erant, ſingulas familiãs incipiunt habere, ſingulíq patris familiarum nomina ſubeunt. Idemq euenit in eo, qui emancipatus eſt. Nam & hic ſui iuris effectus propriam familiam habet. Alij matremfamiliãs dicũt eſſe eam, quæ honeſte, & cum dignitate uiuit. Vlpia. Matrem familiãs à cæteris fœminis mores diſcernunt, atque ſeparant. proinde nihil intereſt nupta ſit, an uidua, ingenua ſit, an libertina. Nam neq nuptiæ, neq natales faciũt matremfamiliãs, ſed boni mores. Idem: Matremfamiliãs cum audis, accipe notæ auctoritatis fœminam. Item à matre maternum deducitur. Vnde maternum amorem, maternam pietatem, maternum lac dicimus. Item matertera, matris ſoror. quaſi mater altera. & matrimi, ac patrimi, ſiue patrimes, & matrimes, quorum matres, ac patres adhuc uiuunt. Item pater patrimus, qui cum ipſe pater ſit, adhuc patrem uiuentem habet. & mater matrima, quæ & ipſa mater eſt, & matrem habet adhuc uiuentem. & matreſco matris ſimilis fio. & mater Matuta aurora, à mane matuta dicta, ut quibuſdam placet. à qua matutinus, quamuis aliqui à mane hoc deduci potius uelint. & matrix, de quo ſupra diximus. et matralia matris Matutæ feſta. et matronalia dies matronis feſtus Calẽdis Martijs celebrari ſolitus, quo mariti pro conſeruatione coniugij ſupplicare dijs ſolebant. & matricida, & matricidium, & materia cum deriuatiuis eius, de quibus late ſuperius diſſeruimus. O LVCINA FEROX. Ferocẽ appellat propter atrocitatem partus, cum hæc Dea partubus præſit, ideo Lucina dicta, ut ſuperius oſtendimus. SAVCIA. Vulnerata. à ſecando enim ſaucius, quaſi ſecius dicimus, & uulneratum ſignificat. Virg. Qualis mugitus fugit cũ ſaucius aram Taurus. Ab hoc ſit ſaucio uerbum, quod eſt uulnero, & paſſiuum eius saucior. MORI. Mortem oppetere. Mors eſt ſeparatio animi à corpore. Vir. Multa boũ circa

mactando corpora morti. Mors etiã dea eſt, quæ mortis eſt potens. Statius: In ſcopulis mors ſæua ſedet. Idem:

Stygijs emiſſa tenebris
Mors fruitur cœlo, bellatoremq uolando
Campum operit, nigroq uiros inuitat hiatu,
Nil uulgare legens, ſed quæ digniſſima uita
Funera, præcipuos animis, annisq cruento
Angue notat. Hanc Cicero Noctis, & Herebi filiam fuiſſe ſcribit. Ariſtoteles, omnium, quæ terribilia hominibus uidentur, maximũ eſſe. Hæc enim ſtatim, poſtquàm eſſe cœpimus, ducit nos ad non eſſe. & cum quotidie moriamur, tunc uulgato ſermone mori dicimur, cum mori deſinimus. Mortem aut violentam, aut naturalẽ eſſe ſcripſerũt. Violentã, quæ ferro, uel igni, uel caſu aliquo infertur. Naturalem, qua anima à corpore iam effœto ſeparatur. Vnde mortẽ ab emeritat iã uita, hoc eſt acta, & abſoluta dictã uolũt, & mortuos quaſi emeritos appellatos, quod à mortali hac malitia abſoluti quaſi ueterani quietiorẽ iã ſtatum ſint adepti. Mortem obire pro mori uſurpatur, quaſi ad mortẽ ire. Nam ueteres ob pro ad frequẽter capiebant. Vnde ob Romã legiones ductas, & ob Troiã miſſum exercitũ legimus. & uadimoniũ obiiſſe, quaſi ad uadmoniũ iſſe. et obuiã, id eſt ad uiã. Nã ob alioquin uel pro circũ ponitur, ut cũ dicimus urbem obſideri: uel pro propter, ut ob ſuperatos hoſteis, ob fidẽ datã. à mors fit morior, quod eſt è uita diſcedo, quod non modo tertiæ, ſed etiam quartæ coniugationis reperitur. Plaut. Moriri ſeſe miſere mauolet, quam nõ perfectũ reddat. à quo cõmorior, hoc eſt ſimul morior. & demorior, atque emorior, quæ ſimplicis ſui ſignificationẽ retinẽt. & mortuus qui iã mortẽ obijt, qui & emortuus, & demortuus dicitur. Eos qui mortui naſcuntur, Paulus ſcribit neq natos, neq procreatos uideri poſſe, quia nũquã liberi appellari potuerunt. Mare mortuũ dicitur, quia nihil uiuũ gignit. lacus eſt Syriæ in prouincia, quæ Pẽtapolis uocata fuit, nihil præter bitumẽ gignẽs, nihil in eo graue ſubmergitur. Ideo Aſphaltus uocatur, quod omnia in eo tuta ſint. græce enim ἄσφαλτος tutamen dicitur. et mortalis, q morti ſubiectus eſt, à quo mortalẽ pro hoĩe frequentiſſime uſurpamus. Huius cõtrariũ eſt ĩmortalis, qui nõ eſt morti obnoxius. Vnde dij ĩmortales dicuntur. Ab ijs mortalitas, & ĩmortalitas deriuãtur. & emortualis dies, in quo quis mortuus eſt: ſicut natalis, in quo natus. Plaut. Certũ eſt mihi hũc emortualẽ facere ex natali die. & moribundus, moriens et mortariũ inſtrumẽtũ, in quo terũtur ea, quæ ſoluenda ſunt, quod in puluerem redacta ueluti mortua cõdiãtur. & mortiferũ, quod mortẽ affert: utputa mortiferũ telum, mortiferum uulnus, mortiferũ uenenum. & morticinũ exangue, coruptũ. Quippe morticina caro in ulcere dicitur, quæ corrupta eſt, & ſine ſanguine, quaſi iam mortua. Item morticinã carnem aliquãdo dicimus animaliũ, quæ nõ ſunt ui mactata, ſed per ſe mortua. Plini. Sola hæc cuis in eo genere morticinã carnem nõ attingit. Morticini etiã claui pedũ dicũtur, quod ueluti morticina caro ſit. & morbus, quod corpora ad mortẽ ducat. qd morbus, quid morboſus ſit, quõ à uitio, & uitioſo differat, ſuperius declarauimus. à morbo etiã fit morbidus, quod eſt morbo infectus. & remorbeſco, quod eſt in morbũ recido. Hic etiã notãdũ eſt, quod quoad uiuet, & quoad morietur, et quoad Senatus habebitur, & quoad ſenatus dimittetur, & quoad ſcribẽdo perſeuerabo, quoad amplius nõ ſcribã, & quæ ſimilia ſunt, licet duæ res, & inter ſe cõtrariæ uideantur, unũ tamen ſignificant. Mortẽ etiã nõnulli à mordẽdo dictã exiſtimarũt, quod oĩa mordeat. hoc eſt rodat, at q cõſumat. Mordere proprie eſt dẽtibus lædere. Per metaphorã tamẽ accipitur pro detrahere. Vnde & mordacem equum dicimus, qui dente hominem lædit: & mordacem hominem, detractorem. Item morſus modo pro ipſa denique læſione

læſione accipitur: modo pro detractione, & maledicentia. hinc mordacitas in utroque ſignificato uſurpatur. & mordaciter ad uerbium. & comparatiua, ſuperlatiuáque eorum mordacior, mordaciſſimus, mordacius, mordaciſſime. & morſus qui græce ſcomma dicitur: quoniam figuratus eſt. Sæpe enim fraude, uel urbanitate tegitur, ut aliud ſonet, aliud intelligat. & mordico uerbum, quod ſignificat dolorem affero, perinde ac ſi morſu læderem. à quo mordicatio eiuſmodi dolor. & morſicatim pro mordendo. Varro: Sicut pulli incedunt, & in labellis morſicatim ludunt. & mordicus eiuſdem ſignificationis. Lucilius: Mordicus petere aurum è flamma expediat. Plautus: Ianudũ oportuit naſum ademptũ mordicus. Itẽ mordicus pro ſtrictim & quaſi morſu, & dente. Ci. Perſpicuitatẽ, quã mordicus tenere debemus, abeſſe dicamus. et mordicibus pro morſibus. Plau. Aſini me mordicibus ſcindant, boues incurſent cornibus. Itẽ à mordeo cõpoſita fiunt, admordeo, obmordeo eiuſdẽ cũ ſuo ſimplici ſignificationis. præmordeo, hoc eſt ante mordeo. Immordeo, morſum infigo. ſubmordeo, demordeo, morſu decerpo. cõmordeo ſimul mordeo. remordeo, crucio, ſollicito. Vir. Quãdo hæc te cura remordet. Mordeo in præterito momordi facit. Veteres tamen per e memordi pronuntiabant: ſicut pro pupugi, cucurri, ſpopondi, popoſci, pepugi, cecurri, ſpepondi, pepoſci ſcribere. Plau. Vt ad memordit hominem. Item à mordeo morſio, à quo morſiuncula diminutiuum, hoc eſt paruus morſus, qui fit oſculandi gratia. Idem: Nunc noſtri amores, mores, conſuetudines, iocus, ludus, ſermo ſuauis, ſuauiatio, compreſſiones arte amantium comparatæ, teneris labellis molles morſiunculæ.

PLVRIBVS. Voluiſſet, iquit, mori pluribus telis, quàm mortua ſit, ut filij ex utero facilius exirent. Plus, comparatiuũ eſt ſignificatione tantum ab eo, quod eſt multum. Nam ſecundum uocem habet originem à græco πλεῖον, ſiue πλέον. utrunq enim ſignificat plus. Vnde à pleon pleonaſmus deriuatur, quod latine cumulatio dici poteſt. Eſt enim figura, quæ fit, quoties ſuperflua adduntur. Virgilius: Vocemq his auribus hauſi. Et ſimiliter ſuperlatiuum eius, quod eſt plurimum. & à græcis dicitur πλεῖστον. Veteres pluria, & compluria dixerunt, pro eo quod eſt plura, & complura. Vnde ab hoc ſit compluries aduerbium, quod ſignificat ſæpe. Plautus: Quid metuis? DO. Metuo Hercle uero ſenſi ego cõpluries. Cato: Compluries eorum milites mercenarij inter ſeſe, multi alteri alteros occidere, compluries multi ſimul ad hoſteis tranſfugere, compluries in imperatorem impetũ facere. plura & complura ſic differũt, quod plura poſſunt eſſe duo, complura duo eſſe non poſſunt: illud comparatiuũ eſt, hoc uero maxime, ideoq non regit caſum. Complurimus non reperitur, ſed tantum plurimus. Vir. Plurimum pro lõgo poſuit, cui plurima ceruix. Veteres pliſſima pro plurima uſurparunt. à plus pluralis, & pluratiuus numerus, dictus. & pluraliter, ac pluratiue, aduerbia, & plurifariam, de quo ſupra diximus. & pluſculum diminutiuum, hoc eſt parum plus. & amplus, hoc eſt magnus, ſpatioſus, quaſi omni ex parte plus. Am enim ueteres pro circũm, ut ſupra diximus, uſurpabant. à quo fit amplior, & ampliſſimus, ample, amplius, ampliſſime. Amplitudo pro magnitudine & excellentia. amplio uerbum, quod ſignificat augeo. Item amplifico, à quo amplificatio. & amplius aduerbium, idem quod plus. & ampluſtria nauium ornamenta, quod amplius forent, quàm eſſent neceſſaria. Quidam ampluſtria quaſi aplu ſtria à græco nominata exiſtimant, hoc eſt ab α priuatiua particula, & πλοῦς, quod eſt nauigatio, quod hæc ad nauigationem nequaquam eſſent neceſſaria. Item à plus plerique deducitur, quod autores aliquando uſurpant pro eo quod eſt plures, & maxima ex parte. Salluſtius: In diuiſione

orbis terræ pleriq in parte tertia Africam poſuere, pauci tantum modo Aſiam & Europam. Quin. Videas pleroſq ita percitos, id eſt nonnullos. Plerunq potius in priore ſignificato accipitur, ſignificatq ferè ſemper. Plerique omnes una pars orationis eſt. Et ſimiliter pleraq omnia. Significatq idem, quod pleriq, ſiue pleraq, hoc eſt maxima ex parte. Terentius: Quod pleriq omnes faciunt adoleſcentuli. Item à plus plenitas, quaſi plus uitas dicta. Plenitatem enim ueteres ignobilitatem dixere. Cato: Propter tenuitatem, & plenitatem. Hemina. Quicunq propter plenitatem agro publico ejecti ſunt. & ploximum, capſa quod plura ibi reponantur. Plus in nominatiuo, & accuſatiuo ſingulari neutri generis eſt, in obliquis uero caſibus, & numero plurali trium generum. Plus etiam aduerbialiter capitur. & plus ſatis dicimus pro eo, quod eſt maxime, & plus quã ſatis. Reperitur etiam cum per compoſitum perplus. VT ITER TRISTE PATER ET. Vt uia, quæ nunc difficilis fuit, aptior fieret. TRISTE. Difficile, hoc eſt non naturale, ſed uiolentum. Triſtis proprie mœſtus dicitur. Virgilius: Triſtis at ille tamen cantabitis Arcades inquit. Deducitur q à tero, quod eſt contero, conſumo. Martial. Seu lentum ceroma teris, tepidumq trigona. Virgilius: Aut qua ſpe libycis teris ocia terris. Triſtis ergo, quaſi tritus dicitur. Ab hoc triſtimonia, hoc ẽ mœſtitia deriuatur. Hirtius: Cæſar claſſem ſub ueſperum conſcendit omnibus in exercitu inſciis, & requirentibus Imperatoris conſilium magno metu, & triſtimonia ſolicitabantur. Sed quia triſtitia in fronte hominis crudelitatis, grauitatis, iræ, minarũ, ſtudij, difficultatis indicium eſt, fit ut triſtis aliquando pro ſæuo accipiatur. Virgilius: Illi mea triſtia facta, Degenerem q Neoptolemum narrare memento. Aliquando pro graui. Cice. Qui numero optimatum, & principum reliquit grauitatis ſuæ illum triſtem, & plenum dignitatis ſonum. Nonnunquam pro irato. Lucili. Timeo certe, ne mihi ſit triſtior. Interdum pro minaci. Vir. Iſq adytis hæc triſtia dicta reportat. Quãdoq pro docto. Lucili. Addo eodẽ triſteis, ac ſeueros philoſophos. Item pro amaro. Virg. Triſtiſq lupini Suſtuleris fragileis calamos. Et pro difficili. Cice. Facilius in morbos incidunt adoleſcẽtes, grauius ægrotant, triſtius curãtur. Et pro horrido. Martia. Amator ille triſtiũ lacernarum. Tero aũt ἀπὸ τοῦ τρίβω deducitur, quod eſt cõtero, frico. Vnde trica dicitur, quod proprie ſignificat capillũ gallinarum pedibus ĩuolutũ, quod earũ pedes terat. Hoc uero quoniã greſſum illarũ impediat, factũ eſt ut omnia impedimẽta tricæ dicãtur. Plau. Quod argentũ tu mihi, quas tricas narras? Hinc tricones uocitati ſunt moroſi, & ad reddendum duri. Ab hoc etiam fit intrico, quod ſignificat implico. & extrico, explico. A quibus intricatio, & extricatio. à quo inextricabilis, inſolubilis. Virgilius: Hic labor ille domus, & inextricabilis error. Item à tero termetes, uermes lignum terentes. Item tergo, quod ſignificat mundo, quia tergendo res conteruntur. Quod ueteres etiam tergeo dixere. Plautus: Ornantur, tergentur, lauantur, poliuntur. Idem: Nunquam ceſſauimus lauari, aut fricari, aut tergeri, aut ornari. Ab hoc ſit compoſitum detergo. & terta galea, hoc eſt deterſa. Varro: Terta nitet galea. & terſus dictus ſerenus. Itẽ à tero termẽtũ apud Plautũ, pro detrimentũ. Item terebrũ, notũ inſtrumẽtũ ad perforãdũ, quod & terebra dicitur. A quo diminutiuũ terebellũ. & uerbũ terebro, hoc eſt perforo. Cuius paſſiuũ eſt terebror. Item teredo uermis, de quo ſuperius diximus, niſi potius à græco deducatur. Item tritus quartæ declinationis, qui & attritus dicitur. Pli. Calli qui fiũt ex attritu calciamentorum. Item intertrigo, morbus partium attritarum. Plinius: Radix intertriginum, & alarum uitijs non dubie medetur, Attritum, & contritum, & attero, & contero, & deter-

ro. ab attero ater dicitur, de quo, eiusq; deriuatiuis superius diximus. A detero deter. Cuius comparatiuum est deterior, & superlatiuum deterrimus. item aduerbia detere, deterius, deterrime. Est autem deterum cui aliquid deest, & quasi detritū est ne bonum sit. Sic enim deterior à bono dicitur, sicut peior à malo. Virgilius: Deterior qui uisus, eum, ne prodigus obsit, Dede neci. Fit enim comparatio ad regem apium, qui non est malus, cum mella seruet. Dicimus itaque deteriorem ex bonis, qui minus est bonus: Sicut peiorem ex malis, qui magis remotus est à bonitate. Et porcæ deteriæ dicuntur, hoc est atræ, macilentæ. Præterea à tero fit tritio frequentatiuum, quod est minutim contero. & trituro, quod de messibus dicitur. A quo trituratio, & triticum, quod tritum sit spicis. A quo triticeum, & terra, quod teratur pedibus, ut superius ostendimus. & teres lignum, aut aliud aliquid rotundū, oblongumq;, quod quasi terendo rotundum sit. Virgilius: Incumbens tereti Damon sic cœpit oliuæ. & termes, ramus ex arbore decerptus: qui quoniam in diuisione agrorum ante, quàm metæ ponerentur, figi solebat, termino nomen dedit. Terminus enim proprie dicitur signum, quod agrum ab agro diuidit. Vnde Numam Pompilium tradunt statuisse, si quis terminum exarasset, & ipsum, & boues sacros esse. Hinc terminus sæpenumero pro fine accipitur. Cicero: Cum nullum tot calamitatibus, atque erumnis terminum inueniremus. A quo fit termino uerbum, quod est finio. Cuius passiuum est terminor. Ab eo determino, quod est delibero, et quasi cogitationi terminum impono: aliquando etiam definio. & extermino, quod est expello, & eijcio, & ueluti extra terminos mitto. Cicero: Atque hoc omne genus pestiferum, atq; impium ex hominum comitatu exterminandum est. & disterminо, quod est diuido, dissipo. Ab ijs determinatio, & determinate aduerbium. item exterminatio, & disterminatio dicuntur ea quæ, cum plura sint, unum atq; eundem terminum habent. Veteres non terminum, sed termonem dicebant. Terminalis lapis dicitur terminus ipse lapideus. Item Terminum deum colebant ueteres, in cuius tutela fineis agrorum esse existimabant: et quo in loco colebatur hic deus, ibi super eum foramen patebat in tecto, quod nefas esse arbitrarentur terminum intra tectum consistere. Terminalia Varro ideo appellata esse existimat, quod ijs dies anni extremus erat constitutus. ego potius à Termino deo sumpsisse nomē existimo. item à tero terra, de qua eiusq; deriuatiuis superius locuti sumus. & terebra, siue terebrum, fabrile instrumentum ad perforandam materiam, à Dædalo primum inuentum. Cuius diminutiuum est terebellum. A quo fit terebro uerbum, quod est perforo. Vnde exterebro, quod significat extorqueo, scrutor, perquiro. Varro: Atque omneis adeo perquirit, atq; exterebrat arteis. & trua, uas de quo alibi diximus, quod nimio usu teratur. Cuius diminutiuum est trulla. à quo trulleus adiectiuum. Quidà tamen truam à transuolando dictam putant, quod transuolet ex ea aqua. Vnde & truo auis dicta est, ob colli magnitudinem, quod per id aqua transuolet. Auis est cygno similis, nisi faucibus haberet alterius uteri genus: huc omnia inexplebile animal congerit. tantaq; eius capacitas est, ut ipsi uiderimus ingentis staturæ hominem ocreatum pedem usque ad genu in fauceis immittentem, eximentemq; sine læsione. postquam omnia ingurgitauit, perfectam iam rapinam sensim in os reddens in alteram inferiorem aluum ruminantis modo defert. Cæcil. irridens magnitudinem nasi: Prò dij immortales unde processit truos? Hic alio nomine onocrotalus dicitur, quod collum aqua mergens, spiransq; ueluti ruditum asini ædat. ὄνος græce asinus dicitur, κροταλισμὸς plausus, crepitus. & trudo, quasi tero manibus. A quo extrudo. Proprie enim trudere, atque extrudere est manibus uiolentia

quadam expellere. Cicero: Fac eum quàmprimū extrudas. Virgilius tamen trudere posuit pro eo, quod est urgente ui naturæ expellere. Truditur è sicco radix oleagina ligno. Hinc trusatiles molæ manuariæ dicūtur, quod pellantur manibus. his exnecessitate quondam locasse se Plautus memoratur. & trutina, foramen, in quo est examen, hoc est lingua bilancis, quod in ea examen digito trudatur. Ab hac fit trutino uerbum, hoc est examino, pensiculo. Vnde trutinata sententia dicitur pensiculata, discussa, & trutina aliquādo pro iudicio accipitur. Cicero: Ea probando, quæ non artificis statera, sed populari quadam trutina examinātur. Quidam etiam à tero truncо deductū putant, quod est amputo, recido. A quo truncator, truncatrix, truncatio. item truncus pars arboris, quæ ramis truncatis superstat. Truncus etiam adiectiuum pro truncatus inuenitur. Ouidius: Trunca manu. Hinc fit compositum obtrunco, quod proprie significat capite cædo. Ponitur tamen aliquādo pro occido, quocunq; modo id fiat. Virgilius: Polydorum obtruncat, & auro Vi potitur. item detrunco, decido. Sunt etiam qui à tero tetrices deduci putent, quo nomine Cato aquam significauit, qua horti irrigantur. item à tero tribula genus uehiculi, quo terunturfrumenta. Virg. Tribulaq;, traheæq;, et iniquo ponderе rastri. et trapetum, mola olearia. idem: Venit hyems, teritur Sicyonia baca trapetis. Quidam tamen trapetum græcum esse existimant, sicut trapezam, sic enim Græci mensam uocant. Vnde trapezitæ mensarij dicuntur. PATERET. Apertum esset. Patere enim est apertum esse. Plautus: Ingredere tu, fores iandiu patent. unde patens, & patulū deducuntur. quæ inter se hoc modo differunt, quod patens dicitur id, quod ad tempus patet, cum frequenter claudatur, ut os, oculus & alia huiusmodi. Plin. Vt multi sæpe patentibus oculis uisi sunt dormire. Patulum uero, quod semper patet, ut aures, arbor, & similia. Virgil. Tityre tu patulæ recubans sub tegmine fagi. Hinc Plautus patulum bouem appellat, cuius cornua diuersa sunt, ac late patent. item patibulum, quando feram significat, qua ostia occluduntur, quod hac remota, ualuæ pateant. Ttimnius: Si quisquā hodie, præter hanc posticū nostrum pepulerit, patibulo hoc ei caput defringam. Nam quando patibulū pro cruce accipitur, à patior deriuatur (ut quidam putant.) Sallust. Inquis notissimus quisq;, aut malo depidens uerberabatur, aut mutilato corpore improbi patibulo eminens affigebatur. item patera poculi genus latum, ac patens, quo nunc quoq; passim utuntur. item patina uasis genus, quo dapes elixæ, et iurulentæ in mensam feruntur. Terent. Iandudum animus est in patinis. Huius diminutiuum est patella scutellæ similis, nisi esset maior. A patina patinarium dictum. Plaut. Is habet succū, is suauitatem, eum quo uis pacto condias, uel patinariū, uel assum uerses quo pacto lubet. item palma, de qua paulo inferius dicemus. Item à pateo patesco, quod est aperior, patens fio. interdum etiam pro pateo accipitur. Plinius: Quinque ostijs patescit in mare. Sallustius: Hinc late patescentibus campis, exercitum tutò emittit. item patefacio, & patefio, de quibus supra diximus. & propatulum, quasi porrò patulum dictum est, significatq; late patens, atq; apertum. & patulico uerbū, aperior, patulus fio. Plin. Petilius flos autumnalis circa uepreis nascitur, colorem habet rosæ syluestris, folia parua quina, paruo calice, ac uersicolori luteum semen includente. Luteus & bellio color patulicantibus quinquagenis quinis barbulis coronatur. Similitudine nominis adducimur, ut bdellium dicamus genus gummi esse odoratū, quod arbor in Bactriana regiōe producit. arbor ipsa nigra est magnitudine oleæ, folio roboris, fructu caprifici. alij brochon appellant, alij malachran, alij maldacon. Gummi autem nigrum, & in offas conuolutum, Hadrobolum in sacris uino per

funditur, ut odoratius. Nascitur & in Media. Hoc quidam peracticum uocant. Item expato uerbum, quod est do me in locum patentem. Pacuuius: Expatant se omnes, publiceq; ostendunt. Quidam tamen à spatio hoc uerbum deriuari uolunt. & expatare esse in spatium se conferre. Sed & spatium à patendo deducitur. Nihil enim aliud est spatium, quàm locus, siue tempus patens, hoc est interuallum uel loci, uel temporis. Vnde spatiari errare est. & spatiatorem Cato pro erratore posuit. A spatior fit expatior, à quo expatiator. & spatiatim aduerbium, hoc est errabunde. Quidam spargere quoque à spatio fieri putant, quasi per spatium agere. Proprie enim spargere est passim aliquid tractare. Virgilius: Spargite humum foliis, hoc est spargite folia per humum. Per translationem tamen aliquando spargere ponitur pro infundere. Idem: Spargens humida mella, soporiferumq; papauer. Aliquando pro madefacere, unde aspergere dicimus. Solebant enim ueteres, ut nos quoq; facimus, aqua corpus purgationis causa madefacere dijs inferis sacrificaturi. Nam in sacrificijs superorum, uino aut flumine, aut fonte corpora abluebant. Idem: Donec me flumine uiuo Abluero. Ab aspergo fit aspergimen, & aspergo aspergінis. Idem: Spumant aspergine cautes. Interdum etiam spargere sumitur pro implere. Idem: Et iam uere nouo spargebat lumine terras. Ab hoc fit aliud compositum expergo. Vnde expersum madefactum dicimus. Idem: Saniéque expersa natarent Limina. & inspergo, à quo inspergimen. & respergo, dispergo, conspergo, à quibus respergimen, dispergimen, cōspergimē. Item sparus, rusticum telum in modum pedis recuruum, quod passim pugnando spargeretur. Nam græci σπάρον dicentes id nomen à nobis sumpsere. Sallustius: Sed ex omni copia circiter quarta pars erat militaribus armis instructa, cæteri, ut quoq; casus armauerat, sparos, aut lanceas, alij præacutos sudeis portabant. Nos tamen spargere à græco potius deduci existimamus, hoc est ἀπὸ τοῦ σπείρω, quod est semino, unde σπέρμα semen dicitur. Nam spargere quasi disseminare est. Quidam etiam iuniores aspergillum usurpant, nouum quidē, sed non inelegans uocabulum. Significat autem instrumentū, quo nos sacris aquis solemus aspergere. QVIS NEGAT ESSE SATVM. Non est mirum, inquit, Bachum natum esse ex funere matris, quandoquidem nos feram eo modo natam esse conspeximus. Iupiter, cum Semelen amaret Cadmi filiam, rem cum ea habuit: ex quo concubitu cum facta esset prægnans, Iuno ea re grauiter permota, ulcisci pellicem statuit. Induta itaq; speciem Beroēs Epidauriæ, quæ Semeles nutrix fuerat, & anili, ac tremulo gressu Semelen adiens, fingit dubitare sese, ne is ex quo prægnans erat facta, sit Iupiter, siquidem multi alias sub nomine deorum uirgines deceperant: propterea hortari eam, ut etiam si certo sciret Iouem hūc esse, peteret tamen ab eo, ut sumptis insignibus suis talis tantusq; secum consumberet, qualis quantusq; coire cum Iunone consueuerat. Notat illa uetulæ (quam nutricem suam putabat) uerba, & consilium eius primo quoque tempore exequi cogitat. Cum igitur ad eam non longo post Iupiter esset reuersus, inter primas blandieteis illecebras, munus ab eo Semele poscit nullo addito nomine. Eligere eam Iupiter quicquid uelit iubet: iuratq; per stygiam paludem, quicquid poposcerit, præstò mox futurum. Hæc itaque Iouem rogat, ut talem se sibi exhibeat, qualis solet cum Iunone concumbere. Ingemuit Iupiter, & os loquentis conatus est comprimere. Sed iam ea uerba ex ore exierant. Nec illi non postulasse, nec ei non iurasse fas erat. Quamobrem sumpto fulmine Cadmeiam domum ingressus, infausto munere illusam à Iunone amantem interemit. Infantem uero, cui postea nomen fuit Baccho, ex utero ma-

tris exectum, femori suo imposuit, & tamdiu fouit, quoad maternos annos impleret: tum materteræ primo, postea nymphis nutriendum tradidit NEGAT ESSE. Dicit nō esse. Nego enim ex non, & ago, quod significat dico, compositum est, ut superius ostendimus. BACCHVM. Iouis filium, & Semeles. Quem uini inuentorem fuisse commemorant, nutritum primo ab Ino matertera, deinde à nymphis. Item à Sileno, qui cum à rusticis aliquando captus fuisset, à Mida Baccho restitutus est. Currum ei attribuunt, quem tigres, & lynces ducunt, comitaturq; bacchantium multitudo edera coronatorum. Statius:

Promouet effrenæ dextra, læuaq; sequuntur
Lynces, & uda mero lambunt retinacula tigres.
Post exultantes spolia armentalia portant,
Semineces q; lupos, sciſſasq; Mimallones ursas,
Nec comitatus iners, illic sunt ira, furorq;,
Et metus, & uirtus, & nunquam sobrius ardor.

Dictus est à ueteribus uitisator, à serenda uite. Accius: O Dionyse pater optime uitisator Semele genitus Euchia. Edera ei sacra est, propter quod & poētæ ea coronātur, quod Parnassus mons in huius dei tutela est, & tabernæ uinariæ hoc maxime insigniuntur. Baculum ab eo inuentum, & à nomine eius ita appellatum prodidere, quo uino graues sustentarentur. Eius diminutiuum est bacillum. A quo imbecillis, siue imbecillus, debilis, quasi baculo indigens. Vnde imbecillitas, debilitas, & imbecilliter aduerbium, debiliter. Cicero: Vt enim bacillū aliud est inflexum, & inarcuatum aliud ita natum. Nec baculus solum masculino genere dicitur, sed etiam baculum neutro. Ouidius: Baculumq; tenens agreste sinistra. Aristoteles Apollinem, & Bacchum unum, eundemq; deum esse affirmat. Propterea in Thracia aditum fuisse Libero consecratum, ex quo oracula redderentur: & Lacedæmonios, cum sacra Apollini celebrant, edera coronari, & Bœotios Parnassum montem Apollini sacrum esse memorantes: simul tamē in eodem & oraculum delphicum, & speluncas bacchicas uni deo consecratas colere, & ob id Apollini simul ac Libero patri in eodem monte rem diuinam celebrari. Et sanè constat in monte Parnasso bacchanalia alternis annis agi solita: ubi & Satyrorum frequens cœtus cernebatur, & plerunq; uoces audiebantur, simulq; cymbalorum crepitus ad aureis hominum peruenieбant. Et nequis existimet diuersis Dijs hunc montem dicatum esse, Euripides Apollinem, ac Liberum unum, eundemq; deum esse demonstrat: Δέσποτα φιλόδαφνε βάκχε παιὰν ἄπολλον ὦναξ. Idē facit Aeschylus: ὦ νυσσεὺς ἄπολλον ὦ βάκχε ὦ μάντις. Hinc Romani arcanam hanc sacrorum obseruationem custodiebāt, ut sol, cum in superno, hoc est diurno hemisphærio esset, Apollo uocaretur: cum in inferno, hoc est nocturno, Dionysius diceretur, hoc est Liber pater. Præterea simulachrum eius partim puerili ætate, partim iuuenili fingebant, item barbata specie, senilique, quæ ætatum diuersitas ad solem proculdubio refertur, ut paruulus uideatur hyemali solstitio, cum dies breuissimi sunt: adolescens uernali æquinoctio, cum iam dies sunt longiores. Plenissima barbæ effigie solstitio æstiuo, quando sunt longissimi: senex, postquàm sol retrocedere, ac paulatim uires amittere incipit. Thraces præterea Liberum summa religione uenerantes, ædem ei dicatam habebant, specie rotunda, cuius medium tectum patebat. Rotunditas ædis solis certe speciem demonstrabat. Summo autem tecto lumen admittebatur. ut appareret solem cuncta uertice suo, radiorum immissione lustrare. Orpheus quoque Liberum patrem Phaneta appellat ἀπὸ τοῦ φαντὸς καὶ φανεροῦ, hoc est à lumine, atque illuminatione: quia sol cunctis uisitur, cuncta conspiciens. Item Dionys-

sium ἀπὸ τοῦ δινεῖσθαι καὶ περιφέρεσθαι, id est quod circunferatur in ambitū. Alij Dionysium ἀπὸ τοῦ διανῦσαι dictum existimant, quod est perficere: quia quotidiano impetu ab oriente ad occasum diem, noctemq; faciendo, cœli conficit cursum. Physici uero Dionysium uocitatum affirmant, quasi διὸς νοῦν hoc est Iouis mentem, quia solem mundi mentem esse dixerūt. Mundus autem uocatur cœlum, quod appellant Iouem. unde Aratus de cœlo uerba facturus incipit: ἐκ διὸς ἀρχώμεσθα. Solem postremo manifeste Liberum esse ostendit Orpheus: ἥλιος ὃν διόνυσον ἐπίκλησιν καλέουσι. Liber autem Latina lingua nominatur, quia sol uagus igneas habenas immittit, ac terræ propius iungit. Nec me latet esse, qui affirment Liberum ideo dici, quia uinum liberiorem hominem faciat, & curis solutum. Et eodem modo Dionysium ἀπὸ τοῦ διαλύω appellatum, quod est soluo. Vel ἀπὸ τοῦ νύττειν τὸν δία, hoc est à pungendo Iouem, quoniam eius femori sutus eum pupugerit. idem dictus est Lyæus ἀπὸ τοῦ λύειν, quod est soluere. Bacchus, Bassareus, Bactes, Babactes, ἀπὸ τοῦ βάζω, quod est clamo, uocifero, ob bacchantium tumultuarium clamorem, & quia madidi uino huiusmodi uoces emittere consueuerunt. quamuis Bassareum aliqui nominatum uelint à genere uestis baccharum. unde et bacchæ ipsæ bassarides dictæ à bassara ueste, quæ usq; ad pedes demissa est, dicta à Bassara loco Lydiæ, in quo fit. tali enim numina uti uolunt. Virgilius: Pedes uestis defluxit ad imos, Et uera incessu patuit dea. Similiter Iacchus ἀπὸ τοῦ ἰάκχω, uocifero. Iobacchus ἀπὸ τῆς ἰᾶς, hoc est à uoce, & βάζω. & Bromius ἀπὸ τοῦ βρόμου, quod est strepitus, sonus. Alysius ἀπὸ τοῦ λύω soluo. Eraphiotes ἀπὸ τοῦ ἔριν ὑφαίνειν, hoc est ab inducenda contentione: quoniam uinum iram, atque certamen inducit. Vel ἀπὸ τοῦ ἐῤῥάφθαι, hoc est à suendo, quoniam femori Iouis insutus fuit. Dithyrambus ἀπὸ τοῦ δὶς εἰς θύραν ἀναβαίνειν, hoc est à bis inducendo ad ianuam: quoniam uinum ad ianuam corporis, hoc est ad os frequenter secreta perducit, uel quia duobus ostijs in lucem perductus est, Semeles s. ac Iouis. Nysseus ἀπὸ τοῦ νύσσω pungo, uel à Nysa urbe Aegypti felici Arabiæ propinqua in qua Bacchus fertur uinū principio inuenisse: ideoq; in ea religiosissime colitur. Vel à Nysa pago Heliconis, ubi simili modo colitur Bacchus. Nysea autē Megarensium emporium fuit duodeuiginti stadijs distans ab urbe, quod & Minoa uocatur. item Nysea clarissima urbs in India à Libero patre condita sub radicibus montis, quem incolæ Merum appellant. Aegyptij uero (ut Diodorus refert) Osirim illius conditorem fuisse affirmant in memoriam illius, quæ in Aegypto Nysa uocabatur. Nisus uiri proprium nomen est. Virgilius: Nisus & Euryalus. sicut Nisa proprium mulieris. Idem: Mopso Nisa datur. Fuit etiam urbs Hellados eodem nomine. Nyscus locus est in Media, in quo pulcherrimi equi nascuntur. Nysæ nomen est nymphæ. idem: Nysæe, Spioq;, Thaliaq;, Cymodoceq;. Nisyrus parua insula est, non longe à Co altera insula, in qua optima uina nascuntur. Thyoneus ἀπὸ τοῦ θύειν, quod apud ueteres Græcos significat grassari, impetum facere, quod proprie est temulentorum. Mænalius ἀπὸ τοῦ μαίνεσθαι, quod est furere, insanire: siue à Mænalo Arcadiæ monte, in quo ei sacra annua celebrabantur. Euan, à uoce bacchantium, siue quia Phryges εὐὰν Bacchum nominant. Bryseus ἀπὸ τοῦ βρύειν, quod est inundare, madefacere, uel à Brysea urbe Laconiæ, in qua præcipue colebatur. Euchion ἀπὸ τῆς εὐχῆς, hoc est à uoto, quod ei uota & preces exhiberentur. Et Euhyius, hoc est bonus filius, εὖ enim Græci bene, υἱὸν filium dicunt: quod cum dij bellum cum gigantibus gererent, primus Bacchus in leonem conuer-

sus occidit gigantem, propter quod cum Iupiter blande affatus est, Euyie dicens, hoc est bone fili. Oreus à montibus, in quibus ei fieri sacrificia solebant. ignigena, quod igneum calorem inducat, hominemq; inflammet. Nyctylius, quod membra noctu resoluat. νὺξ enim nox est, λύω soluo, uel quod eius sacra nocturno tempore celebrarentur. Lycæus à Lycæo Arcadiæ monte, in quo non modo Lycæi Iouis delubrum erat, sed etiam Liberi patris, & Bicornis Fauni. A quo Lycæa sacra, quæ à nostris lupercalia dicuntur. Nam λύκος lupum significat. Ouidius: Quid uetat Arcadico dictos à monte Lupercos, Faunus in Arcadia templa Lycæus habet. Lupercalia (ut Plutarch. refert) ad expiandos maneis instituta erant. Fiebant enim nefastis diebus mensis Februarij, quem Piacularem interpretantur. Ouid. Februa Romani dixere piacula patres. Hoc sacrum ab Arcadibus in Latium translatū fuit. Liuius: Ferunt Euandrū solenne ab Arcadia instituisse, ut nudi iuuenes currerent. Bimater, quod duas matres habuerit, Semelen, Iouemq;. Lenæus ἀπὸ τοῦ ληνοῦ, quod lacum significat, hoc est uas, in quo uuæ exprimuntur. A quo ληνοβάτης hoc est Lenobates uuarum calcator, dicitur. Neque enim nobis placet, quod scripsit Donatus, Lenæū à lenienda mente appellatum. Eleus pater, quasi pius pater, quod libertatem hominibus præstet. Græci ἔλεον misericordem uocant. Ouidius:

Thura dabant, Bacchumq; uocant, Bromiumq; Lyæumq;,
Ignigenamq;, satumq; iterum, solumq; Bimatrem.
Additur his Nyseusq;, indetonsusq; Thyoneus,
Et cum Lenæo genialis consitor uuæ.
Nyctyliusq;, Eleusq; parens, & Iacchus, & Euan,
Et quæ præterea per Graias plurima genteis
Nomina Liber habes.

A Bacchus Bacchicus deducitur. & Bacchanalia, de quibus diximus. & Bacchari, quod proprie significat Bacchanalia celebrare. Per metaphoram tamen capitur pro furere. Nam ueteres à bacchantibus quicquid uehementius agitaretur, bacchari dicebant. Virg. Totamq; incensa per urbem Bacchatur. cum etiam loca ipsa, in quibus esset bacchatum, bacchata uocabāt. idem: Et uirginibus bacchata lacænis Taygeta. Et bacchius, pes, quo in carminibus sacrorū Bacchi præcipue utebantur, constans ex prima breui, & duabus sequentibus longis. & Bacchiadæ populi, qui ex Corintho exules effecti in Siciliam deuenerunt. Ouidius: Bacchiadæ bimari gens orta Corintho. et Bacchæ mulieres, quæ Baccho sacrificia faciebant. Mimallonides etiam dictæ. et Mimallones à monte minoris Asiæ qui Mimas uocatur, ubi sacra fieri Baccho consueuerūt. idem Ecce Mimallonides sparsis in terga capillis. Sapho: Nunc feror ut Bacchi furijs Mimallonides actæ. Baca uero non deducitur à Baccho, sed primogenium est, significat minutiores arborum fructus, ut sunt lauri, & oliuæ. à quorum similitudine gemmæ quoque, & lapilli bacæ uocātur. à quo bacatum dicimus gemmis ornatū. Virgilius: Colloq; monile bacatum. Baccar uero herba est radicis odoratæ, quam nonnulli nardum rusticum falsò appellant. Odor est ei Cinnamomi, ex qua unguenta solita fieri testatur Aristophanes. Putabatur contra fascinationes utilis. Virgilius: Baccare frontem Cingite, ne uati noceat mala lingua futuro. SATVM, Natū. serere proprie admouere est. Vnde asserere manū ueteres dicebant cōprehendere, cum eam prehendebant in libertatem. Hinc asserere etiam pro tueri, ac liberare accipitur. Plinius: Commendabat memoriam suam, orabatq;, ut se ab iniuria obliuionis assereret. Et assertor, defensor, liberator. Martialis: Assertor uenias, satisq; præstes. Quemadmodū econtrario desertor, qui patriam indefensam relinquit, & quasi proditor est. Asserere

etiam pro affirmare capitur, quasi dicto hærere. à quo assertio, affirmatio. Eadem ratione & conserere manum cum hostibus dicimus, quasi manum manu admouere. Conserere etiam nunc pro miscere capitur. Virgilius: Multaq; per cæcam congressi prælia noctem Conserimus. Nunc pro inserere. Idem: Iuuat Ismara Baccho Conserere. Hinc etiam seræ uocātur, quibus ostia clauduntur, quod foribus admotæ opponuntur defixæ postibus: & asseres, quod admoueantur, hæreantq; parietibus. & à sera aliud uerbum sero, quod est claudo. à quo resero, aperio. Claudianus: Reserataq; claustra Intrat. & dissero, enarro, declaro. à quo disserto frequentatiuum. Gellius: Cum de antiquitate quorundam uerborum dissertaremus. Et dissertabundus. Idem: Eumq; in corona astantium dissertabundum inuenimus. & dissertatio, enarratio. et edissero. Pacuuius: Edissere fabulam hanc. à quo disertus, qui bene disserit, eleganterq; enarrat. Cicero disertum ab eloquente sic separat. Eum statuebam disertum, qui posset satis acute, atq; dilucide apud mediocreis homines ex communi quadam opinione dicere. Eloquentem uero, qui mirabilius, atq; magnificentius augere posset, atque ornare, quæ uellet, omneisq; omnium rerum, quæ ad dicendum pertinerent, fonteis animo, atque memoria cōtineret. Et diserte aduerbium, facunde, quod & disertim ueteres dixere. & desero, quod est derelinquo, quasi non amplius hæreo. Terentius: Si deseris nos tu, perimus. Hinc desertum locum appellamus inhabitatum, quasi ab hominibus derelictum, quod græci eremum nominant. à quo eremitæ uocantur, qui se in solitudinem contulerunt, & eremos hoc est deserta incolunt. Item eromodocium desertio causæ, absentia, siue negligentia partium facta. Contrahitur autem eromodocium triennij, aut alterius iusti temporis lapsu. Pomponius: Item in eromodocijs pupillo subuenitur. Constat autem omnis ætatis hominibus instaurationem eromodocij præstari, si se doceant ex iusta causa abfuisse. Quæ quoniam inculta sunt, desertum aliquando pro aspero, atq; inculto accipimus. Virgilius: Rupe sub aduersa deserti ad Strymonis undam. Ab hoc fit deserto frequentatiuum. Accius: Cum me solum uterq; parens desertassent. Quidam desero, & prodo, & deficio ita distingunt, ut dicant deserere patronum, prodere patrem, deficere socium. Sed hæc apud autores confunduntur. Et obsero, quod modo pro sero accipitur, modo pro sacro. Veteres frequentissime obsatum pro sacratū usurpauere. Et exero, quod est extraho, quasi dimoueo. Statius: Fulgenteq; exerit ensem. Itē quia quæ isērūtur terræ admouētur, serere etiā pro inserere usurpamus. Vnde seri arbores, uiteis, fruges dicimus. Transferturq; etiam ad animalia. & serere pro generare accipitur, satumq; pro genito. A sero fit semen, quasi serimen, quod etiam de uirgultis, & malleolis, & surculis dicitur. Virg. Seminibus positis superest deducere terram Sæpius. & satio, actus ipse serendi, & sementis ipsa satio. Liuius: Vt cāpani sementem facere possent. A quo sementinæ feriæ ideo institutæ, ut sementem maiorem facere possent, & semino notæ significationis. à quo dissemino, quod est spargo, diuulgo. & seminarium, hoc est plantarium. Columella: Seminaria uitium facienda. Et seminatio, satio. Semen etiam frumenti genus est, quod zeam appellant, simile farri. Ex ea alica fit præclara res. Propter quam Homerus terram zedoron uocat, hoc est zeam donantē, καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν. Neq; enim exponendum est zedoron aruran (ut nonnulli faciunt) terram uitam donantem, quod ζῆν uiuere est, quia s. terra uitæ alimenta subministret, sed donantem ζειὰν, hoc est zeam, rem scilicet dignam, ex qua terra sibi huiusmodi cognomen assumpserit. Ex zea pulchrius, quàm ex tritico fit granum. Optima quondam in campania erat, Veronensiq;, & Pi-

sano agro. Nunc usus eius in Italia defecit. Dioscorides zeæ duplex esse genus scribit. Alteram simplicem dici, alteram bicoccam, à gemino coniugato grano ita appellatā. Et surus, hoc est palus, cuius diminutiuum est surculus. Nam surculus proprie est, qui inseritur: germē quod in surculis nascitur. A surus fit crebrisurus, quod significat uallū crebris suris, hoc est palis munitum. Et seges, quod proprie significat fruges eorum seminum, ex quibus conficitur panis, nondum demessa. Ponitur tamen aliquando pro humo ad accipienda semina subacta, ut poste continens pro contento. Virgilius: Illa seges demum uotis respondet auari Agricolæ, bis quæ solem, bis frigora sentit. A sero quando pro semino, siue planto accipitur, fit insero, quod modo pro planto accipitur. Idem: Insere nunc Melibœe piros, pone ordine uiteis. Aliquando pro insitionem facio. Est enim insitio cum scisso trunco surculus fœcundæ arboris in sterili inseritur, uel cum oculi unius arboris adhibentur. Hoc secundum genus quidam inoculationem uocant. Inserere etiā generaliter pro interponere, atque immittere usurpatur. Quemadmodum interserere frequenter accipitur pro immiscere, & in medio ponere. Item sero aliquando pro contexo, & ordino ponitur: quoniam ea, quæ ordinantur, adnectuntur inuicem, atq; cohærent. Hinc serta coronæ dicuntur, non à satis (ut Plinius existimauit) sed à sertis, hoc est digestis inuicem floribus, frondibusq;, ex quibus ab initio fieri coronæ solebant. Hinc etiam series dicta: quæ ab ordine sic differt, quod ordo est digestio, qua quidq; in suo loco collocamus, ueluti in acie, ubi pedites, ubi alæ equitum, ubi signa ex utilitate distribuuntur. Et in argumentatione, ubi ponenda sunt firmissima argumenta, ubi mediocria. Vnde in ciuitatibus ordo consularis, prætorius, equester, & alij: adeo ut ordo pro ipsis quoque hominibus illius conditionis accipiatur. Cicero: Qui apud omneis ordines esset gratiosus, id est apud omnium ordinum homines. Series autem est quædā continuata progressio, ut in serie orationis, id est in continuato contextu. Quintilianus: Quod nō nisi in contextu orationis, serieq; contingit. Et serium, quod significat cum assertione, & non per iocum. Accius: Vos nugas asseritis, nos seria loquimur. à quo fit serio aduerbium. Plautus: Nunc quidem præter nos nemo est, dic mihi uerum serio. Propter quod quidam serio, quasi sine risu dictum existimarunt. & serilla nauigia. & soriculatæ uestes, de quibus supra diximus, quæ lino, ac sparto condensantur, à conserendo, & contexendo dictæ. & sermo à compositis, & simul contextis uerbis. Sermo enim loquela est. à quo sermocinor, loquor. & sermocinatio, & collocutio. Seria fœminino genere uasis genus est oblongum. Persius: O si Sub rastro crepet argenti mihi seria dextro Hercule. Terentius: Releui omnia dolia, omneis serias. Huius diminutiuum est seriola. Item à sero fit seruo, quod aliquando idem est quod assero, libero. Virgilius: Seruatum ex undis strophadum me littora primum Accipiunt. Modo custodio, tueor. Idem: Dij patrij seruate domum, seruate nepotem. Quandoq; diligenter, ac superstitiose obseruo. Plautus: Tuus seruus seruet, Veneri'ne eas det an uiro. Plerunque inhabito, possideo. Virgilius: Centum quæ syluas, centum quæ flumina seruant. Aliquādo teneo. Idē: Curuam seruans sub imagine falcem. A seruo seruator deducitur, cuius fœmininum est seruatrix. & seruus, quod in bello serui non necabantur, sed uiui seruabantur. Est autem seruus, qui dominio alieno contra naturam iuris constitutione subijcitur. Eius diminutiuum est seruulus. Ab hoc fit seruilis adiectiuum. à quo aduerbium seruiliter. & seruitus, quæ est constitutio iuris gentium, qua quis dominio alieno contra naturam subijcitur. Et seruitium, quod in singulari est ipsa seruitus. Teren. Ego Pamphile hoc tibi pro seruitio debeo conari manibus,

& pedibus, nocteisq́, & dies capitis periculum adire, dum prosim tibi. In plurali uero quandoq; ipsi serui. Sallustius: Interea seruitia repudiabat, quorũ in initio magnæ copiæ ad eum concurrebant. Et seruio uerbum, quod est in seruitute sum. A quo composita fiunt deseruio, atq; inseruio, quod est obsequor & quasi officium seruientis alicui præsto. Conserui dicuntur, qui in seruitute pariter sunt. Seruorum dies festus Romæ erat idibus Augusti: quia eo die Tullius rex ancillæ filius natus est. A seruus etiam Seruius, & Seruilius cognomina, & Seruilius locus Romæ à conditore ita uocatus. item à seruo uerbo fit asseruo, quod est custodio. à quo asseruatio, & obseruo, quod modo similiter est custodio aliquid oculis, animoq; in modum speculatoris. Plautus: Obserua interim, nequid temere agat. hinc fit obseruatio, quasi adnotatio quædam, et animaduersio. Modo uereor, & cum cultu quodam, atq; admiratione suspicio. Vnde fit obseruantia, hoc est exhibitio uenerationis, & præseruo, ac reseruo notæ significationis, à quibus præseruatio, & reseruatio. & conseruo, à quo conseruator, & conseruatrix & conseruatio. Sunt etiam qui serenum à serendo, hoc est seminando deductum putent, quod significat tranquillum, sine nubibus, sine imbre, quod id maxime tempus sationi aptum sit. Ponitur etiam aliquando pro sicco. Virgilius: Vnde serenas Ventus agat nubeis. Hinc serescit pro siccatur frequenter ueteres usurpauere, quasi sereneſci, quoniam serenitas sicca est. Lucretius:

Deniq; fluctuago suspensæ in litore uestes
Vuescunt, tandem candenti sole serescunt.

A serenus serenitas deducitur, hoc est tranquillitas, claritas. & sereno uerbum, clarifico, tranquillo. Virg. Vultu, quo cœlum tempestates q; serenat. Ad animum quoq;, mentemq; transfertur. Apule. Optanda in primis quies est, & mentis serenitas. FVNERE. Morte, ut supra diximus. NVMEN Deum, hoc est Bacchũ. Proprie numen uoluntas dei est. Virg. Non hæc sine numine diuũm Euenium. hoc est sine uoluntate. idem: Iam cœlum, terramq; meo sine numine uenti Miscere, et tantas auderis tollere moleis? Tractũ à nuo, quod ueteres pro uolo usurpabant. Proprie autem nuere est signo capitis uoluntatem suam ostendere. A quo nutus signum ipsum capitis dicitur, & uoluntas, quæ ex huiusmodi signo declaratur. Liuius: Sub umbra Scipionis ciuitatem dominam orbis terrarum latere, Nutus eius pro decretis patrum, pro populi iussis esse. Per metaphoram tamen numen aliquando pro potestate dei ponitur. unde diuersa numina, hoc est diuersæ potestates in uno deo esse possunt. Virgilius: Musa mihi causas memora, quo numine læso, Quidue dolens regina deũm. Quippe Iuno multa habet numina. est Curetis, quæ utitur curru, & hasta. idem: Hic illius arma, Hic currus fuit. Est lucina, quæ partubus præest. Teren. Iuno Lucina fer opẽ. Est regina. Vir. Ast ego, quæ diuũm incedo regina, Iouisq; Et soror, & coniunx una cũ gente tot annos. Est Pronuba, quæ nuptijs præest. Idem: Et pronuba Iuno. item alia eius numina. Aliquando numen ponitur pro ipso deo. Idem: Spero equidem mediis, si quid pia numina possunt, Supplicia hausurum scopulis. Martial. Sic genitũ numen credite. Hinc quidam Numam Pompilium à numinũ, hoc est deorũ cultu nomen sumpsisse existimant. Constat enim eum religiosissimum fuisse, & cum Romulo in regnum successisset, pacatis rebus, & metu bellorum sepposito, ne luxuriarentur otio animi, deorum metum iniiciendum putauit, rem ad multitudinem imperitam, & illis seculis rudem efficacissimam. Interdum etiam numen pro habitu atq; ornatu accipitur à poëtis. Virgil. Vadimus immissi Danais haud numine nostro. A nuo fit etiam nuto, quod modo idem significat quod suum simplex, hoc est signum capite facio. Modo moueor, & quasi minor ruinam: tractum à motu capitis, quem inclinando affirmantes, concutiendo negantes facere solemus. Vnde nutare ædificia dicimus, cum male solidata ruinam minantur. Transfertur etiam ad animum, & idem significat quod titubo, hoc est quam in partem me uertam dubito. Nuntius, quod tam eum significat qui nuntiat, quàm rem ipsam, quam nuntiat. & nuntio uerbum, significo. & in fœminino nuntia, quæ aliquid nuntiat. & internuntius, qui inter duos medius est ad aliquid tractandum, & modo huic, modo illi per uices nuntiat. Cuius fœmininum est internuntia. & annuntio compositum notæ significationis. & denuntio, futurum aliquid nuntio, & feré in malam partem accipitur. & pronuntio, quod modo significat profero. Vnde pronuntiatio pro ipsa prolatione accipitur. modo decerno, iubeo. à quo pronuntiatum statutum iuris consulti dicunt. Proprie enim pronuntiare, & statuere de ijs dicitur, qui habent ius cognoscendi, & renuntio, quod aliquando pro nuntio accipitur. Plinius iunior: Postquam mihi renuntiatum fuit Aliquando pro renuo. A quo renuntiatio cessio dicitur. & obnuntio malam rem nuntio. Obnuntiare enim proprie dicuntur augures, qui aliquid sacrum, ac mali ominis uiderunt. Terentius: Primus sentio mala nostra, primus rescisco omnia, primus porrò obnuntio. item à nuo composita fiunt annuo, quod & anno dicitur, & est assentior, & quasi nutu affirmo. Abnuo, quod est recuso, & quasi nutu aliquid nego. à quo abnuo hoc est sæpe abnuo. innuo, signo aliquo capitis uoluntatem meam ostendo, siue affirmem aliquid, seu negem. Cicero: Quia si iste hospites rogasset, immo innuisset, modo facile hoc perfici posset. Renuo, respuo, & quasi displicere mihi signo aliquo ostendo. Sunt qui nicto uerbum à nuo deductum putent: quod à nuto ita distinguitur, ut nutare capitis sit, inclinando, aut in gyrum mouendo. Nictare uero oculorũ patefaciendo eos, aut claudendo, uel utrunque, uel alterum. Plautus: Nec illa ulli homini nutet, annuat, nictet, hoc est nec capite signum faciat, nec facienti assentiatur, nec oculus quicquam indicet. A nictonictatio deducitur. SIC. Hoc modo, id est matre interfecta,

DE EADEM. EPIGRAMMA. XIII.

CTA GRAVI TELO. Idi huius epigrammatis argumentũ est, quod superioris. Sus prægnãs ferro uulnerata pariter & filijs uitã dedit, & ipsa perdidit. ICTA, Percussa. ico enim percutio est, et passiuum eius icor, percutior. Plin. Arborũ manusatorũ, receptarumq; in domos, à fulmine laurus sola non ictitur. Ab hoc fit ictus, hoc est percussio, uulnus. Martial. Doriса quàm certo uenabula dirigit ictu. GRAVI. Ponderoso, de quo supra diximus. CONFOSSA. Perforata, aperta. fodio enim cauo significat, dictum quasi foras do. Hinc foueæ dicuntur scrobes, quod tam in masculino, quàm in fœmineno genere inuenitur. Virgilius: Forsitan & scrobibus quæ sint fastigia quæris. Lucanus: Exigua posuit scrobe. Ouidius: Et egesta scrobibus tellure duabus. Fouij principio dicti, qui postea Fauij appellati sunt, quod princeps eius gentis ex ea natus sit, cum qua Hercules in fouea concubuit. quamuis alij putent ita uocitatum, quod primus ostenderit, quemadmodum ursi, & lupi foueis caperentur, item fossor qui fodit. & fossa quæ fit aut ad recipiendum aquam. Vnde Vlpianus scribit fossam esse receptaculum aquæ manu factum: aut ad castra, siue urbeis, oppidá ue, aut alia huiusœmodi munienda. Liuius: Castrá q; uallo, & fossa muniuit. Et fodico idem, quod fodio. Cicero: Non est in potestate fodicantibus eis rebus, qua. malas opinamur, dissimulatio, & obliuio. & perfodio uehementer fodio. A quo perfossor, & perfossius. Transfodio notæ significationis. Ouidius: Gemino tranfodit uulnere pectus. A quo transfodior, & transfossius, & defodio, atque effodio: à quibus defossor, & effossor, & defossus atque effossus. & confodio, à quo confossor, & confossus. Item confossio, sicut defossio, & effossio. CERTA DEXTERA. Certus ictus dexteræ. Siquidem habita ratione teli, neq; plus neq; minus percussit, quàm in animo erat. Tale enim temperamentum adhibuit, ut nec atrocitate uulneris filios interficeret, nec paruitate, uel fuem uiuam, uel plagam minorem fecerit, quàm emittendo partui erat necessaria: uel certa dextera, firma, non uacillans. Ouidius: Da mihi quod petitur certo contingere telo. LIBRATO. Ponderato. FERRO. Telo, quod cuspidem habeat ferream. Ferrum met allum est uulgo notum, de quo suoperius locuti sumus. Dubium est, maiór ne ex eo utilitas, an maius damnum sit hominibus. Hoc enim terram colimus, serimus fruges, arbusta, pomaria, uiteis: hoc eadem omnia putamus, & deciso squalore omnibus annis cogimus iuuenescere. Hoc domos extruimus, paramus materiam, cædimus saxa: & alia penè infinita ad uitæ humanæ usum necessaria facimus. Præterea hoc ad uoluptatem euam utimur, utputa ad uenatus, aucupia, piscationes. Siquidem in uenatu tela, in aucupio sagittas, glandeis, in piscatu fuscinam adhibemus. Sed eodem ad bella, cædes, rapinas, latrocinia utimur. & modo tormentis excutimus, modo lacertis iacimus, frequenter pennatis sagittis emittimus, ut celerius mors ad homines perueniat. in fœdere, quod expulsis regibus, Romani cum Porsena fecerunt: prohibitum est, ne ferro, nisi in agricultura, uteretur. Veteres quidam ne cum stylo etiam scriberetur, uetitũ prodidere. In tertio Consulatu Magni Pompeij extat edictum in tumultu necis Clodianæ, quo prohibetur ullum teli genus esse in urbe. Ferrum in Hispania Bilbilim nobilitauit patriam Martialis, in Italia Comum: non quia in ijs locis ferrariæ sint, sed quia aquæ optimæ ad ferri temperamentum. Ex omnibus generibus palma quondam Serico ferro erat. Mirum est quantam cũ magnete lapide, de quo supra diximus, hoc metallum concordiam habeat. Virus enim à magnete accipit, quod nulli alteri metallo accidit, retinetque longo tempore, aliud apprehendens ferrum. De magnete lapide Dinocrates architectus Alexandri, Arsinoës templum concamerare inchoauerat, ut in eo simulachrum eius è ferro in aëre pendere uideretur: interceſſit mors, & eius, & Ptolemæi regis, qui id sorori suæ iusserat fieri. Ferrum accensum igni, nisi ictibus duretur, facile corrumpitur. Rubens non est habile tundendo, neq; ante, quàm albescere incipiat. aceto, & alumine illitum fit simile æri. A rubigine uendicatur ceruſa, & gypso, & pice liquida. A candente ferro, hoc est ignito fit excandesco, quod est ira inflammor. à quo excandescentia ira sine modo existens, & ueluti quædam inflammatio animi. Candere proprie est album esse. Virgilius: Candentis uaceæ media inter cornua fudit. Ponitur etiam pro ignitum esse. Nam tunc uere ignita dicitur quæcunque materia, cum non rubet, sed iam candet. Cicero: Candente carbone aduerebat capillum. Hinc fit accendo, quod significat inflammo, & succendo eiusdem significationis. & incendo. A quo incendium, inflammatio. Vnde incendiaria auis inauspicata, propter quam lustratam sæpenumero urbem legimus, & spinturnix à quibusdam uocatur. Quidam interpretantur ita nominari quæcunque apparuerit, carbonem ex aris, siue altaribus ferens. Candidus, quod ab albo differt. Nam

candidum dicimus, quod quadam nitenti luce perfusum est. Album autem, quod pallori est uicinum. Virgilius: Color de terrimus albis, Et giluo. A candeo fit candesco, & candela à candore luminis. à qua candelabrum, & cicindela, de qua supra diximus. & candico uerbum, dealbo. Plinius: Cuius radice utuntur ad candicandos capillos. Et candido eiusdem significationis. Pomponius: Vestem lixiuio candidans. & candifico. Nouius: Poliens sese, & succis herbarum candificans cutem. Ab hoc candificatio derivatur, & candesio. à quo candefactus, & candor, hoc est albedo. & à candido candidatus. candidati enim dicebantur, qui in comitijs magistratus petebant, hi enim albo uestiri solebant. Hinc Cæsaris candidati appellati sunt, qui epistolas principis in Senatu legebant. Vlpianus: Sanè uero omnes quæstores prouincias sortiebantur, uerum excepti erant candidati principis. Ii enim solis libris principalibus in senatu legendis uacabant. Hodieq; obtinuit indifferenter quæstores creari tam patricios, quàm plebeios. ingressus est enim, & quasi primordium gerendorum honorum, sententiæq; in Senatu dicendæ. Ex ijs, sicut diximus, quidam fuerunt, qui candidati principis dicebantur, quiq; epistolas eius in Senatu legebant. Quintil. Galba pilam negligenter petenti, sic inquit, petis tanquam Cæsaris candidatus, id est securus. A candeo etiam canus deducitur notæ significationis, quod tamen interdum pro antiquo accipitur, quia uetustate canescimus. Virgilius: Cana fides, & Vesta, Remo cum fratre Quirinus Iura dabunt. Ab hoc canesco, canus fio. & canities, color ipse. Plinius: Et ipsa iam canitie uenerabilis. Hæc & canitudo à ueteribus dicta est. Varro: Sed neque uetulus cantherius, quàm nouellus melior, nec canitudini comes uirtus. Mirum est Aristotelem scripsisse canitiem hominis propriam esse, cum constet equum quoque canescere. Sed homo semper à priore parte capitis incipit, postea ab aduersa. Canam græci dicunt cistam rusticam ex uiminibus factam, quam nos canistrum uocamus, cuius diminutiuum est canistellum. Vnde canisteræ mulieres appellatæ, quæ canistrum capitibus gerunt. Veteres canentas capitis ornamenta dixere, & canicas furfures. Vnde canicaceum furfureum dicimus Pacuuius: Qui apud te quia si seruus est canicaceum panem. NVMEN. Potestatem. QVA. Diana, Lucina scilicet. SOLVTA. Absoluta, liberata à partu. QVA. Diana scilicet, quæ præest uenationi. PEREMPTA. Interfecta. Perimo ex per, & emo componitur. Emere comparare est. Plautus: Vt uos in uostris uoltis mercimonijs emundis, & uendundis me lætum lucris afficere. Veteres enim pro eo, quod est accipio, frequentissime usurparunt. Ab hoc igitur perimo deductum, quasi in totum emo. Nam quod interficimus, à nobis emptum, & nostri omnino iuris factum esse uidetur. Ab eodem fit adimo, quod est aufero. & interimo, idem quod perimo. & eximo, aufero, excipio. Pomponius iurisconsultus eximendi uerbum generale esse affirmat. Etenim eripere, inquit, est de manibus auferre per raptum. Eximere uero quoquo modo auferre. Vtputa, si quis non raperet aliquem, sed moram faceret, quo minus in iudicium ueniret, ut actionis dies exiret, uel res tempore admitteretur, uidetur eximisse, quãuis corpus non exemerit. Hinc eximium dicitur excellens, egregium, tractum ab eo, quod in sacrificijs optimum pecus de grege eximebatur, uel quod primum erat natum. Et eximij porci dicebantur maiores, qui ad sacrificandum electi erant. Sicut egregiæ oues dicebantur è grege electæ, à quo egregium dicimus excellens. Ab hoc fit eximie aduerbium, hoc est egregie, excellenter. & ab eximo exemptio. & abemo, idem quod adimo. Plautus: Abemito uestem. & redimo, quod modo simplicis sui signi-

ficationem habet. Cicero: Qui merceis redimunt, ut statim uendant. Modo accipitur pro eo, quod est libero. Vnde qui ab hostibus capti sunt, uel qui alicui pœnæ obnoxij, soluto precio redimuntur. item qui iniuste uexantur, si per solutionem pecuniæ liberati fuerint, redemisse uexationem dicūtur. Ab hoc redemptor, & redemptrix, & redemptio deriuantur. & redempto frequentatiuum, cuius aliud frequentatiuum est redemptito. Plautus: Redemptitauere ad unum captos. Redimo uero significat caput orno, corono. Vnde redimitum coronatū dicimus. Virgil. Coppa Sirisca caput Graia redimita mitella. hinc redimicula ornamenta capitis mulierum, & uittarum tænias uocamus. Iuuenalis: Accipiant te Paulatim qui longa domi redimicula sumūt Frontibus. Et coëmo, idem quod emo, uel simul emo. A quo coëmptor, & coëmptrix, & coëmptio. & demo, detraho. A quo demptor, demptrix, & demptio. item damnū. Siquidem Paulus iurisconsultus dammum, & damnationem ab ademptione, & quasi diminutione patrimonij dicta esse affirmat. & damno uerbum, quod modo significat damno afficio. Vnde & condemno dictum est. Et econtrario, qui nullo damno afficitur, indemnis appellatur. Modo pro exhæredo accipitur. unde è duobus filijs alterum hæredem institutum, alterum damnatum legimus. interdum pro compello, obligo, & necessitate astringo. Teren. Tuus est damnatus gnatus, nō tu. Quod apud iurisconsultos per syncopen dānas dicitur. Marcus: Quisquis mihi hæres erit dare dammas esto, fideiq; eius committo, uti det quantas summas dictauero. Sic enim dammas pro damnatus dicitur, sicut raucis pro raucitas, satias pro satietas. Nonnunquā pro morti do. Virg. Nondū illi flauum Proserpina uertice crimen Abstulerat, stygioq; caput damnauerat orco. item pro culpo, reprehendo. Mart. Si schola damnatur, fora litibus omnia feruent. Sæpe etiam pro libero, in qua significatione & condemno accipitur. Titinnius: Fortasse notū fuisse, quo die liberforet, nūc eius uoti cōdemnatus est, imolauit hostiā. Vir. Quem damnet labor, aut quo uergat pondere letum. idem: Damnabis tu quoq; uotis. Turpilius: Et amplius illam apparere condecet quandoquidem uoti condemnata, est. Sisenna: Quod uoto damnati fœtum omnem dicuntur eius anni statim consecrasse. Cicero: Rerum naturā quàm errorem nostrum damnare maluimus. Damnum datum dicitur, quoties in agris nostris aliquid demptum est. idem: Damni dati formulam excessit. à damnū etiam Epidamnius deduci uidebatur, urbs Macedoniæ. Propter quod Romani id nomen uelut inauspicatū mutantes Dyrrhachium uocitauere. Ab emo etiā fit emptor, emptrix, emptio & emptitius adiectiuum. Quippe emptitiæ res dicuntur, quæ emptæ sunt. & emptitius miles mercenarius. Quidam scripserunt emporium quoq; ab emo dictum, quasi emptorium. Est enim emporium locus, in quo mercatus, seu nundinæ fiunt, & in quem uendendi, & emendi causa conueniunt mercatores. Sed falsum est. Quippe græca uox est emporium. Græci enim ἔμπορον mercatorem dicunt, ἐμπορίαν mercatum, ἐμπορίον oppidum, siue alium quemuis locum, in quo fiat mercatus.

DE EADEM. EPIGRAMMA. XIII.

VS FERA. Idem ferè argumentū quod superiorū duorū epigrammatū. Sed in hoc admiratur partum, quod statim mortua matre quasi agnito periculo cucurrerit. IAM GRAVIOR. propinqua partui. FACTA PARENS VVLNERE. Quia per uulnus peperit. EMISIT FOETVM. Ordo est: Emisit fœtum, hoc est pignora uentris maturi. FOE-

TVM. Partū. Fœtus enim dicitur quicquid animal parit, siue oua sint, siue animalia. Nam & mulier ipsa fœta dicitur, siue quæ grauida est. Vnde fœtum pro pleno ponitur. Virgilius: Loca fœta furentibus austris, siue quæ iam peperit, & onere leuata est. idem: Fecerat & uiridi fœtam Mauortis in antro Nam enixam hanc fuisse lac, quod pueris præbebat, ostendit. Hinc fœtura deducitur, quod significat actum ipsum pariendi & ipsam (ut ita dicam) fœtationem. Etenim fœtare quoque ueteres usurparunt, pro eo, quod est fœtum emittere. Plinius: Optima fœtura est post uernum equinoctium. Fœtifico quoq; ab eodem deriuatur, quod significat fœtum facio. A quo fœtificatio, hoc est fœtura. & fœtificæ, quæ fœtum faciunt. et confœta sus à ueteribus dicebatur, quæ cum omni fœtu adhibebatur ad sacrificium. & effœtæ non solum quæ fœtum emiserūt, sed etiam quæ non amplius pariunt, siue quæ fœtum facere desierunt. idem: Est autem tanta gallinis fœcunditas, ut aliquæ & sexagena pariant oua, aliquæ quotidie, aliquæ bis die, aliquæ in tantum, ut effœtæ moriantur. Hinc effœtum dicimus exhaustum, debilem, à similitudine mulierum, quas partus debileis reddit. & fœtifera, quæ fœtum fert. Hæc ferè omnia ad inanimata quoque transferuntur. Nam & fœtum terræ dicimus, & effœtam tellurem, & fœtificare arbores, & fœturam pratorum, & alia huiusmodi. A fœtu, quoniam fœtando matres polluuntur, fit fœdo uerbum, quod significat polluo, inquino. Et fœdum nomen, quod modo significat deforme. Teren. Nunc tibi uidetur fœdus, quia illam non habet. Modo per metaphoram execrandum. Virg. Auersusq; refugit Fœda ministeria. Aliquādo crudele. Sallustius: Fœdi oculi. Hinc fœdare aliquando pro lacerare, & cruentare accipitur. Hinc etiam fœde aduerbium, quod modo pro turpiter, modo pro crudeliter. et fœdus fœderis secundum quosdam à porca fœde, hoc est crudeliter interfecta. A quo fœdero uerbum. & fœdifragus ruptor fœderis. & confœdusti apud ueteres fœdere coniuncti. item à fœto fœteo, hoc est male fœteo. à quo fœtidus male olens & fœtor malus odor. Fœdum etiā ueteres hœdum, hoc est capræ filium dixere. Vnde hœdus quasi fœdus est uocatus. Sic solus pro holus, fostem pro hostem, fostiam pro hostiā dicebant. item fœmina appellata, ut supra diximus. item fœnus, hoc est usura. Nihil enim aliud est fœnus quàm fœtus, hoc est partus pecuniæ. Quapropter Græci quoq; à pariendo fœnus τόκον uocant, & τοκίζειν dicunt fœnerare. Nam quod aliqui scripserūt fœnus ἀπὸ τοῦ φαίνεσθαι, quod est apparere deductum, quod id genus hominum speciem ostentent humanitatis, & commodi esse uideantur in opibus numos desiderantibus, penè ridiculum est. A fœnore fœnusculum diminutiuum. Plautus: Ad danistam deuenires, adderes fœnusculum. Et lex fœnebris de credita pecunia, siquidem crediti numi alios pariunt. Et fœnero uerbum, quod est pecuniam, siue aliam rem ad fœnus mutuo, & cum accusatiuo iungitur. Martial. Hæc sapit hæc omnis fœnerat una deus. Huius passiuum est fœneror. Vnde res fœnerata dicitur ad fœnus tradita. A fœnero fœnerator, qui Græca uoce, sed apud nos usitatissima danista dicitur. & fœneratrix, quæ ad fœnus dat. & fœneratitius. Pecuniam quippe fœneratitiam uocamus, quæ ex usuris est collecta. item à fœnore fœnum, quod herbæ eadem manentes quotannis nouas pariant. Sed de hoc, & de deriuatis ab eo superius late disseruimus. Sunt qui fœniculum quoque à fœnore deductum uelint, quasi paruum fœnus, quod semen eius terræ mandatum magno fœnore reddat fructum. Herba est, quam Græci marathrou uocant, uulgo nota. Hanc maxime nobilis tauere serpentes, quæ gustatu eius senectam exuunt, & oculorum aciem succo reficiunt. Ex quo intellectum est hominum

quoq; caliginem eo præcipue releuari. Est in hoc genere syluestre, quod alij hippomarathron, alij myrsinoen uocant, soliis maioribus, gustu acriore. Succus auribus instillatur, uermiculosq; in ijs necat. Fœniculum condimentis ferè omnibus inseritur, & oxyporis, hoc est condimentis, quæ ex aceto fiunt aptissime. A quo oxyporopolæ dicuntur huiusmodi condimentorum uenditores. Quin crustis quoque panis fœniculum subditur. Genituræ abundantiam quoquo modo sumptum facit, uinum commendat, halitum oris gratiorem reddit. Petridius, & Nicander, qui ophiaca, hoc est quæ ad serpenteis attinent scripserūt: & Mycō, qui rixitomumena, hoc est de radicibus ad medicinam pertinentibus tradidit, nihil hippomarathro aduersus serpentes efficacius esse putauere. Valla fœnero scripsit duntaxat datiuo adiungi: & fœneror accipi pro eo, quod est pecuniam mutuor: sed utrunq; falsum. Nam & accusatiuo adiungitur fœnero: & fœneror de re dicitur, quæ mutuo datur: non de homine qui ad fœnus accipit. Item à fœnore fœneratio, hoc est mutuatio ad usurā, quæ & fœneratus dicitur, quarta declinationis. Fœtus autem à foueo deriuatur: quoniam & dum in utero est, & postquam eductus est fœtus, à matre foueatur, hoc est calefit. Fouere enim proprie est calidum tenere, siue calefacere. unde focus dictus est, in quo ignis seruatur, etiā si ara sit. Cuius diminutiuum est foculus. Gellius: Tum illa foculum coram rege cum igni apposuit, & treis libros ex nouem deurit, & coquit. & ab hoc aliud diminutiuum focillus. à quo focillo, calefacio: unde fit aliud compositum refocillo. à quibus focillatio, & refocillatio. Reperitur etiam focillor deponens. Var. Propter secundas res sublato metu non in cōmuni spectant, sed suum quisq; cōmodum focillatur. Est autem focillare, siue focillari recreare, nutrire. & focillatio recreatio. Vetres foculare quoq; aliquando pro focillare usurparunt, & focula pro nutrimentis. Foueo tamen aliquando pro nutrio accipitur. Virg. Progeniem, nidosq; fouet. Hinc faui, de quibus supra diximus, appellati, quod in ijs apes fœtus suos foueāt. Et fauonius, quod cuncta foueat. est enim hic uentus, ut supra diximus, genitalis spiritus mundi; eo maritantur uiuiscentia è terra, & equæ etiam in Hispania concipiunt. Aliquando pro madefacio. Idem: Fouit ea uulnus lympha longæuus Iepix. Hinc fomenta dicuntur applicationes rerum calidarum, siue humidarum ad partes corporis læsas, & medendi gratia, quæ & fotus appellantur. Plin. Decoctura eorum cœliacos iuuat potione, & fotu. interdum etiam pro constituo. Virg. Sub terra fouere larem. Hinc fauissæ dictæ sunt foueæ, in quibus circa templa aqua inclusa constituebatur. Sunt etiam qui putent fauissas fuisse in capitolio cællis, cisternisq; similes, ubi reponi erant solita signa uetera, quæ ex eo templo collapsa essent, & alia quædam religiosa donis consecratis. Quidam tamen fauissas quasi flauissas dictas existimant, de quo inferius dicemus. Quandoq; etiam pro faueo, & in delitijs habeo. Idem: ille Neæram Dum fouet, ac ne me sibi præferat illa, ueretur. Ab hoc duo cōposita fiunt, refoueo eiusdem penè cum suo simplici significationis. & confoueo, simul foueo. Confœta sus dicebatur, quæ cum omni fœtu adhibebatur ad sacrificium. Item fomes à fouendo, hoc est nutriendo ignem. Est enim fomes assula ex arbore excussa, dum cæditur. Item quæcunq; materia sicca, in qua facile ignis inflammatur, quod aperte declarat Virgilius: Ac primum silicis scintillam excudit Achates, Suscepitq; ignem foliis, atq; arida circum Nutrimenta dedit, rapuitq; in fomite flammam. Per metaphoram autem fomitem appellamus, quicquid accendit nos, atque excitat ad aliquid agendum. Gellius: Fomitem esse quendam dicens, & incitabulum ingenij, uirtutisq;, si mens, & corpus hominis uino flagraret. & fullo à fouendis

aqua calida uestibus. Sunt enim fullones (ut Vlpianus affirmat) qui curanda, polienda q; uestimenta accipiunt: quorū ars fullonia appellatur. & faulilla, quod ignem tectum foueat. Est enim faulla deserta igne scintilla, dicta à scindendo, quasi scindilla, quod scindatur ab re ignita. à qua fit scintillo uerbum, quod significat refulgeo, splendeo, mico. à scindo uero fit rescindo, scissio, scissura. item scādula, quasi sandula. Sunt enim scandulæ paruæ tabellæ, hoc est in paruas laminas scissæ è robore, aut alio ligno, maxime è glandiferis, & quæ resinam ferunt omnibus, quibus tecta teguntur. Scandula tectam fuisse Romam usque ad bellum Pyrrhi, quadringentis, septuaginta annis, Cornelius Nepos autor est. Item scissus quartæ declinationis, hoc est scissura. Varro: Scissu materiæ fatigatus quiescebas lectulo. Item scissile, quod scindi potest, & est primogenium uerbum: nisi forte à cædendo deductum uideatur, aut à Græco σχίζω. à quo σχίσμα, hoc est schisma schissura dicitur. Hinc diuisionem ecclesiæ schisma appellamus. PIGNORA. Filios. Pignus proprie hypotheca est. Sic enim Græci uocant, quod creditori datur, ut sit securus. Aliquando tamen accipitur pro eo, quod deponitur ab ijs, qui simul decertant apud sequestrum. Virgilius:

Ego hanc uitulam, ne forte recuses,
Bis uenit ad mulctram, binos alit ubere fœtus,
Depono. Tu dic mecum quo pignore certes.

Sed in hunc sensum raro reperitur: illo figurato crebrius utimur, cum aut munus nostrum, aut aliquid aliud simile pignus esse amoris, & beneuolentiæ dicimus. Idē: Nostri monimentū, & pignus amoris. Idem. Ipse pater dextrā Anchises haud mollia moratus Dat iuueni, atque animū præsenti pignore firmat. quasi dicat, securum facit, ut qui dat pignus. quoniā uero filij uidentur tanquā pignora inter uirum & uxorem esse, tum uinculi ne alioquin forte diuortium fiat tum caritatis, factum est, ut frequenter pignora pro ipsis filijs capiamus. Ouidius: Dulcia sollicitæ gestabant pignora matres. huius rei argumentum est, quod legimus sæpe pignora filiorum. Suetonius de Tiberio: communis filij pignora. Idem: Tam marium, quàm fœminarum pignera. Quidam pignus ab hypotheca ita distinguunt: ut pignus sit, quod traditur creditori, præsertim si mobile sit: hypotheca uero, quod sine traditione nuda conuentione tenetur. sed hoc falsum esse manifestum est, cum hypotheca nihil aliud apud Græcos, quàm apud nos pignus significet. à pignore fit pignero, & oppignero, quod est in pignus do. & repignero, quod est soluto debito pignus recipio. ab ijs pignerator, oppignerator, repignerator, pigneratio, oppigneratio deducuntur. Mirum est scripsisse Vallam, quod pignero est do aliquid arraboni. pignerare enim aliud est, quàm dare arrabonni, siue arræ. quippe pignoramus, quod nobis restituta credito ri pecunia reddi uolumus: damus autem arram, siue arrabonni, siue arræ, uel partem pecuniæ, uel aliud aliquid pro re empta, quod non restituitur: sed uel amittitur, nisi soluatur residuum: uel si soluatur, in partem precij, quando solutio fit, computatur. Plau. Cui subegi fœnore argentum ab danista, ut sumerent, quod isti daremus arraboni. Danistæ fœneratores dicuntur. Græci enim δανίζειν fœnerari, δανιστὴν fœneratorem, δάνειον fœnus, δανιστικὸν fœneraticium nuncupant. MATVRI. Iam apti ad pariendum, de quo uocabulo superius locuti sumus. IACVIT. Mortuus est. Iacere manifestam significationem habet. Virg. Silenum pueri somno uidere iacentem. Idem: Strata iacent passim sua quæque sub arbore poma. Cicero: Patres ij, quos uidetis, iacebunt in limine. per metaphoram tamen iacere aliquādo accipitur pro eo, quod est esse, extare. Virg. Sed iacet aggeribus

niues informis, & alto Terra gelu. Salluſtius: In medio căpus iacet, aquis undique ſcatens, aliquando pro ſqualleré, & mœſtum eſſe, quod infirmorum, ac male habentium iacere proprium ſit. Lucilius: Et ſua præcipue retro relicta iacere. Lucr. Humana ante oculos fœde cum uita iaceret In terris. Quandoque etiam pro mortuum, ſiue interfectum eſſe, quod iaceant, nec amplius moueantur cadauera. Lucanus: Ille iacet, paci quem prætulit orbis. Item pro ſepultum eſſe. Martia. Non alter cineres mando iacere meos. ab hoc compoſita fiunt adiaceo, quod eſt adhæreo. obiaceo, ex aduerſo ſitus ſum. ſubiaceo ſub ditus ſum. à quo ſubiecti dicuntur ſubditi. Virgilius: Parcere ſubiectis, & debellare ſuperbos. Ennius pro ſubiectis frequenter ſubices uſurpauit. CVCVRRIT. Cum curſu fugit, ut euitaret periculum. Currere proprie in terra dicimus. Vnde fit curſus. Virgilius: Hinc qui forte uelint rapido contendere curſu. Sed figurate & in mari naues uelociter euntes, & in aëre aues uelociter uolantes currere dicũtur. Idem: Sed tibi qui curſum uenti, quæ fata dedere? Apuleius: Et inopinati auiũ curſus terrorem adiecere. à curru etiam deducitur curſio, idem quod curſus. & currus, hoc eſt carrus, quod eo ueteres ad curſum in ludis uterentur. Quippe currus appellatione bigæ etiam, & quadrigæ continentur: unde triumphales currus uocitati. Huiuſmodi curſus ſtadiodromos dicitur. etenim στάδιον Græci locum, in quo ludi tales exercentur, appellant, quem nos curriculum dicimus: δρόμον curſum. Plinius: Pythagoram uicit Leontius, cum fecit ſtadiodromon monoſtylon, qui Olympiæ oſtenditur. Monoſtylon, unius columnæ ſignificat, hoc eſt una columna deſcriptum. μόνον Græci ſolum dicunt, σῦδον columnam. à curru fit curriculus, ſiue curriculum (utroque enim genere dicitur) quod proprie ſignificat paruum currum. Curtius: Aliorum turbati equi, non in uoragines modo, lacunaſq́, ſed etiam in amnem præcipitauere curricula. Hinc à curruum curſu, curriculum etiam pro curſu ponimus. Plaut. Licet nobis abire curriculo. Idem: Nam ad portũ te conſpexi, curriculo occopi ſequi, uix adipiſcendi poteſtas modo fuit. Item pro loco, in quo curritur. Apul. Quos ſæpe in curriculo uictores fuiſſe cõſtabat. hinc curriculo pro temporis aduerbio ponitur, & ſignificat ſtatim, celeriter. Virgili. Curriculo expulerat ſomnũ, cum fœmina primum. Item à curru curulis una litera detracta. hinc ſellam curulem uocamus, qua ſedentes magiſtratus in curru uehebantur: quod inſigne à Thuſcis ſumptum ſupra memorauimus. & ædiles curules, de quibus ſuperius diximus. & curules equos, quadrigarios, qui à reda redarij uocantur. reda uehiculum eſt. Cicero: Si tuam heri redam non habuiſſem, uarices haberem. currus, & carros dicimus, & in neutro genere carra. Cæſar: Inter carros, impedimentaq́ prælium commiſerunt. Hirtius: Pompeius ea die per uiarum anguſtias carra complura, multosq́ laniſtas retraxit. à carro carruca dicitur, curriculi genus. à quo carrucarius. Pomp. Pleraſq́ mulas carrucarias taleis eſſe, ut tranſiungi non poſſint. carpentum quoq́ genus carri eſt, non tamen à carro deductum, ut quidam uolunt, ſed à Carmente Euandri matre, quaſi carmentum. Ouidius:

Nam prius Auſonias matres carpenta uehebant.
Hæc quoque ab Euandri dicta parente reor.

Ab hoc fit carpentarius. Vnde carpentarium equum dicimus, qui carpentum ducit. carpentarium fabrum, qui carpenta facit. Item à curru fit curſim aduerbium, quod ſignificat currendo. & incurſim, quod ſignificat celeriter. Cæcil. Nullus ſum, niſi meam rem iam omnem propero incurſim perdere. & curſor, qui currit. Aliquando etiam tabellarius à celeritate currendi. Mart. Curſorem ſexta tibi Ruſe remiſimus hora. Et cur

ſito frequentatiuum. à quo curſitabundus, qui currit. & quo nonnulli utuntur, curſorius equus, pro deſultorio. Item ab eo cõpoſita fiunt accurro, & intercurro, notæ ſignificationis. occurro, quod modo ſignificat obuius fio. Virg. Hic illi occurrit Tydeus. modo in mentem uenio. Cice. Nihil mihi tunc occurrebat, quod ad te ſcriberem. aliquando offero. Idem: Occurrebat ibi oratio. id eſt offerebat ſeſe oratio. ab hoc deriuatur occurſus quartæ declinationis. & occurſo, à quo occurſatio. percurro, currendo per agro: ut omnem prouinciam percurrit, hoc eſt currendo ueſtigauit. Hinc figurate percurrit librum dicimus, hoc eſt celeriter legit. percurrit exercitum, percurrit caſtra, id eſt cum quadam celeritate luſtrauit. ab hoc ſit percurſio, hoc eſt excurſus. Cicero: Propter animi multarum rerum percurſiones breui tempore. tranſcurro, currendo tranſgredior, à quo tranſcurſus. Decurro deorſum curro, à quo decurſus. excurro extra curro. Vnde excurſus, & excurſiones militum dicimus, qui ex caſtris exeuntes in hoſtilem agrum graſſantur. Procurro procul curro. præcurro currendo præuenio. à quo præcurſus, & præcurſor. incurro, aduerſus aliquem curro. Vnde incurſus, atque incurſiones hoſtium dicimus. Item incido. Plinius iunior: Neq́ enim putaui fore, ut in tantum odium tam leui cauſa incurreremus. Ab hoc fit incurſo, & incurſor deponens. à quo incurſatio. & incurſim aduerbium, hoc eſt celeriter. Cæcilius: Nullus ſum, niſi meam rem iam omnem propero incurſim perdere, ſuccurro, quod modo ſignificat ſubuenio, opem fero. Plautus: Succurrite mihi ſultis, nec tam turpiter ſinite labefactarier. modo in mentem uenio. Cicero: Neque enim mihi ſuccurrebant uerba, quæ ante diſceſſum à Dolobella audieramus. diſcurro uagor, & modo huc, modo illuc curro, nec conſiſto alicubi. Martialis:

Diſcurris tota uagus urbe, nec ulla cathedra eſt,
Quò non mane feras irrequietus aue.

Vnde diſcurſum orationis dicimus, cum eam celeriter legendo percurrimus. recurro rurſus curro. aliquando etiam cõfugio. à quo recurſus. concurro ſimul curro, confluo. Valerius: Concurrite inquit ciues, nam mœnia urbis ruunt. ab hoc concurſus, concurſio, concurſo, & concurſatio. Cice. Cõcurſatio illa atomorum. Sunt etiam qui carinam à curro deductam uelint, quaſi currinam, quod per eam liceat currere. Eſt enim infima pars nauis, & ipſa nauis concauitas. à qua carinatim aduerbium, quod ſignificat ad ſimilitudinem carinæ. Item carinæ Romæ dicebantur ædificia facta in modum carinarum, quæ erãt intra templum Telluris. Virgiluus: Paſſimq́ armenta uidebant, Romanoq́ foro, & lautis mugire carinis. à carina etiam carinatum dicimus concauum, & ad carinæ ſimilitudinem factũ. Item carino uerbũ, quod ſignificat probra obijcio, quod carinantes: hoc eſt probra obijcientes ſint infimæ ſortis hominum: ſicut pars nauis infima eſt carina. poëtæ aliquando carinam pro ipſa naui uſurpant. CADENTE. Moriente, Cadere proprie ruere eſt. Virg. Illa cadens raucum per leuia murmur Saxa ciet. Interdum tamen ponitur pro eo, quod eſt accidere, euenire. Cice. Et ut ijdem dicunt, omneis numeros habet, nec præter ſapientem cadere in quenquam poteſt. Interdum pro mori, occidere. Virgili. cadit & Ripheus iuſtiſſimus unus Qui fuit in Teucris. ab hoc fit caſus, quod modo fortunã ſignificat. Seneca: Multa enim caſu potius, quàm ratione euenium. modo ruinam. Curtius: Inopinato rotæ caſu oppreſſus. Aliquando calamitatem, infortuniũ. Virgi. Sed ſi tãtus amor caſus cognoſcere noſtros, Et breuiter Troiæ ſupremum audire laborem. interdum uocabulorum formas: utputa generandi, accuſandi caſus, quia in aliam atque aliam cadunt effigiem. Caſum etiam ueteres antiquum uocabãt, quaſi iam cadentem.

Item

Item à cado caſa, quemadmodum ſupra diximus: quamuis aliqui à cautione potius nominatam uelint. à qua fit diminutiuum caſula. & caſaria dicta eſt mulier, quæ caſam cuſtodit. Item à cado caſo frequentatiuum. Et ab eo aliud frequentatiuum caſito, de quibus ſuperius diximus. & caſabundus, crebro cadens. & caducor, præcipitor. Varro: Et frigido nimbo aqua iacta caducimur ruentis pertimuere aquatiles querquedulæ natantes. ubi obiter notandum eſt querquedulas anaticulas eſſe paruas, in aqua ferè uiuentes: quæ uulgo etiam ita uocãtur, à uoce ita dictas. & caducum, quod momentaneum eſt, non perpetuum. Item caducum mortuum. Virg. bellóq́ cadi Dardanidæ. hinc caduca auſpicia dicebantur, cum aliquid in templo excidebat, uelut uirgæ manu. & caduca hæreditas, cum hæredes ceciderunt: unde qui huiuſmodi hæreditatem accipiunt, uocantur caduciarij. & cadauer corpus mortuum. & caduum, quod per ſe cecidit: unde cadua poma appellamus, quæ non ſunt manu collecta, ſed ſua ſponte in terrã cecidere. Item folia caduca, quæ per ſe ex arboribus cadunt. Plinius: Colligi mala poſt æquinoctium autumnale, caduca ſe parari ſtramentis, ſtoreis, paleis'ue ſterni. Idem: Cætera mala foliis ſiculneis, præterquam caduis ſingula conuolui. & caducum, ut quidam putant, quod cadere faciat contentiones, atq́ certamina. à quo caduceator, de quibus ſuperius diximus, & caducus, uulgo morbus comitialis, quod cadere hominem faciat. & ſtillicidium, ac ſtiricidium, de quibus ſupra diximus, quod ſtillatim cadant. & cicada, quaſi cito cadens. Viuit enim rore, & cito deficit. Caſinar quoque à cadendo deductum nonnulli uolunt, ſed hoc Oſcorum lingua ſenem ſignificat. cadurcum uero tentoriũ eſt, quo merces teguntur. præterea compoſita à cado fiunt accido, quod proprie ſignificat euenio. à quo fit accidens, oppoſitum ſubſtantiæ, quod dialectici deſmiunt: quod adeſt, & abeſt præter ſubiecti corruptionem. Iuriſconſulti accido uſurpant pro eo, quod eſt morior, quemadmodum ſimplex quoque eius accipi ſupra memorauimus. Vnde ſiquis in teſtamento ita ſcripſerit: ſiquid filio meo acciderit, Dama ſeruus meus liber eſto: idẽ eſt ac ſi diceretur, ſi filius meus mortuus fuerit. occido penultima correpta, modo obuenio, unde occaſio dicta eſt opportunitas tẽporis caſu proueniens, modo interimor. à quo occaſus interitus. Aliquando cado: unde occidere ſol dicitur, quia cadere uidetur, dum mergitur. & occaſus merſio ſolis in Oceano, uel per metaphoram occidere ſol, hoc eſt mori dicitur, dum mergi uidetur. quemadmodum è contrario oriri, dum uidetur ſurgere. ab hoc etiam occiduum deriuatur, quod occidit. & occidens ſubſtantiuũ plaga, in quo ſol occidit. Vnde & occidentalis plaga appellatur. Decido notæ ſignificationis. à quo deciduum eiuſdem ſignificationis, cuius eſt occiduum. Laberius: Decidua folia pandit. Excido modo cado. Virgili. Exciderat puppi. Hinc excidiũ, & excidio, de quibus ſuperius diximus: quamuis aliqui à cedendo potius hæc deducta exiſtiment. modo in obliuionem uenio. Idem: Nec dum etiam cauſæ irarum, ſæuiq́ dolores Exciderant animo. Plin. Subijt autem mihi, quod anno ante exciderat. procido cado, procumbo. incido, cado. recido rurſus cado. à quo recens nouum, hoc eſt quod nuper accidit. Vnde recentior, recentiſſimus. & aduerbia recenter, recentius, recentiſſime. Cicero: Horum recentiorum nunquam dictum ab ullo, quod ſciam. Item aduerbium recens. Plau. Qui recens ex agro uenerat. & recento uerbum renouo: cuius paſſiuum eſt recentor. Accius: Iamiam albica ſcit, ac recentatur cõmune lumen hominibus. cõcido, cado, morior. O QVANTVM EST SVBITIS CASIBVS INGENIVM. Sententia eſt Thucydidis, ſubitos ingenium excitant. QVANTVM INGE-

NIVM. Quantum naturalis ſapientiæ, ut ſupra diximus.
SVBITIS. Repentinis, impræmeditatis.

DE CARPOPHORO EPIGRAM. XV.

SVMMA TVAE. Blanditur Domitiano in laudãdo Carpophorõ, qui uenator excellentiſſimus fuit, & ob id cariſſimus principi. ordo eſt: aper fuit, qui fuit ſumma gloria tuæ famæ, & Meleager quãtula portio eſt famæ Carpophori? quaſi dicat, paruula quædã particula eſt gloriæ eius, cum ille aprũ tantũ interfecerit: hic uero & urſum, et leonẽ, & pardũ. MELEAGRE. Meleager. nam in recto & Meleager, & Meleagrus dicitur. Ouid. Donec Meleagrus, & una lecta manus iuuenũ. Meleager filius fuit Oenei regis Aetoliæ ex Althea cõiuge: quũ cum Althea peperiſſet, animaduertit treis parcas iuxta ignem ſedentes, lanaḿq colo trahentes: quæ cum forte ſtipitem igni admouiſſent, auditæ ſunt uerba hæc proferre: ò nunc nate erit æqua tibi cum ſtipite uita. quapropter illis mox diſcedentibus, Althea ſtipitem exigne ſubtraxit, & ne ureretur, diligenter ſeruauit. Meleager uero creuit robore, ac uiribus corporis præſtans. inter hæc Oeneus cum omnibus dijs ſacrificia propoſiſſet, ſolam Dianam inhonoratam reliquit. ſiue ille oblitus huius deæ fuerat, ſiue ita putauerat agendum. ob hoc irata dea terribilem ſetis ac dentibus immiſit aprum, qui prouinciam Oenei omnem uaſtaret. hic & alia damna inferebat innumera, & arbores radicitus euellens cum ipſis pomis in terra proſternebat. cædebat præterea pecudes, atq́ armenta, nec canes, neque paſtores eſſe adiumento poterant, cum ipſi quoque homines feræ immanitatem formidabant, uix ſe intra tecta tutos putantes. ſed tandem Meleager in feræ perniciem & canes, & præſtantiſſimos quoſque uiros è finitimis urbibus conuocauit, inter quos & Atalantis filia Iaſij filij Abantis Argiuorum regis, à quo Iaſis dicta, uenit uirgo & forma, & corporis uiribus præſtans, quæ prima aprum ſagitta uulnerauit. huius amore captus eſt Meleager, qui tandem feram confecit, & illius caput, ac ſetoſum tergum Atalantidi, quaſi præmij partem conſorti laudis dedit. Cuius rei inuidia permoti alij, præſertimq́ duo auunculi eius, cum ui rapere à uirgine apri exuuias conati eſſent, à Meleagro interfecti ſunt. Calydones ob mortem apri elati lætitia, ſacra dijs fecere, dona pro more patrio templis inferentes. inter quos Althea quoq́ cum ob necem feræ, & filij gloriam lætabunda incederet, poſtquam de cæde fratrum allatus ei eſt nuntius, in furorem acta, ſtipitem tandiu ſeruatum flammis iniecit, quo ardente pariter & Meleager inteſtinis flammis exuri uiſus eſt. Sunt qui eum tradant Partenopæũ filiũ ex Atalãtide ſuſcepiſſe, qui cum Adraſto aduerſus Thebas profectus in bello deſideratus eſt. hũc alij non Meleagri, & Atalantidis, ſed Menalippes, & Martis filium fuiſſe exiſtimant. mirũ eſt Ouidiũ hanc Cenei filiam ſcripſiſſe, cum Ceneifiliã Atalantã conſtet uocatã fuiſſe curſu inſignem, quæ ab hoc Ceneia dicta eſt. Ouid. Talia dicentẽ molli Ceneia uultu Aſpicit. APER FVSVS. Aper à te proſtratus. tres apri inter portenta à poëtis numerantur. Erimanthius, ſiue Arcadicus, quem Hercules peremit. Olympius, in cuius uenatione occubuit filius Cræſi, uulneratus ab Adraſto. & hic Calydonius, quem interfecit Meleager.

QANTA PORTIO. Quàm parua pars. CARPOPHORI. Hoc nomen à fructu ferendo declinatum eſt, Græci enim καρπὸν fructum, φέρειν ferre dicunt,

duo Carpophori temporibus Domitiani leguntur fuisse: alter mango, qui senior erat: alter qui erat iunior, clarus fortitudine. hic Domitiano carissimus fuit, quod uiribus eius inferis conficiendis oblectaretur. ILLE. Carpophorus. CONDIDIT. Abscondidit. magnitudinem ictus ostendit, in quo totum uenabuli ferrum abscondit. PRAECIPITI. In se ruenti. QVI. Vrsus. FVIT PRIMVS. Principatum & robore, & magnitudine obtinuit. IN ARCE POLI ARCTOI. In septentrionali plaga. Septentrio enim maximos ursos, ac ferocissimos mittit, ut alias pleraſque feras. ARCE. Summitate. Arx proprie munitior pars urbis est: quæ quoniam in altiori parte fieri consueuit, inualuit usus, ut arcem pro monte, & pro quacunque alti tudine ponamus. Ideo autem septentrionalis plaga alta dicitur, quia superstare nobis uidetur. quippe & polus arcticus supra nos est, quemadmodum antarcticus, quatenus ad situm terræ spectat, infra nos esse uidetur: ideoq; impediente terra cerni non potest. Virgilius:

Hic uertex nobis semper sublimis, at illum
Sub pedibus Styx atra tenet, manesq; profundi.

Arx ab arceo dicta est, quod prohibeat hostes accedere. Arcere enim prohibere est, ne ij, qui ueniunt, accedant. Virgilius: Hostesq; à mœnibus arcent. transfertur'que aliquando ad incorporea. Cicero: Quæ uis enim est, quæ magis arceat homines ab improbitate, quàm si senserint in delictis nullum esse discrimen? ab hoc arca quoq; deducitur, quod ab ea clausa arceantur fures. Eius diminutiuum est arcula, & huius aliud diminutiuum arcella. ab hoc arcanum, hoc est secretum, atq; absconditũ, quod quæ in arca sunt cælata sint, atque abscondita. Virgilius: Longius euoluens fatorum arcana mouebo. Pompeius tamen arcani sermonis significationem tractam dicit uel ab arce, quæ tutissima pars urbis erat: uel à genere sacrificij, quod ab auguribus in arce fiebat: adeo remotum à notitia uulgari, ut ne literis quidem mandaretur, sed per memoriam, successionemq; hominũ celebraretur: uel ab arca, in qua quæ clausa sunt, tutò custodiuntur. Item ab arca Arculus deus, qui tutelam gerebat arcarum. & arcera, plaustrum undique tectum, & munitum, quasi arca quædam magna uestimentis strata, qua ægri, aut senes portari cubantes solebant. præterea ab arceo ercisco, quo uerbo iurisconsulti utuntur, cum inter consortes hæreditas diuiditur. Vnde ercisciundæ familiæ iudicium dicitur, quasi arcendæ ab hæreditate, quod fit in bonorum diuisione. Erctum, citumq; inter consortes in antiquis legum libris legimus, erctum ab arcendo, citum à citando, quasi citatum. Item ab arceo Ercius, dicebatur Iupiter, qui intra conseptum domus cuiusq; colebatur, quem etiam Deum penetralem appellabant. Quidam tamen Hercium per aspirationem scribunt, & ab hærendo dictum malunt. arcesso eiusdem significationis & arcus, quod missis sagittis non sinat hostem accedere. à cuius similitudine arculata uocabantur circuli, qui ex farina in sacrificijs fiebant. Item arculi circuli, quos capitibus imponebant ad sustinenda commodius uasa, quæ ad sacra publica capitibus portabantur. Item ab arceo arcula dicebatur auis, quæ in sacrificijs aliquid fieri uetabat. præter hæc composita ab eo sunt coërceo, quod est cogo. à quo carcer, & carceres, de quibus superius diximus. & aberceo, prohibeo. Plau. Atq; eam abercet domo. et porceo prohibeo, quasi porrò arceo, tractum à magistratibus, quorum potestas erat uel cogere aliquid, uel prohibere. Item exerceo, quasi extra arceo, premo, fatigo. Nam exercere proprie fatigare est. Terentius: I sanè ego te exercebo hodie, ut dignus es, silicernium. ponitur etiam pro agitare, commouere. Cicero: Exercenda etiam est facilitas, &

altitudo animi. & pro insequi. Virgilius: Tum uos ò Tyrij stirpem, & genus omne futurum, Exercete odijs. Et pro laborare, colere. Idem: Exercetq; frequens tellurem, atq; imperat aruis. ab exerceo fit frequentatiuum exercito. à quo exercitium, & exercitatio, & exercitus, hoc est multitudo militum, quod exercendo fit melior. Vlpianus: Exercitum dicimus non unam cohortem, neq; unam alam, sed numeros multos militũ. Nam exercitui diximus præesse eum, qui legiones cum suis auxilijs ab imperatore commissas administrat. Cum uero exercitus secundæ declinationis est, significat fatigatum, & exercitatum. Veteres exercitionem exercitii dixere pro exercitationem exercitati,. & exercitiorem, ac exercitissimum pro exercitatiore, & exercitatissimo. exercire uero sarcire est, & ab ex, & sarcio componitur. sarcio idem est, quod integrum facio. Vnde sarctiores dicti, qui uestes sarciunt, hoc est suunt. & sarcta tecta opera publica, quæ locantur. & sarcte integre. Nam sartor sine c, à sarriendo deducitur. Sarrire etiam ueteres purgare dicebant. Vnde sarculum instrumentum rusticum, quo terra purgatur. & sarmenta uirgulæ uitium superuacaneæ abscissæ. & sarta uinea putata, et pura facta. Plau. Sator, sartor'q; scelerũ, & messor optime. occatorem dicere debebas prius. Nam semper occant prius, quàm sarriunt rustici. Sarcio etiam aliquando pro eo accipitur, quod est damnum soluo. Pacuuius: Tu damni nostri causa fuisti: tu nobis sarcito ut debes. ab hoc fit sarcina, quæ proprie est utensilium, & eorum, quæ ad cultum pertinent: ueluti fasces, quem quis in itinere faciendo portare possit, hinc milites, cum castra mouere uolunt, sarcinulas colligere dicuntur, & qui in aliam domum migrant, sarcinas suas componere. per metaphoram tamen sarcinam pro inutili onere ponimus. Aurelius: Et hanc corporis sarcinam aliquando deponerem. hinc sarcinator, cuius fœminininum est sarcinatrix, significatq; proprie eum, qui plurimum uestium sumit. Aliquando etiam pro sutore accipitur. Lucilius: Sarcinatorem esse summum, fuere centonem optime. Item à sarcio compositum resarcio, quod est instauro, interpolo, & quasi nouam formam induco. hoc enim proprie interpolare est, immutare scilicet, & nouam formam fingere: dictumq; interpolo, quasi interpolio, & ab arte fullonia tractum, qui poliendo uetera quæque in nouam speciem mutant. Cicero: Aliquid demendo, mutando, interpolando. Plautus: Illic me homo interpolabit, meumq; ostinget denuo. interpolando inquit Cicero, hoc est renouando. & Plautus, interpolabit, hoc est renouabit. Plinius: At Herculę Alexandriæ, ubi thura interpolantur inquit, hoc est purgantur, cernuntur, quasi reuocantur. Vlpian. Vbiq; curãt ædiles, ne emptores à uenditoribus circunueniantur. præsumptum est enim eo mancipia, quæ rudia sunt, & simpliciora esse, & ad ministeria aptiora, & dociliora. trita autem mancipia, & ueterana difficile est reformare, & ad suos mores formare. quia igitur uenalitiarij sciunt facile decurri ad nouitiorum emptionem, iccirco interpolant ueteratores, pro nouitijs uendant. interpolant inquit, hoc est ornant, fingunt, renouant, ut nouitij esse uideantur. ab hoc interpola dicuntur noua inuenta, & (ut ita dicam) renouationes artium, & aliarum rerum. Plinius: Mutatur ars quotidie, quoties interpolis, & ingeniorum Græciæ flatu impellimur. & interpolatorem uocamus, qui antiquas uestes resarcit, ac renouat, ut ea facilius uendat, cuius fœmininum est interpolatrix. Pomponius: Interpolatricem accersire oportet, quæ huic uestẽ adducat. SPECTANDVM. Dictum spectatione. MOLE IGNOTA. Magnitudine non prius uisa, ideo incognita. DECVISSE HERCVLEAS MANVS. Conuenisse manibus Herculeis, quæ Nemæũ leonem, ut superius di-

ximus

ximus, interfecerunt. PORREXIT. Prostrauit, interfecit. VOLVCREM. Celerem, uelocem. Velocissimum quippe animal pardus est, adeoq; currendo extenditur, ut uentre penè terram contingat: sed nisi mox adipiscatur præda, desistit à cursu. LONGO. Mortali, pernitioso. Longum enim proprie dicimus porrectum, altum. Virgilius: Stant longis innixi hastis, & scuta tenentes. Sed per metaphoram modo pro diuturno ponimus. Idem: Et longum Andromaches testentur amorem. modo pro magno. Vnde longiores dies maiores dicimus. modo pro pernitioso. Idem: Infelix Dido, longumq; bibebat amorem. ab hoc fit prælongus, hoc est ualde longus. & longurio idem quod longus. Varro: Hic qui ante me est, nescio quis lõgurio. & longisco, longus fio. Ennius: Neque corpora firma Longiscunt quicq. Idem: Cum sola est eadem faciunt longiscere longe. & elongo, ac prolongo, quæ significant protraho, differo. Plin. Quo maxime tempore elongantur dies. Plautus: Quæ mihi annus prolongat promissa. & longe, delonge, alonge aduerbia, quæ significant procul. quando q; per longitudinem: ut cum dicimus, longe, late'q; discurrit. Item aliud aduerbium longum, quod significat longo tempore. Martialis: Vtq; tuis longum dominusq; puerq; fruantur Muneribus. hoc est per longitudinem, & latitudinẽ. & longitrorsum, sicut dextrorsum, & sinistrorsum. & longæuus, antiquus, quasi longi æui. à quo longæuitas. & longitudo, prolixitas. & longanimis perseuerantis animi. à quo longanimitas perseuerantia. & longinquum remotum, distans. Vnde longinquitas distantia uel loci, uel tẽporis. CVM FERRET PRAEMIA. Quando post confectas feras dabatur ei præmium. Est enim præmium, quod in ludis proponitur dandum ei, qui fortiter fecerit, uel qui in aliquo certamine uictor euaserit: differt'q; à precio, quod præmium dunta xat pro rectè factis datur. precium uero non modo pro rectè factis, sed etiam pro male gestis. Sallustius: Vicit tamen in Senatu pars illa, quæ uero precium, aut gratiam anteferebat. Terentius: Ego precium ob stultitiam fero. Liuius: Si malos imitabor, tum precium pro noxa dabis. Proprie tamen precium est, quod pro re empta datur. Terentius: Precium sperans illico produxit, ac uendidit. hinc precioſum dicimus, quod carum est, & magni precij, cuius comparatiuum est precioſior, & superlatiuum precioſissimus. & apprecio, æstimo, precium impono. dictum autem precium existimant à præeundo, quasi præitium: quoniam primo soluitur pecunia, deinde res empta apprehenditur. & eodem modo præmium, quasi præuium. quia primo proponitur, quod dandum est uictori, deinde certatur. Veteres aliquando præmium pro pecunia usurparunt. Næuius: Sine præmio sum, marsupium reliqui domi. hinc præmioſus pro pecunioſo accipitur. Accius: Diuitem, ac præmioſam anum. & præmiatores prædones. Næuius: In scæna uos nocturnos cœpit præmiatores tollere. LAVDIS. Virtutis. Virgilius: Sunt hic sua præmia laudi. ADHVC. Etiam. Quintilianus: Est adhuc alia in respondendo figura, quasi dicat præter has, quarum mentionem feci, est etiam illa figura. aliquando tamen adhuc pro hucusq; ponitur. Cicero: Adhuc quæ dicta sunt arbitror mihi constare cum cæteris artis scriptoribus. Est enim uox ipsa composita ex ad præpositione, quæ tam in compositione, quàm in appositione aliquando significat usq;. Apul. Ad montem eum comitatus sum: hoc est usq; in montem. pro quo etiam adusq; aliquando reperimus. Idem: Iam adusq; amnem perueneramus. hinc & quoad dicimus, pro quousq;. Sallust. Dummodo pute tis uos tutos esse, quoad reliqua multitudo aduenerit. & quoadusq;. Acci. Nihil enim te impedio, quoadusque rem peragas.

& quoadeius. Cicero: Oratoris officium est de ijs rebus posse dicere, quæ ad usum ciuilem moribus, & legibus constituæ sunt, cum assensione auditorum quoad eius fieri poterit. Idem: Elaboro enim quoad eius facere possum, ut consilia hostiũ intelligam. uerum hoc non tam usque, quàm inquantum significat: sicut adeo, quod ab ad, & eo compositum, pro intantum accipitur. Martialis: Quæ adeo antiquis autoribus defuit, ut nominibus non tantum ueris abusi sint, sed & magnis. Quintilianus: Nunquam adeo pro nobis solicita lex est, ut quod præstet, extorqueat. Idem significat usqueadeo, & usqueeò. Cicero: Nesi quando ei dicendum erit de iustitia, & fide, mutuetur à Platone: qui cum hæc exprimenda uerbis arbitraretur, nouam quandam finxit in libris ciuitatem, usqueò illa, quæ dicenda de iustitia putabat, à iuris consuetudine, & à ciuitatum moribus abhorrebant. usqueeò, hoc est adeo, intantum. interdum tamen adeo pro ualde accipitur. Teren. Adolescentem adeo nobilem, aliquando etiam ad pro iuxta accipitur. Curtius: Erat ad ripam fluminis ingens arbor, hoc est iuxta ripam fluminis. & assideo assisto, hoc est iuxta sedeo, iuxta sto. Item pro eo, quod Græci dicunt ἐπί. Virgilius: Atque iterum ad Troiam magnus mittetur Achilles. significatq; & personam, & locũ, & tempus. Et pro circiter, ut ad tria millia, hoc est circiter tria millia. quandoq; etiam causam significat, ut ad quid uenisti? hoc est cur, siue qua causa uenisti? Quandoque si militudinem. Terentius: Sed nihil ad nostram hanc. Et ad unguem, quod significat perfecte, translatum à marmorarijs, qui iuncturas unguibus probant. nonnunquam intentiua particula est, ut adedo, in totum edo, consumo. Virgilius: Nam sæpe fauos ignotus adedit Stellio. Interdum significat propè. Idem: Ad quem tum Iuno supplex his uocibus usa est. interdum aduersatiua est. Pomponius: Ad hostem furibundus prodit. hinc aduersus, & aduersum, & aduersor, & aduersarius, de quibus superius disseruimus. aliquando significat post, ut ad hæc, id est post hæc. ad unum cum dicimus, significamus nemine excepto. Virgilius: Iupiter omnipotens si nondum exosus ad unum. ad tempus uero duobus modis sumitur. uno cum significat ad conditionem, siue necessitatem, siue opportunitatem temporis. Quintilianus: Fingere nimirum ad tempus uidebor, & rem nimium manifestam impudenter comprobare. altero, cum significat ad spatium temporis. Varro: Qui cum ad tempus latitasset, tandem sub sponda iacens inuentus est. POTERAT. Potens erat, integras uires habebat, perinde ac si in conficiendis feris non laborasset.

DE TAVRO CAESAREM VEHENTE. EPIGRAMMA XVI.

RAPTVS ABIT. Blanditur Domitiano, quod in ludis tauro insidens in altum uectus fuerit, quasi in cœlũ ascensurus. RAPTVS. Machinis quibusdã sublatus in altum, ut cœlũ cõscendere uideretur. rapere proprie est cum impetu quodã, et uiolentia auferre. Virg. Raptas sine more Sabinas, hoc est ablatas. ponitur tamen aliquãdo figurate pro uitiare, & proprie de uirginibus, atq; impuberibus pueris dicitur, etiã si loco non dimoueantur. Idem: Et rapti Ganymedis honores. rapi uirgo simulabatur apud ueteres, quãdo uiro tradebatur ex gremio matris, aut si ea nõ esset ex proxima necessitudine: quod ea res sub Romulo principe in Sabinarũ raptione feliciter successisset: quemadmodum uirgines quoq; uestales capi dicebãtur: quia pontificis maximi

manu prehensæ ab eo parente, in cuius potestate essent, uelu-
ti bello captæ abducebantur. à rapio rapius quartæ declinatio
nis deriuatur. quod à raptione, & rapina ita distinguitur, ut
raptio proprie ad personam referatur, rapina ad rem, raptus
ad stuprum. Terentius: Disperiij, Tesiphonem audiui filium
unà in raptione fuisse. Cicero: Quas res luxuries in flagitijs,
crudelitas in supplicijs, auaritia in rapinis, superbia in con-
tumelijs efficere potuisset. Idem: Matronarum cædes, uirgi-
num raptus. ab eodem fit raptor, qui rapit. Cuius fœmini-
num raptrix. & rapax auidus, & rapinis semper intentus.
Suetonius: Inopia rapax, metu sæuus. à quo rapacior, rapa-
cissimus, rapacitas, & aduerbia rapaciter, rapacius, rapacis-
sime. Item rapidus, hoc est celer, festinus, ab eorum, qui rapi
unt celeritate. & rapide, ac raptim aduerbia festine. & rapo
raponis, quod est rapax. Pomponius: Ne nos conturbent aua-
ri, atque rapones. & rapinator pro raptor. Varro: In inuidiã
ueniant in hoc ipso rapinatores. Lucili. Homo impudicus, &
impune est rapinator. & rapto frequentatiuum: à quo aliud
frequentatiuum raptito. & rapum, siue rapa (utroque enim
genere dicitur) quod passim rapiatur, tum quia cibus homini
gratissimus est. Martialis:

Hæc tibi brumali gaudentia frigore rapa,
Quæ damus, in cœlo Romulus esse solet.

Tum quod ex eo cætera quoque animalia, & alitum genera pa
scimus: quadrupedes etiam fronde earum gaudent, & homi-
nes ex ijs decoctis cibum sumunt. rapacia dicuntur, quemadmo
dum in brassica, & cæteris herbis caules. uescuntur etiam cy
ma. Sic enim herbarum summitatem uocamus. Plinius: Et ho
mini non minor rapaciorum suis horis gratia, quàm cymarũ.
reperitur etiam neutro genere, & declinationis tertiæ. Colu-
mella: Frigoribus caules, & ueri cymata mittit. est etiam flaci
dorum raporum non minor gratia, quàm uirentium. Seruan-
tur & passa usque ad alium prouentum, famemq; sentiri pro-
hibent. transpadani tertium hunc fructum habent, post ui-
num, & fruges. Medici in ijs masculini generis faciunt, quæ
rotunda sunt: latiora, & concaua fœminini generis sunt. ra-
pum aqua decoctum frigus è pedibus pellit, etiam in cibo sum-
ptum, uenerem multum stimulat. pluribus modis commenda-
tur in cibo, præsertimq; sinapis acrimonia duratum: purpu-
reo etiam, & alijs coloribus pingitur, quod raro accidit in ci-
bis. Palma rapis est in Nursino agro nascentibus, & frigore
dulciora fieri existimantur. Iccirco Martialis inquit: Gauden
tia frigore rapa. Idem: Nursinas poteris parcius esse pilas. M.
Curius dentatus, qui primo de Samnitibus triumphauit, iterũ
de Sabinis, tertio de Lucanis ouans urbem introiuit: Pyrrhum
Epirotarum regem ex Italia pepulit: quaterna dena agri iuge
ra uiritim populo diuisit: sibiq; deinde constituit, dicens nemi-
nem esse debere, cui non tantum sufficeret. cum legati Samni
tum ad eum uenissent aurum offerentes, rapum torrebat in fo-
co: malo itaque, inquit, hæc in fictilibus meis esse, & aurum
habentibus imperare. cumq; aliquando inuersæ pecuniæ argue
retur, cadum ligneum, quo uti ad sacrificia consueuerat, in me
dium protulit, innuitq; se nihil amplius de præda hostili in do
mum suam conuertisse. rapis penè similes napi sunt, nisi quod
longiores, graciliores q;, optimi quondã Amiterni erant. Mar
tialis: Hos amiternus ager felicibus educat hortis. naporum
duo genera sunt: alterum angulosis foliorum caulibus, bumõ
uocant: alterum buniada raphano, & rapo simile. Est præ-
terea tertium genus syluestre, cuius folia erucæ similia sunt.
Estur in acetarijs. uulgo à rapo rapunculum uocant, radicis
exiguæ: dici recte, latineq; napunculus potest. Sunt etiam qui
à rapio rabiem, quæ & rabia dicitur, appellatam putent.

morbus est canum, cum ueluti furore quodam acti huc atque
illuc rapiuntur, nec ullum quietis locum inueniunt. à quo di-
cuntur rabiosi. hinc rabio uerbum deducitur, quod est nimia
ira, & quasi rabie agitor. Varro: Quid est, quod latras? quid
rabis? quid uis tibi? Cæcilius: Rabia rabere se ait. ab hoc fit
rabidus p. enus iracundia, & ueluti rabie agitatus. & aduer-
bium rabide. & rabula, quod proprie significat aduocatum,
siue patronum nimis maledicum, acremq; in causis agendis, &
quasi rabiosum. à quo Appius caninam eloquentiam uoca-
uit. Quintilianus: Super omnia perit illa, quæ plurimum ora
tori & autoritatis, & fidei affert, modestia: si à uiro bono in
rabulam, latratoremq; conuertitur. Alij rabiem, quasi ra-
uiem dictam uolunt, à raucitate uocis, quam rabiosi habent,
similem canis latratui. Veteres enim rauum obtusum dixe-
runt. unde raua uox obtusa, & parum liquida. à quo rabula
quasi raula. & rauus color obtusus, hoc est mistus, niger cum
fuluo. à quo fit diminutiuum rauistellus. Plautus: Quis in-
quit, hæc mulier, & ille rauistellus, qui uenit? à rauus deri-
uatur raucus, qui uocem nimio clamore, siue alia causa obtu
sam habet. unde raucas cicadas dicimus Martialis:

Quod fumantia qui tomacla raucus
Circunfert tepidis coquus popinis.

Ab hoc fit raucio uerbum, hoc est raucus sum, à quo rauce sco
raucus fio. & raucitas, obtusitas uocis. & rauce aduerbium,
hoc est uoce obtusa. rauiliæ dicuntur, qui rauos oculos habent,
quemadmodũ cassios cæsuliæ. rauim ueteres pro raucitate po-
suere. Plautus: Expurgabo hercle omnia ad raucam rauim.
præterea à capio cõposita fiunt arripio, eiusdem cum suo primi-
tiuo significationis. à quo arrepticium ueteres dixerunt larua-
tum, quasi à laruis arreptum. abripio per uim aufero. eripio
rapio. præripio, quod proprie est in meos usus rapio, nec præ-
positio illa aliquam temporis antecessionem significat. Cicero:
Demosthenes tibi præripuit, ne esses primus orator, tu illi ne
solus. proripio procul rapio. Apuleius: Quæ cum dixisset,
oppido se è conspectu nostro proripuit. corripio interdum ca-
pio. Ouidius: & corripit ensem. interdum raptim perago. Vir
gilius: Corripiunt spacium medium. interdum abbreuio: una
de correptas syllabas, ac productas dicimus. à quo correptio.
subripio, furor, clàm aufero. quandoque etiam in altum tollo.
à quo surreptio, quod modo furtum significat, modo impetra
tionem, quæ fit à principe, siue magistratu per falsam rei nar
rationem. Vnde & subripere aliquando usurpamus pro eo,
quod est per mendacem narrationem aliquid extorquere, &
quasi furari. hinc postulatio surreptitia. & surreptitiæ lite-
ræ dicuntur, quæ ad falsam alicuius suggestionem concessæ
sunt. differtq; subripio ab obripio: quia obripere est, non fal-
sa narrando, sed quæ expromere necesse erat, tacendo aliquid
impetrare. hinc obreptio, & obreptitiæ postulationes, ac ob-
reptitiæ literæ dicuntur. Vlpianus: Patronum autem appella
mus, etiam si capite minutus sit: uel si capite libertus minu-
tus, dum arrogetur per obreptionem. cum enim hoc ipso, quod
arrogatur, cælat conditionem, non id actum uidetur, utfiat
ingenuus. per obreptionem inquit: quia petendo arrogatio-
nem, tacuerat se libertum esse, quod expromere in arrogatio-
ne necesse erat. Veteres subrepsit pro sustulerit scripsere, si-
cut suremit pro sumpsit. Ennius: Inq; manum suremit ha-
stam. diripio, deprædor, depopulor. à quo direptio. Cice-
ro: Vexatio Macedoniæ, an oppidorum turpis amissio, an so
ciorum direptio, an agrorum depopulatio? AETHERA.
Cœlum. proprie æther elementum ignis est, dictum ἀπὸ τοῦ
αἴθω, quod est uro, cremo. Cleanthes physicus æthera sum-
mum deum esse existimauit; cuius opinionem secutus est Vir-
gilius:

Tum pater omnipotens fœcundis imbribus æther Con-
iugis in gremium lætæ descendit. Aristoteles æthera cælum
dixit, quem imitatus est Ouidius: Sic habites terras, ut te desi-
deret æther. nonnunquam tamen pro aëre accipitur. Apuleius:
Aqua, tellus, æther, ignis. ab æthere fit ætherius. Virgil. Ae-
theria quos lapsa plaga Iouis ales aperto. & æthra, quod æthe
ris fulgorem significat. Idem: Nec lucidus æthra siderea po-
lus. Sunt qui dicant æthram ab æthere non differre: siquidem
Homerus & aëra, & æthra communis generis facit. Sicq;
æthra siderea exponunt pro æthere, hoc est cœlo siderco. Ae-
thra etiam Aegæi Athenarũ regis coniux fuit, Thesei mater:
& altera Aethra comes Helenæ. Ouidius:

Cætera per socias Clymenen, Aethramq; loquemur,

Quæ mihi sunt comites, consiliumq; duæ.

MEDIA ARENA. Per mediam arenam, hoc est me
dium theatrum, quasi dicat omnibus spectantibus. NON
FVIT HOC ARTIS, SED PIETATIS
OPVS. Non artificio scænico, ac fabuloso factũ est, sed
diuino quodam cultu, atq; miraculo, ut Domitianus inter deos
referendus ostenderetur. Pietas enim proprie dicitur diuinus
cultus, quem Græci εὐσέβειαν, hoc est cusebian uocant: di-
cta, ut doctissimi ueteres tradiderunt, quod quæ in ea sunt, pe-
nitus & in penetralibus recondantur. hinc fit pio uerbum,
quod proprie est colo. Plautus: Vbi piem pietatem, si isto more
morata tibi postulem placere? unde piaculum sacrificium, cul-
tus: Virgilius: Ea prima piacula sunto. Aliquando tamen po-
nitur pro eo, quòd est cõtamino, polluo, quod & impio dicitur:
quemadmodum sacrum aliquando ponimus pro execrabili.
hinc piacula crimina, & flagitia dicuntur. Idem: Distulit in
seram commissa piacula mortem. à pio fit expio, quod est pur-
go, purifico. & piatrix sacerdos, quæ expiare erat solita. &
piamentum, quo in expiando utebantur: dictum à poëtis pia-
men. & piacularis porta Romæ appellata ob quædam piacu-
la, quæ ibi fieri solebant. piacularia uero auspicia dicebãtur,
quæ sacrificantibus tristia portendebant: cum aut hostia ab
ara profugisset: aut percussa mugitum ædidisset: aut in aliam
partem corporis, quàm oporteret, cecidisset. Item pio quãdoq;
capitur pro eo, quod est pie amo. Næuius: Nemo est, qui magis
suos piet liberos. hinc piens, pientior, pientissimus, pienter,
pientius, pientissime. hinc pietas officium, & cultus est, quẽ pa-
triæ, parentibus, sanguine coniunctis, benevolis, ac etiam sub-
ditis exhibemus. Item Pietas dea, quam colebãt Romani. hinc
pium aliquando religiosum dicimus. Virgilius: Dij meliora pi
is. Aliquando misericordem, benignum. Cicero: Non secus in
me pius, quàm pater in filios. Aliquando etiam castum. Virgi
lius: Quiq; pij uates. Quintilianus: Et pios amores, ac pudi-
cos. huius contrarium est impium, hoc est crudeles. à quo pieta
ti contraria impietas. & pie aduerbium, quod modo religiose
significat, modo clementer: cui contrarium impie. à quibus
pissimus, & pissime, impissimus, & impissime deducuntur.
& pienter pro pie. TAVRVS. Cuius effigiem Iupi-
ter sumpserat: quemadmodum superius in Europæ fabula
declarauimus. VEXERAT. Portauerat. uehere
proprie de equis, cæteris q; quadrupedibus. idem de plaustris,
& nauibus dicitur. ueteres uehiare dixerunt, quod ex Osco-
rum lingua sumptum est, apud quos uehia plaustrum dicitur.
unde uehiaturam quoque pro uectura usurparunt. à uehio ue
ho deductum. à quo uecto frequentatiuum, & aliud frequen-
tatiuum uectito. & uector, quod modo significat eum, qui ue-
hit, modo eum qui uehitur. & uectatio, quod semper passiue
accipitur contra aliorum uerbalium naturam. & uehiculum,
in quo aliquid uehatur: quod cum quatuor rotis Phryges tra-

duntur inuenisse. hinc uehicularius, qui uehiculum ducit. &
uehicularis. unde uehicularem rotam, & uehicularem equos
dicimus. & uectabulum, quod similiter pro uehiculo antiqui
usurpauere. & uectigal, quod pro deuectis mercibus, fructi-
bus ue, aut quacunque alia re in publicum soluitur: quamuis
aliquando etiã ex priuato, uectigal capitur. Cicero: Ex meo te
nui uectigali capio ego ducenta. pontur & pro ipso fructu.
Idem: Non intelliguntomines quantum uectigal parsimonia
est. & uectis, quod manibus percutiendo uehatur. Est enim pa
lus è ferro siue ligno grandior, rusticis & fabris cæmentarijs
ad multa necessarius. Plinius: Cato uecteis aquifolios, laurea
os, ulmeos fieri iubet. Cato: In torculari serias treis, fibulas qua
draginta, uecteis quadraginta, confibulas ligneas, queis arbo
res comprimat, si dehiscent, & cuneos sex. Græci uectem μο-
χλὸν uocant. hinc uectilicularia uita dicitur eorum, qui uecti-
bus parietes perfodiunt alienos furendi gratia. Cato: Vectica
lariam uitam uiuere est repente largiter habere, repente ni-
hil. & uectura, quæ modo actum ipsum, ut ita dicam, uectio
nem significat, modo mercedem, quæ pro uectura soluitur, ut
puta pro naui, siue uiculo, seu equo meritorio. & uexo, quod
est agito, rapto, molesto, & huc atque illuc distraho. atq; uexa
tor, & uexatrix, & uexatio, & uexabundus deducuntur. com
posita præterea à ueho fiunt adueho, quod est apporto. à quo
aduectio. circumueho circumporto. à quo circumuectio. perue
ho porto. deueho deorsum ueho. eueho extollo. prævehor ante
ueho. proueho produco, & prouehor producor. Virgilius:
quid ultra Prouehor, & fando surgentes demoror austros?
hinc ætatem prouectam, & ætate prouectos dicimus. inueho,
ueho, cuius passiuum est inuehor, quod modo uehor significat.
Idem: Centauro inuehitur magna. modo aggredior maledi
ctis, & ueluti quodam impetu sermonis in aliquem feror. Cice
ro: Itaque in eam Pansa uehementer inuectus. hinc inuectiuæ
orationes dicuntur, quæ sunt aduersus aliquem scriptæ, quod
in illius mores, uel ingenium, aut uitam inuehamur. subueho
extollo. reueho reduco. conueho comporto. à quo conuexum
dicimus, quod cõcauo oppositum est: quemadmodum specula.
quæ neq; plana, neq; concaua sunt, conuexa dicuntur. hinc cõ
uexitas ipsa, ut ita dicam, porrectio aduersus nos. & conuexe
aduerbium tractum à concauitate nauium, quæ extrinsecus
huiusmodi habent formam, quæ alio nomine carinata dicitur.
PER AEQVORA FRATERNA. Per ma
re phœnicium, quod erat sub ditione Cadmi Agenoris filij, fra
tris Europæ. Syria Asiæ prouincia est late litora tenens: teras
q; etiam latius introrsus alijs, atque alijs nuncupata nomini
bus. Nam & qua contingit Arabas, Palæstina dicitur, & Iu
dæa, & Cœle, dein Phœnice: tum inter duo flumina Euphra-
tem, & Tigrim, Mesopotamia: & qua recedit intus, Dama-
scene, & qua magis etiam nunc meridiana Babylonia: & qua
transit Taurum, Rophœne, & citra etiam Commagene, &
ultra Armeniam Adiabene, cum Assyria ante diceretur: &
ubi se Ciliciæ committit, Antiochia olim, ac diu potens: sed
cum eam regno Semiramis tenuit, longe potentissima. Id quod
periacet mare totum Phœnicium appellatur. ipsa gens Phœ-
nicum in gloria magna literarum inuentionis, & siderum, na-
ualium q;, ac bellicarum artium fuit: uel quia mari potens
erat ab Aegypto sumpta, ueluti à se inuenta in Græciam tran
stulit. Lucanus:

Phœnices primi (famæ si creditur) ausi
Mansuram rudibus uocem signare figuris.
Nondum flumineas Memphis contexere biblos
Nouerat, & saxis tantum, uolucresq;, feræq;,
Scalptaq; seruabant magicas animalia linguas.

A Phœnicia Phœnices uocati. & fœminino genere Phœnissa, & detracta aspiratione pœnus, à quo pœnulus diminutiuum, unde Plautina fabula nomen sumpsit. & punicus, quasi pœnicus. Virgil. Punica regna uides. unde punicum genus libi uocitatum est, à Pœnis translatum, quod & probum appellabãt, quia erat cæteris suauius. Phœnix græce fructus palmæ arboris dicitur. à cuius colore Phœnice appellata ob purpurarum opes, & Tyrij coloris: quia à Tyro Phœnices urbe nomẽ sumpsit, quemadmodum superius docuimus. Tyrus quondam præalto mari septingentis passibus diuisa fuit: postea uero Alexandri oppugnantis operibus continens conchylio, ac purpura nobilitata: circuitu decem & nouem millium passuum inclusa palætyro, oppidum ipsum uiginti duo stadia comprehendens quondam Sarra appellatum. Phœnix præterea purpureo pennarum colore auis appellatur toto orbe celeberrima, in Arabia nascens, aquilæ magnitudine, auri fulgore circa colla, reliquo corpore purpurea, roseis pennis, cœruleam caudam distinguentibus, in facie geminas cristas habens, in capite plumeũ apicem. nemo unquã uescentem uidit, soli sacrata traditur, & uiuere annis sexcentis sexaginta, senescens casia, thuris q; surculis construere sibi nidũ, replere odoribus, & supermori: ex ossibus deinde, ac medullis exiguus nasci uermiculus, & deinde pullus fieri, & principio iusta priori facere, totumq; nidum deferre propè Panchaiam in solis urbem, & ibi in ara deponere. extat de hac aue elegantissimum carmen Claudiani poëtæ, & Lactantij Firmiani. dicitur autem & masculino, & fœminino genere phœnix: quia mas ne, an fœmina sit ignoratur. Lactan. Fœmina, uel mas hæc, uel neutrum sit mage, felix

Felix, quæ Veneris fœdera nulla colit.

Phœnix etiam Agenoris filius fuit Cadmi frater, qui Phœnicibus imperauit. Item Phœnix fluuius non magnus ex Thermopylarum montibus in Asopum fluens, ut testatur Herodotus. Item phœnicopterus altera auis est, rubentes habens pennas: unde ei indium nomen. Nam Græci πτερὸν pennam uocant. huius linguam præcipui saporis esse Apicius docuit. Excellit magnitudine perdices, rostrum quoq; & pedes phœniceos habet. Martialis:

Dat mihi penna rubens nomen, sed lingua gulosis
Nostra sapit, quid si garrula lingua foret?

Sunt tamen qui phœnicem auem à palmæ potius arbore, quæ græce phœnix dicitur, appellatam putent, ob rationem, quam inferius dicemus. ALCIDEN. Domitianum. Alcides proprie Hercules dicitur ab Alceo auo Amphitryonis patre. Sed Domitianus ædificato Herculi templo uia Appia octauo ab urbe lapide statuã suam sub Herculis nomine in eo locauit. Itaq; simulachrum eius sub Herculis, siue Alcidæ nomine adorabatur: propter quod uocatus et ipse Alcides est. & à blandientibus poëtis maior Alcides dictus. Martialis:

Herculis in magni uultus descendere Cæsar
Dignatus, latiæ dat noua templa uiæ.
Quã triuiæ nemorosa petit dum regna uiator,
Octauum domina marmor ab urbe legit. Idem:
Fœcundam uetuit reparari mortibus hydram,
Hesperias thusco lauit in amne boues.
Hæc minor Alcides, maior quæ gesserit, audi
Sextus, ab Albana quem colit arce, lapis.

IVVENTVS. ô Iuuenes: quasi dicat, ô uiri Romani. Nam iuuenes à iurisconsultis dicuntur, ut Marcellus testatur, qui adolescentium excesserunt ætatem, quoad incipiant inter seniores numerari. iuuentus modo ætatem ipsam iuuenilem significat, modo frequentiam iuuenum. aliquando etiam pro ipsa dea accipitur, quæ præest huic ætati. hæc etiam iuuentas

à nonnullis uocatur, quemadmodum libertas. & iuuenta: quãuis hoc frequenter etiã pro ætate ponatur. iuuentuti sacra pro iuuenibus instituta sunt. & à iuuene dicta est iuuentus, & iuuentas, & iuuenta, & iunior comparatiuum, & iuuenilis possessiuũ. iuuenilia fingebãtur Dianæ simulachra: quia ea ætate fortis est ad tolerandã uiam: uiarũ autẽ dea existimabatur Diana, ut supra dictum est. & Iunius mensis à iunioribus. & iuuenescо iuuenis fio. & iuuenilitas pro iuuentute. Var. Quam de reliquit cupida iuuenilitas. & iunices teneræ ætate boues, quæ iam cessarunt utulæ esse, necdũ tamen ad summã magnitudinem peruenerunt, dictæ quasi iuuenices. Perf. Tot tibi cum in flamma iunicũ omenta liquescant. iuuenis autẽ à iuuando uocatus est, quod ea ætas maxime apta sit ad laborẽ tolerandũ. iuuare interdũ auxiliari est, & opem ferre. Vrde iuuencus, & iuuenca appellati. & iumentũ, cuius appellatione animalia continentur, quæ uel salmas gerunt, uel currus trahũt, bobus duntaxat exceptis. Est etiã uehiculi genus, quod quoniã à iunctis pecoribus trahebatur, nonnulli à iungendo dictum existimant. & Iupiter quasi iuuans pater. & Iuno quod iuuet mortales. & iuuamentũ auxilium, quod & iuuamen dicitur. & adiuuo opẽ fero. à quo adiutor, adiutrix, adiumentũ, quod & adiuuamen dicitur. & adiuto frequentatiuũ, quod & adiutor ueteres dixerc. Pacu. Adiutamini quæso me, & defendite. & coadiuuo. à quo coadiutor, coadiutrix, coadiumentũ. interdũ iuuare est delectare. Virg. Non omnes arbusta iuuant, humilesq; myricæ. Ab hoc fit iucũdus, quod nõ significat lætũ (ut quidã barbare accipiũt) sed lætitiæ plenũ, et quod delectationẽ affert. differt q; à grato: quod in iucundo aliquãdo sola delectatio est, in grato etiã commodũ: ut infantia filiorũ, ac pueritia parentibus iucundior est: adolescentia uero, ac iuuẽtus gratior. Cic. Est mihi iucunda in malis, & grata in dolore uestra erga me uoluntas: iucunda inquit, quasi plena uoluptatis, in prosperis: et grata quasi plena fructibus in aduersis. Idem: Quanq; quod præsens tanq; in manũ datur, iucundius est, tamẽ hæc in posterũ gratiora, muri, naualia, portus, aquarũ ductus, omnia quæ ad usum reipu. pertinent. à iucundo fit iucunde aduerbiũ, hoc est cum lætitia, & iucũditas delectatio. Itẽ iucundior, iucũdiss. mus, iucũdius, iucundissime. & iubar, & iuba, & iubilo, de quibus superius diximus. CONFER. Compara. STEMMA. Facinus, rem gestã. Stemma proprie coronamentũ significat: dictũ à Græco, quasi στέφανωμα. στέφανος enim corona est, στεφανῶ corono, στεφανοπλόκος coronarius, στεφανοφόρος coronatus, στέφω redimo, στέφωμα redimor, στέφανωμα stemma. quoniã uero mos erat antiquissimis, ut clari uiri ob res bene gestas coronis donarentur, & eædem statuarũ capitibus imponerentur: inualuit cõsuetudo, ut stẽma aliquãdo pro facinore & (ut ità dicã) stratagemate accipiatur, ut hoc loco. aliquãdo pro ipsis maiorũ imaginibus, quæ poni in atrijs solebãt. Mart. Atria Pisonũ stabãt cum stẽmate toto. Iuuen. Stemmata quid faciũt. Plin. pro corona posuit: Stemmata uero lineis discurrẽtia ad imagines pictas. Sueto. Quid in uetere gentilitũ stẽmate C. Cassij percussoris Cæsaris imagines retinuisset? iurisconsulti aliquãdo stẽmata uocãt (ut ita dicã) stipites, q̃bus familiæ partiuntur: ut hic pater illius est, hic illius filius, cui ille succedit. CAESARIS. Qui taurũ fecit in æthera tollentẽ Alciden. IOVIS. Qui se in taurũ formauit per æquora uehentẽ Europã. VT TVLERINT. Quãuis tulerint. ut interdũ adiunctiua cõiunctio est. Plau. Is mihi suasit, ut ad te irẽ. interdum tẽporis aduerbiũ est, & significat statim, postquã, quamprimũ. aliquando qualitatis, & significat quomodo. Virg. Vt uidi, ut perij, ut me malus abstulit error, id est statim postquã uidi, siue quamprimũ uidi, quomodo perij? nonnunquam pro

quippe

quippe, siue utpote accipitur sequente relatiuo. Quintilianus: Nec ignoro igitur quos transeo, nec utique damno, ut qui dixerim esse in omnibus utilitatis aliquid. interdum similitudinis est. Plautus: Vt imbrices fluunt oculi. Est etiam quando significat secundum quod. Quintilianus: At uero orator, ut est semper ad dicendum paratus. Cicero: Qui sermo, quæ præcepta, quanta notitia antiquitatis, scientia iuris, augurum, multæ etiam ut in homine Romano literæ, id est secundũ quod est semper ad dicendum paratus, & secundum id quod solent scire Romani. Item pro utinam elegantissime accipitur. Terentius: Vt te dij deæq; omnes perdant. & pro quamuis, ut hoc loco, & apud Plautum: Vt istuc periculum ingens sit, me tamen non terrefacit: hoc est quamuis sit ingens periculum, quod nemo antehac notauit. Ab ut deducitur uti, & sicut sicuti, uelut ueluti, de quibus supra diximus. & utinam, quod optantis aduerbium est, dicitúrque etiam ò utinam. & utique, quod significat prorsus, omnino. & prout pro sicut, & utcunque pro quomodocunque. & utpote, quod significat quandoquidem. & utputa quemadmodum. ONVS, Pondus. à quo fit onero, quod est pondus impono. transfertur q; etiam ad animum: ut onerat me curis, onerat lacrymis: hoc est implet, premit. hinc oneratum, & onustum pro pleno frequentissime accipitur. & onustæ aduerbium plene. onerosus quoq; frequenter inuenitur, quod est plus, quàm oneratus. & onerariæ naues dictæ, quæ onere terdæ sunt. & exonero uerbum, quod est alleuo, onus detrabo. à quo exonerator, exoneratrix, & exoneratio. ISTE. Taurus Cæsaris. ALTIVS. Sublimius. Altus aliquando ab alo deducitur, quod est nutrio Varro: Altus alieno sumptu. Plin. Ouillo lacte altus: hoc est nutritus. Aliquando ab ala, quasi alatus, & significat proprie sublimem, aërium. hinc proceras arbores altas dicimus, & altas pyramides, alta ædificia, altos monteis. ponitur tamen frequenter pro profundo, quemadmodum e contrario profundum pro sublimi ponimus. hinc altum aliquãdo pro cœlo, pro mari usurpamus. Virgilius: Hæc ait, & Maiæ genitum demsit ab alto. idem: Multũ ille & terris iactatus, & alto Vi superum. altum etiam uocamus profundiorem maris partem, & à terris remotiorem. Sallustius: Et piscatoria scapha in altũ nauigat. per metaphoram quoq; altum aliquãdo pro excelso, ac glorioso accipimus. Virgilius: Te sine nil altum mens inchoat. & pro ueteri, atque antiquo. Idem: Altius omne Expediam prima repetens ab origine factum. & pro presso, occulto, obscuro. idem: Quid me alta silentia cogis rumpere? Idem: Sin altior istis Sub pedibus uenia ulla latet. ab hoc fit alte aduerbium, quod modo excelse, modo profunde significat. à quo altius, & altissime sicut ab altus altior, & altiss. mus. Item altitudo, quod modo sublimitatem, modo profunditatem significat. & altare, quod antiqui dijs superis in ædificijs à terra exaltatis sacrificia faciebant, sicut dijs terrestribus in terra, dijs infernalibus in effossa terra: quamuis sint, qui altaria potius appellata uolunt ab eo quod igne adolentur, uel quod in ijs olescit, hoc est excrescit ignis. Vnde exoleti appellati sunt, qui olescendi, hoc est crescendi modum excesserunt. Plautus: Reliqui domi exoletam uirginem. cum uero id nomen substantiuum est, significat scortum masculum iam adultum. et Altellus Romulus dictus, quasi in terra altus à lupa, siue quod telis aleretur, siue quod rebus gestis excelsus, ac gloriosus esset, seu quod à Tatio Sabinorum rege in colloquium postulatus alterius uocibus audierit, ac locutus fuerit. Nam sicut à Macro Marcellus, à Vafro Vafellus, ita ab alterno altellus secundum aliquorum opinionem deducitur. & altanus uentus, quod in alto flat. & alto uerbum, quod non est in usu, sed eius compositum exalto, quod est extol

lo. à quo exaltatio. & altisonus, quod ex alto sonet. & altitonans, quod è cœlo tonet. & altiuolans, quod in altum uolet.

DE ELEPHANTO CAESAREM ADORANTE, EPIGRAMMA. XVII.

QVOD PIVS, ET SVPPLEX Rursus blanditur Domitiano, quod ab elephanto adorari uisus sit, tribuens hoc diuinitati principis. Ordo est q̃d hic elephas, qui modo tã erat metuendus tauro, nunc pius, & supplex adoret te ò Cæsar, facit hoc non iussus, & nullo magistro docente, sed quia deum te esse intelligit. ELEPHAS. Elephantus, siue elephas (utroq; enim modo dicitur) maximũ terrestriũ animaliũ est, proximumq; sensibus humanis obedientia in magistros, officiorũ memoria. adorat regem, genua submittit, coronas porrigit. & quod in homine quoque rarũ est, probitatem præ se ferre uidetur, prudentiã, æquitatem, religionem, solis quoq; & lunæ ueneratione. siquidem in Mauritaniæ saltibus ad quendã amnem, cui nomen est Anulo nitescente luna noua elephantorũ greges descendũt, ibiq; se purificantes solenniter aqua circũsperguntur, atq; ita salutato sidere in syluas reuertuntur. Romæ iuncti primum ad currum fuere Pompeij Magni Africo triumpho. Nam prius Liber pater eos subiugata India iunxerat. Germanici Cæsaris gladiatorio munere quosdam inconditos motus ædere uisi sunt, saltantium modo. Vulgare in ijs fuit arma in altũ iacere, gladiatorios congressus exercere, per funeis incedere, plenis q; hominũ triclinijs ita libratis uestigijs per lectos ire, ne quis potantiũ attingeretur. tradunt etiam non ignobiles autores quendã ex ijs ductus græcarũ literarũ didicisse, & eius linguæ uerbis ita solitũ perscribere. αὐτὸς ἐγὼ τάδ' ἔγραψα λάφυρά τε πόλλ' ἀνέθηκα. id est, ipse ego hæc scripsi, & spolia Celtica dicaui. prædam in se expeti sciunt solos denteis, quæ aliqui cornua appellarũt. quam obrem eiectos aliquo casu terra defodiunt. hoc solum ebur est, in cætero corpore uilitas ossea. quanquã ossa quoq; aliqñ in laminas dentiũ penuria secuerunt. circumuenti à uenantibus primos denteis constituũt, quibus sunt minimi, postquã fessi sunt, impactos arbori frangunt, hac præda se redimentes, quemadmodũ facere de testiculis Castorem tradunt. adeo quibusdam animalibus exploratum est, quare ab hominibus petantur. tradunt præterea elephantos homine obuio in solitudine, & simpliciter oberrante, clementem, placidũq; demonstrare uiam, uestigio uero hominis prius quàm ipso homine animaduerso insidiarum metu contremiscere, olfacere, subsistere, circunspectare, irasci, nec calcare, sed erutũ proximo tradere. illum sequenti pari modo usq; ad extremũ, tunc agmen circũagi, & directa acie reuerti. gregatim semper incedũt. ducit agmen, qui senior est, cogit ætate proximus. flumina transituri minimos præmittunt, ne maiorũ pondere atterente alueum altitudo gurgitis augeatur. imponuntur eis nomina, eaq; intelligunt. Cato unum, qui in punica acie fortissime fuerat præliatus, Sutrum tradidit uocatum, altero dente mutilato. Antiochus duos habuit in bellicis usibus celebres, Aiacem, & Patroclum. Cumq; aliquando uadum fluminis experiretur, renuit Aiax transire, qui semper dux agminis fuerat. Tum pronunciari iussit Antiochus eius fore principatũ, qui prior transisset: transiuit itaq; Patroclus, donatus ob id phaleris argenteis, quibus id animal maxime gaudet, & reliquo omni primatu. Aiax mortem ignominiæ præferens, inedia uitam finiuit. Mirus nanq; in ijs pudor est, uictiq; uictorum uocem fugiunt. Pudore nunquam, nisi in abdito co

eunt. mas quinquennis, fœmina decennis. ineunt biennio quinis diebus, nec amplius. Sexto die perfunduntur amne, nec aliter ad agmen reuertuntur. Adulteria non nouere, nec ulla propter fœminas prælia committunt. Amoris tamen uim esse in ijs constat. Traditur unus amasse in Aegypto mulierem corollas uendentem. Alius adolescentem quendam Syracusanũ nomine Menandrum in exercitu Ptolemæi, quem quoties non uideret, dolorem inedia testabatur. Item alius unguentariam quandam forma præstantem. Amoris indicia in omnibus fuere, gaudium à conspectu, blanditiæ inconditæ, stipes populi seruatæ, & in sinum amantis effusæ. Elephantos Italia primum uidit Pyrrhi regis bello, & Boues lucas, ut supra diximus, appellauit, in Lucanis uisos anno urbis quadringentesimo septuagesimosecundo: Roma in triumpho septem post annis, eadem plurimo anno quingentesimosecundo. Victoria L. Metelli in Sicilia de Pœnis capti centum quadraginta duo ratibus traiecti fuere, quas doliorum consertis ordinibus imposuerant, quos in circo interfectos iaculis tradunt inopia consilij, quoniam neque ali placuisset, neque regibus donari. Clara fuit unius è Romanis dimicatio aduersus Elephantum. Nam cum Annibal captiuos Romanorum dimicare inter se coëgisset, unum qui supererat, obiecit elephanto, pactus dimitti, si belluam interemisset. Solus ergo in arena congressus magno Pœnorum dolore interfecit. Annibal, quod famam eius dimicationis contemptum Elephantis allaturam intelligebat, missis post uictorẽ equitibus necari eum iussit. Proboscis eorũ, quæ manus appellatur, facillime cæditur. Romæ primum pugnasse Elephantos in circo compertum est Claudij Pulchri ædilitate, anno urbis quingentesimo quinquagesimoquinto. item post annos uiginti Lucullorum ædilitate Curuli aduersus tauros, & Pompeij altero consulatu in dedicatione templi Veneris uictricis uiginti numero, siue (ut alij uolunt) decem & septem Getulis ex aduerso iaculantibus mirabili unius dimicatione, qui pedibus confossis, genibus repsit in cateruas, arrepta scuta in altum iaciens, quæ spectantibus uoluptati erant circumacta in orbem, quasi arte non furore belluæ iacerentur, altero uno ictu occiso, propter quod uniuersi eruptionem tentauere non sine uexatione populi, qui claustris ferreis circundatus erat. Qua de causa Cæsar dictator simile postea spectaculum æditurus Euripis arenam circundedit: quos Nero princeps sustulit, ut loca equitibus adderet. Pugnauere & Cæsaris dictatoris tertio consulatu uiginti contra pedites quingentos, iterumq; totidem turriti cum sexagenis propugnatoribus, eodem, quo priores numero peditum, & totidem equitum ex aduerso dimicante. Tanta huius animalis clementia narratur aduersus minus ualida, ut in grege pecudum occurrentia manu dimoueat, nequid obterat imprudens: nec nisi lacessiti noceant: infirmos, aut fessos, uulneratósue in medium agmen recipiunt. Capti celerrime mansuefiunt hordei succo. Domiti militant, & turreis armatorum in dorsis ferunt, magnaq; ex parte orientis bella conficiunt, prosternunt acies, armatos proterunt, ijdem minimo suis stridore terrentur. Decem annis gestare in utero uulgus existimat. Vnde ortum est prouerbium: Celerius elephanti pariunt, cum tarditatem significare uolumus. Aristoteles biennio parere tradidit, nec amplius, quàm singulos, plureisq; uiuere ducentis annis, quosdam etiam trecentis: iuuentam eorum sexagesimo incipere. Olei potu tela, quæ eorum corporibus inhæserunt, decidere traduntur. Mandunt ore, spirant, & bibunt, odoranturq;, haud improprie appellata manu. Murem mirum in modum odere, & si pabulum in præsepio positum attingi ab eo uiderunt, fastidiunt. Dentibus ingens precium

ex quibus deorum simulachra fieri solita. Callum manus in ciborum delitijs habebant. in extremis Africæ, quæ confinis Aethiopiæ est, posteis domorum ex dentibus faciunt. Dimicatio ijs cum serpentibus maxima est, ut supra diximus, cum de Cinnabari tractaremus. Setarum nullum tegumentum elephanti habent, nec in cauda quidem ad abigendum muscarum fastidium, quod etiam tanta uastitas sentit. Sed habent cancellatam cutim, & inuitantem id genus animalium odore. Ergo cum extenti muscarum examina receperunt, arctatis in rugas repente cancellis comprehensas enecant. inflationem, ac profluuium alui, nec alios morbos sentiũt. Ab hac elephantorum inflatione, siue à cancellata cuti elephantiasis morbus dictus est, qui & elephantia nuncupatur à nostris. rarus in Italia, frequentissimus in quibusdam regionibus, qui inter longissimos numeratur, totum corpus afficiens, ita ut ossa quoq; uitientur. Summa pars corporis crebras maculas, crebrosq; tumores habet. Rubor harum paulatim in atrum colorem conuertitur. Summa cutis inæqualiter crassa, tenuis, dura, mollisq;, quasi squamis quibusdam exasperatur, corpus macrescit. Os, suræ, pedes intumescunt. Vbi uetus morbus est, digiti in manibus, pedibusq; sub tumore conduntur, febricula oritur, quæ facile tot malis obrutum hominem consumit. item ab elephanto elephantinus, ut elephantina pellis, elephantini dentes. & elephantium, quod fit ex ebore combusto, de quo superius diximus. Elephas etiam siue elephantus maris bellua est ingens in Gaditano freto, candidam proboscidem habens. PIVS. Religiosus. SVPPLEX Subnixis genibus, quod facere elephantum superius diximus. METVENDVS. Timendus. Sunt qui metuo, & timeo ita separent, ut metuamus eos, qui nos amant: timeamus etiam inimicos. Terentius: Et metuebat absentem patrem. Plautus: Quid nos tanquam hosteis times? Varro metuo dictum putat à quodam motu animi, cum id quod malum casurum putat, mens refugit. Cumq; uehementius in mouendo ut ab se abeat, foras fertur, formido (ut diximus) appellatur. A metuo metus deducitur, qui est (ut Vlpianus definit) de instanti, uel futuro periculo mentis trepidatio. Ab eo fit diminutiuum meticulus. à quo meticulosus, & meticulose aduerbium. A timeo uero fit timor, timidus. à quo timiditas, & aduerbium timide. Et notandum quod dicimus, timeo tibi tanquam amico, hoc est ne tibi aliquid mali accidat: & timeo te tanquam inimicum, nequid mihi mali facias. Quidam timidum à timente sic distinguunt, ut timidus sit qui semper timet, timens, qui ad tempus formidat. item à timeo tumultus (ut quidam putant) deducitur, quasi timor multus. Nihil enim aliud est tumultus, quàm perturbatio tanta, ut maior timor oriatur. Vnde bella Italica, tumultus Italici dicti fuere. Hinc fit tumultuo uerbum, quod est in perturbatione sum. & tumultuosus, qui turbas excitare solitus est. & tumultuarius, quod proprie significat extemporaliter, sine præmeditatione. unde & oratio tumultuaria dicitur. & tumultuose, ac tumultuarie aduerbia, id est perturbate, & extemporaliter.

SENTIT. Intelligit, cognoscit. Sentire proprie est sensu percipere, quod ad corpus duntaxat pertinet. Vnde quinque corporis sensus appellati sunt: Visus, auditus, odoratus, gustatus, & tactus. Aliquando sentire ponitur pro intelligere. Cicero: Nam & ipse animus sentit, nescio quid in se esse diuinum. Nonnunquam pro iudicare. Plinius iunior: Cupio enim abs te intelligere quid sentias. Hinc sententia deriuatur, quæ modo pro iudicio, siue potius iudicato accipitur. Vnde sententiam ferre, siue sententiam dicere iudices affirmamus, cum ea mente quid pronuntiant, ut secundum id discedere liti-

cantes à tota controuersia uelint. Modo significat id, quod animus sentit, hoc est credulitatem. Vnde ex animi nostri sententia loqui, uel euenire aliquid dicimus. Modo capitur pro eo quod uerba significant. Idem: Tam obscure loquitur, ut nulla ex uerbis eius sententia colligi possit. Nonnunquam etiam sententias uocamus lumina ipsa orationis, præsertim quæ in clausulis sunt breuiter collecta. Et à Græcis γνῶμαι uocantur, ut quocunque ab eo nomine deducto, quod similes sint consilijs, atque decretis. & hæ interdum ad rem tantum referuntur, ut nihil est tam populare, quàm bonitas. interdum ad personam, ut qui uult omnia scire, necesse habet multa cognoscere. Aliquando non sunt simplices, sed rationem quoque subiectam habent, ut in omni certamine, qui opulentior est, etiam si accipit iniuriam, tamen quia plus potest, facere uidetur. Quandoq; duplices sunt, ut obsequium amicos, ueritas odium parit. Plerunque fit ex diuersis, ut mors misera non est, aditus ad mortem est miser. item tam deest auaro, quod habet, quàm quod non habet. Nonnunquam per interrogationem fiunt, ut usqueadeó ne mori miserum est? Hinc orationem, quæ huiusmodi lumina crebra habeat, sententiosam diximus. Sensus quoque licet proprie corporis sint, ut supra diximus, tamen consuetudo iam tenuit, ut mente concepta, sensus uocaremus, quæ à ueteribus sensa dicebantur. Cicero: Quod exprimere dicendo sensa possumus. Plinius: Nihil enim tam ridiculum, quàm uerborum sonitus inanis, sine sensu, ac scientia. A sensu fit sensibile, tam quod sentit, quàm quod sentitur. A quo sensibilitas, et sensificum, quod sensus causam præstat. Macrobius: Spiramentum sensificũ, ad sua quæq; loca naturali lege ducentes. Et sensile pro sensibile. & sentina pars nauis inferior, quod eius fœtor sentiatur. A qua sentinor, & sentinum, de quibus superius diximus. & sentis spina, quod à tangentibus quàmprimum sentiatur. A quo senticosum spinosum dicimus. interdumq; pro aspero ponitur. Lucilius: Quàm senticosa uerba pertorquet turba. Et sensim aduerbium, paulatim, quasi cum meditatione, & sensu. Quinque sensus corporei iccirco ita uocati sunt, quia per eos, tanquam per quasdam fenestras animus sentit. Huius enim sedes, & habitatio in cerebro est. De cauernis autem cerebri, quas uentriculos cerebri antiqui uocauerunt, septem paria neruorum, quas Græci συζυγίας, hoc est coniunctiones uocant, oriuntur, & spiramentum sensificum ad sua quæq; loca deducunt, ut sensum è uicinis, ac longe positis membris animalis hauriant. Primum par neruorum talium oculos petit, & agnitionem specierum, ac colorũ discretionem illis præstat, quæ referant. Secundum in aureis se diffundit: unde oritur notitia sonorum. Tertium naribus insertum ad odorem percipiendum. Quartum palatum tenet ad gustum, atque saporem. Quintum per totum corpus diffunditur, ut mollia, aspera, frigida, calida discernantur. Sextum stomachum petit, ut quæ desunt appetat: et quæ sunt superflua respuat, seq; ipse moderetur. Septimum par neruorum uitali medullæ sensum infundit, quæ id est in animali, quod in naui carina: & adeo cæteris usu, ac dignitate præstat, ut longum cerebrum à philosophis uocitetur. Ex hac ergo, quasi ex cerebro diuersi nascuntur meatus, qui cordi, & iecori, & pulmoni uireis ministrant: neruis pedum, manuumq; uirtutem ingerunt: & ut successio procuretur, pudendis quoque, & uteris mulieribus opem subministrant. A sensus fit diminutiuum sensiculus. Quintilianus: Vnde minuti corruptiq; sensiculi, & extra rem petiti. A sentio composita fiunt assentior, quod est consensum præsto. A quo fit assentor, hoc est adulor, & quasi in omnibus consensum præsto, ut ille apud Terentiũ: Ait, aio: negat, nego. Differuntq; hæc tria, assentor, adulor,

blandior: quòd assentari proprie est uoce, uel laudando, uel assentiendo captare. Adulari quoque modo, uel uoce, uel gestu, fauorem quærere. Blandiri, proprie tactu. Veruntamen ad alios quoque sensus transfertur, & nonnunquam ad animum. Quintilianus: Tu non cogitas, quemadmodum suspensa manu sonantem blande cardinem flectas. blande inquit, hoc est suauiter. idem: Blandiar iudices paulisper calamitatibus meis, & sic agam, tanquam inuenerim utrunque sanum. Confunduntur tamen hæc, & ferè pro eodem plerunque ponuntur. Ab adulor, adulator, adulatrix, & adulatio deducuntur. A blandior, blandus, & blanditiæ, & blandiculus, & blandicellus diminutiua. Vnde blandicella uerba apud Næuium, & alios legimus. & blande, & blandicule aduerbia. & compositum subblandior. Plautus: Non matronarum, sed meretricum officium est, uiris alienis subblandirier. & blandidicus, qui blande loquitur. Plautus: Nunc mihi blandidicus es, heri in tergo meo treis facile corios contriuisti bubulos. Blandusia Sabiniensis agri regio, in qua fuit ager Horatij poëtæ. Ab assentior assensus: ab assentor, assentator, & assentatrix, & assentatio. in genere blandientium adulatorum, atque assentatorum Parasiti sunt. ita enim uocantur, qui ad uoluntatem eius, in cuius contubernio sunt, loquuntur, & faciunt: nihil repugnantes cibi, & uentris gratia, à quo nomen habent. Nam παρὰ apud Græcos ad significat, σιτίον cibus, σιτεῖα sagina. A parasitus fit diminutiuum parasitaster, quod non significat paruum parasitum, sed parasitorum imitatorem. in aster enim desinentia nomina non diminutiua sunt, sed imitationem quandam significant eius, à quo descendunt, ut superius diximus. παρὰ etiam græca præpositio pro apud, absq;, penes, dis, re, præ, ab, tam in appositione, quàm in compositione accipitur. Hinc parabola similitudo. Paradigma exemplum, quod tribus modis fieri solet. A pari. Virgilius: Ac ueluti magno in populo, cum sæpe coorta est seditio. A maiori ad minus. idem: Qualiter expressum uentis per nubila fulmen. A minore ad maius. idem: Si potuit maneis accersere coniugis Orpheus Threicia fretus cithara. Paragoge deductio ut cum dicimus dicier pro dici, lucrarier pro lucrari. Paranymphus, auspex, de quo diximus. Paragraphe præscriptio. Parathesis appositio. Paralysis dissolutio, & languor neruorum. A quo, qui eum morbum patitur, paralyticus. Parallelus, quasi alternus. à quo lineas æque distanteis parallelas uocamus. ideóque segmenta mundi, quæ nos circulos dicimus, græci parallelos nominant. Paradiastole dilatatio. Est enim figura, per quam rem aliquam per interpretationem dilatamus, ut cum astutum sapientem, prodigum liberalem uocamus. Paranomasia agnominatio, ut cum dicimus, abire non obire te conuenit. Parasceue, apparatus. Parenthesis, interpositio. Parœmia, prouerbium. Parapetasma uelum, de quo superius diximus. Parodos, transitus. Paroxysmus, stimulatio, concitatio. παροξύνειν enim incitare, urgere, stimulare est. Paradromis, ambulatio, siue xystus, de quo superius diximus. Parazonium gladij genus ad zonam accingi solitum. Martialis:

Militiæ decus hoc, gratiq; erat omen honoris,
Arma tribunitium cingere digna latus.

Parochus auspex, siue paranymphus, quod ante uehicula erat quæ græce ὀχήματα dicuntur. uehiculis enim sponsæ duci ad uirum solebant. Parotis apostema, quod secundum aureis oritur, quæ græce ὦτα dicuntur. Parectatæ, qui de pueritia ueniunt ad pubertatem. Lucil. Inde parectatæ chlamydes, ac barbula prima. Varro: Parectatæ adsunt, mulierq; & Venus caput. Paransangæ apud Persas uiarum mensuræ

sunt. præterea assentio, præsentio, idem quod sentio. Præsentio, antesentio, anteuideo. à quo præsensio, præcognitio, & quasi prouidentia. & dissentaneum discors, atque dissentiens. Nigidius: Eum locum facit dissentaneum. Consentio, conuenio. à quo consensio, consensus, & consentaneum, hoc est cõueniens: Consentanee, conuenienter. Et consentia sacra, quæ ex consensu multorum sint statuta. item à dissentio dissentaneum. Idem: Eum locum facit dissentaneum. NVMEN TVVM. Diuinitatem tuam, hoc est, te deum esse. Constat sanè Domitianum ita appellari uoluisse. Nam cum procuratorum suorum nomine formalem dictaret epistolam, sic cœpit: Dominus, & deus noster hoc fieri iubet. Vnde institutũ in posterum, ut ne scripto quidem, ac sermone cuiusquam aliter appellaretur.

DE TIGRIDE DILANIANTE LEONEM EPIGRAMMA XVIII.

AMBERE SECVRI. Blanditur Domitiano de Tigride, quæ leonem dilaniauerat, rem anteactis tẽporibus inuisam. Rursus hoc tribuẽs principis numini. TIGRIS. Apositiue magna gloria ab hyrcano iugo, hoc est quæ in Hyrcania gloriæ principatum obtinuisset, ob magnitudinem, ferocitatemq; Tigres Hyrcani, atq; Indi ferũt: sed in Hyrcania ferociores sunt. Virg. Hyrcanæq; admorũt ubera tigres. Ex omni bestiarũ genere solæ ferè pantheræ, et Tigres macularũ uarietate spectantur. Tigris est uelocitatis tremendæ, & tunc maxime cognitæ, cũ capitur. Totus eius fœtus, qui semper numerosus est, absente matre capitur, ab insidiante homine, quàmmaxime pernici equo insidente, & in recentes de industria paratos se subinde inferente. At ubi uacuum cubile in reditu reperit fœta (mas enim sobolis curam non habet) fertur præceps, odore uestigia persequens. Raptor appropinquante fera, unũ ex catulis abijcit: apprehendit illa morsu, & quasi pondere auecta celeritate ad cubile reportat: iterumq; consequitur, donec raptor nauim ingressus irritam faciat illius in litore feritatem. Hinc tigris nomen fuit feræ impositum: siquidem Medi tigrim sagittam appellant. unde flumen quoque mira celeritate decurrens, Tigris appellatus est in regione Armeniæ minoris, fonte conspicuo, ortus in planitie. ubi tardior fluit, hoc est usque ad Medorum fines Diglito appellatur: tum incipit uocari Tigris, quod ueluti sagitta uolare uideatur. influit in lacum Arethissam, omnia illata pondera sustinentem, & nitrum nebulis exhalantem. Vnum ei piscium genus est, & hoc transcurrentis fluuij alueo non miscetur, sicut nec è Tigri pisces in lacum transnatant. Fertur autem & cursu, & colore dissimilis, transuectusq; occurrente Tauro monte in specu mergitur, subterq; lapsus ab altero latere eius erumpit, quem locum zoroandam nominant. Eundem esse paleæ, aliáque diuersa ostendunt. Alterum deinde transit lacum, qui Thespitis appellatur, rursusq; in cuniculos mergitur, & post uigintiquinque milia passuum circa Nymphæum redditur, tam uicinũ Arsaniæ, ut confluant, non tamen misceantur. Leuior enim Arsanias innatat. quatuor ferè millium spatio mox diuisus in Euphratem mergitur. Tigris autem ex Armenia acceptis fluminibus claris Arabas, Oreos, Adiabenosq; disterminãs, Mesopotamiam facit. & citra Babyloniam in duos alueos diuisus, altero meridiem, ac Seleuciam petit, altero ad septentrionem flexus campos Cauchas secat, & ubi remeauere aquæ, Pasitigris appel-

latur. Postea recipit ex Media Hydaspen, & in lacus Chaldaicos se fundit. Mox uasto alueo profusus decem ostijs mari Persico infertur. Proxima Tigri regio Parapotamia appelatur. Armeniæ duæ sunt, maior & minor. Maior incipit à Pariedris montibus, & Eufrate amne aufertur Cappadociæ, quem ipsa simul & Tigrin fundit, quo à Mesopotamia discriminatur, initium eius regionis faciens inter duos amneis ituræ. Quod interest ibi tenent Arabes, Orei. Sic fines usque in Diabenen profert, ab ea transuersis iugis inclusa. Latitudinem in læua pandit ad Cyrum amnem transuersa in Araxem. Longitudinem uero usque ad minorem Armeniam, quæ Absaro amne in pontum defluente, et Pariedris montibus, qui sunt Absarum, claudiur. Araxes oritur in Eniochis montibus eo modo, quo Euphrates sex milium passuum interuallo. Hic quoad campos Armeniæ secat, labitur placidus, & silens, neque in utram partem currat manifestus. Cum in asperiora deuenit, hinc atque illinc rupibus pressus, & quanto angustior, tanto magis pernix: frangit se subinde ad opposita cautium, atque ob id ingenti cum murmure, sonansq; deuoluitur: adeo citus, ut qua expræcipiti in subiecta casurus est, non declinet statim undam, sed ultra, quam canalem habet, euehat, plus iugeri spatio sublimis, & aquis pendentibus semetipse sustine alueo ferens. Deinde ubi incuruus, arcuatoq; amne descendit, fit tranquillus: iterumq; per campos tacitus, & uix fluens in id littus elabitur. AIVGO. A monte pars prototo. Quid iugum montis sit, superius diximus. HYRCANO. Hyrcania Scythiæ prouincia est in regione, quæ Apauortene dicitur, à Caspijs orientem uersus. à qua gentes Hyrcani dicti. Ab eorum litoribus Hyrcanum mare uocari incipit à flumine Sideri. Abundat hac prouincia Paratheris, Pardis, & Tigribus. Lucanus:

Quas nemore Hyrcano, matrum dum lustra sequuntur,
Altus cæsorum pauit cruor armentorum.

CONSVETA LAMBERE DEXTRAM Mansuefacta. Talis in spectaculis proposita fuerat prius à diuo Augusto, postea à Domitiano. CONSVETA. Solita. Suere proprie sarcinare est. unde sutores dicuntur, qui calceos suunt. & sutrinæ, sutorum tabernæ. & sutorium nomen possessiuum. unde artem sutoriam, & instrumenta sutoria dicimus. Et suterna ipsa sutura, siue opus sutorium. Varro: Quod suternas facere inscius, nihili homini agis. Et subula qua perforàntur calcei, ut setæ immittantur. à quo fit desubulo uerbum, quod est perfodio. Varro: Alteram Carneadem de subulasse, bona corporis secutum. & subulo animal è cornuorum genere, de quo alibi diximus. Et sutelæ dolosæ astutiæ, à similitudine suentium dictæ. & suesco quasi suor, atque diligor ad aliquid agendum, & consuetudinem capio. hoc etiam suefacio dicitur, à quo suefio, & suetus, & suefactus, & suetudo, & suefactio. item à suo composita fiunt assuo, quod est subendo annecto. à quo assuesco, & assuefacio. unde assuetus, & assuefactus, item assuetudo, & assuefactio. intersuo, interpono, intermitto. Persuo, in totum suo. Exuo, quod proprie est exoluo, & quasi dissuo. Virgilius: Sustulit exutas uinclis ad sidera palmas. Aliquando tamen ponitur pro denudo. idem: Magna ossa lacertosq; Exuit. Modo pro alleuo. idem: Et si quis adhuc precibus locus, exue mentem. Item pro libero. Lucilius: Vnde domum uix redeat, uixq; hoc periculo exuat se. Hinc deriuantur exuuiæ, quæ sunt non solum hominum, sed animalium quoque animalium spolia. Virgilius de serpente: Compositis nouus exuuijs, nitidusq; iuuenta Voluitur. Huius contrarium est induuiæ ab induendo dictæ. Vnde & indumenta, hoc est uestimenta, induo uero ab intus dedu-

citur quasi intuo, sicut indusium, de quo supra diximus, quasi intusium. Ab induo indutor, & indutrix deriuantur. Præsuo, ante suo. insuo, idem quod suo, siue intersuo. Ab hoc insuetum dicimus cum, qui non fuit insutus, hoc est frequens ad aliquid agendum: & ideo non habuit consuetudinem, sed est insolitus. Subsuo, subter suo. Dissuo, dissoluo. Cice. Magis censent sapientes docere sensim dissuere, quàm repente præcidere. A quo dissuesco, hoc est soluo me amore, & consuetudine pristina, quod & dissuefacio dicitur. unde dissuetus, & dissuefactus, & dissuetudo, & dissuefactio. Veteres, dissueui illum, actiue dixerunt pro dissuefeci, hoc est consuetudinem dissolui. Titinnius: Parasitos amoui, lenonem ædibus expuli, dissueui ne quò ad cœnam iret extra consilium meum. in eadem significatione desuo quoque usurpamus. & ab eo desuesco, desuefacio, desuetus, desuefactus, desuetudo, desuefacio. Resuo rursus: suo. Consuo simul suo. Hinc consuesco, quasi applicor, atq; ascribor ad aliquid agendum, ita ut consuetudinem faciã. Ab eo consuefactio, et consuetudo deducuntur. Plautus etiam cõsuetionem pro consuetudine frequenter usurpat. Consuescere etiam aliquando ponitur pro eo, quod est coire, & rem habere. idem: Sed tu unquam cum quiquam uiro consueuisti? Le. Nisi equidem cum Alchesimarcho nemine. Neque pudicitiam meam mihi alius quisquã imminuit. Suo uero à sue deducitur, quia huius animalis pilis in suendo sutores utuntur, ut inferius dicemus. LAMBERE. Lingere. Hinc quidam labrum deductum uolunt, quod falsum est. Nam labrum à lauando dicitur, quod aquæ superficie perluatur. Est enim proprie labrum margo, & extrema ora fluminis, lacus, fontis, & aliorum huiusmodi, quæ leui aquæ motu perluuntur. Hinc labra & oris, & aliarum rerum extreuitates uocamus: quæ in homine etiam labia dicuntur, & fœminino genere labiæ. Terentius: Continuo accurrit ad me quàm longe quidem incuruus tremulus, labijs demissis gemens. Ab hoc fit sublabro uerbum quod significat intra labra immitto. Næuius: Iam ego illi subiens sublabrabo esui illud sinciput. & diminutiuum labellum, quod modo de paruo hominis labio dicitur. Plautus: Con sere labella labellis. A quo fit collabello, quod est labra adiungo. Laberius: Perge iam collabella osculum, hoc est innectis labris osculare. Modo genus uasis est, quod & labrum à lauando dicitur. Plinius: Cineremq; in labellis aqua addita confricant manu, & considere patiuntur. Hinc labra uinaria dicuntur, labra lupinaria, & labra olearia, in quibus lupini conduntur, & in quæ uina è lacu, oleum è cortina transferuntur. Labra etiam plagarum, ac uulnerum, & fistularum dicuntur, hoc est extremitates. Hinc labrusca appellata, quod in labris, hoc est extremitatibus agrorum, sepibusq; nascatur. hæc est uitis syluestris, de qua fit optimum uinum, quod uocatur œnanthinum, hoc est uinum è floribus, quippe οἶνος uinum est, ἄνθος flos. duæ florum eius libræ sumuntur, & in musti cado macerantur, post triginta dies mutantur. & labrum uenerium, herba in fluminibus nascens, cui uermiculus inest, qui circa denteis in dolore ligatur, aut cauis eorum cera includitur. Miro certe decore labrorum situm natura disposuit, & quæ quasi antea cohærebant, decenter interscidit, quorum superius sub ipsa medietate narium lacunar quadam leui, quasi ualle signauit, inferius honestatis gratia foras molliter explicauit. A labris bronchi labeones appellati sunt. quippe bronchi dicuntur, qui producto sunt ore, & dentibus eminentibus. A labris ergo potius, hoc est oris extremitatibus est lambo deductum. Nihil enim aliud est lambere, quàm linguæ, & labiorum extremitatibus leuiter aliquid tangere. A lambo fit delambo, & prolambo eiusdem significationis. SECV-

RI. Nihil tale timentis. Securis enim dicitur, qui sine cura est, quasi sorsum à cura. Hinc aliquando pro contemptore accipitur. Virgilius: Securus amorum Germanæ. idem: Securi pelagi, atq; mei. Ab hoc fit secure aduerbium, & securitas nomen, hoc est quies, tranquillitas. Cura aliquando studium, & diligentiam significat: ut salus tua est mihi curæ: hoc est ad ea quæ ad salutem tuam pertinent, omne studium, diligentiamq; adhibeo. Aliquando accipitur pro opere, quod adhibita cura, & studio fit. Martialis: Teq; piget curæ præmia ferre tuæ: id est, præmia operis abs te facti. Item pro solicitudine, & anxietate. Terentius: Quanta me cura, & solicitudine affecit. & ita inuicem hæc duo distinguuntur, quod cura proprie est in spe bonorum: Solicitudo uero in metu malorum. Dicta autem est cura, quod cor urat. Quidam curam, & curationem, & curaturam ita separant, ut cura mentis sit, curatio medicinæ, curatura diligentiæ. Terentius: Reddunt curatura iunceas. Verum hæc sæpenumero confunduntur. A cura fit curiosus, qui nimis affectate cuncta perquirit, etiam quæ ad eum non attinent. A quo fit curiositas, affectatio, diligentia, & curiose aduerbium: & horum contraria, incuriosus, incuriositas, incuriose. item accuratus, ut accurata oratio, hoc est cum cura, & diligentia facta. & accurate aduerbium, id est exacte, diligenter. Item curo curas. quod modo significat do operam. Cicero: Cura, ut ualeas. Modo incumbo, curam habeo. Plautus: Tu quæ agenda sunt cura. id est incumbe ad ea, quæ agenda sunt. Nonnunquam medeor. Cicero: Difficilius enim alij alijs morbis curantur. interdum reficio. Vnde curare corpus, cum de hominibus loquimur, est cibo, lauacroq;, & alijs similibus operam dare. Virgilius: Corpora curamus, fessos sopor irrigat artus. Cum uero de apibus, aut alijs huiusmodi animalibus, cibo tantum. Hinc curatores dicuntur, qui pupillis loco tutorum dantur, quod pupillarium bonorum curam gerant. Item illi qui rei frumentariæ, & agris diuidundis præpositi sunt. Huius uocabulum fœminino est curatrix. & à curatore curatorium dicimus, sicut à tutore tutorium. & curatoria actio, curatorium munus. A cura etiam curia deriuatur. Quippe Romulus populum Romanum in triginta parteis diuisit: quas quoniam tunc Reipublicæ curam per earum partium sententiam expediebat, curias appellauit. his postea additæ aliæ quinque fuere, ita ut in sua quisque curia sacra publica faceret, feriásque obseruaret, ijsq; curijs singulis nomina earum uirginum imposita sunt, quas Romani à Sabinis rapuerant. Dehinc curia hostilia, quam primum ædificauit Hostilius rex, quod ibi senatus curaret res humanas: sicut in curijs ueteribus curabant sacerdotes res diuinas. Vnde curiones dicti, qui ad sacra accersebant, & supplicationes indicebant. & curiatus, ipse sacer magistratus. & curionum æs, quod dabatur Curioni ad sacerdotium curiatus. & curionia sacra, quæ à curionibus instituta in curijs fiebant. et curiata comitia conuentus, qui litium causa in curijs fiebant. Curionem agnum Plautus pro macro posuit, quasi confectum atque extenuatum curis. & excurio uerbum, quod est extra curiam eijcio. Varro: Apollonium ideo excuriauit, quia nihil habebat. A curio etiam curiales uocati eiusdem curiæ tribules. & curiales flamines, sacerdotes curiarum. Curiales uero mensæ uocitabantur, in quibus immolabatur Iunoni, quæ Curitis appellata est, non à cura, sed ab hasta, quam manibus ferebat. hæc enim Sabinorum lingua dicitur Curis. Quemadmodum Romulus Quirinus est dictus, quod hastam ferre solitus erat. à quo Romani quirites nuncupati. Nunc quoque pari ratione Romana curia dicitur ponti ficis maximi, patrumq;, & minorum pontificum conuentus,

quod in ea totius orbis terrarum, & Christianæ reipublicæ negotia curentur, nec minus profana, quàm sacra. à qua qui eam sequuntur, curiales appellantur. A curo præterea fit compositum procuro, quod interdum idem quod curo significat. Apuleius: Hunc enim equulum suum curiose nimis procurantem inueni. interdum aliena negotia gero. unde procuratores dicti, quemadmodum Vlpianus definit, qui aliena negotia mandato domini administrant. potestq; uel omnium rerum, uel partis, uel tantum unius esse procurator, constituiq; uel coràm, uel per nuntium, uel per epistolam. unde literæ ipsæ, siue tabellæ procuratoriæ appellantur, & gestio ipsa negotiorum procuratio. item à curo custos, qui rem aliquam curat, & tuetur. unde custodem ostij dicimus, qui curat ne quis iniussus ingrediatur. custodem horti, qui hortũ tuetur, nec aliquem patitur ingredi, aut damnum facere. Custodem furum, qui fures obseruat, & prohibet. Custodem sacrorum, qui sacra ministrat, atque obseruat. Virgilius: At domus Herculei custos pinaria sacri. Ab hoc fit custodio uerbum, quod est obseruo. & custodia obseruatio, quam ueteres custodelam dixere. et custoditio, opera ad aliquid custodiendum sumpta. & incustodium, quod sine custodia est. Martial. Incustoditis, & apertis Lesbia semper limi-
nibus peccas. item à cura obscurum, quod ea quæ lumine carent, curam nobis obiiciant, de quo inferius latius disseremus. item aliud compositum Curifugia, nomen à nobis uillæ nostræ nuper inditum, quam in Sentinati agro habemus, inter duo flu-
enta Sentinum, & Neuolam, ubi saluberrima est cœli temperies, situs amœnissimus, cœlum hyeme non nimium frigidum, æstate gelidum plantibus semper suauissimis auris. agri forma pulcherrima, & quasi amphitheatrum quoddam immen-
sum naturæ manibus factum. Lata & diffusa planicies, monti-
bus cingitur. Montes proceriore sui parte syluas habent, & ne-
mora antiqua, inter quæ sunt pingues, & terreni colles apti fru-
gibus, & omni fructiferarum arborum genere consiti. Sicubi saxum est, præstat cubilia feris. Nullum aucupio, nullum uenationi commodum deest. Sub ijs per latera uineæ porrigun-
tur longe, lateq; contextæ, circum quas oleæ sunt nostro iussu plantatæ miram præ se uiriditatem ferentes. à fine uero, imoq; margine arbusta omnis generis, & sylua solis consita castanei-
is: quas in altum surgere singulari uoluptate spectamus. tum prata floribus, & teneris herbis uirentia, ut quæ perennibus ri-
uis nutriuntur. Campi præterea lati, spatiosiq; quos nisi in-
gentes boues, & fortissima aratra non domant: adeo tenaces sunt glebæ, solumq; profecatum assurgit, ut nouo proscindi sul-
co sit necessarium. in ijs sunt ulmi miro ordine dispositæ, qui-
bus adiunctæ uites sustinentur. Sunt ad terendas fruges pistri-
na, quæ ueteres à molendo moletrinas uocabant, sunt figlinæ operum uarietate mirabiles, in quibus imbrices, tabulæ, tegu-
læ, lateres, solia, uasa omnium generum fiunt. & ne piscatus quoque commoditas deesset, lacus est amplissimus, nostra opera nuper factus: non magno quidem sumptu propter colono-
rum, qui nobis adiumento fuerunt, egregiam erga nos fidem, ac beneuolentiam: sed tanto studio, cura, diligentia, ut uix credas tantum opus priuatis uiribus tam breui tempore fieri potu-
isse. Gignit hæc aqua sponte sua uarios, ac laudatissimos pi-
sces. Veruntamen & Perusini nostri, qui nuper nos cum omni nostra progenie ciuitate donarunt, è Trasimeno suo non paru-
am piscium quantitatem misere. & Sentinates nostri certa-
tim undecunque alios aduehunt, ut celerius impleant æquor: ne ullum piscis genus desit, quod aquis dulcibus nutriri pos-
sit. Operæprecium est uidere iam naues per ea loca discurren-
teis, in quibus nuper sata erant, & prata, & arbores. & pi-
sces nunc ali, ubi paulo ante greges, atque armenta pasceban-

tur. ingens præterea uoluptas est è fenestris uillæ, quæ in ædi-
tiori colliculo sita est, hæc loca prospicere. neque enim terram, aquasq; sed pulcherrimam quandam speciem ab eximio pictore descriptam cernere uidemur: usqueadeo multarum, ac uariarum rerum pulchritudine oculi quacunque inciderint, refici-
untur. Ratio autem impositi huic uillæ, quod diximus, non minis hæc fuit. Quod cum quidam ciues nostri uel leuitate animi, uel quod potius rem urr inuidia, quia domum nostram bo-
norum omnium commune perfugium esse animaduertebant, exhibere nobis in repub. negotium cœpissent, cedendum ei es-
se putauimus, ne quod dici uulgo solet, pugno aduersus calci-
trantes asellos contenderemus. Transtulimus itaq; nos in hanc quam diximus uillam, eámque Curifugiam nominari in poste-
rum iussimus, quod securi in ea studijs nostris, quæ uita nobis iucundiora sunt, & confluentium ad nos amicorum dulcissi-
ma consuetudine perfruamur, egestatem, miseriam, mendici-
tatem, & (ut dicam) liuorem leuissimorum hominum irridem-
tes. FERA. Quasi reuersa in pristinam feritatem.
TEMPORIBVS. Tempus quidam esse definiunt cer-
tam dimensionem, quæ ex cœli conuersione colligitur. Alij nu-
merum motus esse dixere. Sed neutrum probo. Cur enim solis & lunæ, ac siderum motus sint tempora, & non potius omnia eorum corporum? An uero si cessarent cœli luminaria, & rota-
guli moueretur, non esset tempus, quo eos gyros metiremur: di-
ceremusq; aut æqualibus morulis agi, aut si aliàs tardius, alià-
s uelocius moueretur, alios magis diuturnos esse, alios minus. Quid uero? Nónne & nos, cum hæc diceremus, in tempore lo-
queremur? Sed ne corporis quidem motum definiri tempus pos-
se existimo. Siquidem corpus aliquando mouetur, aliquando stat, nec solum motum eius, sed etiam statum tempore metimur & dicimus tantum stetisse, quantum temporis abijt. Et cum uo-
to cuiusdam stetisse sol dicitur, ut uictoriosissimum prælium per-
ageretur, nonne sol stabat, tempus uero ibat? Nequaquam igi-
tur corporis motus dici potest. Nam numerũ motus dicere tem-
pus, penè insania mihi uidetur. Democritus atque Epicurus mundum ex individuis fortuitis, quos atomos uocant, fabri-
catum esse dixere. Dura sanè, & minime probabilis sententia. Quantum autem magis fuisset improbanda, si mundum con-
stare ex atomorum numero dixissent: non aliter, ac si dicerent, domum constare ex numero lapidum, aut lineam numero pun-
ctorum: cum paries ex numerosis lapidibus, & linea (ut qui-
dam uolunt) ex numerosis punctis, non ex eorum numero con-
stet. At tempus non modo numerus est, sed ne numerosum quidem, aut numerabile. Arenam, pecuniam, gentem numero-
sam dicimus, quia multa sunt numero: uel numerabilem, innume-
rabilémue, quia potest, aut non potest numerari. Agrum uero mare, cœlum nõ numero cõprehendimus, sed metimur, quam-
uis mensura ipsa numero colligatur. Dicimus enim aut indefi-
nite, longius est hoc tempus, quàm illud: aut definite, duplum est hoc ad illud. Sed si metimur, quod nam tempus metimur? Tria sanè tempora affirmant, præteritum, præsens, futurum. Sed quomodo tria sunt, cum præteritum iam non sit, futurum nondũ uenerit, instans non persistet? Non igitur metiri præteri-
tum possumus, quia iam non est. nõ futurum, quia nondum est. non præsens, quia nullum eius spatium est. Quomodo igitur tempus ipsi definiemus? Dicemus'ne cum Cic. tempus definire difficile est? An uero distensionem quandã esse affirmabimus? Certe hoc affirmabimus. Sed cuius rei distensio sit, ignorare nos dicemus. Scimus sanè nos ista in tempore dicere, diuq; nos iam de tẽpore locutos esse, atq; ipsum diu non nisi mora tẽporis diu esse. sed quõ hoc scimus, quãdo quid tẽpus sit nescimus? an forte nescimus, quõ id dicamus qđ scimus? an uero animi disten-

sionem esse tempus dicemus? An potius Academicorum mo-
re dicemus nos nescire, quod nesciamus? Ab huius tempo-
ris similitudine, quod spatia metimur, syllabarum quoque in numerosa oratione tempus appellamus, quod breuiores produ-
ctiorésue sint, & breuiore longiorémue tempore proferantur.
Item tempora dicimus quatuor anni tempestates, uer, æstatem autumnum, hyemem. item quæ caluariæ ex utroq; latere subia-
cent, quod mouentur, & mobilitate ipsa quibusdam interual-
lis quasi tempora imitantur. Sunt qui scribant continuum, ac iuge tempus per accusatiuum casum significari. Terentius: Triginta dies in naui fumus. Per ablatiuum uero cum aliquo interuallo. Plau. Agrum hunc decennio colui. Sed hoc falsum esse, doctissimorum uirorum autoritate probatur. Cice. sanè et Virgil. sæpius accusatiuo, ablatiuo rarius utuntur, & tamen indifferenter. Aliquando tempore in ablatiuo pro eo, quod est intra tempus usurpamus. Cicero: Paucis diebus eram missurus domesticos tabellarios. idem: Biduo, aut ad summũ triduo pe-
riturum: hoc est intra paucos dies, & intra biduum, uel triduum. Et quandoq; in hoc genere sermonis omittimus post: ut in-
tra decem dies, quàm uenit, confecit omne negociũ. Paucis die-
bus, quàm Rhodum appulsus est, duxit uxorem: id est postquã uenit, & postquam appulit, quæ exempla apud historicos fre-
quentissima sunt. Pro tempore aduerbialiter usurpamus, id est pro ratione temporis. Cum tempore, id est cum mora, & spatio temporis. In tempore opportune. Ex tempore subito, quasi ex-
tra temporis cõmoditatem. à tempus deriuatur tempestas, quod modo simpliciter pro tempore ponitur. Sall. Ea tempestate in exercitu nostro fuere complures noui, atq; ignobiles. interdum significat serenum tempus, atq; tranquillum. Virg. Vnde hæc tam clara repente tempestas? nonnunquã procellam. Plin. Hũc diem festum tempestatibus leniendis ferunt institutum. idem: Tempestates uocamus in quibus grandines, procellæ, cæteraq; similia intelliguntur. Virg. Et fœdam glomerant tempestatem imbribus atris. Hinc tempestuosum pro procelloso accipimus. Gellius: Mare sæuum, ac tempestuosum erat, tempestas alba dicitur, cum nubes candicans obtegit cœlum. Plin. Nube gra-
uida candicante, quod uocant tempestatem album, grando im-
minebat. item à tempus tempestiuus, hoc est opportunus. à quo tempestiuitas opportunitas. & tempestiue opportune. Eius con-
trarium intempestiuus. à quo intempestiuitas, & intempestiue, hoc est importunus, importunitas, importune. Veteres etiam tempestium pro tempestiuum, intempestum pro intempestiuo usurpauere. Vnde nox intempesta, de qua supra diximus, quod minime tempestiua sit rebus agendis. item à tempus tempora-
rium dicimus, quod non est perpetuũ, sed ad tempus durat. Pli-
nius: Opus maximũ omniũ, quæ unquam fuere humana manu facta, non temporaria mora, uerum etiam æternitatis destina-
tione. Hinc temporariũ theatrũ, de quo supra diximus. Quidã in hunc sensum temporale etiam usurpant. Temporariũ etiam & temporale, & temporaneũ dicimus, quicquid ad tempus atti-
net. Vnde extemporariũ, siue extemporale, siue extemporaneũ pro subitario accipimus: ut extemporariã, siue extemporalem orationem, hoc est impræmeditatã, ac subitariã. à temporaneo etiã contemporaneũ dicimus eiusdem temporis, quem nonnulli græca uoce synchroniũ appellant. Sũt etiã qui ab his aduerbia usurpent temporarie, & temporaliter, & temporanee, hoc est ad tempus. Et ab ijs composita extemporarie, extemporaliter, extemporanee, quæ significant impræmeditate, & extemporali-
tas dictio sine præmeditatione. Sueton. de Tito. Latinæ, Græ-
cæq; linguæ, uel in orando, uel in fingendis poëmatibus prom-
ptus et facilis ad extemporalitatẽ usq; it. m à tempus temperior hoc est celerior, & quasi tempestiuior. & temporius aduerbiũ

hoc est celerius, et quasi ante tempus. Colu. Et ante crepusculũ propter cibi spem temporius ad officinam redeant. item tempe-
ro uerbum, quod proprie est temporis rationem habeo, mode-
ror, tempori accommodo. uerum ad alia quæcũq; transfertur. Vnde temperare uinũ dicimus adhibita aqua. Temperare iræ, sedato animo. temperare ferrum, flammis & ictibus. A tempe-
ro fit temperamentum, hoc est modificatio quædam. Plin. Tali adhibito temperamento, ut nec laxet nimis, nec arctum esse pa-
tiatur. & temperatura. idem: Ferrum à rubigine uindicatur ce-
rusa, & gypso, & liquida pice. hæc est temperatura à Græcis ἀντιπαθία dicta. & temperies, quod modo significat temporis aptitudinem, ac commoditatem ad aliquid agendum. idem: Sic iudicatur anni temperies, alibi tardius, alibi maturius. modo temperamentũ. Plin. iunior: In quo saluberrima est aëris tem-
peries, pro hac aliquando temperaturam ponimus. Var. Quæ-
ro utrum hoc adduxerit cœli temperatura, an terræ bonitas, et temperantia, quod homo per eam affectiones animi temperet ac moderetur. Definitur enim hoc modo: Temperantia est ra-
tionis in libidinem, atque in alios non rectos impetus animi fir-
ma, & moderata dominatio, quam Græci σωφροσύνην uo-
cant. Eius partes sunt continentia, per quam cupiditas consilij gubernatione regitur. Clementia, per quam animi temere in o-
dium alicuius concitati comitate retinentur. & modestia, per quam pudor honestus purã ac stabilem cõparat autoritatem. Contraria temperantiæ est intemperantia. Ab illa temperans dicitur, quem græci σώφρονα uocant. & temperanter aduer-
bium. quibus contraria sunt intemperans, & intemperanter. & comparatiua, ac superlatiua eorum temperantior, temperan-
tissimus, intemperantior, intemperãtissimue, temperantius, tem-
perantissime, intemperantius intemperantissime. Præterea à tempero temperatus, hoc est moderatus. & temperate aduer-
bium moderate. & temperator, temperatrix, temperatio, quod est moderator, moderatrix, moderatio. & obtempero, quod proprie significat consulo, prouideo. Terentius: Ex quæ re minus aut famæ foret, aut rei obtemperans. Figurate tamen & frequentius accipitur pro morem gero. Cicero: Sic mihi sem-
per obtemperauit, tanquam filius patri. IN ALTIS SYLVIS In iugis montium Hyrcaniæ. NIHIL. Non aliquid. Hilum ueteres dixere paruũ illud nigrum, quod in summitate fabæ adhæret. unde pro breui & exiguo usurpa-
runt. Ennius: Neque dispendium facit hilum. Lucilius: Quod tuas laudes culpes, nõ proficis hilum. Cicero: Num illud, quod Sisyphus uersat saxum, sudans nitendo, nec proficit hilum? Ab hoc fit nihilum, pro non aliquid, quasi ne hilum quidem. Et per apocopen nihil, rursusq; per syncopen nil. Lucretius & Per-
sius: E nihilo nihil, in nihilum nil posse reuerti. POST-
QVAM. Postquam, & posteaquam connexiuæ parti-
culæ sunt. Virgilius: Postquam altos tetigit fluctus. Sic enim dictis sequentia copulantur. Sunt autem composita à post præ positione, & quàm. post composita, & separata inueniitur & si-
gnificat μετὰ græcam præpositionem, quando ordinem de-
monstrat, siue loci, siue temporis, siue alicuius alterius rei. Vir-
gilius: Post montem oppositum. Similiter dicimus post multũ temporis, post pictatem utilitas ponenda est. Accipitur etiam lo-
co aduerbij pro postea. Terentius: Post faciet tamen. Virgilius Post mihi non simili pœna commissa luetis. Ab hoc fit postea posterior, à quo posterius. postremus, ultimus, à quo postremo aduerbium, quod & ad postremum dicitur, & quo ueteres usi fuerunt postremissimus. & postremitas, pro extremitate. poste-
rus, qui post nos futurus est. à quo posteritas. itẽ qui mox alia-
quẽ sequitur, ut postera lux, hoc est sequẽs. præposterus, q primo loco est, cũ deberet esse postremo. A quo præpostere aduerbiũ

hoc est ordine conuerso. et in quadrupedibus posteri pedes, qui post primos sunt. & posteriora, quæ à uultu auersa sunt. & postes, quia post ostium stant. & posticum, posticus, postica, posthumus, postilena, posthabeo, postridie, postriduanus. de quibus superius diximus. & postliminium, quod quis adeptus esse dicitur, cum extra limina, hoc est terminos prouinciæ in captiuitate detentus, rursus ad propria limina reuertitur. Paulus iurisconsultus postliminium scribit esse ius amissæ rei recipiendæ ab extraneo, & in statum pristinum restituendæ inter nos, ac liberos populos, regeśq; moribus ac legibus constitutũ. Nam quod bello amisimus, aut etiam circa bellum, hoc si rursus accipiamus, dicimus postliminio recipere. id́q; naturali æquitate introductum est, ut qui per iniuriam ab extraneis detinebatur, is ubi in fines suos redijsset, pristinum ius suum recipe ret. Sunt etiam qui à post postulo dictum uolunt, quasi post uolo, de quo paulo mox dicemus.

DE TAVRO AB ELEPHANTO INTERFECTO EPIGRAMMA XIX.

VI MODO PER TOTAM Insultat tauro, qui elephantũ petere ausus, ab eo iterfectus est. MODO Paulo ante. STIMVLATVS. Agitatus, percitus. Stimulus proprie instrumentũ est, quo punguntur boues. Vnde per metaphoram stimulũ uocamus omne id, à quo uexamur. Hinc stimulũ carnis, stimulum uitiorũ dicimus. Ab hoc fit stimulo uerbũ, quod est agito, uexo. Hinc stimulator, stimulatrix, stimulatio. & Stimulã deã ueteres dixerunt, quæ ad agendũ stimularet. Stimulus aũt ἀπὸ τοῦ στίχω deducitur, quod est pungo. A quo fit stigo latinum. A quo instigo, quod similiter significat stimulo, irrito. Vnde instigator, instigatrix, instigatio. & stigma nota infamiæ inusta cor pori, ponituŕq; pro ipsa infamia, ut supra diximus. FLAMMIS. Nimia ira, per quam accenditur animus, atque inflammatur. Flamma à græco deducitur φλέγω quod est ardeo. unde græce quoq; φλὸξ dicitur. hinc flammeum de quo supra diximus, quæ & flammaris toga dicitur. Vnde flammearij, flammeorum infectores, à colore uiolæ luteæ, quæ flammea appellatur. & flammigena flamma genitus. & flammiger flammas gerens. & flammiuomus, qui flãmas uomit. & flammifer, qui fert flammas. & flammesco, accendor. & inflammo, accendo. Cuius passiuũ est inflammor. A quo inflammator, inflammatrix, inflammatio. & flagro, ardeo. A quo conflagro. Hinc flagrans à fragrante distinguitur: quoniã flagrans incendiũ significat, fragrans uero odorem, quod specie fracta sit maior. ab eo fragrantia, hoc est odoratus deducitur. A flagro uero flagratio, hoc est incendiũ. à quo conflagratio, uniuersale incendium. Sicut enim aqua diluuiũ facit, ita ignis conflagrationem. et flagrum, cuius diminutiuũ est flagellum, hoc est summa arborũ pars, & uirga, quod caro eo percussa conflagret: quamuis aliqui à flando potius dictum uelint, quod uentorũ crebros sustinet flatus. Hinc flagriones appellati sunt serui, sicut à uerbere uerberones. & flagratores genus hominum, quod mercede flagris cædi se permittebant. & flagello, quod modo significat cædo, modo increpo. Vnde flagitiũ dicimus errorem, utpote rem uel flagris, uel increpatione dignã. Cicero: Tantam ne obliuionem inquit, in scripto præsertim, ut ne legens quidem senserit quantum flagitij admisisset? Aliquando pro scelere ponitur. Vnde flagitiosum dicimus modo increpatione dignum, modo sceleratum. Ab eo fit aduerbium flagitiose, hoc est scelerate, si

ue per errorem. Sunt qui à flamma flagito quoq; deductum uelint, quasi flammas agito. Est enim flagitare uehementer, et ueluti cum quadam inflammatione animi petere. A quo fit compositum efflagitare. Cic. Quanquam hoc causa postulat, non tamen flagitat. Quintil. Efflagitasti quotidiano conuitio, uulgos quos ad Marcellum meum de institutione oratoria scripseram, iam emittere incipere. item à phlox, quod græce flammam significat, flox appellatur uiola lutea, quæ & luteola à nostris dicitur, & flammea. Plin. Florum prima uernantium uiola alba, tepidioribus uero locis etiam hyeme emicat, postea quæ appellatur purpurea, proxime flammea, quæ & flox uocatur. item à phlox flos, quia emicat, scintillat́q;, ut flamma. Eius diminutiuum est flosculus. Ab hoc fit floreo. à quo floresco, quod & florefacio dicitur, hoc est florem facio. unde effloresco, siue defloresco, florẽ facere desino, siue florem amitto. & floreum, quod totum ex floribus est. & floridum, quod floribus abundat. & florido uerbum proflореo. A quo prata floridantia dicuntur. & florifer ac floriger, qui fert flores. & florifertum, quod eo die spicæ ad sacrarium feruntur. & florulentus, floribus plenus. & Flora, dea. & floralia, eius deæ sacra. Herculis ædituum Romæ tradunt otiosum quondam, ac feriatũ lusisse tesseris secum utraq; manu alternante, in uma constituisse Herculem, in altera seipsum: sub ea conditione, ut si ipse uicisset, dispendio templi sibi cœnam pararet, amicamq; conduceret. Si autem uictoria Herculis foret, hoc idem depecunia sua uoluptati Herculis exhiberet. deinde cum à seipso tanquam ab Hercule uictus esset, debitam cœnam, & nobilissimam meretricem Larentiam deo Herculi dedisse. hanc, cum in templo dormisset, uidisse sibi in somnis Herculem commistum, ab eóq; audisse, ut inde discedens cui primum iuueni obuiam fieret, ab eo acciperet mercedem, & eam sibi crederet ab Hercule esse persolutam. Abeunti igitur iuuenem ditissimum Taracium primo occurrisse, eaḿq; dilectam secum diutius habuisse, tandeḿq; morientem testamento hæredem instituisse. Larentiam igitur amplissimam adeptam pecuniam, ne diuinæ mercedi ingrata uideretur, quod acceptissimum putauit esse omini, populum Romanum & ipsam scripsisse hæredem, statuisséq; ut ex eius hæreditatis annuo fœnore suus natalis dies celebraretur æditione ludorum. Senatum uero, quia id flagitiosum uidebatur, deam hanc esse finxisse, quæ floribus præesset, eaḿq; oportere placari, ut fruges cum arboribus, & uitibus bene, prosperéq; florescerent. itáq; Floram nuncupasse, & ludos ei dicatos appellauisse floralia. item à phlox, hoc est à flamma phlegonitis deriuatur lapillus, de quo supra diximus, in quo flamma quædam intus ardere uidetur. & Phlegræus, de quo supra diximus. & Phlegyas Martis filius, rex Lapitharum in Thessalia, pater Ixionis, & Coronidis. A quo Phlegyæ Thessaliæ populi sunt cognominati. & phlebes uenæ quod sanguine ferueant. à quo phlebotomia, incisio uenæ, quæ fit ad sanguinem minuendum sedandi feruoris gratia. & phlegma pituita. & phlegmone, tumor, siue stupor. & flo uerbum, quod est spiro, quia spiritus omnes calore humorem diffundente proueniunt. hinc flatus, spiritus uocatur, interduḿq; accipitur pro uento, qui & ipse spiritus est. & flatores. ita enim antiqui tibicines uocabant, quod flando tibias sonarent. & flabellum, quo uentilatio fit per æstatem ad refrigerandum corpus. Terentius tu inquit, Dore, cape hoc flabellum, & uentulum huic ita facito. hoc & muscarium dicitur à muscis abigendis. Martial. de muscario pauonino: Lambere quæ turpes prohibet tua prandia muscas, Alitis eximiæ cauda superba fuit. Idem de muscario bubulo: Sordida si paruo fuerit tibi pulueре uestis, Colligat hãc tereti uerbere cauda leuis, ab huius similitudine

litudine muscarium etiam appellatur, coma illa quarundam herbarum, in qua semina dependent, qualis est feruleæ, fœniculi, anethi, oleris atri, & similium. Plinius: Semine in muscarijs dependente, ut feruleæ. Idem in papauere, & similibus Scapus: in arundinibus, iuglandibus, auellanis Panicula appellatur. Idẽ: Alterum genus papaueris nigrum, cuius scapo inciso lacteus succus exprimitur. Idem: Orthominium linum fit è palustri, uelut arundine duntaxat panicula eius. Hæc à pani, de quo supra diximus, similitudine nomen sortita est. Flo etiam aliquando pro eo, quod est signo usurpatur, quod æs, siue aurũ, siue argentum flando, hoc est flatu calfaciendo signetur. Hinc flatum æs, & flata pecunia dicitur. et flauissas prisci latini dixere, quos græci θησαυρούς, hoc est thesauros nominãt, quod in eos non rude æs, argẽtuḿq;, sed flata, signatáq; pecunia cõderetur. Vnde per detractionem secũdæ literæ Fauissæ dictæ sunt cellæ quædam, & specus, quibus æditui capitolini utebantur ad custodiendas res ueteres religiosas. Quod tamẽ nõnulli à fouendo potius deductum existimant, ut superius ostendimus. Item à flo femina dicuntur, cum ex labore uiæ sanguis effluit circa talum. Præterea ab eodem composita fiunt afflo, quod est in aliquem spiro. Cuius passiuum est afflor. Perflo, uas de spiro. Efflo, extra spiro, emitto. Vnde efflare animam dicimus. Suetonius: Prius quàm efflaret animã, pro mortuo deferi iussit. inflo, turgefacio, tractum à folle, qui flatu turgescit. Sufflo, notæ significationis. Plini. Qui fecit dignum præceptore puerum sufflantem languidos ignes. Reflo, retro spiro, siue rursus spiro. Ab his afflator, perflator, efflator, inflator, sufflator, reflator. Afflatus quartæ declinationis. Perflatus, inflatio, sufflatio, reflatio deducuntur. Sufflatum etiã ueteres dixerunt tumidũ, & rectum, quasi uento quodãmodo latius factum. Pacuuius: Viden' ut sufflatus incedit? Item conflo, quod modo pro sufflo accipitur. Plini. Philiscus officinam pinxit pictoris ignem conflante puero. Modo pro signo, quia hoc non nisi conflato igni fieri potest. Vnde conflatam pecuniam dicimus, hoc est signatam: & figura te conflatum æs alienũ, hoc est cõtractum debitũ. à conflo conflator, & conflatio deriuãtur. Interdũ etiã cõflo accipitur pro eo, quod est simul flo, hoc est simul spiro. à quo cõflages dicuntur loca, in quæ undiq; spirãt uẽti. Præterea difflo, quod est flatu disturbo. Plau. Cuius tu legiones difflauisti spiritu. Ab hoc difflator, difflatrix, difflatio. TANDEM. Ad extremũ. Tandem enim, quãdo sine interrogatione ponitur, significat ad postremum, nouissime. Virg. Iam tandem Italiæ fugientes prẽdimus oras. Per interrogationem uero habet quiddã urgens, ac celeranśq;. Cicero: Quousq; tandem abutere Catilina patientia nostra? Virg. Sed uos qui tandem, quibus aut uenistis ab oris? Nõnũquã pro aliquãdo ponitur. Ter. Itáne tandẽ sororẽ duxit? Aliquando accipitur pro uix. Cicero: Tandem aliquando quirites. POTITVS ARDORE CORNVTO. Assecutus, quod desideraverat cornu ferire. PVTAT. Cogitat, ut superius diximus. SIC. Quemadmodũ pilæ tolluntur. TOLLI. Eleuari, in altũ iactari. Cic. Vel in cœlũ nos, si fieri potuerit, humeris nostris tollemus. OCCVBVIT. Perijt, oppetijt. Cubare proprie iacere est, unde cubantes auspicari dicebantur, qui in lecto quærebant augurium. & cubile lectum dicimus. & cubiculum, locum in quo cubilia sternimus. A quo cubicularis uestis, qua intra cubiculum utimur. & cubicularij, qui nobis in cubiculo ministrant. Cicero: Hunc uestri ianitores, hunc cubicularij diligunt. Sueto. Saucium, & repugnantem adorti Clodianus cornicularius, & Maximus Parthenij libertus, & Saturius decurio cubiculariorũ, & quidam è gladiatorio ludo uulneribus septem cõtrucidarunt. Quidam tamen cubiculum à cumba deductum uolunt. Cumbam

Sabini uocabãt lecticam. Cubilia etiam uocamus loca, in quibus feræ cubare solent. & cubitus, in quo est decens flexura brachiorũ, quod supra eũ cubare soleamus. Capituŕq; etiã pro mẽsura duorum palmorum, tanta est enim cubiti longitudo, quæ & ulna dicitur. Virgili. Treis pateat cœli spatium, non amplius ulnas. Hinc cubitalis mensura dicitur. & bicubitus, tricubitus, bicubitalis, tricubitalis. Quidam tamen cubitum dicũt genere neutro. Aurelius: Qui inde uidentur non computare, nisi trecenta cubita longitudinis. Idẽ: Ac per hoc ter ducta illa cubita fieri noningenta. Veteres & cumbo dixerunt in tertia cõiugatione, quod nunc in usu non est, præterquàm in compositione. Ab ijs composita fiunt accumbo, quod significat adiaceo. Nam iacere ueteres in lectis edendo solebant. Virgili. Tu das epulis accumbere diuũm. à quo accubitus quartæ declinationis, & accubitor, at́q; accubitrix uerbalia. Occumbo, morior. Plautus: Hæc enim postquàm pater occubuit, nata est. decumbo, & decubo, iaceo. Apuleius: Decubantem excitauimus feram. Excubo, uigilo, quasi minime iaceo. unde excubiæ dictæ uigiliæ. quãuis aliqui uigilias ab excubijs ita distinguant, ut uigiliæ tantummodo nocturnæ sint, excubiæ uero etiam diurnæ. & excubitor ales gallus uocatur, quia peruigil horas cantu indicat. & exquiliæ mons Romæ maximus, siue potius duo mõtes, simul iũcti, ubi macellum erat, & nunc equi marmorei conspiciuntur cum uiris seminudis lora tenentibus, Phidiæ, & Praxitelis opera, quos Tyridatẽ Armeniorũ regem Neronis principatu Romam portasse manifestũ est: quẽ Nero ut laute exciperet, thermarum Pompeij unius diei opera totum inaurauit. in hoc etiam reliquiæ sunt thermarum Diocletiani. Dictæ autem sunt exquiliæ, quod ibi excubiæ regis essent. Vnde & exquiliæ uicus Romæ dictus est, uicus Africus, quod ibi obsides ex Africa bello punico dicũtur custodiri. Ab exquilijs exquilina porta, & exquilinus uicus, & exquilinus lacus. & procumbo, quod significat prosternor. procubo uero uigilo, quasi porrò, hoc est longe fum à cubando. Vnde procubitores dicti, qui noctu custodiæ causa ante castra excubant, cum castra hostium in propinquo sunt. incumbo, toto pectore alicui rei insisto, ut incumbo remis, incumbo studijs. Virgilius: Validiśq; incumbite remis. Sed notandum, quod incumbo in studia, & ad studia dicimus, non autem incumbo in remos, & ad remos. Cicero: Pergite adolescentes at́q; in hæc studia, in quibus estis, incumbite. Idem: Quare incumbamus ô noster Tite ad illa præclara studia: & eò unde discedere non oportuit, aliquando reuertamur. Neq; hoc in bonum tantummodo accipitur, sed etiam in malum. Idem: Catoni incumbenti ad eius perniciem. Ita enim cum accuratius quid agimus, incumbere dicimus, hoc est toto pectore procumbere, quemadmodum econtrario supini dicuntur, qui negligenter agunt. Incubare uero proprie dicuntur ij, qui dormiunt ad accipienda responsa. Virgil. Pellibus incubuit stratis. Vnde ille incubat Ioui dicimus, hoc est dormit in Capitolio, ut responsa possit accipere. Incubare etiam aliquando pro coire accipitur. Vnde incubi dicti sunt syluani, & fauni, quos improbos quandoq; fuisse mulieribus compertum est, & earum appetisse, ac peregisse concubitum. Item quidam dæmones, quos galli clusios nũcupant. hos nonnulli existimant spiritus esse elemento aërio corporatos. Nam ut hoc elementum etiam cum agitatur flabello, sensu corporis, tactúq; sentitur: ita hos dæmones hanc etiã pati libidinem posse, ut quando possunt sentientibus fœminis misceantur. Dæmones quidam scripserunt animas hominum esse, & ex hominibus fieri lareis, si meriti boni sint: lemures, seu laruas, si mali: manes autem dici, si incertum est bonorum'ne, an malorum sint meritorum, illos Eudæmones, hoc est bonas animas: hos uero cacodæmonas, id est malas animas appellari.

Alia animalia, in quibus rationalis anima est, tripartito diuidunt, ut alia dij sint, alia homines, alia dæmones. Deos aiunt ex celsissimum locum tenere, homines infimum, dæmones medium. Deorum sedem in cœlo esse, hominum in terra, in aëre dæmonum. Dæmones medios quemadmodum dijs, quibus inferius habitant, postponendos: ita hominibus, quibus superius, præferendos esse. Habere cum dijs communẽ immortalitatẽ corporum, animorũ autem cũ hominibus perturbationes. Apuleius irritari eos iniurijs scribit, obsequijs, donisq; placari, gaudere honoribus, diuersis sacrorum ritibus oblectari, & in omneis, si quid neglecti fuerit, commoueri. Ad eos pertinere diuinationes augurum aruspicum, uatum, ac somniorũ, magorũ præterea miracula. Breuiter autem eos definiens, ait dæmones esse genere animalia, animo passiua, mente rationalia, corpore aëria, tẽpore æterna. Horum quinque, tria priora illis esse, quæ nobis, quartum proprium, quintum cum dijs habere cõmune. Homerus Deos omneis dæmones uocat, & aliquando ipsum Iouem. Nostræ uero religionis homines Dæmones appellant spiritus in cœlo ab omniũ rerum opifice creatos, qui de cœli sublimitate deiecti partim ĩ terræ infimo, partim in hoc aëre ueluti cõgruo sibi carcere damnati sunt, nocendi semper cupidi, à iustitia alieni, superbia tumidi, inuidentia liuidi, fallacia callidi, humana quandoq; corpora ingredientes, uel uiuentia adhuc, uel iam mortua: & sub humana specie, modo ineuntes mulieres (qui incubi dicuntur) modo se uiris subijcientes, qui uocantur succubi. à dæmone dæmoniaci dicũtur, quos supra à larua laruatos nũcupari diximus. Quidam etiam dæmonium pro dæmone scripserunt. Succumbo, modo subijcior significat, modo subiũgor. Succubo uero idem est, quod ineor. Discumbo, comedo, conuiuor, epulor, quod ueteres epulando iacebant. Recumbo, iaceo, quod & recubo dicitur. à quo recubitus. Virgilius: Tityre tu patulæ recubans sub tegmine fagi. Concumbo, coëo. à quo concubitus, coitus. Concubitor qui coit. & concubina mulier, quæ domi quasi uxoris loco tenetur, Pallace à græcis dicta. Concubo uero conquiesco. à quo nox concubia, de qua supra diximus.

DE DOMITIANI COMITATE EPIGRAMMA XX.

CVM PETERET. Blanditur Domitiano, quod cum promisisset se unũ par gladiatorũ populo daturũ, quod uellet, & alij Myrinũ gladiatorem, alij triumphũ peterẽt, ipse ductis in eos, qui dissidebãt, manibus, utrũq; magna comitate promiserit. Constat sanè Domitianũ quæstorijs muneribus, quæ olim omissa reuocauerat, ita semper interfuisse, ut populo potestatẽ faceret bina paria ex suo ludo postulandi, eáque nouissime aulico apparatu induceret. PETERET. Postularet. Petere enim proprie postulare est. Vir. Mittitur & magni Venulus Diomedis ad urbem, Qui petat auxilium. Capiturq; in bonam & in malã partem, quod per ipsam rem declaratur bonum significantem aut malum. In bonam, ut pater salutem filij petit, seruus beneuolentiam domini. In malam, ut hic petit caput alterius, aut famam, aut pudorem. Hæc enim in hominis perniciem petuntur. Cum uero peto habet ablatiuum instrumentum significantem, non in malam semper partem accipitur (ut Valla existimauit) sed pro instrumenti diuersitate, diuersa significat: siue in rem, seu in personã referatur. Etenim petere manu est ducere. Virg. Tartareum ille manu custodem in uincla petiuit. Petere pedibus est ire. Apul. Dum pedibus iter faciens propinquũ rus peterem. Petere ui aut impetu, aggredi. Virg. Quem petit, & sum

mis adnixus uiribus urget. Petere gladio, aut ueneno, aut lapide, aut cornu, aut alio simili, est inuadere, ferire, & saluti insidiari. Idem: Iã cornu petat, & pedibus qui spargat arenã. Idẽ: Malo me Galatea petit lasciua puella, Et fugit ad salices. Petere cursu adipisci, obtinere. Idem: Quæ proxima litora cursu Contendunt petere. Petere osculis, petere precibus, petere muneribus. Petere blanditijs, est blandiri, conciliare. Quint. Nouercam blanditijs petit, quæ uult, facile suadet. Apul. Cum me lacrymis, precibusq; petisset. Petere oculis est contemplari. Petere auribus, audire. Petere naribus, olfacere. Petere tactu, palpare. Præterea petere aliquãdo inquirere est. Vir. Euãdrũ petimus. Aliquãdo cupere, appetere. Idẽ: Pulchrãq; petũt per uulnera mortem. Interdum eligere. Idem: Principio sedes apibus, statioq; petenda. Nõnunquã manere, expectare. Idẽ: Troianos hæc monstra petunt. Quidam petere, poscere & postulare ita distingunt, ut petere precario sit, poscere imperio, postulare iure. Nobis magis uidetur poscere esse rem debitam, atq; honestã petere. Vnde reposcere est rem creditam sibi restitui petere. Postulare uero quodãmodo requirere, ut res, locus, ratio, tẽpus postulat. Aliquando tamen ponitur pro eo, quod est rem tanquã iustam petere. Q. Curtius: Postulabat autẽ magis, quàm petebat. Ab hoc fit postulator, & postulatrix, & postulatio, quod modo actum ipsum postulandi significat, modo epistolam, quã uulgo supplicationẽ uocant. Et aliud uerbũ expostulo, quod significat cũ querela inquiro, & quasi amicitiæ officiũ in alio desidero. Teren. Quam ipsi fecerunt, ultro iniuriam expostulãt. Sed frequentissime habet post se ablatiuũ cũ præpositione cũ: ut quid habes, quod mecum expostules? hoc est conqueraris. à quo fit expostulatio, id est querela. à peto uero fit petitor, qui aliquid petit, poniturq; frequẽter pro mendico, & stipem ostiatim petẽte, qui & postulator, & rogator dicitur. Locus uero, in quẽ conuenire postulatores huiusmodi solent, ut erant pontes Romæ, & cliuus Aricinus, propter confluentes ad templum Dianæ proseucha dicebatur. Nam græce προσευχὴ deprecationem, siue obsecrationẽ significat. Iuuen. Aede, ubi cõsistas, in qua te quæro proseucha. Item à peto petitio, & petisso uerbum, quo ueteres pro peto usi fuere. Et petulans improbus, à quo fit petulantia, improbitas, & petulanter improbe. Cice. Illud assequor, ut si qui mihi forte maledicant, petulans, aut sanè insanus esse uidear. Aliquãdo tamen petulãs capitur pro superbus. Idẽ: Petulãter diues. Aliquãdo tamẽ pro lasciuus. Vir. Petulãsq; iuuenca. Ouid. Quinetiã ut possem uerbis petulantius uti, Nõ semel ebrietas est simulata mihi. Quãdoq; etiã pro impudẽs, inuerecundus. Cice. Non quod inusitata rabie petulanter in uxorẽ, filiamq; meam inuasisti. Idẽ: Desine bonos petulantissima insectari lingua. Idẽ: Bibulum petulantissimis uerbis lædis. Eiusdẽ ferè significationis est proteruus. à quo proteruia, & proteruio uerbũ, quod est improbe facio. et proterue aduerbiũ, petulãter. Et quo ueteres interdũ usi fuerunt, proteruitas. à quo proteruiter. Idem: Si uidua libere proterua, petulanter diues, effuse libidinosa meretricio more uiueret. & petulcus lasciuus. Virgil. Hœdiq; petulci. Vnde meretrices quoq; petulcas ueteres dixere. Et petimia ulcera in humeris iumẽorum, quod ima, hoc est profunda petãt. & petigo, quæ & impetigo dicitur, quod uicina petat, sese late summa cute diffundens. Est aũt morbi genus grauissimũ, quod græci λειχῆνας uocãt, & à mẽto ferè incipit oriri. Ideo ioculari quadam lasciuia ueteres principio mentagram appellauere. Occupat plerũq; totos uultus, oculis duntaxat exceptis, & in colla, pectus'que ac manus fœdo uitis furfure descendit. Tiberij primum Cæsaris principatu hic morbus in Italiam irrepsit, contagione eius per quendã Persinum equitem Romanum quæstorium scribã ex Asia importata. Nec fœminæ

minæ, uel serui, aut ex infima plebe homines id malum sensere, sed proceres osculandi maxime consuetudine: aduenerũtq; ex Aegypto huiusmodi morborũ parente, medici hanc solã curam profitentes, ingenti suo lucro. Constat sanè Manilium Cornutum legatum Aquitaniæ sestertia ducenta ad eius morbi curam expendisse. Petaurũ quoq; nonnulli à peto deductum existimant, sed falsum est. Nam græci πέταυρον dicunt, quasi πέταδον παρὰ τῷ εὕδειν τὰ πετεινά, quasi in ijs uolucria insideãt. Est enim petaurũ, supra quod homines agilitate corporum insignes ludunt, ut hastæ circa quas se inuoluant. Funes, supra quos etiã reciproci ambulant. Circuli, per quos piscium se more transmittunt. Tabulæ è quibus in aëra pendẽt, uno brachio se sustinentes. Volare itaq; in ijs homines uidentur ob nimiam leuitatem. Hinc petauristæ appellati, qui ita ludunt, & leuioribus saltibus mouentur. Varro, Galli, & Germani petauristæ. Taleis fieri astrologi censent eos, qui sub Delphini signo oriuntur. Martialis:

Quid si per gracileis uias petauri
Inuitum iubeas subire Ladan? De ijs locutus est Claudianus:
Vel qui more auium sese iaculantur in auras,
Corporaq; ædificant celeri crescentia nexu.

Item à peto cornipeta, qui cornu petit. & cœnipeta, qui petit frequenter alienas cœnas. Appeto, & expeto, quæ ita inter se differunt, quod appetimus, hoc est desideramus quæcunque libido fert. Expetimus duntaxat honesta. Vnde de rebus expetendis scripserunt philosophi, hoc est de rebus, quæ merito optari, & perquiri debent. Expetere etiam aliquando pro uelle usurpatur. Pacuuius: Dij me, & si perdunt, tamen esse adiutam expetunt, cum prius quàm intereo, spatium ulciscendi dãnunt. Ab expeto expetitio fit, quæ in ratione posita docet, atque explanat quid faciendum, fugiendumq; sit. Ab appeto appetitio, quæ à græcis dicitur ὁρμή, huc, atq; illuc rapiens, atq; impellẽs. Ex quo fit, ut expetitio præsit, appetitio obtemperet. Itẽ appetitus, & appetentia. Plin. Vsus eius cum aceto cibi appetentiã facit. Græce ὄρεξις dicitur, quod uocabulum latini usurpãt pro uehementi illa edendi auiditate, quæ à uomitu fieri solet. Iuuenalis: Rabidam facturus orexim. Idem: Hinc surgit orexis, Hinc stomacho bilis. Hanc ueteres ut excitarent, bibere largius solebant, deinde euomere. Martialis:

Post hæc omnia forte si mouebit
Bacchus, quam solet esuritionem.

Idem est enim esuritio, & orexis. Oppeto, occumbo, quasi mortem peto. Vir. Queis ante ora patrũ Troiæ sub mœnibus altis Contigit oppetere. dicimusq; & simpliciter oppeto, & cum additione mortem oppeto: sicut expiro, & animam expiro: obeo, & mortem obeo. Aliquãdo tamen oppeto est incido, incurro. Plautus: Atq; illa uiua uiuus, ut pestem oppetas. Opto, quod significat desidero, tractum ab ope petenda. Vnde optatiuum modũ, hoc est desideratiuum dicunt grãmatici. Quoniã uero ea, quæ optamus, eligere solemus, & adhibitis etiã precibus postulare, factum est, ut opto frequẽter pro precor, & postulo usurpetur. Virgil. Et reor, & si quid ueri mens augurat, opto. Item pro eligo. Ter. Quod si effeceris, quod uis præmiũ à me optato. Hinc optio deriuatur, quod significat electionẽ. & optati dicũtur, qui electi, & asciti sunt in honestum aliquem gradum. à quo optiones in turmis decurionum, & in cohortibus centurionum appellatæ. Hinc etiam fit coopto, de quo superius diximus. & adopto. à quo adoptio, quæ duobus modis fit (ut Caius inquit) aut principis autoritate, aut magistratus imperio. Principis autoritate adoptamus eos, qui sui iuris sunt, hoc est non sunt amplius in parentum potestate. Quæ species adoptionis dicitur arrogatio: quia & is, qui adoptat rogatur, an uelit cum quẽ ado-

ptaturus est, iustum sibi filium esse: & is, qui adoptatur, interrogatur, an id fieri patiatur. Imperio magistratus adoptamus eos, qui in potestate parentum sunt: siue primum gradum liberorum obtineant, qualis est filius, filiaq; siue inferiorẽ, qualis est nepos, neptis, pronepos, proneptis. Ab adopto fit adoptiuus, hoc est ex adoptato filio natus. Item ab opto fit exopto, quod est uehementer desidero. & subopto aliquantum desidero. Perpeto, continuo, hoc est ualde, & sine intermissione peto. Perago perficio. Vnde perpetem, et perpetuum dicimus integrum, solidũ, & nunquã interruptũ. Teren. Vtinam hoc perpetuũ fiat gaudiũ, phrygiam uxorem ut meam unà mecũ uideã liberam. Hinc fit perpetuo uerbum, hoc est perenno, continuo. Nouius: Miserũ me, cui datũ est, ut hunc solus perpetuem laborem, & perpetuitas seruet. & perpetuo aduerbium continue, semper. Plin. Tradũt id, si sale obduretur, perpetuo durare. impeto, inuado. Apule. Iurgijs me oppido impetens. ab hoc fit impetus, quod & impes dicitur. Vir. Impete nunc uasto. cõpeto, quod interdum est simul peto. Vnde competitores dicuntur, qui in magistratibus, in officijs, in honoribus petendis concurrunt. Interdum ualeo, & quasi compos sum. Sallu. Sic uero quasi formidine attonitus neq; animo, neq; auribus, aut lingua cõpetere. Aliquando cõuenio, & par sum. Sene. Nihil ei magis cõpetebat. Item compita, quæ sunt quadriuia, ab eo quod multæ uiæ simul petant. Vnde compitalia dicta sunt festa, quæ in compitis peragebãtur. Quidam tamen compita ab eundo potius deduci putant, quod multæ uiæ in unum coëunt. suppeto, sufficio, suppedito. Pli. Iuniori: cui abunde suppetunt facultates. Ab hoc suppetiæ deriuantur, hoc est subsidium, præsidiũ. Plaut. Auxilia mihi, & suppetiæ sunt domi. Idem: Sed memento, si quid sæuiunt senes, suppetias mihi cum sorore ferre. Apud historicos raro casus aliquis præter accusatiũ inuenitur, significatq; in subsidium. Cæsar: Nunciabatur auxilia magna equitatus oppidanis suppetias uenire. Idem: Suisq; rebus timens elephantis triginta relictis, suis finitimis suppetias profectus est. Repeto rursus peto, reuertor. Cice. Dum ex foro domum repeterem. Aliquando quæ dicta sunt recenseo. Idem: Postremo, quæ à nobis dicta erunt, breuiter repetemus. Hĩc repetitio, quæ modo anacephalæosin significat, hoc est breuem (ut ita dicam) recapitulationem eorum, quæ dicta sunt. Modo figuram, quæ à græcis ἐπαναφορά, à nostris aliquando relatum dicitur, cum eadem pars orationis sæpius per singulos ambitus, aut per singula mẽbra repetitur, hoc modo: Verres calumniatorem apponebat. Verres de causa cognoscebat. Verres pronuntiabat. Vel sic: Ille uenire hosteis nuntiauit. Ille nos in motum belli compulit. Ille in tumultu ut ciuitas esset, effecit. Virgilius:

Te dulcis coniux, te solo in litore secum,
Te ueniente die, te decedente canebat.

Per ambitum uero in hunc modum: Tandiu T. Gracchus populo gratus fuit, quandiu leges ad uoluntatem eius, non ad utilitatem Reipub. cõpositas afferebat. Tãdiu C. Gracchus Rempub. offendit, quandiu legibus agrarijs, & frumentarijs, & cæteris profusionibus ærarij multitudinem imperitam promerebatur. Tandiu Saturninus plurimum potuit, quãdiu easdem illas frumentarias largitiones, & agri diuisiones pollicebatur. Item à repeto repetundarũ dicimus, & de pecunijs repetũdis, nec alios habet casus: ut Verres accusatus est repetundarũ, & de repetundis pecunijs. Nam cũ dico repetũdarũ, subintelligo pecuniarum. Quo nomine, quæ diuitijs constant, continentur. Hæc accusatio proprie cadit in eos, qui cum magistratũ gererent, prouincialibus, aut ui, aut dolo eripuerũt pecunias, aut uasa preciosa, uesteis, nauigia, aliaq; huiusmodi: ad res uero repetẽdas mittimus, cũ principi, uel populo erepta sunt, uel pecorum, uel

hominum, uel locorum, ac terrarum, agrorum'que corpora. MYRINVM. Myrinus, & Triumphus propria nomina sunt gladiatorum. Myrini etiã alibi hic poëta mentionem facit. Nuper cũ Myrino peteretur missio læso. VTRAQ VE MANV. Ductis manibus in utranq partem dissidentium, quod facere solemus, dũ aliquid liberaliter donamus, uel utraq manu, id ẽ toto animo: quoniã quæ maxime cupimus, ambabus ulnis amplecti solemus. Martia. Hæc utraq manu, complexúq; assere toto. Apu. Et libertatem ambabus manibus amplectens. FINIRE. Absoluere, terminare. Finis est extremitas uniusq; cuiusq; rei, hoc est id, in quo una quæq; res terminatur. Quod à græcis πέρας dicitur. Vnde finem lineæ dicimus esse punctum: & sphæram, nec principium habere, nec finem. Hinc etiam artifices finem uocant id, ad quod omnia referuntur, & cuius gratia cætera fiunt, ut finis medici est curare. Finis oratoris bene dicere. Finis bene uiuendi, ut quidam philosophi uolunt, uirtus: ut alij, uoluptas. Ab hoc cõfines agri dicuntur, qui eodem loco finiunt. & confinia termini eorum. Simili modo affines agri uicini dicuntur. Item affines sunt uiri, & uxoris cognati, dicti ab eo, quod duæ cognationes, quæ diuersæ inter se sunt, per nuptias copulantur, & altera ad alterius cognationis finem accedit. ab eo affinitas deriuatur. Nomina uero eorum sunt hæc, socer, socrus, gener, nurus, uictricus, nouerca, priuignus, priuigna. Gradus uero affinitatis nulli sunt. Et quidem uxoris meæ pater mihi socer est, mater est socrus. Ego illis sum gener. Vxoris meæ auus, mihi magnus socer est. Auia, magna socrus. Ego illis sum progener Et retro pater meus uxori meæ socer est. Mater mea socrus. uxor autem illis est nurus, & auus meus uxori meæ magnus socer. Auia, magna socrus, uxor autem illis pronurus. Priuignus meus est uxoris meæ filius, ex alio uiro natus. Ego sum illi uictricus. Et econtrario uxor mea liberis meis, quos ex alia uxore habeo, nouerca dicitur. Liberi autem mei illi sunt priuigni. Viri frater leuir est, uiri sorores glos. duorũ fratrũ uxores ianitrices dicuntur. Et finio uerbum, modo perficio. Apule. Sine opus finiam, quod incepi. Modo terminum pono, metor. Vnde finitores dicebantur, quos nunc agrorum mensores uocamus. Plautus: Eius nunc regionis limites, confinia determinabo, rei ego sum factus finitor. Finio etiã aliquando pro definio accipitur, quemadmodũ & finitio pro definitione. Est autem finitio, siue definitio rei propositæ propria, & dilucida, & breuiter comprehensa uerbis enũtiatio, quæ cõstat maxime genere, specie, differentijs, proprijs, ut homo est animal, rationis capax, morti obnoxium. Differt́q; à descriptione, quod hæc est rei propositæ per quasdam proprietates declaratio: ut homo corpus est bipes, caput erectum habens, spectanśq; in cœlum. & definio, quod est circunscribo. à quo infinitum dicimus, quod nullis rationibus circũscriptũ est. Vnde grammatici indefinite positum esse nomen affirmant, quando nec relatiue, nec interrogatiue positum est. Indefinitum uero dicimus, quod non est definitum. Infinitum autem quod nõ habet finem. Vnde infinitio, & infinitas deducuntur. Cice. Quarum incursionem non solum uideamus, sed etiam cogitemus infinitionem ipsam, quam apirian uocant. Idem: At hoc Anaximandro populari, & sodali suo non persuasit. In ijs enim infinitatem rerum, atque naturæ, & in hoc mundo ipso cœlum, terram, maria cognoscimus. Grammatici quoque infinitiuum modum uocant, qui nec personis aliquibus, nec numeris finitur. à finio etiam præfinio, quod est præscribo, & quasi finem, quem non transgrediaris, ostendo. à quo præfinitum dicimus præscriptum, constitutum. Infinite, & infinitum aduerbia sunt, significant́q; sine fine. LITEM IOCOSAM. Contentionem, quæ de ludo erat. ludus, & iocus differunt, sicut ludo

& iocor, quod iocus in uerbis est, ludus potius in facto. Sed frequenter alterum pro altero ponitur. Iuue. Quoties uoluit fortuna iocari. de facto enim, non de uerbis intellexit. Ouidius:

Ignariśq; iocos tribuit fortuna puellis.
Materia ludunt uberiore uiri.
Mille fac esse iocos, turpe est nescire puellam
Ludere, ludendo sæpe paratur amor.

Hic iocos pro ludis posuit, quod ioca aliquando neutro genere dici animaduertimus. Cicero: Itaq; ioca tua plena facetiarũ. E diuerso ludum pro ioco posuit Horatius. Sed tamen amoto quæramus seria ludo. Itẽ Plinius: Ludere me putas, serio peto. Nã iocos, & seria proprie contraria esse Quintilianus ostendit. Iocum uero, inquit, accipimus, quod est contrarium serio. Ludere etiã aliquãdo dicimus pro eo, quod est uersibus scribere. Virgil. Ludere, quæ uellem, calamo permisit agresti. Sed hoc ferè non nisi in opusculis dicitur, qualia sunt epigrammata, & huiusmodi opuscula lusus, siue ludi dicuntur. Sunt qui existimẽt poëtas carmina sua pro quadam uerecundia ludos appellasse. Item ludere quandoq; pro moueri accipitur. Virg. Ludere pendenteis pueros. Tercn. Congrum istum maximum in aqua stanto ludere pauliſper. Nõnunquã pro deridere, decipere. Næui. Tu me ludere ausus es sycophanta? Virgilius: Multa malus simulans uana spe lusit amantem. & pro canere, pulsare. Gellius: Is optime fidibus ludere à magistro eius didicerat. Lusus etiam, & lusio pro ludo ponitur. Suetonius: Ac ne ex lusu quidem aleæ compendium spernens. Quinti. Nec me offenderit lusus in pueris. est hoc signum alacritatis. Idem: Sunt nonnulli acuendis puerorum ingenijs non inutiles lusus. Cicero: Ex multis lusionibus nobis senibus talos relinquant, & tesseras. Ludus etiã proprie dicitur locus, in quo gladiatores, athletæq; discẽdi gratia exercentur. Nam & ipsa exercitatio nihil aliud, quàm ludus est. Hinc per metaphoram & schola grammaticæ, aliarúmque disciplinarum ludus appellatur. Seneca: Dionysius tyrannus de regno eiectus, ludi magister factus est. Liuius: Camillus magistrum ludi discipulos hostibus prodentem eisdem pueris in urbem usq; cædendum præbuit. Hinc literarũ ludum dicimus, in quo grammatice, & rhetorice docetur. Ludũ musicum, in quo musice, ut est apud Terentium de fidicina, quæ quotidie discebat in ludo. Ludum armorum, in quo gladiatores discũt. Veteres omnia spectacula publica, etiã in honorem deorum facta, ludos uocabant. Hinc ludi compitalitij dicti, ludi liberales, hoc est Libero patri dicati, quos Athenienses primo circa compita instituerunt, in quibus nomine præmij hircus dabatur. Ludi, quando spectacula significant, numero ferè pluratiuo proferuntur. A ludo deducitur ludicrus, hoc est lusorius, iocularis, leuis. Vir. Neq; enim leuia, aut ludicra petũtur præmia. Vnde ars ludicra dicitur ars histrionica, & scænica, & quicquid ludicri appellatione cõtinetur. Nam ludicrum, quod est substantiuum, non modo ludos histrionicos, & scænicos, sed quodcunque lusorium opus, ac ioculare significat. Item à ludo lusor, qui ludit. & lusorium quicquid ad ludum spectat. Hinc lusoria pila dicitur. & lusoria tabula, qua tesseris, uel calculis ludimus. Martialis de lusoria tabula:

Hic mihi bisseno numeratur tessera puncto,
Calculus hic gemino discolor hoste perit.

Ab hoc fit lusorie aduerbium, hoc est ioculariter. Item ludificor, & ludificatio, de quibus supra diximus. Et fœminino ludificatrix. & ludibrium res uana, & deridenda. Virgilius: Folijs tantum ne nomina manda, Ne turbata uolent rapidis ludibria uentis. Vnde haberi aliquid ludibrio dicimus, hoc est derisui, contemptui. & ludio histrio. Liuius: Acciti ex Hetruria Romam ludiones, qui ad tibicinis modum saltabant. Idem:

Et quia

Et quia hister thusco uerbo ludio uocabatur, huiusmodi artifices histriões uocati. Legimus etiam fœminas ludias appellatas. Martian. Ludiã quãdã gaditanã saltantẽ uidimus semicinctã. Et ludibundus, ludens. Item cõposita alludo, quod est cum aliud dicimus, & ad aliud sententia latenter refertur. Virgilius: Actiáq; Iliacis celebramus littora ludis. Dũ enĩ ludos Aeneæ narrat, allusit ad Augusti uictoriã, qua contra Antonium in ijs locis potitus est. deludo, atq; eludo, quæ significant derideo, decipio. Plaut. Quid me deluditis, & nocte excluditis foras? Cic. Sed uos ab illo irridemini, & ipsi illũ uicissim eluditis. Præludo, ante ludo. à quo præludium, quod proprie significat præcentionem, hoc est id, quod ante inchoationem cantus legitimi præmitti à citharœdis emerendi fauoris gratia solet. Hinc præludium à quibusdam proœmium appellatum. illudo, quod modo significat per ludum noceo. Virgili. Neu uariæ illudant pestes. modo derideo, dicimuśq; illudo tibi, & illudo tẽ. Idem: Certant́q; illudere capto. Idem: Verbis uirtutem illude superbis. Colludo simul aliquem deludo. Vnde uuri consulti colludere causidicos dicunt, cum diuersam partem adiuuant, prodita causa sua. Sic enim clientẽ suum simul cum aduersario ludunt, hoc est fallunt, decipiunt. Marcus: Præuaricatorẽ esse eũ ostendimus, qui colludit cum reo, & translatiue munere accusandi defungitur, eo quod proprias quidẽ probationes dissimulet, falsas uero excusatiões admittat. ab hoc collusio deducitur, quæ præuaricationem significat, de qua inferius disseremus. à iocus uero fit iocor uerbum, quod, ut diximus, modo ludo significat, modo nõ serio loquor, sed nugas ago. Aliquando facete, & cum quadam uenustate loquor. Vnde ioci, siue ioca, utroq; enĩ modo dicimus, sunt quæ ueteres dicta, siue dicteria nominarunt. His in primis usum fuisse Plautum comicum poëtam, & M. Tullium summum oratorẽ constat. Vnde post mortẽ Plauti, cum multæ eius comœdiæ incertæ uagarentur, Plautinæ tamen esse de iocorum copia iudicatæ sunt. De Ciceronis uero iocis libertus eius Tiro libros composuit, quos quidã ipsius Ciceronis fuisse existimauerũt. à iocus ioculare deducitur, quod modo lusorium significat, modo inane, modo serium, modo amœnum, & uenustum. Item iocosum, quod modo accipitur pro eo, quod ad ludũ pertinet. Vnde iocosas contentiones dicimus, quæ fiunt ludis, uel de ludis oriũtur. modo inane, ut iocosa uerba, hoc est uana, non seria, sed per iocũ dicta. modo facetum, ut iocosus homo, hoc est facetus, lepidus, iocis abũdãs. O DVLCE IN VICTI PRINCIPIS INGENIVM. O dulcẽ, hoc est clementẽ naturã fortissimi principis. Ingens imperatoris laus cum fortitudine coniunctam habere clementiam, cum potius fortitudinis soleat comes esse seueritas. rarum hoc deorum munus est, sed inte FEDERICE ita illustre, ut dubiũ sit, ac difficile dictu magiśne hostes fortitudinem tuam pugnantes timeant, an clementiam, ac naturæ suauitatem diligant uicti. Dulce proprie dicimus, quod gustu suaue est, ac iucũdũ, ut supra ostendimus. cuius contrarium est amarum, hoc est insuaue, asperum, iniucundum. Suaue minus est, quàm dulce, cui opponitur austerum, sumptum à græcis, apud quos αὐστηρὸς austerus dicitur, & αὐστηρία austeritas, & αὐστηρῶς austere. Qui diligentius hæc perquirunt, tredecim saporum genera faciunt, dulce, suaue, pingue, amarum, austerum, acre, acutum, acerbum, acidum, salsum. In uno plures sentiuntur sapores, utputa austerus, acutus, dulcis, suauis, omnes alieni. In lacte sapor est alienus quidem, sed & suus quidam, & peculiaris, qui iure dici dulcis non potest, & pinguis, & suauis obtinente lenitate, quæ ipsa succedit in uicẽ saporis. aquis, nullus est sapor, & ne succus quidem, & tamen hoc ipso fit aliquis, ac suum genus facit. Quod si in ijs sapor, aut succus sentiatur, uitiũ

est, quemadmodum si sentiatur odor. Mirum tria naturæ præcipua elementa sine sapore esse, sine odore, sine succo: aquam, aërem ignem. Transfertur tamen aliquãdo hoc uocabulum etiã ad animum, ingenium'que, & simpliciter ad omnia, quæ usu grata, ac iucunda sunt, ut dulcis uox, dulcis cõsuetudo, dulcis sermo, dulce ingenium, dulcis memoria, ac recordatio præteritorũ, dulcis auicula, dulcis puer, dulce melos, dulcis cogitatio,

AD DOMITIANVM DE ORPHEO, EPIGRAMMA XXI.

VICQ VID IN ORPHEO. Blãditur Domitiano, quod ita omnia quæ de Orpheo fabuloſe ſcribuntur, repræſentari in ludis ſuis fecerit, ut uideri uera, nõ ficta potuerint. ARENA. Amphitheatrũ. EXHIBVIT. Produxit, repræſentauit. RHODOPE. Thracia, partẽ pro toto poſuit. Itẽ cõtinens pro contento, hoc eſt Thraciã pro Thracibus. THEATRO. Spectaculo. ORPHEO. Thracio, quẽadmodũ ſupra diximus. SCOPVLI. Saxa. Proprie enim ſcopulus eſt ſaxũ eminẽs, à ſpeculãdo ita uocitatus. σκοπεῖν enĩ ſpeculari eſt, unde ſcopũ dicimus locũ, in quẽ ſagittando tela dirigimus. Sueto. de Domitiano: Nõnũquã in pueri procul ſtantis, præbẽtiśq; pro ſcopo diſpãſam dextræ manus palmã, ſagittas tãta arte direxit, ut oẽs per interualla innocue euaderent. & græci ſcopelon locũ eminẽtem, hoc eſt ſpeculã nominãt. à ſcopulo ſcopuloſum dicimus locum ſcopulis plenũ. à σκοπεῖν uero, quod ſpeculari ſignificat, epiſcopus deducitur, quaſi ſpeculator. non autẽ pontificẽ ſignificat, ut nunc uulgo exiſtimatur: ſed ut Martianus ſcribit, ỽ proprie dicũtur epiſcopi, qui præſunt pani, & cæteris ucnalibus rebus, quæ populis ciuitatum ob quotidianum uictũ neceſſaria ſunt. REPSERVNT. Ambulauerũt. Repere proprie dicitur de animalibus, quæ pedibus carent, & uentre gradiuntur, ut ſunt uermes, & ſerpentes, quæ à rependo dicuntur reptilia. Per metaphoram tamẽ ea quoq;, quæ exiguos pedes habent, repere dicuntur, ut lacertæ, ſtelliones, & ſimilia. Ab hoc fit repto frequentatiuum, quod eſt lente, & quaſi teſtudinis paſſu incedo, ut ỽ facere ſolent, qui in hortis, & ſimilibus locis ſpaciantur. Horatius: An tacitum ſyluas inter reptare ſalubres. Et irrepo compoſitum. Meſſala: Irrepſit́q; ſerpens in altiorem partem. Item repente aduerbium per antiphraſim, quod ſignificat ſubito. à quo repentinus ſubitarius. Deducitur autẽ repo per immutationem unius literæ à græco, quod eſt ἕρπω. à quo Herpes animal apud græcos uocatur, quo ſanantur quæcunq; ſerpunt. & herpetæ dicuntur ulcerã, quæ ſerpunt. Plinius: Aizoum herpetas quoq; & nomas, ac putreſcentia ſanat. et ſerpo uerbũ eiuſdem cum repo ſignificationis. & ſerpyllum, quod græci ἕρπυλλον uocant, herba eſt uulgo nota ad palmi altitudinem increſcens, dum ſatiua eſt, nec ſerpens. Sylueſtris uero mirifice ſerpit, & odoratior eſt minutioribus folijs, aduerſus ſerpenteis efficax, quos etiam odore, ſi uratur expellit, adhibetur & condimentis. Virg. Allia ſerpylluḿq; herbas cõtundit olenteis. à ſerpo ſerpẽs deducitur notæ ſignificationis, quod tã maſculini, quã fœminini generis reperitur, ſed frequentius fœminini à ueteribus ſerpula dicebatur. Vnde ſerpula ſerpſerit apud Ennium legimus, pro ſerpens irrepſerit. & à ſerpo proſerpo, hoc eſt porrò id eſt longe ſerpo. Plini. Herba hæc niſi ſata ſit, mire proſerpit. Hinc Proſerpina, de qua ſuperius diximus. à ſerpens ſerpentinus deriuatur. Idem: Serpentino adipe peruncti reſoluitur. & ſerpentarius, de quo ſupra diximus. Vulgatum eſt pleraſque

terras serpentium, quæ in ijs occultentur, colores habere. Innumera eorum genera sunt. In India tanta magnitudine adolescere dicuntur, ut solidos hauriant ceruos, taurosq; in ponto uero iuxta Rhyndacum amnem superuolãtes, quãuis alte, perniciterq; alites haustu raptas absorbeant. Nota est bello punico expugnata balistis, tormentisq; ueluti oppidum quoddam à Regulo imperatore serpens centum uiginti pedum longitudinis, cuius pellis, maxillæq; usque ad bellum Numantinum Romæ in templo duratuere. Serpentum aliæ squamas habent, aliæ picturas. Omnibus ferè exitiale uenenum. Ceraſtæ præferunt quadrigemina cornicula, quorũ ostentatione ueluti esca illico solicitatas aues perimunt. Nã reliquum corpus de industria arenis tegunt, nec ullum indiciũ sui præbent, nisi ex ea parte, qua imitatis dolo pastibus necem perpetim aucupãtur. ἀπὸ τῶν κεράτων, hoc est à cornibus ceraſtæ appellatæ. Lucanus: Spinaq; uagi torquente ceraſtæ. Amphisbænæ, quæ & amphisbenæ dicuntur, consurgunt in caput geminum, quorum alterum loco suo est, alterum loco, quo cauda: quæ causa est, ut capite utrinq; uenenum fundente serpat tractibus circulatis. Idem: Et grauis in geminum surgens caput amphisbæna. Iaculi arbores subeunt, è quarum ramis ui maxima uibrant. Penetrant animal quodcunque obuium fortuna fecerit, ne pedibus tantum pauendæ serpentis essent, sed missili quoq; uolarent tormento. Idẽ: Iaculiq; uolucres. Aspides intumescunt collis, nullo ferè ictus remedio præterquàm confestim si partes tactæ amputentur. mirus huic tã pestifero animali amoris affectus est: coniugæ fermè uagantur, nec nisi cum compare uita est: itaq; alterutra interempta, incredibilis alteri ultionis cura est. Persequitur interfectorem, unumq; eum in quãtolibet populi agmine notitia quadam infestat, superat omnes difficultates, permeat spatia, nec nisi am nibus, aut celeri fuga arcetur. Hebetes natura oculos habet, eosq; non in fronte, nec ex aduerso cerneret, sed in temporibus. Itaq; auditu sæpius, quàm usu excitatur. Venenũ aspidũ si sanguis attingit, statim perimit, de cætero potũ quantalibet copia non nocet. non enim est tabifica uis: itaq; occisa morsu earũ animalia cibis innoxia sunt. Scribit Varro aspidum ictus efficacissime curari hausta à percussis ipsorũ urina. Constat aspide percussos torpore, & somno necari. Lucan. Hic quæ prima caput mouit de puluere tabes, Aspide somniferã tumida ceruice leuauit. Plenior huic sanguis, et crassa gutta uenoni Decidit, in nulla plus est serpẽte coactũ. Aspidis sputũ quoq; quod ptyas dicitur, cõstat perniciosum esse. Dicitur autẽ ptyas ἀπὸ τοῦ πτύω, quod est spuo. Vnde & πτύσμα sputũ appellatur, quod & ptysma dicitur. Nam & πτύειν pro spuere accipitur. Iuue. Ille fruatur Vocibus obscœnis, omniq; libidinis arte, Qui Lacedæmoniũ pitysmate lubricat orbẽ, hoc est qui lubricat annullũ sputo. per hũc enim ditiorẽ intelligit. Martia. Per cuius digitos currit leuis annulus. Est enim ditiorũ mos, dũ otiosi sedẽt, annulos uoluere, eosq; sæpe extrahere, & reponere, digitosq;, ut id facilius faciant, sputo irrorare. Hunc locum Iuuenalis ita primi interpretati sumus, quàm ridicula hic ab alijs dicta fuerint, operæprecium est perlegere. Orbem autem Lacedæmoniũ uocari annullũ constat, quia à Lacedæmonijs primũ annulorum usus manauit. Plin. Hoc in Tarquinijs maxime miror, quorũ è Græcia fuit origo, unde hic annulorũ usus manauit. Quãquã etiam nũc Lacedæmone ferreo annulo utũtur. Item ptysis dicitur sputũ, phthisis uero exulceratio pulmonis appellatur, cũ tabe, et extenuatione totius corporis, ac sanguinis excreatione ἀπὸ τοῦ φθίνειν, quod est tabescere, consumi, unde phthisici nominantur. Cyrenaica prouincia Basiliscum generat xij. non amplius digitorum magnitudine, candida in capite macula, ut quodam diademate insigni, sibilo omnes fugat serpentes, nec flexu mul-

tiplici, ut reliquæ corpus impellit, sed celsus & erectus in medio incedit. Necat frutices nõ modo contactu, sed etiam afflatu exurit herbas, rumpit saxa. Compertum est occiso quondam ex equo hasta, ui ueneni per eam subeunte non equitem modo, sed equum quoq; absumptum fuisse. Mustellarum uirus huic exitio esse perhibetur. Interficiunt eos cauernis facile cognitis sola tabe. Magi basilisci sanguinem miris laudibus celebrant coëuntem picis modo. Tribuũt ei successus petitionum à principibus, ac potestatibus, & precum à dijs. quidã Saturni sanguinem appellant. Sunt etiam qui basiliscum tradũt uel solo aspectu hominẽ interimere, quod & catoblepas facere dicitur, modica fera, cæteris q; membris iners, caput tantum prægraue ægre ferens, idq; deiectum semper in terram omnibus, qui oculos eius uiderẽ, cõfestim expirãtibus. Nascitur in Aethiopia Hesperia apud fontem, qui Nigris dicitur, Nili, ut pleriq; existimauerunt, caput. & luporum quoque uisus noxius esse homini in Italia existimatur, ut supra diximus, uocemq; homini, quem priores contemplentur, ad præsens adimere. De basiliscо sic scribit Lucanus: Sibilaq; effundens cunctas terrentia pestes, Ante uenena nocens, late sibi submouet omne Vulgus, & in uacua regnat basiliscus arena. Boa serpens est in Italia nascens, de qua supra diximus. Alitur primo bubuli lactis succo, in tantamq; aliquando magnitudinem excrescit, ut diuo Claudio principe occisa in uaticano fuerit, quæ solidum infantem gestabat in aluo. Dracones carere ueneno existimant, uerumtamen in Africa sunt pestiferi, alasq; habent, & pulchritudine, ac splendore tergoris cæteras serpenteis excellũt Lucanus: Vos quoq;, qui cunctis in noxia numina terris Serpitis aurato nitidi fulgore draconet. Pestiferos ardens facit Africa, ducitis altũ aẽra cũ pennis, armentaq; tota secuti, Rumpitis ingẽteis amplexi uerbere tauros, Nec tutus spacio est elephas, datis omnia leto. Nec uobis opus est ad noxia fata ueneno. Caput draconis limini ianuarũ subditum, propitiatis oratione dijs fortunatã domũ facere magi affirmant. Oculis eius inueteratis, & cũ melle tritis iniũctos nõ pauescere ad nocturnas imagines. Dẽtes eius illigatos pellibus cæprearum ceruinis neruis miteis præstare dominos, & exorabiles potestates. Cauda draconis, & capite uillis leonis è fronte, & medulla eiusdem, ac equi uictoris spuma, canis unguibus ad alligatis ceruino corio, neruisq; cerui, & dorcadis alternatis inuictos homines fieri, quæ arguendi potius gratia, quàm docendi referenda existimamus. Quidam dracones scribunt para ua habere ora, & admodum non dehiscentia, sed arctas fistulas, per quas trahunt spiritus, & linguas exerunt: in dentibus uim nullam, sed in caudis. hinc uerbere potius, quàm rictu nocere. Visi sunt apud Aethiopas xx. & amplius cubitorum magnitudine frequentissimi. reperiũturq; in eorum maritimis quaterni, & quini cratium more contexti. dracæna draconis fœmina est. à dracone dracunculus diminutiuum deducitur. & draconti herba, de qua supra diximus. Dracones dicti à existimant ἀπὸ τοῦ δέρκεσθαι, quod est uidere. Clarissimã enim habere dicuntur oculorum aciem: qua ex causa incubantes eos thesauris custodiæ causa finxerunt antiqui: ideoq; Aesculapio attribuerunt (ut nonnulli existimant) quod uigilantissimi esse existimantur, quæ res medicinæ maxime est necessaria, à draconis similitudine. Draco etiam appellatur palmes emeritus pluribus annis induratus. Plinius: Nuper repertum draconem serere iuxta arborem. Ita palmitem appellamus emeritum, pluribusq; induratum annis nũc præcisum, quam maxima amplitudine tribus partibus longitudinis deraso cortice, quatenus obruatur, unde & rasilẽ uocãt, deprimere sulco, reliqua parte ad arborem erecta. De uipera superius locuti sumus, quæ & græca uoce ἔχιδνα, hoc est Echidna dicitur. Ouidius:

Sanguine

Sanguine Centauri Lernææ sanguis echidnæ
Missus ad auxilium tempora nulla dabit.

In hoc genere dũ coëunt, mas caput inserit in os fœminæ, quod illa uoluptatis dulcedine abrodit. Eadẽ sola intra se parit oua unius coloris, & mollia, ut pisces. Tertia die intra uterum catulos excludit, deinde singulis diebus singulos parit XX. ferè numero. Itaq; cæteri tarditatis impatientes perrumpunt latera occisa parente. Cæteræ serpentes contecta oua in terra incubant, & fœtum sequente excludunt anno. Vipera theriacæ adhibetur, hoc est multiplici illi compositioni, quæ aduersus uenena inuenta est. Magno errore hanc uulgus medicorum tyriacam uocant, & à tyro serpente appellatam dicunt. Nullus est serpens, qui Tyrus appellatur: nec tyriaca à tyro, sed theriace, siue theriaca ἀπὸ τῶν θηρίων, hoc est à feris, siue belluis uocitata est, quod hæc compositio aduersus omneis belluas uenenatas instituta sit. Admiscentur ei uiperinæ carnes, quippe ex uipera pastilli fiunt, qui & ipsi theriaci appellantur, ternis digitis utrinque amputatis, exemptisq; interraneis, & liuore spinæ adhærente: reliquo corpore in patina ex aqua, & anetho discocto, spinisq; exemptis, & addita similagine, atque ita in umbra siccatis pastillis. Quidã tradiderũt eos, qui aliquãdo uiperæ iecur coctum hauserint, nunquam postea feriri à serpente. Theriacæ simile est mithridaticũ antidotum ex rebus LIIII. compositum, quod uulgo nunc autoris nomine mithridatem uocant. anguem quoq; minime uenenatum esse putant, nisi per mensem dum luna instigatur. Serpentis genus est uulgo notum. Virgil. Frigidus, ô pueri fugite hinc, latet anguis in herba. Hunc ex medulla hominis spinæ gigni multi prodiderunt. Pulcherrimum anguium genus Hydrus est, in aqua uiuens, de quo & hydra abunde superius disseruimus. Ab angue anguinus deducitur. Plinius. Anguino adipe illinitur. Et anguinus cucumis dictus est oblongus, & ad anguis similitudinem contortus, qui & erraticus dicitur. Hæmorrhois quoq; serpentis genus est pestiferũ, à fluxu sanguinis ita appellata. quippe græci αἷμα sanguinem, ῥοῦς fluorem dicunt. Huius morsu sanguis omnis à corpore fluit, nec sisti potest. Lucanus:

At non stare suum miseris passura cruorem,
Squamiferos ingens hæmorrhois explicat orbes. Idem:
Impressit denteis hæmorrhois aspera Tullo
Magnanimo iuueni miratoriq; Catonis.

Vtq; solet pariter totis effundere signis, Corycij pressura croci: sic oĩa mẽbra Emisere simul rutilo pro sanguine uirus. Sanguis erant lacrymæ, quæcunq; foramina nouit Humor, ab ijs largus manat cruor. ora redundant, Et patulæ nares, sudor rubet, omnia plenis Membra fluunt uenis, totum est pro uulnere corpus. Plinius. Portulaca, quam pelion uocant, non multum satiua efficacior, sagittarum uenena, & hæmorrhoidum, & presterũ plagis imposita extrahit. Hæc et hæmorrhoia dicitur. Idẽ: Mustum serpentibus aduersatur, maxime hæmorrhoiæ, & salamandræ. Hæmorrhoidas etiã uocamus genus morbi, cum ora uenarum iuxta anum, tanquam ex quibusdam capitulis turgent, & sanguinem fundunt, quod & in ore uulnæ fœminarum incidere cõsueuit. quãdoq; hæc purgatio est, non morbus. ideoq; curatio quidam, cũ sanguinis exitũ non haberẽt, inclinata in præcordia, ac uiscera materia subitis, ac grauissimis morbis correpti sunt. Ideoq; quoties is suppressus est, nequid periculi afferatur, multa exercitatione digerenda materia est, & sanguis interdum è brachio mittendus. Prester quoq; serpentis genus est miro ardore eum, quem læserit, inflãmans, & supra modũ tumefaciens. Luca. Narsidiũ Marsi cultorẽ torridus agri Percussit prester, illi rubor igneus ora Succendit, tenditq; cutem pere unte figura Miscẽs cũcta tumor, toto iam corpore maior. Humanumq; egressa modum, super omnia membra Efflatur sani-

es late tollente ueneno. Seps serpens est, cuius uel leui ictu tota caro putrescit. Ideo ἀπὸ τοῦ σήπω nomen habet, quod est putreo. Plini. Profuisse tamen oxymel fatentur contra serpentes, quos sepas uocant. Lucan. Ossaq; dissoluens cum corpore tabificus seps. Idem: Parua modo serpens, sed qua non ulla cruentæ Tantum mortis habet, nam plagæ proxima circũm Fugit rapta cutis, pallentiaq; ora retexit. Iamq; sinu lapso, nudum est sine corpore uulnus. Membra natant sanie, suræ fluxere, sine ullo Tegmine poples erat, femorum quoq; musculus omnis Linquitur, & nigra distillant inguina tabe. Scytale serpens est gracilis, nec nimium longa, sed tanta macularum uarietate spectabilis, ut intuẽtes remoretur: tanto autẽ feruore, ut præter cæterarum serpentium cõsuetudinem media hyeme tuniculam exuat. Idem: Et scytale sparsis etiam nunc sola pruinis Exuuias positura suas. Plini. Eadẽ uis contra uenenatorũ omnium morsus priuatim. Scytalem etiam Lacedæmonij uocabant huiusmodi furtiuum genus epistolæ. Surculi duo erant teretes oblongi pari crassitudine, eiusdem longitudinis, derasi, atque tornati consimiliter. Vnus imperatori in bellum proficiscenti dabatur, alterum domi magistratus seruabant. Quando usus uenerat literarum secretiorum, circum surculum lorum modicæ tenuitatis, longum quantum rei satis erat, complicabant, uolumine rotundo, & simplici, ita ut oræ adiunctæ undiq; cohærentes lori, quod plicabatur coirent. Literas deinde in eo loco per transuersas iuncturarum oras uersibus à summo ad imum proficiscentibus conscribebant. Id lorum literis ita perscriptis reuolutum è surculo, imperatori commentii illius cõscio mittebant. resolutio autẽ lori literas truncas, ac mutilas reddebat, membraq; earũ, & apices in partes diuersissimas spargebat. Sed ubi ille, ad quẽ erat missum, acceperat, surculo compari, quẽ habebat à capite ad finem perinde, ut debere fieri sciebat, circumplicabat, atque ita literæ per ambitum eundem surculi coalescentes rursus coibant, integrámque & incorruptam epistolam, & legi facilem præstabant. σκυτάλην autem, hoc est scytalen à loro uocabant, quod græce σκύτος dicitur. Sic etiam serpentem scytalen à corio, quod facile exuit. Vnde σκύτινον græci scorteum uocant. σκυτεὺς sutor, σκυτεῖον sutrina appellatur. Hinc etiam scutilum uocamus tenue, & macrum, & in quo tantũ exilis pellicula cernitur. Vnde scutica dicta, qua pro flagello utimur. & scutũ, quod corio tegi consueuit, à cuius similitudine scutum uasis genus. Hora. Vilia uendentẽ tunicato scuta popello. Hoc & scuta fœminino genere dicitur. à quo scutula diminutiuum, quod modo huiusmodi uasculum significat: modo lignum teres, quo linum, & alia huiusmodi tundimus. Hinc scutulata uestis, de qua superius locuti sumus. Et aliud diminutiuũ scutella. Itẽ à scuto deducitur scutatus, sicut ab hasta hastatus. & scrutifer ferens scutũ. Scutũ græce aspis uocatur. à quo ἀσπιδιωτικός. parma appellatur, hoc est paruũ scutũ, & breue. Vir. Ense leuis nudo, parmaq; inglorius alba. Huius diminutiuum est parmula. Coluber quoq; serpẽs est in aqua uiuens. Huius adipẽ, & fel habentes, qui crocodilos uenantur, mire adiuuari produntur, nihil aduersus eos bellua audente. E colubrorũ genere est, qui à græcis enydris uocatur, serpens masculus, & albus. Huius quatuor dentibus superioribus in dolore superiorũ gingiuas scarificant, inferiorũ inferioribus. Dipsas pleragam ferè nullam morsu inducit, nec tumorẽ, sed humorẽ omnẽ cõsumens, sitim inæstimabilẽ facit. Ideo nomen habet ἀπὸ τοῦ διψῶ, quod significat sitio. Plini. Vnedines serpentium uenenis resistunt, maxime scpis, dipsadis, & uiperæ. Lucanus:

Signiferum iuuenem Tyrrheni sanguinis Aulum
Torta caput retro dipsas calcata momordit.
Vix dolor, aut sensus dentis fuit, ipsaq; læti
Frons caret inuidia, nec quicquam plaga minatur.

Ecce subit uirus tacitum, carpitq; medullas
Ignis edax, calidaq; incendit uiscera tabe.
Ebibit humorem circa uitalia fusum
Pestis, & in sicco linguam torrere palato
Cœpit, defessos iret qui sudor in artus
Non fuit, atq; oculos lacrymarum uena refugit.
Non decus imperij, non mœsti uita Catonis
Ardentem tenuere uirum, quin spargere signa
Auderet, totisq; furens exquireret aruis.
Quis poscebat aquas sitiens in corde uenenum.
Ille uel in Tanaim missus, Rhodanumq;, Padumq;
Arderet, Nilumq; bibens per rura uagantem.
Nec sentit fatiq; genus, mortemq; ueneni,
Sed putat esse sitim.
Cicinnia parua & gracilis serpens in Italia, ferè ueneno carent.
Cherydros terrestris serpens hydro aquæ similis. & chelydrus
non multum aspectu distans, fumum, qua serpit, emittens. Lu-
ca. Natus & ambiguæ coloret, q; Syrtidos arua Cherydros, tra
ctiq; uia fumante chelydri. Cenchris serpens maculis plena, the
bano marmori similis, quod uiride est, & cæteris marmoribus
hilarius, & à serpentium maculis ophites uocatur: quippe
ὄφις græce serpens dicitur. Non inueniuntur ex eo colúnæ, ni
si admodum paruæ. Duo eius genera, molle cãdidum, & nigri-
cans durum. Differunt ab hoc tiberianum, & Augusteum, ho-
rum imperatorũ principatu in Aegypto reperta, quod hæc ma
culas diuerso modo colligunt, Augusteum undatim crispũ in
uertices, Tiberianum sparsim conuoluta canicie. Cenchris etiã
auis ex accipitrum genere. de cenchride serpente. Idem: Et sem-
per recto lapsurus limite cenchris, Pluribus ille notis uariatam
tingitur aluum. Quã paruis tinctus maculis thebanus ophites.
De cenchride aue. Plini. Fimum cenchridis albugines extenu-
at. Ammodites serpens est arenæ similis colore, à qua nomen ha
bet. Lucanus; Concolor exustis, atq; indiscretus arenis Ammo-
dites. Natrix etiam serpens, aquas quoq; ipsas ueneno inficiens.
Idem: Et natrix uiolator aquæ. Natrix etiam herba est cuius
radix euulsa uirus hirci redolet. Hac in Piceno à fœminis abi-
gunt, quos nominant fatuos. Philosophi species limphantium
hoc modo animorum esse crediderunt, qui tali medicamento iu
uentur. Pharias serpens est, sulcũ dum serpit, cauda in terra fa-
ciens, & supra eam ferè ambulans. Luca. Et contentus iter cau
da sulcare pharias. Serpentes omnes pariunt oua, cõeunt com-
plexu, adeo cicumuolutæ sibi, ut unam existimare bicipitem pos
sis. MIRANDA. Admiratione digna, quia scilicet
moueri, & currere uidebatur. Vel admiratione digna propter
pulchritudinem, quia mox subdit, similis erat hortis hesperidũ,
de quibus superius locuti sumus. IMMISTVM. Com
mistum, licet aliquando reperiatur immistum pro non misto.
Miscere proprie confundere est. Vnde mistarius uas dicitur,
quo uinum aqua miscemus. Lucil. Vrceus, aut gemina longus
mistarius ansa. Hinc mistor, & mistio, & mistura. & miste ad-
uerbium notæ significationis. Item composita admisceo, inter-
misceo, permisceo, immisceo, submisceo, commisceo, eiusdem se
rè omnia significationis. à quibus admistor, admistio, admistu-
ra, admiste, intermistor, intermistio, intermistura, intermiste.
permisto, permistio, permistura, permiste. immistor, immistio,
immistura, immiste. submistor, submistio, submistura, submi-
ste. commistor, commistio, commistura, cõmiste. Item Mistim,
immistim, commistim, aduerbia. Itẽ miscella columbæ genus,
de quo superius diximus. Item miscellæ uites, quæ in omni agro
conueniunt, quod cum cæteris ubique utiliter misceantur. Et
promiscuum, mistum, confusum, incertum. Vnde apud gram-
maticos promiscuum genus, incertum dicitur. à quo promiscue

aduerbium, miste, confuse, incerte. Veteres etiam promiscam
pro promiscue scripsere. Et mistum uinum non purũ, sed aqua
temperatũ, mero contrariũ. Aliquando tamen miscere pro per-
turbare accipitur. Virgil. Miscet agens telis. Dicitur q; misceo
ἀπὸ τοῦ μιγνύειν, quod apud græcos miscere est. Vnde & mi-
stis mistura appellatur. PECORI. Animalibus mitis-
bus. Proprie enim pecus pecoris, siue pecus pecudis (utroq; enim
modo dicimus) significat omne animal, quod sub hominis impe
rio è pabulo terræ pascitur, ut boues, asini, equi, cameli, oues, ca
præ, & reliqua huiusmodi. Item elephanti. Plini. Qui cum ele-
phanto congressus gemino ictu pecudem exanimauit. Reperi-
tur tamen interdum pecus pecoris pro multitudine pecudũ, siue
pecorum. Virgilius: Dic mihi Damœta, cuium pecus? an Meli
bœi? Idem: Infelix ô semper ouis pecus. Idem: Caprigenumq; pe
cus nullo custode per herbas. Interdum pecus pecoris pro oue
ponitur. Plinius: Suis fœtus sacrificio die quinto purus est, peco
ris die sexto, boum trigesimo. Quintilianus: Cur in usum ue-
strum sæpe pecori lanæ detrahuntur? Ouidius:
Hoc pecus omne meum est, mutæ stabulantur in antris,
Multas sylua tegit, multæ quoq; uallibus errant.
Nec, si forte roges, possem tibi dicere quot sunt.
Pauperis est numerare pecus. de laudibus harum
Nil mihi credideris, præsens potes ipsa uidere,
Vt uix circueant distentum cruribus uber.
Sunt fœtura minor tepidis in ouilibus agni.
Interdum etiã pecus pecoris transfertur ad omne animal, quod
humana lingua, & effigie caret. Virg. Ignauum fucos pecus à
præsepibus arcent. Pecus quoque pecudis pro oue positum legi-
mus. Plinius: Ipsius animalis tanta narratur clementia aduer-
sus minus ualida, ut in grege pecudum occurrentia manu dimo
ueat, ne quid obterat imprudens. Itẽ pro quocunq; animali huma
na effigie, & sermone carente. Virg. pro apibus: Et pecudũ cu-
stodia solers. Lucr. pro piscibus: Præterea genus humanũ, mu-
tæq; natãtes Squamigeræ pecudes. Veteres pecu, & pecus pe-
coris, & pecus pecudis neutro omnia genere protulerunt. Vn-
de pecua, & pecora, & pecuda frequentissime legimus. Næui
us: Homines, pecua, belluasq;. Accius: In celsis mõtibus pecua,
atq; inter colleis pascunt. Idem: Vagantur pauore pecuda, & in
tumulis pastores sedent. Sisen. Iumenta, & pecuda locis trepi
dare compluribus. Cice. Cum adhibent in pecora pastores. Ca-
to pecuum protulit genitiuo plurali ab eo, quod est pecu. à quo
pecuarium deducitur, quod ad pecus attinet, sicut à pecore pe-
corarium, & pecoreum, & pecorinum, sicut à pecude pecudis-
num. Pecuarium etiam dicimus aliquando armentarium. & pe
cuaria loca, in quibus armenta consistunt. Item ipsa armenta.
præterea à pecore, siue pecu pecunia deducitur. Cuius diminu-
tiuum est pecuniola, quod olim diuitiæ omnes in agris, atq; pe-
coribus esse existimabãtur. Vnde locupletes, & pecuniosi appel
lati sunt diuites, quasi locorũ, & pecorũ pleni: quippe pecuniæ
appellatione nõ modo numi, hoc est numerata pecunia, sed oẽs
res tã soli, quàm mobiles, & tã corpora, quàm iura cõtinẽtur, ut
Hermogenianus iurisc̃sultus affirmat. Frequẽtius tamen pecu
nia pro ea, quæ numerata est, ab autoribus usurpatur. Itẽ à pe-
core, siue pecu peculiũ, quod proprie significat rẽ, quæ non in pe
cunia numerata cõsistit, sed uel in solo, uel in pecoribus, uel in su
pellectile nostro labore, & industria partum, & à nobis ipsis fa
crefactum. Virg. Nec spes libertatis erat, nec cura peculi. Ci
cero: An eorum seruitus dubia est, qui cupiditate peculij nulla
conditionem recusant durissimæ seruitutis? & Celsus iurisc̃on-
scribit pecuniam sine peculio fragilem esse, hoc est sine lucro.
Hinc peculiũ castrense dicitur, ut Põponius affirmat, quod à
parẽtibus, et agnatis in militia degẽti donatũ est: uel quod filius
in militia

in militia acquisiuit, quod nisi militaret, acquisiturus non fuis-
set. Nam quod fuisset sine militia acquisiturus, id peculium eius
castrense nõ dicitur. Aliquãdo etiã peculium pro paruo patri
monio accipi asserit Vlpia. Ab hoc peculiaris deriuatur, quod
proprie significat rem ad peculium pertinentem: sed usu iam re
ceptum est, ut pro proprio, siue speciali, seu præcipuo ponatur.
Vnde fit peculiariter aduerbium, hoc est specialiter, præcipue.
Itẽ peculor, à quo depeculor, quod proprie est ea quæ ad rempu
blicam, siue principẽ, seu sacra pertinẽt, furor. à quo peculator,
siue depeculator, qui tale furtum facit, quorũ fœminina sunt pe
culatrix, & depeculatrix. Itẽ peculatus, quẽ Paulus, & Labeo
definiunt esse pecuniæ publicæ, aut sacræ furtum, non ab eo fa-
ctum, cuius periculo fuit, & ideo ædituum in ijs, quæ sibi trad-
ta sunt, peculatum non admittere. Iidem etiã scribunt nõ modo
pecuniam publicam, sed etiam priuatam crimen peculatus face
re, ut si quis quod fisco debetur simulans se fisci creditorem, ac-
ceperit, quamuis priuatam abstulerit pecuniam. Is autẽ, qui pe-
cuniam traijciendã accepit, uel quilibet alius, ad cuius periculũ
pecunia pertinet, nõ dicitur peculatum admittere. PEPEN
DIT. Immobilis stetit, cessans à uolatu, desiderio uidendi po-
tiam. SVPRA VATEM. Supra eum, qui uatẽ, hoc
est Orpheum agebat. Vates antiqui uocabant, quos græci di-
cunt prophetas, hoc est antistites fanorum, & diuinorum oracu
lorum interpretes: uel quasi fates, ut supra diximus, quod futu-
ra farẽtur, siue fata prædicarent: uel à uersibus uiendis, hoc est
connectendis, solebant enim afflati diuino numine uersibus cõ-
textis futura prædicere. Vnde deducta sunt uaticinor, uaticini
um, uaticanus, de quibus diximus. Vaticanum agrum primus
Leo iiij. Romanorum Pontifex mœnibus cinxit, Nicolaus. V.
instauranit. & uatidicum, quod græco uocabulo propheticum
dicitur. ab huiusmodi uatibus poëtæ quoq; uates appellati sunt
tam masculino, quàm fœminino genere, quod & ipsi musarũ fu
rore pleni carmina componere existimantur. Nam qui absque
camœnarum furore ad poësin accedũt, & ipsi (ut Plato inquit)
inanes sunt, & uana est eorum poësis. Iidem poëtæ appellan-
tur, hoc est ποιητὰι ἀπὸ τοῦ ποιῶ, quod est facio, effingo, for
mo, quasi fictores. Vnde opus eorum poëma, & poësis dicitur,
hoc est figmentum, siue fictio. Quidã hæc ita distingunt, ut poë
ma sit inuentio parua, quæ paucis uerbis exprimatur: poësis ue
ro textus ipse scriptorũ, & opus totũ. Lucil. Non hoc quod ua-
leat, quid'ue interfit hoc, quàm illud cognoscis: primum hoc
quod diximus esse poëma, pars est parua. Idẽ: Itẽ quæuis nõ ma
gna pars poëma est, poësis opus totũ, totaq; illa summa est una.
Item à poëta poëticum dicimus, quod ad poëtam attinet. & poë
ticen artem ipsam, sicut grammaticen, & rhetoricen. & poëtice
aduerbium, sicut grammatice, & rhetorice. & poëtor uerbum,
quod est in poëtice exerceor, siue poëtam ago. & poëtificus quo
usus est Ennius, qui caballinum fontem poëticum nominauit.
LACERATVS AB VRSO. Quemadmodum ue
rus Orpheus à mulieribus. INGRATO. Quia non pe-
percit ei, cuius cantu fuerat oblectatus. IACVIT. Extin-
ctus est, quemadmodũ superius diximus. FICTA. Simula
ta. Fingere enim proprie formare, & facere est. Vir. Nec si mise
rũ fortuna Sinonẽ finxit uanũ etiã, mendacemq; improba fin-
get. Ci. Virũ bonũ fingimus, de eius deliberatione & cõsultatio
ne. Sallu. Quæ natura uentri prona, atq; obediẽtia finxit. Var.
Sic enim parato luto tegulas fingebãt. Hinc figuli dicti, siue fi-
ctores, qui ex creta, atq; argilla opera faciũt. et figulina, seu per
syncopen figlina, officina, in qua huiusmodi opera fiũt. & ope-
ra ipsa figulina & fictilia dicũtur, quæ tãto in usu apud ueteres
fuere, ut Numa rex septimũ collegiũ figulorum Romæ institue
rit. Nõ enim imbrices tãtũ tegulæ, laterculiq; fiebãt, sed etiã ta

bulæ, lucernæ, candelabra, uasa omnis generis, doliaq; ad tenen
da uina, aquasq;. Quinetiã defunctos sese multi fictilibus so
condi maluere, quàm marmoreis sepulchris. M. Varro pytha-
gorico modo in myrti, & oleæ, ac nigræ populi foliis. Samia ua-
sa in esculentis laudari maxime solebant, hoc est in Samo in sua
facta. Samos duarũ insularũ nomẽ est in mari ægæo: una ad-
iacet Thraciæ, quæ postea Samothracia dicta est. Vir. Threi-
ciamq; Samũ, quæ nũc Samothracia fertur. Altera Epheso op
posita est, & uicina Andro. in illa Iuno fertur nata fuisse, et Py
thagoras philosophus, & una ex Sibyllis: quæ exinde Samia di
cta est. In ea genus cretæ erat ad uasa fictilia aptissimum, unde
uasis fictilibus in ea prima nobilitas. In eadẽ nemorosus collis fu
it, ut Homerus testatur: unde omnẽ Idã, & omnẽ Troianũ urbẽ
subijcere oculis licebat: quã nobilitatẽ Arretiũ in Italia tenuit.
Mart. Arretina nimis ne spernas uasa monemus, Lautus erat
Thuscis Porsena fictilibus. Surrenti calices tantũ in precio fue
re. Idem: Accipe nõ uili calices de puluere natos, Sed surrentinæ
leue toreuma rotæ. Simili modo in Hispania Sagũti. Idẽ: Quæ
nõ sollicitus teneat, seruetq; minister, Sume Saguntino pocula
facta luto. Nec minus ijs nobilitatæ sunt in Campania Cumæ.
Idem: Hãc tibi Cumano rubicundã puluere testam, Municipẽ
misit casta Sibylla suã. Samia testa matris deũm sacerdotes, q
Galli uocantur, uirilitatem amputabãt: nec aliter hoc citra per
niciem fieri poterat, si M. Cœlio credimus: qui linguam quoque
sic amputandam graui probro obiecit Vitellio. Hinc Samium
aliquando ueteres pro acuto usurparunt. & Samiare uerbum,
pro acuere, & quasi Samiæ testæ acumen inducere, ut Mart. te-
statur. Fractis quoq; testis uti excogitatum est, ut pauimenta fir
mius durent, addita calce, quæ uocant signina. Ab hoc etiam fi
gura fit, hoc est forma, aspectus, qualitas. Vnde tres figuræ a-
pud grammaticos esse dicuntur: simplex, cõposita, & decompo-
sita. Item figuræ uocantur, quas Græci σχήματα dicunt,
hoc est schemata, quasi cultus, & ornamenta orationis. Hinc
schemata lexeos, & schemata dianœas, hoc est figuræ uerborũ,
& figuræ sententiarum. à quo fit figuro uerbum, & figura-
tim. Vnde oratio figurata. & figurate aduerbium, hoc est per
figuram. Item effingo, quod est ad alterius formam fingo, &
qualẽ uolo fingendo repræsento. Quintilia. Nam mihi uidetur
M. Tullius, cum se totum ad imitationẽ Græcorum cõtulisset,
effinxisse uim Demosthenis, copiam Platonis, iucunditatem Iso
cratis. Vnde ductum est nomen effigies, hoc est signum ad ui-
uam alterius similitudinem, uel ad ueritatis imaginem factum,
tam in picturis, quàm in scalpturis. Aliquando etiam pro aspe-
ctu ponitur. Ab hoc fit effigio uerbum, hoc est ad effigiem for-
mo. à quo effigiatus, hoc est ad aliquam similitudinem forma-
tus. Aliquando tamen fingo pro simulo capitur: quoniã ea quæ
simulamus, ita formamus, atque componimus, ut uera esse uide
antur. Afra. Tu cogita, tu finge, fabricare, ut libet. Virg. Non
hic te carmine ficto, atque per ambages. Teren. Et fingũt quan
dam inter se nunc fallaciam. Cic. Talibus exemplis non ficta so
lum fabulæ, sed etiam historiæ refertæ. Plautus: Nam nec fa-
ctum usquam, nec fictum, neque scriptum in poëmatis. Hinc fi-
ctio, & figmentum deducuntur, hoc est res simulata, & ficta.
& fictè aduerbium, hoc est simulate. & fixula, quod pro fabula
ueteres usurparunt. Est etiam quando fingo pro compono acci-
pitur. Virgilius: Persequitur uitem attondens, fingitq; putãdo.
& pro paro. Lucilius: Fuga fingitur, timido uadit pede perci-
tus. Et pro iungo. Næuius: Labra fingo labellis, fictricemq;
ipsam deosculor. à fingo etiam fit confingo, quod similiter pro
simulo accipitur. à quo confictor, confictrix, confictio, & aduer
bium confictè. Item diffingo, quod est conquassatum reformo.
Seneca: Dissipatum instaurat, atque diffingit.

DE RHINOCEROTE EPIGRAMMA XXII.

SOLICITANT PAVIDI Rursus blãditur Domitiano de rhinocerote: qui cũ torpescere aduersus ursum uideretur, tandem nõ secus eũ extulit, quàm iactare tauri pilas cornibus impositas consueuerũt. PAVIDI. Timidi. Pauere enim timere est. à quo pauescere. Pauor, timor. Pauidus semp timẽs. Nã pauens dicitur qui ad tempus, uel ex causa timet. pauide, timide. pauidos etiam interdũ dicimus gloriæ cupiditate solicitos. Virg. Corda pauor pulsans. SOLICITANT. Molestant, inquietãt. DIV. Longo tempore. COLLIGIT SE. Parat munit, excitat. Colligere proprie est in unũ redigere. Virg. Colligere arma iubet, ualidisq; incũbere remis. Aliqñ aũt ponitur pro auferre. Lucil. Ruit hæc, & colligis omnia furtim. Plau. Quin pridem tonsor ungueis, quos dempserat, collegit, oĩa abstulit: præsegmina. aliqñ idem significat, qđ legere. Vir. Collige uirgo rosas. cũ uero de animali dicimus, colligo me, aut colligis te, aut ille colligit se, colligere tunc pro reficere accipitur. quasi dilapsum spiritũ in unũ redigere. Cic. Sed manifesto furto perturbatus, ubi se collegit. qđ si aliquem aliũ casum addamus, ut collegit se in iram, collegit se in lenitatem, collegit se in arma, idem est, quod parauit, muniuit, excitauit. Vir. Substitit Aeneas, & se collegit in arma Poplite subsidens. & idem sensus est, si dicamus, ille collegit se in iram, & ira illius collegit se ille collegit se in mansuetudinẽ, & mansuetudo illius collegit se A colligo fit collector, collectrix, et collectio. & collecte aduerbiũ, quod & collectim aliqui dixere pro succincte. Item collecta, siue collectanea, hoc est scripta, quæ ex pluribus excerpta locis in unũ lecta sunt. cõponitur aũt à con præpositione, & lego legis, quod proprie significat colligo. Vir. Qui legitis flores & humi nascentia fraga. idem: Atq; omnis nauita ponto Humida lina legit. hinc tractũ est, ut legere etiã sit oculis scripta percurrere, quoniã literæ oculis legi, hoc est colligi uideantur. idem: At simul heroũ laudes, & facta parentis Iam legere. propter quod ea quoq;, quæ picta sunt, legere dicimur. Plin. Dum maiorũ suorũ imagines in atrio legeret. Item quia id, ad quod accedimus, melius oculis cernimus, factum est, legere etiã pro adhærere usurpemus. Virg. Ades, & primi lege litoris oram. Item quoniam nautæ dum aspera loca prætereunt, legere, hoc est colligere uela consueuerunt, idem uerbũ plerunq; pro præterire accipitur. idem: Littoraq; Epeiri legimus. Est etiã quando pro eligere ponitur, quod ea, quæ eligimus, colligere quodã modo uidemur. idem: Ipse ego cana legam tenera lanugine mala. Cic. Cætera ita demum legere debemus, si naturæ non repugnant. Item legere, surripere est, quod ea, quæ furamur, colligimus. Virg. Vel quæ sublegi tacitus tibi carmina nuper. hinc sacrilegi dicuntur, qui res sacras, uel è sacro surripiunt & sacrilegium furtum rerum sacrarum, uel è sacro loco factum. legere etiam Plautus figurate pro percutere posuit, quod ijs, quos percutimus, adhæremus: Quo te legã hoc scipione. à legendo, hoc est colligendo leguli dicuntur, qui oleam, aut uuas legunt. & legumen, quod legitur, hoc est euellitur è terra, non autem subsecatur. Nam cum duo sint frugũ genera: frumenta, ut triticum, ordeum, far: & legumina, ut faba, cicer, lens: illa quidem metuntur, hæc uero uelluntur. Item lectus, cuius diminutiuum est lectulus. & lectica, qua uehimur, quia stramenta, & herbã unde hæc facerent, legebant, quod nunc quoq; in castris fieri uidemus. quidam tamen lectum à Græco potius uocitatum uolunt, quod illi dicunt λέκτρον, alij à collectis pannis ad

cubitandum, uel quod fatigatos ad se alliciat. à lecto lectisternium deducitur, cum in templo stratis lectulis, ac puluinaribus sedebant. & à lectica lecticarij, qui lecticam humeris ferebant. Item à lego ligna, quod ea caduca leguntur in agris, quibus in foco utuntur, à quo fit lignor uerbum. unde milites lignatum ire dicuntur, cum eunt ad ferenda ligna: sicut aquatum, cum eunt ad ferendam aquam. A quo lignatio, & lignarius adiectiuum. unde fabrum lignarium appellamus, qui facit lignaria opera, qui & materiarius appellatur. & lignosum, quod instar ligni durum est. & ligneum, quod ex ligno est. item à lego ligustrum, quasi legustrum, de quo superius diximus. Item à lego ligo ligonis instrumentum rusticum, quod per latitudinem sub terra facilius legatur. item spicilegium, collectio spicarum, & tempus ipsum messis. Varro: Nemo reprehensus, qui à segete ad spicilegium reliquit spiculam, & ligna. item à lego cũ pro eligo capitur, fit ipsum eligo. à quo elector, electrix, electio. & deligo eiusdem significationis. Vnde delectum militum dicimus. quidam eligo & deligo ita distinguũt, ut eligere sit magis idoneum ad rem gerendam secernere, deligere uero ad nostrum emolumentũ, uel ad illius, qui eligitur dignitatem, ut imperator delegit milites ad rem bellicã idoneos, non elegit. & delectum agit agricola inter tauros, quos procreandæ soboli, aut terræ colendæ meliores putat. sicut enim deligere, ita delectum agere, & delectum habere dicimus. eligimus autem nobis imperatorem, eligimus ducem. licet aliquando in hoc etiam deligo usurpetur. & cum res inter pares est, coopto. Liuius: Dictatorẽ dici placet. dicitur M. Furius Camillus, qui magistrum equitum L. Aemilium cooptat. Cicero: A quo in collegium augurum fueram cooptatus. Sunt qui ab eligo elegantem quoq; dictum existiment, hoc est cultum, ornatum, politum. à quo eleganter aduerbium. & elegantia, hoc est cultus, ornatus: quæ uox apud ueteres non ad ingenij opera, sed duntaxat ad nimis amœnum, lætumq; cultum, ac uictum applicabatur, nec quisquam usq; ad Catonis tempora elegans sine uitio dictus est. postea uero elegans reprehendi desijt, uerum tamen nulla laude dignabatur, nisi cuius elegantia esset moderatissima. Cic. Crassus, inquit, erat parcissimus elegantium, Scæuola parcorum elegantissimus. nunc elegantem duntaxat laudando dicimus, utputa elegantem orationem, elegans et tersum carmen. elegi non ab eligendo dicti sunt (ut quidam ignari scripsere) sed à græca uoce eleos, quod miserationem significat. Etenim eo genere carminis res ferè miserabiles scribi consueuerũt. Hora. Versibus impariter iunctis querimonia primũ Post etiam uoti inclusa est sententia cõpos. hinc etiam elegia dicta. Ouid. Venit odoratos elegia nexa capillos. ab eodem & eleemosyne dicta est, quod proprie misericordiam, siue miserationem significat. unde uulgo nunc munus inopi datum eleemosyne uocatur. & seligo secerno. à quo selectus, & selectio. & diligo amo, quod eum, quem amamus, eligere uideamur, quasi nostra beneuolentia dignum, à quo diligens studiosus, quod eorum, quæ amamus, sumus studiosi. hinc diligentior diligentissimus, diligenter, diligentius, diligentissime. & diligentia, studium, cura. quorum contraria sunt, indiligens, indiligentior, indiligentissimus, indiligenter, indiligentius. & indiligentia, incuria Et religo, idem quod eligo. à quo religio, quod deum, quem diligamus, eligimus. nihil enim aliud est religio, quàm dei cultus. à quo religiosus, religiosior, religiosissimus, religiose, religiosius, religiosissime. quidam tamen religiosum à relinquendo dictum existimant, & id esse definiunt, quod propter sanctitatem à nobis remotum, atque sepositum est. quod significatum optime seruauit Virgilius, dum inquit: Est ingens gelidum lucus propè Ceretis amnem Religione patrum la-

te sacer, undiq; colles Inclusere caui, & nigra nemus abiete cingit. Elegãter quippe ostendit religiosum locum esse à populi cõmunione separatum difficultate adeundi. Pomp. Festus, Religiosos esse inquit, qui facienda, & uitanda discernunt. Vnde idẽ Virgilius inquit, riuos deducere nulla Relligio uetuit, ubi deducere pro detergere posuit. Nam festis diebus riuos ueteres sordidatos detergere licebat, nouos fodere non licebat. Religiosum locum (ut iurisconsulti affirmant) unusquisq; sua uoluntate facere potest, dum mortuũ infert in locum suum. Cenotaphium quoq;, hoc est sepulchrũ, in quo nondũ sepultus sit mortuus, quibusdam placuit religiosum dici, quod diui fratres negauerunt. Religiosi etiam dies, infames, atq; infausti dicuntur. Cice. Itaq; aliter religiosos etiam nunc dies, aliter in uulgus. Religio etiã pro metu, & solicitudine ponitur. Vir. Iam tunc relligio pauidos terrebat agrestes Dira loci. Ter. Dignus cũ tua relligione istac odio, nodũ in scirpo quæris. & legatus, quod legitur publice, ut mittatur. & legatio, missio legatorũ. Eligebantur quippe publice legati, quorũ opa, cõsilioq; peregre magistratus uterentur, quod nũtij essent Senatus, ac reipub. Vnde legaticiũ uiaticũ dicitur (ut Martianus iuriscon. affirmat) quod interdũ accipere legati solent, qui ad sacrarium principis mittuntur. & lego legas, quod est mando, decerno, delibero: ut testator liberto suo argenti pondo decẽ legauit, hoc est decreuit ex hæreditate sua decem pondo argenti liberto suo cõferri. Hinc deducitur legatũ, quod est (ut Florentinus inquit) deliberatio quædam hæreditatis, quã testator ex eo, quod uniuersum hæredis foret, alteri collatum uoluit. Itaq; Modestinus legatũ inquit, est quædã donatio testamento relicta. Quidã existimauerũt & fidei cõmissum, et donationẽ causa mortis legati appellatione cõtineri. Ab eo legatarij dicũtur, qbus aliquid testamẽto legatũ est. Ab hoc lego composita fiunt allego, quod est adduco. Plin. Tum multa allegauit, quæ ad rem propositã pertinere minime uidebantur. Aliquando etiam mitto. Plaut. Quin ea ipsa me allegauit, qui istam accersẽrẽ. Delego, demãdo, cõmitto. Cice. Post delegatã mihi hãc prouinciã, hoc est post hoc onus mihi impositũ. Sueto. de Nerone: Nulli delegauit officium, ut nõ adijceret: Scis quid mihi opus sit, & hoc agamus, nequis quicquam habeat. & delegatæ à principe causæ dicũtur, quæ sunt alicui commissæ. Vnde subdelegare dicimus, delegatas nobis à principe causas alteri cognoscendas iniungere. Est etiam delegare uice sua alium reum dare creditori, cui creditor iusserit. Veteres etiam delegare pro discedere, & dispartire posuerunt. Plautus: Cui fautores delegatores uiderit. & delegata dixerunt, dijs consecrata, quæ nunc dedicata dicimus. Item relego relegas, quod est exulem facio. & relegati dicuntur in exilium missi. & relegatio, exilium. Sueto. de Domitiano: Dũ sororum suarũ corruptores relegasset. & ablego, aliò mitto. Terenti. Aliquò est mihi ablegandus, dum parit Philomena. Itẽ collegæ à legendo, hoc est eligendo dicuntur, quod unà electi sint. Collegæ sunt in legatione, aut magistratu socij. Collegarũ appellatione eos omnes cõtineri Vlpi. affirmat, qui sint eiusdem potestatis. A collega collegium deducitur; quod proprie significat societatẽ ipsam collegarũ. Præterea à lego cum significat oculis scripta percurro, deriuatur lector, pro eo qui legit. Gellius: Siquis lucubrationũ nostrarũ lector erit. & lectio. Plini. Multa lectione fatigatus. & secundũ quosdã litera, quasi legitera, quod legẽti iter præbeat. & lex qđ publice legatur, ut uniuersi eam obseruent. & legitimum, quod æquum, iustum, conueniens, & secundũ legem est. à quo legitime aduerbium. Et contrarium eius illegitimum. à quo illegitime. Vnde legitimi filij dicuntur, qui iusto matrimonio orti sunt, & econtrario illegitimi. & legislator, qui legem tulit. & legifer eiusdem significationis. Virgil. Legiferæ Cereri. & legule-

ius, qui legum studia sectatur, seu uersatur in legibus. Cice. Ita & ibi iurisconsultus ipse per se nihil nisi leguleius quidam cautus & acutus, præco actionũ, cantor formularum, auceps syllabarum. & illex, qui sine lege uiuit, sicut exlex. Plautus: Impure, inhoneste, iniurie, illex. & legirupa, qui legem frangit. Idem: Impudice, scelesie, uerbero, bustirape, furcifer, sociofraude, parricida, sacrilege, periure, legirupa pernicies adolescentum, fur, fugitiue, fraus populi, fraudulente impure, leno, cœnum, uerberasti patrem, ac matrem. Idem: Hominem ego hic quæro malũ, legirupam, impium, periurum, atq; improbum. Item ab hoc lego lectito frequentatiuum. A quo lectitatio. & perlego, quod est diligenter, & usque ad finem lego. & relego relegis, rursum lego. Ouidius:

Cum relego scripsisse pudet, nam plurima cerno,
Me quoq;, qui scripsi, iudice digna lini.

A lego etiam cum pro uideo accipitur, fit compositum negligo, quasi ne lego quidem, & non dignor uidere. Est enim proprie negligere, cõtemnere, paruifacere. Hinc neglectio, et neglectus, hoc est contemptus. & negligens cõtemnens. & negligentia incuria. & negligenter sine cura, indiligenter. Ab ijs prætereà comparatiua, & superlatiua fiunt negligentior, negligentissimus, negligentius, & negligentissime. Item intelligo, quod est uideo, et mente percipio, quod ueteres intellego dicebãt. Sicut per lego, & pellego. Plau. Tabellas tenet has, pellege. Ab intelligo fit intelligibile, quod mẽte percipi potest. & intelligẽtia ipsa mẽtis perceptio. Itẽ intellectus pars animi rationalis, qua cũcta percipimus. A quo intellectuale, & intellectiuũ deducitur. Lego uero à græco deducitur. Nã græci λέγειν dicere dicunt. Vnde fit logos, quod apud eos modo sermonẽ, modo uerbũ, modo rationem, modo orationẽ significat. Apud nos uero aliquãdo pro dicto ridiculo, ac contẽnendo accipitur. Cice. Ego te certe scio oẽs logos, qui ludis dicti sunt, aĩaduertisse. A logus fit epilogus, qui à nobis peroratio dicitur. & catalogus oratio, siue sermo alicuius rei ordinẽ, ac dispositionẽ continens. & logice scientia disserendi. Vnde & ἀπὸ τοῦ διαλέγεσθαι, quod disserere est, Dialectice uocitatur. et syllogismus oratio, in qua quibusdã positis et concessis, necesse est per ea aliud euenire. qui si imperfectus sit, hoc est si ex duobus assumptis alterũ desit, Enthymema dicitur: ut omnis homo est animal, ergo omnis homo est substantia. propter quod festinus, et imperfectus syllogismus uocatur, quia ad eũ perficiendũ alterũ assumptorum defuit, quod erat: omne animal est substantia. Iuue. Aut curtũ sermone rotato Torqueat enthymema. & dialogus, quæ collocutio, seu disputatio interpretari potest. Est enĩ dialogus liber, in quo aliqui simul de aliqua re disserentes introducũtur. & elogiũ, quod est testificatio de aliquo siue honoris, seu uituperationis causa, quẽadmodũ superius ostendimus. & analogia, quæ à quibusdã proportio dicitur, cuius uis est, ut incerta certis probet: utputa si quæratur funis masculini, an fœminini generis sit, ex diminutiuo eius agnoscitur, quia funiculus masculini generis est. & inanilogus, qui inania loquitur. Plautus: Profecto inanilogus es. MARTIS. Belli. DESPERABANTVR. Nulla amplius de eis spes erat. Spes, quæ græce ἐλπίς dicitur, est opinio futurorum, & (ut Plato scribit) commune nomen est tam ad bona, quàm ad mala. Singuli quippe homines duos intra se comites habent utrunq; amentem, & alterum alteri contrarium: huic uoluptas nomen est, illi dolor. Singulos præeunt futurorum opiniones, quarum commune nomen spes est. Proprium uero eius, quæ dolorem præcedit, timor: illius uero, quæ uoluptatem, fiducia. Ab hac fit spero uerbum, quod similiter tã ad dolorem, quàm ad uoluptatem refertur. Virgilius: Hunc ego si potui tantum sperare dolorem, Et perferre soror potero.

Sperare inquit, hoc est futurum opinari, siue timere. Hinc bene spero, & male spero dicimus. Abusiue tamen aliquando spero pro existimo, siue credo accipitur, siue de præsenti tempore loquamur, siue de præterito. De præsenti. Quint. Facilis, ut animaduertere uos spero, defensionis meæ cursus est. De præterito: Et innocentiā quidē puellæ satis, ut spero, defendimus. hinc speratū ueteres procū, hoc est eū, qui uxorem petit, dixerūt. Et speratam uirginē, quæ petitur. Afran. Curre, & nuntia uenire & mecū speratam adducere, ut uideat puellam, curent, conforment, iube. idem: Speratā non odi tuā. Postquā uero sponsio facta erat, nō sperata, sed uel dicta, uel pacta, uel sponsa uocabatur. item à spero despero deducitur, quod est extra, omnē spem sum. à quo desperati dicuntur in morbis, de quorū salute nulla amplius spes, qui & deplorati uocantur. item desperati, qui nullam amplius salutis spem habent. Vnde uetus illud prouerbiū: Non esse cum desperatis decertandū. hinc & desperatio dicta. Sall. Ne forte desperatione adducti uitæ mortē præferrent. itē à spes expes, qui sine spe est. Acci. Orbus, & liberorū expes. Veteres pro spem sperem dixere. Var. Sublimis speribus omneis deridet. idem: Quibus suā delectet ipse amicā, & sese speribus iactet suis. Ab hoc factum est prospere aduerbiū, quasi pro spe. Hinc prosper, felix, hoc est qui spem nostrā implet. Vnde prosperos deos, dicimus, prospera sidera, tempora, loca, fines, actiones, successus. Sæpe etiam pro eo, qui recipit, hoc est qui spe sua potitus est accipitur. Hinc Sueto. Cæsarem scribit fuisse prospera ualetudine. id est, bona, & quasi felici. ab hoc prosperitas deriuatur, hoc est felicitas, & ad uotū successus. Quidā etiā prosperiter pro prospere usurparūt. Sunt qui à spero sperno quoq; deductū existiment, qđ significat fastidio, despicio, quasi nullā de eo spem habeo. Vir. Comitē ne sororē Spreuisti? Terē. Quot modis cōtemptus, spretus, facta, transacta oīa. ab hoc fit aspernor aspernaris eiusdē significationis. à quo aspernatio. item desperno, ualde sperno. Var. Homo ridiculus, et ab omni pube despretus. Nos sperno à separando potius deductū existimamus, nam ea quæ fastidimus, reijcimus, ac separamus à nobis. unde & spernere ueteres aliqñ pro segregare usurparūt. Ennius. Ius atq; æquū se à malis spernit procul. Ante prius. Ante enim modo præpositio est, quæ & composita & separata inuenitur, ut antepono, ante domum. & significat πρὸ græcā localem, uel temporalem, ut antecedo προηγοῦμαι, & ante annū πρὸ ἐνιαυτοῦ. inuenitur & sine, & tunc aduerbialiter accipitur, significatq; antea, quod apud græcos πρότερον dicitur, ut hoc loco, & apud Virgiliū: Ante pererratis amborum finibus exul Aut Ararim Parthus bibet, aut Germania Tigrim. ab hoc fit antea eiusdem significationis. & antehac, qđ significat nō modo ante hoc, sed etiā ante illud tempus. Sicut posthac nō tantū post hoc sed etiā post illud tempus. Sall. Sic erat accensa libidine, ut sæpius peteret uiros, q̄ peteretur. Sed ea spe antehac fidem perdiderat. & antiquus. à quo antiquitas, antiquo. antiquor, antiquarius, antiquitus, antique, antiquatio, de quibus supra diximus. & anterior, qui ante est, sicut posterior, qui post est. & antesto notæ significationis à quo antistes, de quo supra diximus. & aduerbiū anteexpectatū, quod significat dicto citius, & ante, quā eius expectaretur aduentus. Virgil. Ante expectatū positis stat in agmine castris. & anteurbanū prædiū, urbi propinquum. et antariū bellū, quod ante urbem geritur. & antefixa, quæ ex opere figulino tectis affiguntur sub stillicidio. & antigerio, quo ueteres pro ualde, et pro statim utebantur, quasi ante quàm res geratur. & anticum, atque antica, de quibus superius disseruimus, sicut posticum, & postica. & anticipo, quod est præuenio, præoccupo, quasi antecapio. A quo anticipator, anticipatrix, anticipatio. Var. Anticipate, atq; addite calcar, stultos conte-

mnite docti. & antecello, præcello. & antecœnium cibus, qui ante cœnam sumitur, hoc est merenda. Sicut domicœniū cœna quæ domi fit. & antilena, qua pectus equi, aut iumenti siue alterius animalis cingitur: sicut postilena, quæ sub cauda ponitur. & anteluco, siue antelucor (utroq; enim modo dicitur) ante lucem uigilo. A quo antelucanus deducitur. unde antelucani flatus, de quibus supra diximus. & antelucanū tempus, & antelucana industria. Cic. Socrates ægre ferre solebat, si opificum antelucana uinceretur industria. & anteambulo uerbū, quod est ambulando præcedo. à quo anteambulones, qui reges, aut principes comitando antecedunt. Sueto. de Vespasiano: Dum eum identidem per contumeliā anteambulonem fratris appellat. & antepono, antefero, præfero. anteloquor, prius loquor. à quo anteloquiū, primus in loquendo locus, siue prior locutio. Macro. Sed & Eustachius, & post hunc Nicomachus meminerint crastina dissertatione seruari sibi anteloquij functionē. & antestari, quod significat ante iudicem statuere. & antesignani milites qui in exercitu signa antecedunt. & antecedo, præcedo. & antemna, lignū in transuerso mali positū, ex quo uelum dependet quod ante se habeat amnem. quemadmodum Interamna dicta est urbs Vmbriæ, quod inter amnes constituta sit. Virg. Cornua uelatarū obuertimus antemnarū. Nam antemon uelū est, quod potest facilius obliquari, quo nautæ in summo tempestatis discrimine utuntur. & antegenitus, primogenitus. & antipagmenta ualuarū ornamenta, quod ante ualuas appinguntur, hoc est affigūtur, siue (ut alij uolunt) quod appingūntur antis. & antæ, quæ sunt latera ostiorū. et antes eminentes lapides, uel colūnæ ultimæ, quibus fabricæ sustinentur, quod antestent. itē extremi uinearū ordines. Vir. Iam canit extremos effœtus uinitor antes. Significant etiā materias, quibus uineta clauduntur. et antiæ muliebres capilli in frontem demissi, quod ante faciem siti sint. & Antiū urbs Latij, & Romanorū colonia, quod ante alias urbes, hoc est in ipso litore sita sit. à quo Antiates appellati. Ante uero à græco deducitur ἀντίον, quod significat contrarium: quia quæ ante nos sunt, ueluti contraria nobis esse uidentur. Ante diem duodecimū Calen. & post diem duodecimū Calendarum, æque utroque sermone undecimum diem significari Paulus iurisconsul. affirmat. NANQVE. Etenim: Nam & ab eo compositum nanque, significat proprie quia, etenim, quoniam. interdum autem ad distinctionem duntaxat sententiarum ponuntur. Sallustius: Nam quod in uxorem, ac filiam meam tam petulanter inuectus es. quod perinde est, ac si dixisset, quod autem in uxorem. interdum etiam nam, interrogantis aduerbium est, si cum qui, quæ, quod, iungatur, ut quisnam, quænam, quodnam. item cum uter, ut uternam. Et cum quia, ut quianam, id est cur. Solebatq; apud ueteres præponi. Virgil. Nam quis te iuuenum confidentissime nostras Iussit adire domos? Terent. Nanq; est hæc anus à fratre egressa modo. Veteres Ennam quoq; scripserūt pro etiamne. GRAVEM. Vel ponderosum propter magnitudinem, uel perniciosum propter ferocitatem. GEMINO. Non duplici. unum enim duntaxat cornu habet rhinoceros, sed ualido, uehementi, tractum ab eo, quod ea, quæ geminata sunt, ualidiora sunt. Virgilius: Gemino dentalia dorso. Sylius: Inq; gemens geminum contra uenabula fertur. Proprie tamen geminos dicimus duos. Virg. Sunt geminæ somni portæ, quarū altera fertur Cornea. Hinc gemini appellatur, qui ex uno utero uno die æditi sunt, etiam si plures sint, quàm duo. Nam si tres sunt, tergemini dicuntur. Si quatuor, quatergemini. idem: Geminos huic ubera circum Ludere pendenteis pueros. hi etiā gemelli uocātur. idem: Modo nāque gemellos, Spem gregis, ab silice in nuda cōnixa reliquit. Et quoniā qui ita nati sunt, frequenter simules esse consueuerūt, ge-

minum, aliquando pro simili usurpamus. Pacu. Par fortitudo, gemina confidentia. geminos etiam dicimus cœleste signum, de quo supra diximus, quod Castor, & Pollux id constituunt, qui uno partu sunt æditi. A geminus gemino uerbum deducitur, quod est duplico, itero. Vnde geminatio, iteratio. & gemine, ac geminū aduerbia. & cōgemino eiusdē cū suo simplici significationis.

DE CARPOPHORO EPIGRAM. XXIII.

DORICA QVAM CERTO. Rursus blanditur Domitiano in laudādo Carpophoro, cuius dexteram ob cōfectas maiores feras timens leo, sese in aliorū tela cōiecit. FORTIS. Valida, ut superius diximus. TENERI. Adolescentis, & ferè adhuc pueri. Vir. Et ros in tenera pecori gratissimus herba. Ponitur tamen pro molli. Trāsferturq; etiā ad animū. Iuue. Cū tener uxorē ducat spado. Hinc teneri dicūtur, qui in ætate puerili sunt. & tenera ætas puerilis. Item teneri per metaphoram mites, & qui facile commiserentur. A quo teneritas, & teneritudo, quæ modo molliciem, modo misericordiam significant. & tenere, siue teneriter, molliter, misericorditer. & teneresco, modo mollior fio, modo mitesco, misericordia ducor. Lucreti. Scilicet in tenero tenerescere corpore mentes. DORICA. Cretensia. Doris regio est Græciæ iuxta Maliacū sinū. Cuius à tergo mons est Oeta, à qua Dorij, siue doriēses siue dories appellati. Ab his dorica lingua noīata est. Doris etiā urbs est eius regionis. Dorios Plato appellatos existimat à dorico quodam, à quo exules restituti sunt, cum prius Achiui nominarētur. Seruius uero Honoratus grāmaticus à Doro Neptuni filio nominatos affirmat. Sūt etiam qui à Dori Nympha Oceani, & Tethyos filia nomen putēt sumpsisse, quā Nereo fratri uxorem dedit, & ex qua magnus Nympharum numerus procreatus est. Quæ quoniā maris dea est, aliquādo pro mari à poëtis usurpatur. Virg. Doris amara suā nō intermisceat undā. Ab hac Doriscus appellata est urbs in Thraciæ litore sita, & ferè Samothraciæ opposita, iuxta quam campus est eiusdem nominis, per quem Hebrus amnis labitur. In hoc cāpo Darius Persarū rex arcem struxit, & post eum Xerxes exercitū recensuit, decies centum uigintimillium hominum capax: tot enim Xerxes ibi dinumerauit exercitum. A Doride etiam Dorion Achaiæ oppidum nuncupatum. Quoniam uero Dorienses præsertim qui Parnassum incolebant, Altemene duce in Cretam belli Troiani temporibus profecti sunt, ibiq; orientalem oram incolentes decem urbes condiderunt, Cretenses quoq; Doriensium nomen sumpsere. Hinc dorica uenabula cretensia dicimus. Quippe in Creta præcipuus usus calamis est, neque sagittas solum ex ijs cōficiūt, sed etiam uenabula, hastasq; additis cuspidibus. Arundo aquaticus frutex est omnibus notus, & belli pacisque experimentis maxime necessarius, in delitijs etiam gratus. Hoc septētrionales populi domos suas operiunt, hoc parietes etiam nostri ædificant, ac gypso tegunt, hoc cameras suspendunt. Chartis seruiunt calami. sic enim tenuiores arundines uocantur, præsertim Aegyptij ob cognationem quandam papyri. Martialis:

Dat chartis habiles calamos Memphitica tellus.

Texantur reliqua tecta palude tibi.

In Asia etiā circa Anaticum lacum præstantes nascuntur, ita licis fungosior est natura, cauo intus corpore, superne tenui ligno fissiles ubiq; sunt, acuta semper acie geniculis distincti, attenuati leuiter in cacumina, crassiore coma: qua uel pro pluma cauponæ utuntur, uel ubi limosiore callo induruit, ad ferrumi-

nandas nauium commissuras. Cōtusa enim tenacior glutino est, & ad explendas rimas fidelior pice. Calamus orientales populi bella conficiunt. ijs spicula addunt irreuocabili hamo noxia. Addunt etiam pinnas, ut mortem accelerent. His armis solem ipsum obumbrant, propter quod serenos maxime desiderant dies, uentosq; & imbreis odere, qui inter illos pacem esse cogunt. Nullus tamen sagittis aptior calamus, quàm in Rheno Bononiensi amne, cui plurima medulla, & uolucre pondus inest. Libri tamen nō eam gratiam habent, quàm Belgicus, Creticusq;. Hi quemadmodum Indi hastarū etiam uicē præbent additis, ut diximus, cuspidibus. Arundini Indicæ arborea amplitudo est. Quippe nauigiorum uicem præstant singula internodia. Radicis natura uiuax est geniculata & ipsa. ex ea Indi uasa pulcherrima, & omnium tenuissima, ac leuissima faciunt. Ex arundinum geniculis exeunt aliquando rami, qui sunt calami tenues. Plura calamorū genera. Alius totus cōcauus est, quē syringiā uocāt, quod utilissimus sit fistulis: quoniā nihil ei chartilaginis atq; carnis. Græci sanè σύριγγα fistulā uocāt. Alius est cōtinuo foramine peruius, ut orchomenius, quē auliticon uocant tibijs utiliorē, quas græci αὐλοὺς appellant. Est alius crassiore ligno, & tenui foramine, quem totum fungosa replet medulla. Fruticosissimus, qui uocatur donax, non nisi in aquaticis natus, suū genus sagittario: qui ut diximus, longissima internodia habet: & dum calefactus est, facile flectitur. Est et obliqua arundo nō in excelsitatem nascens, sed iuxta terram fruticis modo se spargens, suauissima in teneritate animalibus, à quibusdam elegia uocatur. Est & in Italia nascens calamodinus, latine adarea appellata, nascitur circa arundines tenues, ubi spuma aquæ dulcis, ac marinæ se miscēt. Sub ipsa coma utilissima dentibus: quoniā uis eadē est, quæ sinapi. Characiā uocant arūdinem crassiorem, firmioremq;, quod aptior sit sepibus faciēdis. Quippe χαρακεῖν apud græcos sepire est. Plociā uero nuncupant subtiliorē, quod nexibus apta sit. πλοκὴ enim nexus dicitur. Est & aucupatoria arūdo, & piscatoria, & zeugita à paritate appellata, quod ex ea tibiæ fierent. & bombitia sic dicta à mollicie. E solis quondam arūdinibus fieri tibiæ solebant. Postea sacrificæ thuscorū è buxo, ludicræ è loto, ossibusq; asininis, mox ex argento fieri cœperunt. Aucupatoria arundo è Panormo laudatissima ferebatur, Piscatoria ex Africa. Arundinis Italiæ usus maxime ad uineas est. Cato eam seri iubet in humidis agris solo prius bipalio subacto, oculis trium pedum interuallo dispositis. Simul autē seri & corrudam, sic enim uocant fruticem, ex quo asparagi fiunt, amicitia cum arundinibus concordantem. Asparagus à fruticis asperitate dictus est enim nihil aliud quàm spina. Græci tamen eodem uocant nomine, à nobis (ut opinor) sumpto, ut in plerisq; alijs. Satiui asparagi maiores sunt, ac crassiores, sed minus sapidi, & spina eorum mollior. Martia. Mollis in æquorea quæ creuit spina rauenna, Non erit incultis gratior asparagis. Circundare ijs ueteres pisciculos in conuiuijs solebant, quemadmodum cybia ouis, ut alibi dicemus. Iuue. Quæ fertur domino squilla, & quibus undiq; septa Asparagis. Ab arundo arundineus, & arundinetum. A calamo calamaris deducitur: unde calamarē thecam dicimus, in qua calami reponūtur. Calamus etiam pro stipula accipitur, & pro quacunq; re tereti, ac fistulosa, ad similitudinem arundinis. Vnde arborū quoq; ac uitiū calamos dicimus, hoc est teretes particulas, & uirgas quasdā ad serendū aptas. Pli. Quod si longius afferantur pomorū calami rapæ infixos, optime custodire succū arbitrantur. Idē: Tertiū genus est terebrare uitem in obliquū, calamosq; addere longos pedes binos, atq; ita ligatū in sitū operire terra calamis subiectis. Hinc calamitas deducitur, quæ proprie à rusticis grādo appellatur, qđ calamū, hoc est cul-

men, segetemúe cõminuat. Terent. Sed ecca ipsa egreditur nostri fundi calamitas. Ponitur tamen pro miseria, atq; erũna. un de calamitosum dicimus malis ac calamitatibus prægrauatũ. Cic. Et honoris amplissimi puto esse, & accusare improbos, & miseros, calamitosq; defendere. Ab hoc fit calamitose aduerbium, hoc est misere. Item à calamo calamistrũ, hoc est acus, siue fistula quæ dã, quæ calefacta intorquet capillos. à quo Cice. calamistratam comam appellat. & calamita ranarũ genus, de quo supra diximus. Calamus odoratus, quem uulgo aromaticũ uocant, in Arabia nascens ad nos uehitur. Quoniam uero asperitatis mentionem fecimus, illud monendũ iudicamus, asperũ à græco deduci. quippe græci ἀσπρὸν asperũ, ἀσπρότην asperitatem dicunt. unde quidam aspidem nominatũ uolunt, à morsus asperitate. aspis à Græcis clypeus uocatur ab asperitate signorũ. Qua ratione nostri quoq; ueteres scutũ clypeum uocitauere, nõ à cluendo, hoc est à pugnando, ut grammatici putant: non à cælando, hoc est à tegendo corpore (ut Seruius existimauit) sed ἀπὸ τῶν γλυπτῶν, hoc est à scalpturis imaginũ. Plin. Scutis enim qualibus apud Troiã pugnatũ est, continebantur imagines, unde & nomen clypeorũ. A clypeis clypeati, sicut à scutis scutati dicuntur. Proprie aũt asperũ uocamus, quod uel uisu, uel gustu, uel tactu, aut alio sensu insuaue est. unde Virg. Bina dabo argento perfecta atq; aspera signis Pocula per metaphoram tamen ad ea omnia transfertur, quæ dura, atq; insuauia sunt. Teren. Asperũ para, hoc est aliud sodes para. Vnde & pro nocente accipitur. Virg. Asper acerba tuens. Et pro iniquo. idem: Tum aspera Iuno. Ab eo fit diminutiuũ asperulus, & aspere aduerbiũ. & exaspero uerbum, hoc est asperiorem facio. & subasper, parum asper. Et per syncopen (ut quidam putant) aper, de quo diximus. Sunt etiã qui asper non à græco deductum uelint, sed à spe: quemadmodũ prosper, de quo iam diximus. TVLIT. Sustulit, interfecit. GEMINOS, Duos. FACILI CERVICE., Facile succisa. Ceruix posterior colli pars est, ex qua origo est omnibus neruis. & quoniã nerui ipsi corpus erectum, ac rigidũ faciunt, ac in ceruice sunt collocati, dicimus hominẽ duræ ceruicis quasi indomabilem, more ferociũ boum. item qui ceruice erecta & rigida est, contumaciã quandã & mentis rigorem uidetur præ se ferre, quasi caput nemini inclinare uelit, tali nomine uocatur quasi duri capitis, duræq; mentis. Veteres ceruices multitudinis numero dixere: nemoq; ante Hortensiũ, ut supra ostẽdimus usus est singulari. Recentiores quidã ceruicosum pro duro, & inexorabili usurpant. Ceruix nulli est, nisi quibus gula, & arteria est. Arteria est, quæ ad pulmonẽ ducit, tegiturq; epiglosse, quam & minorem linguã uocãt, ne si potus, cibus ue in epulando uoce illac meante, in alienum deerrauerit tramitem, torqueat. & hæc exterior est, gula uero interior, qua cibus atq; potus deuoratur. Tendit hæc ad stomachum, inde ad uentrem. A gula fit gulosus notæ significationis, qui græce λαίμαργος hoc est læmargus dicitur. & læmargia ingluuies. & degulo uerbum, quod est gulæ trado. Plau. Postquã degulato patrimonio pauper est factus. & guttur anterior pars colli, quod homini tantum et suibus intumescit, aquarum plerunq; uitio. Ab hoc gurgulio, quod totus sit guttur, & gulositas, & gulose aduerbium hoc est auiditas cibi, & auide. & ingluuies, hoc est uentris rapacitas. Virg. Piscibus atram Improbus ingluuiem, ranisq; locustis implet. ingluuies etiam (ut Varro scribit) tori sunt, qui circa gulam fiunt propter pinguedinem, atq; interiectas habent rugas. item glutio, à quo deglutio, quæ significant deuoro Glutire tamen etiam pro glocidare accipitur, quod propriũ est gallinarũ, quando oua excluserunt, unde talis uox glocidatio uocatur. item à gula singultus, qđ ferè in gula fiat. Differt enim

singultus à ructu, quia ructus fit cum uentriculi humor incalescens inflatur, atq; cõcoquitur. Singultus uero quoties spiritus uacãs ab humore in loco spiritui deputato retinetur, hic enĩ dũ emittitur, nec potest erũpere, distensionem inducit, quæ appellatur singultus. Ex quo fit, ut ubi refriguimus, inducatur singultus. Frigus enim humorẽ spiritui obducũ cogit, spiritus circũuentus exilit, cuius cõmotio nihil aliud est quàm singultus. Ab hoc fit singulto uerbũ, quod est singultus emitto. Singultire & gallina dicitur, cũ uocẽ illam singultienti similẽ post fœtũ emittit. Nam glocire dicũtur gallinæ, quæ uolunt incubare. Colu. Quãdo oua supponenda sunt glocientibus gallinis. Gluma hordei folliculus est, dictum, quod gluatur, hoc est nudatur illud granũ. unde & porcus gluuius dicitur, cum ei detrahitur pellis Varro: Granũ dictũ est, quod intimũ solidum, Gluma folliculus eius. Arista, quæ & acus tenuis lõge eminet. Gluere, distinguere & separare est. idem: Quæ nõ modo distringũ buccam, sed etiam ramis gluit. Glucidatũ, suaue & iucundũ dicimus à græco γλυκὺ, qđ dulce significat. item à gula strangulo deducitur, quod significat suffoco. à quo strangulatio, quæ de herbis quoq; & arboribus dicitur. item gurgulio uermis, de quo diximus, quod nihil aliud ferè fit, q̃ gutt̃ur. à quo gurgustiũ, & gurgustiolũ, de quibus similiter diximus. item gurges locus in flumine profundus, in quo aqua uertitur, qđ gulæ instar ad se trahat, ac deuoret. à quo fit ingurgito, quod modo pro deuoro accipitur, & ferè de potu, ac de cibo dicitur. Plaut. Et plenã uini amphorã ingurgitat. modo pro impleo. Cic. in Antonĩũ: Cũ se cibis ingurgitauisset. à collo uero fit subcollo, qđ est collo impono, siue in collo gesto. et decollo, ex collo depono. Sueto. de Claudio: Ab ijs lecticæ impositus, et quia sui defugerãt uicissim subcollantibus in castra delatus est. Afran. Nũc Iouẽ in tuo collo habes, decolles caue. itẽ à collo collare deducitur, quemadmodum superius ostendimus. Quæ gulã tantũ habent, carent ceruice, et collũ duntaxat habent: sed quibus est ceruix, multis uertebratisq; ossibus ad circũspectũ articulũ nodis iungitur, leoni tantũ & lupo, & hyænæ singulis, rectisq; ossibus rigens, cætero spinæ adnexa. Hyæna animal est in Africa præcipue nascẽs utranq; ei naturã esse nõnulli existimãt, & alternis annis marẽ, alternis fœminã fieri. hoc Aristot. negat. Collum & iuba cõtinuitate spinæ porrigitur, flectiq;, nisi circũactu totius corporis non potest. humanũ sermonem inter pastorũ fabula assimilare dicitur, nomenq; alicuius discere, quem foras euocatũ dilaceret. Vomitionẽ etiã hominis imitari ad solicitãdos canes, quos inuadat. Solũ præterea id animal sepulchra eruere, ut corpora inquirat. Oculis mille esse uarietates, colorũq; mutationes. huius generis coitu leæna Aethiopica parit crocutã, similiter hominum, pecorũq; uoces imitantem. Acies ei perpetua in utraq; parte oris, nullis gingiuis, dente continuo: qui ne contrario occursu hebetetur, capsarũ modo includitur. Hominũ sermones Manticoram quoq; in Aethiopia imitari nonnulli prodiderũt.

BVBALVS. Vrus. Secutus est poẽta uulgi opinionem: qui, ut supra diximus, ob imperitiã urum bubalum uocat, cum nullam bubali similitudinem habeat, sed tauro potius similis sit specie colore, ac ceruicis figura, magnitudine est paulo infra elephantum. Magna ei uis est, & magna uelocitas: neq; homini, neq; feræ, quam conspexerit parcit. Reperitur in Africa, atque etiam in Hercynia sylua Germaniæ. Cuius latitudo est nouem dierũ itinere. Oritur ab Heluetiorũ, & Nemetũ, & Taurinorũ finibus, rectaq; fluminis Danubij regione pertinet ad finis Dacorũ, & Anartiũ. hinc se flectit sinistrorsus diuersis à flumine regionibus, multarumq; gentiũ fineis propter magnitudinem attingit. Nec quisquã adhuc est, qui initiũ eius syluæ uidisse se dicat, cum multi sexaginta & amplius dierũ iter pro

cesserint. Hercynij uero populi sunt, uetus Pelasgorũ colonia. in ea sylua uri studiose foueis capti interficiuntur. hoc se labore durant adolescentes, atq; hoc uenatus genere exercentur, & qui plurimos ex ijs interficiunt, relatis in publicum cornibus, quæ sint testimonio, magnam laudem adipiscuntur. Mansuescere ne paruuli quidem possunt. amplitudo cornuum, & figura & species multum à nostrorum boum cornibus differunt. Hæc studiose exquisita ab labris argento circuncludunt, atque in amplissimis epulis pro poculis utuntur. Vros primus Romæ Caius princeps in arena ostendit. BISON. Animal est è boum syluestrium genere, crui figura, media fronte. Inter aures unum cornu habens excelsius, magisq; directum ijs, quæ nota sunt, cornibus. ab eius summo sicut palmæ rami late diffunduntur. Eadem est fœminæ, marisq; natura, utriq; sunt iubæ, eadem utrique forma, magnitudoq; cornuum. Hi quoq; in Hercynia sylua Germaniæ reperiuntur, quemadmodum alces mulis comparanda: nisi quod adeo propensum habet superius labrum, ut nisi recedẽs in posteriora uestigia pasci nequeat. Itaq; retrogreditur in pascendo, ne in priora tedens inuoluatur, alias uelocitatis mirandæ. Crura sine nodis, articulisq; habet. Neq; quietis causa procumbit, neq; siquo afflicta casu conciderit, erigere sese, aut subleuare potest. arbores pro cubiculis habet, ad eas sese applicat, atq; ita paululum modo acclinata quietem capit. Venatores cum è uestigijs, quò se receperit insexere, omnes eo loco, aut à radicibus subruunt, aut incidunt arbores: tantum ut summa species earum stantium relinquatur. Huc cũ se cõsuetudine accumauerit, infirmas arbores pondere affligit, atq; unà ipsa concidit. Cui similem feram machlin nomine, Scandinauia insula gignit, è regione Germaniæ posita. INVNC, ET LENTAS CORRIPE TVRBA MORAS. Solebãt spectatores aliquando uoce, ue. plausu feras excitare, ut fuga salutẽ quærerẽt: quod i hoc leone perniciosum fuit. Nam fugiendo cucurrit in tela. Est autẽ modus loquendi, cũ uel corripere, uel deridere, uel monere aliquem uolumus, ut I nunc, & rebus nimium confide secundis. I nunc, & in fortuna spem pone. I nunc, & dormientem excita. I imperatiuũ est huius uerbi eo, quod significat uado, proficiscor. Teren. Eo in uillam. Eo etiam ablatiuus casus huius pronominis is, ea, id. Et aliquãdo capitur pro tanto, ut eo maior, eo minor, eo magis, eo minus. Interdũ aduerbialiter accipitur, significatq; ad eum locũ. Cice. Eò redactæ res erant, ut nulla amplius spes superesset. Interposita uero aspiratione eho modo interiectio est admirantis. Teren. Eho an tute intellexisti modo uocantis, ehodum ad me. aliquando intentionem audientis exposcit. Idem: Eho dic mihi, si omnes hunc coniectum in nuptias inimici uellẽt? Quidam ab eo, meo uerbum deductum existimant, quasi magis eo. Meare enim est ultro, citroq; ire, item exire, manare hoc est fluere. à quo meatus dicũtur, quos græci poros uocãt ἀπὸ τοῦ πορεύομαι, quod est eo, per quos spiritus ultro, citróque transit. Plinius: Succus maluæ decoctæ poros, hoc est meatus suaues facit. A meo fit remeo, quod est reuertor, refluo. & commeo, quod est animo redeundi abeo. Hinc cõmeatus dicitur facultas discedendi ad tempus à militia aliõue ministerio data: siue ab imperatore militi, siue à præposito inferiori, reuersionis die præscripto. Liuius: Magna pars sine commeatibus dilabebatur. Significat etiam commeatus cibaria ad ciuitates, aut etiam priuatorũ alimoniam necessariam. Cice. Iam commeatu & priuato & publico prohibebamur. Sunt & alia multa ab eo deducta uocabula, de quibus inferius dicemus. TVRBA. O multitudo spectantium. MORAS. Expectationes. Morari enĩ, à quo mora deducitur, cuius diminutiuũ est morula, aliquando expectare significat, quemadmodum cõpositum eius demoror.

Virg. Et tua progenies mortalia demoror arma. Aliquãdo detinere, & in mora tenere. Qu nisi. Quid me pater detines? quid moraris abeuntem? in qua significatione remoror etiam ab eo compositum frequentissime usurpatur. Apu. Sic me abire oppido uolentem suaui remoratur illecebra. A quo remores aues in auspicio appellatæ, quæ aliquid remorari compellunt. & remeago, quæ remoratur. Plau. Quid illæ nũc tam diu nitus remorantur remeligines. & remora, retardatio. Lucil. Quæ nam uox ex te resonans meo gradu remoram fecit? Remoram etiam ueteres dixerunt piscem admodum paruum assuetum petris, à remorandis nauibus, quemadmodum superius diximus. Aliquando etiam morari tardare est, unde & mora pro tarditate accipitur. Plau. Cui mora semper obfuit, diligentia profuit. A moror alia quoq; compositia fiunt. Immoror eiusdem cum suo simplici significationis. & commoror, simul moror. In eadem fere significatione maneo uerbum usurpatur: aliquando enim significat expecto. Terentius: Mane, omnia prius experiri consilio, quàm armis sapientem decet. Idem: Quem hic manes? Interdum imminco, debeor, futurus sum. Virgilius: Te quoque magna manent regnis penetralia uostris, hoc est imminent, debentur, futura sunt. Idem: Te Turne nefas, te triste manebit Supplicium, hoc est futurum erit. Cicero: Cuius te fatũ, sicut Curionem manet, hoc est futurũ est tibi, sicut Curioni. Proprie tamen manere est loco insistere. Virgil. Manet imperterritus iste hostem magnanimũ operiens. Et aliquando capitur pro fixũ esse. Idẽ: Manet alta mente repostũ iudiciũ Paridis. A maneo quãdo pro immineo accipitur, minor uerbũ deducitur, qđ quæ imminẽt, quodãmodo minari uidẽtur. Itẽ cõposita fiũt permaneo, & remaneo notæ significationis. Emineo, quod est supersto, quasi extra alios, hoc est præ alijs maneo. A quo eminentia. & aduerbium eminenter, hoc est alte. Quidam etiam emaneo usurparunt pro eo, quod est extra maneo. Vnde emãsor (teste Modestino) dicitur, qui diu uagatus ad castra regreditur. Sicut desertor, qui per longum tempus uagatus reducitur. Præmineo præsum, antesto. quasi ante alios emineo. A quo præeminentia, promineor, porrigor. A quo prominentia, & prominenter. immineo, insto. Ouid. Imminet exitio uir coniugis, illa mariti. Itẽ à maneo fit eminus aduerbiũ, quod significat delõge, quasi ab extra manente. & cõminus, quod significat deprope, quasi à cõmanente, hoc est simul manente. Itẽ manto frequentatiuũ, quo ueteres usi sunt pro sæpe maneo. Itẽ mansio, quod significat iter unius diei. Pli. Gebanitarũ caput Thomna est, abest à Gaza nostri litoris Iudææ oppido M. D. XXXVII. milia passuum, quod diuiditur in mansiones camelorũ sexaginta duas. Hinc percipi potest iter cameli unius diei esse circiter quadraginta, aut paulo amplius millia passuum.

DE NAVMACHIA DOMITIANI. EPIGRAMMA XXIIII.

I QVIS ADES. Blanditur Domitiano de nauali pugna, quã ædidit, monẽs spectatores, ne putent locũ in quo tãto ardore nauale prælium geri uidebãt, uerũ mare esse, nã & paulo ante ibi terra erat, & mox finito naual bello, nulla amplius maris species erat futura. Constat Iam Domitianũ (ut Sueto. scribit) nauale is pugnas ædidisse penè iustarũ classiũ effosso, & circũstructo iuxta Tyberim lacu, & aliquãdo inter maximos imbres prospectasse, qđ iserius notauit Martia. dũ iquit: Aspice quã densum tacitarũ uellus aquarum Defluat in uultus Cæsaris, inq; sinus.

AB ORIS LONGIS. A regionibus longe remotis. Ora quando sine aspiratione scribitur, cuiusque rei extremitatem significat. Virgil. Et mecum ingentis oras euoluere belli. Hinc uestimentorum extrema oræ dicuntur, & regionum, ac terrarum fines, item ipsæ regiones. idem: Arma uirumq; cano, Troiæ qui primus ab oris Italiam fato profugus, Lauinia uenit Litora. Ora etiam funis est, quo nauis ad terram ligatur. Liuius: In ipsis quoq; trepidatum nauibus, dum ne hostes cum suis irrumperent, trahunt scalas, orasq;: & ancoras ne in molientibus mora esset, præcidunt. Quint. Permittamus uela uentis, & oram soluentibus bene precemur. Hora uero cum per aspirationem scribitur, tempus significat, hoc est quancunq; æternitatis partem, siue annuum, siue diurnum, siue nocturnũ spatium significet. Hinc quatuor anni tempora, hoc est hyems, uer, æstas, autumnus horæ dicuntur. Item partes ipsæ, in quas distinctus est dies, similiter horæ uocantur. Hæ principio duodecim institutæ sunt, cuius ordinationis hæc fuisse origo memoratur. Quodam tempore Hermes Trismegistus, cum esset in Aegypto sacrum quoddam animal Serapi dicatum, quod in toto die duodecies urinam fecisset, pari semper interposito tempore, per XII. horas diem diuidi debere coniecit. Exinde hic horarum numerus longo tempore custoditus est. Postea in XXIIII. horas diuisus est dies. item Horam ueteres iuuentutis deam uocabant. Ennius: Te Quirine pater ueneror, Horamq; Quirini. Ab hora horologium deducitur, quasi horum ratio. Quicquid enim quoquo modo horas indicat, horologium dicitur. Primus horologium solarium, in quo umbilici solis, quem Gnomonem uocant, umbra horas ostendit, inuenit Anaximenes Milesius Lacedæmone, ipsumq; ἀπὸ τῆς σκιᾶς hoc est ad umbra sciotericon appellauit. Romæ multo secus contigit. Duodecim tabulis ortus tantum, & occasus solis nominabatur. Post aliquot annos adiectus fuit & meridies. Accensus consulis eum pronuntiabat, cum è curia inter rostra, & græcostasin solem perspexisset. A columna ænea ad carcerem inclinato sidere supremam horam pronuntiabat. Sed hoc serenis tantum diebus usque ad primum Punicum bellum. Licet enim quidam scripserint primum L. Papyrium cursorem ad ædem Quirini, cum eam à patre suo uotam dedicaret, solariũ horologium statuisse ante XII annos, quàm cum Pyrrho rege bellatum est: tamen neque facti horologij rationem, uel artificis significant, nec unde translatum sit, uel apud quem id scriptum inuenerint. At Marcus Varro primum horologium solarium in publico secundum rostra in columna statutum fuisse tradit bello punico primo, à Marco Valerio Messala Cõ. Catina in Sicilia capta, deportatum anno urbis quadringentesimo septuagesimoseptimo. Nec congruebant ad horas eius lineæ. Veruntamẽ ei annis nonagintanouẽ paruerũt, donec Q. Marcus Philippus, qui cum L. Paulo censor fuit, diligentius ordinatum iuxta posuit, quod munus inter censoria opera gratissime est acceptum. Sed tunc quoque nubilo tempore incertæ horæ fuerunt, usq; ad proximum lustrum. quo tempore Scipio Nasica primus aqua horas diuisit æque noctium, atque dierũ, idq; horologium sub tecto dicauit anno urbis quingentesimo nonagesimoquinto. Mirum sanè populum Romanum tandiu indiscretam lucem habuisse. inuentum deinde horologiũ, quod nunc frequens cernitur, è tenuissimis arenis Aegyptijs: item è metallis rotis dentatis atq; ponderibus partim umbilicis horas indicantibus, partim testantibus tintinnabulis. Quinetiam aliud horologij genus sine aliquo pondere, ui tantum torto calybe neruisq; circundato, qui sese paulatim euoluens uice ponderum rotas uertit. item ab hora deriuatur horoscopus, quod modo substantiuum est, significatq; cœli particulam, in qua poni-

tur ab astrologis horæ, in qua aliquid gestum est, notatio. Aure. Ac per hoc si tam celeriter alter post alterũ nascitur, ut eadem pars horoscopi maneat, paria cuncta quæro, quæ in nullis possunt geminis inueniri. Si autem sequentis tarditas horoscopũ mutat, parentes diuersos quæro, quos gemini habere nõ possunt. Modo adiectiuum, significatq; omne id, in quo horæ notantur. Plin. Vasa horoscopa non ubiq; eidem sunt usui, trecentis stadijs, aut longissime etiam quingentis mutãtibus semet umbris. Horam à græco dictam uolunt, nam & illi ὥραν uocant: nomen autem traxisse ἀπὸ τοῦ ὁρίζειν quod terminare est. Nam & extremitas cuiuscunq; rei terminus est, & horæ terminant tempora. Hinc & horizon horizontis dicitur circulus, quo uisio terminatur. CVI LVX PRIMA SACRI MVNERIS IPSA FVIT, Qui ante hunc diem in urbe non fuisti. Ordo est, cui ipsa lux muneris sacri fuit prima. LVX. Dies. Proprie lux claritatẽ, siue splendorem significat. Quoniam autem dies clara est, quemadmodũ econtrario nox obscura, ponitur aliquando lux pro die: unde luce, & tenebris pro die, & nocte accipimus: quamuis prima luce, & primis tenebris, non primam diem ac noctem, sed primam partem diei, ac noctis significat. Dicimus etiam luci aduerbialiter, sicut uesperi. Lux ἀπὸ τῆς λύκης dicta est. λύκην enim ueteres Græci appellant primam lucem, quæ præcedit solis exortus. Homerus: εὔχεο δ' ἀπόλλωνι λυκηγενέϊ κλυτοτόξῳ, hoc est Apollini, qui generat exortu suo lucem, λύκη autem à sole nomen accepit, qui λύκος dicitur, unde annum uetustissimi græcorum λυκοβάντα appellabant, quasi ἀπὸ τοῦ λύκου βαινόμενον, hoc est à sole dimensum. Solem autem λύκον uocari etiam Lycopolitana Thebaidos ciuitas testimonio fuit, quæ in pari religione Apollinem, & lupum coluis qui græce λύκος dicitur, in utroq; solem uenerans, quod hoc animal rapit, & consumit omnia in modum solis, plurimũque oculorum acie cernens tenebras noctis euincit. A lyco, hoc est lupo Lycium Apollinem dictum Cleanthes affirmat, quod sicuti lupi pecora rapiunt, ita ipse quoque humorem haurit radijs. Antipater uero lycium nuncupatum scribit ἀπὸ τοῦ λευκαίνεσθαι πάντα φωτίζοντος ἡλίου, hoc est omnia albescant sole dilucescente. Quidam tamen λύκον, hoc est lupum à lyce, hoc est à prima luce, de qua diximus, quæ & lycophos nuncupatur, appellatum existimant: quoniam hoc genus feræ maxime id tempus aptum rapiendo pecori obseruat, quo post nocturnam famem ad pastum stabulis expellitur. Eadem ratione lyncem quoque, qui ex luporum ceruariorum genere est, appellatum existimant, quem putant montium quoque conuexa uisu penetrare. Hinc lyncei oculi dicti, qui acuta acie sunt & Lyncurium gemma, de qua superius locuti sumus, è lyncis urina coacta. Ouidius: E quibus, ut memorãt, quicquid uesica remisit, Vertitur in lapides, & congelat aëre tacta. Lynx rex Scythiæ fuit, qui missum à Cerere Triptolemũ, ut hominibus frumenta monstraret, susceptum hospitio, quo in se gloriam transferret, occidere cogitauit. ob quod irata Ceres eum in lyncem conuertit, feram uarij coloris. Virgilius: Maculosæ tegmine lyncis. A lux luceo deducitur, hoc est splendeo, lucem facio. A quo lucerna notum instrumentũ, quæ græce lychnus uocatur. idem: Dependent lychni laquearibus aureis. Hinc elychnium uocamus, quod lucernis adhibetur ad lumen præstandum, quemadmodum supra diximus. Plin. Et medulla eius elegantiũ lucernarum elychnia fiunt. est autem lucerna, aut simplex, hoc est unam tantum partem exporrectam habens, & uno elychnio contenta, quæ cubicularia dicitur. Martialis: Dulcis cõscia lectuli lucerna, Quicquid uis facias licet tacebo. Aut Dimyxos, ad duo elychnia ferenda: aut trimyxos, ad tria: aut po-

lymyxos

lymyxos, ad plura. De lucerna polymyxo. Martia. Illustrem cum tota meis conuiuia flãmis, Totq; geram myxos, una lucerna uocor. Extat græcũ epigramma, in quo εἴκοσι μυξῶν, hoc est uiginti myxorum mentio fit: ἐμὲ κανώπη κριτίου εἴκοσι μυξῶν λυχνίον ἔθηκε θεῷ πλούσιον, hoc est: Me Canope Critiæ filia deo dicauit lucernam uiginti myxos gerentem diuitem. Myxa apud Græcos proprie humor dicitur è naribus fluens: Vnde & μύξων mucosus appellatur, hoc est nareis humore sordidas habens. μυξωτὴρ uero naris appellatur. Ex hoc myxa etiam, & myxos pars lucernæ prominens uocatur, ex qua profertur elychnium, quasi ex naribus mucus. Hinc Græci quidem, quoties uolunt elychnium produci, ut luceat clarius, προμύξαι τὸν λύχνον dicunt, nostri uero emungere lucernam. Plau. Lychnium emunge parumper, ut uideat anus ubi pedes ponat. Est & militaris lucerna, cuius Theopõpus comicus mentionem facit: diciturq; obeliscolychnos, quod ueluti in pyramide, siue obelisco sita sit. Sunt etiam lychni, siue lucernæ pensiles in delubris arborum modo mala ferentium lucentes quales fuit templo Apollinis Palatini, quẽ Alexander Thebarum expugnatione captum in Cyma Aeolica Asiæ urbe ei deo dicauerat. A lucerna fit diminutiuum lucernula. Item à luceo lucidus, hoc est clarus, perspicuus. à quo lucido uerbum, illustro. & lucide aduerbium clare, perspicue. Item comparatiua eorum, ac superlatiua lucidior, lucidissimus. lucidius, lucidissime. item à luceo lucentia sidera dicuntur. & lucens quicquid aliunde lucem habet. & lucibile, quod per se lucet. & lucus de quo supra diximus. Vnde lucar erogatio, quæ in lucis fiebat. & lucaris pecunia, quæ in luco erat data. & Lucaria festa, quæ Romani faciebant in luco, qui permagnus erat inter uiam Salariam, & Tyberim, pro eo quod uicti à Gallis fugientes è prælio ibi sese occultauerant. & oblucuuio uerbum, quo ueteres utebantur pro eo, quod est mente erro, quasi in luco deorum alicui occurro. Plau. Quid hoc noui est? oblucuuisse me puto. Et interlucor, quod est ramos, seu plantas inutiliter pululãteis cum interuallo reseco. à quo interlucatio. Plin. Interculatio arboribus prodest, sed omnium annorũ trucidatio inutilissima. Et Lucetius Iupiter, quod eum lucis esse causam credebãt. Et Lucina, quæ partui præest, quod in lucẽ ferat. itẽ à luce Lucius prænomen eius, qui primus ita uocatus est, quia oriente luce natus est. & Lucilius, & Lucullus similiter. itẽ Lucerius Ardeæ rex, qui auxilio fuit Romulo aduersus Tatium bellanti. Vnde luceres appellati pars tertia populi Romani. & Luceria urbs Appuliæ. & Lucumo etiã proprium nomen. Lucumones etiam propter insaniam quidam homines dicti: quod ea loca, ad quæ uenissent, infesta facerẽt. & Lucomedi à duce suo Lucumone appellati, qui postea Lucerenses dicti sunt. Itẽ luscus quasi luce carens. luscũ enim altero oculo orbum uocamus, quem ueteres coclitem dicebant. Vnde Cyclopes, qui Siciliam habitasse dicuntur, unum tantum oculum in fronte habentes, Coclites dicti. & Horatius Patritius Romanus, quod oculum unum in prælio amisit, Coclitis cognomen adeptus est. Nam pæti dicuntur, qui alterum oculum minorem habent: lucinum uero appellamus, cui parui utrinq; ocelli, & breuis uisus. Strabonem, qui oculos habet distortos. à quibus strabonũ, & Pætorum, & luciliorum cognomina fluxere. Item elucus dicitur, quasi extra lucem. Significat autem languidum, semisomnum (uel ut alij uolunt) hallucinatorem, & nugarũ amatorem: siue hallonem, hoc est hesterno uino languentem. cõtuoli oculi sunt in angustum coacti cõnitentibus palpebris, à contuendo, hoc est simul aspiciẽdo appellati. Lucifer stella de qua supra locuti sumus. à qua Lucani populi inter Campaniã, Bruttiumq;, quod eorum regio sita sit ad partem luciferæ stellæ; uel

quod loca ætheria sint, hoc est multæ lucis: uel à Lucilio duce. hæc stella & eous dicitur. Vir. Aut cum sole nouo terras irrorat eous. Item lucanus ad lucem spectans. à quo antelucanus, & anteluco, & antelucor, de quibus supra diximus. Et luculentus, luce plenus. à quo luculente aduerbium, hoc est clare, splendide. & luculentior, luculentissimus, luculentius, luculentissime comparatiua, superlatiuaq;. & luculentitas splendor. Cæcilius: Vide luculentitatem eius, & magnificentiam. & lucifuga, qui fugit lucem. & lucigena, luce genitus. & lucifico, à quo elucifico, lucido, clarifico. Laberius: Sic cito fulgentis splendore pecuniæ uolo elucificare exitum ætatis meæ. Et noctiluca, de quo supra diximus, quod nocte luceat. & lucubro uigilo. & lucubratio uigilia. item opus quod lucubrando fit, quia hæc ad lucernam fieri solent. Cuius diminutiuum est lucubratiuncula. & lusciosus, qui interdiu nihil, uesperi satis uidet, meliusq; sine lucerna, quàm cum lucerna. Varro: Vespere uero uidere, quos appellãt lusciosos. Idem: Aedepol is cæcus, non lusciosus est. ij à Græcis nyctalopes appellãtur. & morbus huiusmodi latine luscio dicitur. Plin. Sanguine hirci sanari lusciosos putant, nyctalopas uocant Græci. Et lumen, quasi lucimen. à quo luminosum, hoc est clarum. Cice. Cum sint maxime luminosæ, & quasi iactuosæ partes duæ. Et luminose aduerbium. & illumino, quod significat clarifico, illustro. à quo illuminatio illustratio. & relumino, lumen reddo. Item à luceo fit illuceo, à quo illucesco, id est lucem emitto. & pelluceo, per medium transluceo. Plau. Pellucet quasi laterna punica. à quo pellucidus, & pellucide. & polluceo, quasi porrò, hoc est ualde, siue lõge luceo. Pollucere enim dedicare est: quod is qui talia facit, longe luceat ob lumina sacrificiorum. Idem: Vt decimam partem Herculi polluceã. Næuius: Qui decimas partes, quantum alieni fuit, polluxit tibi. & diluceo, clareo. à quo dilucidus, clarus. dilucide, clare. dilucíditas, claritas. & diluculum aurora, quasi parua diei lux. à quo diluculo aduerbium, hoc est summo mane. & dilucescit usurpamus pro eo, quod est dies fit. Plautus etiã & alij quidam diluculascit scripserunt pro eo, quod est dilucescere incipit. item reluceo splendorẽ reddo. Colluceo, simul luceo. item colluco, quod ueteres usurpabant, cum profanæ syluæ rami deciderentur officientes lumini. Subluceo, paruã lucem emitto. à quo sublucidus, & sublucide. Præluceo, ante luceo. circunluceo notæ significationis. & allucinor, quod proprie significat erro, quasi ad lucem peruenire nitor, nec possum. Veteres tamen allucinari usurparũt pro dissolui, & obstupescere. à quo fit allucinatio, quasi obstupefactio quædam, & inconstantia, atq; incertitudo mentis. Varro: Et assidue oscitantem uidit, atq; illius quidem delicatiss. mas mentis & corporis allucinationes. Fuerunt tamen qui allucinari ἀπὸ τοῦ διαλύειν, quod dissoluere est, dictum putauerunt. Sed nimis aspera, ac curiosa deriuatio uidetur, in re præsertim clara, atq; aperta. Quidam hallucinor cum aspiratione scribunt, quemadmodum lachrymas, sepulchrum, ahenum, uehemens, inchoare, honera, honustum: nulla alia ratione, nisi ut firmitas, & uigor uocis, quasi quibusdã neruis additis intendatur. Lumina etiam pro oculis frequentissime usurpant poetæ. Lucem facere dicuntur Saturno sacrificantes, id est capita detegere. Lucunter genus est panis pistorij. Lucretilis mõs in Sabinis. SACRI MVNERIS. Sacri ludi, quasi à deo exhibiti. Quicquid enim deorum habetur, uel quicquid dijs destinatum est, sacrum uocatur. ENYO NAVALIS. Pugna naualis. Enyo enim à Græcis bellona dicitur, quæ dea belli est. Vnde ἐνυάλιος, hoc est enyalius pro bellicoso usurpatur. Enyalius etiã Bellonæ filius est, hoc est ἐνυοῦς υἱός, huic deæ sacerdotes eius, non alieno, sed suo cruore

sacra faciebant. Sectis namq; humeris, & utraq; manu districtos gladios exercentes currebant ueluti insani: de quo Quintilia. Istud inquit, si deus cogit, iratus est. NAVALIS. Quæ nauibus fit. dicimus enim bellum terrestre, quod in terra fit: nauale, quod in mari, siue fluminibus, lacu'ue. à naui autẽ naualis deducitur. Nauis autem à Græco ναῦς. Vnde naualia, in quibus stant, seu fiunt naues. Virgilius: Diripientq; rates alij, naualibus ite, Ferte citi flãmas, date tela, impellite remos. Et nauus, celer, strenuus, à nauium uelocitate dictus. Cuius contrarium est ignauus. à quo ignauia tarditas, desidia. & ignaue, siue ignauiter aduerbium desidiose, quemadmodum nauiter, strenue, diligenter. & nauo uerbum, quod est aliquid strenue facio. & naumachia, nauale bellum, seu naualis pugna. ναῦς enim nauis est, μάχη prælium. unde & Monomachia singulare certamen dicitur, quod μόνον solum Græci dicunt. & batrachomyomachia ranarum, & murum pugna. Quippe βάτραχον ranam, μῦν murem appellant. & gigantomachia, pugna gigantum cum dijs. Gigantes enim uastissimi corporis homines fuerunt, terræ filij sine patre, serpentinis pedibus: qui, cum deos cœlo pellere uellent, à Ioue fulminati sunt. Hinc amplissimis corporibus homines gigantes uocantur, quos raro iam, aut nunquam uideri certum est, decrescentibus ferè continue mortalium corporibus, consumente ubertatem seminum exustione. In Creta olim terræmotu rupto monte inuentus est corpus stans quadraginta sex cubitorum, quod alij Orionis, alij Erionis fuisse prodidere. Orestis corpus oraculo iussum refodi septem cubitorum fuisse inuentum est. Homerus certe non cessat conqueri minora temporibus suis corpora hominum esse, quàm quod priscis fuissent: Ὁ δὲ χερμάδιον λάβε χειρὶ Τυδείδης μέγα ἔργον, ὃ οὐ δύο ἄνδρε φέροιεν οἷοι νῦν βροτοί εἰσιν. hoc est: Hic autẽ lapidem cepit manu Tytides magnũ opus, quem non duo ferrent uiri, quales hac tempestate sunt mortales. à gigas giganteus deducitur. & nauarchus nauis princeps. & nauclerus, qui nauem regit, diciturq; latine nauicularius. et nauiger, qui nauim ducit. & nauigo, naui iter facio. à quo nauigium ipsa nauis. & nauigatio ipsa profectio. & nauicula parua nauis. & naustibulum alueum ad nauis similitudinem factum. & nauia lignum cauatum ut nauis, quo in uindemijs uti solent. Næuia uero sylua erat iuxta urbem, ab eo dicta, quod Næuij cuiusdam fuerat. & nauta siue nauita, qui se in naui agenda exercet, & quicunq; in naui est nauis ducendæ gratia. à quo argonautæ dicti sunt Iason, & cæteri, qui primi in argo nauigauerunt. Argo nauis ipsa longa dicta est, quam argonautæ ædificari fecerunt, ita nominata, uel à celeritate per antiphrasin, quoniam Græci ἀργὸν pigrum dicunt, uel quod Argus eam ædificauerit. hanc primum in mari fuisse nonnulli affirmant, & ob eam rem in cœlum fuisse translatam, & inter sidera collocatam. Pindarus in Magnesiæ oppido, cui Demetrias nomen est, ædificatam affirmat. Callimachus in ijsdem finibus ad Apollinis Actij templum, quod argonautæ proficiscentes statuisse existimantur. Huius non tota effigies inter astra uidetur. Diuisa enim est à puppi usque ad malum, ut significet minime desperandum esse hominibus, etiam cum naues fuerint fractæ. Puppis eius hyemalem circulum & canis caudam contingens inferiori parte antarcticum circulũ tangit, occidens sagittario, & capricorno exorto, ut in mari collocata exoriens cũ uirgine. habet in puppi ad primũ gubernaculũ stellas quinq;, ad alterũ quatuor, circum carinã quinq;, & sub fundo quinq;, ad malum treis. Item à nauta nauticus, ad nautam pertinens, ut nauticus clamor, nauticus panis. & argonauta, de quo paulo post dicemus. & naufragus, qui naui fracta bona amisit: à quo naufragium, nauis fractio. & naufragor, naufragium facio. & nausea, uomendi appetitus, qui excitari nauigãtibus facile solet. à quo nauseo uerbum, hoc est uomitu infestor. & nauseosum, quod nauseã facit. Plin. Scameniũ stomachi dissolutionem facit, aluum soluit. Est autem succus herbæ ab radice ramosæ pinguibus folijs, triangulis albis, radice crassa, madida, nauseosa. & nautea, quæ modo pro aqua sentinæ nauis accipitur, modo pro aqua coriorum. item pro herba grana nigra habente, qua coriarij utuntur. Plau. Nam omniũ unguentorum odor præ tuo nautea est. Idem: Nauteam bibere malim si necesse sit, quàm illam oscularier. Sunt etiam qui hanc herbam putent eam esse, quæ anagyros dicitur. Aliqui acopon uocant. fruticosa flore oleris, grauis odore: cuius semen commanducatum uomitiones facit. De ea est prouerbium: ἀνάγυρον κινεῖς, hoc est, anagyrum moues, quoties aliquid loquimur agimus'ue, quod suscitare nobis ignominiam possit. item à nauis nauscit uerbũ deducitur, quod de grano fabæ dicitur, cum nascendi gratia se aperit, quod sit non dissimile nauis figuræ. quidam etiam nauci ab eodem deriuatum putant, quod significat putamen nucis, siue oleæ nucleum, seu membranulam, quæ in nucis iuglandis est medio. Ponitur etiam pro eo, quod est nihili. Plautus: Qui homo timidus non erit, in rebus dubijs nauci erit. Quidam tamen nauci, quasi nuci à nuce dictum opinantur. Hinc nacæ appellantur fullones, quod nauci non sint, siue quod à ueteribus Græcis omnia ferè opera ex lana nacæ dicebantur. Item à naui Nausithoum quidam appellatum uolunt Neptuni filiũ ex Peribœa Eurymedontis filia Alcinoi patrem, & Nausicaam Alcinoi Phæacum regis filiam. Mart. Si mihi Nausicaa patrios cõcederet hortos, Alcinoo possem dicere malo meos. Item à naui nato, natrix, cæteraq; eorũ deriuatiua. & nautilus piscis, de quibus superius locuti sumus. FRETIS. Mari. proprie fretum, ut supra diximus, locus est angustus in mari ab undarum feruore appellatum, quale est fretum Siculum, & Gaditanum, Græci πορθμὸν appellant. Ponitur tamen frequenter pro mari. LAXENT. Remittant, languidius faciant, ut supra diximus. PONTVS. Mare. Proprie pontus id mare dicitur, quod à Mæotide palude usque in Tenedum protenditur: sed ubi primum se arctat à Tenedo incipiens post Hellidis casum, Helespontus uocatur, à quo Hellespontiacus adiectiuũ: ubi expandit, propontis: ubi iterum premit, Thracius Bosphorus: ubi iterum effundit, pontus Euxinus: qui paludi cõmittitur, Cimerius Bosphorus. Palus ipsa Mæotis in ponto iuxta Phasidis ostium. Tomus insula est Medeæ crudelitati memoranda, quæ ibi fratrem suũ Absyrtum interfecit: nec minus Nasonis poëtæ exilio. ponitur tamen frequentissime pontus pro mari. à pontus deducitur Metapontum Italiæ oppidum in sinu Tarentino à Locrensibus conditum. à quo Metapõtini. Item à ponto, quod à Mæotide incipit ponticus. Pontina palus à Pontia urbe (ut quidã putant) appellata Vnde & Pontina in urbe tribus. Hæc palus in Volscis est distans ab urbe circiter XL. millia passuũ. Lucanus: Et qua pontinas uia diuidit uda paludes. Iuue. Armato quoties tute custode tenentur, Et Pontina palus, & Gallinaria pinus.

DE LEANDRO EPIGRAM. XXV.

QVOD NOCTVRNA. Blanditur Domitiano, quod Leandri fabulam ita repræsentari fecerit, ut Leander non sit submersus, tribuens id principis pietati. Abydos, & Sestos duo oppida sunt, in introitu Hellesponti. In Abydo genitus est Leander Abyder Abydæus propterea à poëtis uocatus. In Sesto uero Ero puella nata est. ij ardentissimo se amore dilexerunt, quod ne in notitiam ueniret, Leander nando se ad puellam cõferre, quàm nauigio malebat. Sæuientibus uero aliquando uentis, & mari procelloso, cum ferre amoris desiderium non possent, ambo se in mari commiserunt, sibi inuicem obuiam euntes, tandemq; fluctibus sunt submersi. Quidam Leandrum tantum submersum memorãt: puellam uero dum uenturum anxie expectaret, tandem re cognita doloris magnitudine in litore contabuisse. DESINE. Desiste, cessa. Sinere permittere est. desinere finire, cessare. à quo desinentia finis, terminus. Quidam senatum quoq; à sinendo dictum putant: quia senatores agendi facultatem dabant, hoc est agere sinebant. PEPERCERIT. Seruauerit à submergendo abstinuerit. Parcere enim proprie abstinere est, ut supra diximus. CAESARIS VNDA FVIT. Ideo nocere non potuit, domini clementiã imitata. Quatuor uersus, quos sequentes multi codices habent, nõ sunt Martialis, nec ad ludos Cæsaris, aut gloriã pertinent.

DE CARPOPHORO EPIGRAMMA XXVI.

SECVLA CARPOPHORVM Rursus laudatur Carpophorus, quod plureis penè feras solus peremerit, q̃ cæteri omnes, qui monstra orbis terrarũ domuisse traduntur. NVLLVM OPVS. Nullũ negotiũ, nullus labor ORBE. In orbe. MONSTRIS. Domandis scilicet, ut Hercules, Theseus, & alij pleriq; fecerunt. PRISCA SECVLA. Prisca tempora, prisca ætas. Seculũ enim siue per syncopen seclum poëtæ pro tempore accipiunt. Proprie tamen spatiũ est centum annorum, à sene dictum. hoc enim longissimum spatium senescendorum hominum putant. inde seculares ludi dicti sunt: quoniam post centum annos à Romanis fiebant. instituti autem fuerunt pro cultu solis, & lunæ, ut ternis diebus, & noctibus celebrarentur. Senex autem dictus est quasi seminex, hoc est semimortuus, quod acta maiore ætatis suæ parte, iam morti propinquior sit. Nex enim mortem significat. Sisenna: Quoniam neq; mea nex, neq; intercessio posse uidetur illorum demẽtem reprimere audaciam. ab hoc neco deducitur, quod est interficio, & eius compositum eneco. à quo enecati interfecti dicuntur. Senes, ueteres, & antiquos quidã ita distingunt, ut senes sint, qui usque ad senilem ætatem uixerint, quantum ad priuatam eorum uitam attinet, ueteres uero quantum ad publicum tempus spectat: qui alia ætate uixerunt, etiam si ipsi non peruenerint ad senectutem. Antiqui uero utrique, sed magis ueteres, quàm senes. à sene senectus, & senecta, & senium deducuntur eiusdem serè significationis. Veteres tamen senium pro tædio, & molestia posuerũt, quod senes omnibus odio sint. Accius. Mors amici subigit, quod mihi est senium multo acerrimum. Pomponi. Calue apportas nuntium nobis disparem, diuisum, huic seni senium, & metum. Turpilius: Quia odio, ac senio mihi nuptiæ sunt. Pacu. Metus, egestas, mœror, senium, exiliũ, senectus. Item à sene senatus, quod & locum significat, in quo senatores conueniunt, & ipsos senatores. Vlpianus senatores dicit esse, qui à patritijs, & consularibus usque ad omneis illustres uiros descendunt: quia ij soli in senatu sententiam dicere possunt: appellatiq; sunt ab ætate prouecta, quod tales principio in senatũ electi fuere, quemadmodũ græce ab ætatis uocabulo gerusia dicitur curia, siue senatus. Nam γέρων senem significat: uel (ut aliqui uolunt) à sinendo, quod ipsi agendi facultatem darẽt, ut paulo ante diximus. à senator senatorius deducitur: ut senatoria autoritas, senatoria maiestas. & senaculum locus, ubi senatus, uel senatores consistebant. Item à sene fit comparatiuum senior, & seneo, ac conseneo uerba, à quibus senesco, & consenesco deducuntur. item senecio herba, quæ alio nomine erigeron uocatur, specie, & mollicia trixaginis, cauliculis subrubicundis, quæ in tegulis, & in muris nascitur. senecionis nomen ei imposuerunt, quia uere canescit, caput ei numerosa diuiditur lanugine, qualis est spinæ, inter diuisuras exeũte: quare eam Calimachus achantida appellauit. quippe Græci ἀκάνθας spinas nominant. alij pappum nuncupauere propter lanuginem à similitudine floris cardui, qui pappus uocatur. tradunt Magi, siquis hanc herbam ferro circunscriptam effodiat, tangatq; ea dentem, & ter despuat, herbãq; reponat in eundem locum, ita ut uiuat, dentem cum postea non doliturum. MARATHON. Campus Atticæ regionis, in quo Theseus taurum interfecit, quemadmodum superius dixit. NEMEE. Sylua, de qua superius locuti sumus. ARCAS. Singularis numerus pro pluratiuo. APRVM MAENALIVM. De quo superius disseruimus. MANVS, Carpophori scilicet. VNA MORS. Quia uno ictu omnia capita peremisset, quod facere non potuit Hercules, ut supra ostendimus. HVIC. ab hoc, dandi casus pro casu auferendi, ut mos est poëtarum. CHIMAERA TOTA. Cum tribus capitibus, & tota corporis uarietate. Chimæra mons est Lyciæ prouinciæ, à qua Lycium mare denominatum est, in Asia minori sitæ iuxta Pamphiliam, & à parte orientali Cariam terminantis, sic appellatæ à Lyco Pandionis filio. Nam prius Termile dicebatur. hic mons continuis diebus, ac noctibus flagrat: ignem eius accendi aqua, extingui uero terra, aut ferro plures prodiderunt. in cacumine leones habet, in medio pascua, in imo serpentum multitudinem. hinc datus fabulæ locus, ut flammas uomat, pectus habeat leonis, caprinum uentrem, crura serpentis. Et quoniam Bellerophon Glauci filius eum montem habitabilem fecit, Chimæram traditur occidisse. finxerunt præterea filiam fuisse Typhonis, qui unus è gigantibus fuit, terræ, et Titani filius. Homerus de Chimæra sic scribit: πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα. Hesiodus uero tria capita eam habuisse dicit, leonis, suis, et draconis: & ex omnibus ignẽ afflasse. Ouidius autẽ ita de ea scribit: Quoq; Chimæra iugo, medijs in partibus hircũ, Pectus & ora leæ, caudam serpentis habebat. Virg. Horrendum stridens flammis armata Chimæra. de Typhone Chimæræ patre sic scribit Sene. Non tam ferum Typhona neglecto Ioue Irata tellus ædidit quondam parens. à poëtis aliquando Typhos, nonnunquam Typhœus nominatur. Lucanus: Cõditus Inarimis æterna mole Typhœus. Interdum diuisa diphthongo, & e correpta pronũtiatur. Ouidius: Aeternas ausum sperare Typhoëa sedeis. quãdo uero deriuatiuum, semper hoc modo pronuntiatur. Virgili. Nate patris summi qui tela Typhoëa temnis. hoc est tela, quæ Typhonem fulminarunt. hic enim ut fratres ulcisceretur à Ioue fulminatos, ipsum Iouem ausus est ad certamen prouocare: quamob rem indignatus Iupiter, eum fulmine percussit, & Inarimen insulam supra imposuit (ut Virgi. & Lucanus testantur) Ouidius uero Siciliam ei superimpositam scripsit: Vasta giganteis iniecta est insula membris, Trinacris & magnis subiectum mollibus urget Aeternas ausum sperare Typhoëa sedeis. Typhonas etiam uocant fumigantes globos, & figuras quasdam nubium metuendas, de quibus supra diximus. Typhis autem faber lignarius fuit excellens, qui primus adminicula gubernãdi

naueis instituit, fuitq; Argonautarum gubernator (ut Serie. testatur) Ausus Typhis pandere uasto carbasa pōto, Legesq; nouas scribere uentis. Idem: Typhis imprimis domitor profundi Liquit indocto regimē magistro. At Diodorus Siculus refert quosdam affirmasse eius nauis gubernatorem Argon fuisse cognominatum. Chimerinus non à Chimæra deducitur, sed græca uox est, χειμερινὸς enim hybernus dicitur. Est autē hyemalis circulus cœli, qui capricornium contingit: in quo cum sol est, breuissimi sunt dies. Chimerij uero populi sunt Asiæ proximi Amazonibus. dicuntur etiam Chimerij quicunque occupatas frigoribus incolunt terras, quales fuerunt inter Baias, & Cumas, in ea regione, in qua conuallis satis eminenti iugo circundata est: quæ neque matutino, neq; uespertino tempore sole contingitur. cyminō, quod & cuminum dicitur, herba est uulgo nota, magni usus in stomachi remedijs: uerūtamen omnē pallorem bibentibus gignit. sic quosdam legimus colorem Portij Latronis insignis oratoris, ut studiosi uiderentur, fuisse imitatos. Sic Iulium Vindicem, qui assertor à Nerone libertatis fuit, lenocinatū, ut testamentum eius Nero captaret: quippe Nero dum eum existimat parum uicturum, misit eum in Gallias proprætorem, unde postea à Nerone defecit. Cyminus uero lacus est Hetruriæ Cymino monti suppositus, ad sex millia passuum ab urbe Viterbio. SEMEL. Vno ictu. IGNIPEDES POSSET SINE COLCHIDE VINCERE TAVROS. Ostendimus superius quomodo Iupiter arietis imaginem, quo uectus fuerat Phryxus ad regem Colchorum inter sidera constituit. idem aureo uelleri, quod Phryxus in templo suspenderat, custodes adhibuit tauros ignē ore ac naribus emittentes, & secundum quosdam ignitos etiam pedes habentes. hos Diodorus interpretatur tauricos fuisse, hoc est homines è Taurica regione ad uelleris custodiā deputatos. Iason Aesonis filius fuit, fratris Peliæ Thessaliæ regis, qui cum patruo ob insignem uirtutem in affectati regni suspitionē uenisset, de eo tollendo cogitare Pelias cœpit: quamobrem profici sci eum ad Colchos iussit, pellem q; arietis memorabilē gentibus reportare: sperans hoc modo futurū, ut uel periculo longæ nauigationis, uel bello tam profundæ barbariæ intercipere tur. Iason igitur fabricata in sinu Pagaseo lōga naui, quæ argo uocitata est, omnes ferè totius Græciæ iuuenes animo, ac uiribus præstātes cōuocauit, inter quos Hercules fuit, Orpheus, Castor, Polluxq;, Zetus, & Calais, alijq; complures, quos poëtæ ob insignem uirtutem semideos appellant. Statius: Iam tum prima cum pube uirentem semideos inter pinus me Thessala reges Duceret. hi à nauis nomine argonautæ sunt dicti. in structa igitur naui è sinu Pagaseo secunda aura profecti, primo in insulam Lemnon delati sunt: deinde ad Colchos perueniere. Colchorum rex ea tempestate erat Oeta filius Solis, ex Persa Oceani filia, quippe Sol (ut Diodorus Siculus refert) duos ex Persa uxore filios genuit, Oetan, & Persen. Oeta Colchorum rex fuit, Perses tauricæ regionis, sæui ambo, atq; crudeles. ex Perse nata est filia Ipsea superans audacia parentem, & cruciatu hominum læta. hæc uenenis cōficiendis plurimum studij impendit. & à quibusdam inuenisse prima dicitur aconitum, cuius uim mortiferam in patre primo experta est, eoq; sublato, regnum assumpsit: moxq; Dianæ templum erexit, in quo hospites eò nauigijs appulsos sacrificabat. dehinc nupsit Oetæ patruo, ex quo treis liberos peperit, Circen, Medeam, & Aegialeum, qui postea Absyrtius uocatus est. Circe ueneficijs dedita multarum herbarum, ac radicum uarias uires, mirabilesq; inuenit: quamuis à matre in ijs prius esset instructa. itaq; Sarmatarum regi connubio iuncta uirum mox ueneficio peremit, & ipsa regno potita sæue nimium, ac crudeliter administra-

bat imperium: quamobrem regno ab incolis pulsa, in Italiam uenit, & in promontorio Latij, quod ex eius nomine Circeum uocatur, consedit. abundat hoc multis ac uarijs herbis, quibus ad ueneficia utebatur: distatq; ab Antio circiter quadraginta millia passuum, insula olim mari paludibusq; circundata, nunc continens. in eo oppidum Circeij, & ipsius Circes sacellum, & Mineruæ ara fuit. Et quædam Vlyssis patera monstrari longo tempore consueuit. Medea uero licet ipsa quoq; à matre ac sorore ueneficiorū artem didicisset, diuerso tamē ingenio erat: quippe patrem cum sponte sua, tum uxoris suasu sæuiorem, & hospites mactare solitum, flectere precibus, & ad benignitatem inducere conabatur. aliquando etiam eo inuito hospites è uinculis eripiebat: quamobrem indignatus pater eam carceri destinauerat. sed Medea ad Solis aui templum, quod in litore situm erat confugiens, eo se receptaculo ueluti asylo tuebatur. inter hæc cum argonautæ noctu ad litus peruenissent, Medea Iasonis amore incensa sese illi connubio iunxit, modumq; quo ignipedes tauros subigere, & aureo uellere potiri sine discrimine posset, edocuit. Iasonitaque auxilio eius optatam prædam adeptus, mox illa Absyrtio fratre comitante fugam arripuit: quos cum Oeta rex persequeretur, Medea, ut fugæ plus spatij præberet, regemq; persequentē remoraretur, Absyrtiū fratrē occidit, mēbratimq; diuisum particulas per agros disiecit: quibus colligendis, atque humandis occupatus pater, sese à persequendo retraxit. hinc locus ille dictus est tomos à sectione membrorum. τέμνειν enim apud Græcos scindere est. Medea igitur cum raptore profecta est, post longam nauigationem, tandem in Thessaliā uenit, ubi precibus Iasonis Aesonem patrem ætate proiectum ad iuuentā reduxit, duosq; filios genuit. quidam tradunt Iasonem Creonti Corinthiorum regi uellus aureum detulisse, & Medea repudiata Creusam Creontis filiam duxisse uxorem: postea uero Thessalia pulsum in patriā reduxisse: multa præterea per omnem Asiam memoratu digna peregisse: quamobrem pro deo habitum, templaq; ei multis in locis condita, quæ postea Alexander Macedo nomini illius insensus euertit. Oeta siue Oetes (utroq; enim modo dicitur) trisyllaba dictio est. Ouid. de Medea: Non erat Oetes ad quem despecta rediret, Non Ipsea parens. interdū tamen per diphthongon profertur, & est dictio duarum syllabarum. Idem:

Non hæc Aesonides, sed filia Phasias Oetæ
Aurea Phryxeæ terga reuellit ouis.

Oetus uero frater fuit Ephialis, & filius Alcei, pugnauitq; in Creta (ut Sallust. refert) unde Oetij campi dicti sunt. Oethini populi sunt iuxta Pontum. TAVROS IGNIPEDES. Qui uellus aureum custodiebant. SINE COLCHIDE. Sine consilio, atq; ope Medeæ. Colchis medea dicitur: quippe Colchi populi sunt Asiæ, à quibus Colchica regio dicitur iuxta Pontū, in qua iuga Caucasi ad Ripheos mōtes tor quentur, altero latere in Euxinum, & Mæotim deuexa, altero in Caspium, & Hyrcanium mare. in ea est Phasis ingens flumen, & omnium Ponti amniū clarissimus, oritur in Moschis, & Glaucum, atq; Hippum in se recipit è uicinis montibus cadentes. Moschorum regio tripartita est. nam partem habent Colchi, partē Hiberes, partē Armenij. nauigatur Phasis quālibet magnis nauigijs circiter quadraginta millia passuum, minoribus longissimo spatio, pōtibus centum uiginti peruium, oppida in ripis complura habuit celeberrima, Tyrida, Aeeū, Cygnum, & in faucibus Phasin Colchorum emporium, regio structibus, & omnibus, quæ ad fabricandas naues pertinent, opportuna. secus flumen est Leucotheæ fanum, quod Phryxus condidit, atq; illius oraculum, ubi aries nō mactatur. à phasi Phasiana auis dicta, de qua supra diximus. Colchis etiam aliquādo

pro ipsa

pro ipsa regione Colchica ponitur: in qua urbs fuit Dioscuriades: nunc deserta, quondā adeo clara, ut nonnulli prodiderint in ea trecentas nationes, quæ dissimilibus linguis uterentur, descendisse, & postea à Romanis centum triginta interpretibus negotia ibi gesta fuisse, conditam eam ab Amphito, & Thelchio Castoris, ac Pollucis aurigis existimant, à quibus Heniochorū gentem constat ortū habuisse. hi Hiberiam colunt, à tergo montiū sitam centū quadraginta millibus distantem à Trapezunte. est autem Trapezus oppidum cētum millibus passuū à Pharnace distans, uasto monte clausum, Bessarionis patria, quem nobis nuper magna omnium disciplinarum, & utriusque linguæ iactura immatura mors indignissime rapuit.

HESIONEM. Laomedontis filiam, quam Hercules, ut supra ostendimus, à monstri marini discrimine liberauit.

ANDROMEDEN. De Perseo superius locuti sumus. hic Iouis, & Danaës filius fuit inusitato genere cōcubitus natus. Danaë Acrisij filia fuit regis Argiuorū, Abantis filij, qui cum Danaën unicam filiam haberet, ex responso habuit se manu eius, qui ex filia nasceretur, periturū. quapropter Danaen in turri quadam claudi, & ne uir quisquā ad eam accedere posset, diligēter custodiri iussit. sed Iupiter amore eius captus, quo sibi accessus ad eam pateret, in imbrem aureum uersus est, & è tecto in illius gremium lapsus, ex quo Danaë prægnans est facta. quod grauiter ferens Acrisius uimctam in arca poni, & in mari proijci iussit, quo fluctibus obrueretur: sed arca in litus Apulum forte appulsa est, & à piscatore quodam inuenta. in qua cum Danaën, & paruulum, quem enixa fuerat, infantē muenisset, utrunq; Pilumno regi obtulit. hic cum genus eius, & patriam didicisset, eam sibi connubio iunxit, & filium eius nomine Perseum Polydecti Magnetis filio Seriphi insulæ regi educandum dedit. qui cum adoleuisset, sumptis à Mercurio, à quo ob pulchritudinem diligebatur, talaribus, & petaso, galeaq;, in qua ex aduerso uideri non poterat, indutus: acceptaq; præterea (ut nonnulli putant) à Vulcano falce ex adamante facta, iussu Polydectis aduersus Gorgonem profectus, eam occidit, & caput eius secū detulit, quo Atlanti regi, quod sibi hospitium negauerat, ostenso, eum in saxū mutauit, cumq; deinde in patriam remearet, uidit forte è loco excelso Andromeden circa regna Cephei scopulo ob crimen matris, & Ammonis sententiam alligatam, & marino monstro expositam, parentesq; in litore casum eius deflentes conspexit. causa itaque cognita, coniugium puellæ cum parentibus pactus, puellā liberauit, ceto, qui ad eam deuorandā uenerat, interempto. Properti. Exoluit duris cautibus Andromedā. belluæ huius, quæ ad deuorandā Andromedā uenerat, ossa ex oppido Iudææ Iope apportata, ostendisse Romæ inter reliqua miracula fertur in ædilitate sua M. Scaurus longitudine pedum quadraginta, altitudine costarum Indicos elephantos excedente, spinæ crassitudine sexquipedali. huic similem uisam in Gaditano litore Turanius scripsit, cuius inter duas pinnas ultimæ caudæ cubita sexdecim fuere, dentes centū triginta, maximi dodrantum mensura, minimi semipedum. uerum cum nuptiæ celebrarentur, Phineo Cephei fratre, cui ante sententiam puella desponsata fuerat, eam repetente, & ui auferre uolente, prælium cum eo cōmisit, multisq; ex hostibus interemptis, reliquos ostenso Gorgonis capite conuertit in lapides. mox quoque in Persas profectus, subditam sibi eam nationem Libero patre superato è nomine suo nuncupauit, & Perspolim regiam urbem condidit. hinc Argos reuersus Acrisium auum ostenso Medusæ capite in saxū mutauit. Andromede Cephei filia fuit ex Cassiopea uxore, quæ in Aethiopia, & Ioppe urbe ante diluuium (ut ferunt) condita regnasse, eo signo accolæ lōgissimo tēpore affirmārūt,

quod tumulum eius, fratrisq; Phinei ueteres cum plurima religione retinerent: cum etiam rei tot carminibus, ac fabulis celebratæ, seruataq; à Perseo Andromedæ clarum uestigiū marinæ belluæ ossa immania ostentarent. Ab Acrisio acrisionius deducitur. Virg. de Ardea loquēs: Acrisioneis Danaē fundata colonis. Cepheū præterea, à quo cepheus deducitur, & Cassiopeam uxorem, & Andromeden filiam, Perseumq; in cœlum translatos fuisse prodiderunt. quippe Cepheus à tergo minoris arcti cōstituitus ineluditur arctico circulo, ut præter humeros, & caput eius nihil occidere uideatur: nec longe abest à flexu draconis: figuratur utrisq; manibus proiectis, tantumq; distat interuallo à pedibus arcti minoris, quantum inter pedes Cephei spatium conspicitur. Corpus eius scorpione exorto occidit, cum sagittario exoritur. habet in capite stellas duas, in dextera manu unam, in cubito obscuram unam, in sinistra manu, & in humero singulas, in dextro humero unam, in zona treis extransuerso, in latere dextro obscuram unam, in sinistro genu duas, in utrisque pedibus singulas, supra pedes uero quatuor: quæ omnes undeuiginti stellarum numerum facitunt. Cassiopeam Euripides, Sophocles q;, & alij complures scripserunt gloriatam olim fuisse, quod Nereidas corporis pulchritudine superaret: propter quod in siliquastro sedens conspicitur, & uertente se mundo, resupinato capite ferri uidetur: pedes ipsius positi sunt in ipsa circunductione circuli, qui arcticus appellatur. Effigies corporis ad æstiuum circulum peruenit, quem capite, & dextera manu tangit. hanc prope Medeā diuidit is circulus, qui lacteus appellatur, proxime Cephei signum locatam. occidit cum scorpione, exoritur cum sagittario. in eius capite stella ostenditur una, in utroq; humero singulæ, in mamilla dextera clara una, in lumbis magna una, in sinistro femore duæ, in genu una, in pede ipsius dextero una, in quadrato, quo stella deformatur una, in utrisq; angulis singulæ clarius cæteris lucentes. Andromeda Mineruæ beneficio inter astra collocata dicitur ob Perfei uirtutem, qui eam ceto propositam à periculo liberauit, nec ab ea minorem beneuolentiam pro beneficio accepit: quippe nec pater Cepheus, nec Cassiopea mater impetrare ab ea potuerunt, quin patria, & parentibus relictis Perſea sequeretur. Scripsit de hac Euripides fabulā, quæ ab eius nomine Andromeda inscribitur. cernitur prope Cassiopeam supra caput Perfei breuiinteruallo dissidente collocata, manibus in diuersum extensis: cuius caput equi Pegasi uentri coniungitur. eadem quippe stella & umbilicus Pegasi, & Andromedæ caput nuncupatur, medium pectus, & sinistrā manum circulus æstiuus diuidit, exoritur cum piscibus & ariete. habet in capite stellam clare lucentem unam, in utroque humero unam, in cubito dextro unam, in ipsa manu unam, in sinistro cubito unam, in manu alteram, in zona treis, in utroque genu unam, in pedibus binas. Perseus dextra extenditur ad soceri Cephei sedem, sinistrum crus eius, & humerum læuum circulus æstiuus à reliquo corpore diuidit, ipse manu dextera arcticum circulum tangit, dextero pede caput aurigæ premere, quasi currens uidetur, occidit sagittario, & capricorno exorto, inclinatus ad caput cum ariete, & tauro rectus oritur. habet in utroq; humero stellam unā, in manu dextra clare lucentē unā, qua falcem tenere dicitur, quo telo Gorgonem interfecit: in sinistra alteram, quæ caput Gorgonis tenere existimatur. præterea in uentre stellam unam, in lumbis alteram, in dextro femore ad genu unam, in tibia unam, in genu alteram, in tibia duas, in sinistra manu, quod Gorgonis caput uocatur, stellas quatuor. Aratus Perseum hunc inter sidera constitutum κεκορυθμένον appellauit, quod plerique puluerulentum interpretati sunt: quæ appellatio Orioni potius cōueniret, qui uenator

fuit, semperq; in terra uenatus est, & nunc uenari inter sidera uidetur. Perseus autem, qui uolatu potius assiduo usus est, nõ potest cum ratione puluerulentus uocari. cum igitur Aratus κυνοϊσμένον uocauit, Aetolorum lingua usus est: qui cum uolunt aliquem currentem significare, ita eum nominare consueuerunt: quod à plerisq; parum intellectũ est. Aratus: Tantus ubique micat, tantum occupat ab Ioue cœli Dextera sublatæ similis prope Cassiopeam, Sublimis fulget pedibus properare uidetur, Et uelle aligeris purum æthera tangere palmis.

HERCVLEAE LAVDIS NVMERATVR GLORIA. PLVS EST BIS DENAS PARITER PERDOMVISSE FERAS. Sensus est: facta Herculis numerari solent, utpote diuersis locis, et temporibus patrata: sed longe mirabilius est Carpophorum pariter, hoc est uno loco, & uno tempore uiginti feras perdomuisse. PERDOMVISSE. Vicisse, superasse. Domare enim proprie est ui, atque armis imperio suo subijcere. unde domare equos dicimus, imperio nostro obedientes facere. à domo fit frequentatiuum domito, & domitus uictus, subditus imperio. cuius contrarium est indomitus. & domitor, qui domat, cuius fœmininum est domitrix. & domatio actus ipse. & domabilis, qui domari potest. cuius contrarimu est indomabilis. & per: domo compositum. deducitur autem domo à græco δαμάζω eiusdem significationis. Vnde δάμασις domatio dicitur, & δαμαστὴς domitor. & adamas gemma, de qua supra diximus, quod domari, hoc est secari non possit. & alia gemma androdamas à uiro domando, de qua similiter superius disseruimus. & Polydamas proprium nomen, à ualde domando. Persius: Non mihi Polydamas, nec Troiades Labeonem Prætulerint. Sunt qui dominum quoque à domando uocatum existiment. similiterq; Domitium proprium nomen. BIS DENAS. Viginti. Decem à Græco deducitur δέκα. à decem uero undecim, duodecim, tresdecim, quatuordecim, quindecim, sexdecim, decem & septem, quod & septendecim à plerisque dicitur, decem & octo, decem & nouem, pro quo Enni. & quidã alij nouemdecim dixere. Item denus, à quo undenus, & reliqua usque ad uicenus, de quibus supra diximus. Item decennis decem annorum. à quo decennium. decuplus notæ significationis. decendium spatium decem dierum. Decennale, quod est decem annorum, ut decennale bellum, decennale certamen. Decies, à quo undecies, duodecies, & reliqua usque ad uigeties. Item decimus, à quo undecimus, & reliqua usq; ad uicesimus. & decima substantiuum, quod significat portionem unam ex decem. Veteres enim unaquaque re decimam offerre dijs solebant. Plau. Vt decimã solueret Herculi. ab hoc quidã decimo uerbum deducunt, quod est decimam partem detraho. à quo decimator, decimatrix, decimatio. item exdecimo, quod significat eligo. & exdecimatum electum. item à decem decenarius, & decumanus, quod pro magno accipitur. unde decumana oua, & decumani fluctus dicuntur. Nam & ouum decimum maius nascitur, & fluctus decimus ferri maximus dicitur. item decumana porta castrorum, quæ in ijs maxima est. & decumanus limes appellatur, qui fit ab ortu solis ad occasum. nam alter ex transuerso occurrens, cardo appellatur. & decurio, quod non eum significat, qui decem equitibus præest, ut nõnulli sensere: licet ita à decem decurio dicatur, sicut à centum centurio. Quippe decuriæ (ut Pedianus inquit) nobiliorum sunt, centuriæ inferiorum. de ijs superius disseruimus. unde decuriæ, & centuriæ appellatæ. quidam, inter quos Fronto, decurionem uolunt eum esse, qui præsit turmæ, quæ cõstat ex duobus & triginta equitibus. neq; belli solũ, sed domi quoq; decurio dicitur, nomen quoddam præpositiuæ dignitatis si-

gnificans, & hoc apud Romanos tantum. Nam in municipijs idem est decurio, quod Romæ senator. etenim qui in senatu, et in concilijs reip. municipalis interesse poterant, decuriones appellabantur. Cice. Qua de causa & tamen conuentus ille Capuæ huic P. Sextio apud me maximas gratias egit, & hoc tempore fidem hominis, beneficiumq; testimonio declarant, periculum deprecantur suo decreto. Recita quæso paulum P. Sexti quid decreuerunt Capuæ decuriones. Quod autem differunt decurio Romanus, & decurio municipalis, ex epistola Plinij iunioris facile declaratur. Esse autem tibi centum millium nummûm censum satis indicat, quod apud nos decurio es. Igitur ut te non decurione solum, uerum etiam equite Romano perfruamur, offero tibi ad implendas equitis Romani facultates trecenta millia nummûm. Non dicitur itaq; decurio is, qui decẽ equitibus præest, quem Græci decarchon uocant, cum decurio sit maior equite, eques cẽturione. Centurio decarcho, ut ex stipendiorum magnitudine multis in locis colligi potest. sed sequenda Pomponij iurisconsulti opinio est, qui decuriones inquit dictos ex eo, quod initio, cum coloniæ deducerentur, decima pars eorũ, qui deducebantur, publici consilij gratia conscribi solita erat. ueteres sæpenumero decures pro decurionibus usurparũt. à decurione decurionatus deducitur, sicut à centurione centurionatus pro ipso decurionis, centurionis'ue officio. item decurio uerbũ, quod est decurionis officium exerceo. à quo decuriatus. hinc decuriata comitia dicuntur, sicut à centurione centurio uerbũ, à quo centuriatus, & centuriata comitia. Hinc succenturiatus dicitur. Teren. Ego in subsidijs hic ero succenturiatus, siquid deficias. Succenturiare proprie est explendæ centuriæ gratia numerũ supplere. à quo succenturia deducitur. Cæcil. Nunc meæ militiæ astutia opus est succenturia. Item à decẽ denarius deducitur, quod modo adiectiuũ est, & idem significat, quod decenarius, unde denariæ cerimoniæ dicebantur, sicut tricenariæ, quibus sacra adituris decem cõtinuis rebus, uel triginta certis quibusdam rebus carendum erat. ab hoc undenarius, duodenarius, & alia huiusmodi deducuntur. modo est substantiuum, & numi genus significat decem librarũ, qui per huiusmodi figuram ostendi à ueteribus solebat ✱. Aliquando tamen denarius minimus argenteus fuit uigintiquatuor siliquarum. Item à decem dexstans, & deunx, de quibus superius diximus. item quo nonnulli utuntur, decanus. item decas decadis, quod significat aliquid decenarium numerum cõtinens. Hinc T. Liuius libros suos decadas nuncupauit, quod decem uolumina singulæ cõtinerent. Item decadas decennalia spatia nuncupamus. Item à decem Decius nomen proprium, quemadmodum à quinq; Quintus, à sex Sextus. item à deca græco decachordium, instrumentum musicum decem chordarum, sicut monochordium unius chordæ: non quod unam chordam, sed quod omnes chordas unius uocis habeat, nisi paniculi nexu distinguatur. item decalogus sacrum uolumen, quod decem præcepta legis contineat. & decaphorus lectica, quæ à decem fertur hominibus: sicut hexaphorus, & heptaphorus, quæ à sex, & septem seruis ferri solet.

DE NAVMACHIA EPIGRAMMA XXVII.

LVSIT NEREIDVM. Rursus naumachiam Cæsaris laudat, in qua omnia ita gesta sunt, ut uere nauale bellum uideri potuerit, Thetimq; maris deã, aut didicisse huiusmodi ludos à Domitiano, aut eum docuisse. CHORVS NEREIDVM. Cõuentus puellarũ
nymphas

nymphas maris repræsentantium: quippe & nymphas ipsas natantes naumachia Cæsaris repræsentauit. Chorus proprie conuentum, & ueluti coronam significat eorum, qui ad ludos conueniunt. Vnde à corona chorum deductum quidam, inter quos est Festus Pompeius, existimant: quamuis chorus aspiretur, corona uero sine aspiratione scribatur: quod non esset mirũ, cum ueteres etiam choronã cum aspiratione scripserint: quemadmodum chenturiones, & præchones, ut refert Quintili. Verũ nos quidẽ Platoni potius assentimur, qui chorũ græcum esse testatur, & à chara, hoc est gaudio deductũ. quippe chorus proprie de conuentu saltantiũ, atq; canentiũ dicitur. Virg. Omnis quã chorus, & socij comitentur ouãtes. hinc chorea pro ipsa saltatione usurpatur. et choraules dicitur, qui in choro tibia canit. à choro nostra quidẽ sententia corona etiã originem traxit, quod coronas gestare in choris, ac saltationibus mos erat: propterea cum aspiratione à ueteribus scribebatur. Est autẽ corona, quã Græci στέφανον uocant, à nostris olim strophia ἀπὸ τοῦ στρέφειν, quod uertere est, dicebatur: postea per diminutionem strophiola appellata, deinde à serendo serta. Principio enim ex arborũ ramis fieri coronas in ludis, & sacris certaminibus mos fuit. postea uaria florum mistura cõponi cœperunt. has primus Sicyõ ex ingenio Pansiæ pictoris, & Glyceræ coronariæ admodum illi dilectæ adinuenit. Paulopost subiere, quæ uocantur Aegytiæ, siue hybernæ, tum cũ terra flores negat, è bratteis ligneis, siue corneis, siue eburneis factæ uarijs coloribus infectis Accesserunt deinde & è lamina ænea tenui inaurata, aut inargentata: quæ ob gracilitatẽ corollæ sunt appellatæ. unde corollarium dictũ, quod significat id, quod additur præter illud, qđ est debitũ, quod in ludis, cũ placuissent actores, præter promissas coronas aliæ quoq; dari solebant. Sueto. de Augusto: Corollaria, & præmia in alienis quoq; muneribus ac ludis, & crebra & grandia de suo offerebat. Plin. Ergo sponsionibus factis, et Antonio quotidianã ferè cœnam appositã irridente Cleopatra corollariũ id esse dixit, consumpturãq; se ea cœna taxationem confirmauit. Crassus diues primus argento, auroq; folia imitatus ludis suis coronas exhibuit. additi deinde sunt Lenisci: sic enim uocantur fasciolæ ex coronis depẽdentes, dictæ quasi lanisci, quod antiquissimũ fuit genus coronarũ lanearũ. hos adijci coronis honos erat propter Hetrusca s, quibus iungi nisi aurei non debebant. ij diu puri fuere, postea cælare eos primus P. Clau. Pulcher instituit. Vti coronis nisi qui in sacris certaminibus uicissent, principio nefas habebatur: translatæ deinde ad imperatores, ac milites, qui sese fortiter in bello gessissent, fuere. Statuis quoq; imponi cœptæ, & in funeribus mortuorũ capitibus iũgi, ac in atrijs domorũ, quæ per lineas ad imagines discurrerent, suspendi, ingensq; in ijs seruata seueritas fuit. L. Fuluius argentarius bello Punico secundo cum corona rosacea interdiu è pergula sua in forũ prospexisse dictus est, ex autoritate senatus in carcerem adductus, non ante finẽ belli emissus est. P. Mutianus cũ demptã Mirsyæ coronã è floribus capiti suo imposuisset, duci eum in uincula triumuiri iussere. Florũ po. Ro. honorẽ Scipioni tantũ adhibuit, ei qui propter similitudinẽ serui cuiusdã uilissimi negotiatoris Serapio cognominabatur, ob id in tribunatu plebi admodũ gratus, dignusq; Africanorũ familia, nec ei fuit in bonis, quantum impensæ funeris sufficeret. Asses ergo cõtulit populus, & funus elocauit, quaq; ferebatur, flores è prospectu omni sparsit. Scipionis cognomẽ primus adeptus est Cornelius, quod patrẽ luminibus carentem pro baculo regeret. Nam Scipio baculum significat. à Scipio Virgilius patronymicũ Scipiadas deduxit, quasi scipionidas. Deorũ quoq; capitibus addi coronas honos habebatur, & larium publicorũ priuatorumq;, item sepulchrorũ, & manium. coq; deinde luxu-

ria processit, ut in conuiuijs, symposijsq;, sic enim Græci cõpotationes uocant, coronis uterentur hilaritatis gratia, & unguenta folijs adderent. Translatæ quoq; ad mulierculas fuere, & laudatissimæ è nardi folio habebantur. Item è ueste serica uersicolores unguentis madidæ. Cleopatra apparatu belli Acciaci Antonio gratificationem eius timente, nec nisi prægustatos cibos sumẽte, cum eo lusit extremis coronis folijs ueneno infectis. Nam cum ipsam in potu capiti imposuisset, procedẽte mox hilaritate inuitauit Antoniũ, ut coronas biberent. cõcerpta ergo in scyphũ folia, incipienti bibere Antonio (quis enim huiusmodi insidias timeret?) opposita manu: En ego, inquit, charissime Antoni sum illa, quã tu noua prægustantiũ diligẽtia caues: nec tamẽ mihi, si possem sine te uiuere, nocendi occasio deesset. Mox eductũ è custodia uinctũ bibere iussit, qui sumpto potu illico expirauit. De coronis quidẽ apud græcos Mnesteus, et Callimachus medici uolumina scripsere, quod quædã prodessent, quædã nocerent. Idem fecit Theophrast. è nostris quoq; quidã inscripserũt libros Anthologicũ, hoc est de florum ratione. ἄνθος enim flos est, λόγος ratio. Militares coronæ multifariæ apud ueteres fuere, sed nobilissimæ hæ ferè commemorantur: Triũphalis, obsidionalis, ciuica, muralis, castrensis, naualis: itẽ quæ oualis appellatur. Postremo quæ uocatur oleagina, qua uti solẽt, qui triumphũ procurãt, cũ in prælio nõ interuenerint. Triumphales coronæ sunt aureæ, quæ imperatoribus ob honorem triumphi mittebãtur. id uulgo dicitur aurũ coronariũ. eæ antiquitus è lauro erant, & laureæ uocabãtur, post fieri ex auro cœptæ. Obsidionalis est, quam ij, qui liberati erant obsidione, dabãt ei duci, qui liberauerat, præsertimq; liberatis castris milites imperatori. ea graminea erat. Nulla fuit hac corona nobilior. gemmatæ, & aureæ, uallares, murales, rostratæ, ciuicæ, triumphales post hanc magno interuallo fuere. Cæteras omneis singuli & duces ipsi, imperatoresq; militibus, aut aliquãdo collegis dedere. Decreuit etiam in triumphis senatus cura belli solutus, & populus otiosus gramineã nunquam nisi in summa desperatione, contigitq; nulli, nisi ab uniuerso exercitu, populo'ue seruato seruatori decreta. Cæteras imperatores dedere: hanc solam miles, populus'ue imperatori. Dabatur hæc è uiridi gramine decerpto, inde ubi obsessos aliquis liberasset. Nam summum apud antiquos signum uictoriæ erat, herbam porrigere uictos, quasi terra, & altrice ipsa humo, ac etiam humatione cedere, unde herbam dare accipimus pro eo, quod est uictum se fateri. eadem donatus est L. Dentatus semel tantum, cum ciuicas XIIII. meruisset, depugnassetq; CXX. prælijs semper uictor. tanto rarius est seruatorem unum à seruatis donari. Quidã imperatores & sæpius donati sunt, ueluti P. Decius una scilicet tribunus militum ab exercitu: altera ab ijs, qui in præsidio obsessi fuerant. quanta esset honoris eius autoritas confessus religione. Siquidem donatus bouem album Marti immolauit, & centum fuluos, qui ei uirtutis causa dati fuerãt simul ab obsessis. Hic Decius postea consul, et imperio, & collegæ se pro uictoria deuouit. data est & à senatu, populoq; Romano: qua claritate nihil in rebus humanis sublimius existimatum est. Fabio illi, qui rem omnem Romanam restituit non pugnando, hæc data cum magistrum equitum, & exercitum eius seruasset. tunc enim satis fuit nomine nouo coronari, siquidem appellatus est pater ab ijs, quos seruauerat. sed quo tempore Annibal ex Italia pulsus est, quæ corona sola ipsius imperij manibus imposita fuit, solaq; à tota Italia data. centurioni uero uni donata, Cn. Petreio Cimbrico bello, quod is primum pilum capessens sub Catulo exclusam ab hoc legionem hortatus tribunum suum dubitantem per castra hostium erumpere, interfecit, legionemq; eduxit. scripsit & Sylla di-

ctator ab exercitu quoque donatum apud Nolam legatū bello Marsico, idq; in uilla sua Thusculana, quæ fuit postea Ciceronis pinxit. Aemilianum quoq; Scipionem Varro scripsit donatum obsidionali in Africa fuisse Manlio consu. cohortibus seruatis, totidēq; ad seruandas eas eductis: postremo Octauiū Augustū cum M. Cice. filio consulē idibus septembribus inuenimus donatū. Mirū est nullas herbas certas in hoc honore fuisse, sed quæcūq; fuerant in periculi sede: quāuis ignobiles, ignotasq; honorē hunc nobilissimū fecisse. ex quo cōstat herbā omnē graminis nomine à ueteribus nuncupatā, & gramineā pro herbacea positā. Ciuica corona appellatur, quam ciuis ciui, à quo seruatus esset in prælio, uitæ, ac salutis perceptæ testē dare solebat. hanc fieri è fronde querna mos erat: quoniam cibus, uictusq; è quercu capi quondam solebat. fiebāt etiā ex ilice, quod hæc quoq; arbor glandifera, & superiori similis est. Cæcilius: Aduehūtur cum ilignea corona, & chlamyde, dij uostrā fidē. Massurius Sabinus ciuicā coronā ei tantū dari solitā scripsit. qui & ciuē seruasset, & eodem tēpore hostē occidisset, neq; in ea pugna sese loco mouisset: aliter ciuicæ coronæ ius alicui negauit cōcessum. Tiberiū tamen Cæsarē cōmemorat, cū consultus fuisset, an ciuica corona ei deberetur, qui ciuē in prælio seruasset, & hosteis ibidē duos interfecisset, sed locum, in quo pugnabat, nō retinuisset, eoq; loco hostes potiti essent, ita rescripsisse: eum quoq; ciuica dignū uideri, quod appareret tā iniquo loco ciuē ab eo seruatū, ut etiā à fortiter pugnantibus retineri nō potuisset. hac ciuica corona L. Cœlius uir censorius in senatu Ciceronē consulem donari à rep. censuit. qđ eius opera, ac uirtute atrocissima illa Catilinæ cōiuratio detecta, uindicataq; fuisset. Muralis corona erat, qua donabatur ab imperatore, q̄ primus murū subijsset, et in hostiū oppidū per uim cōscendisset: iccirco quasi muri pinnaculis decorata fuit. Castrensis corona dari ab imperatore solita erat ei, qui primus hostiū castra pugnādo introisset. hæc insigne ualli habebat. Naualis dicebatur, qua donari solebat maritimo prælio, qui primus in hostiū nauim ui armatus transilijsset, eaq; quasi nauiū rostris insignita erat. Oualis corona myrtea erat. hac coronabātur imperatores, qui urbē ouātes introibāt. ouatio minor triūphus dicebatur. Nā quoties bella nō rite indicta, neq; cū iusto hoste gesta essent, aut hostiū nomē humile, & nō idoneū foret: utputa seruorū, piratarumq;, aut deditione facta inpuluerē, incruentāq; uictoriā imperator reportasset, ouādi nō triūphandi causa erat: eiq; facilitati aptā esse Veneris frondē crediderūt, quod nō Martius, sed quasi uenereus quidā triūphus foret. hanc myrteā coronā M. Crassus, cū bello fugitiuorū cōfecto ouās rediret, insolēter aspernatus est. senatusq; consultū per gratiā cōcessit, ut lauro nō myrto coronaretur. Ouationis nomē ab oue tractū Seruius honoratus grāmaticus affirmat, qđ ouātes uno equo uterētur, & à plebeijs siue equitibus Romanis ducerētur ad capitoliū, et de ouibus sacrificarēt: cū triūphantes albis equis quatuor uterētur, & senatu præeūte in capitoliū deducerētur, et tauros ad sacrificia adhiberēt. Nos hoc uocabulū ab ipsa potius clamantiū uoce deriuatū existimamus, qđ ouātes, hoc est o. o. ut fieri solet, clamātes urbem ingrederētur. unde in omni hilaritate, qui ita uociferātur, ouātes appellare cōsueuimus: Vir. Omnis quā chorus, & socij comitentur ouātes. interponitur aūt u euphoniæ gratia, quemadmodū in ouis, quod pecudē significat, & à ueteribus masculino genere proferebatur, & in ouū, cum analogiæ ratio exigat, ut ois, & oum dicatur: siquidē à græco deducūtur, illud ab eo, quod est ὄϊς. unde ouicula diminutiuū, & ouillus pecudinus, et ouilia, de quibus supra diximus, & opilio, quasi ouilio, ouium pastor, & auilla quasi ouilla agnus recentis partus. agnus ouis filius dicitur, sicut hœdus capræ, & à græco deducitur ἀγνός,

quod significat purū, castum, eo quod sit hostia pura et immolationi apta. ab eo fit agninus, unde agninā carnē dicimus. & ambegni: sic enim à ueteribus bos, et ueruex appellabātur, cum ad eorū utraq; latera, agni in sacrificiū ducebātur. agnus etiā arbuscula est ex salicū genere, quæ lecto supposita castitatē facere, hoc est Venerē cohibere dicitur, quemadmodū superius disseruimus. hoc ab eo, quod est ὠόν, unde oataricha dicta, mugilum oua sale cōdita. ταριχὸν enim græci salsum appellāt. Massurius Sabinus ouātes non equo uehi, nec ab equitibus, siue plebeijs, ut Serui. refert, deduci solitos affirmat, sed pedibus ingredi, sequēti eos uniuerso senatu. M. Caligula, cū in Germania sibi belli materia deesset, paucos de custodia traijci, occuliq; trās Rhenū iussit, ac sibi post prandiū, quātumultuosissime adesse hostē nuntiari. quo facto proripuit se cum amicis, & parte equitum prætorianorū in proximā syluam, truncatisq; arboribus, & in modū trophæorū adornatis reuersus: eorū quidem, qui secuti non essent timiditatem, & ignauiam corripuit: comites autem & participes uictoriæ nouo genere, ac nomine coronarum donauit: quas distinctas solis, ac lunæ, siderumq; specie exploratorias appellauit. à corona fit corono uerbum, quod significat coronam capiti impono. cuius passiuum est coronor, à quo coronator, coronatrix, coronatio. & coronamentū, quod modo pro coronarum multitudine ponitur. Plinius: Atria quippe coronamentis referta. modo pro floribus, frondibusq;, & alijs ex quibus coronæ fiunt. Idem: In hortis seri & coronamenta iussit Cato, inenarrabili florum maxime subtilitate. & coronarium, quod ad coronas attinet. unde aurum coronarium, & æs coronariū, de quibus superius diximus. Itē coronarius, qui coronas conficit, & à Græcis stephanoplocos appellatus. στέφανος enim corona est, πλέκω texo. Idem: Factum id est ex ingenio Glyceræ coronariæ dilectæ illi. Idem: Quales etiam nūc extant artificis illius tabellæ, atq; in primis appellata stephanoplocos, qui pinxit ipsam. corona etiam aliquando pro conuentu hominū circunstante accipitur. Item corona circulus est, quod circa lunam, aut aliud nobile astrū cœlo inhæret. quemadmodum enim cum in piscinam lapis missus est, uidemus in multos orbes aquam descendere, & fieri primum angustissimum orbem, deinde latiorem, ac deinde alios maiores, donec uanescat impetus, & in planitiem motæ aquæ soluantur. itaque simile quiddam fieri in aēre consideramus, cum spissior factus est, & sentire plagam potest, lux solis, aut lunæ, aut cuiuslibet sideris incurrens recedere illum in circulos cogit. nam humor, & aēr, & omne quod ex ictu formam accipit, in talē habitum impellitur, qualis est eius, quod impellitur. omne autem lumen rotundmu est. ergo & aēr percussus lumine hunc modū exhibet. ob hoc tales splendores quidam areas uocant: quia ferè terendis frugibus destinata loca rotunda sunt, nec longe à terra fit talis effigies, quā uisus noster solita imbecillitate deceptus circa ipsum sidus positā putat: quippe in uicinia stellarū, & solis nihil tale fieri potest: quia tenuis illic est æther. in balneis quoq; circa lumina tale aliquid aspici solet ob aēris densi obscuritatem. frequentissime autem austro flante, cum cœlū maxime graue, & spissum est. Diluuntur autem huiusmodi coronæ paulatim, & desinunt: nonnunquā ab aliqua parte rumpuntur, & tunc uentum inde nautæ expectant, unde contextus coronæ uisus est perire. Coronæ uero urbs est Achaiæ, Venetiarum hoc tempore imperio subdita. à quo coronæus sinus uocatus est. NEREIDVM. Nympharum maris, quæ Nerei filiæ esse traduntur, ex Dori sorore pariter atq; uxore. Nereus maris deus est Oceani, & Tethyos filius. nec est Nereidū falsa opinio. repcriuntur enim in mari pisces humana effigie, squamis duntaxat hispido corpore: quarū gannitū etiā tristē in Gallico Oceano,

Oceano, dum moriūtur, audiūt accolæ. & diuo Augusto legatus Galliæ scripsit complureis in litore exanimes Nereidas apparere. Tiberio principe in Santonum litore reciprocans Oceanus multas belluas destituisse legitur miræ uarietatis, et magnitudinis, inter quas et multæ nereides uiæ fuere. Nereidū nomīa ferè hæc memorantur. γλαύκη, hoc est glauce à colore maris, ita appellata. γλαυκὸν enim Græci cœruleum dicūt, & nostri glaucum aliqn̄ usurpant. fuit etiā Glauce Saturni filia uno partu cum Plutone ædita, sed sola Saturno oblata, quæ infans perijt. & Glaucus Minois filius, quem quidā putāt in parte quondam Italiæ regnasse. Itē alius Glaucus Sisyphi filius, quē Aeolo genitū Home. refert Isthmon latrocinijs infestasse. alius Hippolochi filius, à quo Ionū reges deducti sunt. Glaucus Potniades uocitatus est, à Potnia Arcadiæ urbe, ex qua eum cōstat ortum fuisse. Item Potniades quadrigæ dictæ sunt, quibus Glaucus uehebatur. θάλεια, hoc est thalia, quod uirens, seu læta sit. θάλλω enim uireo, lætor. σπειώ à rumpendis fluctibus, σπῶμαι rumpo. κυμοδόκη, cymodoce ab unda recipienda. κῦμα enim unda, siue fluctus dicitur. δέχομαι recipio. νησαίη, hoc est nesæe à natando. νέω enim nato significat, cuius futurum est νήσω. Spio à speluncis maris, in quibus habitare nymphæ dicuntur. σπέος enim spelunca est. θόη, thoë à uelocitate currendi, θέειν enī currere est. ἁλίη halia, quod marina nympha sit. ἅλς mare est. κυμοθόη cymothoë à uelocitate undarum. κῦμα fluctus, θοὴ uelox. ἀκταίη Actæa à litore maris. ἀκτὴ litus. λιμνώρια limnoria à cura lacus. λίμνη lacus, ὥρα cura. μελίτη, melite à dulcore, & suauitate, μέλι mel. ἰαίρα ab impetu. ἵεμαι, impetum facio. ἀμφιθόη amphithoë, quasi circunquaque currens. ἀμφὶ circum, θέω curro. ἀγαυὴ agaue à magnitudine splendoris. ἄγαν nimis, αὔω splendeo. δωτὼ doto à dando. δῶ do. πρωτώ, proto à producendo. προϊέναι producere est. φέρουσα, pherusa à ferendo. φέρω fero. δυναμένη, dynamene, quod pollens, potensq; sit. δύναμαι possum. δεξαμένη, dexamene à recipiendo. δέχομαι recipio. ἀμφινόμη, amphinome à circū pascendo, quod fieri in aqua uidemus, ἀμφὶ circum, νόμος pascuum. καλλιάνειρα, callianera à uiris honestandis, καλὸν honestum, ἀνὴρ uir. δωρὶς à donando, δωρέομαι dono. πανόπη, panope à perspicuitate. πᾶν omne, ὄπτω, cerno. γαλάτεια galatea à lactis colore. γάλα lac. νημερτὴς nemertes, quasi incorruptibilis. νὴ non. ἁμαρτάνω, pecco. ἀψευδὴς apseudes, hoc est minime fallens. α priuatiua particula est, ψευδὴς falsum. καλλιάνασσα calianassa à bene regendo. καλὸν bonū, honestum. ἀνάσσω rego. κλυμένη clymene à celebritate, κλέω celebro. ἰάνειρα ianera à dulcorandis uiris. ἰαίνω dulcifico, ἀνὴρ uir. ἰάνασσα, à suauiter regendo, hoc est ἀπὸ τοῦ ἰαίνω dulcoro, καὶ ἀνάσσω rego. μαῖρα mæra à fluctu, siue fluore, μύρομαι fluo. ὠρείθυια orithea, quasi hortans ad cursum. ὄρω hortor, θέω curro. ἀμάθεια ammathyea quasi per arenam currens, ἄμμος arena, θέω curro. electra quoq;, hoc est ἠλέκτρα inter Nereides numeratur, sed Oceani quidā, & Tethyos filiam putant fuisse. nomen aūt sumpsit à suaui nitore electri, quod succinū dicitur, & uxor Atlantis fiat, ex quo filiū peperit Hyan, & quinq; filias, quarū una similiter electra uocitata est. hæc ex Ioue Dardanū peperit. Virgil. Dardanus Iliacæ primus pater urbis, et autor, Electra, ut Graij perhibent Atlantide cretus. idem: Electrā maximus Atlas Aedidit, ætherios humero qui sustinet orbes. fuit & altera Orestis soror, quæ illū è manibus Clytemnæstræ, et Aegisthi liberauit. Electryon uero Amphitryonis frater fuit. Electræ nymphæ sororem ἐράτην, hoc est eraten alteram nymphā fuisse existimant, ab amore, qui græce ἔρως dicitur, ita uocitātā. fluminū uero, ac fontiū nymphæ, quæ ἀπὸ τοῦ νάω, hoc est fluo

à græcis ναΐδες, à nostris Naiades appellantur, his ferè nominibus notari solent. δρυμὼ drymo, quod per syluas fluat. δρυμὸς enim sylua est. ξάνθα xantha à colore. ξανθὸν græci subrubeum dicunt. harum duarū nympharū meminit Virg. Drymoq; xantaq;. Xanthus uero fluuius est apud Troiā, & nomē propriū uiri Troiani. Item nomen equi Hectoris, ut Home. testatur. Xanthij populi sunt Asiæ, qui cum eorū urbs ab Harpago Cyri præfecto obsideretur, uxores ac seruos suos, atq; omnem supellectilem in arce posuerūt, deinde adhibito igni cremauere. ipsi uero contra Harpagū pariter irruētes in bello uniuersi cecidere, ut scribit Herodotus. Xanthippe mulieris propriū est. sic enim Socratis uxorem uocitatā cōstat. λίγεια ligea à cantus suauitate. λιγὺς enim & λιγυρὸς suauis est. φυλλοδόκη phyllodoce à folijs capiendis. φύλλον folium, δέχομαι capio. κυδίππη cydippe ab excellentia equorū eius regionis. κῦδος gloria est, ἵππος equus. ἐφύρα ephyra à nomine oppidi, quod postea Corinthus est dictum: quemadmodū et θήβη, hoc est Thebe, alia nympha à Thebarum nomine nuncupata est. δηιόπεια deiopeia, à uocis, hoc est cantus contentione. δηῒς pugna, ὄψ uox. ἀρέθουσα arethusa ἀπὸ τοῦ ἀρέσκω, quod est placeo. fuit una ex nymphis Dianæ comitibus. Virg. Et tandē positis uelox Arethusa sagittis. infinita præterea sunt nympharum fontium nomīa, cū singula flumina fontesq; suas habeant nymphas, de quibus particulariter, quoties se occasio offeret, dicemus. nemorū siue syluarū nymphæ Dryades dicūtur ab arboribus: quippe apud ueteres græcos δρῦς omnis arbor dicebatur quamuis postea pro quercu duntaxat usurpata sit. eædem et napeæ uocantur. Virg. Faciles uenerare napeas. Item quæ cū syluis nascuntur, moriunturq;, Hamadryades. montiū uero nymphæ ἀπὸ τοῦ ὄρους, quod montem significat, oreades, & à græcis ὀρεστιάδες uocantur. earum quoque innumera penè nomina sunt, sed confusa. hæc cum aliarum musarum nominibus reperiuntur. πειθώ, hoc est pitho, ἀπὸ τοῦ πείθω, hoc est à suadendo dicitur. Vnde & pitho apud græcos persuasio uocatur. Cic. Pitho quam uocant Græci, cuius effector est orator. hanc suadam appellauit Ennius. Eius autem Cethegū medullam fuisse uult, ut quā deam in periclis labris scripserit Eupolis sitam esse, huius hic medullam nostrum oratorem fuisse dixerit. Quintil. Isocrates rhetoricē persuadendi opificem dixit, id est pithus demiurgon. neq; enim mihi permiserim eadem uti declinatione, qua Ennius M. Cethegū suadæ medullā uocat. à pitho pitheas deriuatur, et pithermus propria nomīa, et pithodorus, qui marmorarius scalptor eximius fuit, qui Romæ palatinas Cæsarum domos unà cum Cratero probatissimis signis repleuit. et Pithagoras. hic fuit philosophus Samius insignis pulchritudinis, & psallendi musicæq; peritissimus, Demarati negotiatoris filius, uel ut alij uolunt, Mnesarchi gemmarū scalptoris: quidam etiam patrem eius Marmachum uocatum uolunt. hic quamuis à Polycrate Samio tyranno apprime diligeretur, illo tamen tyrannidem exercere incipiente clàm ex ea insula fugit, & in Aegyptum discendi desiderio perrexit, omnemq; Aegyptiorū linguam edidicit, deinde in Persiam, & Babyloniam transijt, ubi siderum motus cursusq; stellarum, & omnem cœli rationem ab astrologis edoctus, regressus est inde in Cretam, & Spartam, atque ab eorum sapientibus egregios Minois mores, omnésque Lycurgi leges perdidicit. inde ad olympiacum certamen accedens interrogatus à Leonte Sicyoniorum tyranno quo nomine uocaretur, cum solum deum sapientem esse prædicaret, philosophum se esse respondit, hoc est sapientiæ amatorem. etenim usque ad id tempus, omnes, qui circa rerum occultarum speculationem uersantur, sapientes uocati fuerant, hinc philosophi nomen habuit. post hæc cum in pa

triam rediens à Polycrate tyranno occupatam inuenisset, clàm inde discedens Crotonem Italiæ urbem petijt, ibiq; leges Italis dedit, & unà cum discipulis suis, qui fermè trecenti erant, rem pub. administrauit, quæ merito Aristocratia, hoc est optimatum principatus poterat nominari. ἀδμήτη admete, quod ob lasciuiam indomita sit. α priuatiua particula est. δαμάζω domo significat. δωρὶς doris à dando. δωροῦμαι dono est. οὐρανία urania, hoc est cœlestis, ἀπὸ τοῦ οὐρανοῦ, quod cœlum significat. ἵππω hippo à uelocitate equorum. ἵππος enim equus est. κλυμένη clymene à fame celebriate. κλέος gloria. hæc Phaetontis mater fuisse memoratur. ῥόδια Rhodia à fluendo, qđ Græci ῥοῦν fluxum dicunt. καλλιρόη calliroe à pulchre fluendo. κάλλος pulchritudo, ῥόος fluxus. ζευξὼ zeuxo à iungendo, quod aqua res siccæ coniungantur. ξυγνυμι coniungo. κλυτία clytia à gloria, quæ ut supra dictum est, κλέος uocatur. νεαίρα, neæra, quod semper recens sit. νεαρὸς recens hæc duas filias peperit, Phaëtusam, & Ianpetiam, quæ transeunte per Siciliam Vlysse, solis armenta custodiebant. ἑδυόρα edyra. ἀπὸ τοῦ οἶδα, quod est scio. πασιθόη Pasithoë à uelocitate. πᾶς omnis, θέω curro, quasi uniuersa discurrens. πλεξαύρη plexaura, quod plene fruatur, πλήθω impleo, αὔρᾱ fruor. γαλαξαίρη galaxæra à candore lactis. γάλα à græcis lac uocatur. διώνη Dione ab humiditate. διαίνειν humectare est. hæc ex Ioue Venerem peperisse memoratur. quapropter poëtæ aliquando Dionem pro Venere usurpant. à Dione fit Dionæus. Virgilius: Ecce Dionæi processit Cæsaris astrũ. Idem: Sacra Dioneæ matri, id est Veneri. μηλόβοσις melobosis ab ouibus pascendis. μῆλον ouis, βόσις pascuum. πολυδώρα Polydora, à donando multa. κερκὶς cerceis à texendo, κέρκη radiũ significat. πλουτὼ Pluto à diuitijs. περσὶς Perseis, à Perseo, de quo superius diximus, à quo Persia, orientalis regio, unde Persæ appellati. & Persicus, quod modo ex Persia significat. hinc Persicus sinus dictus, nam rubrum mare, quod Græci Erythræum, siue Erythram thalassam nominant, uel ab Erythra rege, uel à solis repercussu talem reddi colorem arbitrantes, uel ab arena, terráq;, uel quod talis aquæ ipsius natura sit, in duos diuiditur sinus. is qui ab oriente est, Persicus appellatur, ex aduerso arabicus oceanũ qui influit, Azanum uocant. modo persicus accipitur pro diuite, & opulento à Persarum scilicet diuitijs, luxuq;. Horat. Persicos odi puer apparatus. Iuuenal. Meliora, ac plura reponit Persicus. Persicũ uero portũ mare Euboicũ, quod in eo quondã steterit classis Persarum. Plaut. persicũ pro peracuto posuit. Item à Persia persica poma uocitata, quod ex Persia primo adducta fuerint, innocua penitus & expetita ægrotis, ac stomacho utilia. palma eorum est duracinis, nec est aliud fugacius pomũ. lõgissima nanq; mora decerpto biduum est. ἀκάνη Acaste à sanando. ἄκος remedium. πετραία petræa à petris, hoc est speluncis lapideis μενεσθὼ Menesthо à robore, quod græce μένος dicitur. εὐρώπη Europa à longe, lateq; uidendo. εὐρὺ latum, ὄψ oculus. μῆτις metis à consulendo. μῆτις consilium. εὐρυνόμη eurynome à late pascendo. εὐρὺ latum, νόμος pascuum. τελεστὼ telesto à perficiendo. τέλος finis, τελέω perficio. κρηνὶς creseis à fonte. κρήνη fons. ἀσία Asia ab humoris putredine. ἄσις putredo. καλυψὼ calypso à tegmine arborum, καλύπτω tego. εὐδώρα eudora à bene munerando. εὖ bene, δῶρον donum. τύχη tyche à fortuna, quæ τύχη dicitur. ἀμφιρὼ amphiro ab undecunq; fluendo, ἀμφὶ circum, ῥέω fluo. ὠκυρόη ocyroë à uelociter fluendo. ὠκὺ uelox. σύξ, styx à tristitia, & solicitudine. συγνὸς tristis. Mnesto etiam nymphæ nomen fuit à memorando dicta. unde & Mnestius propriũ nomen uiri, & Menestheus Diomedis auriga, quamuis fuit & alius Mnestheus

Athenarũ dux Thesei, et Phædræ filius. Mnestheus uero nomen propriũ fuit uiri Troiani. Item Prymno nympha fuit Oceani filia. Prymnesius uero palus, ad quem funis nauticus religatur, quẽ alij tonsillã nominãt. græci πρύμναν puppim dicũt. Nymphæ aũt ab aquis dictæ sunt. quippe ueteres Græci nymphã dicebant, quã nos unius litteræ mutatione Lymphã, hoc est aquã uocamus. unde lymphatius uinũ dicitur, quod plus satis habet aquæ: sicut meracius, quod minimũ aquæ habet. Item lymphati, & lymphatici uocãtur laruati, atq; insanientes, quod apud ueteres uulgo proditũ erat, quicũq; speciem quandã uidissent, hoc est nymphæ effigiẽ, furendi finem nõ facere, quos græci νυμφολήπτους, hoc est Nympholeptos appellãt. Plin. de hel leboro: Medetur ita morbis comitialibus, uertigini, melãcholicis, insanientibus, lymphaticis, elephantiæ albæ. nymphas etiã aliqñ pro musis accipimus, qđ aqua currendo musicos sonos efficiat, hinc sæpenum. ero à poëtis inuocãtur. Virg. Nymphæ noster amor libetrides. Item nympha aliqñ pro sponsa accipitur, et nymphus, seu nymphius pro sponsus. à quo paranymphus dictus est, qui præest nuptijs celebrandis, adhibeturq; pro parte uiri, quem superius diximus, latine auspicẽ uocari. Nymphates uero Scythiæ fluuius est. Item mons Armeniæ. DOCILIS Ingeniosus, et qui facile percipit, quæ docentur. PINXIT. Descripsit, figurauit, ita ut uera classis uideretur. pingere est formam alicuius rei, ductis lineis repræsentare. hinc pictor dictus, qđ in cognomẽ clarissimæ Fabiæ gẽtis transijt, principisq; eius cognominis Fabius ipse fuit, qui manu sua ædẽ Salutis pinxit anno urbis conditæ CCCCL. quæ pictura duravit usq; ad Claudij principis tẽpora, quibus ædes ipsa exusta fuit. hinc etiã pictura ipsa pingendi ars, in qua etiã clarissimi uiri exercere se olim constituerũt. celebrata in foro boario fuit ædes Herculis Pacuuij poëtæ pictura, qui ex sorore Ennij poëtæ genitus fuit, de quo extat elegans illud epigrãma: Adolescens tametsi propere as, hoc te saxũ rogat, Vt se aspicias, deinq; scriptum est lege as. Hic sunt poëte Pacuuij Marci sita ossa. Hoc uolebam nescius ne esses, uale. Turpil. eques Ro. Domitiani tẽporibus multa insignia opera Veronæ læua manu pinxit, qđ de nullo antea memoratur. Alteriũs etiã Labeo uir prætorius, etiã procõsulatu prouinciæ Narboneñ. functius paruis tabellis gloriatus est, etiã in longa senectute depictis. Q. Pedius nepos Q. Pedij cõsularis, triũphalisq; à Cæsare dictatore cohæredis Augusto dati cũ natura mutus esset, à Messala oratore, è cuius familia pueri auia erat, discẽdæ picturæ traditus est, idq; cõsiliũ D. Augusti. cõprobauit. puer magni ingẽii fecius in ea arte obijt. in græcia pueri ingenui ante oĩa antiquitatẽ, hoc est picturã in ludo docebãtur, recipiebatur q; ars ea in primũ gradũ liberaliũ, semp; honos ei fuit, ut ingenui tantũ eã exercerẽt, mox ut honesti ppetuo interdicto, ne serui eã docerentur. nunc uilissimæ quæq; psonæ hanc artẽ exercent. habuit scæna ludis Claudij pulchri magnã admirationem picturæ tegulis ita in ea depictis, ut ad eas corui imagine decepti aduolarent. Zeusis clarissimus pictor, cum in certamẽ picturæ cũ Parrhasio descẽdisset, uuas tanto successu pictas in scænã detulit, ut aues ad eam aduolarint. Parrhasius uero pictũ attulit linteũ, ita ueritate repræsentata, ut zeusis alitum iudicio tumens flagitauerit, tandem remoto linteo picturã ostẽdi, & itellecto errore palmã ingenuo pudore cõcesserit, quoniã ipse aues fefellisset, Parrhasius aũt se artificẽ. fertur etiã postea zeusis pixisse puerũ uuas ferentẽ, ad quas cũ aduolassent aues, iratus est mira ingenuitate opi suo, & dixit, uuas melius pinxi, qđ puerũ. nam si hũc cõsummassem, aues timere debuerãt. Lepidus in triũuiratu suo quodam loco deductus à magistratibus in memorosum hospitiũ, postero die cõquestus est somnũ sibi uocrũ cõcentu ademptũ fuisse. quapropter illi draconẽ in lõgissima membrana depictum circundedere loco, eoq; terrore aues silentiũ tenuerũt. Alex. Mace. cui iure magnus cognomentum fuit, honorem Apelli pictori maximũ exhibuit. nam cũ dilectã sibi præcipue unã ex Pallacis suis nudam pingi ab eo ob admirationem formæ iussisset, eumq; dum pararet, amore captũ intellexisset, dono illi eam dedit. magnus animo, maior imperio fui, nec minor hoc facto, quàm cæteris uictorijs eius, quando quidẽ seipsum uicit, nec torum tantũ suũ, sed etiam affectum donauit artifici, nec amicæ quidem respectu motus, ut quæ pauloante regis fuerat, mox esset futura pictoris. Item à pictura picturo uerbum deducitur, quod est uaria pictura exorno. unde picturatæ uestes dicũtur. Item à pingo impingo compositũ, quod est attribuo, et quasi inuro. Nam ueteres inurere pro pingere, et in usum pro pictũ frequentissime usurpabant, ob encaustã pictu ram, de qua inferius dicemus. item depingo idem qđ pingo, & cõpingo simul pingo. FACILES. Quancũq; impressionem facile susc ipientes. VARIO. Multiformi, diuerso. uarus pro prie dicitur, qui pedes obtortos habet. Lucil. Compernem, ac uarã fuisse Amphitryonis accepi Alcmenã, atq; alias. unde uarum frequenter pro obtorto accipimus. Persi. Et non fallit pede regula uaro. hinc uatiæ, & uatinij cognomina sumpserunt, quod pedibus essent uitiosis. hinc etiã uatrax, & uatricosus, qui crura uitiosa habet. Item uarices uenæ in cruribus, et ferè grandiores dicũtur, quæ frequẽter tumidæ sunt, atq; obtortæ. à quibus uaricosus appellatur, qui tumidiores habet huiusmodi uenas. & uaricari transgredi est, quasi uarices transcendere, et curando præterire: quoniã huiusmodi curatio periculosa est, tractum à medicis, qui cũ uarices curare nõ audent, eas transgrediuntur, atq; præterẽt. accidit hoc uitiũ uiro tantũ, muliẽri raro, cũ sanguis melancholicus copiosę partẽ aliquã uenæ tumefacit, fitq; tanq; sanguinis abscessus. Hippocrates περσὸν, Aristot. ἰσίας uocãt. Tradũt C. Mariũ, qui septies cõsul fuit, stantem sibi uarices extrahi passum. sunt etiam aliqñ uarices in uentribus. hæ cum uel parũ curuæ, atq; in orbem implicatæ sunt, uel si curuæ, tamen simpliciores, melius adurũtur. Cũ uero curuæ, atq; obtortæ maiorẽ in modũ sunt, pluresq; inter se ĩuoluuntur, utilius eximere est. adurendi ratio hæc est. cutis superincidi tur, tum patefacta uena tenui, & retuso ferramento candente, modice premitur, uitaturq; ne plagæ ipsius oræ adurãtur, quas reducere hamulis facile est. Id interpositis ferè quaternis digitis per totã uaricẽ fit, & tum supimponitur medicamentũ, quo adusta sanantur. extrahendi uero ratio est talis, incisa uena hamulo oræ excipiũtur, scalpelloq; undiq; à corpore uena deducitur, caueturq; inter hæc, ne ipsa lædatur, eiq; retusus hamulus subijcitur: interpositoq; eodem ferè spatio, qđ supra diximus, in eadem uena idem fit, ut quæ quò tendat facile hamulo extenso cognoscatur. ubi idem iam quacũq; uarices sunt, factum fuerit attrahitur hamus, & euellitur, ibiq; rursus abscinditur, ac sic undiq; uaricibus crura liberantur, tum plagarũ oræ cõmittuntur, & superponũtur emplastra. à uarus etiã uaritus deducitur, quod est diuersus, multiformis, quod uarijnæquales, ac diuersi sunt. ab hoc fit uario uerbũ, & aduerbiũ uarie, & uarietas diuersitas, et uariãtia pro uarietate. Lucre. Talibus in causs nec dũ uariantia rerũ. Idem: Principijs, unde hæc oritur uariantia rerũ. & uariabile, mutabile, & uariatio diuersitas. Item præuaricor uerbũ. Labeo à uaria cõcertatione, quasi præuarior dicium existimat: quoniã qui præuaricatur inquit, modo huius, modo illius partes est. siquidem præuaricatorẽ Vlpian. definit eũ, qui aduersarij causam adiuuat prodita causa sua, & expartę actoris in partem cedit rei. & Marcus iurisco. præuaricatorem esse inquit, qui colludit cum reo, & translatiue munere accusandi defungitur, eo qđ proprias quidã probationes dissimulet, falsas uero excusationes admittat. etenim accusatorũ temeritas tribus modis detegitur. aut cnĩ calũniantur, aut præuaricantur, aut tergiuersantur. calũniari, est falsa crimĩa intẽdere. præuaricari uero crimina abscondere. tergiuersari in uniuersum ab accusatione desistere. nos præuaricatorẽ à uaricãdo potius, hoc est trãsgrediendo dictũ existimamus quasi uaricatorẽ Est enim præuaricator quicũq; ab officij sui præscripto desiecit, atq; aberrat, siue ꝑfidia, atq; malitia, siue imprudentia, ac negligẽtia id faciat. à quo præuaricatio ipsa officij trãsgressio dicitur. Plin. iunior: Alioquin præuaricatio est transire dicenda. præuaricatio etiã curs.m, et breuiter attingere, quæ sunt in culcanda, infigenda, repetenda. sed iurisco. præuaricatoris uocabulũ proprie ad eũ transtulerũt, qui colludit cũ aduersario, et præuaricationẽ huiusmodi collusionẽ esse dixerũt. Cic. Vt si in reo pecunia absoluto, rursusq; reuocato præuaricationem accusator esse definiat, omnẽ iudicij corruptelam ab eo: defensor aut nõ omnẽ, sed tantũmodo accusatoris corruptelã ab eo. uaricare etiã aliqñ pro extendere usurpamus. Quint. Varicare supra modũ, & instando deforme est, & accedente motu proprie obscœnũ. à quo sit diuaricari, qđ similiter capitur pro extendi. Cic. Sopatrũ hoiem summũ, domi nobilẽ, summo magistratu prædituũ diuaricari, ac deligari iubet. & obuaricare, qđ est occurrere, obstare, unde obuaricator dictus, qui alicui occurrit, quo minus rectũ iter faciat. uarus aũt à græco deducitur βαρὺς, quod graue significat. uari enĩ in eundo graues sunt. Varus etiã fluuius est, qui Narbonẽsem prouinciã ab Italia disterminat, à tortuosis fluctibus ita appellatus. Item Varus tuberculi genus lenticula maior, de quo alibi diximus. ORDINE. Dispositione, situ. ordo enim proprie dicitur apta, et cõueniens dispositio rerũ diuersarũ. Vnde ordinariũ dicimus omne id, in quo ordo seruatur: sicut ecõtrario extraordinariũ, quod præter ordinẽ fit. hinc ordino uerbum, quod est apte, & cõuenienter dispono, cuius passiuũ est ordinor. à quo ordinator, ordinatrix, ordinatio, & ordinate aduerbiũ, quod significat apte, distinctẽ cõuenienter. Veteres ordinariũ hominẽ dixerũt improbũ, ac litigatorem, quod assidue in litibus moretur, ob eamq; causam in ordine stet prætorẽ adeuntiũ, siue à contrario, quod minime ordine uiuat. exordine uero aduerbialiter sumitur, & significat sine intermissione. Virgil. Septem illũ totos perhibent ex ordine menses Fleuisse. FVSCINA. Tridens Neptuni, hoc est telum trisulcũ piscatoriũ, de quo supra diximus. MINAX. Superba. minari proprie est minas incutere, interdum tamen ponitur pro eo, quod est eminere, extare, efferri. unde à manendo, hoc est eminendo deductum minor nõnulli existimant, & hanc esse propriã huius uerbi significationẽ. Virg. Geminiq; minantur in cœlũ scopuli. hinc minæ murorum eminentiæ dicũtur, quas pinnas uocamus. itẽ Minæ, quæ uulgo minaciæ dicũtur. Plaut. Quid nũc opus est minis, atq; minacijs? à minor fit minitor frequentatiuũ, à quo minitabũdus. item minax, quod modo eum, qui minatur significat, modo elatũ, superbũ. ab hoc fit minaciter aduerbiũ, hoc est cũ minis, qđ ueteres etiã minitabiliter dixerũt. Pacu. Minitabiliter increpare dictis sæuis incipit. itẽ minacitas pro cõminatione. præterea horũ cõparatiua, ac superlatiua minacior, minacissimus, minacius, minacissime. & commnor cõpositũ. à quo cõminatio. et Minerua, quasi uim minetur, ut apud Cic. interpretatus est Balbus. Hæc belli dea, & oĩm bonarũ artiũ inuentrix fuisse phibetur, Iouis filia sine matre. aiũt enĩ Ioue, cũ uideret Iunonẽ sterilẽ esse, percusso capite emisisse Palladẽ armatã. Luca. Hanc et Pallas amat, patrio quæ uertice cũ clypeo ꝑsiluisse suo. Pallas ἀπὸ τοῦ πάλλειν, hoc est à uibrando uocitata est. Alij tradũt ex Tritonide palude susceptã

à Ioue fuisse, propter quod Tritonia dicitur. Apud Milesios Assisia uocabatur, uirginitatem seruasse credita. Vir. Pars stupet innuptæ donũ extitiale Mineruæ. & arciũ conditrix. idem: Pallas quas condidit arces Ipsa colat. A Pallade palladius dicitur. unde forũ Romæ Palladiũ uocabatur ob propinquitatem templi Palladis. Mart. Limina post pacis, palladiumq; forum. Item palladiũ in urbe Troiana fuit antiquissimũ Palladis signum è ligno compactum, mouens oculos, atq; hastam, quam manu gerebat. Hoc Diomedes, & Vlysses rapuerũt cæsis arcis custodibus. Sed postea finito bello, Diomedes oraculo iussus est Troianis reddere: quod cum implere cuperet, uenienti in Italiã Aeneæ offerre conatus est. uerũ cum sacrificantem uelato capite comperisset, ne sacrificij ordinem perturbaret, alteri ex Troianis hoc obtulit. Accepit itaq; Nautes quidã. unde Mineruæ sacra non gens Iulia habuit, sed nautarũ. Alij palladion ferunt absconditũ fuisse intra pariẽtem, & tempore belli Mithridatici compertũ, quod ab una tantũ sacerdote custodiebatur. Luca. Troianã soli cui fas uidisse Mineruam. Sunt qui dicant unum simulachrũ cælo lapsum apud Athenas fuisse. alij duo, hoc, de quo diximus, & illud Athenienſe. NEXVCVR VO. Periphrasis est, hoc est descriptio ancoræ. Nectere, ligare est. à quo nexus, & nexio. item composita adnecto, circunnecto, internecio, innecio, subnecto, connecto. à quibus adnexio, circũnexio, innexio, subnexio, connexio. item obnecto, obligo. à quo obnexio, obligatio, & obnexus, obligatus. CVRVO. Torto, inflexo. Curuum enim inflexum, ac contortũ uocamus. à quo curuitas flexus, & curuo uerbum flecto. à quo curuor passiuum, & compositum incuruo. Vnde incuruor, & incuruum, & incuruatio, atq; incurtuitas deducuntur, & incurue ad uerbium, hoc est contorte, quod & incuruiter dicitur, quemadmodum curue, & curuiter. item aliud compositum recuruo. à quo recuruor passiuum, recuruũ, recuruitas, recurue. CREDIDIMVS REMVM. Sensus est, tam apte omnia repræsentata sunt, ut ueros remos, ueramq; classem esse, & in mari uerè gestas res fuisse existimauerimus. RATEM. Nauim. Ratis (ut supra diximus) cõnexæ inuicem trabes sunt quæ per aquã trahuntur. poëtæ tamen pro nauibus usurpant. Virg. Disiecitq; rateis. LACONVM. Geminorũ, quod sidus nautis propitiũ est, ut supra diximus. Lacones gemini dicuntur, quia in Laconia orti sunt, & Spartæ, ut supra diximus sepulti. Laconia Achaiæ regio est. unde Laconicus ager, et laconicus sinus appellatus, à Tænaro incipiens Achaiæ promontorio. Oppida insignia habet Tænarũ, Amyclas, Pheren, Leutram, Therannem, & Spartam, quæ alio nomine Lacedæmon uocatur à Lacedæmone Iouis, & Taygetæ filio, qui eam ædificauit. à Sparta Spartanus deducitur. à Lacedæmone Lacedæmonius. à Laconia Lacon, & Lacænus, lacæna, lacænum.

GRATVM NAVTIS. Quia eo oriente occidit Helenæ sidus tempestuosum, & minax. Hora. Sic fratres Helenæ lucida sidera, Ventorũq; regat pater. hinc est, quod Castoris et Pollucis nomĩa à nauigantibus inuocantur. FVLGERE. Lucere. Allusit ad splendorem sideris, quod lucidũ Horat. appellat. Sunt qui fulgeo à φλὸξ deductum existiment, quod apud græcos flammã significat. A fulgeo uero fit fulgidus clarus, & fulgor splendor. & fulguritas eiusdem significationis. Lucil. Luporũ aciem claram, & fulguritatem arborũ. & fulgur, quod & fulgetrũ, & fulguratio dicitur, lux illa, & quasi uibratio luminis, quæ ante cernitur, quàm tonitruũ audiatur, cum simul fieri certum sit. Nec mirum est, quoniam lux sonitu longe est uelocior. Dicitur etiã coruscatio à coruſco, quod proprie splendco significat. Virg. Pennisq; coruscant, hoc est splendent. modo crispo. unde coruscum pro crispanti ponimus. idem

Tum syluis scæna coruscis. item à fulgeo fulmẽ, quod ignis est excitatus è nubibus. Duæ enim partes mundi (ut Aristot. tradit) in imo iacent terra, et aqua: utraq; ex se reddit aliquid. Terrenus uapor siccus est, & fumo similis. hic uentos, fulmina, tonitrua facit. Aquarũ halitus humidus est. hic nubes, pluuias, niues creat. Sed siccus ille terrarũ uapor, cum coacernatus est coitu nubiũ uehementer à latere elidit, & latius nubes proximas ferit. hæc plaga cum sonitu incutitur, qualis in nostris ignibus redditur, cum flamma uitio lignorũ urentiũ crepat, & illic spiritus habens aliquid humidi secũ conglobatus rumpitur in flamma. eodem modo spiritus ille, qui ex collisis nubibus exprimitur, alijs impactis, neq; rumpi, neq; exilire silentio potest. Dissimilis aũt crepitus fit ob dissimilitudinem nubiũ, quare aliæ maiorem sonũ habent, aliæ minorẽ. Cæterũ illa uis expressi spiritus ignis est, qui cũ leui impetu accensus & late explicitus est, fulguratio siue fulgur, siue fulgetrũ, aut coruscatio dicitur. cum uero coactus est huiusmodi ignis, & impetu iactus, fulmen appellatur: siquidem nubiũ inter se comprehensarũ angustiæ medium spiritũ eijciunt, & hoc ipso inflammant ac tormenti modo emittunt, ut balistas, scorpionesq; tela cum sono emittere uidemus. Sonus huiusmodi tronitrus, siue tonitruũ dicitur à tono, quod est sono. nihil enim aliud est tonitruũ, quàm teter aẽris sonus, qui & tonus dicitur. Tonare aliquando sonare est, aliquãdo tonitruũ reddere. Veteres tonescit pro tonat dixerunt. Varro: Tunc repente cœlitum altum tonitribus templum tonescit. ijdem etiam tonimus pro sonamus usurparunt. Ennius: Et toto simul tonimus theatro. A tono fit attonitus, stupefactus, quasi tonitruo percussus, siue afflatus. Proprie enĩ attonitum dicimus eum, cui casus uicini fulminis, & sonitus tonitruum iniecit stuporem, inde late transfertur. Tonus autem græca uox est, quippe græci τόνον dicunt sonum, unde accentum quoq; tonon appellant: quos ueteres nostri imitati, tenorẽ, quasi tonorem accentũ uocauere. Ponitur etiam tenor pro ductu, & ordine, et quasi concentu uniuscuiusq; rei. A tono fit cõpositum intono, quod modo pro sono accipitur, & cum quodã sono uocis loquor. Constat itaq; fulmen, & fulgurationẽ æque ignem esse. Sed fulguratio nihil aliud est, q̃ flamma futura, fulmen si plus uiriũ habuisset, siue fulgur non perlatũ usq; in terras. Fulmẽ uero est fulguratio in terras perducta, & ipsum (ut ita dicam) telum. Virg. Ipse pater media nimborũ in nocte coruſca Fulmina molitur dextra. Hinc quidã dixerunt fulgurationem esse penè fulmen, fulmen esse plus, quàm fulgurationem. A fulgure fulguro uerbum deducitur, hoc est fulgur emitto. à fulmine fulmino, fulmen iacio. Sene. Minore enim igne adfulgurandũ, quàm ad fulminandũ opus est. Næuius: Suaue suo sonitu clare fulgurauit Iupiter, hoc est fulgure afflauit. Hinc fulguratores uocati fulgurũ inspectores, sicut extispices, & aruspices. Item fulminatũ locum fulmine ictum, qui statim fieri putabatur religiosus, quod eũ deus sibi dicasse uideretur. Quod siquis nocte aliquando serena, & sine nubibus, stellato q; cælo fulgurationes fieri miretur, sciat illic nubeis esse, unde splendor effertur, quas uideri à nobis terrarũ tumor non sinit. In prodigijs tamen habetur M. Herennium decurionem sereno die fulmine ictum fuisse. Fulminum ipsorum plura genera traduntur. Quædam terebrant, quædam discutiunt, quædam urunt. fulmen quod terebrat, subtile est, & flammeũ, cui per angustissimum fuga est ob syncerã, & purã flammæ tenuitatem, quod discutit, conglobatum est, & admistam habet uim spiritus coacti, ac procellosi. Itaque illud fulmen per id foramen, quod ingressum est, redit, & euadit. Huius late sparsa est uis, rumpit ictu, non perforat. Tertium illud genus, quod urit, multum terreni habet, & igneum magis est, quàm flammeũ. ita relinquit

magnas ignium notas, quæ percussis inhæreant. Est & fulminis genus humidum, quod non urit, sed infuscat. item quod clarum uocatur, mirificæ maximæ naturæ. hoc enim dolia ex hauriuntur intactis operimentis, nullo q̃ alio uestigio relicto. Aurum, & æs, & argentum liquatur sacculis ipsis nullo modo ambustis, aut læsis. ac ne ceræ quidem signo confuso. Martia princeps Romanarum cum grauida esset, fulmine icta, exanimato partu nullum aliud incommodum sensit. Thuscorũ monimenta nouem deos emittere fulmina existimauere, ea q̃ esse undecim generũ. Iouem enim tria iaculari. Romani duo tantum ex ijs seruauere, diurna attribuentes Ioui, nocturna Summano. Legimus Vulsinios oppidum Thuscorum opulentissimum à quo Vulsinienses appellati, fulmine olim totum concrematũ fuisse. Item annalium memoria proditum est sacris quibusdam & precationibus, uel cogi fulmina, uel impetrari. Sed hæc ad coërcendos imperitorum animos sapientissimi uiri, ut pleraque alia de dijs finxerũt, indicantes ineuitabilem metum, ut aliquid supra nos timeremus. Vtile fuit in tanta audacia scelerum aliquid esse, aduersus quod nemo sibi satis potens uideretur. Ad cõterrendos itaq; eos, quibus innocentia nisi metu non placet, iubices supra caput posuerunt, & quidem armatos. Cecinn. fulmina esse postulatoria scripsit, quibus sacrificia intermissa, aut non rite facta repetuntur. Monitoria, quibus docetur, quid cauendũ sit. Pestifera, quæ mortem, exiliumq; portendunt. Fallacia, quæ per speciem alicuius boni nocent, utputa dando cõsulatum perniciosum futurum gerentibus. Ventanea, quæ speciem periculi sine periculo afferunt. Peremptalia, quibus tolluntur piorum fulminum minæ. Attestata, quæ prioribus cõsentiunt. Atteranea, quæ in incluso fiunt. Obruntanea, quibus prius percussa, neq; procurata feriuntur. Regalia, quorum ui tangitur uel comitium, uel principalia urbis liberæ loca, quorum significatio regno, uel ciuitati minatur. Infernæ, cum è terra exiliũt ignes. Hospitalia, quæ sacrificijs Iouem accersunt. Auxiliaria, quæ inuocata, sed inuocantium bono ueniũt. Alij quædam fulmina dicunt esse, quæ terrent. Virg. Et fulmine terres. quædam quæ afflant. idem: Fulminis afflauit uentis. quædam quæ puniũt. idem: Sed pater omnipotens adigat me fulmine ad umbras. quædam quæ præsagiunt, quorum infinita sunt exempla. Sunt etiam qui fulmina ita distinguũt, ut aut perpetua sint, aut finita, aut prorogatiua. perpetua, quorum significatio in totam pertinet uitam. Finita, quæ utiq; ad diem respondent. prorogatiua, quorum minæ differri possunt, auerti, tolliq; non possunt. Præterea à fulgure fulgureum, à fulmine fulmineum deducitur. Antiqui quemadmodum fulgere penultima producta pro eo quod est splendere accipiebant, ut nos quoq; facimus, ita fulgẽre eadem syllaba correpta usurpabant, ad significandam hanc è nubibus subitam lucis eruptionem. Lucre. Multa uidemus enim cœlestibus insita flammis Fulgẽre. Homo si uigilãs fulmine percutiatur, clausis oculis: si dormiens, patentibus reperitur. hominem ita exanimatum cremari apud ueteres nefas habebatur, condi terra debere religio tradebat. Vulnera fulminatorũ frigidiora esse reliquo corpore constat. Exijs, quæ terra gignuntur, lauri fruticem non icit fulmen, nec unquam altius quinque pedibus descendit in terram. ideo uim eius timentes altiores specus tutissimos putant, aut tabernacula è pellibus belluarum, quas uitulos marinos appellant: quoniam hoc solũ animal è marinis non percutiat, sicut nec è uolucribus aquilam quæ ob hoc armiger huius teli fingitur. In Italia inter Terracinam, & ædem Feroniæ desiere bellicis temporibus fieri turres, quia nonnullæ earum fulminibus dirutæ fuerunt. illud etiam compertũ est, unum fulmine ictum gelari: & cum ad priorem habitum redit, potum aut exanimare, aut dementes facere

quod ei uis pestifera insit, ex qua aliquem remanere spiritum in eo humore, quem coëgit, simile ueri est. neq; enim gelari potuisset nisi aliquod esset ei adiectum uinculum, unde olei quoque, & omnis unguenti teter post fulmen odor est. Ex quo apparet inesse quandam subtilissimo igni, & contra naturam acto pestilentem potentiam, qua nõ icta tantum cadunt, sed afflata. præterea ubi decidit fulmen, ibi odorem esse suffuris certũ est: qui quoniam natura grauis est, sæpius haustus alienat. Item à fulgeo composita fiunt transfulgeo, hoc est per medium fulgeo. effulgeo, splendorem emitto. præfulgeo, splendorem præ me fero. Refulgeo, splendorem reddo. item à fulgeo fulginia (ut quidã putant) à qua fulginiates dicti propter continuũ solis fulgorẽ. urbs est Vmbriæ patentibus sita campis inter Spoletũ, Meuaniam, Ispellum, atq; Nucerĩã. à quibus Spoletini, Meuanates, Ispellani, ac Nucerini uocitati sunt. Item Fulgentius propriũ nomen uiri in omni disciplinarũ genere eruditi, qui rerũ sacrarum uolumẽ eleganti carmine scripsit. LATA. Ampla, spatiosa. Latum enim proprie dicitur, quod in largũ extensum est, quasi prolatum. Ab eo latitudo deducitur, una ex tribus dimensionibus corporis, de qua supra diximus. & late aduerbium, eorumq; comparatiua, ac superlatiua, latior, latissimus, latius, latissime. Latam culpã appellat Vlpia. crassam negligentiã, hoc est cum aliquis nõ intelligit, quod omnes intelligũt. longe, lateq; aduerbialiter usurpamus pro eo, quod est quaq; uersus. itẽ late loca pro eo, quod est omnia loca. item à lato laxũ, de quo eiusq; derutiuis superius diximus. & lætus, lætor, lætitia, lætabundus, læte, lætabunde, lætitudo, læto, lætifico, de quibus supra diximus. Item à lato latus lateris. Latera enĩ proprie dicũtur extremitates, quæ in latũ sunt græci πλευρὸν uocant. unde trigonon isopleuron, siue triangulus isopleurus dicitur, qui latera æqualia habet. & pleuresis est lateris morbus, cum dolore gratii à quo qui eum morbũ patiuntur, pleuretici uocantur. Hinc ergo dextrũ, ac sinistrũ latus dicimus. à quo latrones uocati olim quos imperator circa se habere consueuit, nũc satellites dicti, quasi laterones, quia circa latera legũtur. At nunc uiarũ obsessores ita uocãtur, quod à latere adoriãtur. unde latrocinor uerbum, quod modo significat uias diripiendi gratia obsideo. & latrociniũ ipsa direptio. & latrocinator, qui ita diripit. Veteres tamen latrocinari dicebant pro eo, quod est stipendio militare, & latrociniũ ipsam militiã. Plaut. Latrocinatus annos decem mercedem accipio. idem: Qui apud regem in latrocinio fuisti, stipendium acceptitasti. Ennius: Fortunasq; quas cæperunt latrones inter se memorare. Hinc quidam nõ à latere latrones appellatos existimãt, sed ἀπὸ τοῦ λατρεύειν, quod seruire est, quia scilicet mercede seruirent. Poëtæ aliquando latronem pro uenatore usurpant, quod ferarũ gratia uias obsideãt. Virgil. Fixumq; latronis Impauidus frangit telũ. cum superius dixisset: Saucius ille graui uenantũ uulnere pectus, à latrone diminutiuum fit latrunculus. à quo latrunculatores uocantur iudices, qui de latrociniis, & aliys maleficijs cognoscunt. Latrunculi etiam siue latrones dicuntur calculi, quibus ludimus sexdecim scrupis gemina acie utrinq; directis, in quibus duo reges sunt in uicem contendentes, duæ reginæ, quatuor equites, sexdecim pedites, quatuor satellites, totidem centuriones. Mart. Insidiosorum si ludis bella latronũ, Gemmeus iste tibi miles et hostis erit. Item à lato lateres appellati, qui ædificiorũ gratia è terra finguntur. Tria quippe eorũ genera apud ueteres erant. Lidoron longũ sexquipedale, latũ pede. Alterũ tetradoron. Tertiũ pentadoron. Græci enim ueteres doron palmum uocabant. & ideo dora munera, quia manu darentur. ergo à quatuor, & quinq; palmis tetradoron, & pentadoron nũcupauere, q̃d ea longitudine simul, ac latitudine essent. Minore in priuatis operibus, ma-

iore in publicis utebantur. in Græcia, & Asia, & plerisque Hispaniæ ciuitatibus lateres fiebant, qui siccati non mergebantur in aqua. ideo pithacnæ uocati, quasi doliola, ἀπὸ τοῦ πίθου, quod dolium significat, è terra erãt pumicosa, quæ cum potest subigi, utilissima est. Optimi omnium lateritij parietes sunt, si ad perpendiculum fiant. Sunt enim æterni, sed non è sabuloso, neque arenoso, multoq; minus calculoso solo ducendi sunt, uerum è cretoso albicante, aut ex rubrica. Fingũtur optime ueris tempore. Nam solstitio rimosi fiunt, & ædificijs inutiles. Quin & intritum ipsum eorũ, prius quàm fingantur, macerari oportet, à latere laterculus diminutiuum deducitur, & lateritius.

Lateritia opera in urbe Roma priuatim non fiebant, cuius rei ratio erat, quia leges plebeiæ non patiebantur maiores crassitudines, quam sexquipedales constitui loco communi. Cæteri autem parietes, ut spatia angustiora fierent, eadem crassitudine collocarentur. Lateritij uero sexquipedali crassitudine nõ possunt plus una sustinere contignationem. In tanta autem maiestate urbis, & ciuium infinita frequentia, innumerabiles habitationes opus fuit explicare. Ergo cum recipere non posset area plana tantam multitudinem ad habitandum in urbe, ad auxilium altitudinis ædificiorum res ipsa coëgit deuenire. itaq; pilis lapideis, structuris testaceis, parietibus cæmentitijs altitudines extructæ sunt contignationibus crebris, quæ alto spatio multiplicatæ, egregias populo præstiterunt sine impedimento habitationes. item à latus fit lato uerbum, quod est extendo. à quo laxo frequentatiuum, do quo, & eius derinatiuis superius locuti sumus. Item composita dilato, & latifolium, quod lata folia habet, unde latifolia herba, de qua superius diximus. & latifundium campus spatiosus. Plinius: Messis ipsius ratio uaria galliarum latifundijs, alli prægrandes dentibus in margine infestis, duabus rotis per segetem impelluntur iumento in cõtrarium uincto, ita directe in uallum spicæ decidunt. Latum autem à græco deducitur una litera detracta. nam græce πλατὺς latus dicitur. unde platos latitudo appellatur. Hinc Plato ille philosophus ob humerorũ latitudinem nomen sumpsit, cum antea ex aui paterni nomine Aristocles uocaretur. Fuit enim egregio corporis habitu, & in palæstra se exercuit apud Aristonem palæstritem, à quo primum cognominatus est Plato. Patrem habuit Aristonem, & matrem Parectoniam. Natus est Athenis eo die, quo apud Delon Apollo. Studuit picturæ, poëmata ædidit, & tragœdias. Audiuit Socratem, & post eius mortem Cratylum, & Hermogenem. deinde se Megaram ad Euclidem contulit. Hinc Cyrenem profectus Theodorum, Philolaum, Euritum Pythagoreos audiuit. Deinde petijt Aegyptum comite Euripide, & multa à prophetis, ac sacerdotibus didicit, reuersusq; Athenas in Academia habitauit. Ter militauit, ter nauigauit in Siciliã, semel uenundatus est. adeo autem in omni genere disciplinarum, præsertimq; philosophia excelluit, ut & diuinus Plato & philosophorum Homerus uocatus sit. item à platos platea, hoc est latior in oppido uia, in qua conuenire populus solet. Græce πλατεῖαι dicitur. & Platææ urbs Bœotiæ. Item insula maris Aegæi, unde Platæenses dicti & platanus arbor à late spargentibus se ramis. Hæc umbræ duntaxat gratia ex alieno orbe petita est, & per mare primum Ionium in Diomedis insulam eiusdem tumuli gratia inuecta, inde in Siciliam transgressa, atque inter primas donata Italiæ, postea ad Morinos usque peruecta. Dionysius prior Siciliæ tyrannus regiam in urbem Platanos transtulit. Tantumq; postea honoris increuere, ut mero infuso enutrirentur, compertum id maxime prodesse radicibus. & iam arbores quoque docuerant uina potare. Celebratæ sunt primum in ambulatione Academiæ Athenis cubitorum triginta sex. Postea clara fuit

in Lycia socia gelidi fontis itineri apposita domicilij modo concaua, specu unius, & octuaginta pedum, & nequid esset spelunce imagini, saxea intus crepidinis corona muscosos pumices complexa. de qua Licinius Mutianus ter consul quondam prouinciæ eius legatus, posteris etiam prodendum existimauit eputatum se intra eam cum duodecim comitibus fronde ipsa largissime toros præbente, ab omni afflatu securum, optantemq; imbrium per folia crepitus. Fuit & alia platanus in Veliterno rure Caij principis, in cuius tabulatis quindecim conuiuat habuit, quam cœnam ille appellauit nidum. Fuit & Cortynæ in insula Creta iuxta fontem platanus utriusque linguæ monimentis insignis, nunquam folia dimittens, sub qua Ioucm cum Europa concubuisse fama erat. Fuit & alia platanus in regione, quæ Aulocrene uocatur, per quam ab Apamea in Phrygiã itur. ibi ostensa diu platanus fuit, ex qua pependisse Marsyas ab Apolline uictus ferebatur, eamq; ob magnitudinẽ electam fuisse. ex platanis chamæplatani fiunt coactæ breuitatis arbusculæ, & serendi genere, & recidendi. A platano platanetum, & platanon deducuntur, locus platanis consitus, sicut daphnõ, & lauretum locus cõsitus lauris. item Platanodes Achaiæ promontorium. & platyphyllon lactariæ genus, de quo diximus. & platycerotes belluæ lata cornua habentes. & platyophthalmus stibia à dilatandis oculis, quemadmodum inferius latus dicemus. Tumere inflari est. unde tumor inflatio, & per metaphoram superbia. Tumidus, inflatus. tumefacio, inflo. tumesco, idem quod tumeo. item tumulus modo terra tumens, id est collis, modo sepulchrum, quia ibi coaceruari terra consuenit à quo tumulo sepelio, cuius passiuum est tumulor. item tubus, cuius diminutiuũ est tubulus, canale per quod aqua deducitur, sue per quod flamma torretur, partes, aut aliud huiusce modi opus fit. A quo deducitur tuba. unde tubicen, & tubulustrium, de quibus supra diximus. Hinc etiam tubos uiscerum dicimus. & tubulum uocamus auenam, quæ & cicuta appellatur. græce σιφὼν hoc est siphon nominatur. hinc Iuuenalis tubum, per quem urina descendit, siphonem uocat: Effigiemq; deæ longis siphonibus implent. item à tumeo tuburcinor, quod est rapium comedo. hoc enim facit, ut tumeat uenter. Titinnius: Tuburcinari sine me uultis reliquias. Plautus: Tuburcinari de suo, si quid est domi. item tuber, quod proprie est tumor quidã rotundus in quocunq; corpore, unde in facie, & quacunq; parte humani corporis tubera dicuntur, siue per diminutionem tuberacula, claui, papulæ, ficus, uerucæ, & alia similia. in terra cyclaminus, de quo supra diximus, terræ tuber uocatur. in arboribus durities illa extans ad nodi similitudinem. Plinius: Reperitur & in alno tuber tanto deterius, quãto ab acere alnus ipsa differat. Idem: Pulcherrimum uero est in acere bruscum, multoq; excellentius etiam moluscũ. Tuber utrunq; arboris eius, sed bruscis intortius crispum, moluscũ simplicius sparsum: & si magnitudinem mensarum caperet, haud dubie præferretur citro: è bruscо fiunt, & mensæ nigrescentes. Est etiã tuber ad mensas pertinens semper in delitijs habitum. Nascitur hoc sine ulla radice undiq; terra circundatum, nullisq; fibris nixum, aut saltem capillamentis, nec utique extuberante loco, in quo gignitur, aut rimam agente, neq; ipsum terræ cohæret, cortice etiam includitur, ut planè nec terram esse possimus dicere, neq; aliud, quàm terræ callum. Siccis & sabulosis locis, fruticosisq; nascitur. excedit sæpe magnitudinem mali cotonei etiam librali pondere. duo tuberum genera sunt. Arenosa dentibus inimica, & altera syncera. distinguuntur & colore rufo, nigroq;. & intus candido. laudatissima crescunt in Africa. Inuentum nuper in Italia est ea sue in hunc usum educata perquirere. Auidissimum hoc animal eius cibi est, constringitur os eius lorea habe-

na sic in loca, ubi tubera sunt perducta odore agnoscit, ac rostro extrahit. Difficile est iudicare uitium ne id terræ sit, & uitiane, an non. Constat Lartio olim Licinio prætorio uiro iuta in Hispania reddent. accidisse, ut mordenti tuber deprehensus intus denarius primos dentes inflexerit, ex quo manifeste apparet terræ naturam in se globari. Tunc nascuntur cum fuerint imbres autumnales. & tonitrua crebra, maximeq; ex tonitribus terra ita mota, & in se conglobata. Vltra annum non durant, uere tenerrima sunt Iuuenalis:

Fumat aper, post hunc radicitur tubera, si uer
Tunc erit, & facient optata tonitrua messas.
Maiores tibi habe frumentum Alidius inquit,
O Libye disiunge boues, dum tubera mittas.

Quibusdam in locis acceptantur riguis, ac seruntur, sicut Mitylenis. Simile tuberi est, quod in Cyrenaica regione uocãt mysi, præcipuũ suauitate, odore, ac sapore, sed carnosius. item qđ in Thracia dicunt ceraunium, maxima utrunq; pud ueteres auctoritate, sed proximum his erat autoritate, clarissimum laserpitium, quod Græci silphion uocant, in Cyrenaica prouincia repertum, cuius succum uocant laser, ad pondus argentei denarij quondam pensum. postea inueniri desijt, quoniam publicani pascua conducentes maius lucrum sentiebant pabulo pecorum depopulando. unus autem caulis sub Nerone principe repertus est, & ei missus. Cum Cæsar dictator in itio belli ciuilis, inter aurum, argentumq; ex ærario centum undecim pondo laserpitij protulisset. Radice multa, crassaq; est, caule serulaceo haud simili crassitudine. Folia maspetum uocabant, apio maxime similia. Semen foliaceum, folium ipsum deciduum: eo pecora uescebantur primo purgari solita, mox mirum in modum pinguescentia, carne mirifice iucunda post folia amissa. caule ipso & homines uescebantur decocto, asso, elixoq;, eorũ quoque corpora primis quadraginta diebus purgante à uitijs. Ex ijs omnibus succus duobus modis capiebatur è radice, atq; caule. Illerbizias, hic caulias uocabatur. succum ipsum in uasa coniectum admisto furfure subinde concutiendo ad maturitatem perducebant, ni ita fecissent facile putrescentem: argumentum erat maturitatis color, siccitasq; sudore finito. Alterũ laserpitij genus est, quod magydaris, siue magudaris uocatur tenerius, & minus uehemens, sine succo, quod circa Syriam nascitur. A tuber sit uerbum extubero, quod est excresco inflor, & quasi tuberis figuram efficio. Item à tumeo intumeo, & contumeo composita. A contumeo contumax fit, hoc est per tumorem, id est superbiam, inobediens. A quo contumacia, inobedientia. & contumaciter inobedienter. Proprie tamen contumax uocatur (ut Hermogenianus affirmat) qui tribus edictis propositis, ue uno pro tribus, quod uulgo peremptorium appellatur, literis euocatus præsentiã sui facere contempsit. item ab eodem contumelia, hoc est conuitium. A quo contumeliosus, & contumeliose aduerbium, & eorum comparatiua, & superlatiua. & contumelior, conuitior. Quidam tumbam quoq; à tumendo dictam existimant, sed falsò. Nam græca uox est. τύμβον enim græci uocant. est autem locus sub terra concauus, unde pro sepulchro quoq; concauo aliquando usurpatur. SINV. Curuatura ueli. CONSPICVO. Claro, aperto. Quia secundo flatu uela plene tumebant. LIQVIDIS. Mollibus, fluentibus. Proprie enim liquidum dicimus molle, fluxũ. Plautus: Liquidus, quàm uentus est fauonius. Virgilius: Aut cum liquentia mella Stipant. interdum tamen ponitur pro puro. idem: Liquidumq; per aêra lapsæ. Idem: Dulcia mella premes, nec tantum dulcia, quantum Et liquida, hoc est defecata, et sine fordibus. interdum pro secundo, prospero. Plautus: Ab sinistra auspicio liquido, atq; ex sententia, confidentia est inimicos

meos me posse perdere. A liquidus fit liquidior, liquidissimus, & aduerbia liquidò, liquidius, liquidissime. & liquido uerbum, quod est aperio, dilucido, & illiquidum, obscurum. Liquidus uero à liquo deducitur, quod est resoluor, defluo. A quo colliquo. Varro: Quod aurum cum colliquisset in forma fuit infusum. Ab eo fit passiuum liquor eiusdem significationis. Virgilius: Vere nouo gelidus canis cum montibus humor Liquitur. & liquor liquoris pro ipso humore liquido, quod priorem syllabam corripit, cum liquor uerbum producat. & liquesco, ac liquefio eiusdem significationis. & liquo liquas, ac liquefacio liquefacis, quod est in humorem, siue liquorem resoluo. A quo liquatum, siue liquamen dicitur pinguitudo animalis ad ignem liquefacta, et in usum coquinarium seruata ad condiendos cibos. Item à liquo fit liquet uerbum, quod significat constans, manifestum. & certum est, quoniam quæ resoluuntur, certa, constantia, & manifesta fiunt. Terentius: Illum liquet mihi deierare his mensibus sex non uidisse proximis. Liquo uero à linquo deducitur, quod modo relinquo significat. Virgilius: Linquimus Ortygiæ portus. modo defluere. idem: Nunc summis linquuntur rupibus amnes. Sed de hoc inferius dicemus. AVT DOCVIT LVSVS HOS TETHYS, AVT DIDICIT. Quàm pulchre ludi dignitatem expressit dicens deam maris, aut docuisse eos ludos, aut ipsam à Domitiano didicisse.

DE NAVMACHIA EPIGRAMMA XXVIII.

VGVSTI LAVDES. Iterũ Domitiani naumachiã admiratur, præferens eam naumachiæ Augusti, qđ in hac ludi etiam spectati fuerint, qui fieri in arena consueuerũt. COMMITTERE. Cõiungere, de quo supra diximus. Q_VOTA PARS. Quasi dicat, quam parua. GALATEA. Nympha pelagi una ex Nereidibus, de qua supra diximus. Ouid. At mihi, cui pater est Nereus, quã cærula Doris Enixa est. IGNOTAS. Terrestreis scilicet, & mari antea nõ uisas, nunc uero aquis natantes, quod spectaculũ Neronẽ quoq; populo exhibuisse legimus. Sueto. Exhibuit & naumachiã marina aqua innatãtibus belluis. TRITON. Oceani, & Tethyos filius fuit, siue (ut alij uolũt) Neptuni & Salaciæ. Est q; oceani & Neptuni tubicen, & concha utitur, quã supra diximus buccinã appellari. Ouid.

Nec maris ira manet, positoq; tricuspide telo
Cœruleum Tritona uocat, conchaq; sonanti
Inspirare iubet, fluctusq; & flumina signo
Iam reuocare.

Dictus autem Triton est, quod primum in tritonide palude ui sus fuerit. Triton uasta Africæ palus est ad amnem Tritonem nomenq; ab eo accepit citra minorem Syrtim esse, dicta à multis uero inter duas Syrtes. in hac palude scribit Herodotus insulam esse, quæ Phla ab incolis appellatur. ubi manifesta argumenta aduentus Iasonis esse commemorãt. in ea etiam temporibus Ogygis regis Pallas originali ætate apparuisse fertur, unde ab eius nomine Tritonia, & Tritonis uocitata est, & ab ea palus ipsa à Callimacho Pallantias appellata, propter quod plerique scripserunt Palladem Neptuni, & Tritonis paludis filiam fuisse, sed patrem dedignatam dedisse sese Ioui, & ab eo in filiam receptam fuisse, cumque scuta, & galeas Aegyptijs adinuenisset, mox ea ad Græcos transtulisse. IN PVLVERE AEQ_VOREO In amphitheatro maris, alluit ad arenam, in qua huiusmodi feræ

ludis exhiberi solent. EQVOS. Qui scilicet currus ducebant. DOMINI. Neptuni, qui maris dominus dictus est, Saturni, & Opis, ut supra diximus, filius. Hic uxorem habuit Amphitriten, & ex ea aliȳsq; pluribus mulieribus numerosissimam prolem. Vsus autem est curru, quem æquorei equi ducebant. Virgilius:

Iungit equos curru genitor, spumantiaq; addit
Frena feris, manibusq; omneis effundit habenas,
Cærula per summo leuiter uolat æquora curru,
Subsidunt undæ, tumidum sub saxa tonanti
Sternitur æquor aquis, fugiunt uasto æquore nimbi.

Dictus autem est Neptunus à nando (ut Ciceroni placet) primis literis paululum mutatis: uel (ut Varro existimat) à nubendo, quod mare terras nubat, hoc est cooperiat. Vnde & ennosigæus uocitatus est, ἀπὸ τοῦ ἐννεῖν τὴν γαῖαν. hoc est concuti enda terra. Iuuenalis de Xerxe: Ipsum compedibus, qui uincxerat ennosigæum. Gellius: Ventorum ne ui accidat terræmotus specus, hiatusq; terræ subeuntium, an aquarum, subter in terrarum cauis undantium fluctibus pulsibus ue, ita ut uidentur existimasse antiquissimi Græcorum, qui Neptunum ennosigæon appellauerunt: an cuius uis aliæ rei causa, nondũ compertum est. A Neptuno fit nomen possessiuum Neptunius. & Neptunalia Neptuni festa. SAEVIS. Magnis. ABNVIT. Recusauit. IRE PEDESTER, Pedibus iter facere: curru enim uehi uoluit. Pedester à pede deducitur, significatq; eum qui pedibus iter facit. Apuleius: Qui modo in exercitum profectus est pedester. Dicitur'q; etiam hic & hæc pedestris, & hoc pedestre: ut pedestris exercitus, pedestres copiæ, pedestria auguria uocabantur, quæ à lupo, uulpe, serpente, equo, cæterisq; animalibus quadrupedibus dabantur. Deducitur autem pedester, siue pedestris à pede. Pes totum dicitur, quod est à femore ad calcem: diuiditur'q; in coxendicem, siue coxam, femur, semen, genu, de quibus supra diximus. Poplitem, qui ex aduerso genu est, flectitur'q; reuerentiæ gratia: crus quod est à genu usque ad imum pedem. A quo cruſculum diminutiuum Suram, quæ est posterior pars cruris illa carnosa, quæ homini tantum est, & in Aegypto cuidam defuisse memoratur. Virgilius: Suras uincire cothurno. & pedem imum, qui calx dicitur: diuiditur'q; in conuexum pedis, quæ pars superior est: & calcaneum, quæ est pars posterior. Item uolam, quæ est pars medij pedis concaua. Plantam, quæ pars tota inferior est, digitósque & ungueis. A uola pedis indita sunt cognomina Plancis, Plotis, Scauris, Pansis. Planci proprie dicũtur, qui pedes imos graciles habent, planosq; æqualiter, quasi tabellas, quæ plancæ uocantur. Sunt enim plancæ tabulæ planæ à planicie ita dictæ. Planum enim uocamus cuius figura æqualis est, quod Græci ἐπίπεδον dicunt. quoniam uero plana nullum impedimentum habenti, cum undecunque uideri possint: planum aliquando pro aperto, & manifesto ponimus. A quo planè aduerbium manifeste. & explano uerbum declaro, manifesto. & complano adæquo. item à planus planior, planissimus, planicies. & à planè planius, planissime. & planta, quod planas, hoc est æqualeis oporetat esse plantas. Sunt enim plantæ, quæ transferendi gratia, uel de arboribus raptæ, uel ex seminibus ortæ sunt, & de herbis quoq; dicuntur. Plantaria etiam ueteres uocabant filiarum dotem, quia plantatæ in satus ratione arbores, & post aliquot annos uenditæ maximi quæstus erant. Vnde plantaria appellamus plantarum, ut ita dicam, seminaria ad transferendum facta. Virgilius: Et uiua sua plantaria terra, id est plantæ ex plantarijs sumptæ. A planta fit planto uerbum notæ significationis, et ab eo compositum supplanto. sed à planta pedis deductum existimamus, ut sit supplantare supposito

pede aliquem in terram deijcere. Cicero: Contendere debet, quàmmaxime possit, ut uincat supplantare eum, qui cum certet: at manu pellere nullo modo debet. Aliquando tamen per metaphoram supplantare ponitur pro decipere: nam & supponere pedem quodammodo decipere est, & qui ita deijcit, non tam uiribus, quàm agilitate quadam corporis id agit. Item à planta plantiger, hoc est plantas gerens. unde plantigeræ arbores dicuntur, quæ ex se se pullulando plantas emittunt. Plinius: Siliqua plantigera est in imis partibus, & ideo superficie flauescens succũ auferente sobole. Et plantago, de qua Themison medicus uolumen ædidit. Duo eius genera. minor angustioribus folijs nigrioribus linguæ pecorũ simillimis, caule angulosio in terram inclinato, in pratis nascens. Altera maior, folijs laterum modo inclusa: quæ quia septena sunt, quidam eam heptapleuron uocauere. huius & caulis cubitalis est: nascitur in humidis multo efficacior, uis mira in siccando, densandoq; corpore, cauterij, hoc est adustionis uicem obtinens. Nulla res æque sistit fluxiones, quas græci rheumatismos uocant. Ploti, qui simsliter planis sunt pedibus exiguam, et ferè nullam in medio concauitatem habentes. Vnde poëta Vmber Sarsinas, ab huiusmodi planicie initio Plotus, deinde Plautus est dictus. Hinc soleas dimidiatas, quibus utebantur in uenando, quo plani pedem collocarent, semiplotia dixere. Scauri, qui talos pedum tumenteis, ac porrectos habent. Pansæ, quibus lati, ac pansi sunt pedes: sicut planci quibus plani. Vari præterea appellantur, quemadmodum paulo ante diximus, quibus obtorta introrsum crura sunt. à quo obuarare dicimus peruertere, depranare. Ennius: Nam consilijs obuarant omnia, quibus tantum concedit hic ordo. Vatiæ, quibus in exteriorẽ partẽ crura flectuntur. à quibus uatiorum, & uatiniorum cognomina fluxerunt. Pedem struere ueteres pro eo, quod est fugere usurparunt, & retro pedem ferre. & pedem reuocare pro eo, quod est retro cedere. dicitur'q; hoc ultimum nõ modo de animalibus, sed etiam de inanimatis. Virgilius de flumine: Contatur, & omnis Rauca sonans, reuocat'q; pedem Tyberinus ab alto. A pede etiam aëripes dicitur, qui aërios pedes, hoc est ueloces habet. Virgilius: Fixerat aëripedem ceruam. Et pedes peditis miles, qui pedibus militiam exercet, sicut eques, qui equo militat. à quibus peditatum, & equitatum dicimus pro peditum, siue equitum copijs. & pedum pastoralis baculus, hoc est uirga incurua, qua pecudum pedes detinentur. idem: At tu sume pedum. & pessulus, quasi paruus pes, instrumentum, quo ostium claudi tur. Terentius: Pessulum ostio obdo. Et pessum aduerbium quod significat modo retrorsum, modo deorsum, quasi ad pedes. unde fit pessundo, quasi conculco, reprimo, arceo. & pessum eo, hoc est cedo, siue retrocedo. & pestes à ueteribus pestilentia dicebatur. Et pedisequus famulus, qui dominum sequitur. cuius fœminino pedisequa ancilla, quæ sequitur dominam. & apes uolucre animal ceram agens, & fauos, quod sine pedibus nascatur: dicitur'q; etiam apis. Ouidius: Non apis inde tulit collectos sedula flores. à quo fit diminutiuum apicula. & apex secundum quosdam, quod absit, hoc est longe sit à pedibus. Apex enim proprie dicebatur in summo flaminis pileo uirga lanata, hoc est in cuius extremitate modica lana erat quod primum constat apud Albam Ascanium statuisse. Virg. pro summitate pilei usurpauit. Ecce leuis summo de uertice uisus Iuli Fundere lumen apex. & abusiue pro omni summitate accipitur: unde & pennas in capitibus quarundam auium ueteres ad similitudinem cristæ apices uocamus. Eius diminutiuum est apiculus. Apiam Scythæ terram uocant. Ape ueteres dicebant cohibe, compesce. Et lepus quasi leuipes, à pedum leuitate, animal est notum, quod græci λαγῶν καὶ δασύποδα

uocant. Mirum est in hoc Plinium tantæ doctrinæ, atq; autoritatis uirum errasse. Hic enim dasypodem à lepore diuersum facit, cũ unum, idemq; animal sit. Dasypus uocatur, quod hirsutos habeat pedes. δασὺς enim hirsutum, pilosumq; significat, πούς pedem. Sic apud nos à pedum leuitate nomen habet: quoniam ambulans nõ sentitur. Nullum certe animal pilosis in terra pedibus est, lepore excepto. Scribit Aristoteles dasypodem timidum animal omnium prædæ nasci, solum superfœtare. Aliud educantem, aliud in utero pilis uestitum habentem, aliud implume, aliud inchoatum, aliud nõ perfectum. hæc omnia de lepore à nostris dici manifestum est. Duo præterea de dasypode apud Græcos prouerbia extant, quæ de lepore à nostris dici palàm est. Vnum de ijs, quæ factu difficilia sunt: πρότερον χελώνη παραδρομεῖται δασύποδα, hoc est prius testudo cursu præueniet leporem. Alterum de ijs, qui ab alio quæ runt, quæ in se habent: δασύπους παρ' ἑαυτῷ ἐπιθυμεῖ, hoc est lepus carnem quærit. Quod eleganter interpretatus est Terentius. Lepus tute es, & pulpamentum quæris, id est quæris ab alio, quæ in te habes, hoc est blandiris scorto, cum ipse sis scortum. Quod si Donatus, & cæteri illius poëtæ interpretes intellexissent, non fuissent tot ambagibus usi in re simplici, atq; aperta. Mirum est quod nonnulli tradunt leporem non distingui sexu, & utrumq; uim singulis inesse, ac sine maris coitu gignere, quod hyænam facere tradunt, de qua alibi diximus, alterius annis sexum mutantem. Ouidius:

Si tamen est aliquid miræ nouitatis in istis,
Alternare uices, & quæ modo fœmina tergo
Passa marem, nunc esse marem miremur hyænam.

A lepus lepusculus deducitur. & leporinus: unde leporinam carnem, & leporinum pilum dicimus. & leporarium. & lepor, à quo lepidus, lepidior, lepidissimus, lepide, lepiditas, illepidus, illepide, de quibus superius disseruimus. & leporaria uua, quæ & lageos dicitur. & uulpes à pedum uelocitate, quasi uolans pedibus. à quo uulpecula, uulpinari, uulpinus, de quibus similiter diximus. & agrippa, quasi ægre pedibus natus. hi enim proprie dicuntur agrippæ, quorum in nascendo nõ caput, sed pedes primi exiterũt: qui partus difficillimus, ægerrimusq; habetur. à quo Agrippina deducitur proprium nomen mulieris. Aliqui tamen ab ægro partu dictos agrippas uolunt: cuius periculi deprecandi gratia aræ statutæ sunt Romæ, duabus carmentibus: quarum prima Verta nominata est, Prosa altera, à recti, peruersiq; partus potestate, & nomine. & pedio, quod ueteres usurparunt pro eo, quod est pede pulso, & quasi plausum reddo. à quo impedio. siquidem impedimum proprie dicimus, qui ita pedes habet alligatos, ut ingredi non possit. Itaq; impedire proprie est pedes alligare, atq; inuoluere. Virgil. Haud aliter Teucrum nati uestigia cursu Impediit. Transfertur tamẽ ad negotia. Ter. Viden' me tuis cõsilijs impeditũ esse? Aliquando etiam pro fœdare ponitur. Plaut. Immo ego hunc Thebani ciues, qui domi uxorem meam impudicitia impediuit. Ab impedio impedimenta dicta, quæ modo difficultatem significant. Cicero: Cum primum impedimenta naturæ diligentia, industriaq; superauit. modo iumenta: quæ sarcinas, atque instrumenta bellica gestant. Plinius: Expeditum militem duxerat, impedimẽta in castris reliquerat. & impeditio, quod pro impedimento accipitur. Cæsar: Propter quod ad explicandum cursus impeditioni fore uideretur. Et præpedio, ante ipedio. à quo præpedimentum. Plaut. Neu fallaciæ præpedimentum obijcia tur. Et compedio, à quo compedes dictæ instrumentũ, quod pedibus uinciendis adhibetur. Var. Domum intro, & pedes coarrigijs compedio. & expedio, quod proprie est libere, & quasi pedum ligamenta dissoluo: cuius passiuum est expedior. Vir-

gilius: Flammam inter, & hosteis Expedior. Ponitur tamen aliquando expedio pro explico. Seneca: Iam quid utile sit expedi. Interdum pro profero. Virgilius: Cereremq; canistris Expediunt. Nonnunquam expedit pro utile est. Terentius: Expedit bonas esse uobis. Ab expedio expediti milites dicuntur leuioris armaturæ, & sine impedimentis. & exped tio appellatur, cum exeunt milites belli gerendi gratia, hoc est militaris apparatus, quod explicent se atque expediant à cæteris negotijs. Q. Curtius: Ominem expeditionem, ac militarem apparatum adduxit. Apule. Cum omni expeditione iter ingressus. Cicero: In expeditionem cum Cæsare profectus, quasi in bellum. & sonipes, & cornipes, equus quod pedibus sonet, & corneos pedes habeat. & pedetentim, & pedepressim aduerbia, quæ significant tarde, lente, paulatim. Cicero: Sin minus sensim erit, pedetentimq; faciendum. & pelluuium uas, in quo pedes lauantur. & peluis eodem modo: quamuis aliqui peluim à pelluendo dictam affirment. Plautus: Amore cecidi tanquam blitus in peluim. & pediculus, paruus pes. Plinius: Mollia sunt Loligo, sepia, polypus; pediculi octoni omnibus. Hinc pediculus etiam uocatur, quo fungi, pira, mala, & reliqua huiusmodi sustinentur, quod'q; uelut illorum manubrium est. Idem: Tutiores fiunt fungi cum carne cocti, aut cum pediculo piri. Idem: Fungi candidi, uelut apice flaminis insignibus pediculis. Hinc pediculata poma dicuntur, quæ pediculos habent, quibus suspẽdi possint. & pecus (ut Varro existimat) quod pedibus sine ratione bruta ferantur. à quo pecua, pecuda, pecuarium, pecorariũ, pecoreum, pecorinum, pecudinum, pecunia, pecuniola, peculium, peculatus, peculiaris, peculiariter, peculor, peculator, peculatrix, de quibus superius disseruimus. Pecudes Graeci πρόβατα uocant. Vnde probaticam piscinam quidam uocant, in qua lauari oues consueuerunt. & pedarius, qui in Senatu sententiam non dicit, sed ab alio dictam comprobat: mouens se de loco, & in partem eius, qui dixit, ambulans: propter quod, qui ita faciunt, ire in sententiam pedibus dicuntur: & sententia eorum pedaria appellatur. Hinc factum est illud prouerbium, caput sine lingua pedaria sententia est. Quidã tamen pedarios existimant dictos fuisse senatores: qui quod magistratum curulem nondum ceperant, pedibus in curiam proficiscebantur. Nam qui curulem magistratum gessissent, curru uehi solebant: in quo sella erat, in qua considerent: quæ propterea curulis nominabatur. & pedaneus iudex, qui à præside constituitur, ut negotia minora discernat: quod is magistratus non uehatur curru, sed pedibus proficiscatur in forum. Vnde extat sanctio illa Iuliani imperatoris: Quædam sunt negotia, in quibus superfluum est moderatorem expectare prouinciæ: ideoq; pedaneos iudices, hoc est, qui negotia humiliora disceptent, constituendi damus præsulibus potestatem. & pedica laqueus, quo pedes illaqueantur. Virgilius: Tum grauibus pedicas, & retia ponere ceruis. & unipes, qui unum pedem habet, sicut bipes qui duos: tripes, qui treis: quadrupes, qui quatuor: octopes, qui octocentipes, qui centum habet pedes. à quibus fiunt adiectiua bipedaneus, tripedaneus, & similia. Plinius: Non omittendum, quod annotauere annales, tripedaneas statuas, à populo Romano ijs, qui iniuria cæsi essent, in foro statutas: hæc uidelicet mensura honorata tunc erat. & semipes medij pedis. Vnde semipedalis, quemadmodum à pede pedalis mensura. Et centipeda, siue millipeda, siue multipeda uermiculus, qui & scolopendra dicitur, de quo superius locuti sumus. & gallipes pedes galli gallinacei habens. Tranquillus: Ad extremum uota pro itu, & reditu suo suscipi passus est: ut uulgo iam per iocum gallipes uocaretur, quem cursitare, ac ne cubiti quidem mensuram progredi prouerbio græco notatum est. & curuipes, qui

curuos pedes habet. & flexipes qui flexos. Vnde poëtæ flexipedam ederam dicunt, quam Virgilius errantem uocat. & loripes, qui pedem in modum lori tortũ habet. & Aucupedius, cui præcipuum erat in currendo acumen pedum. & solidipes, qui pedes solidos habet. Plin. Vnum animal digitos habentium herba pascitur lepus, sed & fruge: solidipedes, & bisulci sues omni cibatu, & radicibus. Solidipedum uolitatio propria. & petiolus paruus pes. Afranius: Atque adeo nolo nudo petiolo ambules. & petilus tenuis, exilis. Lucilius: Insignis uaris cruribus, & petilis. Vnde Petilia dicta est ciuitas Brutiorum, condita à Philoctete Melibœo, hoc est ex Melibœa urbe Thessaliæ. petilansura significat ungulam equi albam. Item alipes, qui alatos pedes habet. et primipes militũ genus, qui à principio gladijs pugnabant: postea commutata re militari, facti sunt pilumni. & cespes, quod pedem cædat, de quo, atque eius deriuatiuis superius disseruimus. & lectipes herba, quam Græci clinopodion, alij clinopycton, alij zopyrocheron, alij encimoides appellant serpyllo similem, surculosam palmi altitudine, orbiculato foliorum ambitu speciem lecti pedum præbens. & planipes poëmatis genus, quod mimus dicitur, de quibus superius diximus. & palmipes planos, & ad palmæ similitudinem pedes habens. Vnde anseres, & omnes ferè aquaticæ aues palmipedes dicuntur. & perna, quod proprie pedem significat, quo uocabulo Hispani nunc uulgo utuntur. à quo pernæ suillæ, de quibus superius diximus, dictæ sunt. & supernati dicũtur, quibus femina sunt succisa in modũ suillarum pernarum. & supernia ipsa femina ita succisa. Ennius: Is pernas succidit iniqua supernia Pœni. & pernio morbus pedum, ex nimio frigore proueniens, præsertim in pedis extrema parte, Græci χίμεθλα uocant. Plini. de rapo domestico: Perniones feruẽs impositum sanat. & compernes, qui longis sunt pedibus, genibúsque plus iusto coniunctis. & petaso, & petasunculus, de quibus supra diximus. & pernix, quod significat celerem. Virgilius: Talis & ipse iubam ceruice effudit equina Coniugis aduentu pernix Saturnus. à quo pernicior, pernicissimus, perniciter, pernicius, pernicissime, & pernicitas, quæ proprie pernarũ, hoc est pedum uelocitas est. Idem: Pernicibus ignea plantis, cum celeritas proprie sit pennarum. Idem: Celeriq; fuga sub sidera lapsæ. Veruntamen hæc aliquando confunduntur. Idem: Pedibus celerem, & pernicibus alis. Celerem ab alis dictum existimant. Quemadmodum alacrem, hoc est ab alarum acritate. Ab eo fit celerior, celerrimus, celeriter, celerius, celerrime, item celeratim. Sisenna: Quo magis celeratim poterant, in insidijs suos disponit. & compositum accelero, quod est propero, festino. à quo acceleratio festinatio. & celeritas, & celeritudo, & celox breue nauigium. ac celer, de quo superius diximus. & celebris, quod proprie uelox, & celer significat. Accius: Celebri gradum accelerasse docet. Quoniam uero accelerare gradum frequentare est, factum est, ut celebre pro frequenti accipiatur. Cicero: Celebris'ne sit locus, an desertus. Hinc fit celebritas, hoc est frequẽtia. Quintilianus: Ante omnia futurus orator, cui in magna celebritate, & in media rep. uiuendũ est, assuescat à puero non reformidare homines. & celebro uerbum, quod proprie significat frequento. Varro: Cui non tam cura erat, ut templa deorum, quàm ut popinas celebraret. Per metaphoram tamẽ, quoniam quæ frequentamus, etiam colimus, celebrare pro colere, & uenerari usurpatur. & celebritas pro cultu, atque honore. Hinc celebrare laudibus, atque præconijs, & uirtutem celebritatem dicimus. Item celebriorem, & celeberrimum pro honoratiorem, & honoratissimum, & celebriter cum cultu, atq; honore. à quo celebrius, & celeberrime. à celebro fit celebresco, hoc est celebris fio. Acci. Et qualiscunq; fama celebrescat tua. et cõ

celebro, idem quod celebro, ut simul celebro. Celeres antiqui equites uocitarunt, non ab equorum celeritate (ut aliqui scripserunt) sed à Celere interfectore Remi, qui initio à Romulo ijs præpositus fuit, qui primo è singulis curijs electi fuere. Ideoq; trecenti extiterunt. Aliquando tamen pernix pro perseuerante accipitur. Idem: Et inter Dura iacet pernix instrato saxa cubili. Item à pede piger, hoc est tardus, lentus, quasi pede æger. A quo pigritia tarditas, ignauia, & quibus ueteres usi sunt, pigredo, & pigritudo. & pigro uerbum, quod est retardo. Acci. Melius pigrasse, quàm properasse nefas. & pigresco, pigresio. & impiger diligens. Cicero: Quis enim est tam in scribendo impiger, quàm ego? Et pigre, atque impigre aduerbia, hoc est tarde, & indiligenter. & impigritas. Cice. Viri fortissimi fortitudo, impigritas, patientia. & piget, quod ueteres pro tardat usurpabant. Capitur etiam pro eo quod est pœnitet: quoniam in ijs peragendis, quorum pœnitentia ducimur, tardi sumus. Itẽ pro pudet: quoniam pudore quoque ab agendo retardamur. Quidam pudet, & piget ita distingunt, ut pudet de præterito, piget de futuro dicatur: proprie tamen piget significat permolestum est. Varro: Iam'que piget te in eo tempus terere. Plautus: Non dedisse te pudet: me quia non accepi, piget. & pedo. Veteres enim pedare pro ire dixerunt. Vnde & repedare, quasi pede iterare. Lucili. Redisse, ac repedasse, ut Romam uitet. Hinc pedatim ire dicebant, quasi rependo. Plinius: Leo tantum, & camelus pedatim gradiuntur, hoc est, ut sinister pes non transeat dextrum, sed subsequatur. & tertio pedato quoque usurpabant. Cato: Igitur tertio pedato bellum nobis facere, hoc est tertio reuersi. Pedare etiam est sustentaculum uiti addere, aut alteri arbusculæ. ex quo uineæ huiusmodi pedatæ dicũtur. Plinius: Aut pedatæ uineæ simplici iugo. & pedamentum dicitur ipsum sustentaculum. Idem: Castanea pedamentis omnibus præfertur. A quibusdam etiam pedamen uocatur. Columella: Cũ constituendis uineis, quæ uidebantur utiliter præcipi posse disseruerimus, pedaminum, iugerumq;, & uiminum prospiciendorum tradenda ratio est. Item pedam humanum uestigium uocitauere. à pede etiam suppedito deducitur, quod est abundanter præbeo: ita ut etiam sub pedibus ponere uidear. à quo suppeditatio deducitur. Quoniam uero standi fundamentum pes est, factum est, ut in ædificijs area pes magnus appelletur: ut qui negotium instituit, pedem posuisse, quasi fundamentum fecisse dicatur. Pes etiam mensuræ genus est, de quo supra diximus. Item funis, quo in naui tenditur uelum: & uulgo podia dicitur. Virgilius: Vna omnes fecere pedem. Plautus etiam remos nauium pedes appellauit. Item pes est coniunctio duarum, aut trium, aut plurium syllabarum metrica ratione cõposita: ut spondeus, trochæus, dactylus, & huiusmodi. Virgilius: Ferte simul Fauniq; pedem, hoc est metricam compositionem. Vnde pedestris oratio dicitur numerosa, & secundum metricam rationem composita, quamuis non sit carmen. Pæs etiam fœdum capitis animal uocatur. & per diminutionem pediculus dictus à pueris, qui hac sorde præcipue scatent. παῖς enim græce puer est. Vnde ab agendis, hoc est à ducendis pueris pædagogi appellati. Ab hoc deriuatur pædicosus. Plautus: Pædicosus, squallidus ubi me uidit, caput scabit, pædes legit. & pædiculosus. & pædicularis morbus, quem Græci Phthiriasin uocant. & pædidus, quod est sordidus, atque obsoletus. & pædor, quod squallorem in animali, atque omnem immunditiam significat. Lucanus: Longus'que in carcere pædor. Cicero: Pædores muliẽbres. Idem: Barba pædore horrida. à quo pædicosum dicitur, quod mali odoris est. Varro de re rustica: Solida terra pauita maxime si est argilla, ne situ pædicosa eius grana oblitiscant. Hinc etiã pædo uerbum, quod est crepitum uen-

tris emitto,

tris emitto, quod ut facere in conuiuio liceret, edicto Claudius princeps statuit, quod periclitatum quendam præ pudore ex continentia repererat. Pædiculi terræ ab eorum, quos dicimus, similitudine, uocantur scarabæi terrestres ricino similes, qui à corniculis, quæ gerunt, etiam tauri nominantur. Sunt & maris pædiculi à similitudine pædiculorum capitis dicti, quibus ad uaria medicamenta utuntur. Præterea pædico uerbum, quod proprie significat puerum comprimo, sed inter cluneis, & femina. Nam intra podicem non pædicare, sed præcidere dicitur: quamuis aliquando confundantur. Ab hoc pædicones dicuntur, qui puerorum amores sectantur: & dici latine puerarij possunt. Item pædagogus is, cui ducendorum puerorum custodia datur. Suetonius tamen pædagogium pro puerorum concubitu usurpauit. Super ingenuorum pædagogia, & nuptarum cõcubinatus uestali uirgini uim intulit. & pædotriba, siue pædotribes literarij ludi præceptor. & pæderos lapilli genus, de quo superius scripsimus. & pædia institutio in bonas arteis. & Pædaretus proprium uiri nomen, ἀπὸ τῆς παιδείας, καὶ ἀρετῆς, hoc est à disciplina, & uirtute deductum. Pes uero à græco deducitur, quod est πούς. Vnde tripus tripodis deriuatur mensa trium pedũ. & monopodiũ mẽsa unius pedis, quale GN. Manlius Asia deuicta, triumpho suo æratum primus inuexit. monopolium uero dicitur, uel cum unus solus aliquod genus mercaturæ uniuersum emit, ut solus uendat, preciumq; suo modo statuit: uel plures simul idem fecerè, quo carius uendant: dictum ἀπὸ τοῦ μόνος, quod est solus, & πωλοῦμαι uendo. De tripode Apollinis multa traduntur, sed illud inter plureis constat, tripodem hunc uas aureum fuisse, qui & ab ansa ara, ut supra diximus, appellatur, trium pedum à Vulcano fabrefactum, ac pro munere datum Pelopi, dum uxorem duceret. Eum demum ad Menelaum peruenisse, raptumq; cũ Helena ab Alexandro, in Coum mare à lacæna fuisse iactatum, quod rixarum causam esse diceret. interiecto deinde tempore, cum Ionici quidam adolescentes iactum retis à piscatoribus Milesijs emissent, hunc tripodem eductum fuisse, ac propterea ortum inter eos certamen, quod piscatores piscium non auri capturam pactos se esse dicerent: iuuenes uero quicquid captum foret, suum esse contenderent. Nec ante sedatam litem, quam Milesij Delphos misere: ubi responso ab Apolline accepto illius esse tripodem debere, qui sapientia omneis excelleret, mox Thaleti datum tripodem fuisse. Hunc Chiloni, tanquam sapientiori misisse, Chilonem alteri, illum alteri rursus, donec ad Solonem uentum est. Hunc, quod deum omneis sapientia excellere existimaret, tripodem Delphos misisse. Hæc urbs erat in monte Parnasso, ubi templum Apollinis Delphici in rupe undiq; patenti, tam urbem, quàm templum defendebant nõ muri, sed præcipitia. Dubium utrum maiestas Dei, an situs loci magis miraculo esset. Media saxi rupes in formam theatri recedebat, ubi sonitus, & uoces multiplices audiebantur. In huius urbis anfractu media ferè altitudine exigua planicies erat, atq; in ea profundum terræ foramen in oracula patens: ubi tripus erat, hoc est cortina aurea pulueribus plena: ex qua perflans spiritus mulieribus, quas à Phœbo Phœbadas nominabant: oracula præbebat, quæ mox ille uersibus canebat. Aristophanes: ὃς θεσπιῳδεῖ τρίποδος ἐκ χρυσηλάτου, hoc est: Qui uaticinatur ex tripode aureo. Idem: τί δῆθ' ὁ Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων; Per stemmata enim, hoc est coronas cortinam intelligit, quod uas id rotundum est, treis pedes habens ad coronæ similitudinem. In hoc uasis genere lanæ infici coloribus solent: & oleum, dum oliuæ premuntur, fundi, & aqua calefieri: dicta cortina, uel à corio, quasi corina, quod quæ nũc ex ære apud uetustissimos è corio bubulo fiebant: uel quod hoc uase in

cortibus uillaticis (Sic enim uillarum spatia intra maceriam uocantur) ad calefaciendas aquas uterentur, & uina decoquenda, & reliquos uillæ usus. Plinius: Hæc omnia pariter decoquebant decies deferuescente cortina, atque diffundebant, inueterabantq;. Idem: Ita despumatis subinde carnibus, quas hæsisse uenis necesse est, decimo fermè die liquatis cortina uellus elutriatum mergitur in experimentum. Idem: At tyrius Pelagio primum satiatur immatura, uiridiq; cortina, hoc est noua, & nondum infecta. Idem: Fit etiam atramentum apud infectores ex flore nigro, qui adhærescit æreis cortinis. Idem: Oleum in conchas, aut plumbeas cortinas fundendum. ære enim uitiari constat. Cato: Cortinam plumbeam in lacum ponito, quò oleum defluat. Solebant autem huiusmodi tripodes, siue cortinæ in templo Apollinis delphici dicari. Plinius: Ex ære factitauere, & cortinas tripodum nomine delphicas: quoniam donis maxime Apollinis delphici dicabantur. Eant nunc Seruius, & qui eum sequuntur: cortinamq; locum, siue cauernam esse dicant in qua oraculum dabatur: diciq; uel quod Apollinis tripus corio Pythonis tectus erat: uel quod certa illic responsa tradebantur, quasi Certina: uel secundum græcam etymologiam, quod puellam extenderet, siquidem κόρην græci puellam uocant, τείνειν tendere dicunt: uel quod cor illic uatis teneretur. Nos probatissimos sequi autores, & quoad eius fieri potest, ueritatem legentibus ostendere conemur. Nam quod apud Varronem cortinam scriptum est à corde dictam, manifestus librarij error est: & pro corde corte scribendum. Cortyna uero, siue Gortyna (utroque enim modo scriptum comperimus) insignis urbs Cretæ insulæ fuit, quam præterlabitur Læneus amnis: per quem Europam tauri dorso usque ad eam urbem uectam fuisse prodiderunt. Iuxta hanc nascuntur calami, quibus pro sagittis utuntur. Vnde dicuntur gortynij. Virgilius: Spicula torquebat Lycio Gortynia cornu. In huius urbis agro armẽta solis quondam fuisse commemorant. Ab eodem etiam Polypus dictus, quasi multipes piscis, de quo superius latissime diximus. à quo polypus morbus: & is qui morbum patitur, polyposus. Vnde polyposior, & polyposissimus deducuntur. & polypodium herba: siue quod radix eius ueluti cirros ad similitudinem polypi piscis habet: siue quod farina eius indita naribus polypum morbum consumit. Hanc herbam nostri filiculam nominant. similis enim est filici, radix pilosa, coloris intus herbacei, crassitudine digiti minimi, acetabulis cauernosa: quemadmodum cirri polyporum, subdulcis in petris nascens, siue arboribus uetustis. detrahit bilem & pituitam, stomachum offendit: floret, & tamen semen non fert. Item chytrapus chytrapodis instrumentum ferreum, super quo chytra, hoc est olla apud ignem collocatur, ut cibi in ea coquantur. Item sciopus sciopodis. Sunt enim sciopodes homines, uel potius monstra in desertis Indiæ, qui in maiori æstu humi iacentes, resupini umbra se pedum protegunt, unde nomen habet. quippe græci σκιὰν umbram nominant. Item podia funis in naui, de quo diximus: quem nostri pedem nominant. & podium locus extra domum priuatam, publicámue porrectus instar pulpiti: ex quo spectare solemus, quæ extra geruntur, quod in eo pedibus hæreamus. Iuuenalis: Omnibus ad podium spectantibus. & podaris talaris. Apuleius: Podarem tunicam sumens. & Oedipus, propter pedum tumorem. οἴδημα enim græce tumor dicitur, πούς pes. Hic Thebarum rex fuit, Laij filius, & Iocastæ: quem cum prægnans mater utero gereret, de futura prole consuluisse Apollinem pater dicitur: cúmque responsum ab eo accepisset, mori eum manu nascituri infantis oportere, natum custodi armentorum suorum necandum tradidit: qui dum ætati compatitur, & simul regi obtemperare cõ

tendit, perforatis infantis pedibus, & transmisso uimine suspendit ad arborem, quasi mox inedia moriturum. Seneca: Me deo teste, damnauit parens, Calidoq; teneros transijt ferro pedes, Et in alta nemora pabulum misit feris. Sed cum forte eadem transiens Phorbas Polybi Corinthiorum regis pastor infantis uagitum audisset: eò extemplo profectus puerum pedibus iam tumentem concisis uinculis sustulit, & Corinthio cuidam donauit, qui eum lætus accepit, & ad Meropen Polybi regis uxorem perductum, quod liberis careret, dono illi dedit. Hæc cum uiro pariter quasi filium cœlitus missum educauit, & à pedum tumore uocauit Oedipoden. nostri etiam Oedipum dicunt. Hic cum aliquando Thebas perrexisset, comperta ibi sphinge eius ænigma dissoluit, ac monstrum interemit. Vnde obscurarum rerum interpres est dictus. Terentius: Dauus sum, non Oedipus. Plautus: Nam isti quidem Heraclidæ orationi Oedipo opus est coniectore, qui spingis ænigma dissoluit. Sphinx monstrosum Aethiopiæ animal est, è simiarum genere, fusco pilo, mammis in pectore geminis, ad hominis speciem accedens, solo pilo, & solitudine feram assimilans: poëtæ faciem habere uirginis fingunt, pennas auium, pedes leonis. Diodorus: Oedipus orta inter Phocenses seditione, ira accensus Laium patrem inscius occidit. Sphinx bellua biformis Thebas eo tempore uenisse traditur, proposuisseq; ænigma, quod qui non solueret, periret. Inde plerique ob rem ambiguam, ac perobscuram interempti. Soluenti Iocastæ connubium, & Thebarum regnum propositum præmium erat. Præter Oedipum soluere potuit nemo. Id erat huiusmodi: Quod nam animal bipes, idem tripes, ac quadrupes foret. Cæteris ambigentibus Oedipus hominem esse asseruit: quod infans quatuor pedibus obrepat, & annis cõfirmatus duobus incedat, senior tribus: quoniam scipione quasi tertio pede utatur. Sphinx suo iudicio uicta ex æditioire loco sese præcipitem dedit. Oedipus Iocastam nescius matrem esse: siquidem ab omnibus Polybi Corinthiorum regis filius putabatur, duxit uxorem, & Thebarum imperium adeptus est. Ausonius: Illa etiam thalamos per terna ænigmata quærens Qui bipes, & quadrupes foret, & tripes: omnia solus Terruit Aoniam uolucris, leo, uirgo triformis: Sphinx uolucris pennis, pedibus fera, fronte puella. Verres sphingem ex ære corinthio habuit, reo in prouincia ablatam: propter quam Cicero illo iudicio in altercatione neganti ei se ænigmata intelligere: immo uero intelligere deberes inquit, quoniam sphingem domi habes. Ab Oedipus Oedipodionius deducitur. Luca. Oedipodionias infelix fabula Thebas. & Melampus proprium nomen quasi caprinos pedes habens. Hic uates fuit insignis (ut Homerus refert) qui Iphianassam Prœti filiam duxit uxorem. Prœtus Abantis Argiuorum regis filius fuit, eiq; in regno successit: uxorem habuit Antiam, ex qua filias quatuor genuit: Maëra, Euryalem, Lysippen, & Iphianassam. Quæ cum Iunoni se impulchritudine prætulissent, indignata dea furorem eis iniecit, ut sese uaccas esse existimarent. Virgilius: Prœtides implerũt falsis mugitibus auras. Hoc Pherecydes tradit. Ouidius uero obspretam Venerem eas primo in uaccas, mox in lapides commutatas affirmat. Addit Pherecydes Prœtum, si quis filias curaret, præmium ei proposuisse, regni partem, & filiæ, quam eligeret, stabile connubium. Itaque Melampodem fama diuinationis clarissimum dato elleboro eas sanasse, quod ab eo cognominatum est Melampodium. Sibiq; in uxorem elegisse Iphianassam, ex qua Antiphatem, & Mantium procreauit. Antiphates uero genuit Oicleum. Vitruuius architectus illas à Melampode Clitorium Arcadiæ oppidum ductas tradit, ut ab ebrioſitate liberarentur, eius furoris causam uinum esse existimante. Etenim Clitorij speluncam esse, ex qua profluens ni-

tidissimus riuus facit potantis ex eo uinum odisse: ob quam causam in eius speluncæ fornice extare græcas literas significanteis eam aquam non esse potabilem, sed uiribus inimicam.
Quod Ouidius quoque uidetur sensisse.
Clitorio quicunque sitim de fonte leuauit,
Vina fugit, gaudetq; meris abstemius undis.
Item à πους ποδὸς Podagra, quod est uitium articulorum in pedibus: quemadmodum chiragra in manibus. Vnde podager, & chirager, & chiragricus dicuntur composita nomina a pede, manuq;, & atrocitate doloris, quæ à Græcis ὀργὴ dicitur. maximum enim dolorem affert huiusmodi morbus. Ouidius: Soluere nodosam nescit medicina podagrã. raro autem uel castratos, uel pueros, ante fœminæ coitum, uel mulieres, nisi suppressis menstruis tentat. Quidam cum asinino lacte epoto sese eluissent, in perpetuum hoc malum euasserunt. Alij cum toto anno à uino mulso, uenereque sibi temperassent, adepti sunt totius uitæ securitatem. M. Agrippa supremis ætatis suæ annis hoc morbo grauiter conflictatus, cum peteti amplius tantum dolorem non posset, medici cuiusdam portentoso consilio, ignorante id diuo Augusto, in acetum calidũ crura dimersit: sicq; in totum liberatus est. Et sextus Pompeius Hispaniæ citerioris princeps, cum horreis suis uentilandis præsideret, correptus podagræ dolore sese in triticum super genua dimisit, leuatusq; mirum in modum dolore pedibus ita siccatis, hoc postea remedio usus est. Constat apud Græcos χειρὰ manum uocari. à quo chiromantia dicitur diuinatio, quæ ex linearum, quæ in manibus sunt, inspectione fieri solet: sicut necromantia, quæ fit ex inspectione cadauerum: hydromantia ex inspectione aquarum: gæomantia ex inspectione terræ, seu figurarum in terra descriptarum. à quibus chiromantes, necromantes, hydromantes, & gæomantes appellati. Item chirothecæ manuum tegmina. & chironomus, qui manibus gesticulatur, & ludit. Iuuenalis: Chironomon Lædam molli saltante Batyllo. & chironomas eiusdem significationis. Idem: Saltantem spectans, & chironomanta uolanti Cultello. & chironomia lex gestus, quæ à Platone in parte ciuilium uirtutum posita est. & chirographum scheda, siue tabula manu propria scripta: ponitur̃q; non solum pro ipsa tabula, sed etiam pro actione. Nam qui chirographum legat, non tantum de tabulis cogitat, sed etiam de actionibus, quarum probatio tabulis continetur: & qui chirographum uendidit, palam est, quod intelligitur nomen uendidisse: quemadmodum & si nomen legauerit, haud dubium est id, quod in actionibus erat legasse. & chirodica uestis. & chirurgus, ac chirurgia, de quibus superius disseruimus. Item ab eodem calopodium calciamenti genus ex ligno, quod uulgo soccum, & per diminutionẽ socculum uocant. Plinius: Sed hac, aut hac socci ui deo uestigium. Plinius: Cum & pedibus margaritas, nec crepidarum tantum obstragulis, sed totis socculis addunt. & antipodes, qui terram nobis oppositam habitant, quod pedes nostris pedibus aduersos habeant. ἀντὶ enim græcum contra significat. Apus apodis auis, quæ ab aliis cypselus appellatur: ita dicta, quod pedum usu careat, ex hirundinum genere est, maior alis, uolat plurimum, nidificat in scopulis, atque æditioribus domibus. hæc est, quæ toto mari cernitur. Quies ei nisi in nido nulla, aut pendet, aut iacet. Item struthopur. quippe in meridianis Indiæ fœminæ sunt adeo paruæ, ut struthopodes appellentur, quasi passerculi pedes. Siquidem Græci στρουθὸν passerem uocant. Item pezitæ fungi, qui sine radice, aut pediculo nascuntur, ut superius diximus, quasi pedestres. πεζὸς enim pedester dicitur, unde πεζίται dicti, quod non tollunt se altius à terra. Item

Podalirius

Podalirius proprium nomen à pedum magnitudine. Aesculapij filius fuit, & frater Machaonis medicinæ artis præclarus. Martia. Enterocelarum fertur Podalirius Hermes. Ouidius: Quantus apud Danaos Podalirius arte medendi,
Automedon curru, tantus amator ego.
Automedon Achillis auriga fuit, poëtarum, & præsertim Homeri carmine insignis. Item podex posterior pars corporis pudenda, quod de ea pedes fluere uideantur. Iuuenalis: Et podice læui Cæduntur tumidæ medicõ ridente mariscæ. Circuit hunc conglobata in nates caro sedendi officio aptissima, quæ à nitendo nates dicuntur. Quippe ibi caro firmior est, quàm in cæteris membris, ne premente corporis mole cedere ossibus cogatur. DIVES. Omni ludorum genere abundans. CIRCO. Circus locus erat muris septus, in quo equi, pugilesq; exercebantur, ita dicti à circensibus ludis, qui in eo fiebant. Circenses autem appellati sunt, quasi circumenses, propterea, quod rudis uetustas, cum nondum loca huiusce modi ludis apta ædificasset, inter enses, & flumina eos celebrabant, ut ab utraque parte esset ignauiæ præsens periculum. Disponebatur autem circus in forma spatij oblongi, & in summitate circi carceres erant, unde equi curribus iuncti ad cursum mouebantur, & cum ad summum deuenissent, reuoluebantur, donec ad priorem metam deuenirent. in circuitu uero spectacula ædificabantur, è quibus prospectare patres, atque equites possent. Spectacula ipsa fori appellabantur. Liuius: Tum primum circo, qui nunc maximus dicitur, designatus est locus, diuisa loca patribus, equitibusq; urbis, ut spectacula sibi quisque faceret. Idem: Spectauere furcis duodenos ab terra spectacula alta sustinentibus pedes. Ludicrum fuit equi, pugilesq; ex Hetruria maxime acciti. Solennes deinde annui manere ludi Romani, magniq; uarie appellati. Naturalem circum elegantissime descripsit Virgilius:
Hoc pius Aeneas misso certamine, tendit
Gramineum in campum, quem collibus undiq; curuis
Cingebant syluæ, mediaq; in ualle theatri
Circus erat, quò se multis cum millibus heros
Consessu medium tulit, extructoq; resedit.
Hic qui forte uelint rapido contendere cursu,
Inuitat precijs animos, & præmia ponit.
Treis Romæ circos fuisse legimus. Maximum, flamineum, & Neronis. in hoc ultimo ingentem fuisse obeliscum constat, quem nunc Romæ in Vaticano cernimus. D. Cæsar circensibus ludis spatium circi ab utraque parte produxit, & in gyrum euripo addito quadrigas, bigasq;, & equos desultorios agitari fecit à nobilissimis iuuenibus. proprie autem circus appellatur omnis in gyrum ambitus. Eiusq; diminutiuũ est circulus, definiturq; Circulus est figura plana una tantum linea contenta, in cuius medio punctius est, à quo omnes lineæ ad circunferentiam ductæ inter se sunt æquales. & ita à globo differt, quod circulus est rotunda planicies, globus uero (ut supra diximus) corpus solidum undique rotundum, quem græci sphæram appellant. A circus fit circinus instrumentum, quo circuli uertendo designantur. & circulator, quem Paulus iurisconsultus dicit eum esse, qui serpenteis circunfert, ac proponit. quod sicui ob eorum metum damnum fuerit, pro modo admissi punitur. cuius fœmininum est circulatrix, quod significat eam, quæ lucri gratia per urbem uagatur, uel saltando, uel alio ludicri genere aucupatur gratiam spectatorum. & circulatim aduerbium, hoc est per circulum. Suetonius: In summo publico luctu externarum gentium multitudo circulatim suo quæque more lamentata est. & circites circuli ex ære facti. Circuli etiam pastilli dicti, qui mista farina, & caseo, & aqua in circuitum

æqualiter fundebantur. Hos quidam, quod magis incondite facerent, lissulas, & semilissulas Sabino uocabulo nominabant. nonnulli etiam globulos à globo farinæ dilatato, deinde exiso ac caseo superinfuso. Ponitur tamen aliquando globus pro multitudine hominum, siue aliorum animaliũ, aut alterius cuiuscunque rei simul collecta, & quasi conglobata. Sallustius: Diuersa, uti solet, rebus perditis, consilia capessunt: alij fiducia gnaritatis locorum occultam fugam sparsi, alij globis cruptionem tentauere. Globus sicx filo, aut alia simili re factus sit, glomer uocatur. à quo glomero, quod est implico, & in globi, hoc est sphæræ figuram filum induco. Ab eo uero agglomero, implico, coniungo. Virgilius: Et lateri agglomerant nostro. & glomus in sacris crustulum cybij figura ex oleo coctum appellatur, & in sphæricam effigiem compono. Glos autem uiri soror appellatur, quæ uox à græcis sumpta est. Glossa uero lingua est. à quo glossæ, & glossaria dicuntur interpretationes, quod uice linguæ, hoc est uice doctoris fungantur. & glossema, quod Quintilianus interpretatur, quasi uocis munus suscitans. Nam epilogus quid sit, alibi declarauimus. Et circanea auis, quæ uolando circuitum facit. Circum uero, à quo circus deriuatur, præpositio est, quæ tam in appositione, quàm in compositione περὶ græcam præpositionem significat, ut circunfero περιφέρω. Circum montem περὶ τὸ ὄρος. Interdum etiam aduerbium est locale. Virgilius: Anna uides toto properari littore circũ. Ex hoc nascitur circiter, quod prouiuxta accipitur, & secundum Priscianum ad tempus solum pertinet, ut circiter Calend. Ianuarias. Nos uero longe frequentius ad numerum pertinere comperimus. Cur. Multi eo bello capti circiter duo millia desiderati. In qua significatione & circa eodem deductum accipitur, ut circa forum, circa templum, circa uiginti annos. Ab hac fit cõiunctio quocirca pro quare, qua propter. Virgilius: Quocirca capere ante dolis, et cingere flamma Reginam meditor. Est etiam quando circum præpositionẽ ei subiungimus, & circumcirca dicimus, quod significat ἀμφιταχύ. A circum fit circumeo, quod & circuo dicitur. à quo circuitus notæ significationis, ut circuitores (ut Vlpianus inquit) uulgo appellati, quibus uestiarij uel lintearij uestem dant circunferendam, & distrahendam, & circumtego. à quo circumtectum amictus genus, quod purpuram circũmi habebat. & circumago circuntexo. circunsto, circunsisto, de quibus supra diximus. & circunfero, quod modo circumporto, ut supra ostendimus: modo purgo, lustro. Plautus: Prolaruato te circunferam, id est purgabo. Virgilius: Idem ter socios pura circumtulit unda. Nam lustratio à circunlatione dicta est, uel tedæ, uel uictimæ. & circundo circunduco, circumpono notæ significationis. & circunscribo, præscribo, damno. & circunuenio, decipio. & circunluo, circunfluo. à quo circunfluuium ius prædiorum. & circunspicio, à quo circunspectus, de quibus superius disseruimus. & circunforaneus, qui circũm forum uagatur, ut aduocationem quærat. & circuncido, præputia detraho. à quo circuncisi Iudæi dicuntur, & actus ipse circuncisio. & circũnubo, circumago eiusdem significationis, & alia penè infinita composita, quæ connumerare non minus fastidiosum, quàm longum esset. & cirnea (ut quidam putant) uas uinarium patens, ac rotundum. Plautus: Cadus erat uini, unde implerent cirneam. Et cirrus capitis crinis, quod frequenter tortus, & ferè in circulum uersus sit. Cato: Itaque Ambratiæ primum puerilem dentem, item cirros ad Apollinem ponere solent. Ambratia urbs est Epeiri iuxta Ateronem nauigabilem fluuium sita, regia olim Pyrrhi. & cincinni secundum quosdam crines intorti, quasi circinni: unde Cincinnato cognomen factum. & circius uentus, de quo supra diximus, quod

omnia turbet, ac circunueerat. AMPHITHEATRO. In quo uenationes, & alij ludi exhibebantur, referturq; ad id quod pauloante dixit: Vidit in undis Et Thetis ignotas, & Galatea feras. FVCINVS. Naumachia D. Claudij, quam in Fucino fecit. Fucinus lacus est Marsorum. hi populi Italiæ sunt à Marso Circes filio ortum habentes, unde marsica uina appellata. Nam massica sunt è massicis montibus Falerno contermina. Mart. De sinuessanis uencrunt marsica prælis. Condita quo quæris consule? nullus erat. Sunt tamen & in Scythia populi eodem nomine (ut Herod. testatur) in Fucino Claudius princeps emissariũ fecit opus ante ab Augusto Marsis negatũ, licet maximis precibus petitũ fuisset: idq; lucri potius gratia aggressus est, quàm gloriæ, cum quidam proprijs sumptibus emissuros se promitterent, si sibi siccati agri concederentur. Per tria autem passuum millia partim effosso monte, partim exciso canalem absoluit ægre, & post undecim annos, quamuis continuis triginta hominũ millibus sine intermissione operantibus. Ante autẽ, quàm lacum emitteret, Naumachiã cõmisit. Sed cum proclamãtibus naumachiarijs: Aue imperator, morituri te salutãt Respondisset, auete & uos: neq; post hanc uocẽ, quasi uenia data, quisquã dimicare uellet, diu cunctatus an homines igni, ferroq; absumeret, tandẽ ex fede sua prosiluit, ac per ambitũ lacus non sine fœda uacillatione discurrens, partim minando, partim adhortando, ad pugnam cõpulit. Hoc spectaculo classis sicula, & rhodia cõcurrerũt duodenariũ triremiũ singulæ, eiiciẽte bucinam tritone argẽteo, qui è medio lacu per machinam emersit. STAGNA PIGRI NERONIS. Pigra stagna, quia Nero marina aqua naumachiam exhibuit innantibus belluis, quæ aqua fluxum nullũ habebat, ut aqua tyberis, & fucini. uel pigri Neronis inquit propter otiũ, ac lasciuiã eius. Quippe epulas à medio die ad mediam noctem protrahebat, refotus sæpius calidis piscinis, ac tempore æstiuo niuatis, cœnitabatq; interdũ, & in publico Naumachia præclusa. TACEANTVR. Silentio prætereantur. Tacere enim proprie silere est. Cicero: Tacet ipse, cæteros ad loquendum hortatur. Interdum tamen ponitur pro eo, quod est quiescere, & securũ esse. Terẽt. Quin taces? Nam cũ intulerit postea dicã, certũ est nõ silentiũ, sed securitatẽ imperasse. Ab hoc fit tacitus, qui nihil loquitur. à quo aduerbiũ tacite, et taciturnus, qui facile tacet. à quo tacitur nitas obseruantiæ genus in silendo, ac secreta seruando constituta. Ter. Sed ijs, quas semper in te intellexi situas fide, et taciturnitate. Tacere etiã aliquãdo dicimus, quæ sine uoce sunt. Virg. Totumq; pererrat Luminibus tacitis. Idem: Cũ tacet omnis ager. à taceo fiunt cõposita obticeo, reticeo, subticeo, & cõticeo, omnia eiusdẽ significationis. Quidam tamẽ hæc ita distingũt, ut taceamus consilia. Virg. Nec tacui demens. Obticeamus, quod nos pudet fari. Terẽ. Virgo ipsa scissa ueste lacrymans obticet. Reticeamus dolores. Idẽ: Ne uerere, ne retice. Subticeamus, nõ demus responsum ad ea, quæ dicta sunt. Plau. Quæ cum audisset, subticuit. Conticeamus, cũ plures sumus, hoc est simul tacemus. A conticeo fit conticesco eiusdem significationis. & conticinium prima pars noctis, qua omnia quiescendi gratia conticescunt. HANC NORINT VNAM SECVLA NAVMACHIAM. Hæc una naumachia digna sit, quæ ad posteritatis notitiam perueniat.

cutum temperamentum affirmans, ut neminem læserit. In secunda excusat lasciuiam carminis autoritate duntaxat poëtarum, qui similia scripsere. In tertia hortatur seueriores, ut à legendis libellis suis abstineant. IN LIBELLIS. In libris epigrammatum, quos scripsi. Per modestiam enim libellos, hoc est paruos libros appellat. Liber libri proprie pars corticis est, quæ ligno adhæret. Vnde delibrare dicimus pro eo, quod est corticem detrahere. Et delibratio est ipsa (ut ita dicam) decorticatio. Virgilius: Huic natam libro, & syluestri subere clausam Implicat. Idem: Vdoque docent inolescere libro. Hinc delubrum secundum quosdam, ut superius ostendimus. Item liber dictus, in quo scribitur, quia ante usum chartæ è corticibus arborum uolumina compaginabãtur. Vnde & codex ab arborum trunco appellatus est. à quo codicillus diminutium, sicut à libro libellus, ponitur q; libellus pro epistola, siue tabella. Vnde libelliones à ueteribus tabelliones dicebantur. Verro: Tum ad me fuerunt, quod libellionem esse sciebant. Librarij uero sunt, qui libros transcribunt: sicut bibliopolæ, qui libros uendunt. βιβλίον enim græce liber dicitur. à quo & bibliotheca appellata, quod (ut ait Vlpianus) modo locũ significat, in quo libri tenentur, ut cum dicimus, in bibliotheca est: modo armarium, ubi libri seruantur. Vnde eburneam bibliothecã emisse dicimur. Modo copiam ipsam librorum, ut Ptolemeũ regem dicimus bibliothecam omnium pulcherrimam congegasse. & bibliographus librarius. Liber etiam modo pro ipso opere integro accipitur, quantumlibet sit magnus, etiam si contineat æneida, & bucolica, & georgica simul. Modo pro certa parte operis, ut Virgilij Aeneis in duodecim libros distincta est. Liber uero liberi adiectiuum est, & modo eum significat, qui nulli subiectus est, cuius correlatiuũ est seruus. Modo quisi ne trepidatione, aut respectu loquitur, aut facit. Interdum etiã qui curis, ac negotijs omnibus solutus est. Hæc duo postrema significata præclare uno disticho expressit Martialis:

Liber homo es nimium dicis mihi Cheryle semper, hoc est ni-
mium libere loqueris. In te qui dicit Cheryle, liber homo est,
hoc est uacuus negotijs, & quid agat non habens. Hinc Liber
etiam uocatus est Bacchus, qui uini inuentor fuit, quia uino usi
libere omnia loquuntur. Ponitur etiam aliquando pro uino, sicut Ceres pro frumento, Venus pro libidine. Vnde extat illud prouerbium: Sine Cerere et Libero friget Venus. Ab hoc Liberalia Liberi festa, quæ à græcis dionysia uocãtur. Item liberi filij dicuntur numero ferè plurali, quamuis & singulari aliquando reperiatur, dicitur q; in plurali etiam de uno filio, filiáue. Callistratus liberorum appellatione nepotes quoque, ac pronepotes, cæteros q;, qui ex ijs descendunt, contineri existimat. Paulus uero iurisconsultus eos, qui contra formam humani generis cõuerso more procreantur, liberorum appellatione nõ putat contineri, ut si mulier menstruum quid, aut prodigiosum enixa fuerit. A liber libertas deducitur, quæ seruituti opposita est. Item libertas de eo dicitur, qui libere, & sine respectu loquitur, facit que quælibet. Hæc à Florentino iurisconsulto definitur facultas eius, quod cuiq; facere libet, nisi iure prohibeatur. capitur q; semper in bonam partem, cum licentia in malam partem capiatur. Quintil. Quæ in alijs libertas est, in alijs licentia uocatur. Terentius: Deteriores omnes sumus licentia. Virgilius: Libertas, quæ sera tamen respexit inertem. Licentiam tamen aliquando pro libertate positam inuenimus. Sallustius: Romam legatos ire iubet. Agendarum rerum, ac quocunque modo componendi belli licentiam ipsis permittit. Libertas etiam dea est libertatis, cuius templũ in Auentino cõstitutũ fuisse historiæ tradũt. Item à liber libertus deriuatur, qui cum esset seruus, factus est liber. Vlpianus eũ esse libertũ definit, quem quis è seruitute ad

ciuitatem

ciuitatem Romanam perduxit. à liberto fit libertinus, quod est adiectiuum nomen, estq; relatiuũ ingenui, sicut libertus relatiuum patroni. Libertini definiuntur, qui iusta seruitute manumissi sunt: quemadmodum ingenui, qui libera matre nati, nec postea serui facti sunt. Vnde ita interrogare debemus: Est'ne ingenuus, an libertinus, non autem libertus. Et cum responsum fuerit, Libertinus, interrogamus, cuius libertus est, non autem libertinus. à libertino libertinitas deducitur, sicut ab ingenuo ingenuitas. Item à liber fit libero uerbum, quod modo particulare est, & significat manumitto, hoc est libertate dono: modo uniuersale, & significat absoluo. Cicero: Nihil enim mihi antiquius fuit, quàm ut te à sceleratorum hominum calumnijs liberarem. Liberare etiam aliquando usurpamus pro eo, quod est addicere: unde in licitationibus rem, quæ uenalis proposita est, plus offerenti addicere, seu liberare dicimur: & non modo qui uendit, sed etiam qui emit rem ipsam sic uenditam, liberare dicitur. Hinc liberationis uocabulum Paulus iurisconsultus affirmat eandem uim habere, quam solutionis. Liberata à ueteribus pro effusa, hoc est locuta usurpari solebat. A libero fit delibero, hoc est decerno, statuo. capto enim consilio mens à cogitatione liberatur. Neq; enĩ probabile mihi uidetur, quod Festus scribit deliberare à libella, qua quid perpenditur dictum. A delibero fit deliberatio. Item à liber liberalis, quod modo pro benigno, munificoq; accipitur. Vnde liberalitas munificentia dicitur, & liberaliter large, magnifice. Item pro misericorditer, cuius contrarium est illiberaliter, quod ueteres de eo dicebant, qui excessisset omne genus maleficij. Terentius: Quam is aspernatur tam illiberaliter. Idem: Factum à uobis immisericorditer: atque, si æquum est dicere magis aperte, illiberaliter. Et comparatiua, ac superlatiua eorum liberalior, liberalissimus, liberalius, liberalissime. Vnde liberales disciplinæ appellatæ sunt, quod sint libero homine dignæ. Modo liberalis capitur pro pulchro, & ingenuæ formæ homine. Item à liber fit liberior, & liberrimus. & aduerbia libere, liberius, liberrime. & liberum arbitrium habere dicimur, cum in potestate nostra est id facere, quod uolumus. Liberum etiam nobis esse dicimus, pro eo, quod est in nostra potestate esse. Sunt etiam qui à liber libram quoque, de qua, & eius deriuatiuis superius locuti sumus, deducẽt existiment, quod ipsa quasi libera sit, cum cætera pondera sibi subdita, & in ea inclusa sint. Liber autem à libet deriuatum esse existimant, quod homines liberi agant, quicquid placet. Libere enim placere est, quod uerbum à labendo tractum esse Varro arbitratur, quod quæ placent, in mentem prolabantur. Ab hoc fit libido, quod significat quicquid libet. Vnde non modo turpium, sed etiam honestarum rerum uoluntas libido appellatur. Sallustius: Magisq; in decoris armis, & militaribus equis, quàm in scortis, atq; conuiuijs libidinem habent. Terentius: Neq; tuæ libidini aduersabor, hoc est uoluntati. Hinc iram definimus esse libidinem eius puniendi, qui iniuria læsisse uideatur. Item auaritiam libidinem habendi pecuniam: peruicaciam libidinem quomodocunq; uincendi: iactantiam lididinem gloriandi: Tyrannidem libidinem dominandi. Peculiariter tamen libidinis nomen translatum est ad immoderatum coëundi appetitum. Nam cum simpliciter libido profertur, neque cuius rei sit libido additur, illa protecto animo occurrit, qua obscœnæ corporis partes excitantur. Hæc enim nulla maior est uoluptas, nihilq; quod magis libeat. Hæc enim sibi non solum totum corpus, nec solum extrinsecus, uerumetiam intrinsecus uendicat, totúmque commouet hominem animi simul affectu cum carnis appetitu coniuncto, atque permisto: ita ut momento ipso temporis, quo ad huius uoluptatis extremum peruenitur, pene omnis acies, & quasi uigilia cogita-

tionis obruatur. Ab hac libidinosus deducitur, hoc est in libidinem propensus. & libidinose aduerbium, molliter, lasciue. Item à libet libẽtia, hoc est uoluptas, gratia. Macro. Cui libentiæ, gratiæque omnes conuiuiorum incognitæ sunt. & libens, hoc est uolens, facilis. & libenter, hoc est grato animo. à quo libentius, & libentissime. & Libitina, quæ & libentina dicitur: Venus, siue Proserpina. Vnde etiam pro morte ponitur. & qui libet, de quo superius diximus. & quamlibet pro quamuis. quãtumlibet pro quantumuis. ubilibet pro ubi uis. utrilibet pro uteruis. quomodolibet pro quomodocunq. ut libet pro utcunq;. Licentia uero deriuatur à licet, quod modo significat fas est. Cicero: Neque enim licebat locum numini consecratum turpiflagitio cõtaminare. Modo facile est, uel potius possibile est. Martialis: Piscinam peto, non licet natare. Nonnunquam concedentis aduerbium est, sicut esto. Virgilius: Licet ingens ianitor antro æternum latrans exangueis terreat umbras. Interdum est coniunctio aduersatiua, ut etsi, quamuis, quanquam, de quibus superius diximus. à licet licentia deducitur, de qua pauloante disseruimus. & licentiosus, qui nimia utitur licentia. & licenter per licentiam. & licito iuste. & ilicet, ac scilicet, & uidelicet, de quibus superius diximus. Licentiora etiam dicuntur mancipia nequiora, quasi multa per licentiam facientia. Item licentior epistola, in qua nimis libere scribimus. Plinius: Licentiore epistola narrare constitui. Item liceor deponens. & frequentatiuum eius licitor, quod licentia quadam uti in augendo precio uideamur. Est enim liceri siue licitari precium augere in auctione facienda. Vnde fit unum compositum polliceor, quod est ultro aliquid promitto. à quo pollicitatio promissio. Hoc tamen interest inter liceri, & licitari, quod liceri est aut sine respectu aliorum emere uolentium, aut tantum semel precium deferre: licitari uero cum multis, & sæpius precium augere, ut emere uolentes ab emendo desistant. Cicero: Non licitatorem uenditor, nec contra, qui liceatur emptor apponet. Tali modo uendere addicere est, de quo superius locuti sumus. à licitor licitatio deriuatur, hoc est precij in auctione oblatio. Aliquando tamen sine auctione licitatio fit. Curtius de Dario, qui pollicebatur precium pro capite Alexandri, siquis eum occidisset. Et cum habetis (inquit) arma, licitamini hostium capita. Item licitari uehementes pro congredi, & pugnare usurparunt. Ennius: Pars saxa iactant, & inter se licitantur. Cæcilius: Quin machæra licitari aduersum eum cæpisti sciens. Tractum est autem hoc à licitatium, hoc est precium in emptione augentium contentione. Impellit nos cognatio uocabuli, ut postquàm de libet diximus, de libo etiam dicamus. Libare igitur proprie est leuiter degustare & quasi primis labris attingere, dictum (ut quidam putant) à labijs, quasi labiare. Virgilius: Purpureosq; metunt flores, & flumina libant. Per metaphoram tamen aliquando pro leuiter tãgere usurpatur. Idẽ: Oscula libauit natæ, dehinc talia fatur. Aliquando pro sacrificare. Idẽ: Et pateras libate Ioui. Tibull.

Et quodcunq; mihi pomum nouus educat annus,
Libatum agricolæ ponitur ante deum.

Hinc liba dictæ sunt placentæ ex farre, & melle deorum sacrificijs aptæ. Virgilius: Et adorea liba per herbam Subijciunt epulis. Hinc etiam libellum diminutiuũ. & libatio. & libamentum, quæ modo degustationem, modo sacrificium significant. & delibo compositum, quod modo significat degusto, modo capitur pro eo, quod est aquam sulco deriuo. Interdum etiam sacrifico. Vnde delibatum sacrificatum dicimus. Delibutum uero unctũ significat, quasi oleo imbutũ: sed transfertur aliquãdo ad animũ. Ter. Si te delibutũ gaudio reddo, hoc est perfusum. Sũt qui putẽt à libo lito quoq; esse deductũ, qđ est sacrificijs deos placo. Vir. Sacrisq; litatis, hoc est dijs placatis. Nos à græco

potius deriuatum putamus. Quippe Græci κλῆν deprecationem dicunt. Ab hoc quidam lituum nominatum putant, baculum incuruum quo sedentes augures auibus templa designabant, & ab eius similitudine incuruæ bucinæ genus, qua qui canunt, liticines dicuntur, lituum uocitatam. Nos baculum potius à tuba nomen accepisse existimamus, quemadmodum superius disseruimus. VT QVISQVIS DE SE BENE SENSERIT, NON POSSIT QVERI DE ILLIS. Vt quisquis uitæ conscientia securus fuerit, non possit existimare poëtam pe se locutum fuisse. REVERENTIA SALVA. Honore non læso. Vereri timere est cum pudore quodam erga eum, quẽ metuimus. Vnde quidam hæc ita separãt, ut uereri dicãt esse liberi hominis, timere serui, quod ille pudoris, hic pœnæ metu teneatur. A uereor fit reuereor, quod est honoro, à quo reuerentia honor, quem tam in uerbis, quàm in factis alicui exhibemus. Vnde rem aliquã turpem nominaturi, dicere solemus salua reuerentia: saluo honore: reuerentia sit auribus uestris: honor sit audientium auribus. Item reuerendus, hoc est dignus reuerentia. & reuerenter aduerbium, cum reuerentia. Item à uereor uerendus dignus, quem uereamur, & uerenda pudenda. & uerecundus, modestus, qui facile pudore ducitur. Et uerecũdia pudor, modestia, quorum contraria sunt inuerecundus, & inuerecundia, hoc est impudens, & impudentia. Item aduerbia uerecunde, & inuerecunde. Præterea uerecundor uerbum, quod est uerecundia teneor. Cicero: Alterum cunctantem, & quasi uerecundãtem incitabat. Aliquando tamen uerecundus pro audaci, & cõfidente accipitur, siue per antiphrasin, siue quod uerecundia abstinentiam scelerum facit, talis uero abstinentia fiduciam. Plautus: Sic est, uera prædico, nisi hoc etiam falsò dici insimulatrus es, nimis uerecunda es, salua, integra, casta. à sano uero (ut Varro existimat) deducitur saluus. Sanus proprie dicitur integer, incorruptus. à quo sanitas, incolumitas. & sano redintegro. Et insanus, demens, hoc est qui mentem non habet integrã. à quo insania, stultitia, quæ & insanitas dicitur. Cicero: Insipientia autem quasi insanitas, eadem q̃ dementia. Et insanio uerbũ desipio. Interdũ tamen insanire pro eo usurpatur, quod est carmen conscribere. Virgilius: Insanire libet. Nam insani dicũtur enthei, hoc est deo pleni. Idem: Insanam uatem. Nonnunquam etiam insanus pro magno accipitur. Idem: Insani feriant sine lictora fluctus. Item à sanus uesanus, hoc est uecors, crudelis, furiosus. à quo uesania, uecordia, crudelitas, furor. Itẽ sanies sanguis corruptus, quod quidã à tabo sic distingũt, ut illud de mortuo, hoc de uiuo dicatur. Virgilius: Et sanie, taboque fluentis, Complexu misero longa sic morte necabat. Item sanè aduerbium, quod aliquando affirmatiue pro eo, quod est certe sumitur, ut ita sanè, sanè uero: proprie tamen significat ualde, quoniam qui sanus est, ualidus est. Suetonius: Bellum sanè difficile gessit modo permissiue accipitur, quando aliquid aduersario tribuimus, ut sit sanè ut uis, pro esto, ut uis. Et Sanates, qui supra infraq̃ Romam habitauerunt, quod nomẽ ideo est inditum, quia cum defecissent à Romanis, breui post tempore in amicitiam, quasi sanata mente redierunt. A saluus uero fit saluo uerbum, hoc est saluum facio. à quo saluator, qui græce σωτὴρ dicitur, cuius fœmininum est saluatrix. & salue, quod uerbum salutantis est, hoc est saluus sis, reperiturq̃ tantum salue, saluete, & saluete. & saluifico, hoc est saluum facio. & saluia herba uulgo nota, quod diuersos sanet morbos. & salus, incolumitas, quamuis interdum pro remedio ponitur. Virgilius: Vna salus uictis nullam sperare salutẽ. Ab hoc fit salutifer, salutaris, saluber, siue quod usitatius est, salubris, quod præbet sanitatẽ. Vnde aërem, cibum, potum, locum, multaq̃ huiusmodi salutifera, salutaria, & salubria dicimus. Hominem uero, ac cætera animalia sana. Sed utrunq̃ patitur exceptionem. Nam & sanum aërem, sanum cibum, sanum potum, sanum locũ dicimus quasi salubrem, hoc est præbentem sanitatem. Contráque salubris pro sano accipitur. Sallustius: Genus hominũ salubri corpore. Liuius: Grauiore tempore anni circumacto defuncta mortis corpora salubriora esse cœpere. A salubris fit salubritas, quod sanitatem significat. & salubrior, ac saluberrimus. & aduerbia salubriter, salubrius. Item à salutifer, salutifere aduerbium. & salutaris, salutariter. Item à salus saluto, quod proprie significat salutem dico. Aliquando tamen accipitur pro uereor. Virgilius: Tum uero Rutuli clamore salutant. Hinc & mortuos, & res etiam inanimatas uenerantes, salue dicere solemus, non salutem imprecãtes, quæ nulla in ijs esse potest, sed uenerationem indicentes. Idem: Salue sancte parens, iterum saluete recepti Nec quicquam cineres. Salus etiam dea saluis apud ueteres erat. Vnde salutaris porta Romæ appellata est ab huius deæ æde, quæ ei proxima fuit. Item à salus salutem, de quo superius diximus. A saluto uero salutatio deducitur, & salutatorium cubiculum, in quo homines salutandi gratia conueniunt. Et insalutatus, qui non est salutatus. Et resaluto, quod est eum, qui me salutauit saluto. à quo resalutator, resalutatrix resalutatio: sicut à saluto, salutator, salutatrix, salutatio. & obsaluto, quod est salutãdi gratia offero. Salutaris herba à quibusdam uocatur strumum, quam & σφύκνον græci, & nostri cogulum, siue conferuam nominant, quia confractis ossibus præsentissimum remedium est, quemadmodum superius declarauimus. & salutaris digitus, quem supra ostendimus etiam indicem uocari. INFIMARVM QVOQVE PERSONARVM. Quia infimas quoque personas non nominat. Persona proprie dicitur facies conficta à personãdo. Nam caput, & os cooperimento personæ tectum undiq̃, unaq̃ tantũ uocis emittendæ uia apertum, quoniam non uaga, neque diffusa est in unum tantummodo exitum coactam uocem, & magis claros sonitus facit, ob eam causam persona dicta, o litera propter uocabuli formam producta. à quo personati dicuntur, qui huiusmodi personis tecti sunt. Hinc per translationem persona usurpatur pro qualitate, qua alius ab alio differimus tum in animo, tum in corpore, tum in extrapositis, quæ à rhetoribus numerantur in attributis personæ: animi, ut quo studio se exerceat, literarum ne an militaris disciplinæ: & iracundúne sit, an mitis, luxuriosus, an temperans. Corporis, ut adolescẽs ne sit an ætate adultus: pulcher, an deformis, robustus, an debilis. extrapositorum, ut opulentus, an pauper, clarus, an obscurus, prolem habẽs, an orbus. Hinc figuræ illæ, quibus per rostra siue alias corporis parteis aqua è fontibus defluit, personæ appellãtur. & in scenis histriones personas accipiũt, hoc est facies, aut serui, aut ancillæ, aut militis, aut parasiti, aut alterius huiusmodi: & in uno homine multæ possunt esse personæ, ut persona, hoc est facies iracũdi, mitis, læti, soliciti. Itẽ persona præceptoris, mariti, patris. Hinc grãmatici in partibus oratiõis personas cõstituũt, primã, secũdã, tertiã. Vnde psonale, & ipersonale uerbũ dicimus. & psonaliter, & ipersonaliter aduerbia. & iuriscõsulti psonalẽ actionẽ uocãt, quæ in psonã fit, realẽ, quæ i bona. Interdũ tamẽ psonas pro ipsis hoĩbus ponimus, ut hoc loco. Itaq̃ theologi psonã definiũt naturæ rõnalis idiuiduam substantiã. à psona psonata deducitur herba, quã alio noĩe arctiũ uocãt, de qua supius disseruimus. Sono aũt, à quo psona deriuatur, tã tertiæ, quã priæ cõiugationis iuenitur. Enni. Et sonit frãgũtur hastæ, terra sudat sanguine. Acci. At ubi curuo littore latratu unda sub undis labũda sonit. Est aũt sonare sonũ reddere. Sonũ aũt uocamus q̃quid sensibile auribus ꝯcipimus. à sono sonitus,

sonitus quartæ declinationis. Veteres tamen & in secunda usi sunt. Pacu. Quid nam autem hoc soniti est, quod fores stridũt? Idem autem & sonum quartæ declinationis usurpauere Sisenna: Postquàm sonu signorum prælium magno cum clamore uirorum commissum est. Item à sono sonorus, hoc est grauiter sonans, estq̃ tempestatis epitheton. Virg. Luctanteis uentos, tempestatesq̃ sonoras. Item composita, grauisonus, altisonus, armisonus, multisonus. Itẽ absonus, sine sono. Cicero: Sed sunt quidam aut lingua ita hæsitantes, aut ita uoce absoni. & obsonus malum habens sonum. Var. Humili, & obsona, & tremula uoce. Et obsono uerbũ, male sono. obsoniũ uero græca uox est ὄψώνιον, significatq̃ quicquid in cibo additur, præter panẽ & uinũ. à quo obsono, siue obsonor (utroq̃ enim modo dicitur) quod significat conuiuor, à quo obsonator, obsonatrix, obsonatio. Itẽ frequentatiuũ obsonito. Næuius: Multi mecũ eo die obsonitauere. Præterea circũsono, intersono notæ significationis. Persono, malde sono, insono, intus sono. subsono, parũ sono. dissono, discordo. à quo dissonus, & dissonantia. resono, sonitum reddo, item uoce aliquid exprimo. Virgilius: Formosam resona re doces Amaryllida syluas. Consono, concordo. à quo consonus, & consonantia. Item simul sono. Vnde apud grãmaticos literæ consonantes appellatæ, quod simul cum uocalibus sonent. ADEO. In tantũ, ut superius diximus. TANTVM. Solummodo, tam aduerbium est comparandi, à quo fit tantus tanta, tantum, quod nomen est quantitatem significans, & modo demonstratiuũ. Plau. Et tantũ quãtum potui, præstiti tibi: modo relatiuum. Vir. Tantæ molis erat Romanã condere gentem. Et tantum aduerbium, quod modo usq̃ad eo significat: modo solum, quod & tantũmodo dicitur. à tãtus fit diminutiuũ tantulus. à quo aliud diminutiuum tĩullus, hoc est perexiguus. & tantundem, quasi tantum idem. à quo tandem, de quo supra diximus. & tantisper, quod significat tandiu, postulátque dum, pro donec, siue quandiu. Nam & donec duobus modis accipitur: modo pro quousq̃. ut, dabo operam uirtuti, donec moriar, hoc est usq̃ ad mortem: modo pro quandiu, ut dabo operam uirtuti, donec uiuam, id est quandiu uiuam. Eiusdem naturæ est dum. Terentius: Ego tantisper dici uolo meum, dum id, quod uolo facis. & tantopere, quod significat tantum, tam uehementer. Tantum abest eleganter accipitur pro non solum nõ est. ut tantũ abest ab officio, ut nihil officio magis possit esse cõtrariũ, uel tantum abest, ut officiũ sit, ut nihil officio magis possit esse cõtrariũ, hoc est nõ soliũ officiũ nõ est, uerũ etiã nihil magis officio potest esse contrariũ. Itẽ à tantũ composita fiunt tantufacio, tantipẽdo, tãtiæstimo, de quibus superius diximus, quãuis hæc separata potius, quã cõposita uideri possint. MIHI FAMA VILIVS CONSTET. Viliora uideantur à me scripta, dũmodo neminẽ lædã. NOVISSIMVM. Vltimum, postremum. PROBETVR. Laudetur, ob id scilicet, quod modestiã seruaui, neminẽ nominaui, neminẽ læsi. probare, laudare est. Nã probi boni dicũtur, dicti quasi prohibi, quod de se à delinquẽdo prohibeãt. Hinc probitas, bonitas. probe, bene. probare aliquãdo demõstrare est, & argumẽtãdo planũ facere, quod ea laude digna uideãtur, quæ probari rationibus possunt. Hinc probatio demõstratio dicitur, et probabile, quod licet nõ sit uerũ, rationibus tamen quibusdã uidetur persuaderi. à probus fit ĩprobus, hoc est malignus. à quo ĩprobitas, malignitas. ĩprobe maligne. Ci. Debes odisse ĩprobitatẽ eius, q̃ ipudentissimũ nomen delegerit. Aliquãdo tamẽ ĩprobũ pro sæuo accipimus. Vir. Lauit improba teter Ora cruor. Idẽ: Tum piscibus atrã ĩprobus ingluuiem, ranisq̃ loquacibus explet. aliquãdo pro turpi. Lucil. Oĩs formosi, fortes, ubi ergo improbus est? Plau. Improbiorẽ nõ uidi faciẽ mulieris. Quando q̃ pro nequã, lasciuo, petulanti, proteruo, asiuto. Pacu. Nemo hoc puero improbior, quæcunq̃ uult, suadet. Mart. Nihil nasutius, improbiusq̃ est. Interdũ pro magno. Vir. Labor oĩa uincit Improbus. Nõnunquã pro insatiabilis, dãnosus. Idẽ: Nihil improbus anser Strymoniæq̃ grues. Itẽ approbus ualde probus. à probo uero cõposita fiũt approbo, & cõprobo eiusdẽ ferè significationis. & cõtraria horũ reprobo, atq̃ ĩprobo, quod est dãno, reprehendo. Quidã etiã reprobũ usurpãt pro eo, quod est improbũ. probrũ uero scelus, ac flagitiũ significat, et per metaphorã pro ignominia accipitur, quæ ex scelere sequi solet, ut datum est eĩ probro, hoc est ignominiæ ascriptũ. Hinc probrosum dicimus ignominiosum. & opprobrare ignominiæ obiicere. à quo opprobriũ pro ipsa ignominia. Itẽ exprobrare ignominiosum aliquid obiicere. à quo exprobratio ipsa probri obiectio. Terẽ. Nã istæc cõmemoratio, quasi exprobratio est immemoris beneficij. Probaticã piscinã in sacris literis legimus, in qua oues abluũtur: nõ à probando, sed ἀπὸ τῶν προβάτων, hoc est ab ouibus. MALIGNVS INTERPRES. Qui ea, quæ à me simpliciter scripta sunt, in malam partem accipiat, & à me aliquem læsum existimet. Interpres proprie dicitur, qui in aliqua re agẽda medius est, & ueluti conciliator, & autor, quod quasi præs, hoc est fideiussor sit inter diuersos. Virgilius: Tuq̃ harum interpres curarum, & conscia Iuno. Cicero: Qui, quod interpretes corrumpendi iudicij solent esse. Quoniam uero huiusmodi homines animos eorum, quibus dati sunt, interpretes scisciantur, & innicem illis exponunt, factum est, ut interpres pro eo accipiatur, qui obscura quæque exponit. Virgilius: Troiugena interpres diuũm. Hinc interpretari exponere. & interpretatio expositio. Quidam etiam interpretamenta usurparunt. Gellius: Ex quibus diuersa latinæ linguæ interpretamenta colligimus. SIMPLICITATE IOCORVM. Puritate epigrammatum. Simplex proprie dicitur purus, apertus, & omni duplicitate carens. Vnde simplices homines dicuntur puri, aperti, nihil tectum, nihil simulatum habentes. Ab hoc simplicitas, puritas. Martialis:

Vitam quæ faciunt beatiorem,
Iucundissime Martialis hæc sunt.
Res non parta labore, sed relicta.
Non ingratus ager, focus perennis,
Prudens simplicitas, pares amici.

Item simpliciter, pure, aperte. Præterea comparatiua, ac superlatiua eorum simplicior, simplicissimus. simplicius, simplicissime. Veteres etiã simplicitus pro simpliciter usurparunt. Plaut. Sed eum simplicitus dicam, si opera est auribus. Quemadmodũ autem simplicem, duplicem, triplicem, ita simplum, duplum, triplum dicimus. QVI IN ALIENO LIBRO INGENIOSVS EST. Qui scripta ingeniose quidem, sed aliter interpretatur, quàm fuerit sensus autoris. IN LIBRO ALIENO. In libro alterius. Alius ab altero à quibusdam ita distinguitur, quod alius de pluribus dicitur, ut alij uirtutem præponunt, alij uoluptatem, alij indolentiam. Alter uero proprie refertur ad unum de duobus, ut Annibal in transitu alpium amisit alterum oculum, siue ad unam duarum partium. Virgilius: Aurea mala decem misi, cras altera mittam. Aliquando accipitur pro secundo ex duobus, pluribúsue, ut hic est alter annus belli punici, id est secundus à belli origine. Nonnunquam pro duo, ut unus, aut alter, id est unus, aut duo: ponitur tamen frequenter alter pro alio. Plinius: Tabulas plureis pinxit, è quibus unã in foro, alteram in comitijs, duas in Pompeij porticibus uidemus. Alius aliquando pro diuersus accipitur, ut alia est facies eius à mea. Ab alter fit alteruter pro eo, quod est quiuis è duobus. Et altero uerbũ, quod est uario &

quasi alterũ facio. & alternis aduerbiũ pro uicissim, quod et alternatim à quibusdã dicitur, hoc est per uices. & alterno per uices succedo. à quo subalterno, & subalternatio per uices successio. & altercor iurgor, quasi aduersam partem tueor, à quo altercatio iurgatio. Veteres alterpicem pro duplici posuerunt. & altertam pro alterutra. & alteras pro eo, quod est aliàs aduerbium. & adulter uir, qui cum alterius uxore se miscet, sicut adultera mulier, quæ miscet se cum alterius muliẽris uiro, uel cum uiro non suo. à quo adulterium ipsum crimen. & adultero uerbum, quod aliquando significat adulterium committo. Aliquando alterum facio, corrumpo, cuius passiuum est adulteror. hinc fit adulterinum, unde adulterinis clauibus apertum ostium dicimus, cum non suis, sed alterius ostij clauibus usi sumus. & adulterinis signis clausam epistolam, cum non scribentis, sed alterius anulo signata est. item adulterinas claues, et adulterina signa dicimus, quæ uulgo falsa dicuntur, cum aduerarum clauium, siue anulorum similitudinem, decipiendi gratia, alias claueis, siue anulos occulte fabricauimus. Veteres adulterionem pro adultero scripsere. ab alius uero alienus deducitur & alieno uerbum. à quo abalieno. unde alienatus, & abalienatus. quæ quidam ita separant, ut alienatus dicatur, qui alienus est factus. Abalienatus uero, quem quis à se remouerit etiam si non sit factus alterius. ab his alienator, abalienator, alienatrix, abalienatrix, alienatio, abalienatio deducuntur. Ab alienus etiam fit comparatiuum alienior, & superlatiuum alienissimus. Item ab alius aliter aduerbium, quod modo significat alio modo, modo ex aduerso, & contrario modo. Veteres aliuta pro aliter scripsisse manifestum est ex græco transferentes. hinc est illud in legibus Numæ Põpilij: Siquis aliuta faxit, ipsus Ioui sacer esto. & aliquis, quasi alius quis. & aliusmodi, quasi alteriusmodi, quod ueteres alimodi dixere. sicut alirei usurpat Plautus, pro eo, quod est aliæ rei. & alienigena externus, qua si alibi genitus, uel inter alienos genitus. & alibi aduerbium, hoc est alio loco. & aliàs, hoc est alio tempore. & aliunde, ex alio loco. & aliorsum, uersus alium locum. & aliubi pro alibi. Alia flumen est XI. lapide ab urbe distans in uia Tyburtina è montibus Crustuminijs in Tyberim defluens. iuxta quem Galli populi Romani exercitum profligarunt, & perendie urbem ceperunt excepto capitolio. unde alienſis dies obscœnissimi apud Romanos omnis, ob exercitum fusum apud Aliam amnem. LASCIVAM VERBORVM VERITATEM. Descriptio est epigrammatis. Vitæ ueritas lasciuis uerbis expressa. LASCIVAM. Mollem, petulantem. Virgilius:

Malo me Galatea petit lasciua puella,
Et fugit ad salices, & se cupit ante uideri.

Hinc fit lasciuia, hoc est mollities, petulantia, nequitia. & lasciuio uerbum, hoc est per molliciem, & nequitiam aliquid ago & lasciue aduerbium, hoc est molliter, nequiter. SIMEVM ESSET EXEMPLVM. Si primus epigrãmata scribens huius meditationis exemplum cæteris præstitisset. Exemplum est res, quæ nobis imitanda proponitur, ut puta in Catone, qui ne turpiter seruiret, mortem sibi consciuit. differt́q; ab exemplari, quod exemplar est ipse Cato, à quo sumitur exemplum. illud contentum, hoc continens est. itaque exemplum incorporale est: exemplar uero plerunq; corporale. Sallustius: Literas, quas sibi nomine Catilinæ redditas dicebat, earũ exemplum infra scriptum est hoc est earum forma infra scripta est. Paulus iurisconsultus: Si legatum petatur, non iubet prætor uerba testamenti ædere: ideo fortasse quia hæredes solent habere exemplum testamenti, id est formam. Cic. Ex his literis, quarum ad me exemplum misisti. Plancus ad Cicc. Exem

plar huius chirographi Titio misi. Asinius Pollio: Ex literis cognosces, nam earum exemplar misi. Hi de pagina scripta, quod corporale est, intelligunt: illi de sententia, quæ ex pagina percipitur. interdum tamen exemplum pro exemplari ponitur. Oui. de libro metamorphoseos: Pluribus exemplis scripta fuisse reor. Exemplis dixit pro exemplaribus, cum eius operis unum sit exemplum. reperitur etiam exemplarium idem significans, quod exemplar. Plinius: Iuba id omisit in hoc tractatu, nisi exemplarium uitiosum est. exemplum etiam dicitur, quod in oratione adhibetur rei aut probandæ, aut ordinandæ gratia. definitúr que alicuius facti, aut dicti propositio cum certi autoris nomine, uel particulare propositum, particulare quoddam contendens ostendere, ut oportet à M. Tullio consule necari Catilinã cum à Scipione Gracchus fuerit interemptus. Exemplum etiã aliquando pro graui pœna ponitur, ut superius diximus. Plautus: Malo exemplo multabo te. CATVLLVS, MARSVS, PEDO, GETVLICVS. Nomina sunt poëtarum, qui epigrammata non sine lasciuia scripserũt. de Catullo scribit Ouid. Mantua Virgilio gaudet, Verona Catullo. Idem de Marsõ & Pedone:

Cuḿq; foret Marsus, magnique Rabirius oris,
Iliacusq́ Macer, fidereusq́ Pedo.

Getulici mentionẽ Plinius facit: Nec in postremis nominãdus Getulicus, si carminis lasciuia abfuisset. PERLEGITVR. Vehementer legitur. hi enim & frequentius, & libentius leguntur, qui huiusmodi lasciuiam habent. TAM AMBITIOSE TRISTIS. Tanta ambitione seueritatem præ se ferens. LATINE. Latina lingua, quæ in epigrammatibus maxime probatur. Latium ea pars Italiæ est, ubi sunt Tyberina ostia, & Roma terrarũ caput. dictũ Latium, quod illic latuerit Saturnus Iouis filium fugiens. antiquum Latium à Tyberi Circeos usque protendebatur, quinquagintamillia passuum longitudine. tam tenues primordio imperij radices fuere. colo ni sæpe mutati sunt. tenuere alij alijs temporibus Aborigenes, Pelasgi, Arcades, Siculi, Arunci, Rutuli, et ultra Circeos Volsci, Osci, Ausones. Vnde Latij nomẽ processit usque ad Lyrim amnem, qui Minturnas Coloniã diuidit, Glanicus appellatus, cuius in ripa templum fuit Maricæ nymphæ Minturnẽsis. Horatius: Nam rura quæ Lyris quieta mordet. Hanc ex Fauno Latinum peperisse affirmant. Virgilius:

Maius opus moueo, rex arua Latinus, & urbeis
Iam senior longa placidas in pace regebat.
Hunc Fauno, & nympha genitum Laurente Marica.
Accipimus.

Minturnæ oppidum fuit Campaniæ iuxta paludeis, in quibus Syllæ rabiem fugiens Marius delituit. Iuuenalis:

Exilium, & carcer, Minturnarumq́ paludes,
Et mendicatus uicta Carthagine panis.

De antiquo Latio locutus est Virgilius, cum inquit: Veterisq́ Latini. A Latio Latinus deducitur. unde latina lingua, & latine aduerbium. à quo latine loqui. & latinitas, locutio ipsa latina. & Latinus proprium nomen soceri Aeneæ. et Latina porta, de qua supra diximus. Item latialis, & latiũgena in Latio genitus. latere uero est in occulto esse. à quo fit frequentatiuum latitare. à quo latitatio, quæ (ut Vlpianus inquit) est turpis occultatio sui. Cato tamen latitauerunt posuit pro eo, quod est frequenter tulerunt. à lateo latibulo, & latibulor eiusdem significationis. Varro: Vide, ne seruus domi latibulet. Accius: Progredere et, neq; latibuletur, prospice. ab ijs uero latebra, & latibulũ deducũtur. latebræ proprie hominũ sunt, latibula ferarũ hoc est ubi hõies, ac feræ se occultant. ponitur tamen aliq̃n late

bra pro excusatione. Cicero: Videant'ne quæratur latebra periurio, hoc est excusatio, qua lateat, id est non uideatur periurium. Latibula nunquam de hominibus dicuntur, latebræ plerunque de feris. Liuius: Inter uepreis, & latebras ferarum noctem unam delituit. Hinc latebrosa loca dicuntur, in quibus sunt frequentes latebræ, siue frequentia latibula. & illatebro, occulto, abscondo. Cecilius: Arma plerique abijciunt, atque inermes in latebris se illatebrant. Item à lateo latex, quod proprie aquã significat, ab eo, quod intra terræ uenas lateat. Interdum tamẽ pro uino ponitur, nam & ipsum intra uuam latet. Vir. Lenæos latices. Item à lateo lateſco. deliteo, à quo deliteſco eiusdem cũ suo simplici significationis. & latenter aduerbium, hoc est clàm, occulte. & laterna, quod lumen in ea lateat. & latro latras, à quo latratus. & latrina locus, in quo uenter exoneratur, de quibus superius diximus. Latrare Ennius posuit pro eo, quod est importune poscere. & Lateranus proprium nomen Patricij Romani, cuius autoritas maxima in urbe Roma fuit, quod latere frequens in otio soleret. Hic consul designatus, adeo propere iussu Neronis interfectus est, ut ne amplectendi quidem liberos concessum ei tempus fuerit. Aedes eius amplissimæ in urbe fuere, datæ postea à Constantino Imperatore pontifici maximo. & à laterano lateranense palatium, & lateranensis basilica appellata. NVLLA Pagina, nulla charta. Pagina proprie utraque pars folij dicitur. Liber ex folijs constat. Folium duas paginas habet, quæ ceratæ olim esse consueuerunt. Ponitur tamen & pagina aliquando pro folio. Folium à palmarum folijs, in quibus olim scribi solebat, dictum. Folij extremitas margo dicitur. Ponitur tamen & pro cuiuscunque alterius rei extremitate. à quo margineum dicimus, quod in margine est. Folia uero dicta, quod græce φύλλα appellantur, una litera detracta. à quo foliosum, folijs plenum. & foliatum unguentum, quod fit non ex spica, sed ex folijs nardi. & latifolium quic quid lata folia habet. Vnde quercus genus ex argumento latifolia dicitur. & aquifolia genus ilicis à mollicie foliorum. Arcades similacem uocant. & quinquefolium herba, quæ græce pentaphyllum dicitur, exigua mora producens, quæ fraga uocantur. Item alia herba huic similis, qua in acetarijs utimur. & millefolium, siue græce miriophyllum herba, quam Achilles Chironis discipulus inuenisse traditur, ideo achilleos appellata. Hac sanasse Telephum proditur. alij primum inuenisse ærugi-
nem memorant utilissimam emplastris. Ideo pingi solebat è cuspide eam gladij deijciens in uulnus Telephi. Sunt qui & utroque usum medicamento scribant. Quidam hanc panacem heracleon, alij sideriten nominant, minutioribus, quàm fœniculi folijs ueſtitam ab imo. & trifolium herba uulgo nota, contra serpentium ictus, & scorpionum remedium efficax ex uino, aut posca seminis granis uiginti potis, uel folijs, & tota herba decocta. Serpenteis nunquam in trifolio conspici compertum est. Eiusdem semen ex eo genere, cui minima sunt folia, ad custodiendam cutis mulierum gratiam si illinatur, utile prodiderunt. Item ex eo genere, quod miniantbos appellatur, si uigintiquinq; grana seminis sumantur, contra omnia uenena pro antidoto sufficere. Phyllon uero apud græcos à phyllide uocatum putant. Hæc Lycurgi Thracum regis filia fuit, cui adoleſcentula succeſſit in regno: & Demophoonta Thesei Athenarum regis filium, cum ex bello Troiano rediens, ad eam tempestate deductus esset, uehementer amauit. Cuḿq; connubio iungi sibi postulasset, id́q; ille esset pollicitus, dummodo liceret sibi Athenas antea proficiſci, & res suas componere, quoniam de interitu Mneſtei fratris nuntium accepisset, tandem Phyllide consentiente Demophoon Athenas est profectus. Verum cum tardior esset ad reditum, illa amoris impatiens, siue quod sperni se

à Demophoonte existimaret, laqueo se suspendit, & in arborem amygdalum folijs carentem conuersa est. Mox uero reuersus Demophoon, cum re cognita amplexus arborem, ac deoscu latus foret, folia, quasi intellecto sponsi amore, emittentem conspexit. Itaq; à Phyllide Phylla appellata sunt. à phyllon melissophyllon deducitur herba, de qua diximus. & melamphyllon alia herba urbana, & topiaria, quæ acanthus uocatur, crepidines marginum ueſtiens. Alterum eius genus aculeatum, & crispum est: alterum lene, quod pæderoton nominant. & platyphyllon, quod latiora folia habeat. Græce enim πλατὺς latus dicitur. Genus est herbæ, quam græci tithymallum, nostri à lacte lactariã uocant, nonnulli lactucã caprinã. Huius lacte si inscribatur corpus, insperſo, cum inaruerit, cinere literæ apparent. & ita adulteras quidã alloqui uoluere, potius quàm codicillis. Genera eius multa, charatias dicitur, qui masculus existimatur, ramis digitali crassitudine rubris, rugoſisq́ quinq́, aut sex, cubitali longitudine, à radicis folijs penè oleæ, nisi quod sunt lõgiora. In cacuminibus coma iunci, ex semine cum melle decocto catapocia faciũt. Vnde uulgo hanc herbam catapuciã uocant. Succũ bibũt in posca, ut purget per aluum. Item in passo aut aqua mulsa, ut purget per uomitionem. Alterum genus myrſinitem uocant, alij carioten, folijs myrti acutis, & pungentibus, sed mollioribus. Fructus nux uocatur. Inde cognomen heræ græci dedere, quippe κάρυον nucem uocant. Tertiũ genus paralius uocitatur, siue tithymallis, folio rotundo, caule palmũ alto, ramis stantibus ab radice quatuor, aut quinque rubẽtibus semipedali altitudine succi plenis. Quintum cyparissiam nominant, quia folia habet cupreſſi folijs similia, caule gemino, aut triplici, cætero helioscopio simile, quod circa oppida nascitur, semine albo, columbis gratissimo. Nomen accepit, quoniam capita cum sole circumagit, ἀπὸ τοῦ σκοπεῖν τὸν ἥλιον, hoc est à considerando sole. Sextum genus est hoc, quod platyphyllon uocari diximus, alij corymbitin, alij amygdaliten à similitudine nominant, nec ullius latiora sunt folia. pisces necat, aluum soluit radice uel folijs, uel succo. Septimum dendroides cognominant, hoc est arboreum. Quippe græci δένδρον arborem uocant. Alij codion, à corij similitudine. Nam κώδιον pellis dicitur in petris nascens comoſissimum ex omnibus. Hoc quoq; à foliorũ tenuitate leptophyllon dicitur. Etenim λεπτὸν tenue significat. Item à phyllon enneaphyllon herba, quæ longa folia nouena habet causticæ naturæ, imponitur lana circundata, ne urat latus. Continuo enim pustulas excitat. Lumborũ doloribus, & coxendicum utiliſſimum. à pangendo autem paginæ dictæ sunt. Pangere figere est. Vnde uersus pangi, uel figi in ceris dicuntur. Hinc per metaphoram pangere etiam pro narrare, & declarare accipimus. à pagina fit uerbum compagino, hoc est coniungo, connecto, quod paginæ simul coniunguntur. A pingo uero fit impingo, quod est infigo. à quo impactum, infixum dicimus. & compingo, coniungo, compono. à quo incompactum, disiunctum, male compositum. & compactum coniunctum. Virgilius: Est mihi disparibus septem compacta cicutis Fistula. Item compago compaginis, quæ & compages compagis dicitur, hoc est coniunctio, compositio, confixio. Ouidius:

Atq; ita disparibus calamis compagine ceræ
Inter se iunctis nomen tenuisse puellæ.

Pacu. Saluete geminæ mei compages sanguinis. Item cõpactio idem quod compago, quæ & pages dicitur. Item propages, & propago, quæ modo significant uitem uetulã suppreſſam, ut ex una plures fiant: ita dicta, quod porrò pangatur, hoc est longe figatur. Hinc fit propago uerbum, quod proprie significat uitẽ uetulam supprimo. Per metaphoram tamẽ accipitur pro exten-

do, dilato. unde & propagator, & propagatrix, & propagatio, & propago propaginis pro genere usurpatur. sed cum genus significat, breuis est. Virgilius: Sit Romana potes, Itala uirtute propago. cum uero uitem, eadem syllaba producitur. idem Flexos propaginis arcus. item pala instrumentũ rusticum uulgo notum. & palàm aduerbium, quod significat clare, aperte. à quo propalàm eiusdem significationis. & propalo uerbum, manifesto, aperio. & palus aqua in altitudinem, & palàm latius diffusa. à quo paluſtre, quod ex palude est. & palla muliebre uestimentum, quod palàm, & foris est. & plaustrum, id est currus (ut Varro sentit) quod ex omni parte palàm sit, quod in eo uehitur. & repagula, quæ patefaciendi gratia ita figuntur, ut contrario oppugnentur. hæc & repages dicuntur. Plinius: Firmissima in rectum abies. eadem ualuarum repagulis, & ad quælibet intestina opera aptissima. & pastinum ferramentum bifurcum, quo semina panguntur. Vnde & repastinari dictæ sunt à ueteribus uineæ ueteres, quæ refodiebantur. hæc enim propria appellatio restibilis uineti erat. Nunc antiquitatis imprudens consuetudo, quicquid emoti soli uineis præparatur, repastinatum uocat. unde quidam repastinari agrum dicunt, cuius habitus fodiendo mutatur. à quo repastinatio deducitur, quod aliquando pro renouatione usurpatur. item pectus, quod costis compactũ est, & pecto uerbum eiusdem ferè cum suo simplici significationis. à quo pecten, quod fila in telis figat. à cuius similitudine & pecten dictus qui explicat capillum. item pecten cratis genus dentatæ stilis ferreis. à quo pectinari terra dicitur. & plectrum, quo fides percutiuntur. Pecto etiam aliquando pro compono accipitur, & pro explico, à quo fit pexo: unde pexæ uestes dicuntur, quæ pectine sunt contextæ. & pexati appellantur, qui pexas uestes induti sunt. Martial. Pexatus pulchre rides mea zoile semper. à pecten uero pectinatum dicitur tectum illud quod ad similitudinem pectinis in duas parteis deuexum est, ut testudinatum in quatuor. pectorium uero gallicum uocabulum est, & genus quoddam uehiculi significat, quo uti Gallis olebant. POTERIT ESSE CONTENTVS. Poterit sibi satis factum putare. contentus proprie dicitur, cui in aliqua re etiam parua abunde satis factum est. unde contentam naturam paruis, ac minimis rebus dicimus, id est cui paruæ & minimæ res satis faciunt. Virgilius: Patrijs sed non & filius armis Contentus. Cicero: Breuitatis causa familia contenti erimus una. Teren. Quia neq; tu uno eras contenta, neque solus dedit. & à continendo deducitur contentus, quasi contineat, quod animo satisfacit: estq; in hac significatione non participium, sed nomen. Aliquando etiam dum nomen est, pro coniuncto, ac colligato accipitur. Virgilius: Contenta ceruice trahunt stridentia plaustra. quando uero est participium, significat id quod continetur. Apuleius: Cuius pecunia omnis parua arcula contenta erat. interdum contentus non à contineo, sed à contendo deducitur, & tunc significat uel extensum. Virgilius Tum rapidus iamdudũ arcu cõtenta parato, Tela tenens. Lucilius: Hic ut muscipula cõtenta, ac scorpius cauda sublata. uel festinum, quia contendere (ut superius diximus) festinare est. à quo fit aduerbium contente. cuius comparatiuum est contentius, & superlatiuum contentissime. Cicero: Socratem ferunt, cum usq; in Peireum contentius ambularet, quæsitumq; esset ex eo, cur id faceret. Hic obiter memorandum est Peireum, & Phaleram duos celeberrimos portus fuisse duorum millium passuum muro Athenis iunctos, ab Isthmo uero quinquaginta duorum millium passuum interuallo distanteis. Continere proprie est intra se tenere, ut Aegypti partem Asia continet, partem Africa. Aliquando capitur pro eo, quod est inuitum, &

quasi repugnantem tenere. Terentius: Ruri ferè se continebat. Vnde continens, & continentia deducuntur, quæ ita à temperante, & temperantia separantur, quod continens prauas quidem cupiditates habere potest, à quibus tamen se uincì nonnit. temperans uero habere huiusmodi cupiditates non potest quia in eo habitus quidam est refrenans illas, qui nõ est in continente. Cicero: Vt quæ copijs, & opibus ferre uix possumus, ea mansuetudine, & continentiâ nostra sociorum fidelitate tueamur. à continens fit eius contrarium incontinens, & à continentia incontinentia: quemadmodum à temperans intemperans, & à temperantia intemperantia. Item comparatiua, ac superlatiua eorum continentior, continentissimus. incontinentior, incontinentissimus. præterea aduerbia continenter, continentius, continentissime. incontinenter, incontinentius, incontinentissime. Veteres contente quoq; aliquando pro parce, & cõtinenter usurparunt. Plautus: Quanquam illum mater arcte, contenteq; habet. Continens etiam aliquando pro continuo, ac coniuncto accipitur. Cicero: Itaq; cum exercitum per Cappadociæ partem eam, quæ cum Cilicia continens est, iter faceret. Idem: In continentibus quidem terris uestrum nomen dilatari potest. Hinc Vlpianus continenteis prouincias uocat, quæ Italiæ coniunctæ sunt, utputa Galliam, & Germaniã. & continenter aduerbium pro coniuncte, continueq; accipitur. Plin. Trium dierum sitim continenter tulit. Item cum fœminino genere profertur, continens capitur pro terra, quæ non est insula, quam uulgo terram firmam appellant, ut ex Sicilia ad continentem parum intercapedinis est. Neutro uero genere continis pro firmamento rationis à rhetoribus usurpatur, quod Graeci συνέχον uocant. Cicero firmissimam argumentationem nominat. Vt si uelit Orestes dicere eiusmodi animum matris suæ in patrem suum, in seipsum, ac sorores, in regnum, in famam generis, ac familiæ, ut ab ea pœnas libri sui potissimum petere debuerint. continens quoq; participium est præsentis temporis, & significat quicquid aliquod continet. Item à contineo fit continuo uerbum, quod est perseuero, perago. Apuleius: Scaphas ascendere mari iter continuare. Ab hoc continuum deducitur, significatq; id, quod sine interuallo est. & continue aduerbium perseueranter, assidue. & continuo alterum aduerbium, quod similiter pro iugiter, & in æternum aliquando accipitur. Virgilius: Continuo has leges, æternaq; fœdera certis Imposuit natura locis. proprie tamen statim significat, hoc est sine aliqua temporis intermissione. Plinius: Quod commanducatum continuo gingiuam sanat. Quod si negatio addatur tam huic, quàm protinus, idem ferè significat, quod non adeo. Cicero: At si illæ seditiones saluti huic ciuitati fuissent, non continuo, siquis motus à populo factus fuisset, id C. Norbano in nefario crimine, & fraude capit ali esset ponendum. Quintilian. Non autem ut quicquid præcipue necessarium, id ad faciendum oratorem maximi protinus erit momenti. Eandem etiam uim habet interrogatio, quam negatio. Idem: Continuo ne si ille stulte cogitauit, nobis quoque stulte dicendum est? Item à continuo fit continuatio, hoc est perseuerantia, quæ & continuitas à nonnullis dicitur. contineo autem ex con, & teneo compositum est. Tenere proprie est apprehendere, detinere. Virgilius: Nec te teneo, nec dicta refello. I, sequere Italiam uentis. Idem: Verum ubi correptum manibus, uinclisq; tenebit. Sed per translationem aliquando ponitur pro habitare, possidere. Idem: Quæ gurgitis huius Ima tenes. Aliquando pro compescere, astringere. Idem: Texendæ sepes etiam, & pecus omne tenendum. Idem: Tenuitq; inhians tria Cerberus ora. Interdum pro tegere. Idem: Amnis abundans, Exit & obducto late tenet omnia limo. Nonnunquam

pro dirigere. Idem: Sed uos qui tandem, quibus aut ueniſtis ab oris: Quóue tenetis iter? quandoque pro intelligere. Terent. Id paues, ne ducas tu illam: tu autem, ut ducas, rem tenes. Item pro remorari. Virgilius: Hunc Phœnissa tenet Dido. & pro impiere, perficere. Idem: Ni teneant cursus. Idem: Fugam tenuisse per hostem, hoc est nauigationem feliciter peregisse. à teneo tento deriuatur. Nam tentare experiri est; & exquirere, & uerbo, uel quasi manu tenere. Cicero: Tentare uolui, an ita dici possent, ut probarent. Virgilius: Vix primi prælia tentant. Quidam tamen non à teneo, sed à tendo deriuatum hoc uerbum existimant, quod qui tentant, quasi manum, aut aliam corporis partem tendunt. Ab hoc fit tentatio, & tentamentum. & prætento, hoc est ante tento. Plinius: Cochleæ geminis corniculis prætentant iter, quia carent oculis. & attento idem, quod tento. Petronius: Dulcibus ac blandis uerbis animum eius attẽtans. & pertento, quod modo est ualde tento. Virgilius: Latonæ tacitum pertentat gaudia pectus. Modo leuiter tento. Idem: Blanda uicissim gaudia pertentant mentem. Item à teneo tenor, hoc est ductus, continuatio, ordo, concentus. Virgilius: Aliũm ue habuisse tenorem Crediderim. Tenor etiam accentus uocatur, quod teneat, hoc est dirigat sermonem. Sunt tamen qui tenorem à tono deductum uelint, ut superius diximus. Quippe græci τόνον accentum dicunt. Item tenue secundum quosdam: quod quæ tenuia sunt, facile tenentur. & Tenitæ, quæ credebantur sortium Deæ esse, quod tenendi haberent potestatem. & tenax, quod modo significat, id quod retinet, ut glutinum tenax: modo parcum, auarum. Apuleius: Homo diues, sed nimium tenax, modo constantem, durum, perseuerantem. Horatius: Iustum, & tenacem propositi uirum. Virgilius: Tam fixi, pr æuiq; tenax, quàm nuntia ueri. Ab hoc fit tenacior, tenacissimus: tenaciter, tenacius, tenacissime. Tenacia, siue tenacitas, quod modo pro perseuerantia, & duritia: modo pro parsimonia accipitur. & pertinax, durus, obstinatus, perseuerans, à quo pertinacia, duritia, obstinatio, animi perseuerantia. Item pertinacior, pertinacissimus. & aduerbia pertinaciter, pertinacius, pertinacissime. Et tenebræ priuatio lucis, quod teneant, hoc est impediant oculos, & uisum prohibeant. Vnde tenebrosus, obscurus. & obtenebro, obscurefacio. & tenebricosus, tenebras facions. & tenebricor, tenebras facio. & tenus præpositio, quæ propinquitatem significat, & quod dicimus usque ad. nam quod propinquũ est, quasi tenere uidetur id cui est propinquũ. Quidam tamen tenus à tendendo potius dictum uolunt, quod hæc præpositio extensionem quandam significare uideatur. Item à teneo composita fiunt attinet, & pertinet, quæ ferè impersonalia sunt: quamuis aliquando personaliter proferantur. Sunt autem eiusdem penè significationis, & significatio eorum latissime patet (ut Pomponius iurisconsultus affirmat.) Nam & ea attinere, siue pertinere ad nos dicimus, quæ dominij nostri sunt, & ea quæ aliquo iure possidemus, quamuis non sint nostri dominij. Item ea quæ in nulla nostra causa sunt, sed esse possunt. Hinc aliquando pertinere ad me accipimus pro eo, quod est officium meum esse, siue onus mihi incumbere. Item obtineo, quod est consequor, adipiscor. Abstineo, tempero, & ferè idem quod contineo. Vnde abstinentia fit, quamquidam à continentia non separant. Alij uolunt continentiam esse, cum nos à uoluptatibus continemus. Abstinentiam uero pro iustitia accipi, cum scilicet abstinemus ab alienis, nulli uim afferentes, nihil cuiquam eripientes. Hinc abstinentes, & continentes dicuntur. & aduerbia abstinenter, & continenter, & comparatiua superlatiuaq; eorum. Detineo, remoror, occupo. à quo detentor, detentrix, detentio, & detento frequentatiuum. Sustineo, à quo sustento eiusdem significationis, unde

sustentaculum, quod aliquid sustinet. & alio modo fulcimen dicitur. Nam & fulcire sustincre est. Virgilius: Cœlum qui uertice fulsit. Hinc fulcra dicuntur summæ lectorum partes, quibus tori sustinentur. Idem: Lucent genialibus altis Aurea fulcra toris. Gellius: Ne quod apud eius lecti fulcrum capsam esse constaret, eam ferre oporteret. à fulcio fit compositum suffulcio. Quorum passiua sunt fulcior, & suffulcior. Varro: Vt maioribus perticis suffultæ uites auras non pertimescant. Distineo, arceo, repello, extra teneo. Virgilius: Dum distinet hostem Aggere murorũ. Retineo, remoror, teneo. Vnde retinacula habenæ dicuntur, quod ijs equi, & alia animalia retineantur. Tenasmus non à tenendo deriuatur (ut quidam per ignorantiam existimant) sed græca uox est τεινασμὸς. & morbum significat, in quo æque atque in torminibus frequens desidendi cupiditas est, æque dolor, ubi aliquid excernitur. Descendunt autem pituitæ, mucciq; similia: interdum etiam leniter subcruenta. Sed his interponuntur nonnũquam ex cibo quoque recente coacta. Dicitur autem tenasmus ἀπὸ τοῦ τείνειν, quod extendere est: siue quia extenditur, hoc est intumescit intestinum, seu quia extendunt sese premendo, qui conantur excrescere. Veteres tenni aliquando pro tenui usurparunt. EPISTOLA. Quæ operi præponitur. Epistola græcum uocabulum est, dicturq; ἀπὸ τοῦ ἐπιστέλλειν, quod mittere est, quia ad absenteis mittitur. Ideo enim inuentæ sunt epistolæ, ut absenteis certiores facere possimus, siquid sit quod eos scire oporteat. etiam ἀπὸ τοῦ ἐπιστέλλειν, quod (ut dixi) significat mittere, dicuntur apostoli. T. Liui. A postolos suos fregit in senatu, hoc est epistolas. Vnde nunc libelli, qui à iudicibus, à quibus prouocatum est, ad appellatum mittuntur, dicuntur apostoli: cum nihil aliud sint, quàm epistolæ ea quæ in causa acta sunt, iudicantes. Latine epistolas literas appellamus, duntaxat multitudinis numero. Nam in singulari litera significat elementum, ut A, uel B. Item manum scribentis. Cicero: Nam Alexidis manum amabam, quod tam propè accedebat ad similitudinem tuæ literæ. Reperitur tamen aliquando litera in singulari pro epistola apud poëtas duntaxat. Ouidius: Quam legis à rapta Briseide littera uenit. Literas etiam uocamus disciplinas, quæ literarum monimentis continentur. Vnde dare operam literis dicimus, hoc est incumbere artibus, quæ scriptæ sunt. Et literatus uocatur, qui in literarum studijs eruditus est: cuius contrarium est illiteratus, hoc est rudis indoctus. Veteres etiam literosum dixere. Cassius: Homo mere literosus. A litera fit etiam diminutiuum literula. & oblitero uerbum, quod est obscurefacio, & ex hominum memoria tollo, quasi è literarum monimentis deleo, quod uerisimilius est, quàm quod scribit Seruius à litore deduci: quia ibi notata fluctibus æquari solent. Ab hoc fit obliteratio. Ab epistola uero epistolium deriuatur, hoc est parua epistola. & epistolaris, unde epistolareis chartas, & epistolarem papyrum dicimus. Martialis de charta epistolari:

Seu leuiter noto, seu charo missa sodali,
Omneis ista suos charta uocare solet.

VEL. Aut. Vel enim interdum disiunctiua coniunctio est, ut hoc loco. Interdum ponitur pro etiam. Virgilius: Carmina uel cœlo possunt deducere lunam. Ab eo composita fiunt uelut, & ueluti, de quibus superius diximus. TITVLO. Indice libri. Titulus proprie index cuiuscunque operis, qui græce ἐπιγραφὴ dicitur. Vnde in statuis, siue picturis titulum dicimus literas, quæ uel artificis, uel eius cuius statua, siue imago est, nomen demonstrant: uel tempus, quo factum est, declarant. Sueto. Plurima, & amplissima opera incendio consumpta restituit. sed omnia sub titulo tantum suo, ac sine ulla prę-

stini autoris memoria. Item titulus libri dicitur, qui uel qualitatem operis, uel nomen autoris, uel numerum librorum ostendit. Martialis:

Primus ubi est, inquis, cum sit liber iste secundus.
Quid faciam, si plus ille pudoris habet?
Tu tamen, hunc fieri si mauis Regule primum,
Vnum de titulo tollere iota potes.

Dictus autem titulus est à tuendo, quasi tutulus, quod tueatur factum autoris: & si quis alterius opus esse contendat, ueri opificis indicet nomen. Per translationem tamen ponitur aliquando titulus pro monimento. Apule. Auorum & proauorum titulis clarus. Tituli etiam aliquando uocati sunt milites, quasi tutuli, quod patriã tuerentur: unde & Titi prænomen ortum. & tutulus uocabatur ornamentum capitis flaminicarũ, & uitta purpurea innexa crinibus, et in altitudinem erecta, quod per eam flaminica à cæteris mulieribus discernebatur. Tueri proprie uidere est. Virg. Excipiunt plausu pauidos, gaudentq; tuentes Dardanidæ. Ab hoc composita sunt intueor, obtueor, & contueor eiusdem ferè significationis. Ab obtueor obtutus deriuatur, hoc est aspectus. Virgil. Obtutuq; hæret defixus in uno. Quoniam uero rem nobis charam assidue uidendo protegere solemus, factum est, ut tueri etiam pro defendere usurpemus. Cicero: Vt scirent maiore cura tueri, quæ parta sunt. Ab hoc deriuatur tutus: quod modo actiuæ significationis est, ut tuta urbs, quæ nos defendit: modo passiue, ut tuti sumus ab hostibus, hoc est muniti, & sine aliquo periculo. item tutor uerbũ eiusdem significationis. & tutor nomen, quod significat eum, qui uim ac potestatem habet in capite libero ad tutandũ eum, qui propter ætatem infirmam non potest se defendere, quæ potestas iure ciuili ei data, atque permissa est. à quo tutela ipsa uis atq; potestas appellata est. & tutoriũ, quicquid ad tutorẽ pertinet. item à tueor ædituus, qui ædes sacras tuetur, de quo superius diximus. & Tutanus deus, qui homines tueri putabatur. Varro: Tutanum deum Romæ omnes qui laborant, inuocant & Tutilina dea similiter. idem: Tuam fidem Tutilina inuoco, quæ adesse mortalibus soles. & tutò aduerbium, hoc est sine periculo. à nomine fit tutior, tutissimus, ab aduerbio tutius tutissime. SOLBNT. Consueuerunt. à soleo compositũ fit assolet, quod ferè usurpatur pro eo, quod est fieri solet. Apuleius: Ingressi oppidum stabulũ, ut assolet, perquirimus. item insolens, qui modo significat eum, qui non solet. Terentius: Quid tu Athenas insolens? modo arrogantem, quod præter legem agat solitam, hoc est humanam, & naturalem. Cice. Nec erat uerendum, ne uera prædicans de se nimis uideretur, aut insolens, aut audax. à quo fit insolentia, & insolenter aduerbium, & comparatiua ac superlatiua eorum insolentior, insolentissimus, insolentius, insolentissime. item à soleo fit solitus. cuius contrarium est insolitus. & solitum consuetum. unde plus solito, & minus solito dicimus. FLORALES. Intellige ludos. etenim adiectiuum est florales. Nam nomina, quæ festos dies significant, neutralia sunt, carentq; numero singulari ut Compitalia, Bacchanalia, Vinalia, Agonalia, & Floralia, de quibus iam diximus. ILLIS EPIGRAMMATA SCRIBVNTVR, QVI SOLENT SPECTARE FLORALES. Quasi dicat, qui possunt floralibus interesse, non dedignabũtur epigrammata nostra legere. Floralibus enim nudæ mulieres, & lasciuis uerbis, & obscœnis corporis motibus sine aliqua uerecundia utebantur. quãobrem Scipio Nasica Senatũ caueam theatri ad huiusmodi ludos celebrandos facere molientem grauissima oratione compescuit: persuasitq;, ne græcam luxuriam humilibus patriæ moribus paterentur obrepere. Tantumq; autoritas eius ualuit, ut

Senatores per id tempus etiam subsellia, quibus ad breue horæ spatium congestis, in ludorum spectaculo iam uti ciuitas cœperat, deinceps prohiberet apponi: quamuis paruo tempore ea cõtinentia durauerit. SCRIBVNTVR. Componuntur, literis mandantur. Scribere aliquando exarare, hoc est manu propria literas fingere: quod etiam librarij faciunt. aliquando est componere, literis mandare, quod etiam uno dictante, & altero exarante fieri potest. Hinc scriptores non librarij, sed ipsi, ut ita dicam, autores operum dicuntur. A scribo fit scripto frequentatiuum. à quo aliud frequentatiuum scriptito. & scriptum opus compositum. & scriptura ipsa, ut ita dicam, exaratio. & scriba qui uel gesta, uel epistolas, uel tabellas scribit, præsertim iussu alterius: unde scribas pontificis maximi dicere possumus, qui literas eius scribunt. item scribas librarios, qui libros à nobis æditos scribũt. item scribas tabularios, quos uocamus tabelliones. & scripturarius, qui tabellio etiam uocatur, quod scripturis omnia uel urbium uel prouinciarum gesta publice complectatur. Lucilius: Publicanus uero ut Asiæ fiam scripturarius. & scriptio, hoc est scriptum, siue scriptura. Varro: Auarus fœnerator spe lucri, rem scriptione duplicarat. Cicero: Impulsi sumus ad philosophiæ scriptiones. & scribello, quo ueteres usi fuerunt pro scribo. à quo compositum fit conscribello. Varro: Astrologi non sunt, qui conscribellauerunt pingentes cœlum. Præterea à scribo composita sunt ascribo, quod aliquando significat addo, adiungo. unde ascripti dicebantur, qui in colonias nomina dedissent, ut cæteris colonis addereutur. item ascripti milites dicebantur, qui supplendis legionibus ascribebantur, quos & ferentarios, & rorarios uocant. Aliquando tribuo, imputo. Cicero: Neque enim mihi negligentiæ uelim ascribas. Circunscribo, deleo, quod cum delere scriptum aliquod uolumus, linea quadam circunscribere solemus. Perscribo in totum scribo. Transcribo, & excribo notæ significationis. describo, quod est exprimo, & proprietatibus quibusdam quasi quadam pictura ante oculos pono. interdum etiam depingo. nam & scribere nonnunquam pro pingere usurpamus. Plinius de Nicomacho pictore: Scripsit & Apollinem, & Dianam, deûmq; matrem in leone sedentem. Quare & picturas legere dicimus. Virgilius: Quin protinus omnes perlegerent oculis, quod ad imitationem græcorum factum est, apud quos γράφειν scribere, & pingere est. γραφεὺς, pictor. Graphia pictura, & scriptura. graphis penicillus. Plinius: Graphidis uestigia extant in tabulis, ac membranis, ex quibus proficere dicuntur artifices. Graphium stylus, quo in pugillaribus scribitur, à quo graphiarium, de quo alibi diximus. item pugionis genus. Suetonius: Cæsar Cassij brachium abrepto graphio traiecit. Zographos pictor animalium. Zographia animalium pictura. Anthropographos hominum pictor. Plinius: Dionysius nihil aliud, quàm homines pinxit, ob quod Anthropographos cognominatus est. Rhyparographos sordidarum rerum pictor. Sic enim cognominatus est Pyreicus pictor excellens quidem, sed qui tonstrinas, ac sutrinas, asellos, obsonia, aliaq; huiusmodi humilia secutus est: quamuis hæ pluris uenirent, quàm maximæ multorum picturæ. ῥυπαρὸν Græci sordidum dicunt. A grapho etiam gramma dicitur, quod literam significat. à quo grammatice ars literaria, hoc est quæ in emendate loquendo, scribendoq; consistit, ut literæ suas custodiant uoces, & uelut depositũ reddant legentibus. & grammaticus notæ significationis. & grammatocyphon, qui capite submisso, & in genibus papyrum tenens scribit. item à grapho syngraphum scriptura, quæ fit in alicuius rei fidem, & ab aliquibus simul conscribitur. Suetonius: Dubitauit à quibusdam iusiurandum, ac etiam

syngrapha rogare. & autographum scriptura similis manu propria facta. & autographus adiectiuum. Vnde libros Ciceronis autographos scriptos dicimus. Gramma etiam lineam significat. A quo linearis pictura monogrammos dicta est. Item monogrammi apud nos dicuntur homines macie pertenues, ac decolores: tractum à pictura, quæ prius, quàm coloribus corporetur, lineis ad umbram fingebatur. Lucilius: Monogrammi quinque adducti pietatem inuocant. Item à describo descriptio deriuatur, quæ ita à definitione distinguitur, quod definitio ex genere, & differentijs constat, descriptio certis proprietatibus contenta est. Præscribo, quod modo significat ante scribo: modo præstituo, legem impono. Varro: Quoniam præscriptum erat, ne quis angiportum transgrederetur. Interdum adiudico, siue præiudico. à quo præscriptio, de qua superius diximus. proscribo, quod significat damno, unde proscripti damnati dicuntur. Plinius de Sylla: Age non exitus uitæ eius omnium proscriptorum ab illo calamitate crudelior fuit? Tractum autem est ab eo, quod ij proprie proscribi dicuntur, ut Vlpianus testatur, quorum nomina claris literis, ut de plano recte legi possint, ante tabernam, uel ante eum locum, in quo negotiatio exercetur, non in loco remoto, sed in euidenti scribuntur. Ab hoc etiam proscriptio, hoc est damnatio deducitur. Inscribo modo titulum appono. Virgilius: Dic quibus in terris inscripti nomina regum Nascuntur flores. Modo dilacero, noto. Vnde inscripti dicuntur serui stigmata habentes. Plautus: Corpus tuum uulneribus inscribam. Virgilius: Et uersa puluis inscribitur hasta. Ab hoc inscriptio, modo titulus, modo nota. Subscribo, subnoto, à quo subscriptio. Rescribo ad eum qui ad me scripsit, uel in eum qui in me scripsit scribo, uel rem scriptam rursus scribo. Conscribo, multa simul scribo. Ab his rescriptio & conscriptio deducuntur. & à conscribo cõscripti patres appellati, de q̃bus diximus. NON INTRET CATO THEATRVM MEVM, AVT SI INTRAVERIT, SPECTET. Hoc est, non sumant seueriores libros meos: aut si sumpserint, legãt. Allusit autem ad Catonis historiam, qui cum aliquando theatrum, in quo floralia celebrabantur, spectandi gratia ingressus fuisset, erubesceretq; populus petere, ut eo præsente mimæ nudarentur, re ex Fauonio sibi amicissimo una sedente cognita, surrexit, atq; ex theatro discessit, ne præsentia sua spectaculi consuetudinem interrumperet. Abeuntem itaq; ingenti plausu populus prosecutus, priscum morem iocorum in scenam reuocauit, confessus plus se maiestatis illi, quàm sibi uniuerso tribuere.

IN CATONEM, EPIGRAM. XXIX.

NOSSES IOCOSAE. Hoc est Tetrastichon, quo epistolam claudit, in quo arguit leuitatem Catonis, qui si nolebat spectare floralia, non debebat theatrũ intrare. Carmẽ est trimetrũ, iambicũ, hipponactiũ, quod in ultimo pede semper spõdeũ, aut trochæum habet. Nouissimi duo tragici sunt, qui pedẽ unũ trisyllabũ habent. SEVERE. Grauis. Seuerus enim aliquãdo grauem, & censoriũ significat, quasi semper uerus, et nulla gratia, nullis illecebris mutabilis. Vir. Romulidis, Tatioq; seni, Curibusq; seueris. Aliquãdo asperũ, trucem. Idẽ: Qui tetricæ horrẽtis rupeis, montemq; seuerũ. Nonnunq̃ã sæuũ, implacidũ, uitabilem. Idẽ: Inuidia infelix, furias, amnemq; seuerũ. Nonnunquã tristem, solicitum. Varro: Tertia pœnarum infamia stans nexa in uulgi pectore, fluctuanti, intonsa coma, sordido uestitu, ore

seuero. Hinc seueritas deducitur, hoc est grauitas, constantia, asperitas, tristitia. quæ à ueteribus seueritudo dicta est. Plaut. Quid illud est, quod illi caperat frons seueritudine? hoc est tristitia, animi solicitudine. & seuere aduerbium. à quo seuerius, seuerissime. Sicut à seuerus, seuerior, seuerissimus. & asseuero uerbum, quod est cum ui quadam, ac motu animi, quasi cum seueritate aliquid affirmo. à quo asseueratio deriuatur. Quintilianus: Altera ex asseueratione probatio est: Ego hoc feci, tu mihi hoc dixisti, & ò facinus indignum. & perseuero, quod est cum quadam constantia, & quasi pertinacia duro. Cicero: Et in ea uoluntate ad extremum usque uitæ diem perseuerandum est. Ab hoc perseuerantia deducitur, hoc est constãtia, pertinacia. Et perseueranter aduerbium. IOCOSAE. Cuius sacrificia obscœnis iocis plena sunt. AN. Nunquid. Interrogandi aduerbium est. Cicero: An uero Romulus ille, aut pastores, aut conuenas congregasse, aut Sabinorũ connubia coniunxisse, aut finitimorum uim repressisse eloquentia uidetur? Sed aliquando transit in uim coniunctionis, cum sermo dubitatiuus est, & tunc ferè subiunctiuo adiungitur, ut nescio, an uiuat pater. Dubito, an uera loquatur seruus. Nam quando sermo opinionis, aut scientiæ est, per indicatiuum potius loquimur, non cum an, sed cum quod, & aut: ut opinor, quod pater aut mortuus, est, aut grauiter ægrotat: uel per infinitum, ut opinor patrem aut mortuum esse, ut grauiter ægrotare. Quod autem de an, id de ne quoque præcipitur, quæ plerunque una, solaq; est, & semper in parte prima locatur, ut bonus ne est, an malus? aliquando alteram habet, sed id sæpius apud poëtas. Virgilius: Qui teneant homines ne, feræ'ne Quærere constituit. Quandoque etiam hoc modo: eundum mihi, nec ne sit, ignoro. & per interrogationem. Cicero: Verum uultis prætori Flacco, nec ne? hoc est an non. Quidam superuacuo addunt alterum an, hoc modo: Nescio an bene faciam, nec ne. An uero quandoque præpositio significat circum, ut anterminum, id est circum terminum: & in compositione, amputata, circumputata, annus quia in se reuoluitur. Nam amphitapæ uestes ex utraque parte uillos habentes, non ab an, sed ab ampho deducitur, quod significat ambo. & ampendices dicebantur ab antiquis, quod circumpenderent, quæ nunc appendices dicuntur. & ansegetes, quarũ ager uiam tangebat. & acquirere circum quærere.

TITVLVS LIBRI, EPIGRAM. XXX.

HIC EST QVEM LEGIS. Hoc Epigramma pro indice libri, hoc est pro titulo ponitur. Indicat enim autoris nomen, & qualitatem operis: captatq; beneuolentiam à lectoribus agens eis gratias, quod se uiuo legant Epigrammata, quod raro cæteris poẽtis solet cõtingere. Carmen est phalecium à Phaleco inuentore uocitatum, constans spondeo, dactylo, & tribus trochæis. QVEM REQVIRIS. Quem cupis habere. ARGVTIS. Salsis, acumen habentibus. Arguere proprie ostendere est. Virgilius: Degeneres animos timor arguit. Ab hoc fit argumentum, quod modo significat rem fictam, quæ tamen secundum naturam sit, ut supra diximus, hoc est uerisimilis, qualia sunt argumenta comœdiarum: unde per metaphoram argumentum aliquando pro materia ponimus. Ci. Quoniam nullum scribendi argumentum mihi relictum est. Modo rationem, quæ rei dubiæ facit fidem, ut est syllogismus, inductio, exemplum. Vnde argumentari dicimus rationibus niti ad aliq̃d probandũ. & argumentatio est ipsa argumẽtorũ explicatio. Itẽ

ab arguo deducitur argutus, hoc est falsus, acutus, et cum lepore quodam, quæ cupit, dicens, faciens ue quasi acute arguens. Vnde acute, & malitiose dicta, uel facta, argutiæ uocantur. Plautus: Exi è culina, sis foras mastigia, qui intus mihi exhibes argutias. interdum tamen pro canoro, ac resonanti accipitur. Virg. Forte sub arguta consederat ilice Daphnis. interdũ pro breui, exili, & quasi acuto. idem: Argutumq; caput, breuis aluus, obesaq; terga. ab hoc fit aduerbiũ argute, quod modo acute, modo sonore significat. & arguor uerbum, quod aliquãdo significat loquacius loquor, & quasi sonum ore reddo. Næuius Quando ad ludos uenit, aliꝰ cum tacent, totũ diem argutatur, quasi cicada. quando, ue accipitur pro subsilio, quia & pedibus sonus quidam fieri uidetur. Titin. Terra hæc est noua, qua si ubi tu solitus argutari pedibus. Aliquando etiam arguo pro reprehendo accipitur. à quo fit coarguo, & redarguo eiusdem significationis. EPIGRAMMATON. Epigrammatũ, græcus genitiuus pluratiui numeri. STVDIOSE Diligens, assidue. Studium proprie definitur uehemens animi applicatio ad aliquid agendũ. unde pro exercitatione aliquando ponitur, ut cum dicimus studia literarum. hinc fit studiosus quod modo assiduum, ac perseuerantem significat, ut uir studiosus, ac diligens. modo pro cupido, & alicui rei dedito, atque addicto accipitur, ut studiosus laudis, studiosus gloriæ, id est, cupidus laudis, & gloriæ, & studiosus Cæsaris. item studiose aduerbium, hoc est cupide, diligenter. & studeo uerbum, hoc est do operam, incumbo. RARI. Pauci. rarum enim proprie dicimus, quod non est densum. à quo fit raro aduerbium. Cicero: Sic ad hoc genus castigandi raro, inuitiq; ueniamus. interdum etiam rarũ ponitur pro præstanti, quoniã omnia præclara rara sunt. Virgilius: Hic rarum tamen in dumis holus. à rarus fit raritas, à quo rete, ut supra diximus. & rarefacio uerbum. & rarefco, rarus fio, quod & rarefio dicitur. Et rarior rarissimus. Itẽ aduerbia rarius rarissime. & aliud aduerbium compositum perraro item rarenter. Pomponius: Longe ab urbe uillicari, quò herus rarenter uenit, non uillicari, sed dominari est, mea sententia. & rallæ uestis, de qua diximus. POST CINERES. Post mortem quo tempore nõ obest inuidia, quæ à legendis uiuorum operibus homines sæpenumero retrahis. Ouidius: Pascitur in uiuis liuor, post fata quiescit. Cineres ideo pro morte ponimus, quia ueteribus mortuorum corpora cremare, & in cinerem redigere mos fuit. Antiquissimi tamen Romani terræ sua cadauera condebant: sed postquam longinquis bellis obrutos erui cognouere, tunc institutum, ut corpora cremarentur. Nemo ante Syllam dictatorẽ in Cornelia domo traditur esse crematus. id autem ipse iussit fieri, talionem metuens, quoniã Caij Marij cadauer eruerat. Adhibere aũt rogo mos fuit uarios odores. & in funere Syllæ tantam à matronis uim odorum oblatam fuisse commemorant, ut præter eos, qui in lecticis decem & ducentis fuisse traduntur, quædã iustæ magnitudinis imago Syllæ formata sit, & thure, cinnamomoq; ad mirandi precij lictor cõpactus. Sepulti dicebantur quocũq; modo conditi essent. Humati non nisi humo contecti. Sepultũ quidam dictum uolunt quasi sine pulsu, sed falsum est. etenim à sepeliendo dicitur sepultus sepelio uero à sepiendo deducitur: qa cadauer terra, uel lapide, uel alio genere materiæ circũsepitur. inde sepulchrum deriuatur locus (ut Vlpianus inquit) in quo corpus, ossaq; hominis condita sunt. et sepultura, quæ modo sepulchrum, modo ipsum sepeliendi actum significat. Plin. Post sepulturam aliæ manium ambages sunt. sepultum aliquando per translationem pro eo accipimus, qui mortuo similis quasi sine sensu iacet. Virg. Inuadunt urbem somno, uinoq; sepultam. Cinis puluis est, in quem materia usta redigitur. à quo cinereus

deducitur, quod cineris est, ut cinereus color, & cinereæ aues, quæ habent colorem cineris. item cineritius, unde subcineritius panis uocatur, qui sub cineribus coctus est. Veteres cinefacio usurparunt, pro eo quod est in cinerem redigo. & cinefactum dixerunt in cinerem dissolutum. Ciniflones quoque à cincre dicti sunt. & cinelones, & cinerarij in eadem significatione pro parasitis, ab officio calamistrorum in cinere calefaciendorum, quibus matronæ capillos crispabant. Horatius: Custodes lecti cæ ciniflones, parasiti. Cinasonas uero acus uocant, quibus mulieres scalpunt.

AD EMPTOREM LIBRI, EPIGRAMMA XXXI.

VI TECVM CVPIS ESSE MEOS. Docet studiosos librorũ suorũ, ubi & à quo eos emere possint. Q_VOS MEMBRANA ARCTAT BREVIBVS TABELLIS. Quicquid uolumine sunt cõpacti. tabulis enim libri teguntur. quondã autẽ & ceratis tabulis, hoc est pugillaribus scribebãt. Vnde tabulæ numero plurali, siue per diminutionem tabellæ dicebantur testamenta, siue aliæ publicæ scripturæ, ex quacunq; materia essent, quod initio ceratis tabulis scribi consueuerant. hinc tabelliones appellati, qui & libelliones aliqñ dicti sunt. & tabularia, in quibus tabulæ, hoc est acta publici continentur. Virg. Nec ferrea iura, Insaniq; fori aut populi tabularia uidit. à tabula etiã fit uerbũ tabulo. à quo contabulo. unde tabulata loca dicimus coaxata. Plin. Vernicq; axibus contabulare. Tabulata etiã in arboribus sunt rami effusiores in plana tendentes, non in altiora crescentes. Plin. Et ulmus detruncata à media inter ramorũ scamna digeritur, nulla ferè uiginti pedum altiore arbore, tabulata earũ ab octauo pede altitudinis dilatantur in collibus, siccisq; agris. Virg. Summaq; sequi tabulata per ulmos. item à tabula taberna, quod ex tabulis fieri tabernæ principio solerent, ut supra diximus. et tablinum locus e trio proximus, quod ferè ex tabulis constaret. A taberna tabernacula uocitata sunt tecta castrensia, quod uelut tabernæ quædã essent, licet pellibus cõtegerentur. & attuber nalis dictus tabernæ cõtinuus habitator. & contubernium quasi contabernium, cohabitatio sub eodem tecto. & contubernales, qui sub eodem tecto habitant. Tabula lusoria dicitur, qua tesseris, uel scrupis ludimus, interdum etiam utroq. Martialis:

Hinc mihi bisseno numeratur tessera puncto.

Calculus hic gemino discolor hoste perit.

Scrupus proprie calculus, hoc est breuis lapillus, qui calce pressus offendit. utrunque ponitur pro eo, cum quo in tabula ludimus prælij similitudinem effingentes. Quintil. An uero Scæuola in lusu duodecim scruporum cum prior calculum promouisset, esset q; uictus, dum rus petit, repetito totius certaminis ordine quo dato errasset, recordatus rediit ad eum, qui cum lusserat, isq; ita factum esse confessus est. A scrupus fit diminutiuum scrupulus, quod proprie paruum calculum significat, metaphorice. tamẽ pro difficultate accipitur. Seneca: Sed mihi aduersarius scrupulum iniecerat. A quo scrupulosam rem dicimus, quæ in se difficultatem habet. item scrupulosum asperum quod & scrupeũ dicitur. Virgilius: Spelunca alta fuit, uastoq; immanis hiatu Scrupea. Ennius: Scrupea inuestita saxo. Quoniam uero calculis facere rationem solemus, calculũ aliquando pro ratione accipimus. Cicero: Itaq; tibi concedo, ut si te alicuius dati pœnitet, ad calculum reducas. Vnde fit calculo uerbum.

bum. à quo calculator, calculatrix, calculatio. SCRINIA. Diximus superius scrinium à secernendo dictum, arcam esse in qua preciosæ res, ac secretæ reconduntur, ut sunt libri, tabellæ, unguenta, & simlia. Alexander Magnus inter spolia Darij Persarum regis unguentorum scrinio capto, quod erat auro, gemmisq; ac margaritis preciosum, cum uarios eius usus amici demonstrarent: pudebat enim principem bellatorem, & militia sordidum, unguentis uacare: immo hercule inquit librorum Homeri custodiæ detur, ut preciosissimum humani ingenij opus ditissimo opere conseruetur. A scrinio fit scriniolũ diminutiuum. & scriniarius, qui publicarum tabularum curam gerit, quæ in scrinio reponi solent. CAPIT. Continet, de quo superius diximus. VAGVS. Discurrens. uagi proprie dicuntur, qui sine negotio modo huc, modo illuc inutiliter discurrunt: dicti quod uacui, hoc est sine negotijs agantur. Hinc uagari dicimus inutiliter peragrare. & uagabundi uocantur, qui modo huc, modo illuc discurrentes tempus inutiliter absumunt. ERRES. Huc atque illuc eas. Errare proprie uagari est. Virgilius: Inter quas Phœnissa recens à uulnere Dido Errabat sylua in magna. sed quoniam pecudes errando, hoc est uagando pascuntur. Errare aliquando pro pasci usurpatur. Virgilius: Mille meæ siculis errant in mõtibus agnæ. item quia uagando sæpe à recta uia deflectitur, errare aliquando pro peccare, & delinquere accipimus. à quo fit error, quod modo delictum significat, & erratum etiam dicitur. modo uagationem, quæ & erratio proprie appellatur. siquidem doctiores errorem ab erratione ita distingunt, ut error animi sit, erratio pedum. Terentius: Sanè hac multo propius ibis, & minor est erratio, hoc est, minus est spatij, per quod erretur. Hinc errabundi dicuntur, hoc est uagabundi. Et errones (ut Vlpianus inquit) appellantur serui, qui nõ quidem fugiunt, sed frequenter sine causa uagantur, & temporibus in res nugatorias consumptis serius ad dominum redeunt. Virgilius errorem pro dolo posuit ab eo, quod præcedit id, quod sequitur. Aut aliquis latet error, equo ne credite Teucri. Aberro etiam erraticus deducitur. Vnde cicoriũ herbam, quia passim nascitur, & ex intubi genere est, intubum erraticum uocant. & compositum pererro, quod significat uagor, siue peragro. CERTVS ERIS. Abusiue certus eris posuit pro eo, quod est certior eris, de quibus superius diximus. SECVNDVM. Secundus scriba fuit Othonis. hic mortuo principe, cum ad Domitiani tempora peruenisset, familiaris fuit Valerij Martialis, & carmina eius prius quàm ederentur legenda, quasi censor accipiebat. Martialis:

Quod si legeris ista cum diserto
(Sed nunquid sumus improbi) Secundo.

Deinde in uaria exemplaria transcripta uendebat. Hic enim mos apud ueteres fuit, ut bibliopolæ eruditi essent, & libros nouos ab autoribus exigerent, quos ueluti censores legebant, deinde transcriptos uenundabant. LIBERTVM. Literæ apud ueteres in libertis maxime floruerunt, ut in hoc Secundo Lucensis cuiusdam liberto, & prius in Tirone Tullio liberto Ciceronis. Item in Laurea altero eiusdem liberto. qui inuentis post Ciceronis mortem in illius uilla, quam Academiam uocauerat, & tunc ab Antistio Vetere possidebatur, aquis calidis quæ oculis saluberrimæ erant, præclarum illud carmen fecit, dignum quod ubiq; legeretur:

Quod tua Romanæ uindex clarissime linguæ
Sylua loco melius surgere iussa uiret,
Atq; Academiæ celebratam nomine uillam
Nunc reparat cultu sub potiore Vetus.
Hic etiam apparent lymphæ non ante repertæ,

Languida quæ infuso lumina rore leuant.
Nimirum locus ipse sui Ciceronis honori
Hoc dedit, hac fontes cum patefecit ope,
Vt quoniam totum legitur sine fine per orbem,
Sint plures, oculis quæ medeantur aquæ.

POST LIMINA PACIS. Post templum pacis, quod Vespasianus pater, & Titus filius ædificauerũt foro proximũ, & in eo uasa templi Hierosolymitani, & uniuersa donaria constituerunt. Item Veneris imaginem, antiquorũ dignam fama, quamuis artifex eius ignoraretur. LIMINA. Aditus. Limen enim dicitur omnis ingressus. Virgilius: Limẽ erat, cæcæq; fores, & peruius usus. Nec solum inferiorem partem significat, quæ sub pedibus est, & calcari in ingressu domus à noua nupta sine scelere non poterat, quoniam sacra existimabatur, sed etiam superiorem. Næuius: Exime limen superum, quod mihi misero sæpe confregit caput: inferum quoque, ubi ego omneis defregi digitos. Plaut. Sensim super attolle pedem limen nouũ nupta. interdum etiam limen ponitur pro interiore parte domus. Virgilius: Penetrant aulas, & limina regum. A limine fit limnaris, unde liminarem lapidem dicimus, qui est in domus ingressu. & Limentinus deus, qui liminibus præesse putabatur. & elimino, hoc est excludo, expello, & quasi extra limen eiicio. Cicero: Expellite hunc urbe, uel potius ex omni Italia eliminate. Pomponius: Istic maneto, elimino extra ædes cõiugem. Accius: Egredere, exi, effer te, elimina urbe. Et postliminium, de quo supra diximus. & sublimis in altitudinem eleuatus à limine superiore. à quo sublimo uerbum exalto, & sublimitas exaltatio. & subliminter aduerbium alte. Deriuatur autem limen à limus, quod transuersum significat, nam limina in ostio transuersa locãtur. etenim cum dissimulant se homines uidere, quod uident, & non recta facie, sed transuersa intuentur, limi dicuntur aspicere. Terenti. Ego limus aspecto sic per flabellum clanculum. à limus limes quoque deducitur, quod modo transuersam uiam significat, modo terminum. Vnde limitatus ager dicitur in centurias diuisus. & limitare terminare est. Limites in agris duo maximi sunt, cardo, & decumanus. Limes decumanus est, qui ab oriente in occidentem spectat. Cardo autem à meridie in septentrionem. reliqui limites angustiores sunt, distantq; inter sese paribus interuallis. Quando uero limus substantiuum est, cœnum illud mollius significat, quod ab aquis deferri solet. unde limosam paludem dicimus, hoc est cœnosam. Hinc deriuatur limax, de qua supra diximus. At lima fœminino genere instrumentum est fabrile uulgo notum, à quo limo uerbum, quod proprie significat polio, & superflua detraho. à quo elimo, & delimo composita, & limatio, & limatura, quæ scobem, hoc est puluisculum illum limando detractum significat. Veteres limo aliquando pro delimo usurparunt. Apuleius: Anus muneribus delimata consensit. Nonnunquã pro coniungo. Plaut. Nam pater tuus nunquam cum illa limabit caput. Cæcilius: Hoc à te postulo, ne cum meo gnato posthac limassis caput. Turpilius: Veritus sum ne amoris causa cum illa limasses caput. Est etiã quando pro erado, & aufero capitur. à quo Limaces dicuntur, qui exquirunt, ut aliquid auferant. Plautus: Limaces uiri, quod atterant, & consumant. Scobina maior est, quàm lima, quosdã denticulos habens, quibus erodit. à quo scobes puluisculus dicitur, qui ex lignis fit, aut alia huiusmodi materia. Plinius: Proxima Syria supra phœnicem styracem gignit, circa Cassium Seleuciæ montem. Arbor est eodem nomine cotoneo malo similis. Lacrymæ ex austero iucundioris intus similitudinis arundinis succo prægnans. in hac circa canis ortum aduolant pennati uermiculi erodentes, ob id in sco

be sordescit. Item scobino uerbum, quod est saucio, abrodo. à quo descobino, & passiua eorũ scobinor, ac descobinor. Varro: Sin autem delectationis causa uenamini, quanto satius est saluis cruribus in circo expectare, quàm hic descobinatis in sylua currere? Scobem etiam per metaphoram pro quacunque immunditia accipiunt, unde scopa dicta est, quasi scoba instrumentum, quo domum uerrimus, hoc est quo scobem educimus. Martialis: In precio scopas testatur palma fuisse. Hinc scopa regia dicitur frutex palmæ similis. & scopa amerina similis genistæ, nisi quod folia minutiora habet, & uirgas lentiores. Scopas etiam dicimus uirgas seu putamina inutilia cuiuscunque herbæ, uel fruticis, foliis scilicet, floribusq́, & fructibus detractis, quod his ad uerrendum utamur, unde manuales scopas chamæmeli dicimus, quos medici recentiores dicunt manipulos chamamillæ. FORVM PALLADVM. Forum Latiũ, in quo Domitiani colossus erat, ad cuius sinistram erat templũ Palladis, sicut ad dextram templum pacis. Papinius: Quæ superimposito moles gemmata colosso, Stat Latiũ complexa forum. Idem paulo post: Dextra leuat pugnas, læuam Tritonia uirgo Non grauat. Tria enim fora iudiciaria tẽpore Martialis Romæ fuisse manifestum est. Forum Latium, siue Romanũ omnium antiquissimum: forum Cæsaris dictatoris, in quo loricatam sibi fieri statuam passus est: & forum Augusti, quod cum æde Martis ultoris extruxit, & in eo Castorem & Pollucem cum uictoria, & Alexandro magno, item belli imaginem restrictis à tergo manibus Alexandro in curru triumphante, insignia Apellis opera dicauit. Martia. Causas inquit agam Cicerone disertius ipso. Atq; erit in triplici parte mihi nemo foro. Aedificauit deinde aliud forum Nerua imperator. item aliud D. Traianus structura mirabili, in quo columna adhuc integra cernitur centum quadraginta cubitorum altitudine, in qua res gestæ eius principis admirabili operẽ insculptæ cernuntur.

AD LIBRVM SVVM EPIGRAMMA XXXII.

ARGILETANAS. Monet libellũ suum iam properantẽ exire, ne festinet: præstare enim ut domi maneat, et lituras domini patiatur, q̃ in aliorũ censurã ueniat: in quo nos instruit, ne æditio operum nostrorũ præcipitetur, Decimũq́ (ut inquit Hora.) prematur in annũ. SCRINIA NOSTRA. Arcæ, in quibus libri, ut diximus, recondi solent. Martia. de scrinio: Cõstrictos nisi das mihi libellos, Admittã tineas, trucesq́ blattas. ARGILETANAS. Quæ in Argileto erãt, de quo supra diximus, in quibus tenebãtur libri uenales. Hora. Nulla tabella meos habeat, uel pila libellos. NESCIS. Ignoras. Hoc tamen interest inter nescire, & ignorare, quod si huic uerbo nescit præponatur uox uniuersalis affirmatiua, fit propositio particularis negatiua. etenim cum dicimus, omnis homo nescit legere, idem est ac si diceremus, aliquis homo nescit legere. Si uero præponatur uox uniuersalis negatiua, fit oratio uniuersalis affirmatiua. Nam cum dicimus, nullus homo nescit deum esse, idem est ac si diceremus, Omnis homo scit deũ esse. quod si post uerbum nescit ponatur uox particularis affirmatiua, fit propositio uniuersalis negatiua, ut si dicamus, nescit aliquis diem mortis suæ. idem est enim, ac si diceremus, nullus scit diem mortis suæ. E contrario uero si huic uerbo ignorat uox uniuersalis affirmatiua, fit uniuersalis negatiua. idẽ est enim,

Omnis homo ignorat diem mortis suæ, & nullus homo scit diem mortis suæ. Si uero præponatur uox uniuersalis negatiua, fit propositio uniuersalis affirmatiua. idem nanq́ est: Nullus homo ignorat se mortalem esse, & omnis homo scit se mortalem esse. Si autem post ignorat ponatur uox particularis affirmatiua, fit propositio particularis negatiua. etenim si dicamus, ignorat aliquis diem mortis suæ, idem est ac si diceremus, aliquis non scit diem mortis suæ. Nescio autem ex ne & scio componitur. Scire autem proprie est rem ratione, & per causam cognoscere. à quo scientia dicitur rerum, quæ sunt, immutabili ratione comprehensio. Cicero: Ars enim ex eorum est, quæ sciuntur. Oratoris autem omnis actio opinionibus non scientia continetur. Ponitur tamen frequenter scio pro cognosco, intelligo. à quo fit scisco inchoatiuũ. & participium sciens, & scienter aduerbium. Differt autem non parũ sciens feci, ab eo quod est scienter feci. Nam sciens feci, idem est, quod cum facerem, sciui me facere illud: at scienter feci, idem est, quod cum doctrina, & scientia feci. hoc in laudem semper accipitur, illud prius modo in laudem, modo in uituperationem: quemadmodum si dicamus, prudens feci, & prudenter feci. Item insciens, imprudens, ignorans feci, inscienter, imprudenter, ignoranter feci. Hæc enim posteriora semper in uituperationem accipiũtur, sicut scienter feci, semper in laudem, illa uero priora modo in laudem, modo in uituperationem. Item à scio scitus, quod modo actiuæ significationis est, & idem est, quod sciens, argutus. Vnde scitæ Platonis interrogationes dicuntur. modo passiuæ. Terentius: Scitus puer natus est è Pamphilo, quasi scite, & docte factus, hoc est elegans, placens. sicut è contrario, inscitũ dicimus ineptũ, & minime placentem. Idem: Inscitũ afferre iniuriam me tibi immerenti. Hinc scite, perite, & eleganter dicimus. & inscite imperite, incompte. Item à scio sciolus, qui putat se multa scire. & scius, qui scit. à quo inscius, qui nescit. & nescius quoq́ dicitur. & inscitia ignorantia. & scifcitor, quod est sciendi causa interrogo. Terentius: Procul hinc libet quid scit scifcitari. hoc & scitor dicitur. Virgilius: Scitatum oracula Phœbi Mittimus. & scilicet quasi scire licet, de quo superius diximus. & rescio, à quo rescisco, de quibus supra diximus. & conscisco, quod ferè ad mortem pertinet. Plerunq́ enim sic legimus: Mortem sibijpsi consciuit, mortem tibijpsi conciscet, Mortem mihijpsi consciscam, cogam te ad mortem tibijpsi consciscendam, hoc est seipsum interfecit, teipsum interficies, meipsum interficiam, cogam ad teipsum interficiendũ. Quod exactum est, quod qui interficere sese deliberant, sibijpsi conscij sunt, nec rem cum alijs communicant, ne sint sibi impedimento. & conscius, modo is, qui cum alijs aliquam rem cognitã habet, modo idem quod scius, à quo fit conscientia, quæ similiter de pluribus, modo de uno dicitur. de pluribus. Sallustii. Tum scelerum suorum, in primisq́ conspirationis conscientia solliciti, quò se uerterent, non uidebãt. De uno. Senec. Sed hi certe feliciores, qui anteactæ uitæ conscientia possunt esse contenti. & præscio, ante scio, præuideo. à quo præscius, hoc est præcognitor rerum futurarum. unde præscientia, hoc est præcognitio, & prouidentia. quamuis aliqui prouidentiam à præscientia ita distinguant, ut prouidentiam in deo esse dicant, cognitionem futuræ beatitudinis hominum, quam & prædestinationem uocant. Præscientiam uero econtrario cognitionem futuræ damnationis. & scibile, quod sciri potest, hoc est intelligi & cognosci. HEV. Interiectio dolentis est, & interdum geminatur heuheu. aliquando etiam heheu dicitur. & quandoq́ est aduerbium respondentis, sicut heus uocantis. Virgilius: Ac prior heus inquit, iuuenes monstrate mearum Vidistis siquam hic errantem forte sororum. Nonnunquam tamen heus

men heus quoq́ interiectio dolentis est. Idem: Heus etiã mensas consumimus inquit Iulus. Heuoë interiectio est metuentis. Ouidius: Heuoë Bacche sonat. DOMINAE. Epitheton est urbis Romæ, quod regina sit orbis terrarum. FASTIDIA. Quam facile fastidit & stomachatur opera autorum. MARTIA TVRBA. Multitudo Romanorũ qui à Marte originem ducunt. Aeneas Ascanium genuit, qui sub Albano monte Albam ædificauit, quæ ab situ porrectæ in dorso urbis Longa alba appellata est. Lauinium nouercæ relinquit. Post hunc Syluius eius filius regnauit casu quodã in syluis genitus. Syluius Aeneam Syluium creat. Is Latinum Syluium à quo coloniæ aliquot deductæ prisci Latini appellati. Manst postea Syluij cognomẽ omnibus, qui Albæ regnarunt. Latino ortus est Alba, Alba Atys, Aty Capis, Cape capetus, Capeto Tyberinus, qui in traiectu albulæ amnis submersus celebre fluuio nomen dedit. Tyberino Agrippa filius successit. Agrippæ Romulus Syluius, qui fulmine ictus regnum per manus Auentino filio tradidit. Auentinus in eo colle sepultus, qui nunc est pars Romanæ urbis, cognomen colli fecit. Regni successorem Procam reliquit. Proca Numitorem, atque Amulium genuit. Regnum Numitori legauit, quod natu maior esset. Sed Amulius pulso fratre regnauit. Hic stirpem omnẽ fratris uirilem necat. Fratris quoque filij Rheæ Syluiæ per speciem honoris, cum uestalem eam legisset perpetua uirginitate spem partus adimit. Sed ui compressa uestalis, cum geminum partum ædidisset, seu ita rata, seu quod deus autor culpæ honestior uideretur, Martem incertæ prolis patrem nuncupat, ipsa in custodiam à rege datur: pueri in profluentem aquam mitti iubentur. Erat tum forte Tyberis leuibus stagnis super ripas effusus, nec adiri usquam ad iusti amnis cursum poterat: & infantes, quamuis languida aqua, mergi posse uidebãtur. ita ij, quibus datum eiusmodi negotium fuerat, tanquam defuncti regis imperio in proxima illuuie, ubi ficus Ruminalis fuit, Romularem antea dictam perhibent, pueros exponunt. Mox alueum fluitantem tenuis in sicco aqua relinquit. Eò cum lupa sitiens è proximis montibus descendisset, ad puerilem uagitum accurrens submissas infantibus adeo mitis præbuit mammas, ut à magistro regij pecoris lingua lambens pueros inuenta fuerit. Faustulo huic nomen erat. ab eo ad stabula delati pueri Larentiæ uxori educandi traduntur. Sunt qui Larentiam uulgato corpore lupam uocatam inter pastores putẽt, atque ita locum fabulæ datum. ita geniti, atque educati, cum adoleuissent primo uenando peragrare saltus, deinde animis, atque corporibus robore sumpto iam non feras tantum persequi, sed in latrones præda onustos impetum facere, rapta pastoribus diuidere cœperunt. Quapropter de quadam ijs insidiati latrones, cum alter qui uocabatur Romulus, ui se defendisset, alterum Remum appellatum ceperunt, captum'que Amulio regi tradiderunt: hoc maxime crimini dantes, quod in Numitoris agrum impetum facerent, indéq́ hostilem in modum collecta iuuenum manu prædas agerent. sic Numitori ad supplicium deditur Remus. fuerat ab initio spes Faustulo regiam penes se stirpem educari. Nam & expositos iussu regis infantes sciebat: & tempus, quo ipsos fustulisset, ad id ipsum congruere, sed rem, nisi per occasionem, aut necessitatem aperire noluerat. Hac itaque necessitate coactus rem Romulo indicat. Forte & Numitori, cum in custodia Remum haberet, audisset́q́ geminos esse fratres comparando ætatem eorum, & ipsam minime seruilem indolem orta suspitio fuerat nepotes hos suos esse, & scifcitando eò peruenerat, ut fermè Remum agnosceret. ita undique Amulio regi dolus nectitur. Romulus alijs alio itinere missis pastoribus, certo tempore ad regia

am impetum facit, & à domo Numitoris alia comparata manu, adiuuat Remus, ita regem obtruncant. Numitorem auum regem salutant, sic Numitori Albana re permissa Romulum, Remumq́ cupido incessit urbis in ijs locis, in quibus expositi, atq́ educati forent, condendæ. Erat cum ijs multitudo Albanorũ, Latinorumq́: ad id multitudo pastorum accesserat. Sed quoniam gemini essent, nec ætas discrimen facere posset, orta inter eos contentio est, uter nomen dare nouæ urbi deberet. Conueniunt igitur, ut dij, in quorum tutela ea loca essent, auguriis eum eligerent, qui urbi nomen daret, conditamq́ imperio regeret. Palatinum Romulus, Remus Auentinũ ad inaugurandum templa capiunt. Priori Remo augurium fertur sex uultures. nuntiatur id Romulo, cui cum mox duplex numerus sese ostendisset, uterq́ rex à sua multitudine consalutatur, tempore illi præcepto, at hi numero auium regnum sibi portendi asseuerãt. Res in certamen uertitur, ictus in turba Remus cecidit. Vulgatior fama est, ludibrio fratris Remum nouos muros transiliisse, & ob id ab irato Romulo occisum, additis uerbis, ut in posterum quisquis alius mœnia transiisset, eodem modo puniretur. Sic potitus imperio Romulus urbem condidit, conditamq́ è suo nomine Romam appellauit. A Roma Romani & Romanenses appellati, & Romana porta, de quibus diximus. A romulo romulidæ, & romulea tribus. à remo remulinus ager dictus, quod ab eo possessus fuit. & remoria locus in summo Auctino, ubi Remus de urbe cõdita fuerat auspicatus. NIMIVM SAPIT. Acrioris censuræ est, plus intelligit, quàm oportet. Sapere proprie ad sensum corporis pertinet, significatq́ saporem habere, capiturq́ ferè in bonam partem. hinc sapor deducitur. & sapidus, hoc est gratum saporem habens. à quo aduerbium sapide. quorum contraria sunt, insipidus, & insipide, hoc est sine sapore. à quibus comparatiua & superlatiua fiũt sapidior, sapidissimus, sapidus, sapidissime. insipidior, insipidissimus, insipidius, insipidissime. Item sapa, de qua supra diximus, à suauitate saporis. Transfertur tamen ad animum quoque sapio, & idem est, quod recte sentio. Ab hoc fit sapientia, quæ definitur rerum diuinarum atque humanarum scientia. Græce sophia dicitur, & qui eam profitentur sophi, hoc est sapientes appellantur: quod nomen septem illis clarissimis uiris inditũ fuit Thaleti Milesio, Soloni Salaminio, Chiloni Lacedæmonio, Pittaco Mitylenæo, Bianti Prieneo, Cleobulo Lyndio, Periandro Corinthio. Sed postea Pythagoras primus non sophũ se, sed philosophum appellauit, hoc est non sapientem, sed sapientiæ amatorem, & scientiam ipsam non sophiam amplius, sed philosophiam nuncupandam existimauit, quod nullus hominum, sed solus deus sapiens esset: quem omnes postea secuti, non Sophos se amplius, sed Philosophos dici uoluerunt. quorum alij ab oppidis nomen sumpsere, ut Helienses, Megarenses, Cyrenaici. Alij à locis, ut Academici, Stoici. nonnulli ab euentibus, ut Peripatetici. quidam à probris, ut Cynici. plerique ab effectibus, ut Eudæmones. Aliqui ab elatione & fastu, ut qui se Philalethes, hoc est ueritatis studiosos nuncuparunt. Sunt item qui à præceptoribus, ut Socratici, & Epicurei. Præterea alij, quod de naturã rerum scripsere runt, quæ græce φύσις dicitur, Physici sunt appellati. alij quia circa mores uersati, Ethici. Græci enim ἤθη mores uocant. alij ἀπὸ τοῦ διαλέγεσθαι, hoc est à disserendo dialectici, ij, qui scilicet uerborum, ac rationum acuminibus conflictantur. Quippe philosophia omnis in tres parteis diuisa est, physicen, ethicen, & dialecticen. Physices proprium est de mundo, & ijs, quæ in eo sunt disserere. ethices de moribus, uitáque hominum tractare. Dialectices, ambarum partium afferre rationes. Nam ea, quæ de ijs, quæ supra

naturam sunt tractat, careq; nomine. Aristoteles μετὰ τὰ φυσικὰ metaphysica, hoc est supernaturalia uocat. à physice physicus deducitur. Et physiognomus qui ex inspectione formæ naturam cuiusq; prædicit, cuius ars physiognomia dicitur. Nam qui ex facie tantum hominis iudicat, metoposcopus uocatur ἀπὸ τοῦ σκοπεῖν τὸ μέτωπον, hoc est ab inspicienda ac consideranda fronte. Plinius: Alexander imaginum similitudines adeo indiscrete pinxit, ut incredibile dictu Appion grammaticus scriptum reliquerit quendam ex facie hominum addiuinantem, quos metoposcopos uocant, ex ijs dixisse aut futuræ mortis annos, aut præteritæ. Pythagoras adolescentes, qui sese ad discendum offerebant, ἐφυσιογνώμει, id est mores, naturasq; eorum coniectatione quadam de oris, & uultus ingenio, deq; totius corporis filo, atque habitu scisciitabatur. Tum qui idoneus uidebatur, recipi in disciplinam iubebat, & tempus certum tacere. is autem qui tacebat, quæ dicebantur, ab alijs audiebat: neque percontari, si parum intellexerat, neque commentari quæ audierat, fas erat: nec minus quisquam tacebat, quàm biennium. hi prorsus intra tempus tacendi, audiendiq; ἀκουσμοὶ, id est auditores dicebantur. At ubi res didicerant omnium rerum difficillimas, tacere, audireq;, atque esse iam cœperant silentio eruditi, cui erat nomen ἐχεμυθία, hoc est taciturnitas, tum uerba facere, & quærere, quæq; audissent scribere, & quæ ipsi opinarentur expromere licebat. hi dicebantur μαθηματικοὶ, hoc est mathematici, ab ijs scilicet artibus, quas discere atque meditari inceperant. quoniam geometriam, musicam, cæteraq; disciplinas altiores μαθήματα, hoc est disciplinas ueteres Græci appellabant. Vulgus autem tam Chaldæos, quàm Magos mathematicos uocat. Exinde autem his scientijs ornati ad perdiscenda mundi opera, & principia naturæ procedebant, ac tunc denique nominabantur φυσικοὶ, hoc est physici, id est naturales. Omnes autem, qui à Pythagora in cohortem illam disciplinarum recepti erant, quicquid familiæ, pecuniæq; habebãt in medium dabant, & coibatur societas inseparabilis: tanquã illud fuerit antiquum consortium, quod re atque uerbo Romano cœnobium, hoc est contubernium appellatur. Ab ethice ethicus, & ethia, hoc est moralia. A dialectice dialecticus. A sapiens uero sapientior, sapientissimus, sapienter, sapientius, sapientissime. Item contrarium eius insipiens, hoc est stultus à quo insipientior, insipientissimus, insipienter, insipientius, insipientissime. & insipientia stultitia. Item à sapio saperdæ, hoc est sapientes, elegantes. Varro: Omnes uidemur nobis esse beli, festiui, saperdæ, cum sumus canopi. Nam quod Festus Pompeius scribit saperdam genus esse pessimi piscis, ubi legerit ipse dicat. Item compositum desipio, quod est insanio, siue quod aliquid à communi sensu, sapientiaq; minus habeo, siue quod à meo sensu destituor, quod uitium ferè aut ætate prouenit, aut morbo, aut amore, aut timore, aut ebrietate, aut nimia ira, aut aliquo simili affectu. ab hoc fit desipisco, cuius contrarium est alterum eius compositum resipisco, quod est ad priorem mentis statum, uel ad meliorem mentem redeo. Terentius: Multo me omnium fortunatissimum puto esse gnate, dum te intelligo resipiscere. NIMIVM. Nimis, & nimium aduerbia sunt augendi, significantq; quod græce dicitur ὄγκον, hoc est plus satis. Reperitur & nimius, a, um. ut nimia lectio uisum reddit hebetiorem: nimio labore exhauriuntur uires. Quidam etiam recentiores nimietatem pro superfluitate usurpant. RONCHI. Derisiones, ut supra diximus.

PVERI. Non solum inquit, iuuenes, & senes, sed etiam pueri ad irridendum prompti sunt. Puer, ut Paulus iurisconsultus affirmat, treis significationes habet. Vnam, cum omnes

seruos pueros appellamus. aliam, cum puerum contrario nomine puellæ dicimus, hoc est cum mares significamus. Tertiã cum ætatem puerilem demonstramus. Ponitur etiam interdũ puer pro filio more græco. Virgilius: Ascaniusq; puer. Vnde puerpera, quæ recens peperit siue marem, siue fœminam. à qua puerperium, de quibus superius diximus. A puer fit diminutiuum puellus, hoc est paruus puer, siue paruus filius. Lucilius: Cumq; hic tam formosus tibi, ac te dignus puellus. Ennius: Diuis uos solui uestros sacrare puellos. Sicut fœminum puella, à puera, quod apud ueteres in usu erat. Varro: Properate uiuere pueræ, quas finit ætatula, ludere, esse, amare, & Veneris tenere leges. Idem: Sic in priuatis domibus pueri liberi, & pueræ ministrabant. & puellaris, pro puerili. Quintiliauus de filia defuncta: Tum ætate tam puellari præsertim meæ comparata. Et puellasco, quod significat effœminor. Pacuuius: Puellascunt lasciuia adolescentes. aliquando refloreo, & quasi ad pueritiam redeo. Varro: Quod non solum innubæ fiunt communes, uerumetiam ueteres puellascũt. Item per syncopen pullus, quod proprie significat paruum puerum, & paruum filium. unde paruos fœtus quorumcunque animalium, quinetiam arborum, atque plantarum pullos dicimus, ut pullus hirundinis, pullus equi, pullus asini. Pulli plantariorum. per diminutionem enim pullulus à pullus deducitur. à quo sit uerbum pullulo, quasi fœtifico. A quo pullulatio. Plinius: Natura & plantaria demonstrauit multarum radicibus pullulante sobole densa, & pariente matre, quos cernet. eius quippe umbra turba indigesta premitur, & in lauris punicis, platanis, cerasis, prunis, paucorum in hoc genere rami parcunt soboli, ut ulmorum, palmarumq;. Nullis uero tales pulluli proueniunt, nisi quarum radices amore solis, atque imbris in summa tellure spatiantur. Idem: Sed pullulatio plerunque nutricibus obest. Valla uir nostra ætate doctissimus, pulli inquit sunt pecudum, catuli ferarum, siue immanium, siue mitium: fœtus auium & piscium, sed nos ui ueritatis impulsi dissentire in hoc ab eo, ut in pleriſque alijs cogimur. nam fœtus non auium tantum, & piscium, sed generaliter omnium animalium etiam rationalium est, quin & rerum quoque inanimatarum: ut fœnum terræ fœtum dicimus, à quo nomen habet: & fœnus fœtum pecuniæ, à quo simili modo ita uocatur. Plinius de homine: Legimus mulierem Aegyptiam binos fœtus quater enixam. Idem de feris: Totus tigridis fœtus, qui semper numerosus est, ab insidiatore rapitur equo. Idem de terra: Quod si innumerabiles terræ fœtus consideremus, nulla est naturæ tanta benignitas. Pullus uero non tantum de pecudibus dicitur, sed etiam de auibus, maximéque gallinis. unde pullaster sit & pullustra, quæ duntaxat gallinacei generis sunt. Plinius: Ante quàm gallina pullos excludat. Idem: Inter columbarum pullos sæpe oua inueniuntur, & alij prouolant, alij erumpunt, ipsi deinde pulsi quinquemestres fœtificant. Item de apibus Idem: Apes dum incubant, maxime murmurant, caloris, ut putant, faciendi gratia, necessarij excludendis pullis. Item de equis. Idem: Quapropter subreptos statim pullos in tenebris equarum uberibus admouent. & de asinis. Idem: Pullos asinarum epulari Mecœnas instituit, multum eo tempore prælatos onagris. & de plantis, ut paulo ante ostendimus. Catulos autem de canibus, feris, muribus, piscibus, lacertis, serpentibus dici, late superius disseruimus. Manifestum est igitur pullum generale nomen esse teneræ, atque imbecillæ ætatis. Vnde apud ueteres dicebatur quis pullus eius esse, à quo obscœne amabatur. Hinc Q. Fabius cui propter candorem eburno cognomen fuit, pullus Iouis uocitatus est, quod eius natis fulmine tacta fuisset. A pullus pulli nus deducitur

nus deducitur, unde pullini dentes uocantur, quos primũ equi iaciunt. item pullus adiectiuum, quod significat natiui coloris. A quo pullulatus, & pulligo deriuantur, de quibus abunde superius diximus. Item puls, quia potissimum dabatur pullis in auspicijs: quod ex ea necesse esset aliquid decidere, quod tripudium faceret. Hac longo tempore usi sunt Romani pro pane, unde pulmentaria appellata, de quibus inferius dicemus. & sacra prisca atque natalitia pulte fritilla longo tempore consecta sunt. A puer etiam puerilis deducitur. & pueriliter aduerbium. & pueritia, quod modo ætatem puerilem significat, modo pro puritate accipitur. Varro: Ea erat matronæ simplicitas, & pueritia, & honestas. item puerilitas, quod non ætatem, sed actum aliquem puerilem significat. Seneca: Qui pueritiam eius, siue potius puerilitatem ludibrio habuit. Et puerasco puer fio. à quo repuerasco, quasi in puerilem ætatem reuertor, quod de senibus ferè dicitur, cum desipere uitio ætatis incipiunt. Quando uero de pullis, catulis, & fœtibus diximus, illud obiter addendum uidetur, ceruorum, capreolorum, damarum, leporum, aliorumq; huiusmodi animalium, filios hinnulos uocari, à uoce, quam reddunt equinæ simili. Nam hinnire proprie equorum est. inde hinnitus equina uox. & hinnibunde pro hinniter. Claudius in annalibus: Equæ hinnibunde inter se pergentes terram calcibus pulsant. Himus uero, & hima, & himulus, & himula uocantur, qui ex equo, & asina nascuntur, quos quidam burdones appellant. Nam qui ex asino & equa oriuntur, muli & mulæ dicuntur. à quibus mulliones appellati, qui mulos clitellarios, siue quadrigarios ducunt. Muli non generant, nec ferè ullum animal, quod ex duobus generibus natum tertij generis factum sit. Legitur tamen in annalibus mulas aliquando peperisse, sed id prodigij loco habitum est. Theophrastus uulgo parere in Cappadocia affirmat, sed esse ibi hoc animal sui generis. Mulum octoginta annis uixisse Athenis memorant. Hunc cum Athenienses templum in arce facerent ob senectam derelictum, cadentia iumenta comitatu, nixuq; exhortari solitum: propterea & decretum ab Athenienſibus ne frumentarij negotiatores ab incernicularium arcerent. Asini in Achaia optimi sunt Arcades, in Italia Reatini. Scribit Varro asinum quadringentis numis à Quinto Axio senatore emptum fuisse, quod & gerendo oneri, & arando optimus esset, sed mularum maxime progenerationi aptissimus. Pullos asininos esse in conuiuijs Mecœnas docuit mulsum prælatos eo tempore onagris. Sed illo morente autoritas quoque interijt saporis. Ab asino asellus diminutiuum fit. & asininus adiectiuum. & Asinius uiri cognomen. Asinus uero à græco deducitur, quod est ὄνος. unde onager dictus quasi ὄνος ἄγριος, hoc est asinus agrestis. onagri in Phrygia, & Lycaonia præcipui sunt, sed pullis eorũ tanquam sapore præstantibus Africa gloriatur. hos lalisiones appellãt. Martialis: Dum tener est onager, solaq; lalisio matre Pascitur hoc infans, sed breue nomen habet. Generantur ex equa & onagris mansuefactis mulæ ueloces in cursu, duritia eximia pedum, uerum rugoso corpore, indomito animo, sed generoso. onagro, & asina genitus omnes antecellit. Vincit asinus aurium magnitudine reliqua animalia, unde derisuri aliquem protendere manum solemus, illos imitantes. Persius:

O Iane, à tergo quem nulla ciconia pinsit,
Nec manus auriculas imitata est mobilis albas.

Præterea à puer pusio deducitur, quod proprie paruum puerum significat. Nam ueteres pusum, & pusam pro puerum & puellam usurpabant. Capitur tamen pusio ferè semper pro masculo scorto. Iuuenalis: Non ne putas melius si tecum pusio dormit; Pusio qui noctu non litigat, ab hoc fit pusillus, hoc

est paruulus. à quo aliud diminutiuum pusillulus. & compositum pusillanimis, quem Græci micropsychon dicunt. à quo pusillanimitas, & pusillanimiter. Item à puer pupus, & à puera pupa eiusdem cum suis simplicibus significationis. Varro: Mammam lactis sugentem pascere pupum. Hinc pupillus deriuatur, quem Pomponius definit esse eum, qui impubes est, & desijt in patris potestate esse, uel morte, uel emancipatione. A quo pupillaris, ut pupillaris ætas, pupillare negotium. item pupilla pars oculi illa parua in media cornea sita, in qua ita absoluta uis speculi redditur, ut tam exiguum spatium totam imaginem hominis reddat. quæ causa est, ut pleræq; aues è minibus hominum oculos potissimum appetant, quod effigiem suam in ijs cernentes uelut ad cognata desideria tendant. hæc nobis adeo cara est, ut locum prouerbio dederit: cum dicimus aliquid pupilla oculi nobis carius esse. Pupæ etiam ab hoc appellatæ sunt puerorum, & puellarum lanea effigies paruæ, quas dicare olim uirgines Veneri solebant. Varro: Itaq; brevi tempore magna pars in desiderium puparum, & sigillorũ ueniebat. Persius:

Dicite pontifices in sancto quid facit aurum?
Nempe hoc, quod Veneri donatæ à uirgine pupæ.

NASVM RHINOCEROTIS. Longum scilicet ad similitudinem rhinoceroti cornu, quod id animal, ut supra diximus, in naribus habet. Vetus est prouerbium: Nasus rhinocerotis, de ijs, qui facile quẽuis irrident: quod homines, quo longiore naso sunt, eo maiores ronchos ædant: propter quod & nasuti dicuntur. à quo nasutior, nasutissimus. Item aduerbia nasute, nasutius, & nasutissime deducũtur. Martialis: Nil nasutius hoc, maligniusq; est. A nasus etiã fit denaso, quod significat nasum aufero. Plau. Os denasabit tibi mordicus. AVDIERIS DVM GRANDE SOPHOS. Postquam summe laudatus fueris. Mos est Græcorum, dum scripta alicuius uel legerint, uel audierint, assentando dicere σοφὸς, hoc est sapiens, doctus. Vnde sophistæ dicuntur, de quibus alibi dicemus. à quo gymnosophistæ appellati sunt Indorum sapientes, quod nudi incederent. nam γυμνὸν Græci nudum dicunt. Hinc gymnici ludi dicti sunt, quia in ijs sese nudi, atque uncti exercebant. & gymnasium locus, in quo exercebantur, quamuis postea gymnasium & pro ludo literario, & pro omni loco, in quo fiat aliquod genus exercitationis, sumi cœperit. & gymnasiarches gymnasij, siue exercitationis princeps. & apud rhetoras progymnasmata, hoc est præexercitamenta dicuntur exercitationes quædam in dicendo discipulorum ante quàm ad declamationes, aut ueras actiones descendant. Neutro autem genere dixit poëta grande sophos: id est grandem illam, & adulatoriam uocem tot hominum clamantium sophos. Sic alibi:

Quod tam grande sophos clamet tibi turba togata,
Non tu Pomponi, cœna diserta tua est.

Sic autem neutro genere grande sophos inquit, quemadmodũ Persius Pegaseum melos. GRANDE. Magnum. Veteres grandem non ad corpus, sed duntaxat ad ætatem retulerunt iam penè adultam. Terentius: An sedere oportuit domi uirginem tam grandem? Quod si natu addatur, prouectiorem ætatem significat, & iam penè senilem. Plinius Iunior: Mulier natu grandior, & tot liberorum partus. Hinc granditatem dixerunt maiorem ætatem. Sisenna: Neq; granditatem, neq; merita, neq; ordinis honestatem, aut dignitatem tibi esse excusationi. Nunc tamen grandem pro magno ponimus. Ab hoc fit grandio uerbum, quod est grandem facio. Plautus: Testudineum istum tibi ego grandibo gradum. & grandiloquus eloquens, & cum quadam uerborum magnifi

centia loquens. à quo grandiloquentia. Cicero: Nam & grandiloqui (ut ita dicam) fuerunt, cum ampla sententia, tum grauitate, & maiestate uerborum. Idem: Quid tam isti grandiloqui contra hæc duo, quæ maxime angunt? & grandæuus prouectioris ætatis, hoc est grandis æui. & grandesco, cresco. Plinius: Insita grandescunt facilius. & grando gutta aquæ congelata, quod solito grădior fit. à quo fit uerbum grandino, & grandinosus adiectiuum, unde grandinosa loca dicimus, in quibus frequentes sunt grandines. Grando, nix, & pruina ita differunt, quod grando congelato firmius imbre gignitur, nix humore mollius coacto, pruina autem ex rore gelido. Per hyemem niues cadunt, grandines aliis temporibus, & interdiu magis, quàm noctu, multoq; celerius, quàm niues resoluuntur, non aduersante frigore. Rores neque gelu fiunt, neq; ardoribus, neq; uentis, nec nisi serena nocte. Est autem ros humor, qui sereno tempore è cœlo fluit. à niue niueũ dicimus candidum, & niualem, ut niualis aqua. & niuosum, in quo sunt frequentes niues. & ningo uerbum, sicut pluo. & grandino, quod tamen non à niue, sed à ningue deductum uolunt, quod ueteres pro niue usurpabant. Lucretius: Albas effundere ningueis. Niuem quasi nouam dictam nonnulli opinantur. Græci enim νέον nouum dicunt. A pruina pruinosa loca dicimus, in quibus frequentes sunt pruinæ. Dicta est autem pruina quasi perurina, quod fruges, & uirgulta perurat. à rore roscidus deducitur, hoc est rore perfusus. Vnde roscida mala dicimus, quæ matutino rore humecta sunt. Virgil.

Sepibus in nostris paruam te roscida mala,
Dux ego uester eram, uidi cum matre legentem.

Et roro uerbum, quod si humorem instar roris paulatim demitto. à quo irroro, aspergo. & rorarij milites, qui ante, quàm acies congrediantur, raris iaculis prælium paulatim incipiunt, tractum ab eo, quod ante maximas pluuias cœlum rorare incipit, uel quod coirent in prælium in modum rorantis tempestatis. hi sunt, quos superius diximus ferentarios appellari. hinc rorarium uirum appellatum, quod dari rorarijs solebat. & rosea in agro Reatino campus, quod in eo arua rore humida semper seruntur. Roscius uero nomen fuit histrionis omnium nobilissimi, pro quo extat Ciceronis illa præclara oratio. à quo omnes in aliqua re perfecti Roscij appellantur. IACTAS. Oscula abijs, qui te legerunt, uel audierunt suscepta. IBIS AB EXCVSSO MISSVS IN ASTRA SAGO. Excusso sago, in altũ iactaberis, quod derisionis gratia fieri solebat, ut abunde superius diximus. PER AVRAS ÆTHEREAS. Per flatus aëreos. PATIARE. Sustineas. Patior à græco deducitur. πατῶ enim apud Græcos pati est, & est cõmune uerbũ. Nam & patior, hoc est sustineo te: & patior, hoc est sustineor abs te dicimus. Terentius: Denique ubi non quit pati significat autem patior modo sustineo, premor. modo tolero, & æquo animo fero, quod & πάθειν apud Græcos facit, unde est trita illa uulgo sententia: Εἰμὲν ἦν μαθεῖν ἃ δεῖ παθεῖν καὶ μὴ παθεῖν, πολὺν ἂν τὸ μαθεῖν. τὶ δ' ἐὰν δεῖ παθεῖν, τί δεῖ μαθεῖν; παθεῖν γὰρ χρή. hoc est: Quod si esset discere quæ oportet pati, & non pati, optimum quidem esset id discere. Si uero pati oportet, quid necesse est discere? pati enim oportet. A patior fit passio, quæ & perturbatio, & affectus, & affectio uocatur. quatuor enim sunt præcipuæ passiones: duæ à bono, gaudere scilicet, & cupere, siue sperare. Hæ enim duæ sunt opiniones bonæ, una præsentis, altera futuri. Lætitia de præsenti est, spes de futuro bono. duæ à malis, dolere, & timere, una similiter præsentis, altera futuri. dolor enim est de præsenti, timor de futuro malo. Item à patior passiuum uerbum

apud grammaticos, quod passionem significat, sicut actium, quod actionem, à quo fit aduerbium passiue. Item patientia tolerantia cum æquanimitate. & patienter æquo animo. Item cõposita perpetior, hoc est uehementer patior. & compatior, misereor, à quo compassio, quæ & cordolium à dolore cordis appellatur. Passus à tribus uerbis deducitur, patior, pando, & pateo. A patior significat perpessum. Virgil. O passi grauiora, dabit deus his quoque finem. Vnde uiam passam dicimus, quæ in siccando passa est solem. Plinius: Quin & à patientia nomen acinis datur passis. Hinc & uino nomen datum quod passum uocatur. Fit ex uua, quam supra diximus à Græcis sticam, à nobis apianam uocari, uuis in uite diutius sole adustis, aut feruente oleo, donec paulo amplius dimidium pondus supersit, tusasq; leniter uuas exprimunt: quod si quantum musti expressere, tantum aquæ puteanæ adijciant uinaceis, fit secundarium passum. Sunt etiam qui passerem hinc dictum existiment, cuius diminutiuum est passerculus, quod ob nimiam salacitatem comitialem morbum patiatur, sitq; ob id breuissimæ uitæ. mares uix unquam biennium excedunt, fœminis longiusculum spatium. Passer solitarius ex eo genere, sed aliquanto grandior est, ac subnigrior, solus per domorum culmina incedens, cantu suauis, & ob id sæpe dedita opera educatus. Est & passer marinus alia auis, quam uulgo stritomelum uocant. A pateo significat patentem, extensum. Plautus: In portum uento secundo, uelo passo peruenit. Hinc passus appellamus gressus mutuos, quia sic pedes pateficunt. A pando significat deductum, porrectum, dispersum. Terentius: Capillus passus, nudus pes, ipsaq; horrida. quod & expassum aliquando dicimus, non autem expansum, & mutatione unius literæ dispessum. Plautus: Credo ego isto exemplo tibi esse eundum extra portam dispessis manibus. Depessum uero siue à patior, siue à pando fiat, laceratum dicimus. Terentius: Ego'ne si uitio adeo exornatum dabo, adeo depessum, ut usq; dum uiuat meminerit semper mei? Quod si depexum legamus, significabit cultum, & pexas uestes indutum: dictumq; erit à contrario sensu. Hinc passim aduerbium deriuatur, quod proprie significat sparsim, non (ut pleriq; falso existimant) ubique. Nam in prato ubique sunt herbæ non passim: contra grex passim pascitur potius, quàm ubique. Aliquando tamen passim pro ubique accipitur. Firmianus: Creditur ei passim, tanquam cognitæ ueritati. quinetiam, quod mirabilius est, pro undique. Idem: Cum q; is numerus condendæ urbi patrum idoneus uideretur, constituit asylum. Eò passim confugerunt ex finitimis locis. Item pro quomodolibet. Virgilius: Passimq; in litore sicco Corpora curamus. passim inquit, pro eo, quod est prout quisque uult, siue sine ullo conditionis discrimine. paticus uero non à patior deflectitur, sed à græco πάθειν aspiratione detracta. est autem Paticus qui in ri se turpi libidine patitur. Vnde pueri patici, & puellæ paticæ, & per superlatiuum paticissimæ dicuntur. Item grandiores natu, senesq;, qui se magna uoluptate iuuenibus prostituunt. Iuuenalis: Ille tenet speculum patici gestamen Othonis, quemadmodum draucus appellatur, qui non propria uoluptate, sed alterius alterum init. ita à faciendo dictus, quemadmodum paticus à patiendo. Quippe δράω apud Græcos facio significat. Qui autem à draucis subigi delectantur, seq; eis sponte prostituunt, Cinædi uocantur ἀπὸ τοῦ πυθέσθαι τὰ αἰδοῖα, hoc est à uirilibus manu tractandis appellati. Solent enim ad excitandam in se adolescentium, ac iuuenum libidinem pudenda eorum manibus agitare, quærentes etiam summo studio, qui magnitudine uirilis membri cæteris antecellant, & tam obscœno, ac detestando spectaculo, tanquam

lo, tanquam specie aliqua pulcherrima sæpenumero oculos pascentes. Martialis de Cinædo:

Vnà lauamur, aspicit nihil sursum,
Suspectat oculis deuorantibus draucos.

Talis fuit Hostius, ut Seneca refert, Quadra libidinis, non modo muliẽrum, sed etiam uirorum appetens, nec tam agendi auidus, quam patiendi. Hic omnibus balneis agere delectum eorum solebat, qui membri magnitudine cæteros anteibant. Fecit quoque specula concaua reddentia maiorem iusto imaginem. siquidem digitus in ijs brachij crassitudinẽ reddebat. hoc autem ita disponebat, ut dum draucũ pateretur auersus omnes admissarij sui motus uideret, & falsa membri magnitudine quasi uera oblectaretur. in alterum huic obscœnitati similem inuehitur Martialis:

Vnus sæpe tibi est tota denarius arca,
Cum sit & hic culo tritior ipse tuo.
Non tamen hunc pictor, non aufert hunc tibi Copo,
Sed siquis nimio pene superbus erit.
Infelix uenter spectat conuiuia culi,
Et semper miser hic esurit, ille uorat.

Huius tam detestandæ libidinis rationem Aristoteles philosophus à consuetudine trahit, cuius tanta uis est, ut sæpe in naturam conuertatur. Quibus enim usu uenit, ut non ante pubem, sed in ea patiendi uitiũ sustulerint, ijs recordatio eius rei, dum desiderant, oritur, & unà cum recordatione uoluptas: propter quam gestiunt, dum patiuntur non minus, quàm cum agunt, & sæpe patiendo ipsi quoque genituram emittunt: quapropter mouentur ueluti nati ad patiendum. Quod si cum mollicie accedat naturalis salacitas, hæc omnia expeditius necesse est euenire. Est & aliud fordidissimæ uoluptatis genus, quo Cinædi oblectantur draucorum uiriliafelantes, hoc est sugentes. Felare enim sugere est, cuius frequentatiuũ est felitare. à quo felatores dicti. Martialis:

Si felas, & aquam potas, nil Lesbia peccas:
Qua tibi parte opus est, Lesbia sumis aquam. Idem:
Corue salutator, quare felator haberis,
In caput intrauit mentula nulla tuum.

Huius contrarium est irrumare, de quo supra diximus, quasi penem in rumem immittere. felant cinædi, draraci irrumant. Item alij, qui hoc genere turpissimi coitus delectantur, quod sene senibus, & iam effœtis solet accidere. A felare, & irrumare, felari, & irrumari passiua fiunt. & felatio, & irrumatio muliẽribus etiam hoc uitium accidit. à quo felatrices dicũtur. Paticus aliquando etiam ad inanimata transfertur. Vnde Martialis paticissimos libellos appellat lasciuos, & in quibus de rebus obscœnissimis tractatur. Item à πάσχω græco, quod significat patior, pasca deducitur, quod significat solennem diem, quo agnus primo, deinde IESVS, hoc est saluator humani generis, qui & Christus, hoc est unctus uocatur, passus est. Eum diem Iudæi Phasen, hoc est transitum nominant: quia tunc ex Aegypto in patriam remigrauere. TRISTIS ARVNDO. Seuerus, & asper calamus: quam uis arundo proprie sit, quæ crassior, ac longior est, feriturq; ad usum præcipue uinearum, calamus gracilis, tenuisq; & tibijs ferè, ac scripturæ aptus. Canna maior calamo, sed minor arundine, & semper ferè sua sponte prouenies. Columella: Ea est autem senectus, cum uel exaruit situ, aut inertia pluriũ annorum, uel ita densatum est, ut gracilis, & cannæ similis arundo prodeat. à canna Canalis deducitur una litera detracta, quod significat lignum ad cannæ similitudinem cauatum, quo aqua deducitur, & est generis fœminini. Virgilius: Currentem ilignis potare canalibus undam. Ab hoc canalicolæ,

dicti sunt forenses homines pauperes, quod circa canales fori consisterent.

EPIGRAM. XXXIII. AD CAESAREM.

CONTIGERIS NOSTROS Hortatur Cæsarem, ut si forte libros suos in manu sumpserit, deponat gratitatem, quod de industria facit, ne uideatur conscius morũ illius reprehendi gratia lasciua scripsisse. Est enim periculosum aperte tyrannũ arguere: itaq; insinuatione quadam utendũ, ut sine suspitione reprehensionis scripta nostra perlegãt. CONTIGERIS. Tetigeris. tangere enim & cõtingere idem significant. Lucret. Tangere enim, & tangi, nisi corpus, nulla potest res: sed quoniam tangendo quodãmodo moueri uidentur ea, quæ tanguntur, tangere aliquãdo pro cõmouere, ac ferire accipimus. Vir. Nec solos tangit Atridas Iste dolor. Idem: De cœlo tactas memini prædicere quercus, hoc est fulmine ictas. Var. Nonnunq; tuarũ me cura fortunarũ, cogitatioq; tanget. Lucret. Nec bene pro meritis capitur, nec tangitur ira. Item quoniã ea, quæ tangimus, uidemus ferè, atq; sentimus, tangere pro cernere, & intelligere usurpamus. Lucilius: Neq; prius quàm uenas hominis tetigit, ac præcordia. Cicero: Postquã autem consilia eius omnia tetigi. Est etiam quando tangere sumitur pro circumuenire. Turpil. At etiam ineptus meus est mihi pater iratus, quia se talento argenti tetigi ueteri exemplo amantis. Pomponius: At ego rusticatim tangã, urbanatim nescio. Item pro peruenire: quoniã loca ea contingimus, ad quæ peruenimus. Cicero: Verres simulac tetigit prouinciam. A tango fit tactus quartæ declinationis, unus ex quinq; sensibus. & tactus adiectiuũ, cuius contrarium est intactus, quod est integeratus, inuiolatus, non tactus. & taxo frequentatiuum, quod significat æstimo, appretio. à quo taxatio æstimatio. hoc enim tangendo, hoc est ponderando fieri solet. & taxatores à scenicis dicuntur, qui alterutrum maledictis tangunt. taxis ueteres pro tetigeris scripsere. Varro: Sed caue, ne meum taxis liberum. taxim etiam pro sensim usurparunt. Pomponius: Adoptatu clandestino tacitus taxim perspectaui. Item à tango cõposita fiunt attingo, quod est leuiter tango. Terentius: Si attigisses, ferres infortunium. Veteres etiam attigo dixerunt, siquidem & tago simpliciter protulere. Turpilius: Non me attigas, atque aufer manum. Eia, quàm ferocula est. Accius: Age age amolire, caue uestẽ attigas. Plautus: Ne attigas puerum ista causa, quando fecit sirenue. obtingo, euenio. pertingo, ualde tango. prætingo, ante tango. contingo, modo tango, ut superius diximus. Virgili. Funem contingere gaudent. modo euenio. Cicero: Quod non modo singulis hominibus, sed potentissimis populis sæpe contingit. SVPERCILIVM. Grauitatem imperatoriam, quæ præcipue in supercilio dignoscitur. supercilia data sunt homini pilis breuibus adornata, quæ quasi geminis aggeribus munimentum oculis præstarent, nequid superne incideret, & simul speciem præberent. hæc & pariter, & alterne mouentur, partemq; animi in se sitam habent. his enim negamus, & annuimus, grauitas, fastus, superbia, ira alibi quidem concipiuntur, sed hic sedem habent. nascuntur in corde, huc subeunt, hinc pendent. DOMINVM TERRARVM. Imperium gerens in orbem terrarum. CONSVEVERE IOCOS VESTRI QVOQVE FERRE TRIVMPHI. Vos imperatores in triumphis etiam uestris, quibus nullus maior est honor soletis mul-

ea æquo animo audire, quæ in uos lasciue, obscœneq; dicuntur. eademigitur fronte & iocos nostros legere potestis. Fuit sanè apud ueteres consuetudo, ut milites currum triumphantis imperatoris prosequentes incondito carmine multa ioculariter canerent, quemadmodum triumphãte Cæsare: Ecce Cæsar nunc triumphat, qui subegit Galliam. Nicomedes non triumphat, qui subegit Cæsarem. & Augusto:

Impia dum Phœbi Cæsar mendacia ludit,
Dum noua diuorum cœnat adulteria,
Omnia se à terris tunc numina declinarunt.
Fugit & auratos Iuppiter ipse toros.

Item Claudio græce: καὶ οὐ γέρων εἶ καὶ μωρός, hoc est: Et tu senex es, atq; insanus. FERRE. Aequo animo pati. MATERIAM DICTIS NEC PVDET ESSE DVCEM. Sensus est, quamuis multa obscœne dicantur in triumphis, non pudet tamen imperatorem etiam à seipso dictorum materiam sumi. DVCEM. Imperatorem. MATERIAM. Subiectum, quod à Græcis Hypothesis dicitur. PRECOR. Oro. precari enim cum accusatiuum tantum habet, orare est. adiuncto autem adiectiuo, idem est quod imprecari, hoc est optare alicui bonam, malam'ue fortunam precando deos. Quintilianus: Sed si tantopere efflagitantur, quàm tu affirmas, permittamus uela uentis, & oram soluentibus bene precemur. Imprecari tamen, quod ab eo componitur, frequentius in malam partem accipitur. Quintilianus: Non imprecamur debilitatem, naufragia, morbos, pauper sit, & amet quancunque meretricem, & amare nõ desinat. Ab eodem fit etiam aliud compositum deprecari, quod modo significat uehementer precari. Cicero: Quàm multorum hic uitam sit à Sylla deprecatus. Idem: Siquid deliquero, nullæ sunt imagines, quæ pro nobis deprecentur. Modo detestari, propulsare, & quasi precando depellere. Idem: Inuidiam deprecabatur, id est propulsabat. Idem: Nunc uero quid faciat Hortensius, quaritiæ ne crimina frugalitatis laudibus deprecetur? Ouidius:

Sæpe precor mortem, mortem quoq; deprecor idem,
Ne mea Sarmaticum contegat ossa solum.

Ab his precabundus, & imprecabundus deducuntur. Item à precor preces, & precarium, quod, ut Vlpianus inquit, est id, quod precibus petentis utendum conceditur tandiu, quandiu is, qui concessit, patitur. & differt à donatione, eo quod qui donat, sic dat, ne recipiat: qui precario concedit, sic dat, quasi tunc recepturus, cum sibi lubuerit precarium soluere: & est simile commodato. Nam & qui commodat rem suam, sic commodat, ut non faciat rem accipientis, sed ut ei, uti re commodata permittat. Paulus iurisconsultus precario habere uidetur, qui possessionem uel corporis, uel iuris adeptus est ex hac solummodo causa, quod adhibuit preces, & impetrauit. ILLA FRONTE. Illa animi hilaritate. Frons enim, ut supra diximus, hilaritatis, clementiæ, seueritatis index est. THYMELEN. Muliérem saltantem, & histrionicam exercentem. Thymele prima saltationem in scena docuit, propterea Græci θυμέλην scenam uocant, & θυμελικὸν scenicum histrionem. hinc & uxori Latini Thymeles nomen inditum est. Latinus Mimus fuit Domitiani tempore, principi gratus, quod uel recitandis in cœna diei fabulis, uel iocorum suauitate, interdum etiam pulsatione Thymeles risum excitare illi solebat. hic inter alias fabulas discerptum à canibus Asceletarionem Mathematicum imperatori nuntiauit, qui sibi hoc euenturum prædixerat: propterea q; iussu Domitiani fuerat interfectus, & acutissime sepeliri iussus, ut uanitas eius artis redargueretur, sed repentina tempestate diiecto funere semiustum canes discerpsere. DERISOREM. Derisor dicitur, qui cum alterius irrisione, & contemptu, siue ipse ridet, siue alijs risum mouet. irridere enim est, quod Græci dicunt γελᾶν, à quo Gellius proprium nomen. Vnde fit risus, quod Græci dicunt γέλως. & ridiculus quando adiectiuum est, contemptu, & derisione dignus. ridiculum uero substantiuum significat dictum, quod risum potius, quàm derisionem excitat. A rideo composita sunt arrideo, quod est applaudo, & lætitiam animi ridendo ostendo. Ouidius: Arrisit paries adueniente dea. à quo arrisio. obrideo, idem quod rideo, à quo obrisio. perrideo, uehementer rideo, à quo perrisio. derideo, illudo, contemno, & de aliquo rideo, siue risum mouco. à quo derisor, & derisio, & derisus quartæ declinationis, & deridiculus, hoc est derisione dignus. prorideo, procul rideo. prærideo ante rideo. à quo prærisor. irrideo, idem quod derideo, à quo irrisor, & irrisio, & irrisus quartæ declinationis. subrideo parum rideo, à quo subrisio, & subrisus. corrideo, simul rideo. Ridiculi campus Romæ dictus est, in quo coruus sepultus fuit, de quo alibi diximus. ridiculosus idem significat, quod ridiculus. ridicule, aut ridiculosè dictum, siue factum quid dicimus, quod irrisione dignum est. CENSVRA. Censoris officium, ad quem cura morum spectat. censores initio duo creati sunt, C. Papirius, & A. Sempronius, cum propter diuturna bella census factus non esset, & consules id præstare non possent, uarijs bellis impliciti. cura itaque data censoribus, ut censum agerent, institutum'que, ut quinto quoque anno crearentur, & à censu agendo sunt censores appellati. Quinquennale id spatium lustrum, ut supra diximus, appellatum. postea hic magistratus annuus factus est à Mamertio Æmilio dictatore, Iunio Virgineo, Marco Appio consulibus, curaq; deinde morum, ac disciplinæ Romanæ huic magistratui tradita: intantumq; autoritas eorum creuit, ut sub potestate censoria esset ius priuatorum, publicorumq; locorum, uectigalia populi Romani in senatum legere, Senatus principem describere, censum agere, lustrum condere, equum adimere, & quos putassent parum dignos, senatu amouere. à censore censura deducitur, sicut à prætore prætura. quoniam autem censores in corrigendis moribus seueriores erant, censura interdum pro seueritate, interdum pro correctione, decreto, lege accipitur. Item à censore censorius. Vnde censorium officium, censoriam autoritatem dicimus. Item censorium uirum, qui censuram gessit, hoc est, qui censor fuit, sicut prætorium, qui fuit prætor. Censores autem à censendo uocitati sunt, quod rem suam quisq; tanti existimari solitus sit, quantum illi censuissent. censere enim existimare est. Næuius: Censent eò uenturum obuiam Pœnum. Cassius: Censuit sese regem Porsenam occidere. interdum etiam pro deliberare, & constituere accipitur. Vnde Senatum aliquid censuisse dicimus. nonnunquam pro succensere. Varro: Ne uobis censeam, si ad me referetis. Ab hoc census deducitur, hoc est æstimatio rerum, ac bonorũ facta, secundum quam tributa pendebantur. Vnde census agere, est recensere hominum facultates. & censio, hoc est castigatio. hinc etiam aliquando pro eo accipitur, quod est in æstimatione, ab precio habere. & censeri, pro eo, quod est in æstimatione esse. Martialis: Censetur Appona Liuio suo telus. Item censionem facere uidebantur, cum multam equiti irrogabant, & censio hastaria uocabatur, cum militi multæ nomine ob delectum militare indicebatur, ui hastas daret. & censuus. censui enim agri appellabantur, qui emi, & uenire iure ciuili poterant. & accensus præco, qui iussu censorum ad censum uocabat, de quo supra diximus. quamuis aliqui

uis aliqui ab acciendo, hoc est uocando appellatum malint. census etiam adiectiuum est, & significat eum de cuius bonis census est factus. Vnde capite censi dicti, de quibus superius disseruimus. à censeo etiã composita sunt succenseo, quod proprie est in re graui, & iusta irascor, & quasi censuram exerceo. Terentius: Nam iam adolescenti nihil est, quod succenseat. & recenseo, quod est recognosco, reuideo. Liuius: Inter hæc recenset exercitum, militem instruit. INNOCVOS. Qui neminem lædunt, quales sunt nostri, qui de uitijs agunt, sed parcunt personis.

EPIGRAMMA XXXIIII. AD MARCVM.

DO TIBI NAVMACHIAM. Facetũ distichon fictum ex persona Cæsaris respondentis Martiali, qui sibi Naumachiã ædenti librũ suũ parum tempestiue miserat: eo inquit forte consilio hoc fecisti, ut simul cum libro tuo in aquã mergereris. huiusmodi ioco utitur sæpe Martialis, cum uult ostendere carmina sua indigna esse, quæ legantur. Sic libro tertio:

Cursorem sexta tibi Rufe remisimus hora,
Carmina quem madidum nostra tulisse reor.
Imbribus immodicis cœlum nam forte ruebat,
Non aliter mitti debuit iste liber.

DE LEPORE LVDENTE CVM LEONE, EPIGRAMMA XXXV.

ETHERIAS AQVILA Blanditur Cæsari, quod non minori miraculo lepus in ore leonis eius tutus fuerit, quàm puer in unguibus Aquilæ Iouis. ILLAESVM. Sine nocumento. HAESIT. Insedit. Hærere enĩ proprie est arcte alicui rei insidere. Virgilius: Hærent parietibus scalæ. quoniã uero qui in aliqua re dubitant, non mouentur: & ideo hærere, ac suspensi esse uidentur, ponitur aliquando hæreo pro dubito, an ceps sum: similiterq; frequentatiuũ eius hæsito. ab hæreo fit hæsito, ab hæsito hæsitatio, & hæsitabundus. Item ab hæreo hæres hæredis, quia qui hæres est, hæret, hoc est proximus est ei, cuius est hæret. licet quidam hæredem dictum putent, quod dominus fiat bonorũ, quæ ad eum perueniunt. apud ueteres enim hæres dominus dicebatur. Hinc fit bihæres, qui bis factus est hæres. & hæreditas, quæ nihil aliud est, quàm successio in uniuersum ius, quod defuncti habebat. Et ideo hoc nomine etiã damnosa hæreditas continetur, diuiditur q; in duodecim uncias, quæ, ut supra diximus, assis appellatione continetur. hæreditatis nomine neq; legata, neq; fidei commissa comprehenduntur. adire hæreditatem, & immiscere se hæreditati quidam ita distinguunt, ut adeant hæreditatẽ, qui alieni sunt, hoc est qui non sunt filij, nec filiorum filij: qui uero defuncti sunt, siue filiorum filij, immiscere se hæreditati dicantur. sed hæc confunduntur. ab hæredum etiam nomine hærem Marteam antiqui uocabant deam, quam accepta hæreditate colebant: & esse una è Martis comitibus putabatur. Item ab hærede fit cohæres, qui simul hæres institutus est. & exhæres, qui extra hæreditatem est, hoc est, qui hæreditate priuatus est. unde fit uerbum exhæredo, à quo exhæreditatio, & passiuum exhæredor, & hæreditarius, hoc est ad hæreditatem pertinens. à quo bona hæreditaria dicuntur. Morbos etiam hæreditarios uocamus, qui parentum uitio nobis obtingunt, sicut hæreditaria uitia, hæreditariam laudem, hæreditaria præconia, & alia his similia dicimus. & hæredipetæ, qui blanditijs, muneribus, & alijs huiusmodi artibus subornant morituros, ut ab eis hæredes instituantur. & hæredium prædium, quod nobis ex hæreditate prouenit. à quo hærediolum prædiolum. præterea ab hæreo herba, quod terræ hæreat. est enim proprie herba uiride pecudum pabulum. Virgilius: Frumenti quæreret herbam. Aliquando etiam pro palma, & uictoria ponitur. Idem: Atque immemor herbæ Victor equus. Vnde herbam dare est se uictum fateri. Nanque summum apud antiquos signum uictoriæ erat herbam porrigere uictos. perinde enim uidebatur, ac si terra, & altrice ipsa humo, atque humatione cederet, qui mos in plerisque Germaniæ regionibus etiam nunc seruatur. ab herba herbosus locus dicitur herbis abundans. herbidus ex herba, herbaceus ex materia herbæ. herbesco herbas genero. herbarius, qui peritus herbarum eas colligit, uendit q;, aut ex ijs medicamenta componit. herbifer herbas ferens. herbiger herbas gerens. Item herbilis anser dicitur herba pastus, qui grandior est, quàm frumento altus. quidam etiam heri aduerbium, quod & here dicitur, ab hæreo deductum putant, quod dies hesternus hæreat hodierno. alij à græco potius trahunt, apud quos ἐχθὲς dicitur heri. ita autem ab heri fit hesternus, sicut à eras crastinus. Item ab hæreo Herennius proprium nomen uiri. & hæruca uermis secundum quosdam, de quo supra diximus: quamuis alij sine aspiratione scribunt, & à rodendo potius deriuatum putant. Item ab hæreo composita sunt adhæreo, inhæreo, & cohæreo eiusdem ferè significationis. à quibus adhærentia, inhærentia, & cohærentia deducuntur. TIMIDIS. Ne puerum læderent timentibus. AQVILA. Icuis aue, cui maximus honor est, & maxima uis. quippe non solum cum minoribus quadrupedibus, sed etiam cum ceruis pugnat. multum pulueream uolutatu collectum insidens cornibus excutit in oculos, pennis ora uerberat, donec præcipitet in rupes. cum dracone etiam init prælium. oua hic Aquilæ consectatur auiditate malefica. illa ob hoc ubicunque uisum oppugnat. ille multiplici nexu alas ligat, ita ut simul aliquando concidere uideantur. ex omni autem auium genere ideo hanc solam delegisse sibi armigerum Iupiter existimatur, quod sola contra orientis solis radios immotam tenere aciem possit, uel quod hanc solam auem nunquam fulmine tactam fuisse produnt. Romanis eam legionibus C. Marius in secundo consulatu suo propie dicauit, cum antea quatuor alijs signis, hoc est lupis, minotauris, equis, apris uterentur. Sed tu FEDERICE Imperator, ut in cæteris Romanæ uirtutis æmulus, ita in hoc quoque uictricem Aquilam ordinibus tuis præfers, non minus iam frequentibus tuis uictorijs insignem, quàm ministerio Iouis, & Ganymedis raptu. Sex Aquilarum genera esse traduntur. Melænætus minima magnitudine, uiribus præcipua, colore nigricans, quæ sola fœtus suos alit, frequens q; uersatur in montibus. pygargus in oppidis, ac campis uolitans albicante cauda, unde nomen habet: quippe græci πυγὴν natem dicunt, ἀργὸν album, unde & capreæ genus eodem nomine uocatur. Iuuenalis: Sumine cum magno lepus, atque aper, atque pygargus. morphnus, quam & percnum Homerus uocat, quidam etiam plancum, & anatariam, secunda magnitudine & ui, cui uita ferè circa lacus est, nigerrima omniuum, & prominentiore cauda. in

genium est ei raptas testudines è sublimi iactando frangere. Aeschylus cum præsensisset se eo die ruina periturum, ex urbe Siciliæ, in qua morabatur, egressus loco aperto consedit: tum Aquila desuper uolitans testudinem, quam pedibus gerebat, super caput eius splendore illius decepta (erat enim crinibus uacuum) tanquam super petram, quo fractæ testudinis carne uesceretur, elisit: eoq; ictu peremptus est nobilissimus poëta, qui tragœdias in lucem protulit, sublimis, grauis, ac interdum etiam supra modum grandiloquus: ut refert Quintilianus. Quarti generis est phœnicopterus, & ea quoque per lacus uersatur, uulturi similis, alis minimis, reliquas magnitudine antecellens, sed imbellis, & degener, ita ut à coruis sæpenumero uerberetur. sola aquilarum exanima ferit corpora, ieiunæ semper auiditatis, & querulæ murmurationis. hæc facit ut quintum genus gnesion uocetur, quod apud græcos syncerum significat, uelut uerum solumq; incorruptæ originis, media magnitudine, colore subrutilo, raro uisum. ultima est Haliæetus clarissima oculorum acie, ex alto se librans uisoq; in mari pisce, præceps in eum ruens, & discussis pectore aquis rapiens. hæc implumes adhuc pullos suos subinde percutiens, aduersos solis radios cogit intueri, & si conniuentem flentem'ue animaduerterit, è nido uelut adulterinum, ac degenerem præcipitat: eum uero, qui acie firma contrasteterit, educat. haliæeti suum genus non habent, sed è diuerso aquilarum coitu nascuntur. quod uero ex ijs natum est, in ossifragis numeratur, ex quibus minores uultures progenerantur, & ex ijs magni, qui omnino non generant. quidam addunt, genus aquilæ, quam barbatam uocant, Thusci ossifragam. reperitur in aquilarum nidis lapis Aëtites, quem aliqui gagitem uocant, ad multa remedia utilis, nihil igne deperdens. Est autem lapis iste prægnans intus, quem si quatias alius quasi in utero sonat, fuluus est, & tereti figura. hunc Zoroastres magus omnibus lapidibus prætulit, maximamq; illi tribuit potestatem. pariunt aquilæ oua terna, excludunt pullos binos, & aliquando treis, alterum expellunt, tædio nutriendi. quippe eo tempore cibum illis negauit naturæ prouidentia, ne ferarum omnium fœtus raperentur. ungues quoque earum diebus illis inuertuntur, & albescunt inedia pennæ, ut iure partus suos odio habeant. sed eiectos ab ijs cognatum genus ossifragi excipiunt, atque educant. illa, quam tertiã diximus, circa stagna aquaticas aues appetit, mergentes se subinde, donec lapsæ rapiantur. spectando dimicatio est, auis ad perfugia litorum tendit, maxime ubi densa arundo sit. Aquila uero umbram suam nanti sub aqua à litore ostendit: propter quod auis rursus in diuersa, & ubi se minime spectari putat, emergit. hæc præcipue causa est, ut aues gregatim natent, quia plures simul non infestantur, respersu pennarum aquilas obcæcantes. apud Seston urbem celebris aquilæ gloria fuit educata à uirgine, tanta gratitudine beneficium memoria tenuit, ut quandiu uixit puella, aues primo, deinde etiam uenatus illi attulerit, mortua uero puella in rogum accensum iniecerit sese, & unà conflagrauerit. PORTANTE. Ferente. Portare duobus modis dicimus, uno cum iumentis, aut curribus aliquid nobiscum ducimus. altero cum nostro corpore imitatione iumentorum portamus. Teren. Mi homo quid istuc obsecro est? quò portas puerum? hinc Verrem legimus amicam è prouincia portasse, & Pompeium tertio deportasse triumphum beneficio Ciceronis, & multos imperatores uictorem exercitum reportasse, quasi reduxisse. à porto porta, portus, porticulus, portitor, portumnus, portorium, porticus deducuntur, de quibus superius diximus. Item composita apporto notæ significationis. deporto, de loco porto. à quo deportati dicuntur quibus aqua & igni interdictum est, uel qui

bus princeps prouinciam adnotauit, uel de quibus deportandis scripsit. exporto, extra porto, siue ex loco porto, siue aufero, siue è contrario, importo, infero. Cic. Ego uero si uelim nostræ ciuitatis exemplis uti, & aliarũ plura proferre possum detrimenta publicis rebus, quàm adiumẽta per homines eloquentissimos importata. Idem: Modo enim huc ista sunt importata. supporto suffero. reporto, refero, reduco. comporto, simul porto. Item à porto fit compositum domiporta, hoc est coclea ita appellata ad similitudinem græcorum, qui eam φερέοικον appellant hoc est domum portantem. Cicero: Vt siquis medicus ægroto imperet, ut sumat terrigenam, tardigradam, domiportam, sanguine cassam, potius quàm hominum more cocleam. PVERVM. Ganymedem. Nota est fabula Ganymedis. Troi regis filius fuit, formosissimus puer, quem cum Iupiter deperiret, iussit in cœlum ab aquila portari, & sibi pocula ministrare quod eleganter descripsit Virgilius:

Intextusq; puer frondosa regius Ida,
Veloces iaculo ceruos, cursuq; fatigat
Acer, anhelanti similis, quem præpes ab Ida
Sublimem pedibus rapuit Iouis armiger uncis.
Longæui palmas ne quicquam ad sidera tendunt,
Custodes, sæuitq; canum latratus ad auras.

Ob hoc factum aquilæ effigiem in cœlum translatum ferunt, quæ super aquarium uidetur uolitare. aquarium enim Ganymedem esse superius ostendimus: ideoq; ostenditur quasi aquã urna effundens. Aquila ala dextra circulum æquinoctialem parum prodit. sinistra autem non longe à capite Ophiuchi uidetur figurata. rostrum eius à reliquo corpore diuidit circulus à Cancro ad Capricornum perueniens, exorto Leone occidit. exoritur autem cum capricorno habens in capite stellam unam in utraq; penna unam, in cauda unam. HAEC. Vt lepus tutus sit in ore leonis. ILLA. Vt puer illæsus sit in unguibus aquilæ.

EPIGRAM. XXXVI. AD MAXIMVM.

STELLAE DELICIVM MEI. Hoc epigramma scribit ad Maximũ, in quo Stellam poëtã laudat, eumq; anteponit Catullo. Stella poëta fuit Patauinus, qui Violantillam amauit uirginem Neapolitanã, quam tandem duxit uxorem. Hæc in delitijs habuit columbam auem dicatam Veneri, quam Stella fleuit defunctam pulcherrimo carmine: opusq; ipsum columbã inscripsit, de quo Venus apud Papiniũ sic loquitur: Hic nostræ defleuit fata columbæ. Catullus Veronensis poëta fuit iambica cerbitate præclarus. hic eodem modo passerem puellæ suæ delitias defleuit mortuũ. Martialis id opus passerem uocat. utraque auis salacissima est. ideoq; amantibus cõueniens. tanto, inquit, Stellam maiorem esse Catullo, quanto passerem magnitudine uidemus columbam excedere. COLVMBA. Opus Stellæ ita inscriptum. VERONA. Vrbs est Venetiæ à Gallis olim condita duce (ut quidam opinantur) Brenone, à quo Brenona primo, deinde mutatis consuetudine literis, Verona appellata. Galli enim, cum nouas sedes quærere ob intestinas discordias, & assiduas domi dissensiones cogerentur, in Italiam uenere, expulsisq; inde cultoribus Mediolanũ, Comum, Brixiam, Bergomũ, Tridentũ, Vincentiã condiderũt. Veronã magna ex parte alluit fluuius omnium amœnissimus Athesis, qui ex Tridentinis alpibus ortus nõ longe à fossa Clodia Pado miscetur. Clara hæc urbs solo, ac frugum, & fructuum omni-

um ubertate, clarior uiris duobus Plinijs, & uno Catullo, quorum nomina nulla obliteratura est uetustas. PASSEREM. Opus Catulli, in quo passerculi mors defletur.

EPIGRAMMA XXXVII. AD DECIANVM.

QVOD MAGNI THRASEAE. Laudat Decianum, quod stoicorũ dogma citra mortem sequatur, nont autem ut Cato, et Thraseas fecerũt, qui sponte mortẽ quæsiuere. per qđ præcipere uidetur non debere quenq̃ fugiendi incõmodi gratia mortem sibi consciscere. id enĩ imbecillioris potius animi esse, quàm firmioris. MAGNI THRASEAE. Thraseas Patauinus fuit Claudij Neronis temporibus, qui cum librũ de rebus Catonis à Numatio scriptum legisset, gloriæ cupidine incensus postquã à Cæsare damnatus est, prolatis brachijs iussit sibi uenas incidi. & dum moreretur, magna constantia, suorũ fletum compescuit, libauitq; sanguinẽ Ioui liberatori. hic quamdiu uixit, Bruti, & Cassij interfectorũ Cæsaris dies natales summo honore traditur celebrasse. CONSVMMATI. Omni ex parte perfecti, de quo superius diximus. CATONIS. Cato Antipatro Tyrio præceptore stoicã disciplinã secutus, Vticæ, ne in Cæsaris potestatem ueniret, mortem sibi consciuit. ab eo fit Catonianus adiectiuũ. TALIS VT ESSE VELIS. Vt uelis uitam illorũ sequi, non mortem. ENSES. Gladios. Ensis, gladius, mucro, spatha eiusdem significationis sunt. ab ensis fit ensiculus diminutiuum. à gladius gladiolus, qđ modo significat paruũ gladiũ, modo herbam, de qua supra diximus, à gladij similitudine ita appellatã. & gladiator, de quo supra diximus. à quo gladiatorius ludus. & digladior uerbũ, quod est dissentio, contendo, & ueluti gladijs dilanior. Cicero: Quid Antipater digladiatur cum Carneade tot uoluminibus? Idem: Digladiari aũt semper, & pugnare cum facinorosis, & audacibus, quis non cum miserrimũ, ac etiam stultissimũ dixerit? à clade aũt appellatũ gladiũ Varro affirmat, quasi cladiũ, quod sit ad hostium cladem. mucro licet proprie gladiũ significet, ponitur tamen pro cuiuslibet teli acumine. Virgilius: Ossa sed inter Ferreus ad costas alto stat uulnere mucro. hoc est teli cuspis. hinc mucrono uerbum, acuo. à quo mucronatus deducitur, hoc est acutus, & ad mucronis speciem factus. spatha græcum est. σπάθη enim apud græcos modo costam, modo ensem significat. parazonium ensis est, quo præcingimur, à zona, ad quã alligatur nomen habens, hoc est ἀπὸ τοῦ παρὰ καὶ τῆς ζώνης dictus, quasi ad zonam pendens. Martialis de parazonio: Militiæ decus hoc, gratiq; erit omen honoris, Arma tribunitium cingere digna latus. pudet referre quosdam nuper per inscitiam pro parazonion patracon scripsisse autore deprauato, & quod magis ridiculum est, patracon exposuisse pro genere officij, ac etiam telo, quod ei officio cõuenit. ò dementiam singularem. parochos nõ patracos est, qui nuptijs præest, ita appellatus, quod uehicula præeat. ὀχήματα enim græce, latine uehicula nuncupamus. Varro: Hinc enim omnia erant, idem sacerdos, idem parochos, deniq; idem senatus. idem parochus inquit, hoc est idem auspex siue paranymphus. hunc enim mos erat præire uehiculum, in quo sponsus, ac sponsa ferebantur, quo die nuptiæ celebrabantur. Aristophanes: ὁ δ' ἀμφιθαλὴς ἔρως χρυσόπτερος ἡνίας εὔθυνε παλιντόνους ζηνὸς πάροχος γάμων. hoc est cupido floridus, aureis præditus alis habenas dirigebat auersas parochus nuptiarum Iouis. Est etiam parochus ὁ ἀναβαίνων εἰς τὸ ἅρμα, id est qui in uehiculo assidens ministrat uectori.

STRICTOS. Nudatos. Stringere proprie arctare est. Plinius: Apprehensamq; manu stringit. hinc strigæ appellantur ordines rerum inter se coniuncte collocatarum, quod unà sint constrictæ. Item longitudo maior latitudine, à quo strigatus ager uocatur, qui per strigas crescit à septentrione in meridiem. Item strigones dicuntur densarum uirium homines, quod in se constricti, atque arctati sint. & strigosa iumenta, quæ exhausta, ac macilenta sunt, quasi stringosa, quod corpora eorum restricta sint. Massurius. P. Scipio Nasica, & M. Pompilius censores, cum equitum censum agerent, nimis strigosum equum, & male habitum, sed equitem eius uberrimum uidentes ab exercitu amouerunt. & strictim aduerbium, hoc est stringendo. unde strictim referri dicimus ea, quæ cum sparsa, ac diffusa essent, breuiter, & quasi summatim colliguntur, quemadmodum & perstringere capimus pro colligere, & summatim referre, quamuis interdum perstringere pro obcæcare accipiatur, quasi coniunctis palpebris oculi perscribantur. Cicero: Existimat se gemmæ nitore, & auri splendore aspectus omnium perstringere. Ab hoc perstrictores uocantur, qui unam rem pro alia facientes aspectum hominum fallunt. hi etiam præstigiatores uocantur, à præstringendo, quasi præstringatores. nam et præstringere obtenebrare, atque obcæcare est, sicut perstringere. Plautus: Perstringam oculorum aciem in acie hostibus. interdum tamen ponitur pro eo, quod est breuiter & succincte percurrere. Idem: Ignoscite, rei magnitudo me breuiter perstringere atrocitatem criminis non sinit. & pro radere, ut paulo post dicemus. Item stricturæ proprie appellantur scintillæ, quæ de ferro candenti micant, cuntq;, cum massa malleis tunditur, siue quod strictius emittuntur, siue quod oculos suo fulgore perstringunt. Virgilius: Striduntq; caminis stricturæ calibum, & fornacibus ignis anhelat. Item aliud aduerbium stricte, hoc est arcte. à quo strictius, strictissime, sicut à strictus, strictior, strictissimus. Item strigillo uerbum, idem quod stringo. à quo obstrigillo, quod significat obsto. Varro: Quid Curio cum id fecisset, dicebat amicis, ut illi nuntiaretur se obstrigillaturum, ne aut triumphus decerneretur, aut iterũ fieret consul. Item composita à stringo, obstringo, perstringo, de quo diximus. substringo, cõstringo eiusdem ferè cum suo simplici significationis. Item restringo, quod modo significat soluo Apuleius: Iumentum restringit, abireq; stabulo liberum sinit: quod stabularius inuentum mox domum reducit. modo rursus stringo. Idem: Et duplici nodo, ne solui facile queat, restringit. interdum tamen per metaphoram stringere pro percutere accipimus. Virgilius: Atq; animum patriæ strinxit pietatis imago. & pro rarefacere, excidere. Idem: Vbi densas agricolæ stringunt frondes. & pro decerpere. Idem. Sed tamen & quernas glandes dum stringere tempus. & pro uulnerare. Idem: Hunc primũ leuis hasta Camillæ Strinxerat. & pro attenuare, quod stringendo fieri solet. Idem: Et stringite remos. Item pro radere. Idem: Ego sum pleno quem flumine cernis Stringentem ripas. quapropter & in compositione perstringere in eadem significatione accipimus. Cicero: Cuius quidem portam Capuæ penè perstrinxisti. & distringere dicimus, radendo sordes detergere. unde distringentes uocamus, qui sordes corporis radunt, quos Græci apoxyomenos nominant. ἀποξύειν enim stringere, hoc est radere. Plinius de Lysippo: Plurima ex omnibus signa fecit fœcundissimæ artis, inter quæ distringentem se, quem Marcus Agrippa ante thermas suas dicauit, mire gratum Tiberio principi: qui non quiuit temperare sibi in eo, quanquam imperiosus sui inter initia principatus, transtulitq; in cubiculum, alio ibi signo substituto. Cum quidem tanta populi Romani contumacia

fuit, ut magnis theatri clamoribus reponi apoxyomenon conflagitauerit, princeps q; quanquam adamatum reposuerit. hinc strigmenta appellantur sordes, quæ ex corporibus raduntur. Vnde strigmenta olei dicimus cromata, hoc est sordes olei, quæ ex unctorum athletarũ corporibus radũtur. Idem: Vsum olei ad luxuriam uertere Græci uitiorũ omnium genitores in gymnasijs publicando. notum est magistratus honoris eius octo genis sestertijs strigmenta olei uendidisse. hinc etiam strigil uocatur instrumentum ad distringendũ, hoc est ad radendas sordes aptum, quo ueteres in balneis præcipue utebantur ex auro, argento, ferro. interdum etiam lapidibus quibusdam. Persius: I puer, & strigiles Crispini ad balnea defer. Iuuenalis: Et sonat unctis strigilibus. Martialis de strigile ferrea:

Pergamus has misit curuo distringere ferro.

Non tam sæpe teret lintea fullo tibi.

Plin. de spongia: Cinis eius plurimũ proficit contra scabricies genarum, & quicquid opus sit distringere, præstat & strigilum uicem, linteorum q; affectis corporibus. ab harum similitudine in Hispania strigiles etiam uocabant auri paruulas massas, quod super omne solum in massa auro inuento capitur: cũ cætera in metallis reperta igni perficiantur. hoc statim aurum est, consummatam q; materiam protinus habet, cum ita inueniatur. Item strigil aluminis genus est pumicosum, & foraminum fistulis, spongiæ simile, rotundũ q; natura. Sunt qui putent stringere, cũ pro eo capitur, quod est breuiter colligere, siue percurrere, ab eo sumi, quod radere significat: siquidem radere proprie est leuissime tangere. & eadem ratione stringere ensem accipi pro nudare. nam cum uagina eum exerimus, quasi radere, hoc est polire, ac detergere uidemur. Virgilius: Strictũ roĩat acer Lutagus ensem. à stringere striare deducitur, quod est polire, leuigare. Plinius: Conchis leuibus, striatis, uertice mitratim intorto. Striges non à stringendis infantium corporibus (ut quidam falsò existimant) sed à stridore nomen habent, fabulosum q; est, quod eas tradunt ubera infantium labris immulgere. Aues sunt nocturnæ. Lucanus: Quod tepidus bubo, quod strix nocturna queruntur. Constat tamen & in maledictis iam esse, & etiam apud uetustissimos fuisse, accipi q; pro maleficis mulierĩbus, quæ noctu gradientes infantium corpora sanguinem sugendo exhauriunt. nec desunt qui opinentur ab hac strigosum, de quo supra diximus, deriuari: quasi à strige exhaustum. NVDO. Inermi. Nudum proprie dicimus quicquid sine tegmine est. Virgilius: Nudatos q; humeros oleo perfusa nitescit. interdum tamen nudum pro insepulto accipitur, quod non tegatur sepulchro. Idem: Nudus in ignota Palinure iacebis arena. Quidam nudum, & nudatum ita distinguunt, ut nudum sit, quod nunquam tectum fuit: nudatum autem, quod tectum esse consueuit, sed nunc tectum non est. unde nuda facies, & nuda manus dicitur, uenter autem nudatus. à nudus fit nudo uerbum, hoc est aperio, detego, à quo compositum denudo, & nuditas nomen, & nude aduerbium, hoc est aperte, simpliciter. PECTORE. Pectus pars corporis est infra gulam incipiens, finiens q; supra aluum, quod intus homini octonis costis munitũ est, subus denis, cornigeris tredecim, serpentibus triginta, homini duntaxat latum est, reliquis carinatum, præsertim uolucribus, & in ijs maxime aquaticis. latitudo eius sublimis, & exposita oculis mirabilem præ se fert habitus sui dignitatem, à quo qui porrectiori pectore sunt, pectorosi dicuntur. à Græcis θώρας dicitur. unde & munimentum militare, quo pectus protegitur, thorax appellatur. à quo thoracati dicuntur, qui thoraca induti sunt, sicut à lorica loricati. Item à pectus pectorale deriuatur. hinc pectoralis fascia, de qua Martialis: Fascia crescentes dominæ

compesce papillas, Vt sit quod capiat nostra, tegat q; manus. fascia linteolum est ad ligandum aptum, dicta à Græco φασία, cuius diminutiuum est fasciola. Item à pectus sit expectoro uerbum, quod significat extra pectus eijcio. Cicero: Tum pauor sapientiam mihi omnem exanimato expectorat. REDEMIT. Emit, ut supra diximus. FACILI SANGVINE. Facile effuso, hoc est facilitate mortis. HVNC VOLO LAVDARI, QVI SINE MORTE POTEST. Aristotelis sententia est, quod mortem oppetere ob fugiendam paupertatẽ, aut amorem, aut aliud quicquam molestum et graue, non fortis animi est, sed potius timidi atque imbecilli. Est enim mollicies quædam laborio sa fugere, & quia non id decorum sit, sed mali euitandi gratia mortem oppetere, hinc fuere plerique, qui Catonem, & Thraseam reprehenderunt uiri docti, & eorum familiares, imbecillioris potius, quàm fortioris animi esse dicentes mortem sibi cõsciuisse: quod non honestas eo facto apparuerit turpia præcauens, sed animi infirmitas aduersa nõ sustinens, quod Cato ipse in filio uisus est ostendere, quem non est secũ hortatus ad mortem, sed de Cæsaris benignitate omnia sperari posse præcepit. eum igitur laudandum potius esse poëta existimat, qui tolerantia rerum aduersarum uiuendo, quàm qui fuga moriendo gloriam sibi aucupantur.

EPIGRAM. XXXVIII. AD COTTAM.

BELLVS HOMO ES. Iocatur cũ Cotta deridens eum, q̃d cũuelles magnus uideri, bellũ se per molliciem diminutiuo nomine appellabat: cum bellus, & magnus inuicem repugnent. & est tacita reprehensio eorũ, qui cum uelint boni uideri, molliti amen sunt, atque lasciui.

EPIGRAM. XXXIX. DE VENVSTO.

PETIT VENVSTVS. Per iocũ Venusti auaritiã carpit, uxorem fœdissimã petentis dotis gratia, quia scilicet languebat, et mox sperabatur moritura. Metrũ est iambicũ trimetrũ, cuius duo genera sunt. alterũ apud uetustissimos comicos tragicos q; in usu fuit. Horat. Hũc socci sumpsere pedem grandes q; cothurni. alterũ apud iuniores tantũ. uerum iambicũ comicũ, & tragicũ dicitur, hoc purũ trimetrum appellatur, suscipit q; treis pedes inuicem mutatos, iambũ pyrrhichiũ, & spondeũ, raro uero apud uetustissimos in usu fuit. NVPTIAS. Matrimoniũ. nuptiæ dicuntur, ut Modestinus iurisconsultus affirmat, coniunctio maris & fœminæ, consortium omnis uitæ diuini, & humani iuris communicatio. unde nuptialis deriuatur. hinc nuptialis thalamus dicitur cubiculum, in quo primum uir & uxor coniunguntur. à quo thalamo epithalamium uocatur sacer hymnus, qui in nuptijs canebatur. & nuptialiter aduerbium, quod significat pro more nuptiarum. unde uestitam aliquam nuptialiter dicimus, hoc est decentius solito, & ut fieri nuptijs solet. nuptiæ autem à nubendo dictæ sunt. Nubo, & compositum eius obnubo, pro prie significat operio, uelo. Vir. Arsuras q; comas obnubit amictu. quoniã uero sponsæ apud ueteres, dum uiro tradebantur nubere, hoc est uelare capita solebant, usurpari cœptum, hoc uerbũ pro eo, q̃d est uiro tradere, siue uiro tradi. Nam et actiue dicimus, nupsit filiã Cæsari: & passiue, cuius filia nupserit Cæ-

sari. unde non modo mulier, quæ uiro tradebatur, nupta, sed etiam uir, cui tradebatur, nuptus dici solebat. Plautus: Licet etiam Carinũ quod agat scire nouum nuptum. nupta etiam uerba dicebantur, quæ non licebat uirgini proferre. idem: Virgo sum nondum didici uerba nupta dicere. A nupta innupta deducitur, quæ nõdum uirum cepit. Virgilius: Innuptæ q; puellæ. Item à nubo innubo. à quo innubus, & innuba, qui uxorem ducit, et quæ uiro traditur. Nam innubere, proprie ad domum uiri transire est. Vnde & pro transire simpliciter ueteres usurparunt. Lucilius: Suam enim inuadere, atque innubere censet. & pronubo, hoc est nuptijs præsum. à quo pronubus, ac pronuba, de quibus supra diximus. & connubo, matrimonio iungor, quasi simul nubo. Apuleius: Nescientibus q; parẽtibus puellari ætate connupseramus. hinc connubium ius legitimi matrimonij. Virgilius: Connubio iungam stabili, propriam q; dicabo. & nubilis ad nubendum apta. nubo autem quando operio significat, à nube deducitur, quæ cœlum operit. nubes autem dicitur à Graeco, νέφος, quod apud illos à priuatione lucis nomen accepit. quemadmodum ἀνέφας, quod nimbum significat, à quo nostri gnefosum obscurum dixere, quasi nebulosum. Varro: Gnefosus locus, & sine ulla luce. Est enim nubes uapor humidus in sublime egressus, siue aër in liquorem coactus, cuius densitas haud dubie solem obumbrat. à nube nubilum deducitur, quod modo adiectiuum est, & significat fuscum, nubibus tectum. modo substantiuum, significat q; ipsam nubem. unde fit obnubilo uerbum, quod significat offusco, obtenebro, & quasi nubibus impleo. & nubecula, parua nubes, & nubilosus, nubibus plenus. et nubiger gerens nubeis. à nube nebula ita differt, quod nebula uapor sit è terra, atq; aquis surgens, quæ siue statim euanescit, siue in altum sublata, conuertitur in nubem. nubes quocunq; tempore fieri possunt. nebulæ nec æstate calida, nec nimio frigore existunt. à nebula nebulosus deducitur, nubibus plenus. & nebulo, nugator, uanus, nullius precij homo: quod non facile perspici potest, qualis sit, quasi nebulis obtenebratus: uel quod mendacijs, ac uersutijs suis nebulas quasdam obijciat: uel quod ad fugam fugitiuis, & ad furta nebulæ sunt accommodatæ. Lucilius: Nugator quidem, ac nebulo fit maximus multo. hi & tenebrones à ueteribus dicebantur à tenebris. Varro: M. Cur. Consul in capitolio, cum delectũ haberet, nec citatus à tribunis ciuis respondisset, uendidit tenebronem. nebula à Græco deducitur νεφέλη. à quo per diminutionem νεφέλιον parua nebula dicitur. ADEO NE PVLCHRA EST. Vt scilicet cupi, peti, precari, donari mereatur. TVSSIT. Hoc placet in ea, & ob hoc petitur, quod tussit, hoc est phthisin patitur, & speratur mox moritura. phthisici enim tussim patiuntur, ut supra diximus. tussio, quid significet manifestum est. quidam hoc uocabulum factitium esse putant. Ab eo fit tussis, à quo tussicula diminutiuum. & tussilago herba, quæ tussim sedat, ob id etiam bechion appellata ἀπὸ τοῦ βῆχας ὠφελεῖν, hoc est à tussi sananda. duo eius genera: syluestris, cui ubi nascitur, subesse aquas credũt. folia habet quinq;, aut septem maiuscula, quàm ederæ, subalbidæ à terra, superne pallida, sine caule, sine flore, sine semine, radice perquam tenui. quidam eandem chamæleucen putant. huius aridæ cum radice fumus per arundinem haustus, aut deuoratus ueterem tussim sanare dicitur. altera à quibusdam saluia appellatur sumilis uerbasco. conteritur ea, & colata calefit, atq; ita contra tussim, & lateris dolores bibitur. contra scorpiones etiam & dracones marinos efficax. ita contra serpentes, si ea ex oleo læsi perungantur.

EPIGRAM. XL. AD SEXTILIANVM.

VM DATA SINT EQVITI. Sextiliani ebrietatem per iocum carpit, cuius etiã mentionem facit inferius. Sextiliane bibis quantũ subsellia quinq;. Sensus est: cum sit lege cautum, ne supra decem numos impendere uino equites in cõuiuijs possint, tu ne supra decem numorũ uinũ apponere liceret. Item nequis uinum græcũ, Amineum q; plus octonis æris singula quadrantalia uenderet. parcissimi olim in bibendo uino ueteres fuere. Vnde L. Papyrius imperator aduersus Samnites dimicaturus uotum fecit, si uicisset Ioui pocillũ uini se libaturũ. & Cato cũ in Hispaniã nauigaret, ex qua cum triumpho rediit, gloriatus est non aliud se uinũ bibisse, quàm remiges. Idem scripsit propinquos non aliam ob causam fœminis osculũ dare solitos, quàm ut scirent, an olerent uinũ, quo uti Romæ muliẽribus non licebat. Egnatij uxorem constat, quod uinum è dolio bibisset, fustibus à marito interfectam fuisse, eum q; cædis à Romulo absolutum. Item matronã aliam, quod loculos, in quibus erant claues cellæ uinariæ, aperuisset, imedia à suis mori coactam. in conuiuio nunquã plus semel uinum græcum dari solebat. chium raro Romæ nisi medicinæ gratia bibebatur: postea in tantam luxuriam uenere mores, ut Lucullus, qui rediit ex Asia amplius centum congiorũ uini græci conuiuio apposuerit. Cæsar dictator triumphi sui cœna uini falerni amphoras centum, Chij cados centum in cõuiuia distribuerit. propterea lege adhibita moderatio est, cautum q; ne uinũ, quod equestri epulo apponeretur decem numorum precium excederet. BIS DECIES. Vigeties. Bis enim id significat, quod græci dicunt δίς, à quo fit binus, na, num, quod significat duo. Sisenna: Ad binum malium numero sauciis utrinq; factis. hinc combinatio duorũ coniunctio dicitur. & combinare est multos ita diuidere, ut bini sint, id est duo simul cõiunctí. hinc combinatio etiam figura appellatur, quã Græci epizeuxin uocant: cum in oratione eadem dictio sine medio duplicatur. Virg. Meme adsum qui feci. et bipennis, de qua superius, securis ex utraq; parte aciem habens. et bilinguis duas habens linguas, ut serpens. Item qui loquendo non constat, sed modo unum, modo aliud loquitur. Item fallax quoniam ad mentem quoq; plerunq; refertur. & bidentes, quæ & ambidentes dictæ à ueteribus inueniuntur. & bidental, de quibus superius diximus, & bignæ geminæ, quod duæ uno partu natæ sunt. & bigenera animalia è diuerso genere nata, ut Leopardalis ex leone, & panthera, mulus ex asino & equa. binominis, quod & binomius dicitur, cui geminum est nomen: ut Numa Pompilius, Tullus Hostilius. Biceps duorum capitum. biclinium locus, ubi duo lecti sunt, sicut triclinĩ ubi tres. bihæres, qui duas hæreditates consecutus est. biduum duo dies biennium duo anni. bifera arbor, quæ bis fert fructus. bipera, quæ bis peperit. biuium locus, quod duas uias habet, sicut triuium, quod treis. bifariam bipartito, bipartior in duas partes diuido. à quo bipartitum, & bipartitio, & bipartito aduerbium. bifidus in duas partes fissus et biuita uidua quod duas uitas habuerat, alteram coniugalem, cœlibem alteram. Var. Ad biuitam uenio, cum uellem ostendere quid uellem. Mar. Attilius in constantiæ filius me reprehendit. bifores duplices ianuas habentes. bigæ quasi bijugæ. bilibris duarum librarum. bimatus spatium duorum annorum. bimulus, qui in bimatu est bilanx, quod duas (ut superius ostendimus) habeat lances. bimaritus secundo maritus. bipes duorum pedum. à quo bipedalis. Bigamus, qui duas duxit uxores. A quo

bigamia ipsa conditio, bisellium, duos tantũ capiens sella. bijugerum duorum iugerum. biremis nauis, quæ duplici remorum ordine agitur. bisextij, de quo superius disseruimus, quod bis sexto Calen. dicamus. Bitemporeus, duorum temporum. Bifurcatus, geminas furcas habens. bifur, plus quàm fur, siue bis qui in furto deprehensus est. Bisulcus, ungulas non solidas, sed scissas habens. item quicquid in duas acies scissum est, bisulcum appellamus. Besis, quod bis triens sit. Besis enĩ octo unciæ sunt, triens quatuor. biseta porca, cuius à ceruicẽ setæ bifariam diuiduntur, cum iam esse incipit maior sex mensium. Bifrons, qui duas fronteis habet. unde Ianum dicimus bifrontem. bilis, gemina lis. Næuius: Bilitem mihi nuper excitauit. Biblo uerbum, non à bis deducitur, sed factitiũ est à similitudine soni: us, qui fit in uase. Ennius: Biblit amphora. Quemadmodũ autem bis à δὶς græca uoce deducitur, ita duo à δύο. à duo autem fit duplus, à quo duplo uerbum, et duplex, à quo duplico, & dupliciter. Duplices interdum pro duos accipimus. Virg. Et duplices tendens ad sidera palmas. interdum pro latos. idem: Duplici aptantur dentalia dorso. Veteres duplionẽ dicebãt, quod nos duplum. indè duplarij uocati, quibus ob uirtutem duplicia cibaria ut darentur, institutũ. Duplico uerbum interdum propriam habet significationem, hoc est duplicem facio. interdum ponitur pro augeo. Sallust. Et Maurus uictus duplicauerat bellum. Virg. Et sol crescentes decedens duplicat umbras. Ab hoc fit reduplico, hoc est rursus duplico. & conduplico, simul duplico. itẽ à duo fit duodecim. à quo duodecimus, & duodenus. unde duodenarius, duodeuiginti, ac reliqua similia. & ducentũ, ducenti, ducenteni et duodecies, duodeuigecies, ducencies, duodeuicesimus, duodetrigesimus, ducentesimus. et duellũ secundum quosdam, de quo superius diximus. & duplaris numerus, in quo minor bis numeratur. & duplices substantiuum pugillarium, siue tabellarum genus, in quibus literæ scribi solebant, quæ & diplomata græca uoce dicuntur. nam diplon græci duplum dicunt. Sueton. In diplomatibus, libellis, & epistolis signãdis initio Sphinge usus est, mox imagine magni Alexandri nouissime sua. huiusmodi tabellæ aliquando triplices erant, in quibus res amatoriæ solebant. Martialis: Tunc triplices nostros non uilia dona putabis, Cum se uenturam scribet amica tibi. Aliquando quincuplices. Idem: Cæde iuuencorum domini calet area felix, Quincuplici cera cum datur altus honor. item diuidens hostia bidens. & duicensus, cum altero, utputa cum filio census. A dis uero fit dipondium, de quo superius diximus. & diphthongus duarum uocalium in una syllaba comprehensio, unum efficiens sonum. & diplois genus uestis duplex uulgo notum. & diptota nomina, duos tantum casus habentia. & diobolaris, duorum obolorum meretrix, de qua alibi diximus. NVMISMATA. Numos, Græcum uocabulum est. νόμισμα, ut superius diximus, à latinis tamen passim usurpatum. Horatius: Regale nomisma Philippos Ab hoc munus deducitur, una litera addita, ut positura syllaba producatur. Nomisma aũt à lege deriuatur, quæ Græce dicitur nomos, quod lege deposita permutandi consuetudine signatus sit numus, eiq; precium impositum. Numus generaliter omnem pecuniam significat. unde numum aureum dicimus, numum argenteum, numum denarium, numum quinarium, numum uictoriatum, & similia. item as numum libralem. dipondium, numum bilibrem. Petronius: Quisquis habet nummos, secura nauigat aura, hoc est, quisquis habet pecuniam. Quoties tamen numum simpliciter ponimus, pro denario accipimus, qui erat uigintiquatuor siliquarum. Siliquæ tres scrupulum faciebant. Denarius autem uocitatus est, quod hic numus pro decem libris æris constitutus sit, sicuti quinarius pro

quinque. sestertiũ pro dipondio, ac semisse. Sed Annibale Romanos urgente, cum Quintus Fabius Maximus dictator esset, asses unciales facti sunt, placuitq; denarium sexdecim asse sibus permutari, Quinarium octonis, Sestertium quaternis. in militari tamen stipendio semper denarius pro decem assibus datus. Item à numus fit numulus diminutiuum. à quo numularius. DATA. Permissa, concessa. CALDA. Aqua calida. Romani ueteres pro ratione temporum modo calidis, modo frigidis aquis in mensa utebantur. Iuuenalis: Gelidæ calidæq; ministet. Hinc niuales etiam aquas adhibere mensis solebant, quas decoquebant, ut essent salubriores: postea colo niuario, aut sacco attenuabant, deinde refrigerabant. Neronis principis inuentum fuit decoquere aquam, de de uitro in niues refrigerandi gratia dimittere, ut uoluptatem frigoris haberet sine niuis malignitate. idem calefacere aquam hyeme solebat, ut tepidius biberet. Prior illa decocta, siue cocta uocabatur. Suetonius: Nero aquam è subiecta lac una potaturus manu hausit, & hæc est inquit Neronis decocta. Martialis: Niueæ custodia coctæ. huiusmodi luxuriam execratur Plinius, dum inquit: Hi niues, illi glaciem potant, pœnasq; montium in uoluptatem gulæ uertunt. feruatur algor æstibus, cogitaturq;, ut alienis mensibus niuis algeat, decoquunt alias, quas mox & illas hyement. Veteres non calidum, & calidam, sed caldum, & caldam dicebant. Augustus in epistolis ad Cæsarem scriptis emendatus est, quod is calidum dicere, quàm caldum maluisset: non quia id non esset latinum, sed quia esset odiosum, & ut ipse græco uerbo significauit, περίεργον, hoc est curiosum, & nimis affectatum. MINISTROS. Seruientes, eosq;, qui in mensa necessaria suppeditant. à manibus enim ministri, quasi manistri appellati sunt. hinc ministerium fit, quod proprie significat obsequium, & operam ministri: per metaphoram tamen pro quacunque actione accipitur. Virgilius de rege Latino: Mœstusq; refugit Fœda ministeria. In plurali uero ministeria etiã pro ministris usurpamus. ab eodem fit ministro uerbum notæ significationis. à quo ministrator, & ministratrix pro ministris. Cicero: Sed ut omneis comites, atque ministratrices esse diceres. item ministratio. subministro, quod est suppedito. unde subministrator, subministratrix, subministratio. Administro, idem quod ministro. à quo administrator, administratrix, administratio. MERVM. Vinum solum sine aqua. unde meracius bibere dicuntur, qui minus aquæ uino commiscent, sicut è contrario lymphatius, & dilutius, qui plus aquæ adhibent uino. Deducitur autem merum ab adiecto uo merus, ra, rum, quod modo solum significat. Terentius: Nihil habet nisi spem meram. Hinc merulam quidam dictam existimant, quod solitaria incedat. Auis est turdi magnitudine, colore nigra, docilis, & sibilando humanam exprimens uocem. Circa Cyllenen Arcadiæ, nec usquam alibi candida nascitur. Modo purum, cum pro syncero accipitur. Plautus: Nescio quid est non merum, quod gemit. Varro: Eodem conieciſſe nescio, quæ mera miracula. Cicero: Ecce tibi exortus est Isocrates magister istorum omnium, cuius è ludo tanquam ex equo Troiano meri principes exierunt.

DE REGVLO, EPIGRAMMA XLI.

TVR AD HERCVLEI. Blanditur Regulo, quod porticus, in qua aliquandiu fuerat, cum ipso præsente integra stetisset, eodem abeunte statim corruerat, quasi dijs per hoc ostendere uolentibus, quàm carũ

eum haberent. Regulus nobilis causidicus fuit Plinij, ac Martialis temporibus, quem ille sæpe in epistolis carpit. hic frequentissime laudat, habuit uia Tyburtina ad quartum lapidem uillam cum nemore, & porticu antiquissima, in qua cum aliquando curru uectus umbræ gratia parumper consedisset, mox discedens ante oculos suos collapsam aspexit.

ITVR AD HERCVLEI. Ordo est: Quartus lapis à uicina urbe signat rura, & sacrum nemus, & iugera dilecta musis ea uia, quia itur ad gelidas arces Herculei Tyburis, et cana Albula fumat sulfureis aquis. Q_VARTVS LAPIS. Lapidibus enim apud ueteres milliaria signabantur, quod nunc quoq; quibusdam in locis aspicimus. unde lapis aliquando pro milliari accipitur, ut cum dicimus ad tertium lapidem, ad quartum lapidem. Lapis proprie est, quem Græci λίθον uocant. Saxum, quod ab illis petra dicitur. Lapis mitior, minorq;, ac tenerior est. Saxum maius, asperius, duriusq;. unde gemmæ lapides, non saxa dicuntur. Plin. Nusquam hic uilior, quàm in Italia gignitur: lapisq; non saxum est. Idem: Est & uiridis lapis uehementer igni resistens, sed nusquam copiosus: & ubi inuenitur lapis, non saxum est. A petra petrosus deducitur, hoc est petris abundans. Et Petra Arabiæ oppidum, quod Nabatei incolunt in conualle paulo minus duobus millibus passuum amplitudinis circundatum montibus inaccessis, amne interfluente: unde pars ea Arabiæ Petrosa (ut supra diximus) appellata est. & petrælcon oleum, quod ex petris naturæ sponte fluit. Item petroneſi à ueteribus rustici, à petrarum asperitate, & duritia dicti sunt. Petra etiam à ueteribus uocabatur mulier, quæ pompam præcedens in colonijs, aut municipijs imitabatur anum ebriam, quod pedes in petras frequenter impingeret, cesputaretq;. Et Petronia nomen amnis in Tyberim defluentis, quod per petras fluat. Petroselinon, quasi petrarium apium. herba est uulgo nota, quam superius diximus oluſatrũ appellari, & inter apij genera numeratur. Græci σέλινον apium uocant, cuius plura genera sunt. Helioselinum, quod nonnulli paludapium uocant, circa aquæ ductus, & in palustribus nascens. Hipposelinon, siue equapium pluribus folijs helioselino simile. Oreoselinum, hoc est montanum apium, quod & montapium, cicutæ ferè folijs, radice tenui, semine anethi sed tenuiore. Item quod diximus petroselinum urinæ difficultatibus, & calculo utile. A saxo saxeus, quod è saxo est. & saxosus, quod scatet saxis. A lapide lapideus, lapidosus, lapidibus abundans. lapillus paruus lapis. Lapideſco, in lapidem conuerto. Lapidicida qui lapides cædit. Lapidicinæ locus, ubi lapides fodiuntur, Latomiæ à Græcis dictæ. unde & carcerem latomias uocamus, siue quod damnati ad lapides fodiendos mittebantur, siue quod Sinuessani Campaniæ populi latomias habebant instar carceris excauatas, ex quibus excisi lapides fuerãt ad urbem extruendam, ijsq; pro carcere utebantur. Delapido, lapidibus sterno. unde delapidata loca, quæ lapidibus strata sunt. quidam etiam lapido usurpant pro eo, quod est lapidibus cædo. & lapidatos dicunt eos, qui lapidibus cæsi fuere. item dilapido, uasto, disperdo. Varro: Profundit paternas opes, atq; dilapidat. Lapit quoq; ueteres usurparunt pro eo, quod est indurat, & quasi in lapidem conuertit. Pacuui. Lapit cor cura, eruma corpus conficit. Q_VA. Via scilicet. lapidem silicem tenebant iuraturi per Iouem, hæc uerba dicentes: Si sciens fallo, qui me despicit salua urbe, arceq;, ijs me eijciat, uti ego hunc lapidem. ITVR. Pergitur. Eo quidem à græco deductũ existimant ἴω, quod est sino, omitto, quia eundo locum omittimus in quo eramus. Ab eo uia deriuatur, de qua superius diximus quasi ia, quod per eam eatur. & iter à supino itum, & itiner cũ eorum deriuatiuis, de quibus similiter superius disseruimus, itẽ.

itus & itio. Cicero: Quid noster itus, & reditus? Idem: Nam plura de obuiam itione simul locuti fueramus. & semita, quod semis, hoc est dimidia uia sit, id est breuis, & arcta. à quo semitatus ager dicitur, per semitas diuisus. & ito frequentatiuum, à quo iter itinor, obiter, itero, itcrum, itinero, itinerarium, itidem, item, de quibus superius diximus. item beto, quod est uado. quasi bene ito. Varro: Muliẽrem quod parere ea non poterat, foras betere iussit. item composita adeo, quod significat accedo, à quo fit aditus pro ingressu. Virgilius: Soa uiri moles aditus, & tempora moras. cuius diminutiuum est aditicula, hoc est paruus aditus. & aditio accessio. & adides tela quædam adeo antiqua, ut nusquam commemorentur in bello. Legitur tamen clauas fuisse cubito semis factas eminentibus hinc, atque hinc acuminibus, quæ ita iaciuntur in hosteis, loro siue lino religatæ, ut peracto uulnere ad nos reuertantur. Virgilius: Teretes sunt adides illis Tela, sed hæc lento mos est aptare flagello. Adytus uero si cum y litera græca scribatur, locus est secretior templi, ad quem non nisi sacerdoti dabatur accessus. Græci ἄδυτον uocant. Idem: Isq; adytis hæc tristia dicta reportat. Adeo uero, cum ab ad, & eo pronomine componatur, significat eo usque, & semper subditur coniunctio ut. Quintilianus: Nunquam adeo pro nobis solicita lex est, ut quod præstet extorqueat. Interdum aduerbium est, & significat ualde. Terentius: Adolescentem adeo nobilem. Circumeo, à quo circuitus, & circuitio notæ significationis. Intereo morior. à quo interitus mors, quasi interueniens, & mistarum rerum connexionem resoluens. Obeo, quod & obino ueteres dixere. & modo significat adeo. unde obire diem dicimus, pro eo, quod est mori, quasi ire ad diem fati. Sulpitius: Nuntiatum est mihi Marcum Marcellum diem suum obijsse. modo exequor, ut obeo legationem, hoc est exequor munus, & officium legationis. obeo prouinciam, exequor officium prouinciale. obeo mortem, exequor, & perago mortem. obeo uitam, perago, hoc est perficio uitam. Ab hoc fit obitus, quod modo mortem significat. Cicero: Cum de obitu fratris literas accepissem. modo occasum. Virgilius: Nec frustra signorum obitus speculamur, & ortus. Aliquando etiam aduentum. Turpilius: Ecquis est qui interrumpit sermonem meum obitu suo? Pereo, quod quidam ab intereo ita separant, ut perire leuius sit, & non omnium rerum finem denotet. Plautus: Qui per uirtutem perit, non interit. Dictum est autem pereo, quasi in totum eo, quod qui perit, prorsus abit. Ab eo fit periculum, quod modo significat salutis discrimen. Virgilius: Obscœnamq; famem, quæ prima pericula uito. Vnde periculor uerbum deducitur. Cato: Periculatus sum, hoc est periculum subij. Item periculosum, hoc est cum discrimine salutis. Cicero: Grauioribus autem morbis periculosas curationes, & ancipites habere coguntur. ab hoc periculose aduerbium, hoc est cum periculo. & à pereo dispereo compositum. Martialis: Dispeream, si non hic Decianus erit. modo experimentum. Terentius: Fac periculum in literis. Hinc fit periclitor uerbum, quod modo pro eo accipitur, quod est periculum subeo: modo pro experior. A quo fit periclitatio. Transeo notæ significationis. A quo transitus, & transitio. Item apud grammaticos transitiuum, quod transitionem significat. Anteeo præcedo. Plautus: Omneis ego longe anteeo stultitia. Abeo discedo. Veteres tamen aliquando abisse pro obisse scripserunt. Ab hoc abies dicta arbor uulgo nota procera, quod in cœlum abeat. Nulla arbor tantopere nauigijs expetitur. Situs eius in summis montium est, quasi maria fugerit. Materies præcipua trabibus, & plurimis uitæ operibus. Ideo abietaria negocia ueteres

uocarũt,quæ nunc materiaria dicimus.& abietarios negotiatores materiarios,ab abietibus,& alijs lignorum generibus coemendis.Abiegnũ dicimus,quod ex abiete est,ut abiegnas trabes,abiegna nauigia.Exeo egredior. Terentius:Exi foras sceleste.At etiam resistis fugitiue? Aliquando tamen ponitur pro eo,quod est liberor.Cicero:Vt tandem è tot miserijs,atque erumnis eximur. Interdum pro uito.Virgilius:Corpore tela modo,atq; oculis uigilantibus exit.Nonnunquã pro erumpo.idem Non sic aggeribus ruptis cum spumeus amnis Exit.Ab hoc deriuatur exitus,hoc est egressio.& exitiũ,quod ueteres pro exitu tam in bonam, quàm in malam partem accipiebant. nunc duntaxat pro pessimo exitu, ac pernitioso accipitur. unde exitiosum pernicioſum dicimus,quod & exitiale,& exitiabile dicitur. Prodeo progredior,in lucem uenio, uel quasi porrò eo. Apuleius:Tum uero ex occulto prodeũt aliqui. Veteres prodiunt pro prodeunt scripsere.Ennius:Prodimunt famuli cũ candida lumina lucent.Hinc prodius interius,longius.Præeo,ante eo,præcedo.à quo præditus dicitur is,qui aliqua re alios præit,ut prædius honore, præditus uirtute,præditus uitijs. Item prætor,quasi præitor,magistratus populi Romani creatus(ut Pompeius refert.) cum consules ab urbe bellorum gratia auocarentur,neq; esset, qui in ciuitate ius reddere posset. Hinc urbanus prætor appellatus est,quod in urbe ius redderet.post aliquot annos non sufficiente eo prætore, quod multa turba peregrinorũ in urbem ueniret,creatus est & alius prætor,qui Peregrinus appellatus, eo quod inter peregrinos ius dicebat. Capta deinde Sardinia,& Sicilia,item Hispania,deinde Narbonensi prouincia,tot prætores creati sunt, quot prouinciæ in ditionẽ uenerunt, partim qui urbanis, partim qui prouincialibus præessent.A prætor prætura,ipse magistratus,& prætorium possessiuum deducitur.& prætoritiũ,ut prætoritia corona. Prætoria cohors est dicta,quod à prætore non discedebat. Prætores enim initio erant, qui nunc consules. & Scipio qui primus Africanus est dictus, fortissimum quenq; militem delegit, qui ab eo in bello non discederent, & cætero militiæ munere uacarent,ac sexcuplex stipendium acciperent.prætoria porta appellabatur, qua exercitus in prælium conducebatur. & transenna,quod non transitum(ut quidam putant)significat,sed porrectam extra domum,quasi pergulam,per quam transitur.superimpositio tegulo. Macrobius:Præterea tum sedenti Metello in transenna dimissum uictoriæ simulachrum. Cicero:Nũc pete à Crasso,ut illam copiam ornamentorũ suorum,quã constructam uno in loco,quasi per transennam prætereuntes,strictim aspeximus. Item compositum ab eo pertranseo. & prætorium tabernaculũ consulis.Ineo modo incipio,ut init certamẽ, hoc est inchoat.modo ingredior.Plaut.Videbo id prius,quàm ineam domũ.modo concumbo.Plin.Sed asini,qui equas ineant optimi legendi sunt.idem:Arcerique utrũq; genus ab altero narrant, nisi infantia eius generis, quod ineant lacte hausto. hinc initorem aliquando pro concubitore,& initum pro coitu usurpamus. Subeo modo ingredior. Virgilius: Hæc inquit limina uictor Alcides subijt. unde subire onus, & subire prouinciam dicimus.modo occurro,in memoriam uenio.idem:Subit & deserta Creusa.Nonnunquã extollor.Plin.Sed hi rationem affecrunt, quod leuissima est imbrium cisternarum aqua, ut quæ subire potuerit, & pendere in aëre. idem: Nec leuitatis in pluuia aqua argumentum est subijsse eam in cœlum,cum etiam lapides subijsse appareat. Hinc subitus deducitur, quod repentinum significat. Accius:Benefacis,sed nunc quid subiti mihi febris hæc attulit mali? A quo fit subito aduerbium, hoc est repente. Martialis:Nam subito collapsa ruit.et subitarius repentinus,quod etiam pro extemporali accipitur. Gellius: Quid si

bi uellet subitaria dictio. Item subitaneus, à quo subitaneam mortem dicimus. Superbio,quasi supereo. A quo superbus,superbia,superbe,superbiloquus, superbiloquentia, de quibus superius disseruimus. Redeo,reuertor. Terẽtius:Redeo inde iratus,atque ægreferens. Aliquãdo tamen accipitur pro eo,quod est referor,reuocor. Virgilius: Redit agricolis labor actus in orbem. Veteres redinunt pro redeunt scripsere.à redeo reditus hoc est reuersio deriuatur.& rediculi fanum extra portam Capenam iccirco dictum est,quia accedens ad urbem Annibal ex eo loco redierit,uisis quibusdam perterritus.Coẽo modo cõiungor. Gellius:Coibatur societas inseparabilis.unde quidam cœtum pro conuentu deductum uolunt,quasi coitum,hoc est coniunctionem,conuentum.modo concumbo. Ouidius:Hic coëamus,ait,coëamus,rettulit echo.Hinc fit coitus pro concubitu. Item frequentatiuum comito, quod ueteres aliquando pro concumbo usurparunt:cuius passiuum est comitor, quamuis reperiatur etiam deponens.& comes,& comitiũ.A quo comitialis, & comitialiter,de quibus superius disseruimus.Sedeo,quasi seorsum eo. de quo & eius deriuatiuis similiter à nobis disputatum est. Ambio,quod proprie significat circuo,concludo.Virgilius: Quæ rapidus flammis ambit currentibus amnis. Per metaphoram tamen aliquando significat ambire, pro eo quod est blandiri, & circunuenire. Virg. Quo nunc reginam ambire furentem Audeat affatu. Quoniam uero Romani cum honores, & magistratus quærerent, circuire singulos solebant, prensare dextras, rogareq; ut se suffragijs adiuuarent,factum est, ut ambire capiatur pro eo, quod est honores & magistratus quærere. Ab hoc ambitio,& ambitus deducuntur. Ambitio proprie est honorũ,& laudis immoderata cupiditas. Ambitus uero dicitur,cum ad publicos honores,& magistratus turpibus,atq; inhonestis artibus,utputa blanditijs,precibus,largitione cõtendimus:qualis est,quæ nũc uulgo à Simone Magostonia uocatur.Quæcũq; aũt ambitus facit,ambitio facere cõpellit.Vnde ambitiosi dicuntur, qui immoderate appetunt honores:interdũ pro captatione misericordiæ ponitur. Quintilianus:Si iuuenis innocentissimus,iudices,uti uellet ambitu tristissimæ calamitatis,hoc est misericordiam captare ex commemoratione malorum.unde ambitiosus etiam dicitur qui huiusmodi utitur ambitu. Idem: Non sum ambitiosus in malis,nec lacrymarum augere causas uolo. Ambitus etiam apud rhetores dicitur,quod græci πεϱίοδον uocant,cum sententia certa quadam descriptione definitur.Sed hic cõstat ex membris,quæ κῶλα græci uocant:& cæsis, quæ κόμματα appellant,de quibus superius diximus. Item ambitus locus est inter ædificia uicinorum patens in latitudinem pedes duos, & semissem ad circumeundi facultatem relictus. Item ab ambio amnis,hoc est fluuius(ut Varro testatur) quia omnia flumina circũeunt, propter quod cornuta pinguntur. ARCES. Loca excelsa propter altitudinem montis,in quo situm est Tybur. GELIDAS. Frigidas. Quia locus iste natura frigidissimus est. Gelu proprie glaciem significat, dictum (ut nonnulli existimant) ἀπὸ τοῦ λύειν γῆν, hoc est à soluendo terram.nam glacie prosciſſa terra resoluitur. aliquando tamen pro frigore capitur, unde gelidum frigidum dicimus. A gelu fit gelo uerbum.à quo congelo,hoc est constringo.unde fit cõgelatio astrictio.& gelasco,in gelu astringor. & glacies,quasi gelacies. A quo glacior uerbum,hoc est in glaciem astringor.& glacialis, quod glaciari, hoc est in glaciem astringi solet. Iuuenalis: Vltra Sauromatas fugere hinc libet, & glacialem Oceanum. TYBVRIS. Tybur urbs est ad sextumdecimũ lapidem distans ab urbe Roma. Hanc Cato, Solinus, & alij quidam à Catylo Arcade classis Euandri præfecto scripserũt conditam

Fuisse. Plinius uero Tyburis originem multo antiquiorem esse scribit, quàm urbis Romæ, & extare adhuc tempore suo memorat ilices treis, etiam Tyburto eius urbis conditore uetustiores, apud quas inauguratus traditur fuisse Tyburtus, dũ urbẽ esset conditurus. Sed hanc autorum dissensionem concordat Sextius nobilis apud græcos historicus. Catylus(inquit) Amphiarai filius fuit. hic post prodigialem patris apud Thebas ante Iliacum bellum interitum,iussu dei cum omni suorum cœtu, & sacris missus, treis liberos in Italia procreauit, Tyburtum,Coracẽ,& Catylum, qui expulsis ex oppido haud lõge ab urbe Roma posito ueteribus Sicanis à nomine Tyburti maximi filij,oppidum uocauerunt. Huic consentire uidetur Virgilius, cum inquit: Fratres Tyburti dictam cognomine gentem. Sunt qui affirmant singulos fratres singula oppida condidisse. Cuius rei testis est mons,qui adhuc Catylus dicitur. & Corax oppidum nobile in Volscis. A tybur gentile nomen Tyburs deducitur, & adiectiuum tyburtinus. HERCVLEVS. Tybur Herculeum uocitatum est,quod in eo Hercules religiose colebatur,frequensq; ad eius templum populus singulis annis die eius festo conueniebat. RVDIS. Vetusta,sine artificio impolita. ALBVLA. Albulæ aquæ dictæ sunt in agro tyburtino uarijs morbis utiles,præsertimq; uulneribus. hæ prægelidæ sunt. Strabo:Tybur herculeum est,in quo Anio è sublimi in profundam uallem præceps defertur, & per nemora fluit urbi uicina. In planicie aquas albulas habet frigidas multis è fontibus surgentes ad uarios morbos salutareis, non modo potui,sed etiam sessionibus admissas. Albulæ dictæ sunt à colore albo,qualem ferè omnes sulphureæ habent. CANA. Alba. FVMAT. Tollitur quasi fumus. Surgũt enim ex huiusmodi aquis nebulæ quædam instar fumi. Fumus à furuo deducitur,ut supra diximus. A fumus uero fumosus & fumiger.& fumo uerbum.à quo infumo,hoc est ad fumum sicco, sicut insolo,sicco ad solem. & infumibulum spiraculum per quod exit fumus. & fumigo, quo aliqui utuntur pro suffio.à quo fumigatio,hoc est suffitus.& fumifico eiusdem significationis.Plautus: Eiq; ut arabico fumificem odore. AQVIS SVLFVREIS. Propter aquas sulphureas,hoc est sulphuris colorem, ac naturam habentes, quod per uenas sulphuris transeant. Sulfur in insulis Aeolijs præcipue nascitur inter Siciliam, Italiámque: sed nobilissimum in Melo insula. In Italia quoque inuenitur in Neapolitano, Campanóque agro collibus, qui leucogabi uocantur, quod è cuniculis effossum perficiur igni.Genera eius quatuor.Viuum,quod græci apyron uocant,nascitur solidum, hoc est globosum. Cætera liquore constant, & conficiuntur oleo incocta. hoc effoditur, translucétque & uiret.Alterum genus appellant glebam,fullonum tantum officinis familiare.Tertium genus Aegula uocatur, sufficendis tamen lanis utile, quoniam candorem, ac molliciem præstat. Quarto ad ecly chnia maxime conficienda utuntur. Sed tanta ei uis est, ut morbos comitiales deprehendat nidore igni impositum. Lusit & eo Anaxilaus in calice nouo pruna subdita circunferens, exardescentis repercussu pallorem dirum uelut defunctorum effundente conuiuijs. Aufert & lichenas è facie cum terebinthi resina,& lepras. Harpacticon uocatur à celeritate auellendi.auelli enim subinde debet. Dicitur & gregale,quod hoc genus cæteris uilius est.Papinius:Quiq; comminutis permutat uitreis gregale sulfur.Habet & in religionibus locum ad expiandas suffitu domos. Nulla res facilius accenditur,ex quo apparet ignium uim magnam ei inesse. Fulmina & fulgura quoque sulfuris odorem habent,ac lux ipsa eorum sulfurea est.A sulfure sulfureus deducitur,& sulfuratum. Sulfurata enim dicuntur ligna exilia,sulfure ab utraque parte intinc

ta ad accendendas lucernas. Martialis: Qui pallentiæ sulfurata fractis Permutat uitreis. Iurisconsulti scribunt materiæ appellatione carbones non contineri, nec titiones aliá ue ligna cocta, quæ fumum non faciant, nec sulfurata, licet de ligno sicco sint, nec quæ ad faces parata sunt. NOVVM, Magnum siue inopinatum. Nouum enim proprie dicitur recens, & quod nuper fuit. Ouidius: In noua fert animus mutatas dicere formas Corpora. & à græco deducitur, quod est νέον. Interdum pro magno, ac mirando accipitur. Virgilius: Pollio & ipse facit noua carmina. Nonnunquã pro inopinato. Idem: Quis furor iste nouus? Nouos etiam dicimus, quorum nulli maiores clari fuere, sed ipsi per seipsos clari esse incipiunt, & magistratus in ciuitate consequi. Cicero: Noui homines plurimi eosdem honores consecuti sunt. Ab hoc fit nouitas notæ significationis. & nouitium, ualde nouum.& noualis,siue nouale,de quibus superius diximus. & nouissimus postremus. à quo nouissime aduerbium postremo. & nuper, quasi nouiter. A quo nuperus recens. Plautus: Quo tu una nocte postulauisti, & die recens captum hominem nuperum, & nouitium.& noue aduerbium,id est præter consuetudinem. & nouo uerbum, hoc est nouum facio. A quo innouo, & renouo composita. & nouacula culter rasorius, quod nouare, hoc est nouum facere uideatur. & nouerca, quod noua superinducatur à patre, ut supra diximus. Et uitricus, quasi nouitricus, quod nouus superinducatur à matre. Vitricus enim matris meæ uir, quemadmodum inferius dicemus. & nugæ, res inutiles, & ridiculæ, quasi nouigæ, hoc est nouæ, & inauditæ. Nugas enim proprie dicimus uerba inutilia, leuia, ridicula. Vnde & pro rebus etiam inutilibus usurpamus. Hinc fit nugor uerbum, quod significat falsa, leuia,& inutilia loquor. & nugator,cuius fœmininum est nugatrix. & nugax, qui nugis plenus est. & nugatio, iocatio. & nugacitas pro nugatione. & nugacior, ac nugacissimus.& nugalia, hoc est nugationes. Gellius: Et alij alia quædam nugalia proferebant. & nugigerulus,qui falsa,atq; inutilia noua,uel res inutiles,atque inanes apportat.& nugiuendus, qui rem aliquam mulieribus uendit.Nam omnia,quibus matronæ utuntur, ueteres nugas appellauere.Plautus.Nugiuendis res soluta est omnibus. Ab hoc fit diminutiuum nugiuendulus. A νέον uero Neapolis dicitur, hoc est noua ciuitas. & neophytus nouellus, quasi νέον φυτὸν, hoc est nouum germen. & neomenia nouilunium. & Neoptolemus proprium nomen, quod significat nouus miles. Fuit autem Achillis filius ex Deidamia filia regis Lycomedis in Syro, cum qua uirginali habitu concubuit. Virgilius: Degeneremq; Neoptolemum narrare memento. Hic postea à colore rufo dictus est Pyrrhus.Nam græci πυῤῥὸν rufum dicunt,fuit rex Epeiri ab Oreste interfectus. Alter quoq; Pyrrhus fuit Aeacidæ filius, rex Epeiri, qui paternum genus ab hoc traxit, maternum ab Hercule. Hic cum Romanis bellum gessit,& in Peloponneso,dum Argos oppidum oppugnaret, lapide ictus interijt. à quo pyrrhichius appellatus pes duabus breuibus syllabis constans, quo frequens in ludis suis utebatur. Pyrus uero Imbrasij filius, & Thracum rex fuit, qui cum ex Eno patria Troianis suppetias tulisset, à Thoante rege Aetolorũ in bello occisus est. Pyrrho autẽ Heliensis philosophus, & Plistarchi filius fuit,quem Apolodorus prius pictorem fuisse affirmat,postea audisse Anaxarchum, adeoq; aliquando iracundum fuisse,ut sumpto uero cum carnibus cocum in forum usq; persecutus sit:quandoque etiam in Helide discipulorum disputationibus fatigatum abiecto pallio Alpheum tranasse. Ab hoc pyrrhonij dicti sunt philosophi,qui à græcis σκεπτικοὶ, hoc est commentantes,& ueluti quæsitores quidam,ac considerato

res appellatur. Nihil enim decernunt, sed in quærendo semper considerandóque uersantur, ac ne uidere quoque planè quicquam, neque audire sese putant, sed ita pati, afficiq́ quasi uideant, uel audiant, hoc duntaxat ab Academicis differentes: quod Academici quidem ipsum illud nihil posse comprehendi, quasi comprehendunt, & nihil posse decerni, quasi decernunt. Pyrrhonij uero ne id quidem ullo pacto uideri uerum dicunt, quod nihil esse uerum uidetur. Academici ab Academia dicti sunt, loco nemoroso, mille passibus ab Athenis distante, & ab Academo Heroë cognominato, in qua uilla fuit natiuitate Platonis nobilis. Hoc loco conuenire, & de naturis rerum disputare philosophi solebant. PENE. Quasi. Hinc Peninsula dicta, quæ quasi insula est, & undique ferè aquis clausa, breui tantum angustia, quæ dicitur Isthmos continenti adnectitur. Nam insula dicitur terra, quæ undiq́ aquis clauditur: proprie autem mari. Vnde quidam à salo appellatas insulas uolũt, quod in salo, hoc est mari sitæ sint. Ab insula fit insularis. Plinius: Qui primus insularem morbum in urbem inuexit. Peninsulam græci χερρόνησον, siue χερσόνησον uocant, quasi terrestrem insulam. quippe eorum lingua χερσαῖος terrenus, χέρσος terra, νῆσος insula dicitur. RVIT. Concidit, & solo strata est. Proprie enim ruere concidere est. Virgilius: Ruit alto à culmine Troia. Per metaphoram tamen aliquando pro effundi accipitur. Idem: Vnde ruunt totidem uoces responsa Sibyllæ. Aliquando pro deijci. Cicero: Sed hoc non est emptorẽ pati ruere, & per uenditorem in maximã fraudem incurrere. Interdum pro diruere, euertere, complanare. Virgilius: Cumulosq́ ruit male pinguis arenæ. Quandoq́ pro festinanter ire, siue in præceps ferri, & sine cautela in aliquem impetum facere. Idem: Quò ruit, extremum hoc miseræ detmunus amanti. Idem: Quò moritura ruis, maioraq́ uiribus audes? Nonnunquam pro impellere. Terentius: Cæteros ruerem, agerem, raperem, tunderem, prosternerem. Plerunque pro eruĕre, eleuare. Virgilius: Confusa ruebant Ossa focis. A ruo ruina deducitur, quæ proprie casum significat. Ponitur tamen etiam pro excidio. Ab hoc ruinosum dicimus, ruinis plenũ. Itẽ à ruo rutum, instrumentum rusticum, quod eo arena eruitur. Et rutabulum, quod eo ignis proritatur, ut panes coquantur. & ruto, quod sine c scribi debet, ab eruendo spiritu. Flaccus: Ridetis alios rutare, ac respirare pulcherrima super uia. Reperitur & deponens rutor. Cicero: Id facile, cum rutaretur, animad uertimus. Hinc rutus, & rutatio deducuntur. Quidam tamen ructo cum c scribendum affirmant, & à rugo uerbo deriuant, eiusdem significationis. à quo & erugo fieri dicunt tertiæ coniugationis. Sunt qui rutubam quoque à ruendo deductam putant, quod uocabulum ueteres pro turbatione usurpabant. Varro: Id postea uiderimus, nunc sumus in rutuba. & runam teli genus. Ennius: Runata recedit, hoc est runis præliata. Habet autem hoc telum latiorem cuspidem. à quo diminutiuum eius rulla significat instrumentum ferreum, stimulo rusticorum additum, ad uomerem detergendum. Plinius: Purget uomerem subinde stimulus cuspidatus rulla. Item runcina fabrile instrumentum. Item runco uerbum, quod est eruo, euello. à quo runcatio, euulsio inutilium herbarum, & ueprium. & Runcina dea, quæ runcationi præerat. Item aberunco, à quo aberuncasso, quod est euerto. Cicero: Sumptum à Lucilio: Diĳ malint meliora, atque amentiam aberuncassint meam. Item diruncio, quod est mundo, detergo. Veteres etiam pro Runcina Runcam usurparunt. Item à ruo composita fiunt obruo, quod significat operio, quasi eruta terra id fiat. Ouidius: Obrue uersata cerealia semina terra. Dicimus tamen etiam obrutum undis. Virgilius: Incute uim uentis, submersasq́ obrue puppes. Obru-

tum uino. Cicero: Vt fratrem imitetur, se obruit uino, & ad animum quoque transfertur. Quintilianus: Tot uoluptatibus obruere possunt unum dolorem. Eruo, extraho. à qua eruto. Vnde fit erutatio, quod ab imo stomacho eruitur spiritus. Quidam etiam erumnam ab hoc deriuatam existimãt, hoc est miseriam, mœrorem, calamitatem, quod animam eruat. Ab hoc fit erumnosus, hoc est mœstus, calamitosus. Proruo, cum impetu feror. Plautus: Proruam in eum unguibus. Irruo, eiusdem ferè significationis. Sallustius: Cum forte in eum irruerent, facile repulsi sunt. Subruo, effodio. Seneca: Subruunt terram, thesauros quæritant. Diruo, deĳcio. Horatius: Diruit, ædificat, miscet quadrata rotundis. Dirutum ære militem dicebant ueteres, cui stipendium ignominiæ causa non erat datum, quod æs in fiscum, non in militis sacculum diruebatur. Corruo, idem quod ruo, siue simul ruo. Quidam corrudam, hoc est syluestrem asparagum ab hoc deductum uolunt, quod adolescens corruat, hoc est decidat. Vnde & Attici horminiũ appellant ἀπὸ τοῦ ὁρμᾶ, quod est ruo. Idem à patria libycum uocatur. Hoc trito cum oleo perunctos pungi ab apibus negant. Sunt etiam, qui rutam à ruendo, hoc est eruĕdo dictam existimant, quod una ex omnibus herbis propter multiplices eius usus maxime eruatur. Quippe nulla herba contra serpentium ictus efficacior est: unde mustellæ cum his dimicaturæ esu rutæ ante se muniunt. Valet & contra scorpionum ictus, & araneorum, apium, crabronum, uespararum aculeos, & cantharidas, ac salamandras, canisue rabiosi morsus, si acetabuli mensura succis eius è uino bibatur, & folia trita, uel commanducata imponantur cum melle, & sale, succo uero perunctos negant ab his maleficijs feriri, serpenteisq́ aiunt, si uratur ruta, nidorem eius fugere. Scalptores, & pictores hoc cibo utuntur, oculorum gratia. Multi succo eius cum melle attico inunctis, uel cum lacte mulierĭs puerum enixæ caligines discussserunt, pforas, & lepras cum alumine illita emendat. radix rutæ, sanguinem oculis suffusum, & in toto corpore cicatrices, aut maculas illita aufert. Datur & uenerem crebro per somnia imaginantibus. Succus tamen rutæ copiosior datus, ueneni noxiam obtinet. Sed quod mirum est, cicutæ succo extinguitur, adeo uenenorum quoque uenena sunt. præterea ad tussim, suspiria, pulmonum, iecinorum, renum uitia, crapulæ grauedines, innumerosq́ alios morbos ruta confert, herba, succo, radice, semine. GESTATVS. Vectus, portatus, hoc est cum Regulus currum ascendens inde discessisset. Gerere proprie portare est. Virgilius: Bella manu, letúmque gero. Aliquando tamen pro habere accipitur. Idem: Et nos aliquod nomẽque decúsque Gessimus. Aliquando pro facere. Idem: Nec tecum talia gessi, Magnanimum Aenean, & fata extrema secutus. Hinc gesta, & res gestæ dicuntur, de quibus superius diximus. & frequentatiuum gesto, & gestus nomen quartæ declinationis, quo indicatur, quid geratur. Potest tamen & participium esse. à quo fit uerbum gestio, quod proprie significat lætitiam animi cum quodam corporis motu exprimo. Terentius: Qui me rogitando obtundat, quid gestiam, aut quid lætus sim. Virgilius: Et studio incassum uideas gestire lauandi. Aliquando tamen pro cupio accipitur. Lucilius: Quantum haurire animus musarum è fontibus gestit. Item à gesto gesticulor eiusdem significationis. à quo gesticulator, gesticulatrix, gesticulatio, & gestamen quicquid gestatur, ut uestes, arma, sceptrum, & similia, & gestator, ac gestatrix, & gestatorium ferculum, & gestatio, uectio, portatio. Item à gero grumus à congerie terræ. Est enim grumus terræ collectio minor tumulo. Interdum tamen pro aggere ponitur. Varro: Et præciso iugo ingentem grumum amni addiderunt

diderunt. Item gerulus, qui fert aliquod onus, & pro baiulo accipitur. Baiulum enim dicimus eum, qui mercedis gratia onera ferre consueuit. nam baiulare portare est. Plautus: Ego baiulabo, tu, ut decet dominum, anteito inanis. à gerulus fit compositum nugigerulus, hoc est nugator, siue nugarum apportator, de quo pauloante diximus, qui & à gerendis nugis gerro appellatur. Quamuis aliqui hoc à gario potius deductum uelint. Garire enim inepte strepere est. Cicero: Nam & seculis multis ante gymnasia inuenta sunt, quàm in ijs philosophi garire cœperunt. Hoc & gariditare ueteres dixere. Var. Quid nam gariditatis dicentes, ô fortuna, ô fors fortuna? Hinc qui uocem inaniter iactat, garulus dicitur. Item garulæ aues canoræ & hilares. Virgilius: Garula, quam tignis nidum suspendit hirundo. Quandoque etiam garulus pro cordato accipitur. Varro: In hac ciuitate tum regnabat Dionysius homo garulus & acer. A gero etiam, seu (ut aliqui uolunt) gario, Gerræ nugæ dicuntur. Nos à græco deductum existimamus, qui γέρρα uocant crates uimineas. Cum enim Athenienses Syracusas obsiderent, & crebro gerras poscerent, irridentes Siculi gerras clamitare cœperunt, unde factum est, ut gerræ pro nugis accipiantur, & inde gerrones appellati leues, inepti, ridiculi homines. Nonnulli etiam tradunt gerras in Naxo Veneris insulâ fascinatores uocari. Gerrus uero flumen est Scythiæ septimus ab Istro memoria dignus. Item à gero gerundium, siue gerundium apud grammaticos, quod & participiale nomen appellatur, quod sub una uoce actiuum, & passiuum sensum gerat. Item belliger, à quo belligero uerbum. Armiger, corniger, flãmiger, & moriger, de quo supra diximus, qui & morigerus dicitur. Plautus: Vt tibi morigerus hodie, ut uoluptati fui. & alia his similia. Præterea à gero composita fiunt aggero, quod significat aggrego. Vnde agger deducitur, qui est cuiuslibet rei coaceruatio. Item eminentia mediæ uiæ exaggeratis lapidibus strata. Virgilius: Qualis sæpe uiæ deprehensus in aggere serpens. Et aliud compositum exaggero, quod est coaceruo. Egero, extra gero. Vnde aliquando pro euomo capitur, aliquando pro eo, quod est per inferna corpus euacuo, à quo egestio deducitur. & Egeria nympha, cui sacrificare prægnantes solebant, quod eam putabant facile fœtum aluo egerere. Ingero, importo, misceo. Suggero, modo supporto, subministro. modo insinuo, à quo suggestio, insinuatio. & suggestus pulpitum, hoc est locus excelsior, unde oratio haberi ad populum solet. Dictus suggestus, quod ibi ligna suggerantur, in quibus stari possit. Pulpitum uero quasi publicum, quod qui conscendit, publice spectetur. Digero, ordino, dispono. Virgilius: Sic digerit omnia Chalcas. Ab hoc digestio, ordinatio. & digeste aduerbium ordinate. Congero, quod proprie significat congrego, coaduno. Tibullus: Diuitias alius fuluo sibi congerat auro. Per metaphoram tamen ponitur pro nidifico, quod ibi coadunentur, quæ ad faciendum nidum sunt necessaria. Virgilius: Nanque notaui Ipse locum, aëriæ quò cõgessere palumbes. Hinc congeries coadunatio appellata. Regero, retro gero, interdum euomo. Apuleius: Nam & regesta crapula uestem inquinauerat. BIIVGIS EQVIS. Binis. Biiugi equi dicuntur, cum bini ad unum iugum nexi sunt, hi bigam ducunt: sicut quadrijugi, qui quatuor, hi ducunt quadrigam, quemadmodum superius disseruimus. FORTVNA. Dea. QVAE PARTAM MAGNAE NON ERAT INVIDIAE. Quæ nõ poterat sustinere tantum odium, quantum in animis hominũ è morte Reguli cõceptum fuisset. NVNC. Postquàm absente Regulo collapsa est porticus. DAMNA. Detrimentum è ruina factum. IVVANT. Placent, delectant.

TANTI. Precĭ, si hoc est tantæ æstimationis. Nam quẽadmodum dicimus, tanti facio, tanti æstimo, ita tanti sum, hoc est tanti æstimor, tantum ualeo. PROBARE. Experiri. Sensus est, si porticus stetisset, non potuisset fieri periculum, an diĳs Regulus carus esset. Nunc uero ruina porticus illò saluo amorem in eum deorum probauit.

EPIGRAMMA XLII. DE ARIA ET PAETO.

CASTA SVO GLADIVM. Pulcherrimum tetrastichon de Aria Pætuina Pæti uxore, quæ damnato uiro propterea quod in Claudium coniurauerat, ad illũ profecta, priusse, ne post eum uiueret, gladio perfodit: tũ uulnere extractũ uiro, ut idem faceret porrexit. De hac sic scribit Plinius Secundus in epistolis: Præclarũ illud quidẽ Ariæ ferrum stringere, perfodere pectus, extrahere pugionem, porrigere marito, addere uocẽ immortalem, ac penè diuinam, Pæte non dolet. CASTA. Honesta, fidem seruans uiro, nullam turpitudinis notam habens. Castum proprie dicimus pudicum & immaculatum, quasi castratum. Nam castrare proprie est pudenda amputare. Qui autem sine pudendis est, necessario castus est. Virgil. Casta pudicitiam seruat domus. Per metaphoram tamen castum pro honesto, & continenti accipimus. Vnde & in antiquissimis epigrammatibus aliquando legimus, uxori castissimæ. & castum cantum dicimus, in quo nihil est lasciui. Varro: Demittis acreis pectore luctus, cantuq́ casto corda relaxas. Item castam manum quæ se à furtis, & rapinis continet. Idem: Nec manus uisco tenaci tinxerat uiri castas. Item propio, & religioso. Virgilius: Quiq́ sacerdotes casti, dum uita manebat. Idem: Nulli fas casto sceleratum insistere limen. Hinc castitas, hoc est pudicitia deducitur, quam ueteres etiam castitudinem dixere. Acci. Ibi fas, ibi cunctam antiquam castitudinem. & caste aduerbiũ, hoc est pudice, honeste. & cõparatiua, ac superlatiua eorũ castior, castissimus, castius castissime. & incestum, siue masculino genere incestus (utroque enim modo dicitur) quasi non castus. Est autem crimen, quod committitur cum ea, cum qua illicitũ alioquin matrimonium fuisset, utputa cum matre, sorore, sacris uirginibus, aut alĳs huiusmodi. Et incesto uerbum, quod significat fœdo, polluo. Virgilius: Totamq́ incestat funere classem. Ab incesto incestuosus dicitur, qui incestum commisit. Stuprũ aliquando pro incestu ponitur. Proprie tamen stuprum est coitus uetitus. Qui duplex est, unus cũ nupta, quod & adulteriũ dicitur, aut cum puero, aut cum sanguine cõiunctis, siue sacris uirginibus: alter cum uim afferimus cuilibet personæ, etiam si ancilla sit. Vnde stuprare in utrunq́ sensum accipitur. Quinti. Vxor marito dicit appellatam se de stupro à priuigno: item furtiua stupra, raptosq́ concubitus obĳcit, uel falso maritus. Stuprũ quoq́ pro turpitudine ueteres usurparunt. Enni. Fœde, stuprę́q castigor quotidie. Stupre ĭquit, hoc est turpiter. & secũdũ quosdam castra, quod in ijs caste, & sine mulieribus uiuerentur. quamuis alĳ à castrando dicta malint, quod in ijs libido castretur. Nos à casa potius originem habere dixerimus. & castigo, quod proprie est increpo, reprehendo, & quasi castum, hoc est honestum ago. Cicero: Omnis autem animaduersio, & castigatio coniumelia uacare debet: neq́ ad eius, qui puniat aliquem aut uerbis castiget, sed ad Reip. utilitatem referri. Idẽ: Et quoniam de impudentia diximus, castigemus & segnitatem, atque inertiam. Virg. His grauis Entellũ dictis castigat Acesten. Idẽ:

Castigat'q; moras, opere omnis semita feruet. Aliquando tamẽ castigo pro punio accipitur. Idẽ: Castigat'q; audit'q; dolos, subigit'q; fateri. Hinc castigatum dicimus correctũ, emendatũ, probum, honestum. à quo castigatior, castigatissimus, castigate, castigatius, castigatissime. & castigatio, cuius diminutiuũ est castigatiuncula. Casta mola à ueteribus uocabatur sacrificij genus, quod uestales uirgines faciebant. & castulá, palliolum præcinctum, quo nudæ uirgines infra papillas præcinguntur, id & perizonium, & præcinctorium appellatur. Casteria uero primogenium est, & significat locum, ubi cum nauigatio conquieſcit, remi, & gubernacula reponuntur. Plaut. Quin si pol reposui remum sola ego in casteria: ubi quiesco, omnis familiæ causa cõsistit tibi. castanea nõ à casto deducitur. sed græca uox est, quippe græci κάσταvον uocant, è nucũ genere est. Virg. Castaneas'q; nuces, mea quas Amaryllis amabat. Armatũ huic echinato calice uallum est, terni quibusdam partus ex uno calice, cortex'q; lentus. Proxima uero corpori membrana nisi detrahatur, saporem infestat. Torrentur in cibis gratius. Sardibus hæ principio prouenere, ideo apud græcos sardiani balani appellantur. Plura earum genera. Tarentinæ planæ figura, facillime mundantur, facilius balanitis, quæ rotundior est: pura maxime salariana, laudatior coreliana, & ex ea per insitionem facta meterana: uulgatiores, quæ cocliuæ uocantur. Patria laudatissimis Tarentum & in Campania Neapolis. Cæteræ suum pabulo gignuntur. A castro uero castratio deriuatur, quæ proprie est uirilium amputatio, ponitur tamen pro quacunq; truncatione, siue priuatione. Pacuuius: Vtesset aliquis, qui linguam eius castraret. Quidam spadones, castratos, & eunuchos ita distingunt, ut castrati sint, quibus testes naturaliter desunt. Spadones, quibus uiolenter detracta est uirilitas. Eunuchi, qui se sponte castrauerunt. Vnde sunt illi uersus: Castra tos natura facit, uiolenta spadones Mangonum improbitas, eunuchos sola uoluntas. Vlpianus tamen iuris consultus spadonũ nomen generale esse affirmat, & eo omne genus euiratorum comprehendi. Ab eunuchus fit eunucho uerbum, quod significat castro, cuius passiuum est eunuchor. Varro: Siquis patriam maiorem parentem extinguit, in eo est culpa, quod facit pro sua parte is, qui se eunuchat. Afranius: Itaq; eunuchatus in medium prodit. Est autem græca uox εὐνοῦχος, unde εὐνουχιστὴς castrator dicitur, εὐνουχίζω castro. TRAXERAT. Leuauerat, extraxerat. Trahere enim aliquando significat per uim ducere. Virgilius: Huic ceruix'q; comæ'q; trahuntur per terram. Aliquando leuare. Cicero: Et ex puteis iugibus aquam calidam trahit. Plautus: Ego illi puteo, si occepso, animam omnem intertraxero. Ab hoc trahea deriuatur uehiculi genus sine rotis, quo coloni utuntur. Virgil. Tribuláque, traheæ'q;, & iniquo pondere rastri. & trahax auidus, rapax, omnia ad se trahens. Plautus: Eho lutum lenonium, eho sterqui linium publicum, impure, inhoneste, iniurie, illex, labes popu li, pecuniæ accipiter. Auide, atque inuide, procax, rapax, trahax. trecentis uersibus tuas impuritates loqui nemo potest. & tractim, quod significat trahendo sine intermissione, iugiter. Virgilius. Tum sonus auditur grauior, tractim'q; susurrat. & tractus, quod modo pro regione, & plaga accipitur. Idem: Indicio est tractu surgens oleaster eodem. Modo significat apud dialecticos quicquid constituimus uerum esse, & falsum reperitur. Quod & antistrephon, & reciprocum argumentum uocatur, de quo superius diximus. & tragula genus teli, quod scuto infixa trahatur. Item rete, quod uulgo nunc tractam uocant. Plinius: Vsus suberis ancoralibus maxime nauium, piscantium'q; tragulis, & cadorum obturamentis, præterea hyberno fœminarum calceatu. Et trabs, quod in altum trahatur. Trabes enim uocamus duo tigna ædificij gratia simul compacta. Nam cum simplicia sunt, non trabes, sed tigna uocantur, quamuis tigni appellatione materia omnis, quæ ædificio necessaria est, contineatur: item quæ uineis adhibetur, ut pertica, & pedamenta. A trabe trabica nauis dicta, quod sit trabibus confixa, quales sunt, quibus germani in Rheno, ac Danubio utuntur. Pacuuius: Labitur trabica in alueos. & tracto frequentatiuum. à quo attrecto, & contrecto, quæ proprie significant frequenter tango. Ponitur tamen tracto aliquando pro mereor, ut bene tracto te, pro eo, quod est bene mereor de te. Vnde fit detrecto, quod significat male tracto. Item recuso. Iustinus: Nec ipse detrectauit certamen. Item pro differo. Nã ea de quibus differimus, frequenter tangere uidemur. Hinc tractatus deducitur. Item à traho composita fiunt attraho, circumtraho, intertraho, pertraho notæ significationis. Item detraho quod proprie significat tollo, extraho. Terentius: Assideo, occurrunt serui, soccos detrahunt. Cicero: Postremo sicui ciuitati fociæ tanum detraxit, quantum commodum fuit. Ponitur tamen frequenter pro derogo. Vnde detractores dicuntur, qui famæ alicuius derogare nituntur. Cicero: Et si quæritis, ut ipse de me detraham, illos ego accusatores peto. Extraho, extra traho protraho, differo. subtraho, subripio. distraho, modo separo. Terent. Quod si eò meæ fortunæ redeunt, abs te ut distrahar. Cicero: Quod primum hæc natura cohærentia opinione distraxissent. Hinc distractio separatio. Varro: Distractione ciuitatis elanguescit proprium bonum ciuitatis, atq; ægrotare incipit, & consenescere. modo diuido, dissipo. Virgil. Turbatis distractus equis. Varro: Metium Sufetium propter perfidiam interemit penè imperiosius, quàm humanius. Nam equis ad curriculum ex utraque parte deligatum distraxit. Interdum uendo, etenim quæ uendimus, à nobis separamus. Lucilius: Diuidant, dissipent, distrahant. Retraho, retro traho, siue rursus traho, siue reuoco. à quo retracto eiusdem significationis. Vnde Aurelius librum retractationũ appellauit, in quo multa retractat, hoc est reprobat, reuocat ex ijs quæ antea scripserat. Item obtrecto, hoc est detraho, maledico, quasi aduersus aliquem tracto. à quo obtrectatores detractores dicuntur, atq; maledici. & obtrectatio maledicentia. Abstraho, aufero, tollo. Contraho, modo colligo. Virg. Cõtrahimus'q; uiros. Modo conuenio, paciscor, à quo contractus conuentiones appellantur, quæ per stipulationẽ fiunt. A cõtraho quando colligo significat, contractio dicitur, unde neruorum contractionem appellamus, cum nerui rigore quodam colliguntur, nec possunt extendi. Cuius morbi pessimum genus est, cum uel caput scapulis, uel mentum pectori, uel rectam & immobilem ceruicem intendit. Primum græci opisthotonon, sequentem emprosthotonon, ultimum tetanon appellant. Contractioni contraria est resolutio neruorum, quæ modo tota corpora, modo partes infestat: illam apoplexian, hanc paralysin nominamus, à qua paralitici, sicut ab apoplexia apopletici. DE VISCERIBVS. De uulnere in uiscera porrecto. Viscera enim, ut supra diximus, interiora omnia dicuntur, ut iecur, cor, pulmo, præcordia, ilia, & reliqua, quæ pelle teguntur. Ex ijs exta sunt, quæ dijs sacrificantur, & ex quibus aruspices futura prænoscunt, ut supra diximus. Cor, quod animalibus cæteris in medio pectore est, homini infra læuam papillam ita palpitat, ut admota manu duo esse uideantur. Hoc primum nascentibus formari in utero tradunt, deinde cerebrũ, sicut tardissime oculus, sed oculos primum mori, cor nouissime, in hoc mens habitat, solum hoc uiscerum uitijs non maceratur, nec supplicia uitæ trahit, sed læsum mortem ilico aufert. Audacia animalia existimantur, quibus paruum cor est, pauida quibus prægrande. Cuius rei hanc esse

rationem Aristoteles tradit, quod grandiora corda minus calo ris, quàm pro sua magnitudine necessarium sit, obtinent. Vt enim in paruo, & magno domicilio tantundem ignis non æque calefacit, sed minus caloris sentitur in magno, sic in ampliori corde calor naturalis minus agit, quàm i mediocri, quo fit, ut sanguis frigidior sit, ex quo prouenit metus. Maximũ cor esse tradunt portione muribus, lepori, asino, ceruo, & omnibus timidis, aut propter metũ maleficis. In Paphlagonia bina perdicibus corda sunt. Aegyptij, quibus mos est cadauera medicata seruare, tradunt cor in homine per singulos annos ad binas drachmas ponderis accedere. Ab eo detrahi tantũdẽ, & ideo ultra centesimũ annũ, defectu cordis nõ uiuere hominẽ. Hirto corde gigni quosdam homines prodũt, & hos fortissimos esse industria, ut Aristomenem Messeniũ, qui trecentos occidit Lacedæmonios, ipse cõuulneratus, & captus semel, per cauernã latomiarũ angustias euasit uulpiũ aditus secutus. Iterũ captus sopitis custodibus ad ignem aduolutus lora cũ corpore exussit. Tertio capto Lacedæmonij dissecuere pectus causa uidendi, & hirsutũ in eo cor repererũt. Cæsari dictatori quo die primũ uestæ purpurea processit atq; in sella aurea insedit, bis sacrificãti in extis defuit cor, unde quæstio magna de diuinatiõe argumẽtãtibus orta est. Potuerit ne sine illo uiscere hostia uiuere, an ad tẽpus amiserit. Negatur cremari cor posse in ijs, qui cardiaco morbo obierint: itẽ in ijs, qui ueneno fuerint interempti. Hinc Vitellius reum Pisonem eleganti oratione huius sceleris coarguit, hoc usus argumento, palamq; testatus non potuisse ob uenenum cor Germanici Cæsaris cremari. Ecõtrario innocẽtiam suã tutatus est Piso, quod princeps cardiaco morbo obijsset. Cardiaci nomen ἀπὸ τῆς καρδίας, hoc est à corde deducitur. Vnde & ipsum cordis uocabulũ deriuatur, atq; insaniæ proprie contrarius est hic morbus, quãuis sæpe ad eũ phrenetici transeũt. Siquidẽ mens in illis labat, in hoc constat. Id aũt nihil aliud est, quàm nimia imbecillitas corporis, quod stomacho languente immodico sudore digeritur, licet'q; protinus scire id esse ubi uenarũ exigui, imbecill'q; pulsus sunt. Sudor aũt supra cõsuetudinẽ, & modo, & tẽpore ex toto thorace ceruicibus, ac etiã capite prorũpit. A corde cordatus deducitur, quod ueteres pro ingenioso usurpabant, & bonã mentẽ habente. Nam & cor pro ipsa mente accipitur. Vnde cordire dixerũt pro eo, quod est animo sedere, quãuis cordi esse, & in animo esse differũt. Nam in animo est, idẽ significat, quod in animo habeo, uel animus est mihi, seu uolo, siue constituo. Ci. Nã mihi erat in animo mittere ad Dolabellã. Cordi uero est, accipitur pro eo, quod est delectat, & placet. Terẽ. Si tibi hæ nuptiæ sunt cordi. Idem: Quia uterq; utriq; est cordi, id est si nuptiæ iucũdæ sunt tibi, & uterq; utrũq; amat. Item à corde corculũ, hoc ẽ paruũ cor. Plau. Meũ corculũ, meus molliculus caseus. & cordoliũ, hoc est cõmiseratio, & quasi dolor cordis. Idem: At mihi cordoliũ est. Quid id, unde est cordoliũ tibi? & corculus masculino genere acutus. & coragiũ instrumentũ scenicũ ab agẽdo corde, hoc est per uoluptatẽ ducẽdo. et cura quasi corura, de quo, & eius deriuatiuis superius locuti sumus, et cor go aduerbiũ, quo ueteres pro profecto utebãtur, quasi ex corde ago, id est loquor. & recordor, quasi in cor, hoc est in mentẽ reuoco, à quo recordatio. et socors ignauus, quasi sine corde, à quo socordia ignauia. & socordes ab antiquis dicti agni, qui post Cal. Augusti conciperentur. Coitus enim pecudibus est à tertio idus maias ad aglæ occasum, hoc est ad decimũ Cal. Augusti. Nã post id tẽpus cõcepti inualidi sunt. & cõcors, qui unius mentis, siue animi est. à quo cõcordia, & quod apud ueteres in usu fuit, cõcorditas. Pac. Cõcorditatẽ hospitio adiunctã perpetuã cõseruetis. & concordo uerbum, hoc est cõcinio. & aduersum concorditer. & econtrario discors, qui corde, hoc est animo dissidet. à quo discordia, pro qua ueteres etiam discordiã.

tem dixere. Pacu. Quãtas'q; nec discordias clades iportet familiæ. & discordo uerbũ, hoc est dissideo. & aduersum discorditer, quãuis hæc aliq; nõ à corde, sed à chorda deducta existimẽt & uecors turbati, ac mali cordis. à quo uecordia sæuitia. Interdũ etiã uecors pro stultus, & uecordia pro stultitia usurpatur. & excors, exanimis. Cice. At unde magna dissensio est, aliys cor ipsum animus uidetur. Vnde excordes, uecordes, cõcordes'q; dicuntur. A quibusdã etiã duricors, & grauicors, pro eo, qui est duri, & grauis cordis, & præcordia membranæ, quæ exta separant ab inferiore uiscerũ parte, ideo sic uocata, quia cordi prætenduntur. Græci phrenas appellant. Hæc natura prouidẽs ob id præcipue fecit, ne propter uicinitatem alui cibis animus supprimeretur. Propterea ad hãc membranã subtilitatem referunt mentis, unde phrena græci ἀπὸ τοῦ φέρειν ὄνησιν, id est ferenda utilitate nuncupauerunt. hinc φρόνιμος, prudens dicitur, & φρόνησις prudentia. Itẽ econtrario phrenesis insania. & phrenetis, qui ex morbo insanus est. Ideo nulla est præcordijs caro, sed neruosa quædã subtilitas, in qua est præcipua sedes hilaritatis, quod utillatione alarũ maxime iteligitur. Ob id in spectaculis gladiatorum traiecta aliquando præcordia mortem cum risu uisa sunt afferre. Præcordijs subest uentriculus receptaculum cibi, de quo supra diximus, inter lyenem, & iecur positus. Stomachus intestinorum principiũ est. Lacteſ sunt, per quas labitur cibus. Ilia uero ueluti quidã tubi flexuosissimos orbes facientes, inter quæ præcipuum ile, græci colon uocant, in quo maxima causa doloris. Cætera intestina dicuntur, ut superius ostendimus. Id uero pinguẽ, quo intestina tegũtur, omentum uocatur. Aluus in quam dilabuntur cibi, postquàm in uentre confecti sunt. hæc medio umbilico adnexa est. Omento adnectitur lyen, magnum aliquando impedimentum maxime curſoribus, propter quod nõnunquã per uulnus eximitur. Sunt qui putant simul adimi risum. Rhenes sunt, qui lumbis adhærent, eos dictos existimant ἀπὸ τοῦ ῥέω fluo, quod riui ab ijs obſcœni humoris oriantur. Vnde & lumbos quidam à lubidine, hoc est libidine dictos existimant. Nam ueteres lubet, & libet, lubidinẽ, & libidinẽ dixere. A lumbus lumbago dicta, uitium, & debilitas lumborum. & elumbis, siue elumbus (utroq; enim modo dicitur) auulso lumbo, uel qui præ lumbi debilitate sese erigere non potest. & prælumbo uerbum, quod significat lumbos præfringo. Non. Cœpit unusquisq; prælũbare fustibus. Rhenes etiã rhienes dicũtur, & à ueteribus nefrũdines quoque uocabãtur, quia à græcis appellantur νεφροί. A rhenibus (ut quidã putãt) Rhenones dictæ sunt uestes ex pellibus, quod calidos teneãt rhenes. Sub corde est pulmo spiritus capax, qui in duas fibras ungulæ bubulæ modo diuisus est. Iecur à dextra parte est sub præcordijs, & in quatuor fibras secatur, dicitur & iecinus, cuius inferiori parti fel inhæret. In hoc iræ, & insaniæ causam esse uolunt, sicut pauoris in corde, in splene lætitiæ, in iecore amoris. Infra aluum à priore parte est uesica tenui, ac subtili mẽbrana cõposita, cui in fœminis est iunctus utriculus, quẽ superius diximus uterum, & locos, & matricem, & uulũ uocari. A uesica ueſicaria herba appellata, cuius superius mentionem fecimus. NON DOLET. Non affert mihi dolorem. dicimus enim dolet mihi caput, & doleo caput, dolentia ilia, & doles ilia, doleo casum tuũ, & dolet mihi casus tuus. Item doleo capite, doleo ilibus, doleo calamitatibus, quæ tibi accidẽrũt. Fit'q; à dolore, hoc ẽ animi uel corporis cruciatu. à quo & dolentia, quo usi sunt ueteres pro dolore, cuius contrarium est indolentia. Cice. Vt qui rem expetẽdam uel uoluptate, uel indolentia metiũtur. & dolorificum, quod facit dolorem. Et doloro, hoc est dolore afficio. & cõdoleo simul doleo. & cordolium,

de quo pauloante diximus. Dolor autem à dolando deducitur, hoc est à dolo dolas, quod significat minuo, quippe lætitia augentur corpora, dolore minuũtur. Est autem proprie dolare, siue edolare compositum ab eo, fabrorum uerbum, cum materiæ complanatur asperitas. Vnde dolabra instrumentum, quo dolatur. Transfertur tamen & ad alia. Var. Ego libellum meum non edolem (ut ait Ennius) hoc est non poliam, & castigem. Veteres dolitum aliquando pro dolatũ scripsere. hoc est cæsum uel abrasum. Varro: Nunquid cælatus in manu dextra scyphus, cælo dolitus artem ostentat Mentoris? Ab hoc dolium deducitur uas grande, quo uinum reconditur. Var. Huc accedunt cellæ, claues, claustra, carnaria, dolia. Ab hoc fit diminutiuum doliolũ. Vnde doliola dicebãtur, locus in urbe Roma ad cloacam maximã, in quo nõ licebat despuere. Cuius rei causam fuisse nõnulli dicũt, quod ibi cadauerum ossa inessent, alij quod religiosa quædam Numæ Pompilij ibi post mortẽ eius fuissent infossa. Itẽ à dolando, hoc est minuendo deriuatur dolus, quod nunc in malam tantum partem accipitur, hoc est pro fraude, siue machinatione, quæ fit ad fallendum aliquem. Veteres tamẽ etiam in bonam partem accipiebant pro solertia, ac calliditate, quæ præsertim aduersus hosteis, siue latrones adhibebatur. Vnde nunc dolum malum dicimus, quoniam & bonus dolus à ueteribus dicebatur. Labeo: Dolum malum dicimus esse omnem calliditatem, fallaciam, machinationem ad circumueniendum, fallendum, decipiendum ue alterum adhibitam. Vlpi. Non fuit autem contentus præter dolum dicere, sed adiecit malum: quoniam ueteres etiam dolum bonum dicebant, & pro solertia hoc nomen accipiebant, maxime si aduersus hostem, latronémue machinaretur. Cicero: In quibus ipsis, cum ex eo quærerem, quid esset dolus malus, respondebat, cum aliud simulatum est, aliud actum. Hinc dolones uirgæ, siue conti, in quibus tanquam in uaginis latent pugiones, dicti à fallendo, quod decipiant ferro, cum præ se ferant speciem ligni. Virgili. Sæuosq; gerunt in bella dolones. à dolus fit dolosus, hoc est insidiosus. à quo dolose aduerbium. Item comparatiua, ac superlatiua eorum dolosior dolosissimus, dolosius dolosissime. Sunt tamen qui dolorem, & dolum, & dolo uerbum à græco potius deriuari existiment, hoc est ἀπὸ τοῦ δοκῶ, quod significat maculo, lædo. Vnde etiam δόλον græci pro fraude usurpant.

EPIGRAM. XLIII. AD CAESAREM.

DELICIAS CAESAR. Blanditur Cæsari numini eius adscribens, quod lepus per ora leonũ impune discurrat quasi leones magnanimitatem principis atq; clemẽtiã uelint imitari, cuius gloria erat parcere subiectis, & debellare superbos. BLANDO DENTE. Blande, hoc est suauiter stringente, placido, innocuo. VAGVS. Liber, nullũ discrimẽ formidãs. VNDE POTEST. A quo habet, ut possit. ERGO. Igitur, illatiua enim cõiunctio est, siue, ut alij uolũt cõpletiua. Aliquãdo tamen aduerbiũ est, & circũflectit ultimã syllabã, ponitur q; pro eo, quod est causa. Virg. Illius ergô Venimus, & magnos erebi transuimus amneis. Igitur quoq; ueteres aliquando pro inde, siue postea ponebãt. Pl. Sin aliter sient animati, neq; dẽt quæ petat, sese igitur summa ui utrisq; suũ oppidũ expugnaturũ. Illud etiã notatũ est, ergo & igitur, quãdo illatiuæ, seu cõpletiuæ cõiunctiones sunt, minoribus clausulis adhiberi. Quare, quãobrẽ, & quapropter maioribus, cũ in eodẽ significato accipiuntur. Aliter enim sumũtur, cũ ita dicimus, nescio quare sic loqueris, intelligo quamobrem ita facias.

EPIGRAMMA XLIIII. AD IVLIVM SODALEM SVVM.

OMIHI POST NVLLOS. Hortatur Iuliũ sodalẽ suũ, ut reuocatis laboribus quieti, & uoluptati indulgeat, quod uerã uitã esse Martialis affirmat. Quippe finẽ in honesta uoluptatẽ, hoc est uitæ felicitate cõstituit, quã nemo assequi nisi per uirtutem potest. MEMORANDE. Memoria tenẽde. Memoria (ut quã putãt) ἀπὸ τῆς μνήμης deducitur, quippe græci μνήμην memoriã dicũt. Alij memoriã uolũt à memini uerbo appellatã, sicut recordationẽ à recordor, nihilq; aliud esse memoriã, quàm rei inuentæ recordationẽ: memini uero à mẽte deflexum, sicut re cordor à corde. At uero mentẽ dictã existimãt, quasi eminentẽ. Nãcũ uariæ de mente philosophorũ sententiæ fuerint, et quidã, ut Aristoxenus, dixerint nullam esse, sed quasi harmoniã in fidibus ex constructione corporis, & cõpagibus uisceru̇m sentiendi existere. Musici enim intentionẽ, cõcentum q; neruorũ in integros modos sine ulla offensione cõsonantiũ harmoniã uocant alij mentẽ esse quidem affirmauerint, uerũ nullũ certũ locũ habere, sed per totum corpus sparsam discurrere, ut à Xenocrate Platonis discipulo disputatum est. Vnde sensus in qualibet parte corporis præstò esse animaduertimus. Nõnul'i sedẽ mentis in corde esse existimauerint. Magna tamen, & potior philosophorũ pars sedẽ eius in cerebro esse cõstituit, quod oportuerit id, qã totius corporis regimen haberet, in eminẽtiori parte, tanquã in arce corporis habitare, nec quicquã esse sublimius, quàm id, qã uniuersum ratione moderetur, sicut ipse mundi rector, atq; opifex in summo cœlo habitat. Vnde sensus ferè omnis, id est uidendi, audiendi, & odorãdi, ministra membra in capite sunt locata, quorũ omniũ uiæ non ad pectus, sed ad cerebrũ ducunt, quãuis mens cũ in aliqua sit cogitatiõe, cõmeare uideatur ad pectus, & quasi ad secretũ aliquod penetrale secedere, ut consiliũ uelut è thesauro recondito eliciat, ac proferat: ideoq; cũ intenti ad cogitandũ sumus, & cum mens occupata in altũ se abduderit, neq; audire, quæ circũsonant, neq; uidere, quæ obstãt solemus. Cum mens alioquin tantæ celeritatis sit, ut uno temporis puncto cœlum omne collustret, maria peruolet, terras & urbeis peragret, omnia deniq; quãuis longe, lateq; submota sint, in cõspectu sibipsa cõstituat. merito igitur mentem, quasi eminentẽ dictam existimare possumus, potius quàm ἀπὸ τοῦ μέμνημαι, quod significat memini deriuatam. Est enim mens altior animi pars, qua etiam diuina percipimus. Ouidius,

Mente deos adijt, & quod natura negabat
Visibus humanis, oculis ea pectoris hausit.

Interdum tamẽ per metaphoram mentẽ pro dispositione, & consilio capimus. Virg. Nostrã nunc accipe mẽtem. A mente igitur factum est meno uerbum, quo usi sunt ueteres, pro recordor, & in mentem reuoco. à quo prima syllaba geminata fit præteritum memini, sicut à pungo pupugi. Significat autẽ memini modo recordor, & genitiuum uel accusatiuũ requirit: modo mentionẽ facio, & tunc non accusatiuũ, sed genitiuũ tantũ requirit, uel ablatiuũ cũ præpositione de. Quint. Neq; omnino huius rei meminit poëta ipse. Idem: De quibus multi meminerunt. Item à meno fit supinum mentum. à quo deducitur mentio, & mentum nomen, quod nulli animalium generi præter hominem est, sicut nec malæ: quia in mẽtione faciẽda, hoc est in loquẽdo præcipue mento utimur. à quo mentagra morbi genus, de qua supra diximus, hominis faciẽ præcipue occupãs. Item à meno moneo, quasi in mẽtẽ duco. Monere enĩ istruere est. Vnde monitores dicuntur, qui in

qui in scena monent histriones, & libri commentarij. Item monimenta, quæ memoriæ causa fiunt, quemadmodũ superius diximus. & monile ornamentũ gutturis, quod urtutis admoneat, nam primo ob aliquid egregiũ factum dari solebat. & monitio institutio, quæ & monitus in quarta declinatione dicitur. & moneta, quod nos signi impressione uel autoris, uel precij moneat. à quo monetarius, qui cudit monetam. & monedula nota auis ex graculorũ genere, quasi monetula, quod monetas subripiat. Huic enim soli auifuracitas argenti atque auri præcipua est. Gracus uero, siue graculus dicitur, uel à uoce, uel (ut Varro ait) quod gregatim uolitent, uel à gerẽdis bacis, ut diximus. Hinc Gracchi cognomen principio ortum à facũdia, quã æmuli loquacitatẽ uocabant. & à Graccho Sempronio, Gracchuris urbs Hiberiæ, quæ antea Ilurcis nominabatur. & monitorius, qui monet, unde libellos monitorios dicimus. Præterea composita, admoneo, instruo, præmoneo, antemoneo. submoneo, clam moneo. commoneo. à quo commonefacio, & commonefio notæ significationis. Item à moneo monstro, quod significat ostendo, declaro. à quo monstrum, & monstrosum, & aduerbium monstrose, de quibus superius diximus, & compositum demonstro, à quo fit demonstratio, quã dialectici definiũt, cum certis, ac necessarijs rationibus aliquid probatur. Iurisconsulti autẽ demonstrationem à conditione sic separant, ut demonstratio sit, quæ factam rem ostendit, conditio, quæ futurã. Item reminiscor, quod est recordor. & comminiscor, recolo, in mentem reduco. Vnde commentarij dicti sunt libri, in quibus tantum capita rerum posita sunt, ita ut uideamur in ijs ad exequendam historiam a. ijs subiecisse materiam. Senec. Sine commentario nunquam se dixisse affirmat, nec commentario contentum fuisse, in quo nudæ res ponerentur. Dicimus autẽ tã in masculino genere cõmentarius, quàm in neutro cõmentariũ. Commentarij etiã, siue cõmentaria uocãtur, expositiones, siue interpretationes autorum, quod in ijs multa comminiscamur. Gel. Est adeo Probi grãmatici commẽtarius satis curiose factus. Idem: Nonnulli grãmatici, qui commentaria in Virgilium composuerũt. Quidam huiusmodi opera & commenta uocauerunt, ut Nigi. Priscianus, & alij nõnulli. Commentum etiam pro fictione accipimus, quemadmodũ cõminisci aliquando pro fingere. Item commentum aliquando in masculino genere pro communitũ. Pl. Faciã Ampkitryone ad ueniẽte, ab ædibus ut abeat, quouis pacto fac cõmẽtus sies. Seruius Honoratus grammaticus commentarium in masculino genere pro homine accipit, qui autores interpretatur. Sic enim scribit in septimo æneidos: Scribit quidã commentarius cõnexa esse legendũ. Idem in primo georgicorũ. Superfluo mouent quæstionem commentarij. Item à cõminiscor fit frequentatiuũ commentor, quod modo fingo significat, modo commentariũ scribo, cuius diminutiuum est commentariolũ. à mente uero mentior deriuatur, quod est cõtra id, quod in mente est, loquor, differt q; ab eo quod est mendaciũ dico. Nã qui mẽtitur, nõ ipse fallitur, sed alterũ fallere conatur: qui uero mendaciũ dicit, ipse fallitur, cũ credat se uerũ dicere. Vnde Nigidius, uir bonus inquit præstare debet, ne mentiatur: prudens, ne mendaciũ dicat. Illud à mente deducitur, hoc à menda, quod errorem significat. Vnde mendosum librum dicimus plenum erroribus. & emendo corrigo, à quo emendatus, emendator, emendatrix, emendate, eorúmque comparatiua, ac superlatiua. & mendax proprie non qui mentitur, sed qui per errorem frequenter dicit mendaciũ, à quo mendacior, mendacissimus, mendaciter, mẽdacius, mẽdacissime. Itẽ à mente amens, & demens, hoc est stultus, & quasi sine mente. Quidã hæc ita separant, ut demẽs minus sit, quàm amẽs: demẽs, qui non cogitat quid agat, aut loquatur, amẽs qui prorsus insanit. Ab his amẽtior, amentissimus, dementior, dementissimus, a-

menter, dementer, amentius, dementius, amentissime, dementissime, amentia, & dementia deducuntur. Item clemens à claritate mentis. à quo clementior, clementissimus, clementia, clementer, clementius, clementissime, aliáq; eorum deriuatiua, de quibus inferius dicemus. Itẽ mentecaptus pro amens accipitur, quemadmodum oculis captus pro cæco. Item à mente mentula, hoc est genitale membrũ, quod matres, siue nutrices infantiũ uirilia blãdiendo tangentes mentulam, hoc est paruã mentẽ appellare consueuerunt: quẽadmodũ ora dissuauiantes, animulã, hoc est paruam animã, & corculũ, hoc est parũ cor uocitare solitæ sunt. Item ab eadẽ menta, quoniã eius odore mens, hoc est animus excitatur, sicut sapore ciborũ auiditas. herba est uulgo nota. Quidam à græcis potius deductũ hoc nomen existimant, qui eã herbam quondã mintham uocabant, postea odoris suauitate mutato nomine hedyosmum dixere. ἁδὺ enim suaue, ὀσμὴ odorẽ apud græcos significat. Itẽ temetũ uinũ grauius, de quo superius diximus, quod tentet, hoc est labefacẽt mentẽ, ut sentit Donatus. Itẽ uehemens, hoc est graue, magnũ urgens à mentis ui, atq; impetu. Vnde uehementia, & uehementer aduerbiũ, hoc est grauiter, acriter. Itẽ mẽdicus, hoc est inops, pauper, quod mẽtem eius fefellerit fortuna. quãuis alij à medẽdo potius mendicũ dictum uelint, quia precentur omnes, ut uitæ suæ medeantur cibo. Ab hoc mendicitas inopia. & mendicor uitæ alimenta postulo. & mendiciter, hoc est per inopiã. & mendicator, ac mendicatrix, hoc est postulator, & postulatrix. & mendicatio, hoc est postulatio, quæ & mendicabulũ dicitur. Pl. Memorare nolo hominũ mendicabula. à memini memoria deriuatur, & memor cuius contrariũ est immemor. & memoro, quod significat in memoriã reduco. à quo fit cõpositũ commemoro, à quo cõmemoratio. Ter. Nãistæc cõmemoratio quasi exprobratio est immemoris beneficij. & memorabile dignũ memoria, & memoratus quartæ declinationis pro memoratiõe. & memoriter aduerbium. In quo notandũ est, quod memoria teneo, dicimus, nõ memoriter: & memoriter pronuntio, nõ memoria: & complector memoria & memoriter. Qu. Si longior complectenda memoria fuerit oratio, proderit eam per partes edisscere. Cicero: Complectebãtur memoriter, diuidebat acute. Qu. Memoria repeto cõiunctos à me qui reprehendebãt. Ter. Agnoscit signa, ac memoriter. Plinius tamen scribit, qui tam memoriter tenẽs, nisi forte sit error librarij. Veteres memoriã aliquando pro uetustate posuere. Pacu. Per q; nostrã egregiã humanitatẽ, quã memoria firmauit. LONGA FIDES. Longi temporis. CANA IVRA. Antiqua iura amicitiæ, uetus coniunctio, & familiaritas. SIQVID VALENT. Siquid possunt, siquid uigoris habẽt. Valere proprie significat posse. Plini. Quis tãtæ improbitati sufficere ualeat? hinc ualidus dicitur firmus, potens, robustus, cuius cõtrariũ est inualidus. à quibus ualidior, ualidissimus, inualidior, inualidissimus deducũtur, & ualiditas robur, sicut inualiditas, infirmitas. Et ualẽtia fortitudo. Var. Omnes formidãt hominis eius ualentiã. Titinius: Sapientia gubernator nauẽ flectit, nõ ualẽtia. & ualide firmiter. à quo fit ualidius, ualidissime. & per syncopen ualde, quod significat multũ. Mar. Hoc ualde uitiũ periculosum est. Hinc ualenteis dicimus uel sanos, uel robustos, nõ ut uulgus indoctũ putat, ertuditos. Hinc etiã bene ualere sanũ esse, quasi bene posse: & male ualere ægrum, atq; infirmũ esse, quasi male posse: quoniam qui potentes & ualidi sunt, sani etiam sunt: qui uero impotentes, atque inualidi, ægrotare dicuntur. Propter quod & ualere simpliciter capimus pro eo, quod est saluum esse. Martialis:

Ne ualeam, si non totis Deciane diebus,
Et tecum totis noctibus esse uelim.

Hinc uale uox salutantis est, cum ab aliquo recedimus, quo

Verbo, & qui recedit utitur dicens, uale, & qui remanet respondens, tu quoque uale: sicut salue, & aue salutationes sunt uenientis, quibus uocibus similiter utuntur & qui salutant, & qui salutati resalutãt. Reperitur tamen aliquando salue etiam in discessu, hoc est in calce epistolarum. Cicero: Vale mi Tiro, uale, & salue. Quoniam uero abeuntes per hæc uerba salutare solemus uale, & salue, inualuit consuetudo, ut hæc duo uerba sæpenumero pro eo, quod est abi, & discede usurpemus, etiam si cum stomacho, & indignatione loquamur. Terentius: Valeant, qui inter nos dissidium quærunt, hoc est facessant, atque abeant, & discedant à nobis. Cicero: Multam salutem dixi foro, & curiæ, hoc est reliqui forum, & curiam, & ab ijs discessi. Idem: Si deus talis est, ut nulla gratia, nulla hominum caritate teneatur, ualeat. De quo loco disputãs Lactãtius inquit: Quid potuit contemptius in deum dici? ualeat inquit, id est abeat, & recedat. Neque enim ualere simpliciter acceptum pro perire, aut male habere usurpatur, ut nõnulli putant. Nam quod Valla ualere à Cicerone pro languere positum fuisse affirmat, cum inquit: Sicut medico diligenti prius quàm conetur ægro adhibere medicinam, non solũ morbi eius, cui mederi uolet, sed etiam consuetudo ualentis, & natura corporis cognoscenda est: sine dubio falsum est. Valentis enim hoc loco, nõ languentis significat, ut Valla existimauit, sed bene habentis, & sani. Est enim sensus Ciceronis, debere medicum prius quàm ægro medicinam adhibeat, nõ modo morbum eius scrutari, sed etiam naturam corporis, & consuetudinem, quã seruare sanus solebat. Ab hoc ualeo ualetudo deducitur, quæ pro languore accipitur. Cic. Valetudinem tuã cura diligenter, hoc est languorem, & infirmitatẽ. à quo ualetudinarij dicũtur, q male sani sunt, & frequẽter ægrotant. Aliquãdo ualetudo sanitatem significat. Idẽ: Sed nũc ualetudini tribuamus aliquid. Item à ualeo fit conualeo, à quo cõualesco, quod est salutẽ recupero. Item inualeo, quod significat robur, ac firmitatem acquiro. Vnde inualuisse consuetudinem, inualuisse mores dicimus. sed hoc ab eo ualeo potius deductum uidetur, quod significat possum. Quoniã uero ea, quæ ualidiora, hoc est potentiora sunt, in precio habentur, ualeo etiam pro eo accipitur, quod est in precio sum. Vnde est illud apud iurisc. res tanti ualet, quãti uendi potest. Ab hoc fit ualor, quod significat preciũ. Pli. Victoriati ualore redimi potest. Item præualeo, quod est antecello, & quasi in maiori precio sum, aliquando etiam potentior sum. Plin. Vtraque in precio sunt, sed tamen præualent margaritæ. Sallust. Verum hostes tandem robore, ac uiribus præualuerunt. Item æquiualeo, quod significat in eodem precio sum, uel æque potẽs sum, de quo superius diximus. à quo æquiualentia, paritas. Sunt etiam qui à ualeo, quando significat possum, uallum deductum existimẽt. Est enim uallus firmior palus, quo uites alligantur, & castra muniuntur, de quo & eius deriuatiuis superius locuti sumus. CONSVL BIS TRIGESIMVS. Annus sexagesimus. Romani enim annos à consulibus numerabant, qui erant annui magistratus. VIX PAVCOS DIES. Quia paucis diebus quieti, & uoluptati indulsisti, quã ueram uitam esse existimabant, alioquin non putabant uitam esse. Vnde uitulanteis quasi uitam agentes appellabant gaudenteis, & lætitia plenos, ut superius diximus. ET SOLVM HOC DVCAS QVOD FVIT ESSE TVVM. Præclara, & uera sententia est, non esse differenda, quæ mutari, atque amitti possunt. Incertum est enim quid sit futurum. Vnde extat Varronis illa memoranda sententia, nescis quid uesper uehat. Item prouerbium illud, cuius superius mentionem fecimus, inter os, & offam. Hinc alibi Martialis ad Posthumum scribens exclamat:

Cras te uicturum, cras dicis Posthume semper.

Dic mihi cras istud Posthume quando uenit.
Cras uiues? Hodie iam uiuere Posthume serum est.
Ille sapit quisquis Posthume uixit heri.

CATENATI. Perpetui, & quasi catenæ modo inuicẽ cõiuncti: quia ut Seneca inquit, finis alterius mali, initium est futuri. Catena notũ instrumentũ est, dicta quod sese capiendo teneat. Ab eo fit catenula diminutiuũ. Et cateno uerbũ, hoc est ad catenã alligo, à quo cõpositũ cõcateno. EXPECTANT. Manent, nõ abeunt, durãt. NON REMANENT. Nõ expectant, non durant, quemadmodum faciunt curæ, & labores. Ea est enim mortalium natura, ut læta parum durent, raro desint aduersa. Hinc est illud Hesiodi: πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα, hoc est, plena malis tellus pariter sunt æquora plena. Item illud Virg. Optima quæque dies miseris mortalibus æui Prima fugit. ASSERE. Apprehẽde, ut superius diximus. SAEPE FLVVNT IMO SIC QVOQVE LAPSA SINV. Sensus est: gaudia, etiamsi intra intimũ sinũ cõplexus fueris, labẽtur. Præterea Senecæ sentẽtia est: Expectas quod pẽdet ex crastino, perdes hodiernũ. quod in manu fortunæ positũ est, disponis: quod in tua, dimittis. Omnia quæ uentura sunt, in incerto iacent. IMO. Intimo. Imum proprie infimum dicitur. Quoniã uero in multis, ut in pectore, quæ infima sunt, etiam intima sunt, imũ plerunque pro intimo accipitur. Ab eo fit immo coniunctio, quæ apud ueteres significabat prorsus, quasi ex intimo, nunc uero significat quin potius. Varro: Non humanitas, immo sæuitia est lædere innocentẽ. Ab eo fit cõpositũ quinimmo, eiusdẽ significationis. VITA CRASTINA. Vita proxime aduenientis diei. Cras aduerbiũ est significãs die proxime futuro, sicut heri, siue here die proxime elapso. Ab hoc hesternus fit, ab illo crastinus, & uerbũ procrastino, quod est de die in diem differo.

EPIGRAMMA XLV. AD AVITVM.

SVNT BONA. Hoc disticho qualia sint epigrãmata sua poëta declarat. Quædã bona esse dicit, in quibus uirtutem laudat, & ad uitæ frugem hortatur, quale fuit superius ad Iuliũ de tranquillitate animi, quæ esse, ut diximus, sine uirtute non potest. Quædã mediocria, ut ea quæ ad ædificia, uenationes, naumachias, & ludos pertinent, in quibus honesta quædam animi oblectatio est. Quædã mala, in quibus uitia hominũ iocando carpit. Hanc enim diximus à principio esse autoris intentionem, hortari ad uirtutem, & seculi sui uitia notare. Itaque magna ex parte in hoc uersatur, propterea plura esse mala epigrammata dicit. NON FIT LIBER. Non crescit opus in istam libri magnitudinem.

EPIGRAMMA XLVI. AD TITVM.

COGIT ME TITVS. Deridet Titũ hortantẽ se, ut relicto poëmate, causidicus fiat. ACTITARE CAVSAS. Esse causidicũ. Causa proprie dicitur id, ex quo, uel per quod, uel à quo, uel propter quod aliquid fit. Vnde quatuor genera causarũ esse Aristoteles scripsit. Materialẽ, ex qua aliquid fit. Formalẽ, per quã aliquid tale fit. Efficientẽ, à qua aliquid fit. & finalẽ, cuius gratia aliquid fit. Hinc rerũ omnium opificem deũ causam causarũ esse affirmat. Differtque causa à ratione, quod causa est impulsus ipse ad aliquid agendum, ratio uero ordo gerendorũ ex causa uenientiũ. Quidam causam à chaos detracta aspiratione dictam esse existimant, quod confusa illa materia prima omnium rerũ causa fuerit. Alij

à græco καῦσις, quod ardorẽ, siue incendiũ significat, quod causa sit, quæ nos accendit, atque inflammat ad aliquid agendũ. Nonnulli à cauendo, quod ea sit, quæ cauet, ut aliquid agatur, aut non agatur. Quidã à casu, quod initia & origines rerum, quæ causæ sunt, casu eueniant. Translatiue tamen causa dicitur omnis actio, quam in senatu, siue in foro & apud iudices, populumue habemus. Vnde tria esse causarum genera dicimus, demonstratiuũ, deliberatiuũ, quod & concionale à quibusdam uocitatur, & iudiciale. Ex ijs tamen proprijs causa dicitur quæ iudicialis est. Vnde causam pro lite & controuersia ponimus, quãuis nonnulli ita distingunt, ut controuersiam seu litem dici uelint, postquàm contestatum est, causam autem & ante, & post contestationẽ. Vnde causidici appellãtur patroni, quod in causis, iudicijsque uersantur. à causa etiã causalis deducitur, & causatiuus. Hinc causales, siue causatiuæ cõiũctiones dicũtur, quæ antecedẽtem causam significãt. Item causor uerbum, quod modo significat causam affero. Suetonius: Syllanum item socerum ad necem, secandasque nouacula fauces compulit, causatus quod se ingressum turbatius mare non esset secutus. Modo penè idem, quod excusationẽ adduco. Virg. Causando nostros in longum ducis amores, id est excusando te, & impedimẽti causas allegando. Item causula diminutiuũ, hoc est parua causa. Itẽ composita accuso, quod proprie significat in causam traho, hoc est apud iudices, uel alium quemlibet, aliquem peccasse ostendo. Plerũque tamẽ pro reprehendo accipitur, hinc accusator deducitur, & accusatrix, & accusatio. Cuius diminutiuũ est accusatiuncula. & accusatorius libellus. et accusatiuus casus apud grãmaticos, quia per hunc uidemur uel accusare, uel laudare. Vnde & laudatiuus à ueteribus est dictus. Excuso quasi ex causa detraho, & absoluo, significatque proprie obiectum crimen diluo. Vnde cũ satis purgatũ uidetur, dicimus accipio excusationẽ. Aliquãdo tamen capitur pro eo, quod est affero in excusationẽ id quod mihi peccandi causam præbuit, quod potius per accuso dici debere uideretur. Quint. Tu tamen si interpellatus tẽpestatibus serius uenisses, excusares mare, & ambiguos flatus, & tibi bonam causam habere uidereris, cũ diceres, non ante potui. Excusares mare inquit, hoc est mare in excusationẽ tuã adduceres, siue mare in tuam excusationem accusares. Ab excuso fit excusator, excusatrix, excusatior, excusatissimus. Excusatio cuius diminutiuũ est excusatiuncula. excusatius cũ maiori excusatione. excusatorius, quod ad excusandũ attinet. Vnde excusatoriam epistolã, siue orationẽ, & excusatoriũ carmen dicimus. excusabile, quod excusatione dignũ est. incuso, quod est mores alterius reprehẽdo, & plerũque cũ querela, quod ab illo iniuria sim affectus, quasi in causam traho. Cæsar: Hæc cũ animaduertisset Cæsar, cõuocato concilio, omniũque ordinum ad id cõciliũ adhibitis centurionibus uehementer eos incusauit. Ab hoc incusatio deriuatur. recuso quod est renuo, refuto, tractũ ab ijs, qui ad causam actitandã asciti onus reijciunt. ab hoc fit recusator, recusatrix, recusatio. Item recusabile, quod recusatione dignũ est. RES MAGNA EST TITE, QVAM FACIT COLONVS. Faceta derisio. Hortabatur Titus Martialem, ut esset Causidicus: et rationem adducebat, quod magna res esset actitare causas. Respondit Martialis: Si magnitudo rei spectanda sit, non minorem rem esse, agrum colere. Inepte quidam interrogatiue hoc legendũ putant. Autoris sententia est, longe præclarius esse epigrammata scribere, quàm lucri gratia in foro, iudicijsque uersari.

EPIGRAMMA XLVII. AD TVCCAM.

QVID TE TVCCA IVVAT. Tuccæ auaritiam carpit uetulo falerno

uaticana musta miscentis, ut conuiuæ parcius biberent, & ipse minus impenderet. MISCERE. Confundere, immittere. CADIS. Cadi uasa sunt, quibus uina conduntur. Virgilius: Vina bonus, quæ deinde cadis onerarat Acestes. Plinius: Quidni & Cæsar dictator triumphi sui cœna uini falerni amphoras centum, Chij cados cẽtum in conuiuia distribuit. Capit autem cadus urnas duas, Vrna quadrantal continet. Quadrantal uero octo & quadraginta sextarios. Cadus græca uox est κάδος, à quo καδίσκος, hoc est cadiscus diminutiuum appellatur id uasculum, quo suffragia colliguntur. VATICANIS. In quibus uaticana uina reponebantur, uel quibus in uaticano agro, de quo superius diximus, utebantur, in quo pessima uina, ac uilissima nascebantur, ut nostra quoque ætate nascuntur, incertum cœli ne culpa, an soli. FALERNO. Falernus ager à ponte campano incipit læua petentibus urbanam Coloniam syllanam antea Capuæ contributam. Illic enim uitiferi colles incipiunt, & temulẽtia succo nobilis per omneis terras inclyto, atque ut ueteres dixere, summum Liberi patris cum Cerere certamen. summis collibus gauranum gignitur uinum, medijs faustianum, imis falernum. Falerno inter generosa uina Italiæ secũda nobilitas erat. Nam principatus dabatur pucino, quod græci pictanum appellauerunt. gignitur in sinu adriatici maris non procul à Timauo fonte saxeo colle maritimo afflatu paucas amphoras coquente. De falerno scribit Martialis:

Attica nectareum turbatis mella falernum,
Misceri decet hoc à Ganymede merum.

Tibullus masculino genere protulit:

Nunc mihi fumosos ueteris proferte falernos
Consulis, & Chio soluite uincla cado.

Falernum quondam amineum uocabatur. & aminea uua. & amineæ uites. Virg. Sunt & amineæ uites firmissima uina. à regione autem ita uocabantur. etenim Aminei fuerunt, ubi nunc falernum est, ut Macrobius testatur. quod facit ut mirer Seruium tantum grammaticum scripsisse amineum dictum, quasi sine minio, hoc est sine rubore, quoniã natura albũ est. VETVLO. Recte diminutiuo usus est, ut mediam ætatẽ ostẽderet. Falernũ enim nec in nouitate, nec in nimia uetustate laudabatur. Media eius ætas in precio erat, quæ à quintodecimo anno incipiebat. Tũc corpori saluberrimũ putabatur. Erat utile tussi, sistebat aluũ, corpus alebat: quemadmodũ albanũ utile erat neruis, surrentinũ capiti, & stomacho, cecubũ, & setinum concoctioni ciborum, profluuio uentris signinum. Martialis:

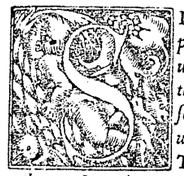
Potabis liquidum signina morantia uentrem.
Ne nimium sistant, sit tibi parca sitis.

Maxima fuit in discernẽdis uinorũ generibus ueterum Romanorũ diligentia. Hinc massica nominantur æque ex monte Gauro Puteolos, Baiasque prospectãtia. Nã Marsica à Marsis dicũtur Italiæ populis, qui à Marso Circes filio ortum habuerunt, quamuis & alij sint in Scythia Marsi, ut testatur Herodotus. Massicus uero mons ipse dicitur, qua parte Puteolos, ac Baias spectat. Vir. Et Bacchi massicus humor. Et falerno contermina statana, tũ calena, & fundana, & ueliterina, & priuernatia. Præterea mamertina, quæ circa Messanã in Sicilia gignũtur. & taurominitana in eadem insula nata. & cesenatiana, & in Veronensi retica, & ab intimo sinu maris adriana, & inter Pyreneũ, alpesque massilitana. Massilia enĩ cuius superius mẽtionem fecimus, urbs est in Narbonẽsi prouincia, quæ à Phocẽsibus cõdita fuit. unde massiliensis, & massilitanus deducitur. & massilioticum ostium. Massylia uero, à qua fit massylus, & Massylius, oppidum est Libyæ Mauris uicinũ, nec longe abest ab hortis hesperidũ. Hæc gens neque ephippijs utitur, nec frenis, sed sola

uirga contenti sunt, quæ agitent equos, & moderentur. Lucan. Et gens, quæ nudo residens Massylia dorso, Ora leui flectit frenorum nexa uirga. Ad hæc Tarentina, & Lucana, & ad quartum à Neapoli lapidem trebellica, iuxta Capuam caulina, & trebulana, & trifolina ab agrorum nominibus ita nuncupata. in Hispania laletana copia nobilitata, elegantia taraconensia, & lauronensia, & balearica. iam uero transmarina in precio fuerūt, Thasia, Chia, Lesbia, Clazomenia, Sicyonia, Cypria, & alia penè infinita, sed inter alia Rhodium maxime laudatur, & Coum, & quod Græci appellauerunt βίον ἀπὸ τοῦ βίου, hoc est à uita, quod uitæ hominum maximas utilitates afferat. sit uuis paulo ante maturitatem decoctis, & sole siccatis, uersatis ter die per triduum, quarto die expressis: deinde cadis sole inueteratis, & marina aqua largiore commista, quod à seruifurto originem habuit, sic mensuram explenis. quis autē miretur hanc in uinis hominum sedulitatem, cum Asclepiades tradiderit utilitatem uini uix deorum potentia posse æquari? uino uires corporis aluntur, uino animus uegetatur, uino auget ur sanguis, colorq; hominum. Ouidius: Vina iuuant animos, faciuntq; coloribus aptos. uinum inter orbem medium & mitio rem hanc plagam, circumiectasq; nationes differentiam facit. quantum Barbaris feritas roboris præbet, tantum nobis precio fus hic succus. modico uino statim redeunt uires, nerui iuuantur, stomachus redintegratur, appetentia ciborū excitatur, tristitia expellitur, magnitudo animi excitatur, urina exit, algor recedit, somnus conciliatur, uomitio sistitur. uinum omnibus uenenis, quæ frigiditate nocent, medetur, præsertim fungis. Plato uinum existimauit fomitem quendam esse, & incitabulum uirtutis, atque ingenij, si mens & corpus hominis eo flagraret. medicorum inuentum fuit uinum à ieiunis utilissime bibi, propter quod Helena apud Homerum ante cibum ministrauit meracis potionibus uti uiginti diebus ante canis ortum, totidemq; postea Hesiodus poëta suadet. hinc si quis petat, cur homines uinosos dicamus, cum cætera animalia quæ aquā bibunt, non dicamus aquosa, hæc ratio reddi potest, quod soli homines etiam non sitientes bibūt. QVID TANTVM FECERE BONI? Vt scilicet cum bonis ea misceres. QVID MALI FECERVNT? Vt scilicet ea malis adiungeres. DE NOBIS FACILE EST. Quantū ad nos attinet, facile, hoc est tolerabile est ita facere. modus est loquendi de nobis, hoc est quantū ad nos attinet. Cic. Nam de me quidem facile id toleratum fuit, sed lædi unius causa omnes, ferre quis possit? IVGVLARE. Necare. translatio est sumpta ab homine. perire enim uidetur falernum mistura pessimi uini. VINA TOXICA, Vina uenenata. Toxicum enim aliquando substantiuum est, aliquando adiectiuū, dictum quasi taxicum, ut supra ostendimus. MERVERE, digni fuerunt. Merere enim & mereri significat dignum esse, cum post se accusandi casum habet, ut meruit qui laude coronam. sed cum ablatiuū habet cum præpositione de, significat conferre in aliquem beneficium, aut offensionem. beneficiū quidem, cum bene mereri dicimus. Virg. Si bene quid de te merui. offensionem cum dicimus male mereri. Cicero: Nam quo animo in hominem petulantem, et male de nobis meritum esse debuimus? Nonnunquam tamen utrunq; reticemus, sed per ambiguum sensum, ut quid de te sum meritus? & aliquando per negationem exprimimus, ut homines nihil de me meriti, hoc est qui nec bene mihi, nec male fecerūt. hinc merita pro beneficijs accipimus. Plancus: Quid enim tibi pro maximis tuis, ac penè immortalibus in me meritis præstare amplius possim? Meritum etiam quando adiectiuum est, pro cōgruo ac conuenienti accipimus. Virgilius: Meritos aris indicit honores, & econtrario immeritum dicimus inconuenientem, ac indi-

gnum. Item à mereor fit merito aduerbiū, hoc est digne. à quo contrarium eius immerito, hoc est indigne. Item composita promereor, & commereor, quæ idem significant quod mereor, sed promereor ferè in bonam partem accipitur, commereor in malam. Apuleius: Ingentē ob id laudem apud populares suos promeritus. Teren. Aut quid cōmerui pater? hoc est quid mali meruisti? Plautus tamen promeritum in malam partem usurpauit. Quid mali sum tāta ex re promeritus? promereri etiā pro præstare frequenter accipimus. Virg. Nunquā regina negabo Promeritam. hoc est præstitisse. Teren. Ego Carine neuti, uā liberi esse hominis puto, cum is nihil promereatur, postulare id gratiæ apponi sibi. Item demereor, quod non significat male mereor, ut uulgus indoctum existimat, sed bene de aliquo mereor, et iungitur accusatiuo. Quint. Simul ut pleniori obsequio demerer amantissimos mei. Item emereor, quod penè idem significat quod mereor, cuius præteritum est emeritus. Vnde emeriti stipendia nominantur, qui militia perfuncti sunt. Item in significatione passiua stipendia emerita dicuntur. Quintil. Emeritis huius bello stipendijs. Virgil. etiam per translationem emeritos boues appellat. & emeriti senes uocantur, qui solent habere eos, qui pro se laborent, ij dicuntur pro alio opus agere.

EPIGRAM. LXVIII. AD HELIAM.



IMEMINI. Heliā carpit ita iā prouectā ætate, & morbo confectā, ut dentibus careat, & tamē adhuc tentigine prurientem, qualis erat, de qua scribit Virg. Dentē de tribus excreauit unū. QVATVOR DENTES. Ex triginta, qui ferè esse solent eribus consueuerūt. nam uiri naturaliter triginta duos habere consueuerūt. si qui plureis habent, longiora ijs uitæ spatia promittuntur. candor in ijs maxime cōmendatur. hominem, cui dens sint, deformē reddunt. ideo quidā adulterinis utūtur ex eboreis brefactis. fœminis, quibus in iuuenta non fuere nati, decidere in senecta, & mox renasci certum est. Zancli Samothraceno ciui post centū & quatuor annos denteis renatos fuisse prodierūt. Quatuor, primogenia dictio est, binarium numerū in se bis habens inclusum. ab eo fit quater aduerbiū. Virg. O terq; quaterque beati.. & quartus, & quaternus. à quo quaternio quatuor chartarū, siue alterius cuiuscūq; rei cōpositio. & quaternarius & quadruplus. à quo quadruplico, et quadrupliciter aduerbiū & quatriduū, spatiū quatuor dierū. à quo quatriduanū adiectiuum, & quadriennium spatiū quatuor annorū. & quadrimus, de quo supius diximus. à quo diminutiuū quadrimulus & quadratum figura quatuor rectas, atq; æquales lineas, & quatuor rectos angulos habens. à quo quadratura ipsa, ut ita dicā, quadratio. unde Archimedē de quadratura circuli scripsisse dicimus. et quadrū, qđ quadratū est. et quadro uerbū, quod proprie significat in quadratū redigo: per metaphorā tamen ponitur pro cōsentio, & omni ex parte congruo, tractum à lapidibus quadris, qui inter se optime cōueniūt. Virg. Arboribus positis secto uia limite quadret. Apule. Vt omnia ad eius calamitatem quadrarent. & quadra mensariū instrumentū, supra quod dapes scinduntur, seu apponuntur scissæ, quod quadrata forma fieri solet, fitq; aliquando etiam ex pane. Virgil. Patulis nec parcere quadris. Iuuenal. Vt bona summa putes aliena uiuere quadra hoc ipsum instrumentum & rotundum fieri solet, & tunc orbis appellatur, è crustis similiter aliquando fieri solitus. Virgilius: Et uiolare manu, malisq; audacibus orbem Fatalis crusti. & quadrantal, quo nomine ueteres amphoram uocabant, quod

id uat pedis quadrati octo, & quadraginta sextarios capiat. Plautus: Anus hæc sitit: & quater demus quantillum situt. modica est, capit quadrantal. & quatuordecim, & quartusdecimus, & quaterdecies, & quadraginta, à quo quadragesimus & quadragenarius, & quadragenus, & aduerbium quadragies, & quadringenta, à quo quadringenties, & quadringentesimus. & quadrans genus numi, quarta pars assis, hoc est unciæ tres. & quadrangulum quatuor habens angulos. & quadriremis, de qua superius disseruimus. & quadrisyllabū, quod ex quatuor syllabis constat. & quadrifidum, quod in quatuor parteis findi potest. Vnde quadrifidas sudeis dicimus, quæ ita robustæ sunt, ut possint in quatuor parteis diuidi, & quadripartior, in quatuor parteis diuido. Vnde quadripartitum in quatuor secatum parteis. & quadripartito aduerbium in quatuor parteis. & quadrifariam pro quadripartito. Varro: Et ea, quæ ad mortaleis pertineant, quadrifariam dispartiuerim, in homines, in loca, in tempora, in res. & quadruplator, qui eo genere quæstus utebatur, ut prosequeretur eas causas, quarum ex legibus quadrupli erat actio, siue qui quadruplum ex accusatione lucri faciebat. & quadruplo, ac quadruplor, uerba idem significantia. & quadriga notæ significationis, à quo quadrigarius à quatuor equis, quibus iungebatur appellata. & quadrijugus, qui cum tribus alijs iunctus est. & quadriuium, ubi quatuor uiæ conueniunt. & quadrupes, quatuor habens pedes. à quo quadrupedo uerbum, quod significat quatuor pedibus gradior. à quo quadrupedantia animalia quadrupedia dicuntur. Virgilius de equis: Perfractāque quadrupedantum Pectora pectoribus rumpunt. & quartana febris, quæ biduum integrum abest, quarto die reuertitur, incipitque ferè ab horrore, deinde calor erumpit. Hinc quartanarij dicuntur, qui quartanam febrem patiuntur. & quartarius mulio mercenarius, quod quartam partem capiat quæstus. & quadrilaterum, quod quatuor latera habet. & quarto ac quartum aduerbia. In quo notandum, quod quarto consul, & quartum consul non idem sunt. Nam quarto locum designat, et treis ante factos: quartum uero significat tempus, & ter ante factum. Sed quod in M. Catonis origine scriptum esse dicūt, Carthaginenses sextum de fœdere decesserunt: id uerbum significat, quinquies ante contractum fœdus eos fecisse, & tunc sextū. & quadriformis, quatuor formarum. à quo fit aduerbium quadriformiter. Item quatrurbem Accius appellauit Athenas, quod eius coloni ex quatuor urbibus in unum illud oppidum se contulere EXPVLIT, Abegit, extraxit. Pello interdum significat percutio, ferio. Cicero: Vt pelluntur animi uehementius sæpe etiam cura, & timore. Vnde fit frequentatiuum pulso, quod est graui, ac uehementi ictu cædo. Interdum pello significat abigo, extrudo. Plaut. Pelle animo timorē, mox aderit gnatus. Ab hoc fit puluis notæ significationis, quod pellatur uiuenti. Ab hoc fit puluisculus, quod aliqui etiam in neutro genere puluisculum dicunt: & quamuis generaliter dicatur de omni puluere, proprie tamen significat puluerem illum quo utuntur puellæ, qui & cinis dicitur, ad cuius differentiam alius cinis immundus appellatur. Virgilius: Et cinerem immundum latos iactare per agros. Item à puluis puluereus ex puluere. & puluerulentus puluueris plenus. & puluerisco in puluerem redigor. & dispuluero dissoluo. Næuius: Saxa, syluas, lapides, monteis disijcis, dispulueras. & pulex, fœdum animal, quod ex puluere generetur. à quo pulicinus, sicut à musca muscinus, à formica formicinus. Item à puluis siue à pellendo puls, ut quidam putant, quæ fit ex farre in puluerem redacto. Cibus est ex farina factus, quo longo tempore usi ueteres fuerunt pro pane. Vnde nunc pulmentum dicitur, siue ipsa puls, siue quic-

quid uis aliud ad modum pultis sumatur. & pulmentarius, quod inter cibos sumitur in similitudinem pultis factum, hoc est quod pulmenti uicem implet. Plini. Conditur sal coloribus additis, & pulmentarij uicem implet, quod & pulmentaris cibus à quibusdam appellatur. Nos tamen pultem à pullis potius appellatam existimamus, quemadmodum superius diximus. Item à pello pollen, qui est grossiusculus puluis. Vnde pollen in tritico dicitur, quod flos appellatur in siligine. Hinc pollinaria cribra appellata, quæ de lino non ex setis equorum fiunt ad pollinem purgandum. Nam quæ ad excutiendam farinam fiunt, excussoria dicuntur. Quidam à polline polentam dictam existimant. Perfusum aqua hordeum siccant nocte una, postero die frigunt, deinde molis frangunt. Alij uehementius tostum rursus exigua aqua aspergunt, siccantq; prius quàm moliant. Alij uirentibus spicis decussum hordeum recens purgant, madidumq; in pila tundunt, & purgatum molunt. Ita præparato uicenis hordei libris ternas seminis lini, & coriandri selibras, salisq; acetabulo, torrentes ante omnia, miscetur in mola. Qui diutius uolunt seruare, cum polline, ac furfuribus suis condunt nouis fictilibus. Item à pello pullariam Plautus manum dextram appellat. Fit præterea à pello compositum appello, quod modo primæ coniugationis est, & significat nomino. Cicero: Publium Scipionem Marce fili, qui primus Africanus appellatus sit. Interdum aduoco, prouoco. à quo appellatio, hoc est prouocatio deducitur. & appellatus dicitur is, ad quē facta est prouocatio. Veteres appellitauisse pro appellasse frequenter usurparunt. Modo appello tertiæ coniugationis est, & significat applico, admoueo. Teren. Poëta cum primum animum adscribendum appulit. Varro appellere proprie dici existimat, cū ex pelago, aut flumine quis ad litus accesserit. Virgilius: Hinc me digressum uestris deus appulit oris. Item interpello, quod modo significat loquentem alloquor, & quasi sermonem eius abrumpo. Plautus: Ne me interpella. Modo dico. Lucilius: Verum tu quid agis? interpella me, ut sciam. perpello, cogo. Plaut. Is me ancipitem perpulit. depello, abigo, prohibeo. Virgilius: Depulsis arbutus hœdis. expello, eijcio. Plautus: Ancillam domo expulit. Ab hoc fit frequentatiuum expulso, quod est frequēti pulsu agito. Martialis:

Si me nobilibus scis expulsare siniſtris,
Sum tua: si nescis, rustice redde pilam.

Vnde aduerbium expulsim ludere, hoc est frequenter pulsando. & uerbale expulsor, cuius fœmininum est expultrix. Cicero: Expultrix q̄ uitiorū. Quippe ueteres pulto pro pulso scripsere. Plautus: Pultando confregi fores. Propello procul expello. à quo fit frequentatiuum propulso, & uerbalia nomina propulsator, & propulsatrix. impello urgeo. Virgilius: Ferte citi flammas, date tela, impellite remos. Ab eo fit frequentatiuum impulso. & impulsus, impetus, appetitus, quem græci ὁρμὴν dicunt. & impulso eiusdem significationis. & impulsor, quod ferè in re mala usurpatur, quemadmodum adiutor in bona. Nā Terentius ironice locutus est in adelphis, cum inquit: Postremo hodie in psaltria istac emunda hic adiutor fuit. Nam supra impulsorem dixerat. Repello reijcio. à quo repulsa, reiectio ab honore, siue magistratu, quæ ferè suffragijs fieri solet. & repulsor, qui reijcit. & repulsus, qui reiectus est, cuius comparatiuo repulsior usus est Cato. Compello primæ coniugationis, alloquor. Virg. Vltro flens ipse uidebar Cōpellare uirū. Tertiæ uero cōiugationis, modo congrego. Idem: Compulerantq; greges Corydon, & Tyrsis in unum. à quo compellatio deducitur. Modo cogo, uim facio Quintilianus: Sæuire enī in cū sceleris atrocitate compulsus est. Sunt etiam qui pellem à pellendo dictam putent, quod corporis iniurias tegendo depellat, quemadmo-

dum superius diximus. TERTIA TVSSIS. Tertio uentura. tertius ordinale nomen est, & à tres deducitur. Tres uero & treis à Græco. Nam Græci τρεῖς & τρία dicunt. unde τριὰς trinitas appellatur. à tertius fit amita patris mei soror, quasi à me tertia, ut superius diximus, & tertiana febris. duo autem sunt tertianarũ genera, alterum eodem modo, quo quartana, de quo pauloante diximus, & incipiens, & desinens, illo tantum interposito discrimine, quod unum diem præstat integrum, tertio redit. alterũ longe perniciosius, quod tertio quidẽ die reuertitur. ex quadraginta autem & octo horis ferè trigintasex per accessionem occupat: interdum etiam uel minus, uel plus, neq; ex toto in remissione desistit, sed tantũ leuius est. id genus medici hemitritæon appellant, quasi tertianã unam, & dimidiam. ἥμισυ enim semis dicitur, τριταῖος tertiana. & epitritus numerus, qui continet totum aliquem numerum, & eius partem tertiam, ut quatuor ad treis. Item à tertius tertio pedato, de quo supra diximus, & tertiusdecimus, & tertio, ac tertiũ aduerbia. et sestertiũ, cuius diminutiuũ est sestertiolum, de quibus inferius dicemus. à tres uero, siue τρεῖς græca uoce fit tredecim, & triginta, & trigesimus, & trecenti, & trecentesimus, & ter aduerbium, & tricies, & trigeties, & trecenties, & trecentenus, & tercentũ, & trecenties, & terdenus, & ternus quod & trinus à quibusdam dicitur, à quo trinitas, id est trium personarum unitas, & tricenus, & ternarius, de quibus iam diximus. & triremis, de qua superius diximus, & triduũ spatiũ triũ dierũ, à quo triduanus adiectiuũ. & triennis, triũ annorũ, à quo triennalis, & triennium tres anni. & tripartior in treis parteis diuido. à quo tripartitum. & tripartito aduerbiũ. & trifidum, quod in treis parteis findi potest. & trisulcum, & tergeminũ, de quibus superius diximus. & triplex, à quo triplico, & triplicitas, & aduerbium tripliciter, significatq; interdum tabellæ genus, quo scribi epistolæ solebant. Martialis:

Tunc triplices nostros non uilia dona putabis,
Cum se uenturam scribet amica tibi.

Et triplus eiusdem significationis. sunt etiam qui atriplex hinc deductum existiment ob eius magnitudinẽ. herba est uulgo nota, accusata à Pythagora, quod hydropicos, & morbos regios, palloreḿq; faceret, propterea non nisi mutata sæpius aqua existimant coquendam: quidam ab atro potius deriuatam putant, ut superius diximus. & trifariã tripartito, à quo trifarius trifaria trifariũ. & tridens Neptuni sceptrum. Nam sceptrũ uirga est, qua reges utuntur, tractum à græco σκῆπτρον. proprie autem sceptrum Iouis erat, ab eo ad reges & principes & magistratus translatũ. hinc ad fœdera facienda semper adhiberi sceptrum consueuit, quando ueteres in hoc Iouis simulachrũ adhibere solebant cũ sceptro. quod cum difficile esset aliq̃n, præsertim quando fœdera cum remotissimis fiebant, inuentum est, ut sceptrum quasi imaginem Iouis tenentes fœdus percuterent. & triclinium, de quo superius diximus. à quo architriclinus dicitur, qui triclinio præest: sicut archimagirus, qui præest coquinæ. ἄρχω enim græci dicunt impero, præsum, μαγειρεῖον coquinam, μάγειρον cocum. et triumuir unus ex tribus uiris, qui creati sunt principio ad deducendas colonias, & agrũ diuidendum. à quo triũuiralis, unde triumuirale officiũ, & triumuiralem dignitatem dicimus, & triũuiratus ipse magistratus sicut à consule consulatus. & triangulus figura treis angulos habens, quam græci τρίγωνον uocant. à quo triangularis adiectiuum. cõponitur aũt ab angulus, qui græce γωνία dicitur, à quo nomen habet. est aũt coniunctio duarum linearũ. ab eo etiam fit quadrangulus, quinquãgulus, sexangulus, septangulus, octangulus. Item anguloſus, hoc est plenus angulis. Item angustus, hoc est arctus, quod anguli semper coarctentur, et angusto uer

bum coarcto, & angustæ aduerbiũ arcte, & angustiæ strictura uiarũ aut cuiuscũq; alterius rei. unde per translationem etiã pro difficultatibus capimus. Cice. Nemineḿq;, qui ei in tot rerũ angustijs subueniret, habebat. quidã & ab angulo singulum dictum putant, quod ea, quæ unica sunt, constituere angulũ non possint. dicũtur aũt singuli unusquisq; per se, hoc est separatim ab alijs. & ferè pluratiuũ tantũ numerũ usurpamus, quamuis ueteres quandoq; etiã singulari sint usi. Plaut. Et ad singulũ uiri deo uestigiũ. hinc singulare deducitur unicũ, excellens, eximiũ, & singulariter aduerbiũ, hoc est unice, excellenter, eximie. item singulare, & singulariter apud grãmaticos, quod à pluratiuo, & pluraliter distinguitur. & singulatim, siue sigillatim, hoc est separatim & unũquodq; per se. Cæcil. Primũ malo publico singulatim gratias egere. Lucil. Sigillatim unusquisq; nostrũ monuetur. & tribrachus pes ex tribus syllabis breuibus constans. & triens numi genus, tertia pars assis, & trietal uasis genus tertiã partem sextarij capiens. Persius: Calidũq; trietal Excutit è manibus. & trifaucis treis fauces habens. unde cerberũ trifaucem uocant. & trifer trifera triferũ, ter fructus ferens. et trifiniũ, ubi trium agrorũ terminus est. & trigamus, qui treis duxit uxores. & trigon pilæ genus, de quo supra diximus. & trilices uestes, quæ ex tribus licijs constant. interdũ tamen trilicem pro triplici usurpamus. & tricolon trimembre. trimetrum carmen, quod ex tribus pedibus constat. & trimus trium annorũ, à quo trimulus diminutiuũ. & trimatus, & trima dies, de quo superius diximus. & trinepos abnepotis filius. et tritauus atauipater, quod sint post treis ab auo, atq; nepote. & tripus, tripes, tripedaneum, & trinundinũ, de quibus superius locuti sumus, & trisyllabum, quod ex tribus syllabis constat, & Trismegistus Mercurius, quasi ter maximus dictus. & triplaris numerus, cũ ex duobus minor ter in maiori numeratur, ut sunt tria ad nouẽ. & triptota nomia, quæ tribus duntaxat casibus declinantur. & Tripolis urbs Cœle Syriæ in ora subiecta Libano, quod ex tribus ciuitatibus constet, quippe Tyrij, & Sidonij, et Arabij eam tenuerunt. hinc tripolitana regio appellata. & triquetra figura triangularis. & trinacria, & trinacris. & trepondo, & tripondus, & triuncis, siue triuncius, & triconius, & trimyxus, & trimita. & triuia, triuium, triuialis scientia. & triualiter uulgariter, de quibus diximus. trium literarum homo, hoc est fur, & trifur, & trifurcifer, tricerberus, hoc est plus quàm fur, plusq; furcifer, magnus cerberus. ponitur enim finitus numerus pro infinito. quemadmodum apud Virgil. O terq; quaterq; beati, hoc est ualde beati. de quibus superius late disseruimus. & triarij milites, quod tertio ordine in acie constituerentur. hi enim post omneis acies cum scutis, galeis, ocreis, gladijs, plumbatis locabantur, ut si forte prima acies uinceretur, ab ijs ueluti de integro reparato certamine uictoria speraretur. subsidebant itaq; nixi genibus. à quo subsidium dictum. Plau. Agite nunc, subsidite, quasi solent triarij. & trioboli quasi parui precij, à tribus obolis. sicut enim nihili hominem dicimus. Idem: Non ego homo trioboli sum, nisi ego illi mastigiæ exturbo oculos, atq; dentes. ab hoc fit triobolaris, hoc est uilis, & precij trium obolorum. & triparcus, id est ualde parcus. Idem: Triparcos homines uetulos, arido, auido bene admordere. & trifolium herba uulgo nota, quam Græci τρίφυλλον uocant à tribus foliis. hanc herbam contra omnia uenena ualere plurimum existimant, serpenteisq; nunquam in ea aspici. semen eius, cuius minima sunt folia, utile esse ad custodiendam cutis muliẽrum gratiam, si in facie illinatur. & triceps triũm capitum. Seneca. Tricipitem secum belluam manibus trahens. & Tricongius cognomen Nouellij Mediolanensis, qui gestis honoribus à prætura ad consulatum usque peruenerat, hic enim tribus congijs uini uno impetu epotis spectante miraculi gratia Tiberio princi

pe, præclarum hoc cognomen sibi uendicauit. In quo illud mirabile uisum, quod nec labaret sermone, nec uomitione, aut alterа corporis parte leuaretur. Cõgium enim mensuræ genus est sex sextarios continens. Vnde fit congiarium, quod modo similiter pro mensura accipitur. Paulus iurisconsultus: Item urnæ æreæ, & congiaria sextaria. Modo significat munus, quod à principe in populũ datur. Quintilianus: Vt Fabius maximus in cusans Augustæ congiariorum, quæ amicis dabantur, exigui tatem, heminam esse dixit. Nam cõgiarium commune est liberalitatis, atque mensuræ. & tribus, quoniam ager Romanus primo diuisus in treis parteis fuit, & tres partes populi factæ. Vna Tatienium à Tito rege Sabinorũ amico populi Romani. Alia Rãnium siue Rãnensium à Romulo. Tertia Lucerum à Lucumone. Sed postea aliæ quoq; partes urbis factæ, quæ similiter tribus appellatæ sunt, & hoc uocabulum tam pro loco, quàm pro iure, atq; hominibus usurpari cœptum. Hinc tribules dicti, qui ex tribu sunt. Et contribules, qui ex eadem tribu. & tributim aduerbium, hoc est per tribus. & tribuni ærarij, quibus tributa soluebantur. Quamuis postea tribuni etiam uocati sint, qui magistratum gerebant, ut regum tempore tribuni celerum, qui centurijs præerant: postea facti sunt tribuni militares in castris, qui parem ferè cum consulibus haberent potestatem, & in dissentione plebis à patribus facti sunt tribuni plebis, quibus maxima est tradita potestas: quippe & prouocabatur ad eos, & omnia senatusconsulta nisi per eos approbata, & subscriptione T literæ à tergo signata, irrita habebantur. à tribuno tribunatus deducitur, sicut à consule consulatus. & tribunitius adiectiuum. Vnde tribunitium potestatem, & tribunitium fauorem dicimus. Item à tribubus tribunal locus excelsus, in quo qui ius tribubus redderet, considebat. & tributum, quod ea pecunia, quæ populo imperata erat, tributim soluebatur. magis enim hoc placet, quàm quod tribus à tributo dicatur, ut Liuius sentit. Sumi postea cœpit hoc uocabulum largius pro omni munere, quod à subditis soluitur, à quo qui ita soluunt, tributarij uocantur. & ab hoc tribuo deriuatum, quasi tributum pendo. Ponitur tamen pro eo, quod est do, concedo. Cicero: Sed hoc beneuolentiæ eius tribuendum est. Ab hoc fit compositum attribuo. à quo apud Rhetores attributa dicũtur personis, & rebus. & retribuo pro eo, quod est remunero. & cõtribuo, simul tribuo, à quo contributum, cõtributor, cõtributio. & distribuo, quod est res separatim dispono, & suum cuiq; tribuo. à quo distributio apud Rhetores dicitur figura, quæ à græcis Merismos uocatur, magnæ plerunque gratiæ, & utilitatis, cum singulas res separatim proferimus, suum cuiq; proprium tribuentes. Lycurgus: Cuius omnes corporis partes ad nequitiam sunt appositissimæ, oculi ad petulantem lasciuiam, manus ad rapinam, uenter ad auiditatem, uirilis naturæ membra, quæ non possumus honeste appellare, ad omne genus corruptelæ, pedes ad fugam prorsus, ut aut ex hoc uitia, aut ipse ex uitijs ortus uidcatur. Aristoteles: Alexãdro enim Macedoni, neq; in deliberando consilium, neq; in præliando uirtus, neq; in præstando beneficio benignitas deerat: sed duntaxat in supplicio crudelitas. Nam cum aliqua res dubia accidisset, apparebat sapientissimus: cum aut confligendum esset cum hostibus, fortissimus: cum uero præmium dignis tribuendum, liberalissimus: & cum animaduertendum, clementissimus. Præterea à tris trieteris deducitur, hoc est trium annorũ spatium. τρεῖς enim græci tres, ἔτη annos uocant. Martialis:

Aspicis, ut paruus, nec adhuc trieteride plena
Regulus auditum laudet & ipse patrem.

Hinc trieterica appellata sunt sacra Liberi patris, quæ ex Indi

cum uictoria redeunti instituta sunt: tertio quoque anno celebrari solita, annuis eius orgijs sumptuosiora. & epitritus, pes ex quatuor syllabis constans, quod supra treis syllabas longas breuem unã habeat. Eius quatuor genera sunt, primus epitritus est, qui primam syllabam breuem habet, cæteras longas: secundus, qui secundam: tertius, qui tertiam: quartus, qui quartam. Tertio consul, & tertium consul eo modo differunt, quo quarto consul, & quartum consul differre supra ostendimus. Treis numero collegium facere existimauit Horatius priscus: quod magis sequẽndum affirmat Marcellus, quàm quod plerique scripserunt maiorem ad id numerum necessarium esse.

EPIG. XLIX. AD CAECILIANVM.

DIC MIHI Q VIS FVROR EST. Cæciliani gulã execratur, qui uocatis ad cœnã amicis, solus ipse boletos uorabat. Q VIS FVROR. Quæ insania, uel quæ tanta ira in couiuas? Furor enim aliquãdo pro ĩsania ponitur, unde furiosum insanum dicimus, aliquando pro nimia ira inflammatus. à quo fit furibunde aduerbiũ. Luca. Quis furor ô ciues? quæ tanta licentia ferri? Quid inter furorẽ, insaniaḿq; proprie intersit, præclare ostendit Cicero, cũ inquit: Itaq; non est scriptũ, si insanius, sed si furiosus esse incipit. Insaniã enim censuerunt inconstantiam, id est sanitate uacantẽ, quæ tamen posset tueri officiorũ, & uitæ cõmunem cultum, atq; usitatum. Furorẽ aũt rati sunt mentis ad omnia cæcitatẽ, quod cũ maius esse uideatur, quàm insania, tamen eiusmodi est, ut furor in sapientem cadere possit, non possit insania. Fit enim furor aliquando uitio ualetudinis, ut in ijs, qui melancholici appellantur, quos tamen Aristoteles censuit habere aliquid in animis præsagiens atq; diuinũ. Aliquando mẽte ui quadã diuina cõcitata, qualis est furor poẽtarũ. Negat quippe Democritus quenquã poẽtam magnũ esse posse sine furore, quod idẽ Plato in Phædro facit. Maxima (inquit) bona nobis per furorem eueniunt diuino munere concessum. Nam & quæ in Delphis futura prædicit uates, et quæ in Dodona sacerdotes, furore quodam effunduntur. Tum illa, quæ à musis fit occupatio mentis furor est. Vnde tam præclara poẽtarum carmina oriuntur. Qui uero sine furore musarum ad poẽsis fores accedunt, sperantes arte, atque doctrina poẽtas se bonos euasuros, inanes & ipsi, & eorũ opera sunt comparatione eorũ, qui furore agitantur. Huiusmodi furorem definire possumus animi à corpore abstractionem diuino quodam instinctu prouenientem. Cicero: Ineſt igitur in animis præsagatio extrinsecus iniecta, atque inclusa diuinitus. ea si exarsit acrius, furor appellatur, cum à corpore animus abstractus diuino instructu concitatur. à furor furo uerbum deducitur, quod aliquando significat ira exagitor. Apuleius: Furit, ensem corripit, fertur in eum præceps, nil tale timentem aggreditur. Aliquãdo insanio. Plautus: Is planè furit, quid agat nõ uidet. Ab hoc fit furiatus, quod quidam à furioso ita separant, ut furiosus sit, à quo furor nunquam recedit, furiatus autem qui furit. Virgil. Non tulit hanc speciem furiata mente Corœbus. Item à furor furiæ dicuntur, quæ deæ sunt furoris, & Acherontis, noctiśq; filiæ fuisse produntur. Quidam duas esse dicunt, Alecto, & Tisiphonem. alij Megæram sororem addunt. Virgilius:

Dicuntur geminæ pestes cognomine diræ,
Quas & tartaream Nox intempesta Megæram
Vno, eodeḿq; tulit partu.

Alecto, hoc est ἀδιάκριτος, dicta est ἀπὸ τοῦ ὁ priuatiua

particula, & λήγω desino, quod nunquam desinat noxia esse mortalibus. Idem:

Luctificam Alectò dirarum à sede sororum,
Infernasq; ciet tenebras, & tristia bella.
Iræq;, insidiæq;, & crimina noxia cordi,
Odit & ipse pater Pluton, odere sorores
Tartareum monstrum, tot sese uertit in ora,
Tam sæuæ facies, tot pullulat atra colubris. Idem:
Tu potes unanimes armare in prælia fratres,
Atq; odijs uersare domos: tu uerbera tectis,
Funereasq; inferre faces: tibi nomina mille,
Mille nocendi artes.

Tisiphone, hoc est τισιφόνη, ἀπὸ τοῦ τίω punio, & φόνος cædes. Ouidius:

Nec mora, Tisiphone madefactam sanguine sumit
Importuna facem, fluidoq; cruore rubentem
Induitur pallam, tortoq; incingitur angue.
Egrediturq; domo. luctus comitatur euntem,
Et pauor, & terror, trepidoq; insania uultu.

Megæra, hoc est μέγαιρα, ἀπὸ τοῦ μεγαίρω inuideo, quod quieti mortalium inuideat. Claudianus:

Improba mox surgit tristi de sede megæra,
Quam penes insani fremitus, animiq; profanus
Error, & undantes spumis furialibus iræ.
Non nisi quæsitum cognata cæde cruorem,
Illicitumq; bibit, patrius quem fuderit ensis,
Quem dederint fratres.

Has apud inferos canes uocari uolunt. Lucanus: Iam uos ego nomine uero Eliciam, stygiasq; canes in luce superna Destituā. Apud nos furias. Virgilius:

Vnum de crinibus anguem
Conijcit, inq; sinum præcordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.

Apud superos diras, & aues. idem: At procul ut diræ stridorē agnouit, & alas Infelix crineis scindit Iuturna solutos. Dicuntur etiam uolucres. Idem:

Iam iam linquo acies, ne me terrete timentem,
Obscœnæ uolucres, alarum uerbera nosco.

Item eumenides per antiphrasim, quod immites, atque implacabiles sint. εὐμενὴς enim mitem, ac propitium significat. Ouid. Eumenides tenuere faces de funere raptas. Sunt etiam qui eas secus litora harpyias uocari uelint, de quibus superius diximus Item Erinnyes, quamuis interdum erinnys etiam pro animi impatientia ponitur. ab eris autem erinnys deducitur. eris contentio est, à qua Eribœa Iuno, de qua superius diximus. & Erichthonius quasi contentio terræ. nam græce χθὼν terra dicitur, χθόνιος terrenus. hic è semine Vulcani genitus est. nam cum Vulcanus Ioui arma fabricasset, concessit ei Iupiter ut quicquid uellet ab eo posceret. ille Mineruæ nuptias popoſcit, quam cum nullis blanditijs posset allicere, nimio ardore libidinis genituram in terram emisit, supra quam Minerua præ pudore terram pedibus coniecit. inde natus est Erichthonius cum anguineis pedibus, quorum deformitatem cum ætate iam adultus perspexisset, currum, & equorum iugum inuenit. Virgilius:

Primus Erichthonius currus, & quatuor ausus
Iungere equos, rapidisq; rotis insistere uictor.

Ab eodem etiam inuentum primo argentum Plin. testatur. dicitur etiam Erichtheus ob eandem rationem. à furia furialis deriuatur. furor uero à furendo, quod furore huc, atq; illuc homo temere feratur. TVRBA. Multitudine conuiuarum. VOCATA, Inuitata, de qua supra diximus. VORAS

Cum auiditate absumis. Vorare enim proprie dicimus cibum non confectum dentibus deglutire. hinc per metaphoram capitur pro auide sumere. & uoraces gulosi dicuntur, & uoracitas gulositas, luxuria. & uoraciter aduerbium per ingluuiem & carniuorum, quod carne uescitur. Plin. Serratorū dentium carniuora sunt omnia. hinc etiam uorago barathrum appellatur, quod in ea cadentia non emergant, sed deuorari uideantur. Vnde uorago aquæ dicitur, quæ alio nomine à uertendo se uortex appellatur, quod omnia in eam cadentia uoret. Item à uoro fit compositum deuoro, quod proprie significat absorbeo, absumo, irripio, transfertur tamen etiam ad alios sensus. Martial. Oculis deuorantibus draucos. Plautus: Auscultate itaq;, operam date, & mea dicta deuorate. illud enum oculorū, hoc aurium auiditatem significat. BOLETOS. Fungos, de quibus superius late disseruimus. PRECABOR. Imprecabor. VENTRE. Qui omnia recondit. GVLA. Quæ omnia deuorat. BOLETVM, QVALEM CLAVDIVS EDIT, EDAS. Hoc scilicet precabor, ut edas boletum, qualem edit Claudius, id est ueneno medicatum. tradūt enim Claudio principi epulanti in arce cum sacerdotibus per Alotum spadonem prægustatorem datum uenenū fuisse. alij domestico conuiuio per ipsam Agrippinam uxorem, boletum medicatum auidissimo talium ciborū fuisse oblatum. Plinius: Optimus quidem cibus est boletus, sed immenso exemplo in crimen adductus, ueneno Claudio principi per hanc occasionem à coniuge dato Agrippina: quo facto, illa terris uenenum alterum, sibiq; ante omneis, Neronem suū dedit. Iuuenalis:

Villibus ancipites fungi ponentur amicis,
Boletus domino, sed qualem Claudius edit,
Ante illum uxoris, post quem nil amplius edit.

EPIGRAMMA. L. DE PORSENA, ET MVTIO SCAEVOLA.

CVM PETERET REGEM. Laudat pietatem Porsenæ, quod Scæuolā manum suam urentem ab igne amouerit, licet occidendi eius gratia illuc uenisset. Nota est historia. Cum Porsena rex Hetruscorum urbem Romam obsideret, Mutius magni animi uir senatum adijt, & ueniam transfugiendi petijt, necem regis ei promittens. Accepta itaque potestate in castra Porsenæ uenit, ibi' que satellitem purpura indutum pro rege occidit, propter quod apprehensus, & ad regem perductus, dexteram aris imposuit: hoc supplicij ab ea exigens, quod in cæde peccasset. Sed regis misericordia inde abstractus ad urbem iussus est redire. propter quod beneficium indicauit regi trecentos aduersus eum similiter coniurasse. Quapropter territus Porsena bellum acceptis obsidibus deposuit. Mutio prata trans Tyberim data, quæ ob id Mutia prata appellata sunt. & ipse Scæuola dictus est, quod exusta dextera, uti sinistra cogeretur, quam græci σκαιὰν uocant. hinc scæuæ dicuntur, qui sinistra manu pro dextera utuntur: quos Vlpianus inquit, non esse morbosos, aut uitiosos, præterquam si imbecillitate dextræ, ualidius sinistra utuntur, & non consuetudine: sed hos non scæuas, sed mancos dici. Veteres etiam scæuam rem malam dicebant, quod quæ sinistra sunt, mala sunt. item scæuum omen bonum, quod ea, quæ apud nos læua sunt, in cœlo sunt dextra. Scea uero porta Troiana dicebatur à cadauere Laomedontis, hoc est à scenomate, id enim tabernaculum, siue sacculum significat, quod in eius superlimine erat. DEXTERA.

Scæuolæ scilicet. Ordo est: Dextera decepta in occidendo satellite cum peteret regem, iniecit se sacris focis, ut periret, hoc est, pœnam facti lueret. SATELLITE. In satellite occidendo: quem quia purpura indutus erat, putauit regem esse, cum scriba eius esset. SACRIS FOCIS. Aræ, in qua sacrificia fiebant. VRERE. Flamma consumere. Vro tamen, & uror tam frigoris, quàm caloris esse potest. Nam & frigus torret, uritq;. Luca. Vrebant montana niues. Vir. Rapidi' ue potentia solis Acrior, aut boreæ penetrabile frigus adurat. Ab uro fit ustulo uerbum. Pacu. Candenti ferro crineis ustulare. & urtica herba. & urtica piscis, de quibus superius locuti sumus. & uredo morbus herbarum fruticū, arborumq;: qui in uitibus etiam carbunculus dicitur, & in cæteris rubigo, sata, plantas, arboresq; adurens, & ex frigore semper proueniens: nonnunquam etiam serenis noctibus, ut nullus sentiat, nisi postquàm facta sunt. Vredo etiam incendium significat, hoc est pruritum. Plinius de urtica pisce: Hæc tactu uredinem excitat. & ustrina locus, in quo metalla candescunt, ut laborentur. Plini. In ustrina ter siccantur, ita ut torreantur carbone puro, ac toties uino restinguantur albo. & urgeo, quasi urendo ago, hoc est inflammo, impello. Est enim urgere proprie cogere, premere, impellere. Virgilius: Ima Soluūtur latera, atq; oculos stupor urget inertes. Idem: Versáq; in obnixos urgentur cornua uasto Cum gemitu. Abusiue tamen aliquando pro insistere ponimus. Lucil. Cæde hostiū gnato urgere instant, perimus. Aliquando pro tegere. Virg. Qui saxo super, atq; ingentis pondere testæ Vrgerent. Interdum pro accelerare. Idem:

Veste tegens, tibi quam noctes festina, diesq;
Vrgebam, & tela curas solabar aniles.

Et secundum quosdam urina, id est excrementum potus, quod in exeundo urat: sed similius ueri est, à græco potius deduci, οὐρῶ, quod significat mingo. à quo οὐρὸν urinam dicunt græci. Præterea ab uro composita fiunt aduro, exuro, deuro, comburo. à quibus adustio, exustio, deustio, combustio eiusdem ferè omnia significationis. Item peruro, ualde uro. à quo pruina deducitur, quod fruges, & uirgulta perurat. & pruna, quæ à carbone ita differt, quod illa quandiu ardet pruna dicitur, carbo autem nominatur cum extincta fuerit. Terentius: Tam excoctam, atq; atram reddam, quàm carbo est. & prurio, quasi perurор. Est enim prurire proprie libidine scalpendi ardere. à quo pruritus (ut Aristoteles inquit) dicitur excursus humoris spirabilis inclusi contra naturam. Quæ uoluptas quoniam in libidine similis est (quippe nihil aliud est genitura, quàm excursus huiusmodi humoris ad rem naturalem) fit ut. hæc etiam uoluptas prurigo dicatur: & homo ipse prurire cum semen incipit moueri è corpore, ut se promat, hoc est cum homo ardere incipit desiderio coëundi, quod ab intensione uirilis membri tentigo dicitur. Item inuro, quod proprie significat adhibito igni fingo, quod genus picturæ encaustice dicitur. & qui ita pingit, Encaustes. & opus ita pictum, encaustū. Martialis:

Encaustes Phaëthon tabula tibi pictus in hac est,
Quid tibi uis dipyrum qui Phaëthonta facis?

Plinius: Figulinum opus encausto pinxit. Vitruuius: Quod facere ab encauste didicerat. Apul. Encausticen oppido exercens se, & duos filios sustentabat. Hoc autem in cera, tabulis, eboréue fieri solebat: cestro primo, quod & ab urendo uriculum dicitur cauata materia. Procedente uero tempore cera punica cum oleo liquefacta candenti setis inducta supra tabulas, iterumq; admotis gallæ carbonibus adusta ad sudorem usque. Postea candelis subigebatur. Deinde linteis puris, ita ut quasi marmora nitescerent, quæ pictura in nauibus, nec sole, nec sale, uentisq;

corrumpitur. Dici autem encaustum latine inustum potest. καυστὸν enim græci ustum dicunt, καῦσιν ardorem, καυστὴν ustorem. Vnde ἔγκαυστον inustum, ἔγκαυσιν inustionem, ἐγκαυστικὴν inustorem, ἐγκαυστικὴν inustariam, hoc est inurendi scientiam uocant. Sic enim nos dicere inustariam possumus, quemadmodum statuariam, artem faciendi statuas. & figlinam, artem fingendi imagines ex argilla, quam græca uoce, sed apud latinos usitata, plasticen appellamus, ἀπὸ τοῦ πλάσσειν, quod fingere est. Vnde & plastes dicitur, qui eam artem exercet, hoc est fictor. & opus ipsum plasma. à quo recentiores quidam plasmare uerbum deducunt. id latine figlinum appellatur. Plinius: Aliqui in crudis fictilibus urunt, donec figlinum decoquatur. A plastice proplastice dicitur, ars faciendi typos, hoc est formas, quibus formandis figlinis operibus utuntur. τύπος enim græce forma dicitur. Vnde protypa dicta sunt opera, quæ ante typos facta sunt. Ectypa uero, quæ ex ipsis sunt formata. & archetypus prima, & principalis forma. Iuuenalis: Et iubet archetypos pluteū seruare Cleanthas Plinius: Dibutades primus personas tegularum extremis imbricibus imposuit, quæ inter initia protypa uocauit. Postea idem ectypa fecit, propter hoc Plastes appellatus. Proplastice etiam pro ipsa forma aliquando ponitur, quam ad formanda alia opera adhibent. Idem: Archesilai pro plasticen pluris uenire solitam constat ab artificibus ipsis, quàm aliorum opera. Effigiem è proplastice formare primus inuenit Lysistratus Sicyonius frater Lysippi, creuit' que res intantum, ut nulla signa, statuæ' ue sine typis argyllæ fierent. Idem: Hominis imaginem gypso è facie ipsa primus omnium expressit, ceráq; in eam formam gypsi infusa emendare instituit. Plasticen uero constat primum inuentam à Dibutade Sicyonio figulino Corinthi, filiæ opera, quæ capta amore iuuenis illo abeunte peregre, umbram è facie eius ad lucernam in pariete lineis circunscripsit, quibus pater eius impressa argilla formam fecit, & cum cæteris fictilibus induratum igni proposuit. Item picturam artem pingendi, quæ graphice uocatur. ἀπὸ τοῦ γράφειν, quod pingere est. Item toreuticen artem cælandi. Vnde toreumata opera cælata. & toreutes artifex cælandi dicitur ἀπὸ τοῦ τορεύειν, quod cælare est. Item anaglypticen artem scalpendi. Vnde & anaglyptes scalptor dicitur. & anaglypta uasa scalpta ἀπὸ τοῦ ἀναγλύφειν, quod excalpere est. Plinius: Nunc anaglypta, in asperitatemq; incisa circumlita auro & picta quærimus. Martialis:

Nec desunt tibi uera graniana,
Nec quæ Callaico linuntur auro,
Nec mensis anaglypta de paternis.

Postea tamen inualuit usus, ut inurere pro pingere usurpetur. Vnde Nisias clarissimus pictor supra tabulam, quā diligentissime pinxerat, scripsit inusisse sese, hoc est pinxisse. Quemadmodum Lysippus Aeginæ picturæ suæ inscripsit Eneten, hoc est ἐνετὴν, id est insitam, ἀπὸ τοῦ ἐνιέναι, quod inserere est à similitudine scilicet Encaustice, in qua ceræ tabellis inseruntur. Item per metaphoram inurere pro pingere capimus. Varro: Inusta ei macula est, quam delere haud facile erit. Ab uro etiam buris deducitur curua pars aratri posterior, quod ut curuari possit, ante peruritur. Virgilius: Continuo in syluis magna ui inflexa domatur In burim. Veteres etiam buram usurparūt. Varro: Et sæpe fracta bura relinquunt bouem in agro. Et bustum, quod proprie locus dicitur, in quo mortuus combustus, ac sepultus fuit, quasi bene ustum. Nam quando alibi sepultus mortuus erat locus, in quo erat combustus, ustrina dicebatur. Nunc uulgo bustum appellamus sepulchrū: quamuis cadauera non urantur. à quo bustuarij dicti sunt gladiatores. Nam cum

mos esset in sepulchris uirorum fortiũ captiuos necari, idq; postea crudele uisum foret, placuit, ut eo more sublato, introducerentur gladiatores, qui ante sepulchra dimicarent. à quo bustuarij sunt appellati. MAIOR DECEPTAE. Ordo est: Fama dextræ deceptæ est tibi maior gloria, quàm. s. si non fuisset decepta. MINVS. Quàm. s. fecit. Minus aliquando comparatiuum est, à paruum neutri generis, sicut minor masculini, & fœminini. aliquando à parum. Dicimus enim parum pecuniæ habeo, non autem paruum. itaq; cum ita loquimur, minus pecuniæ habeo, certum est id minus non à paruum sed à parum deduci. Capitur etiam minus frequenter pro non, præsertim cum sin, aut cum quo, quando ut significat, ut sin minus, id est, si non. & quo minus, id est non. sicut quo secius etiam pro ut non. A minus quando nomen est, fit superlatiuum minimus: quando uero aduerbiũ minime. item minuo uerbũ, quod aliquando significat minorem reddo. Plin. Radix cõmanducata dentium dolorem minuit. aliquando tollo: unde minui apud ueteres populo luctus dicebatur ædis dedicatione, cum à censoribus lustrum condebatur, cum uotum publice susceptum soluebatur. Priuatis autem cum liberi nascebantur, aut uir, aut frater ab hoste captus domum redibat, cum puella desponsabatur, cum propiore quis cognatione, quàm is, qui lugebatur, natus erat. A minuo fit compositum cõminuo. & minutum, quod modo participium est, & significat comminutum, hoc est minus factum: modo nomen, & aliquando pro breui accipitur. Cicero: Reticulum ad nares admouebat tenuissimo lino, minutis maculis, plenum rosæ. Aliquando pro obscuro, & scrupuloso. idem: Ecce autem mali minuti, angusti, & omnia semper desperantes, aut maleuoli, inuidi, difficiles, lucifugi, malefici, monstrosi. Item minutal genus edulij, quod ex concisis minutatim oleribus fit. & minutatim aduerbiũ, hoc est in minutissimas partes. & minutia, hoc est contemptibilis paruitas cuiuscunq; rei. et Minutius cognomẽ uiri. à quo Minutia porta Romæ, quod Minutij sacello proxima esset. Mintius uero fluuius est in agro Mantuano notissimus.

EPIGRAMMA LI. DE LEPORE ET LEONE.

QVID NVNC SAEVA FVGIS. Idem ferè argumentum, quod supra de lepore, & leone. sed hoc in maiorem Domitiani laudẽ, quod magnitudinem animi eius fortitudini leonis anteponit. FRANGERE. Illidere, affligere, rumpere. hinc fraxo frequentatiuũ, quod significat uigilias circũeo, quod eo labore homo frangatur. Fractio illisio. & fragmentum pars rei fractæ, quæ & fragmen dicitur. & fragor sonitus, qui ex arbore, aut re alia confracta redditur. Virg. Et horridus altis Montibus audiri fragor. Vnde fractus, quãdo nomẽ est, accipitur pro eo, quod est cũ fragore adueniens. idẽ: Sed res miserabere fractas. item suffrago, quæ id in posterioribus pedibus animalium est, quod in prioribus genua. dictæ suffragines, quod suffringantur; hoc est in altum frangantur. nam sub aliquando supra significat: ut sublatũ, id est supra & in altũ latum. Constat sanè genua animaliũ, quæ animal generant, ante se flectere, suffraginũ uero artus in aduersum. quemadmodũ igitur poplites dicti sunt, quod post plicentur, ita suffragines, quod supra frangantur. Plin. Victimarũ probatio in uitulo, ut cauda articulũ suffraginis cõtingat. idẽ: Aues, & quadrupedes alas in priora curuant, suffragines in posteriora. idem: Animal est nullo suffra-

ginum flexu, ideo nõ cubat: & si quo casu cõciderit, erigere sese non potest. à suffragine suffragor uerbũ deducitur, quod est adiuuo, auxilio sum. & refragor, repugno, aduersor. Suffragines enim sunt, quæ in primis animal sustinent, quibus se colligit, se sustinet, se tuetur. Quemadmodum igitur iumenta ab homine iuuando nomen sumpserũt, ita suffragor à iumentorũ suffraginibus est deriuatũ. à suffragor uero fit suffragiũ, quod modo auxiliũ significat, modo illas, ut sic dicam, uoces quæ dicebantur in comitijs, et in tabellis describebãtur, quibus unusquisq; uolũtatem suam de aliquo in magistratum eligendo declarabat. à quo ea quoque, quæ clàm in cistella ad declarandam uoluntatem exhiberi solent, ut lapilli, lupini, pilæ, siue quicquam aliud simile suffragia uocitantur. à refragor uero refragatio deducitur, quod repugnantiam significat, & quasi uim suffraginum retinentem in aduersum. item à frango fracidum, hoc est plus quàm maturum, & iam putrescens. Cato: Factores uolunt ut oliua in tabulato diu sit, ut fracida sit, quo facilius efficiant. Flacida uero languida dicũtur. & flacceo, langueo. unde flacci appellati, quod aures grãdiores, flaccidasq; haberent. à flacceo flaccesco. ab hoc uero conflaccesco deducitur. item flaccũ dicimus tritum. & flacco habere, quasi ad terendum habere. Plaut. Perij. flacco habebit iam illic homo lumbos meos. hinc fit deflacco uerbum, quod significat attero. Fragile, caducum, debile, & quod facile frangi potest. à quo fragilitas, debilitas, inconstantia, & fragiliter aduerbium, inconstanter. & fragro, quod significat odorem reddo, quia specie fracta odor redditur maior. hinc fragrantia deducitur, ut supra diximus. & fraga mora, quæ in terra nascuntur odoris optimi. Virgil. Qui legitis flores, & humi nascentia fraga, Frigidus ò pueri fugite hinc, latet anguis in herba. Sunt autem fructus herbæ, quæ à numero foliorum à Græcis pentaphyllon, à nostris quinquefolium uocatur. quidam etiam pentapeton, siue chamæzelon nominant. cum effoditur rubram habet radicem, quæ marcens nigrescit, & angulosa fit. herba ipsa incipit, & desinit cum uite. Adhiberi à ueteribus solebat domibus purgandis. Aduersus serpenteis & eius radix bibitur, quæ spargamon uocatur, ex uino albo. item à frango fragosus, hoc est præruptus. unde fragosa loca dicimus aspera, atque prærupta. Hinc fraxinus arbor, quod in fragosis locis libenter nascatur, procera hæc est, & teres, multumq; ab Homero nobilitata, qui ex ea Achilli hastam dedit.

Ἐκ δ' ἄρα σύριγγος πατρώϊον ἐσπάσατ' ἔγχος
Βριθὺ, μέγα, στιβαρὸν, τὸ μὲν οὐ δύνατ' ἄλλος ἀχαιῶν
Πάλλειν, ἀλλά μιν οἶος ἐπίστατο πάλλαι ἀχιλλεύς.
Πηλιάδα, μελίην τὴν πατρὶ φίλῳ τάμε χείρων.

Hoc est: E uagina igitur paternam extraxit lanceam firmam, magnã, grauem, quã certe nõ poterat alius Achiuorũ uibrare. Sed ipsam solus norat uibrare Achilles. Peliaden, fraxineam, hanc patri amico inciderat Chiron. Græci duo genera fraxini fecere, longã eandem, alteram breuem duriorem fusioremq; laureis folijs. Bumeliã uocant in Macedonia amplissimã, lentissimamq;. Contra serpenteis succo expresso ad potum, & imposita ulceribus mirifice iuuat. Tantaq; est uis ut ne matutinas quidem occidentes ue umbras, quamuis sint longissimæ, serpens arboris eius attingat, adeo ipsam procul fugat. Scribit Plinius expertum se esse si fronde ea & igni claudatur, serpens in ignem potius, quàm in fraxinum fugere. Propter quod miram naturæ benignitatem licet admirari, quod prius quàm prodeant serpentes, floreat fraxinus, nec antea quam se terra condiderunt, folia dimittat. item à fracidus fraceo fit, & ob hoc fit fracesco, quod est quasi frangor, & putrefio uetustate. Varro: Hæc de qua oleum congeri solet, aceruatur dies singulos in

singulos in tabulata, ut ibi mediocriter fracescat. hinc fraces, & mutatione unius literæ flaces antiqui dixerunt fecem ex oleis expressam. Item à frango frageo, à quo fragesco, quo ueteres pro frangor usi fuere. Pacuui. Fragescit animus miserijs. Itẽ frenum, quod ora animalium frangat, quemadmodum superius diximus. Item frustum fragmentum. à quo frustillum paruum frustum, & frustatim, & frustillatim, hoc est per frusta & minutatim. Pomponius: Verum illi ualeant, qui luctantur cum leonibus: & tu obiectes frustatim passerculis prandium. Idem: Non frustillatim, atque minutatim dari. hinc fit frustra aduerbium, hoc est inaniter, inutiliter. & frustror uerbũ, inaniter traho, deludo. à quo frustratio delusio. Sed hæc à ferendo potius quidam deducunt, ut superius ostendimus. Item friuolum, concussum, quasi semifractum. Proprie enim friuola uerba appellantur, quæ minus sunt fidei subnixa. Præterea à frango composita fiunt infringo, confringo, defringo, effringo. à quibus infractio, confractio, defractio deducuntur eiusdem penè significationis. infractionem tamen aliquando pro torpore usurpamus. Cicero: In quem cadit ægitudo, cadere in eum timorẽ, infractionemq; animi. Itẽ offringo. proprie enim offringi terra dicitur, cum iterum transuersa est. Sunt etiam qui frigo uerbum, quod est torreo, item frigeo, quod est horreo, à frango deducta existiment, quod tam calor, quàm horror nimius corpora frangant. Sed nos à græco potius hæc deriuari existimamus. Frigo ἀπὸ τοῦ φρύγω. unde φρυκτὸν frictum, & φρύγιον frictorium dicitur. & puls frictilla cibus ex pulte factus, qui frigitur. unde non inepte uulgo offulas ex farina factas, frictasq;, frictillas appellant. Frigeo uero ἀπὸ τοῦ φρύττω, quod est horreo. unde φρίκη horror, seu frigus dicitur. A frigeo fit frigidus, cuius diminutiuũ est frigidulus, à quo frigiditas. & frigide aduerbiũ, à quo frigidule. Præterea comparatiua, superlatiuaq; eorum frigidior frigidissimus, frigidius, frigidissime. item frigus, quod modo cõtrarium est caloris. Virgilius: frigusq;, caloremq; inter. modo significat metũ ab eo quod præcedit id, quod sequitur. Idem: Extemplo Aeneæ soluuntur frigore membra. interdum ipsam aëris naturam. Idem: At sceleratum exquirere frigus Difficile est. Sic frigere aliquando ponimus pro eo, quod est segnẽ esse. Plau. Frigent omnes, nemo se mouet. & frigidũ pro segnem. Virgil. Largus opum, & lingua melior, sed frigida bello Dextera. Interdum etiam pro nocentem & perniciosum, eo quod frigida naturæ mortalium perniciosa sunt. Idẽ: Frigidus ò pueri fugite hinc, latet anguis in herba. Item pro mortuum. Idem: Voluitur ille uomens calidum de pectore flumen Frigidus. Itẽ à frigeo fringilla deducitur, auis uulgo nota, quod frigore cantet, & uigeat. à qua fit frigutio uerbum, quod est cum sono erigor, atq; exilio. Plau. Nam quid frigutis? quid istuc tam cupide cupis? item frigefacio & frigefio notæ significationis. & frigero pro frigefacio. à quo refrigero, quod proprie significat rem calidam frigidiorem facio. ponitur tamen pro subleuo, recreo. unde refrigerium subleuatio, & quasi recreatio mentis. Item refrigeratio tractum ab æstuantibus, qui flabellis, & frigida aura recreantur. & frigesco uerbum, à quo refrigesco. & infrigido, quod est frigidum reddo. à quo frigidatio, & frigorificum, sicut à calore calorificum. & frigidarium, sicut caldarium, & tepidarium, de quibus superius diximus. apud ueteres fruere aliquando legitur pro frigere. Frango autem factitium esse putant à sono, quem res fracta reddere consueuit, sicut frendo, quod ipsum quoque frango significat. unde fabã fresam dicimus mola leuiter fractam. Frendere tamen aliquando accipimus pro eo, quod est cum gemitu, siue iracundia uocem emittere. Virgilius: Luminis effossi fluidum lauit inde cru

orem Dentibus infrendens. differtq; à fremere, quod est & ipsum factitium, & significat immaniter sonare. Idem: Fluctibus & fremitu assurgens. à fremo fremitus deducitur, hoc est immanis sonitus. & infremo compositum, sicut à frendo infrendo, hoc est frendo. & nefrendo, non frendo. unde nefrendes dicuntur arietes, quia dentibus frendere non possunt. Quidam etiam putant nefrendes infantes dici nondum frendentes. Præterea à frango composita fiunt effringo, infringo, confringo, eiusdem ferè significationis. item præfringo, quod significat ante frango. præfractum tamen pro duro autores usurpant. Cicero: Nimis mihi præfractum uidebatur ærarium, uectigaliaq; defendere, omnia publicanis negare. tractum ab eo, quod quæ dura sunt, ante frangi solent, quàm apponantur. SERVANTVR MAGNIS CERVICIBVS Tenentur pro magnis ceruicibus, siue custodiũtur pro magnis ceruicibus, nec teruntur in paruis. Seruare enim proprie significat custodire ac tueri. Virgi. Dij patrij seruate domum, seruate nepotẽ. Ponitur etiã, ut supra diximus, pro tenere. Idem: Curuã seruans sub imagine falcem. TANTA SITIS. Tanta auiditas. Sitis proprie est bibendi appetitus. à quo fit sitio uerbum. ponitur tamẽ pro nimia auiditate cuiuscunq; rei. Plautus: Cupio te amplecti, neq; aliter sitim iamdiu conceptã sedare possum. Iustinus: Satiare inquit sanguine, quem sitisti, cuiusq; insatiabilis semper fuisti. ab hoc fit sitibundus, hoc est sitiens. & siticulosus, qui semper sitit. & situla uas ad hauriendam aquam, quod aquam sitiat. Plau. Si hanc situlam accepero, omnem illi puteo animam intertraxero. & sitibunde aduerbium, hoc est cum siti. TENVI. Paruo, exiguo. Tenue proprie exile significat, & à tendo dicitur, quod quæ extenduntur, exilia fiunt. Cicero: Reticulum sibi ad nares admouebat tenuissimo lino. Ponitur tamen aliquando pro paruo, atq; exiguo, quoniam quæ tenuia sunt, etiam parua sunt. Virg. Ni refugis, tenuesq; piget cognoscere curas. Nonnunquam pro uehementi, quod quæ tenuia sunt, uehementius penetrant. Idem: tenuisq; lageos Tentatura pedes olim, uincturaq; linguam. Est enim lageos uuæ genus, quæ latine leporaria dicitur. quippe Græci λαγωὸν, leporem uocant. quandoque pro infœcundo, quoniam terra, & alia eius generis, cum tenuia sunt, etiam infœcunda esse solent. Idem: Tenuis ubi argilla. Ab hoc tener deducitur, de quo cum eius deriuatiuis superius locuti sumus, & tenuitas exilitas, & tenuiter exiliter. & attenuo, atque extenuo cõposita, quæ significat cõminuo, detraho, exilius facio. à quibus attenuatio & extenuatio deducũtur. & prætenue, ualde tenue. VASTOS HIATVS. Magnorũ animaliũ ora. Hiatus enim oris apertio dicitur, ab hio uerbo, quod significat propria, siue externa aliqua ui discindor, ut tellus æstu lingua nimia ariditate, aut nimio calore hiare dicuntur. Hinc fit hisco uerbum, quod proprie significat submisse loquor, siue os ad loquendum aperio. Plautus: Ne hiscere quidem audet. Virgili. uix pauca furenti Subijcio, & raris turbatus uocibus hisco. Ponitur etiam aliquãdo pro stupeo, miror, dubito, quemadmodum hio. Næuius: Hiscit, dubius est quid agat. Virgili. hinc plausus hiantem, Per cuneos geminatus enim, plebisq;, patrumq;. Idem: Incertus clamor frustratur hiantis. Reperitur tamen hisco aliquando pro aperior, sicut compositum eius dehisco pro eo, quod est deorsum aperior. Ouidius: Hiscere nempe tibi terra neganda foret. Virg. Sed mihi uel tellus optem prius ima dehiscat. Hinc dicti sunt Palici quasi Palisci. hi gemini fratres fuere Iouis filij, & Thaliæ nymphæ, siue (ut alij uolunt) Aetnæ. Tradunt enim hanc nympham à Ioue in Sicilia iuxta Simethum fluuium non longe à Catina urbe compressam, metu Iunonis optasse, ut sibi terra dehisceret, & ita factũ

esse: sed cum tempus maturitatis infantium, quos aluo illa gestauerat aduenisset, rursus terram hiasse, duosq; infantes de aluo nymphæ progressos emersisse, appellatosq; fuisse Palicos, uel quod πάλιν, hoc est rursus hiante terra emersissent, uel ἀπὸ τοῦ πάλιν ἱκέσθαι, quoniam prius in terram mersi, denuo inde reuersi sunt. Nec longe inde breues lacus sunt, sed miræ profunditatis, quos incolæ crateras uocant, & nomine Deliorum appellant, fratresq; eos palicorũ existimant, & habentur in cultu maximo propter iusiurãdum. Nam cum rei negatæ fides quæritur, & iusurandum à suspecto petitur, uterque ab omni contagione mundi ad crateras accedunt, accepto prius fideiussore ab eo, qui iuraturus est, de soluendo eo, quod petitur, si ita euentus adduxerit, deinde loci numine inuocato iurabat, quod si fideliter fiebat, discedebat illæsus: si uero male iuratum esset, mox in lacu amittebat uitam falsus iurator. magna præterea in ueneratione erat Palicorum templum, quod cum Siciliam sterilis annus arefecisset, diuino Palicorum responso admoniti Siculi certum sacrificium fecerunt, post quod statim reuersa est ubertas. Quapropter Siculi omne genus frugum congesserunt in ara Palicorum, quæ ob id pinguis uocitata est. Virgilius: Stabat in egregijs Arcentis filius armis, Pictus acu chlamydem, & ferrugine clarus Hibera, Insignis facie, genitor quem miserat Arcens, Eductum Martis lucos Simethia circum Flumina, pinguis ubi & placabilis ara Palici. Ab hio & hiatio deducitur, & aspiratione detracta Ianus, quod primus omnium fuerit, cui supplicarint ueluti parenti, à quo putabant rerum omnium factum esse principium. Quippe primam illam confusam ab initio unitatem hiantem, patentemq; in profundum chaos, hoc est hiatum uocauere ἀπὸ τοῦ χάσκειν, quod est hiare, quamuis aliqui & χάσκειν, & hiare à chaos potius deducta esse arbitrentur. Ab hio fit compositum inhio, quod significat habere desidero, quoniam in his quæ cupimus, hiare frequenter solemus. Virgilius: Et uarios inhiant pulchra testudine postes. Item ab hio hecta dicitur, quasi hieta, res minimi precij, quasi hiatus, & oscitatio hominis. itẽ pustula, quæ in coquendo pane solet assurgere, quod sit quasi panis hiatus, à quo res minimi precij hecta uocatur. Pomponius: Hic homo hectæ me facit, & multibulam uocat. hectæ me facit inquit, hoc est parui me facit. itẽ hiulcus, hoc est fissus, fatiscens. Virg. Hoc ubi hiu'ca situ findit cani æstifer arua. itẽ ab hisco fit fatisco, quod proprie significat fatim hisco, hoc est abundanter aperior. Idem: rimisq; fatiscunt. Ponitur tamen aliquando pro deficio. Pacu. sed mihi prius quicquid in uita dulce est, fatiscat, quàm hanc deseram. VASTOS. Magnos, quemadmodum superius diximus. NON TIMEAT DACVS CAESARIS ARMA PVER. Ascribit gloriæ Cæsaris, quod illius exemplo leo non sæuiat in leporẽ, quemadmodum ipse in hostem imbellem, atque infirmum non sæuit. PVER: Infirmæ atque imbecillæ ætatis. DACVS. Geta. Hostis scilicet Romani imperij. Getæ populi sunt Thraciæ, natura & moribus feroces. è montibus aliàs, ac saltubus expulsi à Sarmatis ad Parthissum amnẽ, qui Amoros siue Duria dicitur, dirimens eos à Sueuis, regnoq; Varniano. à Romanis Daci uocantur. De his loquitur Ouid. cum inquit: Nulla quidem toto gens est truculentior orbe. Quidam tamen Getas à Dacis ita distinguunt, ut Getæ sint, qui ad Pontum in orientem uergunt. Daci qui in oppositum uersus Germaniam, & ad Istri fontes, quos olim Dauos uocatos nonnulli putant, ex quo apud Athenienses Dauorum, & Getarum seruilia nomina in usu maxime fuerunt. in hos igitur duas expeditiones suscepit Domitianus. primam dedit Oppio Sabino consulari, secundam Cornelio Fusco præfecto cohortium prætorianarum,

cui belli summam commiserat. De his & Cathis, qui & ipsi interioris Germaniæ populi sunt, post uaria prælia duplicem triumphum egit. De Sarmatis tantum lauream Ioui Capitolino retulit. Gesa uero hastæ sunt uiriles. Virgil. Duo quisq; Alpina coruscat Gesa manu.

EPIGRAMMA LII. AD COTTAM.

INVITAS NVLLVM. Detestatur fœdissimã libidinẽ Cottæ Cinædi, qui in balneis Draucos perquirebat, quos inuitaret. LAVARIS. Ablueris, in balneo scilicet. Lauare interdum abluere est. Plau. Consedi mus, manus lauimus. interdũ pro balneare & madefacere accipitur. Virg. Lauit ater uulnera sanguis. Ab hoc lotũ deducitur, quã significat ablutũ, mundatũ, et lautũ. cuius diminutiuũ est lautulũ, à quo laute, & lautule aduerbia, hoc modo lotũ significãt. Teren. Te'ne ad symbolum uenire unctũ, atq; lautũ è balneis? modo pro mundo accipitur. Apul. Vir probus, purus, lautus, simplex. modo pro eleganti. Teren. Facete, lepide, laute, ut nihil supra. Cice. Comites istius atq; amici homines lauti, atq; urbani. Nonnunquam pro copioso, magnifico, abundanti. Martialis: Ista quidem lauta est, dapibusq; instructa superbis. quod tractũ est à lauatione, quoniã apud ueteres non erant eleganciæ, quæ nunc sunt, & raro alii qui lauabantur. Hinc lautitia epularum magnificentia appellata est. Item à lauo lauator, lauatrix, lauatio notæ significationis. item lauatrina locus, in quem lotura, & sordes iacitur. & lautulæ locus extra urbem ad Ianum geminum. Quo loco, quia aquæ calidæ erant, lauandi usum exercebant. Et labrum, labium, labellum. à quo collabello, & labrusca, de quibus superius disseruimus. & lauacrum piscina, ubi homines lauãtur. Item cõposita alluo, quod modo pro lauo accipitur, modo pro madefacio. Curtius: Montem leniter alluit praetexiens amnis. ab hoc fit alluuies, & alluuio. Seneca: Vix unquam tantam alluuiem experta Aegyptus. Circunluo, circumfluo, siue circunmadefacio. Pomponius: Quem undiq; stagnũ circunluit, & militi inaccessum facit. interluo, interfluo. Plinius: Medium campum leui murmure riuus interluit. Virgilius: aruaq; & urbes Littore deductas angusto interluit æstu. Pelluo perfecte lauo, quod & perluo dicitur. à quo peluis, de quo supra diximus. & pelluuium uas, quo lauantur pedes, & malluuium, quo lauantur manus. abluo, lauo, à quo ablutio. deluo modo lauo, modo madefaciendo aliquid deleo. Varro: Obortæq; inter legendum lacrymæ literas deluebant. hinc delubrum secundum quosdam, ut superius diximus. eluo, lauo, seu lauando exhaurio. à quo heluo heluonis dicitur uorax, & immoderate sua bona ingurgitans, quasi omnia luens. Cicero heluo librorum per metaphoram dixit, quasi gulosus, hoc est nimium auidus librorum. scribitur autem cum aspiratione, siue ut ab eluo suo uerbo primogenio differat, siue ut ingluuies illa magis exprobretur. fit enim addita aspiratione uox concitatior. item ab eodem eluuies, siue eluuio. onis, quod usurpatur pro morbo pestifero, & omnia corrumpente. Cice. Qui collectis cæteris causis eluuionis, pestilentiæ, uastitatis. præluo, lauo, siue ante lauo. à quo prælũ, de quo superius disseruimus. proluo, lauo, balneo. Virg. Proluit insano contorquens uertice syluas. ab eo fit proluuies, hoc est immunditia, & prosluuium cuiusçunque sordidæ rei. Idem: fœdissima uentris Proluuies. & proluuium, hoc est profusio, & prodigalitas. Terenti. Quæ res tam repente mores mutauit tuos? quod proluuium? quæ sta

quæ ista subita est largitas? illuo, intus lauo, siue lauo. à quo illuuies eiusdem cum proluuie significationis. Idem: Pannis obsita, neglecta, immunda illuuie. diluo, modo lauo, purgo, unde per metaphorã diluere etiam crimina dicimus, hoc est purgare, refellere. modo aquam misceo, tempero. Hinc dilutius uinum dicimus lymphatius, sicut è contrario meracius, quod minus dilutum, siue lymphatum est. Virgilius: Cui tu lacte fauos & miti dilue baccho, hoc est misce, tempera. Ausonius: Et tu sic Meroë, non quod sis atra colore, Vt quæ niliaca nascitur in Meroë, Infusum, sed quod iam uinum diluis undis, Potare immistum sueta, merumq; merum. Hinc luter appellatur uas, quo uinum diluitur, hoc est aqua miscetur. nam & luto, & loto pro diluo ueteres usurparunt. unde lotium urina à diluendis corporibus appellata. & lutra notum animal, in aquis ferè uiuens, Castori simile, nisi cauda differret. Vtrique pilus pluma mollior, quod se frequenter in aquis lutet, hoc est diluat. & lurcari os culei, siue utris. à quo lurcones gulosi, & bonorum suorum consumptores dicuntur. Plautus: Perennis herbæ, lurco, edax, furax, fugax. Lucil. Edite lurcones, comedones uiuite uentres. & lurcare, cibum cum auiditate consumere. Pomponius: Lardum lurcabat libens. Luridum uero supra modum pallidum dicitur, quod quidam quasi loridum dictum existimant à loro, quasi loro percussum, & liuidum factum. item dilutus color dicitur, cum ueluti aqua adhibita minus intensus est. Gell. Luteus color rufus est dilutior. Plinius: Boletorum quorundam facile noscuntur uenena diluto rubore, rancido aspectu, liuido intus colore rimoso, & pallido per ambitum labro. Dilutum etiam neutro genere uocamus id liquidum, in quo aliquid certo tempore infusum fuit: ut si in uas uini appositum absynthium fuerit, deinde post interiectum tempus extractum, id uinum absynthij dilutum dicetur. Plinius: Bibitur & madefacti absynthij dilutum. ita enim appellatur hoc genus. Prætera à diluo deducitur diluuium, quod terras diluat. Est enim diluuium quando immodicis imbribus uel uexatur terra, uel prorsus obruitur, quæ etiã inundatio uocatur: sicut cum totus mundus flammis exuritur, conflagratio nuncupatur: quod philosophi quidam cœlesti prouidentia fieri putauerunt, quando scilicet deo uisum est meliora ordiri, uetera finire. nam cum ex integro generatur animal, datur terris homo inscius scelerum, & melioribus natus auspicijs, quanquam non diu innocentia duret, nec nisi dum nouus sunt. cito enim surrepunt uitia, & scelera sine præceptore discuntur. alij cursu hæc siderum fieri arbitrantur, adeo huic opinioni inhærentes, ut conflagrationi atque diluuio certum etiam tempus assignent, quemadmodum superius de unda differentes ostendimus. Præter hæc reluo, quod modo significat rursus lauo, modo soluo, repignero. Plautus: Oppignerat, reluit, uendit. item colluo lauo, sed hoc ferè ad os, & ea, quæ in ore sunt, pertinet. Plinius: Prodest etiam gingiuis, si eo sæpius os colluatur. Idem: Medetur dentibus & fabrile glutinum in aqua decoctum, illitumq;, & mox paulo detractum, ita ut confestim colluantur uino, in quo decocti sint cortices mali punici dulcis. Idem: Efficax habetur & caprino lacte collui dentes. Idem: Nitrum exulcerationi gingiuarum prodest ex uino, si cum pipere os colluatur. A colluo fit colluuies, siue colluuio, quod significat labem, atq; immunditiam, quæ ex concursu alicuius rei contrahitur. Cicero: Anteaquàm ex hac turba, & colluuione discedã. hinc colluuiaris portus dictus, qui cibo permisto, & colluuie domi nutritur. & cloaca, de qua superius diximus, quasi coluaca, à qua Cato clo acale flumen dixit pro cloacarum omnium colluuie. & colina secundum quosdam, quæ postea culina, & à coquendo coquina est dicta. & collutilo uerbum, quod ueteres pro dedecorauisurparunt. Plautus: Hæc famigeratio te honestet, & me collutilet, & si sine dote duxeris. item à lauo lues (ut nonnulli putant) declinatur, quod omnia diluat, & usq; ad nihilum redigat. Hoc enim differt lues à peste, quo genus à specie. Est enim lues cum in urbe, aut in agro febris, aliud'ue morbi genus, siue homines, siue pecora, siue utrunq; corripit, interdum etiam arbores & sata. Pestis uero, quæ aut cito occidit, aut cito abit ab eo, quem inuasit. unde tales morbi pestiferi, siue pestilentes uocantur. Pestiferum etiam, siue pestilens dicitur quicquid saluti aduersum est. unde pestiferum, siue pestilentem annum diximus, & similia. Nonnunquam tamen pro lue ponitur pestis, Sæpe etiam ad animi uitium transfertur. unde & pestiferas leges, pestiferos hominum mores dicimus. A pestis pestilentia deriuatur, quæ luem potius, quàm pestem significat, cum morbus contagio quædam quamplurimos inficit, & statim enecat, nec inuenire adhuc ei morbo remedium potuere, immo ueneno potius quodam naturæ, quàm morbo. Item à luo polluo, quasi porrò lauo. unde pollubrum uas dicitur trulleum, quo manus lauamus. Fabius pictor: Aquam manibus dato, pollubrum sinistra manu teneto, dextera uas cum aqua. Trua, cuius diminutiuum est trulla, uas est rotundum, semicauũ, in quod aqua extracolo manuali, siue alio uase superne dimittitur. unde & uas stercorariam, in quod feces supernæ defluunt, trulla uocatur. Iuuenalis: Si trulla inuerso crepitum dedit aurea fundo. à trulla deducitur trulleum, quod ad trullæ similitudinem factum est pollubrum. Vas uero, ex quo aqua in pollubrum dimittitur, hoc est manalis urceolus, à manando ita dictus. gutturnium uocatur, quod ex eo aqua in manus guttatim cadat. gutta enim stilla aquæ est. à qua gutto uerbum, quod est guttas emitto. & guttatus equus maculis quibusdam quasi guttis sparsus. & guttus genus poculi in sacrificijs ueterum. item guttum ubi odorifera unguenta seruantur. Polluo etiam interdum pro inquino usurpatur, siue per antiphrasin, siue quod ea, quæ inquinantur, madefieri necesse est. Ab hoc pollutio deducitur. unde pollutionem nocturnam theologi genituram somno sparsam appellant. item polinctor, quasi polluor, qui mortuos curat. Plautus: Et qui curat pollinctorem accersere. Martialis: Iam scrobe, iam lecto, iam pollinctore parato, Hæredẽ scripsit me Numa, conualuit. Proprie tamen pollinctor dicitur quicunq; mercenarius operarius, præsertimq; in pistrino. unde pollincere est farinam in pistrino lucrifactam diuidere. & pollinctio ipsa diuisio dicitur. Item pollincere est funus curare, & pollinctus ipsa curatio funeris. Plautus: Carthaginenses fratres duo fuere. corũ alter uiuit, alter est mortuus: propterea apud uos dico confidentius, quia mihi pollinctor dixit, qui eum pollinxerat. Item à lauo luo uerbum, quod est soluo. tam cum significat religo, quàm cum significat debitum reddo, quoniam lauando, hoc est madefaciendo dura soluuntur. quamuis aliqui à græco potius, quod est λύω hoc uerbum declinari uelint. à quo lyenteria, hoc est dissolutio intestinorum dicitur. ab hoc fit frequentatiuum luto. unde lutaui pro lui frequenter apud uetustissimos legimus. hinc pœnã luere dicimus, hoc est soluere, quoniam apud ueteres omnis pœna pecuniaria erat. Virgilius: Post mihi non simili pœna commissa luetis. hinc lutum dictum, quod terra sit humore soluta, à quo fit uerbum lutesco. Enni. Sanguine diluitur tellus, caua terra lutescit. & luto, à quo deluto, quod est luto circunlino, siue luto tego. unde fit lutamentum, & delutamentum. Cato: Terram quammaxime cretosam amurca infundito, paleas inito. Sinito quatriduũ fracescat: ubi bene fracuerit, rutro concidito: ubi conciderit, delutato. ita neq; aspergo nocebit, neque mures cauas facient, neq; herba nascetur, neq; lutamenta scindent se. item lutosum

& lutulentum, hoc est plenum luto. & lutarius mullus, de quo supra diximus, quod in luto pascatur. & collutilo uerbū, quod significat fœdo, dedecoro. Pacu. Hæc famigeratio te honestet, & me collutilet, & si sine dote duxeris. & lustra aprorum cubilia in syluis, quod sint lutosæ lacunæ, à qua similitudine ij, q in locis abditis, ac sordidis desidiæ, & uentri indulgent, in lustris uitam agere, siue lustrare dicuntur. & lustrati uocantur luxurioſi. Plaut. Nihil est ubi lustretur, ubi bibatur. lustrari quoq; deponens ueteres usurparūt pro scortari. Plau. Lustrantur, luxantur, comedunt. propter quod & lustra aliqui lupanaria dixere. Econtrario uero illustre dicimus clarum, & nobile. & illustro splendorem addo, illumino. unde illustres uiri, & illustres meretrices dicuntur. à quo fit illustrior, & illustrissimus. unde illustratio. quidam colustrum etiam hinc deductum existimant, hoc est primam illam post partum spongiosam densitatem lactis, quam supra diximus exitiosam esse infantibus. sed nos à græco potius deductum existimamus, hoc est ἀπὸ τοῦ κολλᾶσθαι, quod est hæreo, quod huiusmodi lac hæret, & instar glutini densatur. Lustrum quoque quinquennale tempus significat, & à luendo, hoc est soluendo deducitur, quod quinto quoque anno uectigalia & tributa soluebantur, siue quod singulis quinquennijs ciuitates lustrarentur. Lustrare enim expiare est, à luendo, hoc est soluendo, & liberando. Virgilius: Et cum solennia uota Reddemus nymphis, & cum lustrabimus agros. Aliquando tamen pro circunspicio ponitur. Idem: Omnia collustrans, hanc primum ad littora classem Conspexi uenientem. Idem: Lustrat Auentini montem. Idem: At mecum raucis tua dum uestigia lustro. Nōnunquam etiam pro illustro. Idem: Postera Phœbea lustrabat lampade terras. à lustro lustratio deriuatur, hoc est expiatio, qua quid soluitur & liberatur, & lustrici dies infantium appellantur. puellarum octauus, puerorum nonus, quia ijs infantes lustrantur, & nomina eis imponuntur, & qui eos lustrant uocantur lustratores, & si fœminæ sint lustratrices, qui uero lustrantur lustrati nominantur, & actus ipse lustratio, quæ aspersione aquæ fieri solebat. Ouidius: Inde ubi libatos irroranere liquores Vestibus, & capiti flectunt uestigia sanctæ Ad delubra deæ. armilustrum (ut Varro existimat) ab ambitu lustri uocitatum est, locut, in quo ludi fiebant, qui & circus maximus. Pomp. Festus scribit festū fuisse, quo Romani sacra facere armati, & tubis canentes solebant. Item à luo luma genus spinæ, quæ in pratis nascitur. dicta quod agricolæ eam è terra luunt, hoc est soluunt. à quo lumeta loca lumis plena, & lumariæ falces, quibus lumeta purgantur, hoc est lumæ secantur. Item à luo luteus color, de quo & eius deriuatiuis superius locuti sumus, quod sit quasi dilutus, hoc est solutus. & decoloratus rufus. Item à luo languor, quod languore corpora soluantur. Est enim languor modo torpor, & inertia. Cice. Nihil autē magis cauendum est, quàm ne langori se, desidiæq; dedat. Modo defectio, & dissolutio corporis. unde langueo, & languesco pro deficio & dissoluo. Virgil. Purpureus ueluti cum flos succisus aratro Languescit moriens. Hinc languidus deducitur. & ad uerbium languide. Nam Langia fons est in Nemea sylua, de qua superius diximus. Item à luo lucto, quod & luctor dicitur, hoc est conor, nitor, quia in huiusmodi conatu membra soluuntur, cuius compositum est oblucto, quod est acrius aduersum aliquem nitor. Hinc fit lucta, siue luctatio, unus ex quinque ludis antiquorum, quo alius alium prosternere in terram nititur. Luctari tamen aliquando capitur pro eo, quod est lucta ludere. Item luxo, quod similiter soluo significat. à quo luxa, luxata uemembra dicuntur soluta, & suis locis mota. Item luxati, quorum membra suis locis mota sunt. Plinius: Alteæ radix decocta luxatis prodest. hinc luxurioſi dicti, qui in re familiari profusi, atque soluti sunt. & luxuria, siue luxuries, siue luxus immoderata appetitio cuiuscunq; rei gratæ, rationi non obtemperans. Capitur etiam pro immoderata profusione. Cicero: Intelligimus, quàm sit turpe defluere luxuria, delicate ac molliter uiuere. & pro nimia cuiuscunque rei abundantia. unde luxuriare quoque modo profundere, modo nimium abundare significat. Virgilius: Luxuriem segetum tenera depascit in herba. Cicero: Gemmare uites, sitire agros, lætas segetes, luxuriosa frumenta. Reperitur etiam luxurior, luxuriaris. & luxor luxaris in eadē significatione. Sunt qui putant lucem quoq;, de quo et eius deriuatiuis superius locuti sumus, à luo, siue luxo deduci, quod lux tenebras diluat, atq; resoluat. Item à luo luctus, & lugeo uerbū, quod luctus uitam hominis soluat. Est autem proprie luctus dolor cum fletu, quem ex alicuius nobis charissimi morte concipimus. & lugere est in luctu esse. Vnde secundo bello Punico post cladem illam Cannensem constituerunt patres, ne fœminæ ultra teiginta dies in luctu essent, hoc est ne in lugubri habitu perseuerarent. Nam & à lugeo lugubre deducitur, & aduerbium lugubriter. & luscinia, de qua supra diximus, quod lugens canat. & à luctu luctifer, qui fert luctum. & luctuosus, qui in luctu est, & luctuose cum luctu. IAM SCIO ME NVDVM DISPLICVISSE TIBI. Quia scilicet non sum æquo membrosior, qualē tu quæris.

EPIGRAMMA LIII. AD DECIANVM.

SPICIS INCOMPTIS. In Cinædū inuehitur, qui cum uitæ turpissimæ esset se stoicū simulabat. INCOMPTIS. Incōpositis, inornatis, sine aliquo ordine fluentibus, quales incedere philosophi solent. coma cæsaries est, & à græco deducitur. nā quemadmodum nos cæsariem à cædendo, ita Græci comā appellunt ἀπὸ τοῦ κομεῖν, quod cædere est. à coma uero fit comatus, qui longiorem comā habet. & à capillo capillatus deducitur. item como uerbum, quod tam apud græcos, quàm apud latinos significat compono, orno: quoniam in capillo plurimū homini ornatus est. unde Charilaus interrogatus, cur comam nutriret: Quoniam inquit, ex omni ornatu hic pulchrior, & minimi sumptus est. hinc nomina data sunt capillatis alpiū incolis, & Galliæ comatæ. Coma per metaphoram etiam de arboribus, fruticibus, arundinibus, atque etiam herbis dicitur. Comæ contrarium caluities est, & qui capillo carent calui dicuntur. & caluere est caluū esse. Caluo etiam pro eo, quod est decipio, frustror. Item passiuum eius caluor, pro eo, quod est frustror. Siquidē actiue, & passiue frustror ueteres usurparūt, tractum à caluis mimis, qui omnibus solent esse derisui. Pacuui. Sentio pater te uocis calui similitudine. Plaut. Nam ubi domi sola sum sopor manus caluitur. Sallustius: Contra ille calui ratus. ab hoc calumnia deducitur, quæ proprie est alicuius in litibus per fraudem & frustrationē uexatio. à quo calūnior uerbum, & calumniator, & calumniatrix. Caius iurisconsul. Si calumnietur, & moretur, & frustretur. inde calumniatores appellati sunt, qui per fraudem & frustrationem alios uexarent litibus. inde & cauillatio dicta est. Cicero: Existunt sæpe iniuriæ calumnia quadam, & nimis callida, atq; malitiosa interpretatione iuris, ex quo illud summum ius, summa iniuria. per metaphorā tamen calūniari aliquando accipitur pro eo, quod est falsa crimina intendere, quod declaratur per illā legem XII. tabularum. Calumniator idem patiatur quod reus si conuictus esset, ut Martianus iurisconsul. testatur. Defluuium capilli in muliere rarum est, in spadonibus nunquam uisum, nec in aliquo ante Veneris usum, nec infra uerticem, & circa tempora, atq; aures. dicitur etiam neutro genere caluitium, & uni tantum animalium homini est non innatū. Nam quædam animalium naturaliter caluent, ut struthiocameli, de quibus supra diximus, & corui aquatici, qui propter hoc à Græcis φαλακρὸ κόρακες uocantur. φάλακρον enim caluum dicunt, κόρακα coruum. à como fit comptus, hoc est ornatus, cuius contrarium est incomptus. & compte aduerbium, cuius diminutiuum est comptule. item incompte, incomptule, & comparatiua, superlatiuaq; eorum comptior, cōptissimus, comptius, comptissime, incomptior, incomptissimus, incomptius, incomptissime. Comptum etiam genus libaminis erat, quod farina consparsa faciebant. Item à como comis, hoc est benignus, facilis, mansuetus. à quo comiter aduerbiū, hoc est suauiter, mansuete, humaniter. item à coma cometes, quam nostri stellam crinitā uocant, horrentem crine sanguineo, & comarum modo in uertice hispidam. Plura autem genera sunt. huiusmodi repente nascentium stellarū pogonias uocant, à barba, quæ græce πώγων dicitur. quibus inferiore ex parte in speciem barbæ iuba longe extenditur. Acontias ἀπὸ τοῦ ἀκοντίου, hoc est à iaculo, quæ iaculi modo uibrantur, ocyssimo significatu. De hac quinto consulatu suo Tiberius Cæsar præclaro carmine scripsit. postea usq; ad hunc diem non uisa. Xiphias ijs breuiores, & in mucrones fastigatas, quæ sunt omnium pallidissimæ, & quodam gladij nitore, ac sine ullis radijs, ἀπὸ τοῦ ξίφους, quod ensem significat. Chryseos, qui auro nomine similes, quod Græci χρυσὸν uocant, colore autem electro radios perquam raros in margine emittūt. Pithetas, qui doliū figura, quod Græci πίθον uocant, cernuntur in concauo fumidæ lucis. Ceratias ἀπὸ τοῦ κέρατος, hoc est à cornu, quæ cornu speciem habent. Talis uisa fuit, cum Græcia apud Salamina depugnauit. Lampades quæ ardentes faces imitantur. Hippeos ἀπὸ τοῦ ἵππου, hoc est ab equo, qui iubas equinas habent, celerrimi motus, atq; in orbem circa se euntis. Est & candidus comtes argenteo crine ita refulgens, ut uix cōueri liceat. Visus est etiam hirtus uillorū specie & iuba aliqua circundatus. Semel adhuc iubæ effigies mutata in hastam est, Olympiade centesimaoctaua, urbis anno CCCXCVIII. Terrificum magna ex parte hoc sidus est, perniciemq; magnis uiris portendens: breuissimum quo cernitur, spatium septem dierum annotatum est longissimū octoginta. Tot certe diebus ipsi durare animaduertimus cometē sanguineo colore atrum anno salutis MCCCC LXXI. Xysti pontificis maximi anno primo, singulis noctibus supra Bessarionis nostri lares errantem maxima omnium admiratione, quo tempore designatus in Gallias legatus fuit. Vnde paucis interiectis mensibus rediens Rauennæ morbo inopinato medici, quem secū habebat, opera corruptus extinctus est, & unà literæ atq; omnium bonarum artium studia perierunt, quemadmodum in illius uita latius à nobis perscriptum est. Item à coma auricomus dicitur, hoc est auream comam habens. CAPILLIS. Crinibus. proprie enim capilli capitis sunt dicti, quasi capitis pili. unde capillati dicuntur, qui crines longiores habent. Cicero: Capillatior solito. & capillaris arbor appellabatur, in qua tonsum capillum adolescentes suspendebant, quando deponebant comam deo eam sacrantes. Eadem & capillata appellabatur. Erat & in urbe Roma arbor antiquissima, quam supra trecentos & septuaginta annos durasse compertum est, quæ capillata appellabatur, quod uirginum uestalium capillos ad eam deferre mos erat. Transfertur tamen capilli nomen etiam ad alios corporis pilos. Virgilius: Quot sunt, mentula quos habet, capilli. pilus generale nomen est, dicitur q; etiam de capillo. Plinius: In capite cunctorum animalium homini plurimus pilus. ab hoc pilosi dicuntur pilis per omne corpus scatentes. Pili longiores ac proni colla, atque armos quorundam brutorum uestientes, quales sunt leonis, & equi, iubæ nominantur, ut superius ostendimus. Pili autem crassiores, rigidiq;, atque erecti, quales suum dicuntur setæ. unde setosum animal, & setigerū uocatur, & à sue dictæ sunt setæ, quasi suetæ, à quo & suo uerbum deducitur, de quo atq; eius deriuatiuis superius locuti sumus. Setuosum uero ueteres obscurum dixere, à quo setuose obscure. Luuius: Setuose abs te datur, quod cōsecuta sapiens ægre cōtulit. Setia urbs est Campaniæ, à qua setinum uinum. Martialis: Pendula ponitinos quæ spectat Setia cāpos, Exigua uetulos misit ab urbe cados. caput uero, à quo capillus deducitur, iccirco ita appellatū Varro existimat, quod inde initium capiant sensus, & nerui. in summo enim à natura collocatum est, ut in quo futurum erat regimen totius animantis. Alij à græco deductum uolunt, hoc est ἀπὸ τῆς κεφαλῆς, quod caput significat, uel ἀπὸ τῆς κάρας eiusdem significationis. unde nucem iuglandem κάρυον nominant, à capitis grauedine, quod arborum ipsarum, foliorumq; uires in cerebrum penetrent. Caput habent animalia omnia, quibus est sanguis, in quo apex nulli est, nisi solis auibus. Nam quod dracones cristatos esse quidam affirmant, falsum opinor. Aues quoq; non omnes, sed paucæ id insigne habent. Phœnix plumarum serie è medio exeuntem apicem habet. Pauo ueluti crinitas arbusculas. Stymphalidæ cirrum, phasianæ cornicula, alauda ueluti galerum. unde galerita dicta est primo, postea gallico uocabulo alauda appellata, à Græcis corydalus dicitur. κόρυς enim galea est. Gallina plicabilem cristam per mediū caput, gallinaceus erectam, quod nec caro, nec chartilago, nec callum est, sed quiddam peculiare. fulica quoq; cirros habet, nigra auis, aquatica, uulgo nota, picus martius, & grues antias. Antiæ enim proprie dicuntur muliebres capilli in frontem demissi. A capite fit capitulum diminutiuum, quod aliquando significat paruum caput. Plautus: Meum capitulum, meus ocellus. modo initium sententiæ. quod principia sententiarum per metaphoram etiam capita uocantur. à capitulo fit capitulatim, quod ueluti capitulum quoddam in summo habet. & capitulo capitulum appono, cuius passiuum est capitulor. Plinius: Folia bouis linguæ similia minora, subcandida, & in cacumine capitulata. Capitulare eti am est per capita distinguere. & capitulata dicuntur scripta, quæ per capita distincta sunt. unde fit recapitulare, quod est ea, quæ dicta sunt, breuiter & per capita recensere. à quo recapitulatio, quæ à Græcis dicitur, anacephalæosis. item à capitulo fit aliud diminutiuum capitellum, quod modo epistylium significat, hoc est caput columnarum. sic enim epistylium superior pars, quemadmodum basis inferior dicitur, quæ interpretari substentaculum potest. epistylium uero, quod supra columnam est. nam ἐπὶ supra significat, σύλος columnam. quidam tamen epistylium dixerunt trabem esse, quæ supra columnas imponitur. aliquando capitellum significat paruum caput, hoc est grossiorem summitatem cuiuscunque rei. Idem: Herba impia uocatur roris marini aspectu, thymi modo uestita, atque capitata. inde ramuli assurgunt sua capitella gerentes. ob id impiam appellauere, quoniam liberi super parentem excellant. Item à capite capitosus, hoc est magnum caput habens. interdū etiam duri capitis, qui & ceruicosus dicitur. et capital, quod modo linteolum significat, quo sacerdotulæ in sacrificijs capita tegebant, modo capitis periculum, siue faci-

nus, quod capitis pœna luitur. Plautus: Nunquam hercle effugiet, tametsi capital fecerit. & capitium, tegmen capitis, quamuis Varro à capiendo hoc dictum existimet, quod id genus indumenti usq; ad pectus capiat. & capistrum capitis uinculum, quod mulis, iumentis, bobus, & cuicunque animali adhibetur ne fugiant. Martialis: Paret purpureis aper capistris. itē quod circa os inuoluitur, ne cibos decerpant. à quo sit uerbum capistror. Plin. Si inter arbores, uiteisq; aretur fiscellis capistrari boues oportet, ne germinum tenera decerpant. Et procapis progenies, quæ ab uno capite procedit. Et capidulum genus uestimēti, quo etiā caput tegebatur. & capitale, quod capitis supplicium meretur, uel ciuitatis amissionem. Hinc capitale odium, capitale supplicium, capitalem morbum appellamus, quod caput & uitam hominis petant. Capitalis uero homo, & capitale peccatum dicitur, non quod petat alterius caput, sed cuius caput, uel per quod committentis caput peti debeat ad pœnam. Hinc capitalem fraudem admittere, est (ut Vlpianus inquit) tale aliquid committere, propter quod capite puniendus sit, qui committit. & capitalis locus appellabatur, ubi siquid uiolatum erat, capite uiolatoris expiabatur. & capitatum, quod caput habet. unde capitatum porrum dicimus, quod in caput latius crescit, sicut sectiuum porrum, cuius folia, ut profundius crescat, sæpius secantur. & capitolium, quod hic cum fundamenta ædis Iouis, qui ob hoc capitolinus dictus est, foderentur, humanum caput inuentum est. Ante enim hic mons Tarpeius dicebatur à uirgine Vestali Tarpeia, quæ ibi à Sabinis necata, sepulta q; est, è cuius nomine monimentum relictum, quod Ciceronis quoq; temporibus rupes Tarpeia, & Tarpeium saxū uocitabatur. Eundem montem antea Saturninum produnt appellatum fuisse, & ab eo late Saturniam terram. & princeps, primus, quasi primum caput. Item dominus, quod qui dominatur primus est. à quo principatus, & principium. & biceps, duorum capitum, & triceps, trium capitum. & sinciput, atq; occiput, de quibus superius diximus. & Capito cognomen eius, qui magno capite fuit, à quo postea tota familia eodem nomine usa est. & centumcapita herba, quam Græci hecatoncephalō nominant, ex aculeatarum genere, & alio nomine crynge alba, siue eryngium dicitur, caule & radice in cibos à Græcis recepta, siue coquere libeat, siue crudam sumere. Radix eius alterutrius sexus similitudinem aliquando refert, rara inuentu, uirosq;, si eis mas contigerit, amabiles facere dicitur. Ob hoc & Phaonem, & Lesbium à Sappho mirifice dilectos fuisse, & deinceps deincipis proximus quique capitum. capitur etiam aduerbialiter, significatq; per ordinem siue gradatim. Cicero: Sed tamen tres fratres summo loco natos, promptos, non indisertos, quos uideo deinceps tribunos plebis per triennium fore, nolo habere cōtrarios. & anceps, quasi dubij capitis. est enim anceps proprie duplex. Lucili. Nemo hos ancipites ferro efferri cardines. Var. Quò se conijceret Pompeius, ut ancipiti urgeretur bello. Ponitur tamen aliquando anceps pro eo, quod est ex utraq; parte acutū. Lucil. Vecte atque ancipiti ferro effringā cardines. aliquando pro ambiguo. Virgi. Anceps pugna diu. & cepe, quod capitis similitudinem habeat, uel quod in caput crescat. Nam quæ carent capitis forma, nō proprie cepe dicuntur, sed alterum genus, ascaloniā uocamus, ab Ascalo Iudææ oppido, ubi præstantissimæ nascuntur. Alterum, cui acutus sapor, & lacrymosus genon, siue nostra lingua pallacanan. Cepis omnibus odor lacrymosus est. Columella: Atq; oleris pulli radix, lacrymosaq; cepa. Corpus earum pinguitudinis chartilagine tutum est. quæ minima est, setania uocatur. Schistā hyeme cum coma sua relinquunt, uere folia detrahunt, & alia subnascuntur ijsdem diuisuris: unde & nomen sibi asciuere, à scin

do enim dicta est schista. Cepas inter deos habent Aegyptij, eas q; inter iurandum inuocant. Item à capite capitis diminutionem iurisconsulti appellant status permutationem. hæc triplex est, maxima, media, minima. Maxima capitis diminutio est, cum libertatem, ciuitatem, & familiam simul amittūt. media, cum amittunt ciuitatem, & libertatem retinent. minima, cum libertas & ciuitas retinetur, tantum q; mutatur familia. hinc capite diminuti appellabantur, qui ex alia in aliam familiam adoptati essent, qui cum liberi forent, alteri mancipio dati fuissent, qui in hostium potestatem uenissent, & quibus aqua igniq; interdictum esset. Item capite censi à censione capitum appellati sunt, quod solis capitibus censerentur, nō bonis, siue pecunia, quibus carebant, quemadmodum superius ostendimus. Capita deorum antiqui fasciculos uocitabant de uerbenis factos. Caput facere de suppurationibus medici dicūt, cum apostemata acuminata franguntur. Plinius: Passim & in quacunque parte, ac maximo incommodo nascuntur, qui furunculi uocantur. maximum aliquando malum, confectis corporibus remedio sunt, quæ diximus folia trita cum polenta, si non caput fecerint. TRISTE. Graue, seuerum. SVPERCILIVM. In quo animi iudicia sunt, ut superius diximus. QVI LOQVITVR CVRIOS. Cuius sermo semper est de uiris magnis, & grauibus. CVRIOS. Pluratiuo numero propria nomina expressa maiorem in oratione uim habent: quippe non ij tantum significantur, quorum illa nomina sunt, sed etiam alij, qui similes illis fuere. M. Curius magnæ uir integritatis, constantiæ, ac seueritatis fuit. Hic primo de Samnitibus triumphauit, mox de Sabinis, tertio de Lucanis. Pyrrhum Epirotarum regem ex Italia pepulit, quaterna dena agri iugera uiritim populo diuisit, sibiq; tantum constituit, dicens neminem esse debere, cui non tantum sufficeret. Cum legati Samnitum aurum ei afferrent, & ipse rapas in foco torreret, Malo inquit, in fictilibus meis hæc esse, & aurum habentibus imperare. Cum uero interuersæ pecuniæ accusaretur, cadum ligneum, quo uti ad sacrificia solebat, protulit, iurauitq; se nihil amplius de præda hostili in usum suum conuertisse. ASSERTORES. Vendicatores libertatis, quemadmodum superius diximus. CAMILLOS. Furius Camillus simili modo integritate, constantia, ac grauitate excelluit. Cum Faliscos obsideret, & literarij ludi magister optimatum filios ad eum adduxisset, uinctum eisdem pueris tradidit uerberādum. Falisci se illi repente obtam singularem iustitiam dediderunt. Veios hyeme obdomuit, de ijsq; triumphauit. Actus in exilium, quod prædam inique diuisisset, & Ardeæ moram trahens, urbem à Gallis captam Capitolium iam obsidentibus liberauit, dictatorq; absens dictus, collectis reliquijs Gallos ex improuiso adortus cecidit, populum Romanum Veios migrare uolentem retinuit. NVPSIT HERI. Muliebria passus est, præcisus siue pedicatus fuit, rem turpem honestis uerbis expressit.

EPIGRAM. LIIII. AD FAVSTINVM.

DE TVOS TANDEM. Hortatur Faustinum, ut libros à se scriptos edat, & famæ suæ uiuens cōsulat, nihil enim ad nos attinere gloriam, quæ post cineres uenit. Cuius sententiæ etiā Aristot. fuit, ad Nicomachū de mortuis scribens. Existimarūt enim animā in uniuersum quidē immortalē esse sed priuatim singulas quasq; animas cum corporibus interire, nullūq; his post mortē sensum esse. Falsa

esse. Falsa esse, quæ de animæ immortalitate, de manibus, de diis dicuntur, & à blādientibus sibi, ac nunquam desinere auidis mortalibus ficta. POPVLO. Multitudini, cum populū singulari numero dicimus, unius ciuitatis multitudinē significamus: cum uero pluratiuo numero utimur, diuersas ciuitates intelligimus. PECTORE. Ingenio, cuius sedes in pectore, hoc est in præcordijs est, ad quæ refertur accepta subtilitas mētis, ut superius diximus. QVOD NEC CECROPIAE DAMNENT PANDIONIS ARCES. Sensus est, quod opus nec Græci dānent, nec Latini sine laude prætereant. ARCES. Allusit ad altitudinem ædificiorū. CECROPIAS. Athenienses, à Cecrope conditore, ut superius diximus. PANDIONIS. Regis Athenarum, de quo iam diximus. DAMNENT. Reprehendant. NOSTRI SENES. Latini. ideo autem senes dixit, quia in ijs maior est grauitas, & doctrina. DVBITAS. Ambigis. quemadmodum enim ab ambo ambiguum dictum nonnulli existimant, quod in ambas agi partes possit, ita dubium, quod duas uias habeat. unde dubius dictus quasi duas uias habens, & utram eligat nescius. Ab hoc fit dubio uerbum, cuius frequentatiuum est dubito, & aduerbia dubie, & dubitanter, quorum contraria sunt indubie, & indubitanter. item dubitatim. Cæcil. Imperator cōclamat de medio, ut è sinistro cornu uelites remoueantur, & Gallis non dubitatim immittātur. Sisenna: Quod hostem non dubitatim cum plureis, ac scalis iter facere cernebat. & indubius certus. & pro culdubio aduerbium certe. & dubitatio incertitudo, cuius diminutiuum est dubitatiuncula. & subdubius parum dubius. à quo subdubito, subdubitanter, subdubitatio. ADMITTERE. Intromittere. FAMAM. Deam, quæ terræ filia fuisse proditur. nam cum bellum ob regni cupiditatem, inter gigantes Titani, ac terræ filios, & Iouem esset exortum, iamq; passim terræ filij à Ioue, ac cæteris dijs trucidarentur, percita nimio dolore terra, cum sibi aduersus hostes tam potentes arma deessent, ulcisci tamen quacunque uia posset illatam sibi iniuriam cogitans, coacta utero famam enixa est, quæ superum scelera per orbem terrarum disseminaret. Hanc præclare, atq; eleganter descripsit Virgili. Cœi, atq; Enceladi gigantum sororem appellans. Fama, malum quo non aliud uelocius ullum, mobilitate uiget, uires q; acquirit eundo. Parua metu primo, mox sese attollit in auras, Ingreditur q; solo, & caput inter nubila condit. Illam terra parens ira irritata deorū, Extremā (ut perhibent) Cœo, Enceladoq; sororem Progenuit pedibus celerem, & pernicibus alis. Monstrum horrendum, ingens, cui quot sunt corpore plumæ, Tot uigiles oculi subter, mirabile dictu, Tot linguæ, totidem ora sonant, tot subrigit aures. Nocte uolat cœli medio, terræq; per umbrā Stridens, nec dulci declinat lumina somno. Luce sedet custos, aut summi culmine tecti, Turribus aut altis, & magnas territat urbes. Sed non infacunde Ouidius quoq; eandem describit longiore contextu: Orbe locus medio est inter terras q;, fretumq;, Cœlestes q; plagas triplicis confinia mundi. Vnde quod est usquam, quamuis regionibus absit, Inspicitur, penetrat q; cauas uox omnis ad auras. Fama tenet, summaq; locū sibi legit in arce. Nocte dieq; patet, tota est ex ære sonanti, Tota fremit, uoces q; refert, iterat q; quod audit. Nulla quies intus, nullaq; silentia parte. Non tamen est clamor, sed paruæ murmura uocis. Qualia de pelagi siquis procul audiat undis, Esse solent, qualem ue sonum cum Iuppiter atras Increpuit nubes, extrema tonitrua reddunt. Atria turba tenet, ueniunt leue uulgus, euntq;, Mistaq; cum ueris pariter commenta uagantur. Millia rumorum, confusaq; uerba uolutant. Ex quibus hi uacuas replent sermonibus au-

ras. Hi narrata ferunt alijs, mensuraq; ficti Crescit, & auditis aliquid nouus adijcit autor. Illic credulitas, illic temerarius autor. Vanaq; lætitia est, consternatiq; timores, Seditioq; recens, dubioq; autore susurri. Ipsa quid in cœlo rerū, pelagoq; geratur, Et tellure uidet, totūq; inquirit in orbem. PIGET TE. Tardas, differs, ita enim ueteres usurpabant. uel piget, hoc est pudet. CVRAE. Studij, uel curæ, id est operis ab eo, quod præcedit id, qđ sequitur. sic alibi: Secreta quæro carmina, & rudes curas, id est opera imperfecta. CINERI GLORIA SERA VENIT. Postquam in cinerem redactum est corpus, nihil prodest gloria nihil sentienti. hinc Aristoteles mortem omnium malorum terribilissimum scribit, nihilq; præterea esse homini bonum, uel malum: ideoq; gloriam, quæ è præclaro aliquo mortis genere sequitur, nihil ad defunctos, sed duntaxat ad superstites pertinere.

EPIGRAM. LV. IN SEXTILIANVM.

SEXTILIANE BIBIS. Rursus in Sertiliani ebrietatem inuehitur. QVINQVE SVBSELLIA. Homines sedentes in quinq; subsellijs. subsellia enim sunt, ut superius diximus, humiliores sedes, in quibus equites considebant. Nam senatores sellis utebantur. sicut enim subsipere dicimus, quod non plane sapit, sic quod non planè est sella subselliū, & ubi duos tantūmodo capit bisselliū. quinq; primogenia uox est, à qua deriuata sunt quindecim, quinquaginta, quingenti, quinquies, quindecies, quinquagies, quingēties, quintus, quintusdecimus, quinquagesimus, quingentesimus, quinus, quindenus, quinquagenus, quingēteni, quinarius, quindenarius, quinquagenarius, quingētarius, quincuplex, quindecuplex, quinecuplus, quindecuplus, quinquangulus, quinquennis, quinquennium, quinquennale adiectiuū, quincunx unciæ quinq;. Item mensuræ genus paulum supra dimidiā heminam continens. Martialis:

Hesterna tibi nocte dixeramus
Quincunces puto post decem peractos.

Quinqueuir, sicut triumuir. à quo quinqueuiratus, & quinquenalis. quintilis mensis Iulius, de quo superius diximus. quinquatrus dies festus, quod post diem quintum Iduum celebraretur, & festa ipsa Quinquatria dicuntur Mineruæ sacra Martio mense. Iuuenalis:

Eloquium, ac famam Demosthenis, aut Ciceronis
Incipit optare, & totis quinquatribus optat,
Quisquis adhuc uno partam colit asse Mineruam.

Hinc minusculæ quinquatrus appellabantur Idibus Iunijs, quod is dies festus erat tibicinum, qui Mineruam colebant. quintus, & quintius cognomina. & Quintia porta trans Tyberim, à Quinto Cincinnato, cuius fuerat appellata, & Quintana porta in castris post prætoriū, ubi uenaliū rerum forum solebat esse. & quintipor seruile nomen frequens apud ueteres, ut superius ostendimus. quinquertium, quod Græci πένταθλον appellant, ludi genus, quod ijs quinque artibus constabat, iactu disci, de quo inferius dicemus, Græci δίσκου appellant. cursu, quem δρόμον nominant. saltu, quem dicunt ἅλμα. luctatione, & pugno, quæ πὺξ, & πυγμὴ ab illis appellantur. Vnde nos quoque palem dicimus, à quo palæstra luctatio, qui ludus ab Athenienſibus instituus fuisse dicitur. Virgilius: Pars in gramineis exercent membra palæstris. hinc palæstritæ dicuntur, qui sese pale, siue palæstra exercent, hi & palæstrici à uocabulis dicti sunt. Afranius: Depellis

lis mihi manum per palæstricos. pentathlum itaque uocatum est, à πέντε, quod significat quinq. (Vnde pentarchus qui quinque uiris præest. pentacontarchus, qui quinquaginta. pentecoste quinquagenaria. pentateuchus quinq; librorum uolumen, dicuntur) & ἆθλος, quod est certamen. nostri à quinque artibus quinquertium dixere, & qui his quinque artibus se exercebant, à Græcis πένταθλοι uocitati sunt. Plinius de Myrone: Hic fecit Delphicos pentathlos. à nostris uero quinquertiones sunt dicti. quinquepartior, à quo quinquepartitus. quinquefolium, quod Græci πενταφύλλον. quinqueremis, quindeciremis, de quibus superius diximus. quintam declinationem grammatici uocant, cuius genitiuus in es, & in e, & in ei, & in ij prolatus apud ueteres inuenitur. Cicero: Equites uero daturos illius dies pœnas. Virgilius: Libra dies somniq; pares ubi fecerit horas. dies in genitiuo dixerunt pro diei. Idem: Munera, lætitiamq; dij. Cicero: Quorum nihil pernicij causa à diuino consilio, sed in ipsa, & magnitudine rerum factum putamus. dij & pernicij dixerunt pro diei, & perniciei. Sallustius uero die in genitiuo protulit: Vix decima parte die. & Cæsar in libro, quem de analogia scripsit, die in genitiuo pronunciandum affirmauit, quinque signorum genera apud antiquos, augures obseruabant, ex cœlo, ex auibus, ex tripodibus, siue cortinis, ex quadrupedibus, ex diris. TOTIES. Bibendo subintelligendum est. EBRIVS. Mente ob nimium potum alienatus. is enim proprie ebrius dicitur, qui nimio uini potu non est mentis compos. uinum enim mente m hominis mutat, ac furorem gignit. ex ebrietate uero millia scelerum gignuntur, propter quod non immerito hoc uitium frequentissime carpit Martialis. Cui tanta dulcedine ætate eius dediti homines erant, ut magna pars non aliud uitæ præmium quærere uidcretur. quærebant sanè alia stimulamenta irritamenta, ut largius biberent, & bibendi causa etiam uenena conficiebant. quidam præsumebant cicutam, ut bibere mors ipsa compelleret, alij pumicis farinam hauriebant, nonnulli balneis coqui, & ex ijs exanimes ferri patiebantur, plures statim euomebant, rursusq; hauriebant. iterũ idem, ac tertio facientes, quasi ad perdenda uina geniti forent, & tanquam effundi illa non possent, nisi per corpus humanum. ad hoc pertinebant peregrinæ exercitationes, & uolutatio in cœno, & pectoris ceruicis repandæ ostentatio. Item pilæ, trigones, harpasta. per hæc enim omnia nil aliud, quàm sitis quærebatur. quinetiam præmio inuitabatur ebrietas, multis tantũ bibentibus, quantum amica quæsiuisset. tunc auidi matronam oculi lacebantur, tunc graui prodebantur marito, tunc animi secreta proferebantur: alij testamenta sua nuncupabant, alij mortifera loquebantur, iamq; uulgo ueritas attributa uino erat. hinc pallor, & genæ pendulæ, & ulcera oculorum, & tremulæ manus plena uasa effundentes, & furiales somni, ac inquies nocturna, & summum ebrietatis præmium libido portentosa, ac iucundum nefas, fœtidi præterea sequenti die ex ore halitus, & rerum omnium obliuio, morsq; memoriæ. Tiberius princeps in iuuenta ad merum pronior fuit, unde per iocum dictus est Biberius, & ob eam causam L. Pisonem urbis Romæ curatorem ab eo dilectum putant, quod biduo, duabusq; noctibus apud ipsum potationem continuasset. M. Antonius etiam uolumen de ebrietate sua ædidit, ebrius iam sanguine ciuium Romanorum, & tanto magis eum sitiens. Habet enim & hoc uitium ebrietas, quod bibendi consuetudo auget auiditatem. Vnde est illud prouerbium: Quanto plus biberint, tantoplus sitire Parthos. ebrium ab hauriendo potu dictum existimant, ponitur q; aliquando pro pleno, & abundanti, unde & uestes ostro, seu purpura ebrias dicimus, & ebriam cœnam, hoc est

abundanter, & opipare paratam. Plautus: Facite mihi cœna ut ebria sit. NVMISMATA VICINA. Numos uicinorum, hoc est eorum, qui prope te sedent. AERA. Numos. Veteres enim signatam pecuniam ex ære habuerunt. unde æra pro pecunias usurparunt. Cato: Fundum æribus suis emptum possidebant. hinc æruscare ueteres dixerunt pecunias undique colligere. & ærarium locus, in quo publica pecunia custodiebatur, quod Romæ in æde Saturni erat, ut superius diximus. & ærarij tribuni, de quibus disseruimus. & æs alienum, quod nos alijs debemus, sicut æs nostrum, siue æs suum, quod alij nobis, uel ei, de quo loquimur, debent. & æredituri milites uocabantur, quibus propter ignominiam stipendium, hoc est merces debita subtrahebatur. Item obærati milites ære dato iam obligati. ob id Varro æs ab asse dictum existimat, nullus enim apud ueteres auri, aut argenti signati usus erat, nisi libralis tantũ, & dipondius appendebatur assis, quando æris grauis pœna dicta. Seruius rex primus æs signauit. Nota æris fuit ex altera parte Ianus geminus, ex altera rostrum nauis. ab ære æro sus deducitur. Vnde Cyprum insulam ueteres æro sam appellauerunt, quod in ea prima fuerit æris inuentio. Item æro sum lapidem, ex quo æs fit, quẽ alio nomine Cadmiam nuncupant, fitq; ex alio lapide, quem chalcitem uocant, in eadem Cypro insula, sed utilitatem ei induxit, repertum in alijs terris præstantius, quod ab auro, & ære aurichalcum uocatur, uix iam longo tempore inuentu facile effœta (ut putant) tellure. arte naturalem illius bonitatem imitantur. ex eo fit æs coronarium, de quo superius diximus. Item ab ære æriscium, quod ex ære fit. Varro: Politæ enim quasi ærificio uidebãtur. Item ab ære æro æras, id est ære cõmisceo, siue ære adulto. à quo fit subæro compositũ. Persius: Nequa subærato mendosum tinniat auro. Item æreus & æneus eiusdem significationis, id est ex ære. Item aẽnus, quod modo adiectiuũ est, & idem significat, quod æreus. Virgilius: Et luce coruscus aẽna. modo substantiuum est, & significat uas in quo calefieri aqua consueuit, quod uulgo caldarium uocant. Idem: Aut folijs undam tepidi despumat aẽni. quidam inter A, & E aspirationem interponunt, aiuntq; uisum fuisse librum Aeneidos antiquissimũ quem ipsius Virgilij fuisse constabat, in quo illud, & luce coruscus aẽna, quod sine aspiratione scriptum fuerat, & aspiratio addita. Item ænulum paruum uas ex ære factum diminutiuum ab aẽno. Item æstimo, quod significat apprecio, quasi ære taxo, à quo æstimator, æstimatrix, æstimatio, pro quaueteres etiam æstimiam dixerunt. & æstimata pœna, quia ære censebatur, utputa ouis decussis, bos centussis, hoc est decemet centum assibus. & æstimabile, quod æstimari facile potest, sicut e contrario inæstimabile, quod propter magnitudinem æstimari non potest. quoniam uero æstimatio sine speciali consideratione fieri non potest, æstimare aliquando etiam pro considerare accipitur. Ouidius: Hæc quicunque leget, siquis leget, æstimet ante. æstimare uero putare, & iudicare est. prius enim rem æstimamus, hoc est consideramus, deinde existimamus, hoc est iudicamus. & ab æstimo fit existimo diphthongo in i longam conuersa, quasi ex æstimatione statuo, atque decerno. ab hoc existimatio, quod ferè semper passiue capitur, ut homo magnæ existimationis, id est de quo omnes bene opinantur, & quem magnum existimant. autumo quoque P. Nigidius ex ab & existimo compositum putat, significat autem modo opinor, modo censeo, modo affirmo. Plautus: Nisi hoc ita factum est, perinde ut factum esse autumo, non causam dico eum quin simules probri. æs etiam aliquãdo pro cornu, tubaq; accipimus. quia hæ ex ære fiunt. Virg. Aere ciere, uiros, martemq; accendere cãtu. hinc æneatores à uteribus cornicines, siue tibicines appellabantur

appellabantur. Item ænobarbus, hoc est rutilam, & quasi æneam barbam habens. fuit hoc cognomen Domitiorũ, ex qua familia Nero fuit. autorem autem originis, pariter q; cognominis habuerunt L. Domitium, cui rure quondam reuertenti, iuuenes geminj augustiore forma apparuerunt, iusserunt q; nuntiare senatui, ac populo Romano uictoriam, de qua ad huc incertum erat, atque in fidem maiestatis adeo permulsisse malas, ut è nigro rutilum, æriq; assimilem capillum redderent quod insigne mansit & in posteris eius, ac magna pars rutila barba fuerunt. Vnde C N. Domitium Neronis atauum, qui in tribunatu suo pontificibus offensior fuerat, quod alium, quàm se in patris sui locum cooptassent, ius sacerdotum surrogandorum à collegs ad populum transtulerat, ac in consulatu Allobrogibus, Aluernisq; superatis elephanto uectus fuerat, turba militum, quasi inter solennia sacrificij prosequente, Lucius Crassus orator dixit non esse mirandum, quod æneam barbam haberet cui os ferreum, cor plumbeum esset. Item ærugo, de qua superius disseruimus. à quo æruginosum, sicut à rubigine rubiginosum. Sunt qui erumnam quoque ab ære, hoc est à pecunia deductam uelint, quod æris gratia labores, curasq; subeamus. Virgilius: Quid nõ mortalia pectora cogis Auri sacra fames? Quippe erumna laborem onerosum, curámque ac solicitudinem significat. sed nostra sententia est erumnas, & per diminutionem erumnulas proprie uocari furcinulas, quibus uiatores sarcinas suas religatas tabella interposita ferre consueuerunt, quæ quoniam à C. Mario institutæ sunt, muli Mariani uocantur. dictas autem erumnas esse ἀπὸ τοῦ αἴρω, quod est leuo, tollo. hinc uero tractũ est, ut labores onerosi erumnæ uocentur. ab erumna erumnosus deducitur, laboribus, ac miserijs afflictus. æs à ueteribus randus dictum est. à quo Randusculà porta Romæ appellata, quod ærata esset. VLTERIORA. Cuneis ulterioribus, hoc est magis ultra ad spectandum constitutis. A CVNEIS. A spectatoribus, qui in cuneis stabant. Cuneus proprie uocatur instrumentum, quod ad scindendum omnem materiam adhibetur. à quo cuneatum dicitur, quod ad cunei similitudinem formatum est. hinc cuneus etiam multitudo peditum dicta, quæ cuncta cum acie primo angustior, deinde latior procedit. à quo cuneatim aduerbium deducitur, hoc est per cuneos. ab huius etiam similitudine cunei uocitati sunt loca in theatro, in quibus uulgo spectatores stabant inter sedentium subsellia. Iuuenalis: Cuncis habeant spectacula totis, Quod securus ames. NON HAEC PELIGNIS. Magis inquit tolerabile foret, si qualecunq; uinum potares, sed tu precioriora eligis, eo magis detestandus. PELIGNIS PRAELIS. Hoc est in Peligno agro. Pelignum oppidum Sabinorum est Marsis uicinum, in cuius agro pessima oriuntur uina. ab eo fit Pelignus a, um, adiectiuum. Martialis:

Marsica Peligni mittunt turbata coloni,
Non tu, libertus sed bibat illa tuus.

Peligni ex Illyrio profecti sunt ductu Volsinij regis, cui cognomen Lucullo fuit, & partem Italiæ occuparũt, quam diximus. ei duo nepotes fuerunt Pacinus, à quo Pacinates: & Pelicus, à quo Peligni. VVA. Fructus uitis uua dicitur. ponitur etiam aliquando pro uite. Virgilius: Et turpes auibus prædam fert uua racemos. Item uua dicitur in apibus, quando examen congregatum ad similitudinem botri dependet. Iuuenalis: Examenq; apium longa consederit uua. Item uua appellatur in homine, quæ inter tõsillas ultimo palato dependet, sub qua est minor lingua, quæ dicitur epiglossis, ita uocitata, quod aliquando ad similitudinem uuæ intumescat cum uehementi inflammatione ac dolore. IN IVGIS THVSCIS. In collibus

Vaticanis, in quibus mala nasci uina superius diximus. TESTA. Amphora. proprie testas figulina uasa appellamus quasi tostas, quod è molli creta fabrefactæ torreantur, deinde coquantur. excogitatæ autem à ueteribus figulinæ amphoræ fuerunt ad uina tenenda. Martialis:

Hanc tibi Cumano rubicundam puluere testam,
Municipem misit casta Sibylla suam.

Græci testã ceramion uocãt. Vnde Athenis locus, in quo Chalcosthenis figuli officina fuit, Ceramicos est appellatus. Item Ostracon, à quo ostracites lapis dictus est testæ similitudinem habens. cuius usus pro pumice est ad leuigandam cutem. potus sanguinem sistere dicitur: & cum melle illitus ulcera, ac dolores mammarum sanare. ostreacius piscis est, quem aliqui onychen uocant. hunc suffitum uuluæ pœnis mire aiunt resistere. à testa testaceum deducitur, quod ex testis constat. Vnde mons in urbe testaceus nunc uocatur: qui ex figulinorum fragmentis constat collectorum ibi, ut ego quidem arbitror, quando purgatus est Tyberis. FELIX. Quia tam preciosum liquorem continet. Felix enim proprie dicitur, qui prosperitatem recipit. Virgilius: Viuite felices, quibus est fortuna peracta Iam sua. interdum tamen ponitur pro eo qui dat. idem: Sis felix, nostrumq; leues quæcunq; laborem. felix inquit, hoc est prospera, & benigna. nõnunquam pro utili, commodo. Martialis:

Illa manus quondam studiorum fida meorum,
Et felix domino, notaq; Cæsaribus.

Quandoq; pro pingui, fœcundo, cuius contrarium est infelix. Virgilius: Infelix lolium, ac steriles dominantur auenæ. Vnde felices arbores dicuntur, quæ & seruntur, & fructum ferunt: infelices uero nec seruntur, nec fructum ferunt. ab ijs felicior, felicissimus, felicitas, feliciter, felicius, felicissime deducuntur. et eorum contraria infelicior, infelicissimus, infelicitas, infeliciter infelicius, infelicissime. item felicito uerbum, quod est felicem, & beatum facio. à quo infelicito, quod est infelicem, & miserum facio. Cæcilius: Vtte dij omnes infelicitent cum male monita memoria. Plautus: Dij illum infelicitent omnes. Veteres infelicio quoque usurpauere. idem: Dij illum infeliciant omnes, qui post hunc diem ullam Veneri immolaucrit hostiam. filix uero herba est uulgo nota, nec florem ferens, nec semẽ, folia habens utrisq; lateribus pinnata, propter quod græci pterim uocant, nam πτερὸν pennam nominant. nascitur ubique, sed maxime frigido solo. huius radices pellunt interaneorũ animalia. duo filicis genera sunt: alterum blachtron uocant, cuius ex una radice quamplures exeunt filices, bina etiã cubita excedentes, hanc marem existimant. alterum genus thelypterim Græci nominant, hoc est fœminã filicem: alij nympheopterim, est autem singularis, neq; fruticosa. utriusq; radice fues pinguescunt. Neutra danda fœminis, quoniã grauidis abortum, cæteris sterilitatem facit: farina earum ulceribus tetris inspergitur, iumentorum quoq; ceruicibus. Folia cimicem neccant, serpentem non recipiunt. ideo substerni utile est in locis suspectis. ustæ etiam fugant nidore. à filix filicones dicti mali, et nullius usus homines. Item filicata patera, quæ ad filicis herbæ similitudinem celata est. OPIMI. Opimiani. eo anno, quo Gracchi populares seditionibus interierunt L. Opimio consule fulsit ea cœli temperies, quam coctura uocant, à perfecta fructuum decoctione, calore solis nimio hoc faciẽte. Magna igitur uini copia & uina ipsa præstantia fuere in omni uitiũ genere. durarũt ducentis, & ultra annis in speciem ferè mellis redacta, nec nisi diluitus bibi id uinum ob uetustatem poterat. tantæ autem æstimationis fuit, ut amphora centenis numis ueniret. à consule igitur Opimio uinum hoc opimium, siue opimianũ uocitatum est. Martialis: Felix autumnus Opimi, SICCATVR. Ita

exhauritur, ut prorſus ſine humore remaneat. Siccum proprie dicitur aridum, & ſine humore. Virgilius: Summa petit ſcopuli, ſiccaq́ in rupe reſedit. Per metaphoram tamẽ ſiccum pro exercito accipimus, quaſi nimio labore exhauſtum. Plautus: Sic ſiccum frugi, cõinentem, amantem uxoris maxime. ab hoc fit ſicco uerbũ, hoc eſt arefacio. à quo ſubſicco, exſicco, deſicco eiuſdem ſignificationis. item præſicco, anteſicco. & ſiccitas, ac ſiccitudo. ſiccum autem à ſuccus deductum per antiphraſin, quaſi ſine ſucco. ſuccus aũt à ſugo deriuatur. à quo ſuctus ipſa (ut ita dicam) ſorbitio humoris. à ſucco ſucculentus, hoc eſt ſucci plenus. à ſugo uero ſugillo, quod eſt percuſſu liuorem, & quaſi ſuccum excito, quemadmodũ ſuperius oſtendimus. et exugo, hoc eſt ſuccũ omnem extraho. CAELLA. Vinaria ſcilicet. MASSICA. Maſſicæ regionis falernæ cõtermnæ. EGERIT. Producit. NIGROS CADOS. Nigro uino plenos. tale eſt enim falernum & maſſicum. Niger proprie fuſcus dicitur. per metaphoram tamen aliquando pro noxio ponitur. Virgilius: Et nigris exeſa chelydris Creta. Aliquando pro mortuo. Iuuenalis:

Inſtituitq́ rudes melior Locuſta propinquas
Perfamam & populum nigros efferre maritos.

A niger fit nigellus diminutiuũ, & nigredo. & nigreo, hoc eſt niger fio. à quo nigreſco. Pacuuius: Solisq́ exortu capeſſit candorem, occaſu nigret. Accius: Splendet ſæpe, aſt idem nimbis interdum nigret. & nigrico, niger ſum. & nigrefacio, ac nigrefio notæ ſignificationis. & nigrior, nigerrimus. & nigror, pro nigredine. Plinius: Et pennarum nigror hanc à cæteris diſtinguit. & ſubniger, ex parte niger. & denigro, quod eſt offuſco.

A COPONE TIBI FEX LALETANA PETATVR. Senſus eſt, poſtquam tantum deuoras uini, non petantur à te rara, & preciosa uina, ſed uilia, atque uulgaria. FEX. Vinum ignobile. Fecis enim uocabulũ uſurpamus, quoties alicuius rei ignobilitatem uolumus exprimere. Vnde & temporum fecem dicimus. LALETANA. Ex Laletania Hiſpaniæ regione. Laletania enim maritima regio eſt Hiſpaniæ uerſus Galliam ad emporium urbem pertingens, non longe à Taracone. hæc bonitate agri excellit, & in primis uino abundat, ſed ignobili. Plinius: Hiſpaniarum Laletana copia nobilitatur, elegantia uero Taraconenſia, atque lauronenſia.

EPIGRAMMA LVI. AD PROCILLVM

ESTERNA TIBI. Ex perſona ſua carpit Martialis & facilitatẽ promiſſorũ in ebrijs, & artes eorum, qui uino, & cõuiuijs hæreditatem captant, & teſtamentorũ falſas ſignationes. PERACTOS. Perfecte, et in totũ exhauſtos. COENARES. Diſcumberes. cœnam ueteres id dicebant, quod nunc prandiũ dicimus, & quam nunc cœnam dicimus, illi ueſpernã uocauere Eſt aũt græcum uocabulũ, quippe Græci δεῖπνον cõmunem dicunt. Nam plures cœnare cõmuniter ſolebant. à cœna fit cœno uerbum, cuius frequentatiuũ eſt cœnito, & cœnulo diminutiuũ & cœnatio, ac cœnaculum, de quibus ſuperius diximus. & incœnis ſine cœna. Plautus: Cupiunt extrudere incœnem ex ædibus, ut ipſæ ſolæ uentres' diſtendant ſuos. & incœnatus, qui non cœnauit. Idem: Incœnatum ſenem foras extrudunt muliẽres. & domicœnium, cœna quæ domi fit. Martialis: Si triſti domicœnio laboras. & cœnipeta, qui cœnas aliorum captat, nec cœnat domi libenter. & cœnat: cus ad cœnam attinens. Var

ro: Erat inter adoleſcentes ſermo cœnaticus. Plautus: Eſt mihi illic una ſpes cœnatica, ſi illa decolabit, redibo huc ad cœnam aſperam. & cœnatoria ueſtis, de quibus ſuperius locuti ſumus. NON SOBRIA. Non ſobrij hominis, hoc eſt ebrij. EXEMPLO NIMIVM PERICVLOSO. Quia nimis periculoſum etiam eſſet exigere ab ebrio promiſſa, cum ebrij facile omnia promittant. MISO MNEMONA SYMPOTEN PROCILLE. Græca uocabula ſunt, μισῶ μνήμονα συμπότην πρόκιλλε, hoc eſt, odi memorem compotorem Procille.

EPIGRAMMA LVII. IN ACERRAM.

ESTERNO FOETERE MERO. Lepidiſſimum diſtichon contra Acerram, qui totam noctem bibendo trahebat inſomnem. IN LVCEM. Vſque ad lucem.

EPIGRAM. LVIII. AD FIDENTINVM

MARE FERT. Facete Fidentinum reprehendit, quod eius carmina quaſi propria recitet. HAEC EME NE MEA SINT. Eodem ioco utitur inferius cum inquit: Nam quod emas, poſſis dicere iure tuum.

DE DIAVLO CHIRVRGO EPIGRAMMA LIX.

HIRVRGVS FVERAT. Ex perſona Diauli, qui ex medico factus erat cadauerũ funerator, deridet medicos ignaros, et rudes, quorũ ſupercilio nil profecto impudentius eſt. cũ primũ enim exiguũ aliquod, uanumq́ experimentũ didicerunt, uitæ noſtræ, ac necis impatores ſeſe conſtituũt, et medicinæ famã aucupantes animas noſtras negociãtur. ſic medicinæ ars in nequiſſimũ, atq́ indocile genus hoĩm, ſæpeq́ in leuiſſimas mulierculas trãſfertur. CHIRVRGVS. Medicus uulnerarius. à manuũ enim operatione ita uocatur. ſiquidẽ græci χεῖρα manũ uocant ἔργον opus. ars ipſa chirurgia dicitur. Primũ Romæ chirurgũ tradũt fuiſſe Archagathũ Lyſaniæ peloponẽſis filiũ L. Aemil. M. Liuio conſulibus, anno urbis quinquageſimo, trigeſimoquarto, eiq́ ius quiritiũ datũ, & tabernam ab eo in urbe emptam, ob id publice uulnerariũ fuiſſe appellatũ, mire gratũ omnibus initio, mox uero à ſæuitia ſecandi, urendiq́ carnificẽ nominatũ, attemq́ eius in tædiũ uerſam. VESPILLO, Cadauerũ funerator, quemadmodũ ſuperius diximus. COEPIT QVO POTERAT CLINICVS ESSE MODO. Solebant, ut nũc quoq́ fit, chirurgi ægrotantibus aſſiſtere, quo medendi artem à medicis diſcerent, ut ipſi ita fierent medici. Eſt ergo ſenſus: Diaulus qui ſolebat eſſe chirurgus, factus eſt ueſpillo et cœpit eſſe medicus, hoc eſt curare corpa eo modo, quo poterat. medici uiuorũ corpora curãt, ueſpillones defunctorũ. iccirco inferius quoq́ inquit: Nuper erat medicus, nunc eſt ueſpillo Diaulus. qđ ueſpillo facit, fecerat et medicus. hoc eſt curabat prius corpora uiuorũ, nunc curat defunctorũ. CLINICVS. Medicus. tria. n. medicinæ genera ueteres fecere. empiricẽ, quæ nullis rationibus, ſed ſolis experimẽtis cõſtat. χειραπίαν eni greci experientiã uocant. iatralepticen, quæ unguẽtis, & pfrictioni-

bus curat, quaſi medicinam unguentariam. ἰατρικὴ enim medicina dicitur, ἀλείπτης, unctor, ἀπὸ τοῦ ἀλείφειν, quod ungere eſt. unde huiuſmodi artifex Iatraleptes dicitur. Cornelius Celſus: Sanus homo, qui & bene ualet, & ſuæ ſpontis eſt, nullis obligare ſe legibus debet, ac neque medico, neque iatralepta egere. & clinicen, quæ uictu, & uenenis corporibus medetur. quamuis ſint qui clinicen rurſus in duas partes diuidant, unam διαιτητικὴν, hoc eſt diætitecen, quæ uictu medetur. alteram φαρμακευτικὴν, hoc eſt pharmaceuticen, quæ medicamentis curat. Vnde medici huiuſmodi clinici appellantur à lectis ægrotantiũ, quos frequentat, quaſi lecticularij. κλίνη enim lectus eſt. ad quod uocabulum uidetur etiam poëta allusere, cum inquit: Cœpit quo poterat Clinicus eſſe modo, quaſi dicat, ubi ſtudebat Clinicus, hoc eſt lecticularius eſſe uiuorum, factus eſt lecticularius defunctorum, quia ſcilicet mortuos efferet. Clinici etiam dicuntur, qui ita morbo affecti ſunt, ut ſurgere è lecto non poſſint, nullaq́ amplius de eorum ſalute ſpes eſt, quos latine deploratos uocamus.

EPIGRAMMA LX. DE ENCOLPO.

OS TIBI PHOEBE VOVET. Stultitiã uotorũ, & laſciuiã ſui temporis notat. Aulus Pudẽs centurio puerũ habuit Encolpum, quem amabat. hic uotũ fecerat ſe crines ſuos Phœbo ſacraturũ, cum primũ dominus ſuus ad primipilatũ proueheretur. optat per iocũ poëta, ut puer quàm primũ comam deponat, hoc eſt ut pudens mox promoueatur: ſed tarde fiat uir, ut Pudens diutius ætate illius tenera ꝓfruatur. AMOR DOMINI. Plus eſt, quàm ſi dixiſſet amatus à domino. VOVET. Dicat: cõſecraturũ ſe promittit. Vouere proprie eſt aliquid deo ſanctè promittere. Vnde promiſſio huiuſmodi uotũ dicitur, quod aliqñ ſine aliqua cõditione, aliqñ addita conditione, quoniam uero ea uehementer deſideramus, quæ uoto à deo poſcimus, fit ut aliquando uotũ pro deſiderio capiatur. unde uoti compotem dicimus eum, qui deſideriũ ſuũ aſſecutus eſt. & pro uoto nobis ſuccedere, id eſt pro deſiderio, & uoluntate noſtra. à uotum uotiuũ deducitur. hinc uotiua uerba dicimus, quibus infaciendis utimur uotis. & uotiuas preces, quibus aliquid cum uoto poſcimus. Item à nouео deuoueo, quod eſt deſtino, impreor. à quo deuotor deuotrix, qui aliquid imprecantur. & deuotum deſtinatum, quod modo ad proſperum, modo ad aduerſum refertur. Virgilius: Deuotum hoſtiles Decium preſſere cateruæ. Idem: Præcipue infelix peſti deuota futuræ. Varro: Tu deuoto tibi animo utere. cõuoti uero dicebantur iiſdem uotis obligati. Item uoto frequentatiuum, & ab eo aliud frequentatiuũ uotito. ueteres etiam uotitum uſurparunt, pro eo quod eſt religione aliqua, & quaſi uoto prohibitum, atque interdictũ. Plautus: Nolo illum habere cauſam, & uotitam dicere. quidam tamen uotitum à uetando, quaſi uetitum dictum arbitrantur.

CRINES. Adoleſcentes apud ueteres Romanos comam nutrire mos erat, quandiu imberbes eſſent. alioquin deformes habebantur. adulti uero cum primo tondebant barbam, etiam crinium longitudinem deponebant, eôsque in arbore, quam ex argumento capillatam, ſiue capillarem nominabant, ſuſpenſos dicabant deo, quaſi depoſitis adoleſcentiæ illecebris iam uirilitatem ingredi uiderentur. ſimili modo & primam barbam conſecrabant, quemadmodum Neronem barbam ſuam aureã pyxide precioſiſſimis margaritis adornatam capitolino Ioui dicaſſe Suetonius refert. quandoque etiam adoleſcen-

tes, ut muneris aliquid à diis conſequerentur, etiam ante tempus comam deo uouebant, ueluti rem magnam, atque difficilem. quippe depoſita coma ornatum omnem adoleſcentiæ uidebantur amittere, quod nunc Encolpus facit, nimio deſiderio primipilatus in perſonam domini, à quo amabatur. de quo etiã inferius ſcribit poëta:

Quid non cogit amor? ſecuit nolente capillos
Encolpus domino, non prohibente tamen.
Sed tu ne propera, breuibus nec crede capillis,
Tardaq́ pro tanto munere barba ueni.

TOTOS A VERTICE. Nimium adoleſcentis deſiderium oſtendit, qui non breuiores facere crines uouit, ut mos erat, ſed prorſus abſcindere: quaſi non curaret domino ſuo amplius placere, dummodo ille optatum honorem aſſequeretur. TVLERIT. Conſecutus fuerit. PRIMIPILI. Vt ſit primus centurio primæ cohortis, quemadmodum ſuperius, dum de pilo loqueremur, oſtendimus. quippe uetus, ac lautiſſimus Romanorum mos fuit, ut Centuriones uirtutis ergô à decima cohorte promouerentur ad nonam, à nona ad octauam, & ſic deinceps uſque ad primam, cuius primam centuriam primum pilum uocabant, quod circa ſigna grauis armatura conſtituebatur, in qua inter cætera armorum genera haſtile erat pedum quinque ſemis, quod pilum uocabatur. DVM NVLLA TENERI SORDET LANVGINE VVLTVS. Antequam ſit tempus tondendæ barbæ, aut comæ deponendæ. SORDET, Squalet, horret. ſordes enim ſqualor eſt, & omnis immunditia. Ab eo fit ſordeo, à quo ſordeſco. & obſordeo compoſitum, quod modo pro ſordeo accipitur, modo pro obſoleo. Cæcilius: Obſordeſcit iam hic in me erumna miſeriæ. quod inde tractum eſt, quia quæ frequenti in uſu ſunt, ſordeſcere conſueuerunt. & ſordidus ſqualidus, immundus, & ſordide aduerbium immunde. & comparatiua, ac ſuperlatiua eorum ſordidior, ſordidiſſimus. ſordidius, ſordidiſſime. & ſordutudo pro ſorde. Plautus: Vt mihi abſterſere omnem ſordutudinem. & ſurdus, qui aures habet obtuſas ab aurium ſordibus, quæ in duritiem uerſæ marmora aurium dicuntur, nec ſinunt audire. ab eo ſurdeo, hoc eſt ſurdus fio. à quo ſurdeſco. & obſurdeo, à quo obſurdeſco. Item ſurditas. ſurde aduerbium, & ſurdaſter diminutiuum, hoc eſt ex parte ſurdus. & abſurdum, quod proprie ſignificat ineptum, ac rationi repugnans, quaſi non audiens rationem. à quo abſurdior, abſurdiſſimus, abſurde, abſurdius, abſurdiſſime. LANVGINE, Pilatione. Lanugo enim tenera pilatio dicitur, ad lanæ ſimilitudinem, qualis & in adoleſcentium genis, & in pomis quibuſdam cernitur. lana quid ſit manifeſtum eſt. hanc à laniando dictam putant. laniare enim ſcindere eſt. ſcinditur enim nunc lana, quæ uelli quondam ſolebat. Vnde à uellendo uellus dicebatur. à laniando laniꝰ dicti, qui carnes uendunt, quod lanient pecora. Vnde lanium, laniena, lanionia menſa, laniſta, de quibus ſuperius diximus. & dilanio quod eſt diſcindo. à lana uero fit lanicium pro ipſa lana. Virgilius: Si tibi lanicium curæ. & laneum, quod ex lana eſt. & lanificium, lanæ opificium. & lanificus, qui lanæ artem exercet. & lanugo à lanæ ſimilitudine. à quo lanuginoſus, plenus lanugine. & laneolus, qui lana oculi uitium tegit, & lanerum ueſtimentum è lana ſuccida factum. & leniſci faſciolæ, de quibus locuti ſumus, è coronis dependentes. & delanico uerbum, quod eſt diſcedo à pecudum diſceſſu. IVBAE. Capilli. metaphorice enim hoc uerbo uſus eſt. FVSAE, Sparſæ. LACTEA, Cãdida. LONGVM, Longo tempore, ut ſuperius diximus. TONSVM. Sine capillis. tondere proprie abſcindere, & decutere eſt. hinc

tonsus homo dicitur, cui coma abscissa est, & econtrario intonsus capillatus. hinc etiam tonsi montes, & tonsæ ualles dicuntur, cum syluis carent, & econtrario intonsi syluosi. Virgilius: Tonsis in uallibus: Varro: Intonsi montes, & feris pleni. Aliquando etiam tonsus pro minutus ponitur. Virgilius: Tonsisq; ferunt mantilia uillis. & tonsa oliua dicitur, quæ minutis frondibus compta est, quasi à tonsore composita. Tonsus etiã quandoq; quartæ declinationis est, & tonsuram significat. Accius: Sed quæ nam hæc est mulier funesta ueste, tonsu lugubri? Item à tondeo tonsor deducitur notæ significationis, cuius fœmininum est tonstrix, à quo diminutiuum est tonstricula. & tonstrina officina tonsoris. & tonsa remus, uel à tondendis, hoc est decutiendis fluctibus, uel quod ferro tondeatur. Virgilius: Et in lento luctantur marmore tonsæ. & tonsilla palus dolatus, & in acumen, & cuspide præferratus, qui nauis causa in litore figitur, de quo superius diximus. toles tamen & etiam tonsillæ in homine sunt, quæ in sue glandulæ dicuntur, hoc est tumor quidam in gutture maxime proueniens instar glandis, & interdum mouens se, interdum prorsus immobilis. Sed hæc à tollo potius deduci nõnulli arbitrantur, ut superius disseruimus. Item à tondeo tonsorius, unde culter tonsorius, & ferramenta tonsoria dicuntur. & composita circũtondeo, pertondeo, detondeo, prætondeo, subtondeo, retondeo notæ significationis. SERO VIRVM. Vt serò barbatus sit.

EPIGRAMMA LXI. IN SABIDIVM.

ON AMO TE SABIDI. Graui aculeo pupgit Sabidiũ. hic gulæ deditus plus uorabat, q̃ posset concoquere, quocirca ita fœtebat eius anima, ut nemo posset cum eo loqui. Est igitur sensus poëtæ, non amare se Sabidiũ, nec posse se ob grauem olentiã oris tandiu cum eo manere, ut causam cur non amet, possit exprimere. uoracitatem eius et fœtorem animæ altero epigãmate non minus false indicat Martialis:

Circunlata diu mensis scriblita secundis,
Vrebat nimio sæua calore manus.
Sed magis ardebat Sabidi gula. protinus ergo
Sufflauit buccis ter q̃, quater q̃ suis.
Illa quidem tepuit, digitosq; admittere uisa est,
Sed nemo potuit tangere, merda fuit.

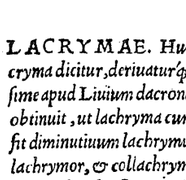
HOC TANTVM. Vix tantũ possum tecum manere, ut hæc tria uerba exprimam, Non amo te.

EPIGRAMMA LXII. DE GELLIA.

MISSVM NON FLET. Gelliã carpit, quæ ut pietatẽ in defunctũ patrẽ simularet, præsentibus testibus illius mortẽ deflebat, alioqn nullo defũcti desiderio mouebatur. NON FLET. Non emittit lacrymas. Flere enim est lacrymas fundere, ideoq; solius hominis est, & à græco deducitur, qđ est κλαίω. à fleo fit fletus, quod aliqñ substantiuum est quartæ declinationis. Ennius: Nemo me lacrymis decoret, nec funera fletu. interdum adiectiuum, quando scilicet participiũ est. Virg. Hic multũ fleti ad superos, bellóq; caduci. multũ fletos pro nobilibus, atq; cõspicuis posuit, quorũ mortẽ magna lamentatio sequitur. Item flebilis, dignus qui fleatur, & flebiliter aduerbiũ cum fletu. item à fleo fit compositum defleo eiusdem cum suo simplici significationis.

LACRYMAE. Humor ex oculis flentium manans, lacryma dicitur, deriuatur q̃ à græco δάκρυον. unde frequentissime apud Liuium dacronas pro lacrymis legimus. usus tamen obtinuit, ut lachryma cum aspiratione scribatur. à lachryma fit diminutiuum lachrymula, & lachrymor uerbum, à quo illa lachrymor, & collachrymor. & lachrymabilis flebilis, & lachrymabundus flens. & lachrymabiliter flebiliter. Item illa chrymabile, quod significat fletu indignum. IVSSAE. Non sponte fluentes, hoc est non prouenientes ex animi dolore, sed ui exortæ. Est enim plerisq; ac præsertim mulieribus humorille tam fœcundus, semperq; in promptu, ut ubertim quoties libuerit defluat. NON LVGET, Non dolet. Lugere proprie est dolorem animi cum uoce proferre: quod quia in obitu defunctorum, qui nobis cari sunt, facere solemus, introductum est, ut luctus capiatur pro habitu illo, & uultu, & ueste, quibus eo tempore uti consueuimus. Vnde post clademil lam Cannensem constituerunt patres, ne fœminæ ultra triginta dies in luctu essent. à lugeo fit lugubre. unde lugubrem habitum, lugubrem orationem, lugubres uestes dicimus. à quo lugubriter aduerbiũ. & luscinia, de qua superius diximus, quod lugens canat. & à luctu luctifer, qui alicui luctum affert. & luctuosum plenum luctu. à quo luctuose aduerbium cum luctu. & prolugeo compositum, quod significat solito diutius lugeo. lucta uero genus ludi est, cum duo sese mutuo apprehendentes ad terram nituntur affligere, quod luctari, & colluctari dicitur. à quibus luctatio, & colluctatio deducuntur, quo ludi genere in palæstra utebantur athletæ: & qui se ita exercebant, luctatores uocabantur, à luendo hoc est soluendo, quod uterq; sese ab altero soluere niteretur. luctare quoq;, & luctari pro cõtendere usurpamus.

PIGRAMMA LXIII. IN LESBIAM



NCVSTODITIS. In Lesbiã inuehitur, cui nõ satis erat adulterari nisi id etiam in propatulo faceret, gauderet q̃ in adulterio deprehendi, ac cõspici. in quo temporũ suorũ lasciuiam notat, quibus nullus pudori, aut uerecundiæ locus erat relictus. PECCAS. Cum adultero cois. peccare enim proprie est adulteriũ cõmittere, dictum quasi pellicare, hoc est cum pellice coire. & peccatus ipsum adulteriũ, quasi pellicatus. à ueteribus enim nõ peccatum neutro genere, & secunda declinatione: sed peccatus masculino genere, & quarta declinatione proferebatur, quod usq; ad Ciceronis ætatem durauit. Cicero: Nemo ita uiuebat, ut nulla eius uitæ pars summæ turpitudinis esset expers. nemo ita in manifesto peccatu tenebatur, ut cum impudens fuisset in facto, tum impudentior uideretur, si negaret. Postea inualuit usus, ut peccatum tantũ neutro genere proferatur, & tam peccatum, quàm pecco generaliter de omnibus delictis, atq; erroribus dicantur. à pecco fit peccator, & fœminiñ eius peccatrix. LIMINIBVS. Ostijs. Limen enim omnem ingressum significat, ut superius diximus. INCVSTODITIS. In quibus nemo obseruat, nequis repente ingrediatur, aut uideat quæ intus geruntur. FVRTA. Adulteria, VELOQVE, SERAQVE. In lupanaribus mos est, postquam fornicator introiit, ostium claudere, & post hoc uelum extendere, nequid per rimulas etiam uideri extrinsecus possit. RIMA, Fissura. proprie rimæ dicuntur exiguæ distantiæ tabularum in iuncturis, à quo tractum est, ut omnes fissuræ rimæ dicantur. unde rimas age-

re est findi. Ab hoc rimula parua fissura, & rimosus, plenus rimis. & rimari, quod est diligenter quærere, & scrutari, & quasi rimulas quasque perquirere. quod nonnulli à suibus tractum putant, qui glandes per rimas terræ perquirunt. Virgilius: Dulcibus in stagnis rimantur prata Caystri, hoc est pascuntur in pratis, & cibum per omneis rimas terræ perquirũt. Idem: Et partes rimantur apertas, hoc est inuestigant. aliquando tamen rimari pro explicari accipitur. Idem: Rimatur q̃ expulis, habitat q̃ sub alto pectore. Item pro eo quod est scindere, & quasi in rimas agere. Idem: Ergo ægre rastris terram rimantur. à rimor rimator, & rimatrix uerbalia nomina deducuntur. FORNICE, Arcu, testudine. Fornix proprie arcum significat, & quodcunque opus concameratum, à furuo, hoc est obscuro, quod eiusmodi opera obscura sint. Virgilius: Cyclopum obducta caminis Mœnia conspicio, atq; aduerso fornice portas. Cicero: Videt ad ipsum fornicem fanianum. quoniam uero meretrices in huiusmodi locis, hoc est sub fornicibus habitare consueuerunt, fornicariæ sunt appellatæ. & fornicari est cum meretrice coire, quod & meretricari dicitur. & fornicator, qui fornicatur. & fornicatio, ipsa congressio. A furuo etiã, hoc est obscuro furnus deducitur, locus in quo panis decoquitur, differt q̃ à clibano, quod clibanus mobilis est, & quasi paruus furnus, textu q̃ aliquando tegitur, & ferè è metallo fit, interdum tamen & lapide constat, non tam panicũ quàm alijs dapibus coquendis seruiens: furnus uero ex cemento & calce constat, magnusq; & immobilis est, ad usum ferè panis coquendi. Plinius: Cortices quoque decussi lini clibanis, & furnis præbent usum. SVMMENI. Summenium dicebatur locus lupanaris, quod ferè sub mœnibus esset, quasi submœnium. hinc summenianæ uxores meretrices dicuntur. Martialis: Conuiua quisq; zoili potest esse Summenianas cœnet inter uxores. DISCE. Apprehende, assequere. discere enim proprie est rem ignotam assequi, quod uel meditando fit, uel ab alio docendo. unde qui docet doctor, qui discit discipulus dicitur. à quo disciplinæ ipsæ artes appellantur. & disciplinosi, quã tam bonas, quàm malas artes facile discunt. Cato: Ipse gladiator disciplinosus. à disco composita fiunt ediscо, quod est memoria complector, addisco perfecte disco, condisco, simul disco, dedisco quod didici obliuiscor. A CHIONE SALTEM VEL AB LAIDE. A uulgatissimis meretricibus. CHIONE. Nobile scortum fuit nomen habens à candore niuis, quæ græce χιὼν dicitur, cum tamen fusca esset. Martialis: Candida es, & fusca es, non es, & es Chione. Iuuenal. Et dubitas alta Chionen deducere sella. LAIDE. Hæc quoque nobilissima meretrix fuit Corinthia, quæ ob elegantiã ac uenustatem formæ grandem pecuniam demerebat, conuentusq; ad eam ditiorum hominum ex omni Græcia celebres erant, nec admittebantur, nisi qui darent, quod illa proposcisset. poscebat autem nimis grandem pecuniam. Vnde natum est frequens illud apud Græcos prouerbium: οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς, quod apud nos ita interpretatur Horatius: Non cuiuis homini contingit adire Corinthum. quasi frustra adiret Corinthum, qui non posset dare, quod poscebatur. ad hanc fertur Demosthenes aliquando se clanculum contulisse, & ut sui copiam faceret, petijsse, à quo cum Lais petijsset μυρίας δραχμὰς quod faciebat numi nostratis denariorum decem millia, muliẽris petulantia, ac pecuniæ magnitudine obstupefactus retrocessisse, & inter discedendum dixisse, οὐκ ὠνοῦμαι μυρίων δραχμῶν μετάμέλειαν, hoc est equidem pœnitere decem drachmarum millibus non emo. drachmam tres oboli, hoc est siliquæ decem, & octo constituebant. singuli enim oboli sex siliquas habebant. unde duodecim oboli tres denarios, hoc est quatuor dra-

chmas cõstituebãt, cum essent quatuor, & septuaginta siliquæ. Erat enim denarius minimus argenteus unius libræ, hoc est uigintiquatuor siliquarum. Sex uero oboli, hoc est denarius unus & dimidius drachmam faciebant. ab abolo diobolares meretrices dictæ sunt, quæ duobus obolis conducebantur. MONIMENTA. Cellæ meretricum, quod ad sepulchrorum similitudinem factæ sunt. LVPAS. Meretrices, quem admodum superius diximus. NVNQVID. An forte. num idem penè significat, quod an. et subintelligitur negatio, ut num ego te spoliaui? quasi dicat, non spoliaui. sicut quoties per negationẽ interrogamus, subintelligitur affirmatio. ut non ego te spoliaui? quasi dicat, ego te spoliaui. affirmatiua respõsio est proprie, etiam. Plinius iunior: Studes inquam? respondit, etiam: ubi? Mediolani. Vulgo autem respõdemus ita, quod etiam non caret autoritate. Terentius: Mihi'ne respondit? Ita. à num fit nunquid compositum. item aliud compositum nunquidnam. non uero proprie negandi aduerbium est, quemadmodum est haud, haudquaquam, nequaquam, necne, minus, & similia, duæ negationes plerunq; affirmant, ut si dicam nemo non legit, idem est, quod omnis homo legit. & nonnullus, id est aliquis. tres uero negationes aliquando non plus faciunt, quàm duæ, ut nunquam mihi, nec profuisti, nec obfuisti, quod idem planè est, ac si dicamus, mihi quidem nec profuisti, nec obfuisti. item nescis, nec domi, nec foris uiuere. idem est, quod nec domi, nec foris scis uiuere. timeo, uereor, metuo, & similia idem cum negatione, quod sine negatione significant, ut uereor ne ueniat, & uereor, ut ueniat. & timeo ne moriatur, & timeo ut moriatur. & more Ciceronis, ac probatissimorum ueterum, metuo ut ne moriatur. Terentius: Apprime in uita esse utile, ut nequid nimis. Illud præterea animaduertendum, ubi debeat geminari negatio, ubi non debeat, quod hoc exemplo demonstratur, non modo stellæ, sed ne luna quidem ad solem feruat splendorem suum rectè dicitur. item hoc modo, nonnullæ stellæ, sed ne luna quidem. at quoties dictionibus adest quædam contrarietas, non potest altera negatio tolli, ut hoc modo: non modo stellæ non apparent, sed etiam luna ad solem obscuratur. sine negatione geminata non rectè loquaris. item non modo non absoluo hunc, sed ne leui quidem pœna cum eo transgrediendum puto. errant ediuerso quidam, qui ad illud non modo applicant, sed etiam, cum deberent applicare, sed saltem, aut sed certe, aut sed uel. ut est illud: quis enim mentis emotæ non modo futura prædicere, sed etiam cohærentia loqui possit? Dicendum erat, sed uel cohærentia, aut sed certe cohærentia, aut sed saltem cohærentia loqui possit. illud uero de negatione ad solam elegantiam pertinet, quod subiectis exemplis adducam. Quint. Non est difficile, ut maritum uxor occidat, si non est difficilius, ut filius patrem. Idem: Atque eò causam dimittimus, ut sit absoluendus adolescens, nisi etiam laudandus. quare non petit, ut miserum putetis, nisi etiam innocens fuerit: non petit, ut afflictum alleuetis, nisi & probauerit sese infelicorem, quod patrem amisit, quàm quod oculos. Sallustius: Parcite dignitati Lentuli, si ipse pudicitiæ, si famæ suæ, si dijs, aut hominibus unquam pepercit. ueteres pro non noenon dixere. Lucilius: Sed tamen hoc dicas si noenon quidem molestum est. Varro: Si hodie noenon uenis, cras quidem si ueneris, dies est natalis fortis fortunæ. cognatio uocabuli nos admonet ut hæc subiungamus. Noës fluuius est Thraciæ in Istrum fluens. noëgeum amiculi genus candidi. item noëgeum pro candido ponimus. Liuius: Lachrymas de ore noëgeo terſit. noneolæ sunt papillæ, quæ ex faucibus caprarum dependent. Noricum urbs est Macedoniæ finitima Illyrio. unde fit adiectiuum Noricus, ca, cum. Normam uocant fabri,

ad quam opus dirigunt, quæ & regula à quibusdam dicitur. eius diminutiuum est normula. Notion urbs est Aetoliæ. CENSVRA. Lex, decretum, de quo superius diximus, uel censura, reprehensio, correctio.

EPIGRAM. LXIIII. AD CORNELIVM

VERSVS SCRIBERE. Excusat lasciuiã carminis, simulq; tempora sua notat, in quibus libri nihil lasciui habentes nõ poterant placere. qua causa inductum fuisse hunc poëtam existimandũ est, ut lasciua operi suo frequenter insereret, quo scilicet libentius legeretur, & lectores pudore ducti, à uitijs se retraherent. SCHOLA, Ludo literario. Schola enĩ græca uox est, & significat locũ, in quo bonæ artes discuntur, dicta ἀπὸ τοῦ σχολάζειν, quod uacare est, quod omissis cæteris rebus, uacare pueri bonis artibus debent. à schola scholasticus dicitur, quod ad scholam attinet. Vnde scholasticã disciplinã dicimus. scholasticos etiã uocamus discipulos, qui discendi gratia scholas frequentat. eundem locũ etiã gymnasiũ uocamus, quãuis proprie gymnasiũ schola sit palæstritarũ, hoc est locus, in quo athletæ nudi exercebantur. græci enim γυμνὸν nudũ dicũt. à gymnasio gymnasiarches dicitur, qui gymnasio præest. MARITI. Viri. Maritus enim & uxor relatiua sunt. deducitur aũt maritus ab eo, quod est mas maris, cuius diminutiuũ est masculus. à quo apud grammaticos masculinũ genus. & masculesco, hoc est masculus fio. à maritus uero marito uerbũ deducitur, quod est uiro trado. Iuuenal. tamen fœminino genere marita. quippe maritam ulmũ dicimus, cui uitis iũgitur, & quasi matrimonio copulatur. masculum aliquando pro forti, ac magnanimo usurpamus. Varro: Si non plus testiculorum offenderis, quàm in castrato pecore in Appulia, uincor non esse masculũ ad rem. item à mas Marius deducitur propriũ uiri nomen, cuius fœmininũ est Maria, penultima correpta cum accentu in antepenultima. Claudian. Præparat & pulchros Mariæ, sed luce minores Eligit ornatus. quemadmodũ econtrio Iacôbus propriũ nomen cũ accentu in penultima pronuntiandũ est, cum quadrisyllaba dictio sit, & primas duas syllabas breues, tertiam productã habeat. idem: Ne laceres uersus dux Iacobe meos. sic idolum pronuntiandũ est non idolũ, idololatria, nõ idololatria, eremus eremi, non erēmus erēmi. SINE MENTVLA. Sine uerborum lasciuia, quæ propria est scribentium epigrãmata, hoc autem institutum fuit, quo libentius legerentur. QVID SI ME IVBEAS TALASSIONEM VERBIS DICERE NON TALASSIONIS. Sensus est, quemadmodum absurdum uideretur, si me iuberes nuptiales hymnos alijs uerbis, quàm nuptialibus exprimere, ita esset absurdũ epigrammata alijs uerbis quàm suis cantare. TALASSIONEM. Carmen nuptiale ita dictũ à uoce, quã in nuptijs efferebant, quæ erat Talassius: quemadmodum hymen quoq; dicitur à uoce, qua Græci utebantur, quæ erat Hymenæus. idem carmen & fescenninum appellatur, quod primũ ex urbe Fescennina Romam allatũ fuit, siue quia fascinum putabatur arcere. ita enim ad arcendum fascinum institutum quidam existimãt, ut fescennini uersus canerentur in nuptijs: quemadmodum ut nuces spargerentur, non quia cadendo tripudium facerent, ut uulgus putat, sed quod bonum omen uiderentur afferre, cum munere quodam naturæ gemino protectæ sint operimento, puluinati primum calicis, deinde lignei putaminis. erat autem talassio, siue fescenninũ carmen, siue hymen, quale scri-

psit Catullus Veronensis. Io hymen hymenæe io. Ite concinite in nondũ, ne diu taceat procax, fescẽnina locutio, ne nuces pueris neget desertum domini audiens Cõcubinus amorem. da nuces pueris iners, io hymen hymenæe io, Io hymen hymenæe io. de ratione autem huius nominis diuersi diuersa senserũt. Titus Liuius scribit Romæ in raptu Sabinarum uirginem unam longe ante alias specie, & pulchritudine insignem à globo Talassij cuiusdam raptam fuisse, multisq; sciscitantibus, cuinam eam ducerent, identidem nequis eam uiolaret, Talassio ferri clamitatum, propter quod nuptialem hanc uocem factam. Plutarchus uero eandem puellam refert, cum à cœtu uilissimorum hominum duceretur, motos pulchritudine illius quosdã ingenuos adolescentes rapere uoluisse, sed cum illi Talassio duci affirmassent, qui tum & generis claritate, & uirtutis præstantia insignis habebatur, abstinuisse, illius ad quem ducebantur, fortunam laudantes: quosdã etiam usq; ad illius ædes prosecutos puellam fuisse, Talassio nomen alta uoce proclamantes. hinc ortam consuetudinem in memoriam tantæ felicitatis, ut Romani semper in nuptijs talassium, quemadmodũ Græci hymena uocarent. Alij hoc nomen pro signo rapiendarum uirginum datum à Romulo existimant, propter quod puellas deinde ducentes talassium clamabant, ex quo eam consuetudinem putant ad posteros emanasse. sunt qui in nuptijs hanc uocem primo usurpatam censeant non alia ratione, nisi ut nuptæ ad opera, & labores, in primisq; ad lanificia prouocarentur. quippe Varro Talassionem in nuptijs scribit signum lanificij esse. ita enim uocabant calathum, uas utiq; lanificijs aptum. unde et Græci ταλασιουργίαν lanificium uocant. propter quod non defuerunt, qui hanc consuetudinem ex eo potius bello fluxisse uoluerunt, quod postea cũ Romanis Sabini gessere: Nam cum sedato tandem belli furore pacem inter se fecissent, hoc inter se fœdus percussisse memorantur, ut raptæ mulières nullam aliam operam quàm lanificij tenerentur uiris impendere, ex quo consuetudo emanauit, ut in nuptijs quoq; rusticorum Talassius uocaretur. uerum utcunq; se res habeat, certum est hanc consuetudinem à raptu Sabinarum ortum habuisse, quemadmodũ illæ quoq; habuerunt, ut nouæ nuptæ maritalis domus limen non attingerent, sed sublatæ à præsentibus repente intromitterentur ad testificandam uim, quæ Sabinis fuerat illata. item ut stilo acuto ad discriminandos crines uterentur, quo tale instrumentũ acerbissimæ illius pugnæ monimentum posteris foret. Hymenis uero nomen apud Græcos ex eo defluxit, quod Hymenæus deus nuptiarum esse existimatur, dictus ἀπὸ τῆς ὑμένος, hoc estã membrana, quæ cum sit claustrum uirginitatis, in nuptijs rumpitur. Alij dicunt Hymenæum quendam iuuenem fuisse, qui die nuptiarum ruina oppressus interijt. unde postea institutum, ut expiationis gratia nominaretur in nuptijs. illud nobis magis placet, hoc nomen ab Hymenæo quodam deductum, qui apud Athenas inter sæuissima bella uirgines liberauit, quam ob causam nubentes eum inuocare cœperunt, tandemq; quasi deum nuptijs præsidentem coluere. sunt tamen qui Hymenæum Veneris & Bacchi filium fuisse affirment, cuius officium sit psallere in nuptijs, cantare ad thalamos, & limina sertis coronare. QVIS FLORALIA VESTIT. Quis in floralibus nudas meretrices uelare nititur? Celebrantur apud ueteres ludi florales cum omni lasciuia, et præter uerborum licentiã nudabantur flagitante populo meretrices, quæ mimarum functæ officio in conspectu multitudinis ad satietatem usque impudicis motibus detinebantur. STOLATVM. Matronalem, quemadmodũ superius diximus. IVVARE. Delectare, uoluptatẽ afferre. PRVRIANT. Lasciuiant, & quasi libidine ardere uideantur, quemadmo-

dum paulo superius declarauimus. CASTRARE. Detrahere lasciuiam uerborum. ideo autem usus est hoc uocabulo, quia superius dixerat, ne possint sine mentula placere. GALLO TVRPIVS EST NIHIL PRIAPO. Priapus sola ferè uirilis membri magnitudine commendatur, quapropter nihil turpius esset eo castrato. TVRPIVS. Deformius. turpe enim proprie indecorum, ac deforme significat. Vir. Et turpis egestas. idem: Scabiemq; ferat, turpémque podagram. Aliquando tamen turpe pro grandi accipitur. idem: Optima toruæ Forma bouis, cui turpe caput. Fœdum & turpe quidã ita distinguũt, ut fœdus plus sit quàm turpis. Cic. Luxuria uero cũ omni ætati turpis, tum senectuti fœdissima est. à turpis fit turpior, turpissimus, turpiter, turpius, turpissime turpitudo, deformitas, fœditas, obscœnitas. turpo uerbũ, cuius passiuũ est turpor. Cic. Iouis aram sanguine turpari. & ab hoc compositum deturpo, ac passiuum deturpor. PRIAPO. Priapus Lampsacenus fuit. Lampsacũ oppidum nobile Hellesponti, ante Pityusa dictũ, situm iuxta mare, & portũ optimũ habens, inter quod & Abydũ alterũ Hellesponti oppidũ Practius amnis fluit. Lampsaceni, cum Priapus ob uirilis membri magnitudinẽ solatiũ mulieribus afferret, ciuitate eũ expulere, procedente tamen tempore etiã externis mulieribus gratus, tandem inter numina relatus, & hortorum deus creditus est, finxeruntq; eum Liberi patris, & nymphæ cuiusdã filiũ esse. Hesiodus eo antiquior hunc deũ nõ nouit. Milesij sub eius noĩe Priapum urbem condiderũt, et portũ etiã eodem nomine uocauere. à Lampsacenis deinde Priapenis institutum, ut asellus Priapo immolaretur ob eam, quã superius exposuimus causam. quãuis alij hanc potius rationem reddant, quod cum dij omnes ad matris magnæ festum conuenissent, epulisq; satiati noctem ludendo ducerent, quieuisse humi uestam affirmant, eamq; Priapum ubi soporatã animaduertit, inire uoluisse, sed intempestiuo clamore aselli, quo Silenus uehebatur, excitatã libidinem insidiatoris detexisse, propter quod Lampsacenos in ultionem facinoris asellum Priapo immolasse, & ut idem in posterũ fieret instituisse. eundem apud Romanos uestalibus sacris in honorem pudicitiæ conseruatæ, panibus coronari solitum tradunt. huius dei simulachrum porrecto uirili membro, ac nullis uestibus tecto fingebant. Virgilius:

Sed ruber hortorum custos membrosior æquo,
Qui tectum nullis uestibus inguen habet.

A Priapo idem poëta opus suum, quod de rebus lasciuis ædidit, si tamen is autor fuit, Priapea inscripsit. GALLO. Castrato. Tractum à sacerdotibus Cybeles, qui castrati erant & galli uocabantur, à Gallo flumine Phrygiæ, cuius aquam qui gustassent, reddebantur insani. causam aũt cur sacerdotes huius deæ uirilia amputarent, hanc tradunt. Cybele deorũ mater Atyn Phrygium puerum casto sibi amore deuinxerat, iusseratq; ut castitatem seruaret, & templa sua tueretur, quod ille fide data facturum se promisit. Ouidius:

Ille fidem iussis dedit, & si mentiar inquit,
Vltima qua fallam sit Venus illa mihi.

Sed cum tandem & iussorũ, & fidei deæ oblitus esset, sese cum Sagaritide nympha miscuisset, indignata Cybele furorem ei iniecit, quo maiorem in modum agitatus per iuga montis Phrygiæ deæ sacri, quem Dindyma uocant, aliquandiu discurrens tandem lapideo cultro uirilia sibi amputauit. Ouidius:

Ille etiam saxo corpus laniauit acuto,
Longaq; non mundo puluere tracta coma est,
Voxq; fuit, merui, meritas do sanguine pœnas,
Ah pereant partes, quæ nocuere mihi.

Tradunt sanguine eius porphyritem lapidem, cum prius can-

didius esset, purpureis maculis conspersum colorẽ mutasse. Papinius: Sola nitet flauis nomadũ decisa metallis Purpura, sola cauo Phrygiæ, quam Sinnados antro Ipse cruentauit maculis lucentibus Atys. alij hunc scribunt cum per mare Phrygiũ nauigaret, ad gallum amnẽ peruenisse, gustatuq; eius aquæ in insaniam uersum, silice sibi uirilia amputasse. sunt et qui tradant matrem deûm hunc ob pulchritudinem adamasse, & cum pellice deprehensum, exectis uirilibus reddidisse. hinc igitur institutum est, ut eius deæ sacerdotes castrarentur. Iuuenalis:

Semiuir obscœno facies reuerenda minori,
Mollia qui rapta secuit genitalia testa.

Ouidius: Mollesq; ministri Cædunt iactatis uilia membra comis. fuit et alius Atys Crœsi Lydorum regis filius natu maior, qui nulla arte custodiri potuit, quin ferro, quemadmodum ei prædictum fuerat, necaretur. item alius huius frater, qui cum longo tempore elinguis fuisset, tandem timore paternæ cædis uocalis redditus in hæc uerba repente prorupit, ὦ ἄνθρωπε μὴ κτεῖνε κροῖσον, id est ò homo ne interfice Crœsum. à Gallis fit gallo uerbũ, quod significat insanio, quemadmodũ à bacchus baccho, à quo debacchor. Var. Et deam gallantes uario retinebant studio. & glaber secundũ quosdã, quasi gallaber, qui sine pilis est, quod galli imberbes, ac minime pilosi sint. nos à Græco potius hoc uocabulum deductum existimamus. nam Græci γλαφυρὸν delicatum dicunt. à glaber fit glabellus diminutiuũ. & glabrio, quod significat delicatum, & sine pilis. gallulo uero ueteres usurparũt pro eo, quod est pubeo. & gallulasco pro pubesco. quod pubescentes uocem grandiorem ad galli gallinacei similitudinem faciant. Nouius: Cuius uox gallulascit, cuius ramus roborascit. gallus gallinaceus notus uulgo est, nocturnus uigil, quem excitandis in opera mortalibus, rumpendoq; somno genuisse prouidentia uidetur. norunt sidera & ternas inter diũ horas cantu distinguunt, cum sole eunt cubitum, quartaq; castrensi uigilia ad curas, ac laborem reuocant, unde gallicinium ea pars noctis appellata. diem deinde uenientem simili cantu denunciant. cantu plausum alarum addunt, imperant suo generi, quæ gallinæ appellantur, à quibus ipse gallinaceus dicitur, & regnum in quacunque domo sint, exercent. dimicatione hoc consequũtur, propter id ingenita cruribus suis tela intelligentes. qui palmam consecuti sunt, statim ueluti triumphantes canunt, seq; principes testantur: uicti obmutescentes se occultant, ægreq; seruitium patiuntur. gradiuntur ardua ceruice cristis celsa cœlum, quod nulla alia uolucris facit, crebro aspiciententes, caudam quoque falcatam erigentes in sublime. itaque terrori etiam sunt leonibus. præposteri eorum, ac uespertini cantus ostentum facere dicuntur. Nanq; totis noctibus canendo Bœotijs nobilem illam aduersus Lacedæmonios præsagiuere uictoriam. hoc ideo interpretati sunt augures, quod auis illa uicta silere solet, canere si uicisset. desinũt canere crastrati, quod duobus modis apud ueteres fiebat, lumbis adustis candente ferro, aut imis calcaribus, quæ cum ignea ui consumpta sunt facta ulcera ut consanescant, figulari creta illinuntur. nunc etiam testes auelluntur, quod fit libidinis abolendæ causa, ut magis pinguescant. capi uocantur, cum merito galli à similitudine sacerdotum matris deûm dici posse uiderentur, itaque gallos à contrario sensu appellatos quidam existimant. Martialis:

Ne nimis exhausto macresceret inguine gallus,
Dimisit testeis, nunc mihi gallus erit. Idem:
Succumbit sterili frustra gallina marito.
Hanc matris Cybeles esse decebat auem.

Pergami omnibus annis spectaculum gallorũ ædi solebat, ceu gladiatorum, inuenitur in annalibus Mar. Lepido, & Quin-

Catulo consulibus in Ariminensi agro locutum gallinaceũ fuisse, in gallinis uero illud mirandum, quod ædito ouo excutiũt sese, et circumactæ purificant, aut festuca aliqua sese, & oua lustrant. à gallus, gallina, gallinacium, gallipes, de quibus superius diximus, deducuntur. gallinarum intestina, et quæ cum ijs coquebantur, gigeria antiqui uocabãt. Lucil. Gigeria sunt sine oleo, his uescamur alacriter. gallinæ pipare dicũtur, dum naturalem uocẽ emittunt, sicut gucire, siue glocitare dum oua emiserũt. Varro: Mugit bos, ouis balat, equi hinniunt, gallina pipat. pipatio Oscorum lingua uox plorantis appellatur. pipulum ueteres pro conuicio posuere. Plau. Ita me bene amet Lauerna, te iam nisi reddi mihi uasa iubes, pipulo hic differam ante ædes. piper barbara uox est, nomen arboris iunipero similis. gignitur in fronte Caucasi solibus opposita. semen eius à iunipero distat paruis siliquis, quales sunt passilorum, quos & phasilos, & paseolos, & phaseolos dicimus, uulgo notum legumen, hoc est exiles & teretes. hæ prius quàm dehiscant decerptæ, & sole tostæ faciunt, quod uocatur piper longum, paulatim uero dehiscentes per maturitatem ostendunt candidum piper, quod deinde tostum solibus colore, rugisq; mutatur. carbunculatur aliquando intemperie cœli, fiuntq; semina cassa, & inania. brecmassin id uocant, quod Indorum lingua significat abortum. non est piperis radix, ut quidam putauere, quàm aliqui gingiuerim, alij gingiberim uocant, quonquam simili sit sapore. id enim in Arabia, atq; troglodytica in uillis nascitur paruæ herbæ radice candida. conditur saccaro, quem uiridem gingiberim uocant, stomacho mirifice utilem. Est etiam in India piperis granis ferè simile, quod uocatur Caryophyllon grandius, fragiliusq; tradunt in Indico luco gigni, adhuebitur odoris gratia. uarijs etiam condimentis miscetur. fert etiam genus spinæ piperis similitudinem præcipua amaritudine. è radice eius in aqua cum semine excepta fit medicamentum, quod uocatur lycium. ea spina & in Pelio monte nascitur, quæ adulterat medicamentum. eam spinam græci pixacanthum chironium uocant. à pipere piperatum uinum dicitur, quod pipere, & melle conditur. Item piperites herba, quæ & siliquastrum uocatur, caule rubro, & longo, densis geniculis, folijs lauri, semine albo tenui, gustu piperis, utilis gingiuis, dentibus, oris suauitati, rutibus. succus eius contra morbos comitiales bibitur.

Galli etiam populi sunt galliarum. est autem Gallia altera cis alpina, altera transalpina. cisalpina, quæ ab usu togæ togata Gallia dicitur, in transpadanam, & cispadanã diuiditur. transalpina, quæ uno nomine comata uocata, in tria populorum genera secatur, amnibus maxime distincta, à Scalde ad Sequanã belgica, à qua Belgi. ab eo ab Garumnã celtica, à qua Celtæ, & qui finitimi ijs Hispani sunt Celtiberi. Eadem etiam Lugdunensis à Lugduno insigni oppido, inde ad Pyrenei montis excursum Aquitania, quæ ante Aremorica dicebatur. à qua Aquitani, & Aquitanica regio. A Gallus gallicus deducitur. unde arma gallica, et gallicum sinum, & gallicos mores dicimus. item gallicanus, unde gallicanæ uestes. & Galacia regio Asiæ minoris contermina Phrygiæ, quam olim Galli ex Europa uenientes habitarunt, à qua galatæ appellati. hæc & Gallograecia dicitur. à qua Gallograeci. nam cum à rege Bithyniæ Galli simul ac Græci in auxiliũ uocati uenissent, partem regni tenuerunt, & à Græcis, Gallisq; Gallograeci sunt dicti. item Callaici, siue Calleci Hispaniæ populi Gallis finitimi, dicti quasi gallaici. Martial. Nec quæ Callaico linuntur auro. Gallos à candore appellatos nonnulli existimant, quasi lacteos. Gala enim græci lac nominant. Galla fœminino genere quid sit superius diximus. Gallam bibere, ac rugas cõducere uentri, cum ait Lucilius, præmonet parsimonia esse utendum, neq; gulæ indulgen-

dum, uentremq; coarctandum. Galeola, uas est sinuosum, sed hoc à galeæ similitudine potius dicitur. Galea munimentũ capitis est, è corio quondam fieri solita, nunc è ferro fit. à qua galeati milites dicũtur, qui galeis armati sunt. item galerus, quod & neutro genere galerum dicitur operimentũ capitis. Statius: Et temperat astra galero. Idem: Nec arcadij bene protegit umbra galeri. Ab hoc galerita auis, de qua superius diximus. Galesus fluuius est in agro Tarentino. Martialis: Albi qui superas oues Galesi. Galilæa pars est Iudææ, quæ Syriæ Arabiæ, atque Aegypto coniungitur.

AD LVCANVM ET TVLLVM, EPIGRAMMA LXV.

SI LVCANE TIBI. Incredibilem beneuolentiã ac pietatem Lucani, & Tulli fratrũ exponit, quorũ uterq; pro altero mori uoluisset, ut alter uiueret. DARENTVR FATA. Subaudi talia. LACONES LEDAEI. Castor et Pollux Lacedæmonij Ledæ, ut superius diximus, filij, quibus insatis erat, ut uno moriente alter uiueret. NOBILIS. Digna, excellens. RIXA. Contentio, de qua superius diximus.

IN BASSAM, EPIGRAMMA LXVI.

VENTRIS ONVS. Bassæ luxuriã execratur, quod aureis uasis cibi, & potus excrementa colligeret. EXCIPIS. Colligis. MISERO AVRO. Miserabili uase aureo. Miserũ enim, siue miserabile uidetur, quod tam nobile metallum, tam fœdæ rei seruiat. Scribit Messala Antoniũ triumuirũ aureis uasis usum fuisse in omnibus obscœnis opibus, etiã in Cleopatræ pudendis mensibus colligendis: in quo certe contumeliã naturæ, uilitatem auro fecit. Mirũ è quanta caritate in quantã luxuriã aurum uenerit. Summæ olim licentiæ fuisse putabatur poculo aureo puluino subdito Philippum regem dormire solitum. At Nero Pompeij theatrũ operuit auro in unum diem, quod Tiridati regi Armeniæ ostendit. Statuã ex auro solidam sibi posuit Gorgias Leontinus in Delphico templo septuagesima circiter olympiade. ex quo facere coniecturã licet, quantus esset eo tempore quæstus eorũ, qui artem oratoriam docebant. Aurũ omniũ metallorũ preciosissimũ putatur, non colore, qui in argento clarior est, & longius fulget, non pondere, aut facilitate materiæ, cum in utroq; cedat plumbo, sed quia solũ ex omnibus metallis igne non deperit, immo, quo sæpius ardet, fit perfectius. Vnde obrizũ uocant aurũ, quod sæpenumero igne candefactũ, & exustũ est, ideoq; purissimũ. Est & altera causa precij, quod usu nõ deteritur, cum ex argento, ære, plumbo ducantur lineæ, manuq; decidente eorũ materia sordescant. Ducitur præterea in tenuissimas bratteas quaternũ utrinq; digitorum. contra salis & aceti omniũ rerũ domitores succos resistit. netur ac texitur lanæ modo. Postremo nõ rubigo ulla, nõ ærugo, nõ aliud ex ipso incessit, quod minuat bonitatem. inuenitur in fluminibus, quæ ob hoc aurifera dicuntur, Tago Hispaniæ, Pado Italiæ, Hebro Thraciæ, Pactolo Asiæ, Gange Indiæ. Multis præterea montibus ac locis alijs. traditur apud Scythas a formicis, ac Gryphibus erui, de quibus superius disseruimus. à gryphe gryphi dicuntur, qui nasum recuruũ habent, à rostri eius auis

eius auis similitudine. Aurum qui quærunt, ante omnia segulum tollunt. ita uocatur indicium. quod puteis foditur, canalicum appellatur, quod uenarum canales per saxa uagantur huc atque illuc, & per latera puteorum. Catuni ad purgandum aurum fiunt ex tasconio. hæc est terra alba similis argillæ. neque enim alia afflatum, ignémque, & ardentem materiam tolerat. Quod uero cuniculis per magna spatia actis extrahitur, ad lucernarum lumina maiore periculo quæritur. Arrugias eiusmodi cuniculos uocant. Aurum arrugiã quæsitum non coquitur, sed statim suum est. Aquas è iugis monitum ad lauandum aurum ductas, à corriuatione corrugos uocant. Vlex uocatur frutex roris marini similis, asper aurum retinens. hic siccatus uritur, & cinis eius lauatur, subtracto cespite herboso, ut fidat aurum. Vicena millia pondo ad hũc modum annis singulis Asturiam, atque Galatiam, & Lusitaniam quondam præstasse prodiderunt. Omni auro inest argentum uario pondere alibi dena, alibi nona, alibi octaua parte. Vbicunque quinta argenti portio est, electrum uocatur. Fit & cura electrum argento addito. Electri natura est ad lucernarum lumina clarius argento splendere. Venena etiam, quod est natiuum, deprehendit gemina ratione. Nam & discurrunt in calicibus arquubus cœlestibus similes, & igneum stridorem ædunt. Propter hoc magna autoritas electro apud ueteres fuit Homero ceste, qui Menelai regiã auro, electro, argento, ebore fulgere tradit. Mineruæ templum habuit Lindos insula Rhodiorum, in quo Helena sacrauit calicem ex electro mammæ suæ mensura. Aurũ græce χρυσὸς dicitur, à quo chrysocolla appellatur humor per uenam auri defluens, crassescente limo rigoribus hybernis usque in duritiam pumicis. Inuenitur etiam in ærarijs, & argentarijs, & plumbarijs metallis. Fit & cura multum infra naturalem natiuam, uuam uocãt. Omnes quasi lanæ tinguntur illa herba, quam luteam appellant, nisi capiat colorem. Adduntur scitamum, & turbystum. ita uocãt medicamẽta sorbere cogentia. Sic pingitur, ut pingat. Cum tincta est, orobitin pictores uocant: quæ non est tincta, acesis à medicis uocatur. Aurifices quoque sibi chrysocollam uendicant à glutinando auro, & inde ei nomen impositum putant. Temperatur cypria ærugine, & pueri impubis urina addito nitro. teritur in æreis mortarijs. Santernam uocant nostri, ita aurum ferruminatur. Item à chrysos chrysocome deducitur, quod nos auricomam dicere possumus. & chrysolithus, chrysopassus, chrysoberillus, chrysopteros, chrysolampis, de quibus superius diximus. & Chrysses proprium nomen sacerdotis apud Homerum. à quo filia eius Chryseis uocitata est. & Chrysoptemis filia Agamemnonis, & Clytemnæstræ, & Chrysostomus, & Chrysogonus: quorum illud os aureum, hoc aureus fœtus interpretari potest. BIBIS. Potas, hauris, quod nõ modo de animalibus dicitur, quæ haustum habent, sed etiam de inanimatis, quæ carent haustu. Virg. Bibit hasta cruorem. Vnde bibula papyrus dicitur, quæ haurit atramentum. nam à bibo bibulus deducitur: quod & uiri cognomentum fuit. & bibax, sicut ab edo edax, qui multum bibit. Ab eo bibacitas, bibaculus, bibacior, bibacissimus. & cõposita ebibo, quod est totum haurio. & imbibo haurio, quod etiam ad mentem refertur. Aurelius: Vt pœta optimus maximus teneris imbibitus annis, non facile memoria laberetur.

VITRO. Poculo uitreo. Vitrum nota materia est. à quo uitreum, quod ex uitro est. & interdum pro fragili, interdum pro lucido ponitur. Item uitrosum, quod uitro abundat, uel uitrum habet: ut uitrosa regio, uitrosa arena. Vitrum principio hoc modo repertũ fuisse prodiderũt. Pars est Syriæ, quæ Phœnice uocatur, finitima Iudææ intra montis Carmeli radices: paludem habens, quæ uocatur Candebea. Ex ea nascitur Belus

amnis quinq; millium passuum spatio in mare profluens iuxta Ptolemaidem quingentorum passuum est litoris spatium, ubi arenæ mari uolutatæ, ac reiectæ coguntur. Appulsa quondã ad eum locum naue mercatorum nitri, cum sparsi per litus, homines epulas pararent, nec esset ad tollendas cortinas occasio lapidum, glebas nitri è naue subdiderunt: quibus accensis permista arena litoris, translucentes nobilissimi liquoris riui fluxere, & hæc origo uitri fuit. Mox magnetem quoque addere hominum ingenia cœperunt: quoniam liquorem in se uitri, ut ferrum trahit, tum aliæ quoque artes inuentæ. Multa, et uaria ex uitro opera fiunt. funditur, tingitur que: & aliud flando figuratur, aliud torno teritur, aliud metalli modo cælatur. Sidon quõdam huiusmodi operibus nobilis fuit: nunc Italia excellit, præsertimq; Venetiæ. Sub Tiberio principe inuentum uitri temperamentum fuisse nonnulli prodiderunt, quod flexibile fiebat: sed totam eam officinam fuisse extinctam, ne argenti, atque auri metalla uilescerent. id uerúmne fuerit incertum habeo. Vitro nunc nobiliores pro poculis utuntur, ad crystalli similitudinem purefacto. Item uarijs tincto coloribus, quale apud ueteres quoq; in usu quondam fuisse perhibetur. Illud certe constat Neronis temporibus tantam in eo laborando artem fuisse, ut duo perexigui calices sex millibus sestertiũm uenierint. Vitrum Græci ὕαλον uocant, hoc est Hyalum, qua uoce etiã latini utuntur. Virgilius: Milesia uellera nymphæ Carpebãt hyali saturo fucata colore, hoc est colore uitri, qui naturaliter uiridis est. Ab hyalus fit Hyalinus, hoc est uitreus, & Hyalurgus uitrarius. CARIVS. Maiori precio. Carũ enim dicitur proprie, quod uili contrarium est. Vnde caritas pro penuria accipitur. Quidam tamen sic caritatem à penuria separant, ut caritas propria sit annonæ: penuria autem cæterarum rerum, ut uini, olei, mellis, & huiusmodi. Veruntamen caritas pro eo accipitur. Deriuatur autem à careo, quod significat non habeo, deficio. à quo caro, quod anima careat, ut superius diximus. & cassum inane, uacuum, quasi omni re carens. Lucanus: Cassa fraude parat. Plautus: Virginem habeo grandem, dote cassam, atque illocabilem. Vnde fit incassum, quod significat frustra. & casses, id est retia, quod uacuas habent maculas. Vnde & à raritate retia dicuntur. Ab hoc uero per diminutionem fit cassiculum, quod significat reticulum. & cassis galea, quod uacua sit ad caput recipiendum. Veteres cassidam dixere. & Cassius nomen proprium, à quo uia ab ipso strata cassia appellata. Item à careo caries, hoc est uetustas, uel putredo, quod iam uigore careat. à quo carios us uetustus, putrescens. Næuius: Nemo illa uiuit carie carios ior. Charus etiã alias quando pro grato accipitur: & tunc deducitur à græco χάρις, quod significat gratiam. Vnde charitas, quæ ita ab amore differt, quod amor genus est, charitas species: illud ad omnia pertinet, hoc tantum ad homines, & quidem pro dignitate, ac qualitate personarum. Maior enim charitas debetur parentibus, proxima liberis, & deinceps reliquis.

EPIGRAMMA LXVII. AD FIDENTINVM.

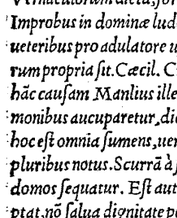
QVEM RECITAS. Facete rursus Fidentinum irridet, qui epigrãmata Martialis, quasi à se ædita recitabat. Libellus, inquit, quem recitas, meus est: sed cum ob ignorantiam male, hoc est inepte, & barbare recitas, tuus esse incipit.

EPIGRAM. LXVIII. AD DECIANVM.

SI QVIS ERIT. Laudat Decianũ, & ex persona eius cæteros doctrina, ac uirtute præstantes. PRISCA FIDES. Credulitas priscarũ rerũ. AVOS. Maiores nostros. Etenim tam patres, quàm auos aliquando pro maioribus ponimus, ut superius diximus. Proprie tamen auus est patris, uel matris pater: cuius relatiuum est nepos, hoc est ex filio, uel filia natus. Deducitur & à græco uocabulo, quod apud eos πάππος quibusdã literis immutatis. à quo pappous auitus deducitur, & papæ dicti sunt sacerdotes: quẽadmodũ presbyteri quoq, hoc est seniores appellantur. Hinc papæ interiectio admirantis. et Papeus apud Scythas Iupiter appellatur. uel (ut alij uolũt) ab alia græca uoce αῦες quod magnũ significat, quasi auus sit magnus pater. Sũt etiã qui putãt auum dictum esse, quia ad duos attineat, quasi adduũ: uel quia ad patrẽ sit additus. Ab auus fit fœminium auia, patris, uel matris mater. et auunculus frater matris: quod æque tertius à nobis, sicut auus sit: uel quod aui locũ teneat, & proximitate tueatur sororis filios: quẽadmodũ frater patris. à patre patruus appellatur, quod sit quasi alter pater. Vnde & ipsi fratrũ, ac sororũ filij nepotes ex fratre, & nepotes ex sorore appellãtur. & auitus, quod ad auum attinet. Vnde patrios, atq; auitos mores dicimus pro eo, quod est patris, & aui. & proauus, hoc est aui paterni, uel materni pater, item auiæ paternæ, uel maternæ pater: cuius relatiuum est pronepos. à quo fœminium proneptis, sicut à nepos neptis. & à proauo fœminium proauia. & abauus proaui paterni, uel materni pater, item proauiæ paternæ, uel maternæ pater. à quo abauia: relatiuuḿq; eius abnepos. à quo abneptis. & atauus abaui, uel abauiæ pater. à quo atauia: & relatiuum atnepos. à quo atneptis. & tritauus atauí; & atauiæ pater, dictus quasi tertius pater. à quo tritauia, & relatiuum trinepos. à quo trineptis. Nepotem autẽ (ut superius diximus) dictũ putant, quod natus post sit patri, quàm filius. Ponimuśq; aliquãdo nepotes pro posteris. Vir. Forte recensebat numerũ, charośq; nepotes, hoc est posteros, ac descendentes. Item pro luxuriosæ uitæ hominibus, quod non aliter ijs rei suæ familiaris cura sit, quàm ijs, quibus pater, & auus uiuunt. Vnde nepotare luxuriare est. & nepotatus uitæ luxuries. & neptus impurus. Nepa uero, uel more græco nepes Aphrorum lingua scorpium significat. Plautus: Dabo me ad patrẽtem imitabor nepam Cicero: Serpere anguiculos, natare anaticulas, uolare merulas, cornibus uti uideas boues, nepas aculeis, suam denique cuique naturam esse ad uiuendum ducem.

QVALES PRISCA FIDES. Sensus est, qualeis amicos prisca fides, & fama nouit fuisse maiores nostros: utputa Orestem, & Pyladem, qui tanta inter se beneuolentia coniuncti fuere: ut Orestem etiam in furorem uersum Pylades nõ deseruerit. Ouidi. Astitit insano iuuenis Phocensis Oresti. Idẽ: Non ita uixerunt Strophio, atq; Agamemnone nati. Sed de his inferius latius differemus. MADIDVS. Infectus, & utrunque tam in bonam, quàm in malam partem accipitur. infectum enim luto dicimus, infectum purpura, infectum uitijs, infectum bonis artibus. Item madidum luto, madidum purpura, madidum uitijs, madidum bonis artibus. Ab hoc fit mador, hoc est infusio, humiditas. Sallustius: Quasi par in oppido festinatio, & ingens terror erat, ne ex latere noua munimenta madore infirmarentur. Nam omnia ædificia oppidi stagnabant redundantibus cloacis aduerso æstu maris. à quo fit madeo uerbum, quod significat infectus sum, plenus sum. à quo madesco, hoc est inficior. Humesco, & madefacio inficio. & madefio inficior. & madulsa ebrius, quod satis uino madidus sit. ARTIBVS CECROPIAE, ET LATIAE MINERVAE. Artibus græcæ, & latinæ linguæ. Minerua enim, quæ disciplinarum dea est, aliquando pro lingua, aliquando pro disciplina ponimus. Vnde extat illud prouerbium: Crassa Minerua, hoc ex rudi lingua. Nam crassum modo pingue significat, modo grossum, à quo crassitudo, grossities. & crassesco modo pinguesco, modo grossior fio. Interdum etiam hebes, ac stultum. Varro: Senibus crassis homuli non uidumus quod fiat. VERA SIMPLICITATE. Non ficta, hoc est sine malitia, sine dolo, quam alibi prudentem simplicitatem appellat. Simplices enim homines dicuntur boni ingenij, aperti, nõ uersuti, fallaces, malitiosi, callidi, ueteratores, uafri, quasi sine flexu, & aliqua plicatione. RECTI. Perfecti officij, de quo superius diximus. IMITATOR. Imitari est mores, aut aliam rem ab aliquo gestã effingere: quod à græco deducitur μιμοῦμαι. Vnde mimi, hoc est imitatores dicuntur histriones, quod hominum gestus in scena effingerent, quod si fœminæ sint, mimæ dicuntur. Ab imitor fit imitator, imitatrix, imitatio. HONESTI. In quo cauetur, nequid indecore, effœminate, libidinose, turpiter fiat. ET NIHIL ARCANO QVI ROGET ORE DEOS. Qui nihil optet, aut precetur à Dijs, nisi honestum, & sanctũ, hoc est, qui omni ex parte absolutus sit. Rogantur enim palàm Dij, cum honesta petuntur. Arcanæ uero fiunt preces, cum poscimus aliquid tur pe. Sene. Tum scio te ab omnibus cupiditatibus absolutum, cũ eò perueneris, ut nihil deum roges, nisi quod possis rogare palàm. nunc enim quanta dementia est? Turpissima uota dijs insusurrant. Si quis admouerit aurem, conticescunt, & quod scire homines nollent, deo narrant. Itaque sic uiue cum hominibus, tanquam deus uideat: sic loquere cum deo, tanquam homines audiant. SVBNIXVS. Suffultus, firmatus. Niti enim aliquando conari est. Virgilius: Post ualido nitens sub pondere fagimus axis Increpat. Hinc adnitor, & enitor deducuntur eiusdem cum suo simplici significationis. Aliquando tamen adnitor est nitendo adhæreo. & enitor, cum conamine quodam absoluor. Vnde enixæ dicuntur mulieres, quæ partus labore leuatæ sunt. Item quæ nitendo pepererunt. Dicere etiam possumus enixa: , non in partu solum, sed etiam quocunque labore exercitas. Virgilius: Stirpis Achilleæ fastus, iuuenemque superbum Seruitio enixæ tulimus. à quo fit aduerbium enixe, quod & enixum dicitur. Cicero: Ego illos malos, & audaces semper enixum contra fortunas, atque honores huius ordinis omnia fecisse sentio. Aliquando niti est firmari. Varro: Ille enim naturæ dotibus nititur. Virgilius: Ille uides pura iuuenis, qui nititur hasta. Idem: Pressit humi nitens. Ab hoc fit subnixus, de quo agimus, hoc est firmatus. Cæcili. Et Latini subnixi animo ex uictoria incerti consilium ineunt. Nõunquam nitì pro uolare usurpatur. Idem: Hic primum paribus nitens Cyllenius alis Constitit. Item à nitor quando conor significat, sit obnitor, quod est contra conor. à quo obnixe, quod ægre, & cum labore significat. & innitor, quod significat incumbo. Varro: Tandeḿq; hastæ innixus occubuit. & connitor, quod est simul nitor. Plautus: Connixíq; eam eripuerunt à prædonibus. Nixus quartæ declinationis pro partu accipitur. Virgilius: Haud fœtus nixibus æquat. Nixidi appellabantur, quos putabant præsidere parientium nixibus. Nixurire uero usurpabant ueteres pro eo, quod est niti uelle. Nigidi. Nixurit, qui niti uult, & in conatu sæpius aliqua re perpellitur. ROBORE MAGNAE MENTIS. Præstantia & uiribus magni ingenij. DISPEREAM. Moriar. Est autem modus affirmandi cum asseueratione. aut enim iurando hoc facimus: ut me hercule ita est, Medius fidius ita est. Aut execrando, ut moriar, nisi ita est, peream nisi ita est. Est autem alius modus cum dicimus, mentior nisi ita est. Item cum aliquid nobis charum in testimonium adducimus: ut testor amorem nostrum, testor tuum lepidissimum caput. Verum hoc quidem iusurandum uideri aliquibus posset.

EPIGRAMMA LXIX. IN INVIDVM.



VIDVCIS VVLTVS. In inuidum scribit, qui legens epigrammata Martialis contrahebat frontẽ, quod est tristitiæ signum. Imprecatur autem ei id, quod omnium miserrimũ est, ut omnibus inuideat, nemo ei. LIVIDE. Inuide. Liuidus proprie significat eum, qui ex percussu carnẽ nigrã habet fluxione cruoris ad eũ locũ, qui percussus est. Plin. Tapsiæ succus fugillatis, ac liuidis prodest. Hinc liuidus pro nigro accipitur. Virgilius: Quid'ue petunt animæ, uel quo discrimine ripas
Hæ linquunt, illæ remis uada liuida uerrunt?
Quoniam uero qui inuidiæ morbo laborant, extendentes se dolore, hunc colorem contrahunt, liuidus frequenter pro inuido accipitur. Martialis: Omnibus inuideas liuide, nemo tibi. Sic liuor, modo maculã in corpore ex percussu factam significat. Plinius: Nam utriusq; succus inciso per messeis caule liuori medetur. Interdum nigrorem. Varro: Sic paulatim liuor in candorem uertitur, & omnis macies è corpore absedit. Interdum inuidiam. Lucanus: Liuor edax tibi cuncta negat. Ab hoc fit liueo uerbum, à quo liueſco: quod modo significat ater sum. Varro: Cuius facies nocturnis grassationibus liuet. Modo inuideo. Pomponius: Malignus homo, & forunis aliorũ semper liuẽs. DVCIS. Contrahis, siue auertis, de quo superius diximus.

EPIGRAMMA LXX. IN CAECILIVM.

VRBANVS TIBI CAECILI VIDERIS. Cæciliũ carpit, & ex persona eius cæteros, qui cũ sint ineptissimi scurræ, urbanitatis glori ĩ aucupari nitũtur. VRBANVS. Lepidus, facetus. VERNA. Scurra. Vernæ, ut superius diximus, serui sunt domi nati: quorũ propria est scurrilitas, hoc est impudens quædã & stolida dicacitas. Hinc uerna, & uernaculus accipitur pro eo eo, qui improba, & seruili dicacitate utitur. Martia. Vernaculorum dicta, sordidũ dentẽ. Tibul. Cõsuescet amantis Improbus in dominæ ludere uerna sinu. Propterea uernilitus à ueteribus pro adulatore usurpatur, quod hæc uiuẽdi ars uernarum propria sit. Cæcil. Credo nimis tandẽ hic sit uernilitus. Ob hãc causam Manlius ille, qui quod pecuniã ab oĩbus ineptis seruonibus aucuparetur, dictus est pãtolabus, quasi πάντα καβῶν, hoc est omnia sumens, uerna appellatus est, propter scurrilitatẽ pluribus notus. Scurrã à sequendo dictũ putant, quod diuitum domos sequatur. Est autẽ scurra, qui risum ab audientibus captat, nõ salua dignitate personæ. à quo scurrile dicitur, quod est ridiculũ cũ turpitudine. Cic. Vitandũ est oratori utrũq;, ne aut scurrilis iocus sit, aut nimius. & scurrilitas turpis, & procax dicacitas. & scurriliter aduerbiũ, hoc est procaciter. Cice. quoniã frequentissime usus est iocis, & nocentissimos sæpe hoc dicendi genere tuatus est, Scurra ab inimicis suis est dictus, quod in ora tione etiã sua Vatinius posuit. Sed nõ tales fuerunt ioci Ciceronis, de quibus dici posset, quod nõ saluo grauitatis, pudoŕśq; respectu caderent in scurram: uerum graues fuerunt, atq; modesti. Quale dictũ illud in generũ suũ, qui cũ exigui corporis homo esset, longuḿq; gladium accinctum haberet, quis, inquit, gerum meum ad gladium alligauit? Item cum apud Damasippum cœnaret, & ille mediocri uino appositio diceret, bibite falernum hoc, annorum quadraginta est: Bene, inquit, ætatẽ fert, quasi diceret non uidetur antiquum. & cum in ea prouincia, quam Q. Cicero frater eius rexerat, imaginem eius clypeatam uidisset ingentibus lineamentis usque ad pectus ex more pictã, erat autem Quintus ipse statuæ paruæ: Frater meus, inquit, dimidius maior est, quàm totus. Idem quoq, cũ Vatinius consulatum paucis diebus gessisset: Magnum, inquit, ostentũ anno Vatinij factum, quod illo cõsule, nec bruma, nec uer, nec æstas, nec autumnus fuit. Querenti deinde Vatinio, quod Cicero grauatus esset ad se infirmũ uenire, Respondit: Volui in cõsulatu tuo uenire, sed nox me cõprehendit. Caniniũ quod consul designatus honorem inierat, statiḿq; deposuerat, interrogauit quibus consulibus consul fuisset, deinde non destitit dicere: Vigilantissimum habuimus consulem Caninium, qui in toto consulatu suo somnum non uidit. Cum aliquando ad Pompeiũ uenisset dicentibus serò eum uenisse, respondit: Equidẽ non serò ueni: nam nihil hic paratum uideo. & cum donasset Pompeius transfugam ciuitate Romana: ô bellum hominem inquit, ciuitatẽ dat Gallis alienam, qui nobis nostram restituere non potest. Interroganti per risum Pompeio, ubi gener eius Dolabella esset, respondit, Cũ socero tuo. Post uictoriã Cæsaris interrogatus, cur in electione partis errasset: præcinctura me, inquit, decepit: iocatus in Cæsarẽ, qui ita toga præcingebatur, ut trahendo laciniã uelut mollis incederet. Propter quod Sylla dixisse Põpeio fertur: Cæue tibi illum puerũ male præcinctum. & cũ Laberius iuxta eũ in theatro sedentem transiret sedile quærens: recepissem te, inquit, nisi angustè sederem. simul & illum respuens, & in nouum senatum iocatus, cuius numerum Cæsar supra fas auxerat. sed non impune respondit ei Laberius: Mirum si angustè sedes, qui soles duabus sellis sedere, leuitatem Ciceronis exprobrans. Cũ antro quidam Laodicenus eum salutatũ uenisset, causaḿq; aduentus ab eo quæsisset, respondisset́q; Laodicenus, legatum se pro libertate patriæ ad Cæsarem uenisse, hoc modo publicam seruitutem expressit, ἐὰν ἐπιτύχῃς, καὶ ὑπὲρ ἡμῶν πρέσβευσον, hoc est, si obtinueris, & pro nobis ĩtercede. HOC QVOD TRANSTYBERINVS AMBVLATOR. Es scilicet. Vilissima hominũ genera cõmemorat, solita scurrili ter iocari, quibus Cæcilianũ cõparet. AMBVLATOR. Vilissimus cerdo. Cerdones enim dicũtur, quicũq; artem illiberalem exercẽt, quæstus gratia, qui græce κέρδος dicitur. Vnde cercopa græci, quasi κέρδωνα uocant, lucrari undiq; cupientem, quẽ nostri lucrionẽ appellant. Ambulatores uero proprie appellantur, qui urbẽ passim peragrãt uenditãdo uilissimas merceis, et dictis quibusdã scurrilibus aucupãdo emptores. Hoc uocabulũ ab ambulo deducitur, qđ significat huc, atq; illuc eo, ab ambio, quod est circum eo. à quo ambulatio, & ambulacrũ, quod modo ipsam ambulationẽ significat, modo locũ in quo ambulatur. & inãbulo, ac deãbulo, quod significat spatior. Vnde deambulatoriũ locũ, & deãbulatoriã porticũ dicimus, per quã ambulamus. & abambulo ascẽdo, à quo abãbulator ascẽsor. & ante ambulo, ante alios eo, à quo anteambulones dicũtur, qui honoris gratia, aliquẽ comitãdo præcedũt. Suet. de Vespasiano: Eademũ excutit magis cõuitio, quã precibus, uel autoritate, dũ eũ ĩdentidẽ per contumeliã anteambulonẽ fratris appellat. & obambulo, aduersus alios ambulo, et quasi ambulanti me oppono.

à quo obambulatot, obambulatrix, obambulatio. Ambrones uero gentes quæ dã gallicæ fuerunt, quæ subita inundatione maris, cũ sedeis suas amisissent, rapinis, & deprædationibus se, suosq; alere cœperũt: ex quo tractum est, ut turpis uitæ homines ambrones dicerentur: hos & Cimbros, Teutonesq; C. Marius deleuit. Ambracia urbs est Epeiri iuxta Ateronem nauigabilẽ fluuium sita, Pyrrhi olim regia. TRANSTYBERINVS. Romæ trans Tyberim habitans. illic enim uiliores personæ habitarũt. Tyberis amnis est Italiæ è media ferè longitudine Apennini Aretinorũ finibus defluens: tenuis principio, nec ferè nisi piscinis emissus nauigabilis. Fertur per centũ quinquaginta millia passuum nõ procul Tiferno, Perusia, & Otriculo. Hetruriã ab Vmbris, ac Sabinis, mox Veientem agrum à Crustumino, deinde Fidenate, latinumq; à uaticano dirimens: duobus & quinquaginta fluuijs augetur: præcipuis autem Nare, & Aniene: nec minus tamen aquis, fontibusq; in urbẽ perductis. & ideo quamlibet magnarũ nauium ex Italo mari capax, rerum in toto orbe nascentium uector placidissimus. Primo ab aquarum colore Albula dictus est: deinde Tybris appellatus, uel à rege Thusco huius nominis iuxta eũ in bello occiso. Quod sensisse uidetur Virgilius, cum inquit: Asperq; immani corpore Tybris. à quo post Itali fluuium cognomine Tybrim Diximus. Amisit uerum uetus Albula nomen. Vel quod τῆς ὕβρεως, hoc est iniuriæ fluuius esset propter regem Thuscorum latrocinari circa eius fluminis ripas, ac uastare omnia solitum. Alij dicunt Syracusanos olim in Sicilia, cum Athenienses uenissent, ingentem hostium multitudinem cepisse, eamq; ut cæsis monumenta ciuitati adderent, coẽgisse. Tunc auctis mœnibus, etiam fossam factam esse, quæ aquis repleta urbem longe munitiorem reddidit. Hanc ergo fossam per hostium pœnam, atque iniuriam factam, Tybrim, quasi τὴν ὕβριν, hoc est iniuriam, siue ignominiam uocitatam esse. Postea uero cũ Siculi in Italiam profecti essent, eam partem, ubi nunc Roma est, tenuisse usq; ad Ratulos, & Ardeam, flumenq; Albulam ad similitudinem fossæ Syracusanæ, Tybrim appellasse. Rursus autem à Tyberino Albanorum rege in eo submerso pro Tybri dictus est Tyberis. Ouidius:

Albula quem Tyberim mersus Tyberinus in undis
Reddidit, hybernis forte tumebat aquis.

A Tyberi fit adiectiuum tyberinus. Vnde à trans Tyberim transtyberinus. Hinc Tyberinum eius fluminis deum dicimus. Virg. Vnde pater Tyberinus, & unde aniena fluenta. Item tyberinum piscem eiusdem fluminis nobilem duntaxat inter duos ponteis, de quo superius latissime disseruimus. Iuuenalis:

Vos anguilla manet longæ cognata colubræ,
Aut glacie aspersus maculis Tyberinus, & ipsa
Vernula riparum pinguis torrente cloaca. QVI PALLENTIA SVLFVRATA FRACTIS PERMVTAT VITREIS. Erat enim, ut nunc quoq; mos est, ut uilissimæ personæ per urbem uociferando discurrentes sulfurata uitri fragmentis permutarent. PERMVTAT. Aliud pro alio accipit. Hinc permutatio dicta, qua ueteres utebantur ante quàm cuderent metalla. à muto etiam permuto deducitur. Mutare proprie transferre est. Var. Fac ut te aliquò cũ omni familia mutes. Aliquãdo tamen pro permutare accipitur. Luc. Publicanus uero ut Asiæ fiam scripturarius, pro Lucilio. id ego nolo, & uno hoc non muto oĩa. Itẽ pro uariare: unde mutare animũ, mutare sententiã dicimus. Aliquãdo etiã pro delinquere usurpatur. Idẽ: Mihi quidẽ publice mutare eos, qui in parentes aliquid cõmittũt. à muto mutatio deriuatur. & mutabile, quod facile mutatur. Vir. Variũ, & mutabile semper Fœmina. à quo imutabile, quod nullo modo mouetur, ac flectitur.

Item commuto, uel muto, uel simul muto. à quo commutatio, & cõmutabile. cõmutare uerba, est litigare, & iurgari. Ter. Nunquam hodie tecum commutaturum patrem unum esse uerbum. Idẽ: Sic tria non commutabis uerba hodie inter nos, hoc est non dabitis, atq; accipietis, id est non iurgabitis. Etenim commutare uerba, est pro bonis mala ingerere, & iracũdia in maledicta compelli. Muto autem frequentatiuum est huius uerbi moueo, o littera in u mutata. Nam ueteres moto dicebant, à quo motacilla auis uulgo nota, quod semper moueat caudam. Vnde uulgo non inepte codatremula dicitur. Veteres enim codam caudã dicebant. Moueo manifestã habet significationẽ. Interdũ tamen pro excludo accipitur. Cice. Atqui quodam quasi uenenoperficiat, ut ueros hæredes moueat, in eorũ locũ succedat. Ab hoc deriuatur mobilis, qui facile mouetur. à quo mobilitas. Virg. Quo nõ aliud uelocius ullum Mobilitate uiget. & mobiliter. & eorum contraria immobilitas, immobiliter. & motio, & momentum, quod proprie significat exiguam quandam mutationem, & penè indiuisibilem, quod græci atomum uocant: & in minutis (ut inquit Lucretius) illis corpusculis, quæ infusis per fenestram radijs solis uidemus. Var. Momento temporis uterq; discessit. Hoc apud ueteres etiã momen dicebatur. Lucre. Momine si à paruo possint impulsa moueri. Hinc quodcunq; minimum potest momenum appellari. Pli. Prosunt & combustæ, ut cinis earum bibatur in uino addito resinæ momento. Idem: Comitiales morbis œsypum cum myrrhæ momento prodest. Ab hoc fit momentaneum, hoc est caducũ, & quod facile mutatur, ac deficit. Item mox aduerbium, quod significat statim, sine intermissione, paulopost. Item motus quartæ declinationis pro motione, à quo terra motus, cuius causam uentos esse comperium est. Neque enim unquã intremiscũt terræ, nisi sopito mari, cœloq; tranquillo: nec unquã nisi post uentos conditos in uenas, & cauernas terræ, & occulto flatu erumpere nitentes. Multa eorum genera sunt. Alibi mœnia prosternũtur, alibi profundo hiatu hauriuntur, alibi egeruntur moles, alibi amnes emittuntur, alibi pereunt, qui fluere solebant. interdum scaturiunt frigidi, interdum calidi fontes. Hiatus uero aliàs remanet ostiendens quæ sorbuit: aliàs occultat ore compresso: rursusq; ita inducto solo, ut nulla uestigia extent urbibus plerunque deuoratis: quod ætate nostra pluribus locis in Campania contigit. Nec simplici modo quatitur unquam terra, sed tremit, uibratq;. Maritima autem maxime quatiuntur, sed nec mõtosa tali motu carent. Exploratũ est alpeis Apenninas sæpius tremuisse. Sunt qui naturali ratione futurum terræmotum præuideant. Anaximandrum Millesiũ ferunt Lacedæmonijs prædixisse, ut urbem, ac tecta custodirent: quoniam terræmotus immineret, tũc totam eorum urbem corruisse. Idem quoq; de Pherecyde tradunt Pythagoræ præceptore: & quod mirabilius est, hausiu aquæ è puteo præsensisse terræmotum futurum, ac uere prædixisse. Præterea à moueo. cõposita fiunt admoueo, quod est applico. amouco, & remoueo. dimoueo, idem quod remoueo. commoueo excito, simul moueo. VITREIS. Vasis scilicet. PALLENTIA. Pallida. Epitheton sulfuris est: siue quod materia ipsa pallida est: siue quod suffitus eius pallenteis homines facit, ut superius diximus. Erat autem apud ueteres mos, ut etiam apud nos est, ut uilissimæ personæ urbẽ peragrarẽt sulfurata accendẽdas lucernas parata cũ uitri fragmẽtis permutãtes. Iuue. Rupto poscẽte sulfura uitro. Papi. Quiq; cõminutis permutat uitreis gregale sulfur. Pallere liuere est. Hinc pallor, palliditas, pallidus.

MADIDVM CICER. Humefactũ. Erat enĩ mos, ut nũc quoq; est, Cicer madefactũ circũferre, & otiosæ plebi uenditare, quo culinæ paratius haberẽt. nec enĩ decoqui potest, nisi mollefactũ, pridie seri debet. Plura eius genera. Est enĩ arietino capiti

capiti simile: propter quod arietinũ appellatur albũ, nigrumq; & columbinũ, quod & uenereũ uocãt cãdidum, rotundũ, leue, arietino minus: qã religio ueterum adhibere peruigilijs solebat. Dulcissimũ autẽ id, quod eruo simillimũ. à cicere cicercula deriuatur, quasi minutum cicer inæqualets angulos habens, uelut ipsum. Itẽ Cicero, nõ quod primus, qui ea familia sic cognomi natus est, in extrema nasi parte eminens quoddam quasi cicer habuerit, sed quod hoc genus leguminis optime sit solitus serere. Fuerũt enim ueteres agriculturæ studiosissimi: ideo dona amplissima imperatorũ, ac fortiũ ciuiũ erant, quantũ quis uno die plurimũ arare potuisset. Populi uero dona quartariũ, siue hemina farris. Hinc prima cognomina inde sumpta Pilũni dicti, qui pilũ pistrinis inuenerunt. Pisones à pisendo. Fabij, Lentuli, Ciceriones, ut quisquis aliquod huiusmodi genus optime sereret. Itẽ bubulcus dictus, quod bobus optime uteretur. à Cicero ciceronianus deducitur. OTIOSAE CORONAE. Ignauæ multitudini, quæ præparandi ad coquinã leguminis curam non habet. QVOD CVSTOS, DOMINVS QVE VIPER ARVM. Aliud uilissimum genus hominũ, qui serpenteis circunferunt, et latine, ut superius diximus, circulatores dicũtur. VILES. Abiecti, ignobiles. PVERI. Serui. Hi enim salsamenta per urbẽ uendẽdo circũferũt. SALARIORVM. Eorũ, qui uendũt salsamenta. Salarij à sale appellati sunt. Sal uero græca uox est. Vnde ἅλς sali næ dicũtur. Sal omnis aut fit, aut gignitur coacto humore, uel siccato. Trahitur aqua maris in fossas ad hunc usum factas, & siccatur sole. Aliud genus ex aqua maris sponte gignitur, spuma in extremis litoribus, siue scopulis relicta, & densata rore. Ideoq; id genus spuma uocatur. Hic & candidior cæteris generibus est, & minus acer. faciunt salẽ & lacus uasti, ut in Cypro, & apud Memphim extractis è lacubus aquis, deinde siccatis sole: sed & summa flummum densantur in salem, amne reliquo uelut sub gelu fluente, ut apud Caspias portas, quæ salis flumina appellantur. Ferunt præterea & calidi fontes, & frigidi salem, sicut Pegasei, & Volaterani. Sunt & montes natiui salis: ut in Indis Orcomenus, in quo lapidicinarũ modo cæditur, continue renascens, maiusq; ex eo est regum uectigal, quàm ex auro, & margaritis. Effoditur quoq; è terra pluribus locis palàm humore densato, cæditur ibi speculariũ lapidũ modo pondus magnũ glebis, quas micas uulgus appellat. Carris Arabiæ oppido muros, domosq; massis salis faciunt: aqua ferruminatis. Cyrenaici tractus hamoniaco sale nobilitantur, ita applato, quia sub arenis iueniatur. Similis est colore alumini, quod schiston uocãt longis glebis, neq; perlucidis, ingratus sapore, sed medicinæ utilis. Probatur quàm maxime perspicuus rectis scissuris. Adulteratur Siculo, qui in lacu Cocanico nascitur: ideoq; & ipse appellatur cocanicus. Sũt & fictitij salis plura genera, uulgarisq; plurimus fit in salinis mari fuso, additis riguis dulcis aquæ, & in Aegypto ipso mari influẽte in solũ, quãdo Nili aqua succosum est. Fit & è putaneis aquis in salinas ingestis. Prima densatio Babyloniæ in bitumen liquidũ cogitur oleo simile, quo & lucernis utuntur, detracto illo subest sal. In Chaonia excoquunt aquam ad ignem, refrigerando; salem faciunt. Galliæ, Germaniæq; ardentibus lignis aquam salsam infundunt. Quercus ad hoc optima est. nam per se cinere syncero uim salis reddit, alibi corilus laudatur, ita infuso liquore salso, carbo etiã in salem uertitur. Quicunque conficitur igne sal, niger est. Scribit Theophrastus quosdam arundinis, & iunci cinerem decoquere aqua solitos, donec exiguum supersit humoris, idq; salem esse. Quinctiã muria, ita enim aquã salsamentorũ uocamus, recoquitur, iterumq; consumpto humore ad naturã suam redit. Suauissimus omniũ Tarentinus, atq; candidissimus. Ad obsoniũ, &

cibũ utilior est sal, quisquis facile liquescit: item humidior, quã minorẽ amaritudinẽ habet. Seruandis carnibus aptior acer, & siccus. Fiunt è sale etiã cõdimenta odoribus additis. Sic pulmentarij uicẽ implet, excitans auiditatẽ, inuitansq; in omnibus cibis, quin & pecudes, armentaq;, & iumenta sale maxime solicitantur ad pastum: ob hoc largiores lacte, multoq; gratiosiore caseo inde facto. Quamobrem humanior uita sine sale nequit degere: adeoq; necessaria res est, ut hoc nomen transierit ad uoluptatẽ. quicquid enim in omni genere gratũ est, salem uocamus. Vnde animi quoq; solatia appellantur sales plurali numero. Lu. At soliti lusere sales. Aliquãdo etiã singulari. Ter. Qui habet salẽ, quod in te est. Omnis quoq; uitæ lepos, & summa hilaritas, laborũq; requies nõ alio magis uocabulo cõstat. Quãobrem honoribus etiã militaribus interponitur. Siquidẽ stipendia eorũ salaria dicimus, quoniam ita necessaria sint, ut homini sal. quod magis mihi placet, quàm quod scribit Vlp. Salariũ uectigal esse ex eo dictũ, quod pro solo pẽdatur. Siquis enim, inquit, nemine prohibente in publico ædificauerit, & id ædificiũ obstet publico usui, utiq; is, qui operibus publicis procurat, debebit id deponere: aut si non obstet, salarium ei imponere. Ancus martius rex salis modio sex millia in congiarijs dedit populis, & salinas primus instituit. Varro usos sale ueteres pulmentarij uice affirmat, estasse enim salẽ cũ pane, & caseo: quod nũc Thusci faciunt cum aquatico pane, & malo medico. Maxime autẽ salis auctoritas è sacris ueterũ intelligitur: apud quos nulla sacra sine mola salsa conficiebantur. Sic enim uocabant far tostum sale conspersum, quod eo molito hostiæ aspergerẽtur. Vir. Sparge molã. flos salis in totũ res diuersa est. Ita enim appellatur quædam eius sanilla, quæ leuissima est, humilioris naturæ, & crocei coloris, aut rufi, ueluti rubigo salis. Eius natura aspera, & excalfactoria est: fudorem cit, aluum soluit in uino. Præter hæc etiã appellatur in salinis salsugo, ab alijs salsilago, tota liquida, marina aqua salsior, ui distãs. Salsuginẽ etiã, siue salsilaginẽ dicimus humorem cũ sapore salis. Plin. Natura ciceris est gigni cũ salsilagine. Salis natura est per se ignea, & tamẽ ignibus inimica, fugiens eos, oĩa erodens, corpora uero astringẽs, siccans, alligans defuncta, ac putre scẽtia ita uendicans, ut durent per secula. Hetero craneas cũ adipe uitulino mirifice sanat. ita uocãt morbũ capitis, cum caput inæqualiter dolet, tumetq;, & inter pilos rotunda, & humida ulcuscula surgunt, & pus mali odoris. Aiunt denteis non erodi, neq; putrescere, siquis quotidie mane ieiunus salem contineat sub lingua donec liquescat. Tam uarijs præterea morborum generibus utilis sal, ut factũ sit prouerbium: Nihil esse corporibus utilius sale, & sole. à sale salsum dicimus, qã salis saporem habet, siue sale densatum est. & salio, quod est salle condio. à quo salitum, quod sale conditum est. & salamentũ, quod est sale compositum ad usum ciborum. à quo salsamentarij dicuntur, quos superius asseruimus salarios uocari. Itẽ salsamentarius adiectiuum est: significatq; id, quod ad salsamenta attinet. Plin. Quin & testis cadi salsamentarij tusis cum axungia uetere, mirum immodum prodest. & salariam uiam: quoniam illa sal in Sabinos portari consueuerat. & salsicorticem arborem, quam superius diximus à Græcis haliphlœon uocari. & salsedinem ipsum salis saporem. & salum mare à sapore salis. Virgilius: Perq; undas superãte salo. & Salinas urbem Siciliæ iuxta Lilibæum abundãtem palmis, quod iuxta eam salinæ fuerint, hoc est fossæ, in quibus fit sal, quæ & ipsæ à sale nomen habent. & salinum uasculum, in quo sal tenetur, tum ad mensæ usum, tum ad sacrificia paratum. Persius: Purum & sine labe salinum. & Salentinum Italiæ promontorium. Sallustius: Omnis Italia coacta in angustias scinditur in duo promontoria, Pachynum, & Salentinum. & saliuam sputum, quod fe-

re salis saporem habeat. & salinacidus salis saporem habent. Plinius: Nam nitrosas aquas, atq; salinacidas, ac feculentas addita polenta utiles esse aiunt. Quidam etiam à sale, siue salo Salamina deductum existimant. Est autem Salamin, siue Salamina insula in mari Euboico, contra Athenas sita: in qua urbs est eiusdem nominis, ubi Telamon Aiacis, & Teucri pater regnauit. Sed cum reuerteretur Teucer à bello Troiano, nec inimicos Aiacis ultus fuisset, expulsus à patre in Cyprum nauigauit, ibi que urbem aliam condidit nomine Salamnam. Salmoneus Aeoli filius fuit, regnauit que apud Heliden: qui cum diuinos sibi honores petulantius quæreret, louemq; in iaciendis fulminibus imitaretur, ab eo fulminatus in infernum detrusus est. à uoce uero græca, quæ salum significat, hoc est ἀπὸ τοῦ ἁλὸς Halicarnassus dicta urbs Cariæ maritima in minori Asia Argiuorum colonia, in qua Mausoli quondam nobilissimum opus extabat. à quo Halicarnaseus deducitur. & Haluzones populi Paphlagonum ἀπὸ τοῦ ὑποσῶθαι ἁλί, hoc est, quod mari undique circundantur. & halcyones insigne genus auium uiuentium, ac in ipso mari nidificantium: Latini Alcedines uocant, quasi algedines, quod frigidissimis temporibus nidificant. Plautus: Iam hercle tu peristi, nisi illam mihi tam tranquillam facis, quàm mare est olim, cum alcedo pullos educit suos. Sicut autem ab Halcyone alcyonides, ita ab alcedone alcedonia dicuntur. Idem: Tranquillum est, alcedonia sunt circumforum. Dies partus earum etiam nautæ nouere. ipsa auis paulo amplior passere est, colore cyaneo, purpureis tantum & candidis admisti. pennis, collo gracili, ac procero. hanc autem uidere rarissimum est, nec nisi uergiliarum occasu, & circa solstitia Brumámue. naue uisa statim in latebras abit. Fœtificat bruma, qui dies ab ea halcyonides uocantur. Tunc mare placidum, ac nauigabile præsertim Siculum. Faciunt autem septem ante brumam diebus nidos, & totidem sequentibus pariunt. Ouidi. Perq; dies placidos hyberno tempore septem Incubat halcyone pendentibus æquore nidis. Tum uia tuta maris, uentos custodit & arcet Aeolus egressu, præstátque nepotibus æquor. Nidi earum admirationem habent pilæ figura: ore paululum eminenti, atque angusto, grandium spongiarum similitudine. ferro intercidi non queunt, franguntúrque ictu uálido, ut spuma arida maris: nec unde cõfingantur, compertum est. Putant è spinis piscium aculeatis. Piscibus enim uiuunt, subeuntq; aliquãdo in amnes, pariunt ouá quina. Ab hac halcyonium appellatur ex nidis (ut aliqui existimant) Halcyonum concretum, ut alij è sordibus spumarum crassefcẽtibus, alij è limo, uel quadam maris lanugine. Quatuor eius genera: cinereum, spissum, odoris asperi. Alterum molle, lenius odore ferè algæ. Tertium candidius uermiculorum similitudinem habens. Galenus: σκώληκι μέν ἐστι τὸ σχῆμα παραπλήσιον, hoc est, specie uermiculo simile est. Quartum pumicosius, spongiæ que putri simile, penè purpureum. hoc ad oculorum cicatrices, & alia plura medicamenta utuntur. Sal & masculini generis inuenitur & neutri. Sallustius: Neq; salem, neq; alia irritamenta gulæ habebat. Varro: Tum sal è penu protulit. RAVCVS. Propter assiduum clamorem. nam uociferando circuit urbem, ut inuitet emptores. Rauum ueteres dixerunt obtusum. à quo raucus, qui nimio clamore, siue alia causa uocem habet obtusam: quemádmodum superius diximus. COCVS. Qui cibos coquit, & uendit. Sunt enim coci priuati, qui alicui seruientes coquinariam exercent. Martialis: Non satis est ars sola coco seruire palato. Nanque cocus domini debet habere gulam. Sunt etiam coci publici, qui ut dapes uendant, publice popinam tenent, hoc est tabernam, in qua dapes coctæ, & uina uenduntur. à qua popinones dicti & ipsi coci, ac popinariam exercentes, & luxu-

riosi, ac in popinis uiuentes. Cocus, cuius diminutiuum est coculus, à coquo deducitur notæ significationis. & interdum pro maturo usurpatur, quando significat maturum facio. Vnde cocta poma matura dicimus, ut superius ostendimus, quemádmodum cruda immatura. à coquo coquina locus, in quo dapes coquuntur, quæ & culina: & dum publica est, popina dicitur. Huius diminutiuum est coquinula. Ab eo fit coquinarium, unde uasa coquinaria dicimus. Et coquinarius homo est, qui coquinariam artem exercet. & coquinaria cum substantiuum est ars ipsa. & coquinor uerbum, quod significat coquinam facio: Plautus: Neque ego unquam nisi hodie ad bacchas ueni in bacchanal coquinatum. & coctito frequentatiuum: pro quo Plautus frequentatiuum coquito usurpat. & cocta aqua, de qua superius diximus. Martialis: Vimine clausa leui nitueæ cuistodia coctæ. & coctiuum, quod facile uel coquitur, uel maturatur: ut coctiua poma, coctiuum legumen. & coctile, quod coquendo fit: unde coctilia uasa figulina appellamus. & coculla uasa ænea coctionibus apta: siue (ut quidam putant) ligna minuta, quibus obsonia facile coquuntur. & coccentum genus edulij ex melle, & papauere factum, quod ad ignem coquatur. Præterea à coquo composita fiunt percoquo, in totum coquo, siue perfecte coquo. decoquo, quod modo significat coquo. à quo decocta, de qua superius diximus. Modo patrimonium, ac substantiam omnem consumo: tractum ab ijs, qui gulæ omnia dedunt. Vnde decoctores dicũtur, qui patrimonio absumpto, ad inopiam sunt redacti. & decoctio ipsa patrimonij absumptio. Hinc Crassus ille, qui primo diues cognominatus est, dictus est decoctor, quoniam substantia omni absumpta decoxisset creditoribus suis. Plini. Non erat apud antiquos numerus ultra centum millia. Itaq; hic & hodie multiplicatur, ut decies centena millia, aut sæpius dicãtur. Fœnus hoc fecit, numusq; percussus. Postea diuites cognominati, dummodo notum sit eũ, qui primus accepit hoc nomen, decoxisse creditoribus suis. Valerius Maximus: Quid Crasso? nónne pecuniæ magnitudo locupletis nomen dedit? sed ei postea inopiam turpem decoctoris superlatione inussit: siquidem bona eius à creditoribus, quia solidum præstare non poterat, uenierunt. Ita quoque amara sugillatione non caruit, cum egens ambularet, diues ab omnibus salutabatur. Incoquo, quod proprie significat coquendo applico. nam cum metallum aliquod deplumbamus, uel de argentamus, uel deauramus, incoquere dicimur. Vnde uasa aenea plúmbo, uel stanno ad ignem illita incoctilia dicuntur. Plinius: Improbiores ad tertiarum additis æquis partibus plumbi albi argentarium uocant, & eo, quæ uolunt incoquunt. Idem: Album plumbum incoquitur æreis operibus Galliarum inuento, ita ut uix discerni queat ab argento: eaq; incoctilia uocant. Idem: Deinde & argentum incoquere simili modo cœpere equorum maxime ornamentis, iumentorumq; iugis. Recoquo rursus coquo. unde uulgo nunc recoctam non inepte secundarium caseum appellant, sero ex quo lac hausium est, iterum feruefacto, & rebus liquijs in caseum coactis. Concoquo, cibos digero, à quo cõcoctio ipsa digestio: siquidem & indigestum cibum crudum dicimus. Iuuenalis: Et crudum pauonem in balnea portas. Cornelius Celsus: Bis duo potius, quàm semel cibum capere, & semper quamplurimum, dummodo hoc concoquat. Præcoquo anteco quo, uel ante maturo. à quo præcox dicitur fructus, qui ante solitum tempus aliorum huiusmodi fructuum maturescit: ut præcox ficus, præcoces uuæ, & præcocia persica. Plinius: Persica æstate præcocia intra triginta annos reperta: & primo denarijs singula uenundata. & per translationem præcox ingenium, quod ante maturitatem consuetam, & nimis cito uidetur adoleuisse. Quintilianus: Illud ingeniorum uelut præcox genius non

mus non temere unquam peruenit ad frugem. Hoc & præcoquũ dicitur à præcox præciæ uuæ, quasi præcociæ dictæ sunt, quæ cito matureſcunt. Coquo uero à cogendo deducitur: quoniam coctum cogendo coërcetur, ut ad uilitatem uescendi perducatur. Cocum & pistorem apud antiquos eundem fuisse manifestum est. TOMACLA. Farciminis genus est. Tomaculum, quod figurate & tomaclum dicitur, fit ex epate suillo minutatim concisó, & iã semicocto, oua cruda infunduntur. ad misto caseo optimo cõciso: additur liquamen, piper, anisum, gingiber, uua passa, croci momentum: teguntur omento porcino, coquuntur sartagine cum adipe, & sapa: coctis superteritur sacarum. Iuuenalis: Candiduli diuina tomacula porci. Dictum est autem tomaculum ἀπὸ τοῦ τέμνειν, quod est concidere. à quo etiam Tomus dicitur locus in Ponto, in quo Absyrtus frater à Medea membratim discerptus est. Item tomus proprie fragmentum libri est, quod tamen & pro ipso libro accipitur, præsertim rudi, & quasi imperfecto. & tomicus restis è canabi, siue sparto leuiter torta, siue puluillus apponi solitus è conciso cannarum canabi, ne restis lædatur. & prototomus cyma brassicæ à prima sectione ita appellatus, quæ uere fit: estq; quidam ipsorum caulium delicatior, tenuiorque cauliculus Apicij luxuria, & per eum Druso Cæsari fastidius non sine caſligatione Tyberij patris. Columella: Sed iam prototomos tempus decidere caules. Martialis: Et faba fabrorum, prototomiq; rudes. & tomentum, quod significat lanam illam breuem, atque concisam, quæ ex uestibus à fullone poliendo detrahitur. à græcis gnaphalon appellatur: quoniam gnaphos frutex est spinosus, quo uestes raduntur, traxitq; nomen ἀπὸ τοῦ νάω, quod est rado, abstergo. Hinc νναφεὺς fullo appellatur. Hinc etiam apud Græcos gnaphalium, apud nos tomentum herba appellatur, quam quidam chamæzelon nominant: cuius folia ita alba ac mollia sunt, ut planè uideantur tomentum, & pro tomento usurpentur: quemadmodum etiam è quarundam arborum lanis, & sindones fieri, & culcitras pro tomento impleri Nearchus scribit. Culcitræ enim aliquando plumis implebantur, ut nunc quoque fit. Martialis: Lassus amyclea poteris requiescere pluma, Interior cygni quam tibi lana dedit. Aliquando tomento. Idem: Leuconicis agedum tumeat tibi culcitra lanis. Leuconicis lanis inquit, hoc est leuconico tomento. Optimum quippe tomenti genus erat leuconicum à loco ita appellatum, iuxta Leonti idem, qui λευκόνιον dicitur. Vnde & leuconium, & leuconicum tomentum appellatur. Mar. Oppressæ nimium uicina est fascia plumæ: Accipe leuconicis uellera missa sagis. Idem: Culcitra leuconio, quam uiduata suo. Interdum etiam gossimpio, seu xylino lino. Nonnunquã summitatibus palustriũ arundinum mollibus, & lanæ similibus, quod Circense tomentum uocatur. Idem: Tomentum concisa palus circense uocatur. Hæc pro leuconio stramina pauper emit. Plinius: Leni fastigio aquatica arundo tenuatur in cacumina crassiore peniculo coma, neque hac superuacua. Aut enim pro pluma strata cauponarum replet, aut ubi limosiore callo induruit, sicut in Belgis contusa, & interiecta nauium commissuris, ferruminat, textus glutino tenacior, rimisq; explendis tenacior pice. Tales arundines erant in loco palustri circa Circeios. Idcirco circense tomentum uocabatur. Quinetiam fœno interdum culcitræ à pauperioribus replebantur. Martialis de culcitra fœnis: Fundata tumeat facilis tibi culcitra pluma: Non uenit ad duros pallida cura toros. Sed hæc genera mattæ potius, quàm culcitræ. nam culcitræ generali nomine uocari possunt omne stragulum, in quo aliquid quiescendi gratia inculcatũ sit: mattæ uero duntaxat in quibus stuppa, uel fœnũ, uel lanæ rudiores, aut

aliud aliquid simile sit insertum, fiuntque interdum è canabi aut scirpo. Ouidius: At dominus discedite ait, plaustróq; morãtes Sustulit, in plaustro scirpea matta fuit. Item ab eodem epitome deducitur, quod significat opus recisum, atque abbreuiatum. à nostris compendium appellatur. Item atomus, de quo superius diximus, minutissimum quid, & indiuisibile. FVMANTIA. Adhuc calida. Talia enim uenundari solẽt: nam refrigerata perdunt saporem. TEPIDIS. cálidis. Tepidum proprie dicitur, quod temperatum est, hoc est medium inter calidum & frigidum. Vnde interdum pro calido accipitur. Lucretius: Tepidisq; caminis. Interdum pro frigido, præsertim quando per metaphoram transfertur ad alia. Plaut. Hic homo factus est tepidior, hoc est frigidior, segnior. Hinc etiam aliquando pro inutili, siue nocuo ponitur. Virgilius: Vnda de cauæ tepido sudant humore lacunæ. Hinc tepidior, tepidissimus, tepide, tepidius, tepidissime. Tepidarium uas, in quo aqua temperatur, siue cælla in quam ex balneis exeuntes ingrediuntur. Tepor ipsa (ut ita dicam) tepiditas. & tepeo uerbum. à quo tepesco. & compositum subtepeo. à quo subtepidum, & subtepide aduerbium. Item à tepidum diminutiuum tepidulũ, & aduerbium tepidule. POETA VRBICVS. Poëtæ urbici dicuntur uiri ignobiles, qui urbes peragrant canentes ad lyram in triuijs uersus fabulosos, atque uulgares, atq; ita captantes uulgi aures, quæstus gratia. NON OPTIMVS. Pessimus. Nam & in hoc hominum genere gradus sunt. quidã enim sunt ingeniosiores, quidam rudiores. OPTIMVS. Bonus nullum ex se facit comparatiuum, aut superlatiuum, sed pro comparatiuo eius melior usurpatur, pro superlatiuo optimus. Illud à melle deductum existimant, ut sit melior quasi suauior: hoc uero ab opto, ut dicamus optimum, quasi optatissimum. uel ab opimo, siue ab opibus, siue ab ope, quasi optimum sit, quod pinguissimum, uel quod opulentissimum, uel quod maxime opiferum. Vnde optimates dicuntur, qui primum in ciuitate locum tenẽt: uel quod opulentiores sunt, & in maiori censu: uel quod in primis opem ferre possunt oppressis. & optimitas pro utilitate, siue commodo usurpatur. Plautus: Maximas optimitates gaudio effertissimas suis heris. ille unà mecum pariet. Idem: Iuppiter supreme seruа me, mẽasq; auge opes: Maximas optimitates, opiferas q; offers mihi: laudem, lucrum, ludum, iocum, festiuitatem, ferias, pompã, fenum, pótationes, saturitatẽ, gaudiũ. IMPROBVS MAGISTER. Lasciuiæ artifex. è Gadibus enim (ut superius diximus) præcipueq; ex oppido Didyma, ioculatores, saltatores, diuaces, item puellæ saltatriculæ, tibicinæ, lasciuæ in urbem confluebant. & hæ artes præcipue in ea insula docebantur. Martialis: Nec de Gadibus improbis puellæ Vibrabant sine fine pruritentes. DICAX. Cinædi etiam dicaciores sunt, & linguæ lasciuioris ob continuam impudentiam, & uitæ turpitudinem. QVARE DESINE IAM TIBI VIDERI. Ordo est: Quare ô Cæcili desine iam uideri tibi id esse, quod tibi soli uideris: talis scilicet esse, qui possis salibus tuis uincere Galbam, & ipsum Tettium Gaballum. DESINE. Cessa. Sinere enim omittere, siue permittere est. Varro: Sine is ad pubertatis annos peruenit. Accius: Sine me, uiuere sine te possum. Desinere uero interdum cessare. Vir. Desine, meq; tuis incendere, teq; querelis. Interdum terminare. Vnde desinentia apud Grammaticos pro terminatione accipitur. Sino autem à sine præpositione deductum esse existimant, cum nihil aliud sit sinere aliquid, quàm sine illo facere. Sine uero à si coniunctione, & negandi aduerbio esse compositum, quod significat absq; quod ab abs, & q compositum

est. Virgilius: Te sine nil altum mens inchoat. GALBAM. ET IPSVM TETTIVM CABALLVM. Galba, & Tettius non tam urbanitatis dignitate, quàm scurrilitate locorum clari fuere: quibus tamẽ comparare se posse Cæcilius stulte, atque impudẽter existimabat. Galba Augusti temporibus fuit: & scurrilitate cum Sarmẽto certauit. Martialis: Ille suo felix Cæsare Galba fuit. Iuuenalis: Quod nec Sarmentus iniquas Cæsaris ad mensas, nec uilis Galba tulisset. Nam sarmentum neutro genere est uirga inutilis, à uite abscissa, hoc est purgamentum uitis. Vnde & sarpa uinea putata dicitur. Nam sarpere antiqui pro purgare usurpabant. Tettius uero Caballus sub Vespasiano, & filijs claruit: & propter scurrilitatem à calcitratu caballi cognomen adeptus est: quemadmodum Iunius Bassus homo imprimis dicax per eadem ferè tempora Asinus albus uocitatus est. NASVM. Acrimoniam ad deridendum. STOLIDA. Inepta, insulsa, illepida. Stolidi proprie dicuntur, qui proxime accedunt ad naturam, sensuḿq; pecudum. Interdum tamen (ut A. Gellius scribit) stolidum pro excordi, tetro, molesto, illepido ponimus. Ab hoc stolidior, stolidissimus. & aduerbia stolidè, stolidius, stolidissimè, & stolliditas deducuntur. & stolones inutiles, & quasi stolida fruticatio ex arborum radicibus. Plinius: Fuere ab arboribus cognomina antiquis: ut Frondutio militi illi, qui præclara facinora uulturnum transnatans fronde capiti imposita aduersus Annibalem ædidit. Stolonum Liciniæ genti, ita enim appellatur in ipsis arboribus fruticatio inutilis. Vnde & pampinatio inuenta primo Stoloni nomen dedit. Est enim obiter pampinatio resecatio pampinorum, hoc est uirgultorum procedentium ex arboribus, uitibuśq; cum folijs. Vnde pampineum dicimus, quod totum ex pampinis constat. & pampinosum, quod pampinis est refertum. & pampino reseco. à quo expampino compositum. & stultus, quod proprie significat imprudens, improuidus. Nam & multi non insipientes aliquando stulte aliquid uel loquuntur, uel agunt. Ab hoc fit stultior, stultissimus. & aduerbia stulte, stultius, stultissime. Item stultitia, & stultiloquus, qui stulte loquitur. Stultorum feriæ appellabantur quirinalia, quod eo die sacrificabant ij, qui solenni die, aut non potuerant rem diuinam facere, aut ignorauerant. Quidam stultum à fatuo ita separant, ut fatuus plus sit, quàm stultus, hoc est insipiens: & qui uel fari nescit, uel alios fanteis non intelligit. Afranius: Ego stultum me existimo, fatuum esse non opinor. à fatuo fatue aduerbium, & fatuitas deducũtur. & Fatua dea, & fatui, & infatuo, de quibus superius diximus. Quidam ab insipiditate fatuos dictos existimant, quod fatui cibi uocentur, qui carent sapore. Sed planè contrarium est. fatui cibi dicuntur insipidi à fatuis, hoc est insipidis, uel potius insipientibus hominibus. PROCACITATE. Linguæ petulantia. NON EST TETTIVS ILLE, SED CABALLVS. Non est Tettius cognomen to Caballus, sed est uere caballus: hoc est, non est homo, sed bellua. Caballus equus est, à quo caballinus. Persius: Nec fonte labra prolui caballino.

EPIGRAMMA LXXI. DE PORTIA.

CONIVGIS AVDISSET FATVM. Exemplo Portiæ docet uolenti mori negari mortem non posse: in quo eorum philosophorum opinionem sequitur, qui existimarunt in rerum acerbitate, quieti animi

morte esse consulendum. Portia Catonis Vticensis filia fuit, & Bruti uxor, qui Cæsaris interfector fuit. Hunc cum audisset post prælium cum Augusto, & Cæsarianis in philippicis campis commissum, gladio sibi mortem conscisse, mori & ipsa statuit. Sed cum arma à domesticis subtraherentur, haustis carbonibus, & obstructo ore consestim extincta est. FATVM. Mortem. DOLOR. Ipsa Portia dolore ob mariti necem affecta. SVBTRACTA. Quæ domestici, & familiares, ne se interficeret, subtrahebant. AIT. Dixit. Quidam hæc ita distinguunt, ut proprie ait de ijs dicamus, qui uana loquuntur, dixit uero de ijs, qui ualidiora. Terentius: Quem amicum tuum ais fuisse istum, explana mihi. Aliquando aio pro affirmo accipitur. Idem: Ait, aio: negat, nego. CREDIDERAM SATIS HOC VOS DOCVISSE PARTEM. Catonem Vticensem. Hic enim cum post victoriã Cæsaris mori destinasset, simulatq; animaduertit gladium, quem parauerat, filij sui iussu ablatum fuisse, uocato seruo, eum sibi iussit reportari. Quare intellecta, cum filius ad eum cum quibusdam familiaribus uenisset, torua eum fronte Cato aspiciens: Tú ne, inquit, insanum me putas, qui non rationibus, sed ui me compellere niteris? Cur uero parentem non alligas, atque in uinculis tenes? Sed nihil agis mihi crede. Neque enim mihi ad mortem, cum ita statuero, opus est ense. Nam si breui temporis spatio spiritum præcluso, si parieti caput illisero, mori possum. ARDENTES FAVILLAS. Igneos carbones. Partem pro toto posuit. Hoc genus mortis (ut Plutarchus scribit) & Nicolaus philosophus, & Valerius tradiderunt. INVNC. Elegans loquendi modus, de quo superius diximus, cum leue aliquod, seu stultum factum uolumus declarare.

EPIGRAMMA LXXII. IN MANCINVM.

IS TIBI TRICENI. Mancini auaritiã carpit, qui sexagima familiaribus ad cœnã uocatis, unũ dun taxat aprũ apposuerat, & eum perexiguũ, nec ex eo quicquã distribuerat. Merito ergo imprecatur, ut deinceps nullus ei aper, sed ipse apro dilaniandus apponatur. PRAETER APRVM. Excepto apro. Præter præpositio est accusatiuo casui seruiẽs; & à præ deducitur, sicut à pro propter. Significat autẽ idem ferè, quod absque, & ultra, & ante, & supra, & citra. Ab eo fit compositum præterea, quod est aduerbium ordinis. et præterpropter. de quo supra diximus. & præter spem dicimus, ex insperato & præter opinionem ex inopinato. NON QVAE DE TARDIS VITIBVS. De uitibus, ex quibus uuæ tarde colliguntur: & duracinam uuam intelligit, non quia uino insignis sit, sed quia sine ullis uasis in uite seruatur: tanta est contra frigora, æstus, tempestateśq; firmitas. Martialis:

Non habilis cyathis, & inutilis uua lyæo.
Sed non potanti me tibi nectar ero.

Augustus in epistolis: Dum lectica ex regia, dum redeo panis unciam cum paucis acinis uuæ duracinæ comedi. Duracinæ à duricie, hoc est firmitate corticis dictæ sunt. Durum enim proprie solidum, ac firmum dicimus. Virgilius: Sed duris genuit te cautibus horrens Caucasus. Est́q; eius contrarium molle. Sed per metaphoram durum aliquando pro aspero, ac nocenti ponimus. Lucilius: Et sæuo, ac duro in bello

bello optimus hostis. Virgilius: Aut durum tineæ genus. Idem: Res dura, & regni nouitas me talia cogunt moliri. Aliquando pro patiente, ac perseuerante. Idem: Scipiadas duros bello. Interdum pro immiti, crudeli. Idem: Quid iuuenis magnum, cui uer sat in ossibus ignem Durus amor? Ab hoc fit prædurus, hoc est ualde durus. & durities, hoc est firmitas, soliditus. Item asperitas, crudelitaśq; quæ & duritia dicitur. & dure, ac duriter aduerbia, quæ ita à quibusdam separantur, ut duriter sit sine sensu laboris, dure uero crudeliter. & dure in alterum, duriter in nos aliquid faciamus. Terentius: Vitam parce, ac duriter agebat. & duro uerbum quod aliquando significat firmo, solido. Plinius: Qui assiduo labore, & partim æstu, partim frigore durant corpora. Aliquando patienter fero. Virgilius: Durate & uosmet rebus seruate secundis. Nonnunquam perseuero. Terentius: Non hercle hic, qui uult durare quisquam sic sit potens. & durabile, quod durare potest, cuius contrarium est indurabile. Item à duro dureo, hoc est durus fio. à quo duresco. Item cõposita induro, quod est durum facio, cuius passiuum est induror, & ab eo indureo. à quo indurescо. obduro cuius dem significationis, à quo passiuum obduror. subduro parum duro, à quo subduror. TARDIS. Etiam pro perseuerantibus, & diu turnis possumus accipere. nam tardum proprie pigrum, & lentum dicimus. Virgilius: Sæpe oleis tardi costas agitator asselli Vilibus aut onerat pomis. Per metaphoram tamen aliquando pro perseueranti, ac diuturno ponimus. Idem: Media fert tristeis succos, tardúmque saporem. Aliquando pro denso, & crasso. Idem: Vdo sub robore uiuit Stupa uomens tardum fumum. Nonnunquam pro rudi, & stulto. Idem: Tardi uenere subulci. Terentius: Tardus est, id est stultus. Ab hoc fit diminutiuum tardiusculus, & tardior, tardissimus, tarde aduerbium, quod & tardo dicitur. à quo tardius, tardissime, & tardiuscule aduerbium. Item tarditas, lentitia, pigritia: quæ & tarditudo & tardities dicitur. Accius: Atque eccos segnes somno & tarditudine. Idem: Multa amittuntur tarditie, & socordia. Plautus: Deuicisti cocleam tarditudine. Item tardigradus, de quo superius diximus. & tardiloquus, tardiloquentia notæ significationis. Item tardo uerbum, quod modo significat moror, tardus sum, modo remoror, quod potius per compositionem retardo dicimus. à quibus tardatio, & retardatio. MELIMELA. Mala dulcia, de quibus superius diximus. Hæc à celeritate matures cendi mustea dicuntur, & à sapore mellis melimela. Græci enim μέλι mel uocant, μῆλα mala: uulgo uero mala nana appellant, quod arbores ea ferentes pomilia sunt. Græci μέλι per simplex l scribunt, nos duplicamus ad differentiam, ut opinor, eius animalis, de quo superius diximus, quod melis dicitur, & per simplex l scribitur. Malorũ plura genera sunt. Matiana, Gestiana, Manliana, à Matio, Gestióq; & Manlio appellata, quod ij huiusmodi pomis inserendis insignes fuissent. Similiter ab Appio è Claudia gente appiana sunt cognominata. Odor ijs maximus est ferè cotoneorum, magnitudo non multo inferior, sed Claudianis rubeus color. Sceptiana à Sceptio libertino eorum primo insitore, insignia rotunditate. Quiriana à Quirio, & quæ Cato tradit in dolijs optime condi. Scantiana præterea parua, gratissimi saporis petisia. Item quæ à patria nomen habent, camerina, & græcula, & à Sentino patria mea sentinatia, quæ uulgo ab Apennino ad urbem saxoferratia dicuntur. Veteres ea à colore seriса uocabant. Cætera à causis traxere nomen. Rosea à colore, odoréq; rosarum, excellentia apud Sentinates meos, & in alterum annum durantia. Gemella, quod nunquam ferè singula

in fœtu nascantur. Ab appiorũ similitudine melappia, maiora appijs uulgo appionia uocata. à figura orbis in rotunditatem circumacti, orbiculata, quæ græci à patria epirotica nominant. à situ, quod ferè in omnibus pomarijs inserantur odore, saporeq; insignia paradisea. Nam græci παράδεισον pomarium uocant. Ab effigie mammarum Orthomastica. ὀρθὸν enim græci rectum, μαστὸν mammam appellant. A conditione castrati seminis spadonia, quæ uulgo à caporum similitudine capuncula uocitant. à folijs Melgemella. Folium enim unum aliquando, & geminum erumpit è latere medio, quod celerrime in rugas marcescãt. Pannicea, quod stolide tumeãt. pulmonea uulgo centum solida dicta, quæ prima aduenium, & uelut decerpi properant quasi statim liquescentia. à farina farinacea uocantur. Omnia ferè partibus, quæ à sole fuerunt aliquantulum rubent. ea, quibus sanguineus est color, originem à mori insitu habuisse existimant. FAVIS. Melle recenti. Faui enim, ut superius diximus, proprie cællæ sunt, quas apes construunt, ut melle impleant, à fouendo dicti, quod in ijs fœtus suos foueant. Plinius: Primum itáq; fauos construunt, ceram fingunt, hoc est domos, cællaśq; faciunt. Virgilius: Pars intra septa domorum Narcissi lachrymam, & lentum de cortice gluten. Prima fauis ponunt fundamina, deinde tenaces suspendunt ceras, aliæ purissima mella stipant. Plinius Iunior: Bucellam panis dedit, & fauum mellis, hoc est frustum operis apiarij melle plenum. à fauus fit diminutiuum fauulus. Plautus: Meus dulciculus fauulus. PIRA. Horum quòq; multa genera sunt. Superba, quæ à moschi odore moschatula dicuntur, & à celeritate aduentus, quasi principatus tenere uelint. Superba. Parua enim hæc sunt, sed ocyssima, gratissimiq; & odoris, & saporis. Moschum ignorarunt ueteres, nihilq; aliud est, quàm sanies animalis, quod Arabes eodem nomine appellant. Ignotum id quoque ueteribus fuit. Paruum est, muris ferè effigie binos duntaxat denteis in superiori mandibula & totidem in inferiori habens, eośq; ad interiora recuruos. Oritur in eius corpore apostema sanguinolentum iuxta umbilicum, id́q; putrescens cum pelle excidunt uesicæ instar sanguine plenæ, quod exsiccatum gratissimi odoris est, & inter primas hominum delitias habetur, cibis, unguentis, medicinis passim adhibita. Muscus uero est lanugo uiridior, quæ in fontium margini bus frequens esse solet. Vnde muscosi fontes dicuntur. Virgilius: Muscosi fontes, & somno mollior herba. Sunt secundo loco crustumina omnibus gratissima, à crustumino agro Thusciæ, ut quidam uolunt, cognominata. Franguntur facillime, unde uulgo à glacie nomen sumpsere. Proxima his bonitate falerna, rubiginosi corticis, sed à potu ita appellata, quoniam miraиis succi abundat. Quidam hæc ob eandem causam lactea uocant, alij à colore Syriaca, uulgo nunc coroëla dicũtur. Præter hæc curmundula gratissimi & ipsa saporis. corticis tenerrimi, propter quod à plerisque nequaquam detracto corio eduntur, unde nomen habent. Item decumana uulgo nota, quibus similia, sed differentia bonitate pseudodecumana appellantur. Dolobelliana longissimi pediculi ab insitore Dolobella. pomponiana, quæ cognomine mammosa appellantur, à mammarum similitudine. Liceriana, scueriana, generiana, tyranniana, fauoniana, rubra, & paulo superbis maiora, Lateriana, aniciana. Posthæc autumnalia acidulo sapore iucunda, quæ à Tiberio principe Tiberiana sunt dicta. Patriæ nomina habent amerina, picenina, numantina, alexandrina, numidiana, græca, tarentina, signina, quæ alij à colore testacea appellant, sicuti onychina, purpurea. Ab odore myrrhappia,

rea. nardina. à tempore hordeacea. à collo ampullacea, & coriolana, à forma cucurbitana. à succo acidula. incertam nominum causam habent barbarica. uenerea, quæ colorata dicuntur. regia, quæ nimo pediculo ueluti sessilia sunt. patricia, uoconia, & quæ Virg. à Catone sumpsit, uolema, & sementina, & mustea. est & aliud pirorum genus suauissimum in hyemem durans succosum, grande, coloratum, quod pontificium dicitur. Item aliud, quo nullum inter omnia sapore acerbius est, si crudum edatur: nullum iucundius, si coctum. amabilia hæc uocant, uiridia sunt, & uisu quoq; horrida, durant in alterum annum. fiunt ex ijs coppuli & pulmentaria, nullæ dapes æque in precio sunt. excellunt hæc maxime apud Sentinates, præsertimq; in paruo oppido nostro aquis undique circunfluentibus, quod ex argumento insulam Centumperencam uocant. A quo & familia nostra Perottorum traxit cognomen. quippe pira uulgo à Sentinatibus, & ferè per omnem Italiam peradicuntur. dant hæc pira in escam ægris cocta duntaxat uel in uino, uel in sapa, & pulmentarij uicem implent. Pero aliquando proprium nomen est uiri. Fuit hoc nomine Nelei filius & frater Nestoris. aliquando genus est calceamenti rustici ex crudo corio. Nam peram ueteres pellem dicebant pendentem à collo ad lumbos. Iuuenalis: Quem non pudet alto Per glaciem perone tegi. hinc peronatus deducitur. Persius: Nauem si poscat sibi peronatus arator, hoc est peronibus calceatus. à pera etiam, hoc est pelle, pera dicitur sacculi genus. hinc peram uiatoriam uocamus, qua panem, & aliquid obsonij gestare uiatores solent: quemadmodum poculum uiatorium, quo uinum. ab hoc fit diminutiuum perula. RELIGATA LONGA GENISTA. Pira pediculo ligata suspenduntur, ut in hyemem durent. quædam etiam, ut diximus, toto anno seruantur, conduntur quoque sæpe in cadis, ut uuæ. GENISTIS. Genista arbor est uulgo nota, cuius florem tingendis uestibus ueteres adhibebant. idem apibus in cibo ingratissimus. semen eius in folliculis pasiolorum modo nascens, hellebori uice per uomitum purgat drachma una, & dimidia in aquæ mulsæ quatuor cyathis à ieiunis pota. Græci hanc σπάρτον appellauere. de hac enim intellexit Homerus, cum inquit:

Καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, hoc est:

Et iam latera putrefacta, & nauium sparta soluta sunt.

Neq; enim de sparto intelligi potest, cum nondum Africanum, aut Hispanum spartum Homeri temporibus in usu esset, nec ante Pœnorum arma, quæ primum hoc Hispaniæ intulerunt. herba hæc est sponte nascens, & quæ seri non potest, iuncus proprie aridi soli, ubi nec seri aliud, nec nasci potest. in Africa exiguum, & inutile gignitur, in Hispania abundantius. hinc strata rusticis eorum, hinc ignes, faces q;, hinc calceamina, & pastorum uestes, hinc etiam sportæ, quæ & sportulæ dicuntur, uasa, quasi fiscellæ, in quibus cibi in quotidianum usum dati ferri consueuerunt. propter quod et pro ipsis cibis ponuntur. Iuuenalis: Nonne uides quanto celebretur sportula fumo? Item pro pecunijs, quæ cibarioru loco quandoq; dari solebant. Martialis: Dat baiana mihi quadrantes sportula centum. A sparto autem nomen habet, quod ex eo factitabantur. cum ergo Homerus spartum dixit, genistam intellexit, ex qua certum est funeis, & lina piscatoria fieri. quidam tamen uoluerunt Homerum hoc loco non σπάρτα, sed σπαρτὰ scripsisse, quod significat sata, & lina intelligi uoluisse, quæ seruntur. è lino quippe nauium armamenta apud ueteres facta fuisse manifestum est. MALA PVNICA. Granata, quæ hoc cognomen sibi circa Carthaginem uendicarunt, ubi & multa & insignia

nascũtur. granata dicũtur à granis, hoc est acinis, quibus sunt referta. grana & acini in eundem sensum accipiuntur, sed hoc proprie differunt, quod granum ferè frugum dicitur: ut tritici, hordei, farris, & similium. à quo granarium uocatur locus, in quo frugum grana reponuntur. & granosum quicquid grana intus habet. acini uero sunt cæterorum fructuum: utputa uuæ, bacarum, leguminum, & aliorum huiusmodi. tamen hæc sæpenumero confunduntur: & granum accipitur generaliter pro omni eo, quod Græci uocant coccũ, unde coccum ilicis granum uocamus. à quo coccinum, & coccineum, de quibus superius diximus. & granum gnidium, quod aliqui linum uocant, in Asia, & Græcia nascens paruo frutice, specie rotundum, colore rubrum, minusq; quàm piper, sed caliditate multo ualidius. quapropter cum deuorandum datur cum pane, aut adipe sumitur: alioquin gulã adurit. inter Punica mala genus est, quod apyrinum uocatur, cui lignosus nucleus abest, unde nomen habet, ab a priuata particula, & pyrin, quod græce paruum nucleum significat: qualis est oliuæ. Martialis: In Nomentanis uberes, & apyrina ramis. Item alia dulcia sunt, alia acria, alia mista, alia acida, alia uinosa. flos eorum balaustium uocatur: & medicinis, & tingendis uestibus idoneus. Vnde color huiusmodi balaustinus uocatur. corticibus quoq; corũ, quæ acerba sunt, ad perficienda coria utuntur. Vt autem cõseruari hæc mala melius possint, indurantur feruente aqua marina, mox tri duo sole siccantur, postea suspenduntur ne nocturno rore madescant: cum libet uti, aqua dulci perluuntur. IMITATA BREVIS ROSAS. Quæ similitudinẽ habent breuium rosarum. etenim flos mali punici, exiguæ rosæ simile est. germinat enim uterque flos, primo inclusus granoso cortice quo mox intumescente, & in uirides alabastros fastigato paulatim rubescens dehiscit, ac sese pandit in calices, medio sui complectens uel luteos, uel purpureos apices. BREVIS. Paruas. breue proprium est, quod longo opponitur: dicitur q; à græco βραχύς. à quo bracha indumenti genus pudenda maxime tegens. unde brachati galli dicuntur, & βραχίων brachium. & brachycatalecton, quod breuis desinentia interpretari potest. & brachylogia breuiloquium, siue breuiloquentia, à breuis fit breuior, breuissimus, breuiter, breuius, breuissime, breuiaduerbium pro breuiter. Martialis: Quibus remissum corpus astringens breui. breuitas, breuiloquus. breuiarium compendium, hoc est liber, in quo uel res gestæ, uel aliud quippiam breuiter comprehensum est. & breuio uerbum. à quo compositum abbreuio. FISCINA. Instrumentum rusticũ de quo superius diximus, aptum ferendis è rure fructibus: cuius diminutiuum est fiscella. in hac portari recentes casei consueuerunt. à quo fiscelli appellati sunt casei mollis appetitores, sicuti Catillones catillorum liguritores: unde & lupum piscem à nimia uoracitate catillonem ueteres nuncupauere. METAS LACTENTES. Caseos recenteis. à metarum enim figura casei metæ lactis appellantur. lactentes autem dicit, quasi ad huc lac fugentes, & nondum in totum coactos. OLIVA. Fructus oleæ. proprie enim olea arbor ipsa est, oliua fructus. oleum succus, qui ex oliua exprimitur. legimus tamen & oliua de arbore. Virgilius: Incumbens tereti Damon sic cœpit oliuæ. Hæc autem omnia à Græcis sumpta sunt, φὼς ἐλαίαν oleam, ἐλάαν oliuam, ἔλαιον oleum dicunt. Olearum genera tria Virgilius posuit: orchiten, radium, pausiam. alij licinium, sergiam, neuium, cominiam, contium, albiceram. Item alia genera addunt: sergiam, Sabini regiam uocant: cuius fructus non ante Fauonij flatum nigrescit; hoc est

ad VI. Idus Februarias. Alij hanc maiorinã uocant, alij bannbium. Quanto maturior est oliua, tãto pinguior succus, sed minus gratus. Optima autem ætas ad decerpendũ est inter copiã, bonitatemq;, cum baca incipit nigrescere. Has nostri drupas uocant, græci δρυπεπὲς. Oliuæ cõstãt nucleo, oleo, carne, amurca. Hæc sanies est eius amara, quæ ex aquis prouenit, ideo siccatibus nimia est, riguis copiosa. Suus oliuæ succus oleũ est. Optimam fit in uenafrano agro Campaniæ, ubi Venafrũ est oppidum, cuius odor est unguẽtis accõmodatissimus. Martialis:

Hoc tibi Campani fudauit baca Venafri

Vnguentem quoties sumis, & istud olet.

Oleæ honorem Romana maiestas maximum præbuit, turmas equitum idibus Iulijs ex ea coronando. Item minoribus triumphis ouantes Athenæ quoq; uictores olea coronabant, & græci olympiæ oleastro. Olea syluestris hæc est, ab olea nomen habens. Oleo natura est tepefacere corpus, & contra algores munire. Ideo institutũ à græcis, ut in gymnasijs athletarũ corpora ungerentur, quod tanta luxuria factitatum est, ut aliquãdo magistratus honoris eius octogenis sestertijs strigmenta olei uenderint. Fit & factitium oleum è diuersis arboribus, herbisq;, & alijs rebus, utputa ex oleastro, quod oleastrinum dicitur. Ex chamælea frutice saxoso, non altiore palmo folia oleastri, bacasq; habẽte. Ex ari altero frutice, quẽ alij scotõ, alij rhibim, alij sisamon syluestre appellant, folio uitium, caule ferulaceo, semine ad similitudinem ricini, unde & ricinum hunc fruticem uocant. Coquitur id semen in aqua, innatantisq; oleũ tollitur, quod cocinũ appellatur. Ex amygdalis amygdalinũ, quod & metopium dicitur, ex lauro laurinum, ex myrto myrtinũ. & oxymyrsine, siue chamæmyrsine oxymyrsinum, quod & chamæmyrsinum, ex citro citrinum, è cupresso cupressinum, è nucibus iuglandis, quod carymion nuncupant, è lini semine linceum, è malis cedri cedrelæon, è grano cnidio cnidium, è lentisco lentiscinum, è cypro arbore cyprinum. Indi etiam è castaneis, & sisama, & oriza facere castaninum, & orizinum, & sisaminum dicuntur, ichthyophagi, è piscibus piscininũ. Aliquãdo & è foliis platani factum est lumnum causa propter olei inopiam. Ex œnanthe, de qua diximus, œnanthinum, è sansuco sansucinum. Item fit ex cardamomo, meliloto, nardo gallica, panace, heleõio, cinami radice, omniũ succis in oleo maceratis, expressisq;. sic rhodinũ, siue rosaceum è rosis, iuncinum è iunco, quod est rosaceo simillimũ. Item hyoscyamo, lupinis, & narcisso plurimũ etiam in Aegypto è rhaphani semine, aut gramine, quod cortinon uocant. Itẽ è sisama, & urtica mistis, quod agrostinum appellant. E lilio lilinum. Suis præterea herbis inter Cappadociam, & Scleuciam, quod seleuticum dicitur, neruis admodum utile. In Italia è gummi, quod gummnum, è pice, quod picinum appellãt. Sponte nascitur in Syriæ maritimis, quod elæomeli diximus uocari. Fluit item è petris quibusdam, quod & petrelæon dicitur. Est præterea oleũ œnanthinum, cuius in medicina idem effectus, qui rosacei. Fit ex floreſcente uua labruscæ, quæ œnãthe dicitur. Omphacinũ oleum est, quod ex oliua immatura fit. Hoc omnium optimum, atq; utilissimũ est. etenim omphacium proprie dicimus, quod fit ex uua acerba hoc modo. decerpitur uua quando est ciceris magnitudine, ante canis ortum, eius q; que melligo, & totũ corpus sole coquitur, nocturni rores cauentur. Additur aliquid salis, in fictili condita melligo colligitur, optimeq; cyprio ære seruatur. Fit & alio modo, in mortarijs uua immatura teritur, siccataq; in sole digeritur in pastillos. Omphacij uocabulum à græcis sumptum est, apud quos immatura uua dicitur ὄμφαξ. olei fex, quæ amurca dicitur, ad multa utilis est. Dolia olearia, cadiq; ea imbuuntur, ne bibant oleum, eadem subigunturæ terendis messibus, ut formicæ, rimæq;

absint, & similiter lutum pariẽtum, & tectoria, & pauimenta horreorum frumenti. Vestiarium etiam contra teredines, & noxia animalia amurca aspergitur, semina frugum perfunduntur, lora etiam, & coria omnia, ac calceamina, axesq;, & æramenta contra æruginem, postremo ligna macerata amurca sine aliquo fumi tædio ardent. Ab oliua oliuetum deducitur locus, in quo oleæ consitæ sunt, & oliuitas fructus olei. Varro: De oliuitate oleas exui optime conscribit Cato. & oliuũ oleũ, & oliuo uerbum, quod est oliuarum uindemiam ago, siue oliuas colligo. Plinius: Quippe oliuamibus lex antiquissima fuit, oleam ne stringito, néue uerberato. & oliuita olei uindemia. ab olea uero oleaginus, sicut à fago fagmus. Vnde oleaginæ coronæ appellatæ. & oleum à quo olearius, olearia, olearium, unde olearia cællam, & olearia instrumenta dicimus. Item olearios, qui oleum uel faciunt, uel uendunt. Præterea ab oleum oleo uerbum, quod & olo ueteres dixerunt, significatq; odorem reddo, uel bonum, uel malum, cum compositum ab eo redoleo in bonam semper partem accipiatur. Tractum autem ab eo est, quod olcum inueterascens asperiorem habere odorem incipiat. uetustas enim tædium affert. Hinc olentica mali odoris loca dicuntur. & olidum, quod odorem habet. Martialis: Olidæq; uestes murice. & oletum stercus humanum. Veranius: Sacerdotula in sacrificio fecit oletum. Ab hoc fit cõpositũ olfacio, quod & odfacio ueteres dixere. Item adoleo, quod modo significat accresco, quia crescentes pueri, cum primum puberes fiunt, olere hircũ incipiunt, propter quod hirquitalli, ut superius diximus, sunt appellati. Hinc adolesco, à quo adolescens, cuius diminutiuum est adolescentulus, & adolescentia, & adultus deducuntur, & adolescẽtior uerbũ, quod significat luxurior. Var. Id eadem ut faciat censeo, quoniam tu quoq; adhuc adolescentiaris. Itẽ adolescenturio, quod adolescentiũ more facio, siue in adolescentiã redeo, significat. Laberius: Incipio adolescenturire, et nescio quid nugariũ facere. Modo adoleo accipitur pro sacrificio, quasi odorẽ diis præbeo. Vir. Verbenasq; adole pingueis, & mascula thura. Quoniã uero sacrificiũ urendo fieri cõsueuit, adoleo etiã pro uro aliquando accipitur. Varro: Cũ intestina adoleuissent, partem diis obtulerunt, partẽ ipsi consumpsere. Virg. Adolescunt ignibus aræ. Item ob eandem rationem pro colo usurpatur. Idem: Cura penum struere, & flammis adolere penates. Præterea ab oleum fit & aliud compositum aboleo, quod est deleo, ac prorsus oblitero, ut ne odor quidem eius relinquatur. & exoleo, à quo exolesco, quod est adolescere, hoc est crescere desino. à quo exoleti dicti scorta mascula iam adulta, & ferè dimissa, quod crescere desierunt. Aliquando etiam exoleo pro cresco accipitur, unde & exoletum adiectiuum pro adulto accipimus. Plautus: Reliqui domi exoletam uirginem. & obsoleo ex ob & oleo s litera interposita, quod similiter significat reijcior, dimittor. Cicero Obsoleuit iam ista ratione multo magis, quàm uerbis refutata. & suboleo, quod significat parum oleo. Accius: Elegans est, myrrham suboleat. Item ab oleo fit inoleo, quod significat cresco, inualeo. à quo inolesco. Virg. Vdo q; docent inolescere libro. & indoles, quæ in pueris, atque in adolescentibus est significatio quædam, & quasi odor futuræ uirtutis: Cicero: Vt enim adolescentibus bona indole præditis sapientes senes delectantur. in uiris autem est signum, & quasi odor præsentis uirtutis. Idem: Homines in quibus est uirtutis indoles, commouentur. Lucanus: Indole si dignũ latia, si sanguine prisco Robur inest animis. Indole inquit, quasi generositate quadã uirtutis, atq; animi. aliquando etiã in malã partem indoles usurpatur. Liuius de Annibale: Sic cum hac indole uirtutiũ atq; uitiorũ triennio sub Hasdrubale imperatore meruit. transfertur quoq; ad muta, atq; inanimata. Idẽ: Sicut in frugibus, pe

dibuśq; non tantum femina, ad obseruandam indolem ualent, quantum terræ proprietas, cœlíq; sub quo aluntur. sunt tamen qui oleo uerbum non ab oleum, ut superius diximus, deductum putant, sed ἀπὸ τοῦ ὀδεύειν, quod olere est. à quo & odoro uerbum deriuatum existimant notæ significationis. & odor, siue odos. à quo odoratus odorificus, de quibus superius diximus. Item odorabilis, hoc est odorem reddens. et odoramentũ, qđ odorandi gratia tenemus, sicut unguentũ, qđ causa ungendi. DE CADIS PICENIS. De uasis, in quibus Picenæ oliuæ conduntur. ex omnibus enim Italicis oliuis picenæ, & sidicinæ apud ueteres maxime cõmendabantur, sicut nunc propter magnitudinem, & carnositatem Bononienses. Picenæ partim sale condiebantur, partim oleo suo sine aliqua arte sua cõmendatione puræ innatabant. quædam frangebantur, & herbarũ uiridium condiebantur sapore. ob id colymbades uocatæ, ἀπὸ τοῦ κολυμβᾶν, qđ innatare est, nam propter leuitatem urinabant. Fiebãt et præcoces feruenti aqua perfusæ, quãuis immaturæ essent. Cato non alio modo condi laudat oliuas, quàm uel in muria uirides, uel fractas in lentisco. NVDVS APER. subintellige appositus est. NVDVS. Solus, sine aliarũ dapium apparatu. solidos enim apros apponere in cõuiuijs ueteres solebãt. Primus Romanorũ solidũ aprũ in epulis posuit P. Seruilius Rullus, pater eius Ruili, qui Cicerone cõsule legem agrariam promulgauit. postea bini & terni simul apri uno conuiuio consumpti. Iuuc. Quanta est gula, quæ sibi totos ponit apros. POMILIONE. Nano. nani enim sunt homines paruæ nimis staturæ, paululúq; supra terrã extantes, quod uocabulũ græcum esse constat. latini eos pomilios, siue pomiliones appellant, & in fœminino pomilias. Fronto philosophus nani appellationem barbaram esse existimauit. nanum græci uas aquarium uocant humile, & concauũ, quod uulgo situlum barbatum appellant. hinc pomiliones etiã nanos uocitauere. Domitianus in spectaculis suis pomilionum ædidit pugnam. Papinius: Hic audax subit ordo pomilionũ. Romani hoc genus hominum in deliţijs habuere. sub D. Augusto minimus homo fuit Canopus nomine in delitijs Iuliæ neptis eius, cuius longitudo duos pedes, & palmam nõ excedebat, & eiusdem ferè longitudinis mulier Andromeda, quæ Iuliæ Augustæ liberta fuit. Maniũ maximũ & M. Tullium equites Romanos binũ cubitorũ fuisse M. Varro cõmemorat, qui mortui longissimis temporibus in loculis sunt seruati. nos pomilionẽ habemus Hectorem nomine annos nunc duodequadraginta natũ, sed aspectu talem, ut ab omnibus puer & nondũ duodecimũ ætatis annũ excedens iudicari possit, puberem alioquin, et propẽsioris in mulieres libidinis, ingeniosum, præterea & citra scurrilitatem dicaculũ. sexquipedales gigni quosdam in trimatu implenteis uitæ cursum compertum est. eutrapelos græci uocãt à corporis dexteritate. nam proprie eutrapeli apud eos dicuntur, qui facilitate quadam morum præditi sunt, hoc est lepidi, elegantes, in latino nomen non habent. INDE. Deinde post aprũ scilicet. TANTVM. Solũmodo. ARENA. Amphitheatrũ. CVI CHARIDEMVS Scilicet positus fuit. constat enim Charidemum damnatum à Domitiano aprorum dentibus dilaniatum fuisse.

EPIGRAM. LXXIII. AD STELLAM.

LASCIVOS LEPORVM CVRSVS. Iocatur cum Stella, facete eum monens, ut si nimiũ uidetur, quod bis de lepore scripserit, ipse quoq; paria faciat, & bis ei leporem in conuiuio ponat. MAIOR, ET MINOR CHARTA. Vel maiora, uel minora epigrãmata quæ de eadem re scribuntur, uel maior, & minor schedæ. Est enim schedæ folium chartæ, siue papyri nondũ compactũ, & ligatum, quod & phylluram græco uocabulo nuncupamus Plin. Sed ratio deprehendit uitium unius schedæ reuulsione, quidam detracta aspiratione scedam scribunt. Quintil. Nam qui omneis etiam indignas lectione scedas excutit, anilibus quoque fabulis accõmodare operam potest. schedia enim nauigij genus est inconditum, & trabibus tantũ inter se connexis factum, qualem supra diximus ratem esse. unde schedia incondita, & extemporaria carmina dicuntur, quæ nostri syluas appellant, & Græci αχεδιάζειν usurpant pro eo, quod est ex tempore dicere, & schedion uocant, quod ex tempore compositum est, quasi dum taxat in schedis scriptum. Martialis:

Ohe iam satis est, ohe libelle.
Tu procedere adhuc, & ire quæris,
Nec summa potes in sceda teneri.

Maior ergo, & minor scheda est, prout plura, aut pauciora epigrammata continet.

EPIGR. LXXIIII. DE LIBELLO SVO.

EDITA NE BREVIBVS. Eodem ferè argumento ludit, propter quod nonnulli hoc distichon superiori epigrammati adnectũt. ne forte inquit, susceptus à me labor scribendi epigrãmata propter libelli paruitatem pereat, idem potius sa pius repetatur. CVRA EDITA. Studiũ impensum. BREVIBVS LIBELLIS. Propter breuitatem librorum. DICATVR POTIVS TON Δ' ΑΠΑΜΕΙΒΟΜΕΝΟΣ. Hemistichion, hoc est medius uersus est Homeri, τὸν δ' ἀπαμειβόμενος, quod significat, huic aũt respondens: & à Marone nostro interpretatur, Huic contra. hoc hemistichion Homerus frequentissime repetit Est ergo sensus, repetatur potius à me id sæpius, ut ab Homero fit hoc hemistichiũ, quàm liber ob nimiam paruitatem pereat.

PIGRAMMA LXXV. AD HEDYLVM

VM DICIS PROPERO. Ex persona sua notat eos, qui nimio coitu exhausti, & impotentes facti, exercere tamen libidinem nõ cessant. PROPERO, FAC SI FACIS. Verba sunt Hedyli, dum cũ eo coit Mart. Et est sensus, cũ dicis mihi coëunti tecũ hæc uerba, ego propero, hoc est mihi propere abeundum est. facsi facis, hoc est exple opus, si potes explere. Est enĩ cõmunis hic loquẽdi modus. FAC SI FACIS. Expedi, perfice coitum, si potes. facere enĩ, ut superius diximus, coire est. VENVS. Libido, coëundi appetitus, quemadmodum superius diximus. DEBILITATA. Exhausta, ifirmior facta ob nimiũ coitũ. LANGVET. Deficit, dissoluitur. hoc enĩ accidit hominibus nimio coitu debilitatis, ut etiam uerbis à coëundi libidine auoceantur. PROTINVS. Statim, quasi porrò tenus. Virg. Protinus ad regem cursum detorquet Hiarbam. aliq̃n tamen ponitur pro consequenter, deinceps. idem: Protinus aërij mellis cœlestia dona Exequar. interdũ pro iuguter, cõtinue. idem: Traiecto missa lacerto Protinus hasta fugit, seruatq; cruenta cruorẽ. Nõnunq̃ pro longe porrò. idem: Cornúq; recuruo Tartareã intendit uocem, qua protinus omne Intremuit nemus. quandoq; pro utique. idem: En ipse capellas Protinus æger ago. Itẽ pro omnino, sicut penitus. idem: Cũ protinus utraq; tellus Vna foret. quando aũt huic aduerbio additur negatio, significat non ideo, quẽadmodũ

fit in continuo, & statim. Quintilianus: Non à tutem ut quicquid præcipuum necessario est, sic & efficiendum oratorem maximi protinus erit momenti. Eandemq; uim & interrogatio habet. Idem: Continuo si ille stulte cogitauit, nobis quoq; stulte dicendum est? id est nõ ideo. Protinam etiam pro protinus inuenitur. Teren. Protinam conijciam me in pedes. IVBE EXPECTARE. Iube me lente facere, ne cogitatione festinationis animus à libidine auocetur. SI PROPERAS. Abscedere. NE PROPEREM. Facere.

EPIGRAMMA LXXVI. DE DIAVLO.

VPER ERAT MEDICVS. Idem planè argumentum est, quod quinquagesiminoni epigrãmatis de Chirurgo.

EPIGRAMMA LXXVII. DE LEPORE, ET LEONE.

RICTIBVS HIS TAVROS. Idẽ argumentum, quod superiorum duorum epigrãmatũ, hoc est XXXV. & XLIII. de lepore ludente in ore leonis. MAGISTRI. Domitores leonum. RICTIBVS. Rostris, buccis, quemadmodum superius diximus. FVGAX PRAEDA. Eleganter leporem descripsit, nam & fugacissimum animal est, & omnium prædæ nascens. NEC NIHIL REFERT. Et aliquid refert à leone, hoc scilicet quod redit audacior, & ex audacia fit celerior. Mirum dictu non modo non obesse leonem lepori, sed prodesse. SOLA ARENA. In qua nullæ sint feræ sæuientes. CONDITVR. Absconditur, seruatur. CAVEAE. Receptaculo. Cauum dicitur proprie concauum, uacuum, & à Chaos deducitur, quod quasi uorago quædam erat inanis & uacua. Virgilius: Tum dea nube caua tenuem sine uiribus umbram. Idem: Hæc ubi dicta, cauum conuersa cuspide montem Impulit in latus. à cauum cauea deducitur, quæ proprie significat locum sub terra uacuum, atque obscurum. Quoniam autem in huiusmodi locis esse consueuerunt ferarum cubilia, caueas pro ipsis ferarum receptaculis frequenter usurpamus, & ab harum similitudine pro septis ex ligno, siue ex ebore, aut aliquo metallo factis, in quibus auiculas tenemus, quas uulgo etiam cauẽas uocant. Martialis de cauea eburnea:

Si tibi talis erit, qualem dilecta Catullo
Lesbia plorabat, hic habitare potest.

Item caueam uocamus fossam sub terra factam, tectam tamen superius. Item aream in medio theatri, in qua equitum subsellia constituta esse consueuerunt, quod uelis tecta, caueæ similitudinem haberet. Virgilius: Hic totũ caueæ consessum. Item à cauum caula stabulum, in quo pecudes reconduntur, quod antiquitus ante usum tectorum oues antris teneri solebant. & caudicariæ naues, quod ex lignis grossioribus cauatis fierent. Cauda, quod intus caua sit. Est enim cauda pendens posterior pars, quæ omnibus animalibus est præter homines & simias. Veteres etiam aliquando codam dixere. à qua caudati, & codati dicti, qui caudas habent. & caudecæ cistellæ appellatæ sunt ex inuco, à similitudine equinæ caudæ factæ. Item cauiares hostiæ, quod cauæ. Erant enim partes hostiæ caudatenus, quæ in sacrificio pro collegio pontificum quotannis ponebantur. Item cauerna, quam græci κρύπτην dicunt, hoc est concauitas quædam terræ uacua, atque obscura: unde cauerno sum locum

dicimus passim uacuum, & ueluti caueruis plenum. Item à cauum concauum, hoc est uacuum, sinuosum. à quo concauitas, & cauo uerbum, quod est fodio, euacuo. à quo recauo, & excauo deducuntur. à quibus recauatio, & excauatio. TANTA FIDE. Tam certa spe salutis. IMPROBE PROCAX. Proterue, qui ludere cum leone audes, uel improbe, hoc est callide, astute.

EPIGRAM. LXXVIII. AD LICIANVM.

VIR CELTIBERIS Liciani Celtiberũ tædio urbis in Hispaniã redeuntẽ, repetita locorũ illorũ amœnitate laudat, & otiũ ac tranquillitatẽ uitæ more suo cõmendat. Carmen est dicolon distrophon. Primus uersus est iambicus Hipponactius trimeter acatalecticus, constans sex iãbis, recipiensq; etiã spondeos iparibus sedibus: secundus est iambicus archilochius dimeter acatalecticus, cõstans quatuor iãbis admisto interim iparibus sedibus spõdeo. NON TACENDE. Laudibus prosequẽde. Tacere proprie est nihil loqui. Næuius: Hic loquitur, ille tacet. Quoniã uero cũ aliquid laude dignũ uidemus, tẽperare nobis nõ possumus. quin illud laudemus, & econtrario malefacta nõ laudamus, mualuit cõsuetudo, ut tacẽda pro nõ laudãda accipiamus, & ecõtrario nõ tacẽda pro laudãda. Itẽ quoniã qui securi sunt, nullã quærendi causam habẽt, tacere aliquãdo usurpamus pro eo, quod est securum esse. Ter. Quin taces? Nam cũ ille inferat, dicam, manifestum est non silentium, sed securitatẽ imperatam fuisse. dicimus etiã tacere de ijs, quæ uocem nõ habent. Vir. Totumq; pererrat Luminibus tacitis. Idẽ: Cũ tacet omnis ager. Tacere enim pro quiescere capitur. Vnde tacitũ mare uocamus, cũ placidũ est, & nullis fluctibus agitatur. & à taceo taciturnus deducitur, qui natura facile tacet. et tacitus, qui scit tenere secreta. à taciturno tamen fit taciturnitas, quæ est obseruãtiæ genus in silendo cõstituta, & in cælandis secretis. Teren. Sed ijs, quas semper in te intellexi sitas, fide, & taciturnitate. & tacuturnulus diminutiuum. Apule. Blanda mulier, & taciturnula. Item à taceo tacite aduerbiũ, hoc est cũ silentio siue quiete. Præterea cõposita reticeo, quod proprie de ijs dicitur, quæ dolorẽ, siue solicitudinẽ afferũt. Teren. Ne uerere, ne retice. Obticeo de his, quæ pudet nos loqui. Idẽ: Virgo ipsa scissa ueste lachrymans obticet. conticeo, simul taceo. à quo conticesco, & conticinium pars noctis, in qua omnes tacent, ut superius diximus. subticeo, taceo, à quo subticesco. CELTIBERIS. Iberus fluuius est Hispaniæ. à quo Iberi dicti sunt Hispani, qui utranq; Ibero propinquã regionem usq; ad maritima incolunt. & Iberia proprie ea pars Hispaniæ, quæ intra Iberũ continetur: quãuis generali uocabulo Iberia pro Hispania capiatur. Hanc regionẽ Celtæ Gallorũ populi relicta quõdã prouincia habitauere. Vnde composito ex utraq; gente nomine Celtiberi appellati sunt, & regio eorũ Celtiberia. Hi quõdã omneis ĩmanitate superare sunt creditι, & regio eorũ magna ex parte inculta erat, & aspera, & amniũ alluuionibus uasta, quod per eam Anas defertur, & Tagus, & complura alia flumina, quæ occasum uersus in oceanũ erumpunt, originem ex Iberis agris habentia, quorum propter Numantiam fluit, postea ad mãsuetiorem cultum redacti sunt. Eorũ nobilissima ciuitas Numãtia fuit. à qua Numantini, qui circa uiginti annos bellũ cum populo Romano gessere, tandẽq; à Scipione capti, ac deleti sunt, unde Scipio ipse Numantinus est dictus. à Celtibero celtibericus deducitur. Vnde celtibericũ bellum, & celtibericam cladem dicimus. NOSTRAE.

Ex qua originem habemus. à nos noſter deducitur, à noſter uero noſtras, quod ſignificat è noſtra gente, uel patria. nos ab eo pronomine, quod eſt ego, ſicut uos ab eo pronomine, quod eſt tu, à quo ueſter, & ueſtras. in quibus illud animaduerſione dignum eſt (ex quo licet facere coniecturam uocabula latinæ linguæ magis naturalia, & ratione inuenta, quàm fortuita, ſiue arbitraria eſſe) quod cum uos dicimus, motu quodam oris conueniente cum ipſius uerbi demonſtratione utimur. quippe labia ſenſim, ac ſpiritu uerſus eum mouemus, cum quo loquimur: & econtrario, cum dicimus nos, neque profuſo, intento'q; ſpiritu neq; extenſis labijs pronuntiamus, ſed ſpiritum, & labra quaſi intra noſmetipſos coërcemus. hoc idem fit in tu, & ego & tibi, & mihi, & tuus, & meus, cæteris'q; ab ijs deſcendentibus. Nam ſicut, cum annuimus, atque abnuimus motus ille uel capitis, uel oculorum à natura rei, quam ſignat, non abhorret, ita in ijs uocibus, quaſi geſtus quidam oris, & ſpiritus uidetur eſſe naturalis. Veteres his pro nobis ſcripſere, ſicut in pro eum. HISPANIAE. Hiſpania Europæ terminos claudit. hanc ueteres ab Ibero amne primo Iberiam, deinde ab Hiſpani inſigni eius urbe Hiſpaniam cognominauerunt, quæ inter Africam, & Galliam poſita Oceani freto, & Pyreneis montibus claditur, ſicut minor ambabus, ita utraque fertilior. Nam neque ut Africa uiolento ſole torretur, neq; ut Gallia aſſiduis uentis fatigatur, ſed media inter utranque temperato calore perfruitur. Vnde felicibus, & tempeſtiuis imbribus, & omni frugum genere fœcundiſſima eſt, adeo ut non incolis tantum ſuis, ſed alijs quoque prouincijs, & ipſi Italiæ cunctarum rerum abundantia ſufficiat. ALTAM. Nobilem, glorioſam. BILBILIM. Segobriga, & Bilbilis duo inſignia Celtiberiæ oppida ſunt, circa quæ Sertorius, & Metellus prælium commiſere. Bilbilis patria Martialis, à Bilbili propinquo fluuio appellata. NOBILEM EQVIS, ET ARMIS. Recte de Celtiberis loquens equos, & arma cõmemorat, cum ijs equi, & arma ſanguine proprio cariora ſint. EQVIS. Sũt in Celtiberia equorum pernices greges, qui cum natura ſubalbi ſint, ſi in exteriorem Hiſpaniam traducantur, colorem mutant, Parthicorum ſimiles. nam & agilitate, & curſus celeritate reliquos ſuperant. ARMIS. Celtiberi arma habent rei bellicæ aptiſſima, utpote aquarum temperamento obdurata. nec apud eos probatur telum aliquod, quod non aut Bilbili fluuio, aut Chalybe tinctum ſit. quapropter & Chalybes finitimi huius fluuij appellati ſunt, ferro'q; cæteris præſtare dicuntur. ſunt & alij in Ponto Chalybes. chalybs aliquando pro ipſo ferro ita temperato accipitur. Item pro opere ex huiuſmodi ferro facto. Lucan. Chalybem, frenos'q; momordit. Virgil. Vlni ficus'q; chalybs. SENEMQVE CANVM NIVIBVS EFFRACTIS SACRVM Ordo eſt, & uidebis Sacrum ſenem canũ effractis niuibus. Sacer nomen proprium eſt montis in finibus Galatiæ aurum ferens. SENEM. Antiquæ nobilitatis. CANVM. Candicantem. NIVIBVS. Propter niueis, quibus tegitur. EFFRACTIS. Alluſit ad hiſtoriam. Nam Sacrum montem ferro nudari nefas habetur: ſed ſiquãdo terra fulgure (quod eo in loco aſſidua res eſt) aut imbribus, aut niuium pondere ſcinditur, detectum aurum uelut dei munus permittitur colligi.
VADA VERONEM MONTIBVS. Senſus eſt, & uidebis Veronem appoſitiue uada montibus, hoc eſt per quem eſt facilis tranſitus ad monteis. Vero enim fluuius eſt Celtiberiæ, à quo populi circa eum habitantes Verones appellati. curſus eius, ut cæterorum ferè in ea regione amnium non torrens, rapidus'q; eſt, ut noceat, ſed lenis, placidus'q;, ut tranſiri uado facile poſſit. BOTORDI. Vicus eſt non longe à

Segobriga, quondam oppidum fuit, ſed à Tiberio Graccho diruium, ut refert Polybius. DELICATI. Deliciis pleni, quia arboribus, umbris, fontibus, nemoribus, ſyluis abundat. QVOD FELIX. Fructiferis arboribus, ad nemus enim referri debet felix, non ad Pomonam. POMONA. Pomorum dea, quemadmodum Bubona dea bouum, & Mellona dea mellis, à pomo Pomona appellata, unde & etiam pomiferum deducitur. Plinius: Tum loca ſubigenda ſunt in quibus pomiferæ arbores inſerendæ. & pomarium locus, in quo uel inſita ſunt poma, uel reponuntur, uel eſt arborum pomiferarum copia. pomum uero à potu deducitur, quaſi potum, ut Varro teſtatur, quod poma potu egeant. LENE. Leniter, placide, quia fluuius ipſe lenis, ac placidus eſt. TEPIDA VADA. Sub calidas aquas. Vada ideo dixit, quia propter lenitatem tranſiri uado facile poteſt, quemadmodum ſuperius diximus, nec uſum eſt in natando periculum.
CONGEDI. Congedus amnis eſt iuxta Bilbilim, qui per agri planiciem fluens exiguum lacum efficit tepentibus aquis, qui erumpit in Bilbilim. hoc ſe lauare Hiſpani poſt ſecundum Punicum bellum à Romanis didicere. MOLLES. Lenes, placidas. NYMPHARVM. In quibus ſe lauare Nymphæ conſueuerũt, uel in quibus habitant Nymphæ propter ſuauitatem, & delitias aquarum. REMISSVM. Reſolutum, quippe calidis aquis reſoluũtur corpora, frigidis reſtringuntur. BREVI. Statim, breui tempore. eſt enim aduerbium temporis. SALONE. Salo fluuius eſt, qui et Bilbilis dicitur, quo temperatur ferrum, atque acrius redditur. GELAT. Gelu, hoc eſt nimia frigiditate aſtringit, atq; obdurat. VOBERCA. Villa eſt iuxta Bilbilim amnem, curſu fluminis, umbra arborum, & frigiditate ſcaturientium fontium amœniſſima. PROPE. Ex propinquo, ut ſuperius diximus. PRANDENTI. Dum prandes. tanta eſt enim illic copia ferarum, ut etiam in uillas confluant. Prandium dicitur cibus, qui ante meridiem ſumitur. Veteres cœnam appellabant: quam uero nunc cœnam dicimus, illi uocabant ueſpernam. ab edendo autem prandium dictum eſt, quaſi peredium. ab hoc ſit prandeo. à quo frequentatiuum pranſito. pranſos ueteres uocabant non ſolum qui ediſſent, ſed etiam quibus nihil deeſſet. Varro: Pranſum te, ac paratum eſſe oportere. impranſus uero dicitur, qui nondum pranſus eſt, ſicut incœnatus, qui nondum cœnauit. prandiola, ſiue prandicula antiqui ientacula uocabant, de quibus ſuperius diximus. FRANGES. Arcebis. ſuperabis. AESTVS. Nimios calores. SERENOS. Temporis ſereni. Nam quo maior eſt ſerenitas temporis, eo minores auræ, & ſol liberior, ideo'q; maior æſtus.
TAGO AVREO. Tagus flumen eſt in Luſitania ramenta auri ferens, iuxta quem uento equas fœtus cõcipere multi autores prodiderunt. OBSCVRVS. Tectus, latens. obſcurum enim quod ſuperius à cura deriuari diximus, proprie ſignificat, quod ſine lumine eſt. Virgilius: Sinigrum obſcuro comprenderit æra cornu. per metaphoram tamen interdum pro ignobili ponitur. Cicero: Qui magna ſibi proponit obſcuris maioribus. interdum pro tecto, latenti, & abſcondito. Virgilius: Vidimus obſcuris primam ſub mœnibus urbem. Vnde obſcuram orationem dicimus difficilem, & cuius ſententia latet. ab hoc ſit obſcuritas, quod interdum opacitatem, interdum ignobilitatem, interdum etiam difficultatem ſignificat. & obſcure aduerbium, latenter, difficulter, ignobiliter. & comparatiua, ſuperlatiuáque eorum obſcurior, obſcuriſſimus, obſcurius, obſcuriſſime. & obſcuro uerbum, quod modo ſignificat opaco, modo tego, modo uel igno-

bilius, uel difficilius facio. ARBORVM. Arbor generale nomen eſt, & appellatione eius uiteis quoque, & ederas, & arundines, & ſalictum contineri iuriſconſulti exiſtimant. Sed ſiquis ſalignas uirgas inſtituendi ſalicti cauſa deſixerit, eaq; ante, quàm radices egerint, ſuccidantur, aut euellantur, recte Pomponius ſcribit de ſucciſis arboribus agi nõ poſſe, cũ nulla arbor proprie dicatur, quæ radicẽ nõ conceperit, ſtirps tamen oleæ arbor eſt, ſiue radices egerit, ſiue nondum, ſed cum planta adeo tenera eſt, ut herba potius uideatur, arboris loco haberi non debet. Maximo uero in precio apud ueteres arbores fuere umbrarum gratia, quod ex eo maxime apparet, quod cum Cn. Domitius pro domo L. Craſſi, qui unà ſecum cenſuram gerebat, centum numorum millia identidem promiſiſſet, & Craſſus conceſſurum ſe reſpondiſſet, exceptis ſex arboribus Domitius ne uno quidem denario emptam ſe uelle reſpondit, ſi arbores adimerentur. Eæ fuere loti patula ramorum opacitate laſciuæ, quæ poſtea centum octuaginta annis uſque ad Neronis principis incendia durauere, uirides adhuc, iuuenésque, ni princeps ille arborum quoq; mortem accelerraſſet. Dicimus aũt in recto arbor, & arbor, ſicut odor, & odos. Hinc ueteres arboſes pro arboreis ſcripſere. Ab hoc ſit diminutiuum arbuſcula. Item arbuſtum locus, in quo arbores ſunt, ſicut ſalictum, in quo ſunt ſalices. Hoc & arboretum aliqui uocant, ut Gellius teſtatur. Ab eo ſit arbuſto uerbum, quod eſt agrum arboribus conſero ad maritandas uiteis. Plinius: Tranſpadana Italia præter ſupradicta cornu populo, tilia, acere, orno, carpino, quercu, arbuſtat agros. & Arboreu: notæ ſignificationis, & arbutus genus arboris, quæ & unedo dicitur, de qua ſuperius locuti ſumus. Virgilius: Et quæ nos rara uiridis tegit arbutus umbra. & arboreſco uerbum, quod ſignificat in arborem creſco. Plinius: Alterius generis minor eſt herba, altera arboreſcit. DERCE. Derce, & Neme fontes ſunt frigidiſſimi æſtate inter Bilbilim, & Segobrigam, in ripa ferè Salonis amnis. RIGENS. Frigidus ſupra modũ. Virgilius: Tellurem boreã rigidam ſpirante moueri. De quo ſuperius abunde diſſeruimus. NIVES. Aquam ex niuibus liquefactis, quod inuentum fuiſſe Neronis principis diximus, ut frigidius biberet. CANVS. Albus propter niueis. ET. Id eſt, BRVMA IMPOTENS. Bruma proprie dicitur dies ſolſtitij hyemalis, qui eſt poſt Idus Decembris, dicta quaſi βραχὺ ἡμαρ, hoc eſt breuis dies. Ponitur tamen interdũ pro menſe Decembri, ut hoc loco, interdum pro hyeme. Virg. Frigida ſub terra tumidum quem bruma tegebat. à bruma brumalis deducitur, ut brumale tempus, brumales dies. IMPOTENS. Quia homines impotentes, & deſidioſos facit, ab igne diſcedere neſcientes. MVGIET. Sonabit. Mugire proprie factitium eſt boum, à quo mugitus. à cuius ſimilitudine uenti quo'q; plerunq; mugire dicuntur. Hinc fit muginor uerbum, quod ſignificat murmuro. Lucil. Muginamur, molimur, ſubducimur. Et Mugius cognomen Romani ciuis à frequenti murmuratione. à quo Mugiola porta, quod ipſi aliquãdo præfuit. à mugio fit remugio cõpoſitum eiuſdẽ ſignificationis cũ primitiuo. Virgi. Horrendas canit ambages, antro'q; remugit. RAVCO. Sonoro, unde ἀπὸ τοῦ βοᾶν, hoc eſt à uociferando Boreas dicitur. Vociferãdo autẽ uox rauceſcit. APRICA. Temperata ſine frigore, de quo ſupra diximus. TARACONIS. Tarraco inſignis urbs Hiſpaniæ eſt, à qua ipſa prouincia Taraconenſis uocatur, altero capite Gallias, altero Beticam attingens, mari litora obijcit noſtro, qua meridiem: qua uero ſeptentrionem ſpectat oceano urbs amœniſſima eſt, tẽperato cœlo, &, ut Strabo inquit, ad recipiendos principes percelebris. TVAM. Ex

qua tibi origo eſt. LALETANIAM. Regio eſt Hiſpaniæ. Hiberus labitur à Cantabris, iuxta eſt Taraco. Hinc laletania aqua, laletania uina magis copia, quàm bonitate nobilitata. MACTABIS. Occides, de quo ſuperius diximus. DAMAS. Notum animal eſt è caprarum ſylueſtrium genere. Ideóque ſemiferum, ut hirundines in uolucribus, apes in campo, in mari delphini. Reperitur & maſculino genere: Virgilius: Cum canibus timidi uenient ad pocula damæ. VERNAS. Cõterraneos tuos, & quaſi domi tuæ natos. RVMPES. Defatigabis, pleriq; ſanè ex uenatu uoluptatem capientes non ſinunt leporem necari, ſed currendo ſæpius uertunt, atq; ita leporem fatigant, & ſolo curſu delectantur, quod abs te FEDERICE Princeps fieri præſertim in leporarijs tuis, quæ tanto ſumptu, decore, atq; elegantia feciſti, ſæpenumero non ſine magna animi uoluptate conſpicimus. Rumpere proprie frangere eſt. Virgilius: Rumpimus inuitæ tua uincula. Aliquando tamen capitur pro fatigare. Terẽtius: Vt me ambulando rumperet. Aliquando pro diſijcere. Virgilius: Frigidus in pratis cantando rumpitur anguis. Nonnunquam impetum facere. Terẽtius: Ceſſo intro rumpere. Rumpere ſilentium, & rumpere uocem eſt loqui, ſiue diu tacita proferre. à rumpo ruptus deducitur, quod ueluti abrupta ſit. & ripa, quod aquarum agitatione rumpatur, de quibus & eorum deriuatiuis ſuperius locuti ſumus. & rumentum abruptio. & rumex genus teli, quod ſparo gallico ſimile eſt. Eſt etiã rumex oleris genus uulgo notum. Item rupti dicuntur, qui ob nimiam fatigationem, aut conceptum rigorem dolent, & uix mouere poſſunt corporis membra. Prætered à rumpo compoſita ſiunt interrumpo, quod eſt aliquid dicentem, facientem ue impedio perrumpo ualde rumpo, abrumpo, diſijcio, euello. Vnde loca abrupta diruſa atq; ob id inuia appellamus. Prærumpo eiusdem ſignificationis, unde & prærupta loca dicimus. Erumpo cum impetu exeo. à quo cruptiones dicuntur, quando uel exercitus è caſtris uel præſidia ex urbibus in hoſteis impetum faciunt. Item egredior. Plinius: Erumpunt ceruis cornua primo aridæ cuti ſimilia. Prorumpo cum impetu feror. Irrumpo impetum facio, à quo irruptio, dirumpo, frango, ſcindo, & ad animum etiam refertur. Cicero: Dirumpor dolore. Corrumpo, contamino. à quo corrupтela, hoc eſt contaminatio deducitur, & incorruptum inuiolatum. CALLIDVM. Callem flectere ſe, & ſaluti ſuæ terga uertendo conſulere. FORTI. Celeri, robuſto. RELINQVES CERVOS VILLICO. Mactandos ſcilicet, quoniã caro eorũ mollis, & inſipida eſt, ideo'q; ruſticorum potius cibus. Cereus animaliũ placidiſſimus eſt. Vrgente aliquando ui canũ, ad hominem confugit, & in pariendo minus cauet ſemitas humanis ueſtigijs tritas, quàm quæ ſecretæ, ac feris opportunæ ſunt. Aeditos partus exercent tam fœminæ, quàm mares curſu, & fugam meditari docent, ad prærupta ducunt, ſaltum'q; demonſtrant. in fuga ſæpe quieſcunt, ſtantes'q; reſpiciunt, cum propè uentum eſt, rurſus fugæ præſidia repetunt. hoc facium inteſtini dolore tam infirmi, ut leui ictu intus rumpatur. Fugiunt mox latratu canum audito, aura ſemper ſecunda, ut ſecum ueſtigia quo'q; abeant. Mulcentur fiſtula paſtorali, & cantu cum erexere aureis, acerrimi auditus ſunt: cum remiſere, protinus ſurdi. Cæterum ſtolidum animal eſt, & omnium ferè rerum miraculo ſtupens, adeo ut equo, aut bucula propius accedente hominẽ iuxta ueniẽtem nõ uideat, aut ſi uideat, arcum ipſum, ſagittas'q; miretur. Cornua mares habẽt, ſoliq; aſalijs oĩbus annis ſtatuto ueris tẽpore amittũt. Latẽt amiſſis quaſi inermes, & noctu tantũ in paſcua exeũt. Dextrũ cornu negant inueniri, defodi ab ijs putãt, ne ĩ uſum hominũ ueniat, quod ei inſit aliquod medicamẽ

tum.utriuslibet accensi odore serpentes fugantur.indicia certæ ætatis in illis sunt singulis annis adijcientibus ramos usq; ad sex ennes,ab eo tempore similia renascuntur, nec potest amplius ætas discerni. dentibus senecta declaratur. aut enim paucos, aut nullos habent. non decidunt castratis cornua, nec si careant, renascuntur.capti aliquando sunt edera in cornibus uiridante ex attritu arborum innata,quoniam innascentia ad solem durant deinde in arboribus experiũtur. Maria tranant gregatim,nantes porrecto ordine, & capita imponentes præcedentium cluniibus,per uices quisque ad terga redeuntes. conceptus ceruarum est post arcturi sidus. octonis mensibus ferunt partus, & interdum geminos. Post conceptum statim disiunguntur. at mares rabie libidinis sæuunt,fodiunt scobes, ideo tunc rostra eorum nigrescunt donec imbre abluantur. candidi aliquando reperiuntur,qualem fuisse traduntQuinti Sertorij ceruam, quam fati dicam esse Hispaniæ gentibus persuaserat. pugnant cum serpente, & cauernas eorum inuestigant, nariumq; spiritu extrahunt renitentes. ideo contra morsus præcipuum remedium ex coagulo hinuli in utero occisi.uita ceruis longa.capti sunt aliqui post centum annos cum torquibus aureis,quos Alexander magnus addiderat cute iam ferè ob pinguedinem adopertis. febrium morbos non sentiunt, quinetiam huic timori medentur. notum est quasdam principes fœminas omnibus diebus matutinis carnem eam degustare solitas fuisse, & ita longo æuo caruisse febribus. à ceruus ceruinus deducitur. Martialis: Ceruinus gelidum torquet sic halitus anguem. & ceruarius,unde lupum ceruarium à similitudine dicimus, & ceruaria ouis dicebatur, quæ pro ceruo immolari solebat. Ceruus græce Elaphos dicitur.à quo tragelaphon quasi bircinum ceruum uocant, eadem specie animal,barba tantum, & armorum uillo distans,nec alibi nascens quàm iuxta Phasin amnem. & elaphoboscon à pastu ceruorum, nam βόσκω pasco significat herbam ferulaceam geniculatam, digiti crassitudine semine corymbis dependentibus,foliis olusatri, commendatam in cibis cõtra serpentum, omniumq; aculeatorum ictus. quippe fama est, hoc pabulo ceruos resistere serpentibus, quod eo minus est mirandum, quo & dictamum herbam extrahendis sagittis ijdem hominibus mõstrauere,percussi eo telo,pastuq; eius herbæ electo.quin etiam percussi à phalangio cancros edendo sibi medentur.

VICINA SYLVA. Ligna syluæ uicinæ.continens pro contento accipitur,ut mos est poëtarum. DESCENDET. Facile portabitur, quasi sponte ueniet. scandere est in altum ire.unde scalæ dictæ, per quas in altum conscendimus. & scamna quæ lectis ueluti gradus apponuntur,ut per ea in lectum facilius ascendatur. & scabellum diminutiuũ à scamno. Varro scribit scabellũ dici per quod simplici scansione scandebant in lectum nõ altum. Scamnũ uero,quo duplici gradu in lectum altiorem conscendebant. Scamnũ etiam dicitur terra illa altior,quæ inter duos sulcos in colendo relinquitur. Plin. Scamna inter duos sulcos cruda ne relinquãtur. quoniam aũt in ijs sedere consueuimus,factum est ut scamnũ,& scabellũ frequenter pro subsellijs usurpẽtur. & scansile,per quod ascendi potest Prætereà à scando cõposita ascendo, à quo ascensus.transcendo,a'scendo,transgredior.descendo quod proprie significat è loco superiore in inferiorem uenio. Plautus: Descende iam ex equo. unde fit descensus. Virgilius: Facilis descensus auerni. Dicimus tamen aliquando descendo in forum,descendo in campum, descendo in prælium:non quod de loco superiore in inferiorem descendamus,sed de loco tuto in locum discriminis. ab eo,ut opinor,tractum, quod qui in loco cessiore se tenet, pugnam detrectare existimatur: quem cum relinquit,& in locum æquum uenit,atq; descendit, animum pugnandi se habere declarat. hinc

quicunq; pugnaturus uenit aut litis aut dignitatis defendendæ gratia, descendere dicitur, etiam si ex inferiore loco in superiorem se conferat. conscendo simul scando, à quo conscensus. Ità à scando scandularia genus herbæ frugibus inimicæ, quod eis cõscendendo,quasi edera noceat.Item secundum quosdam,scateo.à quo scaturio.scaturies,scatebræ,de quibus superius diximus.scãdere etiam uersus dicimus,hoc est mensurare,quod eos per pedes distinguendo ueluti ascendere uideamur, hinc talis mensuratio scansio uocitatur. CINCTVM. Circundatum. INFANTE. Infantibus pueris,singularis pro pluralí. SORDIDO. Immundo, quales sunt rusticorum pueri. VOCATVS. Inuitatus. VENABITVR. Vt secum uenationem afferat. CLAMATVS. Voce accitus quando cœnæ tempus erit.clamor proprie est calamorum sonus,quasi calamor.etenim uento agitatæ arundines non paruam uocem emittunt.ponitur & pro omni uoce. ab hoc fit clamo uerbum,quod est uocifero,& interdum pro uoco accipitur sicut frequentatiuum eius clamito. Plautus: Plaudunt,parsim clamitant me ut reuertar. ab hoc clamosus clamore obstrepente uociferator. Quint. Non turbidus,nõ clamosus sit altercator. & clamito frequentatiuum. & composita declamo, quod est fictam causam ago, aut docendi aut exercendi ingenij gratia. à quo declamator, declamatio, de quibus superius diximus. exclamo uocifero,& quasi è medio pectore uocem in altum emitto, quod aut indignationis, aut doloris causa fieri solet, à quo exclamatio eiusmodi uox dicitur. Item figura quæ à Græcis epiphonema appellatur, quæ definitur rei narratæ uel prolatæ summa acclamatio.Cicero: Facere enim probus adolescens periculose, quàm perpeti turpiter maluit. ἐπί enim apud Græcos super, & φώνημα clamorem significat.præclamo anteclamo, à quo præclamito, unde præclamitatores dicebantur, qui flaminem dialem, hoc est sacerdotem Iouis antecedebant clamantes,ut homines ab operibus abstinerent, quia ei opus facientem uidere irreligiosum erat. proclamo procul clamo, denuntio. Inclamo clamando reprehendo. Succlamo submurmuro. reclamo, uel rursus clamo, uel ex aduerso clamo conclamosis mul clamo. à quo conclamatio, & conclamatum est, de quo superius disseruimus. PROPE. De propè,hoc est ex propinquo. LVNATA PELLIS. Calci lunati, hoc est nobiliores, qui calceis lunatis utuntur.est enim sensus, non sint tecum in conuiuio nobiliores, & magni uiri, quibus te morem gerere oporteat.nobiliores calceis, in quibus lunæ effigies esset,usos fuisse manifestum est. Iuuena. Nobilis & genere sus Appositam nigræ lunam subtexit alutæ. cuius rei diuersas rationes affert Plutarchus ueterum morum scrutator diligentissimus. aut enim ob id institutum hoc esse scribit, quod animæ post mortem lunam sub pedibus spectent: uel ut argumentum sit eius habitationis, quam in luna esse nonnulli prodiderunt:uel quod Arcades, qui cum Euandro in Italiam uenerũt, Proselenes appellati eo calcei genere uterentur:uel ut homines elati,ac tumidi eo signo admonerentur instabilitatis,atq; inconstantiæ humanarum rerum, quod luna primo ex occulto prodit,& facta in dies speciosior os suum lumine,ac splendore conspicuum facit, tum formosissima,et maxima reddita,rursus defluit, ad nihilumq; reuertitur: uel quod eo exemplo admonerentur subdui magistratibus parendum esse, & quemadmodum luna,ut Parmenides scribit,solis radios continue respicit, sic inferiores secundum locum tenere debere, & principes colere,quorum opibus,atq; honoribus perfruantur. sed quod pace Plutarchi dictum sit, illa nobis uerior ratio uidetur, quod Numa rex Romanorum, cum chlamydem ab Isaurorum legatis sumpsisset, uestemq; regiam cum senatoria coniunxisset,

non foris

non foris,sed intus purpura posita, ut ex utraq; una conficeretur, tum calceis quoq; Senatorum c literã, quæ centum significat, inscribi iussit, ut per eam sese è numero centum patrum admonerentur. hanc postea à figuræ similitudine lunæ effigiem esse dixere, & ob id lunatos calceos appellarunt. TOGA. Longior uestis, qua in urbe, ut superius diximus,utuntur, qui principes ciuitatis salutant, comitanturq;. Martialis: Si matutinos facile est tibi rumpere somnos, Attrita ueniet spontula multa toga. OLIDAE MVRICE. Nuntius magistratuum, de quo superius diximus, homines in iudicium uocans. Iuuenalis: Primus clamante Liburno currite, iam sedit, rapta properabat abolla. HORRIDVS. Vel pannosus, squalidus, hispidus: erat enim uilissimum hominum genus, uel horridus, odiosus, & qui omnibus est horrori: uel horridus, metuendus, propterea quod homines iussu magistratuum in forum uocat. horror interdum tremorem significat. Plaut. Quis hic horror est? quid pauitas? interdum torsitatem aspectus. Apuleius: Quẽ cum aspexisset, horrore hominis deterritus statim retrocessit. aliquando abominationem. Varro: Ira, odium, horror eos ab incœpto retrahit. nonnunquam ad uenerationem pertinet. Virgilius: Arboribus suus horror inest. hinc horreo, & quod ab eo deducitur, horresco, aliquando pro contremisco usurpatur. Idem: Campiq; natantes Lenibus horrescũt flabris. aliquando pro eo, quod est hispidus, asper,terribilis sum. Idem: Tum late ferreus hastis Horret ager. Item horridus, cuius diminutiuum est horridulus, quod modo trementem significat. Persi. Scis comitem horridulum trita donare lacerna. modo hispidum, asperumq;. Virgilius: Et glacie riget horrida barba. idem: Inseritur uero, & fœtu nucis arbutus horrida. modo timendus. idẽ: Horridus in iaculis. horribilis uero modo pro formidabili accipitur. Cice. Et quod dictu quoq; horribile uidetur,tuuẽtis sanguine hausto.modo pro tetro, deformi. Varro: Fœda atq; horribili,seu uitabili capitur. Virgili. Horrendas canit ambages, antroq; remugit. modo pro nouo, & mirabili. Idem: Horrendum & dictu uideo mirabile monstrum. modo pro ridiculo. Idem: Oraq; corticibus sumunt horrenda cauatis.ab horror horrificus quoque derivatur,hoc est horrorẽ faciens. & horrisonus,cum horrore sonans,siue horridum sonum habens. & horride, duriter, hispide, aspere. cuius diminutiuum est horridule. & horriditas pro horrore. Næuius: Omnia mihi horriditati erant maxime. & Herix, ut quidam putant, qui & hericius, & herinaceus dicitur, quod horreat spinis: animal est hyeme se condens, præparansq; huic tempestati cibos. etenim uolutatus supra iacentia poma affixa spinis unum non amplius tenens ore, in cauas arbores portat. Idem mutationem Aquilonis in Austrum præsagit in cubile se condens. ubi uero sensit uenantem contracto ore, pedibusq;,ac parte omni inferiore, qua raram, & innocuam lanuginem habet, cõuoluitur in formam pilæ, ne quid comprehendi possit præter aculeos. in desperatione uero urinã ex se tabificam reddit tergori suo, spinisq; noxiam. putant propter hoc se capi, quod certe ueteres faciebant, hac cute expolientes uestes: nam cibum ex eo non sumebant, ut nos facimus. quãobrem exinanita prius urina uenari ars erat, & tum præcipua dos tergoris, aliàs corrupta, fragilis putribus spinis, atq; deciduis, etiam si uiuat subtractus fuga: ob id non nisi in nouissima spe maleficio illo perfunditur. quippe & ipsi odore insitum ueneficium, ita parcentes sibi, terminumq; supremum operientes, ut fermè prius occupet captiuitas. calidæ postea aquæ asperfu resoluitur pila, apprehensusq; pede altero è posterioribus suspendi à ueteribus solebat, ac ita fame necari. aliter occidi non poterat, ut tergori parceretur. Ex herina

ceorum genere & histrix est, spina undiq; contecta, sed longiores habens aculeos, & cum intendit cutem, missiles,ora urgentium figit canum, & paulo longius iaculatur, hybernis se mensibus condit. Item ab horreo hordeum secũdum quosdam, quoniam licet calamus altior frumento, quàm hordeo sit, arista tamen est mordacior hordeo. ab eo fit hordeaceus. unde farinam hordeaceam, & panem hordeaceum dicimus. & hordearium. unde æs hordearii uteres uocabant, quod pro hordeo equiti dabatur. & horreum, quod in eo hordeum seruaretur: sicut à grano granarium, à farre farreum à ueteribus dictum est. ij enim & hordeo & farre uesci solebant. ponebant autem frequenter F loco aspirationis, fordeum pro hordeo dicentes,sicut fœdum pro hœdo. hinc horctum, & forctum pro bono usurpabant. hordam etiam prægnantem uocabant. unde dies quo grauidæ hostiæ immolabantur, hordeacia nuncupabant. horum autem uteres ipsius anni dicebant. Luci. An horno te abstuleris auro. Item ab horreo cõposita perhorreo, hoc est ualde horreo. à quo perhorresco. abhorreo,quod significat alienus sum, & semper requirit ablatiuum cum præpositione ab. ut abhorreo ab hac re. exhorreo, expauesco, à quo fit exhorresco, & semper requirit accusatiuum,ut exhorreo, siue exhorresco hanc rem. inhorreo,horridus, asper,hispidus fio.à quo inhorresco eiusdem significationis. Martialis: Quæ trita duro non inhorruit mento. aliquãdo pro intremisco accipitur. Virgilius: Spicea q; in campis cum messis inhorruit. QVERVLVS CLIENS. Epitheton clientis est querulus. etenim clientum mos est de patronũm negligentia semper queri. IMPERIA VIDVARVM. Imperiosæ uiduæ: mos est loquendi apud poëtas duntaxat. Virgilius: Ferimur per opaca locorum, id est per loca opaca. rectè autẽ mulieris naturam expressit, quãdo nõ est uiro subiecta. PALLIDVS. Epitheton rei. semper enim pallet nimio timore, ne in causa succumbat. ideo importunus est, & continue uexat patronum. ALTVM. Profundum, quemadmodum superius diximus. SOMNVM. Quietem. Græca uox est, p litera in m mutata. Græci enim ὕπνον dicunt. significat autem modo quietem. Virgilius: Mors hominum facilis, dulciq; simillima somno. modo ipsum quietis deum. Martialis: Et quio nulla uenit, tu mihi somne ueni. A somno somnolentus deducitur, hoc est plenus somno. & insomnis pervigil. unde insomnes noctes dicimus, hoc est pervigiles. & somniferum, quod affert somnum. & sopor ipse somnus, à quo soporiferum, idem quod somniferum. & sopio somnum induco. cuius passiuum est sopior. à quo sopitum dicimus, qui iam incœpit dormire. Virgilius tamen sopitum somno dixit, quasi irrigatum: & soporo, idem quod sopio. cuius passiuum est soporor. à quo soporatus, cui uelui irrigatus est somnus. & semisoporatus, ac semisopitus, qui inter somnum, uigiliam q; medius est, quem etiam semisomnem, & semisomnum dicimus. M. Cel. de M. Antonio: Nec dormire excitatus, nec uigilare ebrius poterat, sed semisomno sopore inter manus centurionum, concubinarumq; iactabatur. Item à somnus somnio uerbum. & ab eo compositum insomnio, quod est per quietem aliquid quasi uigilans uideo. Item somnium, & insomnium, ipsa uisio, quæ dormiendo fit. Somnium tamen aliquando pro somno positum inuenitur. à somno somniator, & somniatrix deriuantur. Veteres etiam somnorium usurparunt pro eo, quod in somnis uidetur. Varro: Hic somnorinas imagines affatur. & insomniam fœminino genere pro uigilijs,quod nomen Plinius ambiguitate lectionis exclusit, & de usu remouit. somnum describunt animi in medium esse receſſum. Aristoteles uero ita definit; ὕπνος ἐστὶν ἀντιστροφὴ αἰσθητικῆς

σίως πρὸς τὰ κάτω ὑπὸ τῆς κινήσεως τοῦ σύμφυτου πνεύματος χωθείσης καταληφθέντος τοῦ πρώτου αἰσθητηρίου σωτηρίας ἕνεκεν τοῦ ζώου: Somnus inquit, est refluxio exhalationis ad inferiores parteis, hoc est ad cor, ascendentis à motu naturalis spiritus, uidelicet ad caput compresso primo sensitiuo, hoc est corde propter animantis salutem. in qua definitione quatuor causarum genera exprimuntur. Refluxio enim exhalationis causam materialem indicat: motus naturalis spiritus, efficientem: compressio cordis, formalem: salus animantium, finalem. Idem somnium sic definit: ἐνύπνιόν ἐστιν ἐν ὕπνῳ τῆς ἀρχῆς κατεχομένης φάντασμα. hoc est: Somnium est in somno uisum occupato principio. quippe per principium sensum cōmunem intelligit. Nam illo occupato, Socratis imaginem in somno uidentes, ipsum nos Socratem uidere existimamus. Mirū est somniare statim infantem. nam & pauore expergiscitur, & suctum imitatur. Hinc oriuntur inter philosophos quæstiones, sint'ne aliqua animi præscita quiescentis, & qua ratione fiant. Item somnijs'ne credendum sit, ab eo præsertim, qui somniauerit, non esse somnijs credendum. DORMIES. Quiesces. à dormio fit dormitio, hoc est quies. & dormito frequentatiuum. Horatius: Quandoq; bonus dormitat Homerus. à quo dormitabundus, quasi dormiens. & dormitatio. Item composita addormio, à quo addormisco, quod est contrarium uerbi expergiscor. Suetonius de Claudio: Et quoties post cibum addormisceret, quod ei ferè accidebat, olearum, ac palmarum ossibus incessebatur. Obdormio, quod modo pro dormio accipitur, modo pro eo, quod est soporor. Prædormio, antedormio. Redormio, euigilo. à quo redormitio, excitatio, euigilatio. Plinius: In redormitione uaria fuisse somnia apparet. MERCETVR. Emat huiusmodi scilicet laboribus patrocinandi, & frequentandi forum. SOPHOS. Gloriam, existimationem, nomen sapientiæ, de quo diximus. INSANVM. Ingens. MISERERE TV FELICIVM. Te uero inquit, potius commiseratio teneat eorum, qui se felices inter tot curas, & negotia putant, cum tu uere in hac quiete animi felix sis, illi uero sint infelices. NON SVPERBVS. Omni ambitione uacuus, non laudem, non gloriam quærens cum animi solicitudine. VERO GAVDIO. Quod in quiete, ac tranquillitate uitæ positum est, ut superius diximus. DVM SVRA LAVDATVR TVVS. Donec inquit, tuus Sura laudem in foro ac senatu uersando captat, tu otio indulge. Palfurius Sura orator, & Causidicus fuit, sæpe etiam declamauit, Martialis, & Liciani amicus, sed ob suspitionem, quod cum Vitelianis sensisset, Senatu à Domitiano fuit amotus. cum uero in capitolino certamine de oratoribus coronatus fuisset, omnesq; ingenti consensu pro eo precarentur, & ut restitueretur, orarēt, Domitianus nullo responso dignatus est, sed tantummodo tacere iussit uoce præconis. NON IMPVDENTER. Sensus est, cum uita hominis satis famæ adepta est, non impudenter facit, si se ad otium transfert, & animi quietem. PETIT. Dari sibi scilicet. Nam id uitæ datur, quod quietē, & tranquillitatē parit. QVOD RELIQVVM EST Quod post famam adeptam superest uitæ.

EPIGRAMMA LXXIX.
AD AEMILIANVM.

SI TIBI MISTYLLVS. Facete Aemilianum deridet, qui cocum suū, sumpto ex Homerico uersu uocabulo mistyllon appellauerat, in quo notat eos, qui nobilia,

& antiqua nomina cuiuis imponere pulchrum putant. est uersus Homeri in primo Iliados huiusmodi: μίστυλλόν τ' ἄρα τ' ἄλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειρον, quod significat: Secabant in frusta & alia, & uerubus perforabant. quem locum interpretatus est Virgilius: Pars in frusta secant, uerubusq; trementia figunt. facete ergo inquit Martialis: Si tu uocas cocum tuum mistyllon, cur non & ego uocem taratalla?

IN LEPOREM ADVERSVS LEONEM LASCIVIENTEM, EPIGRAMMA LXXX.

NON FACIT AD SAEVOS Rursus de lepore & leone iocās, notat eos, qui se in existimatione esse putant apud eos, à quibus habētur contēptui. NISI. Præterquā. Nisi enim ex nō & si cōposita est, et idē significat, quod si non, uel præterquā. est enim coniunctio exceptiua. aliquādo tamen pro cōtinuatiua ponitur. Cice. Nisi forte putamus dementē P. Scip. Africanū fuisse, qui cum per seditionem à C. Carbone interrogaretur, quid de Tyberij Gracchi morte sentiret: respondit iure sibi cæsum uideri. in quo notandum, quod quoties nisi principium sententiæ est, indicatiuum desiderat, aliâs etiam subiunctiuum. diciturq; per apocopen ni. & hæc omnia ni, nisi, quàm, & præterquam, semper repetunt eosdem casus, qui præcesserunt. ut quid quæris, nisi pecuniam? & quid aliud quæris, quàm uoluptatem? quid est animal, nisi corpus cum anima concretum? quid est aliud animal, quàm corpus cum anima concretum? At præter semper exigit accusatiuum, ut nulli places, præterquam mihi, & nulli places, præter me. Ni etiam pro ne ueteres usurpabant. Plautus: Ni male inculta sis. Virgilius: Ni teneant cursus. PRIMA CERVIX. Primarum ferarum, utputa tauri, & aliarum huiusmodi. NON FACIT. Non conuenit, ut superius diximus. AMBITIOSE. Qui per ambitionem ostendis te eum timere, à quo contemneris. NON CERNVNT. Vel despiciunt, & contemnunt, uel ob paruitatem uix uidere possunt. INGENTIS FATI. Pulchræ mortis. SVB HOC HOSTE. Tam feroci, atque magnanimo.

EPIGRAMMA LXXXI.
AD QVINTIANVM.

COMMENDO TIBI QVINTIANE NOSTROS. Librum suū Quintiano cōmendat, ne patiatur eum à Fidētino tanq̄ propriū recitari. QVOS. Recitaturus poēta, qui scilicet male recitat, & tunc desinūt esse nostri. SERVITIO. Seruitute, in quā redacti, & uincti sunt à Fidentino. ASSERTOR. Liberator. SATIS PRAESTES Satis des, fide iubeas, eosq; meos fuisse affirmes, & à me manumissos. omnia hæc uerba seruitium, assertor, satispræstes, dominus, manumissus, plagiarius iurisconsultorū sunt, quorū disciplinam optime calluisse uidetur Martialis: PLAGIARIO. Furi librorū meorum, de quo superius late disseruimus.

Epigramma

EPIGRAMMA LXXXII.
AD FIDENTINVM.

VNA EST IN NOSTRIS. Rursus in Fidentinū scribit furem suorū librorū carmine heroico. Sensus est: Tu putas libellos nostros uideri tuos posse, qđ tui aliquando uersus inter positi sint. At erras. Nam hoc te magis furti arguit, quia dissimilia, & contraria simul posita magis apparēt. CERTA FIGVRA Claro, & aperto signo ruditatis, scilicet & ignorantiæ domini. TRADVCIT. Transfert, separat à nostris. SIC INTERPOSITVS. Ordo est, interpositus Lingonicus Bardocucullus sic cōtaminat urbica Tyriātina uncto uitio, ut tua scilicet carmina cōtamināt nostra. BARDOCVCVLLVS Vestis genus, ut superius diximus. Amiculum habet, quo caput tegitur, quod à forma dicitur cucullus. Nam proprie cucullus est papyraceum tegmentū, quo pigmentarij utuntur. Iuuenalis: Contentusq; illic Veneto, duroq; cucullo. Quod si hoc genus uestis cucullo careat, non bardocucullus, sed bardiacus dicitur. Martialis: Lassi bardiacus quod euocati. Habet autē nomen à Bardis Galliæ gente, quod hæc eo genere uestis præcipue uteretur. Maximo apud Gallos in honore Bardi fuerūt, quod laudibus magnorum uirorum, ac poēticæ student, unde quicunque uirorum fortium laudes canerent, dicti sunt Bardi. Lucanus: Plurima securi fudistis carmina Bardi. Aliquando tamen Bardos stultos uocamus à tarditate ingenij. Nam apud Græcos βραδὺς tardus dicitur. Cæcilius: Nimis audacem, nimisq; bardum barbarum. Plautus: Nimis tandem me quidem pro barda, & pro rustica reor habitam. Erat autem bardocucullus uestis omni tempore commoda, cum qua etiam cubare soliti erant imbrium tempore in castris milites, & in agris rustici. Gallicæ grossioris uilli erant oleo madidæ, colore natiuo. interdum etiam si uacinio tinctæ essent ruso: sed illis rustici, his milites quoq;, & non ignobiles pueri utebantur. Martialis: Gallia Santonico uestit te bardocucullo. Idem:

Roma magis fuscis uestitur Gallia rufis,
Et placet hic pueris, militibusq; color.

LINGONICVS. Gallicus. Lingones enim populi Galliæ sunt supra Heluetios, & Sequanos in occasum uergentes. TYRIANTINA. Violaceas purpureas uestes, de quibus superius locuti sumus, ita dictas ab ianthino, hoc est uiolaceo colore, & tyrio, hoc est purpureo, quod purpura in urbe Tyro parabatur, quam superius memorauimus. uetustate originis, magnitudine, & claritate omnibus Syriæ, & Phœniciæ urbibus quondam prælatam, dictam prius Sarram, & ab Agenore Prisci Beli filio conditam insulam septuaginta millibus passuum à terra diuisam, postea Alexandri oppugnantis studio continenti adiunctam. Ouidius:

Fluctibus ambitæ fuerant Antisa, Pharosq;,
Et Phœnissa Tyros, quarum nunc insula nulla est.

VRBICA. Vrbana, quibus non ruri, sed in urbe utimur. VITIO VNCTO. Vitio olei, quo unctus est. ARETINAE TESTAE. Vasa figulina, quæ olim Aretij oppido Thusciæ nobili fieri solebant, ut superius diximus. CRYSTALLINA. Vasa è crystallo, de quibus superius locuti sumus. CORVVS. Nota auis est omnium nigerrima. ideo niger epitheton est corui. Dicitur autem à græco κόραξ, quod coruum significat. unde & Latini aliquando coracem coruum uocauere. Cicero: Quare coracem iustum uestrum patiamur nos, quod pullos exclu-

dat suos. Corax etiam nomen proprium fuit oratoris Siculi, qui Thisiam docuit: item fratris Tyburti, à quo oppidum Volscorum cognominatum est. Coritus uero oppidum est Thusciæ in paruo colle eiusdem nominis situm, à Corito rege ita uocatum. Coryti etiam missilia in modum sagittarum. Virgilius: Corytiq; leues humeris, & letifer arcus. à coruo coruinus deducitur, ut coruinum rostrum, coruinus adeps. Exprimit sermonem humanum miro modo. cum ex actiaca uictoria reuerteretur Augustus, occurrit ei inter gratulanteis quidam, coruum tenens, quem instituerat proferre hæc uerba: Aue Cæsar uictor imperator. Miratus Cæsar tam officiosam auem uiginti millibus numûm eam emit, multasq; præterea simileis comparauit. Quo exemplo motus pauper sutor instituere ipse quoq; aggressus est coruum ad parem salutationem, sed impendio exhaustus ad auem non respondentem dicere solebat, opera & impensa perijt. Cœpit tamen aliquando coruus optatam salutationem exprimere, ac forte audita, dum transiret Augustus, respondissetq;, satis talium salutatorum habeo domi, superfuit coruo memoria, ut & illa, quibus dominum querentem solebat audire, uerba subiungeret, opera, & impensa perijt. ad quod subridens Cæsar, emi auem iussit quanti nullam aliam emerat. Sub Tiberio principe ex fœtu supra Castorum ædem genitus pullus in oppositam sutrinam deuolauit, qui mature sermonibus assuefactus, omnibus matutinis euolans in rostra in forum uersus Tiberium, deinde Germanicum, & Drusum Cæsares nominatim, mox transeuntem populum Romanum salutabat, deinde ad tabernam remeabat. quem morem cum pluribus annis seruasset, tamen manceps proximæ sutrinæ, siue æmulatione incitatus, siue iracundia subita, ut uoluit uideri, cum excrementis forte calceos eius fœdauerat, eum interemit. ex quo tanta plebis consternatio secuta est, ut primo ex ea regione hominem expulerint, mox etiam exanimauerint, funusq; aliti maximis exequijs celebrauerint, constrato lecto super duorum Aethiopum humeris, præcedente tibicine, & coronis omnium generum ad rogum usq;, qui constructus, dextra uiæ Appiæ fuit in campo, qui ex eo ridiculi appellatus fuit. Craterus uero, cui Menoceroti cognomentum extitit, in Troccena regione Asiæ coruorū opera uenari solitus proditur, quos deuehebat in syluas insidentes humeris, illi uero coruiculos uestigabant, agebantq; eò perducta consuetudine, ut exeuntem sic comitarentur. & feri uisi sunt, & per sitim congerere lapides in situlam monimenti, in qua pluuia aqua durabat, sed quæ non posset tangi, & tali congerie exprimere, quod potui sufficeret. gerit internicinum odium cum chlorio aue. uterque enim nocte oua inuicem exquirunt. item cum miluo, cui uolanti præripit escas. Sunt qui prodāt hanc auem ore parere, ideoq; grauidas si ederint coruinum ouum, per os partum reddere, quinetiam difficulter parere si tecto inferantur. Martialis:

Corue salutator quare felator haberis?
In caput intrauit mentula nulla tuum.

Aristoteles hoc negat, nō hercle magis quàm in Aegypto ibim, sed exosculationem in ijs esse tradit talem, qualem sæpe cernimus in columbis. Ipsi apud Alphonsum Siciliæ regē, dum Neapoli sub Callisto pontifice essemus, uidimus coruum ei à rege Britanniæ missum miro candore conspicuum. Item alium allatum ei à rege Scytharum aucupio mirabilem: siquidem alios coruos, & phasianas cum eo capere solebat. à coruo etiam cornicem appellatam quidam existimant notam auem, & ipsam aliquando albam uisam à nobis, imitatrix & ipsa aliquando est humanarum uocum. à quo corniscarum diuarum locus trans Tyberim erat cornicibus dicatus, quod in Iunonis tutela esse putabantur. Item à corui uoce fit factitium uerbum

croco, à quo crocito. Inde uero crocatio, & crocitatio deducuntur. Item crocio. à quo crocitus quartæ declinationis. Plautus: Simul radebat pedibus terram, & uoce crocitabat sua. A corace uero græca uoce phalacrocorax dictus balearium insularum peculiaris auis, cuius superius mentionem fecimus. & pyrocorax luteo rostro niger, præcipuo sapore. nomen habet à colore rostri igneo, quasi ignitus coruus. πῦρ enim ignis est. RIDETVR. Deridetur. OLORES. Cygnos. latine enim olores dicuntur, græce κύκνοι. à cygno cygneus, ab olore olorinus deducuntur, quæ aliquando significant, quod cygni siue oloris est, ut cygnea siue olorina uox. modo ponitur pro candidus. Est enim olor candidissima auis, anſere maior, uocem habens argutam, mutua carne uescitur, moritura flebilem cantum emittit, fixa prius in cerebro penna, quod miror Aristotelem, ac Plinium uel ignorasse, uel si sciuerunt, non tradidisse. Martialis: Dulcia defecta modulatur carmina lingua Cantator cygnus funeris ipse sui. Commeant cygni anserum more, sed in uolatu eorum liburniorum more rostrato impetu feruntur, facilius hoc modo scindentes aërem, quàm si recta fronte impellerent, colla imponunt præcedentibus. fessos duces ad terga recipiunt. Olor licet latina uox sit, quidam tamen à græco deriuatum putant, quasi ὅλος ὁμοῖος, hoc est totus candidus. ὅλος totus dicitur. hinc holographũ uocatur testamẽtum, quod totum testatoris manu scriptum est. & holoschœnos, de quo superius diximus. & holocaustum hostia, quæ detractis extis integra aræ imponebatur, quasi ὅλον καυστὸν, hoc est totum combustum. Virgilius: Et solida imponit taurorum uiscera flãmis. LEDAEOS. Ledæi dicuntur cygni, quia Iupiter, ut superius diximus, in forma cygni cum Leda concubuit. Ob eandem rationem & Amyclæi dicuntur, hoc est lacones. Papinius: Amyclæos ad frena citauit olores. Amyclæ Laconiæ ciuitas fuit. unde Castor, & Pollux Amyclæi dicũtur. Virgilius: Talis Amyclæi domitus Pollucis habenis Cyllarus, & quorum Graïj meminere poëtæ. aliæ quoq; amyclæ fuerunt in Italia inter Caietam & Tarracinã conditæ à Laconibus, qui Castoris, & Pollucis comites fuere. Virgilius: Tacitis regnauit Amyclis. Tacitas uocauit, uel quod hæc urbs Pythagoreæ sectæ fuit, & abesu carnium, atq; omnium animalium cæde abstinuit, propter quod serpentes in uicinis paludibus natas occidere nefas putantes, ab ipsis interempti sunt. Plinius: Iuxta Tarracinam fuere Amyclæ à serpentibus deletæ, uel quod ijs aduersus finitimos bellum gerentibus, cum frequenter aduentare hostes falsò nuntiaretur, & ob id ciuitas uano terrore quassaretur, cautum fuit nequis deinde hostium aduentum nuntiaret: itaque posteà cum hostes nullo nuntiante aduenissent, ex improuiso capta ciuitas fuit, & ob id tacitæ dictæ. Lucil. Mihi necesse est loqui. Nam non nescio Amyclas tacendo perisse. Amiclas in singulari proprium nomen fuit nautæ in Epeiro pauperrimi. ERRAT. Vel pascitur, uel uagatur. CAYSTRI. Cayster fluuius est Asiæ, qui multos secum amnes deferens præter Asiam paludem labitur, & abluit Ephesum. Multi circa hunc amnẽ cygni uersantur. Virgilius: atq; Asia circum Dulcibus in stagnis rimantur prata Caystri. IMPROBA. Vel propter inuidiam, quia lusciniæ cantum impedit, uel propter calliditatem. Est enim pica natura sagax, ut monedula, quemadmodum superius diximus, & ipsa quoq; humanam uocem imitatur. Persius: Picasq; docuit nostra uerba conari. OFFENDIT. Impedit, lædit. Offendere, & defendere proprie cõtraria sunt. nam offendere est incurrere in aliquid, atque incidere. Terentius: Offendi aduenienſ quendam mei loci hinc atq; ordinis hominem haud impurum, hoc est incidi. Defen-

dere uero est impellere. Virgilius: Solstitium pecori defendite. Enni. Serua ciues, defende hostes. Quoniam uero qui incidunt in aliquid, lædere sæpe solent id, in quod incidunt, & econtrario qui depellunt, tuentur, factum est, ut offendere frequentissime pro lædere usurpetur, & defendere pro tueri, & quasi uim depellere. Cicero: Cum iste cum pallio purpureo, pariq; tunica uersaretur in conuiuijs cum mulieribus, non offendebantur homines in eo, neque molestè ferebant. Quintilianus: Qui nullum uitæ discrimen refugit, quo me ab hostium crudelitate defenderet. Offendere etiam aliquando pro inuenire accipitur. Cicero: Sed imitor Architam illum Tarentinum, qui cum ad uillam uenisset, & omnia aliter offendisset. Varro: Romam regressus, ibi nihil offendi, quod ante annos quinquaginta reliquerim. ab offendo fit offendiculum, quod significat impedimentum, obstaculum. & offensio, atque offensa: quæ ita differunt, quod offensio semper passiuè accipitur, offensa uero actiue. Cicero. In corpore ægro odiosa est omnis offensio. id est omnis molestia, omnis passio. Idem: Cum tot eius offensas pati non possem, inde discessi. offendices etiam ueteres uocabant ligaturæ nodos, quibus apex retinebatur. id cum peruenissent ad mentum, dicebatur offendimentum. à defendo defensor, & defensio deriuantur. CECROPIAS QVERELAS. Cantus Lusciniæ, de quo supra dictum est. FERVET. Ardet, frequentatur. ATTIDE. Philomela, siue luscinia. quemadmodum supra diximus. MVLTISONA. Multam & uariam uocem habente. INDICE NON OPVS EST. Non est necessarius accusator, qui affirmet libros esse meos, neq; iudex, qui sententia id definiat, nam scripta à te contra te iudicant.

EPIGRAM. LXXXIII. AD FVSCVM.

IQVID FVSCE VACAS ADHVC AMARI. Hortatur Fuscũ ut se in amicitiam recipiat, mo neq; non esse spernendos nouos amicos, neque inspiciendum an noui sint, sed an sint tales, qui durare, & ueteres fieri possint. FVSCE. Cornelius Fuscus præfectus cohortium prætorianarum sub Domitiano fuit magnæ apud principem autoritatis. Martia. Ille sacri lateris custos, Martisq; togati. SIQVID VACAS. Si quem locũ uacuũ habes ad aliũ, qui te amet recipiendum. elegãs est loquẽdi modus. dicimus enim uacas laudare, uacas amare: ita passiue, uacas laudari, uacas amari. ROGAMVS. Petimus. rogare enĩ interdũ petere est. Plau. Spectandus, necui illã det, neq; roget. interdũ quærere, scisciteri. Teren. Accedo ad pedissequas, quæ sit rogo. nonnunq; orare, deprecari. Virg. litusq; rogamus Innocuũ. quandoq; etiam statuere. Cice. Ego ad eam belli ciuilis causam attuli. Ego leges perniciosas rogaui. hinc legis rogatio dicitur, quoniam rogare populum magistratus solebant, an id placeret, quod statuerant: hinc etiam derogare legi, & abrogare legem dicimus. Est autem derogare legi aliquid ex ea detrahere. abrogare legem, irritare eam, atq; infringere. Modestinus: Derogatur legi, cum pars detrahitur: abrogatur lex, cum prorsus tollitur. ab his derogatio, atque abrogatio deducuntur. à rogo fit etiam rogito frequentatiuum, quod interdum significat precor. Plinius: Patrem adit, rogitat ut sui misereatur. interdum scisciter. Plautus: Quæ sit rogitas? & rogamen, quod poëtæ pro prece frequenter usurpant. & rogatarij, hoc est tabelliones qui rogant quod quisq; stipuletur, hoc est promittat. & rogus (ut quidam putant)

quod in eo dijs manes rogentur. est enim rogus strues lignorum ad cremanda cadauera, in qua simul atque imposita corpora sunt, & ignis adhibitus pyra dicitur, ἀπὸ τοῦ πυρὸς, hoc est ab igne. Bustum, postquam cadauer crematum est, quasi bene ustum. Funus, dum uritur cadauer ipsum, seu pompa ipsa exequiarum. Exequiæ celebratio funeris, dum corpus effertur. Sepulchrum, in quo ossa condunturi. Reliquiæ ossa ipsa, & cineres. Tumulus congestio terræ supra sepulchrum. Monimentum quicquid ad defuncti memoriam ædificatur. Item à rogo fit compositum arrogo, quod modo significat nimium mihi tribuo. unde arrogans dicitur, qui sibi temere atque insolenter tribuit, quæ in eo non sunt. & arrogãtia, quæ contraria est modestiæ, & ita definitur: arrogantia est per quam temeritas atque impudentia uanam sibi comparat autoritatem. modestia autem, per quam pudor honestius puram, ac stabilem autoritatem acquirit. Item arroganter aduerbium. modo arrogo significat in filium ac familiam mihi asciſco. à quo fit arrogatio, quæ ita ab adoptione differt, quod adoptamus eos, qui filij familiás sunt: arrogamus, qui sunt sui iuris. ideo autem arrogatio dicitur, quia is, qui ascisit aliquem in filium, interrogatur an uelit illum iustum sibi filium esse, & is, qui ascisitur, rogatur an id fieri patiatur. uel quod arrogatio per populi rogationem fit, cuius uerba hæc sunt: Velitis iubeatis, ut L. Valerius L. Titio tam iure, legeq; filius siet, quàm si ex eo patre matreq; familiãs eius natus esset: utq; ei uitæ, necisq; in eum potestas siet, uti pariendo filio est? hoc ita, ut dixi, ita uos Quirites rogo. adoptio per prætorem fit, arrogatio per populum. Interrogo, peto. à quo interrogatiuum, interrogatorium, & interrogatio deducuntur. erogo, distribuo, & quasi rogatoribus effundo. Rogatores enim postulatores dicuntur. Obrogo, prioris legis infirmandæ gratia legem aliam fero. Prærogo, ante impendo. à quo prærogata beneficia dicuntur, quæ ante sunt impensa. unde prærogatiua excellentia, & antelatio uocatur. Paulus iurisc on. Veteranorum priuilegium inter cætera etiam in delictis habuit prærogatiuam, ut se parentur à cæteris in pœnis, hoc est cæteris præferantur, nec ad bestias itaq; ueteranus datur, nec fustibus cæditur. Irrogo infligo, impono. Plinius: Non modo culpam omnem, sed etiam multam ei irrogauit. Surrogo, suffi cio, substituo. Quintilianus: Cum defuncto patruo in eius locum surrogatus fuisset. ab hoc surrogatio, hoc est substitutio deducitur. HOC FVERVNT. Noui scilicet amici.

EPIGRAMMA LXXXIIII. AD FRONTONEM.

NOTA TVI BREVITER. Laudat hoc epigrãmate uitã rustica nam otio prædità, et quiete, eam q; anteponit uitæ urbanæ anxiæ semp, atq; solicitæ. FRONTO. Iulius Fronto Iulij Grati frater tribunus militaris fuit sub Othone, uixitq; usque ad Domitiani tẽpora, doctus in primis, & poëtis fauẽs. Iuue. Frontonis platani cõuulsaq; marmora clamãt, semper & assiduo ruptæ lectore colũnæ. CLARVM DECVS MILITIAE, ET TOGAE. Clarus & belli & pacis artibus. toga pro pace usurpatur, quoniã hoc habitu utuntur intra urbem: quemadmodũ arma pro bello, quoniam in expeditionem deposita toga armati incedunt. Cicero: Cedant arma togæ, concedat laurea linguæ. ARATOR. Cultor. Arare proprie est terram iam proscissam rursus uomere euertere. Plinius: In

arando magnopere seruandum est Catonis oraculum: Quid est primum? agrum bene colere. Quid secundum? bene arare. Quid tertiũ? fiercorare. Idem: Si inter arbores, uitesq; arare tur fiscellis capistrari boues oportet, ne germinum tenera præcerpant. ab hoc arator deducitur, quod tam de boue, quàm de homine bouẽ ducente dicitur. Idem: Arator nisi incuruus præuaricatur. & aratio. Idem: Aratione per transuersum iterata occatio sequitur. & aratrum instrumentum quo aratur, quod quando duas rotulas additas habet, quali in Gallia utuntur, planaratrum appellatur, in quo cuspis uomeris palæ effigiem habet, & manica eius stiua dicitur. Cice. Ab stiua eius me cum homines loquebantur. & arare uerbum, quod significat segetes iam natas rursus arando proscindo, quod impinguandi agri causa fit, uel incipiente culmo, uel cum bina, ternaq; emiserit folia. dictum autem arrare est quasi araturare, quod inuentum à Salassis proditur Taurisc æ gentis populis: qui cum subiectos alpibus depopularentur agros, panicum, miliumq; iam excrescens tentauere, postquam natura respuebat, inarurunt: ex quo messes duplicatæ fuere. idem & in Treuerico agro contigisse memoratur. Nam cum hyeme prægelida captæ segetes fuissent, resciuerunt resarrientes campos mense Martio, & uberrimas messes habuerunt. ab aro præterea composita fiunt inaro eiusdem cum suo simplici significationis. Plinius: Sunt qui iam natas inarant segetes. item dearo, peraro, subaro eiusdem ferè significationis. Item exaro, quod accipitur pro eo, quod est scribo, quod à quadam arandi similitudine tractum uidetur. unde fit exaratio pro conscriptione.

SORDIDA. Villica, non urbana. OTIA. Quietem. Otium proprie dicitur uacatio à labore, sed quia ij, qui studijs literarum operam intendunt, necesse est, ut cæteris negotijs uacui sint, factum est ut otium pro literario studio accipiatur. Cicero: Quid dulcius otio literato? id est studio, & (ut ita dicam) negotioso otio. unde dicere solitum Scipionem legimus, nunquam se minus otiosum esse, quàm cum esset otiosus. ab otium fit otiosus, otiosior, otiosissimus. & otiosè aduerbium, id est cum otio. à quo otiosius, otiosissime. & otior uerbũ, quod significat in otio sum. Ocyor uero comparatiuũ pro celerior accipitur, fitq; à positiuo græco ὠκὺς, quod significat celer, & superlatiuum habet ocyssimus. item aduerbia ocyus, & ocyssime. hinc ocynum appellatur herba ad boum pabulum sata, qua ciebant aluum bobus. id erat huiusmodi. Fabæ modios decem, uiciæ duos, tantundem & eruiliæ in iugero autumno miscebant, ac serebant, admista etiam auena græca, cui non cadit semen. Hoc ocynum (ut Varro scribit) dicebatur à celeritate nascendi boum causa fieri solitum. nam ocymum herba longe ab hac diuersa est, uulgo basilicũ uocant, odoris optimi. Chrysippus eam grauiter increpuit, tanquam inutilem stomacho, & insaniam facientem. alij tradunt si tritum operiatur lapide, scorpionem gignere, commanducatumq; & in sole positum uermes producere. Sunt etiam qui dicunt manipulo ocymi cum cancris decem marinis, uel fluuialibus trito conuenire ad eum scorpiones è proximo omnes. Sed contrarium esse secuta ætas comperit. nam & scorpionum uenenis medetur cum uino addito exiguo aceto rosaceo, stomacho confert. inflationes, & rutum dissoluit exaceto sumptum. aluum sistit impositum, urinam cit. Verucas misto atramento sutorio tollit. multis præterea medicamentis adhibetur, hoc uno noxiũ, quod Venerem stimulat. ideoq; equis etiam asinisq; admissuræ tempore ingeritur. ab eodem etiam Oceanus deducitur, quia Oceanus mira celeritate in maria interiora diffunditur per fauces, in quibus sunt columnæ Herculis, qua de causa limen interni maris multi eum locum appellauere. est autem proprie Oceã-

nus mare, quod uniuersam circuit terram, & à litoribus plerunque accipit nomen. nam ad dexteram, ubi primum terram intrat, Atlanticus dicitur: ad sinistram Gaditanus. illinc Arabicus, Persicus, Indicus. Hinc Britannicus, Germanicus, Scythicus. Postquã uero terras intrauit, primo ab Iberia, hoc est Hispania Ibericum mare dicitur. tum à Balearibus insulis Balearicum, post hac Narbonensium prouinciã contingens, Gallicum. deinde à Liguria Ligusticũ, mox usq; in Siciliã. à Thuscis Thuscum, siue Tyrrhenum à Thyrrenis. siue à differentia superi inferum. Superum enim Adriaticum uocamus, quod ad id ab urbe uenientes Apenninum conscendamus. inde ab Ionibus Ionium. à Sicilia Siculum. à Creta Creticum. ab Asia Asiaticum. à Pamphylia Pamphylium. à Carpatho insula, quæ inter Aegyptum, & Rhodum est, Carpathium. à Cypro Cyprium. à Rhodo Rhodium. Multa præterea nomina habet, ut Aegeum, Corinthiũ, Argolicum, Tyrium, & similia, de quibus partim diximus, partim suis locis dicemus. Poëtæ tamen Oceanum pro quocunque mari usurpant. Virgilius: Et ruit Oceano nox. item ab eodem Ocythoë nympha, de qua superius diximus. & Ocyrhon fluuius in finibus Arcadiæ, quasi uelociter fluens. Ocrem uero montem confragosum dixerunt antiqui. à quo ocrea notum calciamenti genus, quod inæqualiter tuberata sit. Ab hoc ocreati dicuntur, qui ocreis calceati incedunt. Præterea ab otio per compositionem fit negotiũ, quod otio contrarium est. de quo atque eius deriuatiuis superius locuti sumus. QVISQVAM PICTA COLIT? Interrogatiue pronuntiandum est, ut sit sensus: Erit'ne quisquam, qui colere possit fastus, & labores urbanos, cum frui liceat otio, ac delitijs ruri? COLIT. Habitat, frequẽtat. PICTA FRIGORA SPARTANI SAXI. Pictos, ac frigidos Spartanos lapides, id est potentiorum domos Laconico marmore cultas. frigidum epitheton marmoris est. Pictum autem ideo dicitur, quia Lacedæmonium marmor quadam ueluti squamarum uarietate pictum uidetur. SAXI SPARTANI. Lacedæmonij marmoris, quod preciosissimum habetur: & uiriditate cunctis hilarius, quale superius diximus, Ophiten & Tiberianum, atque Augusteũ esse. Spartani Lacedæmonij dicuntur. Nam cum ij cum Messenijs ob stupratas uirgines suas in solenni Messeniorum officio bellum intulissent, grauissima se execratione obstrinxerunt, nõ prius quàm Messenam expugnassent, reuersuros. itaque cum præter opinionem annis iam decem tenerentur, & querelis uxorum post longam uiduitatem reuocarentur, iuuenes legerunt ex eo genere militum, qui post iusiurandum in supplementum uenerant, quibus Spartam remissis promiscuos omnium fœminarum concubitus permisere, ut celerius, certiusq; conciperent. Ex ijs nati ex nota materni pudoris Spartani, quasi sati appellati sunt. & inde urbs quoque Sparta uocitata est. INEPTVS. Imprudens, quid aptum, & commodum sit non discernens. inepti proprietatem præclare declarat Cicero, cum inquit: Ego me hercule Cæsar ex omnibus Latinis uerbis, huius uerbi uim uel maximam semper putaui. Quem enim nos ineptum uocamus, is mihi uidetur ab hoc nomen habere ductum, quod non sit aptus, id'que in sermonis nostri consuetudine perlate patet. Nam qui aut tempus quid postulet, non uidet, aut plura loquitur, aut se ostentat, aut eorum, quibus cum est, uel dignitatis, uel commodi rationem non habeat, aut denique in aliquo genere aut incontinens, aut multus est, is ineptus dicitur. hoc uitio cumulata est eruditissima illa Græcorum natio. itaque quod uitium huiusmodi Græci non uident, ne nomen quidem ei uitio imponunt. Vt enim quæras omnia quomodo Græci ineptum appellant, non reperies.

Omnium autem ineptiarum, quæ sunt innumerabiles, haud scio an ulla sit maior, quàm ut illi solent quocunq; in loco, quoscunq; inter homines uisum est de rebus aut difficillimis, aut non necessarijs argutissime disputare. Ab ineptus fit diminutiuum ineptulus, & ineptitudo, & ineptia, quæ tam uerborum, quàm factorum est. & inepte aduerbium, & ineptio uerbum, quod est stulte aliquid uel dico, uel facio. Est autem composita hæc uox ab in negatiua particula, & aptus, quod modo pro eleganti & dextero ponitur. Cicero: Vt enim pulchritudo corporis apta compositione membrorum mouet oculos, & delectat. modo pro colligato, & connexo. Varro: Vbi lucus opacus teneris fruticibus aptus. Cicero: Quis enim hominem hunc dixerit, qui cum tam certos cœli motus, tam statos astrorum ordines, tamq; inter se omnia connexa & apta uiderit, neget ijs ullam inesse rationem? Idem: Fulgentem gladiũ è lacunari seta equina aptũ demitti iussit. aliquando pro adepto. Varro: Ea omnibus ostentat, quæ bello aptus est. ab aptus fit aptitudo, hoc est conuenientia, pulchritudo, elegantia. & apte aduerbium, hoc est commode, conuenienter. & apto uerbum, à quo adapto, quod modo accommodo significat, modo paro. Virgi. Interea classem uelis aptare iubebat Anchises. Idem: Proiecto dum pede læuo Aptat se pugnæ. PORTAT MATVTINVM AVE. Mane salutat. Erat enim Romanorũ mos mane salutare potentiores. Iuuenalis: Sollicitus ne tota salutatrix iam turba peregerit orbem. Matutinum opus dicimus, quod mane fit, & cum prima aurora. Matutam enim imitatione Græcorũ auroram dicimus. EXVTI NEMORIS. Nitidi, peruij, nullis sentibus impediti. PLENAS PLAGAS Retia feris plena. DVCERE. Educere. SALIENTEM. Palpitantem. TREMVLA SETA. Hamo qui pendet è seta calamo piscatorio alligata. PROMERE. Producere. Promere enim proprie dicimus ea, quæ reposita fuerant proferre, à premendo (ut quidam putant) deductum. à quo promptus appellatur is, qui iam paratus, & expeditus est ad agendum, & in quo nulla mora est, quasi iam è penu, siue repositorio sit productus. Item promptus ingenio, qui ingeniosus est, hoc est, qui ingenium ad omnia paratum habet. & promptuarium locus in quo res ad usum necessariæ ita repositæ sunt, ut statim promi, ac proferri possint. item quod facile produci potest, & in promptu esse, quæ iam parata & instructa sunt. à promptus fit promptior, & promptissimus. & aduerbia prompte, promptius, promptissime. à promo uero depromo, & expromo eiusdem significationis. FLAVA MELLA. Proprius mellis est color flauus, hoc est fuluo clarior, qualis est color auri, cum fuluus ex uiridi & rubro, flauus ex uiridi rubro, atque albo sit. ab hoc fit flaueo uerbum, hoc est fulgeo, & auri colorem reddo. Quidam à flamma deductum uolunt, quod sit color haud dissimilis flammæ. alij à flando, quod flata metalla eum colorem habent. à Flauo flauiorum cognomen deductum ob crinium candorem. RVBRO CADO. Rubra testa. Martialis: Si spumet rubra conchis tibi pallida testa. Dib....dis inuentum fuit ex rubra creta uasa fingere, uel rubricam plastice addere. PINGVIS. Vel crassa ob quietam uitam, & omnis solicitudinis expers, uel diues, hoc est rebus ad uitam necessarijs abundans. ideo usus est poëta hoc uerbo onerat, ut rerum omnium copiam significaret. INAEQVALES. Impolitas, non dolatas manu artificis, quales fiunt mensæ rusticorum. CINIS NON EMPTVS. Cinis factus ex lignis non emptis, & recte cineris uocabulo usus est. oua enim potius calido cinere, quàm carbonibus coquuntur. SVA OVA. Domi nata, non aliunde quæsita. NON AMET HANC VITAM Imprecatur inimicis suis, ne uel ament, uel assequantur hanc uitam, de qua loquitur, sed semper in urbibus uiuant, quod scilicet hæc quietis, & uoluptatis plena sit, illa uero curarum & miseriæ. ALBVS. Pallidus, hoc est anxius, solicitus. Album proprie candidum dicimus, quod Sabini cum p litera scribebant alpum: siquidem à græco deducitur ἄλφον, quæ uox candorem significat. unde quidam alpes à niuium candore appellatas existimant. Nos à Gallis potius inditum hoc nomen existimamus, qui montes altos alpes uocitant. Sunt enim alpes montes altissimi, qui Italiã à Gallia, & Germania dirimunt: quas peruias primus Annibal fecit, cum antea tutam redderent Italiam. unde omnis ille mons perpetuo iugo tendens ad Siculum fretum à Pœnis (ut quidam putant) dictus est Apœninus. ab alpibus uero alpinus dicimus. unde cisalpina, & transalpina Gallia. & Albingaunium, & Albium intemelium, Liguriæ oppida. Nam cum Ligures partim Ingauni, partim Intemelij dicerentur, eorum coloniæ ad mare deductæ, altera Albium, quasi alpium intemelium, altera uero Albingaunium uocitatæ sunt. Quoniam uero ob timorem sanguis ab exterioribus partibus ad cor refugit; propter quod exalbescere facies uidetur, factum est, ut album sæpe pro pallido capiamus. & exalbescere pro pallescere, quod Græci quoque ἀπὸ τοῦ λευκοῦ, quod album significat, dicunt λευκαίνειν. Martialis: λευκαίνειν cupidæ licet auaritiæ. Ab albus albedo deducitur, quod significat candorem. & album neutro genere. Quintilianus: Alij se ad album transtulerunt. Hoc & album prætoris, sicut album iudicũ dicebatur, quod qui uel fœdasset, uel uitiasset, uel quocunque scripturæ genere turbauisset, capitaliter non expectata ordinis sententia puniebatur. & albor, & albitudo pro albedine. Varro: Qui uident alborem eius admirantur. Plautus: Ad ipsam capitis albitudinem. & albico candico. Horatius: Nec prata canis albicant pruinis. & passiuum eius albicor. Varro: Deorsum itaq; rapitur, & offensus aliquo à scopulo lapidoso albicatur. & albula Tyberis ab albo aquæ colore. & Alba oppidum Latij, ab omine albæ scrophæ, cum triginta porcellis albis ibi repertæ. quãuis & alia Alba est ad lacum Fucinum, sed ab illa Albani, ab hac Albenses dicuntur, à quibus albosia scuta, quibus utebantur, quæ & decumana uocabant, quod essent amplissima, quemadmodum & Decumani fluctus dicuntur. & Albiona ager trans Tyberim à luco Albionata, in quo loco bos alba sacrificabatur. & Alburnus Lucaniæ mõs à candore uerticis. & Albunea dea, quam & Leucotheam uocari superius diximus. item fons, & sylua Tyburtina. Virgilius: lucosq; sub alta Consulit Albunea nemorum quæ maxima sacro Fonte sonat, sæuamq; exhalat opaca Mephitim. Mephitis obiter dicitur terræ putor, qui de aquis nascitur sulfureis. & est in nemoribus grauior ex densitate syluarum. Alij Mephitim dicunt deum esse Leucotheæ connexum, quemadmodũ est Veneri Adonis, & Dianæ Virbius. Alij Mephitim Iunonem intelligunt, quam aërem esse constat. Omnis autem putor ex aëris corruptione nascitur, bonus odor ex aëre incorrupto, ut sit Mephitis dea odoris grauissimi, siue rerum male olentium. & alburnum adeps (ut ita dicam) arboris. Plinius: Humor & cortici arborum est, qui sanguis earũ intelligi debet. Est enim in toto corpore arborum, ut reliquorũ animalium cutis, sanguis, caro, nerui, uenæ, ossa, medullæ: pro cute cortex, humor, sanguis proximi, pleriq; adipes. hi uocantur à colore alburnum mollis, ac pessima pars ligni etiam in colore facile putrescens: teredini obnoxia, quare semper amputatur. ab alburnum fit uerbum exalburno, hoc est alburnum detraho. Idem: E reliquis arboribus siccissima lotos. deinde robur exalburnatum, cui nigricans color. & albogalerus, pileum capitis, quo flamines diales utebantur. fiebat enim ex hostia alba Ioui cæsa, cui affigebatur apex uirgula oleagina. & albegmina partes extorũ, quæ dijs immolabantur, ab eorum candore: & albarium tectorium, de quo superius diximus. & albo uerbum, à quo dealbo, hoc est candidum facio. & albeo, albus, siue pallidus fio, à quo albesco. Albi calculi dicebantur, quibus Cretenses dies lætos, quos in uita agerent, numerare solebant. nam candidos lapillos ad hoc officium eligebant, quemadmodum econtrario infelices, atque infaustos dies nigris lapillis signabant & ex candidorũ numero uitæ tempus metiebantur. malos enim dies in annorum numeros non redigebant. IN VRBANIS OFFICIIS. In quotidianis salutationibus, in præstanda opera togata, & patricijs in senatum deducendis, alijsq; urbis laboribus.

EPIGRAMMA LXXXV.
AD COPONEM.

CONTINVIS VEXATA MADET. Iocando copones notat, clàm uino aquam mittentes. Pluuiosus inquit autumnus est: etiam si cupias merum, hoc est purum uinum uendere non potes. NIMBIS. De quo superius diximus. MADET. Infunditur, humescit. VT CVPIAS. Quamuis cupias. MERVM. Vinum purum.

EPIGRAMMA LXXXVI.
AD FLACCVM.

QVALEM FLACCE VELIM. Flaccum admonet, quales optandæ sint puellæ, hoc est nec faciles nimis, nec nimis difficiles. QVOD CRVCIAT. Pertinaciter negando. QVOD SATIAT. Vltro semper, ac facile concedendo.

EPIGRAMMA LXXXVII.
DE PHOEBO.

MILLIA PRO PVERO CENTVM. Facete in Phœbũ inuehitur qui puerũ à Mangone centũ millibus numûm emerat, cuius tam fœdæ prodigalitatis causam esse dicit, quod ipse grandem pecuniã penis magnitudine à cinædis lucrifecerat. POPOSCIT. Petijt, quemadmodũ superius diximus. aliquãdo tamen poscere pro accipere ponitur. Virg. Poscit equos, gaudetq; tuens ante ora fremẽtes. aliquãdo pro prouocare. Idem: Haud acrem dubites in prælia poscere Turnũ. Cice. Poscunt maioribus poculis. Nonnunquã pro eo, quod est in contrariũ niti. Virgil. Equidem sic poscere uentos Iandudum, & frustra cerno te tendere contra. PHOEBVS. aliâs Draucus, nunc pædico. IN MEAM INVIDIAM. In odium mei. MENTVLA. Propter magnitudinem à multis cinædis expetita. BIS DECIES SEXTERTIOLVM. Viginti sestertia. Diminutiuo usus est metri gratia. Sestertius, siue sestertium numus est duarum semis librarum. & per ge

minum II, & S literam, à qua incipit semis notatur, hoc modo IIS. Vnde sestertius dicitur, quasi semis tertius. erat enim dipondius & semis, quo tempore denarius decussis æstimatur, hoc est, post duos sequens tertio loco est semis.

EPIGRAMMA LXXXVIII. AD FLACCVM.

DAT BAIANA MIHI. Facete notat eos, qui paupertate oppressi, nihilominus delitias uitæ sequūtur, & simul sportularū tenuitatē uidentur apprehendere. Sensus est: Cum Domitianum secutus uenerim Baias, quid mihi opus est inter tantas delitias lauari? cū nihil habeam præter quotidianā sportulam centū quadrātum, præstat Romæ esse, & uulgaribus uti balneis, q̄ male cœnātem bene lauari. BAIANA. Quæ Baijs datur. Baiæ Campaniæ oppidū est iuxta Lucrinū sinum, inter Puteolos, & Misenum montē, in cuius agro aquæ calidæ sunt, & ad uoluptatē, et ad uarios morbos cōmodissimæ. adeoq; & fertilitate, ac copia rerum, & ædificijs, & litorum amœnitate præstātes, ut non immerito scripserit Horatius: Nullus in urbe locus Baijs prælucet amœnis. ob eam causam magna Romanorū multitudo confluere ad eas solebat. Dictæ autē Baiæ sunt à Baio Vlyssis socio. sunt qui existimēt à Baijs baiulos appellatos, qui onera mercedis gratia proprijs humeris portant, quod propter confluentium Baias aduenarum multitudinem magna ibi esset huiusmodi hominum copia. à baiulis baiulo uerbum deducitur, quod est porto. Plautus: Ego baiulabo, tu (ut decet dominum) anteito inanis. ab hoc baiulator, & baiulatrix deriuantur. SPORTVLA. Quotidianus cibus, de quo superius diximus, Principio quidem ordinariæ cœnæ dari à principibus solebant, sed Nero, ut modum sumptibus adhiberet, ad sportulas redegit. Quem morem deinceps posteriores principes seruauerunt, & aliquandiu Domitianus. Hic tamen eum ad extremum sustulit, reuocata rectarum cœnarum consuetudine, propter quod exultans alibi Martialis inquit: Centum miselli iam ualete quadrantes Anteambulonis congiarium lassi. Quos diuidebat balneator Elixus regis superbi sportulæ recesserunt. FAMES. Paupertas, inopia, ægre sufficiens ad tollendam famem. INTER DELITIAS. Baiarum scilicet. TENEBROSA. Atra, obscura. talia enim sunt uulgaria balnea. LVPI ET GRILLI. Hi meritoria balnea in urbe habebant, in quibus ignobiles, atque inopes lauabantur.

DE LEPORE, ET LEONE EPIGRAMMA LXXXIX.

INTRES AMPLA LICET Repetit denuo lusus leporis cū leone, notans eos, qui existimationē quærūt, cōtendendo cum ijs qui sunt præstantiores. TORVI. aspectu terribilis de quo superius diximus. TERGVM Dorsum. PROCVMBET. Ita faciet impetū, ut recumbere prorsus toto corpore uideatur. ALTA. Profunda. IVVENCORVM. Quæ figere iuuencis solet, quod facere non potest in tam paruo corpusculo. DELECTA. Nobili, strenua, electa

EPIGRAMMA XC. AD LYCIANVM.

VERONA DOCTI SYLLABAS AMAT VATIS. Cum laude diuersos poëtas cōmemorat, ut duos Senecas, & Lucanū celebret, & Caniū, & Decianū, & Lycianum, & seipsum, q̄ omnes fuerūt Hispani. VERONA. Nota urbs, de qua superius locuti sumus, Plinij, & Catulli patria, quam Athesis amnis amœnissimus dirimit, uino, oleo, omni frugū genere, lanis præterea, & omnibus, quæ ad usum uitæ humanæ pertinent, nulli Italicarū urbium secunda. ab hac Veroncus, & Veronēsis deducuntur. SYLLABAS. Versus, quorum ratio syllabis constat. Est autem syllaba comprehensio literarum, dicta ἀπὸ τοῦ συλλαβεῖν, quod comprehendere est. à quo syllabicus adiectiuum. unde syllabicam adiectionem dicimus, cum syllaba nihil significans additur dictioni, ut hocce, huiusce. DOCTI VATIS. Catulli. hic enim poëta Veronensis fuit, natus in peninsula lacus Benaci, quem uocant Sirmion, in quo iambi acerbitas in primis claruit, ut in Bibaculo, atq; Horatio. MANTVA. Hæc quoq; celeberrima urbs est Galliæ cisalpinæ, ab Ocno Mantus filio condita, unde nomē habet. Clara in primis P. Virgilio Marone, qui ut apud Græcos Homerus, sic apud nos omniū, quos ante acta secula tulerunt, poëtarum princeps fuit, natus Crasso, & Pompeio consulibus, matre Maia Polla, patre Virgilio rustico, in uico, qui Andes uocabatur, non procul ab urbe Mantua, de qua ipse cecinit: Mantua diues auis, sed nō genus omnibus unū. à Mantua Mātuanus deriuatur. APONA. Patauina. Aponus fluuius est parum ab urbe Patauio distans. Luci. Euganeo si uera fides memorantibus augur Colle sedens Aponus terris ubi fumifer exit, Atq; Antenorei dispergitur unda timaui. Suet. de Tiberio: Monitus est Geryonis oraculo, ut de cōsultationibus in Aponi fontem talos aureos iaceret: euenit ut summū numerū iacti ab eo dē ostenderēt, hodieq; sub aqua uisuntur hi tali. Patauij natus est T. Liui. historicus, & Stella, ac Valer. Flaccus poëtæ. De Valerio Flacco alibi quoq; locutus est Martia. Flacce Antenorei spes & alūne laris. Alius quoq; poëta Patauinus fuit nomine Volusius, qui Enniū secutus rerum gestarū pop. Romani annales carmine scripsit. huius meminit Catul. At Volusi annales Paduā mittentur ad ipsam, Et laxas scombris sæpe dabūt tunicas. Stellā paucis ante annis omnes existimabant Neapolitanum fuisse, & hic nō poëtæ, sed oppidi nomen esse arbitrabātur, quem errorē nos primi sustulimus in cōmentarijs in Papinij syluas à nobis æditis, in q̄bus & Papiniū ipsum Neapolitanū fuisse declarauimus, cum antea ab omnibus Tolosanus existimaretur. CENSETVR. In precio & existimatione est. APOLLODORO. Sex memorantur Apollodori fuisse. primus Atheniensis comicus. secundus Geleus, cuius comœdiæ fuerunt Philadelphi & Sisyphus. tertius Tarsensis Tragicus. quartus item Atheniensis grammaticus, discipulus Aristarchi. quintus Pergamenus rhetor, præceptor Cassidij, qui docuit Augustū. sextus Alexandrinus comicus æmulus Menādri, de quo locutus est Martial. PELIGNI. Sulmo oppidū est in pelignis, de quibus superius diximus. Sulmoni autē ortus est Oui. Naso, post Virgiliū à nostris laudatus. Sulmo à Solymo Aeneæ comite conditore eius urbis nomen accepit. Ouidi. Huius erat Solymus Phrygia comes unus ab Ida A quo Sulmonis mœnia nomē habent. Idem: Sulmo mihi patria est, gelidis uberrimus undis, Millia qui nouies distat ab urbe decē. à Sulmone Sulmonenses dicti. SONANT. Resonant, celebrant. CORDVBA.

Amplissimū Hispaniæ oppidū circiter XXX stadia distans ab Obulcone, quò tradunt Cæsarem ab urbe Roma septimo ac XX die peruenisse. ab ea Cordubensis deducitur. FACVNDA. Quæ facundos habuit uiros. LOQVITVR. Laudat. DVOS SENECAS. M. Anneus Seneca Cordubensis Romā uenit declamator egregius, quamuis opera eius ad posteros non peruenerint. Hic statim eques factus honores meruit, habuitq; liberos, quos in Hispania susceperat ex Elbia uxore, L. Anneum Senecam, Iunium Anneū, Gallionem, & Anneum Melam. Seneca philosophus simul, et declamator, & poëta insignis euasit, sub Nerone mortuus est solutis uenis. LVCANVM. Anneus Mela Senecæ frater ante, quàm in urbē uenisset, donatus equestri ordine, ex C. Acilia filia Acilij Lucani oratoris filium suscepit M. Anneū Lucanum hic Neroni principi gratus fuit, quæstorq; ante ætatem factus gladiatorum munus ædidit. Scripsit Saturnalia syluarum libros decem, Medeam, Orpheum, incendiū urbis, incendium Troianum cum Priami calamitate. Pharsaliam non finiuit. uarius (ut Quint. inquit) copiosus, sublimis, cō citatus, oratoribus magis quàm poëtis imitandus. IOCOSAE. A iocis, de quibus superius diximus. EMERITA. Augusta. Emerita oppidum est Hispaniæ in Turdulis, sicut in Celtiberis Cæsaraugusta. Canius à Gadibus, Decianus ex Emerita, Lycianus, & Martialis è Bilbili eodem tempore in poëtica floruerunt.

EPIGRAMMA XCI. DE LEVINA.

CASTA NEC ANTIQVIS Exemplo Leuinæ docet mulieribus frequentiam hominū & lasciuiā locorum uitandam esse. Hæc enim cū castissima esset, Baias profecta, dū balneas frequentat, incidit in amorem adolescentis, quem sequi potius uoluit, quàm ad uirum redire. Hac ratione motus Plato in libris de republica scripsit, maris uicini amœnitatē uitandam esse propter multorū hominū conuentum, & inhonestos, ac uitiosos peregrinorum mores. sic enim inquit: πρόσοικος γὰρ θάλασσα χώρᾳ, τὸ μὲν παρ' ἑκάστην ἡμέραν ἡδὺ, μάλα γε μὴν ὄντως ἁλμυρὸν καὶ πικρὸν γειτόνημα, hoc est mare ciuitati uicinum affert quidem in uita delectationem, sed certe salsum admodum, & amarum consortium est. ANTIQVIS SABINIS. Hersiliæ, quæ Romuli uxor fuit, & alijs Sabinis, quæ raptæ à Romanis fuere. Hæ enim tanta fide uiros dilexerūt, ut in bello parentū cum uiris earum causa suscepto diremerint præliū, eosq; mutuo conciliauerint, manereq; apud uiros, quàm cum illis reuerti uoluerunt. Iuuenalis:

Sit formosa, decens, diues, fœcunda, uetustos
Porticibus disponat auos, intactior omni
Crinibus effusis bellum dirimente Sabina.

Sabini antiquissimi Italiæ populi sunt & indigenæ, atque aborigines. Ab ijs Picentes, Samnitesq; in colonias defluxere. Sabinam Tyberis alluit, quemadmodū Vmbriam Latiumq;. Quippe inter Vmbros, ac Latinos sunt Sabini, extenduntur q; usque ad Nomentum oppidum, & à religione, ac cultu deorum, hoc est ἀπὸ τοῦ σέβειν dicti sunt Sabini, quasi sebini. hi quondam ciuitates sine mœnibus incolebant, ut Lacedæmoniorum morem referrent. A Sabinis Sabellus deducitur. Iuuenalis: Mensamq; Sabellam. Illyrij Sabinam appellabant telum uenabuli simile. Ennius: Illyrij restant sicis, Sabinisq; fodentes. QVAMVIS. Quantumuis. TETRICO.

Tristi, mœsto, crudo, aspero, seuero. Tetrum proprie atrum dicimus. Virgilius: Lauit improba teter Ora cruor. Hinc per metaphoram tetrum aliquando pro fœdo, atque euitabili ponimus. Cicero: Postremo hæ iam in liberis ciuitatibus regnandi existunt cupiditates, quibus nihil tetrius, nihil fœdius excogitari potest. Vnde tetro uerbum, quod fœdo, & polluo significat. Pacuuius: Belluarum, aut ferarum aduentus loca ne tetret. aliquando pro amaro. Lucretius: Ac ueluti pueris absynthia tetra medentes Cum dare conantur. Nonnunquā pro aspero, sæuo, crudeli. Cicero: Promissum potius non faciendum quàm tetrum facinus admittendum fuit. Hinc tetre aduerbium quod aspere, impie, crudeliter significat. Et horum comparatiua, ac superlatiua tetrior teterrimus, tetrius teterrime. Item Tetricus mons in Sabinis asper, atque arduus, à quo tristes homines, & seueri tetrici dicuntur. Virgilius: Qui tetricæ horrentis rupes, montemq; seuerum. PERMITTIT. Exhibet concedit. MODO LVCRINO, MODO AVERNO. Lucrinus, & auernus duo lacus sunt in sinu Baiano contra Puteolos, adeo propinqui, ut in maximis aliquando tempestatibus coniungi soleant. Hos Cæsar purgauit adeo syluarum densitate antea obductos, ut exhalans inde per angustias sulfureæ aquæ odor grauissimus superuolantes aues necaret. à quo auernus est dictus, portumq; Iulium fecit immisso in auernum, & lucrinum mari. unde à quibusdam Iulia unda, & Iulium opus appellatur lucrinum. sunt qui à lucro nominatum putent, ob multitudinem piscium, qui ibi capiebantur. Nam Lucrinus mons est in Brutijs, ad extremum Italiæ oppositus Peloro, in quo Locrus oppidum ab Aiace Oileo, & Naritijs, qui illum secuti sunt, conditum fuit. Virgilius: Hic & Naritij posuerunt mœnia Locri. IN FLAMMAS. In amorem: quia amor urit. unde & cæcus ignis dicitur. Virgilius: Vulnus alit uenis, & cæco carpitur igni. Et ardere usurpamus pro eo quod est uehementer amare. idem: Formosum pastor Corydon ardebat Alexin. RELICTO. Dimisso. Linquere enim modo dimittere est. Virgilius: Linquimus Ortygiæ portus, pelagoq; uolamus modo defluere. idem: Huc summis linquuntur rupibus amnes: idem: Nanque solo ruptis radicibus arbos Vellitur, huic atro linquuntur sanguine guttæ. Hinc fit compositum relinquo, quod dimitto significat. à quo reliquiæ quicquid relictum est. idem: Troas relliquias Danaū atque immitis Achilli. Poëtæ enim metri gratia ll duplicant. & reliquum, quod similiter pro residuo capimus, quasi id quod relictum est. Reliquorum & cæterorum appellatione omnes contineri iurisconsulti tradunt. Cæter à Græco deducitur καὶ ἕτερος, quod significat, & alius. à quo fit coniunctio, siue aduerbium cæterum, quod significat sed, siue id quod solemus dicere, quod reliquum est. Cætera etiam aliquando aduerbialiter capitur, & significat deinceps. Virgilius: Cætera parce puer bello. Cetra uero breue scutum est. Varro: Quis rotundam facere cetram nequeat? Virgilius: Læuas cetra tegit. Ab ἕτερος etiam, quod est alter, fit heteroclitum, quod interpretari potest alienæ, & insolitæ declinationis. & heterogeneum quasi alterius generis. & Hetruria (ut quidam putant) quasi ἕτερος ὅρος, hoc est alter terminus, quoniam Hetruriæ fines protensi sunt usque ad primam ripam Tyberis: unam enim duntaxat ripam tenebat Roma. Iuuenalis: Et quæ imperij fines Tyberinum uirgo natauit. Ab Hetruria Hetrusci appellati. & Hetrusce aduerbium. Item à relinquo fit aliud compositum derelinquo, quod significat prorsus, & in totum relinquo. Relinquere enim dicimus ad tempus reuersuri. Derelinquere uero omnino deserere. item à linquo fit aliud compositum delinquo, quod proprie significat prætermitto, Quoniam uero prætermitte-

re ea, quæ præteriri non debent, peccare est, delinquere etiam pro peccare usurpatur. hinc delicta peccata dicuntur, quæ aut proposito, aut impetu, aut casu fiunt. Proposito delinquunt latrones, qui factionem habent. impetu, cum per ebrietatem ad manus, uel ad ferrum uenitur. Casu, cum in uenatu telum in feram missum hominem interficit. A delinquo fit etiam deliquium, hoc est defectus. unde deliquium solis dicimus, cum sol in cursu suo deficit. item deliquum, quod Plautus frequenter pro minus usurpat. PENELOPE VENIT, ABIT HELENE. Pudica uenit, impudica discessit. Penelopes, Helenes q; notæ historiæ sunt. illa Icarii filia fuit (ut Homerus tradit) & uxor Vlyssis, quæ ex eo Telemachum genuit. cum q; Vlysses primo ad Troiam, deinde per uaria loca orbis terrarū profectus longo tempore solam reliquisset, quanquam à mille procis solicitata, fidem tamen marito, pudicitiam q; mirifice seruauit. Hæc uero Iouis, & Ledæ filia, cum Menelao Laconum regi connubio iuncta esset, relicto uiro sponte secuta est Paridem, qui tum forte à Menelao susceptus hospitio fuerat. quæ res origo, atque incitabulum fuit belli Troiani.

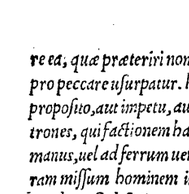
EPIGRAMMA XCII. AD CELEREM.

NT RECITEM. Ex persona Celeris notat malos poëtas, qui recitando carmina sua auditorum obtundunt aureis. Sic inferius de Ligurino:

Hæc tibi nō alia est ad cœnā causa uocandi,
Versiculos recites ut Ligurine tuos.
Quod si non scombris scelerata poëmata donas,
Cœnabis solus iam Ligurine domi.

NON AVDIRE, SED RECITARE CVPIS. Non cupis recitari mea, ut ea audias, sed ut habeas cautsam recitandi tua.

PIGRAMMA XCIII. AD FABVLLAM



BELLA ES NOVIMVS. Facete Fabullam deridet, quæ nimiū iactando se bellam, & puellam, & diuitem esse, fastidiū omnibus afferebat. QVIS ENIM POTEST NEGARE? Pulchritudo enim, & ætas oculis cernitur, diuitias munera declarant. unde inferius inquit:

Sotæ filia Clinici Fabulla.
Et donas, & amas Echis asotos.

SED CVM TE NIMIVM FABVLLA LAVDAS. Licet forma, & ætate, & fortunis insignis sis, maiorem tamen molestiam ex iactantia tua, quàm ex illis uoluptatem percipimus.

EPIGR. XCIIII. AD CAECILIANVM.

CVM DIXI FICVS. Facete er persona Cæciliani duo uitia pariter carpit, unum morū, alterū linguæ In moribus cinædos notat, qui ex nimio attritu morbū contrahunt, quem Græci σύκωσιν nos ficū, siue mariscā appellamus. in lingua uero literarum ignaros carpit, qui ficū pro fructu secūdæ duntaxat declinationis esse existimant, pro morbo quartæ. Sensus est, Eandem esse huius uocabuli declinationem, siue fructum, seu morbū significet: genere aūt differre, cū fœminini generis sit, quando fructū significat: quando uero morbum, masculini. quod ficus quartæ declinationis sit, quando fructū significat, manifestū est. De arbore. Cicero: Vxorē suā suspendisse se de ficu. De fructu. Plautus: Ficus nobis attulit duricorias præcoces. Martialis: Res mira est, ficus non habet unus ager. Quod etiam in utraq; significatione secundæ sit declinationis, patet. De arbore. Iuuenalis: Ad quæ Discutienda ualent sterilis mala robora fici. De fructu. Cicero: Ex tantulo grano fici. Ab huius fructus similitudine genus morbi ficus appellatur, quem græci σύκωσιν uocant. Duæ eius species. Alterum ulcus durum, & rotundum est, alterum humidum, & inæquale. Ex duro exiguum quiddam & glutinosum exit, ex humido plus, & mali odoris. id quod callosum, & rotundum est, maxime in barba fit. id uero, quod humidum, in capite & in locis obscœnis. Sunt enim ani quoque multa, ac plena tædio mala, ut rimæ sedis, quas græci rhagadas. & rhagadia uocant. Condylomata, hoc est tubercula, quæ ex quadam inflatione nasci solent, & uerucæ quoque sedis appellantur. Sanguis fluxus ex capitulis uenarum, quem morbum græci hæmorrhoidas uocant, quemadmodum superius diximus. procidentia ani, cum os ipsum prouolutum est, & sæpe humore mucoso circūdatum. Item fungus a fungi similitudine ita dictus. ficum etiam nostri mariscam uocant. Iuuenalis: Et podice leui Cæduntur tumidæ medico ridente mariscæ. Quod tractū est à similitudine grandioris, et insipidioris fici, quæ mariscа appellatur. Martialis:

Infanti melimela dato, fatuas q; mariscas.
Nam mihi quæ nouit pungere, Chia sapit.

Græci similiter σύκωσιν à ficu appellant, quæ apud eos σῦκον dicitur. Vnde ficus (ut quidam putant) est dicta, quam ueteres latini etiam sycon appellabant. Næuius: Hodie sycos mihi recens fuit. Hinc sycomorus ficus fatua appellata, quæ & mariscа (ut diximus) nuncupatur. & sycophanta ἀπὸ τοῦ φαγεῖν τὰς σύκους, hoc est à ficis edendis, mendax, cauillator siue dolosus, quod hinc originem habuit. E duobus seruis Græci cuiusdam uiri alter ficus, quæ domi paratæ erant, absumpserat. Alter quis eas abstulisset, ignorabat. quærenti eas domino sontes innocentem accusabat. Herus, ut ueritatem exploraret haurire utrunque subtepidam aquam iussit, deinde euomere. tunc primum sycophantæ ortum uocabulum, eo ita appellato, qui ficos deuorauerat, culpam q; in innocentem cauillando, ac mentiendo reijciebat. alij tradunt Atticos quondam iuuenes in hortos irrumpere solitos, ficos q; colligere, quā ob causam lege constitutum fuisse, ut quicunque id fecisset, capite plecteretur. hanc igitur pœnam, qui persequeretur, ob paruula detrimenta sycophantas, hoc est ficorum edones esse appellatos. à sycophanta sycophantia deducitur, hoc est mendacium, & cauillatio, & dolositas, & fallacia. Plautus: Per fallaciam, quam amabam abduxit à lenone mulierem, neque puduit eum id ætatis sycophantias struere, & beneficijs me emere gnatum suum sibi. Idem: Cum nostris sycophantijs, dolis, astutijs q;. ab hoc postea & holophanta appellatus est omnia mentiens. Accius: Improbus, holophanta, sceleſtus. Quippe Græci ὅλον totum dicūt. de syncophanta etiam fit uerbum sycophantisso, hoc est sycophantias struo, & sycophantiosus, qui sycophantijs frequenter utitur, à quo sycophantiose aduerbium. Plautus: Ego nec sycophantiose quicquam ago, nec malefice. à ficus uero cum arborem significat, ficulnus deducitur materiatus ex ea arbore, sicut à populo populnus. Nam quod aliqui ficulneam scribunt, ignorantia accidit linguæ latinæ. Item ficolea, palus ficulnus. Item caprificus, à quo caprificor, caprificatio, caprifici, Caprotina Iuno, de quibus superius disseruimus. cum uero significat fructum. ficedula auis, de qua superius diximus, quia fico fiat pinguis. & ficitas fructus fici, & ficitores, qui ficos colligunt. Næuius: Ficitores omnes capiunt ficitatem. at cum significat morbum ficosus, hoc est ulceribus, quæ fici uocantur, plenus. à quo ficositas ipsa huiusmodi ulcerum copia ficorum multa genera sunt, quæ fiunt purpureæ lydiæ uocantur. Mammillariæ, quæ mamillarum habent similitudinem. callistruciæ ficorum omnium frigidissimæ. candicantes terinæ, ac cognomine delicatæ appellantur. Liuiæ, et Pompeianæ ad siccandum optimæ, herculanææ, & albiceratæ, & araciæ albæ pediculo minimo latissimæ. porphyrites longissimo pediculo est, comitatur eam è minimis, & uilissimis popularis dicta. nouissima sub hyeme maturatur Chelidonia. sunt præterea eædem serotinæ, & præcoces biferæ alba, & nigra cum messe, uindemiaq; maturescentes. Athenis prodromos quasi præcursores uocant. serotinæ sunt, & à corij duritie duricoriæ appellatæ. Tarenti tantum prædulces nascuntur, quas uocant onas, quod ob bonitatem iure emi debeant. ὠνὴ enim Græce mercatio dicitur. mariscæ fici grandiores sunt, atque insipidæ. sunt præterea alfulæ ficus arundineæ, asinastræ, chiæ, calphurnianæ, cucurbitanæ, leptoludiæ, numidicæ, pullæ, tellanæ, atræ & alijs nominibus plures. grossi dicuntur fici ante, quàm maturescant. Martius: In millibus tot ficorum non uidebis grossum. ab eo fit grossulus diminutiuum. Posthumius Albinus ea causa se stultum, bruúmque faciebat, grossulos ex melle edebat. Africanas ficus attulit quodam die in senatum Cato ex ea prouincia præcoces, & ostendens patribus, interrogo uos inquit, quando hoc pomum demptum ex arbore existimatis? cum inter omnes recens esse constaret. atqui tertium inquit ante diem scitote esse decerptum Carthagine, tam propè à muris hostem habemus acerrimum, statim q; sumptum est tertium Punicum bellum, quo Carthago deleta est. in Aegypto ficus est Aegyptia cognominata, arbor moro similis folio, magnitudine, aspectu. pomum fert nō ramis, sed caudice ipso, id q; ficus est prædulcis sine granis interioribus, fœcundissimo prouentu scalpendo tantum ferreis unguibus, aliter non maturescit: sed cum factum est, quarto die demetitur, cuius loco nascitur septenus. subnascitur etiam si non scalpatur fœtus quater æstate, priorem expellit immaturum. lignum ad multa commodissimum est. cæsum statim stagnis mergitur, & hoc modo siccatur. primo sidet, postea fluitare incipit, certo q; id sugit alienus humor, qui alium omnem rigat. cum innatare cœperit siccitatis est argumentum. huic similis Cypria ficus in Creta. Nam & illa in caudice ipso fert pomum, & in ramis, cum ad crassitudinem adoluere. fructus quaternos fundit toties & germinat, sed grossus eius non maturescit nisi incisura emisso lacte: suauitatis & interior fici, magnitudo similis sorbo. est & aliud fici genus, quod à loco caricam uocant. Item aliud quod similiter à loco dicunt cauneam: utrunque in Albense rus intulit Lucius Vitellius, qui postea censor fuit, cum legatus in ea prouincia esset nouissimis Tiberij Cæsaris temporibus. cauneæ fuerunt Marco Crasso aduersus Parthos nauigare uolenti, dum nauim conscenderet omen fecerunt. Nam cum quidam huiusmodi ficus uenales habens cauneas uociferaret, uisus est dicere Crasso, caue ne eas. caricæ optime siccantur: unde quidam siccas ficus caricas nominant. lædunt siccæ ficus stomachum: gutturi tamen, & faucibus magnifice prosunt, & anhelatoribus, ac suspiriosis. Item iecinorum, renum, lyenum uitijs, corpus & uires adiuuant: ob id ante athletæ hoc cibo pascebantur. Pythagoras exercitator primum eos ad carnes transtulit, recolligentibus se à longa ualetudine utilissimas. carex uero herba est acuta, & durissima sparto similis. Virgilius: Et carice pastus acuta,

Hinc carecta dicuntur loca carice plena. Idem: Tu post carecta latebas.

EPIGRAM. XCV. AD CHOERYLVM.

ERRAS MEORVM FVRFurem librorum suorū iocando deridet Chœrylum nomine, carmē trimetrum iambicū. FVR AVARE Quia per auaritiā libellos meos furaris, ut uendas TANTO. Precio scilicet. TOMVS. Fragmentum seu uolumen, ut superius diximus. SOPHOS. Nomen sapientis, opinio doctrinæ. SECRETA CARMINA. Non nota omnibus, ut mea sunt, quæ iam in uulgus exiuere, & in omnium manibus, oculis q; uersantur. RVDES CVRAS. Rudia opera, nondū perfecta, nondū limata. VNVS PATER CHARTAE VIRGINIS. Autor scilicet qui scripsit. Virginem chartam appellat, quæ nondū peperit, hoc est nondū transcripta est. parere enim chartæ dicuntur cum ex ijs exempla sumuntur. SIGNATAS, Anulo impressas. quippe ita signare solemus, quæ nondum uolumus legi. SCRINIO. Chartophylatio. sic enim Græci scrinium uocant, in quo libri, & scripturæ reponūtur. TRITA. Contrita, assiduo tactu consumpta. INHORRVIT. Horrida est, hispida facta est. DVRO MENTO. Aspero mento, hoc est quæ nondum emisit barbam duriorem. horrere mento dicimus, horridam barbam emittere, quod in libris significat nimio usu sordes, ac pilos contrahere. Martialis:

Vt rosa delectat, metitur quæ pollice primo,
Sic noua, nec mento sordida charta iuuat.

Non sordida mento, id est non barbata. Idem: Ne toga barbatos faciat, uel penula libros. FRONTE NONDVM PVMICATA. Facie nondum polita. metaphorice enim frons ad inanimata transfertur: significat autem rudem adhuc, atq; imperfectū librū. etenim pumice poliuntur libri, postquam perfecti & ligati sunt. pumices dicuntur omnes lapides erosi, sed hi proprie, qui in usu sunt corporum leuigandorum, præcipui in Aeolijs insulis. probatio eorū est in candore, ac minimo ponere, & ut maxime spongiosi, atq; aridi sint, ac teri faciles, nec in fricando arenosi. Theophrastus scribit potores in certamine bibendi præsumere farinam eorum: tantamq; esse refrigerandi in ijs naturam, ut feruere musta desinant pumice addito. fiunt ex ijs dentifricia optima. à pumice fit pumico uerbum, hoc est polio, leuigo. unde pumicatum politum, ac leuigatum dicimur. & pumicatio leuigatio. est & pumicosum, quod pumicis uel naturam, uel similitudinem habet. Item pumicosum locum pumicibus plenum CVLTVS. Ornatur. VMBILICIS. Vmbo media pars clypei est. ab hoc umbilicus dicitur, quicquid in aliqua re est medium. Vnde Reate oppidum umbilicum esse Italiæ dicimus, quia in medio ferè Italiæ situm est. Item ligamentum intestinorum, quod mediam ferè planiciem uentris obtinet, umbilicum appellamus, ad hoc factum, ut per eum fœtus dum est in utero nutriatur. ab huius similitudine & paruus circulus in terra descriptus ad dignoscendos uentos, umbilicus dicitur. Plinius: Per huius mediam longitudinem duci sarculo sulcum, uel cinere lineam, mediamq; circunscribi circulo paruo, qui uocatur umbilicus. Item parui, ac rotundi, politiq; lapilli eadem ratione umbilici dicuntur. Cicero: Tunc enim duo excellentissimi uiri rea pueri ascere maxime uidebantur, cum ex urbe tanquam è uinculis ambulassent, & ad Caietam, Laurentumq; con-

chas, & umbilicos legere consueuissent. Item umbilici ornamenta, & ueluti caliculi quidam, quibus libri ornãtur, & gemmæ ligantur. Martialis: Quid prodest mihi tam macer libellus, Nullo crassior ut sit umbilico? Plinius: Indi mire gaudent longitudine beryllorum, solosq; gemmarum esse prædicant, qui carere auro malint, & ob id perforatos elephantorum seris religant: & alios conuenit non oportere perforari, quorum sit absoluta bonitas, umbilicis statim ex auro capita comprehendentibus. ab umbilicus fit umbilicatum, quod umbilicos habet, uel aliquid ad umbilici similitudinem. Item umbilicatim aduerbium quasi per umbilicos, siue ad similitudinem umbilicorum. MEMBRANA. Corio, quo libri uestiuntur, scalpunturq; miro artificio. membrana enim, ut superius diximus, proprie corium significat, quo membra teguntur, unde & membranæ, quæ ad scribendum fiunt, appellatæ. Martialis:

Esse puta ceras, quamuis membrana uocetur,
Delebis quoties scripta nouare uoles.

TALES. Quales diximus, hoc est nondum pumicatos, nec umbilicis cultos, atque membrana. A DEO. A patre uirginis chartæ, hoc est ab ipso autore. SILENTIVM. Vt autor sileat, nec declaret librum, quem ille recitat à se fuisse compositum.

EPIGRAM. XCVI. AD CHOERYLVM.

IBER HOMO ES. Facete iocatur in Chœrylũ de hac uoce liber. dicebat Chœrylus Martialem nimis liberum esse, hoc est nimis libere loqui. respondet Martial. Vere liberum, hoc est otiosum, & omnibus curis uacuum esse, qui de eo scribendo tempus terat, quasi dicat indignum esse chœrylum, de quo sermo habeatur. NIMIVM LIBER ES. Nimia licentia uteris, quemadmodum superius declarauimus. LIBER HOMO EST. Non habet quid agat.

DE RVFO ET NAEVIA. EPIGRAMMA XCVII.

QVICQVID AGIT RVFVS. Rufum deridet, ita Næuiæ meretricis amore furentẽ, ut nihil aliud uel loqueretur, uel cogitaret, cum tamen (ut mos est meretricum) alios amantes haberet. Martial. de eisdem: Nunquid pollicita est tibi beatã Noctem Næuia? & paulo post: Suspiras, retices, gemis, negauit? SI TACET. Si de nulla alia loquatur. PROPINAT. Compotat. propinare proprie est prægustato leuiter uino poculum alteri offerre. quæ cõsuetudo inde initiũ habuit, quod principes Græciæ solenni die, quẽ philotesiã uocant, miscere aureis, atq; argenteis poculis uina solebant, quæ è manu gestantium sumentes ori parumper admouebant, deinde alteri, quem uellent offerebant, ingens hoc argumentũ beneuolentiæ existimantes. hoc uero propinin, siue propinare, quod significat præbibere dicebatur, hinc ergo factum est, ut propinin, siue propinare sit cibum, potumq; extraordinariũ uoluptatis gratia cum amicis sumere, & quod uulgo dicitur compotare, quod etiã coronati facere solebant prægustãtes, ut diximus, & sibi inuicem pocula præbentes, quinetiã in absentiũ memoriam idem facitantes. Socrates apud Platonem: hoc poculum Critiæ propino. Martial. Næ

uia sex cyathis, septem Iustina bibatur. idem: Si tristi domicæ nio laboras, Torani potes esurire mecum. Non deerũt tibi si soles propinin, Viles Cappadocæ, graues q; porri. Terentius: Hũc uobis comedendum, & bibendum propino. Demosthenes eos, qui patriam produnt, προπίνειν τοῖς ἐχθροῖς, hoc est propinare hostibus dicebat. INNVIT. Signum capite facit, quemadmodum superius diximus. MVTVS. Elinguis. Mutum à mugiendo quidam dictum existimant. etenim cum loqui non possit, siue id linguæ defectu, siue aurium accidat, prorumpit tamen in uocem, quæ mugitus potius quidam quàm sermo uidetur. ab hoc mutæ literæ dictæ sunt, quod positæ in ultimis partibus orationis ueluti obmutescere cogant loquentes. & mutio uerbum, quod est summisse loquor. Ennius: Palàm mutire plebeio piaculum est. à quo fit mutesco. à quo obmutesco, quasi mutus fio. & mussо frequentatiuum, quod est murmuro, & quasi muti uocem reddo. Virgilius: Fit sonitus, mussant q; oras & limina circum. interdum etiam taceo, & quasi obmutesco. Ennius: Non possunt mussare boni, qui facta labore enixi. aliquando tamen pro dubito usurpatur. Virgilius: Mussat rex ipse Latinus. Item à mussо fit aliud frequentatiuũ mussito, quod est dissimulandi gratia taceo. Terentius: Accipienda est, & mussitanda iniuria adolescentium. ab hoc fit mussitabundus tacens. quidam tamen mutum dictum existimant, quasi minutum, quod eo sensu minutus sit. unde etiam mutilum deductum putant, hoc est truncatum, comminutum. & mutilo uerbum trunco, comminuo. à quo mutilatio. & mutilator, truncator. mutilatrix, truncatrix. mutuli quadranguli dicuntur, qui ex aliqua parte comminuti sunt, hoc modo

Murmuro uero facetiium uerbum est, propriẽq; de aqua dicitur. & murmur leuis aquæ strepitus appellatur, ponitur tamen & pro quocunque strepitu. & murmuro plerunque accipitur pro eo, quod est secrete obloquor, & maledico. à quo murmurator, murmuratrix, murmuratio, murmurabundus. Item murmurillum pro murmuratione. Plautus: Nolo ego murmurillum neque susurrum fieri. & murmurillo uerbum pro murmuro. Idem: Quid murmurillas, & cædis faciem? DEMISSO VVLTV. Ne à Rufo uideatur. NAEVIA NON VNA EST. Quia dixerat una est Næuia, hoc est sola: nunc iocando in eo uerbo dicit, non est una, hoc est non est simplex, sed multiplex, quia multis dat, non soli tibi.

EPIGRAMMA XCVIII. AD MAXIMVM.

COEPIT MAXIME. Iocatur ad Maximum scribens de Canio poëta familiari suo: qui natura ita hilaris erat, ut semper rideret. apud Terentiũ de quo superius locuti sumus, in templo ditis Pani simulachrũ erat, quod semper ridere uidebatur. cœperat Canius habitare in campo Martio, ubi Terentius erat. Est ergo sensus: Terentus, qui solebat ostendere Pana ridentem, cœpit nunc ostendere Canium. hic est Canius, de quo superius scripsit: Gaudent iocosæ Canio suo Gades. & inferius: Dic musa quid agat Canius meus Rufus? postquam multa commemorauit petens, an talia ageret, respondit musa: Vis scire quid agat Canius tuus? rídet. TERENTVS. Terentus, siue Terentum locus erat in campo Martio Diti, & Proserpinæ sacer, de quo superius diximus. In hoc Panis & Satyrorum, Faunorúmque simulachra erant, quod dij terrestres in templo Ditis, qui terræ deus est, collocarentur, quemadmo-

dum dij maris in templo Neptuni, & dij cœli in templo Iouis.
PANA. Pan Demogorgonis filius traditur fuisse, & cum Cupidine aliquando pugnasse, à quo superatus incidisse in amorem Syringis uirginis, quam cum transire Ladonem Arcadiæ amnem non posset, nympharum precibus in paludem calamum mutatam uidisse. ex hoc statim composuisse fistulam, quæ ex illius nomine apud Græcos Syrinx est uocata, sep. em imparibus calamis simul coniunctis. Virgilius: Pan primus calamos cera coniungere plures Instituit. hunc prætera prodiderunt cornua in fronte erecta habuisse, barbam prolixam, uirgam quoque in manu gestare solitum, & fistulam septem cicutis compactam, pedibus præterea caprinis, & assidua risu insignem fuisse. quarum rerum huiusmodi rationes protulerunt, quod Pan, quem alio nomine Inuum uocant, à sapientibus sol esse existimatur: quippe hunc deum Arcades colunt, τὸν τῆς ὕλης κύριον, hoc est non syluarum solum, sed uniuersæ materiæ dominum appellantes, cuius materiæ uis uniuersorum corporum, siue terrena, siue diuina sint, componit essentiam. Vnde à Græcis Pan, quod omne significat, appellatur. cornua huius, barbæq; prolixa demissio naturam lucis ostendunt, qua sol, & ambitum cœli superioris illuminat, & inferiora collustrat. in caprarum pedes desinit, quoniam hoc animal & terrenum est, & semper alta frequentat pascendo: sicut sol & radios superne demittit in terras, & cum se recolligit in montibus uidetur. huius amor & delitiæ Echo esse existimatur, quæ tangi à nemine potest, quod significat harmoniam cœli, quæ Soli amica est, quasi sphærarum omnium moderatori nostris sensibus comprehendi nõ posse. fistula ordinem spiritus inæqualis ostendit, quia uenti, in quibus nulla æqualitas est, propriam sumunt de sole sustantiam. uirga potestatem solis ostendit, quia cuncta moderatur. risus autem ratio ab Arcadibus sumpta est, qui simulachrum Veneris lugens fingebant, quod superius hemisphærium terræ Venerem, inferius autem Proserpinam uocant, quia ergo sol annuo gressu per duodecim signorum ordinem tendens, partem quoque inferioris hemisphærij ingreditur, ex duodecim enim signis Zodiaci, sex superiora sex inferiora censentur, quandocunq; est in inferioribus, dies q; ideo breuiores facit, lugere dea existimabatur tanquam sol morte quadam temporali raptus sit, & à Proserpina retentus. at Panem faciebant ridentem, quia finita Catabasi (sic enim inferiorem solis meatum uocant) simulatione q; luctus perfecta celebrant lætitiæ exordium VIII. Calen. Aprilis, quem diem Hilaria appellabant, quo primum tempore sol diem longiorem reddens, terras illustrat. huiusmodi igitur lætitiam risu eius ostendebant, quem totius terræ deum esse arbitrabantur. habebat Pan cornua in radiorum solis similitudinem, & cornuum lunæ. ridebat eius facies ad ætheris imitationem. in pectore Nebridem habebat stellatam ad stellarum imaginem, pars inferior hispida erat propter arbores, uirgas, & feras. Caprinos pedes habebat, ut ostenderet terræ soliditatem. Item fistulam septem calamorum propter cœli harmoniam, in qua sunt septiformes soni, sic totius deus figurabatur, cum & πᾶν uocaretur, quod apud Græcos totum significat. Vnde Pamphilus proprium nomen quasi totus amans, & Pamphylia quasi tota frondosa. regio est minoris Asiæ inter Ciliciam, & Syriam, à qua uicinum mare Pamphylium dictum. pamfilus, quasi totus odiosus ob damna, quæ agris inferebat. Thessaliæ fluuius. Pannætolium, quasi totam continens Aetoliam, mons Aetoliæ maximus. Panætius quasi totus moralis, proprium nomen philosophi Stoicæ sectæ: quem Cicero in lib. de officijs imitatus est. pandectæ omnia continentes. inscripsit hoc nomine librum suum Tiro Tullius, ut Gellius refert, &

diuus Iustinianus libros, in quibus uetera iura collegit, pandectas appellauit ἀπὸ τοῦ πάντα ἔχειν, quod omnia habeant, uel ἀπὸ τοῦ πάντα δέχεσθαι, quod omnia continent. & Pandion proprium nomen quasi totus Διὸς, hoc est totus Iouis. fuit Erythræi regis Athenarum filius, cui successit in regno. Hic cum auxilio Terei regis Thracum fudit regem Ponti, qui Athenas obsidebat, propter quod meritũ Pandion Progenen filiam ei dedit uxorem. & Panchaia quasi tota debiscens, regio est Arabiæ tota arenosa, in qua arbores sponte natæ thus emittunt. Virgilius: Totaq; thuriferis panchaia pinguis arenis. Et panegyris mercatus ἀπὸ τοῦ πάντα ἀγορεύειν, hoc est ab omnibus rebus mercandis, unde Græci πανηγυρίζειν, modo nundinari, modo celebrare dicunt. hinc panegyrici dicti sunt sermones, qui in conuentu populi, & sacris celebritatibus habentur, quales sunt quibus diui imperatores laudantur. & pangæus quoq; totus terra ob nimiam scilicet fertilitatem: promontorium est Thraciæ Bessis conterminum, et Macedoniæ iunctum, ad cuius radices Mestus defluit amnis. hinc pangæa regio, & pangæa arua dicuntur. Statius: Procumbunt in arata diu pangæa iuuenci. et pantrepes, quod omnia uertat, Scythiæ fluuius. & Pantagia, quod omnia agat, Siciliæ fluuius, qui cum plenus incedit, totam penè Siciliam implet. & Panselenos plenilunium quasi tota luna. Nam σελήνη luna dicitur. unde & proselenus dicitur ante lunam. Cicero: Arcades hoc commemorant, qui se proselenos asserunt. & Pantesilea nomen Amazonis quasi omnia subiens. Hæc Eritheæ successit in regno, & Troianis aduersus græcos in bello Troiano suppetias tulit. et Pantomimus qui omnia imitatur, & in theatro modo unius, modo alterius personam gerit. & Panthera animal quasi tota fera, & Pantheon templum omnium deorum. à quo nomen proprium Pantheus, quod & panthus dicitur. fuit hoc nomine filius Otrei, fratris Hecubæ, Phœbi sacerdos. & Pancratium quasi omnia potens, ludus gymnicus quinquertio constans, à quo Pancratiastæ dicuntur, qui hoc ludo excellunt. & panurgus callidus, astutus, quasi rerum omnium experientiã habens. à quo panurgia, calliditas, astutia. Plautus: Istæc panurgia tete in pistrinum dabit. & pantocrator omnipotens. et panaces, herba de qua superius diximus, cuius succus opopanax appellatur, ἀπὸ τοῦ πάντα ἰᾶσθαι, hoc est à sanandis omnibus. Plinius: Panaces, ipso nomine omnium morborum remedia promittit. à quo deducitur panacea. Virgilius: Ambrosios succos, & odoriferam panaceam. & pamphagi Aethiopiæ populi quibus esca est quicquid mandi potest. & pandora, de quibus superius diximus, quasi omnium dona, uel quasi ab omnibus donata, uel omnium rerum genere donata, de qua superius diximus. & pancarpiæ coronæ ex uarijs, & penè omnibus florum generibus factæ. CANIVM. Non minus ridentem, quàm facere Pan solebat.

EPIGRAMMA XCIX. AD LIBRVM SVVM.

VADE SALVTATVM. Libellum admonet, ut ad Proculum salutandum suo nomine proficiscatur. Viam ad ædes illius ducentem ostendit, monet, ut si forte rogetur à Proculo, cur ipse non iuerit, respondeat id à se factum, ne studium scribendi intermittat. NITIDOS LARES. Cultas domos. Nitere proprie splendere est. hinc nitor splendor. nitidus, cultus, splendidus. à quo nitidior, & nitidissimus. Item nitide splendide. unde fit nitidius, & nitidissime. Item nitido, abluo. Ennius: Eam secum aduocant, eunt ad fontem, nitidant corpora. Ab hoc

nitiditas pro nitore. Accius: Formæ nitiditate præcarus regi. præterea à niteo nitedula animal nocte lucens, de quo superius diximus. & compositum eniteo, quod est emico, resplendeo.

CASTORA. Templum Castoris, & Pollucis, quod in foro erat: & licet geminis fratribus esset dicatum, unius tamen Castoris dicebatur. de Castore, & Polluce abunde diximus superius. Castor etiam animal est ex eorũ genere, quæ græci ἀμφίβια uocant, quod tam terra, quàm aquis uiuant. castrant se se dentibus periculo à uenatoribus urgente, ob id se peti scientes castoreum medici uocant, aliâs animal horrendi morsus, arbores iuxta flumina dentibus quasi ferro cædunt, cadentium fructibus uescuntur: hominis parte comprehensa, non ante, quàm fracta concrepuerint ossa morsum resoluunt. cauda pisciũ ijs est squamosa sine ullis pilis, quam si domi educes, quod nos experti sumus, madefacere aqua sæpius die oportet, ne fatiscat. cætera species lutræ est, de qua diximus. mollissimas lanas habent, ex quibus Germani pileos faciunt, quos inuersis literis bifri pro fibri appellant. latine enim fiber ponticus appellatur ab extremis oris amnium, quas colunt. effossis enim in ripa cuniculis, caudam intra aquas tenent, reliquo corpore in sicco habitãt. priore parte Germani pro carne, posteriore pro pisce uescuntur. Plautus: Sic me subis quotidie quasi fiber salicem. fibras omnium rerum extremitates uocamus, unde & iecinorum fibras dicimus, & fimbrias uestimentorum. Virgilius: Nec fibris requies datur ulla renatis. Plinius: Murium iecusculis fibræ ad numerum lunæ dierum in mense congruere dicuntur, totidemq; inueniri, quotum lumen eius sit. quando & radices fibræ dicuntur, quod arborum herbarumue extremitates sint. Virgilius: Et amaris intuba fibris. VICINVM CANAE VESTAE. Propinquum ædi Victoriæ, in qua Vesta Pessimunte allata posita fuerat, et iuxta ædificata uestalium uirginum domus. Papinius:

An noua contemptis surgent palatia flammis,
Pulchrius an tacita uigilet face Troicus ignis,
Atq; exploratas iam laudet Vesta ministras.

CANAE. Antiquæ. Saturni enim & Opis filia fuit, quamuis & alia Vesta fuerit Saturni mater, quemadmodum superius late disseruimus. DOMVM VIRGINEAM. Domum uestalium uirginum, quæ ignem perpetuum custodiebant. PALATIA. Regiam Domitiani. Palatia ædes superbæ, amplæq; uocantur, à Palatio præcipuo monte urbis Romæ. Palatium autem uel à Pallante ibi sepulto uocitatum est, uel quod pecora ibi pascentia balare consueuerunt. sic enim uox eius animalis exprimitur, à qua deducitur balatus, uel quod palare, id est errare ibi pecudes solitæ sint. palare enim à palis castrorum, hoc est sudibus, modo huc, modo illuc translatis, pro uagari, & errare usurpamus. item pro sepire, & quasi palis munire. à quo palatum appellatum est id spatium, quod intra os dentibus, labijsq; quasi quibusdam palis munitum est. Vnde & dispalare separare dicimus. Sisenna: Dispalati ab signis digressi omnes, ac dissipati. Idem: Tanto plures passim dispalantur. Lactantius: Nec dum sola lingua potest loquendi munus implere, nisi acumen palato illiserit. uel quod Hyperborea palanto habitauerit, quæ ex Hercule peperit Latinum. à Palatio palatinus deducitur, unde Palatinum deum, & palatinum cliuum dicimus, & palatialis flamen, qui ad sacrificandum ei deo constitutus erat, in cuius tutela Palatium esse putabatur. & palatual sacrificium, quod fiebat Romæ in monte Palatio. SACRO. Quia in eo diu imperatores habitabant. QVA. Via scilicet. PLVRIMA IMAGO. Maxima statua. & est descriptio colossi Domitiani, de quo Papinius: Cælo'ne

peractum Fluxit opus, Siculis an conformata caminis Effigies, lassum Steropem, Brontemq; reliquit? An te Palladiæ talem Germanice nobis Effinxere manus? Imago proprie similitudo, & effigies dicitur, cuius diminutiuum est imaguncula. Virgilius: Atque ipsius umbra Creusæ Visa mihi ante oculos, & nota maior imago. Per metaphoram tamen aliquando pro uagina accipitur. Idem: Curuam seruans sub imagine falcem. Rhetores imaginem uocant figuram quandam orationis, cum res non gesta indicatur, sed ut gesta sit ostenditur, ut est illud: Ipse inflammatus scelere, ac furore in forum uenit, ardebant oculi, toto ex ore crudelitas emicabat. Græce εἰκὼν dicitur, quam Cicero definit esse, cum formæ ad formam quadã similitudine fit collatio, aut laudis, aut uituperationis causa. Icones etiam dicuntur imagines ex membris ipsis à pictoribus, siue statuarijs expressæ. Plinius: Effigies hominum non solebant exprimi nisi aliqua illustri causa perpetuitatem merentium, & primo sacrorum certaminum uictoria, maximeq; Olympiæ, ubi omnium, qui uicissent, statuas dicari mos erat. Eorum uero, qui ter ibi superauissent, ex membris ipsorum similitudine expressa, quas iconas uocant. ab hoc fit iconicus, quod significat ita pictum, ut ex eius membris similitudo expressa sit. Idem: Adeo iam colorum usus increuerat, adeóque ars perfecta erat, ut in eo prælio iconicos duos pinxisse tradatur, Atheniensium Milciadem Callimachum, Cinegyrum: Barbarorum, Darium, Thisaphernem. ab hoc fit imaginor uerbum, quod est alicuius rei, quæ facta sit, uel fieri possit, aut potuerit, uel etiam quæ fieri non possit, similitudinem mente concipio. à quo imaginatio huiusmodi conceptus appellatur, & imaginabile, quod mente concipi potest, etiam si fieri non possit. quidam etiam imaginarium usurpant pro eo, quod nec esse potest, sed duntaxat imaginatione potest comprehendi. ab imaginor etiam imaginator, & imaginatrix, & imaginabundus deducuntur. SVMMI DVCIS. Domitiani. MOLES RADIATA. Magnitudo operis, quo colossus sustinetur fulgore resplendens. Papinius gemmata scripsit à gemmarũ fulgore. Quæ supimposito moles gemmata colosso. MIRI. Admirandi. RHODIVM OPVS Colossum solis, qui, ut superius diximus, inter septem orbis spectacula numeratur. DETINEAT, Remoretur, ac suspensum teneat miraculo tanti operis. FLECTE VIAS. Verte iter. Flectere torquere, & curuare est. à quo flexus, & flexio, & flexile, siue flexibile, quod torqueri siue curuari potest. & flexura curuatio. & flexipes, de quo supra diximus. & flexanimus, quod animum flectit. Cicero: Tantam uim habet illa, quæ recte à bono poëta dicta est flexanima, atque omnium regina rerum oratio. Item composita circũflecto, hoc est in gyrum flecto. à quo circunflexus accentus. deflecto, & inflecto notæ significationis. reflecto, rursus flecto, siue retroflecto. TECTA. Templum. LYAEI. Bacchi. MADIDI. Vino madentis. THOLVS. Templum. pars pro toto. proprie enim Tholus est testudo, & ueluti scutum breue in medio tecto, quo trabes connectuntur, in quo dona consueuerunt suspendi. Virgilius:

Siqua tuis pro me pater Hyrtachus aris
Dona tulit, si qua ipse meis uenatibus hausi,
Suspendi'ue tholo, aut alta ad fastigia uexi.

CYBELES. Matris deorum, quam supra diximus terram esse Demogorgonis filiam, omnium genitricem, quæ & Vesta dicitur, de qua Papinius:

O hominum, diuũmq; æterna creatrix,
Quæ fluuios syluas, animantum semina mundi
Cuncta, Prometheasq; manus, Pyrrheaq; saxa

Gignis. Alij eandem hanc cũ Ope faciunt Saturni uxorem, de qua supra diximus per illud quod tympanũ habet, scribit Var. significari hanc esse orbem terræ: quod turres in capite, oppida: quod sedes figantur circa eam, cũ omnia moueantur, ipsam non moueri: quod galli illi ministrent, eos, qui semine indigent, terram sequi oportere, in qua omnia reperiuntur: quod se apud eam iactant, eos, qui terras colunt, sedere non oportere: semper enim esse q od agant. Cymbalorum sonitus, ferramentorum iactandorum, ac manuũ crepitus, qui fit in colendo agro, significant: ideo ære, quia terram antiqui ære colebant antequã ferrum esset inuentum. Leonem adiungi solutum, atq; mansuetum, ut ostendatur nullum genus terræ esse tam remotum, ac uehementer ferum, quod non subigi, colíq; conueniat.

CORYBANTE. Sacerdote Cybeles, de quo superius diximus. PICTO. Quia Corybantes picti sacra Cybeles celebrabant, & ideo baptæ, ut superius meminimus, dicebantur. Iuuenalis:

Cecropiam soliti baptæ lassare Cotyttò,
Ille supercilium madida fuligine tinctum
Obliqua producit acu.

CLARI PENATES. Quos superius dixit nitidos lares. Clarus proprie lucidus dicitur, ut clara dies, figurate tamen pro insigni, atque excellenti accipitur, & eo, qui ueluti fulgore quodam famæ resplendet, qui & inclytus dicitur, quamuis plus est inclytus quàm clarus. Nam in præpositio auget. κλυτὸς uero græce clarus dicitur, hinc clarum hominem, & clara gesta dicimus. Item quoniam quæ clara sunt, ab omnibus cernuntur, clarum etiam pro aperto, & manifesto accipimus, ut clarus sermo, clara oratio. hinc fit aduerbium clare, & comparatiua, superlatiuaq; eorum clarior clarissimus, clarius, clarissime. clarissimarum personarum appellatione (ut iurisconsulti scribunt) continentur fœminæ nuptæ clarissimis personis: clarissimarum uero fœminarum nomine senatorum filiæ, nisi quæ uiros clarissimos sortitæ sunt, non habentur. fœminis enim dignitatem clarissimi mariti tribuunt, parentes uero donec plebeis fuerint nuptijs copulatæ. tandiu itaque clarissima fœmina erit, quandiu senatori nupta est, aut separata ab eo, alij inferioris dignitatis non nupserit. Item à clarus claritas, modo facilitas, ut claritas orationis. modo excellentia, & splendor, ut claritas generis, claritas rerum gestarum. Item præclarus, quod in eadem significatione accipitur. Cicero: O præclarum custodem ouium (ut aiunt) lupum. à quo præclarior, præclarissimus, præclare, præclarius, præclarissime. & clarigo uerbum, quod ad Romanum morem pertinet. nam cum Romani bellum indicere alicui uolebant, pater patratus proficiscebatur ad hostium fines, & præfatus quædam solennia clara uoce dicebat, se bellum indicere ob certas causas, uel quod nec abrepta animalia, nec noxios reddidissent, uel quod agrum uastassent, uel quod socios læsissent, uel aliquid aliud eiusmodi. & hoc clarigare dicebatur à claritate uocis, & talis actio clarigatio uocabatur, quia facta hasta in illorum fines missa indicabat pugnæ principium. quod tetigisse uidetur Virgilius, cum inquit: Et iaculum torquens immittit in auras Principium pugnæ. Item clareo uerbum, quod est clarus sum. Turpilius: Cuius aduentu insula hodie claret Cypros. ab hoc fit claresco. Petronius: Et ille antequam dies clarescceret, uenit. Item claritudo pro claritate. Sallustius: Cum præsertim tam multæ, uariæq; sint artes animi, quibus summa claritudo paratur. Item à clarus fiunt composita clarifico, quod significat illustro. à quo clarificator, clarificatrix, clarificatio. & declaro aperio, manifesto. à quo declarator, declaratrix, declaratio, quod uerbum ad facta frequentius pertinet, quàm ad dicta. Cicero: Declarauit id modo teme-

ritas C. Cæsaris, qui omnia iura diuina, atque humana peruertit. Aliquando etiam ad dicta. Idem: Quoniam quid sentirem exposui, uellem tua causa re potius declarare, quàm oratione. Aliquando accipitur pro significo. Idem: Nullum uerbum est, quod idem declaret latine, quod Græce ἡδονὴ, quàm uoluptas. sunt etiam qui clementem à claritate mentis deductum existiment. est enim proprie clemens benignus, pius, & non iratam, aut perturbatione aliqua affectam, sed claram & serenam mentem habens. à quo clementer, clementia, clementior, clementissimus, & econtrario inclemens, inclementia, inclementer, cum comparatiuis, superlatiuisq; eorum. Claros uero insula est una ex Cycladibus, de qua diximus. & Clarium oppidum Colophoniorum, in quo Apollo colebatur, ob id Clarius dictus. Clanius uero fluuius est Campaniæ prope Neapolim. EXCELSAE, Altæ, sublimis, ut supra diximus. A LAEVA FRONTE. Templi scilicet Cybeles. Frontem non modo animalium, sed etiam inanimatarum rerum anteriorem partem dicimus, sicut tergũ posteriorem. unde à fronte, & à tergo, hoc est ab anteriori parte, & posteriori. FASTVS, Elationem, magnificentiam. TOTO POSTE. Totis ualuis. Nam postes sunt, quibus sustinentur ualuæ. Plinius. In extremis Africæ uisi sunt Elephantorum dentes postium uicem habere. PROPIOR. Magis propinquus, ut superius diximus. PHOEBVS. Apollo, qui Iouis & Latonæ filius fuit, eodem partu cum Diana genitus, quæ & ipsa Phœbe uocitata est. hic Pythonem miræ magnitudinis serpentem excalescente terra post diluuium Deucalionis creatum, quod matrem secutus fuerat, sagittis confixit, diuinationis & sapientiæ deus à poëtis existimatus, & medicinæ repertor. amauit Daphnen, quæ in laurum conuersa est arborem huic deo sacram, propterea ea coronãtur poëtæ. dictus est autem Phœbus uel ἀπὸ τοῦ φοιτᾶν βίᾳ, hoc est quod ui feratur, uel à specie, & nitore. pulchrum enim & imberbem fingebant. propter quod prima barba, & capillus sacrari ei ab ijs, quæ adolescentiæ annos excederent, solebat. Græci enim φοῖβον, hoc est Phœbum καθαρὸν καὶ λαμπρὸν dicunt, id est purum, & splendidum, qua ratione & Phœben sororem eius appellatam uolunt. Idem Apollo uocatur ἀπὸ τοῦ ἀποπάλλειν τοὺς ἀκτῖνας, ut Plato existimat, hoc est iactura radiorum. Chrysippus uero Apollinem dictum existimauit ab α priuatiua particula, & πολλοὶ, quod significat multi, ὅτι μόνος ἐστὶ, καὶ οὐχὶ πολλοί, hoc est quod solus sit, & non multi: quomodo & Latini solem, quasi solum uocauerunt, quod tantam claritudinem solus obtineat. Speusippus, quod ἀπὸ πολλῶν οὐσιῶν πυρὸς, hoc est quod uis eius ex multis ignibus constet. Cleanthes ἀπ' ἄλλων καὶ ἄλλων τὰς ἀνατολὰς ποιουμένου, hoc est quod ab alijs & alijs locorũ declinationibus oriatur. Cornificius ἀπὸ τοῦ ἀναπολεῖν, hoc est quia intra circuitum mundi, quem Græci πόλον appellant, impetu latus ad ortus refertur. alij quasi ἀπολλύοντα τὰ ζῶα, quod exanimat, & perimit animantes, cum ijs pestilentiam per intemperiem caloris immittit. hinc est quod arcu, & sagittis huius dei simulachra decorantur. sed quoniam idem autor est & publicæ sospitatis, quam solis temperies animantibus existimatur præstare, estq; perpetua ipsa salubritas, & pestilentiæ casus rarior accidit, ideo Apollinis simulachra manu dextra gratias gestabant, arcum cum sagittis sinistra: quasi ad noxiam pigrior foret, salutem uero dextra manu promptissime largiretur, propterea; huic deo medendi tribuebant potestatem, quia temperatus solis calor

omneis morbos expelleret. Vnde quidam ἀπόλλωνα quasi ἀπελαύνοντα cognominatum putauere, tanquam ἀπελαύνοντα τὰς νόσους, hoc est morbos expellentem. nec defuerũt, qui latinam potius interpretationem secuti Apollinem appellatum dixerint, quasi appellentem, hoc est depellentem mala: quippe Apellinem pro Apolline ueteres dixisse manifestum est. hinc Athenienses hunc deum Alexicacon uocabant, quod superius diximus expulsorem malorũ significare. ob eam rationem Lyndij λοίμιον, hoc est lœmium Apollinem colebant, quod ei cognomen finita pestilentia imposuerunt, et uirgines uestales Romæ in sacris, ita Apollinem uocabant: Apollo medice, Apollo pæan. παίαν enim ἀπὸ τοῦ παύειν τὰς ἀνίας, hoc est à sedandis morbis nominauerũt. eundem quoq; deum Vlion appellauere, hoc est salubritatis autorem. Homerus, οὖλέ τε καὶ μάλα χαῖρε. Hinc Thesea ferunt, cum in Cretam ad minotaurum duceretur, Apollini Vlio pro salute, & reditu suo uotũ fecisse. hinc et apud Pachynum Siciliæ promontorium Apollo Libyssinus eximia religione colebatur, quod cum Libyes aduersus Siculos cum classe profecti ad id promontorium appulsi essent, Apollo qui ibi colebatur, ab incolis inuocatus, immissa hostibus peste, & penè cunctis subita morte interemptis, cultores suos liberauit. Romæ quoq; cum ludi primo Apollini ex uaticinio Martij uatis, carmineq; Sibyllino celebrarentur, repentino hostium aduentu excitatam ad arma plebem fuisse memorant, & hosti occurrisse, sed mox imbrem sagittarum in aduersos referri uisam, & hostes fugasse, & uictores Romanos ad spectula dei hospitalis reduxisse. qui ludi instituti feruntur bello Punico ex libris Sibyllinis Cornelio Rufo decemuiro, qui propterea Sibylla cognominatus est, & postea corrupto nomine primus cœpit Sylla uocitari. ludi ipsi Apollinares uocati, dataq; in eam rem duodecim millia æris prætori, & duæ hostiæ maiores, ac decemuiris iussum, ut Græco ritu his hostijs sacrum facerent Apollini boue aurato, & capris duabus auratis, Latonæ boue fœmina aurata, ludosq; ipsos in circo populus coronatus spectaret, quæ prima Apollinariũ ludorum origo fuit. hic obiter docendum est Sibyllinos libros dictos fuisse, quos Romani summa religione, atque obseruantia custodiebant, & ad eos quasi ad oraculum quindecim uiri adire solebant, cum dij immortales publice erant consulendi. horum inuentio talis memoratur fuisse. Anus hospita, atque incognita Tarquinium Superbum regem adijt, nouem libros ferens, quos esse dicebat diuina oracula, eos dixit uelle uenundare. petito à rege precio trecentos Philippeos aureos postulauit. risit rex quasi anus ætate desiperet. tum illa foculo coram rege cum igni apposito treis libros ex nouem deussit, rursusq; regem an reliquos sex eodem precio emere uellet, interrogauit. id rex multo derisit magis, dixitq; anum iam proculdubio delirare. mulier ibidem statim treis alios libros exussit, atque id ipsum denuo placide rogauit, ut treis reliquos eodem illo precio emeret. Tarquinius ore iam serio attentiore animo factus constantiam mulieris haud negligendam putauit, et treis reliquos libros nihilo minori precio, quàm quod pro omnibus fuerat à principio petitum, mercatus est. mulier à rege digressa postea nusquam loci uisa constitit, propter quod Sybilla existimata est. libriq; ipsi in sacrarium conditi, Sibyllini appellati. Sibyllas autem ueteres uocabant mulieres entheas, hoc est quarum pectus deum recepisset. Virgilius: Magnam cui mentem, animumq; Delius inspirat uates. dictæ autem sunt Sibyllæ, quod diuina consilia nossent. Aeoles enim σίους deos uocant, βουλὴ græce consilium dicitur. Varro in libris rerum diuinarum, quos ad C. Cæsarem pontificem maximum scripsit, decem fuisse sibyllas commemorat. Prima de Persis fuit, cuius mentionem fecit Nicanor, qui res gestas Alexandri Macedo-

nis scripsit, secũda Libyca, cuius meminit Euripides. tertia delphica, de qua locutus est Chrysippus de diuinatione. quarta Cumæa, quam Næuius in libro celli Punici, Piso in annalibus nominauit. quinta Erythræa, quam Apollodorus Erythræus suã ciuem esse affirmauit, Graijsq; Ilion petentibus uaticinatam & perituram esse Troiam, & Homerũ mendacia esse scripturum. Sexta Samia, de qua scripsit Eratosthenes. Septima Cumana nomine Amalthea, quæ ab alijs Erophile, seu Demophile nominatur. hanc fuisse affirmant, quæ nouem, quos diximus libros attulit Tarquinio regi, & sex exustis, treis tantum uendidit, quorum postea numerus auctus est capitolio refecto: siquidem ex omnibus ciuitatibus, & Italicis, & Græcis, præcipueq; Erythræis coacti, allatiq; sunt Romam quicunq; libri sub sibyllarũ nomine essent inuenti. octaua Hellespontia in agro Troiano nata, uico Merinesso, circa oppidum Gergitheũ, quam scripsit Heraclides Ponticus Solonis, & Cyri fuisse temporibus. nona Phrygia, quæ uaticinata est Ancyræ. decima Tyburs, quæ & Tyburtina dicta est nomine Albunea, quæ Tyburi ut dea colitur, iuxta ripam Anienis, cuius in gurgite memorant simulachrum eius inuentũ fuisse, tenens librum in manibus. sunt tamen qui hunc deum Pæana appellatum uelint ἀπὸ τοῦ παίω, quod est percutio, ferio, quoniam Pythonem percussit. Iuuenis. Parce precor Pæan, & tu depone sagittas. idem: Sed Pæan cõtrahit arcum. quoniam uero discepto Pythone laudibus innumeris celebratus est Apollo, & uictoria eius passim decantata carminibus, factum est, ut Pæan etiã pro laude capiatur, quæ in Apollinis honorem decantatur, interdum etiam aliorũ deorum. Virgilius: Lætũ Pæana canentes. Ouidius: Dicite io Pæan, & io bis dicite Pæan. hinc aliqui Pæon quoque ab hoc deriuatum existimant, pedis genus quo eiuscemodi carmen constabat treis syllabas breues habens, et unam productam, dictus est idem Apollo Loxias, ὅτι ἐκπορεύεται τὸν λοξὸν κύκλον ἀπὸ δυσμῶν κινούμενος. hoc est quod per obliquum circulum ab oriente pergit ad occasum. & Delius, ἀπὸ τοῦ δῆλα καὶ φανερὰ πάντα ποιεῖν τῷ φωτὶ, hoc est quod illuminando omnia clare demonstret. uel à Delo insula, de qua superius diximus, in qua natus esse affirmatur. Et phaneta ἐπειδὴ φαίνεται νέος, quia sol quotidie renouat sese. Virgilius: Mane nouum. & Argenetes ἀπὸ τοῦ τὸν αὐτὸν ἀεὶ γενέσθαι καὶ γεννᾶν, id est quod semper ex oriens gignitur, & ipse gignit uniuersa. Et Lycius ob uarias causas, de quibus superius late disseruimus. & Nomius, hoc est pastor, non ex officia pastorali, & fabula, per quam fingitur Admeti regis armenta pauisse, sed quia sol pascit omnia quæ terra gignuntur. & Eleleus ἀπὸ τοῦ ἑλίττεσθαι περὶ τὴν γῆν, hoc est quod æterno circa terrã meatu uolui uideatur. & chrysocomos à fulgore radiorum, quos aureas comas solis appellant. & Argyrotoxus, quod enascens per summũ orbis ambitũ uelut arcus quidam figuratur, quod græce τόξον dicitur alba, & argenti specie, quod ἀργύριον Græci uocant. & Sminthæus, quod ζέων θεῖ, hoc est feruens currat. & Tymbræus quasi τὰ ὄμβρα θεὶς, hoc est imbres excitans, quam uis aliqui à tymbra potius ita nominatum uelint. herba hæc est quæ et Satureia dicitur, qua uicinus Ilio ager mirum in modum abundat. Vnde templo ibi Apollini consecrato Tymbræi nomen ei deo imposuerunt. quin amnis quoque eã transiens thymbra uocitatus est. Et Gryneus à gryneo nemore, quod est Apollini consecratum. id autem à Grynia urbe nomen habet quæ est in Aetolia, & confinibus Ioniæ, & Myrinus à Myrina urbe, à qua & Myrini campi uocitati sunt, in qua religiosissime colebatur. & Cirrhæus à Cirrha oppido Phocidis in litore sito iuxta Parnassum montẽ. quemadmodũ crissa, & Anticyra. à crissa crisæus sinus uocatus est. & Philesius, qđ Græci

φιλήσιον

φιλήσιον amabilem dicunt, quia lumen eius exoriens amabili ueneratione oculorum consalutamus. & Pythius ἀπὸ τοῦ πύθειν, hoc est putrescere, quod nunquam sine ui caloris efficitur: quamuis aliqui à nece potius Draconis inditum deo hoc nomen fabulentur: quæ tamen fabula non omnino expers rationis uideri potest. Latonæ Apollinem, Dianamq; parturiẽti fertur Iuno immisso Pythonis terrore obstitisse: sed ubi partus tandem effusus est, Draconem memorant, qui Python uocabatur, inuasisse deorum cunas: sed Apollinem in prima infantia sagittis belluam confecisse: quod ita intelligendum esse naturalis ratio suadet. Post Chaos ubi primum cœpit confusa deformitas, in rerum formas, atque elementa nitescere, terráque adhuc humida substantia, molli, atq; instabili sede nutaret, conualescente paulatim æthereo calore, atq; inde seminibus igneis in eam defluentibus, hæc duo sidera ædita esse creduntur, & sol quidem ingentiui caloris in superna raptus fuisse: luna uero humidiore, & uelut fœmineo sexu naturali quodam pressa tepore inferiora tenuisse, tanquam ille magis substantia patris constet, hæc matris. Quippe Latonam Physici uolunt terram uideri, cui diu interuenit Iuno, ne duo, quæ diximus numina æderentur, hoc est aër qui tunc humidus, grauisque obstabat æther, ne fulgor luminum per humoris aërij densitatem, tanquam ex cuiusdam partus progressione fulgeret: sed diuinæ prouidentiæ uicit instantia, quæ partum iuuasse existimatur. Ideo in insula Delo ad confirmandam fabulæ fidem æde: prouidentiæ, quam ναὸν προνοίας appellant, summa religione celebrabatur. Propterea in insula dicuntur nati, quod ex mari nobis oriri uidentur. Insula uero ideo Delos uocatur: quia ortus, & quasi partus luminum dela, hoc est manifesta omnia facit. De nece uero Draconis ratio hæc est. Nã terræ adhuc humidæ exhalatio meando in superiora uolubili impetu, atque inde in sese, postquàm calefacta est instar mortiferi serpentis in inferiora reuoluendo omnia ui putredinis corrumpebat: quæ non nisi ex calore, & humore generatur, ipsumq; solem densitate caliginis obtegendo nebula quodammodo uidebatur lumẽ eius eximere: sed diuino feruore radiorum tandem quasi sagittis incendentibus extenuata, interempti ab Apolline Draconis fabulam fecit. Est & alia ratio draconis perempti. Nam solis meatus licet ab ecliptica linea nunquam recedat, sursum tamen, ac deorsum uentorum uices certa deflexione uariando iter suum uelut flexum Draconis inuoluit. Sub hac ergo appellatione cœlestis itineris cum confecisset cursum suum, Draconem confecisse dicebatur. Inde fabula exorta est de serpentis nece. sagittarum autem nomine nõ nisi radiorũ iactus ostenditur. Sunt etiam qui hanc rationem huius appellationis afferant, quod cũ sol in signo cancri æstiuum solstitiũ facit, in quo longissimi diei terminus est, & inde retrogressum agit ad diminutionem dierum, Pythius eo tempore appellatur ὡς πύματον θέων, hoc est quod ultimum cursum currat. Idem ei nomen cõuenit, & cum capricornum rursus ingreditur, in quo ultimum breuissimi diei cursum intelligitur peregisse. & ideo in alterutro signorum peracto annuo spatio draconem Apollo, id est flexuosum iter suum ibi cõfecisse memoratur. ideo autem his duobus signis, quæ portæ solis uocantur, cancri, & capricorni nomina contigerunt, quod cancer animal retro, atque oblique incedit: eademq; ratione sol in eo signo obliquum, ut solet, incipit agere retrogressum. Capræ uero hæc in pastu consuetudo uidetur, ut semper altum pascendo petat. atqui sol quoque in capricorno incipit ab imis in alta remeare. Apollinem Didymæũ uocant, quod geminam speciem sui numinis præfert illuminando, formandoq; lunã. Etenim ex uno fonte lucis gemino sidere spatia diei, ac noctis illustrat. Græci autem δίδυμον geminũ

uocant. Delphium nominant, quod ea, quæ obscura sunt, lucis claritate patefacit, ἐκ τοῦ δηλοῦν τὰ ἀφανῆ, uel quod unus solus sit: siquidem prisci græci Delphum unum uocitabant. à quo Adelphon fratrem dixere, quod iam non unus esset. Agileum uero dicunt, quod Agilei lingua Attica uici uocantur. Apollini autem ex responso in uicis publicis urbis suæ statutis altaribus sacrificia instituerunt, eumq; ob id Agileum nominauere. Lingua autem Scythica Apollo Oetoscyros dicebatur. à Phœbus phœbeus dicitur. Virg. Postera phœbea lustrabat lampade terras. Ab Apolline apollineus. à sole solaris, Solanus, subsolanus, & alia plurima, de quibus superius latissime disseruimus. SORORES DOCTAE. Nouem musæ, de quibus superius diximus, quas in Apollinis tutela esse commemorant in Parnasso monte habitantes, qui Phœbo, & Baccho sacer est. Vnde poëtæ quoq; in utriusq; dei tutela esse dicuntur: ideóque non solum lauro, sed etiam edera coronantur, quæ Baccho sacra est. Vnde & nisia dicitur. Vir. Pastores edera crescẽtem ornate poëtam. Rationes autem cur poëtæ in Bacchi quoq; tutela sint, præter eam, quod in Parnasso speluncæ Bacchicæ sunt: has quoq; tradunt. Vel quod, ut Aristoteles inquit, Apollo, & Liber pater unus, idemq; deus sit: uel quod poëtæ uaticinari dicuntur: ex quo uates appellati. Hoc autem optime fieri constat plurimo mero sumpto. Hinc est, quod & Apollini ederam, & Baccho laurum aliquando tradunt poëtæ. Euripides: δέσποτα φιλόδαφνε βάκχε, παιὰν ἄπολλον εὔλυρε. Aeschylus: ὦ κισσεὺς ἀπόλλων, ὦ βάκχε, ὦ μάντις. Quibus uersibus uterque poëta eundem esse & Bacchum, & Apollinem indicant: quod etiam facit Orpheus: εἷς ζεὺς, εἷς ἀΐδης, εἷς ἥλιος, εἷς διόνυσος. Propter quod Dionysium non ea, quam supra diximus, ratione dictum Physici putant: sed uel ἀπὸ τοῦ διανύω, quod est perficio: quia sol quotidiano cursu ab oriente ad occasum conficit iter: uel quasi διὸς νοῦν, hoc est Iouis mentem, quia solem mundi mentem esse philosophi dixerũt. mũdus autem uocatur cœlum, quod appellant Iouem. Vnde Aratus de cœlo dicturus ait: ἐκ διὸς ἀρχώμεσθα. Eademq; ratione liberum patrem appellatum à latinis: quia sol liber, & uagus est. Næuius: Hac qua sol uagus igneas habenas immittit. SALVTATOR. In salutandis amicis occupatus.

EPIGRAMMA C. AD SOMNVM.

NAEVIA SEX CYATHIS. Iocus est in eo, qui potando, scortando, dormiendo uitã traducũt inertẽ, et turpẽ. Mos ueterũ fuit, ut pauloante diximus, solutiorẽ aliquãdo potũ exercere coronatos propinantes amicis, siue præsentibus, siue absentibus, & quot in nominibus illorum literæ erant, toties merum haurientes. Aegyptij quoque ad coronas deuinciebant auiculas, quas patrio sermone Dacnades uocant, quæ uellicando, morsicando, cantitando non paterentur dormire potantes. NAEVIA. Bibatur sex cyathis, Næuiæ, sex cyathis propinetur, quoniam nomen eius sex literis constat. In quo notari potest, hoc nomen cum diphthongo scribi debere. Dicitur autem à næuo, quod est corporis insigne, seu genitiua macula, à qua præposita c litera Cnæi cognomen est factum. & næuosus est dictus, qui næuis plenus est. SEPTEM. Quia Iustina septem literas habet. QVINQVE, Quatuor, Tribus. Quia Lycas quinque, Lyde quatuor, Ida tribus literis constat. Sunt autem nomina meretricum. OMNIS. Amica, nomina omniũ amicarũ. Veteres amecum & amecã per e literam scribe

bant. SOMNE. Deum inuocat, qui quietem corporibus inducit: ut quando amicæ uocatæ non ueniunt, ipse ueniat. Hunc deum Herebi, & noctis filium fuisse Cicero scribit. Ideo autem somnum inuocat, ut dormiendo uideat eas, quas uidere uigilans non potest. ita enim natura comparatum est, ut cogitationes, sermonesq; nostri, sicut Cicero inquit, pariant aliquid in somno tale, quale de Homero scribit Enniur, de quo sæpissime uigilans solebat cogitare, & loqui. Claudianus:

Omnia, quæ sensu uoluuntur uota diurno,
Tempore nocturno reddit amica quies.

Hunc deum eleganter describit Ouidius:

Somne quies rerum, placidissime somne deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministerijs mulces, reparasq; labori.

Sed non minus eleganter Seneca: Tuq; ô domitor
Somne malorum, requies animi,
Pars humanæ melior uitæ,
Volucer matris genus Astreæ
Frater duræ languide mortis.
Veris miscens falsa: futuri
Certus, & idem pessimus autor
Pater ô rerum portusq; uitæ,
Lucis requies, noctisq; comes
Qui par regi, famuloq; uenis,
Placidus fessum, lenisq; foues
Pauidum leti genus humanum,
Cogis lentam discere mortem,
Preme deiectum torpore graui
Sopor, ut domitos alliget artus:
Nec torua prius pectora linquat,
Quàm mens repetat pristina cursum.

EPIGRAMMA CI. AD FIDENTINVM.

NOSTRIS VERSIBVS ESSE TE POETAM. Facete rursus deridet Fidentinum, qui Martialis uersibus se uideri poëtam uolebat. EMPTIS OSSIBVS, INDICO Q VE CORNV. Empris ossibus, hoc est ebore. Quæ enim pro id est hoc loco accipitur. Fiunt ex ebore dentes, inseruntur q; ori, ubi naturales desunt ad decorem duntaxat, & nullum alium usum: quamuis sint qui ad prolationem quoque uerborum conferre aliquid existiment. AEGLE. Nomen proprium meretricis. CORNV. Dente: quia elephantorum dentes & forma, & magnitudine penè cornua uidentur. INDICO. Maximos enim elephantos fert India orientis regio, Asiæ terminus, quæ ab Indo amne nomen habet, qui in Cybaratarum iugis oritur, sexaginta perennes fluuios, torrentes uero supra centum recipiens, ferens crocodilos, ut Nilus. Ab India indus, & indicus adiectiua deducuntur. LYCORIS. Nomen alterius meretricis. MORO CADENTE. Quando ob nimiam maturitatem decidit. tunc enim nigerrima sunt mora. Nam, ut Theophrastus, & Plinius scribunt, moris succus in carne uinosus est, triniq; eis sunt colores, principio candidus cum acerba sunt: mox rubens, quando maturescere incipiunt, maturis niger. Vnde mora, ut quidam putant, quasi maura appellata. μαυρὸν enim græce nigrum dicitur à quo Mauritania Africæ regio appellata, cuius incolæ Mauri dicuntur. Nos morum putamus à mora potius, hoc est tarditate deductum. Morus enim postrema omnium arborum

floret: propter quod prudentissima arbor dicitur: quia lædi se à frigore non sinit. Maturescunt mora inter prima, tingunt manus succo, dum matura sunt, acerba urunt. Nascuntur mora et in rubis, sed multum ab ijs differentia. CERVSATA. Ceruſa infecta, de qua superius diximus. COMATVS. Longa coma facta ex alienis crinibus. CALVVS. Nudo capite sine crinibus. Proprie enim caluus dicitur, qui caluã crinibus nudam habet. Est enim calua superior pars capitis. Vnde huiusmodi utium caluitium appellatur. caluaria uero totum simul os superius appellatur, ex interiore parte concaua, exterius conuexa: utrinq; leuis, & qua cerebri membranam contegit, & qua cute capillum cingente contegitur, eáque simplex ab occipitio, & temporibus duplex usq; ad uerticem à fronte est, raro solida inuenitur: idq; caput firmissimum est, & à dolore tutissimum. Plinius: Terram ex caluaria pslothrum esse palpebrarum tradunt. Caluitium uni homini accidit, nisi sit innatum, ut coruis aquaticis, qui phalacrocoraces, hoc est calui corui appellantur. à caluus fit calueo uerbum, quod est caluus fio. Plinius: Quædam animalium naturaliter caluent, sicut struticocameli, & corui aquatici. Ab hoc fit recalueo, quod est rursus in caluitium reuertor, siue idem, quod calueo. à quo recaluaster, sicut à calueo caluaster.

EPIGRAMMA CII. AD CAECILIANVM.

VLLVS IN VRBE FVIT. Ex persona Cæciliani deridet eos, qui de pudicitia uxorum soliciti adhibent eis custodes: quod perinde est, ac si lupos ouibus adhiberent. Sic Iuuenalis:

Audio quod ueteres olim moneatis amici: Pone feram, cohibe. sed quis custodiet ipsos Custodes? cauta est, & ab illis incipit uxor.

Tum ita comparatum est, ut in ea magis nitamur, quæ uetita sunt. GRATIS. Etiam sine precio. DVM LICVIT. Ante quàm adhiberes custodes. INGENIOSVS HOMO ES. Per antiphrasin dictum, hoc est parum ingenij habuisti. nam dum uis pudicitiæ uxoris consulere, dedisti illi adulteros, & maiorem auiditatem, simulatq; opportunitatem peccandi concessisti.

EPIGRAMMA CIII. IN PAVLAM.

MOECHVS ERAT. Acerbum distichon in Paulam: quæ, cum uiuente uiro consuetudinem cum adultero haberet, negabat adulterum esse: secuta uero morte uiri, cum illum in coniugem duxisset, & adulterij auxit fidẽ, & suspitionẽ præbuit machinatam se mortem in priorem uirum. MOECHVS ERAT. Qui nunc uir est. MOECHVS. Adulter. Græcis enim μοιχὸν adulterum dicunt, μοιχαλὶν mœcham, hoc est adulteram, μοιχεῖαν, mœchationem, hoc est adulterium: à mœchus fit uerbum mœchor, quod significat adulterium committo. NVNQ VID NEGARE POTES? Te scilicet hunc pro adultero habuisse, & uiro mortem machinatam esse, ut hunc duceres.

EPIGRAM.

EPIGRAMMA CIIII. DE LINO.

IMIDIVM DONARE. Lepidus iocus de Lino, qui ex diuitijs ad paupertatem erat redactus: ideoq; pecuniam mutuabatur, quam postea non poterat soluere creditori. qui, inquit, mauult donare dimidium Lino, quàm totum credere, hic mauult dimidium perdere, quàm totum. Ad hũc etiam scribit inferius dicens eum feciſſe rem difficilem, quod de diuite factus erat pauper, iocans in uerbis. Difficilẽ quippe rẽ siue difficultatẽ, pauperatem uocamus, quemadmodũ è contrario facultates diuitias.

EPIGRAMMA CV. AD FLACCVM.

MIHI CVRARVM PRECIVM. Cum Flacco queritur nullum esse præmiũ musis, & bonarũ artium studijs: causidicos tantũ, & legũ peritos numos lucrari. FLACCE. Hic est Valerius Flaccus poëta, cuius superius mẽtionem fecit. Gaudet Apona Liuio suo tellus, Stellaq; nec Flacco minus. De hoc scribens Quintilianus. Multũ, inquit, in Flacco nuper amisimus. scripsit librũ argonauticõn, imitatus Apollonij Rhodij, quod opus extat imperfectum. NON VILE. Magnũ. CVRARVM MEARVM. Studiorum meorũ. ALVMNVS ANTENOREI LARIS. Paduæ natus, educatusq;. Alumnus proprie dicitur, qui ab aliquo alitus est, non qui alit. Cicero· Italia autem alumnum suum seruitutis extremo, summoq; supplicio fixum uideret. Var. Et ecce de improuiso ad nos accedit cana ueritas atticæ philosophiæ alũna. Hinc aliquando alumnus pro filio accipitur, quod à matre alitus sit. Vir. Necnon et Tytium terræ omnipotentis alumnũ Est etiam quando alũnus pro eo qui alit, usurpetur. Martianus: Vt cygnos ad alumna stagna reuolantes uidemus. Ab alendo autẽ alumnus descendit. Alere nutrire est, quod ab educare hoc modo distinguunt: ut alere sit uictu temporalem uitam sustentare: educare uero ad satietatem perpetuam educere. Item alere aliquando ad incorporea transfertur, & significat augere. Cicero: Sed nec illa extincta sunt, aluntur q; potius, & augentur cogitatione, & memoria mea. Pro eodem posuit aluntur, & augentur, quasi secundum exponat primum. Sæpe enim, quæ similia sunt, coniunctè ponuntur ab autoribus: ut possum, & licet: munus, & officium: mens, & animus. Ab alendo fit alimentum, hoc est nutrimentum. & alimonia, hoc est uictus necessarius. & alebria, quod ueteres usurparunt pro eo, quod est bene alentia. & alma, quæ nos alit: quapropter & pro sancta accipitur. à quo almicies, almarum rerum habitus dicitur. & aletudo pinguedo corporis. & altile pinguefactum alendo. Vnde altilem gallinam, & altiles aues dicimus. Item altile per metaphoram opulentum. Plautus: Prohibet diuitijs maximis, dote altili, atque opima. & aluus, quod in eam cibi, quibus alimur, è uentre dilabantur. à cuius similitudine alueus fossa, per quam labitur flumen. Virgilius: Assuetæ ripis uolucres, & fluminis alueo. & alueolum tabula aleatoria. & aluearia, in quibus apes faciunt fauos, quemadmodum superius diximus. Item ab alendo alica, quod alat corpus. Hæc fit è zea, de qua superius diximus. tunditur granum eius in pila lignea, uel lapidis duritia conteritur: excussis inde tunicis concidtur medulla. Ita fient alicæ tria genera, minimum, & secundarium, ac grandissimum, quod aphærema appellatur. Postea mirum admiscetur creta, quæ transit in corpus: colorem q; & teneritatem affert. Ab alica alicarij dicti, qui eam conficiũt, uendũntque. Item alicariæ meretrices in campania appellatæ, quod solitæ essent circa pistrina alicariorum uersari. Quando uero cum aspiratione scribitur Halo, primæ coniugationis est, & significat spiro. à quo halitus spiritus, & adhalo aspiro. exhalo expiro. à quo exhalatio expiratio. Aliquando tamen halo capitur pro eo, quod est odorem reddo: quemadmodum etiam spiro. Virgilius: Inuitent croceis halantes floribus horti. Idem: Sertisq; recentibus halant. Atqui alam, qua aues uolant, quidam ex eo dictam existimant, quod ea auis leuetur. Ab eius similitudine & in hominibus alæ, siue per diminutionem axillæ dicuntur, ubi oriuntur brachia. Item alæ in exercitu equitum ordines, qui circa legionem dextra, atque sinistra tanquam alæ in auium corporibus locantur. Ab ala ales deducitur, quod significat uolucrem. Item alatus alas habens, & aliger eodem modo. Vnde Cupidinem alatum, & aligerum poëtæ nuncupant. & alacer de quo diximus, alis acer. à quo alacriter, & alacritas. Ab axilla uero fit uerbum effaxillo, quod significat excro, quod exerto brachio axilla ostendatur. ANTENOREI LARIS. Antenoreæ urbis, hoc est Patauij ab Antenore cõditi: quæ urbs & Padua dicitur à padi uicinitate. Patauium autem, uel ex eadem causa, quasi Padauiũ: uel à græco πάτασθαι, quod uolare est: quia capto ex auium uolatu augurio condita fuerit. uel à petendo, quod relo auẽ petijsse dicitur, eóq; in loco urbem condidisse. Antenor Troianus fuit patriam prodidisse existimatus: quia & legatos, qui propter Helenam uenerant, susceptit hospitio: & Vlyssem habitu falso cognitũ non indicauit. Hic Venetiam ueniit, urbemq; in ea condidit Antenoream primo dictam, à qua Antenoridæ uocitati, postea Patauium, deinde Paduam, à quibus Patauini, & Paduani. Virgilius:

Antenor potuit mediis elapsus Achiuis
Illyricos penetrare sinus, atque intima tutus
Regna Liburnorum, & fontem superare Timaui.
Hic tamen ille urbem Pataui, sedeisq; locauit
Teucrorum, & genti nomen dedit.

CANTVS PIERIOS. Carmen musarum, de quo late superius disseruimus. CITHARA. κιθάρα græca uox est, significatq; musicum instrumentum uulgo notum, quo usus est Orpheus. Ad citharam enim, siue lyram cãtari uatum carmina solebant. à cithara citharœdus dictus, qui citharа canit, quod Græci κιθαρίζειν dicunt, & fœmininum citharistria, sicut à cymbalo cymbalistria, & à sambuco sambuci stria: quamuis sambuca etiam machinæ militaris genus sit, in quo sic funes intenduntur, sicut in organo musico chordæ. & à psallendo, hoc est canendo psaltria. Citharam primus inuenit Amphion, ut alij uolunt, Orpheus: quidam Lino tribuunt. Septem chordas addidit Terpander, octauam Simonides, nonam Timotheus. Cithara sine uoce primus cecinit Thamyras, cum cantu Amphion. SORORVM. Musarum, de quibus superius diximus. AES. Numos. ARCA MINERVAE. Propter forum palladium, in quo assidue sonant æra, & pecuniæ numerantur. Nam mox subdit Phœbum in Helicone esse: nihilq; præter aquas fontis Caballini, & serta laurea, & lyras, citharas q; habere. Mineruã uero, quæ sapiens est, & stultam gloriam sine utilitate nõ quærit, priorem esse in foro palladio. HAEC SAPIT. Dea sapientiæ est, ex uertice patris nata: ideo quæ utilia sunt quærit. HAEC FOENERAT OMNIS DEOS. Hæc fœnori potest dare omnibus dijs, quemadmodum superius declarauimus. EDERAE. Nysiæ,

siue bacchicæ,quibus superius diximus poëtas coronari. ARBOR PALLADIS. *Olea Palladi sacra. Allusit ad fabulam, quam nos ex Auieno in fabellas nostras adolescentes iambico carmine transtulimus.*

Olim quas uellent esse in tutela sua,
Diui legerunt arbores. quercus Ioui,
Et myrtus Veneri placuit, Phœbo laurus,
Pinus Neptuno, populus celsa Herculi.
Minerua admirans, quare sterileis sumerent,
Interrogauit causam. dixit Iuppiter
Honorem fructu ne uideantur uendere.
At me Hercules, inquit, quod quisque uoluerit,
Oliua nobis propter fructus est gratior.
Tum sic Deorum genitor, atque hominum sator:
O nata merito sapiens dicere omnibus:
Nisi utile est, quod facimus, stulta est gloria.

Tradiderunt ueteres Cecropis tempore, cum post cõditas Athenas oliuæ arbor repente illic apparuisset, & alio loco aqua erupisset, Cecropem eius rei causam sciscitante respondisse Apollinem, olea Mineruam, unda Neptunum significari. Itaque Cecropem oraculo mõtum multitudinem consuluisse, utrius deinomine urbs dedicanda uideretur. Ita q mares omnes pro Neptuno, fœminas pro Minerua dedisse suffragia. Quoniam uero una plus inuenta esset fœminarum, Mineruam uicisse, & è nomine suo, quæ græce Athene dicitur, urbem Athenas appellasse. Tulisse id ægre Neptunum, emissis q æquoreis fluctibus omnem Athienensium agrum deuastasse. Quapropter Athenienses, ut deum placarent, triplici supplicio afflixisse mulieres, ut nulla posthac interesse publicis consilijs posset: nullus earum filius maternum nomen acciperet: nullus eas athenæas uocaret. Hinc atticæ semper, nunquam uel athenææ, uel athenienses eius ciuitatis mulieres nominatæ inueniuntur. NIGRA. *Pallida.* VARIAS. *Ob colorum diuersitatem. Oliuæ enim incipientes uirides sunt, cum incipiunt matures cere albescunt, postea nigrescere incipiunt.* MAGNVM *sophos. magnam gloriam, magnum nomen sapientiæ.* SED PER *Inane, nullius utilitatis. nihil enim hinc habemus, præter aquæ potum, & corollas, & cantus: cum à Pallade, & oleum habeamus, & numos.* PERMESSIDOS. *Permessis fluuius: est ex Helicone in Copaidem lacum labens, Phœbo, & musis sacer: quemadmodum fons Caballinus. Hic & Permessus in secunda declinatione dicitur. Virgilius: Tum canit errantem permessi ad flumina gallũ.* ROMANVM FORVM. *quod à Pallade palladium uocatur.* DIVTIVS. *Quia in eo non undæ, non serta, non citharæ, sed æra, & numi sonant.* SONANT. *Dum à clientibus soluuntur. Causidicis patronis, aduocatis.* BASIA *Sola. Erat enim mos, cum à poëtis aliquid dignum recitatum esset, eos basiare. Sic superius: Audieris dum grande sophos, dum basia iactas.* PVLPITA. *Pulpitum proscœnium dicebatur. Locus erat ante scænam æditior, in quo omnis comœdia recitabatur. Ponitur & pro suggesto, hoc est quocũq; loco ædito, unde sermo habeatur ad populum.* CATHEDRAS. *Subsellia. Horatius: Discipulorum inter uidco spectare cathedras. Græca enim uox est καθέδρα, ἀπὸ τοῦ κατὰ καὶ τῆς ἕδρας. ἕδρα sedes est, κατὰ uero præpositio, quæ di, dis, circum, undique, sub, iuxta, per. secundum in compositione significat. Vnde cataclysmus diluuium, siue inundatio dicitur. Catarrhytus irriguus. Catarrhus distillatio: nam ῥέω fluo significat. Cataphractus circunquaque munitus. φράττειν enim munire est. Vnde cataphracti equites dicuntur, q ferro circũquaq; muniti sunt, & equos similiter ita munitos habent. Catascopũ*

nauiculæ genus exploratoriæ, quod circunquaque speculetur. σκοπεῖν enim speculari est. Catorthoma, quod circunquaque ὀρθὸν, hoc est rectum sit. Quippe Cicero catorthoma rectè factum interpretatur, & catorthosin rectam effectionem. Catholicus uniuersalis, quasi circa omnia uersetur. ὅλον *quippe Græci totum dicunt, & cathedra subsellium. & cathegoria prædicamentum. & catamitus, puer meritorius.* μισθὸν *quippe dicunt mercedem,* μισθωτὸν *mercenarium dicunt. Vnde Catamitum pro Ganymede ueteres usurpauere, qui fuit Iouis concubinus. & catapulta à depellendo genus iaculi celeris, siue sagittæ. Item machina bellica. Plautus: Atque te ita neruo torquebo, ut cat: pultæ solent.* STERILES. *Nullum fructum ferentes. Sterile infœcundum dicimus, & fructum non ferens* ἀπὸ τοῦ στέρεσθαι, *quod est priuari, siue carere. Vnde & Græci sterinon sterile dicunt, & stereſin orbitatem. à sterilis fit sterilitas infœcunditas. & steriliter infœcunde. Veteres sterilam pro sterilem dixere. Varro: Effœtæ mulieres, & sterilæ.*

EPIGRAMMA CVI. DE CARINO.

PVLCHRE VALET CARINVS. *Acerbus iocus in Carinum cunnilingum. Hic usq; adeo pallebat, ut nulla ratione posset colorem recuperare. Sensus est: Omnia experiri uoluit Carinus, & genitalia, & muliebria lingere, ne palleret, & tamen pallet.* PVLCHRE. *Bene. Sic enim pulchrum pro bono, sicut bonũ pro pulchro usurpamus. Ter. Forma, bona fortasse. & è contrario malum pro deformi. Vir. Haud illo segnior ibat Aeneas, id est nõ deformior. Etenim ad pulchritudinẽ ea cõparatio tendit, cũ de Aenea amato loquatur. Eodem modo, et pro forti aliquãdo pulcher accipitur. Idem: Satus Hercule pulchro Pulcher Auentinus. Item fortis pro pulchro. Plaut. Quidnam fortis est id est pulchra. à pulcher fit pulchre aduerbium, quod modo decore, modo fortiter significat. & cõparatiua, superlatiua q eorum pulchrior, pulcherrimus, pulchrius, pulcherrime, & pulchritudo, & perpulcher, ac perpulchre, et pulchralis pro pulchro. Enni. Pulchralibus ludis. & pulchritas pro pulchritudine. Cæcilius: Dij boni, quid illud est pulchritatis?*

EPIGRAMMA CVII. DE FESTO.

NDIGNAS PREMERET. *Laudatur Festus, quod non imbecillitate animi uictorẽ hostem nõ sustinentis, ut Cato fecerat, sed tædio fœdissimi morbi, & in se curã nõ recipientis, & in alios periculosi gladio sibi mortẽ cõ ciuerat.* TABIDA PESTIS. *Putridus morbus. Impetiginẽ aũt, siue lichenas intelligit, de quibus superius diximus. Quatuor eius morbi species sunt. Prima minime mala est, quæ similitudine scabiẽ repræsentat. Secũda peior est, similis papulæ, figuras uarias habens, squamulæ ex summa cute discedũt. Tertia est deterior, & magis i summa cute scinditur, ac uehemẽtius redit: ipsa quoq; squamosa, sed nigra procedit. Quarta, cuius nũc mẽtio fit, curationẽ omno nõ recipit: distat colore, nã subalbida est, et recẽti cicatrici similis, squamasq; habet pallidas, subalbidas, lenticulæ similis.* PREMERET. *Vexaret, affligeret. Premere proprie inniti alicui rei cũ pondere. Vir. Et spirãtia cogere pressis Mella fa-*

uis. Per metaphorã tamen modo pro effodere accipitur. Idẽ: Sulcumq; sibi premat ipsa carina. modo pro claudere. Idẽ: Pressi' ue oculos, aut lumina lani. Aliquãdo pro insequi, insistere. Idẽ: Hac fugerẽt Graij, premeret Troiana iuuentus. Nõnũquã pro urgere. Idẽ: Ingentẽ clamore premes ad retia ceruũ. Interdũ pro cohibere. Idẽ: Imperio premit, ac uinclis & carcere frenat. Plerũq; pro tegere, occultare. Idẽ: Spem uultu simulat, premit altũ corde dolorẽ. Idẽ: Quos Simois premit ille uiros. Est enim Simois amnis, qui ex Ida Troiano mõte defluens, iuxta Troiã labitur, & mari appropinquans cõmiscetur Xantho, ac in paludem cogitur: deinde exit in mare iuxta Sigæum promontoriũ. Quandoque pro remouere, excindere. Idem: Et ruris opaci Falce premes umbram. Item pro occidere. Idẽ: Armigerumq; Remi premit. & pro calcare. Idem: Veluti qui sensibus anguem Pressit. & pro demergere, infoderẽ. Idem: Quod superest, quæcunque premes uirgulta per agros Sparge fimo pingui. & pro uastare, populari. Idem: Et pelago premit arua sonanti. & pro prohibere, expellere. Varro: Inuitamq; pressit ab ædibus. & pro uitiare. Idem: Qui toties uillici tui uxorem absente pressisti uiro. Itẽ pro uexare, ut hoc loco, & apud Virgilium: Numina nulla premũt, mortali urgemur ab hoste. Ab hoc pressio deducitur, & pressura, & pressus quartæ declinationis pro pressione. Cicero: Valerium Soranum lenitate faucis, atq; in ipso uocis pressu, & sono facile uincat. Quando uero pressus adiectiuum est, aliquando pro subtili ponitur. Idem: Quis aut est, aut fuit unquam in partiendis rebus, in definiendis, explicandis pressior? Aliquando pro onusto, grauato. Vir. Ceu pressæ cum iam portum tetigere carinæ. Item à premo prelum, quo uuæ premuntur, ut superius diximus. & composita opprimo: quod interdum grauo significat. Cicero: Qui homini tot miseriis, calamitatibus q; oppresso subueniret. Interdum plus est, quàm extinguo. Idem: Quamobrem danda opera est, nequa amicorum excidia fiant: Sin tale aliquid euenerit, ut extinctæ potius amicitiæ, quàm oppressæ uideantur. Quandoque etiam pro arcto, constringo. Vnde & oppressio arctatio, & cõstrictio dicitur. à quo oppressiuncula diminutiuum. Plautus: Mollesq; morsiunculæ, papillarum horridularum oppressiunculæ. Exprimo, quod modo significat premendo extraho. Plinius: Expresso uino infundi tur aqua uinaceis. Modo declaro, manifesto. Macro. Nihil unquam locutus fuit expressius. Ab hoc expressio, explicatio, & expresse aduerbium manifeste. Imprimo, premendo immitto. modo obsigno. Vnde impressas literas obsignatas dicimus: hoc est quibus impressus est annulus. à quo impressio deducitur. Supprimo occulo, absondo. Seneca: E cuius operibus quædam ædita, alia suppressa sunt. à quo suppressio. deprimo, deijcio. Varro: Ab eo depressus, à quo erigi, extolliq; sperabam. Reprimo, cohibeo Cicero: Reprime impetũ. cõprimo modo cohibeo, compesco. Plautus: Ne sæui obsecro, comprime iracundiã. modo uitio. Mart. Villica, uel duri compressa est nupta coloni, Incaluit quoties saucia uena mero. Vnde compressus pro coitu accipitur. Plau. Nunc ad amicam decimo die Athenas uiso, quã grauidam hic reliqui compressu meo: quid ea agat. compressio etiam in eadem significatione accipitur, à quo fit diminutiuum compressiuncula. Idem: Dulces amantium compressiunculæ. FAVCES. *Mentum. Fauces enim uocamus superiorem partem gulæ mento propinquam, sed interiorem. Plinius: Summum gulæ fauces uocantur, postremum stomachus. Hic fauces pro mento posuit, ubi semper ferè hic morbus incipiebat: propter quod à principio mentagram uocauere. Martial. Nec triste mentum, sordidi ue lichenes. Fauces etiam per metaphoram uocamus arctos ingressus uallium, siue alterius cuiuscunq; loci à similitudine faucium animalis. à faucibus suffoco uerbum de-*

ducitur, au diphthongo in o longam conuersa. Est enim suffocare, præcludere spiritum, & ueluti obstrictis faucibus interimere. Ouid. Suffocent animã dira uenena tuam. Ab hoc fit suffocator, suffocatrix, suffocatio. Item offuco, quod ueteres usurpabant pro eo, quod est aquam in fauces do ad sorbendũ. à quo offucator, offucatrix, offucatio. Offucias uero à fuco fallacias dicebant. INDIGNAS. *Non merentes tale supplicium.* ATRA. *Nigra, quod quartum genus huius morbi est, & curam non recipit.* IN IPSOS VVLTVS. *Occupat enim hic morbus, ut superius diximus, plerisq; totos uultus oculis duntaxat immunibus, descendit q; in colla: pectus, & manus cum fœdo cutis furfure, sine dolore quidem, & uitæ pernicie: sed tanta fœditate, & fastidio simul, ac periculo conuersantium, ut quæcunq; mors præferenda uideatur.* SICCIS GENIS. *Constanti animo, sine lachrymis, sine fletu.* NON TAMEN OBSCVRO PIA POLLVIT ORA VENENO. *Non tamen aut ueneno mori uoluit, ut Themistocles hausto tauri sanguine: aut inedia, ut Silius tædio morbi: ut Portius Latro declamator impatiẽtia quartanæ. quæ genera mortis homines timidi, & ferrum horrentes quærere cõsueuerunt: sed gladio imperterritus occubuit.* OBSCVRO: *Quod extincti corpus facit obscurum. Sic lætũ diem dicimus, qui nos lætos facit. Pigrũ frigus, quod inertiam nobis adducit. fossam cæcam, quam nõ uidemus. Linguã politam, cuius cõpta & polita est oratio. Quietum tempus, in quo ab omnibus curis, atq; molestijs quiescimus.* TORSIT. *Vitraxit, exorsit, de quo superius diximus.* TRISTIA FATA. *Solicitã, & amaram mortem. Quia morte ipsa grauior est mortis expectatio.* FAME. *Inedia.* LENTA. *Quia non statim hominem conficit, ut ferrum.* SANCTAM. *Integram, immaculatã.* ROMANA MORTE. *Quam soliti sunt oppetere Romani sanguinis uiri: qualis fuit Scipionis mors. Cn. Pompeij soceri, cum in Africam contrario uento relatus teneri classem suã ab hostibus uidisset. qualis M. Catonis post pugnam pharsalicam, ne in Cæsaris uictoris potestatem ueniret. Vterq; enim stricto gladio occubuit.* ANIMAM. *Sanguinem, secundũ quorundam philosophorũ opinionẽ.* NOBILIORE VIA. *Vulnere scilicet, quæ nobilior uia fuit, quàm si ueneno, uel fame, aut per inferna emisisset, aut paulatim contabuisset.* FATIS. *Morti.* HVIVS CAESAR AMICVS ERAT. *Simul blanditur principi, simul Festium laudat. Præferenda, inquit, mors huius est morti Catonis, quod non odio, aut metu Cæsaris mori uoluit, quem habebat amicum: sed fœditate morbi, & aliorum potius causa, quàm sua.*

EPIGRAMMA CVIII. AD ATTALVM.

SEMPER AGIS CAVSAS. *In Attalũ iocatur semper aliquid agẽtem, & nimis curiosum. Tota uis ioci est in hoc uerbo ago, quod multa significat, ut superius late disseruimus.* AGIS CAVSAS. *Tractas causas in foro, ac in iudicijs uersaris.* AGIS RES. *Facis negocia.* AGIS MVLAS. *Ducis mulas, clitellarias scilicet, hoc est uehendis oneribus uacas.* AGAS ANIMAM. *Emittas spiritum.*

EPIGRAMMA CIX. AD CANVM.

PORTVLA CANE TIBI. *Facete Cani*
intemperãtiã notat, qui extremo uitæ suæ die sportulam petijt. Puto te, inquit, ob id Cane defunctũ esse,

quia una tantũ ſportula fuit, hoc eſt quia cibũ amplius capere nequiuiſti: perinde, ac ſi dixiſſet, inedia periſti. Sic enim omnes inedia moriũtur. SVPREMA. Nouiſſima. QVOD VNA FVIT. Quod cibum amplius capere non potuiſti.

EPIGRAMMA CX. AD SOSIBIANVM.

ASERVO TE SCIS GENITVM. Locus eſt in Soſibianũ, qui cũ ſciret ſe ex ſeruo natũ adulterio dominæ, uirũ matris ſuæ putatiuum patrem ſuum blandiendo dominũ uocabat: quod nihil aliud erat, quàm blande fateri ſe ex ſeruo natum. Notat autem hoc epigrammate uitium temporum ſuorum, quibus dominæ paſſim cum ſeruis miſcebantur. SOSIBIANE. Haud diſſimile ueri eſt hũc Soſibianũ Marullæ ex ſeruo filiũ fuiſſe, quæ Cinæ uxor erat, de quo ſcribit Mar. libro ſexto: Pater ex Marulla Cina factus eſt ſeptẽ Non liberorum: nanq; nec tuus quiſquã, Nec eſt amici filius, uel uicini: Sed í grabatis, tegetibuſq; concepti Materna produnt capitibus ſtiis furta. Et paulo poſt: Quartus cinæda fronte, cãdido uultu, Ex concubino natus eſt tibi Lygdo. Præcide, ſi uis filiũ, nefas nõ eſt. FATERIS TE. Scilicet è ſeruo genitũ, cũ eum, qui pater putabatur, blãdiendo appellas dominũ.

EPIGRAMMA CXI. DE REGVLO.

HAEC QVAE PVLVERE DISSIPATA MVLTO. Rurſus blanditur Regulo de porticu, ſtatim eo inde diſcedẽte collapſa. EXPLICAT. Oſtẽdit. ABSOLVTA IN TANTO CASV. Purgata, liberata à crimine tanti caſus: quia nõ cecidit, niſi poſtquàm Regulus in tuto fuit. SECVRO DAMNO. Nullam curam, aut ſolicitudinem inferente, poſtquàm Regulus ſaluus fuit. CVRAM. Amorem.

EPIGRAMMA CXII. IN MANEIAM.

OS, ET LABRA TIBI. Acerbus iocus in Manciã, cui os grauiter fœtebat. Notat aũt ex perſona huius fellatrices. NON MIROR. Quia non minus tibi ob turpẽ fellandi cõſuetudinẽ olent os, & labra, quàm faciant hominis excrementa. ESSE. Comedere, deuorare. MERDAS. Stercora. Nomen habent ex græco, latinoq; cõpoſitũ, ſicut epitogiũ, & anticato. Fit enim à meros, quod eſt pars, & edo comedo, quod eſt excremẽtũ cibi, hoc eſt pars eorũ, quæ edimus. Ab hoc fit (honor ſit audiẽtiũ auribus) merdo uerbum. à quo permerdo cõpoſitũ, quod eſt fœdo, conſpurco. Albinus: Vt faciũt pueri, q̃ omnia permingũt, atq; permerdãt. Stercus uero ab extergendo deducitur, quod undiq; abſtergi ſoleat. Ab eo ſit ſtercoro uerbũ, quod ſimũ agris fœcunditatis gratia adhibeat. à quo ſtercoror paſſiuũ. & ſtercorator, ſtercoratrix, ſtercoratio, itẽ ſtercutius. ita enim Romani uocitauerunt Saturnum, quod primus ſtercorandi agri rationem inuenerit.

EPIGRAM. CXIII. DE QVIRINALI.

NXOREM HABENDAM. Quirinalem equitẽ Romanũ facete carpit, qui cum cuperet filios habere, non ducebat uxorem, ſed comprimebat ancillas. VXOREM. Cõiugem. Vxores, quemadmodum ſuperius diximus, ab unguendo quaſi unxores dictæ ſunt. Fuit enim mos ueterum Romanorũ, ut nouæ nuptæ mariti domum intrantes axungia poſtes ungerent. Hanc enim religioſam habebant, & ea ſolemnitate putabant mala omnia ab ea domo arceri ob innumeras (ut arbitror) axungiæ utilitates impreſſas ei à radicibus, quibus ſues eſcuntur. Vſus eius ad emolienda, excalfacienda, diſcutienda, purganda. Sanat podagras, ambuſta, perniones, cõfricata membra. Item laſſitudines, & fatigationes leuat. Prodeſt tuſſi ueteri. Phtiſi in catapocijs, hoc eſt pilulis ſumpta, tantáque eſt uis eius, ut genibus etiam adalligata redeat in os ſapor, eáq; expui uideatur. è ſue, quæ non peperit, aptiſſime utuntur ad cutẽ mulierẽs. Contra ſcabiem prodeſt, partus in abortum uergentes mutrit. Cicatrices concolores facit. Vnguiũ ſcabrities emendatur. medetur capillo fluenti, & ulceribus capitis, & pilis oculorum. ſanat panos cum calce. Item furunculos, & duritias mammarũ, ruptis, & conuulſis, & ſpaſmatibus, & luxatis medetur. Clauos & rimas, colliq; uitia tollit cum elleboro albo, Porotidas admiſta farina è ſalſamentaria teſta, pruritus, & papulas in balneo ea, quæ ſerpunt illita cum reſina. Antiqui maxime axibus uehiculorum perungendis ad faciliorem circumactum rotarum ea utebantur. Vnde nomen habet impoſitum. Sic quoq; cũ illa rotarum ferrugine utilis ſedis, & uirilitatis uitijs. Maſſurius tamen non axungiæ, ſed lupino adipi palmam deduſſe uteres ſcripſit, & eo nouas nuptas perungere poſtes conſueuiſſe. Ab uxore uxorius deducitur, quod modo ſignificat ad uxorem pertinens, unde de re uxoria quoſdam ſcripſiſſe legimus. modo uxori deditus. Virg. Pulchramq; uxorius urbem Extruis. Vxorem pependiſſe dicebatur, qui quod uxorem non habuiſſet, rem populo dabat. FILIOS. Natos, appellatione filiorũ (ut iuriſconſulti ſentiunt) etiam filiæ continentur, ſed non è contrario. Filiũ ἀπὸ τοῦ φίλου dictum uolunt, hoc eſt ab amore, quod omnium conſtantiſſimus amor ſit parentum in filios. EQVITIBVS VERNIS. Sunt enim ex equite geniti, & tamen uernæ, hoc eſt ſerui, quia filij uteri conditionem ſequuntur. itaq; cum ſint ex ancillis nati, ſerui ſunt. VERVS PATERFAMILIAS. Quaſi pater ſeruorũ. Familia enim proprie de ſeruis dicitur, quod ab Oſcis originem habuit: apud quos Famel ſeruus nominabatur. Vnde famulus dictus, qui & famul uocitatus eſt. Ennius: Mortalem ſumma fortuna reddidit ſummo regno famul, ut optimus eſſet. & famulari ſeruire. Cice. Eſt enim genus iniuſtæ ſeruitutis, cum ij ſunt alterius, qui ſui poſſunt eſſe, cum autem hi famulantur. & famulitas ſeruitus. Accius: Nam poſtquàm paruos uos oppreſſit famulitas. Pac. Quos uexat famulitas, uis, egeſtas, fames, formido, pauor. & famuletium ſeruitium. Var. Apud ignauum dominũ duro famuletio aſtrictus. Item ſeruorum copia. Macro. Vnus è famuletio, cui prouincia erat admittere uolentes dominum conuenire. & famulanter aduerbium pro eo, quod eſt ſupplicater. Accius: Semel affare, & famulanter pete. Ergo & familia primo à famel, deinde mutatione unius literæ familia dicta eſt pro ipſis ſeruis. Deinde paulatim inualuit uſus, ut etiã liberi familiæ nomine comprehenderentur. & quicunq; in eadem domo uiuerent tam liberi, quàm ſerui, tam mares, quàm fœminæ uniuerſi poteſtati natura, ſeu iure ſubiecti, una familia diceretur. Vnde paterfamiliãs, ſiue familiæ, et materfamiliãs, ſiue familiæ appellati ſunt, de quibus ſuperius diſſeruimus. Poſthæc idipſum nomen ad eos quoq; translatum eſt, qui eadem ſunt cognatione. Vnde Fabiorũ, Lentulorũ, ac Ciceronũ familias dicimus. Eſt & quãdo ad res refertur, ut in lege. XII. tabularũ: agnatus proximus familiã habeto. à familia deriuatur familiaris, qã modo adiectiuum eſt, ſignificatq; ad familiam pertinens. Vnde familiaria

de familiaria negotia dicimus, quæ ad familiam noſtram pertinent. & rem familiarem, rem noſtram domeſticam. Cicero: Et ſi negotijs familiaribus impediti uix ſatis otij ſuppeditare poſſumus. Quando uero eſt ſubſtantiuum, amicum ſignificat nobiſcum uerſantem, & diuturna conſuetudine nobis aſtrictum, quaſi in eadem familia nobis coniunctum, à quo eiuſmodi conſuetudo familiaritas appellatur. & in aduerbio familiariter dicitur pro eo, quod eſt ad ſimilitudinem familiarium, & (ut ita dicam) domeſtice.

EPIGRAMMA CXIIII. DE PRAECONE AGRVM VENDENTE.

VENDERET EXCVLTOS COLLES. Facetum præconis ingeniũ laudat, qui cum Marij agrum uenderet, deinde fingit ſe uelle oſtendere Mariũ ad hoc non inopiæ neceſſitate adduci, uerã cauſam uenditionis expreſſit, hoc eſt loci inſalubritatem. Quapropter nullum inuenit emptorẽ. Notat eos, quos non pudet uenditione rerum noxiarum fraudare emptores. INDE. Deinde, poſt hæc facta. FACERET PRECIVM. Aliquid promitteret. HAERET. Remanet, non diſcedit ab eo.

EPIGRAMMA CXV. DE NOVIO MICROPSYCHO.

VICINVS MEVS EST. Facetum epigrãma de Nouio, quem licet uicinum & domui ſuæ hærentẽ haberet, uidere tamẽ nunquã poterat. Notat per eũ hoĩes humilis animi, atque præparci, quos græci microp ſychos uocant, ad omnia timidos, & hominũ etiã cõſortia naturali quadã puſillanimitate deuitantes. BEATVM. Felicem cõſuetudine talis amici. Beatus proprie eſt, qui rebus omnibus ad uitæ uſum, ornatũq; ſpectantibus abundat, dictus (ut quidã putant) quaſi bene auctus. Ideo locupletes homines aliquãdo beatos uocamus. Iuue. Vetulæ ueſica beatæ. Itẽ aliæ quoq; res beatæ dicuntur, cum plenæ, perfectæq; ſunt. Quint. Ornata erit pronũtiatio, cui ſuffragatur uox facilis, magna, beata, flexibilis. Ab hoc fit beatitas, et beatitudo, de quibus ſuperius diximus. Itẽ beate aduerbiũ feliciter, copioſe. et beo uerbum, quod eſt cõſolor, & beatũ ac felicẽ facio. à quo ebeo, quod eſt beatitudine priuo, cuius paſſiuũ eſt ebeor, à quo ebeati dicũtur, qui felicitate aliqua ceciderũt. Hebeo uero ſecundæ cõiugationis cũ aſpiratione ſcriptũ, ſit ab hebes hebetis, quod proprie ſignificat obtuſum, hoc eſt carentẽ acumine. Cice. Aliãs hebetiora, aliãs acutiora uideantur cornua. Vnde per translationẽ, & ingeniũ hebes dicimus: quẽadmodũ etiã dicimus obtuſum. Ab hebeo ſit hebeſco, quod ſignificat hebetior fio. nam hebeo proprie idem eſt quod hebes ſum, & hebeto obtundo. à quo hebetesco, quod proprie de oculis, & uiſu dicitur, cũ oculorum acies minuitur, tollitur q. & hebetudo ipſa (ut ita dicam) obtuſitas, uel rei alicuius carentis acumine, uel mentis, ingenij, uiſus, ſimiliumq;. Hebenus uero, ſiue hebenum arbor eſt in India, atque Aethiopia naſcens: quamuis ſcribat Virgilius, ſola India nigrum ferat hebenum. Romæ hanc magnus Pompeius in triumpho Mithridatico primus oſtendit. Accendi eam Fabianus negat: uritur tamen odore iucundo. Duo genera eius. Rarum id, quod melius arboreum trunco enodi, materie nigri ſplendoris, ac uel ſine arte protinus iucundi. Alterum fruticoſum cytiſi mo

do, & tota India diſperſum eſt. Herodotus ſcribit Aethiopas uicenos dentes elephantorum grandes, & è materia hebeni centenas phalangas, tertio quoque anno tributi uice regibus Perſidis pendere ſolitos. Sunt autem phalanges ligna teretia: qualia ſunt, quæ nauigijs, dum ſubducuntur ad litus, aut ad mare trahuntur, ſupponi ſolent, latine palangæ dicuntur. à quo fit palangare uerbum, quod eſt onus aliquod huiuſmodi fuſtibus tranſuehere. Varro: Cum Pœnus in fretum obuiam ueniſſet nõ ſtris, & quoſdam cepiſſet crudeliſſime pro palangis carinis ſubijcere, quo metu debilitaret noſtros. Afranius: Et capream unam ſemilaceram quaterni ſimul palangabant. Phalanges etiam digitorum internodia dicuntur. Item araneorũ genus, quod & phalangium nominatur. Item regula continens lances, hoc eſt libram. Item ipſa libra, hoc eſt, quod latini pondo dicunt. Item phalanx agmen eſt militare, quo Macedones utebantur, quemadmodum legione Romani. Continebat autem octõ millia armatorum, nullumq; genus aciei apud Macedones ualidius erat. Dicta uel ἀπὸ τοῦ πελάσαι ἄγχι, hoc eſt à propius accedendo. Vel ἀπὸ τοῦ φαλοῦ, quod clarum ſignificat. Vnde & phalacra caluitium, & phaleræ ornamenta equorum dicuntur. Iuuenalis: Frangebat pocula miles, Vt phaleris gauderet equus. Phaliſci populus erat Hetruriæ: quorum oppidum Phalerij uocabatur. Oui. Adde ſenẽ, Iunonicolaſq; phaliſcos. Phalaris uero Agrigentinorum tyrannus, cui Perillus taurum ex ære fabricauit, quo impoſiti noxij ſubdito igni torquerentur, tauri mugitum reddentes. In eo primus autor periit, ante urbem conditam circa quatuor, & ſexaginta annos. TERENTIANVS. Hic Martialis familiaris erat, & tunc proconſulatum gerebat in Aegypto. SYENEN. Aegyptiũ, pars pro toto. Syene enim urbs eſt in finibus Aethiopiæ, ubi puteus eſt, qui æſtiuum indicat ſolſtitium: quoniã is locus circulo tropico ſubiectus eſt. Itaq; apparet ſolem illi loco ſupra uerticem eſſe, & puteum totum illuminari, nullamq; prorſus umbram fieri à ſole medio ſolſtitij die. Luca. Vmbras nuſquam flectente Syene. CONVIVERE. Simul uiuere. TAM PROPE. Quia domus noſtræ coniunctæ ſunt. TAM PROCVL. Quia perinde nunquam nos uidemus, ac ſi eſſemus diſiunctiſſimi. MIGRANDVM. Abeundum longius, & hinc diſcedendum. Migrare enim proprie eſt domicilium mutare, & aliò ſe ad habitandum conferre priore habitatione relicta. Quintilianus: Seu ad infernas ſedes anima migrauit. Animæ enim eorum, qui moriuntur, tanquam domicilium corporis relinquentes, aliò ſe ad habitandum tranſferunt. Cice. Ante, quàm ex hac uita migro, conſpicio ex meo regno, & his tectis P. Cornelium Scipionem. à migro fit remigro, hoc eſt in priſtinũ domicilij reuertor. demigro, & emigro, & cõmigro, idem ferè, quod migro. Tranſmigro, in longinquiorem locũ domicilium, habitationemq; commuto. Immigro, in locũ aliquem habitandi gratia eo. Ab ijs migratio, tranſmigratio, immigratio deducuntur. MIHI. Datiuus eſt primæ perſonæ. & aliquando figurate dicitur mi. Vir. Et mi genus ab Ioue ſummo. In quo notandũ, quod mihi & tibi aliquando ita ponũtur in oratione, ut neq; ad me, neq; ad te, neq; ad aliquẽ referantur. Cice. Mihi gloriatur hic ſe oẽs honores ſine repulſa obtinuiſſe. Idem: Ecce tibi Põpeius. Apul. Dũ ita loquimur, ecce tibi amicus aduenit. Aliquãdo uero hæc duo pronomina ita ponuntur, ut ſub prima & ſecũda perſona ad oẽs ſermo referatur. Vir. Nẽue tibi ad ſolẽ uergant uineta cadentẽ. Cato mihipte pro mihipſi poſuit. In quo ſignificato ſolemus hæc duo pronoĩa geminare: ut meme, tete. Vir. Meme adſum, q̃ feci, in me cõuertite ferrũ. ILLI. Nouio. Veteres olli pro illi ſcripſere. Vir. Olli durages oculos, et ferreus urget Somnus. Quẽadmodũ etiã ollic pro illic.

En. Ollic hospes aderat. Aliquando etiam olli pro tunc à poëtis usurpatur. Virgilius: Olli subridens hominum sator, atq; deorum. INQVILINVS. Cohabitator, de quo superius diximus.

EPIGRAMMA CXVI. AD FESCENNIAM.

NE GRAVIS HESTERNO. Fescenniæ ebrietatẽ simul, ac stultitiã damnat. hæc enim & potando traducebat noctes, & uino madida pastillos odoratos deuorabat: putans hoc modo deprehendi uini odorẽ non posse. FASTIDIOSA. Fastidiũ afferens ijs, cum quibus loqueris uino madida. PASTILLOS. Trochiscos, ut superius diximus. COSMI. Cosmus unguẽtarius fuit, & odorarius optimus. Vnguentarij enim dicũtur, qui unguẽta cõficiũt, uendũtq;. Odorarij, qui odores. Illi à græcis myropolæ, hi aromatopolæ uocitantur. Frequenter autẽ ijdẽ utranq; exercent artẽ. Veteres utebãtur uarijs odoribus, ut nũc quoq; pleriq; faciũt cõmendandi halitus gratia. Hoc à Parthis primo inuentũ tradũt, ut sic ingluuie, ac nimio potu conceptũ uirus extinguerent. Sunt qui eos etiam unguentorũ inuentores fuisse existiment. Iliacis certe tẽporibus nõ erãt unguẽta, nec thure sacrificia faciebant. Cedri tantũ & citri odoribus, ac earũ arborũ suffitu utebantur. Primus castris Darij expugnatis inter reliquã supellectilem inuenit, & cepit Alexander scriniũ unguẽtariũ: postea ea uoluptas agere radices cœpit, & in Italiã quoq; translata etiã ad defunctorum corpora adhibita est. GRAVIS. Molesta. FRAGRES. Oleas. LINVNT. Complanant, poliunt. AB EXTREMO BARATHRO. à fundo stomachi, unde peruenire pastillorũ odor nõ potest. Barathrum Græci appellant locũ profundũ, ex quo emergi nõ possit, dictũ ab eo, quod sit βαθὺς τοῦ ἀφεῖν, hoc est profundus aspectu. RVTVS. Rutationes, quẽadmodũ superius diximus. Luci. Rutantur iuuenes, & fœdant omnia sputis. VIRVS. Grauitas odoris, fœtor, de quo diximus. DIAPASMATE. Puluisculi odorati, quẽadmodũ iã docuimus. DVPLEX. Bonus, & malus odor. nam malus bono cõmistus grauius olet: sicut quæ amara sunt si dulcibus in cibis cõmista sumãtur, uidentur amariora. SIMPLICITER. Aperte nullo adhibito fuco, non dissimulando odorem temeti.

EPIGRAM. CXVII. AD ALCIMVM.

ALCIME QVEM RAPTVM. Epitaphiũ Alcimi adolescentis, quẽ ob ingenij dotes, & mirã indolem maiorẽ in modum amauerat, defunctoq; tumulũ consecrauerat in uirentibus pratis inter buxos, & palmites. Epitaphium enim proprie dicitur inscriptio, quæ fit supra sepulchrum. Vir. Et tumulum facite, & tumulo superaddite carmen: Daphnis ego, in syluis, hinc usque ad sidera notus. Nam quod in laudẽ defuncti ante cadauer sepultum cani solet, à nostris nænia, à Græcis epicedium, siue monodia appellatur. LAVICANA HVMVS. Lauici multitudinis numero oppidum est uia latina ad dexteram syluæ algidæ. Liuius: Thusculanis negotium datum aduerterent animos, nequid tumultus Lauicis oriretur. Nuntiarunt legati Lauicanos arma cepisse, & cum equorum exercitu depopulatos agrum Thusculanũ, castra in Algido posuisse. Quintus Sulpi. Priscus dictator captis, direptisq; illorũ castris Lauicos corona circũdatum scalis captum diripuit, censuitq; senatus frequentem coloniam Lauicos deducendam. Coloni ab urbe mille quingenti missi bina iugera ceperunt. VELAT. Tegit. LEVI. Nõ graui, qualia sunt sepulchrorum saxa, quæ suo pondere conficiuntur, & ruunt. CESPITE. Gleba cum sua herba euulsa, de quo superius diximus. RAPTVM. Sublatum ante legitimam ætatem. Hi enim rapi proprie dicuntur, qui immatura morte præripiũtur. Plinius iunior: Nuper immaturam mortem nobis indignissime raptus. CRESCENTIBVS ANNIS. In ipso adolescentiæ principio. Ideo paulopost etiã puerum nominat. CRESCENTIBVS. Quibus adolescere, hoc est crescere cœperat. Crescere augeri est. Iuuenca. Crescit amor nummi, quantum ipsa pecunia crescit. Facit præteritũ creui, quemadmodum cerno. Vnde creui modo significat auctus sum, modo hæreditatem adij, modo iudicaui, modo diuisi: quæ omnia à duobus uerbis cresco, & cerno trahuntur. à cresco crementum deducitur, hoc est augmentum. & creta, de qua supra diximus. à quo creteũ dicimus, quod ex creta est. creosum, creta plenum. cretatum creta infectũ. & crassus pinguis, grossus: à quo crassitudo, crassicies, crasse aduerbium, & eorum comparatiua, superlatiuaq;. & crassesco uerbum, quod significat pinguesco, siue grossior fio. & creber frequens, quasi crescens numero. à quo crebro aduerbium, frequenter, & comparatiua, ac superlatiua eorum. & crebeo, & crebesco, ut rubeo, & rubesco. et notandum, cum in præsenti ante eo non est r, nec in præterito esse debere. Rubuit igitur, & erubuit, crebuit, & increbuit. Cum uero est r in præsenti ante eo, tunc & in præterito erit. Nigreo igitur, & nigresco, pigreo, & pigresco, nigruit, & pigruit. Spissor, multiplicor, & crebrisurus, de quo superius diximus. & crebritas, spissitudo, frequentia, pro qua ueteres etiam crebritudinem usurparunt. Sisenna: Nam clandestina uerborum crebritudine transigi: apud notos cogitata dici debent non explanari. Item à cresco fiunt composita accresco, quod est adaugeor. excresco, cresco. decresco, diminuor. increscо, cresco, à quo incrementum, augmentum. Virgilius increuit ustus est pro reuiruit, dum de hastis loquitur in tumulo Polydori. Succresco, inferius cresco, uel paulatim cresco. Supercresco notæ significationis. Recresco iterum cresco. concresco, modo simul cresco, modo coniungor, conglutinor, à quo concreta coniuncta, & conglutinata dicimus. Virgilius: Multa diu concreta modis inolescere miris. Idem: Concretam exemit labem, id est affixam, & inhærentem. Idem: Concrescunt subitæ currenti in flumine crustæ, hoc est congelascunt. PONDERA NVTANTIA. Lapides pondere suo nutantes, hoc est uacillantes. PARIO SAXO. Ex marmore pario, quod candidissimum fuisse constat, & usquadeo celebre, ut Dipœnus, & Scylus, qui in scalpendo tantopere claruerunt: & post eos Melas, Micciades, Anthermus, Bupalus, Anthermus alter, Hipponax excellenter artifices in statuis, sepulchris, cæteris'que operibus faciendis candido tantum marmore usi fuerint, è Paro insula: unde nomen habet una ex Cycladibus, quæ ob hoc niuea à poëtis, hoc est candida nuncupatur. Lapidem ipsum lychnitem appellauerunt, quoniam ad lucernarum lumina in cuniculis cædi soleret. VANVS LABOR. Irritus: quia huiusmodi opera uetustate fatiscunt. CINERI. Cadaueri. FRAGILES BVXOS. Quæ facile franguntur. Buxus græca uox est. πυξὸν quippe dicunt Græci. Arbor est exigua, natura solida, & quadam ligni duritia, ac frondium pallore commendabilis, fractu facilis, & ad topiaria opera commodissima, uirens semper, ac tonsilis. Semen eius cunctis animantibus propter amaritudinem inuisum, mel in Corsica amarũ reddit, amat frigida, quæ sint aprica. In igne duritia ei est, quæ ferro, nec flamma, nec carbone utilis. à buxo buxum

buxeum dicimus, quod ex buxo est. A pyxo autem græca uox est pyxide, quoniam primo ex eo ligno fieri cœpit, uasculum est exiguum, quod uulgo non inepte, nec ineleganter à buxo buxulum nuncupamus. OPACAS. Obscuras. Ab operiendo enim opacum obscurum dicimus. à quo opaco uerbum, hoc est obscuro, contego. PALMITIS. Vitium. Palmites uitium & aliarum arborum (ut ita dicam) sarmenta appellantur, quæ in modum palmarum humanarũ uirgulas, quasi digitos habent. Palma uero planum, & ex parte concauũ manus appellatur, quod in digitos desinens decore pateat. Ab huius similitudine arbor quoq; illa nobilis palma uocatur, quam græci φοίνικα, hoc est phœnicem uocãt, quod comam in cacumine habeat circum extensam, & ramos in digitorũ modũ protensos. Vnde & genus earũ dactylos, hoc est digitos uocamus. Multa enim palmarum genera sunt. Prima sterilis est, nec fructicis magnitudiuem excedit, passim in Sicilia, & Genuæ, ac Cãietæ nascens, ex qua incolæ scopas faciunt. Sunt & proceriores syluestres foliorum aculeis ex ipsa arbore fruticantibus. Reliquæ teretibus ramis in orbem sparsis, folia habentibus cultrato mucrone lateribus bifidatis, ex quibus & fiscellas, ut funes, & leuia capitum umbracula componunt. Coma omnis (ut diximus) in cacumine est, non inter folia, ut in cæteris, sed suos inter ramos palmitibus racemosum. In nulla magis arbore interque sexus discernitur. Mas in palmite floret. Fœmina circa florem germinat tantum, spinæ modo. Vtrisque prima nascitur pomi caro: postea lignum intus, hoc est semen eius. Est autẽ longum densumq; à dorso puluinato, & in alio media fissura pleraque umbilicatum. Vnde primum spargitur radix. Certum est, sine maribus non gignere fœminas sponte ædito nemore, hoc est ostendente, in quo & circa singulos mares plures mutare fœminæ uidentur blandioribus comis. Quin & excisо mare sterilescere fœminæ comperiuntur, tantus est huic arbori ueneris intellectus. Iuba Arabicas palmas apud Scenitas omnibus præfert, quas uocant dabulas. Quandiu nouellæ sunt, pomum ferunt sine aliquo intus ligno, propter quod spadones appellãt. Quæ in Creta & Sicilia nascuntur folio latiore, ac molli, & ad uitilia utilissimo, chamærepes appellantur, quod græca lingua significat ad humum uergentes. χαμαὶ enim humi dicunt, ῥέπον uergens. Clarissimæ omnium palmæ ex fructi feris habitæ sunt, quas regias appellauere, quoniam regibus tãtũ Persidis seruarentur. Babyloniæ natæ uno in horto, qui semper domanntis fuit, Bagoo appellato, quod apud eos Spadonẽ significat. Post hanc nobilitatem obtinent Syagri habentes nescio quid saporis ferini, qualem in apris nouimus, unde nomen ijs indi:um. οὖς enim sus est, ἄγριος syluestris. Posthac Margaridæ à margaritis nomen habentes, quoniam breues, & candidæ & rotũdæ sunt, acinis, quàm balanis similiores. Quarta autoritas est scandalidum à scandalarum similitudine appellatarum. In Aethiopia caryotæ maxime celebrantur optimæ cibo, sed & succo ubertimo, ex quibus præcipua uina faciunt, iniqua capiti, propter quod ἀπὸ τῆς κάρας, hoc est à capite caryotæ uocitãtur. In Iudæa uero et præsertim in Hiericũte nobilissimæ sunt, quibus dos præcipua pinguis succus quodam uini sapore in melle prædulci: inter quas ficciores Nicolai uocantur amplitudinis præcipuæ, minus specioſæ, sed sapore caryotarum sorores, quæ ob hoc Adelphides dicuntur. Suum genus dactyli habent prælonga gracilitate curuati in terram: ex quibus honori deorum dicati idæi appellati sunt à Iudæis, numinum multitudinem irridentibus. A longitudine autem digitali dactyli appellati sunt. nam δάκτυλος græci digitũ uocant: Vnde & dactylus dictus est pes constans ex una longa, & duabus breuibus syllabis, à similitudine uidelicet digitorũ, qui ex tribus partibus constant, una longiore, duabus breuioribus. Alexandri milites palmis uiridibus strangulati leguntur, uel pomi genere uel copia, est enim tanta musteis suauitas, ut finis mandendi non nisi periculo fiat. At palma arbore palmetum dicitur locus palmis consitus. & palmifer, palmas ferens, qui & palmiger dicitur. Item palma uictoria: quoniã apud ueteres in certaminibus uictoriæ signum palma erat. Quod ideo institutum constat, quoniam ingenium huius ligni est, ut urgentibus, prementibusq; non cedat. Nanq; (ut scribit Aristo.) si super palmæ arboris lignum magna pondera imponantur, & adeo urgeatur, onereturq; ligno, ut magnitudo oneris sustineri non possit, non deorsum palma cedit; ut cæteræ arbores faciunt, sed aduersus pondus surgit, & sursum nititur, recuruatur'q; ut pondus reijciat. A palma uero cum uictoriam significat, Palmata, siue palmaris toga dicta est, qua triumphantes, ut superius diximus, & qui palmam meruerant, utebantur. Ité à palma manus extrema pars rem palmula dicitur, in palmæ modum protenta. Virgilius: Et læuas stringat sine palmula cautes. Item palmus mensuræ genus uulgo notum. A græco uero huius arboris nomine, quod est phœnix, phœniceus deducitur, quod est purpureus. Quoniam eo colore sunt palmarum fructus ante, quàm sole coquantur. & Phœnice prouincia. à qua phœnice sidus, phœnicia, phœnicium mare, phœnix auis, Phœnicopterus, de quibus superius disseruimus. Sed illud obiter addendum hoc loco uidetur, non defuisse claros autores, qui phœnicem auem non à purpureo alarum colore nominatam uelint, sed à phœnices, hoc est palmæ arbore, quam paulоante syagron appellari diximus: cuius generis unicam esse prodiderunt, quæ cum phœnice aue moritur, ac renascitur ex seipsa pomis referta. ROSCIDA. Humore oculorũ meorũ, quasi rore perfusa. PERNEVERIT. Fingunt enim parcæ lanificæ esse, & uitã hominũ nendo ducere, ut superius diximus. Neo est filũ torqueo, à quo perneo, & necto frequentatiuum, quod est ligo, quia torquendo ligamus. & nodus quo ligato firmatur. & nodosus, nodis plenus. & enodus, sine nodo. & nodo uerbum, hoc est nodum adhibeo. à quo innodo compositum. & contraria eius denodo, enodo, atque renodo, quæ significant nodum soluo. & subnodo, nodum subter facio. & connodo, simul nodo. & nodose aduerbium cum nodis. Et internodia ligaturæ, quæ in medio sunt. Plinius: Arundinum internodia. A necto uero fit nexus, nexio, & alia ab eo deriuata, atq; composita, de quibus superius disseruimus. IACERE. Sepultum esse, quemadmodum superius diximus.

EPIGRAMMA CXVIII. AD CINNAM.

CAERIS IN AVREM. Facete in Cinnam inuehitur, qui quadã maledicendi consuetudine loqui semper in auribus solebat, etiam si Cæsarem laudaret. Hic Cinnamus uocabatur, sed detracta ultima syllaba Cinna dici uolebat. Vnde lepide cũ eo alibi iocatur poëta:

Cinnam Cinname te iubes uocari.
Non est hoc rogo Cinna barbarismus?
Tu si Furius ante dictus esses,
Fur ista ratione dicereris.

Alibi quoq; maledicentiam eius hoc districho exprimit:

Versiculos in me narratur scribere Cinna.
Non scribit, cuius carmina nemo legit.

Garis, insusurras, inepte obstrepis, de quo superius diximus.

Hoc genus hominum proprie susurrones uocamus, hoc est maledicos, & linguaces: quia non aperte loquuntur, sed uoce demissa in aureis hominum obstrepunt potius, quàm loquantur, quod factitium uerbum est. & similiter alio factitio uerbo susurrare dicitur. à quo insusurrare, in aureis hominum obstrepere. & talis uox susurrus & in neutro susurrum appellatur. & susurrator, at que insusurrator pro eo usurpatur, qui occulte maledicendo odium in aliquem, aut dissensionem molitur. & susurratio, at q; insusurratio pro maledicentia. idem alio quo q; factitio uerbo quidam gannire dicunt, sed hoc proprie uulpium est. Vsurpatur aliquando pro eo, quod est obstrepere, & uelut uapulantis uoce emittere. Teren. Quid ille gannit? quid uult? Ab eo fit compositum obgannio. ET ILLVD. Etiam illud, quod liceret loqui populo audiente. PLORAS. Fles. Hinc ploratus dicitur quod fletum significat. A ploro composita fiunt deploro, defleo. exploro, quod ueteres usurpabant pro exclamo, & cum fletu quodam uocifero. Varro: Gemit, explorat, turbam omnem concitat. à quo tractum est, ut explorare capiatur pro eo, quod est intentius, ac etiam cum uoce inquirere. Virg. Exire, locos q; explorare nouos. ita q; speculatorem ab exploratore ita distinguebant, ut speculator esset, qui hostilia cum silentio prospiceret, explorator uero, qui acta clamore cognosceret. inualuit tamen usus, ut exploratores dicantur tam ij, qui hostium nostrorum secreta inuestigant, ut referant nobis, quàm & ij, qui secreta nostra hostibus nuntiant, quos pro proditoribus haberi leges definiunt, & pœna capitis damnant. Explorare etiam interdū pro obseruare accipitur. Virgilius: Trepidi formidine portas explorant, interdum pro comperire. Cicero: Quis est tam stultus, quamuis adolescens, cui sit exploratum se ad uesperum esse uicturum? Nonnunquam pro siccare, quasi ploratum, at q; humorem omnem extrahere. Virgil. Et sis pensa focis explorat robora fumus. Quando q; pro deliberare idem: Tuus ô regina quid optes Explorare labor, mihi iussa capessere fas est. imploro, quod est auxilium cum misericordia, et quasi cum lacrymis posco. Virgil. Nanque aliud quid sit, quod iam implorare queamus. Comploro, simul fleo. ab his deploratio, exploratio, imploratio, & comploratio deducuntur. Quidā ploro, & plango ita distinguunt, ut plorare sit uoce flebili, & effusa dolorem suum aperire. Plangere uero percussione, ac uerberatione pectoris, capitis, uultus, aliorum ue membrorum se in dolore afficere. unde plangere aliquando pro percutere accipitur. Lucil. Plangunt litora fluctus. ab eo fit plangor, & planctus, hoc est fletus impatiens, cum corporis percussione. Eiulare uero est uoce in altū sublata plorare. à quo eiulatio, siue eiulatus dicitur ploratus rationis expers: est q; uerbum factitium, quemadmodum lessus. ita enim à ueteribus dicebatur lugubris eiulatio, unde est lex illa apud Ciceronem: Mulieris genas ne raduncto, ne ue lessum funeris ergò faciito. SEDET. Placet, ut superius diximus. Virgilius: Id q; pio sedet Aeneæ, probat autor Acestes.

EPIGRAMMA CXIX. AD BASSAM.

QVOD NVNQVAM MARIBVS. In Bassam iuebitur, quæ portentoso coitus genere in sexū suū libidinē exercebat. huiusmodi mulieres ἀπὸ τοῦ τρίβειν, qđ fricare est, tribades dicūtur, hoc est fricatrices. Notat eas Iuue. cū inquit: Frictum crissantis adorat, et Mart, alibi: Ipsarū tribadum tribas Philenis.

NVLLA FABVLA. Nullus sermo, nulla confabulatio. OBIBAT. Exequebatur. VIRO. Mare. LVCRETIA. Lucretiæ similis castitate. hæc Collatini uxor fuit. Mulier ut pulchritudine corporis, ita pudicitia, & animi magnitudine insignis. cœnabat aliquando apud Sextum Tarquinium in castris Tarquinius Egerij filius, & una Collatinus Lucretiæ uir: inter quos orto forte de eorum uxoribus sermone, dum suam quisq; laudaret, Collatinus nullam suæ præferri oportere affirmabat. Facile hoc iudicari posse, si inopinato sese illarum oculis exhibeant. Communi ita q; consilio equos cōscendunt, & citato cursu aduolant Romam, quò cum primis tenebris peruenissent, offendunt regias nurus in conuiuio, luxuq; cū æqualibus tempus terentes. Pergunt inde Collatiam oppidum Romæ propinquū, ubi Lucretia erat. hanc nocte sera deditam lanæ inter lucubrantes ancillas in medio ædium sedentem inueniunt. Muliebris certaminis laus penes Lucretiam fuit. à qua adueniente uiro Tarquinijs benigne susceptis, uictor marituus regios iuuenes inuitat. Ibi Sextus Tarquinius libidine stupratæ per uim Lucretiæ incenditur, ad quod eum tum forma, tum spectata castitas magis, atque magis stimulat. At tunc quidem è nocturno ludo in castra rediere. Paucis uero interiectis diebus, Sextus Tarquinius inscio Callatino, uno tantum comitatus Collatiam uenit, ubi benigne ab ignaris consilij susceptus, cum post cœnam ductus in cubiculum hospitale fuisset, amore ardens postquam sopiti omnes uidebātur, stricto gladio iam dormientem Lucretiam adit, sinistra q; manu mulieris pectore oppresso: Tace Lucretia inquit, Sextus Tarquinius sum, ferrum in manu est, morieris, si uocem emiseris. Cum pauida è somno mulier mortem sibi imminentem uideret, Tarquinius fateri amorem, orare, miscere precibus minas, uersare in omneis partes muliebrem animum cœpit. ubi obstinatam, & ne metu quidem mortis inclinari posse animaduertit, addit ad mortem dedecus, & iugulaturum se seruum, & mortuum apud eam mortuam positurum ait, ut in sordido adulterio necata uideretur. Quo terrore cum tandem obstinatam pudicitiam uicisset, ferox inde quasi expugnato muliebri decore reuersus est. Lucretia mœsta missis nuntijs, è Roma uirum, ex Ardea patrem aduocat, ut cum singulis amicis eò statim ueniant. SP. Lucretius, cum P. Valerio, & Collatinus cum L. Iunio Bruto statim ueniunt. Aduentu suorum continere lacrymas non potuit. cum q; eius rei causam quæreret Collatinus, & saluæ res essent interrogaret: Ecquid inquit salui esse muliēri potest amissa pudicitia? Vestigia uiri alieni Collatine in lecto tuo sunt, sed corpus tantum uiolatum est, animus insons, mors testis erit. Verum date dextras, fidem q; haud impune adultero fore. Tum rem ordine gestam memorat. illi dant fidem, consolantur ægrā noxam à coacta in in autorem delicti auertūt. addunt mentem esse, quæ peccat, nō corpus: & unde consilium abfuerit, culpam abesse. Tum Lucretia, quid illi inquit debeant, uos uidebitis. Ego me quamuis peccato absoluo, supplicio non libero, nec ulla posthac impudica Lucretiæ exemplo uiuet, statim q; cultrū, quem sub ueste habebat, in corde defixit: prolapsa q; in uulnus moribunda cecidit. COMMITTERE. Coniungere. PRODIGIOSA. Cōtra naturā est mulieris cū muliere concūbere. VENVS. Libido. unde masculā Venus dicitur libido in mares. MENTITVR VIRVM. Quoniā facit. facere aūt uiri propriū est, sicut pati mulieris. THEBANO AENIGMATE. Quæstione à Sphinge proposita quā soluit Oedipus, de quo superius diximus. ADVLTERIVM. Quia concubitus cū aliena, siue non sua uxore adulterium est. Bassa autem cum aliena uxore concumbebat.

EPIGRAMMA CXX. AD LAELIVM.

QVM TVA NON AEDAS. Aspernum distichon ad Lælium Martialis carmina carpentem. Hortatur eum, ut uel sua ædat, uel desinat aliena reprehendere. CARPIS. Reprehendis. Carpere proprie est auferre. Virg. Insere Daphni piros, carpent tua poma nepotes. Per metaphoram tamen pro uarietate rei patientis uaria habet significata. Nam carpere uia est ambulare. Papi. Sed iam carpe uiam. Carpere linū est euellere. Plinius: Herbas q; cum semine, & radicibus carpunt. Carpere uitales auras, haurire. Virg. Vitales carpimus auras. Carpere lanam, attenuare. Idem: Nec nocturna quidem carpentes pensa puellæ, Nesciuere hyemē. Carpere agrum, celeriter præterire. Idem: Et acri carpere prata fuga. Carpere hominem reprehendere, quasi dentibus lacerare. Martialis: Carpere uel nolī nostra, uel æde tua. Carpere cibum, pasci. Virgilius: Carpamus dum mane nouum, dum gramina canent. A carpo caper & capra deducuntur, cum eorum deriuatiuis, at q; compositis, de quibus superius locuti sumus. & carptim aducrbium, quod significat hinc, at q; illinc carpendo, non ipsam seriem sequendo. & composita decerpo, quod est aliquid ex aliqua re detraho. Vnde decermina dicuntur, quæ decerpuntur purgandi gratia. Excerpo, secernendo extrabo. Vnde excerpta dicimus, quæ ex libris, quos legimus, uelut flosculos quosdam extrahimus, priuatim q; conscribimus. Quidam excerptiones, & excerptiunculas nominant. Discerpo, quod est distraho, descindo. Varro: Duabus q; admotis quadrigis alligatū corpus equis in diuersum iter concitatis discerpsere. Carpis Scythiæ fluuius est. Carpathus insula inter Aegyptum & Rhodum, quæ nomen dedit mari carpathio. Carpophorus proprium nomen, cuius superius mentionem fecimus, non à carpendo, sed ἀπὸ τοῦ φέρειν τὸν καρπόν, hoc est à ferendo fructu appellatus, qui dici latine ad uerbum fructifer potest.

EPIGRAMMA CXXI. AD MAMVRIANVM.

SAEPE MIHI QVERITVR. Lepidum epigramma, plurimum tamen fellis habens in Mamurianum, qui ad extremam calamitatem redactus, lasciuire tamen cum puero Martialis non erubescebat. NON SICCIS. Lacrymātibus. TANGI DIGITO. Mos lasciuientium est puerorum clunes, anum q;, & fœminarum pubem digitis contrectare. Ouid. Inueniunt digiti quid agant in partibus illis, In quibus occulte spicula figit amor. NEC SPONDA NVDI GRABATI. Nec lecti quidem fragmentum sine culcitra. Sic iserius: Nulla tegit fractos, nec inanis culcitra lectos. SPONDA. Latus. Spondæ enim tabulæ sunt, quæ utrinque sustinent lectum. NVDI. Sine culcitra. GRABATI. Lecti. Grabatum proprie uocamus exiguum lectum, quo meridiari solemus, dictum quasi carabatum, quod in eo capite recumbamus. κάραν enim caput, βατὸν peruium græci appellant. Ab eo fit diminutiuum grabatulus. NEC CVRTVS CHIONES ANTIOPE'S Q VE CALIX. Et ne fractus quidem, ac meretricius calix. Chione & Antiope meretricularum nomina sunt, quarum mos est immunda, ac fracta pocula mensæ apponere. CALIX. Vas potorium. Calix est rotunda specie, quod uocabulum à græcis mutuati sumus, apud quos κύλιξ uocatur, ἀπὸ τοῦ κυλίω, quod est uoluo, roto, Cicero. Quid hic calix mulsi impingendus est, ut

plorare se dissinat? Varro tamen à calido uocatum calicem putat, quod calida eo haurire solebant. CVRTVS. Fractus, non integer dictus (ut quidam putant) quasi carens toto. Ouid. Ara fit huc ignem curta fert rustica testa. Iuue. Cum curta & scissa fenestris Vasa cadunt. CEREA. Uncta, ut superius diximus. LVMBIS. Tergo. Lumbi enim sunt, qui spinæ adhærent, in quibus est pruritus libidinis. Spina ipsa ossea est tereti structura per media foramina à cerebro medulla descendente, cui eandem, quam cerebro naturam esse existimant: quoniam prætenui eius membrana incisa statim expiretur. A lumbis lumbago deducitur, quæ est uitium & debilitas lumborum. Et elumbis, siue elumbus, qui lumbos debilitatos habet ita, ut ægre ingrediatur, ac se erigat. & delumbo uerbum, quod significat lumbos debilito. Quando q; etiam lumbos extraho. Vnde & delumbatum, siue elumbem aprum dicimus, cui lumbi sunt extracti. GALLICA PALLA. Vestis genus, de quo superius diximus. NIDORE. Odore. Nidor proprie dicitur odor cuiuscunq; rei adustæ, à nitore ignis. Vnde & nidere, & renidere aliquando odorem, aliquando fulgorem reddere significant. Iuue. Captum te nidore suæ putat esse culinæ. Plautus: Tota renidet domus. Quidam nidum hinc deductum uolunt, quod fœdi & mali odoris sint auium cubilia. Nidi enim pennatorum cubilia dicuntur. Quamuis interdum nidus et pro ipsis auibus usurpetur, quasi continens pro contento. Virgilius: Ipsæ que uolantes Ore ferunt dulcem nidis immitibus escam. Hinc fit nidifico uerbum, à quo nidificatio. Item nidulor, idem quod nidifico. Varro: Quibus temporibus halcyones in mari nidulantur. Nidus etiam uasis genus est, à nidorum similitudine ita appellatus. Idem: Lympha q; è lacuna fontium allata nidos implent. Item nidos dicimus, in quibus merces in tabernis separatim, ac distincte tenentur. Martialis: De primo dabit, alterō ue nido Rasum pumice, purpura q; cultum. PRONVS. Incuruatus, de quo superius diximus. FODIAM OCVLVM DIGITO. Vt tu puero meo facis. Digitus (ut nonnulli putant) à digerendo deducitur, quod natura miro, ac decentissimo ordine digitos digesserit, hoc est disposuerit, uno à cæteris ita separato, ut & cum ipsa manu oriatur, & in diuersum ipsius manus findatur, qui se ueluti obuium cæteris præbens, omnem tenendi, faciendi q; rationem, uel solus, uel præcipue possidet, tanquam rector omnium, at q; moderator. Cæteris deinde sequentibus digitis quibusdam longioribus, quibusdam breuioribus, alijs tenuioribus, item alijs crassioribus, de quibus superius locuti sumus. Prælongos digitos scribit Aristot. uitæ breuioris argumentum esse, quemadmodum dentes raros, plumbeum colorem, plures q; in manu incisuras, nec perpetuas. Contra uero longæ esse uitæ incuruos humeris, & in manu una duas incisuras longas habentes, & plures quàm triginta duos dentes habentes, amplis auribus. Mirum certe friuola hæc tantū autorē persecutū esse. At Trogus & ipse autor seuerissimus morū quoq; argumenta addidit. Magnā frontem, segnē animū significare. Paruā, mobilē: rotundā, iracundum: porrecta in rectum supercilia mollem. iuxta nasum flexa, austerum. iuxta tēpora inflexa, derisorē. in totū demissa, maleuolū, at q; inuidum. longos oculos, maleficum. Carnosos à naribus oculos malitiosum. Parte candidi extenta, impudentē. Auricularū deniq; magnitudinē, loquacitatis, & stultitiæ notā esse. A digitus fit indigito uerbū. et digitellus herba, de quibus superius locuti sumus. OLIM. Iam longo tempore præterito. Olim enim aliquando tēpus præteritū significat. Vir. Tumidis quod fluctibus olim Tunditur. Aliquādo futurū. Idem: Progeniem sed enim Troiano à sanguine duci Audierat, Tyrias olim quæ uerteret arces. OCVLVM. Qui superat. Luscus enī erat, hoc est altero lu-

mine orbus. ZELOTYPVM. Solicitum de pueri amore ne à quoquam tangatur. Zelotypus æmulator formæ interpretari potest. nam ζῆλος æmulatio est, τύπος forma. qui igitur ita amat, ut solicitus sit, ne quis amore suo perfruatur, zelotypus est. & zelotypia definitur à Chrysippo: ægritudo animi ex eo prouenies, quod timeas ne adsit alteri, quod cum nemine uelis habere commune. MALIGNVM. Inuidum, de quo superius diximus. SATVR. Quando non deerit tibi, quod edas. nam sine Cerere & Libero friget Venus.

EPI. CXXII. DE AQVINO ET FABRITIO.

FABRITIO IVNCTVS. Epitaphium Aquini & Fabritij, qui et si ambo primipilares essent, tanta tamē inter se, quod raro dignitate paribus accidit, beneuolentia cōiunctii fuere, ut uterq; præmori uoluisset, ne superstitem sentiem uideret. FABRITIO. Prius mortuo. QVI. Fabritius. ELYSIAS DOMOS. Habitacula Elysij campi. Elysium campū ueteres putauerunt esse in medio inferorum, in quo piorum animæ quiescerent posti dissolutionem earū à corpore. Virg. Solemq; suum sua sidera norunt. Philosophi Elysiū esse dixerūt in insulis fortunatis. Hora.

Nos manet oceanus circumuagus, arua beata
Petamus arua diuites, & insulas,
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque uinea.

Has Sallustius scripsit carminibus Homeri inclytas esse. Fuerūt etiā, qui Elysiū scriberent esse circā lunarem circulū, ubi purior est aër. Virg. Aëris in campis. græci λειμῶνα πεδίον uocāt ἀπὸ τῆς λείψεως, hoc est à profectione, quod qui sancte & iuste uixerūt, ad eos proficiscantur. ARA DVPLEX. Vtriq; sua ara posita erat, & in utraq; nomen defuncti cum titulo primipilatus inscriptum. MVNERA. Officium. FOEDERE. Coniunctione officij, hoc est primipilatus. Fœdus enim licet proprie pactionem illam significet, quæ fit inter hosteis, dum à bello disceditur, abusiue tamen pro quacunq; cōiunctione accipitur. unde fœdus amoris, fœdus beneuolentiæ, fœdus amicitiæ, fœdus officij dicimus. SACRO. Epitheton fœderis sacrū est, quia porca in faciendo fœdere sacrabatur, & sacra uerba addebantur, ut superius diximus. IVNCTVS VTERQVE SACRO. Sensus est: Vterq; primipilaris fuit, & tamē uterq; sibi inuicem amicus, quod fama raro nouit: quia inter eos, qui dignitate sunt pares, solet esse inuidia.

EPIGRAMMA CXXIII. IN AEGLEN.

CANTASTI MALE. Ridiculū distichon in Aeglen fellatricē, cuius superius mētionem fecit. Sic dentata sibi uidetur Aegle. in iuuentute inquit, quoniā nimio coitu rauca eras, male cantasti. Nūc uero quando ætate cōfecta nō habes cum quo coëas, ideoq; rauescere desiuisti. bene quidem cantas, sed fœtet tibi anima ex frequenti fellatione.

EPIGRAM. CXXIIII. IN HELIVM.

QVOD CLAMAS SEMPER. Lepidū distichon in Heliū, qui cum esset cautidicus, clamore, & strepitu cōplere forū solebat, propter quod aduersarij sæpe pecunia eum clām subornabāt, ut taceret. Notat præ

uaricatores, hoc est eos, qui cum aduersarijs colludunt. quod fecisse aliquando Demosthenem superius diximus: quando pecunia à Milesiorum legatis corruptus multa lana circa collum involuta in forum processit, & se loqui non posse affirmauit: quoniam synanchen, hoc est anginā pateretur. propter quod respondem ei à quodam per cōtumeliam fuit, non synanchen, quam patiebatur, sed argyranchen, hoc est non morbū gutturis, sed anginam argentariam esse. OBSTREPIS. Strepitum facis. est autem proprie strepitus sonus ambulantium pedum, manuumq; aliquid pertractantium: sed abusiue ponitur pro omni sono, qui fit ex corporum tractu, & quarūcunq; rerum collisione. & est factitium uocabulum, quemadmodum, fremitus, stridor, & similia. Aliquando tamen strepitus accipitur pro fastu, & pompa diuitiarū: quod fit quasi strepitus comitantiū. Quintilianus: Hic cum me euocasset, trepidumq; toto fortunæ strepitu circunstetisset. Ab hoc fit strepo uerbum. & ab eo frequentatiuum strepito. Item composita instrepo, instrepo, constrepo, obstrepo, substrepo: omnia ferè eiusdem significationis. GRATIS. Sine mercede.

PIGRAMMA CXXV. AD SCAZONTEM SVVM.

SI NON EST MOLESTVM. Rursus in Cinædū inuehitur, qui habitu corporis, & austeritate quadam uerborum uolebat socraticus uideri. Alloquitur aūt carmen suū, quod est trimetrū iambicū. id quoties penultimam syllabā breuem habet, rectū est & integrū iambicum, ut: Vos istæc intro auferte, abite. Sosia. Quando uero penultima est producta, delumbe est, & claudū, & huiusmodi uersus uocāt scazontes, siue choliambos. Scazontas ἀπὸ τοῦ σκάζειν, quod claudicare est. Priscian. hunc trimetrum ueteres Graij cognomine dicunt, Quod pedibus iunctis hunc scandere sæpe solebant. Ponitur aut scazon, spondeum finis habebit. Scazontes sunt illi apud Persium: Nec sonte labra prolui Caballino, Nec in bicipiti somniasse Parnasso Memini, ut repente sic poëta prodirem. Et isti: Si non est molestum, teq; non piget scazon. Choliābos uero nominant, quasi claudos iambos. nam græci χωλὸν claudū dicūt. MATERNO. Maternus uir doctissimus fuit Martialis tempore, cuius & Plin. iunior, & Corne. Tacitus sæpe faciunt mentionem. TRISTIVM. Vilium, horridarū, quales decent homines austeros & tristes. BETICATVS. Pullo colore natiuo indutus, qui & beticus & impluuiatus dicitur, ut superius ostendimus. LEVCOPEATVS. Albo natiuo uestitus, de quo similiter disseruimus. COCCINATOS. Eos, qui coccineas habent uesteis. AMETHYSTINAS. Violaceas, ut supra MVLIERVM. Muliebres, molles, non uiriles. NATIVA. Natiui coloris, qualis est beticus, & leucopus. FVSCOS. Atros, horridos, quos superius dixit tristes. fuscus proprie significat nigrum. à quo fit offuscо uerbum, quod est obumbro, obscuro, denigro. à quo offuscator, offuscatrix, & offuscatio. GALBINOS. Molleis, lasciuos, effœminatos, de quo superius diximus. VIRVM MOLLEM. Cinædum. SVSVM. Sursum, utroq; enim modo dicimus, significant in superiorem partem. SVSPECTAT. Deorsum spectat, quemadmodum superius diximus. DEVORANTIBVS. Tota acie in mentulas intentis, & iam animo fellantibus, ideo subiunxit: NEC OTIOSIS LABRIS Quia iam mouebat labra, quasi in fellando esset.

EPIGRAM. CXXVI. AD NAEVOLVM.

QVM CLAMANT OMNES. Facete deridet Næuolum ineptū causidicū, qui nunquam nisi cæteris clamantibus loquebatur, nequis eum audiret, & tamen uideretur aliquid agere. NEMO NON. Constat enim negationem quando alicui signo præponitur, sic enim Dialectici uocāt uniuersales, ac particulares uoces, reddere sensum contradictorij, si uero postponatur, sensum contrarij. Vnde non omnis, idem est, quod aliquis non, sed omnis non, idem est quod nullus: & econtrario nonnullus significat aliquem: nullus non, significat omnem. Eodem modo, non aliquis, nullus est: aliquis non, simplicem suam habet significationem.

EPIGRAM. CXXVII. AD FLACCVM.

LITIGAT ET PODAGRA. Lepidus iocus in Diodori auaritiam, qui nihil patrono suo porrigebat. Hic podagra uexabatur. Martialis per iocum chiragram hanc esse dicit, quod nihil patrono porrigat. Quid podagra, quid chiragra sit, & quæ horum uocabulorum ratio, superius diximus.

EPIGRAM. CXXVIII. AD CALENVM.

NON PLENVM MODO. Lepidissimum epigramma in Caleni auaritiam. hic cum pauper munificus esset, ac liberalis, omnes ei diuitias optabant. Factus uero more propinquorum dies, auarissimus euasit. Quapropter imprecatur ei Martialis, ut ex diuite ditissimus fiat, quo crescente in summum auaritiæ tandem ob nimiam parsimoniam fame moriatur. NON PLENVM. Non plene, hoc est non perfecte, non integre. Plenum proprie dicimus, quod uacuo contrarium est, hoc est illud, in quo nihil est uacui, sed integrum, atq; perfectum est, & à græco deducitur. Nam græci πλήρη plenum dicunt, & πλήρω impleo, quod ab in præpositione, & ipsa uoce componitur, requiritq; ablatiuum sine præpositione, ut impleui nauem frumento. Interdum etiam ablatiuum cum præpositione de, ut impleui nauem de omni genere frumenti, quo modo etiam refertio usurpatur. Cicero: Quod si tantam uim rerum maximarum arte sua rhetorici amplecterentur, quærebat cur de proœmijs & epilogis, & de huiusmodi nugis (sic enim appellat) referti essent eorum libri. Hic nequaquam licuisset sine præpositione loqui. non enim libri illi referti sunt proœmijs, & epilogis, sed præceptis proœmiorum, & epilogorum. Item ab eodem oppleo eiusdem significationis. expleo, quod modo pro impleo capitur. Varro: Mœroreq;, & lachrymis domum expleuit. Modo pro satio. Virgil. Improbus ingluuiem, ranisq; loquacibus explet. Hoc tamen expleri, et satiari differunt, quod expleri sine fastidio est, satiari uero cum fastidio. Est etiam quando expleo pro minuo usurpatur. Nam ex præpositio aliquando priuatiua est. Ennius: Nauibus explebant sese, terrisq; replebant. Virgil. Discedā, explebo numerum, reddarq; tenebris. Veteres explenunt pro explent scripsere. Suppleo, quod est in deficientis locum aliud pono, à quo supplementum. Curtius: Missō illuc militum supplemento ad se uocat compleo, impleo, perficio. Vir. Vterumq; armato milite complent. Item à plenus plene, & plenum aduerbia, & comparatiua, superlatiuaq; eorum, & quod à quibus-

dam usurpatur, pleniudo. VICIES. supple sestertiū. CENTIES. Sestertiūm. SEPTIMAS CALENDAS. Septē menses, quorū initia calendæ sunt, de quibus superius diximus. QVATVOR MORTES. Quatuor hæreditates, quas tuorū morte consecutus es. CENTIES. Sestertiū. IN TANTAM ESVRITIONEM. In tantam parcitatem, atq; auaritiam. NIGRAE. Aeneæ, in qua non sit admistum argentum. SELIBRA. Dimidia libra. Assis minima pars sextula erat, hoc est sexta pars unciæ, semuncia media pars, ut selibra media libra. Hæc nomina ideo monetis imposita fuere, ut superius diximus, quia populus Romanus ante Pyrrhum regem deuictum non est usus numo signato, sed tantum penso ære. PLVMBEA. Non ex plumbo. nunquam enim ex eo metallo factæ sunt monetæ, sed plumbea, nigra, liuida, ad similitudinem plumbi, de quo superius diximus. MILLIES. Sestertiūm. HOC SI CONTIGERIT FAME PERIBIS. Si tātum crescet auaritia à centum Sestertijs ad mille, quantum creuit à uiginti ad centum, necesse erit te fame perire.

EPIG. CXXIX. DE AFRA VETVLA.

MAMMAS, ATQVE TATAS. Afram deridet, quod iam ætate confecta puerilibus uerbis, quasi tum primum fari incipere ret, uteretur, matrem mammam, patrem tatam appellans, putansq; se hoc modo puellā adhuc censeri posse. MAMMAS, ATQVE TATAS. Matres & patres. sic enim pueri dum primum incipiunt fari, parentes appellant. Cato: Cum cibum, ac potionem buas, ac papas docent, & matrem mammam, patrem Tatam. MAXIMA MAMMA. Abauia. nam patrum & matrum appellatione aui, proaui, abaui, item auiæ, proauiæ, abauiæ, cominentur. Itaque magnus pater auus est, maior pater proauus, maximus pater abauus. Item magna mater auia, maior mater proauia, maxima mater abauia. Proprie autem mamma papillam significat, quæ & uber dicitur, unde mammosa, siue mammeata mulier dicitur, quæ magna habet ubera. Plautus: Cuius amicam mammeatam uidimus. A mamma etiam fit mamilla diminutiuum, quæ primam syllabam corripit. Iuuenalis: Illa loqui recta facie, strictisq; mamillis. & mamillare amiculi genus, quo ubera mulieres tegere consueuerūt. Martialis de mamillari:

Taurino poteras pectus constringere tergo
Nam pellis mammas non capit ista tuas.

Item Mamilia nomen proprium mulieris. Mamiliorum familia à Mamilia Telegoni filia, qua Thusculi procreati ferunt, est appellata. Mamilia turris intra Suburræ regionem à Mamilio nomen accepit.

EPIGRAM. CXXX. DE DEMETRIO.

ILLA MANVS QVONDAM. Dulce epitaphiū Demetrij, q seruus, ac notarius fuit Martialis, et paulo ante mortē ab eo manumissus. MANVS FIDA STVDIORVM MEORVM. Quæ à me lucubrata fideliter cōscribebat, & sine mēdis. FELIX DOMINO. Propter quā dominus erat felix. uel felix, hoc est utilis, & commoda domino. NOTA CAESARIBVS. Qui epigrammata mea manu illius scripta sæpe legerunt. VIRIDES ANNOS.

Adoiescentiæ annos, tractum à plantis, & satis, quæ tum maxime uirent, cum nondum desuerunt crescere. hæc enim ætas (ut Cato inquit) uiuissima est. QVARTA TRIBVS LVSTRIS ADDITA MESSIS ERAT. Duodeuigesimum ætatis annum agebat, quod tempus maxime floridum putatur. MESSIS. Annus. Poëtæ enim messem, aristam, ætatem, consulem frequentissime pro anno usurpant, quoniam hæc semel singulis quibusq; annis contingunt. Sic solem pro die, lunam pro mense accipiūt, quia sol singulis diebus cursum ad motum cœli peragit. Luna singulis mensibus proprium. Est autem proprie messis decerptio fructuū, & aliquando ipsa seges iam matura: nec solum de frugibus dicitur, sed etiam de uua, unde et metere quoq; tam de uua, quàm de segetibus dicimus. Virgilius: Postremo metito, id est uindemiato. A meto fit messor, & messio pro ipsa messe. & compositū demeto, idem quod meto. Metior uero, quando quartæ coniugationis est, significat mensuro, & à Græco deducitur, quod est μετρῶ. unde & metrum apud eos mensura uocatur. & quoniam mensurantur uersus, à nostris dicuntur metra. & metreta uas est ad mensurandum; quod & sextarium dicitur. Metiri etiam aliquando pro transmeare accipitur. Virgilius: Inuicto bipedum cursu metitur equorum. facitq; in supino mensum. à quo mensores appellantur agrorum desmitores. & demensum, æstimatum, uel æquatum, ac mensuratum dicimus. Cicero: Quæ non insidijs, sed aperte, & palàm elaborat, ut uerba uerbis, quasi demensa, & paria respondeant. Terentius: Quod ille unciatim uix demenso suo suum defraudans genium comparsit miser. Hinc mensuro uerbum deriuatur eiusdem significationis, & mensura, & secundum quosdam medius, quamuis nos à Græco potius dici medium putamus, quod Græci μέσον dicunt. est autem proprie medium, quod mensuratum æqualiter distat ab extremis. quamuis medium uocamus quicquid inter duo extrema est, etiam si non æqualiter distet. Virgil. Iam medium tenuere rates. item medium commune: ut in medium uenit, in medium quærebant, in medio sunt, è medio discesserunt. Item manifestum. Idem: Medioq; ex hoste recepi. Aliquando intercedentem, incongruum, importunum. Idem: Nequis scire dolos, medius ue occurrere possit. Hinc media uocabula appellamus, quæ in bonam, & in malam partem accipi possunt, μέσα à Græcis dicuntur, ut tempestas, ualetudo, facinus, dolus, gratia, industria, periculum, uenenum, contagium, & apud ueteres honor. nam etiam malus honor dicebatur, & significat iniuriam. A medius fit dimidius eiusdem significationis, quasi per medium diuisus. & dimidio uerbum, per medium diuido. & medietas, ac dimidietas, hoc est media pars. & dimidiatum, quasi dismidiatum, hoc est in duas parteis diuisum. Nam dimidiatum dici recte, nisi quod diuisum est, non potest. ita q; à dimidio differt. nam dimidium est, non quod ipsum dimidiatum, sed quod ex dimidiato pars altera est. & ita cum partem dimidiam libri legisse uolumus dicere, aut partem dimidiam fabulæ audisse, dimidiatum librum, aut dimidiatam fabulam dicemus. Totum enim ipsum, quod dimidiatum, atq; diuisum est, dimidium dicimus. ita & dimidiam horam, uel partem dimidiam horæ. Contra autem dimidium auri, dimidium obsonij, & qui ex mille denarijs, qui ei debebantur, quingentos recepit, dimidium se recepisse dicet, non dimidiatum. & sicui argenteus scyphus cum alio communis in parteis duas diuisus sit, dimidiatum dicemus, non dimidium scyphum. Argenti autem, quod in scypho inest, dimidium dicemus. & mediastimus balneorum, ædiumq; minister, & curator. Lucil. Villicum Aristo cratem mediastimum, atq; bubulcum. Cato: Ille imperator, tu illi, ac cæteris mediastimus. & medioximus, medius proximus.

à quo medioxime aduerbium. & mediterraneus à mari remotus, quasi in media terra. & medesicuticus magistratus, qui olim in Campania summus habebatur. & mediocris, medium tenens, modestus. à quo mediocriter aduerbium, modeste. & mediocritas, medium, modestia, moderatio. Cicero: Eadem ratio est habenda uestibus, sic in plerisque rebus mediocritas optima est est. Lucil. Paulo hoc melius, quàm mediocre: hoc minus multū quàm quod pessimū. Teren. Et tamen hæc omnia mediocriter. & medulla, quod in ossibus media sit, à quo fit aduerbiū medullitus, quod significat ex intimo, uel intime. Plaut. Ostendit se iam mihi medullitus, infidelem nunquam dum uiuam fore. Varro: Medullitus aquiloniam intus seruat frigedinem. & emedullo uerbum, quod proprie est medullam extraho. Plin. de limonio: Item grauceolentiam alarum emendat radicis emedullatæ uncia in uini falerni heminis tribus decocta. aliquando tamen per translationem capitur pro declaro. Plaut. Narra iam rem nobis omnem, atq; emedulla. & medeor, quia medijs quibusdam, hoc est temperatis rebus hoc fieri oportet. à quo medicor, medicus, medic.na, medicamentum, medicamen, medelatæ significationis. ité medicabilis, cui adhiberi medicina potest. Ouidius: Hei mihi quod nullis amor est medicabilis herbis. & remedium medicamentum, cura, medicina, & protomedicus qui princeps est medicorum, & græca uoce, sed apud nostros quoq; usitata archiatrus dicitur. medicamentū tamen aliquando pro ueneno accipitur, sicut uenenum pro medicamento, quoniam græci utrunq; pharmacon uocant. à quo pharmacopolæ, qui medicinas conficiūt, ac uendunt. Caius iurisconsultus: Qui uenenum dicit, adijcere debet bonum, uel malum. Nam & medicamenta uenena sunt: quia eo nomine omne continetur, quod adhibitum, naturam eius, cui adhibitū est, mutat: cum id, quod nos uenenum appellamus, Græci pharmacum dicunt: & apud illos quoque tam medicamenta, quàm quæ nocent, hoc nomine continentur. & meditor secundum quosdam quasi medio animo uerso. meditari enim proprie est cogitare. Plaut. Prius ipse mecum uolo hic meditari. Terentius: Venit meditabundus alicunde. aliquando tamen meditari pro exercere accipitur. Virgilius: Nec iam furtiuum Dido meditatur amorem. Idem: Syluestrem tenui musam meditaris auena. unde meditatio fit, quæ modo cogitationem, modo exercitationem significat. nos meditor à græco potius deductum existimamus l, litera in d, conuersa. etenim Graeci μελετῶ meditor dicunt, & μελέτην meditationem, exercitationem, declamationem. à meditor etiam meditabundus deducitur, hoc est cogitabundus, & meditabundus de aduerbium cogitabunde, & meditullum locus meditationis, & exercitij, & meditatiuum cogitatiuum, à quo meditatiua uerba à grammaticis appellantur, quod sensum quendam meditandi uidentur habere. medica herba non à medendo, sed à Medis nomē habet, quod à Medis in Græciam translata fuit, quo tempore eam prouinciam inuaserunt. plena hæc est Venetiæ regio trium foliorum, & semper uirens: cuius natura est, ut ubi semel seratur, pluribus postea annis sponte proueniat. Virgil. Cum te quoq; medica putres Accipiunt sulci. Medi autem à Media prouincia appellati sunt, quæ in Asia est conterminа Assyriæ, Persiæ, et mari Hyrcano, à Medo Medeæ filio ita nominata item à metior meta deducitur, quod proprie terminum significat, quo agrorum mensores utebantur. hinc peruenisse ad metam dicimus, qui iter, aut aliquid aliud opus perfecerunt. accipitur tamen meta etiam pro inferiore parte molis, ut superius diximus, sicut catillus pro superiore. & pyramidem quoque significat, quod agrorum terminos pyramidali forma effigiari mos fuerit. à meta fit uerbū metor primæ coniugationis. est autem proprie metari metas in agris terminandi gratia

disponere. Hinc usus inualuit, ut simpliciter pro disponere, deparare usurpetur. Virgil. Si pinguis agros metabere cāpi, Dense sere. Cæcilius: Omnes simul ad terram cum classe accedunt, nauibus, atq; scaphis egrediuntur locorum dispositores. & commetabulum, uirga siue baculus, quo agros metiuntur. Abusiue tamen comme: abula dicuntur etiam uirgæ, quas homines portare soliti sunt ad sacrificia pergentes, ut à se homines amouerent. Metà uero cum in fine acuitur, græca præpositio est, quæ aliquando cum, aliquando trans significat, à qua Metapontum quasi transpontum dictum Italiæ oppidum in sinu Tarentino. Et Metaplasmus, quod dici ad uerbum transformatio potest. Est autem translatio quædam recti, solitiq; sermonis in alterā speciem uel metri, uel ornatus, uel necessitatis gratia. & metathesis, hoc est transpositio, & Metamorphosis transfiguratio. & Metalepsis figura quam modo transumptiuam, modo transpositiuam, modo translatiuam uocamus. Virgil. Post aliquot mea regna uidens mirabor aristas, hoc est segetes. Et metaphora, quæ à Cicerone trānslatio dicitur, fitq; cum nomen aut uerbū ex proprio loco in eum transfertur, in quo aut proprium deest, aut translatum proprio melius est, ut classiq; immittit habenas, & ferrumq; armare ueneno, & in hoc ultimo metaphora, hoc est translatio duplex est. Nam & uenenum armare, & ferrum armare translatio est. TRIBVS LVSTRIS. Tribus quinquennijs. CAVIMVS. Vitauimus. Cauere enim uitare est: & aliquando cum negatione, aliquando sine negatione ponitur, eadem manente significatione. ut caue etiquam hoc dicas: & caue, ne cuiquam hoc dicas. Interdū etiam cauere ponitur pro eo, quod est animaduertere, & diligenter attēdere. Plau. Caue nemo id intelligat. Hinc cautus dicitur prudens, & qui sibi scit cauere. Sæpe tamen & pro eo, cui cauetur accipitur. & per syncopen dicitur catus, à quo Catones uocati. Item cautio, & cautela. Veteres tamen cauitionem dicebant, quam nunc dicimus cautionem. & causa, de qua cum eius deriuatiuis superius diximus. & caute aduerbium, hoc est prudenter, callide. & comparatiua, ac superlatiua eorum cautior, cautissimus, cautius, cautissime. & cauillor uerbum, de quo superius locuti sumus, quod id sine astu, ac calliditate fieri non possit. à quo cauillator, cauillatrix, cauillatio, & præcaueo compositum, quod est ante cauco. FAMVLVS. Seruus, de quo paulo superius diximus. SCELERATA LVES. Grauis & pestilens morbus. IMPLICITVM. Infectum morbo. IVS DOMINI. Imperium, quod in eum habebam. REMISIMVS. Condonauimus. PATRONVM. Hoc, ut superius diximus, est relatiuū liberti.

EPIGRAMMA CXXXI. AD LYCORIVM.

QVI PINXIT VENEREM. Fucetū distichon de tabella Lycorij, in qua Venus picta erat deformi facie. BLANDITVS EST MINERVAE. Quoniam scilicet hanc pinxit deformem. Nam Minerua aliàs ægre tulerat Venerem iudicio Paridis sibi in pulchritudine fuisse prælatam. Nota est fabula, orta olim inter Iunonem, Mineruam, & Venerem de pomo aureo, quod inter illas Discordia iactauerat, cōtentione, quoniam in eo scriptum erat pulchriori detur: iudicium à Ioue Paridi delegatum fuisse, cui cum Pallas, si pro se iudicaret rerum omnium scientiam, Iuno ingenteis diuitias, ac regna, Venus uero pulcherrimam mulierem promisit. Paridem tandem sententiam pro Venere tulisse, quod duæ reliquæ deæ graui, & iniquo animo tulerunt.

Virgilius: Manet alta mente repostum Iudicium Paridis, sprætæq; iniuria formæ.

EPIGRAMMA CXXXII. AD SCAEVOLAM.

SI DEDERINT SVPERI. Scæuolæ auaritiā carpit, qui cū paupertate uexaretur, iactare uulgo solebat se, siquando diues foret, splendidissime, lautissimeq; uicturum: postea uero diues factus omnium auarissimus fuit. NONDVM IVSTVS EQVES. Quia nondum poterat esse uerus eques. Statutum quippe erat, nequis pro equite haberetur, cuius census nō ascenderet ad quadringenta sestertia. DECIESCENTVM MILLIA. Sestertiūm scilicet. Veteres, ut superius diximus, non numerabant ultra centum millia. Itaque hic numerus & hodie multiplicatur, dicimus enim bis centena millia, decies centena millia, ac etiam sæpius. à centū fit ducenti, trecenti, quadringenti, quingenti, sexcenti, septingenti, octingenti, noningenti. Ité centies, ducenties, trecenties, quadringenties, quingenties, sexcenties, septingenties, octingenties, noningenties. Item centesimus, ducentesimus, trecentesimus, quadringentesimus, quingentesimus, sexcentesimus, septingentesimus, octingentesimus, noningentesimus. Item centenus, ducentenus, trecentenus, quadringentenus, quingentenus, sexcentenus, septingentenus, octingentenus, noningentenus. Ité centuplus, ducentuplus, tricentuplus, quadringentuplus, quingentuplus, sexcentuplus, septingentuplus, octingentuplus, noningentuplus. Præterea centimanus, qui centū manus habet. Centipes, qui centū pedes. Centipeda uermis, qui & scolopendra, & multipeda dicitur. & centurio, de quo superius locuti sumus, qui & centurionus dictus est, sicut decurio decurionus. & ab eo succenturio uerbū. à quo succenturiatus, & succenturia. & centuria, quæ sub uno centurione erat, quarū centenarius iustus erat numerus. Ité centuria in agris ducenta iugera, quia Romulus centenis ciuibus ducēta iugera tribuit. & centuriatus ager in ducenta iugera definitus, & centuriata comitia, quia pon. Rom. per centenas turmas diuisus erat. & centumuiri magistratus, qui ad iudicandū præerant, à quibus centūuirilia iudicia appellata. Nā cū essent Romæ. XXXV. tribus, quæ & curiæ uocitatæ sunt, terni ex singulis tribubus sunt electi ad iudicandū. et licet quandoq; amplius, quàm centū fuerūt, tamē quo facilius nominarētur, centūuiri sunt nominati. & cētenariæ cœnæ, in quibus lege licinia non plus centussibus, hoc est centū assibus impēdebatur, qui erāt nummi breues ex ære. & centones à uillorū multitudine, quoniā finitus numerus pro infinito ponitur. Sunt enim stragula grossiora uillis passim pendētibus, quibus & lecti uilissimarū personarū sternūtur, & tabernacula, omnisq; cassrensis supellex pluuioso tempore uelantur. Macrob. Tremellius uero scropha cognomi natus est, euentu tali. Erat enim cum omni familia, ac liberis in uilla, serui eius cum de uicino scropha erraret, subreptam conficiūt. Vicinus aduocatis custodibus, omnia circumuenit, ne qua efferri possit. Isq; ad dominum appellat restitui sibi pecudem. Tremellius, qui ex uillico rem cōperiisset, scrophæ cadauer subcentonibus collocat, super quos uxor cubabat quæstionem uicino permittit. Cum uentum est ad cubiculum, uerba iurationis concipit nullam esse in sua uilla scropham nisi istam inquit, quæ in centonibus iacet, lectū mōstrat. Hæc facetissima iuratio Tremellio scrophæ cognomentū dedit. Ité centones à grammaticis nostræ ætatis dicūtur, q ex opibus Homeri apud græcos, apud

nostros Virgilij carmina hinc inde delecta sumpsere, & no-
uum aliquod opus composuerunt. & centumcapita herba, de
qua superius diximus. LARGE. Profuse, liberaliter.
Largiri enim est profuse donare. à quo largitio expensa, quæ
fit ad aucupandum fauorem in petitione magistratuum, &
largitas profusio. Turpilius: O dic mihi an oblita es eius cre-
bras mansiones ad amicam, & sumpti largitatem. & large ad
uerbium. à quo fit diminutiuum largiuscule. Item largior lar
gissimus, largius largissime. CALCEVS. Indumen
tum pedis, quod fit ex pellibus animalium. à calce autem calce-
us deducitur. calx postrema pars pedis est, qui & pes imus ap-
pellatur. Virg. Ecce uolat, calcemq; terit iam calce Diores. un-
de etiã pro extremo, & fine sæpenumero usurpatur, ut cum di-
cimus, à uertice ad calcem, hoc est à principio ad finẽ, quod per
inde est, ac si diceretur à capite ad pedes. Ab hoc fit calcaneus
posterior pars imi pedis globosa. & calceo. à quo calceamentũ,
& calceamen. & calceatus quartæ declinationis pro calceamen
to. Plin. Itaq; longo itinere sine calceatu atterũtur pedes. et cal-
car equorum ac iumentorum stimulus, quod ad calcem alliget-
tur. & calcitro uerbum, quod est pede percutio. à quo recalci-
tro, & calcitratus, & calcitratio, et calcitro calcitronis, qui cal
cibus infestat. Gell. Equus mordax, & calcitro. Plau. Clamat
procul siquem uidet ire à se calcitronem. et calco uerbum, quod
proprie est pede comprimo, ponitur tamen pro comprimo sim-
pliciter. à quo calculus, breuis, ac politus lapillus terræ admi-
stus, ita dictus, quod ob paruitatem sine molestia calcetur. Oui
dius: Per quas numerabilis alte Calculus omnis erat. Vnde &
pro scrupo ponitur. Martial. Calculus hic gemino discolor ho-
ste perit, & pro minima parte ponderis, quæ continet duo gra-
na. ab hoc fit calculator, hoc est computator. à quo calculatrix,
computatrix. & calculatio, computatio, quod calculos manu te
nentes numeros componamus. Item à calco, inculco, quod est
infarcio, inspisso. à quo inculcator, inculcatrix, inculcatio, &
conculcor, à quo conculcatio. & culcitra, quod tomentum, si-
ue pluma, siue aliud quid simile in ea calcetur. culcitul: uero fa
sciculus quidã ligneus in sacris dicebatur. & calx fœminini ge-
neris qua ueluti glutino ungũtur cæmẽta, quod in ædificijs cal
cetur, à quo calcata ædificia dicũtur calce polita. & fornax cal
caria, in qua calx decoquitur. SARCTA. Resarcta,
redintegrata. CVTE. Pelle, ex qua fiunt calcei. EX
PLICAT ET COENAS VNICA MENSA
DVAS. Quia pars eorum, quæ apposita sunt, seruantur in
alteram cœnam. Mensa à mandendo dicta est, siue quod man-
ditur. nam modo discum significat. Virgil. Posiquam exempta
fames epulis, mensæq; remotæ. modo ipsa cibaria. Vnde secun-
dæ mensæ dicuntur cibi, qui secundo loco apponuntur. Idem:
Non ego te dijs, & mensis accepta secundis Transierim Rhodia
Aliquando etiam capitur pro quadra, siue orbe, de quibus supe
rius diximus. Idem: Heus etiam mensas consumimus inquit Iu-
lus. Item mensa per translationem etiam pro alijs discis accipi-
tur. nam & numulariorum disci mensæ uocantur, à quo numu
larij appellantur mensarij. dicitur etiã abacus uocabulo à græ
cis sumpto, apud quos ἄβαξ nuncupatur. FEX CRAS-
SA VEIENTANI RVBELLI. Veij urbs fuit in
signis, maxime bellorum frequentia cum Romanis, quam tan-
dem cepit Camillus, & ad quam transferre se aliquando Ro-
mani cogitauerunt. unde Nerone domum illam amplissimam
Romæ ædificante æditi in eius contumeliam fuerunt illi uersus
Roma domus fiet, Veios migrate quirites, Si non & Veios oc-
cupat ista domus. à Veis Veientes, & Veientanus deducũtur.
hinc Veientana uina appellata, quæ pessima erant, & dilutum
ruborem, ac fecis plurimum habebant. Persius: Veientanum q̃

rubellum Exhalet uapida læsum pice sessilis obba. Horatius:
Qui Veientanum festis potare diebus. ASSE. Vili moneta
ex ære. siquidem decem, & aliquando sexdecim assibus denarius
permutabatur. VENVS. Coitus meretricis. INFI-
CIATOR. Qui debitum negas, de quo superius diximus.
IN IVS In forum, ubi ius dicitur. VIVE. Indulge uita
tæ, hoc est enim uiuere apud Martialem. sic alibi: Frange rosas,
pete uina, rosas cape, tinge re nardo. Ipse iubet mortis te memi-
nisse deus. Virg. Pone merum, & talos: pereat qui crastina cu-
rat, Mors autem ueniens, uiuite ait, uenio. DECIES. Cen
tum millia scilicet, quia non obseruas, quod dijs promisisti.

EPIGRAM. CXXXIII. DE VENATIO NE LEONVM, ET LEPORVM.

PICTO QVOD IVGA DFLI-
CATA COLLO. Rursus leporum
ac leonum lusus admiratur, anteponens hoc
spectaculum cæteris uenatibus, & clemen-
tiæ, ac mansuetudini Cæsaris hoc tribuens,
quam feræ quoque conentur imitari. INDVLGENT.
Concedunt, præstant, exhibent, de quo superius diximus.
CALYDON. Vrbs Aetoliæ, de qua supra dictum est:
ubi Meleager aprum interfecit. ESSEDA. Vehicu-
la. Essedum uehiculi genus est, quo Galli uehebantur, apud Bel
gas Galliæ ciuitatem repertum, quemadmodum etiam petori-
tum, quod gallicum uocabulum est, ut Varro scribit: quamuis
sint, qui ex Græco uocabulo, ac Latino compositum uelint, di-
ctiumque à uoluendis rotis, ut Gellius testatur. NIGRA
BELLVA. Elephãtus. MOLLES CHOREAS
Lasciuas saltationes. diximus superius quàm docile animal sit
Elephantus, & ut sub Germanici principatu munere gladiato
rio quosdam inconditos motus ædere uisus sit saltantium modo
TIMOR VELOX LEPORVM. Timor uelo-
cium leporum. LAXOS RICTVS. Patentia ora.
PERVIOS. Per quos possunt tutò ire, & redire. TI-
MIDOS. Timentes ne noceant, hoc est ipsi timidi. SED
NORVNT CVI SERVIANT LEONES.
Ingens laus Domitiani: Leones, inquit, non arte assequuntur
hoc, ut tam benigni sint & clementes, sed faciunt hoc, quia intel
ligunt principi placere.

EPIGRAM. CXXXIIII. AD OVIDIVM NASONEM.

IN NOMENTANIS. Laudat uil-
na Nomentani agri, in quo uilla erat Ouidij
familiaris sui. Sensus est: Nomentanum ui-
num uetustate fit præstans, ita ut quoduis ui
num appellari possit, utputa Chium, aut fa-
lernum, aut aliud huiusmodi. Nomentum oppidum fuit Sa-
binorum, cuius ager quondam nimis sterilis fuit, postea cura
colonorũ factus est fertilitate celeberrimus, ubi præsertim cam
pos habuit Seneca excellentis uir ingenij, cuius in prædijs sin-
gula iugera culeos uini octonos reddidisse plerunque compe-
rtum est. hic Palæmon grammaticus, & Q. Ouidius, & Mar
tialis uillas habuere. TESTA ANVS. Dolium in-
ucteratum. nam in mitioribus plagis dolijs figulinis utebantur,
in quibus uina condebant, infodiebantq; terræ tota, aut ad par
tionem situs. circa alpes uero ligneis uasis utebantur, circulisq;
cingebant. VOCATVR QVICQVID VO-
LVIT. Assumit quodcunq; placet nomen. ratio aũt cur No
mentana uina uetustate meliora fierent, hæc erat, quod crassi-
tudo fecis

tudo fecis ea optime tuebatur. Columella: Nomentanæ uineæ
nobilitate sequuntur Amineas, fœcunditate uero etiam præue-
niunt, quippe cum se frequenter impleant, & quod ædiderunt
optime tueantur. feracior est minor, nec ita rubet, ut maior, à
quo colore rubellæ nuncupantur, eædemq; fecineæ, quod plus
quàm cæteræ fecis afferant. Martialis:
Nomentana meum tibi dat uindemia Bacchum,
Si te Quintus amat, commodiora bibas.
Quoniã scilicet Quintus uetustiora habet, unde alibi ad Quin-
tum scribens inquit: Quod sub rege Numa condita uina bibis.

EPIGRAM. CXXXV. AD RVFVM.

INTERPONIS AQVAM. Ru
fum rursus deridet, qui cum sciret Næuiam
amicam nequaquam ad se uenturam, tam
sobrie tamen potabat, quasi eam expectaret.
SVBINDE. Frequenter. SI CO-
GERIS. Sensus est: semper ferè potas aquam, & si cogeris
à sodale uinum sumere, raro potas pauxillum falerni lympha-
ti. si dubitatiua coniunctio est. Virgi. Si me fata meis patieren-
tur ducere uitam Auspicijs, aliquãdo pro confirmatiua accipi-
tur. Idem: Vestro si munere tellus Chaoniam pingui glandem
mutauit arista. Aliquãdo utimur si in rebus certis, ueruntamẽ
quasi dubitatiua, cum scilicet præstitimus aliquid, quod nolu-
mus exprobrare. Terent. Si te in germani fratris dilexi loco. à
si deducitur sic aduerbium affirmantis, & osi quod significat
uinã, & sin quod ex si, & ne cõponitur abiecta e, & significat
si uero. nunquam enim in prima parte collocatur, sed in secun-
da, ubi ferè duorum est oppositio. Terẽtius: Si illum relinquo,
eius uitæ timeo: sin opitulor, huius minas. habet enim quãdam
uim negationis perinde, ac si diceretur, si autem non relinquo,
sed opitulor. aliquando sin solũ reperitur, sed quod secundi lo-
ci uim obtinet. Sallustius: Imperat ut pretio, sicuti multa con
fecerat, insidiatores maxime paret, ac maxime occulte: sin id
parum procedat, quo uis modo Numidam interficiat, id est,
si potest, occulte: si non potest, utcunque. & siquidem quod ex
si & quidem componitur, tamen primam syllabam breuem ha-
bet, cum si producta sit, significat nam. Quintilianus: Atque
natura ipsa uidetur ad tolerandos facilius labores musicam no
bis dedisse, siquidem remigem cantus hortatur. Aliquando ta
men siquidem pro si dubitatiua coniunctione inuenitur, quod
interno scere facile est. Cicero: Deinde profectus est id tempo-
ris, cum iam Clodius, siquidem eo die Romam uenturus erat,
redire potuisset. Ouidius: Quæ mihi uentura est, siquidem uen
tura senectus. Item etsi, & tametsi, quæ pro quamuis accipiun
tur, quemadmodum superius diximus, & sine præpositio,
quæ significat absque, & siquis, siqua, siquid, de quibus disse-
ruimus. DILVTI. Lymphati. NEQ VITIAS.
Lusus, lasciuias. SOBRIAS. Hominis sobrij. tempe-
rato enim potu Venus iuuatur, nimio elanguescit. CER-
TAE. Exploratæ. SVSPIRAS. Spiritum à pe
ctore imo trahis. hoc est enim suspirare, quod est sollicitudi-
nis, ac doloris argumentum. ab hoc suspirium deducitur, quod
modo ipsam, quam diximus, ab imo pectore suspirationem si-
gnificat, modo spirandi difficultatem, de qua superius diximus.
unde qui eam difficultatem patiuntur, appellantur suspirio-
si. suspiro autem à spiro compositum est, quod significat exhalo.
Virgilius: Ambrosiæq; comæ diuinum uertice odorem Spi-
rauere. ab hac fit spirabile, quod uitale significat, & spiracu
lum spiramentum, per quod exit spiritus, & spiritus halitus.
Nam spiritus, halitus, anima pro eodem usurpantur. Pli-

nius: Animæ leonis uirus graue, ursi pestilens, hominis tãtum
anima infici uoluit pluribus modis, & ciborum ac dentium ui-
tijs, sed maxime senio, ut ne id ipsum quidem, quo uiuitur, in ui
ta iuuaret. Parthorum populis hoc præcipue accidit, & à iu-
uenta propter indiscretos cibos. namq; et uino fœtẽt ora nimio.
sed sibi proceres medentur grano assyrij mali, cuius est suauitas
præcipua in esculenta addito. Spiritus etiam pro aura, & uen-
to ponitur, quemadmodũ anima. à spiritu fit spiritalis, unde
spiritales auras dicimus, hoc est uitales. Item à spiro cõposita
fiunt aspiro, quod significat faueo, tractũ à nauigantibus, qui-
bus spirantes auræ fauent. Virgi. Aspirant auræ in noctẽ. Idẽ:
Aspirat primo fortuna labori. quod si post se accusatiuũ habe-
at cum præpositione ad, significat modo incũbo, & quasi toto
spiritu intentus sum, ut Scipio aspirat ad consulatũ. modo acce
do, peruenio. Cice. Nunq; aspirãt ad curiã. expiro, spiritũ red-
do, morior. Lucil. Expirans animã pulmonibus æger agebat.
ab hoc expiratio. inspiro, diuino quodã spiritu in mentẽ injicio.
Vnde inspiratio. respiro reciprocũ spiritum capio. à quo respi-
ratio. conspiro, coniuro. à quo conspirator, cõspiratrix, conspi
ratio, de quo superius locuti sumus. GEMIS. Ploras. Ge
mere proprie pectoris, cum præ angustia in sonum prorumpit:
ideo & iumenta sub nimio pondere gemere dicuntur. Item etiã
inanimata cum nimis onusta sunt. Virgil. Gemuit sub pondere
cimba Sutulis. ponitur tamen gemere pro flere. item pro canere
de ijs duntaxat auibus, quæ flebilẽ quendã habent cantũ, ut est
turtur, & colũba. Vir. Nec gemere aëria cessabit turtur ab ul
mo. à gemo fit ingemo compositũ eiusdem significationis, & ge
mitus ploratus, seu uox illa, quã diximus pectoris. & gemebun
bus plorans. & gẽma, quod emittere primũ planta incipit. Oui.
Et noua de nitido cortice gemma tumet, quod similis sit lacry-
mæ. à quo gemmo uerbũ, quod est gemmã emitto. Colume. Cũ
primũ gẽmare uites incipiunt. à quo gẽmasco. Plin. Atq; ut gem
mascere incipiens ligetur calamus. & ab huius gẽmæ similitu-
dine gemma etiã lapillus uocatur. cuius diminutiuũ est gẽmu-
la. à quo gẽmatus splendens, sem gemmis ornatus. Papin. Hic
ubi sidereo moles gẽmata colossõ. Itẽ à gemo gemursa tubercu
lũ sub minimo digito pedis, quod gemere faciat eũ, qui id gerit.
TRIENTES. Triens modo numi genus est, modo mẽsura
quatuor uncias capiens. MERO. Vino puro, non diluto.
PARCIS TIBI. Parcis uitæ tuæ cõsulere. DORMI
ENDVM EST. Larga potatio nõ impedit somnũ, sed iuuat

EPIGRAM. CXXXVI. AD LVCIVM.

SAEPE MIHI DICIS. Respondet
Lucio sodali suo, qui sæpe eum hortatus fue
rat, ut scriberet aliquid memoria dignum, &
taciturnitatis suæ causam afferret, quod nul
lum sit uirtuti, ac doctrinæ præmiũ, in quo
temporum suorum infelicitatem notat. CARISSIME
IVLI. Verba sunt Lucij, carissime Martialis. DA
NOBIS OTIA. Responsio est Martialis. OTIA.
Quietem ac uacationem à curis, atque negotijs. MECOE-
NAS. Hic ex Hetruscorũ regibus ortus, magnæ apud Au
gustum autoritatis fuit, mire fauit ingenijs, præsertimq; Hora
tio, & Virgil. quorum alterum, qui Bruti partes secutus, &
ab Octauio captus fuerat, non modo seruauit, sed Cæsari ca-
rissimũ reddidit, alteri agros in Mãtuano à militibus direptos
restituj fecit, & Octauij gratiam, ac beneuolentiam cõciliauit,
sic utriq; datũ est otium ad scribendum. FLACCO. Ho-
ratius Flaccus poëta Lyricus fuit, libertino patre natus, patria
Venusinus dubiũ Appulus ne, an Lucanus, ut ipse fatetur. nã

Venusinus arat finem sub utrunq; colonus. puer admodũ cum parente migrauit, & difficultatem inopiæ paternæ uicit ingenio. Athenas iuuenis petijt, & bello ciuili Brutipartes secutus est, et tribunatus honorem adeptus. sed Bruto deuicto ad Cæsarem conuersus fauente Mecœnate in eius amicitiã receptus est. VIRGILIO. P. Virgilius Maro, poëta Mantuanus: omniũ & Græcorum & Latinorũ poëtarum Homero proximus fuit, etiã Domitij Afri autoritate, qui cum interrogatus fuisset, quem Homero proximũ esse existimaret, secũdus inquit est Virgil. propior tamen primo, quàm tertio. Mantua urbs Galliæ est Cisalpinæ ab Ocno Mantus filio condita. Mãto Tiresiæ uatis Thebani filia fuit, qui Peneto patre genitus est, & mutatus quondam, ut poëtæ tradunt, in fœminam, post septem annos in uirilem formam redijt. Manto post Thebanorum seruitutem primo sub Creonte, postea sub Thesco, defuncto iam patre ad diuersa loca fertur fugisse, & primo in Asiã uenisse, in cuius litore Clarij Apollinis fanum ædificauit, deinde in Italiã ubi oppidum socijs suis Græcis condidit. cumq; interea ex Tyberino Thuscorum rege Ocnus ei filius natus esset, qui deinde Bianor cognominatus fuit, & ad ipsum oppidum Thuscorum quoq;, & Venetorum multitudo confluxisset, circundedit Ocnus oppidum muris, & in aliam formam redactum à matris nomine Mantuam appellauit. Virgil. Ille etiam patrijs agmen ciet Ocnus ab oris Fatidicæ Mãtus, & Thusci filius amnis, Qui muros, matrisq; dedit tibi Mantua nomen. CONDERE. Componere. CVRAS. Operam. FLAMMIS. Morte. siquidem mortuorum cadauera urebantur, ut superius diximus. LASSAT. Fatigat, lassum reddit. IVVAT. Delectat propter fructum qui sequitur.

EPIGRAM. CXXXVII. AD GALLVM.

EST TIBI SIT QVE PRECOR Lepidum epigramma ad Gallum, in quo eodem ferè argumẽto utitur, quo superius usus fuit ad Proculum, mittere scilicet se librum ut eum salutet, quoniam ipse salutandi officium obire non possit. MEA COENACVLA. Mea domus, pars pro toto. VIPSANAS LAVRVS. Lauros Vipsanæ porticus, quæ à Vipsano consule ædificata est Fontei collega. erat autem hæc porticus à Galli domo remotissima. laurus non modo secundæ, sed etiã quartæ declinationis inuenitur. Plinius: Ex ea lauru, quæ missa è cœlo minima est altitudine. FACTVS IN HAC EGO SVM IAM REGIONE SENEX. Idcirco indecens esset me domum mutare, quo tibi fierem propinquior. MIGRANDVM. Mutandum domicilium. EST TANTI. Tantum apud me ualet officium salutandi, ut mihi ueniendum esset, etiam si longius abessem. VNVM TOGATVM. Me scilicet. MVLTVM EST, HVNC VNVM SI MIHI GALLE NEGO. Multum est si me mihi ipsi ausero, & salutandi gratia desero scribendi prouinciam. DECIMA HORA. Post cœnam scilicet. prima enim & secunda hora salutabant ueteres Romani. tertia in causis ac iudicijs uersabantur. quarta & quinta incumbebant familiaribus negotijs. sexta & septima partim meridiabantur, partim otio indulgebant. octaua exercebantur palæstris, ac lauabantur. nona cœnabant.

DE ISSA CATELLA, ET PVBLIO PICTORE EPIGRAM. CXXXVIII.

TESSA EST PASSERE. Iocatur de Issa catella in laudẽ Publij pictoris, qui eam in delitijs habebat, & in tabella, quo eam immortalem redderet, ita expressérat, ut uera uideretur. de hoc etiam alibi: Publius exiguæ sufflagrat amore catellæ. ISSA. Nomen est proprium Catellæ, de qua scribit, fidelissimum omnium animaliũ homini canis est, & pugnasse aduersus latrones pro domino aliquando legitur. Garamantum regem canes ducenti ab exilio reduxere præliantes contra resistentes. Colophonij, & Castabalenses cohortes canum habuere, quæ primæ in acie dimicabant. canes defendere Cimbros cæsis dominis eorum plaustris impositis. canis Iasone Lycio interfecto capere cibum noluit, inediaq; consumptus est. Volcatium Romæ nobilem, qui Cesilium ius ciuile docuit Asturcone è suburbano redeuntem, cum aduesperauisset, canis à crassatore defendit. Item Cœlium senatorem ægrum Placentiæ ab armatis oppressum, nec prius ille uulneratus est, quàm cane interempto. Item Romæ cum animaduerteretur ex causa Neronis germanici filij in T. Sabinum, & seruitia eius, unius ex ijs canis, nec à carcere abigi potuit, nec à corpore recessit abiecto in gradibus gemonijs, mœstos ædens ululatus magna popu. Romanico rona circunstante, ex qua cum quidam ei cibum obiecisset, ad os defuncti tulit, deinde cadauere in Tyberim abiecto, innatauit ad illud summo nixu sustentare conatus, mũltitudine ad spectandam animalis fidem undiq; confluente. soli dominũ nouere, soli uocem, soli nomina sua agnoscunt. itinera quãuis longa meminere, nec ulli præter hominem memoria maior. in ueneratu solertia, & sagacitas præcipua est. scrutatur uestigia atq; persequitur, ueteres senecta fessos, ac debiles sinu ferre aliquando uisi sunt, uentos & odorem captantes, prodentesq; rostro cubilia. Indi è tigribus eos uolunt concipi, & ob id in syluis coitus tempore fœminas alligant. primo, & secundo fœtu tam quam nimis feroces abijciunt, tertio demum educant. hoc idem è lupis faciunt Galli. optimum esse in fœtu canem dicunt, qui nouissimus cernere incipit, aut quem primum fert in cubile sæta. rabies canum Syrio ardente hominẽ pestifera est. Item morsus letalis aquæ metus. quamobrem obuiam itur per XXX eos dies gallinaceo fimo cibis canum admisto, aut si præuenerit morbus uerò. ad morsum uero unicum remedium oraculo quodam repertum Plin. scripsit, radicem scilicet syluestris rosæ, quæ Cynoroda appellatur. Columella scribit si quadragesimo die, quàm sit natus, castretur morsu cauda, summusq; eius articulus auferatur, sequenti neruo exempto, nec caudã crescere, nec canes rabidos fieri. NEQ VIOR. Lasciuior, iocosior. PASSERE CATVLLI. Quem cecinit Catullus, de quo superius diximus. PVRIOR OSCVLO COLVMBAE. Laudatur in columbis simplicitas. pudicitiam seruant, connubij fidem non uiolant. suspicio tantũ in ijs est adulterij, tunc plenum guttur murmure, tunc sæui rostris ictus, tunc in reconciliatione frequens exosculatio. Lucilius: Vincit columbos osculis. Cn. Mattius: sinuq; amicam refricere frigidam caldo Columbatim labra conferens labris. INDICIS LAPILLIS. Margaritis, quas Indicus maxime mittit Oceanus, quamuis & de alijs gemmis possit intelligi. quod siquis obijciat Margaritas, nec lapillos, nec gemmas dici, non uidetur Plinium legisse, qui & succina, & murina, & Margaritas inter gemmas, ac lapillos commemorat: nec Varronem qui uniones scribit lapillos esse, qui in conchis reperiuntur: nec Horatium, cum scribit: Nec magis huic inter niueos, uirides q; lapillos. ubi nemo dubitat de Margaritis, ac Smaragdis intelligi. VENTRIS. Purgandi scilicet.

cet. NON FEFELLIT. Non decepit, fœdando scilicet. LVX. Suprema mors.

EPIGRAM. CXXXIX. AD VELOCEM.

SCRIBERE ME QVERERIS. Facete Velocem arguit reprehendentem se, quod longiora epigrãmata faceret. tu inquit, breui ora facis, quoniam nihil scribis.

EPIGRAMMA CXL. AD REGVLVM.

CVM TIBI SIT SOPHIAE Facete cũ Regulo ludit, ne uideatur libros suos ad eum mittens intẽpestiue forensibus negotijs occupatũ interpellare. cum ingẽt par fama sit, & doctrinæ tuæ, & negotiorũ, non debet mirari, q; iura clientũ tibi porrigi uidet, quæ defendas, et libros quos legas. SOPHIAE PARFAMA ET CVRA LABORVM. Ordo est: cum in te fama, hoc est decor sapientiæ, & cura laborũ sit par. hoc est cum doctrina, et forensiũ negotiorũ exercitatione pariter excellas. SOPHIAE. Sapientiæ. quemadmodũ autẽ sophon, hoc est sapientem pro docto, ita sophiã, hoc est sapientiã pro doctrina usurpamus. unde & sophisten uocamus modo eum, qui in arte rhetorica proponit quæ imitari debemus. sic enim oratorem, rhetoremq;, & sophistã distinguunt: ut orator sit, qui causas agit: rhetor, qui artem oratoriam docet: sophistes, qui imitationes proponit modo cauillatorio. unde ea pars dialectices nomen sumpsit, quæ sophistice appellatur. & sophisma dicitur commentum, & oratio ita composita, ut uera esse uideatur. LABORVM. Quos in causis defendendis sustines.

EPIGRAMMA CXLI. AD PRISCVM.

CVM TE NON NOSSEM. Facete Prisci Fauseij ambitionẽ carpit. hic ut nomẽ patroni sibi uendicaret, pecuniã fœnore capiebat, ut cultus incederet, ac diues uideretur, turba togatorũ eum comitãte. quapropter Maternũ inferius admonet, ne illum hoc modo incedentem uidens falsa opinione ducatur. Est ergo sensus: ante, q; te nossem putans te diuitẽ esse, ac liberalem, salutabam te, & dominum, ac regem uocabam: iam uero postquam te noui, nõ existimabo aut dicam te alium esse, quàm Priscum.

EPIGRAM. CXLII AD LECTOREM.

QVAECVNQ VELVSI. Admonet lectorẽ, à quo emere libellos suos possit, si in ijs legẽdis tẽpus terere uoluerit APINAS. Nugas, ineptias de quo superius diximus. MALE COLLOCARE. Legendo, scilicet quæ uana et inutilia sunt. INVIDEBIS OTIO TVO. Terẽdo tẽpus in nugis meis lectitãdis. PER QVEM NON LICET PERIRE MEIS NVGIS. Qui epigrãmata mea colligit, uendit q;, nec sinit ea perire. honestius loquẽdi modus: per me nõ licebit hominem occidere: per me non licebit homini abire, hoc est nõ permittam, quantum uires meæ sufficient, hominem abire.

EPIGRAMMA CXLIII. AD FAVSTINVM.

HOS TIBI VICINOS. Fenium Telesphorum laudat, quod in prato suo Anthillam filiam defunctam mira pietate sepeliuerit, & epitaphium posuerit. DIGNIOR IPSE LEGI. Quia mori ante filiam debuit. unde mox subdit: ad Stygias æquum fuerat patrem isse sub umbras.

EPIGRAMMA CXLIIII. AD PROCILLVM.

QVAEDAM ME CVPIT. Facete Procilli inuidiã carpit. formosissima, inquit, me mulier petit, ex inuidia moreris: at ego uolo turpissimam, iam incipis respirare. ARGENTO candidũ enim est argentũ. unde à græcis ἀργύριον, à nobis argentũ uocatur, quod Græci ἀργὸν album dicunt. Home. νύκτες ἀργοὶ. hinc argema, morbus oculorum dictus est, cum ulcus circulũ oculi infestat, quẽ Græci irim dicunt, latine albugo nuncupatur. argentum in puteis reperitur: excoqui nõ potest, nisi cum plumbo nigro, aut cum uena plũbi, quæ iuxta argenti uenas plerunq; reperitur, gallenã uocant. inuenitur ferè in omnibus prouincijs, et ubicunq; una inuẽta est uena, nõ procul inuenitur & alia, quod in omni ferè materia accidit. unde Græci metalla appellarunt ἀπὸ τοῦ μετὰ τὰ ἄλλα ἐυρέισθαι, hoc est, quod alia post alia inueniantur. à metallo uero metalli dicti sunt in re militari quasi mercenarij. Accius: Calones, famulíq;, metalli, caculæq;. à quo nomine Cæciliæ familiæ Metelli cognomẽ datũ putatur. argẽti uena, quæ in summo reperta est, crudaria appellatur. odor ex argentifodinis inimicus est omnibus animalibus, sed maxime canibus. mirũ est cum albũ sit argentũ, lineas ex eo nigras produci. est lapis in cius uenis, ex quo fluit argentũ uiuũ, quod omniũ rẽrum uenenũ est. itẽ lapis spumæ candidæ, nitentisq;, nõ tamẽ translucentis, quod stimin appellant, alij stibiũ, alij alabastrũ, aliqui turbasin, nõnulli etiã Platyophthalmon, quasi dilatans oculos. πλατὺς enim latus, ὀφθαλμὸς oculus dicitur: quoniã in calliblepharis dilatet oculos, & eorum fluctiones, exulcerationesq; inhibeat. calliblepharũ medicamentũ est accõmodatũ uitijs oculorũ, præsertim cum palpebræ cohærescũt, & ulcerá oculorũ male sunt curata. nomen habet à pulchritudine genarum. κάλλος enim pulchritudo, βλέφαρα genæ dicuntur. Scoria in argento est, quã Græci uocant helcisma. spuma argenti argyritis uocatur, sicut auri chrysitis, plũbi molybditis. omnis autem fit excocta sua materia ex superiore catino defluẽs in inferiorẽ. distat spuma à scoria, tanquã à fece: alterũ purgantis se materiæ, alterũ purgatæ uitiũ est. inuenitur & in argentarijs metallis minium, & hydrargyrũ, & coticula lapis, de quibus superius diximus. ab argentũ argentarius deducitur, hoc est trapezita, qui & mensarius, & numularius uocatur, & argentaria argentifodina, & argentarius adiectiuũ, unde fabrũ argentarium dicimus, & argenteus ex argento. & philargyrus amicus argenti. & lithargyrus lapis argenteus. & Argyrõdes Aetoliæ fluuius propter argenteũ aquæ candorẽ, ut quidam existimãt. & argyranche, de qua superius diximus. LILIO. Lilium flos est candidissimus, nobilitate proximus rosæ, et quadã

cognatione unguenti, oleiq; quod ab eo lirion appellatur. nulli florum excelsitas maior, foliis soris striatis, & ab angusto in latum paulatim se laxantibus, effigie calathi, resupinis per ambitum labris, tenuiq; filo, & seminibus croceis in medio stantibus. est & rubens lilium, quod Græci crinon uocant, est & purpureum, quem uocant narcissum, de quo superius diximus. lilium à Græcis nomen traxit: quippe Græci λείριον uocant. PICE. Pix est quæ fit ex arborum resinis ad ignem decoctis. nam resina liquor est crassus ex arboribus fluens, & sæpe sua sponte siccatus ad solem. pix liquida è teda coquitur ad nauium, & multos alios usus. lignum eius concisum furnis immittitur, undique igni extra circundato, ut primus sudor aquæ modo fluat in canali. hoc cedrum uocatur, quod sit aqua ignis ardentis. καίειν, enim urere, ὕδωρ aqua. tanta q; eius uis est, ut in Aegypto corpora hominum defunctorum eo perfusa seruentur. sequens liquor crassior picem fundit, hæc rursus in cortinas æreas coniecta, aceto spissatur. cætera genera picis ex alijs arboribus fiunt, & maxime picea flos crudus piceæ resinæ cum multa hastula tenui, breuiq; auulsus concidi tur, ad cribrum minuta deinde seruenti aqua perfunditur, donec coquatur. huius expressum pingue præcipua pix est: datq; uino odorem, & acumen quoddam saporis. econtrario uitia resinæ, corticisq; eam picem faciunt, quæ dicitur crapula, qua uini uirus frangitur, compescitur q; illius nimia feritas. resina à pice hoc differt, quod pix nihil aliud est, quàm combustæ resinæ fluxus. terebinthina resina, hoc est quæ fit ex arbore terebintho, præfertur omnibus. proxima est, quæ fit ex lentisco, & mastice dicitur. postea cupressi acerrima sapore. picea arbor montes amat, feralis apud ueteres habita, nitens rogis, & in funeribus duntaxat ante fores poni solita: postea etiam in domos recepta facilitate tondendi. hæc plurimam resinam fundit. teda proprie dicta succo abundat: parcior tamen est, liquidior q;, quàm picea, flammis ac lumini sacrorum grata. Laricis morbus est ut teda fiat. est autem larix arbor similis abieti materia præstantior, incorrupta uis, humori contumax. pluscu lum huic erumpit liquoris melleo colore, nunquam durescentis. pix ex arbore picea omnium nigerrima est. à pice piceus deducitur. pix uero à græco fit: nam Græci pissa dicunt, à quo pisselæon oleum, quod ex pice fit. & pissasphaltus mista bitumini. pix naturaliter, quæ in Apoloniatarum agro reperitur. quidam & ipsi miscent præcipuum ad scabiem pecorum remedium, & palimpissa pix liquida iterum decocta, & zopissa pix quæ è nauibus eraditur, admista cera, & marino sale macerata, multo ad omnia efficacior, quàm aliæ pices.

EPITAPHIVM ANTHILLAE, EPIGRAMMA CXLV.

HOC NEMVS AETERNO. Dulce epitaphium Anthillæ, cuius pauloante mentionem fecit. FENNIVS. Telesphorus. Fennius pater Anthillæ.

EPIGRAM. CXLVI. AD LVPERCVM.

CCVRRIS QVOTIES LVPERCE NOBIS. Lepidissimũ epigrãma ad Lupercũ ita pertentẽ epigrãmata Marti. quasi remissurus. monet eũ poẽta, ut à propinquo sibi bibliopola emat, in quo falsæ hoĩs auaritiã carpit. PVERVM. Seruũ.

EPIGRAMMATON. Græcus genitiuus pluratiui numeri. LONGVM EST. Iter scilicet. AD PIRVM Regio, in qua Martialis habitabat, ad Pirum dicebatur: frequenter quippe arbores nomina regionibus dabant, ut ad pinũ, quod est apud Senecã. ad malum punicũ, quod est apud Tranquillum. ad gallinas, apud Plini. propter laurum ibi satam ex ramo suis bacis onusto, quem gallina conspicui candoris ore gestauerat, ut superius memnimus. ARGINEMPE SOLESSVBIRE LETVM. Dictionẽ diuisit more poẽtico, ut Virgilius: septemq; triones. & in oratione soluta. Cice. Expergete facias. NEMPE. Certe. & est primogeniũ uocabulum. CONTRA. Ex aduerso. contra præpositio est, separatur q;, & componitur quando κατὰ, uel ἀντὶ significat, & tunc proprie est præpositio, ut contra adulterium dico, & contradico. quando uero sine casu ponitur, significat q; τὸ ἐναντίως aduerbium est. Iuuena. Stat contra, starique iubet. ab hoc fit contrarius, hoc est oppositus, repugnans. & contrarior uerbum, aduersor, repugno. & aduerbium econtrario, quod significat ediuerso, contra. FORVM CAESARIS. De quo superius locuti sumus. SCRIPTIS POSTIBVS. Suspendi mos est tabellas in postibus tabernarum librariarũ, in quibus omnes libri uenales sint descripti. HINC ET INDE. Ex omni parte. OMNES POETAS. Qui scilicet uenales sunt in taberna libraria. NEC ROGES. Non est necesse eum rogare: quia statim dabit librum soluenti precium. E PRIMO ALTERO VE NIDO. E primo aut secundo genere. sunt enim alij precioſiores libri, alij uiliores ad uendendum expositi. RASVM PVMICE PVRPVRA Q VE CVLTVM. Ligatum, ornatum, ex omni parte perfectum. TANTI NON ES. Ironice loquitur. SAPIS. Ironice loquitur. quis enim quinq; denarijs qualẽcunq; librum non emat? Ironia figura est, quæ simulatio dici potest. Græci enim εἰρωνεύεσθαι cauillari dicunt, cum aliud uerbis significamus, aliud re sentimus, quale est illud apud Virgil. Egregiam uero laudẽ, & spolia ampla refertis Tuq;, puerq; tuus, magnum & memorabile numen, Vna dolo diuũ si fœmina uicta duorũ est.

EPIGRAMMA CXLVII. AD CAEDICIANVM.

VI LEGISSE SATIS. Lepidum simul ac grauitatis plenum distichon, quo primum claudit librum, qui inquit, plus quàm centum epigrammatibus à nobis reprehẽsus, sese à uitijs non retraxit, nullus illi erit male agendi modus. CENTVM. Finitus numerus pro infinito. Nam supra centum epigrammata primo libro continentur. NIL MALI SATIS EST. Nunquam à uitijs recedet.

AD FEDERICVM PRINCIPEM.

HABES FEDERICE PRINceps interpretationẽ primi libri, quod est uniuersi operis, & totius ferè Latinæ linguæ dimidium. tot enim, ac tanta, & tam uaria hoc uno libro explicata sunt, ut aliquanto minus sit id omne quod superest. in quo animaduertere facile erit, quot, & quãti essent, in quibus antehac uersabamur errores, q; multa forent à clarissimis etiã Latinæ linguæ auctoribus

toribus per ignorantiã rerum, ac uocabulorũ falsò exposita, q; multa ob nimiã difficultatem præterita, ac prorsus omissa. nos enim famæ omniũ parcimus, nec aliter ea iudicamus. diligentis lectoris officiũ erit, aliorũ scripta cũ nostris cõferre. qd siquando à nobis alicubi quicq; præteritũ uidebitur, quod dici eo loco cõmode potuisset, nolim desperet lector id alio loco se nõ minus apte, cõmodeq; lecturũ. si uero aliqua bis tertioq; nõnunq; à nobis repetita uidebuntur, id quoq; quisquis diligẽter animaduertat, non sine causa à nobis factũ intelliget, nec inculcatũ quicq; sed necessario aliquãdo replicatũ iudicabit. uerũ tu quidẽ Federice princeps, quis in præsentia Thuscos domas, & rebellantes Rom. ecclesiæ populos iugũ ferre cõpellis, non desinis tamẽ nos subinde hortari, ut reliqua prosequamur: qd certe libenter facimus, ut omnes nõ modo tuis armis ac uiribus sacrosanctæ Romã. ecclesiæ imperiũ auctũ, sed sacrã etiam Romanã linguã te imperatore, te duce illustratã, locupletatãq; cognoscant. Vale.

NICOLAVS PEROTTVS PONTIfex Sipuntinus Francisco Guarnerio Salutem.

OLebã nuper ætati nostræ gratulari mi Francisce, quasi magnũ quoddam, ac uere diuinũ beneficium hac tempestate adepti essemus, ob nouum scribẽdi genus è Germania nuper ad nos delatũ. uidebam enim tantum uno mense ab uno homine hoc tempore imprimi literarũ posse, quantũ uix toto anno scribi aliãs à pluribus potuisset, quod uno uersu Campanus noster Aprutinus pontifex elegantissime scripsit: Imprimit ille die quãtum non scribitur anno. ex qua re tantam breui tempore librorũ copiam sperabam, ut nullũ superfuturum esset opus, quod uel ab inope, atq; egeno homine posset amplius desiderari. Hinc fore existimabã, ut uigerent indies magis ingenia hominum, & florerent studia literarũ, omnesq; ad capessendas præclaras artes tanta librorũ cõmoditate allicerentur. Iam uero, ò uanas hominũ cogitationes, longe aliter, quàm sperabã uideo rem succedere. Nam cũ liceat unicuiq; pro libidine animi sui quæcũq; uelit imprimere: fit ut omissis sæpenumero quæ optima sunt, ea scribãt placẽdi gratia, quæ obliterari potius, ac deleri ex omnibus libris deberẽt. Et si quid scribũt boni, ita peruertant, atq; corrũpant, ut melius sit his libris carere, q; in exemplaria mille transcriptos per orbis omneis prouincias mittere, ne scilicet studiosis occasio detur tot mendacia legendi. quippe satius est uera ignorare, q; falsa perdiscere: quemadmodũ tacere uerum, minus peccatũ est quàm mentiri. Huius autẽ rei causa est non tã inscitia eorũ, qui imprimũt, q; negligentia, nequid grauius dicam, quorundã, qui se correctores, ac magistros ueterũ librorũ constituũt. hi enim dum falsa existimãt, quæ parũ animaduertunt rectè scripta, & de summorũ uirorũ operibus sententiã temere ferre non dubitant. ò rem indignã, in qua non modo graues uiri, & prudentes, sed etiã qualescunq; studiosi meritò perturbãtur. non est facile ab his discedendũ, quæ passim scripta reperiũtur, nec cum primũ difficultatis aliquid occurrit, errori ascribendũ est: non rectũ iter relinquendũ, ut deuios sequamur anfractus, nec plana deserẽda sunt, ut per præcipitia labamur: alioq; quæ stultitia est tantũ studiũ, tantam curã, & (ut ut ita dicã) tantam solicitudinẽ adhibere, ut doctissimorũ uirorum libros depraues, atq; corrũpas? neq; me ista ad te uelim existimes scribere, quod eorũ labores damnandũ putem, qui hanc corrigendorũ librorum prouinciã sumpsere. quin potius laudo doctrinã eorũ, laudo studiũ, laudo laborem: sed quatenus modum non excedũt, hoc est quatenus nihil addunt de suo, sed uel alijs exemplaribus, uel sententia ipsius autoris alibi clarius ex-

pressa, uel eius scriptoris, à quo id sumptũ est autoritate, uel explicata alicuius imitatione, uel alterius linguæ ueritate aliquem locũ emendãt, q? nos ruper in Marco, et Papinio fecimus. Aliter enim frustra eos tantũ laboris haurire existimo: frustra dixi imò cum ingẽti hominũ detrimento, quandoq; dẽ frequẽtius corrũpunt, q; emendent. quanq; illud quoq; laudare uix possum, q? proœmia sua clarissimorũ uirorũ libris inserunt. Quid enĩ turpius uideri potest? Quid magis indignũ, q; æræ cloacã iungere? Nõ bene cõueniunt, nec in una sede morãtur maiestas & amor. eo magis sordescit uitiũ, quò uicinius est uirtuti: eò deformior est turpis facies, quo formosæ proximior est. Quis aũt eorũ qui in præsentia uiuũt tam temerarius sit, ut ausit scripta sua etiam cum infimis ueterũ cõferre? equidẽ in libris, quos redemi oĩbus tantã deformitatẽ nõ potui pati, sed uel abrasi proœmia, uel sustuli, excepta Cãpani epistola, quæ & grauitate, & facũdia, et breuitate digna uisa est, quæ Plutarchi uitis præponeretur. Sed cur ista ad me scribis, inquies: ut Principẽ tuũ M. Barbũ Cardinalẽ Vicentinũ uirũ non modo doctrina, ac omni uirtutis genere præstantẽ, sed fauentẽ ingenijs, fauentẽ studijs, doctorum omniũ præsidem, et quasi Mecœnatẽ alterũ apud Cæsarem ad prouidendũ rei tam necessariæ horteris, atq; inflames. prouisio autẽ facillima est, ut autoritate Pontificis maximi unus aut alter huic muneri præficiatur, qui & imprimendorũ librorum legem impressoribus præscribat, & adhibeat aliquẽ mediocriter peritũ, qui singulas quasq; tabellas ante impressionẽ examinet, atq; emẽdet. Sũmo præterea studio curet, ne primi isti correcto res augurari aliquid temere ausint, sed modũ, quẽ paulo ante diximus, seruent. In his acre sit ingenium, singularis eruditio, incredibile studium, summa uigilãtia. Hoc si fiet, & multos habebimus libros, et integros. in nulla re pulchrius, in nulla re dignius uti potes beneuolẽtia principis tui. Vt aũt manifestius ostendere ei possis correctorũ nostrorũ errores, recognosce quæso mecũ parumper, q; multis in locis Plinianũ proœmiũ deprauauerint: quod eò magis admiratione dignũ est, quo maiorem huic uni libro, quàm cæteris omnibus diligentiã adhibuerũt. Idq; & palàm professi sunt, & nunc profitentur. Est autem proœmiũ totius operis, ut nosti, pars facillima: & in qua uel exponenda, uel emendanda, ut plus studij, ita minus laboris ponere consueuimus. qd si proœmio solo tot errores deprehendemus, quid in reliquo opere poterimus sperare? Quanquã scio multa illic & intellecta acute, & emẽdata diligenter à Theodoro Gaza Bessarioneæ academiæ principe, cuius præsidio usi sunt correctores: quẽ si pari modo secuti in omnibus fuissent, certe non modo proœmiũ, sed totũ opus integrũ haberemus. Atqui nos simul et errores rimabimur, & proœmiũ ipsum exponemus: partim ut cognita autoris sententia, errores ipsi facilius deprehendendi sint: partim ut opera, ac diligentia nostra intelligant studiosi loca quædã, quæ sexcentis iam annis uel nemo, uel quàm paucissimi intellexere. Sed iam proœmiũ ipsum uideamus. Plin. Vespasiano suo salutẽ. Præponit autor operi suo epistolã pro more scribentiũ, quã Tito D. Vespasiani filio scribit. habent aũt codices omnes Vespasiano. Corrector, quia animaduerterat non posse referri epistolã ad patrem, quoniã paulopost ita autor subdit: Sit enim hæc tui præfatio uerissima, dum maximo cõsenescit in patre: mendosum putauit hunc locũ, & ita corrigendũ censuit. Plin. Domitiano suo salutem. ò subtilitatem hominis singularem. an quia referri ad Vespasianum epistola non poterat, quoniam patrẽ non habuit imperatorem, tu statim ad Domitianũ referendũ duxisti? Cur nõ ad Titũ potius? in quo omnia Plinij uerba mirifice quadrãt. Ille enim paulopost ita subdit: ut sciant omnes, quàm ex æquo teçũ uiuat imperiũ triumphale, & censoriũ ius, exeas q; consul, ac tribunitiæ potestatis particeps, & qd

his nobilius fecisti, dum illud patri pariter, & equestri ordini præstas, præfectus prætorij eius. Certe hic nihil est quod referri ad Domitianũ possit. Quis enim de eo legit unquã, q̃d æquũ cum patre imperiũ habuerit? exercuit quidem fateor dominationis uim patre uiuẽte tam licenter, ut iam tũ qualis futurus esset, ostenderet. officia urbana, ac peregrina ita distribuit, ut mirari se Vespasianus dixerit, quod nõ successorem sibi misisset. habitauit cum patre unà, sellamq́; eius, ac fratris quoties prodirent lectica secutus est. triumphũ quoq; Iudaicum equo albo comitatus: sex consulatus gessit, ex quibus unũ duntaxat ordinarium, eumq́; cedente, ac suffragãte fr..tre. Hæc certe legere de Domitiano possumus, tum apud Suetoniũ, tum apud historiarũ scriptores. Quod uero æquũ cum patre imperiũ gesserit, quod cũ eo triumphauerit, quod censor, q̃d tribunus simul fuerit, q̃d prætorij eius curã habuerit, nemo unquam legit: nisi id forte corrector noster in bicipiti Parnasso, ut Persius inquit, somniauerit. De Tito uero utrũ referri hæc uerissime possint, dicat Sueton. cuius uerba hæc sunt: Cum nata de Tito suspitio esset, quasi desciscere à patre, orientisq́; sibi regnũ uẽdicare tentasset: auxit eã suspitionẽ, postq̃ Alexandriã petens in consecrando apud Memphim boue Api diadema gestauit, de more quidẽ, rituq́; priscæ religionis: sed non deerãt qui secus interpretarentur. Quare festinans in Italiã, cum se Rhegyũ, deinde Puteolos oneraria naue appulisset, Romã deinde contendit expeditissimus, inopinantiq́; patri, uelut arguens rumorũ de se temeritatem, ueni, inquit pater ueni, neq; ex eo destitit participẽ, atq; etiã tutorem imperij agere. Triumphauit cum patre, censurãq; gessit unà eidem collega, & in tribunitia potestate, & in VII. cõsulatibus. fuit etiã quæstoris uice: præfecturã quoq; prætorij suscepit, nunq̃ ad id tempus, nisi ab equite Romano administratã. En quàm aperte Suetonius ostendit Plinij dicta nõ ad Domitianũ, sed ad Titũ referri debere. Quandoquidẽ in singulis ferè uerbis ita cum Plinio cõuenit, ut ab eo sumpsisse quæ scribit planè uideatur. atqui corrector noster, dum Vespasiani nomen ponere perhorrescit, in errorem lapsus est lõge maiorem, & ut ueteri prouerbio est, Cecidit in Scyllam, cupiens uitare charybdim. Vides igitur mi Francisce quàm dãnanda sit siue incuria, siue negligentia huius hominis, qui principium ipsum tanti operis, quod pari modo in omnibus libris legebatur, sine ratione, sine autoritate aliqua mutare ausus sit, & ita mutare, ut planè peruerterit. Hanccine igitur librorum correctionẽ dicemus, an potius deprauationem ac corruptionem? hanccine librorũ copiã, & felicitatẽ nostri temporis, an potius cõmunem calamitatẽ, atq; iacturam? Non est hoc excitari literas, & florere, sed potius damnum facere, atq; perire. Verum rogabit me quispiam fortasse, qua ipse quoq; uel ratione, uel autoritate mutare hunc locũ ausim, & pro Vespasiano Titum ponere. ego uero ita illi respondeo, me nec mutasse quidem hunc locũ, nec mutandum censere: illud uero et ratione, & autoritate docuisse Pliniũ, non ad Domitianũ, sed ad Titum scribere. Huius uero cognomine potius, quàm nomine uti uoluisse: & quemadmodũ imperij, ita etiã nominis appellatione patri suo quamsimillimũ faceret: quod etiã libri ipsius secundo uolumine longe apertius facit. cum inquit: Nam ut in duodecim diebus utrunq; sidus quæreretur, & nostro æuo accidit imperatoribus Vespasianis patre III. filio iterũ consulibus. En quàm aperte, & diuum Vespasianũ patrẽ, et diuũ Titum Vespasianũ filium, & imperatores, & Vespasianos uocat: quemadmodũ libro septimo & Vespasianos nominat & censores, cũ sic ait: Accedunt experimenta, & exempla recentissimi census, quem intra quadrienniũ imperatores Cæsares Vespasianus pater, filiusq́; censores egerunt. Item libro tertio: Imperatoribus, censoribusq́; Vespasianis. Quod autem Titus cognomine Vespasianus sit di

ctus, testatur etiã Sueton. dum Titũ inquit cognomine paterno fuisse testantur ueterum cõplura numismata, in quibus ita scriptum legimus: Diuus Titus Vespasianus Augustus. testatur ingens arcus adhuc Romæ integer in honorẽ eius dicatus, ubi nunc quoq; literæ extant huiusmodi: Diuo Tito Diui Vespasiani filio Vespasiano Augusto sed facessat corrector noster cum correctionibus suis, nos cum erroribus patrũ nostrorum potius erremus, non Domitiano, sed Vespasiano legentes. nunc reliqua prosequamur. Libros naturalis historiæ nouitiũ camœnis Quiritiũ tuorũ opus natos apud me proxima fœtura licentiore epistola narrare cõstitui tibi iucundissime imperator. ordo est: ò iucundissime imperator cõstitui narrare tibi hac licentiore epistola libros naturalis historiæ, appositiue nouitium opus camœnis; hoc est musis Quiritiũ tuorum natos apud me proxima fœtura, hoc est ultimo partu. utitur ex metaphora, quasi libri pariantur, & pro liberis habeantur. Ideo & natos inquit, & proxima fœtura. licentiore liberiore, & nimis audaci, ac ueluti temeraria. licentia enim dicitur libertas quædã potius ad male agendum: fitq; à uerbo licet, cum licet quicquid libet. ideo autẽ licentiorem epistolã dicit, quod nimis temerariũ uideatur libris suis tanti principis iudiciũ flagitare. quod ipse autor paulo inferius exponit, præsertim dum inquit: meæ quidem temeritati accessit hoc quoq;, quod leuioris operæ hos tibi dedicaui libellos. Sit enĩ hæc tui præfatio uerissima, dũ maximo cõsenescit in patre. hoc per παρένθεσιν dictum est. nam quia eum imperatorem nominauit, hæc, inquit, sit uerissima appellatio tui, quandoquidẽ in maximo imperatore patre tuo iam cõsenescit. nãq; tu solebas meas esse aliquid putare nugas. Hæc est ratio cur constituerit dicare ei libros naturalis historiæ: quia scilicet solitus erat in precio habere res suas, etiam quæ leuioris operæ, & nugis similes erant. Est autem Catulli Veronensis poëtæ carmen, quod iure emendare corrector potuisset, cum in omnibus ferè codicibus mẽdose scriptũ reperiatur hoc modo: putare esse aliquid meas nugas. Sed non est mirandum eum, qui recta deprauat, etiã quæ deprauata reperit dimittere. Vt obijcere moliar Catullum conterraneum meum. conterraneũ inusitato uerbo cõciuem uocat. Plinius enim Veronensis fuit: quanquã alter Plinius sororis huius filius aliquãdo se Nouocomẽsem facit, aliquãdo Veronensem. cuius rei ratio est, quia in illa urbe natus, in hac auunculi gratia ascitus fuit. Nouocomensem se facit libri quarti epistolarũ, epistola ultima, cum attulisse se ex patria sua refert pro munusculo quæstionem. Pa:riam autem describit iuxta Larinum lacum, qui est Nouocomi. Veronensem autẽ se ostẽdit nouissima epistola sexti libri, cum ita inquit: Recte fecisti, quod gladiatorum munus Veronẽsibus nostris promisisti. Sunt qui hunc quoque Plinium Nouocomensem fuisse scribant. Sed ego cum eo sentire malui, qui se Veronensem quidem facit, Nouocomẽsem non facit. Agnoscis & hoc castrense uerbũ, id est non tam eruditum, quàm militare, & quasi uernaculum. raro enim quisquam hoc uerbo usus est, & uix alius præter Pliniũ. Ille, enim ut scis, permutatis prioribus syllabis duriusculũ se fecit, quàm uolebat existimari à uernaculis suis. hic locus diligẽter animaduertendus est. nam ausim dicere neminem nostræ duntaxat ætatis eum satis intellexisse. Sensus autem talis est: Non sine ratione obijcere molior Catullum, quia & conterraneus meus est: & quemadmodum ego sum, duriusculus fuit ob priores syllabas immutatas. Constat sanè Catullum metri legem præuaricatum de industria fuisse, præsertim in hendecasyllabis uersibus, ponendo primam syllabam carminis breuem, cum requireretur producta: ut in ipso uersu, quem nunc Plinius adduxit: Meas esse aliquid putare nugas. & alibi legistis: male me marem putastis. Item alibi duobus continuis uersibus; Amabo mea dulcis

dulcis Ipsitilla, Meæ delitiæ, mei lepores. Item: Poëtæ, tenero meo sodali, & alijs penè infinitis in locis. hoc autem facit uersum proculdubio duriorem, quàm cum spondeũ in principio habet: unde derisum à quibusdam sui temporis Catullum tradunt, quod iambum in hendecasyllabo pon..ret, iactaretq́; nihilominus probari se à ciuibus suis, quod non illepidos, neq; inuenustos suos hendecasyllabos putarent. à uernaculis suis, à ciuibus, & in eadem natis urbe. uerna enim seruus dicitur ex ancilla nostra in ædibus nostris natus. unde uernaculũ appellamus, quicquid in domo, & patria nostra natum est. & uernaculam linguam communem, atq; uulgarem. recte igitur uernaculis, id est ciuibus uernacula utentibus lingua. Hunc quoq; locũ emendare corrector debuisset, & suis scribere, non tuis, & abradere famulis: quæ dictio ab ignaris expositoribus addita fuit. equidem ostendere possum Plinij librum satis ueterem, in quo ita planè scriptum legitur, ut supra dictum est. Simul ut hac mea petulantia fiat, quod proxime non fieri questus es. Secunda ratio cur Tito Vespasiano dicare opus suum uoluerit, ut scilicet occasiouem haberet aliquid de eo scribendi, quod in alia epistola omissum à se Titus fuerat conquestus. petulantia, quod paulo ante licentiam dixerat, hic dicit petulantiam. Est autem petulantia nimia quædam audacia, & procacitas à petẽdo dicta, quasi ea petantur, quæ absurda sunt: quemadmodũ procacitas à procando dicitur. procari enim ueteres petere dicebant: unde proci quasi petitores dicti. In alia procaci epistola nostra. licentiorem, petulantem, procacem in eundem sensum accepit. Vt in quædam acta exeam, ut aliquid de rebus eius scribam. modus est loquendi apud doctos. Quintilianus: Et siquid exierit numeris aptius fortasse non possit: sed tamen siquid exierit, non erit Atticum. in quo Persium secutus uidetur, qui ita inquit: Non ego cum scribo si forte quid aptius exit, Quando hæc rara auis est: siquid tamen aptius exit Laudari metuam. hic quoq; locus à correctore præteritus est. Exeam enim scribendum est, non exeant: quemadmodum ipse fecit uulgarem errorem secutus. Sciantq́; omnes, quàm ex æquo tecum uiuat imperium, quomodo particeps sis imperij paterni, hoc est quod superius dixit: Sit enĩ hæc tui præfatio uerissima, dum maximo consenescit in patre, hoc est quod Suetonius ait: Neq; ex eo destitit imperij participẽ agere. triumphale, & censoriũ ius subintelligẽdum est. Quàm ex æquo tecum uiuat. hoc est enim, quod scripsisse Suetoniũ supra memorauimus: Triumphauit cum patre, censuramq́; gessit unà. Sed animaduerte obsecro quomodo corrector noster corrumpat hunc locum. Ita enim scribit: Triumphalis & cẽsorius tu. multa sunt hic planè ridicula. primo non cohæret oratio: deinde nullum est uerbũ, cum quo hæc uocabula construãtur: præterea, quis adeo rudis, & barbarus ita loqueretur? triũphalis, & censorius tu. non eo inficias dici censorium hominem, qui censuram gessit, sicut prætorium qui fuit prætor, & quæstoriũ qui fuit quæstor. Item triumphalem aliquando accipi pro eo, qui triumphum gessit: quemadmodũ consularẽ accipimus pro eo, qui gessit consulatũ, & primipilarem pro eo, qui gessit primipilatũ: frequentius tamẽ hæc nomina cum rebus, quàm cum hominibus iungũtur: ut censoriũ dictum, prætorium ius, quæstorium munus, triumphalis corona, primipilaris autoritas. dicimus etiam censorias, prætorias, quæstorias, triumphales, cõsulares, primipilares uestes, id est uestes censoris, prætoris, quæstoris, consulis, primipilatũ gerentis, & triumphantis, uel uestes quibus censores, prætores, quæstores, triumphantes, consules, primipilatum gerentes digne uti possent. sicut regalẽ uestem dicimus, non regiã, id est eam, qua utitur rex, sed eam qua uti rex merito posset. Enimuero huius tam ridiculi erroris causam hanc fuisse existimo, quod corrector, quoniã scribi ad Do

mitianum hanc epistolam putaret, nec triumphasse illum, uel censorium ius cum patre exercuisse usquam legisset, ita emendandum putauit, ut per triumphalem, & censorium uirum triumpho, & censura dignum significaret. Exeasq́; consul ac tribunitiæ potestatis particeps. hic quoque subintelligendum est, quàm ex æquo, ut sit sensus: sciantq́; omnes, quàm ex æquo exeas consul, & tribunus. Corrector exeas mutauit in sextũ, emendauitq́;, uel potius peruertit hoc modo: sextumq́; consul, cum Titus, ad quem Plinius scribit, non in sex tantum, sed in septẽ consulatibus collega fuit genitoris sui. Et quod his nobilius fecisti, dum illud patri pariter & equestri ordini præstas præfectus prætorij eius. hæc particula cum superiori connectitur, & est ordo: sciantq́; omnes, quàm ex æquo exeas consul, & tribunitiæ potestatis particeps, & præfectus prætorij paterni, q̃d minus fecisti nobilius illis dum præstas, sed pariter & patri seruiendo ei, & ordini equestri gerendo officium, quod soli equites, ut Suetonius refert, ante id tempus administrare consueuerant. Illis autem nobilius non sine causa dixit, ut ostenderet tantum huic magistratui ornamẽtum à Tito additum esse, ut iam sine dubio præferatur etiam cæteris magistratibus, qui non ab equitibus, sed à patritijs, atque ipsis imperatoribus geri solebãt. Præfectus prætorij eius. præfectus prætorij talis apud Cæsares erat, qualis olim apud reges tribunus celerum, & apud dictatores magister equitũ: gerebat enim secundas partes post Cæsarem: præeratq́; disciplinæ publicæ emendandæ. sed à principio parua huius magistratus autoritas fuit, nec nisi per equites Romanos exerceri solita. postea uero à paruis orta principijs usqueadeo creuit, ut cum aliàs prouocare à præfecto prætorij licuisset, omnis postea ab eo sublata fuerit prouocatio. Merito enim existimauit imperator, eum qui fidei, atque integritatis suæ testimonio præstito ad huius potestatis amplitudinem sublatus esset, non aliter pro dignitatis suæ splendore iudicaturum, quàm ipse faceret. ab huius quoque sententia minores ætate, sicuti ab aliorum magistratuum iudicijs restitui non licebat. Omniaq́; hæc reipub. subintelligendum est præstas. Et nobis quidem, qualis in castrensi contubernio. qualis es, inquit, nobis, hoc est qualem te exhibes nobis in castrensi contubernio, quasi dicat mitem, & humanum. Nec quicquam mutauit in te fortunæ amplitudo, nisi ut prodesse tantundem posses, & uelles. Corrector hunc quoque locum pro more suo emendare uolens deprauauit: & pro ut uelles scripsit & uelis, hac causa (ut arbitror) deceptus, quod tantundem putauit bis tantũ significare, quemadmodum uulgus indoctorum opinatur. existimauit igitur hunc esse autoris sensum: Nihil mutasse in Tito amplitudinem fortunæ, nisi ut bis tantum posset, & bis tantum uellet, quàm antea uolebat, & poterat. Sed hæc sententia parum grauis est, & indigna Pliniano acumine. uel enim Plinius non uoluntatem in eo mutatam esse, sed potestatem. & nihil, inquit, mutauit in te fortunæ amplitudo, nisi quod ubi prius pro innata ingenij tui facilitate multa uolebas, quæ non poteras, nunc tantum prodesse possis, quantum uelis. Tantundem non bis tantum significat, sed æque tantum, dictumq́; est quasi tantum idem. Itaque cum cæteris in ueneratione tui pareant omnia illa nobis ad colendum te familiarius audacia sola superest. Sensus talis est: Cum cæteri in te experiantur omnia illa, quæ de dignitate, atque autoritate tua supra memoraui, nos uero in castrensi contubernio etiam humauitate tua fruamur, fit ut cæteri te mirum in modum uenerentur: nobis uero supersit audacia, ut te colamus familiarius. Ideo addit: Hanc igitur tibi imputabis, id est si in dicando tibi librum nimis uideor audax, hanc meam audaciam imputabis tibi, & in nostra culpa tibi ignosces; quia uidelicet tu, culpæ nostræ causa es, cum

tantum nobis indulgeas. Perfricui faciem, nec tamen profeci quando alia uia occurris ingens. Mos est eorum, qui cum pudore aliquid agunt, ut faciem perfricent, natura ipsa ad id impellente, quasi ad abigendum sanguinem, qui ex præcordijs ad faciei superficiem confluit: propter quod Aristoteles in problematibus quærit cur pudore, & uerecundia facies hominis erubescere, timore uero & metu pallescere soleat, cũ præsertim pudor nihil aliud sit, quàm timor futuræ reprehensionis. ita enim ab eo definitur: αἰδὼς ἐστι φόβος τῆς ἀδοξίας. Hinc ergo ortum est prouerbium, ut quoties dicere uolumus nos pudorem deponere, dicamus, perfricui faciem, hoc est pudorem expuli. est ergo sensus autoris: putabam pudori meo consuluisse. & satis excusasse audaciam. Sed uideo hoc parum profuisse. nam si hic erga tuos mitis es, atq; humanus, illic tamen occurris ingens. & submoues me longius fascibus, hoc est magnitudine, & pondere ingenij tui. Fulgurat in nullo unquã uerius dicta uis eloquentiæ tribunitiæ potestatis facundia. ordo est: fulgurat in te tribunitiæ potestatis facundia, quæ in nullo unquã uerius dicta fuit uis eloquentiæ, quasi plus in Tito possit facundia, quàm in aliquo ante potuerit. eloquentissimus certe habitus & Titus: in primisq; in extemporaria dictione commendatus. Fulgurat autem traxit à similitudine fulguris. Vnde mox subiunxit: Quanto tu ore patris laudes tonas? tonitrua enim semper ferè fulguribus succedunt, quemadmodum ipsa pluuiæ sequuntur. Corrector nescio qua ratione motus hoc loco tibi pronomen addiderit scribens, tibi tribunitiæ potestatis facundia, nisi forte ubertate linguæ suæ locupletiorem facere Plinij eloquentiam uoluit. ò magna fœcunditas animi, quemadmodum fratrem quoque imitareris excogitasti. Laudat in Tito studium poëticæ, & facilitatem ingenij, quod fratrem quoque natu minorem nõ sit dedignatus imitari. Constat enim Domitianum in poëtica maxime claruisse. unde de illo scribit Syllius Italicus: Quin & Romuleos superabit uoce nepotes, Quis erit eloquio patrum decus, huic sua musæ Sacra ferent, melior q; lyra cui substitit Hebrus, Et ueniet Rhodope, Phœbo miranda loquetur. Item M. Valerius Martialis ad eum scribẽs, ita inquit: Non quercus te sola decet, nec laurea Phœbi, Fiat & ex edera ciuica nostra tibi. Sed hæc quis possit intrepidus æstimare subiturus iudicium ingenij tui? Postquam laudauit ingenium, & doctrinam Titi, infert non posse sine timore ad eum scribi, quando iudicium eius merito formidandum est. Aestimare, considerare. Aestimare enim, & existimare differunt. nam prius rem æstimamus, id est cogitamus, deinde qualis sit existimamus. Vnde æstimare considerare est, existimare uero iudicare. Quintilianus: Velauit ei caput, & suo cuiusq; animo dedit æstimandum. dictum autem æstimare ab æs æris, & τιμὴ precium. Sæpe enim Latina nomina cum peregrinis componuntur, ut bicinium, & epitogium, & de quo paulopost loquemur, flexibula. Ouidius: Quod quicunque leget, siquis leget æstimet ante, Compositum quo sit tempore, siue loco. Lacessitum prouocatum, propter illud, quod mox subdit: Quia aliud est opus simpliciter ædere, aliud alicuius nomini dedicare. Publicantiũ simpliciter libros ædentium, non scribentium ad aliquem nominatim. Humili uulgo. declarat quod sit humile uulgus, cum inquit: Agricolarum, opificum, turbæ. Studiorum otiosis, qui in studijs literarum otiantur, hoc est desides sunt, & minime studentes: quales sunt mercatores, atque artifices. Quid te iudicem facis, cum sit opus iudicio tuo destinatum. Cum hanc operam conducerem, non eras in hoc albo. Perstat in similitudine iudicis, cuius mentionem facit. erant enim iudices coram quibus causæ agebantur. Est igitur sensus: cum denuntiarem, me hanc causam

actum, non eras unus ex iudicibus. Opera enim, & opus differunt. Opus, inquit Seruius, dicimus, quando ipsum significamus, quod geritur: si autem fœminino genere dixerimus operas, si personas ipsas ostendimus, quæ aliquid faciunt. quod quanquam uerum sit, non tamen absolute definiuit, quid sit opera. non solum enim persona est, quæ aliquid agit, sed etiam actio ipsa, & labor: ut do operam uirtuti, do operam rei militari, do operam agriculturæ. Cicero operam inquit exigendam à seruis, id est laborem, & operationem corporis. Rectius igitur Vlpianus ait: operæ sunt diurnum officium, opus finis, fructusq; operæ. Terentius in uno uersu optime utrunq; expressit: Quod in opere faciundo operæ consumis tuæ. hinc operæprecium dicitur, id est fructuosum, & ad rem pertinens. Iuuenalis: Est operæprecium penitus cognoscere toto Quid faciant, agitentq; die. Atqui conducere prisca lingua iurisconsulti dicunt denuntiare: sed proprie quando actio datur in personam. Cum igitur conducerem hanc operam, hoc est cum denuntiarem me laborem tractandæ huius causæ sumpturum, non eras in hoc albo, id est non eras inter iudices descriptus. In albo enim nomina scribebantur eorum, qui magistratus, & dignitates principis iudicio consecuti erant: unde duumuiri primo, deinde centumuiri in albo describebantur. unde qui album uitiasset, uel quod cunque aliud scripturæ genus sua præsumptione turbasset, capitaliter (ut Paulus inquit) non expectata ordinis sententia puniebatur. Quintilianus: Multos cognouimus, qui tædio laboris, quem ferre tendentibus ad eloquentiam necesse est, confugerint ad hæc diuerticula desidiæ: quorum alij ad album se, ac rubricas trãstulerunt, & formula (ut Cicero ait) quædam legum esse maluerunt. perinde itaque est, ac si dixisset, cum hoc opus æduturus essem, non putabam te ipsum lecturum, nec iudicem eius futurum. ideo causam subdit: Quia maiorem te sciebam, quàm ut descensurum huc putarem. Praeterea est quædam publica, & eruditorum reiectio. Alia ratio cur formidare Titi iudicium debeat: quippe alioquin potuisset illum ab huius operis lectione reijcere: quemadmodum Cicero, & alij docti sæpe fecerunt. Extra omnem ingenij aleam positus, cuius ingenium sine dubio omnibus præferiur. Alea dicitur omnis ludus magna ex parte in fortunæ uarietate consistens. unde Martialis de nucibus ita inquit: Alea parua nuces & non damnosa uidetur: Sæpe tamen pueris abstulit illa nates. Sed proprie de tesseris dicitur. sunt autem tesseræ, quibus in fritillis, hoc est alueolis luditur. à pleriſq; κύβοι appellatæ sunt. est enim κύβος ex sex lateribus æquali latitudine planicierum perquadratus. is cum est iactus, quancunq; in partem incubuerit, quandiu est intactus, immotam habet stabilitatem. Imperiti quidam hunc uocant talum, siue taxillum. Est enim talus ossis genus, non plani, sed omnibus quatuor lateribus parũ concaui, quo ludentes turricula utebantur, quam Persius orcam uocat, cum inquit: Quid dexter senio ferret, Scire erat in uoto damnosa canicula quantum Raderet angustæ collo non fallier orcæ. De turricula scribit Martialis: Quærit cõpositos manus improba mittere talos, Si per me misit, nil nisi uota facit. Cæterum ex hoc fit, ut alea etiam pro fortuna ponatur. Liuius: Nec tam celerem aleam uniuersi certaminis timent. Quoniam uero fortunæ omnis euentus anceps, ac periculosus est, & continuæ mutationi obnoxius. Vnde Apelles quondam interrogatus cur fortunam sedentem finxisset, quoniam inquit, stare non potest. Fit ut alea non modo pro fortuna, sed etiam pro dubitatione, & periculo ponatur, ut hoc loco: extra omnem aleam ingenij, hoc est extra omnem dubitationem, & extra omne periculum, ut aliquis ei ingenio

præferatur

præferatur. Et quod mirenur, quia Cicero ob summam excellentiam non uidetur egere defensore, per aduocatum defenditur, quia utitur autoritate Lucilij. Hæc doctissimum omnium Persium legere nolo, Lælium decimum uolo. Verba sunt Lucilij, quibus usus est Cicero in libro de Repub. Qui primus condidit styli, nasum, qui primus scripsit satyrã, quæ acerbitatẽ quandam & acrimoniam styli habet in uitijs insectandis. Nam (ut Quintilianus inquit) primus Lucilius in satyra insignem adeptus est laudem. Nasum autem dixit acrimoniam. quoniam ira ti & seueriores obrugare nasum solent, atq; torquere, quod etiam derisores faciunt. unde Valerius Martia. exprimere uolens multos Romæ derisores esse, ita inquit: Maiores nusquam ronchi. iuuenesq; senesq;, Et pueri nasum rhinocerotis habent. hoc est repandum atq; contortum, ac si diceret indignabundum, & semper deridentem. & alibi: Non cuicũq; datum est habere nasum, hoc est uerborum acrimoniam, et dicacitatem. Idem acres atq; derisores frequenter nasutos uocat. Quod si hoc Lucil. qui primus condidit styli nasum dicendum sibi putauit: si Cic. mutandum, præsertim cum de Repub. scriberet. Qui enim de Repub. scribit, uidetur non ad hunc potius, quàm ad illum, sed ad omnes pariter scribere debere. Quanto nos causatius, quanto maiori causa, quando s. neq; Lucilio cõparandi sumus, neq; Ciceroni, ab aliquo iudice defendimur. Duobus modis ab aliquo defendi dicimur, uel cum ille nos defendit, uel cum ipsi defendimus nos, uel alius nos defendit nos ab illo tanquã iniuriam inferente, ut si nobis aduersentur iudices, & Cice. tueatur. Recte dicemus defendi nos à iudicibus, non quod illi nos defendant, sed quod præsidio Ciceronis ab illorum iniuria defendamur. Hoc secũdo modo intelligendus est hic locus, ut sit sensus. quanto honestius poterimus ipsi nos tueri ab ijs, qui uolent de opere nostro sententiã ferre. Nam si Lucilio & Ciceroni licuit iudices, quos uoluerunt reijcere, longe profecto id nobis licebit. Verũ corrector noster, cum hunc loquendi morem ignoraret, errorem alium fecit magis insignem, & pro defendimur diffidimus scripsit, hoc modo: quãto nos causatius ab aliquo iudice diffidimus. Sed hæc ego nõ mihi patrocinia ademi nuncupatione, quia scilicet nuncupaui, & aduocaui te iudicem dicendo tibi libros meos. Quamplurimum refert sortiatur aliquis iudicem, an eligat. quia siquis sponte sibi iudicẽ fecerit, possem, quod supra retuli dicere: Quid te iudicem facis? Si uero elegi iudicem, nullam habeo culpæ deprecationem. corrector addidit ne, hoc modo: quãplurimum refert sortiatur ne aliquis iudicem, an eligat. Putãs in eo errorem esse, quod elegãtius dicitur. Cicero: Parum interest noster, an illius sit. Quintil. Quid enim refert aduersas res an secundas æquo animo feras? Multum q; apparatus interest apud inuitatum hospitem, & oblatum. Nam si oblatus est hospes, non potest accusari tenuis apparatus: si uero inuitatus, facile reprehendi potest. Interest hoc loco autor pro differt accipit, & cum recto coniungit. Seneca eodem modo usus est, cum inquit: Id uero parum interest. Cum apud Catonem illum ambitus hostem. Duobus exemplis idem ostendit uerum esse quod dixit. plurimum refert, utrum quis sortiatur iudicem, an eligat: quoniam quicunq; eligat, facit eum summũ suæ causæ iudicem: qui uero sortitur, potest ei, si uelit, contradicere. Primum exemplum est Catonis. hic cum populi Ro. largitionibus corruptus, tanquam mercenaria opera suffragijs uteretur (ut Plutarchus refert) persuasit senatui, ut decerneret quoscunq; designatos cogi debere, etiam si nullos accusatores haberet, subire iudicium, & rationem senatui reddere. quod eis inique tulisset, & qui magistratum petebant, & plebs largitionibus assueta mox tamen candidati omnes in unum conuenerunt, contulerúntque unusquisq; xij. millia & semis dragmarum argenti, facta spon

sione, ut qui ex eis largitionem faceret, amitteret id argentum: arbitrumq; elegerunt Catonem, & pecuniam omnem apud eum deponere statuerunt. Sed Cato reiecta pecunia uades accepit. Cum uero comitiorum dies aduenisset, obseruatis etiam suffragijs quendam deprehendit contra sponsionem egisse, quapropter damnauit eum, pecuniamq; inter alios diuisit. Illi uero iustitiam atque integritatem hominis admirati, multam remiserunt, satis pœnarum dedisse eum existimantes, quando à Catone damnatus fuerat. Conflauit ea res Catoni non mediocrem inuidiam, quasi senatus, iudiciumque ac magistratuum & potestatem sibi arrogaret. Et repulsis tanquam honoribus inceptis gaudentem, hoc est qui gratas habebat repulsas, tanquam is, qui huiusmodi honores paruifaciebat, candidati magistratum petentes. Mamertinus in panegyrico: Quis ignorat tum quoq; cum honores populo Romano suffragijs mandabantur, multos fuisse candidatorum labores? ediscenda omnium nomina, tributim omnes, atque etiam singuli salutandi, prehensandæ obuiorum manus, omnibus arridendum. Candidati autem dicebantur, quod candidis utebantur uestibus: siue ad denotandum integritatem, quod solus hic color syncerus, ac purus & minime inquinatus est: siue ut prospici ab omnibus possit eos pecuniam non habere, qua ciues corrumperent. unde & tunicati id faciebant, & non togati, quod tunicæ nullum sinum habebant, siue ut cicatrices uulnerum, quæ pro Repub. in bello susceperant, uiderentur: quibus potius, quàm genere, aut pecunia dignos imperio iudicabant. Ire autem candidati per comitia solebant, suadendo, rogando, submittendo se omnibus, & nudato etiam corpore cicatrices ostendendo. Cum tribunos appellaret Lucius Scipio Asiaticus. Alterum exemplum Scipionis Asiatici. hic cum peculatus damnatus esset ob Antiochenam pecuniam, & ob eam rem Caius Minutius Augurinus tribunus plebis, quod prædes non daret, duci eũ in carcerem iussisset, ad collegium tribunorum appellauit. inter quos erat T. Gracchus, qui aduersus eum, & Africanum fratrem ex professo inimicitias gerebat. Cum uero cæteri tribuni plebis inter cætera recusaret, Tiberius Gracchus iurauit primũ Scipionibus se in gratiam non redisse, deinde huiusmodi decretum recitauit. cum L. Cor. Scipio die triumphi sui currum actos hostium duces in carcerem coniecerit indignum, & à maiestate Po. Ro. alienum uidetur esse, ipsum duci quo coniecti sunt hostium duces. Itaque Lucium Cornelium Scipionem Asiaticum à collegæ ui prohibeo. Est igitur sententia Plinij: Candidati quidem Catonem seueriſſimum uirum, Scipio Asiaticus Tiberium Gracchum hostium iudices elegere. sed illi quidem ad ostendendam innocentiam, quod in rebus humanis maximum putat, Scipio uero quia talem causam suam esse dicebat, quæ non posset & ab hoste non probari. Ego uero merito temerarius uideri possum, qui libellos meos leuioris operæ dicaui tibi, quem in summo fastigio positum scio etiam à salutantibus religiose adiri. Inimico iudici se probari posse, apud inimicum iudicem causam suam probari, quia scilicet magna est uis ueritatis, & iustitiæ. Corrector hunc locum corrumpit hoc modo, se approbare posse nesciens, quod cum probari aliquem dicimus, significamus causam eius bonam fieri. Vnde prouocatio appellatur à prouocando, scilicet quemadmodum appellatio ab appellando. sed illud notandum, prouocare accusatiuum requirere cum præpositione ad, ut prouoco ad tribunos, prouoco ad senatum. Appellare uero frequentius accusatiuum habere sine præpositione, ut appello senatum, appello tribunos. unde & iudex ad quem appellatur, appellari dicitur: & appellator, non autem colligator, cuius gratia appellatum est (ut uulgus accipit)

in quo ferè omnes nostri iurisconsulti errare consueuerũt. Summa eloquentia, summa eruditione præditũ, summam eloquentiam & summam eruditionem habentem. præditus enim non dicitur ornatus (ut quidam putant) quod duntaxat in bonam partem accipitur, sed usurpatur in bonam, & malam partem, ut præditus sum bono, & præditus malo quasi affectus. Cicero pro Scylla: Me singulari immanitate, et crudelitate præditum. idem pro Papyrio: Senectute affectus, morbo præditus. quod autem eloquens atque eruditus fuerit Titus, testatur Suetonius cum inquit: Latinæ, Græcæq; linguæ, uel in orando, uel in fingendis poëmatibus promptus, & facilis ad extemporalitatem usq;. Et mola tantũ salsa litant. Mola dicitur far tostum et sale sparsum, quod eo molito hostiæ aspergũtur. Leuioris operæ, leuioris laboris, propter rationes, quæ sequuntur. Perquam mediocre, ualde mediocre, hoc est minus, quàm mediocre. Orationes sermones úe. orationes & sermones differunt. oratio enim magis ad oratorem pertinet, omniq; ex parte perfecta est. habet numeros, figuras, affectus. Sermo uero magis ad philosophum. unde Cic. Mollis est oratio philosophorum umbratilis, nec sententijs, nec uerbis instructa popularibus, nec iuncta numeris & solita. nihil ratum habet, nihil inuidum, nihil atrox, nihil miserabile, nihil astutum. Casta, uerecunda, uirgo incorrupta quodammodo, itaq; sermo potius, quàm oratio dicitur. Quanquam enim omnis locutio oratio est, tamẽ unius orationis locutio hoc proprio signata nomine est. Aut casus mirabiles, euentus uarios, omnes antiqui codices habent mirabiles. Corrector emendauit miserabiles. qua ratione id fecerit nescio, cũ præsertim mox sequatur, non alia iucunda dictu: quod certe nõ sequeretur recte post casus miserabiles. nõ enim iucunditatẽ, sed mœstitiã potius nobis afferunt, quæ miserabilia sunt. Sterili materia natura rerũ, hoc est uita narratur propter ea, quæ supra dicta sunt, quasi mollis est oratio philosophorũ, & umbratilis: nec laborat ut facunde, ornate, copiosè dicat, sed ut rem, de qua agitur, declaret. Et hæc sordidissima sui parte, narratur scilicet sterili materia, utpote uocabulis plurimarũ rerũ aut rusticis, aut externis, immo barbaris. Cũ honoris præfatione ponendis, id est temporibus, & nõ ponendis, nisi cum præfatione reuerentiæ. solemus enim quoties turpe aliquid uel parum honestum uerbũ usurpamus, præponere hæc uerba: quod cum uenia dictum sit, uel honor sit auribus uestris, uel honor sit legentium auribus, uel aliquid simile. unde cum uolumus dicere turpia uerba, honestius possumus dicere cum honoris præfatione ponenda, hoc est quæ ponenda non essent, nisi præpositis illis uerbis, honor sit legentium auribus. Præterea interest, præsens est, proposita est. Nõ trita autoribus uia, propter id quod sequitur. quia apud Latinos quidem nemo fuit, qui hæc tentauerit, apud Græcos nemo, qui omnia scripserit. Nec quâ peregrinari animus expetet, hoc est desideret. nescio cur corrector expectet dicere maluerit. Magna pars studiorũ amœnitates quærimus. elegans loquendi modus pro magna pars nostrorum quærit, uel nos magna ex parte quærimus, quod genus figuræ apud grãmaticos dicitur synthesis, sic Virgilius: Pars in frusta secant. Studiorum amœnitates, studia amœna, quemadmodum econtrario Virgil. Ferimur per opaca locorum, id est per loca opaca atq; obscura. Quæ uero tractata ab alijs dicuntur immensæ subtilitatis, obscuris rerum tenebris premuntur: quia nemo est qui ea attrectet, nemo qui legat. Iam omnia attingẽda nobis scilicet sunt. obijcit enim quædã, quæ retrahere eum à scribendo uidentur. deinde ea soluit quæ τὰς ἰδιοπαιδίας uocant, hoc est particularium rerum disciplinas. ἴδιον enim proprium dicitur, παιδία disciplina Equidem ita sentio. soluit obiectionem quam fecerat. quanquã enim uideantur inquit illa, quæ dixi me retrahere, tamen magis

censeo laudandum, ut utilitas iuuandi præferatur gratiæ placendi. Ni animus inquies, animus inquietus. adiectiuũ enim nomen est hic & hæc et hoc inquies inquietis. Profectò enim populi gentium uictoris, & nõ nominis gloriæ, & reliqua. Ordo est: decuit enim profectò illa composuisse Liuium non sibi, sed gloriæ populi gentium uictoris, & gloriæ Romani nominis, ut Liuius, ideo scribere se dicit, quia animus inquies pascitur opere, hoc est laborat. ponitur enim interdum opus pro opera, ut hoc loco, & apud Virgilium: Mollibus è stratis opera ad fabrilia surgit, quasi ad operas & labores fabriles. Non animi causa non uoluptatis & delectationis gratia. dicimus enim, in propinquum rus animi causa profectus sum, id est uoluptatis, & recreandi animi causa. Viginti millia rerum. postquam soluit obiectionem, & confirmauit propositum suum. nunc modum, & ordinem scriptorum suorum ponit. dicit enim se ex locutione circiter duorum millium librorum, qui raro uideri solent, elegisse autores centum, ex quibus sumpsit uiginti millia rerum quæ .xxxvi. uoluminibus inclusit, multis additis, quæ aut nescierunt priores, licet extarent, aut non extabant tunc, sed posiea experientia & tempus uitæ hominum ea inuenit. Thesauros oportet esse, non libros. oportet non libros esse, sed thesauros. uiginti autem millia rerum dixit, hoc est infinitas res, ponendo numerum finitum pro infinito. Exquisitis autoribus, hoc est electis. Quærere enim & exquirere differunt. nam quærere est scrutari, inquirere. Exquirere uero est secernere & eligere. quemadmodum cogitare est mente, uel ingenio aliquid rimari. Excogitare uero est cogitando inuenire. Subcisiuis temporibus, à rebus necessarijs subtractis. dicuntur enim subcisiua tempora ea, quæ subtrahuntur à rebus nobis necessarijs, ut ad aliquem usum accommodemus, quæ uernacula lingua dicimus tempora furto subtracta. Declarat hoc optime Aulus Gellius, cum inquit: Quantum autem uitæ mihi deinceps deũ uoluntate erit, quantumq; à cura, & à re familiari, procurando q; cultu liberorum meorum dabitur otium, omnia subcisiua tempora ad colligendas huiusmodi memoriarum delectatiunculas conferam. dictaq; sunt à succidendo, quasi succidantur à rebus necessarijs. ideo addidit, id est nocturnis. quia subcidere aliquid non poterat ex diurnis temporibus, quæ non sibi, sed alijs impendebat. corrector quia huius uerbi significationem minime intellexit, addidit quietis, scripsitq; subcisiuis quietis temporibus. quod siquis eum rogaret, quæ sint subcisiua tempora quietis, nescio quid mussitaret. Nequid nostris putetis cessatum horis, ne putetis nos à studio cessare, & his horis, quæ curando corpori natura induxit, quod mox declarat. Dies uobis impendimus, dum exercemus officia nobis à Cæsare delegata. multas enim procurationes gessit Plinius, multos magistratus obiuit (ut scribit Suetonius) Cum somno ualetudinem computans. facta cum somno ratione tantum ei impendimus, quantũ curandæ ualetudini satis sit. Dum ista mussitamus, id est secretò loquimur, noctu uidelicet scribentes. mussito frequentatiuum est ab hoc uerbo musso. mussare est secretò loqui, & quasi murmurare. Ennius: In occulto mussabant. uulgo autem pro citare ponitur, ideo non decet mussare bonos. Mutire etiam loqui est. idem: Palàm mutire plebeio piaculum est. Profectò enim uita uigilia est, quia somnus morti similis est, & homo soporatus parum differt à mortuo. Quibus de causis atque difficultatibus nihil auso promittere, hoc ipsum cum præstas quod ad te scribimus. Cum inquit propter huiusmodi difficultates nihil de me promittere audeam, tu hoc ut audeam præstas, quoniam ad te scribo, & non est fiducia hæc, quasi de me ipso confidam, sed dicitur quia hoc accidit, dum librum tibi dedico. Multa enim ideo preciosa uidentur, quia

sunt templis dicata. Corrector non emendauit hunc locum, ut dicatura scriberetur, sed scripsit indicatura, uulgarem secutus errorem, nec animaduertit Plinium declarare sese cum inquit: multa enim ideo preciosa uidẽtur, quia sunt templis dicata, nec fiducia operis hæc est, quæ me audacẽ facit. nos quidem omnes patrem te, fratremq; diximus. excusat se quod nõ amplius in laudibus uagaretur, scripsimus inquit, de uobis omnibus patre scilicet Vespasiano et te, et Domitiano fratre. Quo loco nõ possum non admirari, quod corrector noster nõ aduertit ad Titum, nõ ad Domitianũ epistolam fratri scribi, cum eum tanquam natu maiorem præposuerit, alioquin enim dixisset fratrem teq; diximus. opere iusto temporum nostrorũ historiam orsi à fine Aufidij Bassi. ordo est: orsi historiam temporũ nostrorũ à fine Aufidij Bassi. iusto, hoc est magno uolumine. dicimus enim iustam rem magnam, quemadmodũ bonam, ut bonam partem, et iustã partem magnã partem, & bene doctus, id est ualde doctus. scripsit aũt Plin. unũ, & .xxx. libros historiarũ à fine Aufidij Bassi. Quæ iam pridem pacta sancitur, quæ iam pridem confirmatur per res gestas nostras, hoc est uera esse comprobatur. Sic superius, ut in quædã acta exeant, hoc est in quasdam res gestas. Sancire est firmare, roborare, decernere. unde sanctio dicitur, & sancta res, id est decreta & inuiolabilis. Et alioquin statutũ erat hæredi mandare nequid ambitioni dedisse uita iudicaretur nisi uirtute uestra & rebus gestis confirmaretur uera esse, quæ de patre te & fratre scripsi. statueram historiã omnem delegare hæredi, ut si uiuus æderem, quæ uerũ excederet uiderem consuluisse ambitioni, & per mendacia principũ gratiam quæsiuisse. Vbi sit ea quæres. à correctore temere additum est. Perinde uero occupantibus locum fauco ego & posteris. hic opus suum cõmendat Plin. dicit enim se scribendo fauere æque et ijs qui ante eum scripsere, & ijs qui post eum scripturi sunt. nam & gloriæ illorũ consuluit, non fraudando illos nominibus suis, & hos ad certandum secum prouocat: quemadmodũ fecit ipse cũ prioribus. perinde aliquando significat ita, & tũc flagitat post se ac uel ac si, uel atq;, uel atq; si, ut fac perinde, ac si res tua esset. et fac uero rei tuæ, perinde ac meæ. Si uero negatio præcedat, flagitat quàm. Suetonius in uita Domitiani: nulla tamen re perinde motus quàm responso mathematici, aliquando uero significat satis siue multum, cum absolute ponitur, ut idem Suetonius in uita Galbæ: Quare aduentus eius nõ perinde gratus fuit, hoc est nõ satis gratus, uel non multũ gratus. nonnunquã significat æque ut hoc loco, & apud Ciceronem in epistolis: Ego te & Dolobellam perinde diligo. corrector non perinde, sed proinde scripsit, quod cum significet ideo, uel potius, ideoq;, & semper à superiore sententia dependeat, quomodo hic stare possit, ipse dicat. Argumentum huius stomachi mei habebis, quod scilicet æque faueam prioribus & posteris. stomachus aliquãdo in malam partem capitur pro indignatione, ut non possum sine stomacho scribere. aliquando in bonam pro facilitate, ut hoc loco, huius stomachi mei, id est huius meæ facilitatis & mansuetudinis, & benignitatis. Non ut pleriq; ex ijs, quos antiqui, quos commemorauit. corrector secutus cõmunem errorẽ Attici scripsit, quod usq; adeo admiror, ut nõ sciam quem locũ corrigere potuerit quando hunc non correxit. præsertim cum Plin mox dicti sui rationem reddat, cum inquit: Scito enim conferentem me autores deprehendisse ab aduratissimis & proximis, ueteres transcriptos ad uerbum, neque nominatos. adiurati, cuius uerbi superlatiuo Plin utitur, hi dicuntur, qui uinculo quodam amicitiæ, quasi sacramento astricti sunt. hi ab alijs deuoti dicũtur soriantes. Galli solidurios uocant. adiuratissimis igitur, id est coniunctissimis Non illa Virgiliana uirtute, ut certarent. Virg. Licet nõ nominauerit autores à quibus sumpsit, ita tamen uersus illorum sui-

is inseruit, ut uideremur de carminis excellentia uelle certare. Non Ciceroniana simplicitate, qui & Platonẽ, & Crantorem, & Panætium, quos secutus est, nominauit. Alioquin si neq; autores nominent, neque de doctrina certent, ut Cicero, & Virg. fecere, non tam scribere, quàm aliorum scripta furari dicendi sunt. Obnoxij animi, non liberi, sed seruilis. id enim obnoxium dicitur, quod alicui obligatũ est, & subditum. Cum fors fiat ex usura. tũc enim fœnus minime damnandum est, cum usura cedit in sortem. fors principale, mutuum dicitur usura, quod sorti accedit. Inscriptionis apud græcos mira felicitas. nunc de titulo operis acturus primo irridet copiam titulorum, quibus Græci utuntur. deinde ostendit nostros festi. uioribus titulis usos. tertio se consulto inscriptionem dimittere festiuam profitetur. Mira felicitas, mira ubertas. dicuntur enim felices & lætæ segetes quæ uberes & fœcundæ sunt. Cerion inscripsere. alij inquit opus suum inscripserunt cerion quasi suaue & iucundum. Græci enim κηρίον uocant fauum. alij κέρας ἀμαλθείας inscripserunt, hoc est copiæ cornu. ita enim dicũt κέρας ἀμαλθείας. hoc autem feciſſe inter alios dicitur Helius Melissus in libro, quem scripsit de loquendi proprietate, quem cum æderet ingentis cuiusdam illecebræ titulo inscripsit, & ceras amaltheas appellauit. Velut lactis gallinacei sperare possis in uolumine hausti, perinde scripsit opus cornu copiæ, ac si in eo lac gallinæ liceret haurire. antiquum enim prouerbium est, cum significare uolumus omnia in aliquo loco reperiri, ut dicamus gallinaceum lac facile ibi inuentu esse. Iam iam mox. pandectæ. genitiui casus pandectæ. dicitur autem pandecta ἀπὸ τοῦ πάντα δέχεσθαι, quod omnia habeat, quasi omne rerum atq; doctrinarum contineat genus. inscripsit autem hoc nomine opus suum Tiro Tullius (ut Aulus Gellius refert) cum quid pandectæ dicuntur, exponit. Enchiridion, pinachidion, genitiui casus sunt. iam inquit mos πανδέκτης, ἐγχειρίδιον, ita enim apud Græcos dicuntur. Enchiridion aliquando gladiolum significat, aliquando libellũ qui haberi frequenter in manibus debeat, quale est enchiridion Epicteti, & Enchiridion Aurelij Augustini. appellabant igitur opera sua enchiridia, hoc est utiles libros, & semper habendos in manibus. πίνακες autem & per diminutiuum πινακίδια dicuntur tabellæ, in quibus capita omnium rerum continentur. latine indices dicimus. itaque pinacidia libros suos uocant, quasi multarum indices rerum. Inscriptiones propter quas uadimonium deseri possit. hæc clausula per oppositionem posita est. est enim ordo: Iam iam mox, pandectæ, enchiridion, pinacidion, quæ tales inscriptiones sunt, ut liceret earum gratia etiam fidem uiolari. Antiquum enim prouerbium est, quoties magnum aliquid significare uolumus, ut dicamus posse propter id uadimonium deseri, quod perinde est, ac si diceret ius uiolari. Deserere enim uadimonium summum est scelus. Ac cum intraueris, dij, deæq; omnes, quàm nihil in medio inuenies. licet tam magna tituli polliceantur, cum libros aperis nihil inuenis. Nostri crassiores antiquitatum, exemplorũ, artium quàm facetissime lucubrationem dicunt. Nostri inquit, hoc est Latini qui in antiquitatibus & exemplis, & artibus meliores sunt, quàm Græci, magis faceta inscriptione utentes lucubrationem dicunt, quasi opus nocte. lucubrari enim est aliquid nocte ad lucernam componere elaboratum ad lucernam. Aulus Gellius eadem ratione opus suum noctes Atticas uocauit. Vt qui ait bibaculus eram, & uocabar Pantomimus. Asserit. Varro in Satyris suis sustulit & flexibula. Varro ut multis in locis, præsertim apud Nonium Marcellum intelligi potest satyram scripsit, cui nomen imposuit Flexibula, quod interpretari potest consilium flectens. βουλὴ enim apud Græcos consilium dicitur, & est sensus, quemadmodum

Bibaculus, qui ob egregiam imitationem Pantomimus diceba-
tur. Refert. Varro in satyris suis sustulit inscriptionem, quam
fecerat, id est flexibula, quasi pœniteret opus suum tam illece-
broso titulo nuncupasse. ita enim flexibula dici potest, quema-
modum flexanima dicebatur. Cice. Sed tantam uim habet illa,
quæ recte à bono poëta dicta est flexanima, atq; omniũ regina
rerum oratio. Apud Græcos desit nugari Diodorus, quia neq;
festiuis inscriptionibus usus est, neq; historias suas alicuius no-
mini dedicauit. Appion quidam grammaticus. inter eos, qui il-
lecebrosis titulis utebantur, ponit etiam Appionem grammati-
cum, qui tantum inscriptionibus suis pollicebatur, ut donare se
immortalitate diceret eos, ad quos scribebat. Hic filius fuit Pli-
stonici, cui cognomẽ Moctus fuit, genere Aegyptius, quamuis
Helicerius Cretensem fuisse dicat grammaticũ, Apollonij Ar-
chebij discipulum. audiuit & Euphranorem senio iam confectũ.
Centesimum enim ætatis annũ excesserat. docuit publice gram
maticã Romæ sub Tiberio & Claudio Cæsaribus, successitq;
Theoni grammatico. floruit tempore Dionysij Halicarnasei
& Iosephi, qui librum suum aduersus eum scripsit. ædidit histo
rias omniũ gentiũ, & pleraq; alia opera scripta reliquit. Quem
Tiberius Cæsar cymbalum mundi uocabat, quoniam publicæ
famæ tympanum potius uideri posset. necesse enim erat maxime
eum de ijs scribere, quos ĩmortalitate donare pollicebatur. Me
non pœnitet nullum festiuiorem inuenisse titulum. sensus talis
est: mihi etsi gratum sit, quod nullo tali titulo usus sim, ne tamẽ
omnino uidear Græcos improbare, sequar nobiles illos pictо-
res Apellem, & Polycletum, qui etiam perfecta opera penden-
ti titulo inscripserunt. Conditoribus, compositoribus, ut legum
conditores dicuntur. In libellis, ijs, quos ad te mitto, pendenti ti-
tulo, imperfecto, nam titulus eius talis erat uidelicet: APEL-
LES Faciebat. Similiter & POLYCLETVS Fa-
ciebat. hi enim erant tituli eorum, tanquam inchoata semper ar
te & imperfecta. non enim scribebatur Apelles fecit, Polycle-
tus fecit, sed Apelles faciebat, Polycletus faciebat, ut contra in
diciorum uarietates superesset artifici regressus ad ueniam, ue-
luti emendaturo quicquid desideraretur, si nõ esset interceptus.
Hinc est quod Apelles etiam perfecta opera in pergula transe-
untibus proponebat. ipse uero post ipsam tabulam latens, uitia,
quæ notarentur, auscultabat, uulgum seipso longe diligentiorẽ
iudicem existimans. Si non esset interceptus, si non antea more-
retur. Tanquam aliquid singulis fato ademptum, tanquã mor-
te intercepti perficere eam nequiuissent. Tria opera fuisse Apel-
lis dicuntur, in quibus titulus erat, Apelles fecit. imago Vene-
ris exeuntis è mari. Castor & Pollux cum uictoria, & Alexan
dro Magno. Item imago Beli restrictis à tergo manibus, Ale
xandro in curru triumphante. Quo apparuit summam artis se-
curitatem autori placuisse in illis tribus, scilicet in quibus existi
mauit nihil prorsus addi posse. Et ob id magna inuidia affuere
omnia ea. omnes enim ea habere cupiuerunt. unde primam Ve-
neris imaginem D. Augustus dicauit in delubro patris Cæsa-
ris, cuius inferiorem partem corruptam qui reficeret, non potuit
inueniri. Postremas uero tabulas posuit infori sui partibus cele
berrimis. Ego planè meis adijci posse multa cõsiteor. ego inquit
aperte confiteor multa addi posse meis libris, nõ solum ijs, quos
in præsentia ad te mitto, sed alijs etiam quos interea ædidi. obi-
ter, quod uulgo dicitur incidenter. Iuuenalis: Atque obiter le-
get. dictio est composita ex ob & iter, quasi inter eundum. istos
Homeromastigas scilicet inuidos & maledicos. Alludit enim
ad Zoilũ. hic cum libros aduersus Iliaden atq; Odysseam Ho-
meri composuisset, Alexandriã ueniens recitauit eos Ptolemæo
regi. Ptolemæus, cum animaduertisset poëtarum parentem im-
merito absentem uexari, nullum illi dedit responsum. Zoilus cũ

diu fuisset in regno, tandem inopia omnium rerum compulsus
regem adijt, rogans ut dari sibi aliquid iuberet. Tum rex: Ho
merus, qui ante annos mille decessit, æuo perpetuo tot millia ho
minum pascit, quare tu quoq; debes, qui meliori ingenio te profi
teris, non modo unum, sed etiam plures alere posse. Dignũ pro
fecto sapientissimo rege responsum. à quo non longe post eun
dem paricidij damnatum pœnas luisse cruci affixum tradunt.
hic uero cognomen adoptauerat, ut homeromastix uocaretur,
quod uerbum apud Græcos flagellum significat. Tractum in-
de prouerbium, ut omnes huiusmodi doctorum uirorum calu
mniatores homeromastiges dicantur. ita enim uerius dixerim,
quàm ut audio stoicos & peripateticos, et epicureos quoq; talet
enim se faciebant Plinij calumniatores. sensus quidem manife-
stus est. At corrector, qui ita scribat. ita enim uerius dixerim,
quoniã audio & stoicos, et dialecticos, et epicureos quoq;, quid
significare uelit, ipse aperiat. nam de grammaticis semper expe-
ctaui parturirent aduersus libellos meos, quos de grammatica
ædidi. expectaui inquit ianduiu, ut grammatici parerent aliquid
aduersus libros, quos de grammatica scripsi. illi uero enim fre-
quenter iam x. fecerunt abortiuos, hoc est nihil pepererunt præ
ter minas, & inania uerba. Subinde significat frequenter cum
quodam interuallo, ut si dicam me subinde respicere an post ter
ga aliquis me sequatur. Cum celerius etiam elephanti pariant.
hoc ideo inquit, quia x. annis gestari in utero elephantos uulgus
existimat. Aristot. biennio, nec amplius, quàm singulos uno par
tu gigni refert. uiuere autem annis ducentis, & quosdam trecen
tis. est autem uetus prouerbium, cum significare uolumus ali-
quid tarde fieri, ut dicamus, cuius elephanti pariũt. Cernimus
etiam aduersus Theophrastum. consolatur se exemplo Theo
phrasti, quasi dicat non esse mirandũ si aduersus se aliquid scri
bant, cum etiam aduersus Theophrastum scribere quoque mu
lier ausa fuerit. Corrector noster Proteuius scripsit C. Tibe
ronis, in quo quid sibi uoluerit, aut cui uerbo is casus iungatur,
ipse exponat. hominem in eloquentia tantum, ut nomen diuinũ
inde inuenerit. Dictus est enim Theophrastus, quasi θεοφρά-
σις, hoc est diuina quædam compositio orationis. Sic enim ab
Aristotele præceptore impositum ei nomen fuit, cum antea Tyr
tanus uocaretur. Et prouerbiũ inde natum, suspendio arborem
eligendam, hoc est prorsus desperandum esse, quando aduer-
sus doctissimos uiros scribere etiam mulierculæ præsumunt.
Non queo mihi temperare. adducit aliud exemplum Catonis
scilicet Censorini, qui licet sub Africano, licet contra Anniba-
lem militasset, nec potuisset ferre Africanum superiorem, &
imperator triumphum reportasset, non potuit tamen carere ca
lumniatoribus, qui libros suos de rei militaris disciplina carpere
auderent: & ne Africanum quidem ferre potuisse, quasi indi
gnaretur sub eo imperatore militare. Quid enim ad te in meo
uolumine. hæc sunt uerba Catonis aduersus calumniatores o-
peris sui. Scio ego quæ scripta sunt, etsi palàm proferantur mul
tos fore, qui ita reprobent, ut eligant. sententia & acuta, &
clara est. corrector ita rupit, multos fore, qui inuiti legant. ita
non satis ei fuit peruertere Plinium, nisi Catonem quoque de-
praauaret. Nec Plancus illepide. tertium exemplum refert de
Planco, qui cum audisset Asinium Pollionem orationes aduer
sus se parare, quas ipso mortuo ne respõdere posset, uel ipse Asi
nius uel filius eius ædiderant, dixit cum mortuis non nisi laruas
luctari. nec Plancus illepide, subaudi dixit. Non nisi laruas lu
ctari. laruæ dicuntur noxiæ inferorum umbræ, & nocturni le
mures. Varro de uita patrum Romanorum in sacris fabas ia-
ctant noctu, ac dicunt se laruas, & lemures domo extra ianua
am eijcere. nunc generali uocabulo laruæ seu laruati di-
cuntur, quicunque alienas facies sumunt. Ergo securi, nihil

formidantes propter rationes quas supra diximus. dicitur enim
securus quasi sine cura, unde securi sunt qui periculũ nõ timent.
etiam si periculo obnoxij sunt. tuti uero econtrario qui periculo
obnoxij non sunt, etiam si securi non sunt, sed periculũ timeant.
Contra uitiligatores, id est uitiosos litigatores, hoc est obtrecta
tores, & calumniatores. hi enim nihil aliud quàm uitiligatores
sunt, cum sola prauitate contentionem quærunt. Exequamur
reliqua propositi. honestus loquendi modus, hoc est exequamur
reliqua, quæ ad propositũ pertinent. Quia occupationibus tuis
publico bono parcendum erat. hic rationem affert, quare omni-
um librorum capitula in principio operis posuerit. & hæc est
ratio, quia parcendum tibi erat publico bono, hoc est propter
publicas ocupationes. subiunxit huic epistolæ quid singulis li-
bris contineretur, ut neque tu, nec tua causa cæteri perlegendi
omnia laborem susciperetis. Sed inueniri facillime posset quod
quisque desideraret. Quod fecit in literis nostris, id est in latina
lingua. confirmat enim institutum suum autoritate Valerij So
rani, in libris, quos ἐποπτίδων scripsit, in libris, quos scripsit
de spectaculis. hoc enim ἐποπτίδων significat, quod uerbum
ἀπὸ τοῦ ἐποπτεύειν deductum est. nam ὄψις aspectus est. Li-
ber ergo ἐποπτίδων, hoc est liber spectaculorum. Nescio qua
ratione corrector non epoptidon, sed epoptendon scripserit, nisi
ut in penultimo quoque proœmij uerbo erraret. En igitur tibi
absolui mi Francisce, quod à principio pollicitus fuerã, & unà
cum expositione Pliniani proœmij duos & uiginti errores cor-
rectoris satis insignes ad te misi, quod beneuolentiam nostram
testor, quam sola uirtus & summa illa studiorum necessitudo
contraxit, me non inuidia feciſſe. neque enim inuideo alijs bo-
num, quo ipse careo, quin potius glorior, & sensum quendam
uoluptatis percipio, cum illa, quæ mihi desunt, intelligo alijs su
peresse. non odio: cum non modo doctos & eruditos uiros, sed
quoscunq; bonarum artium studiosos non amore tantum, ue-
rum etiam singulari obseruantia prosequar. non studio laudis,
quam expectare ex re tam parua, uel nullam, uel perquam me-
diocrem poteram, sed solo ueritatis desiderio. Et quia tam egre
gium autorem pati non poteram tam lacerum, ac sordidatum
circunferri, ut non modo non alliceret homines ad legendũ, sed
potius fastidio quodam & quasi stomacho abalienaret. Tum
quod uidebam in tanta talium librorum multiplicatione latinã
linguam (nisi prouideretur) contra spem atq; opinionem omniũ
breui tempore perituram. ferant hæc æquo animo correctores
nec nobis succenseant, sed agant potius gratias, quod hoc breui
opusculo uiam eis, quã tenere debeant, ueluti intento digito de-
monstrauimus, seq; ad reliquos errores, quos toto libro penè in-
finitos uel dimiserunt, uel fecerunt, emendandos accingant. in
quo non deerit eis Bessarionæ Academiæ opera, si ea uti uolue
rint, & nos certe quantum ingenio, quantũ mediocri doctrina,
quantum studio ualebimus, rei tam utili, atq; honestæ operã na
uabimus. Tu uero mi Francisce, quem & ingenio excelsum, &
natum altumq; in literis, & optimarũ artiũ studijs flagrantem
omnes & norunt, & prædicant, talem te in hoc opere præsta, ut
intelligant uniuersi, neq; consilium, neq; operã, neq; fidem tuam
in re tam necessaria defuisse. Vale beneq; & feliciter.

CORNELIVS Vitellius Parthe
nio Benacensi suo salutem. Data est
mihi tandem ex negotijs facultas Si
puntini libellum perlegendi, quo Pli
nij in naturali historia ad Titum Ve
spasianũ epistolam corrigit, simul &
interpretatur. qui ut aperte dicã quod
sentio, uisus est mihi magna diligentia, maiori ingenio, tanti o-

peris initium multis in locis castigasse. Quod profecto à titulo
ipso usque ad calcem, correctorum pariter, & impressorum in-
curia, adeo deprauatum erat, ut doctissimi, ac propè diuini au-
toris nomine & ingenio uix dignum uideretur. Verum dum in
Alarien sem episcopum, qui primus omnium impressoribus Ro
manis Plinium recognouit, uehemens scrutur, cæcus, ne aliter di-
cam, quædam meo iudicio parũ animaduertit, ac frigide inter-
pretatus est. Quos locos Partheni dulcissime notaui omnes, nõ
maleuolentia & odio, aut ambitione aliqua, neque enim is sum
qui alieni ingenij obtrectatione mihi famam quæram, sed ut bo
næ me fidei esse cognoscas. hac enim proxima æstate, cum libel
lum illum mihi legendum Venetijs dedisses, negarem; tũc me
illum posse euoluere, dixi (ut scis) laturum mecum Patauium,
hac conditione, ut cum primum possem, quid de eo sentirem, ad
te scriberem. Quod si tardius opinione tua factum est, nego-
tijs, quibus plus nimio distringor, imputabis. sed de his satis. pa
rum enim peccat, cuius fides tempore tantum lapsa est. Nunc
ad Plinium. Qui cum causas addit, cur Titum imperatorem,
uiuo patre Vespasiano appellet, uerebatur enim ne Tito hac
appellatione stomachum faceret, propter Vespasiani patris sus-
picionem, de qua inferius dicemus, sic ait: Agnoscis & hoc ca-
strense uerbum. Ille enim (ut scis) permutatis prioribus sylla-
bis duriusculum se fecit, quàm uolebat existimari à uernaculis
tuis & famulis. Sensus uero est: Non ego ò Tite primus regnan
te patre te imperatorem appello, sed agnoscis hoc castrense uer-
bum. Omnium enim militum fauore in castris apud Hieroso ly
mam ea appellatione honestatus est. Et ille (ut scis) permuta-
tis prioribus syllabis, id est reciprocis, & retrouersis carmini-
bus, durius quàm uolebat existimari à domesticis tuis, id fecit.
Quidam enim Titi amicus, carmine sotadico eum laudando im
peratorem obscurius fortasse appellauerat, ne male de Tito fi-
lio suspicantem patrem Vespasianũ offenderet, quod coniecta-
ri facit Tranquillus de Tito sic scribens: Et ad perdomandam
Iudæam relictus, nouissima Hierosolymæ expugnatione duo-
decim propugnatores totidem sagittarum confecit ictibus, ce-
pitq; eam natali filiæ suæ, tanto militum gaudio, ac fauore, ut
in gratulatione imperatorem cum consalutauerint, & subinde
prouincia decedentem detinuerint, suppliciter, nec non & mi-
naciter efflagitantes, aut remaneret, aut secum omnes pariter
abduceret. unde nata suspicio est quasi descisceret à patre, orien
tisq; regnum sibi uendicare tentasset. quam suspicionem auxit,
postquam Alexandriam petens, in consecrando apud Mem
phim Api boue diadema gestauit, de more siquidem ritusq; pri-
scæ religionis. sed nõ deerant, qui scius interpretarentur. Qua
re festinans in Italiam, cum Rhegyum, inde Puteolos oneraria
naui appulisset, Romam inde contendit expeditissimus, inopi
nantiq; patri, ueluti arguens rumorum de se temeritatem, Ve
ni inquit pater ueni. Vides Partheni, quàm aperte Tranquil-
lus & Titum imperatorem à militibus consalutatum scribit,
qui honor ducibus summus erat (ut Alexandrinus in bellis ci-
uilibus, & Plutarchus in uitis, ac Cicero multis in locis testan-
tur) Et patrem Vespasianũ suspicatũ, ne Titus desperet, ori-
entisq; regnum sibi assumeret. unde (ut superius scripsi) facile
conijci datur, quendã, quem Plinius nõ nominat, Tito enim ipsi
notus erat, dum carminibus Titum retrouersis laudat, im-
peratorem obscurius appellasse, ne scilicet suspicionem patri
augeret. Triplici igitur inductus causa Plinius Titum im
peratorem appellasse dicit, & quod eo nomine in castris ap
pellatus sit, & quod alius carmine appellauerit, & ut hac epi-
stola aliquid de Titi laudibus degustaret, cum dit: simul ut
hac mea petulantia fiat. Ordo autem est: Agnoscis hoc ca-
strense uerbum, hoc est imperatoris appellationem, qua

in castris honestatus es, more fortissimorum ducum, qui ob rem bene gestam, à militibus in castris imperatores consalutantur. ille enim secunda causa imperatoriæ appellationis. etenim hic coniunctiua particula est, & eleganter posita, & qualem apud Ciceronem est sæpius inuenire (ut scis) duriusculum se fecit, quàm uolebat existimari à uernaculis, id est domesticis et famulis tuis, prioribus syllabis permutatis, id est sotadico carmine. in hoc enim genere carminis ita pedes ordinãtur, ut si retrorsus incipias legere, uersus uel eiusdem, uel diuersi generis etiam constet. unde fit, ut syllabæ ordine permutentur, & priores ultimæ & ultimæ priores fiant. Nec est mirandum eo genere carminis ad Titum usum fuisse illum, quisquis fuerit, cum ipse Titus ad omne genus carminis promptissimus fuerit. Quintilianus in nono institutionum oratoriarum de sotadicis ita. Pleriq; enim ex commissuris eorum, uel diuisione, pedes fiunt, quo fit, ut ijsdem uerbis alij, atq; alij uersus fiant. Inde ait, memini quendam nō ignobilem poëtam ita lusisse: Astra tenet cœlum, mare classes, area messes. hic retrorsus fit sotadicus. Diomedes uero grammaticus uetustissimus in ultimo libro sui operis ita ait: Reciprocus uersus est apud neotericos talis: Volo liber tua prædicentur acta. Acta prædicentur tua liber uolo. uersus sotadicus est ex utraque parte, sed durus. Et esse bonus si uis, cole diuos optime Pansa. Pansa optime diuos cole si uis bonus esse. hic in procursu hexameter est, in recursu sotadicus. Repertum est etiam hexametrum posse per hexametrū recurrere, ut in illo uersu: Musa mihi causas memora, quo numine læso. Læso numine quo memora causas mihi musa. Et elegiacus reciprocus est, ut: Pio precare thure cœlestium numina. Numina cœlestium thure precare pio. hic in procursu iambicus, in recursu elegiacus. sotadicus uero dictus à Sotade, qui primus hoc genus carminis uel inuenit, ut inquit Strabo, uel frequẽtius usus est (ut Diomedes scribit) qui Cinædus est appellatus, quia eo carmine mores, & orationem cinædicam est imitatus, ut idem Strabo late meminit. unde Martialis: Nec retro lego Sotadem cinædum. Sed uide nũc quid Sipuntinus sentiat. Castrense inquit uerbum, id est conterraneum, quod uocabulum nō tam eruditum, quàm militare, & quasi uernaculum. Quod quàm uerum sit, tu Partheni iudica. sed Sipuntini erat conterraneum militare uocabulum esse ueterum autoritate probare. Illud mihi respondeat uelim, cur Plinius excusatione potius noui (ut ipse dicit) & ineruditi uocabuli, quàm usitato uerbo uoluerit uti, cum præsertim exeat ex proposito, & in ipsa epistola excuset se, quod in naturæ rebus scribendis coactus sit uti uocabulis rusticis, et barbaris. nisi fortasse Plinius in epistola his ineruditis uocabulis, et militaribus uti haud absurdum putauit, in reliquo opere putauit. sed audi Partheni, quàm frigide, ne dicam inepte, cætera interpretatur. Qui magnifice prius ita se iactat, ponam eius uerba, ut facilius omnia cognoscas. Hic locus diligenter animaduertendus est. Nam ausim dicere, neminem cum, nostræ duntaxat ætatis, satis intellexisse. Sensus autem talis est. Non sine ratione obijcere molior Catullum, quia conterraneus est, & quemadmodum ego sum, duriusculus fuit, ob priores syllabas immutatas. constat sanè Catullum metri legem præuaricatum de industria fuisse, præsertim in hendecasyllabis uersibus, ponendo primam syllabam breuem, cum requireretur producta, ut in ipso uersu, quem modo Plinius adduxit, & alibi. hæc ille. Non possum non mirari, acre ingenium hominis, alioquin docti, & diligentis, in has nugas cecidisse. Sed ut in principio dixi, dum in Alariensem inuehitur, cæcus obtrectandi hominis uehementia effectus est. Vide Partheni quantum committat. Retrahit primum autorem ab eo, quod paulo superius præposuerat: deinde uult, quod Plinius comparet sese Catullo, quod sit durus &

asper in carmine, quemadmodum ipse in soluta oratione. quàm inepta comparatio sit historiographi, & poëtæ, ipse uideat. Certe Catullo (si durus est) lege carminis ignosci potest, Plinio, qui pedestris est, nulla uenia danda, & præsertim in epistola. Illud uero Partheni tu iudica, breuis'ne syllaba pro producta, uel lōga pro breui, an potius inusitata uocabula, obscuræ sententiæ, & structura ipsa orationis in se contortæ, carmen durum, & asperum faciat. Quid quod nullo pacto Sipuntino ignoscendū est, qui cum uideret hanc sententiam non posse ex uerbis Plinij elici, quod in Alariensem reprehendit, in id ipse incidit. Omnes enim codices antiqui, à uernaculis tuis & famulis habent: ipse pro tuis suis scribendum, famulis uero interlinendum putat, cum non faciant ad sententiam suam. Sed de his plus nimio. Subnectit deinde autor tertiam causam, cur Titum imperatorem appellare uoluerit. Simul inquit, ut hac mea petulãtia fiat, quod proxime nō fieri questus es in alia procaci epistola nostra, ut in quædam acta exeat, hoc est ut petulantia mea aliquid de rebus tuis gestis dicat. Sipuntinus uero exeam prima persona corrigendum putat, nescio qua ratione, præsertim cum huius uerbi tertia persona pro ea significatione, qua nunc Plinius utitur, à ueteribus tantummodo usurpetur. Quintil. Sed tamen si quid exierit, non erit Atticum. & Persius: Non ego cum scribo si forte quid aptius exit. & codices antiqui exeat habeant. Sequitur inde autor: Omnia quæ hæc Reipub. & nobis quidem quasi in C. strensi contubernio. Repetendum est hic uerbum præstas. & est ordo: Omnia hæc Reipub. præstas, & nobis quidem talem te præstas, qualis fuisti in Castrensi contubernio, id est dũ unà militabamus. Contubernium enim (ut Modestus ait) manipulus dicitur, hoc est eorum militū societas, qui et sub uno uexillo pugnabãt, & ijsdem tentorijs cōuiuebant. Militauit enim Plinius contubernio Ti.i in Germania, ubi belli Germanici historiam inchoauit. Sipuntinus, nescio quo pacto hunc locum cũ interrogatione legendū existimat. sequitur inde autor. Quando alia uia occurris ingens. Et longius etiam summoues ingenij facibus, id est ardore & uehementia ingenij me longius summoues, à similitudine scilicet ignis, qui omnia cōsumit. ideo subiungit: Fulgurat in nullo unquam uerius dicta uis eloquentiæ tibi tribunitiæ potestatis facundia. Et bene Plin. hac metaphora usus est, cum humanus animus igneus sit. Virgil. Igneus est ollis uigor, & cœlestis origo. & Heraclitus physicus scintillam stellaris essentiæ animam esse putauit. Hipparchus uero ignem, & Epicurus speciem ex igne, et aëre, & spiritu mistam. Sipuntinus fascibus scribi oportere, & pro pondere poni arbitratur. sed uelim mihi respondeat, apud quos autores fasces pro pondere inuenerit. Verum ut Alariensem per totam epistolam mordeat, tibi pronomen etiam subtrahendum censet, cum omnes codices tibi habeant, & sine illo pronomine frigida sit sententia. inde sequitur: Qui primus condidit styli nasum. id est qui Lucilius primus omnium satyras scribens, subdola irrisione homines reprehendendo pupugit. nasus enim aliquando pro subdola irrisione accipitur. Plinius lib. xi. naturalis hist. Et altior homini tantũ, quem noui mores subdolæ irrisioni dicauere nasus. Et Martialis in Cæcilium: Non cuicunq; datum est habere nasum, Ludit qui stolida procacitate, Non est Tettius ille, sed Caballus. Stylus uero æneum instrumentū significat, quo in albo, id est in ceratis tabellis antiquitus scribebatur, ut nũc in libellis ligneis negotiatores scribũt. Vnde stylus pro structura ipsa orationis accipitur. adducerem autoritatem, nisi notius hoc, quàm ut à me dicatur, esset. Stylus etiam accipitur aliquando pro punctione & reprehensione, quam alios scriptis taxando facimus. in qua significatione nunc Plinius utitur. Et Cicero pro Aulo Cluentio: Videte quid agatis, ne in unumquenq; nostrum censoribus

in posterum potestatem regiam permittatis, ne subscriptio censoria non minus calamitatis ciuibus, quàm illa acerbissima proscriptio possit afferre. ne censoriū stylum, cuius mucronem multis remedijs maiores nostri retuderunt, æque posthac, atque illum dictatorium gladium pertimescamus. Censores enim stylo omnem notam inferebant. Nam aut senatu senatorem amouebant, aut equiti equum auferebant, aut plebeium, uel ærarium faciebant, uel à tribu amouebant. Ergo nasum styli, hoc est subdolam punctionis, & reprehensionis irrisionem, non ut Sipuntinus dicit, acerbitatem, acrimoniam, & dicacitatem. Sequitur postea autor: Iam omnia attingenda, quæ Græci τὰς ἐγκυκλο παιδείας uocant. sic enim codices ueteres habent, & est sententia: De ijs rebus mihi in hoc opere est scribendum, de quibus in omnibus disciplinis tractatur. Græci enim omnium disciplinarum collectionem ἐγκυκλοπαιδείαν appellant. Quintilianus libro primo institutionum oratoriarū: Nunc de cæteris artibus, quibus instituendos prius, quàm rhetori tradantur pueros existimo, strictim subiungam, ut efficiatur orbis ille doctrinæ, quem Græci ἐγκυκλοπαιδείαν uocant. nam ijsdem ferè annis aliarum quoque disciplinarum studia ingredienda sunt. Aristophanis etiam interpres, in ea comœdia, quæ ἱππεῖς inscribitur, sic ait: Οἱ ἀξιωμάτων ἀντιποιούμενοι τὴν ἐγκύκλιον μάλιστα ἐπαιδεύοντο παιδείαν. ἡ δὲ ἐγκύκλιος παιδεία διὰ πάσης χωρεῖ παιδεύσεως, καὶ ῥυθμοῦ παντὸς καὶ κινήματος. ταύτην παιδευθῆναι τὸν θηβαῖον ἐπαμινώνδαν καὶ ἄλλους πολλοὺς καὶ ἀγαθοὺς ἄνδρας παρὰ πλείοσιν ἱστόρηται. Quæ uerba ita latine sonant: Qui honores sibi uendicabant, circularem maxime disciplinam docebantur. Circularis autem disciplina, omni eruditione, consonantia & motu continetur. in hac eruditum fuisse Thebanum Epaminundam, & alios multos ornatos uiros à compluribus historiographis scribitur. unde miror Sipuntinum id non animaduertisse, cum & ipse atticissator sit, & iandiu in officina Græcorum uersetur. Et nescio qua ratione inductus sit corrigere ἰδίων παιδείας, id est particularium disciplinas. ita enim interpretatur. inde Plinius: Scito enim conferentem me autores deprehendisse à iuratissimis, & proximis ueteres transcriptos ad uerbum, nec nominatos. Iuratissimos dixit literatos, & quasi iureiurando doctissimos affirmatos: proximos uero, qui propter doctrinam propius sunt famæ. sensus enim est: Scias ò Tite, conferentem me autores deprehendisse ueteres transcriptos ad uerbum, nec nominatos ab ijs scilicet, qui literatissimi creduntur, & propter doctrinam sunt celeberrimi. Sipuntinus ad iuratissimis corrigit, quod uocabulum significare dicit coniunctissimum. inquit enim: Adiurati, cuius uerbi superlatiuo Plinius utitur, ij dicuntur, qui uinculo quodam amicitiæ, quasi sacramento astricti sunt. Ego sanè fateor adiuratum cōiunctum dici, non autoritate Sipuntini contentus, sed Apuleij, qui in deo Socratis ait: Lemurem secundo significatum appellamus animum humanum exutum, & liberum stipendijs uitæ, corpore suo adiuratis. sed istius uerbi significatio non facit ad sensum Plinij, nisi fortasse ueteres autores transcriptos ab amicis, & coniunctis eorum Plinius dicit. Quæ sententia, quàm sit digna ingenio Plinij, tibi iudicandum Partheni relinquo. Adde etiam quod omnes codices, à iuratissimis habent, ubi à præpositio est. Sequitur deinde Plinius: Nostri crassiores antiquitatum exemplorum, artiumq;. Repetendum est hic, inscripserunt. Deridet enim Plinius Græcos, ut nimium in festiuioribus titulis excogitandis ambitiosos. Latinos uero in his modestiores fuisse dicit, qui non κέρας ἀμαλθείας, id est copiæ cornu: non κηρίον, id est fauum: non πανδέκτας, id est omnia continentes: non πινακίδιον, id est catillum: non ἐγχειρίδιον, quod is liber semper in manibus sit habendus, opera sua appellauerunt:

sed ea, aut antiquitatum, aut exemplorum, aut artium titulis inscripsere. Hæc eadem Gellius libro ultimo noctium Atticarū, de Græcis et Latinis scribit. Inde Plinius: Quàmfacetissimi lucubrationem puto, & qui ait, bibaculus eram, & uocabar pantomimus. Sensus est: Ego puto lucubrationis inscriptionem esse hominis Latini quàmfacetissimi, ut asserit Furius bibaculus, libros suos lucubrationis inscribens, qui ob diligentem imitationem Pantomimus est ab omnibus appellatus. Ordo uero est: puto lucubrationem, quàmfacetissimi, ut asserit, qui ait, bibaculus eram, & uocabar pantomimus. inde Plin. Varro in satyris suis sustulit & flexibula. Varro satyras quasdam composuit, quibus flexibula nomen imposuit (ut testatur Nonius Marcellus) qui in interpretatione uocabulorum Varronem in Flexibulis allegat, ubi impressores errauerunt, nam pro flexibulis flexabulis impressere. Vocabulum pluratiuo numero declinatur, & compositum est ex latino uerbo flecto, & græco uocabulo βουλή, id est consilium, quod lectione earum consilium deseri possit, & ea ratione dicitur quaflexanima. sensus est: Varro in satyris suis modestiam Latinorum excessit, qui passus est tam ambitioso titulo satyras suas inscribere, quod earum lectione omne consilium sit deferendum. Ordo uero est: Varro in suis satyris flexibula sustulit, id est passus est. peculiare enim præteritū est uerbi suffero. inde subintelligendū est, inscribere. Sed animaduerte obsecro Partheni, quo pacto Sipuntinus treis istos locos interpretatur, ubi uerba peruertit. Nam ille ita corrigendū putauit. Nostri crassiores antiquitatum exemplorum, artiumque quàmfacetissime lucubrationem dicunt. Omnes profecto codices ueteres, quos ego uiderim, quàmfacetissimi habent, & puto, aliqui uero dico, nullus tamen dicunt. Deinde ita ordinat: Omnes nostri Latini, qui in antiquitatibus, & exemplis, & artibus rudiores sunt, quàm Græci, magis faceta inscriptione utentes lucubrationem dicunt. Quibus uerbis Sipuntinus hoc dicere uidetur, quod Latini omnes lucubrationis titulo opera sua inscripserint, quod falsum esse quis ambigit? cum Gellius uarias Latinorum inscriptiones autorum enumeret. Illud nescio quo ore ausus sit dicere, Varronem satyras appellasse flexibula. Et quia eum pœniteret opus suum tam illecebroso titulo nuncupasse, eam postea inscriptionem deleuisse. quod si ita est, respondeat mihi uelim Sipuntinus, quo pacto illæ satyræ ita inscriptæ peruenerint ad ætatem Nonij, qui Varronem in flexibulis allegat. Sequitur Plinius: Apud Græcos desit nugari Diodorus: quia scilicet non festiuiore titulo, sed operi suo apto, & conuenienti usus est. Diodorus enim omnem historiam ab initio mundi usq; ad Diui Iulij Cæsaris tempora XL. libris complexus, bibliothecas historias inscripsit. Hæc sunt Partheni, quæ mihi in epistola Plinij à Sipuntino parum animaduersa uidentur. Te uero & Bergomatem Raphaëlem nostrum hac in re iudices deligo, hac tamen conditione, ut Plinio in manibus sumpto, hæc omnia ingenij uestri acumine, quod quàmmaximum in utroq; cognosco, perpendatis. Et si fortasse placebunt, ea compositiora, & latiniora faciatis: sin minus, pro nostra summa iam uetere amicitia oro, obsecroq; flammis urenda tradatis. Vale, & me mutuo ama.

FINIS.

M. TERENTII VARRONIS DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CICERONEM LIBER QVARTVS.

QVEMADMODVM Vocabula essent ipposita rebus in lingua Latina, sex libris exponere istitui. De his treis ante hūc feci, quos Septumio misi: in quibus est de disciplina, quam uocant ἐτυμολογικήν. Quæ contra eā dicerētur, uolumine primo: quæ pro ea, secundo: quæ de ea, tertio. In his ad te scribā, à quibus rebus uocabula ipposita sint in lingua Latina: et ea, quæ sunt in cōsuetudine apud poētas. cū uniuscuiusque uerbi naturæ sint duæ: à qua re, & in qua re uocabūlū sit ipositū. Itaq; à qua re sit pertinacia cū quæritur, ostēditur esse à pertēdendo: in qua re sit ipositū dicitur, cū demōstratur, in quo nō debet pertēdi, & pertēdit pertinaciā esse. Quod in quo oporteat manere, si in eo perstet, perseuerantia sit. Priorē illā parē, ubi, cur, & unde sint uerba scrutantur, Græci uocant ἐτυμολογίαν, illam alteram ἀνωκλογίαν: de quibus duabus rebus in his libris promiscue dicam, sed exilius de posteriore. Quæ ideo sunt obscuriora, qđ neq; oīs impositio uerborū extat, quod uetustas quasdā deleuit, nec quæ extat, sine mendo oīs imposita: nec quæ recte est imposita, cūcta manet. Multa enī uerba literis cōmutatis sunt interpellata, neq; oīs origo est nostræ linguæ è uernaculis uerbis: & multa uerba aliud nūc ostēdunt, aliud ante significabāt, ut hostis. Nam tum eo uerbo dicebāt peregrinū, qui suis legibus uteretur: nunc aūt eū, quē tum dicebant perduellē. In quo genere uerborū, ut casu erit illustrius, unde uideri possit origo, inde repetam. Ita fieri oportere apparet, quod recto casu, quē dicimus īpos, obscurius est à potētia, quā cū dicimus impotentē: & eo obscurius fit, si dicas postq; ipos. Videtur enim pos significare potius pōtē, quàm potēte. Vetustas pauca non deprauat, multa tollit. Quī puerū uidisti formosum, hunc uides deformē in senecta. Tertiū seculū non uidet eum hominem, quem uidit primum. Quare illa, quæ iam maioribus nostris ademit obliuio, fugitiua secuta sedulitas Mutij, et Bruti retrahere nequit. non, si non potuero indagare, eo ero tardior, sed uelocior, ideo si quiuero. Nō mediocres enī tenebræ in sylua, ubi hæc captanda: neq; eò, quò peruenire uolumus, semitæ tritæ: neq; non in tramitibus quædā obiecta, quæ euntē retinere possent. Quoniā uerborū nouorū, & ueterū discordia oīs in cōsuetudine cōmuni, quot modis literarū cōmutatio sit facta, qui animaduerterit, scrutari facilius origines patietur uerborū. Reperiet enī esse cōmutata, ut ī superioribus libris ostēdi maxime propter bis quaternas causas. Literarū enim fit ademptione, aut additione, & propter earū attractionē, aut cōmutationem: item syllabarum productionē. Quæ, quoniā in superioribus libris, q cuiusmodi essent, exemplis satis demonstraui: hinc cōmonēdum esse modo putaui: nunc singulorum uerborū origines expediam: quorū quatuor explicandi gradus. Primus, in quo etiam populus uenit. Quis enī nō uidet, unde aurifodinæ etiam Viocurrus? Secundus, à quo grāmatica descendit antiqua: quæ ostendit quē admodū quodq; poēta uerbū cōfinxerit, quod declinarit. Hinc Pacuuius, ructisibilus, hinc incuruiceruicum pecus, hinc chlamyde clypeat brachium. Tertius gradus, quo philosophia ascēdens peruenit: atq; ea, quæ in consuetudine cōmuni essent aperire cœpit, ut à quo dictum esset oppidū, uicus, uia. Quartus, ubi est aditus, & initia regis: quò si nō peruenia, scientiam ad opinionem aucupabor. Quod etiā nōnunquā in salute nostra facit, cū ægrotamus, medicus. Quod si summum gradū non attigero, tamen secundū non præteribo. Quod nō solū ad Aristophanis lucernā, sed etiā ad Cleanthis lucubraui: nolui præterire eos, qui poētarum modo uerba ut significant, expediunt. Nō enim uidebatur cōsentaneū, me eo ī uerbo, quod finxisset Ennius, causam negligere, qđ ante rex Latinus finxisset, cū poēticis multis uerbis magis delecter, q̄ utar, antiquis & magis utar, quā delecter. An non potius mea uerba illa, quæ hæreditate à Romulo uenerunt, quàm quæ à poēta Liuio relicta? Igitur quoniā hæc sunt triparcita uerba, quæ sunt aut nostra, aut aliena, aut obliuia: de nostris dicam cur sint, de alienis unde sint, de obliuijs relinquam. Quorum partem cū ita inuenerim, ut opiner, scribam. In hoc libro dicam de uocabulis locorum, & quæ in his sunt. In secundo, de temporum, & quæ in his fiunt. In tertio, de utraq; re à poētis comprehensa. Pythagoras Samius ait omnū rerū initia esse bina: ut finitum & infinitū, bonū & malū, uitam & mortem, noctem & diem. Quare itē duo status, & motus: quod stat, aut agitur corpus: ubi agitatur locus: dū agitatur tīpus: quod est in agitatu actio. Quadripartitio magis sic apparebit: corpus est ut cursor: locus stadiū, quā currit: tempus hora, qua currit: actio cursio. Quare fit, ut ideo omnia ferè sint quadripartita, & ea æterna, quod neq; unq̄ tīpus, quin fuerit motus eius animi interuallū tempus: neq; motus ubi nō locus & corpus. quod alterum est, quod mouetur, alterū ubi neq; is agitatus nō actio ibi. Igitur initiorum quadrigæ locus, & corpus, tempus, & actio. Quare quatuor genera prima rerū, totidē uerborū est. horum enim de his locis, & his rebus, quæ in his uidentur, in hoc libro summatim ponam. Sed quæ cognatio eius erit uerbi, quæ radices egerit extra fines suas, persequemur. Sæpe enim ad limitem arboris radices sub uicini prodierunt segetem. Quare non cum de locis dicam, si ab agro ad agrosum hominem, & agricolam peruenero, aberraro. Multa societas uerborū, nec uinalia sine uino expediri, nec curia calabra sine calatione potest aperiri. Incipiam de locis sub ipsius loci origine.

LOcus est ubi quid locatū esse potest, ut nūc dicūt: collocatū ueteres id dicere solitos apparet apud Plautū: Filiā habeo grandē, cassam dote, atq; illocabilē, neq; eā quo locare cuiq̄. apud Ennium: O terra trita, ubi Liberi fanū in cuius muro locaui. Vbi quicq̄ consistit, locus. Ab eo præco dicitur locare, quoadusq; id emit, quoad in aliquo consistit precium. Inde locarium, quod datur in stabulo, & taberna, ubi consistant. Sic loci mulicbres, ubi nascendi initia cōsistūt. Loca secundum antiquā diuisionē prima duo, terra, & cœlum: deinde particulatim utriusq; multa. Cæli dicuntur loca supera, & ea deorum: terræ loca infera, & ea hominū: ut Asia. Sic terra dicitur modis duobus. Nā & Asia, quæ nō Europa, in qua etiā Syria, dicitur prioris pars Asiæ, in qua est Ionia, ac prouincia nostra Cilicia. Sic cœlum dicitur duobus modis, & pars eius summū, ubi stellæ, & id quod Pacuuius demonstrat, cum dicit: Hoc uide circūm, supráq; quod complexu cōtinet terram, cui subiūgit id, quod nostri cœlum memorant. à qua bipartita diuisione Lucretius suorū unius, & uiginti librorum initiū fecit hoc: Aetheris, & terræ genitabile quærere tēpus. Cœlū dictū scribit Aelius, quod est cælatū: aut à cōtrario noīe cælatū, quod apertū est nō male, quod posterior multo potius à cælo, quàm cælū à cælādo. Sed nō minus illud alterū de cælādo ab eo potuit dici, quod interdiu cælatur, q̄ quod noctu nō cælatur oīno. Ego magis puto à chao cauū, & hinc cælū: quoniā ut dixi, hoc circū, supráq; quod cōplexu cōtinet terrā, cauū cælum. Itaq; dicit, Andromacha: Noctíq; caua cœli signitenētibus cōficis bigis. & Agamēnon: In altisono cœli clypeo. Cauū enim clypeū. Et En itē ad nationem cœli ingentes fornices. Quare ut à cauo cauea, & cauilæ, & conuallis cauata uallis, & cauatæ cautione: ut cauum si-

ertũ, unde oĩa apud Heſiodũ à chao cauo cœlum. Terra dicta ab eo, ut Aelius ſcribit, quod teritur. Itaq; tera in augurũ libris ſcripta cũ r uno. Ab eo colonis locus cõis, quippe oppidũ relinq tur, territoriũ, qđ maxime teritur. Hinc linteũ, qđ teritur corpore, tergentariũ: hinc in meſſe tritura, qđ cũ frumẽtũ teritur. & triuoliũ quo teritur. Hinc fines agrorũ termini, qđ hæ partes propter limitare iter maxie terũtur. Itaq; hoc cũ is in Latio aliquot locis dicitur, ut apud Accium, nõ terminus, ſed termẽ, hoc Græci τέρμα. Euãder enĩ, q uenit in Palatiũ è græcia Arcas. Via ſiquidẽ iter, qđ ea uehẽdo teritur: actus iter in agris. Iter itẽrũ qđ agẽdo teritur: etiã ambitus iter, qđ circũeũdo teritur. nã ambitus circuitus. ab eo. xij. tabularũ interpretes ambitũ parietis circuitum eſſe deſcribunt. Igitur tera terra, ab eo poëtæ appellarũt ſumma terræ, q̃ ſola teri poſſũt, ſola terræ. Terra ut putãt, eadẽ & humus. Ideo Ennius: In terrã cadẽtes dicere cubitis pinſibãt humũ: & qđ terra ſit humus, ideo humatus, qđ mortuus terra ſit obrutus: ab eo qđ Romanus combuſtus, & in ſepulchrũ eius abiecta gleba non eſt, aut ſi os exceptũ eſt mortui ad familiã expurgãdã, donec in purgando humo eſt opertus, ut põtifices dicunt, quoad̃ inhumatus ſit, familia funeſta manet. & dicitur humilior, quæ ad humum, ut Sabini, & Lucani, aut decliuato ab hoĩbus: ut Appulia & Latium, urrũq; ut Hetruria & Thuſcia, quã regnũ fuit Latini. Vniuerſus ager dictus Latiũ particulati oppidis cognominatus: ut à Præneſte præneſtinus, ab Aricia aricinus, ut noſtri augures publice dixerũt. Agrorũ ſunt genera quinq; Romanus, Gabinus, Peregrinus, Hoſticus, Incertus. Romanus dictus, unde Roma ab Romulo. Gabinus, ab oppido Gabiis. Peregrinus ager pacatus, qui extra Romanũ, & gabinũ, quod uno modo in his ſeruantur auſpicia: dictus ꝑegrinus à pgẽdo, id eſt pgrediẽdo. eò enĩ ex agro Romano primũ progrediebãtur: quo circa gabinus, quòſiue peregrinus: ſed quod auſpicia habent ſingularia ab reliquo diſcretus. Hoſticus dictus ab hoſtibus. Incertius is, q̃ de his quatuor q̃ ſit ignoratur. Ager dictus eſt, in quã terrã quid agebant, & unde quidẽ agebant aliq̃d fructus cã. id græci dicunt ὀφέλη, ut ager, qđ agi poterat. Sic qua agi actus eius finis minimus cõſtitutus, in latitudinem pedes quatuor, fortaſſe an ab eo quatuor, qđ & quadrupes agitur. in longitudinẽ pedes c. & xx. In quadratũ actus & latum, & longum eſſet. c. xx. Multa antiqui duodenario numero finierunt, ut xij. decurijs actũ. Iugerũ dictũ iunctis duobus actibus quadratis. ceturia prima c. iugeribus dicta, poſt duplicata retinuit nomen, ut tribus actibus multiplicatæ idem tenerent nomen: ut quò agebant actus: ſic quã uehebantur uiæ dictæ, quò fructus cõuehebãt uillæ: quã ibãt, ab itu iter appellarũt: quã id anguſte, Semita ut ſemiter dictũ. Ager cultus ab eo, qđ ibi cũ terra ſemina coaleſcebant: ab eo inconſitus, incultus q̃. primũ ex agro plano fructus capiebãt. Cãpus dictus poſtea, quã ꝓxima ſuperiora loca colere cœperunt. à colendo colles appellarunt. Quos agros nõ colebant propter ſyluas, aut id genus ubi pecus poſſit paſci, & poſſidebant ab uſu ſuo, Saltus nominarũt. Hæc Græci νόμας, noſtri nemora. Ager quod uidebatur pecudum ac pecuniæ eſſe fundamentum, Fundus dictus: aut quod fundat quotannis multa. Vineta, ac uineæ à uite multa, uitis à uino, id à ui. hinc uindemia, qđ eſt uini demia, aut uitidemia. Seges à ſatu, id eſt ſemine. Semẽ quod planè id qđ inde: hinc ſeminaria, ſementes. Item alia quæ ſegetes ferunt, fruges à fruendo: fructus ab ſpe ſpicæ, ubi & culmi, qđ in ſummo cãpo naſcũtur, & ſummum culmẽ. ubi frumenta ſecta terantur, & areſcãt, area. Propter horũ ſimilitudinẽ loca in urbe pura, areæ. à quo poteſt etiam Ara deũm eſſe, qđ pura, niſi potius ab ardore, ad quẽ ut ſit, ſit ara, à quo ipſa area non abeſt: quod qui arefacit ardor eſt ſolis. Ager reſtibilis, qui reſtituitur, ac referitur quotannis: cõtra qui intermittitur, à nouãdo Noualis ager. Aruũ & aratiões ab arãdo, ab eo, quod aratri uomer ſuſtollit ſulcos; quo ea terra iacta, id eſt proiecta, porca. Prata dicta ab eo, qđ ſine opere parata. Quod in agris quotannis rurſum facienda eadem, ut rurſus capias fructus, appellata rura. Diuidit in eos cũ ſcribit Sulpitius: Plebei rura largitur ad areã. Præda dicta item ut prædes, à præſtando, quod ea pignore data publice mancupes fidem præſtient. Vbi nunc eſt Roma ſeptem montiũ demiſſior infimus, humilimus, quod in mũdo infima humus, humor. Hinc itaq; ideo Lucilius: Terra abijt in nimbos, imbres q̃. Pacuuius: Terra exhalat aurã, atq; aurorã humidã humectã. Hinc ager uliginoſus humidiſſimus: hinc udus, uuidus. Hinc ſudor, quãuis deorſum in terra umbra, unde ſumi põt puteus, niſi potius qđ Aeoles dicebant ποτιαμόν. Sic potura à potu, nõ ut nũc. à puteis oppidum Puteoli, quod ſint circa cũ locũ aquæ frigidæ, & calidæ multæ, niſi à putore potius: quod putidus ſit odoribus, ſæpe ex ſulfure, & alumine. Extra oppida à puteis Puticuli, quod ibiin puteis obruebãtur hoĩes, niſi potius ut Aelius ſcribit, Puticulæ, qđ puteſcebãt ibi cadauera proiecta, q̃ locus publicus ultra exq̃ lias. Itaq; eum Afranius puticulos in togata, appellat, quod inde ſuſpiciũt perpetuo lumẽ. Lacus lacuna magna, ubi aqua cõineri põt. Palus paululũ aquæ in altitudinẽ, & palã latius diffuſæ. Stagnũ à græco, qđ nomẽ habet primũ. Hinc ad uillas rotũdas ſtagna, quod rotũdũ facillime cõtinet, anguli maxime laborant. Fluuius quod fluat, item flumẽ, à quo lege prædiorũ urbanorũ ſcribitur. Stillicidia fluuia, quæ ut ita fluãt, cadãtq̃. Inter hæc hoc intereſt, qđ ſtillicidiũ, eo quod ſtillarim cadat: flumen, qđ fluat cõtinue. Amnis id flumẽ, qđ circuit aliquid. nã ab ambitu amnis, ab hoc qui circum alterutrum ambiãt, Amiternini appellati, ab eo q̃ populũ cãdidatus circumit, ambit. qui aliter facit idagabilis ex ambitu cauſam dicit. Itaq; Tyberis amnis, qđ ambit martium campum, & urbem. Oppidum Interamne, dictum quod inter amnes eſt conſtitutum. Item Antẽnæ, quod ante amnẽ, qui influit in Tyberim, quod in bello male acceptũ cõſenuit. Tyberis, qđ caput extra Latiũ, ſi inde nomen quoq; effluit in linguã noſtrã: nihil latimũ, ut quod oritur ex Samnio. Volturnus nihil ad latinã linguã, ad quod proximũ oppidũ ab eo ſecũdum mare Volturnum ad nos iam latinum uocabulũ, ut tyberinus. nam & colonia enim noſtra Volturnus, & deus tyberinus. Sed de tyberis nomine anceps eſt hiſtoria. nam & ſuum Hetruria, & Latium ſuum eſſe credit, quod fuerũt, qui à Tyberi uicino Regulo Veientũ dixerint appellatũ Tebrim. Sunt qui tyberim priſcum nomen latinum Albulam uocitatum literis tradiderunt. Poſterius propter Tyberinũ regem Latinorũ mutatũ, quod ibi interierit. nam hoc eius, ut tradunt, ſepulchrum. Vt omnis natura in cœlũ, & in terrã diuiſa eſt: ſic cœlũ in regiones, terra in Aſiam, Europam. Aſia enim iacet ad meridiem, & auſtrum. Europa ad ſeptentriones, & aquilonẽ. Aſia dicta à nympha, à qua & Iapeto trahitur Prometheus. Europa ab Europa Agenoris filia, quam ex Phœnice Mallius ſcribit taurum exportaſſe: quorũ egregiam imaginem ex ære Pythagoras Tarenti fecit. Europæ loca multæ iucolunt nationes: ea ferè nomina nata aut trãslatitio nomine, aut ab hominibus. Sunt & nomina ab tot montibus quos poſtea urbs muris comprehẽdit. è quis Capitoliũ dictũ, quod hic cum fundamenta foderentur ædis Iouis, caput hominis inuentũ dicitur. Hic mons ante Tarpeius dictus à uirgine veſtali Tarpeia, quæ ibi à Sabinis necata armis, & ſepulta. eius nominis monimentum relictum, quod etiam nũc eius rupes Tarpeium appellatur ſaxum. Hunc antea montem Saturnum appellatum prodiderunt, & ab eo late Saturniam terram, ut etiam Ennius appellat. Antiquum oppidum in hac fuiſſe Saturnia ſcribit. Eius veſtigia etiam nunc manent tria, quod Saturni fanum in faucibus, quod Saturnia porta, quã Iunius ſcribit, ibi, quã nunc uocant Pandanã, quod poſt ædem Saturni in

ædificiorũ legibus pariẽtes poſtici muri ſunt ſcripti. Auentinũ aliquot de cauſis dicunt. Næui. ab auibus, qđ eò ſe ab tyberi ferrent aues: alij à rege Auentino Albano, qđ ibi ſit ſepultus: alij Auentinũ ab aduentu hoĩm, qđ cõmune latinorũ ibi Dianæ templũ ſit cõſtitutũ. Ego maxime puto ab aduectu. nam olim paludibus mons erat ab reliquis diſcluſus. Itaque eò ex urbe, qui aduehantur ratibus, quadrantem ſoluebant, cuius veſtigia, quod tum itur uelabrum, & unde aſcendebant ad rumam noua uia locus ſacellum, Labrum, uelabrum à uehendo. uelaturam facere etiam nunc dicuntur, qui id mercede faciunt. Merces dicitur à merendo & ære. hinc uectura, quas ſoluebant hi, qui rubus tranſibant, quadrans. ab eo. Luci. ſcripſit quadrantis ratiti. Reliqua urbis loca olim diſcreta cum argeorũ ſacraria in ſeptem & xx. partes urbis loca ſint diſpoſita. Argeos dictos putant à principibus, qui cum Hercule argiuo uenere Romam, & in Saturnia ſubſederunt: è quis prima eſt ſcripta regio ſuburbana, ſecunda exquilina, tertia collina, quarta palatina. In ſuburbanæ regionis parte princeps eſt Cælius mons à Cælio Vibẽno Thuſco duce nobili, qui cum ſua manu dicitur Romulo uenieſſe auxilio cõtra Latinum regem. Hinc poſt Cælij obitum, quod nimis munita loca tenerent, neq; ſine ſuſpitione eſſent, deducti dicũtur in planum, ab eis dictus uicus Thuſcus: & ideo ibi Vortunnũ ſtare, qđ is deus Hetruriæ princeps de Cælianis, quia ſuſpitione liberi eſſent: traductos uolunt in eum locum, qui uocatur Cæliolus. Cum Cælio coniunctum carinæ: ſed inter eas quẽ locum Cenorienſem appellatum apparet, qđ primæ religionis quartum ſacrariũ ſcriptũ ſic eſt. Cerolienſis quatriceps circa Mineruiũ, qua in Cælio mõte itur, in tabernola eſt. Ceroliẽſis à carinarũ iunctu dictus. Carinæ poſtea cerionia. quod hinc oritur caput ſacræ uiæ ab ſtreniæ ſacello, quæ pertinet in arce, qua ſacra quotquot menſibus feruntur in arcem, & per quã augures ex arce profecti ſolẽt inaugurare. Huius ſacræ uiæ pars hæc ſola uulgo nota, quæ eſt à foro eũti primore cluuo. Eidẽ regioni attributa Subura, qđ ſub muro terreo carinarũ, in eo eſt argeorum ſacellũ ſextum. Subura Iunius ſcribit ab eo, qđ fuerit ſub antiqua urbe, cui teſtimonio põt eſſe, qđ ſubeſt & loco q̃ terreus murus uocatur. Sed ego à pago potius Succuſano dictã puto Succuſam. Nũc ſcribitur tertia litera c, nõ b. Pagus Succuſanus, qđ ſuccurrit carmis. Secundæ regionis exquilinæ. alij has ſcripſerũt ab excubijs regis dictas: alij ab eo, qđ excultæ à rege Tullo eſſent. Huic origini magis cõcinũt luci uicini, qđ ibi lucus fagutalis, & larium, Querquetulanum ſacellum, & lucus Martis, & Iunonis Lucinæ, quorũ anguſti fines non mirũ. Iãdiu enĩ late auaritia nũc eſt. Exquiliæ duo montes habiti, qđ pars Ciſpius mons ſuo antiquo noĩe etiam nunc in ſacris appellatur. in ſacris Argeorũ ſcriptũ eſt ſic: Oppius mons princeps exquilinũ lucũ fagutalem ſiniſtra quæ ſub mœrum eſt. Oppius mons Terticepſos lucũ exquilinũ dexterior uia in tabernola eſt. Oppius mons quadricepſos lucũ exquilinũ uiã dexteriorem in ſingulis eſt. Septimus mons quinticepſos lucum pœtiliũ, ex quibus eſt. Ciſpius mons ſexticepſos apud ædem Iunonis Lucinæ, ubi æditumus habere ſolet. tertiæ regionis colles quinq; ab deorum fanis appellati. è quis nobiles duo colles Viminalis à Ioue uimino, qđ ibi aræ ſunt, qđ ibi uimina nata fuerũt. Collis quirinalis Quirini fanũ eſt, qui à quiritibus, qui cũ Tatio Curibus uenerunt Romã, qđ ibi habuerũt caſtra, qđ uocabulũ cõiũcta rũ regionũ noĩa obliterauit. Dictos enim colles plures apparet ex Argeorũ ſacrificijs, in quibus ſic ſcriptũ eſt. Collis Quirinalis terticepſos ædem quirino: collis ſalutaris quarticepſos ad uerſum eſt pilonoris ædem ſalutis: collis mutialis quinticepſos apud ædem Fidij in delubro, ubi æditumus habere ſolet. Collis latiaris ſexticepſos in uico inſtelliario ſummo apud Thuracum ſacrificium ſolũ eſt. Horũ deorũ aræ, à quibus cognomina habent, in eius regionis partibus ſunt. Quartæ regiõis Palatiũ, qđ palãtes cũ Euãdro uenerunt, q etiã palatini, & Aborigines ex agro Reatino, qui appellatur palatium ibi conſederũt. Sed hoc alij à Palatia uxore Latini putauerunt. Eundem hunc locũ à pecore dictum putant quidã. Itaq; Næuius balãtium appellat. hinc Germalũ, & uelias coniunxerunt, quod in hac regione Iacriportus eſt, & in ea ſic ſcriptũ: Germalenſe quinticepſos apud ædem Romuli, & uelienſes ſexticepſos in uelia apud ædem deũm penatium. Germalũ à germanis Romulo & Remo, qđ ad ficum ruminalem, & hi ibi inuenti, quò aqua hyberna tyberis eos detulerat in alueolo expoſitos. Veliæ unde eſſent plures accepi cauſas, in queis, qđ ibi paſtores palatini, ex qbus ante tonſurã inuentã uellere lanã ſint ſoliti, ex quo uellera dicũtur. Ager Romanus primũ diuiſus in partes treis, à quo tribus appellata Tatienſum, Ramnium, lucerum nominatæ, ut ait Ennius. Tatienſes à Tatio, Ramnenſes à Romulo. Luceres, ut ait Iunius, à Lucumone. ſed omnia hæc uocabula Thuſca, ut Volũnius q tragœdias thuſcas ſcripſit, dicebat. Ab hoc quoq; quatuor partes urbis tribus dictæ ab locis, ſuburbana, palatina, exqlina, collina, qnta, qđ ſub Roma Romilia. Sic reliquæ tribus ab his, ut in tribuũ libris ſcripſi. Quod ad loca quæ q̃ ijs adiũcta fuerunt diximus, nũc de ijs quæ in locis eſſe ſolent. Immortalia, & mortalia expediã, ita ut prius, qđ ad deos pertinet, dicã. Principes dei cœlũ, & terra, hi dei idem, qui Aegypti Serapis, & Iſis, & S. Harpocrates digito ſignificat, ut idem princeps in Latio Saturnus & Ops. Terra enĩ & cœlũ ut Samothracũ initia docẽt, ſunt dei magni, & hi quos dixi multis noĩbus. Nam neq; quas Samothracia ante portas ſtatuit duas uirilis ſpecies æneas dij magni, neque ut uulgus putat hi Samothraces dij, qui Caſtor & Pollux. Sed hi mas & fœmina, et hi quos augurum libri ſcriptos habẽt. Sic: Diuipotes ſunt ꝑ illo, q̃ Samothraces, Theoc dynatoæ, hæc duo cœlũ & terra qđ aĩa et corpus, humidũ et frigidũ. Oua parire ſolet genus pennis condecoratũ, non aĩas, ut ait Ennius, & poſt inde uenit diuinitus pullus inſinuans ſeipſa aĩa, ſiue ut Zenon Citieus aĩaliũ ſemẽ igni, qui aĩa ac mens, qui calor è cœlo, quod hic innumerabiles ac ĩmortales ignes. Itaq; Epicharmus de mente humana dicit: Iſtic eſt de ſole ſumptus ignis, id eſt ſol eſt. Iſq; totus mũtis eſt, ut humores frigidæ ſunt humi, ut ſupra oſtendi, qbus iũcti cœlũ, et terra oĩa ex ſe genuerũt, qđ ꝑ hos natura frigori ĩmiſcet calorẽ, atq; humori ariditatẽ. Recte igitur Pacuuius qđ ait: Animã æther adiũgat, & Ennius eſſe corpus terrã, quæ peperit ipſam capere, neq; diſpendi facere hilũ aniæ & corporis diſceſſus, qđ nati ſi ſecius inde exitũ, ut cũ in unũ ineunt initia inde omne corpus, ubi nimius ardor, aut humor, aut ĩterit, aut ſi manet ſterile: cui teſtis æſtas, & hyems, qđ in altero aẽr ardet, & ſpica aret, in altero natura ad naſcendũ cũ imbre & frigore luctare nõ uult, & potius uer expectat. Igitur cauſa naſcendi duplex, ignis & aqua. Ideo ea in nuptijs in limine adhibentur, quod cõiungit hic & mas ignis, qđ ibi ſemen, aqua fœmina, qđ fœtus ab eius humore, & horum iunctione ſumit Venus hinc coitus, hinc comicos uictrix Venus. uidẽsne hæc nõ qđ uincere uelit Venus, ſed qđ uincere ipſa Victoria ab eo qđ ſuperati uincuntur. Vtriq; teſtis poëſis, qđ & uictoria, & Venus dicitur cæligena. Tellus enim qđ prima uincta cælo uictoria ex eo, & ideo hæc cũ corona, & palma, qđ corona uinculũ capitis, & ipſa à uinctura dicitur. Viere eſt uincire, à quo eſt in Aſoto Enij: Ibant malã uiere ueneriã corollam: palmã, quod ex utraq; parte natura uicta habet paria folia. poëtæ de cœlo, quod ſemẽ igneũ cecidiſſe dicunt in mare, ac natã è ſpumis Venerem coniunctione ignis, & humoris, quã haberẽt uim ſignificãtes Veneris, à qua uitatis dicta uita, & illud à Lucilio: Vis ẽ uita uidẽs

nos facere oĩa cogit. Quare qđ cœlum principiũ ab satu est dictus Saturnus, & qđ ignis Saturnalibus cerei superioribus mittuntur. Terra Ops, qđ hic oẽ opus, & hic opus ad uiuendũ: ideo dicitur Ops mater, qđ terra mater. Hæc enim terris gentis oĩs peperit. & resumit denuo, quæ dat cibaria, ut ait Ennius, q̃ qđ gerit fruges Ceres. Antiquis enĩ quod nũc & idẽ hi dei cœlũ, & terra, Iupiter & Iuno, qđ ut ait En. Istic est is Iupiter, quem dico, quem Græci uocãt aërem, qui uentus est, & nubes, imber postea atque ex imbre frigus, uentus post fit aër denuo. Hæc propter Iupiter sunt ista, quæ tibi dico: quia mortales atq; arbores, herbasq; oĩs iuuat, qđ hic oẽs, et sub hoc eũdẽ appellãs dicit: Diuũq;, hoĩmq; pater rex. Pater qđ patefaciat semẽ: nã tum est cõceptũ, & idẽ cũ exit, qđ oritur. Hoc idẽ magis ostendit antiquũ Iouis nomen Nã olim Diouis & diespiter dictus, id est diei pater, à quo Dei dicti, qui inde & Dies, & Diuus. Vnde sub dio, diuo, dius Fidius. Itaq; inde eius perforatũ tectũ ut uideatur diuũ, id est cœlũ. Quidã negãt sub tecto per hũc deierare oportere. Aelius diũ Fidiũ dicebat Diouis filiũ, ut græci dioscorõ Castorẽ, & putabãt hũc esse sanctum ab Sabina lingua, Herculẽ à græca. Idẽ hic diespiter dicitur ĩfimus, q̃ ẽ cõiũctus terræ, ubi oĩa oriũtur, ubi aboriũtur, quorũ qđ finis ortus. Ortus dictus, qđ Iouis Iuno cõiux, & is cœlũ, hæc terr quæ eadem tellus. & ea dicta, qđ unà cũ Ioue iuuat Iuno, & regina, quod huius oĩa terrestria. Sol, uel qđ ita Sabini, uel solũ ita lucet, ut ex deo dies fit. Luna, qđ sola lucet noctu, itaq; ea dicta Noctiluca in palatio. Nã ibi noctu lucet templũ. hanc ut solẽ Apollinem, quidam Dianã uocant. Apollinis uocabulũ græcũ alterum, alterum latinum, & hic qđ luna in altitudinem, & latitudinẽ simul Diuiana appellata. Hinc Epicharmus Enni Proserpinam quoque appellat, quod solet esse sub terris Proserpina, dicta, qđ hæc ut serpens modo in dexterã, modo in si istrã partẽ late mouetur. Serpere & ꝑserpere id dicebãt: ut Plautus, q scribit, quasi proserpẽs bestia. quæ ideo uidetur à latinis Iuno Lucina dicta, uel qđ est e terra, ut Physici dicũt, & lucet, uel quo ab luce eius qua qs cõceptus, usq; ad eã qua partus quis in lucẽ unà uiuat, donec mẽsibus actis produxit in lucem. Facta à iuuãdo, & luce Iuno Lucina, à quo parientes eam inuocant. Lucina enim nascentiũ dux quod mẽses huius hoc uidisse antiquas apparet, qđ mulieres potissimũ supercilia sua attribuerũt ei deæ. Hic enĩ maxime debuit collocari Iuno Lucina, ubi ab dijs lux datur oculis. Ignis à nascendo, qđ hic nascitur, & oẽ qđ nascitur, ignis scindit: ideo calet, ut qui denascitur, cum amittit ac frigescit. Ab ignis iã maiore ui, ac uiolentia, Volcanus dictus: ab eo qđ ignis propter splendorẽ fulget, fulgor, fulmen, & fulgur, qđ fulmine ictũ cõtrarijs dijs: ab aquæ lapsu lubrico lympha. Nympha Iuturna quæ iuuaret. Itaq; multi ægroti propter id nomẽ hinc aquam petere solent à fontibus, et fluminibus, ac cæteris aquis dei, ut Tyberinus à tyberi, & ab lacu uelino, Velina: et nymphæ Comitiæ ad lacũ Cutiliensem à cõmotu, qđ ibi insula in aqua cõmouetur. Neptunus, quod mare, & terras obnubit, ut nubes: cœlũ à nuptu, id est opertione, ut antiqui à quo nuptiæ nuptus dictus. Salatia Neptuni à salo. Venilia à ueniẽdo, ac uento illo quẽ Plautus dicit, quod ibi dixit, q secundo uento uectus est tranquillo mari uentũ gaudet. Bellona à bellõ nunc, quæ Duellona à duello Mars ab eo quod maribus ĩ bello præest, aut quod à Sabinis acceptus ibi est Mamers. Quirinus à quiritibus. Virtus ut uiri uis à uirilitate. Honos ab honesto onere. Itaq; honestus dicitur, qđ oneratus, & dictũ onus est ut honos, qui sustinet rẽp. Castoris nomẽ græcũ, & Pollucis à græcis in Latinis literis ueteribus nomẽ qđ est inscribitur, ut πολυδεύκης Polluces, non ut nunc Pollux. Concordia à corde cõgruente: Feronia Minerua, Nouẽsides, à Sabinis paulo aliter ab eisdẽ dicimus. Herculẽ, Vestã, Salutẽ, fortunã, fortem, fidẽ. Ea re Sabinorũ linguã olent: quæ Tatij regis uoto sunt Romæ dedicatæ. Nã ut annales dicunt, uouit, Opi Floræ ue, Dioui, Saturnoq; soli Lunæ, Volcano, et Summano. Itẽq; Larundæ, Termino, quirino, Vortundo, laribus, Dianæ, Lucinæq;. è quis nonnulla nomina in utraq; lingua habent radices, ut arbores, q̃ in cõfinio natæ, in utroq; agro serpũt. Põt enim esse Saturnus hic alia de cã dictus, atq; ĩ Sabinis, & sic Diana. de quibus supra dictũ est, qđ ad ĩmortales attinet. Deinceps qđ ad mortales attinet uideamus. De his aĩalia in tribus locis, quod sunt in aëre, in aqua, in terra, à summa parte ad infimam descendã. Primũ nomi nominẽ alites, alij uolucres à uolatu, deĩde generatim: de his pleræq; à suis uocibus, ut hæc upupa, cuculus, coruus, hirundo, ulula, bubo: item hæc, pauo, anser, gallina, columba. Sunt quæ alijs de causis appellatæ, ut noctua, qđ noctu canit, ac uigilat, lusciola, quod luctuose canere existimatur, atque esse ex attica Progne in luctu facta auis. Sic galerita, & motacilla: altera quod in capite hẽt plumã alatã: altera qđ semper mouet caudã. merula qđ mera, id ẽ sola uolitat, cõtra ab eo graculi, qđ gregatĩ, ut qdã græci greges gergera. ficedulæ, et miliariæ, à cibo, q altera fico, altera milio fiant pingues. A quatiliũ uocabula animaliũ partim sunt uernacula, partim peregrina. murena, quod myræna græce, cybium, & tynnus, & cuius item partes græcis uocabulis omnes, ut melandria, atq; uræon. Vocabula piscium, pleraq; translata à terrestribus. Ex qua parte similibus rebus, ut anguilla, lingulaca, sudis: alia à coloribus, ut hæc, asellus, umbra, turdus: alia à ui quadam, ut hæc: lupus, canicula, torpedo. Item in conchylijs aliqua ex græcis: ut peloris, ostreæ, echinus. Vernacula ad similitudinem: ut syrenæ, pectunculi, ungues. Sunt etiã animalia in aqua, quæ iterdũ ĩ terrã exeant: alia à græcis uocabulis: ut polypus, hippopotamus, crocodilus: alia Latinis: ut rana, mergus, à quo græci ea quæ in aqua, et terra possunt uiuere uocant amphibia. è quis rana ab sua dicta uoce Anas à natãdo: mergus quod mergendo in aquam captet escam. Item aliæ in hoc genere à græcis: ut querquedula, cercuris, halcedo, quod ea halcyone: Latina, ut testudo, quod testa tectũ hoc animal: Loligo quod subuolat litera cõmutata pria uoligo ut Aegypti in flumine quadrupes, sic in Latio nominati lytra, & fiber: lytra, qđ succidere dicitur arborũ radices in ripa, atq; eas dissoluere, ab lytra: fiber, ab extrema ora fluminis dextra, & sinistra maxĩe, qđ solet uideri, & antiqui fibrũ dicebant extremũ, unde in sagis fimbriæ, & in iecore extremũ fibra. hinc fiber dictus est. Quæ sunt hoĩm propria primũ, deinde de pecore, tertio de feris scribã. incipiam ab honore publico. Consul nominatus, quod consuleret populũ, & senatũ, nisi illinc potius unde Accius ait in Bruto, q recte cõsulat, cõsul fiat. Prætor dictus qui præiret iure, & exercitu, à quo id Lucilius: Ergo prætorũ est ante præire. Censor ad cuius censionem, id est arbitriũ censeretur populus. Aedilis, qui ædes sacras, & priuatas procuraret. Quæstores à quærendo, q cõquirerẽt publicas pecunias, & maleficia, quæ triumuiri capitales nũc cõquirunt, ab his postea qui quæstionũ iudicia exercẽt, quæstores dicti. Tribuni militũ, quod terni tribus tribubus Ramniũ, Lucerũ, Ticiensiũ olim ad exercitum mittebantur. Tribuni plebeij, qui ex tribunis militũ primum tribuni plebeij facti, qui plebem defenderent in secessione crustumerina. Dictator quod à consule dicebatur, cuius dicto audientes oẽs essent. Magister equitũ quod summa potestas huius in equites, & accẽsos, ut est summa populi dictator, à quo is quoq; magister populi appellatus. Reliqui quod minores, q̃ hi magistri dicti magistratus: ut ab albo albatus. Sacerdotes uniuersi à sacris dicti pontifices: ut Scæuola, qui pontifex maximus dicebatur à posse & facere: at pontifices ego à ponte arbitror: nam ab ijs sublicius est factus primum, & restitutus sæpe cum

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Ideo sacra, & ius, & cis tyberim nõ mediocri ritu fiunt. Curiones dicti à curijs, qui fiũt, ut in his sacra faciant. Flamines qđ in sacro capite uelato erãt semper, ac caput cinctũ habebant filo flamines dicti. Horum singuli cognomina habent ab eo deo cui sacra faciunt: sed partim sunt aperta, partim obscura. Aperta, ut Martialis, Volcanalis: Obscura, Dialis, et furinalis. Cũ dialis à Ioue sit, diouis est, furinalis à furina, cuius etiam in fastis furinales feriæ sunt. Sic Flamen Falacer à diuo patre Falacre. Salij à saltando, quod facere in comitijs, in sacris quotannis, & solent, & debent. Luperci quod lupercalibus in lupercali sacra faciunt. Fratres aruales dicti sunt, qui sacra publica faciũt propterea, ut fruges ferant arua, à ferendo & aruis fratres aruales dicti sunt: quia fratria dixerunt. Fratria est græcum uocabulũ patris hominũ, ut Apollini etiã nunc. Sodales Titij dicti ab Titijs auibus, quas in augurijs certis obseruare solent. Feciales, qđ fidei publicæ inter populos præerant. nam per hos fiebat, ut iustũ cõciperetur bellũ, & inde desitũ, & ut fœdere fides pacis cõstitueretur. Ex his mittebãtur, ante q̃ cõciperẽtur, qui res repeterẽt, & ꝑ hos etiã nũc fit fœdus, qđ fidus scribit Enni. dictũ in re militari. Prætor dictus, qui præiret exercitui. Imperator ab ĩperio populi, q eos q id attentasset oppressi hostis. Legati, qui lecti publice, quorũ opera, consilioq; uteretur. Peregre magistratus, qui uere nũtij senatus, aut populi essent. Exercitus qđ exercitando fit melior. Legio qđ legũtur milites in delectu. Cohors, qđ ut in uilla ex pluribus tectis cõiũgitur, ac quiddã fit unũ, sic his ex manipulis pluribus copulatur cohors, quæ in uilla dicta, qđ circa eũ locũ pecus coërceretur. Tãetsi cohortes in uilla Hypsicrates dicit esse græce cohortõ apud poëtas dictã. Manipulos exercitus minimas manus, quæ unũ sequũtur signũ. Centuriæ, quæ sub uno centurione sunt: quorũ cẽtenarius iustus numerus. Milites, qđ triũ milliũ primo legio fiebat, ac singulæ tribus Tatiensiũ Rãnẽsiũ, Lucerũ millia singula militũ mittebãt. Hastati dicti, q primi hastis pugnabãt, pilani, q pilis, principes, q à principio gladijs, & post cõmutata re militari minus illustria sunt. Pilani, triarijq; dicti, qđ in acie tertio ordine extremis subsidio deponebãtur: qđ hi subsidebãt, ab eo subsidiũ dictũ. à quo Plaut. Agite nunc subsidite oẽs quasi solent triarij. Auxiliũ appellatũ ab auctu cũ accesserãt, qui adiumẽto essent alienigenæ. Præsidium est dictũ, quia extra castra præsidebãt ĩ loco aliquo, quo tutior regio esset. Obsidiũ dictũ ab obsidendo, quo minus hostis egredi posset in die, item ab abscidendo cum ideo facerent, quo facilius diminuerent hosteis. Duplicarij dicti quibus ob uirtutẽ duplicia cibaria ut darentur, institutũ. Turma terma est e in u abijt, quod terdeni equites ex tribus tribubus Tatiensiũ, Rãnẽsium, & lucerũ fiebãt. Itaq; primi singularũ decuriarũ Decuriones dicti, qui ab eo ĩ singulis turmis sunt etiã nũc terni. Quos hi prĩo administros ipsi sibi adoptabãt, optiões uocari cœpti, quos nunc propter ambitionẽ tribuni faciũt. Tubicines à tuba & canendo, similiter Liticines, & Classicos à classe: qui item cornu canit, ut cũ classes comitijs ad comitatũ uocant. Quæ à fortuna uocabula in his quædã minus aperte: ut pauper, diues, miser, beatus, sic alia. Pauper à paulo lare, mendicus à minus, cui cum opus est, minus nullo est. Diues à diuo, qui ut deus nihil indigere uidetur: opulentus ab ope, cui ea opime. Ab eadem inops, qui eius indiget. Ab eodem fonte copiæ, & copiosus. Pecuniosus à pecunia magna: pecunia à pecu. A pastoribus enim horũ uocabulorum origo, ut sit artificibus maxima causa ars, id est ab arte medicina medicus dictus, à sutrina sutor: nõ à medẽdo, ac suẽdo, q̃ oĩno ultima. Huic rei earũ rerũ radices, ut in proxĩo libro aperietur. Quare qđ ab arte artifex dicitur, nec multa in eo obscura relinquam. Similis causa, quæ ab scĩa uocatur aliqua, ut præstigiator, monitor, nomẽclator. Sic etiã quæ à spatio quodã dicũtur cursor, natator, pugil, etiã in hoc genere, quæ sunt uocabula, pleraq; aperta: ut legulus. Alter ab oleis, alter ab uuis. Hæc si minus aperta uindemiator, uestigator, & uenator, tamẽ idem quod uindemiator, uel qđ uinũ legere dicitur, uel quod de uite id demit. Vestigator à uestigijs ferarũ, quasi indagator: uenator à uenatu. Quod sequitur uerbũ aduentũ, & inuentũ. hæc de hominibus. Hoc qđ sequitur de pecore. Pecus ab eo, quod ꝑ pascebant, à quo pecora uniuersa, qđ in pecore pecunia tum consistebat pastoribus. & standi fundamentũ pes. à quo dicitur in ædificijs area pes magnus, & q negotiũ instituit pedẽ posuisse. à pede pecudes appellarunt, ut ab eodem pedicã, pedissequum, & peculatoriæ oues, aliud ue qd. Id enĩ peculiũ primũ, hic peculatum publicũ: primo ut cũ pecore diceretur multa, & id esse coactũ in publicũ, si erat ausum ex qua fructus maior. Hinc est qđ græcis illis usus, qđ βοῦς bos, & ταῦρος taurus. Item ouis qđ oĩs. Ita enim antiqui dicebant, nõ ut nũc πρόβατον. Possent in latino quoq;, ut in græcia à suis uocibus hæc eadem ficta armẽta, qđ boues ideo maxime parabãtur, ut inde eligerẽt ad arãdũ, inde armẽta dicta, postea tertia litera extrita. Vitulus qđ græce antiqtus itulus, aut qđ pleriq; uegeti uegitulus. Iuuẽcus à iuuare, qui iã ad agrũ colendũ posset. Capra carpa, à quo scriptũ oĩcarpæ capræ. Hircus qđ Sabini fircus: qđ illic fœdus, in latio rure hœdus, qđ in urbe, aut ĩ multis a addito hædus. Porcus qđ Sabini dicũt à prĩo porco poride porcus, nisi à græcis qđ Athenis in libris sacrorũ scriptũ est, & procæ porco. Aries qui eã dicebãt, ares, ueteres nostri aruiga, hĩc aruigus. Hæc sunt quorũ in sacrificijs exta in ueru coquũtur, quas & Acci. scribit, & in põtificijs libris uidemus ĩ hostijs eã dicũt aruigẽ, quæ cornua habeat: quoniã is, cui oui mari testiculi dẽpti, et ideo ut natura uersa ueruex declinatũ. Pecori ouilo, qđ agnatus agnus. Catulus à sagaci sensu, & acuto. Hĩc canis, nisi qđ tuba et cornu, qđ signũ cũ dẽte canere dicũtur. Quod hic itẽ & noctuculus in custodia, & in uenãdo signũ uoce dat, canis dictus. Ferarũ uocabula itẽ partĩ pegrina, ut Panthera, leo: utraq; græca. à quo etiã & rete quoddã panther, & leæna, & muliercula Pantheris. Tigris qui est ut leo, q uiuus capi adhuc nõ potuit. Vocabulũ è lingua Armenia. Nã ibi & sagitta, et qđ uehemẽtissimũ flumẽ, dicitur Tigris. Vrsi lucana origo, uel unde illi nostri ab ipsius uoce. Camelus suo noĩe Syriaco ĩ Latiũ uenit: ut Alexãdria Camelopardalis nuper adducta, quod erat figura ut Camelus, maculis ut Pãthera. Apri ab eo qđ in locis asperis, nisi à græcis qđ hi κάπροι. Caprea à similitudĩe quadã capræ. Cerui qđ magna cornua gerunt, Gerui mutata g in c, ut in multis quasi gerui. Lepus quod è Siculis quidã græci dicũt λέποριν, à Roma quod orti Siculi, ut annales nostri ueteres dicunt, fortasse hinc illuc tulerunt, & hic reliquerũt id nomen. Volpes, ut Aelius dicebat, quod uolat pedibus. Proxĩa aĩalia sunt ea, quæ uiuere dicũtur, neq; habere animã, ut uirgulta. Virgultũ dicitur à uiridi. id à ui quadã humoris: quæ si exaruit, moritur. Vitis quod ea uini origo. Malũ quod græci Aeoles dicunt μᾶλόν. Pinus iuglans quod cũ hæc nux ante, q̃ purgatur similis glãdis. Hæc glãs optĩa, & maxima ab Ioue, & glãde iuglans est appellata. Eadẽ nux, quod ut nox aërem, ita huius succus facit corpus atrũ. Quæ in hortis nascũtur, alia peregrinis uocabulis: ut græcis ocymum, menta, ruta, quã nunc πήγανον appellant. Item caulis, lapathium, radix. sic enim antiqui græci, quam nũc raphanũ. Item hæc græcis uocabulis Serpyllũ, rosa, una litera cõmutata. Item ex his græcis latina coriandron, malachẽ, cyminon. Item lilium ab lirio, & malua à malache, & sysibrium à sysibrio. Vernacula lactuca à lacte, quod olus id habet lac. Brassica ut præseca, quod ex huius scapo minutatim præsecatur. Asparagi quod ex asperis uirgultis leguntur, & ipsi scapi asperi sunt non lenes, nisi græcum illic

enim quoq; dicitur ἀσπάραγος. Cucumeres dicuntur à curuore, ut curuimeres dicti. Fructus à ferendo, res hæ, quas fundus, & hæ quæ in fundo feruntur fruuntur. Hinc declinatæ fruges, & frumentum. Sed ea terra etiã frumentũ, quod extat loco quo solent addi ex mola, id est ex sale, & farre molito. Vuæ ab uuore. Quæ manu facta sunt dicã, de uictu, de uestitu, instrumento, & siqd aliud uidebitur his aptũ. De uictu antiquissima pulс appellata, uel qđ ita græci, uel ab eo, uti scribit Apollodorus, qđ ita sonet cũ aqua feruenti inspitur. Panis, qđ primo figuras faciebant, ut mulieres in lanificio pãnus. Postea quãe ei figuras facere instituerunt, aliãs à pane & faciendo panificiũ cœptũ dici. Hinc panariũ ubi id seruabãt, sicut granariũ ubi granũ frumenti cõdebãt. Vnde id dictũ, nisi ab eo, qđ græci κόνιον, à quo græcis quoq; granũ dictũ. In quo eadẽ cõdũtur, horreũ ab horrido. Triticũ qđ tritũ est spicis. Far à faciendo, quod in pistrino fit. Miliũ à græco nãi id μίλιον. Libũ qđ ut liberetur priusquã esset coctũ. Testuatiũ qđ in testo calido coquebatur, ut etiã nũc matralibus id faciũt matronæ. Circuli quod mista farina, & caseo, & aqua circuitũ æquabiliter fundebãt. Hoc quidã qui magis incondite faciebãt uocabant lixulas, & semilixulas uocabulo Sabino, idq; frequẽtius à Sabinis à globo farinæ dilatato. Itẽ in oleo cocti dicti à globo globuli. crustulum à crusta pultis, eo quod ut coriũ exuritur crusta dicta. Cætera ferè opera à uocabulis græcis sumpta, ut Triton, & placẽta, quod edebãt cũ pulte. ab eo pulmentũ, ut Plau. hinc pulmentariũ dictũ, hoc primũ debuit pastoribus. Caseus à cocto lacte, ut coxeus dictus. Deinde posteaquã desierunt esse contenti his quæ suapte natura ferebat sine igne, in quo erant poma, quæ nimis cruda esse poterant, decoquebant in olla. Ab olla olera dicta: quorũ à genere cruda olera, è quis ad coquidum, quod terræ rure Ruapa undè rapa. Olea ab elea, olea grandis orchitis, quod ea Attice Orchenino ra. Hinc ad pecudis carnẽ peruentũ est. Suilla sic ab illis generibus cognominatã. Hinc primo assam, secũdo elissam, tertio è iure uti cœpisse natura docet. Dictũ assum, quod ab igni assudescit. Vuidũ est enim quod humidũ: & ideo ubi id non est, succus abest: & ideo sudãdo assum distillat calorẽ, ut erudũ nimiũ habet humoris, sic excoctũ parũ habet succi. Elixum est è liquore aquæ deductũ, & ex iure, quod iucundũ magis cõditione succi. Succidia à suibus cædendis. nã id pecus primum occidere cœperunt domini, & ut seruarẽt, salire. Tergus suis ab eo, quod eo tegitur. Perna à pede suis à noïe eius. Offula ab offa minima suilla ab eo, qđ infecta caro, ut in carmine Saliorum est, qđ in extis dicitur nũc Iſſitia, profectũ murtatũ à murta, qđ ea large farcũ intestinũ crassum. Lucanicã dicũt, qđ milites à Lucanis didicerũt, ut qđ falerijs Faliscũ uentrẽ. Fundolũ à fundo, qđ nõ ut reliquæ partes, sed ex una parte sola apertũ. Ab hoc græcos puto, τυφλὸν τένον appellasse. Ab eadẽ farcimina farcimina extis appellata, à quo in eo, quod tenuissimũ intestinũ fartum Hila, ab hilo dicta, id est minimo, quod ait Enni. Neq; dispẽdij facit hilũ, qđ in hoc farcimine summo quiddã seminet, ab eo qđ in capite apex Apexabo dicta. Tertiũ fartũ est longauo, qđ lõgius, q̃ duo hila. Argumẽtũ ex immolata hostia defectũ in iecore impotiẽdo agẽdi cã. Magnetum à magis, quod ad religionem magis pertinet. Itaq; propter hoc montana fana constituta locis certis, quod ibi ponerentur mactre, ab eo quod græci μάστας. Itẽ græci sigillatĩ, ut ouũ, bulbũ, lana græcum, ut Polybius, & Callimachus scribunt. Purpura à purpuræ maritimæ colore. Pœnicũ qđ à pœnis primũ dicitur allatũ. Stamen à stando, quod eo stat oẽ in tela uelamentũ. Subtegmẽ quod subijt stamini. Trama qđ tranat Phrygius id genus uestimenti. Densum à dentibus pectinis quibus feritur. Filũ quod minimũ est hilũ. id enim minimum est in uestimento. Pannus græcus, ubi ea facit pannuelium, dictum à panno, & uoluendo filo. Tunica à tuendo corpore, tunica ut induca. Toga à tegendo. Cinctus & cingulũ à cingendo. Alterũ uiris, alterũ mulieribus attributũ. Arma ab arcendo, quod his arcemus hostẽ. Parma, qđ à medio in omneis partes par. Conũ, qđ cogitur in acumẽ uersus. Hasta, qđ astãs solet ferri. Iaculũ, qđ ut iaciatur fit. Tragula à trayiciendo. Scutũ à sectura, ut secutũ, quod feminute cõctũ sit tabellis. Vmbones, aut à græco, uel qđ ambones. Gladius c in g commutato à clade, quod fit ad hostiũ cladẽ. gladiũ similiter ab homine. Pilũ quod hostẽ feriret, ut perilum. Lorica, qđ è loris de corio crudo pectoralia faciebant, postea succuderũt galli è ferro sub id uocabulũ ex annulis ferreã tunicã. Balteum quod cingulũ è corio habebant, bullatum balteum dictum. Ocrea quod opponebatur ob crus. Galea à galero, quod multi usi antiqui. Tubæ à tubis, quos nunc ita appellant tubicines sacrorum, id est sacri tubicines Tubi uocantur. Cornua, qđ ea quæ iã sunt ex ære, tũc fiebant ex bubulo cornu. Vallũ, q̃ ea uaricari nemo posset, uel qđ singula ubi extrema bacilla forcillata habẽt figuram literæ, V. Cerui à similitudine cornuũ cerui. Item reliqua ferè ab similitudine, ut uineæ, testudo, aries. Mensam escariã cibila appellabãt. ea erat quadrata, ut etiã nũc ĩ castris est à cibo cibilia dicta, postea rotũda facta. & qđ à nobis media, & à græcis μέσα mensa dici potest, nisi etiam quod ponebãt pleraq; in cibo mensa. Trulla à similitudine truæ, quæ qđ magna, et hæc pusilla, ut troulla. Hinc græci trullã. Trullæ quæ è culina in lauatrinã aquã fundũt. Trua qđ trahit ea aqua. ab eodẽ est appellatũ Truellũ. Simile enim figura, nisi quod latius est, quod cõcipit aquã, & quod manubriũ caũ nõ est, nisi uinaria trulla accessit. Matellio à matula dictus, et dictus post. aquã lõgius à figura matulæ discessit. Et ab aqua aqualis dictus. Vas aquariũ uocant futum, quod in triclinio alauam aquã infundebant, quò postea accessit magnus cũ græco noïe, & cum Latino noïe græca figura Barbatos. Peluis pedelauis à pedum lauatione. Candelabrum à cãdela. Ex his enĩ funiculi ardentes figebãtur. Lucerna post inuenta, quæ dicta à luce, aut id quod uocant græci λύχνον. Vasa immensa escaria ubi pultẽ aut iurulẽti quid ponebãt, à capiendo catinum nominauerunt, nisi quod Siculi dicunt κάτινον, ubi assa ponebant. Magidam autẽ aut langulã, alterũ à magnitudine, alterũ ab latitudine finxerunt. Patinas à patulo dixerunt, ut pusillas, quod his libarent cœnam patellas. Triplia, & canistra, quæ putant esse latina, & sunt græca. Tripulon enim & canastron de græca. Reliqua quod aperta sint, unde sint, relinquo. Mensa uinaria rotũda nominabatur Cilibãtum, ut etiã nũc in castris id uidetur declinatum à græco ciliceo à poculo cilice, id est calice, à quo illa capit. & mmores capulæ à capiendo, quod ansatæ ut prehendi possint, id est capi. Harũ figura ĩ uasis sacris ligneas, ac fictiles antiquas etiã nũc uidemus. Præterea in poculis erãt pateræ, eo quod pateãt Latine ita dictæ. Hisce etiã nũc in publico cõiuuio antiquitatis retinendæ causa, cum magistri fiunt, potio circumfertur, & in sacrificando deis, hoc poculo magistratus dat deo uinum. Pocula à potatione, unde potatio, & etiã poma, qđ hæc poscũt potũ, qđ πότος potio græcæ origo potionis. Aqua qđ æqua summa. Fõs unde funditur è terra aqua uiua, ut fistula aq̃. fusus aquæ uas uinarium grãdius. Sinũ à sinu, qđ sinũ maiorẽ cauationẽ, q̃ pocula habeãt. Item dicta depesta, etiã nunc in diebus sacris Sabinis uasa uinaria in mensa deorum sunt posita. Apud antiquos scriptores græcos inueni appellari poculi genus Depestã. Quare uel inde radices in agrũ Sabinũ, & Romanũ sunt profectæ. qđ uinũ dabant, ut minutatim funderent, à guttis guttum appellarunt. Quod sumebãt minutatim, à sumẽdo. Simplũ noïauere. In huiusce locum in cõuiuijs è Græcia successit Epichysis, & Cyathus, in sacrificijs remansit guttus & simplum.

pulum. Altera uinaria mensa erat lapidea quadrata oblonga una columella, uocabatur Catibulum. Hæc in ædibus ad compluuium, apud multos me puero ponebatur, & in ea, & cum ea ænea uasa, à gerẽdo Catibum, unde catibulum post dictum. Præterea erat tertium genus mensæ, & quadratæ uasorum, uocatur urnarium, quod urnas cum aqua positas ibi potissimũ habebant in culina. Ab eo etiam nunc ante balneum locus ubi poni solebant urnarium uocatur. Vrnæ dictæ, quod urinant in aqua haurienda, ut urinator. Vrinare est mergi in aquam. Imburum fictum ab urbo, quod ita flexum, ut redeat sursum uersus, ut in aratro, quod est aruum. Calix à caldo, quod in eo calda puls apponebatur, & caldum eo bibebant. Vas ubi cibum coquebant, ab eo cacabum appellarunt. Veru à uersando: à sedendo sedes, sedile, sedum, sellæ, seliquastrum. Deinde ab his subsellium, ut subspere, quod non plana sapit: sic quod non plana erat sella, subsellium. ubi in eiusmodi duo, Bisellium dictum. Arca quod arcebãtur fures ab ea clausa. Armarium, & armamentarium ab eadem origine, sed declinata aliter. Mundus muliebris dictus à mũditia ornatus, quasi ab ore natus. Hinc enim maxime sumitur, quod eam deceat. Haq; ob id paratur speculũ, Calamistrum, quod calfactum in cinere capillus ornatur. Qui ea ministrabat, à cinere cinerarius est appellatus. Discerniculũ quod discernitur capillus. Pecten, quod per eum explicatur capillus. Speculum à spiciendo, eo quod ibi aspectant. Vestis à uellis: uel ab eo quod uellus lana tonsa uniuersæ ouis id dictũ, quod uellebant. Lanam ex lana facta. Quod capillum contineret dictum à rete reticulum. Rete à raritudine. Itẽ testa fasciola, qua capillum in capite colligarĩt. Dictum capital à capite, quod sacerdotulæ in capite etiam nunc solent habere. Sicrica à ritu, qđ Romano ritu sacrificium fœminæ cum faciunt, capita uelant. Mitra & reliqua ferè in capite postea addita cũ uocabulis græcis. Prius de indutu, aut amictu quæ sunt, tãgam. Capitium ab eo quod capit pectus, id est ut antiqui dicebant, indutui cõprehẽdit: alterum quod subtus, à quo subucula: alterum quod supra, à quo supparus. Nisi quod id dicunt Osce alterius generis. Item duo, unum quod foris ac palàm, Palla, alterũ quod intus, à quo intusium, id quod Plautus dicit: Intusiatam, patagiatam, caltulam, ac crocotulam. Multa post luxuria attulit: quorum uocabula apparent esse græca, ut asbyston amictus dictum, quod abiectum, id est circum lectum, à quo etiam quod uestes se inuoluunt circumiectum appellant: & quod amictui habent purpuram circum, uocant circũtextum. antiquissimi amictui, Ricinium id quod eo utebantur duplici, ab eo quod dimidiam partem retrorsum iaciebant, à reiiciendo recinium dictum. Hinc quod facta duo simplicia paria Parilia prio dicta. reclusum propter leuitatem, parapechia chlamydes, sic multa græca, læna quod de lana. Multa duarum etiam togarum instar, ut antiquissimũ muliẽrum ricinium, sic hoc duplex uirorum. Instrumenta rustica, quæ serendi, aut colendi fructus causa facta: Sarculum à serendo ac sariendo. Ligo quod eo propter latitudinem, quod sub terra facilius legitur. Pala à pangendo g in l, quod fuit. Rutrũ ruitum à ruendo. Aratrum, quod aruit terram eius ferrum. Vomer, quod uomit eo plus terrã. Dens, quod eo mordetur terra. Supra id regula, quæ stat, Stiua à stando. et in ea transuersa regula Manicula, quod manu bubulci tenetur, qui quasi est temo inter boues, Bura à bubus. alij hoc à curuo curuũ appellãt sub iugo medio conum, quod bura extrema appellatur, uocatur conum à cano. Iugum & iumentum à iungendo. Irpices regula cum pluribus dentibus, quam item ut plausum boues trahũt, ut eruant, quæ in terra sunt, Sirpices postea, s, detrita à quibusdam dicti. Rastelli ut irpices serræ leues, ita qua homo in pratis per fœniscia eo festucas abradit, qui ab rasu rastelli dicti. Rastri qui bus dentalibus penitus eradunt terram, atq; eruunt, à quo rutubatri dicti. Falces à farre litera commutata. Hæ in Campania Seculæ à secãdo, à quadam simulitudine. Harum aliæ, & quod apertum, unde falces fœnariæ, & adoreæ. & quod non apertũ, unde lumariæ falces, & sirpiculæ. Lumariæ sunt, quibus secãt lumecta, cum in agris serpunt spinæ, quas quod à terra agricolæ soluunt, id est luunt lumecta. Falces sirpiculæ uocatæ à sirpãdo, id est ab alligãdo. Sic sirpicea dolia quassa cum alligata his dicta utuntur in uinea, ab alligando fasces incisos sustes. Faculas has phancillas Chermonesice dicunt fasces. Pilum quod eo far pinsunt. à quo ubi id fit dictum pistrinũ. r & s inter se sæpe locum commutãt. Inde post in urbe Lucilli pistrina, & p sirix. Trapetes molæ oleariæ uocantur. Trapetes à terendo, nisi græcum est, ut molæ à molendo. Harum enim motu eo cõiecta moliuntur. Vallum à uolatu, quod cum id iaciant uolant inde leuis. Ventilabrum quod uentilatur in aëre frumentum, quibus comportantur fructus ac necessariæ res de ijs. Fiscina à ferẽdo dicta. Corbes ab eo quod spicas, aliud'ue quid corruebãt. Hinc minores corbulæ dictæ. De his quæ iumenta ducunt. Tragula ab eo, quod trahitur per terram. Sirpea quæ uirgis sirpatur, id est colligando implicatur, in qua fiercus, aliud'ue quid uehitur. Vehiculũ in quo faba, aliud'ue quid uehitur, quod est ex uiminibus, & quod eo uehitur uehiculum dictũ est. Ab aliis dictum arcera, quæ etiã in duodecim tabulis appellatur: quod ex tabulis uehiculum erat factum, ut arca arcera dictum. Plaustrum ab eo, quod non, ut in his, quæ supra dixi, sed ex omni parte palàm est, quæ in eo uehuntur, quod perlucet, ut lapides, asseres, tignum. Aedificia nominata aperte, ut multa: ab ædibus, et faciendo maxime ædificium. & oppidum ab ope dictum, quod munitur opis causa, ubi sint, et quod opus est ad uitam gerendã, ubi agebant tuto oppida, quod operi munibant. Mœnia quod munitius essent: quod exaggerabãt, aggeres dicti, & quod ager contineret. Murum quod muniendi causa portabatur munus, quod sepiebãt oppidum, è quo munere murus. Eius summa pinnæ, ab his quas insigniti milites habere in galeis solent, & in gladiatoribus Samnites. Turres à toruis, quod hæ prospiciunt ante alios. Quia uiam relinquebant in muro, quod in oppidum portarent portas. Oppida condebant in Latio, Hetrusco ritu multa, id est iunctis bubus tauro, & uacca interiore aratro circumagebant sulcum. Hoc faciebant religionis causa die auspicato, ut fossa, & muro essent munita. Terram unde exscalpserant, fossam uocabant, & introrsum factum murum. Postea quod fiebat orbis urbs. Principium, quod erat post murum pomœrium dictum, eiusq; auspicia urbana finiuntur. Cippi pomœrij stant, & circum aræ quædam, & circum Romam. Quare & oppida, quæ prius erant circunducta aratro ab orbe, & uruo Vrbes: & ideo coloniæ nostræ omnes in literis antiquis scribuntur urbes, quod item conditæ, ut Roma: & ideo colonie & urbes conduntur, quod intra pomœrium ponuntur. Oppidum quod primum conditum in Latio stirpis Romanæ Lauinium. Nam ibi diij penates nostri. Hoc à latini filia, quæ cõiuncta æneæ Lauinia appellata. Hinc post triginta annos oppidum alterum cõditur Alba, id ab sue alba nominatum. Hæc è naui æneæ cum uenissent Lauinium, triginta parit porcos. Ex hoc prodigio post Lauinium conditum annis triginta. hæc urbs facta, propter colorem suis & loci naturam Alba longa dicta. Hinc mater Romuli Rhea, ex hac Romulus, hinc Roma. In oppido Vici à uia, quod dextra parte uiæ sunt ædificia. Fundulæ à fundo, quod exitum non habet, ac peruium non est. Angiportum, & id angustum ab angendo & portu. Quò conferrent suas controuersias, & quæ uendere uellent, quò ferrent forum appellarunt. Vbi quod generatim additum ab eo cognomen, ut Boarium forum,

Forum olitorium. hoc erat antiquum macellum, ubi olerum copia. ea loca etiam nunc Lacedæmonij uocant macellum: sed Iones oſtia hortorum Macellotas hortorum, & caſtelli macelli: Secundum tyberim ad Iunium forum piſcarium uocant. Ideo ait Plautus: Apud piſcarium. ubi uariæ res ad corneta Forum cupedinis, à cupedio, quod multi forum cupedinis à cupiditate. Hæc omnia poſtquàm contracta in unum locum, quæ ad uictum pertinebant, & ædificatus locus appellatum macellum, ut quidam ſcribunt, quod ibi fuerit hortus: alij quod ibi domus fuerit, cui cognomen fuit Macellus, quæ ibi publice ſit diruta, è qua ædificatum hoc, quod uocetur ab eo macellum in foro. Lacum curtium à Curtio dictum conſtat. de eo triceps hiſtoria. Nam & Porcilius non idem prodidit, quod Piſo, nec quod is Cornelius Stilo ſecutus. A porcilio delatum in eo loco debiſſe terram, & id ex S. con. haruſpices relatum eſſe reſponſum deum Manium Poſtulionem poſtulare, id eſt ciuem fortiſſimum eodem mitti: tum quendam Curtium uirum fortem armatum aſcendiſſe in equum, & à concordia uerſum, cum equo in eum præcipitatum: eo facto, locum coiſſe, atque eius corpus diuinitus humaſſe, & reliquiſſe genti ſuæ monimentum. Piſo in annalibus ſcribit, Sabino bello, quod fuit Romulo, & Tatio, uirum fortiſſimum Metium Curtium Sabinum, cum Romulus cum ſuis ex ſuperiore parte impreſſionem feciſſet, Curtius in locum paluſtrem, qui tum fuit in foro, ante, quàm cloacæ ſint factæ, ſeceſſiſſe, atque ad ſuos in capitolium recepiſſe. Ab eo lacum inueniſſe nomen. Cornelius, & Luceius ſcribunt eum locum eſſe fulguratum, & ex ſenatuſconſulto ſeptum eſſe, idq; factum eſſe à Curtio conſule, cui Marcus Genutius fuit collega, Curtium appellatum. Arx ab arcendo, quod is locus munitiſſimus urbis, à quo facillime poſſit hoſtis prohiberi. Carcer à coërcendo, quod exire prohibentur. In hoc pars, quæ ſub terra, Tullianum: ideo quòd additum à Tullio rege, quod Syracuſis, ubi hac de cauſa cuſtodiuntur, uocantur Latomiæ, & de Latomia translatum, quod hic quoque in eo loco lapidicinæ fuerunt. In eo Laurentum ab eo quod ibi ſepultus eſt Tatius rex, qui à laurentibus interfectus eſt, ab ſylua laurea, quod ea ibi exciſa, & ædificatus uicus, ut inter ſacram uiam & macellum editum. Corneta quæ abſciſſæ loco corni reliquerunt nomen, ut eſculetum ab eſculo dictum, & Fagutal à fagu: unde etiam Iouis fagutalis, quod ibi ſacellum. Armiluſtrum ab ambitu luſtri, locus idem Circus maximus dictus, quod circum ſpectaculis ædificatus, ibi ludi fiunt, & quod ibi circum metas fertur pompa, & equi currunt. Itaque dictum in cornicula millies aduentu, quem circumeunt ludentes: Quid ceſſamus ludos facere? Circus noſter ecce adeſt. In circo primo, unde mittuntur equi, nunc dicuntur carceres. Næuius oppidum appellat. Carceres dicti, quod coërcentur equi, ne inde exeant ante, quàm magiſtratus ſignum miſit. Quod à muris patrem pinnis turribus, qui carceres olim fuerunt ſcripſit poëta: Dictator ubi currum inſidit peruehitur uſque ad oppidum. Intimus circus ad murum uocatum, ut Porcilius aiebat ab urceis, quod is locus eſſet inter figulos: alij eſſe dicunt à murteto declinatum, quod ibi id fuerit, cuius ueſtigium manet, quod ibi eſt ſacellum, etiam tunc Murtatæ Veneris. Item ſimili de cauſa Circus flaminius dicitur, qui ædificatus eſt circum flaminium campum, & quod ibi quoque ludis Tauricis equi circum metas currunt. Comitium ab eo, quod coibant eò comitijs curiatis, & litium cauſæ. Curiæ duorum generum. Nam & ubi curarent ſacerdotes res diuinas: ut Curiæ ueteres. & ubi ſenatus humanas: ut Curia Hoſtilia, quod primus ædificauit Hoſtilius rex ſub ueteribus. Ante hanc roſtra, cuius id uocabulum ex hoſtibus capta, fixa ſunt roſtra. Dextra è comitio locus ſubſtructus, ubi nationum ſubſiſterent legati, qui ad ſenatum eſſent miſſi. Is græcoſtaſis appellatur. Senaculum ſupra græcoſtaſin, ubi ædis Concordiæ, & baſilica Opimia. Senaculum uocatum, ubi ſenatus, aut ubi ſeniores cõſiſterent, dictum γερουσία apud Græcos. Lautulæ à lauando, quod ibi ad Ianum geminum aquæ calidæ fuerunt. Ab his palus fuit in minori Velabro, à quo, quod ibi uehebantur lintribus Velabrum, ut illud maius de quo ſupra dictum eſt. Aequimelium, quod æquata Melij domus publice, quod regnum occupare uoluit. Is locus ad buſta Gallica, quod Roma recuperata, Gallorum oſſa, qui poſſederunt urbem ibi coaceruata ac conſepta. Locus qui uocatur Doliola ad cloacam maximam, ubi non licet deſpuere à doliolis ſub terra. Eorum duæ traditæ hiſtoriæ, quod alij ineſſe aiunt oſſa cadauerum: alij Numæ Pompilij religioſa quædam poſt mortem eius infoſſa. Argiletum ſunt qui ſcripſerunt ab Argo, ſeu quod is huc uenit, ibiq; ſepultus ſit: alij ab argilla, quod ibi id genus terræ ſit. Cliuius publicus ab ædibus plebei publicis, quæ cum publice ædificarit. Simili de cauſa Publius & Coſtonius, quo ab his uiris dicuntur ædificati. Cliuus proximus ad florales uſus, uerſus capitolium uetus, quod ibi ſacellum Iouis, Iunonis, Mineruæ: & id antiquius, quàm ædis quæ in capitolio facta. Ab exquilijs uicus Africus, quod ibi obſides ex Africa bello Punico dicuntur cuſtoditi. Vicus cyprius à Cypro, quod ibi Sabini ciues additi conſederunt, qui à bono omine id appellarunt. Nam cyprum Sabine bonum. Propè hunc uicus Sceleratus dictus, à Tullia Tarquinij ſuperbi uxore, quod ibi cum iaceret pater occiſus, ſupra eum carpentum mulio, ut inijceret, iuſſit: & quoniam uicus conſtat ex domibus, nunc eorum uocabula uideamus. Domus græcum: & ideo eſt ædibus ſacris ante cællam, ubi ſedes dei ſunt. Græci dicunt πρόδομον. ædis ab aditu, quod plano pede adibant. Itaque ex ædibus efferri inductiuo funere præco etiam eos dicit, qui è tabernis efferuntur, & omnis inceſſu illas inde dicamus ædes. Cauum ædium dictum, qui locus tectus intra parietes relinquebatur, quod poſt ὑπαίθριον patulus, qui eſſet ad communem omnium uſum. In hoc locus ſinulus relictus erat ſub diuo qui eſſet, dicebatur teſtudo, à teſtudinis ſimilitudine, ut eſt in prætorio, & caſtris. Si relictum erat in medio, ut lucem caperent deorſum, quò impluebat, impluuium dictum. Surſum, quâ compluebat Compluuium, utrunque à pluuia. Thuſcanicum dictum à Thuſcis, poſteaquàm illorum cauum ædium ſimulare cœperunt. Atrium appellatum ab Atriatibus Thuſcis. Illinc enim exemplum ſumptum. Circum cauum ædium erat uniuſcuiuſque rei utilitatis cauſa parietibus diſſepta: ubi quod conditum eſſe uolebant, à cælando cællam appellarunt: Penariam ubi penus. Vbi cubabant, cubiculum: ubi cœnabant, cœnaculum uocitabant. Vt etiam nunc Lanuuij apud ædem Iunonis, & in cætero Latio ac Phalerijs & Cordubæ dicuntur. Poſteaquàm in ſuperiore parte cœnitare cœperunt, ſuperioris domus uniuerſa cœnacula dicta. Poſteaquàm ubi cœnabant, plura facere cœperunt: ut in caſtris. Ab hyeme hyberna. Hybernum domus uocarunt contrarie

Hic multum deeſt.

Ligonem Portius deſignat, cum de Ennio ſcribens dicit eum coluiſſe Tutilinæ loca. Sequitur porta Næuia, quod in nemoribus næuijs, etenim loca ubi ea ſic dicta. Deinde porta Rauduſcula, quod ærata fuit. æs raudus dictum, ex eo in ueteribus, in mancupijs ſcriptum: Rauduſculo libram ferito. Lauernalis ab ara Lauernæ, quod ibi ara

ara eius. Præterea ítra muros uideo portas dici in Palatio Mutionis à mugitu, quod ea pecus in Bucetatum antiquum oppidum exigebant. Alteram Romanulam, quæ eſt dicta à Roma, quæ habet gradus in noualia ad Volupiæ ſacellum. Tertia eſt Ianualis dicta ab Iano, & ideo ibi poſitum Iani ſignum, & ius inſtitutum à Pompilio, ut ſcribit in annalibus Piſo, ut ſit aperta ſemper, niſi cum bellum ſit. Nuſquam enim traditum eſt memoriæ Pompilio rege fuiſſe apertam: & poſt, Manilio conſule, bello Carthaginenſi primo confecto, & eodem anno apertam. Super lectulis origines quas aduerti hæc. Lectica quod legebant: unde iam facerent ſtramenta atque herbam ut etiam nunc ſit in caſtris. Lecticas ne eſſent in terras ſublimes in his ponebant: niſi ab eo quod græci antiqui dicebant lectrum lectum potius, quàm lecticam muoluebant. Quod ferè ſtramenta erant è ſegete Segeſtria appellant, ut etiam nunc in caſtris, niſi à græcis ſtibadium. Nam ubi lectus mortui fertur dicebant feretrum noſtri, græci φέρετρον. Poſteaquàm tranſierunt ad culcitras, quod in ea ſagus aut tomentum, aliúd ue quid calcabant, ab inculcando culcitra dicta, ac quicquid inſternebant à ſternendo Stragulum appellabant. Puluinar uel à plumis, uel à pellulis declinarunt. Quibus operiebantur, operimenta, & pallia opercula dixerunt. In his multa peregrina, ut ſagum, Reno, galli quid Gaunacumma eius ſagum, & amphimalon græca: contra Latinum Torale, quod ante torum, & Torus à toruo, quod is in prompiu, ab hac ſimilitudine toruinus in mulieris capite ornatus. Quia ſimplici ſcanſione ſcandebant in lectum non altum, ſcabellum, in altiorem ſcamnum: duplicata ſcãſio gradus dicitur, quod geritur in inferiore ſuperiorem. Græca ſunt periſtromata & peripetaſmata. Sic aliquid item conuiuij cauſa, ibi multa pecuniæ ſignata uocabula ſunt æris & argẽti hæc: As ab ære. Dupondius à duobus ponderibus: quod unum pondus Aſſipondium dicebatur. Id ideo quod as erat libræ pondus: deinde ab numero reliquum dictum uſque ad centuſſis, ut as à ſingulari numero. Ab tribus aſſibus Triſſis, & ſic proportione uſque ad nonnuſſis. In denario numero hoc mutat quod primum eſt, ab decem aſſibus Decuſſis: Secundum à duobus decuſſibus Biceſſis, quod dici ſolum à duobus biceſſis. Reliqua conueniunt quod eſt, ut triceſſis proportione uſque ab centuſſis, quo magis æris uocabulum non eſt. Nam ducenti in proportione cum dicuntur non magis aſſes, quàm denarij, aliæ ue res ſignificantur. Aeris minima pars Sextula, quod ſexta pars unciæ. Semuncia, quod dimidia pars unciæ. Se uolet dimidium ut in ſemiſſe libra & ſemodio. Vncia ab uno. Sextans ab eo quod ſexta pars aſſis, ut Quadrans, quod quarta, & Triens tertia pars. Semis quod ſemis, id eſt dimidium aſſis, ut ſupra dictum eſt. Septunx à ſeptem, & uncia concluſum. Reliqua obſcura quod à diminutione & ea quæ diminuuntur ita ſunt, ut extremas ſyllabas habeant, ut à decem una dempta uncia. Deunx. Dextans dempto ſextante. Dodrans dempto quadrante. Bes ut olim des dempto triente. In argento numi id à Siculis. Denarij, quod denos æris ualebant: Quinarij quod quinos. Seſtertius quod ſemis tertius. Dipondium enim & ſemis antiquus ſeſtertius eſt, & ueteris conſuetudinis, ut retro ære dicerentur, ita ut ſemis tertius quartus ſemis pronunciarent ab ſemis tertius dictius. Numi denarij Decuma. Libella quod libram pondo as ualebat, & erat ex argento parua. Sembella quod ſit libellæ dimidium, quod ſemis aſſis. Teruncius de tribus unciis, quod libellæ ualet quarta pars, ſic quadrans aſſis eadem pecunia uocabulum mutat. Nam poteſt item dici dos, Arrabo, merces, corollarium. Dos ſi nuptiarũ cauſa data hæc græce δωτίνη, ita enim hoc Siculi. ab eodem donum

Nam græce δῶρον, & ut alij doma, & ut Attici δοσίν. Arrabo ſic dicta, ut reliquum reddatur hoc uerbum à græco ἀρραβὼν. Reliquum ex eo quod debitum reliquum. Damnum à demptione cum minus re facium, quàm quanti conſtat. Lucrum à luendo ſi amplius, quàm ut exoluerit quanti eſſet cœptum. Detrimentum à detritu, quod ea quæ trita minoris precij. Ab eadem mente Interrimentum, ab eo quod duo quæ imer ſe trita & deminuta, à quo etiam intertrigo dicta. Multa à pecunia quæ à magiſtratu dicta, ut exigi poſſit ob peccatum quod ſingulæ dicuntur appellatæ eæ, multas, quod olim unum dicebant multæ. Itaque cum dolum, aut Culleum unum addunt ruſtici prima urna addita dicunt etiam nunc. Pœna à puniendo uel à ponendo, aut quod peccatum ſequitur poſt pretium, quod æſtimationis emptionisúe cauſa conſtituitur, dictum à periis, quod hi ſolum poſſunt facere recte id ſiquid datum pro opera aut opere. Merces à merendo quod manu factum erat, & datum pro eo Manupretium, à manibus & precio. Corollarium ſi additum præterquàm quod debitum eius uocabulum fictum à corollis, quod hæ, cum placuerant actores, in ſcæna dari ſolitæ. Præda eſt ab hoſtibus capta, quod manu parta, ut parida præda. Præmium à præda, quod ob recte quid factum conceſſum. Si datur quod reddatur Mutuum, quod Siculi meton. Ita ſcribit Sophron meton amhymo. & munus, quod mutuo animo qui ſunt, dant officij cauſa. Alterum munus muniendi cauſa imperatum. à quo etiam municipes, qui unà munus fungi debent dicti. * Si his ea pecunia quæ in iudicium uenit in litibus. Sacramentum à ſacro qui petebat, & qui inficiabatur de alijs rebus utrique quingentos æris ad pontem deponebant. De alijs rebus item certo alio legitimo numero aſſium. Qui iudicio uicerat ſuum ſacramentum à ſacro auferebat, uicti ad ærarium redibant. Tributum dictum à tribubus quod ea pecunia, quæ à populo imperata erat, tributim à ſingulis pro portione cenſus exigebatur. Ab hoc ea quæ aſſignata erat, A tributum dictum. Ab eo quoque quibus attributa erat pecunia, ut militi reddant, Tribuni ærarij dicti. Id quod attributum erat æs militare. hoc eſt quod ait Plautus: Cædit miles, æs petit, & hinc dicuntur Milites ærarij ab ære, quod ſtipendia facerent. Hoc ipſum ſtipendium à ſtipe dictum, quod æs quoque ſtipem dicebant. Nam quod aſſes libræ pondo erant, qui acceperant maiorem numerum nõ in arca ponebant, ſed in aliqua cælla ſtipabãt, id eſt componebant quo minus loci occuparet, à ſtipando ſtipem dicere cœperunt. Stipo ab στίβειν fortaſſe græco uerbo. Id apparet, quod ut aliàs tum inſtitutum etiam nunc dõs, cum theſauris aſſes dant Stipem dicunt: & qui pecuniam alligat ſtipulari & reſtipulari. Milites ſtipendij ideo quod eam ſtipem pendebant. Ab eo Ennius ſcribit: Pœni ſtipendia pendunt. Ab eodem ære impendendo Diſpenſator, & in tabulis ſcribimus Expenſum, & prima penſio. Et ſic aut ſecunda, aut quæ alia: & Diſpendium ideo, quod in diſpendendo ſolet minus fieri. Compendium, quod cum compenditur una ſit. A quo uſura quod in ſorte accedebat, Impendium appellatum: quæ cum accederet ad ſortem uſu Vſura dicta, ut ſors quod ſuum fit ſorte. Per trutinam ſolui ſolitum ueſtigium etiam nunc manet in æde Saturni, quod ea iam nunc, & propter penſuram trutinam habet poſitam. Ab ære Aerarium appellatum. Ad uocabula quæ pertinere ſumus rati ea quæ & loca, & ea quæ in locis ſunt ſatis arbitror dicta, quod neque parum multa ſunt aperta, neq; ſi amplius uelimus, uolumen datietur. Quare in proximo, ut in primo libro dixi, quod ſequitur de temporibus dicam.

M. TER. VAR. DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CICERONEM, LIB. V.

ORIGINES Verborum quæ sunt locorum, & ea quæ in his in priore libro scripsi, in hoc dicam de uocabulis temporum, & earum rerum, quæ in agendo fiunt, aut dicũtur cum tempore aliquo, ut sedetur, ambulatur, loquitur. Atq; si qua erunt ex diuerso genere adiuncta, potius cognationi uerborum, quàm auditori calumnianti geremus morem. Huius rei autor satis mihi Chrysippus, aut Antipater, & illi in quibus, & si nõ tantũ acuminis, at plus literarũ, in quo est Aristophanes, & Apollodorus, qui omnes uerba ex uerbis ita declinari scribũt, ut uerba literas alia assumant, alia mutent, alia cõmutent, ut fit in turdo et turdario turdelitio. Sic declinantes Græci nostra nomina dicunt Lucienum λουκιάνὸν, & Quintum κοίντον, & ἀρίσαρχον illi, nos Aristarchum, & δίωνα Dionen: sicut inquam consuetudo nostra multa declinauit, ut ab solo solum, ab libero libera, ab Lasibus lares, quæ obruta uetustate, ut potero erucre conabor.

Dicemus primo de temporibus, quàm quæ per ea fiunt. Sed ita ut ante de natura eorum. Ea enim dux fuit ad uocabula imponenda homini. Tempus esse dicunt interuallum mundi, et motus. Id diuisum in parteis aliquot maxime ab solis & lunæ cursu. Itaq; ab eorum tenore temperato tempus dictum, unde tempestiua, & à motu eorum qui toto cœlo, cõiunctus mũdus deo. Motus casu uenit, quo tẽpus id ab hoc deo dies appellatur. Meridies ab eo quod medius dies. D. antiqui non. R. in hoc loco dicebant, ut Præneste incisum in solario uidi. Solarium dicũt id in quo horæ in sole inspiciebantur, quod Cornelius in Basilica Aemilia, & Fuluia inumbrauit. Diei principium mane, quod tum manat dies ab oriente, nisi potius quod bonum antiqui dicebant manum: ad cuiusmodi religionem Græci quoque eum lumen affertur, solent dicere: φῶς ἀγαθόν. Suprema summum diei, id à supremo. hoc tempus. xij. tabulæ dicunt occasum esse solis, sed postea lex prætoria id quoque tempus iubet esse supremum, quo prætor in comitio supremam pronuntiauit populo.

Secundum hoc dicitur crepusculum à crepo. id uocabulũ sumpserunt à Sabinis. unde ueniunt Crepusci nominati Amiterno, qui eo tempore erant nati, ut Lucij prima luce in creatione. Crepusculum significat dubium. ab eo res dubiæ dictæ creperæ, quod crepusculum dies etiam nunc sit, an iam nox multis dubium. Nox quod ut Catullus ait, omnia nisi interueniat sol, pruina obriguerint, quod nocet nox, nisi quod græce νύξ. Nox cum stella prima exorta, Græci uocant ἕσπερον, nostri uesperuginem, ut Plautus: Neque uesperugo, neque uergiliæ occidunt. id tempus dictum à Græcis ἑσπέρα, Latine uesper. ut ante solem ortum quod eadem stella uocabatur iubar, quod iubata. Pacuuius dicit: Pastor exorto iubare, noctis decurso itinere. Ennius Aiace: Lumen iubar ne in cœlo cerno? Inter uesperuginem & iubar dicta nox intempesta, ut in Bruto Cassij, quod dicebat Lucretia: Nocte intempesta nostram deuenit domum. Intempestam Aelius dicebat, cum tempus agendi est nullum, quod alij concubium appellarunt, quod ferè omnes tunc cubarent: alij ab eo quod sileretur, silentium noctis, quod idem Plautus tempus conticinium. Scribit enim: Videbimus. factum uolo, redito conticinio. Alter motus solis est. Alter cœli quod mouetur à bruma ad solstitium. Dicta bruma, quod breuissimus tunc dies est. Solstitium quod sol eo die sistere uidetur, aut quod sol ad nos uersum proximum est solstitium. Cum uenit in me-

dium spatium inter brumam & solstitium, quod dies æquus sit ac nox, æquinoctium dictum. Tempus à bruma ad brumam dum sol redit, uocatur annus, quod ut paruuli circuli annuli, sic magni dicebantur Circites anni: unde annus, huius temporis pars prima hyems, quod tum multi imbres. hinc hybernacula, hybernum, uel quod tum anima quæ flatur omnium apparet, ab hiatu hyems. Tempus secundum uer, quod tum uirere incipiunt uirgulta, ac uertere se tempus anni, nisi quod Iones dicunt uer. Tertium ab æstu æstas. Hinc æstiuũ, nisi forte à græco αἴθεσθαι. Quartum autumnus ab sole. Sicut mensis à lunæ motu dictus, dum ab sole profecta rursus redit ad eũ luna, quod græce olim dicta μήνη. unde illorum Menes: ab eo nostri à mensibus intermensis dictus, quod putabant inter priores menses senescentis extremum diem & nouam lunam esse diem, quem diligentius Attici ἕνην καὶ νέαν appellarunt, ab eo, quod ea die potest uideri extrema & prima luna. Lustrum nominatum tempus quinquennale à luendo, id est soluendo, quod quinto quoq; anno uectigalia & ultro tributa per censores persoluebantur. Seculum spatium annorum centum uocarum, dictum à sene, quod longissimum spatium senescendorũ hominum id putarunt. Aeuum ab ætate omnium annorum. hinc æuiternũ quod factum est æternum. Id ait Chrysippus esse αἰών. ab eo Plautus: Non omnis ætas ad perdiscendum est satis. hinc poëtæ æterna templa cœli. A naturali discrimine ciuilia uocabula dies accesserunt. Dicam prius qui deorum causa, tum qui hominum sint instituti. Dies Agonales per quos rex in regia ariẽtem immolat, dicti ab agon' eo quod interrogatur à principe ciuitatis, & princeps gregis immolatur. Carmentalia nominantur quod sacratum & feriæ Carmentis. Lupercalia dicta quod in lupercali luperci sacra faciunt. Rex cum ferias menstruas nonis februarijs edicit, hunc diem februatũ appellat. Februum Sabini purgamentũ, & id in sacris nostris uerbum. Nam & lupercalia februatio, ut in antiquitatum libris demonstraui. Quirinalia à Quirino quod huic deo feriæ, & eorum hominum qui fornacalibus suis non fuerunt feriati. Feralia ab inferis, & ferendo, quod ferunt tum epulas ad sepulchrum, quibus ius sibi parentare. Terminalia quod is dies anni extremus constitutus. Duodecimus enim mensis fuit februarius, & cum intercalatur, inferiores quinq; dies duodecimo demuntur mense. Equiria ab equorum cursu. Eo enim die currunt in campo Martio. Liberalia dicta quod per totum oppidum eo die sedent sacerdotes liberi, anus edera coronatæ cum libis & foculo pro emptore sacrificantes. In libris saliorum, quorum cognomen Agonensiũ, forsitan hic dies ideo appellatur potius Agonia. Quinquatrus hic dies unus ab nominis errore obseruatur, proinde ut sint quinq;, dictus ut ab Thusculanis. Post diem sextum idus similiter uocatur sexatrus, & post diem septimum septimatrus. sic hic quod erat post diem quintũ, idem quinquatrus. Tubulustrũ appellatur quod eo die in atrio Suturio sacrorum tubæ lustrantur. Megalesia dicta à græcis quod ex libris Sibyllinis accersita ab Attalo rege Pergami prope murũ Megalesion in templum eius deæ, unde aduecta Romam. Fordicidia à fordis bubus. Bos forda quæ fert in uentre, quod ea die publice immolantur boues prægnantes in curijs. Complures à fordis cædendis fordicidia dicta. Palilia dicta à Pale, quod & feriæ ei deæ fiunt, ut Cerealia à Cerere, Vinalia à uino. Hic dies Iouis non Veneris. Huius rei cura non leuis in Latio. Nam aliquot locis uindemiæ primum à sacerdotibus publice fiebant, ut Romæ etiam nunc. nam Flamen dialis auspicatur uindemiam, & ut iussit uinum legere agnam Ioui facit: inter cuius exta cæsa, & proiecta flamen prorsus uinum legit. In Thusculanis sacris est scriptum, uinum nouũ ne

uehatur in urbẽ ante quàm uinalia calentur. Robigalia dicta ab Robigo secũdũ segetes. Huic deo sacrificatur, ne rubigo occupet segetes. Dies Vestales, ut uirgines Vestales Vestæ sacrificent. Quinquatrijs Minusculæ dictæ Iuniæ Idus ab similitudine maiorum, quod tibicines tum feriati per urbem uagantur, & conueniunt ad ædem Mineruæ. Dies fortis fortunæ appellatus ab Seruio Tullo rege, quod is fanum fortis fortunæ secundum Tyberim extra urbem Romam dedicauit. Iunio mense Dies populifugia uidetur nominatus, qđ eo die repente tumultu fugerit populus. non multo enim post hic dies q̃ decessus gallorum ex urbe, & qui tum sub urbe populi, ut Ficuleates, ac Fidenates, & finitimi alij contra nos coniurauerunt. Aliquot huius diei uestigia fugæ in sacris apparent. De quibus rebus antiquitatum libri plura referunt. Nonæ caprotinæ quod eo die in Latio Iunoni Caprotinæ mulieres sacrificant, & sub caprifico faciunt, & è caprifico adhibent uirgam. Ob hoc toga prætexta data eis. Apollinaribus ludis docuit populum. Neptunalia à Neptuno. Eius enim dei VI. feriæ. Funalia Furinæ, quod ei deæ feriæ publicæ dies is, cuius deæ honos apud antiquos. Nã ei sacra instituta annua & flamen attributus, nunc uix nomen notum paucis. Portũnalia dicta à Portumno, cui eo die ædes in portu Tyberino facta, & feriæ institutæ. Vinalia rustica dicuntur ante diem xij. Calendas Septembris, quod tum Veneri dedicata ædes, & orti eius tutelæ adsignantur, ac tum sunt feriati olitores. Consualia dicta à Conso, quod tum feriæ publicæ ei deo, & in circo ad aram eius ab sacerdotibus fiunt ludi illi quibus uirgines Sabinæ raptæ. Volcanalia à Volcano, quod ei tũ feriæ, & quod eo die populus pro se in ignem animalia mittit. Opeconsiua dies ab dea Opeconsiua, cuius in regia sacrarium, quod ideo actũ, ut eò præter uirgines uestales, & sacerdotẽ publicum introẽat nemo. Is cum eat, suffibulũ haud habeat. scriptum id dicitur, ut à suffiendo subligaculũ. Vortũnalia à Vortũno, cuius feriæ tum Octobri mense. Meditrinalia dies dictus à medendo, quod, ut ait Flaccus, flamen Martialis dicebat hoc die solitum uinum nouum & uetus libari, & degustari medicamenti causa. Quod facere solent etiam nunc multi cum dicant: Nouum uetus uinum bibo: nouo ueteri morbo medeor. Fontanalia à fonte, quod is dies feriæ eius ab eo tum, & in fontes coronas iaciunt, & puteos coronant. Armilustrium ab eo quod in armilustrio armati sacra faciũt, nisi locus potius dictus ab his, sed quod de his prius. id ab luendo, aut lustro, id est quod circũibant ludentes ancilibus armati. Saturnalia dicta ab Saturno, quod eo die feriæ eius, ut post diem tertium Opalia opis. Angeronalia ab Angerona, cui sacrificium fit in curia aculeia, & cuius feriæ publicæ Laurentinæ. is dies, quem diem quidã in scribendo Laurentalia appellant, ab Acca Laurentia nominatus, cui sacerdotes nostri publice parent ante sexto die, qui atra dicitur. Diem Tarentum Accas Tarentinas. Hoc sacrificium fit in Velabro quã in nouam uiam exitur, ut aiunt quidam ad sepulchrum Accæ, ut quod ibi propè faciunt dijs manibus, seruilibus sacerdotes, qui uterque locus extra urbem antiquam fuit, non longe à porta Romanula, de qua in priori libro dixi. Dies septimontium nominatus ab his septem montibus, in queis sita urbs est. Feriæ non populi, sed montanorum modo, ut Paganalia quæ sunt alicuius pagi. De statutis diebus dixi, nunc de annalibus dicam. Compitalia dies attributus laribus, ut alibi, ideo ubi uiæ competunt, tum in compitis sacrificatur, quotannis is dies concipitur. Similiter latinæ feriæ dies cõceptiuus dictus à Latinis populis, quibus ex Albano monte ex sacris carnem petere fuit ius cum Romanis. A quibus latinis latinæ dictæ. Sementinæ feriæ dies is, qui à pontificibus dictus appellatus à semente quod sationis causa susceptæ. Paganicæ eiusdẽ agricul-

turæ causa susceptæ, ut haberet in agris omnis pagus, unde paganicæ dictæ sunt. Præterea feriæ conceptiuæ, quæ nõ sunt annales, ut hæ quæ dicuntur sine proprio uocabulo, aut cum perspicuo, ut Nouendialis. De his diebus nunc. Iam qui hominum causa constituti, uideamus. Primi dies mensium nominati Calendæ, ab eo quod his diebus calentur eius menses. Nonæ à pontificibus quintanæ an septimanæ sint futuræ in capitolio, in curia Calabra sic dictæ quinque. Calo Iuno Nouella. Septem dictæ. Calo Iuno Nouella. Nonæ appellatæ, aut quod ante diem nonum Idus semper, aut quod ut nouus annus. Calendæ Ianuariæ ab nouo sole appellatæ, nouus mensis, noua luna nonis. Eodem die enim in urbem ab agris ad regem conueniebat populus. Harum rerum uestigia apparent in sacris nonalibus in arce, quod tunc ferias primas menstruas, quæ futuræ sint, eo mense rex prædicit populo. Idus ab eo quod Thusci Itus, uel potius quod Sabini Idus dicunt dies postridie Calendas, Nonas. Idus appellati atri, quod per eos dies noui inciperent. Dies fasti per quos prætoribus omnia uerba sine piaculo liceret fari. Comitiales dicti, quod tum ut esset populus, cõstitutum est ad suffragiũ ferendum, nisi si quæ feriæ conceptæ essent propter quas non liceret, ut Cõpitalia, & Latinæ. Contrarij horum uocantur dies nefasti, per quos dies nefas fari prætorem: Do, dico, addico. Itaque non potest agi, necesse est aliquo uti uerbo cum lege quid peragitur. Quod si tum imprudens id uerbum emisit, aut quem manumisit, ille nihilominus est liber, sed uitio, ut magistratus. Prætor, qui tum factus est, si imprudens fecit, piaculari hostia facta piatur: si prudens dixit, Quintus Mutius ambigebat eum expiari ut impium non posse. Intercisi dies sunt per quos mane & uesperi est nefas, medio tempore inter hostiam cæsam & exta proiecta fas. à quo quod fastum intercedit, intercisi, aut qđ intercisum nefas. Dies qui uocatur sic quando rex comitiauit, fassis dictus ab eo, quod eo die Rex Sacrificulus dicat ad comitium ad quod tempus est nefas, ab eo fas. Itaque post id tempus lege actũ sæpe dies qui uocatur, quando stercus delatũ fas ab eo appellatus, quod eo die ex æde Vestæ stercus euerritur, & per capitolium cliuum in locum defertur certum. Alliensis dies ab allia fluuio dictus. Nam ibi exercitu nostro fugato galli obsederunt Romam. Quod ad singulorum dierum uocabula pertineat dixi. Mensium nomina sunt aperta ferè, si à Martio, ut antiqui instituerunt, numeres. Nam primus à Marte. Secundus ut Fuluius scribit, & Iunius Gracchus à Venere, quod ea sit Aphrodite. Cuius nomen ego antiquis literis, quod nusquam inueni, magis puto dictum. quod uer omnia aperit, Aprilem. Tertius à maioribus Maius. Quartus à iunioribus Iunius. Dehinc quintus quintilis, & sic deinceps usque ad Decembrem à numero. Ad hos, qui additi, prior à principe deo Iano Ianuarius appellatus. Posterior, ut ijdem dicunt scriptores, ab dijs inferis Februarius appellatus, quod tum his parentent. Ego magis arbitror Februarium à die februato, quod tum februatur populus, id est Lupercis nudis lustratur antiquum oppidum palatinum, gregibus humanis cinctum. Quod ad temporum uocabula latina attinet, hactenus sit satis dictum. Nunc quod ad eas res attinet, quæ in tempore aliquo fieri animaduerterim dicam, ut hæc sunt, Legisti, Currens, Ludens. De queis duo prædicere uolo, quanta sit multitudo eorum, & quæ sunt obscuriora quàm alia, cum uerborum declinantium genera sint quatuor. Vnum quod tempora adsignificat, neque habet casus, ut lego leges. Alterum quod casus habet, neque tempora adsignificat, ut à lego lectio, & lector. Tertium quod habet utrunque, & tempora, & casus, ut à lego legens, lecturus. Quartum quod neutrum habet, ut ab lego lecte, lectissime. Horum uerborum si primigenia sunt admitte, ut Cosconius scribit,

Ex eorum declinationibus uerborum discrimina quingenta milia esse possunt. Ideo quia singulis uerbis primigenij circiter quingentæ species declinationis fiunt. Primigenia dicuntur uerba, ut lego, scribo, sto, sedeo, & cætera quæ non sunt ab aliquo uerbo, sed suas habent radices. Contra uerba declinata sunt, quæ ab aliquo oriuntur, ut à lego legis legit, legam, & sic itidem hinc permulta. Quare si quis primogeniorum uerborum origines ostenderit, si ea mille sunt, quingentum millium simplicium uerborum causas aperuit unas. In nullis tamen qui ab his reliqua orta ostenderit, satis dixerit de origine uerborum, cum inde nata sint innumerabilia. Principio erant pauca quæ inde nata sunt innumerabilia. A quibus ijsdem principijs antepositis præuerbijs paucis, immanis uerborum accedit numerus, quod præuerbijs additis, atque commutatis aliud atque aliud fit. ut enim cessit atque recessit, sic accessit & abscessit. Item incessit & excessit, sic successit & decessit & concessit, & processit. Quod si hæc decem solum præuerbia essent: quoniam ab uno uerbo declinationum quingenta discrimina fierent, his decemplicatis coniuncto præuerbio ex uno quinque millia numero efficerentur, ex mille quinquagies centum milia discrimina fieri possunt. Democritus, secutiq; item alij, qui infinita principia dixerunt, quæ unde sint non dicunt, sed cuiusmodi sint, faciunt tamen magnum numerum, & ex his quæ constant in mundo, ostendunt. Quare si etymologos principia uerborum postulet mille, de quibus ratio ab se non poscatur, & reliqua ostendat quod non postulat, tamen immanem uerborum expediat numerum. De multitudine quoniam quod satis esset admonui, de obscuritate pauca dicam uerborum, quæ tempora consignificant. Ideo locus difficillimus est, quod neque his ferè societas cum Græca lingua, neque uernacula ea, quorum repertum memoriæ affuerit nostræ. de quibus ut dixi, quæ poterimus, incipiam. Hinc primum quod dicitur, ago, actio ab agitatu facta Hinc dicimus agit gestum Tragœdus, et agitantur quadrigæ. Hinc agitur pecus pastum quà uix agi potest. Hinc angiportum qua nihil posset agi. Hinc angulus quod in eo locus angustissimus, cuius loci is angulus. Actionum trium primus agitatus mentis, quod primum ea quæ sumus acturi cogitare debemus, deinde tum dicere, ac postremo facere. de his tribus minime putat uulgus esse actionem cogitationem. Tertium in quo quod facimus id maximum. sed & cum hos agitamus, quid & eam rem cogitamus, in mentem agimus, & cum pronunciamus agimus. Itaq; ab eo orator dicitur agere causam. Et augures agere auguriū dicuntur, cum in ea plura dicant, quàm faciant. Cogitare à cogendo dictum. mens plura in unum cogit, unde eligere possit. sic è lacte coacto caseus nominatus. Sic ex hominibus concio dicta, sic coëmptio, sic compitum nominatum. A cogitatione concilium. unde consilium quod ut uestimentum apud fullonem cum cogitur, consiliari dicitur. Sic reminisci cum ea quæ tenuit mens ac memoria, cogitando repetuntur. Hinc etiam comminisci dictum à con & mente, cum finguntur in mente quæ non sunt. & ab hoc illud quod dicitur reminiscor, cum cōmentum pronunciatur. Ab eadem mente meminisse dictum, & amens quod à mente sua descendit. Hinc etiam metuo mentem quodāmodo motam moueo, uel metuisti amouisti, sic quod frigidus timor est, tremuisti, id est timuisti. Tremo dictum à similitudine uocis, quæ tunc cum ualde timetur, apparet. Cum etiam in corpore pili, ut arista, in spica hordea horrent. Curare à cura dictum. Cura quod cor urat. Curiosus qui hac præter modum utitur. Reuocare rursus in cor uocare. Curia ubi senatus rempub. curat. illa & etiam curia dicitur ubi cura sacrorum publica, ab his curiones. Volo à uoluntate dictum, & à uolatu, quod animus ita est, ut puncto temporis peruolet quò uult. Libere à labendo dictum, quod lubrica mens ac prolabitur ut dicebant olim. A libendo libido libidinosus, ac Venus Libentina & Libitina, sic alia. Metuere à quodam motu animi, cum id quod malum casurum putat, refugit mens cum uehementius in mouendo, ut se abeat foras fertur. Formido cum pauet, ab eo pauor. Meminisse à memoria cū id quod remansit in mente, in id quod rursus mouetur. quæ à mouendo ut Manimoria potest esse dicta. Itaq; Salij qui cantant Mamuriam ueterū significant memoriā. Monere ab eadem quod is qui monet proinde sit ac memoria. sic monimenta quæ in sepulchris. Et ideo secundum uiam quo prætereunteis admoneant & se fuisse & illos esse mortales. ab eo cætera quæ scripta ac facta memoriæ causa monimenta dicta. Mœrere à marcere, quod mœrore corpus marcescere dicitur. hinc etiam Macri dicti. Lætari ab eo quod latius gaudium propter magni boni opinionem diffusum Itaq; Terent. ait: Gaudia sua si omnes homines cōferant unum in locum, tamen mea superet lætitia. Sic cum se habent læta. Narro cum alterum facio narrum. à quo narratio per quam cognoscimus rem gestam, quæ pars agendi est ab tacendo. Ac sunt aut coniuncta cum temporibus, aut ab his earum hoc genus uidentur etyma. Fatur is qui primum homo significabilem ore emittit uocem. Ab eo ante, quàm ita faciunt pueri dicūtur infantes, cum id faciunt iam fari. cum hoc uocabulorum similitudine uocis pueri ac fatuus fari id factum. Ab hoc tempore quod tum pueris constituant parcæ fando dictum fatum & res fatales. Ad hæc eandem uocem qui facile fantur, facundi dicti: qui futura prædiuinando solent fari, fatidici dicti. Idem uaticinari quod uesana mente faciunt. Sed de hoc postea erit usurpandū cum de poëtis dicemus. Hinc Fasti dies quibus certa uerba legitima sine piaculo prætoribus licet fari. Ab hoc nefasti quibus diebus ea fari ius non est, & si fati sunt piaculum faciunt. Hinc effata dicuntur, quod augures finem auspiciorum cœlestium extra urbem agris sunt effati: hinc effari templa dicuntur, ab auguribus effuntur, qui in his fines sunt. Hinc Fana nominata quod pontifices in sacrando fati sint finem: hinc profanum est, quod ante fanum, id est coniunctū fano: hinc profanatum quod in sacrario pollutum. Atq; inde Herculi Decuma data ab eo est quod sacrificio quodam fanatur, id est ut fani lege sit. Id dicitur polluctū quod à porriciendo est fictum. Cum enim ex mercibus libamenta proiecta sunt Herculi in aram, tum pollutum est, ut cum profanum dicitur, id est proinde ut sit fani factum. Itaq; ubi olim fano consumebatur omne, quod profanum erat, ut etiam fit. quod populus Romanus urbis, quotannis faciat, cum Herculi immolat publice iuuencam. Ab eodem uerbo fari, fabulæ ut tragœdiæ, & comœdiæ dictæ. Hinc fassi, & confessi qui fati id quod ab his quæsitum. Hinc professi hinc fama & famosi. Ab eodem falli falsum & fallatia: quæ propterea quod fando quem decipit, ac contra quàm dixit, facit. Itaq; si quis re fallit in hoc non proprio nomine fallacia, sed translatio, ut à pede nostro pes lecti ac pes betæ. hinc etiam famiger fabile, & sic compositiua alia, item ut declinata multa, in quo & fatuus & fatuæ. Loqui ab loco dictum, quod qui primo dicitur fari, & uocabula & reliqua uerba dicit ante, quàm suo quisq; loco ea dicere potest. hūc Chrysippus negat loqui, sed ut loqui. quare ut imago hominis non sit homo, sic in coruis cornicibus, pueris primitus incipientibus fari uerba non esse uerba, qd̄ non loquebantur. Igitur is loquitur qui suo loco quodque uerbum sciens ponit: & iste proloquitur, cum animo quod habuit extulit loquendo. hinc etiam amplius dicuntur, eloquiū, ac reliqui fanis Sabinis è cælla dei qui eloquuntur. hinc dictus loquax qui nimiū loquitur: hinc eloquens qui copiose loquitur: hinc colloquiū cū conueniūt in unum locū loquendi causa. hinc

Allocutū mulieres ire aiunt, cum eunt ad aliquam locutū consulendi causa. hinc quidam loquelam dixerunt uerbum quod in loquendo efferimus. Concinne loqui dictum à concinne, ubi inter se cōueniunt partes & inter se respondent aliud alij. Pronuntiare dictū & nuntiare. pro idem ualet quod ante, ut in hoc proludit. Ideo actores pronuntiare dicūtur quid in proscænio pronuntiat poëta cogitāte. quod maxime id tum dicitur proprie nouam fabulā cum agunt. Nuntius est enim ab his rebus noīatus quod à græco uerbo uideri potest declinatū. ab ea quidē græca uoce Neapolis νέα πόλις ab antiquis nostris uocitata: à quo etiam extremū nouissimū quoq; dici cœptū uulgo, qd̄ mea memoria, ut Aelius Gallus, sic senes aliquot nimium nouum uerbum quod esset, uitabant. Cuius origo ut à uetere uetustius, ac ueterrimum, sic à nouo declinatū nouitius, et nouissimū, quod extremum. Sic ab eadem origine nouitas nouitius & noualis in agro & sub nouis, dicta pars in foro ædificiorū. quod uocabulum eius peruetustū, ut nouæ uiæ quæ uia iandiu uetus ab eo quoque potest dictum nominare, quod res nouæ in usum quomodo additæ erant quibus ea nouissent, nomina ponebant. Ab eo nuncupare quod tunc ciuitate uota noua suscipiūtur. Nuncupare, nominare, ualere apparet in legibus, ubi nuncupatæ pecuniæ sunt scriptæ. Item in choro in quo est: Aenea quis est qui meū nomen nuncupat? Item in Medo: Quis tu es mulier, quæ me insueto nuncupasti nomine? Dico originem habet græcā quod græci δείκω. hinc Ennius: Dico qui hūc dicare cupit. hinc iudicare qd̄ tunc ius dicatur. Hinc iudex qd̄ iudicat accepta potestate, id est quibusdam uerbis dicendo finit. Sic enim ædis sacra à magistratu pontifice præeunte dicendo dedicatur. Hinc à dicando iudiciū. hinc illa, indicit illū: indixit funus: prodixit diem, addixit iudicium Hinc appellatū dictū in mimo ac dictiosus. hinc in manipulis castrensibus ducibus. Hinc dictata in ludo: hinc dictator magister populi qd̄ is à consule debet dici: hinc antiqua illa: dicitur in imo, et dicis causa & addictus. Si dico quid scienti quod det qd̄ ignorauit trado. Hinc doceo declinatū uel qd̄ cum docemus dicimus, uel qd̄ qui docētur inducātur in id qd̄ docentur. Ab eo quod scit ducere qui est dux aut ductor qui ita inducit, ut doceat. Ab docendo discere, disciplina, discere literis con mutatis paucis. Ab eodem principio documenta, quæ exempla docendi causa dicūtur. Disputatio & cōputatio cū præpositione à putando quod ualet purū facere. Ideo antiqui purū putum appellarunt. Ideo putator quod arbores puras facit. Ideo ratio putari dicitur in qua summa sit pura, sic is sermo, in quo pura disponuntur uerba ne sit cōfusus, atq; ut diluceat, dicitur disputare. Quod dicimus differit ut areas translatio ex agris fit. Nā ut olitor differit in areas sui cuiusq; generis res, sic in oratiōe qui facit dissertus. Sermo opinor est à serie, unde serta & etiā in uestimento sartū, qd̄ cōprehensum. Sermo enī nō potest in uno homine esse solo, sed ubi ratio cū altero cōiuncta sit. Cōserere manum dicimur cū hoste, sic ex iure manu cōsertum uocare. Hinc asserere manū in libertatem cōprehendimus, sic augures dicunt Si mihi autor est uerbi. nam manū asserere dicit. Cōsortes hinc etiā ad quod ipsi cōsortes. Sors hinc sortes qd̄ in his iuncta tēpora cū homībus ac rebus. ab his sortilegi. ab hoc pecunia quæ in fœnore, sors est. Impendiū qd̄ inter se iungat. Legere dictū qd̄ legātur ab oculis literæ. ideo etiā legati quod ut publice mittantur, leguntur. item à legendo leguli qui oleam aut uuas legunt. hinc legumina in frugibus uarijs: etiā leges quæ lectæ & ad populum latæ quas obseruet. Hinc legitima & collegæ qui unà lecti, & qui in eorū locū suppositi, sublecti. Additi allecti, & collecta quæ ex pluribus locis in unū lecta. Ab legendo ligna quoque quod ea caduca legebātur in agro, quibus in focū uterētur. indidem ab legendo legio & diligens et dilectus. Murmuratur dictum à similitudine sonitus, qui murmurat ita leuiter loquitur, quod magis id sono facere q̄ ut intelligatur uideatur. Hinc etiam poëtæ murmurantia litora: similiter fremere, gemere, clamare, crepare ab uocis similitudine, & sonitus dicta. Hinc illa arma sonant, fremor oritur. hinc: nihil me increpitādo cōmoues Vicina horū, quiritare, iubilare. Quiritare dicitur is qui quiritum fidem clamans implorat. Quirites à Curiensibus. ab his cū Tatio rege in societatem uenerunt ciuitates, ut quiritare urbanorum, sic iubilare rusticorū. Itaq; hos imitatus Aprissius ait in Bucol. Io Bacche, quis me iubilat uicinus tuus antiquus. sic triumphare appellatū, qd̄ cū imperatore milites redeuntes clamitant per urbem in capitoliū eunti: Iò triumphe. id à θριάμβῳ græco Liberi patris cognomito potest dictū esse. Spondere est dicere. Spondeo à sponte. Nam id ualet uoluntate. Ideo Lucil. scribit de Cretea: Cum ad se cubitū uenerit sua uoluntate, sponte ipsam suapte adductam, ut tunicā, et cætera reijceret. Eandē uoluntatem Terentius significat cū ait: Satius esse sua sponte recte facere, quàm alieno metu. Ab eadem sponte à qua dictum spondere declinatū spondet & respondet, desponsor & sponsa. Itē sic alia. Spondet enī qui dicit sua sponte, spōdeo: spōdet etiā sponsor qui idem faciat obligatur. hinc sponsus, cōsponsus. hoc Næuius significat cū ait: Consponsi spondebatur pecunia, aut filia nuptiarū causa appellabatur, & pecunia quæ despōsa erat sponsa: quæ pecunia inter se contra sponsum rogata erat, dicta sponsio: cui desponsa quod erat, sponsus: quo die sponsum erat, sponsalis: qui spoponderat filiā, despondisse dicebatur, quod de sponte eius, id est uolūtate exierat. Non enī si nolebat dabat, qd̄ sponsus erat alligatus. Nam in comœdijs uides dici: Spondē tuā gnatā filio uxorem meo. Quod tum & prætoriū ius ad legē, & censorium iudiciū ad æquum existimabatur. sic despōdisse animum quoq; dicitur, ut despondisse filiā quod suæ spōtis statuerat finē. à qua sponte dicere cū spondere quoq; dixerunt, cum à sponte respondetur, id est ad uoluntatē rogantis. Itaq; qui ad id quod rogatur nō dicit, non respondet, ut non spondet ille statim qui dixit: spondeo, si iocandi causa dixit. neq; agi potest cum eo ex sponsu. Ita quisquis dicit in Tragœdia: Meministi ne te despondere mihi gnatam tuam? quod sine sponte sua dixit cum eo agi non potest ex sponsu. Etiam spes à sponte potest esse declinata quod tum sperat, quod cum uult, fieri putat. Nam quod non uult si putat metuit, nō sperat. Itaq; hic quoq; qui dicit in Astraba Plauti: Sequere, adseque, Poliba disce, meā spem cupio consequi. Sequor Hercule quidem. Nam libenter mea sperata consequor, & quod sine sponte dicunt uere. neq; ille sperat qui dicit adolescens neq; illa sperata est. Sponsor & præs & uas neq; idē neq; res à quibus ij, sed dissimiles. Itaq; præs qui à magistratu interrogatus in publicum ut præstet, à quo & cum respondet dicit, præs. Vas appellatus qui pro altero uadimonium promittebat. Consuetudo erat, cum reus parum esset idoneus inceptis rebus, ut pro se alterum daret, à quo caueri postea lege cœptū est, ab his, qui prædia uenderent, uades ne darent, ab eo scribi cœptum in lege mancupiorum uadem ne poscerent, nec dabitur. Canere & canit, & succanit, & canto, & cantatio ex camena permutato pro n. m. ab eo quod semel canit. si sæpius cantat, hinc cantitat. Item alia nec sine canendo tibicines dicti. Omniū enim horum quod à canere etiam buccinator à uocis similitudine & cantu dictus. Oro ab ore, & perorat, & exorat, & oratio & orator, & osculū dictum. Indidem omen & ornamentū. Alterum quod in ore primū elatum est osmen dictū. Alterū cum præpositione dicitur nunc ornamentū olim osnamenta, ut Scænici plerique dicunt. hinc oscines dicūtur apud augures, quod ore faciunt auspicium. Tertiū gradum agendi dicunt ubi quid faciunt, in eo propter similitudinem agendi & faciendi, & ge

rendi quidā error,his qui putāt esse unū potest enī aliquid facere & nō agere,ut poëta facit fabulā,& non agit.Contra actor agit,& nō facit,& sic à poëta fabula fit,& non agitur,ab actore agitur,et non fit.Contra imperator qui dicitur res gerere.in eo neq; agit neq; facit,sed gerit, id est sustinet .translatū ab his, qui onera gerūt , quod hi sustinent.Proprio nomīe dicitur facere à facie qđ rei quā facit,imponit faciē,ut fictor cū dicit:fingo: figurā imponit, cū dicit:informo formā : sic cū dicit facio faciē imponit.à qua facie discernitur ut dici possit aliud esse uestimentum,aliud uas.sic item quæ fiūt apud fabros fictores.Item alios alia quicquid administrat cuius opus nō extat,qđ sub sensum ueniat.Ab agitatu ut dixi magis agere q̃ facere putatur,sed quod his magis promiscue quàm diligenter consuetudo est usa,translatitijs utimur uerbis . Nam & quidē facere uerba dicimus, & qui aliquid agit,nō esse inficientem.qui adlucet,dicitur lucē ab luere & luce dissoluūtur tenebræ.ab luce noctiluca.Lucere itē à luce qđ propter lucē amissam is cultus institutus . Adquirere est ab adquærere.Ipsum quærere ab eo qđ quæ res ut reciperetur,datur opera.à quærendo quæstio,ab his cōquæstor.Video à uisu.quinq; enim sensuū maximus est oculus . Nam cū sensus nullus quod abest mille passibus sentire possit,oculorū sensus uisusq; puenit ad stellas.Hinc uisenda,uigilauit,uigiliū,inuident & Atticū illud obliuio lauet quod incidit inuidendū.à quo etiā uiolauit uirginē,pro uitiauit dicebant. Aeque eadem modestia potius cū muliēre fuisse,quàm cōcubuisse dicebant.Cerno idem ualet.itaq; pro uideo,ut ait Enni. Lumen iubar'ne in cœlo cerno? Canius:Sensumq; inesse et motū in membris cerno.Dictum cerno à creo,id est à creando Creo ab eo quod cū quid creatum est,tunc deniq; uidetur.Hinc fines capillorū descripti quod finis uidetur discrimen,et qui id testamento,id est facito uideant te esse hæredem.Itaq; in creatione adhibere iubent testes.Ab eodem est qđ ait Medea:Ter sub armis malim uitam cernere,quàm semel modò parere.qđ ut decernūt de uita eo tempore multorū uideatur uitæ finis.Spectare dictum ab antiquo,quo etiā Ennius usus:Vos epulo postquā spexit. Et quod in auspicijs distributū est:Qui habent spectionē quod nō habeant,& quod in augurijs etiā nunc augures dicūt,auem specere cōsuetudo cōmunis,quæ cum præuerbijs coniuncta fuerūt,etiā nunc seruant:ut aspicio, conspicio,respicio,suspicio,despicio,sic alia in quo etiā expecto quod expectare uolo.hinc specula:hinc speculū quod in eo specimus imaginē. Specula de quo prospicimus . Speculator quem mittimus ante ut respiciat quæ uolumus. Hinc quo oculos iungimus,quibus specimus,specillum. Ab auribus uidentur dicta uerba.Audio & ausculto,audio ab aueo quod auribus auemus dicere semp. quod Enni.uidetur etymon ostendere uelle in Alexandro,cum ait:Iamdudum ab ludis animus atque aures auent aui de expectantes nuntiū.propter hanc auriū auiditatem theatra replentur. Ab audiendo etiā auscultare declinamus, quod hi auscultare dicuntur qui auditis parent , à quo dictum poëtæ audio, aut ausculto literæ commutatione dicitur. Odor, olor. hinc olet & odorari , & odoratur . & odora res . Sic ab ore edo,sorbeo,bibo,poto,edo à Græco ἔδω. Hinc esculentum, & escedulia , & quod Græce γεύεσθαι, Latine gustare . Sorbere, item bibere à uocis sono:ut feruere aquam ab eius rei simili sonitu.ab eadem lingua quod πότον potio,unde poculū,potatio repotatio: itidem puteus quod sit græcum antiquum, non ut nunc φρέαρ dictum. A manu mancipium quod manu capitur. Cum iungit plures manus manipulus, manipularis, manica.Manubrium,quod manu teneatur. Manteliū quasi manuterium ubi manus terguntur.

Nunc primum ponam de censorijs tabulis . Vbi noctu in templū censor auspicauerit,atq; de cœlo nuntium erit præconi:sic imperato,ut uiros uocet quod bonum fortunatū felixq;, salutareq; siet po.Ro. quiritiū.Reiq; p. po.Ro.quiritium mihiq;,collegæq; meo,fidei,magistratuiq; nostro.Omnes quirites,pedites,armatosq;, priuatosq;, curatores omniū tribuū,siquis pro se, si uerbo altero dari rationem uolet, uocat inliciū . Hoc ad me præco in templo primū uocat post eadem æris.Item uocat ubi licet censor,scribæ,magistratus myrrha unguentis qđ ungetur.Vbi prætores tribuniq; plebeij,quiq; in consiliū uocati sunt,uenerūt.Censores inter se sortiūtur,uter lustrū faciat ubi templū factum est.Post aūt conuentionem habet qui lustrū conditurus est.In cōmentarijs consularibus scriptum sic inueni : Qui exercitū imperaturus erit, accenso dicit, hoc Calphurni uoca inliciū. Omnes quirites huc ad me.accensus dicit sic:Omnes quirites inliciū uisite huc ad iudices. C.Calphurnius dicit:Voca ad conuentionē omnes quirites huc ad me. Accensus dicit sic:Omnes quirites ite ad conuentionē huc ad iudices. Deinde cōsul eloquitur ad exercitū: Impero qua cōuenit ad comitia centuriata.quare hic accēso,illic præconi dicit.Hæc est causa in aliquot rebus.Idē ut præco accensus acciebat à quo accensus quoq; dictus. Accensum solitū ciere Bœotia ostendit, quā comœdiā alij esse dicūt hoc uersu:Vbi primū accensus clamarit meridiē. hoc idem Costonius in actionibus scribit prætorem accensum solitū tum esse iubere , ubi ei uidebatur horā esse tertiā,inclamare hora esse tertiā. Itemq; meridiē et horā nonā circū aures mitti solitus quō inliceret populū in eū unde uocare posset ad concionē,nō solū ad consules et censores,sed etiā quæstores,ut cōmentariū indicat uetus inqsitionis M.Sergij Mani filij quæstoris,q capitis accusauit.rogū in aqua, an sic est auspicio orādo. Sed in templo auspicijs dū aut ad prætorē,aut ad cōsulem mittas auspiciū petitū, cōmeatū prætores uocet ad te. Et eū de muris uocet:præco id impare oportet,cornicē ad priuati ianuā & in arcē mittas ubi canat collegā regis,et comiti edicat de rostris & argentarij tabernas occludant,patres censeant,exquiras & adesse iubeas magistratus,censeat ex ara cōsules prætores,tribunosq; plebis collegasq; uos, et ī templo iubeas adesse hoīes,ac cū mittas concionē auoces.In eodē cōmentario aqsitionis ad extremū scripti caput edicti hoc est:Itē qđ attingat qui de cessoribus classicū ad comitia cēturiata redemptū habēt,uti curent eo die , quo die comitia erūt, In arce classicus cannatū circūq; muros & ante priuati huiusce.Quinti Trogi scelerosi hostiū cānat,& ut in cāpo cū prima luci adsit.& inter id cū circū muros mittitur,et cū cōcio aduocatur īteresse tēpus apparet ex his q̃ interea fieri inliciū scriptū est , sed ad comitia tū uocatur populus:ideo qđ alia de causa hic magistratus nō potest exercitū urbanū cōuocare,censor,cōsul,dictator,Inter rex pōt,qđ censor exercitu cēturiato cōstituit quinquēnalē cū lustraret,et in urbem ad uexillū ducere debet dictator,et cōsul in singulos annos qđ hic exercitui impare pōt,quo erat id qđ propter cēturiata cōmitia impare solent.Quare nō est dubiū cū hoc inliciū sit cū circū muros itur,ut populus inliciatur ad magistratus conspectū, qđ cōsul uocare pōt in eū locū, unde uox ad concionē uocatis exaudiri possit.quare una origine inlicio et inlicius,quod in choro Proserpinæ est, et pellexit qđ in Hermiona est cū ait Pacu.Regni alieni cupiditas pellexit. Sic Elicij Iouis uisa ara in auentino ab aliciendo.Hoc nūc aliter fit atq; olim, qđ augur cōsuli adest tum cū exercitus imperatur ac præit , quid eū oporteat dicere . Consuli augur impare solet ut inliciū uocet,nō accenso aut præconi. Id inceptū credo cum non adesset accensus , & nihil intererat cui imparet & dicimus cū fiebat quædā neq; itē facta neq; itē dicta semp.hoc ipsum inliciū scriptū inueni in M.Iunij commentarijs,qđ tamen ibidem est qđ illicite illexit. Quæ cū E. & C.cum G.magnā habent cōmunitatem . Sed quoniā in hoc de paucis rebus uerba feci,de pluribus rebus uerba faciā pauca,et

potissimū,quæ in græca lingua putant Latina,ut Scalpere σκαλύειν. sternere στορεννύειν. lingere λίχνευθαι. ferre φέρειν. prouidere προιδεῖν. errare ἐρύειν, quæ oīa græca sunt . Item ab γίγνομαι gignitur . ab eo quod dicūt στραγγαλίζειν, strangulare : tinguere à græco θιγγάνειν. Præterea ades , ab eo qđ illi malaxare,illi μαλαχίζειν,potare ποτίζειν:domare δαμᾶν:mulgere ab ἀμέλγειν.,ut rūcinare. etc. ut Rūcinare à Rūcina,cuius origo græca.Quod ad origines uerborū huius libri pertinet, quoniā satis multas arbitror positas huius generis, desistā . Et quoniā de hisce rebus treis libros ad te mittere institui:De oratione soluta duos,de poëtica unū:& ex soluta oratione ad te misi duos.Priorem de locis,& quæ in locis sunt, hūc de temporibus & quæ cum his sunt coniuncta : deinceps in proximo de poëticis uerborum originibus scribere institui.

M.TER.VAR.DE LINGVA LATINA, ET DE VERBORVM ORIGINE AD CIC. LIB. VI.

TEMPORVM Vocabula & eorū quæ cōiūcta sunt,aut in agēdo fiunt , aut cū tpe aliquo enūciātur,priore libro dixi . In hoc dicā de poëticis uocabulis & eorū originibus , in quis multa difficilia.Nā ut uerbū,qđ cōditū est,& quibus literis oportet scribi,aperiā.Inde post aliqua dempta,si obscurior fit uolūtas in posteriores nō repr. hendā. Igitur in illis,qui in scrutādo uerbo literas adijciūt,aut demūt,facilius quid sub ea uoce subsit,uidere possint . Etenim facilius obscurā operā Myrmecidū ex opere oculi uideāt si extrinsecus admoueant nigras setas,cū hæc adminicula addas ad eruendā uolūtatē impositoris,tamē latent multa . quod si poëtice in carminibus seruabit multa prisca, quæ essent , sic etiā cui essent potuissent, fœcūdius poëmata ferrēt fructū.Sed ut in soluta oratione,sic in poëmatis uerba oīa quæ habent ἔτυμα possunt duci.Nec multa ab eo qđ nō erūt in lucubratione literæ prosecutæ.Licet multū legeret Aelij hoīs in primo in literis Latinis exercitati, interpretationē carminū saliorū uidebis & exili litera expeditā,& præterita obscura multa.Nec mirū,cū non modo Epimenidis opus post annos L.expeditū à multis non cognoscatur, sed etiā Teucer Liuij post annos.xij.ab suis q̃sit,ignoratur.Ad hoc quid ad uerborū poëticorū ætatē? quorū si Pōpilij regnū foris in carminibus saliorū,neq; ea à supioribus accepta,tamē habēt.d.cc. annos.Quare cur scriptoris industriā reprehēdas,qui herois tritauum,atauū nō potuerit reperire,cū ipse aui tritaui matrem non possis dicere? qđ interuallū multo tāto propius nos quàm hic ad initiū saliorū quo Romanorū pria uerba poëtica dicūt Latina. Igitur de originibus uerborū qui multa dixerit cōmode, potius boni cōsulendū,quàm qui aliquid nequiuerit reprehēdēdū: præsertim cū dicat etymologiæ nō oīm uerborū posse dici cās: ut qa quare ad medēdū medicina,neq; si nō noris radices arboris,non posse me dicere pirū esse ex ramo,ramū ex arbore, eā ex radicibus quas nō uideo. Quare qui ostēdit eqtatū esse ab eqtibus , eqtes ab equite , eqtē ab equo , neq; equus unde sit dicit, tamen hic docet plura,& satisfecit grate . Quē imitari possumus, næ ipse liber erit indicio. Dicā in isto libro de uerbis, quæ à poëtis sunt posita. Primū de locis:deinde de his quæ ī locis sunt:tertio de tēporibus.tū quæ cū tpibus sunt cōiūcta,utq; cū his sint coniūcta adiūgam. Et siqd excidit ex hac quadripartitiōe,tamen in ea ut cōprehendam,incipiam. Hic: Vnus erit quē tu tolles in cærula cæli templa.Templū tribus modis dicitur,ab natura, ab auspicio,ab similitudine.Natura in cœlo,ab auspicijs, in terra, ab similitudine sub terra.In cœlo Templū dicitur,ut Hecuba: Magna templa cœlitûm cōmista stellis splendidis. In terra, ut peribœa: Scrupea saxa Bacchi templa prope aggreditur . Sub terra,ut Andromacha:Acherusia templa alta orci saluete infera quā quia initiū erat oculi à tuēdo,primo templū dictū,quo circa cœlum quā tuimur dictum temp.ū.Sic:Cōtremuit templum magnū Iouis altitonantis,id est ut ait Næuius in hemisphærio,ubi terra cærulo septū stat.Eius tēpli partes quatuor dicuntur.Sinistra ab oriente:dextra ab occasu : antica ad meridiem : postica ad septentrionem . In terris dictum templum locus augurij aut auspicij causa quibusdam cōceptis uerbis finitus.Cōcipitur uerbis non ijsdem usquequaque in arce.Item sic : Testaq; me ita sunto quoad ego eas te linquā nūcupauero.Olla ter arbor quisquis est quam me sentio dixisse templum tectum quē festo in sinistrum.Olla uer arbor est quisquis , quicquid est , quod me sentio dixisse templum quem festo dextrum . Interea concretione, conspitione,cortumione , utiq; ea rectissime sensit, in hoc tēplo faciundo arbores constitui fines apparet , & intra eas regiones qua oculi conspicient,id est tueamur.à quo tēplū dictū,& Contemplare ut apud Enniū in Medea : Contempla & templū Cereris ad læuam aspice. Contemplare & conspicare id esse apparet,ideo dicere cum templū faciat augur conspitione qua oculorum cōspectum finiant, quod cum dicunt conspitionem addunt Cortumionē,quæ dicitur à cordis uisu.Cor enim cortumionis origo.qđ addit tēpla ut sint dextra aiūt sancta esse,q glossas scripsērūt,id est falsum.Nam curia Hostilia templū est , & sanctū non est.Sed hoc ut putarent ædem sacram esse Templum & esse sanctum , quod in urbe Roma pleræq; ædes sacræ sunt tēpla eadem sancta,& quod loca quædam agrestia quod alicuius dei sunt,dicentur Tesca.Nam apud Acciū in Philocteta. Lemnia quis tu es mortalis , q in deserta & Tesca te apportes loca? Loca enim quæ sint designat cum dicit Lemnia.Præstolare,& celsa Cabyrum delubra tenes , mysteriaq; pristina castis concepta sacris.Deinde Vulcania templa sub ipsis collibus in quo delatus lotos dicitur,alto ab lumine cœli.& Næuius:Expirante uapore uides unde ignes cluet mortalibus diuis . Quare hoc loco quo Tesca dixit,non errauit,neque ideo quod sancta , sed quod ubi mysteria fiant , aut tuentur tuesca dicat post tesca facta. Tueri duo significat,unum ab aspectu , ut dixit , unde est illud: Tueor te senex,proh Iupiter. Et : Quis pater aut cognatus uolet nos contra tueri ? Alterum à curando ac tutela , ut cum dicimus , bellum tueor , & tueri uillam . à quo etiam quidam dicunt illum qui curat ædes sacras, Aedituum,nō æditumū . Sed tamen hoc ipsum ab eadem profectum est origine , quod quem uolumus domū curare,dicimus : Tu domi uidebis , ut Plautus cum ait:Intus para, cura, uide quod opus fiat . Sic dicta uestispica quæ uestem spiceret,id est uideret uestē,ac tueretur. Quare à tuendo & templa & Tesca dicta cum discrimine eo, quod dixi.Etiam inde idem: Illud enim extemplo acceptum me negato & filium.Extemplo est continuo,quod omne templū debet esse contra septum,nec plus,quàm unū introitum habere . Quod est apud Accium:Peruade polum splendida mundi sidera bigis continuis se cœpit spolijs. Polus græcum id significat circū cœli.Quare qđ est peruade polum,ualde uade per polum . Signa dicuntur eadem & sidera.Signa qđ aliqd significēt, ut libra æqnoctium,sidera,quæ insiduntur: atque ita significant aliquid in terris perurendo aliud'ue.Quare ut signum cadens in pectore, quod est terrarū anfractarum uisum.Anfractum est ab origine flexum duplici,dictū ab ambitu & frangendo. ab eo leges iubēt in directo pedū.viij esse,in anfracto.xvi.id est in flexu.Ennius:Vt ibi Titanis Triuia dederit stirpē liberū . Titanis Triuia Diana est ab eo dicta Triuia, eo quod in Triuio ponitur ferè in oppidis græcis , uel qđ una dicitur esse , quæ in cœlo tribus uijs mouetur,in altitudinem,& latitudinem, & lōgitudinem.Titanis dicta qđ eā genuit unus ex Titanibus,ut in Plauto.Latona Titanis,ut scribit Manilius,est creata Titano , ut idem scribit Latona parit casto cōplexu Iouis Delia deos geminos.i.Apolli

nem & Dianã. Idem de eodem: O sancte Apollo qui umbilicũ certũ terrarũ obtines. Vmbilicũ dictum aiunt ab umbilico nostro, quod is medius locus sit terrarũ, ut umbilicus in nobis, qđ utrũq; est falsũ. Neq; hic locus est terrarũ medius, neq; noster umbilicus est hoĩs medius. Itaq; pingitur qui uocatur ictbõ Pythagora, ut media cœli ac terræ linea ducatur infra umbilicũ, per id qđ discernitur homo mas an fœmina sit, ubi ortus humanus similis in mũdo. Vbi enim omnia nascũtur in medio, qđ terra mundi media. Præterea si qđ mediũ, id est umbilicus, ut pila terræ nõ Delphi mediũ, & terræ mediũ non hoc, sed quod uocant Delphis in æde foramen, allatũ est quiddã, ut thesauri speciem, qđ græci ὀμφαλὸν umbilicũ dixerũt. Pac. Calydonia altrix terra exuberantiũ uirũ, ut ager Thusculanus, sic Calydonius ager est, nõ terra, sed lege poëtica qđ terra Aetolia, in qua Calydon, à parte totũ accipi Aetoliã uoluit. Acci. Mystica da dextra uada præteruecti. Mystica à mysterijs quæ ibi in propinquis locis nobilia fiunt. Ennius: Areopagitæ qui dedere quã pudã. Areopagitæ ab Areopago. is locus Athenis. Musæ quæ pedibus magnũ pulsatis olympũ. Cœlum dicũt Græci olympũ montem in Macedonia omnes, à quo potius puto dictas musas olympiadas. Ita enim à terrestribus locis cognominatæ Libetrides, Pimpliades, Thespiades, Heliconides, quasi Hellespontũ, & claustra quod Xerxes quondam eum locũ clausit. Nam, ut ait Ennius: Isq; Hellesponto pontem cõtendit in alto, nisi ab eo quod Asiam & Europã ibi cõcludit mare & inter angustias facit Propontidis fauces. Pacu. Aliqui in Aegæo freto. Dictum fretũ à similitudine feruentis aquæ, quod in fretũ sæpe cõcurrat æstus, atq; efferuescat. Aegeũ dictũ ab hinulis, quod in eo mari scopuli in pelago uocantur à similitudine caprarũ, αἶγες. Pac. Aeges ferme aderãt æquore in alto ratibus repẽtibus. Aequor mare appellatũ, quod æquatũ cõmotum uento nõ est. Ratis nauis longa dicitur, ut Enni. cũ ait: Conferre aut ratem æratã qui perit, & qui dum mare sudantes eunt atq; sedentes. Ratis dicta nauis longa propter remos, quod hi cum per aquã sublati sub dextra & sinistra duas parteis efficere uidentur rates. unde hoc translatũ, illic ubi plures mali aut asseres. Agrestis ab agro. Infulas dictas apparet, quod uelamenta hostijs è lana quæ addũtur dicuntur infulæ, intra hostiarum cornua uelamenta erant. itaq; nunc cum ad sepulchrũ ferunt frondes ac flores, addũt lanas. ideo Næui. ait: Sed uelatas frondentis comas cornua taurũ Vmbrã iaci dicere apparet, cornuta à cornibus. Cornua à curuore dicta, quod pleraq; curuamus, at quas memorãt nosse nos esse. Casmenarũ priscũ uocabulũ. ita natũ atq; scriptũ est alibi Carmenæ ab eadem origine sunt declinatæ. In multis uerbis in quo antiqui dicebant s, postea dicũt r, ut in carmine saliorum sunt hæc: Orculo, dolosi, eso, pro osculo, dolori, ero. Omnia uero ad patula coëmisse Iani cusianes duo nuseruses, dũq; Ianusq; uenet post melios melior, fœdesum fœderum, plusima plurima meliosem meliorem, asenam, arenã, ianitos ianitor. Quare Casmena carmena. Inde Carmina carmen, r postea extrito camena factum. ab eadem uoce Canite, pro quo in saliari uersu scriptum est amicãte hoc uersu: Diuum exta cante, diuũm deo supplice cante. In carmine Priami apud Acciũ quod est: Veteres casmenas Cascas res uolo profari, & primũ cascum significat uetus. Eius origo Sabina quæ usq; radices in Oscã linguã egit. Cascũ uetus esse significat Enni. cũ ait: Quãprimũ Casci populi genuere Latini. eo magis Manilius quod ait: Cascũ duxisse cascam nõ mirabile est, quoniã canoras faciebat nuptias. itẽ ostendit Papinij epigrammatũ quod in adolescentẽ fecerat Cascam: Ridiculũ est cũ te cascã tua casca dicit. Amica Philoptonis eius q senex puerũ dicit pusum, puellã pusam. Sic fiet mutuã mulinã, ut sis uere pusus tu tua amica senex. Item ostendit qđ oppidũ uocatur Cassinũ. Hoc enĩ à Sabinis orti Samnites tenuerũt, ut nunc nostri: unde & Cassinũ forum uetus appellant. Item significant in Atellanis aliquot Pupũ senem, qđ Osci Casnar appellant. apud Luciliũ: Quid tibi ego ambages Ambiui scribere conor? Profectum à uerbo ambe qđ est in ambitu et ambitioso. apud Valeriũ Soranũ uetus Adagio est. O.P. Scipio, qđ uerbũ usq; eò euanuit, ut græcũ pro eo positũ magis sit apertũ, nam id est quod uocant græci παροιμίαν: ut auribus lupum teneo, Canis caninam non est. Adagio est, litera cõmutata Abagio dicta ab eo quod ambit orationẽ, neq; in aliqua una re consistit sola. Abagio dicta, ut abustũ qđ circũ ustũ est, ut abigena bos apud augures, quã circũ aliæ hostiæ cõstituuntur. Cum tria sunt coniuncta in origine uerborũ quæ sint aniaduertenda, à quo sit impositum, & in quo & quid, sæpe non minus de tertio, q̃ de primo dubitatur, ut in hoc: Vtrũ primũ una canis aut canes sit appellata. dicta enim apud ueteres, una canes. Itaque Ennius scribit: Tantidem quasi fœta canes sine dentibus latrat. Lucil. Nequã & magnus homo laniorũ immanes canes. ut impositio unius debuit esse canis, pluriũ canes. Sed neq; Ennius cõsuetudinẽ illam sequens, est reprehendendus, neque is qui nunc dicit: Canis cani nam nõ est. Canes quod latratu signa dant, ut signa canant Canes appellatæ. & quod ea uoce indicant quæ noctu latent, latratus appellatus. Sic dictum à quibusdam una canes, ut una trabes remis rostra per altum. Ennius: Vtinam ne in nemore pelio securibus Cæsa accidisset abiegna ad terram trabes. Cuius uerbi singularis casus recte correctus ac facta trabs in medio. Ennius: Cœlitũ Camilla expectata aduenis, salue hospita Camilla Qui glossemata interpretati, dixerunt administram addi oportet in his quæ occultiora. Igitur dicitur in nuptijs Casmillus, qui cum merũ fert, in quo quod sit in ministerio pleriq; extrinsecus nectunt. hinc Casmillus nomĩatur in Samothrace mysterijs Dius quidam administer dijs magnis. Verbum græcum arbitror, quod apud Calimachũ in poëmatis eius inueni. apud Enniũ: Subulo finitimas propter astabat aquas. Subulo dictus qđ ita dicũt tibicines Thusci. quo circa radices eius in Hetruria nõ Latio quærendũ est. Versus quos olim Fauni, uatesq; canebãt. Fauni dei Latinorũ, ita ut faunus, & fauna sint in his uersibus quos uocant Saturnios. in syluestribus locis traditum est solitos fari. Quo fando faunos dictos. Antiquos poëtas uates appellabant à uersibus uiendis, ut in poëmatis cum scribã ostendã. Corpore tartarino prognata paluda uirago. Tartarino à tartaro dictũ. Plato in. iiij. de fluminibus, apud inferos quæ sunt in his unũ tartarũ appellat. quare tartari origo græca. Paluda à paludamentis. Sunt hæc insignia ac ornamenta militaria. Ideo ad bellũ cum exit imperator ac lictores mutauerũt uestem et signa incinuerũt, paludatus dicitur proficisci: quæ ppterea qđ conspiciũtur q ea habent ac fiũt palã, paludamẽta dicta. Plaut. Epeũ fumificũ cocũ. ab Epeo illo q dicitur ad Troiã fecisse equũ Troianũ, et arguis cibũ curasse, ideo ait epeũ fumificũ qui legiõi nostræ habet coctũ cibũ. Apđ Enni. Atq; prius pariet locusta Lucã bouẽ. Luca bos elephas. cur ita sit dicta, duobus modis inũeni scriptũ. Nam et in Cornelij cõmen. erat à Libycis lucas, et in Virg. cõmentario ab Lucanis lucas, ab eo qđ nostrorũ maximã quadrupedẽ, quã ipsi haberent, uocarẽt bouẽ: et in Lucanis Pyrrhi bello primũ uidissent apud hostis elephãtos. idem nõ itẽ quadrupedes cornuatas, nã quos dentes multi dicũt sunt cornua: lucanã bouẽ qđ putabant lucã bouẽ appellasse. Si à Libya dictæ essent lucæ fortasse, pãtheræ quoq; et leones nõ Africanæ bestiæ dicerẽtur, sed lucæ: Si ab lucanis dictæ, ursi cur potius Lucani q̃ Luci dicti? Quare ego arbitror potius lucas ab luce, qđ longe relucebãt ppter inauratos regios clypeos, qbus eorũ tum ornatæ erãt turres. Enni Orator sine pace redit, regiq; refert rem Orator ab orõne dictus. q enĩ uerba haberet orationũ publice aduersus eũ qđ legebatur, ab oratione orator dictus, cũ res maiore

iore ratione legebãtur, potissimũ q causam cõmodissime orare poterãt. itaq; Ennius ait: Oratores doctiloqui. apud Enni. olli respondet suauis sonus Egeria. olli ualet dictũ illi ab olla & ollo, quod alterũ comitijs cũ recitatur à præcone dicitur olla cẽturia non illa. Alterũ apparet in funeribus indictiuis, quo dicitur, ollus leto datus est, quod Græcus dicit λήθη, id est obliuioni. apud Enni. Mensas cõstituit, idemq; ancilia. Ancilia dicta ab ancisu, quod ea arma ab utraq; parte, ut Thracũ incisa. Saturnio in carmine: Libaq; fictores argeos & tutulatos. Liba qđ libãdi causa fiũt: fictores dicti à fingendis libis: argei ab argis. Argei fiũt è scirpeis uirgultis, simulachra sunt hominũ xxx. ea quotannis ponte sublicio à sacerdotibus publice deijci solent in Tyberim. Tutulati dicti hi qui in sacris capitibus habere solẽt, ut metã, id tutulus appellatur ab eo quod matresfamiliãs crines cõuolutos ad uerticẽ capitis, quos habent uti uelatos dicũt tutulos: siue ab eo, quod tuendi causa capilli fiebant: siue ab eo qđ altissimũ in urbe, qđ est arx ea res tutissima, tutulus uocatur. Eundem Pompiliũ ait fecisse flamines, qui cum omnes sint à singulis deis cognominati, in quibusdã apparẽt etyma, ut cur sit Martialis, & Quirinalis. Sunt in qbus flaminũ cognominibus latẽt origines, ut qui sunt in uersibus pleriq;, Volturnalem, palatualẽ, furinalem, floralẽ, qui falacrem, & pomonalẽ fecit, obscura est eorũ origo, Volturnus, diua palatua, furina, flora, falacer. Pomona pomorũ pater. Nam apud Enniũ: Iam cata signa ferè sonitum dare uoce parabant. Cata acuta, hoc enim uerbo Sabini dicunt: quare catus Aelius Sextus, nõ ut aiunt sapiens, sed acutus, & quod est tunc cœpit memorari. Simul cata dicta accipienda acuta dicta. apud Lucilium: Thynno capto coriũ excludunt foras, occiduntq; lupos aperdite & iura Siluti Sume rete, atq; amiã. Pisciũ nomina sunt, eorumq; è Græcia origo. Apud Enniũ: Quæq; cœruleo freto orta nare cœpta. Caua cortina dicta, quod est inter terrã & cœlũ ad similitudinẽ cortinæ Apollinis, ea à corde, quod inde sortes primũ extimatæ. apud Enniũ: Quin inde inuictis sumpserũt perduellibus. Perduelles sunt hostes ut perficit, sic perduellũ duellũ, id est postea bellũ. Ab eadẽ causa facta, duellona, Bellona. apud Plaut. Neq; iugula, neq; uesperugo, neq; uergiliæ occidũt. Iugula signũ est quod Accius appellat Oriona, cũ ait: Citius Orion patefit. huius signi caput dicitur è stellis quatuor quas infra duæ claræ, quas appellãt humeros, inter quas qđ uidetur iugulũ, unde iugula dicta. Vesperugo stella, quæ uespere oritur, à quo etiã Turpil. scribit. Vesperũ itaq; dicitur alterũ. Vesper adest quẽ dicunt Græci ἕσπερον. Næuius patrẽ suum optimũ appellat supremũ. Supremũ à superrimo dictũ. Itaq; in xij. tabulis solis occasu diei suprema tempestas esto. Libri augurũ pro tempestate tempestutẽ dicũt, id est supremũ augurij tempus. In cornicula. Qui regi latrocinatus decem annos Demetrio. Latrones dicti ab latere, qui circum latera erant regi, atq; ad latera habebant ferrum, quos postea à stipatione stipatores appellarũt, & qui cõducebãtur. Ea enĩ merces dicitur græce κέρδος, ab eo ueteres poëtæ nonnunq̃ milites appellant latrones, qđ itẽ uti milites cũ ferro, aut qđ latent ad insidias faciẽdas. apud Næuiũ: Nisi egomet cassabundũ ire ebriũ. Cassabundũ à cadẽdo. Itẽ: Diabatra in pedibus habebat. erat amictus epicroco similis. utrũq; uocabulũ græcũ. in menæchmis Plauti: Inter ancillas sedere iubes lanã carere. Idẽ est hoc uerbũ in Cosmotria Næuij. Carere à carẽdo, qđ eã tum purgãt, ac deducũt, ut careat spurcitia, ex quo Carminari dicitur tũ lana, cũ caret ea qđ in ea hæret. Neq; est lana quã in Romulo Næuius appellat Oscã ab oscis. In persa: Iam pol ille hic aderit credo cõgerro meus. Cõgerro à gerra, & græcũ est et in latina cratis. In menæchmis: Idem istuc alius ascriptiuus fieri ad legionem solet. Adscriptiui dicti, quod olim adscribebantur inermes, qui succederẽt armatis militibus, id est siquis eorũ deperisset. in Tirnumo: Nã illũ ibi ferentariũ, à ferẽdo, id est inane ac sine fructu, aut qđ ferẽtarij equites hi dicti, qui ea modo habebant arma quæ ferrẽtur, ut iaculũ. Huiuscemodi equites pictos uidi in Esculapij æde uetere, & ferẽtarios ascriptos. in friuolaria: Vbi rorarij estis? en sunt. ubi sunt accẽsi? ecce. Rorarij dicti à rore qui bellũ cõmittebãt ante, ideo qđ ante rorat, q̃ pluit. Accẽsos ministratores Cato esse scribit. potest id ab arbitrio, nã inde ab arbitriũ eius cuius minister. Pacuuius deũ triportẽta in mercatore ponit. Idẽ in mercatore: Nõ tibi istuc magis diuidia est, q̃ mihi hodie fuit. hæc eadẽ in Corolaria Næuius. Diuidia à diuidẽdo dicta, qđ diuisio distractio est doloris. Itaq; idem in curculione ait: Sed quid tibi est? lienes necãt, renes dolẽt, pulmones distrahũtur. In phagone: Honos syncerasto perit pernis glãdio. Syncerastũ est omne meduliũ antiquo uocabulo græco. In parasito pigro: Domũ ire cœpi tramite dextra uia. Trames à trãsuerso dictus. In fugitiuis: A grege specta, uide uiuices quantas. Iã inspexi quid essent. Viuices alij excitatũ uerberibus corpus. In cistellaria: Nõ quasi ut hæc sunt hic limaces liuidæ. Limax à limo, qđ ibi uiuit. Diobolares, schœniculæ, miraculæ, diobolares à duobus obolis: schœniculæ ab schœno nugario unguento. Miraculæ à miris, id est mõstris, à quo Accius ait: Personas distortas oribus deformes, miriones. Ibidẽ: Scranctiæ, scrupedæ, stritabillæ, Tantulæ. ab excreando scrãctiæ sic adsignificat. scrupedã Aurelius scribit Auscaripedã, Iuẽtius comicus dicebat à uermiculo piloso, qui solet esse in fronde cũ multis pedibus. Valerius à pede ac scrupea, ex eo ab Accio positũ, curiosa itaq; est. in Menalippa: Reijcis abs te religionẽ, scrupeæ imponas. Scritabillas à scritilãdo. Scitare ab eo qui sistit ægre. in astraba: Axitiosæ annonã carã è uili cõcinat uiris. Ideo in sateli tergo idem ait: Muliẽres uxorculauit, ego noui scio axitiosam. Sic Carbilius scribit axitiosas demõstrari suspicatrices, ab agendo axitiosas, ut ab unà faciendo factiosæ, sic ab unà agendo actiosæ dictæ. In gestione: Cerastribula, ut de lũbo obscœnabis. Cerastribula Opilius scribit circum coxendices sunt nobis. id græcũ est ab huius loci uersura. In neruolaria: Scobinã ego illam actutũ adrasi. Scobinã à scobe. Lima enim materia fabrilis est. in Pœnulo: Vinceretis ceruũ cursu, uel grallatorẽ gradu. Grallator à gradu magno dictus. in Truculento: Sine uirtute argutũ ciuem mihi habeã pro præfica. præfica ut Aurelius scribit mulier ab luctu, quæ conduceretur, quæ ante domũ mortui laudes eius caneret. hoc factitatũ Aristoteles scribit in libro qui scribitur, Nomina Barbarica, quibus testimoniũ est quod fretũ est Næuij. Hæc quidẽ hercle opinor præfica est, nã mortuos collaudat. Claudius scribit, quæ præficeretur ancillis, quemadmodũ lamẽtarentur, præfica est dicta, utrũq; ostendit à præfatione præficã dictã. apud Ennium: Decem coclites quos montibus summis ripis sedere. Ab oculo cocles, ut ocles dictus, qui unũ haberet oculũ, quo circa in Curculione est: De coclitũ prosapia esse arbitror. Nam sunt unoculi. Nunc de temporibus dicã. quod est apud Cassiũ: Nocte intempesta nostram deuenit ad domũ. Intempesta nox dicta à tempestate. Tẽpestas ab tempore: intempesta nox quo tempore nihil agitur. Quũ nox uidetur in altisono cœli clypeo, temo superat stellas sublime cogens etiam atq; etiã noctis iter. hic multã noctem ostẽdere uult à temonis motu. Sed temo, unde & cur dicatur latet. Arbitror antiquos rusticos primũ notasse quædã in cœlo signa, quæ præter alia erant insignia, atq; ad aliquẽ usum culturæ tẽpus designandũ cõuenire animaduertebãtur. Eius signa sunt, qđ has septem stellas Græci, ut Homerus uocãt ἅμαξαν & propinquũ equi signũ Bootẽ. nostri eas septẽ stellas boues & temones, & propè eas axem. Triones enim & boues appellantur à bubulcis

etiã nũc maxime cũ arãt terrã. è quis dicti ualẽtes glebariꝫ q facile proscindũt glebas. sic oẽs qui terrã arabãt à terra terriones unde triones ut dicerentur detritũ. Temo dictus à tenendo. Is enim cõtinet iugũ, & plaustrũ appellatũ à parte totũ, ut multa possunt. Triones dicti septẽ, qã ita sitæ stellæ ut ternæ trigona faciant. Enni. Lumẽ iubar'ne in cœlo cerno? Iubar dicitur stella lucifer, quæ in summo habet diffusum lumen, ut leo in capite iubã. Huius ortus significat circiter esse extremã noctẽ. Itaq; ut Pacu. Exorto iubare, noctis decurso itinere. apud Plau. in parasito: Migro hinc inde bene potus primo crepusculo. Crepusculũ dictũ à Sabinis, & id dubiũ tẽpus noctis, an diei sit. Itaq; in cordalio est: Tã crepusculo serè ut ament lãpadas accẽdite. Ideo dubiæ res creperæ dictæ. In Trinumo: Cõcubiũ sit noctis priusq; postremũ peruèneris. Cõcubiũ à cõcubitu dormiẽdi causa dictũ. in asinaria: Videbitur factũ uolo, at redito conticiniũ. Cõticiniũ puto à cõticiscẽdo dictũ, siue ut Opilius scribit ab eo, qã cõticuerunt hoĩes. Nunc de his rebus, quæ adsignificãt aliquod tẽpus cũ dicũtur, aut sunt, aut fiunt, dicã. apud Acciũ: Reciproca tendẽs neruo egno cõcita tela. Reciproca est cũ, unde qã profectũ redit eo, qã ab recipere reciprocare fictũ, aut quod poscere procare dictũ. apud Plau. Vt trãsuersum, nõ prouersus cedit, quasi cãcer solet. dicit ab eo, quod in id qã est uersus, & ideo q exit in uestibulũ, qã est ante domũ prodire & procedere, qã cũ leno nõ faceret, sed secundũ pariẽtẽ trãsuersus iret, dixit ut trãs uersus cedit, quasi cãcer nõ prouersus, ut homo. apud Enni. Andromachæ nomẽ q indidit rectẽ ei indidit. Itẽ: quapropter Parĩ pastores nũc Alexandrũ uocãt, imitari dũ uoluit Euripidẽ, & ponere etymõ est lapsus. Nã Euripides qã græca posuit, etymæ sunt apta. Ille ait ideo nomẽ additũ Andromachæ, qã ἀνδρὶ μάχεται, hoc Ennij qs potest intelligere? Inuersum significare Andromachæ nomẽ q indidit rectẽ indidit, aut Alexandrũ ab eo appellatũ in Græcia q Paris fuisset, à quo Herculẽ quoq; cognominatũ Alexicacõ ab eo, qã defensor esset hominũ. apud Acci. Iamq; aurorã rutilare procul cerno. Aurora dicitur ante solis ortũ, ab eo qã ab igne solis, tũ aureo aẽr aurescit, quod addit rutilare est ab eodẽ colore. Aurei enĩ rutili, & inde etiã mulieres ualde rufæ rutilæ dictæ. apud Teren. Scortatur, potat, olet unguentũ de meo. scortari est sæpius meretriculã ducere, quæ dicta à pelle. Id enĩ nõ solũ antiq dicebãt scortũ, sed etiã nunc dicimus scortea ea quæ è corio ac pellibus sunt facta. Inde in aliquot sacris ac sacellis scriptũ habemus: nequid scorteũ adhibeatur, ne morticinũ quid adsit. In attellanis licet aũaduertere rusticos dicere se adduxisse pro scorto pelliculã. apud Acci. Multis nomẽ uestrũ, numenq; ciẽdo. Numen dicunt esse imperiũ ab nutu, oĩa sunt eius cuius imperiũ maximũ esse uideatur. Itaq; in Ioue hoc & Homer. & aliquoties Liuius. apud Plau. Si unũ epityrũ edã apud illũ esuriens insane. Bene epityrũ uocabulũ est cibi quo frequẽtius Sicilia, q Italia usa, id uehemẽter cũ uellet dicere dicit insane, qã insani faciũt oĩa uehemẽter. apud Pacuui. Flexanimat aquã lymphatã. dicit à Lympha Nympha, ut apũd græcos Thetis. apud Enni: Ea Thetis illi mater in Græcia cõmota mente, quos νυμφολήπτους appellãt, ab eo lymphatos dixerunt nostri. Bacchus, liber & eius comites bacchæ, & uinũ in Hispania Baccha. origo in his oĩbus græca. apud Pacu. Halcyonis ritu littus peruolgãs furor. Hæc enĩ auis nũc græce dicitur ἀλκυών, à nostris halcedo. hæc hyeme qã pullos dicitur trãquillo, marĩ facere, eos dies halcyonios appellãt, qã est in uersu Halcyonis ritu. i. instituto, ut cũ haruspex præcipit in suo q sq ritu sacrificiũ faciat, & nos dicimus xij. uiros græco ritu sacra nõ Romano facere. Quod enĩ fit rite, id ratũ ac rectũ est. ab eo Acci. rectè pfectis sacris uult accipi. apud Enni. Si uoles aduortere animũ, comiter mõstrabitur. Comiter hilare, ac lubẽter, cuius origo græce ἤθους. inde comessatio Latine dicta & in Græcia ut quidã dicũt comœdiã. apud Atiliũ: Cape, cæde, lide, come, crede. cape unde accipe, sed hoc in proximo libro retractandum. apud Pacu. Nulla res neq; cicurare, neq; mederi potis est neq; reficere. Cicurare mãsuefacere, qã enĩ à fero discretũ, id dicitur cicur. & ideo dictũ cicur ingeniũ obtineo, mansuetũ, à quo Veturij quoq; nobiles cognominati Cicurij. Innatũ à cicco cicur. ciccũ dicebãt mẽbranã tenuẽ, quæ est, ut in malo punico discrimẽ, à quo etiã Plau. dicit, quod uolet dẽsum ciccũ nõ inter duo. apud Næui. Ciccũ uenire uideo fermè iniuria. Ferme dicitur, qã nunc ferè, utrunq; dictũ à ferẽdo, qã id qã fertur est in motu, atq; aduẽtat. apud Plau. Euax iurgio uxorẽ tandẽ abegi ab ianua. Euax uerbũ, nihil significat, sed effutitiũ naturaliter est, ut apud Enni. Hehe ipse clypeus cecidit. apud Enniũ: Heu mea puella spe quidẽ id succenses tibi. apud Põpil. Heu quame causa fortuna infesta premis? qã ait, iurgio, id est litibus. Itaq; quibus res erat in cõtrouersia, ea uocabatur lis. ideo in actionibus uidemus dici, quã rem sue liẽ dicere oportet. Ex quo licet uidere iurgare esse ab iure dictũ. nã quis iure litigaret? à quo ob iurgatus is, qui id facit iuste. apud Lucr. Atq; aliquos ibi ab rebus clepsere foro. Qui clepsere dixit. unde etiã alij clepere. i. corripere quorũ origo à clã, ut sit dictũ clapere, unde clepere, & ea cõmutatio, ut multa, & factũ clepere, potest à græco dictum κλέπτειν. apũd Matiũ: Corpora graiorũ mœrebar mãdier igni. dictũ mãdier à mãdendo, unde manducari, à quo in Attellanis obsoniũ uocãt manducũ. apud Matiũ: Obscœni interpres, fusq; ominis autor. obscœnũ dictũ ab scœna. ea ut græci, aut Acci. scribit, scæna in plurib. uerbis, a ante e, alij ponũt, alij nõ, ut qã partĩ dicũt sceptrũ, alij fenatricẽ, alij fœneratricẽ, sic fœniseca, & feniseca. à quo rustici pappũ Mesiũ nõ mesũ. à quo Lucil. scribit: Cæcilius ne rusticus fiat. quare turpe ideo obscœnũ, qã nisi in scœna palã dici nõ debet: potest uel ab eo, qã pueris turpicula res in collo qdã suspẽditur, neqd obsit scæuæ causa inde Scæuola appellatus, ea dicta ab scæua. i. sinistra, qã q sinistra sunt, bona auspicia existimãtur. à quo dicũtur comitia aliud ue qd sit, aut sinistra, quæ est, id à græco est, qã hi sinistrã uocant σκαιὰν, quare qã dixi Scæuũ omẽ est turpe id, unde dicitur Osmen omen extrito s. apud Plau. Quia ego ante hac te amaui, ualet, cõstitui. Itaq; hæ res cũ cõstituit se hæredẽ esse, dicitur cauere, et cũ id fecerit, creuisse. apud eundẽ: Quo de sinu frequẽtem operã dedistis, ualet assiduã. Itaq; qui adest adsiduus ferre quẽ oportet, his frequẽs opponi solet. Itaq; illud eædẽ mulierculæ dictũ quidẽ nos precio tãti est frequẽtare. Ita in prãdio nos lepide ac nitide accepisti, apparet dicere facile est, ut curare, ut adsim cum iã bene nos accipias. apud Enni. Decretũ est stare corpora telis. hoc uerbũ Ennij dictũ à fodiẽdo, à quo fossa. Apud Enni. Vocibus cõcidæ faxim & obrutus. Mussare dictũ quod muti nõ amplius quã μῦ dicũt. à quo idem dicit: quod minimũ est, neq; ut aiũt, μῦ facere audent. Apud Pacu. Dij moncrint meliora, atq; amentiã auerrũcassint, à uertendo auerrũcare, ut deus q meis rebus præest Auerrũcus. Itaq; ab eo precari solẽt, ut pericula auertat. In Aulularia: Pipulo te differã ante ædes, id est cõuitio, declinatũ à pipatu pullorũ. Multa ab animaliũ uocibus translata in hoĩes, partĩ quæ sunt apta, partĩ obscura. perspicua ut Ennij: Animus cũ pectore lactat. Plauti: Gãnuit odiosus omni totæ familiæ. Cæcilij: Tantũ rẽ dilabare, ut pro nihilo habuerit. Lucilij: Hæc inquã rudet ex rostris militabat equidẽ, quantũ himitũ, atq; equitatũ cũ minus aperiãt porci ab lupo uolutare ululãtis. Ennij à uitulo: Tibiciua maximo labore mugit. Eadem à boue: clamore bouãtes. Equidẽ à leone: pausam fecere fremẽdi. equidẽ ab hœdo: clamor ad cœlũ uoluẽdus p æthera uagit ire sueta frẽdice, Frũde frutimi suauiter. Matius, in

tius, in cassina à fringilla: Quid fringutis? quid istuc tã cupide cupis? sues auoluerat. Ita trude neq; in re, neq; in iudiciũ. Aesopi, nec theatri in colace. nexũ Manilius scribit omne qã p librã & æs geritur, in quo sint mãcipia: Mutius, quæ p æs & librã fiunt, ut obligẽtur, præterq; mãcipio detur. hoc Verrius Flaccus esse ipsum uerbũ ostẽdit, de quo quærit. Nã idẽ qã obligatur p librã, neq; suũ sit, inde nexũ dictũ. Liber q suas operas in seruitute pro pecunia, quã debebat, dũ solueret nexus uocatur, ut ab ære obæratus. Hoc C. pupillo uacare Sylla dictatore sublatũ ne fieret, & oẽs q bonã copiã iurarẽt, ne essent nexi dissoluti. In cassina: Sine amet, sine qã libet. id facias: quãdo tibi nil domi de liquiũ est. Deliquiũ est dictũ ab eo, qã deliquãda nõ sunt: ut turbida, quæ sunt deliquãtur, ut liqda fiãt. Aurel. scribit deliquiũ esse à liquido: Claudius ab eliquato. Sigs alterutrũ sequi mallet habebit autorẽ Cæciliũ: Per lætitiã liquitur animus, aliquãdo ligtur fictũ. Multa apud poẽtas reliqua esse uerba quorũ origines possint dici nõ dubito, ut apud Næuiũ in Hesiona. Enimuero gladij lingula à lingua. in Clastidio: Vitulantes à uitula, in Dolo: caperata frõte à capræ frõte. in Demetrio: Persibus aperite. Itaq; sub hoc glossema callide subscribunt. in Lãpadione: Protinã à protinus cõtinuitatẽ significãs. in Agedone: Caudacus suauis, tãetsi à magistris accepimus mansuetũ. in Romulo: sponsus cõtra spõsum rogatus. in stigmatia: Præbia à prebẽdo ut si lorũ, qã sit remedio in collo pueris. in Technico: Cõficiant à cõficio cõcunire dictũ. in Tarẽtilla Pacuuij: Ab luce illustre. In Trucularia: Exbolas aulas quasi sant eijciũt, à græco uerbo ἐκβολὰς dictũ. in bello punico: Nec satis sarrire, absserare dictũ id est aperire. Hinc etiã sera, qua remota fores pãdũtur. Sed ueror ne plures sint futuri, qui de hoc genere me, qã nimiũ multa scripserĩ reprehẽdant, q qã reliquerim quædã accusent, ideo potius iã reprimendũ, q producendũ puto esse uolumẽ. Nemo reprehẽsus, q è segete ad spicilegiũ reliqt stipulã. Quare institutis sex libris, quẽadmodum rebus Latina noĩa essent imposita ad usum nostrũ, è quis treis scripsi P. Septumio, qui mihi fuit quæstor, treis tibi, quorũ hic est tertius. Priores de disciplina uerborũ originis, posteriores de uerborũ originibus. In illis, quæ ante sunt in primo uolumine est, quæ dicãtur, cur etymologia, neq; sit, neq; ea utilis sit. In secũdo, quæ sit, & cur ea sit, & in illis sit. In tertio, quæ forma etymologiæ. In secũdis tribus, quos ad te misi, itẽ generatim discretis. Primũ in quo sunt origines uerborũ, locorũ, & earũ rerũ, quæ in locis esse solẽt. Secũdum quibus uocabulis tẽpora sint notata, & hæres, quæ in tempori bus fiũt. Tertius hic in quo à poẽtis itẽ sumpta utilia, quæ dixi in duobus libris soluta oratione. Quocirca quoniã oĩs operis de lingua Latina treis feci partes, primo quemadmodũ uocabula imposita essent rebus, secundo quẽadmodũ ea in casus declinantur, tertio quẽadmodũ cõiungerentur, prima parte perpetrata: ut secundũ ordiri possimus, huic libro faciam finem.

M. TER. VAR. ANALOGIAE LIB. I.

Quæ dicantur cur non sit analogia.

QVm ratio naturæ tripartita esset, ut superioribus libris ostẽdi, eius prima pars, quẽadmodum uocabula rebus essent imposita esset: secunda quo pacto de his declinata in discrimina ierunt: tertia, ut ea inter se ratione cõiuncta sententiam efferant. Prima parte exposita, de secũda incipiam. hinc ut propago omnis natura secũda, qã prius illud rectũ, unde ea sit declinata. Itaq; declinatur in uerbis rectũ homo obliquũ hominis, qã declinatũ à recto. De huius multiplici natura discriminũ oræ sunt hæ. Cur, & quo, & quemadmodũ in loquendo declinata sunt uerba, de qbus duo prima duabus cautis percurrã breuiter. qã & tũ cum de copia uerborũ scribam, erit retractandũ, & qã de tribus tertiũ quod est habet suas permultas, ac magnas partes declinatio inducta in sermones nõ solũ latinos, sed omniũ hominũ utili, ac necessaria de causa. Nisi enĩ ita esset factũ, neq; dicere tantũ numerũ uerborũ possemus (infinitæ enĩ sunt naturæ, in quas ea declinãtur) neq; quæ didicissemus ex his, quæ inter se rerũ cognatio esset, appareret. At nunc ideo uidemus, qã simile est, quod propagatũ legi, ut declinatũ est duo simul apparẽt quodã modo eadẽ dici, & non eodẽ tẽpore factũ. Vt si uerbi gratia alterũ horũ diceretur Priamus alterũ Hecuba, nullã unitatẽ adsignificaret, quæ apparet in lego, & legi, & in Priamus priami: ut in hominibus quædã sunt cognationes, & gẽtilitates, sic in uerbis. Vt enãb Aemilio hominis orti Aemiliæ, ac gẽtiles, sic ab Aemilij noĩe declinatæ uoces in gẽtilitate noĩali, ab eo enĩ, qã est ipositũ recto casu Aemilius orta æmilij, æmiliũ, æmilios, æmiliorũ: & sic reliquæ eius dẽ quæ sunt sturpis. Duo igitur oĩno uerborũ principia imposititia: alterũ ut fons, alterũ ut riuus. Impositiia noĩa esse uoluerũt q pauciss̃ima, quo citius ediscere possent. Declinata q plurima, quo facilius oẽs, qbus adusum opus essent, dicerent; ad illud genus, qã prius historia opus est, nisi descẽdendo enĩ aliter id nõ p uenit ad nos reliquũ genus, quod posterius ars, ad quã opus est paucis præceptis, quæ sunt breuia. Qua enĩ ratione in uno uocabulo declinare didiceris, in infinito numero noĩm uti possis? Ita nouis noĩbus allatis consuetudinẽ sine dubitatione corũ declinamus. Statĩ oĩs dicit populus, etiã nouitij serui empti in magna familia cito oĩm cõseruorũ oĩs recto casu accepto in reliquos obliquos declinãt: q si nõnunq; est ẽdunt, non est mirũ. etenĩ illa q primi noĩa imposuerũt rebus fortasse, an in quibus dã sint lapsi. Voluisse enĩ putãt singularis res notare, ut ex ijs in multitudinẽ declinaretur, ut est ab hoĩe hoĩes, sic mares liberos uoluisse notari, ut ex his fœminæ declinarẽtur, ut est à Terẽtio Terentia, sic in recto casu, quas imponerẽt uoces, ut illinc essent futuræ quo declinarẽ: sed hæc in omnibus tenere negasse, qã & una dicũtur scopæ et mas, et fœmina aqla, & recto, et obliquo uocabulo uis. Cur hæc nõ tã sit in culpa, q putãt pleraq; soluere non difficile. Sed nũc nõ necesse. non enĩ qui potuerũt assequi, sed q uoluerint ad hoc, qã propositũ refert, qã nihilominus declinari potest ab eo qã imposuerũt scopæ scopa, q si imposuissent scopa ab eo scopæ, sic alia causa, inquã cur eas ab impositis noĩbus declinarint, quã ostendi sequtur, in quas uoluerũt. declinari autẽ uoluerũt, ut generatĩ, ac summatĩ. Itẽ in formis. duo enĩ genera uerborũ, unũ secundum quod declinãdo multas ex se parit disparilis formas, ut est lego, legis, legã, sic alia. Alterũ genus sterile, qã ex se parit nihil, ut est etiã, uix, magis, cur. Quarũ rerũ usus erat simplex. ibi etiã uocabula declinãtur, ut in qua domo unus seruus uno seruilio, post nomẽ inquã populi multi pluribus. Igitur & in his rebus, quorum sunt noĩa, quo discrimina uocis plura, propagines plures. In his rebus quæ copulæ sunt, ac cõiunguntur uerba, qã nõ opus fuit declinari in plura, ferè singula sunt. Vno enĩ loro colligare possis uel hominem, uel equũ, uel aliud, quod quicquid est, qã cum altero potest colligari. Sed quod dicimus in loquẽdo: Consul fuit Tullius, & Antonius: eodem illo & omnes binos consules colligere possumus. Vel dicam amplius omnia nomina, atq; ideo etiã omnia uerba cum fiunt, tũc ex una syllaba illud, & maneat utrum. Quare duce natura, si quæ imposita essent uocabula rebus, ne ab omnibus his declinatus putarent, quorum generum declinationes oriuntur.

Artes orationis sunt duæ, si itẽ ut Dion, in treis diuiserimus partes. Res quæ uerbis adsignificantur. una quæ adsignificat casus. Altera quæ tempora. Tertia

quæ neutrũ. De his Aristo. duas partes orationis esse dicit. Vocabula, & uerba: ut homo & equus, & legit & currit. utriusq; generis & uocabuli & uerbi, quædã priora, et quædã posteriora. priora, ut homo scribit. posteriora ut doctus et docte. dicitur enĩ homo doctus, et scribit docte. hæc sequitur et locus, & tẽpus, qđ neq; homo scribi potest, nec sine loco & tẽpore esse: ita ut magis sit locus homini cõiunctus, tempus scriptioni, cũ de his nomẽ sit primũ. Prius enĩ nomẽ est q̃ uerbũ tẽporale, & reliqua posterius, q̃ nomẽ & uerbũ. Prima igitur noña, quare de eorũ declinatione, q̃ de uerborũ ante dicã. Noña declinãtur aut in earũ rerũ discrimina, quarũ noña sunt, ut à Terẽtius Terenti: aut in ea res extrinsecus, quarũ ea noña nõ sunt, ut ab equo equito. In sua discrimina declinantur, aut propter ipsius rei naturam de quo diciutur, aut propter illius qui dicit. propter ipsius rei discrimina, aut à toto, ut ab hoïe homũculus, à capite capitulũ. propter multitudinẽ, ut ab hoïe hoïes. ab eo qđ alij dicũt ceruices, & id Hortẽ. in poëmate ceruix. quæ à parte declinata, ut à corpore, ut à mãma mãmola, à manu manubria. alia ab aïo, ut à prudẽtia prudẽs, ab ingenio ingeniosus. hæ sine agitationibus, aut ubi motus maiores. itẽ ab aïo aut strenuitate, & nobilitate strenui & nobiles. Sic à pugnãdo, & currẽdo, et pugiles, & cursores. Vt aliæ declinationes ab aïo, aliæ à corpore: sic aliæ quæ extra hoïem, ut pecuniosi, agrarij, qđ foris pecunia & ager propter eorũ, q̃ dicũtur. Sũt declinati casus, ut ijs qui de altero diceret, distinguere posset cũ uocaret, cũ daret, cum accusaret: sic alia equidẽ discrimina, quæ nos & Græcos ad declinandũ duxerũt, sine cõtrouersia sunt quinq;, qđ uocẽt, ut Hercules. quemad modũ uocetur, ut Hercules. à quo uocetur, ut ab hercule. cui uocetur, ut Herculi. cuius uocetur, ut Herculis. propterea uerba, quæ erãt proinde ac cognominata, ut prudẽs, cãdidus, strenuus qđ in his pterea sunt discrimina propter incrementũ, qđ maius, uel minus in his esse potest, accessit declinationũ genus, ut à candido cãdidus cãdidissimũ. Sic à lõgo diuite id genus. alijs ut fieret, quæ in ea res, quæ extrinsecus declinãtur sunt, ab equo equile, ab ouibus ouile. Sic alia hæc cõtraria illis, quæ supra dicta ut à pecunia pecuniosus, ab urbe urbanus, ab atro atratus, ut nõnunq; ab hoïe locus, ab eo loco homo: ut à Romulo Roma, à Roma Romanus. aliquot modis declinata ea quæ foris: nã aliter q̃ à maioribus suis Latonius, & Priamides: aliter quæ facto ut à prædãdo prædæ, à merẽdo merces. Sic alia sunt, quæ circũire nõ difficile: sed qđ genus iã uidetur, et alia urgẽt, omitto. In uerborũ genere, quæ tẽpora adsignificãt, qđ ea erãt tria, præteritũ, præsens, futurũ declinatio faciẽda fuit triplex, ut à saluto tabã, tabo. Cũ itẽ personarũ natura triplex esset, qui loqueretur, de quo, ad quẽ. hæc ab eodẽ uerbo declinata, quæ in copia uerborũ explicabãtur. Quoniã dictũ de duabus declinationib. cur & in qua sit fama, tertiũ qđ relinquitur, quẽadmodũ nũc dicitur. Declinationũ genera sunt duo, uolũtariũ et naturale. uoluntariũ est quo, ut cuiusq; tulit uolũtas, declinauit. sic tres cũ emerũt Ephesi singulos seruos, nõnunq; alius declinat nomẽ ab eo qui uẽdit Artemidorus, atq; artemã appellat. alius autẽ à regione, quod ibi emit ab Ionia Ionã. alius qđ Ephesi Ephesiũ. sic alius ab aliqua alia re, ut uisum est contra naturalẽ declinationem. dico, qđ nõ à singulorũ oritur uolũtate, sed à cõi cõsensu. Itaq; oës impositis noïbus eorũ, itẽ declinãt casus, atq; eodẽmodo dicũt huius Artemidorii, & Ionis, & huius Ephesi. sic in alijs casibus cũ utrũq; nõnunq; accidat, & ut in uolũtaria declinatione aũaduertatur natura, & in naturali uolũtas, quæ cuiusmodi sint aperiẽtur infra, qđ utraq; declinatione alia fũt similia, alia dissimilia. de eo Græci, Latiniq; libros fecerũt multos: partim cũ alij putarẽt in loquẽdo ea uerba sequi oportere, quæ à similibus similiter essent declinata, quas appellarũt ἀναλογίας, alij cũ id negligendũ putarẽt, ac potius sequendã similitudinẽ, quæ in cõsuetudine est, quã uocãt συνήθειαν, cũ ut ego arbitror, utriusq; sit nobis sequendũ, qđ declinatione uolũtaria sit ἀνομαλία, in naturali magis analogia, de quibus utriusq; generis declinationib. libros faciã bis ternos. priores treis de earũ declinationũ disciplina, posteriorss ex eius disciplinæ propagínibus. de prioribus primus erit hic, quæ contra similitudinẽ declinationũ dicantur. Secundus, quæ cõtra dissimilitudinẽ. Tertius de similitudinũ forma, de quibus, quæ experiero singulis tribus, tum de alteris to idẽ scribere, ac diuidere incipimus. Incipiã, qđ huiusce libri est dicere cõtra eos, qui similitudinẽ sequũtur, quæ est ut in ætate puer ad senẽ, ad auũ imberbis, ut est scribo, bã. dico, bã, prius cõtra uniuersam analogiã: deinde tũ de singulis partibus à natura sermo sic incipiã. oĩs oratio cũ debeat dirigi ad utilitatẽ, ad quantũ deniq; puenit, si est apta, & breuis, quæ petimus, qđ obscurus & lõgus orator est odio, & cũ efficiat aperta, ut intelligatur: breuis ut cito intelligatur, & apta cõsuetudo breuẽ tẽperantiã loquẽtis, & utrũq; fieri possit sine anal. nihil ea opus est. neq; enĩ utrũ Herculi, an Herc. clauã dici oporteat si doceat analogia, cũ utrũq; sit in cõsuetudine nõ negligendũ. Sũt, qđ æque sunt, et breuia, & apta: ptera qđ is utilitatis causa quæq; res sit muẽta, si ex ea quis id sit cõsecutus amplius ea scrutari, cũ sint nimiũ otiosi, & cũ utilitatis causa uerba ideo sint imposita rebus, ut ea significẽt, si id cõsequmur una cõsuetudine, nihil proest analo. accedit qđ quæcũq; usus causa ad uitã sint assumpta, in his utilitatẽ quærere, nõ similitudinẽ. itaq; in uestitu cũ dissimillima sit uirilis toga tunicæ muliebri, stola pallio, tamen inæquabilitatem similibus hãc sequitur, nihilo minus in ædificijs, qđ nõ uidemus habere atriũ περίστυλον similitudinẽ, & cubiculũ ad æquale, qđ tamẽ propter utilitatẽ in his dissimilitudines potius, q̃ similitudines sequamur. itaq; & hyberna, et triclinia, & æstiua, nõ itẽ ualuata, & fenestrata facimus. Quare cũ in uestitu ædificijs, sic in supellectile, cibo, cæterisq; oĩbus, quæ usu ad uitã sunt assumpta, dominetur inæqualitas, in sermone quoq; qui est usus causa cõstitutus, ea nõ repudiãda. qđ sigs dupliciter putat esse summã, ad quas metas naturæ sit pueniendũ in usu utilitatis & elegãtiæ, qđ nõ solũ uestiti esse uolumus, ut uitemus frigus, sed etiã ut uideamur uestitu esse honeste. nõ domũ habere, ut simus in tecto, & tuto solũ, qđ necessitas cõtruserit, sed etiã ubi uoluptas retineri possit: nõ solũ uasa ad uictũ habilia, sed etiã figura bella, atq; ab artifice, qđ aliud homini, aliud humanitati satis est. qđ uis sitiẽti poculũ hoïdoneũ, humanitati nisi bellũ parũ. sed cũ discessum ab utilitate ad uoluptatẽ, tamẽ in eo ex dissimilitudine plus uoluptatis, q̃ ex similitudine sæpe capitur. quo noïe & gemina cõclauia dissimiliter pollẽt, & lectos nõ oës pari magnitudine ac figura faciũt. qđ si esset analogia petẽda in supellectile, oës lectos haberemus domi ad unam formã, & aut cũ fulcro, aut sine eo, nec tũ ad tricliniarẽ gradũ, nõ item ad cubicularẽ: neq; potius delectaremur supellectile distincta, quæ esset ex ebore, alijsq; rebus, disparibusq; figuris, q̃ grabatis ἀνάλογον ad similẽ formã plerunq; eadẽ materia fiunt. quare aut negandũ nobis disparia esse iucũda, aut quia necesse est confiteri, dicendũ uerborum dissimilitudinẽ, quæ sit in consuetudine nõ esse uitandã. quod si amul. sequẽda est nobis, aut ea obseruãda est, quæ est in cõsuetudine, aut quæ nõ est. Si ea, quæ est, sequẽda est, præceptis nihil opus est. qđ cũ consuetudinẽ sequamur, ea nos sequetur. Si quæ non est in cõsuetudine sequemur, ut quisq; duo uerba in quatuor formis finxerunt. similiter quãuis hæc nolemus, tamẽ erũt sequẽda, ut Iuspiter, maspiter. quas sigs seruet analogias, pro insano sit reprehẽdẽdus. nõ ergo est ea sequẽda. qđ si oportet, id est ut à similibus similiter oĩa declinẽtur uerba, sequtur ut ab his similibus similia debeãt fingi, qđ

non fit

non sit. nã ex similibus alia fiũt similia, alia dissimilia: & à dissimilibus partĩ similia, partĩ dissimilia. à similibus similia, ut à bono & malo, bonũ malum. à similibus dissimilia, ut à lupus lepus, lupo lepori. Cõtraria à dissimilibus dissimilia, ut Priamus paris, priamo pari. à dissimilibus similia, ut Iupiter Iouis Ioui. Eo etiã magis ἀνωμαλωτὰ dissimilia finguntur, sed etiam ab eisdem uocabulis dissimilia. neq; à dissimilibus similia, sed etiã eadẽ ab eisdẽ uocabulis dissimilia fingi apparet, qđ cũ sint Albæ ab una dicũtur Albani, ab altera albẽses. cũ trimæ fuerũt Athenæ, ab una dicti Athenæi, ab altera Atheniẽses, à tertia Atheneopolitæ. Si ex diuersis uerbis multa facta in declinãdo inueniuntur eadẽ, ut cũ dico à Saturni luo, luam, & à soluẽdo abluo abluã, omnia ferè nostra uerba liberalia, & muliẽbria multitudinis cũ recto casu fiunt dissimilia, cum dandi similia, ut mares Terentij, fœminæ Terẽtiæ, eadẽ in dãdi uiris Terentijs, & mulieribus Terẽtijs. dissimile, Plautus, & Plautius. & cõe, ut huius Plauti, & Plautij. deniq; si est analogia, quod in multis uerbis, & similitudo uerborũ, sequitur qđ in pluribus est dissimilitudo, ut non sit in sermone sequẽda analogia. posiremo si est in oratione, aut in oĩbus eius partibus est, aut in aliqua est parũ. et in oĩbus non est, in aliqua esse parũ est, ut albũ esse Aethiopẽ, nõ satis est, qđ habet cãdidos dentes. nõ est ergo analogia cũ à similibus uerbis, quæ declinãtur similia fore polliceãtur, q̃ analogias esse dicunt, & cũ simili lætũ deniq; dicentes se uerbo uerbũ ex eodẽ fit genere, eadẽ figura trãsitu de casu in casum similiter ostendi possit. qui hæc dicũt, utrũq; ignorãt, & in quo loco similitudo debeat esse, & quẽadmodũ spectari soleat, simile sit, nec ne. quæ cũ ignorãt, sequitur ut cũ analogiã dicere non possint, sequi debeamus. Quæro enim uerbũ utrũ dicant uocẽ, quæ ex syllabis est ficta eã, quã audimus, an qđ ea significat, quã intelligimus. an utrũq;. si uox uoci esse debet similis, nihil refert, qđ significat, mas an fœmina sit, & utrũ nomẽ, an uocabulũ sit, qđ illi interesse dicũt. Sin illud quod significatur debet esse simile, Theona, & Diona, quos dicũt esse penè ipsi geminos, iueniũtur esse dissimiles. si alter erit puer, alter senex: aut unus albus, alter Aethiops. Itẽ aliqua re alia dissimile. Sin ex utraq; parte debet uerbũ esse simile, nõ cito inuenietur, quin in alterutra re claudicet, nec perpẽna, & alphæna erit simile. qđ alterũ nomẽ uirũ, alterũ muliẽrẽ significat. Quare quoniã ubi similitudo esse debeat nequeũt ostẽdere, impudẽtes sunt, q̃ dicunt esse analogias. alterũ illud qđ dixi quẽadmodũ simile expectari oporteret, ignorare apparet ex eorũ præcepto, qđ dicũt, cũ transierit è noïandi casibus in eos quos appellãt uocãdi, tum deniq; posse dici rectos esse similis aut dissimilis esset enĩ, ut sigs menæchmos geminos cũ uideat, dicat se non posse iudicare, similes'ne sint, nisi qui ex his sint nati cõsiderarit. nũc discrepat inter se nihil inq̃ quo magis, minus'ue sit simile, qđ cõferas cũ altero ad iudicãdũ extrinsecus oportet sumi. Quare cũ ignoret quemadmodũ similitudo debeat sumi, de analogia dicere nõ possunt. hæc apertius dixisse m, nisi breuius eo nũc mallẽ, qđ infra sunt planius usurpãda. quare qđ ad uniuersam uerborũ naturam attinet, hæc attigisse modo satis est, qđ ad partis singulas orationis deinceps dicã. cuius quoniã sunt diuisiones plures, nunc ponã potissimũ, in quæ diuiditur oratio seruãda, ut natura in quatuor partes. unã quæ habet casus, alterã quæ habet tẽpora, & tertiã quæ habet neutrũ, & quartã in qua est utrũq;. has uocãt quidã appellãdi, dicẽdi, adminiculãdi, iungẽdi. appellãdi dicitur, ut homo & Nestor. dicẽdi, ut scribo & lego. iungẽdi atq; adminiculãdi, ut docte & cõmode. Appellãdi partes sunt quatuor, è quis dicta à quibusdã prouocabula, quæ sunt ut quisq;. uocabula, ut scutũ, gladiũ. nomina ut Romulus Remus. pronoña ut hic hæc. duo media dicũtur noña, prima et extrema articuli. Primũ genus est in finitũ. secundũ, ut infinitũ. tertiũ, ut effinitũ. quartũ finitũ. hæc singulatim triplicia esse debẽt, qđ sexũ, multitudinẽ, casum. sexus utrũ uirile, an muliẽbre, an neutrũ sit, ut doctus, ta, tũ. multitudinẽ unũ, an plura significet, ut hic, hi, hæc. casum utrũ recto sit, ut Marcus, an obliquo, ut marco, an cõi, ut Iouis. ijs dictis partibus singulas prospice quo facilius nusquã esse analogias, quas seq̃ debeamus, uideas. nẽpe esse oportebat uocis formas ternas, ut in hoc humanus, na num. sed habẽt quædã binas, ut ceruus, cerua. quædã singulas, ut aper, & sic multa. Non ergo est in huiusmodi generibus analogia. Et in multitudine, ut unũ significat pater, plures patres. sic omnia debuerũt esse bina, sed & singularia solũ sunt multa, ut cicer, siser. Nemo enĩ dicit cicera, sisera. & multitudinis sunt, ut salinæ. Non enĩ ab his singulari specie dicitur salina, ut balnea. neq; ab eo, qđ dicũt balneum habet multitudinẽ cõsuetudo. nã qđ est, ut prædiũ, balneũ, debuerũt esse plura, ut prædia balnea. non est ergo in his quoq; analogia. Alia casus habet & rectos et obliquos, alia rectos solum, alia modo obliquos habet utroq;, ut Iunõ Iunonis. rectos modo, ut Iupiter, maspiter. obliquos solũ, ut Iouis Iouẽ. non ergo in his est analogia. Nũc uideamus in illa quadripartita. Primũ si esset analogia, ut in his tribus articulis, ut est quis, quẽ, cuius, sic diceretur, quæ, quã, cuius. et ut est à ąs, cui sic diceretur qua quæ: nã est proportione simile, ut deæ bonæ quæ sit, dea bona, quæ est, et ut est quẽ quis, sic quos ques. quare qđ nũc dicitur q̃ hoïes dici oportuit ques. Præterea, ut est ab his ei, sic ab ea eæ diceretur, qđ nũc dicitur ei pronũtiaretur, ut in his uiris, sic eis mulieribus. & ut est in rectis casibus ea, id in obliqs esset eis & ijs. nunc nõ modo in uirili, sicut in muliẽbri dicitur eius, sed etiã in neutris articulis, ut eius uiri, eius muliẽris, eius pabuli, cum discrimẽtur in rectis casibus is ea id. de hoc genere parciũs tetigi, qđ librarios hæc spõsoria indulgẽtius elaturos putaui. De noïatiuis, quæ accidũt proxime ad finitã naturã articulorũ, atque appellãtur uocabula, ut homo, et equus. eorũ declinationũ genera sunt quatuor. unũ noïandi, ut ab equo egle. alterũ casuale, ut ab equo equũ. tertiũ augẽdi, ut ab albo albius. quartũ minuendi, ut cista cistula. primũ genus ut dixi, id est cũ aliqua parte orõnis declinata sunt recto casu uocabula, ut à balneis balneator. hoc ferè triplices habet radices, qđ & à uocabulo oritur, ut à uenatore uenabulũ. & à noïe, ut à tibure tibur. sed à uerbo, ut à currẽdo cursor. in nullo horũ analogiã seruare uidebis. primũ cũ dicatur, ut ab oue, & à sue ouile et suile, sic à boue bouile nõ dicitur. & cum simile sit auis, & ouis, neq; dicitur, ut ab aue auiariũ, ab oue ouile, ab aue auile nõ est, neq; ab oue ouiariũ. & cũ debuerint esse, ut à cubatione cubiculũ, sic à sessione sediculũ nõ est. Quoniã taberna uiri uenit uinũ, à uino uinaria à creta cretaria, ab unguento unguentaria dicitur. ἀνάλογα tamẽ si essent uocabula, ubi caro uenit carnaria, ubi pelles pellaria, ubi calcei calcearia diceretur: non laniena, pellisunia, sutrina. Et sicut est ab uno uni, à tribus trini, à quatuor quadrini, sic à duobus duini, non bini diceretur. necnõ ut quadrigæ trigæ, sic potius diugæ q̃ bigæ. permulta sunt huiusce generis, quæ quoniã admonitus perspicere potest omitto. Vocabula, quæ à nominibus oriũtur, si à similibus nominibus similia esse debent dicemus. quoniã gemina sunt Parma, Alba, Roma Parmẽses, aut quoniã similis est Roma, Nola, Parma dicemus, ut Romani, Nolani, sic Parmani, & à Pergamo, ab Ilio similiter Pergamus, Ilienus. aut Ilios unus, & alia mas & fœmina, sic Pergamus et Pergama uir & mulier. & quoniã similia noïa sunt Asia, Libya, dicemus Asiaticos, & Libyaticos hoïes, quæ uocabula dicũtur à uerbis fiunt, ut à scribendo scriptor, à legẽdo lector. hæc quoq; nõ seruare similitudinẽ licet uidere ex ijs cũ similiter dicatur, ut ab amãdo amator, à salutãdo salutator, à cã

tãdo cãtator. & cũ dicatur lassus sum, metẽdo, ferẽdo. ex his uocabula nõ reddũt proportionẽ quo nõ fit, ut messor, fertor. multa sunt itẽ in hac specie, in qbus potius cõsuetudinẽ seqmur, q̃ rationẽ uerborũ. Præterea cũ sint ab eadẽ origine uerborũ uocabula dissimilia superiorũ, qđ simul habeãt casus, et tẽpora, quo uocãtur participia, & multa sint cõtraria, ut amor amo, sero sero. ab amo et eiusmodi oĩbus uerbis oriũtur pſens, & futurũ, ut amãs, & amaturus. & ab eis uerbis tertiũ, qđ debet fingi ꝑteriti, in lingua latina reperiri nõ potest: nõ ergo analogia. sic amabor, legor, & eiusmodi uerbi est uocabulũ eius generis ꝑteriti itẽ poris fit, ut amatus eram, sum, ero, neq; præsentis, & futuri ab his fit. nõ est ergo analogia: præsertĩ cũ tãtus numerus uocabulorũ in eo genere interierit, qđ dicimus in his uerbis, quæ contraria nõ habẽt, loquor, & uenor. tamẽ dicimus loquẽs, & uenans, locuturus, & uenaturus, qđ secundũ analogias nõ est: quoniã dicimus loquor, et uenor. unde illa, quæ erãt supiora minus seruãtur, qđ cũ his quæ cõtraria uerba habẽtur alia efficiũt terna, ut ea quæ dixi, alia bina, ut ea quæ dicã, currẽs, ambulãs, cursurus ambulaturus. tertia enĩ præteriti nõ sunt, ut cursus sum, ambulatus sum. nec in his qdẽ, quæ sæpius qd fieri ostendũt, seruatur analogia. nã ut est à cãtando cãtitãs, ab amãdo amitãs non est. & sic multa, ut in his singularibus, sic in multitudinis. Sicut enĩ cãtitantes, seditãnes nõ dicũtur: quoniã uocabulorũ genus, qđ appellãt cõposititiũ, & negãt cõferri id oportere cũ simplicibus de qbus adhuc dixi, de cõpositis separati dicã, cum à tibijs, & canendo tibicines dicũtur quærũt, si analogias sequi oporteat, cur nõ à cithara, & psalterio, et pandura dicamus citharicen, & sic aliã? sic ab ædẽ & tuendo ædituus est, cur ab atrio & tuẽdo nõ potius atrituus sit, q̃ atriensis? si ab auibus capiẽdis auceps dicatur, debuisse aiunt expiscibus capiendis piscepsꝰ, ut aucupem, sic piscupẽ dici. ubi lauatur æs ærariaꝰ, nõ ærelauinas nominari. et ubi fodiatur argentum argẽtifodinas dici, neq; ubi fodiatur ferrũ ferrifodinas: q̃ lapides cædunt lapicidas, qui ligna lignicidas nõ dici. neq; ut aurifícẽ sic argentificẽ, nõ doctũ dici indoctum. non falsum insulsum. sic ab hoc quoq; fonte quæ profluãt, aiad uertere est facile. Relinqtur de casibus, in quo Aristarchei suos cõtendunt neruos. Primũ si in ijs esset analogia, dicunt debuisse oĩs noĩatiuos, et articulos habere totidẽ casus, nũc alios habere nõ solũ, ut literas singulas oĩs alios treis, ut prædiũ, prædij, prædio. alios quatuor, ut mel, mellis, melli, melle. alios quinq;, ut quintus, q̃nti, quinto, q̃ntũ, q̃nte. alios sex, ut unus, unius, uni, unũ, une, uno. Nõ esse ergo in casibus analogias. Secũdo qđ Crates docebat, cur q̃ singulos habẽt casus, ut literæ græcæ, nõ dicãtur alpha & alphati alphatos, si idem mihi respõdebitur qđ Cratei si nõ essent uocabula nostra, sed penitus barbara, quærã cur inde nostra noĩa, & Persarũ, & cæterorũ quos uocãt barbaros cum casibus dicãt. quare si esset analogia, aut Pœnicorũ et Aegyptiorũ uocabula singulis casibus dicerẽtur aut pluribus, ut gallorũ ac cæterorũ. Nã dicũt ab alauo alaucus, et sic aliãs. In quod scribẽt, dicẽt, qđ Pœni cũ singulis casibus ideo eas literas græcas noĩari, sic Græci nostra senis casibus, nõ quinis dicere debeãt, qđ cũ nõ faciũt nõ est analogia. quæ si esset, negãt ullum casum duobus modis debuisse dici, qđ fit cõtra. Nã sine reprehẽsione uulgo alij dicunt in singulari hac oui, & aui, alij hac oue, & aue. in multitudinis puppis, restis, & hæ puppes, restes. itẽ qđ in patrio casu genus dispariliter dicũtur ciuitatũ parentũ, & ciuitatiũ parentiũ. in accusandi hos mõtes fontes, & hos mõris fontis. cum si esset analogia, debeãt à similibus uerbis similiter declinatis similia fieri, & id nõ fieri ostẽdi, despiciendam esse eam rationẽ, atq; ostẽditur. nã quid potest similius esse, q̃ mens dens gens? cũ horũ casus patrius, & accusatiuus in multitudine sint dispares. nã de primo fit gentium & gẽtis utrobiq; ut sit. à secunda mentiũ, & mentes, ut in priore solo fit, id est à tertio dentium & dentes, ut in neutro sit. Sic item quoniam simile est rẽcto casu surus, lupus, lepus, rogant cur nõ dicãt proportionẽ. Itẽ suro, lupo, lepo. Sin respõdeatur similia nõ esse, qđ eo uocemus dissimiliter sure, lupe, lepus. Sic enĩ respondere uoluit Aristarchus Crateti. nã cũ scripsisset similia esse Philomedes, Heraclides, Melicertes, dixit non esse similia. In uocãdo enim cũ e breui dici Philomede, cũ e lõgo Heraclide, cũ breui Melicrte. in hoc dicũt Aristarchũ nõ intellexisse, qđ quæreretur sic cũ solueret. Si enĩ ut quicq̃d in obliquis casibus discrepauit, dicere posuit: propterea rẽctos casus uoci esse similis, cũ quæreretur duo inter se similia sint, nec ne, nõ debere extrinsecus assumi cur similia sunt. Itẽ si esset analogia, similiter ut dicũt aues, oues, sues, dicerẽt. itẽ ut ouiũ, auiũ, suiũ. si analogia est inqt, cur populus dicit dei penates, dei cõsentes, cũ sit, ut hic reus, ferus, deus, sic hi rei, feri, dei. Itẽ quærũt si sit analogia, cur appellãt oĩs, ædes deũ consentiũ, & non deorũ consentiũ? itẽ cur dicatur mille denarium, nõ mille denariorũ? est enĩ hoc uocabulũ ea figura, ut Vatinius, manilius, denarius: debet igitur dici, ut uatiniorũ, maniliorũ, denariorũ, & nõ equũ publicũ mille assariũ esse, sed mille assariorũ: ab uno enĩ assario multi assarij, ab eo assariorũ. itẽ secundũ illorũ rationẽ debemus secũdis syllabis lõgis Hectorẽ nestorẽ. est enĩ ut quæstor prætor nestor, quæstorẽ prætorem nestorẽ, quæstoris prætoris nestoris. & non debuit dici quibusdas quisdas. est enĩm ut ei qui his quis: at sicut quibus, ibus. Cũ dicatur da patrifamiliãs, si analogias sequi uellẽt, nõ debuerũt dicere da patrifamiliãs: quod est ut atiniæ, catiniæ, familiæ, sic una attinia catinia familia. item plures patres familiãs dicere debuerunt, sed ut Sisenna scribit patres familiarũ. neq; oportebat consuetudinem notare alios dicere boum greges, alios bouerũ, & similia. alios Ioum, alios Iouerum, cum esset ut Iouis bouis struis, & Iouem bouem struem, Ioui boui strui. Nec cum hæc conuenerit in obliquis casibus dubitare debuerũt, in rectis propinquius: nunc in cõsuetudine aliter dicerem pro Iouis, Iupiter, pro bus bos, pro strues struis. Deinceps dicam de altero genere uocabulorũ in quo contentiones sunt, ut albũ albius albissimũ. in quo iam analogiã nõ seruari apparet. nam cum sit simile falsum caldum, & dicatur ab ijs falsius caldius, falsissimũ caldissimũ debuit dici. Quoniam simile est bonũ malum, ab his bonus & malius, bonissimum & malissimum, nonne dicitur bonũ melius optimũ? in alijs uerbis nihil deest, ut dulcis dulcior dulcissimus. in alijs primum, ut pẽius pessimum. in alijs medium, cæsior cæsius cæsissimus. in alijs bina sunt, quæ sint ab eadẽ uoce declinata: & ea, ita ut alijs desit secundum & tertium, ut in hoc mane manius manissime. Aliãs ut duo prima adsint, ut ab optimum optimus optimi. Aliãs ut primũ & tertium desit, ut à melum melius melissimum. Præterea si dicerentur similiter, cũ similia essent macer, sacer, tener. & macerrimus, sacerrimus, tenerrimus, non discreparent in his macrior, & magis sacer tenerrimus: neq; alia trisyllaba fierent. & si in his dominaretur similitudo, diceremus, ut candidissimus candidissima, pauperrimus pauperrima. sic candidus candida, pauper paupera: & ut dicimus doctus docta, doctissimus doctissima: sic diceremus frugalissimus frugalissima, frugus & fruga. ea si proportione essent uerba, & uno uocabulo dicimus uirum, & mulierem sapientem & diligentẽ, & sapientiorẽ et diligentiorẽ sic diceremus. Itẽ cum peruenerimus ad summũ, qđ facimus aliter. nã uirũ dicimus sapientissimũ, & diligentissimum, fœminã sapientissimã & diligentissimã. quod ad uocabulorũ huius generis exempla pertinet multa sunt reliqua, sed eadẽ quæ dicta ad iudicãdum satis sunt, quod analogias in collatione uerborũ sequi non debemus. Magnitudinis uocabula cũ possint esse terna ut cista cistula cistella, in medijs nõ sunt, ut in his macer macricolus macellus, niger nigricolus nigellus. Itẽ minima in quibusdã nõ sunt, ut auis auicula auicella, caput capitulũ capitellũ. in hoc genere uocabulorũ, qđ multa desunt, dicendũ est nõ esse in eo potius sequendã cõsuetudinẽ, q̃ rationẽ, qđ ad uocabulorũ genera quatuor ꝑtinẽt, ut in hoc potius cõsuetudinẽ, q̃ analogiã dominari facile animaduerti possit dictũ. Sequtur de noĩbus, quæ differũt à uocabulis, ideo qđ sunt finita, ac significãt res proprias, ut Paris, Helena. cũ uocabula sint infinita, ac res coĩs designẽtur, ut uir mulier. à qbus noĩa alia à noĩbus, ut illũ ab illo, & illa ab illo. alia à uocabulo, ut ab albo albius, & ab atro atrius in neutris seruata est analogia. nã & cũ sit à Romulo Roma proportiõe nõ est, qđ debuit esse perpẽni filia nõ perpẽnæ. Perpenna mulieris nomen esse debuit, & nata esse à perpenno, qđ est ut arbernus percernus perpernus, Arberna percerna & perperna, quod si Marcus perpenna uirile est nomẽ, & analogia sequenda, Lucius Elia, & Quintus Mutia, uirilia noĩa esse debebũt. Itẽ quæ habẽt ab Rhodo, Andro, cyzico, rhodius, andrius cyzicenus, similiter cyzicius diceretur ciuis unusquisq;. Nã ut ab Athenis Athenæus dicitur rhetor noĩe, et si nõ sit Atheniẽsis, in hoc ipso analogia nõ est, qđ alij noĩa habẽt ab oppidis, alij aũt nõ habẽt, aut nõ, ut debẽt, habent. habẽt pleriq; libertini à municipio mumissi: in quo ut societatũ, & fanorũ serui nõ seruarũt proportionẽ, & rationem, & Romanorũ liberti debuerũt dici: ut à faucentia fauentinus, à reate reatinus, sic à Roma Romanus. ut nominantur à libertinis orti publicis seruis Romani, qui manumissi ante, quàm sub magistratus nomina, qui eos liberarũt succedere cœperũt. hinc quoq; illa noĩa lesis, Vfenas, Carinas, Mœcenas: quæ cũ essent à loco, ut Vrbinas, & tamẽ urbinus, ab ijs debuerunt dici ad nostrorũ nominum similitudinem.

M. TER. VAR. ANALOGIAE LIB. II.

AM nesciunt docere, q̃ discere, quæ ignorãt. in quo fuit Crates nobilis grammaticus, qui fretus Chrysippo homine acutissimo, qui reliquit περὶ ἀνωμαλίας, his libris cõtra analogiam, atq; Aristarchũ est nixus, sed ita ut scripta indicant eius, ut neutrius uideatur peruidisse uoluntatẽ. qđ & Chrysippus de inæqualitate cum scribit sermones, propositũ habet ostendere similes res dissimilibus uerbis, & similibus contrariis esse uocabulis notatas, id quod est uerũ. & cum Aristarchus de æqualitate conscribit, & de uerborum similitudine quorundã inclinationes sequi iubet, quoad patiatur consuetudo. Sed hi qui in loquendo partim sequi iubent nos consuetudinem, partim rationẽ, non tã discrepant, qđ cõsuetudo, & analogia coniunctiores sunt inter se, q̃ hi credunt: qđ est nata ex qua dam consuetudine analogia: & ex hac consuetudo, & dissimilibus, & similibus uerbis corũ, quod declinationibus cõstat. neq; anomalia, neq; analogia est repudianda, nisi si non est homo ex aĩa, qđ est homo ex anima, qđ est ex corpore & aĩa. Sed ea, quæ dicã quo facilius puideri possint, prius de trinis copulis discerendũ. nam cũ cõsusim ex utraq; parte pleraq; dicũtur, quorũ alia ad alia referri debent, summã primũ de copulis naturæ, & suis. Hæc enĩ duo sunt, quæ exigũt diuersa. qđ aliud est dicere uerborũ analogias, aliud dicere uti oportere analogijs. Secundũ de copulis multitudinis ac finis: utrũ oĩm uerborũ dicatur esse analogia, an usus, an maioris partis. Tertiũ de copulis personarũ, qui eis debẽt uti, quæ sunt plures. Alia enim populi uniuersi, alia singulorũ, & de his non eadẽ oratoris, & poẽtæ, qđ eorũ non idẽ ius. Itaq; populus uniuersus debet in oĩbus uerbis uti analogia: etsi perperã est consuetus corrigere scipsum, cum orator nõ debeat in oĩbus uti, qđ sine offensione nõ potest facere, cũ poẽtæ trãsilire lineas impune possint. populus enĩ in sua potestate, singuli in illius. Itaq; ut suã quisq; cõsuetudinẽ si mala est corrigere debeat, sic populus suã. Ego populi cõsuetudinis non sum, ut dominus: at ille meæ est, ut rationi obtẽperare debet gubernator, gubernatori unusquisq; in naui, sic populus rationi, nõ singuli populo. quare ad q̃cunq; summã in dicẽdo referã, si aĩad uertes, intelliges utrũ dicatur analogia esse, an uti oporteret rẽ digeretur, dici id in populũ aliter, ac inde oĩbus dici in eũ, q̃ sit in populo. Nũc iã primũ dicã pro uniuersa analogia, cur nõ modo uideatur esse reprehẽdẽda, sed etiã cur in usu quodãmodo sequẽda. Secũdo de singulis criminibus, qbus rebus possint, q̃ dicta sunt cõtra, solui, dicã ita ut generati cõprehendã: & ea quæ in priori libro sunt dicta, et ea quæ possunt dici, atq; illic ꝑterij.

Rimũ qđ aiũt, q̃ bene loqui uelit, consuetudinẽ sequi
p oportere, non rationũ similitudinẽ: qđ alterũ si negligat sine offensione facere nõ possit: alterũ si sequatur, qđ sine reprehẽsione nõ sit, futurũ erat, qđ qui in loquẽdo cõsuetudinẽ qua oportet uti, sequitur, nõ sine ea rõne. Nã uocabula ac uerba quæ declinamus, similiter ea in consuetudine esse uidemus, & ad ea referimus: & si quid est erratũ, nõ sine ea corrigimus. Nam ut qui triclinũ cõstrarunt, si quẽ lectũ de tribus unũ imparẽ posuerũt, aut de paribus nimiũ, aut parũ produxerunt, una corrigimus, & ad consuetudinẽ cõem, & ad aliorũ triclinia orũ analogias. Sic si quis in oratione inpronuntiãdo ita declinat uerba, ut dicat disparia: qđ peccat, redigere debemus ad cætera orũ similiũ uerborũ rationẽ, cũ duo peccati genera sint declinationũ: unũ qđ in cõsuetudinẽ perperã receptũ est: alterũ qđ nondũ est, et perperã dicatur. unũ dant nõ oportere dici, qđ sit in cõsuetudine, alterũ nõ cõceditur, quin ita dicatur, ut sit simile cũ id faciat. ac si quis puerorũ ꝑ delitias pedes male ponere, atq; imitari uacias cœperit, hos corrigi oportere, si cõcedant. Cõtra si qs in cõsuetudine ambulãdi iã factus sit uacia, aut cõpernis, si eũ corrigi nõ cõcedat, nõ sequitur, ut simile faciãt q̃ pueris in geniculis al'igent serperastra, ut eorũ deprauata corrigant crura: cũ deculpãdus nõ sit medicus, qui è lõginqua mala cõsuetudine ægrũ in meliorẽ traducit. quare reprehẽdendus sit, qui orationẽ minus ualentẽ propter malã consuetudinẽ traducat in meliorẽ? Pictores Apelles, Protogenes, sic aliꝰ artifices egregij nõ reprehẽdendi, qđ consuetudinẽ Myronos, Cassiodori, euentus ue superiorũ nõ sunt secuti. Aristophanes improbãdus, q̃ potius in qbusdã ueritatẽ, q̃ consuetudinẽ secutus? quid si uiri sapientissimi, & in re militari, & in alijs rebus multis contra ueritatẽ, consuetudine cũ essent usi, laudati, despiciendi sunt, q̃ potiorẽ dicũt oportere esse consuetudinẽ rationẽ? An cũ qs perperã cõsueuerit, qđ facere in ciuitate, nõ modo patiemur, sed etiã pœna afficiemus? Idẽ siqs ꝑperã cõsueuerit dicere uerbũ nõ corrigemus, cũ id fiat sine pœna? & hi q̃ pueros in ludũ mittunt, ut discant, quæ nesciũt uerba, quemadmodũ scribũt. Idẽ barbaros, q̃ ignorabũt uerba, quemadmodũ oportet dici nõ docebimus, ut sciãt qua ratione conueniat dici? sed ut nutrix pueros à lacte subito nõ auellit à cõsuetudine, cũ à cibo pristino in meliorẽ traducit, sic in maior loquẽdo annis cõmodis uerbis ad ea, quæ sunt cũ ratione modice traducere oportet, cũ sit in cõsuetudine cõtra rationẽ. Alia uerba, ita ut ea facile tolli possint, alia ut uideantur esse fixa, quæ leuiter hærẽt, sine offensione commutari possunt. Si enĩ ad rationẽ corrigi oportet, quæ tum ad rationẽ sunt, ita ut in præsentia corrigere nequeas: quin ita dicas, his oportet, si possis, nõ uti. Sic enĩ obsolescẽt, ac postea iã obliterata facilius corrigi poterunt, quas nouas uerbi declinationes rõne introductas respuet forũ. his boni poẽtæ maxime scenici cõsuetudine subigere aures populi debent: qđ poẽtæ multũ possunt in hoc pro

pter eos quædã uerba in declinatione melius, quædã deterius dicũtur. Cõsuetudo loquẽdi est in motu. Itaq; solet fieri, ut meliora deteriora, meliora uerba ꝓperã dicta apud antiquos aliquos propter poëtas nõ modo nũc dicãtur rectè, sed etiã quæ ratione dicta sunt, tũ nõ perperã dicũtur. Quare qui ad cõsuetudinem nos uocãt, si ad rectã, sequamur. In eo quoq; enĩ est analogia, si ad eã nos uocẽt, quæ est deprauata, nihilo magis sequemur. nisi cũ erit necesse, sequar in cæteris rebus mala exẽpla. nã ea quoq; cũ aliqua uis urget, inuiti sequamur. Neq; enim Lysippus artifi cũ priorũ potius est uitiosa secutus, q̃ artẽ. sic populus facere debet, etiã smguli sine offensione, qđ fiat populi qui amissa modo quærãt, sed etiã qđ iudiciũ debet. hi idẽ ex sermone siquid deperit, nõ modo nihil impendũt, ut requirãt, sed etiã cõtra iudices repugnãt. nec restituatur uerbũ, qđ nouũ et ratione introducẽtũ quo minus ut recipiamus uitare nõ debemus. Nã ad usum in uestimentis, ædificijs, supellectilis nouitati nõ impedit uetus cõsuetudo. Quẽ enim amor assuetudinis potius in pãnis possessorẽ retinet? quæ ad noua uestimenta traducit? An non sæpe ueteres leges abrogatæ nouis cedunt? Nonne inusitatis formis uasorũ recentibus à Græcia allatis obliteratæ antiquæ cõsuetudinis simorum, & Capidarũ species? His formis uocabulorum inconstaminati uti nollent, quæ docuerit ratio propter cõsuetudinem uterẽ. Et tantũ inter duos sensus interesse uolunt, ut oculis sem per aliquas figuras supellectilis nouas cõquirant, cõtra auris expertes uelint esse. Quotus quisq; iam seruos habet priscis nominibus? quæ mulier suũ instrumentum uestis, atq; auri ueteribus uocabulis appellat? sed inductis nõ tam irascendũ, quàm huiusce prauitatis patronis. Si enĩ usquequaq; nomẽ esset analogia, tũ sequebatur ut in uerbis quoq; non esset, nõ cũ esset usquequaque ut est, non esse uerbis. quæ enim est pars mũdi, quæ non innumerabiles habeat analogias? Cœlum, mare, an terra quæ in his nonne in cœlo, ut ab æquinoctiali circulo ad solstitialem, et hinc septentrionalẽ diuisum: sic contra à paribus partibus. Idẽ à bruma uersum cõtraria parte, nõ quantũ polo superior abest, & abest à septentrionali cirumit cum his ad solstitiũ, tantundẽ abest inferior ab eo, quem ἀνταρκτικὸν uocãt astrologi, & is ad brumalem, non quemadmodum quodque signum exortum hoc anno quotquot annis eodem modo exoritur. Non aliter sola bruma uenit ad æquinoctiũ, an contra cum ad solstitium uenit ad æquinoctialem circulũ, & inde ad brumã. Nonne luna ut à sole discedit ad aquilonem, & inde redit in eandem uiã, & sic inde fertur ad austrum, & regreditur inde? sed quid plura de astris, ubi difficilius reperitur quid sit, aut fiat in motibus dissimiliter? An in mari credo motus non habent dissimilitudines geminas, qui in xxiiij. horis lunaribus quotidie quater se mutat? At cum sex horis æstus creuerint, totidẽ decreuerũt rursus ijdẽ. Item ab his, an hanc analogiã ad diem seruãt, ad mensem non item alios motus? Sic item cum habeant alios inter se conuenientes, de quibus in libro, quem de æstuarijs feci, scripsi. Non in terra in sectionibus seruata analogia? Nec cuiusmodi in præterito tempore fructuum genera redit, similia in præsenti reddat. & cuiusmodi à tritico iacto reddit segetes, sic ordeo sato proportione reddit parilis. Non ut Europa habet flumina, lacus, montes, campos, sic habet Asia? Nam in uolucribus generatim seruatur analogia, ut ex aquilis aquilæ, atq; ex turdis qui procreãtur turdi: sic ex reliquis suis cuiusq; generis. An aliter hoc fit in aëre, quàm in aqua? non hic conchæ inter se generatim innumerabili numero similes? Non pisces sanè murena fit lupus, aut merula? Non bos ad bouem collatus similis? Et qui ex his progenerantur inter se uitulię etiam ubi dissimilis fœtus, ut ex equa mulus: tamen ibi analogia, quod ex quocunq; asino & equa nascitur idem mulus, aut mula, ut ex equo, & asina hinnuli. Non sic ex uiro & mulière omnis similis partus? quid pueri, & puellæ? non horum ita inter se, non omnia similia membra, ut separatim in suo utroq; genere similitudines intra pariã? Nonne omnes cum sint ex anima & corpore, partes quoq; horum proportione similes? Quid ergo cum omnes animæ hominũ sint diuisæ in octonas partes, hæ inter se non proportione similes? quinq; quibus sentimus, sexta qua cogitamus, septima qua progeneramus, octaua qua uoces mittimus.

Igitur quoniam qua loquimur uocẽ orationẽ hanc quoq; necesse est natura habere analogias. Itaq; habet, an non uides, ut Græci habeant eam quadripartitã? unam, in qua sit casus: alteram, in qua tẽpora: tertiã, in qua neutrũ: quartã, in qua utrũq;. sic nos habere, & quid uerba nescis, ut apud illos sint alia finita alia ne sic utra esse apud nos equidẽ non dubito, qui animaduertunt. Item in eam innumerabilẽ similitudinem numerũ: ut triũ temporũ uerba, ut triũ personarũ. quis enĩ potest noĩa animaduertisse in omni oratione esse? ut legebã lego legã, sic lego legit legit. Cũ hæc cadẽ dicãtur aliàs ut singula, aliàs ut plura significẽtur. Quis est enĩ tã tardus, q̃ illas quoq; nõ animaduertit similitudines, quibus utimur imperãdo, quibus in optãdo, quibus interrogãdo, qbus in infectis rebus, qbus in perfectis, sic in alijs discriminibus? Quare qui negant esse rationẽ analogiæ, non uident naturã non solũ orationis, sed etiã mundi. qui autẽ uident, & sequi negant oportere, pugnant contra naturã, non contra analogiam: & pugnãt uolsillis, nõ gladio, cũ pauca excepta uerba ex pelago sermonis puri minus trita efferant, cum dicãt propterea analogias non esse. similiter ut siquis uiderit mutilũ bouem, aut luscũ hominẽ, claudicantẽ equũ, neget in cornibus bouum, hominũ, & equorũ naturã similitudinis proportione cõsta re. Qui autẽ duo genera dicit esse analogiæ: unũ naturale, qđ ut ex natis nascuntur lentis, sic & lupinũ: alterum uoluntariũ, ut in fabrica, cum uidẽt scænã, ut in dexteriore parte, sint ostia, sic esse in sinisteriore simili ratione factam. de his duobus generibus naturalẽ esse analogiã: ut sit in motibus cœli uoluntariam non esse quod ut cuiq; fabro lubitum sit, possit facere partẽ scænæ, sic in hominum partibus esse analogias. quod eas natura facit in uerbis non esse, quod & hoĩes ad suã quisq; uoluntatẽ fingant. Itaq; de eisdem rebus alia uerba habere græcos, alia Syrios, alia Latinos. Ego declinatus uerborũ & uoluntarios, & naturales esse puto. uolũtarios quibus homines nocabula imposuerint rebus quædã, ut à Romula Roma, à Tibure Tiburtes. Naturales. ut ab impositis uocabulis, quæ inclinãtur in tẽpora aut in casus: ut à Romuli Romulo Romulũ, & à dico dicebã dixeram. Itaq; in uoluntarijs declinationibus inconstãtia est, in naturalibus constãtia: quas utrasq; quoniã hi nõ debeant negare esse in oratione, quæ in mũdi partibus oĩbus sit. Et declinationes uerborũ innumerabiles dicendũ est esse in ijs analogias. Neque statĩ ideo ea in oĩbus uerbis est sequẽda. Nã siqua perperã declinauit uerba cõsuetudo, ut ea aliter efferri nõ possit sine offensione multorũ. hinc orationẽ uerborũ prætermittendã ostendit loquendi ratio. Quod ad uniuersalẽ ꝓtinet causam, cur similitudo & fitin oratione, & debeat obseruari: & quã ad finẽ quoque satis dictũ. quare qđ sequtur de partibus singulis deinceps expediemus. ac singula crimina, quæ dicũt analogiæ, soluemus. In quo aĩaduerto naturæ quadruplicẽ esse formã, ad quã in declinãdo accõmodari debeãt uerba: qđ debeat subesse res quæ designetur, & ut sit ea res in usu, & ut uocis natura ea sit, quæ significauit, ut declinari possit, & similitudo figura uerbi, ut sit ea, qnæ ex se declinata genus prodere certũ possunt, quo neque à terra terrus ut diceretur postulandũ est, qđ natura nõ subest ut in hoc alterũ maris, alterũ fœminæ debeat esse. Sic neq; propter usum, ut Terẽ, significat unũ, plures Terẽtij postulãdum est, ut

est ut si dicamus faba & fabæ. non enim in similibus utrunq; nemo ut dicimus ab Terentius terentũ, sic postulandũ, ut inclinemus ab a & b, qđ nõ omnis uox natura habet declinatus. neq; in forma collata quærendũ solũ quid habeat in figura simile, sed etiã nõnunq; in eo quem habeat effectũ. Sic enim lana gallicana & appula uidetur imperito similis propter speciem, cum peritus appulam emat pluris, quod in usu firmior sit. hæc nunc strictim dicta apertiora fient infra. Incipiã hinc quod rogant ex qua parte oporteat simile esse uerbũ ab uoce an significatione? respondeamus à uoce. sed tamen nonnunq; quærimus genere similia ne sint, quæ significãtur, ac nomen uirile cũ uirili cõferimus, fœminæ cum muliẽbri, nõ quod id qđ significat uocẽ cõmoueant, sed qđ nõnunq; in re dissimilis figuræ formas indissimiles imponũt. Dispariles ut calcei muliẽbres sint an uiriles dicimus ad similitudinem figuræ, cum tamen sciamus nonnunq; & muliẽrem habere calceos uiriles, & uirũ muliẽbres. Sic dici uirũ Perpennã aut percelnã muliẽbri forma. Et contra pariẽtem et abietẽ esse forma similem, quod alterũ uocabulũ dicatur uirile, alterũ muliẽbre, & utrunq; natura neutrum. Sic itaq; ea uirilia dicimus non quæ uirum significant, sed quibus proponimus hic & hi. Et sic muliebria in quibus dicere possumus hæc aut hæ. quare nihil est quod dicunt theona & diona non esse similia, si alter est Aethiops, alter Gallus. si analogia rerum dissimilitudines assumat ad discernendũ uocis figuras, quod dicunt simile sit nec nemen nomini impudenter Aristarchũ præcipere oportere spectare non solum ex recto, sed etiam ex eorũ uocandi casu. esset enim deridiculum si similes inter se parentes sint de filijs iudicare, qui erant, qđ non ab eo obliquis casibus fit, ut recti simili facie ostẽdatur, sed propter eos facilius prospici similitudo potest eorũ quam uim habeant, ut lucerna in tenebris allata non facit, quæ ibi sunt posita similia sint, sed ut uideantur quæ sint, quod quæ ijs desunt in similibus uidetur, quàm in his est extrema litera crux phryx, quas qui audit uoces auribus discernere potest nemo, cum eadem non esse similes ex alijs uerbis intelligamus. qđ cum sit cruces & Phryges, & de his extremis syllabis exemptum sic. c. ex altero sit. ut ex. c. & .s. crux, ex altero. g. et. s frux phryx: quod item apparet, cũ est demptũ .s. scilicet. Nã fit unũ cruci, alterũ phrygis. quod aiũt cum in maiore parte orationis nõ sit similitudo, nõ esse analogiam, dupliciter stulte dicunt, qđ & in maiori parte est, & in minore parte est, & si in minore sit, tamẽ sit in maiore, nisi etiam nos calceos negabũt habere, qđ in maiore parte corporis calceos nõ habeamus. qđ dicũt nos dissimilitudine itaq; in uestitu, in supellectile delectari uarietate non paribus subuculis uxoris, respondeo, si uarietas iucunda, magis uariũ esse in quo alia sunt similia, alia nõ sunt. Itaq; sicut abacũ argento ornari, ut alia disparia, sic orationẽ rogãt si similitudo sit sequenda, cur malimus habere lectos alios ex ebore, alios ex testudine, sic itẽ genere aliquo alio. ad quæ dico nõ dissimilitudines quoq; sequi. Sæpe itaq; ex eadem supellectili licet uidere. Nã nemo facit triclinij lectos nisi paris & materia & altitudine et figura. Quis facit mappas triclinarias nõ similis inter se? quis puluinos? quis deniq; cætera quæ unius generis sint plura? cũ inquit utilitatis causa introducta sit oratio, sequendũ nõ quæ habebit similitudinem, sed quæ utilitatem. Ego quidem utilitatis causa orationem factam cõcedo, sed ut uestimentũ quare ut hic similitudines sequeremur, ut uirilis tunica sit uirili similis, item toga togæ, sic muliẽrũ stola, ut sit stola proportione, & palliũ pallio simile. Sic cũ sint noĩa utilitatis causa, tamẽ uiriliũ inter se similia: itẽ muliebria inter sequi debeamus, qđ aiũt ut præsedit, & persistit, sic percubuit: quoniã non sit, non esse analogiam, ut in hoc errant, qđ duo posteriora ex prioribus declinata non sunt. cum analogia polliceatur ex duobus similibus similiter declinatis similia fore. qui dicunt, quod si à Romulo Roma & non Romula, neque ut ab oue ouilla, sic à boue bouilla esse analogias, errant, quod nemo polliceatur è uocabulo uocabulum declinari recto casu singulari in rectum singularem, sed ex duobus uocabulis similibus casus similiter declinatos similes fieri dicũt. quod uocabula literarum latinarum non declinentur in casus non esse analogias. hi ea, quæ natura declinari non possunt, eorum declinatus sequuntur, proinde ut non ea dicatur esse analogia, quæ à similibus uerbis similiter esset declinata. quare non solum in uocabulis literarum non hæc requirenda analogia, sed ne in syllaba quidem ulla quod dicimus hoc ba, huius ba. sic alia. quod siquis in quoque uelit dicere esse analogias rerũ, tenere non potest. ut enim dicunt ipsi alia nomina quod quinque habet figuras habere quinque casus, alia quatuor sic minus alia dicere poterit esse literas ac syllabas in uoce quæ singulos habent casus in rebus plurimis quemadmodum inter se conferrent ea, quæ quaternos habebunt uocabulis casus. Item ea inter se quaternos, sic ꝙ singulos habebunt, ut cõferant inter se dicentes. ut sit hoc. a. huic. a. esse hoc est huiusce. e. huic. e. quod dicunt esse quædam uerba, quæ habeant declinatus, ut caput quorum pars reperiri quod non possit non esse analogias, respondendum sine dubio, siquod est singulare uerbum, id non habere analogias minimum esse debent uerba, in quibus sit similitudo. quare in hoc tollunt esse analogias, sed initium uocabulum recto casu apparet in hoc: Quæ dedit ira caput, neq; dispendi facit hilum. quod ualet neque dispendij facit qui quam. idem hoc obliquo apud Plautum: Video enim te nihil pendere præ Philachete omnes homines, quod ex ne & hili: quare ductus est nihil, qui non hili erat. Casus tum cum commutatur de quo dicitur. de homine. dicimus enim hic homo nihil est, & huius hominis nihil, & hunc hominem nihil si in illo commutaremus, diceremus, ut hoc linum & limum, sic nihilum, non hic nihili & huic lino & limo, sic nihilo non huic nihili. potest dici patrius casus ut ei præponuntur pronomina plura, ut hic casus Terentij huncce casum Terentij. hic miles legionis, huius militis legionis, hunc militem legionis. Negant cum omnis natura sit aut mas aut fœmina, aut neutrum, debuisse ex singulis uocibus ternas figuras uocabulorum fieri, ut albus alba album: nunc fieri in multis rebus binas, ut Metellus Metella, Ennius Ennia, nonnulla singula, ut tragœdia, comœdia, sic esse Marcũ Numerium, aut Marcam Numeriam non esse. dici coruum turdũ non dici coruam, turdam. Contra dici pantheram merulam, non dici pantherum merulum, nullius neutros filium & filiam. non apta discerni marem ac fœminam. ut Terentium & Terentiam. contra deorum liberos, & seruorum non itidem, ut Iouis filium & filiam Iouem. Iouem & Iouem. Item magnum numerum uocabulorum in hoc genere non seruare analogias. Ad hæc dicimus omnis orationis quamuis res natura subsit, tamen si ea in usu non peruenerit, eò non peruenire uerba. ideo equus dicitur & equa. In usu enim horum discrimine coruus & corua, non quod sine usu id quod dissimilis natura. Itaque quædam aliter olim ac nunc. nam & tum omnes mares, & fœminæ dicebantur columbæ, quod non erant in eo usu domestico, quo nunc contra propter domesticos usus. quod inter nouimus appellatur mas columbus, fœmina columba. Nam cum tria genera transit, & idem est in usu discriminare, torũ deniq; apparet, ut est in docto & docta & doctũ. doctrina enĩ per hæc tria transire potest, & usus docuit discriminare doctas res ab hoĩbus, & in his marẽ et fœminã in mare, et fœmina et neutro, neq; natura mare transire, neq; fœminæ neq; neutra. & ideo non dicitur fœminus fœmina fœminũ, sic reliqua. Itaq; singularibus & secretis uocabulis appellati sunt, quare in quibus rebus non

subest similis natura, aut usus in his uocabulis huiusmodi ratio quæri nõ debet. Ergo igitur ut surdus uir, surda mulier, sic surdum theatrũ, qđ omnes res ad auditũ sunt cõparatæ. Cõtra nemo dicit cubiculũ surdũ ad silentiũ nõ auditum. ac si fenestram nõ habet, dicitur cæcũ, ut cæcus & cæca quod omnia habent lumen habere deberet, mas & fœmina habẽt inter se natura quandam societatẽ, neutra cũ ijs quod sunt diuersa, interest quoq; de his perpauca sunt quæ habeãt quandã cõmunitatẽ dei & serui noĩa, quod nõ item ut libera nostra transeũt eadem & causa qđ ad usum attinet instituti. Opus fuit de liberis, de reliqs nihil attinuit. qđ in seruis gentilitia natura nõ subest in usu. In nostris nominibus, qui sumus in Latio & liberi necessaria. itaque ibi appãret analogia ac dicitur Terẽtius uir, Terẽtia fœmina, Terentiũ genus. in prænoĩbus ideo non fit. item quod ad hæc instituta ad usum singularia, qbus discernerẽtur noĩa gentilia, ut à numero secũda tertia quarta. In uiris, ut qntus, sextus, decimus. sic ab alijs rebus cũ essent duo Terentij, aut plures discernendi causa, ut aliqd singulare haberent, notabant forsitan ab eo q mane natus diceretur ut is manius esset, q luci Lucius, q post patris mortem, Posthumus. E qbus quæ cũ itẽ cecidisset fœminis proportione appellata declarant prænoĩa mulierũ antiqua mania lucia posthuma. Videmus enĩ maniã matrẽ larũ dici. Luciã uolaminiam saliorũ carminibus appellari. Posthumã à multis post patris mortẽ etiã nũc appellari. quare quocũq; progressa est natura, cũ usu uocabula simili proportione propagata est analogia. Cũ in qbus declinationibus uoluntarij maris & fœminæ & neutri quæ uolũtaria nõ debeant similiter declinari. Sed in qbus naturales sint declinatus hi qui esse repiuntur. Quocirca in tribus generibus noĩm inique tollũt analogias. qui aũt eas rephendũt qđ alia uocabula singularia sint solũ ut cicer, alia multitudinis solũ, ut scalæ, cũ debuerint esse oĩa duplicia, ut equus equi analogiæ fundamentũ esse obliuiscũtur naturam. & usu singulare est, quod natura unum significat, ut equus, aut qđ cõiuncta quodãmodo ad unum usum, ut bigæ. itaq; dicimus una musa, sic dicimus unæ bigæ. multitudinis uocabula sunt unum infinitũ, ut musæ, alterũ finitũ, ut duæ, tres, quatuor. dicimus enĩ ut hæ musæ, sic unæ bigæ & binæ & trinæ bigæ, sic deinceps. Quare tam unæ & uni & una quodãmodo singularia sunt quàm unus & una unum. hoc modo mutat, quod altera in uerbis singularibus, altera in cõiunctis rebus, & ut duo tria sunt multitudinis, sic bina trina. Est tertiũ quoq; genus singulare, ut in multitudine uter in quo multitudinis, ut uter utri, id est, uter poëta, singuli utri poëtæ multitudinis est. Qua explicata natura apparet nõ debere omnia uocabula multitudinis habere par singulare. oẽs enĩ numeri à duobus sursum uersus multitudinis sunt, neq; eorũ quisq̃ habere põt singulare cõpar. Iniuria igitur postulant, si qua sint singularia, oportere habere multitudines. Item qui reprehendũt qđ nõ dicatur ut unguentũ unguenta, uinũ uina, sic acetũ aceta, garũ gara, faciunt imperite qui ibi desiderãt multitudinis uocabulũ, quæ sub mensura ac pondere potius q̃ sub numerũ succedant. nã in plumbo, oleo, aceto, cum incrementũ accessit dicimus, multũ oleum, sic multũ plumbũ, argentũ. nõ multa olea, argenta, plumba. quæ ex hisce fiant dicamus plumbea, & argentea. Aliud enĩ cum argentũ. Nã id tũ cum iam uas. argentũ enim si pocillũ, aut quid item, qđ pocilla argentea multa nõ qđ argentũ multũ ea natura in qbus est mensura non numerus. si genera in se habent plura, & in usum uenerũt, & genere multo, sic uina et unguenta dicta. alij generis enĩ uinũ qđ chio, aliud qđ lesbio. Sic ex regiõibus q̃ ipsa dicuntur nũc melius unguenta, cui nũc genera aliqd, si item discrimine magna essent olei & aceti, et sic cæterarũ rerũ huiuscemodi in usu cõi dicerentur sic olea, & uina. quare in utraq; deniq; rescindere conatur analogiã. Sed cũ in dissimili usu similia uocabula quærunt, & cum item ea quæ metimur, atq; ea quæ numeramus dici putent oportere. Item reprehendũt analogias, quod dicãtur multitudinis noĩe publicæ balneæ nõ balnea. contra qđ priuati dicũt unũ balneũ quod plura balnea dicant. quibus respondere põt nõ esse reprehendendũ qđ scalæ & aquæ caldæ pleraq;, quæ cũ multitudinis uocabulis sint appellata, neq; eorũ singularia in usum uenerint. Idemq;. item cõtra primũ balneũ nomẽ et græcũ introijt in urbem, publice ibi cõsedit, ubi bina essent coniuncta ædificia lauandi causa, unũ ubi uiri, alterũ ubi muliẽres lauarentur, ab eadem ratione domi suæ quisq; ubi lauatur balneũ dixerit. et qđ nõ erant duo balnea dicere nõ consueuerũt, cũ hoc antiqui non balneũ, sed lauiatriã appellare consueuissent. Sic aquæ caldæ à loco & aquæ quæ ibi scaterent, cum ut colerentur uenissent in usum nostris, cum aliæ ad alium morbũ idoneæ essent. Hæ cũ plures essent, ut puteolis & in thuscis, quibus utebãtur multitudinis potius quàm singulari uocabulo appellarũt. Sic scalas qđ à scandendo dicantur, et singulos gradus scanderent. Magis erat quærendũ si appellassent singulari uocabulo scalã, cũ originis noĩs ostenderet cõtra. itẽ rephendũt de casibus, quod quidã noĩatus habent rectos, quidã obliquos qđ dicunt utrosq; in uocibus oportere. qbus idẽ respõderi põt, in qbus usus aut natura nõ subsit, ibi nõ esse analogiã. sed ne in his uocabulis, quæ declinantur, si transeũt è recto casu in rectũ casum, quæ tamen ferè non discedũt à rõne sine iusta causa, ut hi q gladiatores faustinos nã qđ pleriq; dicũtur ut treis extremas syllabas habeãt, easdẽ casseliani, agliani aĩaduertũt. unde oriũtur noĩa dissimilia Caselius Cæcilius, Aglius, Faustius rectè dicerẽt Faustianos. si à Scipione quidẽ male dicũt Scipioninos, nõ cõtra scipionarios. sed ut dixi qã ab huiuscemodi cognominibus raro declinantur cognomina, neq; in usum etiã perducta notãt quædã. Item dicũt cum sit simile stultus luscus, & dicatur stultus stultior stultissimus, non dici luscus luscior luscissimus. Sic in hoc genere multa, ad quæ dico ideo fieri, qã natura nemo lusco magis sit luscus, cum stultior fieri uideatur. qđ rogãt cur dicamus mane manius manissime. idẽ de uespertino tẽpore uere magis & minus esse nõ potest, ante & post potest. itaq; prius est hora prima, q̃ secunda nõ magis hora, sed mane surgere tamẽ dicitur, q prĩo mane surgit, quàm qui nõ prior. Vt enim dies nõ potest esse magis, quàm mane, itaq; ipsum hoc quod dicitur magis sibi nõ constat. quod magis mane significat primum mane, magis uespere nouissimum uesper. Item ab huiuscemodi similitudinibus reprehenditur analogia, quod cum sit anus cadus simile, & sit ab anus anicula ancilla, à cado duo reliqua quod non sint propagata, sic non dicatur à piscina piscinula piscinilla ab huiuscemodi uocabulo, analogia est, ut dixi ubi magnitudo aĩaduertenda sit in uno quoque gradu. Et quæ sit in usu cõmuni, ut cista cistula cistella, & canis catulus catellus, quod in pecoris usu nõ est. itaq; consuetudo frequentius res in binas diuidi partes, & maius, & minus, ut lectus & lectulus, arca & arcula. sic alia quod dicunt casus alia non habere rectos, alia obliquos, & ideo non esse analogias falsum est. Negant habere rectos, ut in hoc frugis frugi frugẽ. item rolem rolis role. obliquos nõ habere, ut in hoc diespiter diespitri diespitrẽ, maspiter maspitri maspitrem. ad hoc respondeo & priora habere nominandi, & posteriora obliquos. Nam & frugi rectus est natura frux, ac si secundũ consuetudinem dicimus, ut hæc auis, hæc ouis, sic hæc frugis. Si secũdũ naturã nominandi est casus rois, secundũ consuetudinẽ rolis, cũ utrũq; cõueniat ad analogiã, quod & id quod in consuetudine non est, cuiusmodi debeat esse apparet, & quod est in consuetudine nunc in recto casu eadẽ est analogia. ac pleraq;, quæ ex multitudine cũ transeunt in singulare difficulter efferuntur ore, sic cum transi

retur ex eo, qđ dicebatur hæc oues una nõ est dicta ouis sine una sed additũ, id est fictũ ambiguũ uerbũ noĩandi an patrij esse casus, ut ouis & auis. sic in obliqs casibus cur negãt esse diespitri diespitrẽ nõ uideo, nisi quod minus est tritũ in cõsuetudine, q̃ diespiter, quod in nihil argumentũ est. Nam tam casus qui non tritus est, q̃ qui est. Sed in casuũ serie alia uocabula nõ habere nominandi, alia de obliquis aliquẽ. Nihil enĩ ideo quo minus sit ratio pcellere poterat hoc crimen. Nã ut signa quæ non habent caput, aut aliquã partẽ aliã nihilo minus in reliquis membris eorũ esse possunt analogiæ, sic in uocabulis casuũ. Possunt itẽ fieri ac reponi qđ aberit, ut patietur natura & cõsuetudo, quod nõnunq̃ apud poëtas inuenimus factũ. ut in hoc apud Næui. in clastidio Vita insepulta lectus in patriã reduxit. Itẽ reprehẽdũt quod dicatur hæc strues hic Hercules hic hõ, debuisset enim dici si esset analogia, hic hercil, hæc stru, hic homõ. hæc ostendũt noua non analogiã esse, sed obliquos casus habere caput ex sua analogia, nõ ut si in statua Alexandri imposueris caput Philippi membra cõueniũt ad rationẽ, sic ad Alexãdri membrorũ simulachrũ caput qđ respondeat ita fit. Nã siquis tunicã in usu ita cõsuit, ut altera plagula sit angustis clauis, altera latis, utraque pars in suo genere caret analogia. item negãt esse analogias, qđ alij dicunt cupressus, alij cupressi. Itẽ de ficis platanis, et plerisq; arboribus de quibus alij extremũ us, alij ei faciũt. Id est falsum. Nã debent dici, e, & i, fici, & numi, quod est ut numi, fici, & numorũ ficorũ. si essent plures ficus essent ut manus diceremus. ut manibus & ficibus, & ut manuũ, & ficuũ, neq; has ficos diceremus, sed ficus, ut nõ manos appellamus. Sed consuetudo diceret singularis obliquos casus huius fici, neq; hac fico, ut non dicimus huius mani, sed huius manus, & hac mano, sed hac manu. Et illud putant esse causæ cur nõ sit analogia, quod Lucil. scribit: Decuis siue decussibus est, qui errãt quod Lucil. nõ debuit dubitare qđ utrũq;. nam in ære usq; ab asse ad centussis numerus æs assignificat, & eius numero finiti casus oẽs à dupondio sunt, quod dicitur à multis duobus modis, hic dupondius, & hoc dupondiũ, ut hoc gladium, & hic gladius. à tressibus uirilia multitudinis hi tresses & his tressibus, cõfido singulare hoc tressis habeo et hoc tressis. Cõfido sic deinceps à centussis. Deinde numerus æs nõ significans numeri qui æs nõ significã tusq; à quatuor ad centum triplicis habẽt formas, qđ dicũtur hi quatuor, hæ quatuor, hæc quatuor. cũ peruentũ est ad mille, quartũ assumit singulare neutrũ, quod dicitur hoc mille denariũ, à quo multitudinis fit millia denaria. quare quo ad analogias qđ pertineat nõ est, ut oĩa similia dicãtur, sed ut in suo quæq; genere similiter declinentur. stulte quærũt cur as & dupondius, & tressis nõ dicãtur proportione cũ as duplex dupondius fictus qđ duo asses pendebãt. Tressis ex tribus æris qđ sit pro assibus. Nõnunq̃ æs dicebãt antiqui à quo nos dicimus assem tenentes, hoc ab ærea, æneaq; libra & mille æris legasse. quare quod à tressis usq; ad ducentussis numeri ex eiusmodi sunt cõpositi, eiusmodi habent similitudinem, dupondius qđ dissimilis est ut debuit, dissimilẽ habet rationẽ. Sic as quoniã simplex est ac principiũ & unũ significat & multitudinis habet suũ infinitũ. dicimus enĩ asses, quos cũ finimus, dicimus dupondius & tressis. Et sic porrò uidetur mihi quoniã finitum & infinitũ habeat dissimilitudinẽ nõ habere utrunq;. Item dici eo magis quod in ipsis uocabulis ubi additur certus numerus in militaribus aliter atq; in reliquis dicitur. Nam sic loquũtur, hoc mille denariũ, nõ hoc mille denarij, & hæc duo millia denaria, nõ duo millia denarij. Si esset denarij in recto casu, atq; infinitã multitudinem significaret, tunc in patrio denariorũ dici oportebat, & nõ solũ in denarijs uictorlatis drachmis, numis sed etiã in uiris idem seruari oportere, cũ dicimus iudiciũ fuisse triumuirũ, decemuirũ, non decemuirorũ triumuirorũ. Numeri antiq habent analogias qđ oĩbus est una, nõ nouentria regula duo actus tres gradus, sed decuriæ, quæ oĩa similiter inter se respondet, regulæ est numerus nouentrius qđ ab uno nouẽ cũ peruenimus rursus redimus ad unã, & .v. & .xc. ab una sunt natura nouenaria. sic ab octonaria et deorsum uersus ad singularia perueniunt. Actus primus est ab uno. dcccc. Secundus à mille nongentamillia, quod idem ualebat unũ & mille utrũq; singulari numero appellatur. Nã ut dicitur hoc unũ hæc duo millia & sic deinceps multitudinis in duobus actibus reliqui oẽs. itẽ numeri gradus singularis est in utroq; actu ab uno ad nouem denarios gradus. x. ad. lx. centenarius à centũ. dcccc. ita tribus gradibus sex decuriæ fiunt, tres milliaria. & tres minores antiq his numeris fuerũt contenti. Ad hoc tertiũ & quartũ actum à decies minores imposuerũt uocabula. neq; ratione, sed tamẽ non contra est eam de qua scribimus, analogiã. Nam ut deciennis cũ dicatur hoc deciens, ut mille hoc mille, ut sit utrũq; sine casibus uocis dicemus, ut hoc mille huius mille. sic hoc deciens huius deciens. nec eo minus in altero, qđ est mille præponimus, hi mille horum mille, quoniã in eo est nomẽ cõmune quã uocãt ὁμωνυμίαν obliqui casus, ab eodẽ capite ubi erit, homonymia obliqui casus quo minus dissimiles fiant analogia nõ prohibet. Itaq; dicimus hic argus, cũ hoĩem dicimus, cũ oppidũ græcanice hoc argos, cũ latine argi itẽ faciemus. Si eadẽ uox nomẽ & uerbũ significabit, ut & in casus et in tempora dispariliter declinetur ut faciamus. A meto qđ nomẽ est metonis metonẽ, quod uerbũ est, metã metebã. Reprehendũt cũ ab eadẽ uoce plura sunt uocabula declinata, quas synonymas appellãt, ut Sappho & Alcæus et Alcæo, sic Geryõ geryonis geryõe in hoc genere qđ casus perperã permutãt, quidã nõ reprehendũt analogiã, sed qui eis utitur imperite qđ quisq; caput ptenderit sequi debet eius cõsequentiã casus in declinãdo, ac nõ facere cũ dixerit recto casu alcæus, in obliquis dicere alcæoni et alcæonẽ, qđ si instituerit et nõ secutus erit analogias reprehendendũ Aristarchũ qđ hæc noĩa melicertes et philomedes similia negãt esse qđ uocãdi casus habet alter melicerta, alter philomede. Sic qui dicat lepus & lupus non esse simile, qđ alterius uocãdi casus sit lupe, alterius lepus. Sic socer macer, qđ in trãsitu fiat ab altero trisyllabũ soceri, ab altero bisyllabũ macri. de hoc etsi plura respõsum est cum dixi de lana, hic quoq; amplius adijciã, similia nõ solũ à facie dici, sed etiam ab aliqua cõiuncta ui & potestate, quæ & oculis, & auribus latere soleat. itaq; sæpe gemina facie male negamus esse similia, si sapore sunt alio. Sic equos eadẽ facie nõnullos negamus esse similis in orationes ex procreate dissimilis. Itaq; in hoĩbus emendis si natione alter est melior, emimus pluris, atq; in hisce oĩbus similitudinis nõ sumimus tantũ à figura, sed etiã aliũde, ut in equis ætas, ut in ijs cuiusmodi faciãt pullos, ut in pomis quo sunt succosa. Igitur idẽ seqtur in similitudine ipsorũ uerborũ. quis reprehendendus nõ est? quare dissimilitudinũ discernendarũ causa nõnunq̃ ut pronomẽ assumitur, sic casum aliquẽ assumi, ut in ijs nemus lepus, hic lepus hoc nemus. Itaq; differũt ac dicuntur hi lepores, hæc nemora. sic aliud siquid assumptũ erit extrinsecus quo similitudo penitus pspici possit. nõ enĩ erit remotũ à natura. neq; enĩ magnetes lapides duo inter se similes sint, nec ne pspicere possis, nisi minutũ extrinsecus propè apposueris ferrũ, qđ similes lapides similiter dicũt dissimiliter dissimiles, qđ ad nominationẽ analogia ptinet, ita declinatũ arbitror, ut oĩa q̃ dicuntur cõtra ad respõdendũ ab his sumi fontibus possit, qđ ad uerborũ tpaliũ rõnẽ attinet, cũ ptes sint quatuor tpũ, psonarũ, generũ, diuisionũ. ex oĩ pte quoniã reprehendũt, ad singula respõdebo. primũ qđ aiũt analogias nõ seruari in tpibus cũ dicat lego legi legebã, et sic simile alia. nã q̃ sunt ut legerã pfectũ significare duo reliqua lego et legebã, & lego inchoatã iniuria rephendũt,

Nam ex eodē genere & ex diuisione idem uerbū qđ sumptū est per tēpora, traduci potest, ut discebā disco discā. & eadē pfecti sic didicerā didici didicero. ex quo licet scire uerborū ratione cō stare. Sed eos qui triū temporū uerba pronūtiare uelint, sciēter id facere. Idem illos qui reprehendūt qđ dicimus amor amabor amatus sum. Nō enī debuisse in una serie unū uerbū esse duplex cum duo simplicia essent. Neq; ex diuisione si uniusmodi ponas uerba discrepāt inter se. Nā infecta oīa simplicia similia sunt, et pfecta duplicia inter se paria in oībus uerbis, ut hoc, amabar, amor, amabor, amatus ero. quare itē male dicūt feriā percussi, qđ est ordo feriā ferio feriebā, percussi percutio percutiā. Sic deinceps in reliqs tpibus reprehendēti respōderi pōt. Similiter errāt qui dicūt ex utraq; parte uerba oīa cōmutare syllabas oportere, aut nullū in his pūgo pungā pupugi. tundo tundā tutudi. dissimilia enī conferūt uerba infecta cū pfectis. Quod si infecta modo cōferrent, oīa uerbi principia incōmutabilia uiderentur, ut in his, pungebā pungo pungā. Et contra ex utraq; parte cōmutabilia si perfecta ponerēt, ut pupugerā, pupugi, pupugero. Item male conferūt fui sum ero, quod fui est perfectū, cuius series sibi ut debet in oībus personis constat, quod est fuerā fui fuero. de infectis sum. qđ aūt dicitur, olim dicebatur esum. Et in oībus personis cōstabat qđ dicebatur esum es est, erā eras erat, ero eris erit Sic huiusmodi cætera seruare analogiā uidebis. Etiā in hoc reprehendūt qđ quędā uerba neq; psonas habent ternas, neq; tempora terna. id imperite reprehendūt, ut siquis reprehendat naturam qđ non uniusmodi finxerit anīalis omnis. Sic enī natura nō oēs formæ uerborū terna habeāt tēpora, ternas psonas nō habeant totidē uerborū diuisiones. quare cū impamus natura, qđ affectabat solū habet, cū et præsenti aut absenti impamus fiūt terna, ut lege, legito, legat. Perfectū enī imperat nemo. contra quæ sunt impandi, ut lego legis legit. nouena fiunt uerba infecti, nouena perfecti. Quocirca nō si genus cū genere discrepat, sed in suo quisq; genere siqđ deest est requirendū. ad hæc addita si erūt ea quæ de noīatiuis supra sunt dicta, facilius oīa soluentur. Nā ut illic extremū caput rectos casus, sic hic in forma est persona ius qui loqtur, & tēpus præsens, ut scribo lego. quare ut illic sit, sic hic. Item acciderit in formula, ut aut caput nō sit, aut ex alieno genere, sic proportione eadem quæ illic didicimus curnihilo minus seruetur analogia. item sicut illi caput suū habebit, et in obliquis casibus trāsitio erit in aliquā formulā, qua assumpta reliqua facilius possunt uideri uerba, unde sint declinata. Fit enim ut rectus casus nonnūq; sit ambiguus, ut in hoc uerbo uolo, qđ id duo significat, unū à uoluntate, alterū à uolādo. Itaq; à uolo intelligimus & uolare, & uelle. Quidā reprehendunt qđ pluit & luit dicamus in præterito, & pīsenti tēpore, cū analogiæ suiq; cuiusq; tēporis uerba debeāt discriminare, fallūtur. nā est ac putant aliter qđ in præteritis, ut dicimus longū pluit, in præsenti breue luit pluit. Ideoq; in uenditionis lege fundi ruta cæsa ita dicimus ut u producamus. Item reprehendūt quędā quod putāt idem esse sacrificio & sacrifico, relauat, & lauatur, quod si an nō nihil cōmouet analogiā, dū sacrificī q dicat seruet sacrificabo. Et sic per totam formā ne dicat sacrificaturus, aut sacrificatus sum. hæc enī inter se nō conueniunt apud Plaut. cū dicit: Piscis ego credo qui usq; dum uiuūt, adlauant diu minus lauarī q hæc lauat phroneſiū. adlauant lauari nō cōuenit, ut sit postremum, sed adlauātur analogia lauari credit, qđ Plau. aut librarij mendū si est nō ideo analogia, sed qui scripsit est reprehēdendus. omnino & lauāt & lauantur dicitur separatim rectē in rebus certis, quod puerū nutrix lauat, puer à nutrice lauatur. nos in balneis & lauamus & lauamur. Sed consuetudo alterū utrū cū satis haberet in toto corpore potius utimur lauamur. In partibus lauamus, qđ dicimus lauo manus, sic pedes &c. Quare è balneis nō recte dicūt, lauī manus recte. sed quoniā in balneis lauor lauatus sum sequtur, ut cōtra, quoniā est soleo oportet duci solui, ut Cato & En scribunt, nō ut dicit uulgus solitus sum deberet dici, neq; propter hæc qđ hæ discrepant in sermone pauca minus est analogia, ut supra dictū est. itē cur nō sit analogia aſſerūt, qđ à similibus similia nō declinētur, ut ab dolo et colo. ab altero enī dicitur dolaui, ab altero colui. In quibus assumi solet aliqđ, quo facilius reliqua dicātur, uti myrmecidis opibus minutis solet fieri. igitur in uerbis tpalibus quo similitudo sæpe sit cōfusa ut discerni nequeat, nisi transieris in aliā personā, aut in tempus quæ præposita sunt nosse similiter, & intelligitur cum transitū est in secundā personā, qđ alterū est dolas, alterū colis. Itaque in reliqua forma uerborū suā uterq; sequitur formā, utrū in secūda forma uerborū tpale habeat in extrema syllaba as cūis ad discernēdas dissimilitudines interest, quocirca ibi potius index analogiæ q̄ in prima quod ibi abstrusa est dissimilitudo, ut apparet in his, meo, neo, ruo. Ab his enī dissyllaba fiūt transitu qđ sic dicūtur, meo as, neo nes, ruo ruis, quorū unū quodq; suas conseruat similitudinis formas analogiā. Item de his quæ appellantur participia reprehendūt multa iniuria. Nam nō debet dici terna à singulis uerbis amaturus, amans, amatus, quod est ab amo amans et amaturus, et ab amabar amatus. Illud analogia quod præstari debet, in suo quoq; genere habet casus, ut amatur amato amati, amatis. et sic in mulieribus amata amatæ. ité amaturus eiusdē modi habet declinationes, amās paulo aliter quod hoc genus omnia sunt in suo genere similia. proportione sic uiriliā & muliebria sunt eadem, de eo quod in priori libro extremū est, ideo non est analogia, quod qui de ea scripserint aut inter se nō conueniāt, aut in quibus cōueniant ea cū cōsuetudinis discrepant uerbis utrunq;. Sic enī omnis repudiandū est artis, quod in medicina & in musica, & in alijs multis discrepant scriptores. Item in qbus cōueniūt ut scriptis etiā repudiāt, natura qđ ita dicitur nō sit ars, sed artifex reprehendendus, qui debet in scribendo nō uidisse, uerū nō ideo nō posse scribi. uerū qui dicit hoc mōti & hoc fonti, cum alia dicant hoc monte & hoc fonte. Sic alia quæ duobus modis dicuntur, cum alterū sit uerum, alterum falsum non uter peccat, tollit analogias, sed uter rectē dicit, confirmat. & quemadmodum is qui cum peccat in his uerbis, ubi duobus modis dicūtur, nō tollit rationē, cū sequitur falsum: sic etiā in his duobus dicūtur, si quis aliter putat dici oportere atq; oportet, non scientiā tollit orationis, sed suā inscientiā denudat. Quibus rebus solui arbitraremur posse quæ dicta sunt priori libro cōtra analogiā, ut potui breui percucurri, ex quibus si id confecissent qđ uolūt, ut in lingua latina esset anomalia, tamē nihil egissent: ideo qđ in oībus partibus mundi utraq; natura inest qđ alia iter se alia sunt. Sicut in anīalibus dissimilia sunt, ut equus bos, ouis, homo. Itē alia in unoquoq; horū genere inter se similia innumerabilia. Itē in piscibus dissimilis murena lupo, his soleæ, hæc murenæ, et mustellæ. sic alijs ut maior ille numerus sit similitudinū earū, quæ sunt separatim in murenis, separatim in aſellis, sic in generibus alijs, quare cū inclinationibus uerborū numerus sit magnus à dissimilibus uerbis ortus, qđ etiā uel maior est in quibus similitudines reperiūtur conferendū est esse analogias Item quæ cū ea non multo minus, q̄ in oībus uerbis patiatur uti consuetudo cōmunis, fatendū illud quia quādo analogiā sequi nos debere uniuersos, singulos aūt præterq̄ in qbus uerbis offensura sit cōsuetudo cōmunis, qđ ut dixi aliud debet præstare populus, aliud è populo singuli homines neq; id mirū est, cum singuli quoq; nō sint eodem iure. Nam liberius potest poēta quàm orator sequi analogias. Quare cum hic liber id quod pollicitus est demonstraturum absoluerit, faciam finem proximo. Deinceps declinatorum uerborum forma scribam.

M. TERENTII VARRONIS DE ANALOGIA LIB. III.

IN Verborum declinationibus disciplina loquendi dissimilitudinē an similitudinē sequi deberet, multi quæsuerūt. Cum ab his ratio quæ à similitudine oriretur, uocaretur analogia, reliqua pars appellaretur anomalia. de qua re primo libro, quæ dicerentur cur dissimilitudinē ducem haberi oporteret, dixi. Secundo contra quæ dicerentur, cur potius similitudinē conueniret præponi. quarū rerū quod nec fundamenta, ut debita posita ab ullo, neq; ordo neq; natura, ut res postulat explicata, ipse eius rei formā exponam. Dicam de quatuor rebus quæ cōtinentur declinationibus uerborū, quid simile ac dissimile, quid ratio, quam appellant λόγον, quid proportionē, quā dicūt ἀναλογίαν, quid cōsuetudo. quæ explicatæ declarabunt analogiam & anomaliā, unde sit, quid sit, cuiusmodi sit. De similitudine & dissimilitudine ideo primum dicendū, quod ea res est fundamentū omniū declinationū, ac continet rationes uerborū. Simile est quod res pleraq; uidetur habere eaſdē quas illud cui usq; simile. Dissimile est qđ uidetur esse cōtrariū. huius minimā ex duobus cōstat omne simile. Item dissimile quod nihil potest esse simile, quin alicuius sit simile. Item nihil dicitur dissimile quin addatur qđ id sit dissimile sic dicitur similis homo homini, equus equo, & dissimilis hō equo. nā simile est hō hoī, ideo qđ eaſdē figuras membrorū habet, quæ eos diuidūt ab reliquorū anīaliū specie. in ipsis boībus simili de causa uir uiro similior quàm uir mulierī, qđ plures habent eaſdē partes, et sic senior senī similior, q̄ puero. Eo porrò similiores sunt qui facie quoq; penè eadem habitu & corporis filo. Itaq; qui plura habēt eadē dicuntur similiores. qui proxime accedūt ad id, ut omnia habeant eadem uocātur gemini. Simillimi sunt qui treis naturas rerum putent esse: Simile, dissimile, neutrū, quod aliās uocent non simile, aliās nō dissimile. Sed q̄uis tria sint simile, dissimile, neutrū, tamen pōt diuidi etiā in duas ptes, sic: quodcūq; cōferas aut simile esse, aut non esse simile, esse ad dissimile si uideatur esse ut dixi. neutrū si neutrā partē præponderet, ut si quæ res duæ conferuntur, uicinas habēt partes, et in his denis habeāt easdē denas alias & dissimilitudinē similitudinē æque anīaduertendas. hanc naturam pleriq; subijciūt sub dissimilitudinis nomē. quare quoniā fuit ut potius de uocabulo, quàm de re cōtrouersia esse uideatur, illud est potius aduertendū cū simile qđ esse dicitur quin cui parti simile dicatur esse. in hoc enim solet esse error, qđ potest fieri ut homo homini simile nō sit, ut multas ptes habeat similis. et ideo dici possit similis habere oculos, manus, pedes, & sic alias res separatim, & una plures. Itaq; qđ diligenter uidendū est in uerbis quas partes & quot modis oporteat similis habere dicuntur, ut infra apparebit. Is locus maxīe lubricus est. Quid enim similius potest uideri indiligenti, q̄ duo uerba hæc suis & suis? quæ non sunt, qđ alterū nō significat fuere, alterū fuem. Itaq; similia esse uocibus ac syllabis cōfitemur, dissimilia esse partibus orationis uidemus, qđ alterū habet tēpora, alterū casus, quæ duæ res uel maxime discernūt analogias. Item propinquiora genere inter se uerba similē sæpe pariunt errorē, ut in hoc nemus & lepus uidetur esse simile, qđ cum utrūq; habeat eundē casium rectū, sed nō est simile, qđ eas certe similitudines opus sunt in quo est, ut in genere hoīm sint eodē, qđ in his nō est. nam in uirili genere nominū sint eodem est lepus, ex neutro nemus. Dicitur enim hic lepus, et hoc nemus. si eiusdē generis esset, utriq; præponeretur idem, ac diceretur, aut hic lepus & hic nemus, aut hoc lepus & hoc nemus. quare quæ et cuiusmodi sunt genera similitudinū ad hanc rem perspiciendū ei, qui declinationes uerborū proportione sumit, ne quæreret qđ locus, qđ est difficilis, qui de his rebus scripserunt, aut uitauerūt, aut inceperūt, neq; assequi potuerūt. Itaq; in eo dissensio neq; ea uniusmodi apparet, nā alij de oībus uniuersis discriminibus posuerūt numerū, ut Dionysius Sidonius, qui scripsit eas esse septuagintaunā. alij ptes eius quæ habent easus. cuius eidem hic cū dicat esse discrimina quadragintaseptē. Aristot. retulit in literas. xiiij. Parmensius. viij. Sic alij pauciora aut plura, quarū similitudinū si esset origo rectē capta, et inde orsa ratio, minus erraret in declinationibus uerborū, quarū ego principia prima duorū generū sola arbitror esse, ad quæ similitudines exigi oporteat. è quis unū positū in uerborū materia, alterū ut in materiæ figura quæ fit ex declinatione. Nā debet esse unū ut uerbū uerbo, unde declinetur, sit simile. Alterū ut è uerbo in uerbū declinatio, ad quā cōferatur eiusdē modi sit. aliās enim à similibus uerbis similiter declinātur, ut ab herus ferus, hero ferro. Aliās dissimiliter herus ferus, heri ferum, cū utrunq; & uerbum uerbo erit simile, et declinatio declinationi. Tum deniq; dicam esse similem, ac duplicē, & perfectam similitudinē habere, id quod postulat analogia. Sed ne absurdius uidear posuisse duo genera esse similitudinū sola, cum utriusq; inferiores species sint plures, si de his reticuero, ut mihi relinquā latebras, repetā ab origine similitudinū, quæ in conferendis uerbis & inclinandis sequendæ aut uitandæ sint. Prima diuisio in oratione, quod alia uerba nusquā declinantur, ut hæc, uix mox: alia declinātur à lima limabo, à fero ferebam. & cū nisi in uerbis quæ declinantur, nō possit esse analogia, qui dicit simile esse mox & nox, errat, qđ nō est eiusdem generis utrūq; uerbū, cum nox succedere debeat sub casuū ratione, mox neq; debeat neq; possit. Secunda diuisio est de his uerbis, quæ declinari possunt, quod alia sunt à uoluntate, alia à natura. Voluntatē appello cum unus quis à nomine alio imponit nomen, ut Romulus Romæ. Naturā dico cum uniuersi acceptū nomen ab eo qui imponit, nō requirimus quemadmodum id uelit declinari, sed ipsi declinamus, ut huius Romæ hanc Romā. Dt his duabus partibus uoluntaria declinatio refertur ad consuetudinē, naturalis ad orationem. Quare proinde ac simile conferri nō oportet ac dicere, ut sit è Roma Romanus sic ex Capua dici oportere Capuanus, quod in consuetudine uehementer natat, qđ declinantes imperite rebus noīa imponūt, à quibus cū accepit cōsuetudo turbulenta necesse est dicere, itaq; neq; Aristarchus, neq; alij in analogijs defendendā eius suscepērūt causam. Sed ut dixi hoc genere declinatio in cōmuni cōsuetudine uerborū ægrotat & languescit, qđ oritur è populo multiplici impio. itaq; in hoc genere in loquendo magis anomalia q̄ analogia. Tertia diuisio est, quæ uerba declinat à natura. ea diuiditur in parteis quattuor. In unā primā, uidelicet, quæ habet casus, neq; tempora habet, ut docilis, facilis, & amabilis. In alteram, quæ tempora habet neq; casus, ut docet, facit, amat. In tertiam quæ utraq; habet, ut docens faciens. In quartam quæ neutram, ut docte & facete. Ex hac diuisione singulis partibus tres reliquere dissimiles. Quare nisi in sua parte inter se collata erūt uerba, si non conueniunt, nō erit ita simile ut debeat facere idem in articulis. Vix adumbrata est analogia, & magis rerū quàm uocū in nominibus magis expressa: ac plus etiā in uocibus ac similitudinibus, q̄ in rebus suā obtinet rationē. etiam illud accedit in articulis habere analogias ostendere sit difficile, quod singula sint uerba, hic cōtra facile qđ magna sit copia similiū nominū quare nō tam hāc partē ab illa ob diuidendū, quàm illud uidendum, ut satis sit uerecundi etiā illā in eandem arenā uocare pugnatū. ut articulis duæ partes finitæ et infinitæ, sic in uocabulis duæ, uocabulū & nomē. Nō enī idem oppidū & Roma, cū oppidū sit uocabulū, Roma nomē. quarū discrimē in his reddēdis rōnibus alij discernūt, alij nō, nos si cubi opus fuerit qđ sit et cur

aſcribimus uniuſcuiuſq; partes. quoniã ſpecies plures,de ſingulis dicã. Prĩa pars caſualis diuiditur in ptes duas,in noĩatiuũ.ſ. qđ neq; finitũ eſt,ut hic et qs. de his generibus duobus utrũ ſumpſeris cũ reliquo nõ cõferendũ,qđ inter ſe diſſimiles habent analogias noĩatus,ut ſimul ſit noĩatus hẽre debet ut ſit eodẽ genere ſpecie eadẽ, ſic caſu,exitu eius. genere ut ſi nomẽ eſt qđ cõferas ſit nomẽ ſpecie ſimile, ut nõ ſolũ utrunq; ſit uirili caſu ſimile. ut ſi alterũ ſit dandi,item alterũ ſit dandi cũ quo cõferas. Exitu ut quas unũ habet extremas literas,eaſdẽ alterũ habeat. Ad hunc quadruplicẽ fontẽ ordines dirigũtur bini,uni trãſuerſi,alteri directi,ut in tabula ſolet,in qua latrũculis ludit. Tranſuerſi ſunt, qui à recto caſu obliq declinãtur,ut albus albi albo. directi ſunt q à recto caſu recto declinantur, ut albus alba albũ. utriq; ſunt partibus ſenis. Tranſuerſorũ ordinũ partes appellantur, caſus directorũ genere,utriſq; inter ſe implicatis formã dicã. Prius de tranſuerſis caſuũ uocabula alius alio modo appellauit. Nos dicemus qui noĩandi cauſa dicũtur nominandi uel nominatiuũ.

Hic multum deeſt.

Et ſcopæ dicitur una ſcopa. aliter enĩ natura qđ priora ſimplicibus poſteriora cõiunctis rebus uocabula ponuntur, ſic bigæ, ſic quadrigæ à cõiunctu dictæ. itaq; nõ dicitur ut hæc una lata et alba. ſic una biga. ſed unæ bigæ,neq; ut dicitur,ut hæ duæ latæ albæ,ſic hæ duæ bigæ et quadrigæ. Item figura uerbi qualis ſit refert,qđ in figura uocis aliàs cõmutatio ſit in uno uerbo modo ſint, aliàs in medio,ut curſu curſito, aliàs in extremo, ut doceo docui,aliàs cõis ut lego lege. Refertur igitur ex qbus literis quodq; uerbũ cõſtet maxĩe extrema, qđ ea in pleriſq; cõmutantur. quare in his quoq; partibus ſimilitudines ab alijs male,ab alijs bene,qđ ſolent ſumi in caſibus conferendis recte,an perperã uidendũ. ſed ubicũq; cõmouentur literæ nõ ſolũ hæ ſunt anĩaduertendæ,ſed etiã quæ proxĩæ ſunt,neq; mouẽtur. hæc enĩ uicinitas aliquantũ poteſt in uerborũ declinationibus, in qs figuris nõ ea ſimilia dicemus,quæ ſimileis res ſignificãt, ſed quæ ea forma ſint ut eiuſmodi res ſimilia ex inſtiuto ſignificare plerũq; ſoleant,ut tunicã uirilẽ,& muliẽbrẽ dicimus nõ eã quã habet uir aut mulier,ſed quã habere ex inſtituto debet. põt enĩ muliẽbrem uir,uirilẽ mulier habere,ut in ſcæna ab actoribus haberi,uidemus,ſed eã dicimus muliẽbrẽ,quæ de eo genere eſt quo indutui muliẽres ut uterentur eſt inſtitutũ,ut actor ſtolã muliẽbrem ſit perpetua & cecina,& purpurina figura muliebria dicũtur habere noĩa nõ muliẽrũ. Flexuræ quoq; ſimilitudo uidenda, ideo qđ alia uerba quã uim habeant ex his uerbis unde declinantur apparet,ut quemadmodũ oporteat, ut à prætor conſul prætori conſuli. Alia ex tranſitu intelligũtur,ut ſocer,macer,qđ alterũ fit ſocerũ, alterũ macrũ. quorũ utrũq; in reliquis à tranſitu ſuã uiã ſequitur & in ſingularibus,& in multitudinis declinationibus hoc fit:ideoq; naturarũ genera ſunt duo,quæ inter ſe cõferri poſſunt. unũ qđ per ſe uideri poteſt,ut homo & equus. Alterum ſine aſſumpta aliqua re extrinſecus perſpici non poſſit. ut equus,& equiſo. Vtrũq; enim dicitur ab equo. quare hoĩ hoĩem ſimilẽ eſſe,aut nõ eſſe,ſi cõtuleris ex ipſis homini aĩaduerſis ſcies Ac duo inter ſe ſimiliter, ne ſint longiores q̃ ſint eorũ fratres dicere nõ poſſis ſi illos breuiores cum quibus conferuntur,q̃ longi ſint ignores,ſi latiorũ atq; altiorũ. Item cætera eiuſdem generis ſine aſſumpto extrinſecus aliquo perſpici ſimilitudines nõ poſſunt. Sic igitur quidam caſus quod ex hoc genere ſunt nõ facile eſt dicere ſimilis eſſe, ſi eorum ſingulorũ ſolũ animaduertas uoces,niſi aſſumpſeris. Alterũ quo flectitur in tranſeundum uox, qđ ad noĩatiuũ ſimilitudines aĩaduertendas arbitratus ſum, ſatis eſſe augere hæc ſunt. Relinquitur de articulis. In quibus quædã eadem,quædã alia. De quinq; enĩ generibus duo prima habent eadem quod ſunt & uirilia, & muliebria, & neutra &

quod alia ſunt,ut ſignificent unum,ut plura et de caſibus quod habent quinos. Nam uocandi uoce notatus nõ eſt propriũ. illud habẽt qđ partim ſunt finita, ut hic et hæc,ptim infinita,ut quis, quæ & quorũ quod adũbrata & tenuis analogia, in hoc libro plura dicere neceſſe eſt ſecundũ genus,quæ uerba tẽpora habẽt neq; caſus ſi habent pſonas, eorũ declinationũ ſpecies ſunt ſex. Vna quæ dicitur tẽporalis,ut legebã gemebã,lego gemo. Altera pſonarũ,ut ſero meto,ſeris metis. Tertia rogãdi,ut ſcribõne lego ne,ſcribis ne legis ne. Quarta reſpondendi,ut fingo pingo, fingis pingis. Quinta optandi,ut dicerẽ facerẽ,dicã faciã. Sexta imperandi,ut cape rape,capito rapito. Item ſunt declinationũ ſpecies quatuor,quæ tẽpora habent ſine pſonis in rogãdo,ut foditur ne ſeritur ne, & fodietur ne feretur ne, reſpõdendi ſpecie eædem figuræ fiũt extremis ſyllabis demptis. optandi ſpecies ut uiuatur ametur,uiueretur amaretur. Impandi declinatus ſum ne habent dubitationem. & earũ ſint. Ne hæc ratio paretur pugnetur,parari & pugnari. Accedũt ad has ſpecies à ſcopulis diuiſionũ quadrinis. ab infecti & pfecti emo edo,emi edi. à ſemel ſæpius,ut lego ſcribo,lectitaui ſcriptitaui faciendi & patiendi, uturo ungo, uror ungor. A ſingulari multitudinis. ut laudo, culpo,laudamus culpamus. huius generis uerborũ, cuius ſpecies expoſui quàm late quicquid pateat,et cuiuſmodi efficiat figuras in libris,qui de formulis uerborũ erunt,diligentius expedietur. Tertij generis quæ declinãtur cũ temporibus ac caſibus,ac uocantur à multis. ideo participalia ſunt hoc genere.

hic etiam multa deſunt.

quemadmodũ declinamus quærimus. Caſus etiã ſi is qui finxit poëta aliquod uocabulũ,& ab eo caſu ipſe aliquem perperã declinauit potius cũ reprehendimus q̃ ſequimur. Igitur ratio quam dico utrobiq; & in his uerbis quæ imponuntur,& in his quæ declinantur. neq; nõ etiam tertia illa,quæ ex utroq; miſcetur genere,quarũ unaquæq; ratio collata cum altera,aut ſimilis aut diſſimilis,aut ſæpe uerba alia. ratio eadem & nonnunq̃ ratio alia uerba eadem. Quæ ratio in amor amori,eadem in dolor dolori neq; eadem in dolor dolorẽ. & cũ eadem ratio quæ eſt in amor & amoris ſit in amores, & amorũ,tamen ea quod nõ in ea quæ oportet confertur à materia per ſe ſolũ efficere nõ poteſt analogias, propter diſparilitatẽ uocis figurarũ, quod uerbũ copulatum ſingularẽ cũ multitudine ita cũ eſt proportione,ut eandem habeat rationẽ. tum deniq; ea ratio cõficit id quod poſtulat analogia de qua deinceps dicã. Sequitur tertius locus quæ ſit ratio proportione à græco uocatur ἀνάλογον. ab analogo dicta analogia. Ex eodem genere quæ res inter ſe aliqua parte diſſimiles rationem habent aliquã, ſi ad has duas alteræ res duæ collatæ ſunt quæ rationẽ habeãt eandẽ,qđ ea uerba habent eundẽ λόγον dicitur utrunq; ſeparatim analogon ſimul collata quatuor analoga. Nã ut in geminis cũ ſimile dicimus eſſe menæchmũ menæchmo de uno dicimus, cum ſimilitudinẽ eſſe in his de utroq;,ſic cũ dicimus eandẽ rationẽ habere aſſem ad ſemiſſem,quã habet in argento libella ad libellã. Quid ſit analogon oſtendimus cũ utrobiq; dicimus,& in ære et in argento eſſe eandẽ rationẽ,tum dicimus de analogia,ut ſodalis & ſodalitas, ciuis & ciuitas,nõ eſt idem,ſed utrunq; ab eodẽ ac coniunctũ ſit analogon & analogia idem nõ eſt,ſed item eſt cõgeneratũ. Quare ſi homĩes ſubſtuleris ſodalis ſubſtuleris,ſi ſodalis ſodalitatẽ. Sic item ſi ſubſtuleris λόγον ſubſtuleris analogon,ſi id,analogiã. quæ cum inter ſe tanta ſint cognatione, debebit ſubtilius audiri q̃ dici. Expectare,id eſt cũ dixero quid de utroq;,& erit cõmune,expectes Dum ego in ſcribendo transferã in reliquũ. Sed ut potius tu perſequere animo hæc fiunt in diſſimilibus rebus, ut in numeris. ſi contuleris cum uno duo,ſic cum decem uiginti. Nam quam rationem duo ad unum habent,eandem habent uiginti ad decem.

In numis in ſimilibus,ſi eſt ad unũ uictoriatũ denarius,ſi ad alterũ uictoriatũ ad alterũ denarius. Sic item in alijs rebus oĩbus pportione dicũtur ea in quo eſt. ſic quadrupes natura. ut in pgenie cũ eſt filius ad patrẽ:ſic ſi eſt filia,ad matrẽ,et ut eſt in tẽporibus meridies ad diem,ſic media nox ad noctẽ. hoc poëtæ generẽ in ſimilitudinibus utũtur, multũ hoc acutiſſime geometræ:hoc in oratione diligentius,q̃ alij Ariſtarcho grãmatici,ut cũ dicũtur proportiõe ſimilia eſſe amorẽ amori,dolorẽ dolori. Cum ita diſſimile eſſe,uideant amorẽ & dolorem,qđ eſt alio caſu. Item dolorẽ dolori:ſed dicũt qđ à ſimilibus nõnunq̃ rõnes habent implicatas duas,ſit una directa,altera tranſuerſa. qđ dico apertius fiet. Eſto ſic expoſitos eſſe numeros,ut in prĩo uerſu ſit unũ,duo quatuor:in ſecũdo decẽ,uiginti,quadraginta,in tertio centũ,ducenti,quadringenti. In hac formula numerorũ duo inerũt,quos dixi λόγος qui diuerſas faciũt analogias,unus duplex,qui eſt in obliqs uerſibus,qđ eſt ut unus ad duo,ſic duo ad quatuor. alter decẽplex in directis ordinibus, qđ eſt ut unus ad decẽ, ſic decem ad centũ. Similiter in uerborũ declinationibus eſt, ut biuiũ,qđ & ab recto caſu in recto. ita ut formulã ſimiliter efficiãt,qđ ſit primo uerſu hic albus,huic albo,huius albi. Secundo hæc alba, huic albæ, huius albæ. Tertio hoc albũ,huic albo, huius albi. Itaq; fiũt per obliquas declinationes ex his analogiæ hoc genus, albius atrius,albio atrio:per directas declinationes albius atrius,albia atria:quæ.ſ. erit particula ex illa uicenaria atria, qua ſ centenaria formula analogiarũ de qua ſupra dixi. analogia quæ dicitur, eius genera ſunt duo. Vnum deiunctum ſic eſt,ut unum ad duo,ſic decem ad uiginti. alterũ coniunctum,ſicut eſt unum ad duo,ſic duo ad quatuor. in hoc qđ duo bis dicũtur. Et tum cõferimus ad unũ,et tunc cum quatuor. Hoc quoq; natura dicitur quadruplex:ſi à ſeptẽ chordis citharæ, tamen duo dicũtur habere tetrachorda, qđ quemadmodũ accrepat prima ad quartã chordã. ſic quarta ad ſeptimã reſpõdet. Media eſt alterius prima, alterius extrema. Medici in ægrotos ſeptimos dies q̃ obſeruant quarto die,ideo diligẽtius ſigna morbi aduertũt, qđ quã rationẽ habuit primus dies ad quartũ,eandẽ præſagit habiturũ,qui eſt futurus ab eo quartus q̃ eſt ſeptimus à prĩo. quadruplices deiunctæ in caſibus ſunt uocabulorũ, ut rex regi. Coniunctæ ſunt triplices in uerborũ tribus tẽporibus,ut legebã lego legam. quod quã rationẽ habet legebã à lego, hanc habet lego à legã. in hoc ferè oẽs homĩes peccãt, qđ perperã tribus tẽporibus hæc uerba adijciunt,cũ proportione uolunt pronuntiare. Nam cum ſint uerba alia infecta ut lego & legis:alia pfecta, ut legi, & legiſti:& debeãt ſui cuiuſq; generis in cõiungendo copulari. & cum recte ſit ideo lego & legebã:nõ recte eſt lego ad legi, qđ legi ſignificat qđ perfectum,ut hæc,tutudi pupugi,tundo pungo,tundam pungã. Item occaſus ſum,uerberatus ſum,uerberabor. Iniuria reprehendũt, qđ & infecti inter ſe ſimilia ſunt, & pfecti inter ſe,ut tundebã,tundo tundã,et tududerã tutudi tutudero. Sic amabar amor amabor, & amatus eram amatus ſum amatus ero. Itaq; rephendũt qui cõtra analogias dicunt,cur diſpariliter in tribus partibus dicantur,quædã uerba natura,cũ quadruplex ſit analogia: id nõnunq̃ (ut dixi) pauciores uidetur habere ptes. ſic etiã alias plureis. ut cũ eſt quemadmodũ ad tria unũ & duo,ſic ad ſex duo & quatuor,quæ tamẽ quadripartita cõprehẽditur forma,qđ bina ad ſingula cõferũtur,qđ in orõne quoq; nõnunq̃ repitur. Sic ut diomedes cõfertur diomedibus:ſic dicitur ab hercules herculi,& herculibus,& ut hæ ab uno capite à recto caſu in duos obliquos diſcedũt caſus,ſic contra multa à duobus capitibus recti caſum cõfluũt in obliquũ unũ. Nã ut ab his rectis hibiei hæ hibiæ fit his hibieis. Sic eſt ab his hi cœli hæ cœliæ,his cœlis,à duobus ſimilibus ſimiliter declinantur. ut fit in his, nemus olus, nemora olera. Alia à diſſimilibus ſimili-

ter declinãtur:ut in articulis ab hic iſte,hunc iſtum. Analogia fundamenta habet,aut à uolũtate hoĩm,aut à natura uerborũ, aut re utraq;:uolũtatẽ dico impoſitionẽ uocabulorũ, naturã declinationẽ uocabulorũ quò decurritur ſine doctrina,q̃ impoſitionẽ ſeq̃tur, dicet. Si ſimile in recto caſu dolus & malus fore in obliquo dolo & malo:ſi naturã ſequetur ſi ſit ſimile in obliquis Marco,quinto fore ut ſit Marcũ q̃ntũ, qui utrũq; ſequetur dicet ſi ſit ſimile trãſitus,ut eſt in ſeruus ſerue,fore ut ſit,itẽ in ceruus cerue. Cõmune oĩm eſt ut quatuor figuræ uocis habeat pportione declinatus. Primũ genus eſt ortũ ab ſimilitudine in rectis caſibus. Secundũ à ſimilitudine quæ eſt in obliquis. Tertiũ à ſimilitudine quæ eſt in trãſitibus de caſu in caſum. Prĩo genere ab impoſito ad naturã proficiſcũtur. In ſecũdo cõtra. In tertio ab utroq;. Quocirca etiã hoc tertiũ põt bifariã diuiſim tertiũ et quartũ dici, qđ in eo uel proſas et roſas põt dici q̃ initia faciet analogiæ. Impoſitio ab his obliquas figuras declinare debebit,qui naturã contra. Qui ab utraq; reliquas declinationes ab eiuſmodi tranſitibus. Impoſitio eſt in noſtro dominatu. Nos in natura. quẽadmodũ.n. quiſq; uult,ĩponit nomẽ,at declinat quẽadmodũ uult natura. Sed quoniã duobus modis imponitur uocabulũ,ut re ſingulari,aut multitudine:ſingulari ut cicer,multitudinis,ut ſcalæ. Nec dubiũ eſt q̃n ordo decliuatuũ in quo res ſingulares declinabuntur,ſolæ ab ſingulari aliquo caſu proficiſcãtur,ut cicer ciceri ciceris. itẽ cõtra in eo ordine qui multitudine erit ſolũ quin à multitudinis aliquo caſu ordiri conueniat, ut ſcalæ ſcalis ſcalas. Aliud uidendũ eſt cũ duplex natura copulata,ac declinatuũ bini fiãt ordines,ut eſt mars martis. Vnde aũt ratio analogiæ debuit ordiri utrũ ab ſingulari re in multitudinẽ an cõtra, neq;.n. ſi natura ab uno ad duo puenit, iccirco non põt amplius eſſe in docẽdo poſterius,ut inde ĩcipias,ut qđ ſit prius oſtẽdas. Itaq; illi qui de omni natura diſputãt,atq; ideo uocãtur Phyſici,tamen ex his ab uniuerſa natura pfecti retro, quæ eſſent principia mũdi oſtendũt. Oratio cũ ex literis cõſtat,tamẽ eã grãmatici de literis oſtenderũt, quare in demõſtrãdo quoniã potius pfeciſſe de literis oſtendũt, oportet ab eo qđ aptius eſt,q̃ ab eo qđ prius eſt. Et potius q̃ ab incorrupto prĩcipio,ab natura rerũ q̃ ab libidine hoĩm. Et hæc tria q̃ ſequenda magis ſunt,minus ſunt in ſingularibus,q̃ in multitudine. Cõmodius põt ordiri qđ in his principijs minus orationis uerbis fingẽdis uerborũ forma facilius ſingularia uideri poſſe,q̃ ex ſingularibus multitudinis. hæc oſtẽdũt trabes trabs,duces dux. Videmus.n. ex his uerbis trabes duces de extrema ſyllaba e literã excluſam, & ideo in ſingulari factũ eſſe trabs dux. Cõtra ex ſingularibus nõ tam uidemus quemadmodũ facta ſint ex b, & s trabes,& ex c & s duces. Similitudinis rectus caſus forte figura corrupta erit id qđ accidit raro. prius id corrigemus, q̃ inde ordiemur obliqs aſſumere oportere figuras eas,quæ nõ erunt ambiguæ ſiue ſingulares ſiue multitudines, ex qbus id cuiuſmodi debent eſſe pſpici poſſunt. nam nunq̃ alterũ ex altero uidetur,ut Chryſippus ſcribit,quẽadmodũ pater ex filio & filius ex patre,neq; minus in fornicibus pter ſiniſtrã dextra ſtat,q̃ propter dextrã ſiniſtra,quapropter ut ex rectis caſibus obliqui,& ex obliquis recti,et ex ſingularib. multitudines,& multitudinis ſingulares nõnunq̃ recuperari poſſunt. principiũ id potiſſimũ ſeq̃ debemus,ut in eo fundamentũ ſit in natura qđ in declinatiõibus ibi facilior ratio. facile eſt.n. aĩaduertere peccatũ magis cadere poſſe in impoſitiones eas,quæ fiũt plerũq; in rectis caſibus ſingularibus:qđ hoĩes impiti & diſpſi uocabula rebus impoñũt quocũq; eos libido inuitauit. natura ĩcorrupta eſt plerũq; ſuapte ſponte niſi qui eã uſu inſcio deprauabit. Quare ſi quis prĩcipiũ analogiæ potius poſuerit in naturalibus caſibus,q̃ in poſitiuis nõ multa in cõſuetudine occurrent, & ut à natura libido humana corrigitur, non ab li-

bidinæ natura, qđ qui impoſitionẽ ſequi uoluerint, facient cõtraria ſin à ſingulari quis potius proficiſci uolet in illũ facere oportebit ab ſexto caſu, qui eſt proprius latinis. Nã eius caſus his literarũ diſcrimnibus facilius reliquorũ uarietate diſcernere poterit, qđ ei habent exitus aut in a, ut hac terra: aut in e, ut hac lance: aut in i. ut hac leui: aut in o, ut hoc cœlo: aut in u, ut hoc uerſu. Igitur ad demonſtrandas declinationes biceps una hæc. Sed quoniã ubi analogia tria, unũ qđ in rebus, alterũ qđ in uocibus, tertiũ qđ in utroq; duo priora ſimplicia, tertiũ duplex, animaduertendũ hæc quã inter ſe habeant rationẽ. primũ ea quæ ſunt diſcrimina in rebus, partim ſunt quæ ad rationẽ nõ attineant, partim quæ pertineant. Nõ pertinent, ut ea quæ obſeruãt in ædificijs, & ſignis faciendis, cæteris q; rebus artifices, è quis uocãtur aliæ harmoniacæ ſic. Item aliæ noĩbus alijs, ſed nulla harũ ſit loquendo pars ad orationẽ. quæ pertinent res eæ ſunt, quæ uerbis dicũtur proportione, neq; à ſimilitudine quoq; uocũ declinatus habẽt, ut Iupiter Marſpiter Ioui Marti. Hæc enim genera omniũ, & numero, & caſibus ſimilia ſunt, proportione ſimiles inter ſe, quod utraq; noĩa ſunt, & uiriliа ſunt, & ſingularia, & caſu nominandi & dandi. alterũ genus uocale eſt, in quo uoces modo ſunt proportione ſimiles nõ res: ut biga, bigæ, nuptia nuptiæ. Neq; enim in his res ſingularis ſubeſt una, cũ dicitur biga, quadriga. neq; ab his uocibus, quæ declinata ſunt multitudinis ſignificãt quicq̃. Ideo qđ omnis multitudinis, quæ declinantur ab uno, ut à merula merulæ, ſunt eiuſmodi, ut ſingulari ſubiungãtur. ſic merulæ duæ, catulæ tres, faculæ quatuor. Quare cũ idẽ nõ poſſit ſubiungi: cũ dicimus bigæ unæ, quadrigæ duæ, nuptiæ tres, ſed pro eo unæ bigæ, binæ quadrigæ, trinæ nuptiæ apparet non eſſe à biga & quadriga, & bigæ & quadrigæ: ſed ut eſt huius ordinis duæ tres principiũ una: ſic in hoc ordine altero, unæ binæ trinæ, principiũ eſt unæ. Tertiũ genus eſt illud duplex quod dixi, in quo & res & uoces ſimiliter proportione dicuntur ut bonus malus, boni mali. de quorũ analogia & Ariſtophanes & alij ſcripſerũt. Etenim hæc deniq; perfecta, ut in oratiõe illæ duæ ſimplices inchoatæ analogiæ. de quibus tamẽ ſeparatim dicam, qđ his quoq; utimur in loquendo. Sed prius de perfecta, in qua & res & uoces quadam ſimilitudine continentur: cuius genera ſunt tria, unum uernaculũ, ac dominatũ, alterum aduentitiũ, tertium notum. Ex peregrino hic natum uernaculum eſt, ut ſutor & piſtor, ſutori & piſtori. Aduentitium eſt, ut Hectores Neſtores, Hectoras Neſtoras. Tertiũ illud notũ, ut Achilles & Peleus. de genere multi utuntur, non modo poẽtæ, ſed etiã pleriq; hæc. primo omnes qui ſoluta oratione loquũtur dicebant, ut quæſtorem prætorem, ſic Hectórem Neſtórem Itaq; Ennius ait: Hectóris natũ de troiano muro iactari. Acci. hoc in tragœdijs largius. à priſca cõſuetudine mouere cœpit, & ad formas græcas uerborũ magis reuocare. et à quo Valer. ait. Acci. Hectórẽ nollet facere, Hectora mallet, qđ aduentitia pleraq; habemus Græca, alia græcanica. ſic analogiæ. è quis quæ hic notæ fiunt declinationes de his aliæ priſcæ. ut bacchides & chryſides. aliæ minores, ut chryſides & bacchides. aliæ recentes ut chryſidas & bacchidas. cũ his omnibus tribus utãtur noſtri maxime q ſequũtur media in loquẽdo, offendũt minimũ. Quod prima parũ ſimilia uidentur eſſe Græcis, unde ſint trãſlata. Tertia parũ ſimilia noſtris. omnis analogiæ fundamentũ ſimilitudo quædã ut dixi quæ ſolet eſſe, in rebus, in uocibus, et in utroq;, in qua harũ parte cũq; ſit inferendo, & cuiuſmodi uidendũ. Nã ut dixi, neq; rerũ, neq; uocis ſimilitudo ad has dupliceis, quæ in loquẽdo quærimus, ſeparatim ſatis eſt, qđ utraq; parte opus eſt ſimili, analogias uerborũ exprimẽdas: quas ad loquendũ ut perducas, accedere debet uſus. Alia. n. ratio qua facias ueſtimentũ, alia quemadmodũ utare ueſtimento. Vſui ſpecies uidentur eſſe tres. Vna cõſuetudinis ueteris. Altera conſuetudinis huius. Tertia neutra. Vetera ut caſcus caſci, furus furi. huius conſuetudinis, ut albus caldus, albo caldo. neutra, ut ſcala ſcalã, falera falerã. ad quas accedere poteſt quarta miſta, ut amicitia, inimicitia, amicitiã inimicitiã. Prima eſt qua uſi antiqui et nos relinquimus. Secũda qua nũc utimur. Tertia qua utũtur poẽtæ. analogiæ nõ item ea definienda quæ dirigitur ad naturã uerborũ, at que illa quæ ad uſum loquendi. Nam prior definienda ſic. analogia eſt uerborũ ſimiliũ declinatio ſimilis. Poſterior ſic: analogia eſt uerborũ ſimiliũ declinatio ſimilis nõ repugnãte cõſuetudine cõmuni, ad quã harũ duarũ ad extremũ additũ erit hoc. ex qua dã parte poẽtica analogia erit definita. harũ primã ſequi debet populus, ſecundã omnẽ ſinguli è populo. Tertiã poẽtæ. hæc diligentius, quàm apertius dicta eſſe arbitror. Sed non obſcurius, quàm de re ſimili definitiones grammaticorũ ſunt, ut Ariſtodemi, Ariſtoclis. itẽ aliorũ quorũ obſcuritates eo minus reprehendendæ, qđ pleræq; definitiones re incognita propter ſummã breuitatem non facile proſpiciuntur, niſi articulatim ſit explicata. Quare magis apparebit ſi erit aperte de ſingulis partibus qđ dicatur uerbũ. Quid ſimilitudo uerbi, ḡd declinatio, quid ſimilitudo declinatiõis nõ repugnãte cõſuetudine cõmuni. Quid ex quadam parte uerbũ dico orationis uocabulis partĩ, quæ ſit individua & minima, ſi declinationẽ naturalẽ habeat ſimile uerbũ uerbo. Tũ quoniã & res quã ſignificat, & uocẽ qua ſignificat. & in figura tranſitũ declinationis parile. Declinatio eſt cũ ex uerbo in uerbũ, aut ex uerbi diſcrimine ut tranſeat mens uocis cõmutatio fit aliqua ſimilitudo declinationis. cum item ex aliqua figura in figurã tranſit, ut id tranſit cum quo confertur, adiectiũ eſt nõ repugnãte cõſuetudine cõmuni. qđ quædã uerba cõtra uſum ueterem declinata patietur, ut poſſit Hortenſiũ docere pro hac ſi ceruices ceruix, quædã non, ut ſi dicas pro fauces faux, ubi additur ex quadã parte ſignificat nõ eſſe in cõſuetudine. In hit uerbis omnis partis, ut declinatũ amo iuuo amor iuuor. Quid uideretur analogia in oratione, & quas haberet ſpecies, et quæ de his ſequẽda uideretur, ut breui potui, informaui. Nũc in quibus nõ debeat eſſe, ac proinde debeat, ac ſoleat quæri, dicam. Earũ ſunt quatuor genera: primũ in id genus uerbis quæ nõ declinantur, analogia non debet quæri, ut in his nequã, mox, uix. de his magis in alio, quàm in alio erratur uerbo. Dicunt enim non habere caſus mox, et uix, nequam habere: quod dicamus hic nequam, huius nequam, huic nequam. cum intelligimus, aut hominis eius quẽ uolumus oſtendere eſſe nequã: dicimus caſus, & ei proponimus, nõ cuius putamus nequitiam. Quod uocabulũ factum, ut ex nõ & nolo, nolo, ſic ex ne & quicquã, item media ex trita ſyllaba coactum eſt nequam. Itaq; ut eum quem putamus eſſe nõ hili dicimus nihili, ſic in quo putamus eſſe nequicquã, dicimus nequã. Secũdo ſi unum ſolũ habent caſum in uoce quod non declinentur ut literæ omnes. Tertio ſi ſingularis eſt uocabuli ſeries, neq; habet cũ qua cõparari poſſit, ut eſſe putant caput capiti capitis capite. Quarũ ſi ea uocabula quatuor quæ conferuntur inter ſe rationẽ habent, quã oportet, ut ſocer, ſocrus, ſoceros, ſocerũ. Contra in quibus debeat quæri analogia, ferè totidem gradus debent eſſe coniunctĩ. Primũ ut ſint tres. Secundũ ut earum ſit uſus. Tertium uti hæ res uocabula habeant. Quartum ut habeant declinatus naturaleis. De primo gradu quod natura ſubeſt & multitudinis, & ſingularis dicimus. Hi aſſes, hoſce aſſes, hic as, hunc aſſem. cõtra quod in numeris finitis multitudinis natura ſingularis nõ eſt. dicimus hi duo & hi tres, his duobus, & his tribus. Secundo gradũ ſi eſt natura, neq; eſt uſus id genus, ut ſit diſcriminandum, ut ſit in faba, & id genus. Non enim opus fuit, quæ ut in ſeruis, item & ex parte & uniuerſa nominamus.

FINIS.

SEXTI POMPEII

FESTI LIBRORVM VNDEVIGINTI FRAGMENTA.

EPISTOLA PAVLI PONTIFICIS AD CAROLVM REGEM.

Quam quidem hic ponere placuit: non quod digna lectu uideretur, sed ut plenior testimonio foret, ab arroganti homine doctissimas Pompeij lucubrationes indigne ac inique diminutas, & laceratas fuisse.

Diuinæ largitatis munere sapientia, potentiáq; præfulgido domino regi Carolo, regum sublimissimo Paulus ultimus seruulus. Cupiens aliquid uestris bibliothecis addere, quia ex proprio perparum ualeo, necessario ex alieno mutuaui. Festus denique Pompeius Romanis studijs affatim eruditus, tam sermonum abditorum, quàm etiam quarundam causarum originet aperiens, opus suum ad uiginti usque prolixa uolumina extendit. Ex qua ego prolixitate superflua quæq;, & minus necessaria prætergrediens, & quædam abstrusa penitus stilo proprio enucleans, nonnulla ita, ut erant posita, relinquens, hæc uestræ celsitudini legendum compendio obtuli. In cuius serie tamen si lectum ire non dedignabimini, quædam secundum artem, quædam secundum etymologiam non inconuenienter posita inuenietis, & præcipue ciuitatis uestræ Romuleæ, portarum, uiarú, montium, locorum, tribuumq; uocabula diserta reperietis. Ritus præterea gentilium, & consuetudines uarias. Dictiones quoque poëtis, & historiographis familiares, quas in suis opusculis frequentius posuere. Quod exiguitatis meæ munusculum si sagax, & subtilissimum uestrum ingenium non usquequaq; reprobarit, tenuitatem meam uita comite, ad potiora excitabit. Vale.

SEXTI POMPEII FESTI DE VERBORVM VETERVM SIGNIFICATIONE LIBER PRIMVS.

Augustus locus sanctus ab auium gestu, id est quia ab auibus significatus est, sic dictus, siue ab auiú gustatu, qa aues pastæ id ratũ fecere. Augur ab auibus, gerẽdoq; dictus, quia p eũ auium gestus edicitur, siue ab auiú garitu. Vnde & auguriũ. Auspiciũ ab aue spiciendo. Nam quod nos cũ præpositione dicimus aspicio, apud ueteres sine à præpositione spicio dicebatur. Affectare est pronum animum ad faciendum habere. Armillum uas uinarium in sacris, dictum, quod armo, id est humero deuas uinarium in sacris, dictum, quod armo, id est humero deportetur. Aerarij tribuni à tribuendo ære sunt appellati. Aerariũ sanè populus Romanus in æde Saturni habuit. Apricum locum à sole apertum, à græco uocabulo φρίκης appellamus, quasi ἄνευ φρίκης, id est sine horrore uidelicet frigoris. Vnde etiã putatur Africa appellari. Amœna dicta sunt loca, quæ ad se amanda alliciant, id est trahant. Affecta fœmina uel in bonam partem dicitur, uelut honorata, uel in malam, quasi ad extremum periculum adducta. Aquagium, quasi aquæ agium, id est aquæ ductus appellatur. Aquælitiũ dicitur, cum aqua pluuialis remedijs quibusdam elicitur, ut quondam (si creditur) mandi lapide in urbem ducto. Aqua dicitur à qua iuuamur. Aqua & igni interdici solet damnatis, quam accipiunt nuptæ, uidelicet quia hæ duæ res humanam uitam maxime continent. Itaque funus prosecuti redeuntes ignem supergrediebantur, aqua aspersi, quod purgationis genus uocabant suffitionem. Axitiosi facilios dicebantur, cum plures unà quid agerent, facerentq;. Axit autem antiquos dixisse pro egerit manifestum est. Vnde axies mulieres siue diy dicebantur unà agentes. Alites uolatu auspicia facientes istæ putabantur, buteo, sanqualis, immusculus, aquila, uulturius.

Axamenta dicebantur carmina saliaria, quæ à saliys sacerdotibus componebantur in uniuersos homines composita. Nam in deos singulos uersus ficti à nominibus eorum appellabantur, ut Ianualij, Iunonij, Mineruij. Axis quem græci ἄξωνα uocant, plures habet significationes. Nam & pars cœli septentrionalis, & stipes teres circa quem rota uertitur, & tabula sectilis axis appellatur. Ador farris genus, edor quondam appellatum ab edendo, uel quod duratur ut fiat tostum: unde in sacrificio mola salsa efficitur. Adoriam laudem siue gloriam dicebant, quia gloriosum eum putabant esse, qui farris copia abundaret. Arma proprie dicuntur ab armis, id est humeris dependentia. ut scutum, gladius, pugio, sica, ut ea, quibus procul præliamur tela. Armata dicebatur uirgo sacrificãs, cui lacinia toga in humerum erat reiecta. legibus etiam laurentum sancitum est, ne pomum ex alieno legatur in armũ, id est quod humeri onus sit. Armentum id genus pecoris appellatur, quod est idoneum ad opus armorum. Inuenies tamẽ fœminei generis armentas apud Ennium positum. Album quod nos dicimus, à græco quod est ἄλφον est appellatum. Sabini tamen alpum dixerunt. Vnde credi potest nomen Alpium à candore niuium uocitatum. Albesia scuta dicebantur, quibus Albenses qui sunt Marsi generis usi sunt. Hæc eadem decumana uocabantur, eò esset amplissima, ut decumani fluctus. Albiona ager trãs tyberim dicitur, à luco Albionarũ, quo loco bos alba sacrificabatur. Albula tyberis fluuius dictus ab albo aq; colore, Tyberis autẽ à Tyberino Siluio rege Albanorum, quod

is in eo extinctus est. Ambo ex græco dictum uidetur, quod illi ἄμφω dicunt. Ambactus apud Ennium lingua gallica uctus dicitur. Am præpositio loqualaris significat circũ: unde supra seruus ambactus, id est circumactus dicitur. Ambest ita tertiæ personæ uerbum est, ut nullam aliam habeat declinationem. Ambegni bos & ueruex appellabantur, cum ad eorum utraq; latera agni in sacrificium ducebantur. Ambidens siue bidens ouis appellabatur, quæ superioribus & inferioribus est dentibus. Abemito significat demito uel auferro. Emere enim antiqui dicebant pro accipere. Ambaruales hostiæ appellabantur, quæ pro aruis à duobus fratribus sacrificabantur. Amburbiales hostiæ dicebantur, quæ circũ terminos urbis Romæ ducebantur. Ambustus circum ustus.

Ambitus proprie dicitur circuitus ædificiorum, patens in latitudinem pedes duos & semissem, in longitudinem idem quod ædificium. sed & eodem uocabulo crimen auaritiæ uel affectati honoris appellatur. Adolescit à græco ἀδολέσχω, id est adcresco uenit. Vnde sunt adultus, adolescens, altare, eo quod in illo ignis excrescit: & exoletus, qui excessit olescendi, id est crescendi modum: & inoleuit, id est creuit. Altaria sunt in quibus ignis adoletur. Aliuta antiqui dicebant pro aliter ex græco ἄλλως, uel ἄλλως transferentes. Hinc est illud in legibus Numæ Pompilij: Siquis aliuta faxit, ipsus Ioui sacer esto. Astu apud poëtas astutiam significat, cuius origo ex græco, ab oppido ἄστυ deducitur, in quo qui conuersati assidue sint, cauti, atq; acuti esse uideantur. Astutus arte tutus. Algeo ex græco ἀλγῶ dicitur, id est doleo, ut sit frigus dolor quidam membrorum rigore coniectus. Ast significat at uel aut. Anus dicta est ab annorum multitudine, quoniam antiqui non geminabant consonantes: uel quod iam sit sine sensu, qui græce dicitur νοῦς. Amussim, regulariter, tractum à regula ad quam aliquid exæquatur, quæ amussis dicitur. Quidam amussim esse dicunt non tacite, quod mutire interdum dicitur loqui. Adgretus, apud Ennium, adgretus sari, pro eo qđ est aggressus ponitur, quod uerbum uenit à græco. Agnus ex græco ἀμνὸς deducitur, quod nomen apud maiores commune erat generis: sicut & lupus, quod uenit ex græco λύκος. Aegrum ex græco αἰάζω appellatur. à quibusdam putatur à uoce doloris appellari, quod est αἰ αἴ. Annus ex græco uenit, quem illi ἐνιαυτὸν dicunt: & quod nos triennium, illi dicunt τρίετες. Alterum Sinnius ait idem significare, quod apud græcos ἕτερος. Quidam uero ex utroque esse compositum ἄλλος, & ἕτερος. Alter & pro non bono ponitur, ut in auguriis altera cum appellatur auis quæ utique prospera non est. Sic aliter nonnunquam pro aduerso dicitur & malo. Allienſis dies dicebatur apud Romanos obscœnissimi ominis, ab Allia fluuio scilicet, ubi Romanus fusus à Gallis exercitus est. Adlecti dicebãtur apud Romanos, qui propter inopiam ex equestri ordine in senatorum sunt numero assumpti. Nam patres dicuntur, qui sunt patritij generis: Conscripti, qui in senatu sunt scriptis annotati. Altercatio iurgatio. Alternatio per uices successio. Alma sancta, siue pulchra, uel alens, ab alendo scilicet. Altellus Romulus dicebatur, quasi altus in tellure: uel quod tellurẽ suã aleret, siue quod aleretur telis: uel quod à Tatio Sabinorũ rege postulatus sit in colloquio pacis, & alternis uicibus audierit, locutusq; fuerit. Sicut enim fit diminutiue à macro macellus, à uafro uafellus, ita ab alterno altellus. Altus ab alendo dictus, aliás ab altitudine altus. Alterplicem duplicem. Alterta alterutra. Alcedo dicebatur ab antiquis pro halcyone, ut pro Ganymede catamitus, p Nilo Melo. Alica dicitur qđ alit corpus. Alicariæ meretrices appellabãturr Cã

pania solitæ ante pistrina alicariorum uersari quæstus gratia: sicut hæ, quæ ante stabula sedebant, dicebantur prostibulæ. Almities habitus almarum rerum. Allus pollex scandens proximum digitum, quod uelut insiluisse in alium uideatur, qnod græce dicitur ἄλλεσθαι. Alueolum tabula aleatoria. Aluus uenter fœminæ, ab alendo dicta est. Angor, id est animi uel corporis cruciatus, proprie à græco συνάγχη, id est strangulatione dictus, unde & faucium dolor angina uocatur. Plautus: Vellem me in anginam uerti, quo huic aniculæ fauces præoccuparem. Anacreon, Terentius pro antea posuit. Anteurbana prædia urbi propinqua. Antariũ bellũ, quod ante urbem geritur. Axare nominare. Antipagamenta ualuarum ornamenta, quæ antis appanguntur, id est affiguntur. Antefixa, quæ ex opere figlino tectis affiguntur sub stillicidio. Antigerio antiqui pro ualde dixerunt.

Aureax auriga. Aureas enim dicebatur frenum, quod ad aures equorum religabatur: oreas quo ora coërcebantur. Auritus à magnis auribus dicitur, ut sunt asinorum & leporum, aliâs ab audiendi facultate. Aurum dictum, quia præcipue custoditur. Græce enim ὠρεῖν custodire dicitur, unde & thesaurum. Hipocrates medicus de nomine inuentoris id dictum putat, quem uocitatum ait Aurum. Quidam ad similitudinem auroræ coloris nomen traxisse existimant: nonnulli quia mentes hominum auertat: alij à Sabinis translatum putant, qđ illi ausum dicebant. Aurichalcum uel orichalcum quidam putant compositum ex ære, & auro, siue quod colorem habeat aureum. Orichalcum sanè dicitur quod in montuosis locis inuenitur; Mons & enim græce ὄρος appellatur. Acus dicitur qua sarcinatrix uel etiam ornatrix utitur. Paleæ etiam quædam de frumento acus dicuntur. Exercitus quoque instructio, quod ea pars militum uehementissima est ad hostem uulnerandum acumine telorum. Totum autem ex græco sermone trahitur, quo sarcire apud illos ῥάπτειν dicitur. Assiduus dicitur, qui in ea re quam frequenter agit quasi consedisse uideatur. Alij assiduum locupletem, quasi multorum assium dictum putarunt. Alij eum qui sumptu proprio militabat, ab asse dando uocatum existimarunt. Andruare id est recurrere, à græco uerbo δραπετεύω uenit, hinc & drua uocata est.

Antroare gratias referre. Truãt, mouẽt. Truã quoq; uocãt, quo permouent coquentes exta. Acupedius dicebatur, cui præcipuum erat in currendo acumen pedum. Adrumauit rumorem fecit, siue commurmuratus est, quod uerbum quidam à rumine, id est parte gutturis putant deduci. Acerit securis ærea, qua in sacrificijs utebantur sacerdotes. Aplustria nauium ornamenta: quæ quia erant amplius quàm essent necessaria usu, etiam amplustria dicebantur. Agina est qua inseritur scapus trutinæ, id est in quo foramine trutina se uertit. Vnde aginatores dicuntur, qui paruo lucro mouentur.

Agonium dies appellabatur quo rex hostiam immolabat. Hostiam enim antiqui agoniam uocabant. Agonium etiam putabant deum dici præsidentem rebus agendis. Agonalia eius festiuitatem, siue quia agonos dicebant montes. Agonia sacrificia, quæ fiebant in monte. Hinc Romæ mons quirinalis Aegonis, & collina porta Aegonensis. Agoniũ, id est ludũ ob hoc dictum, quia locus in quo ludi initio facti sunt, fuerit sine angulo, cuius festa agonalia dicebantur. Agea uia in naui dicta, quod in ea maxima quæq; res agi solet. Agonias hostias putabant ab agendo dictas. Albogalerus à galea nominatus. Est enim pileum capitis, quo diales flamines, id est sacerdotes Iouis utebantur. Fiebat enim ex hostia alba Ioui cæsa, cui affigebatur apex uirgula oleagina. Apluda est genus minutissimæ paleæ frumenti siue panici, de qua Næuius: Non hercle apluda est hodie quàm tu nequior. Sunt qui apludam sorbitionis liquidissimum putent genus, quod flatu deijciatur, & quasi aplodatur. Aridum proprie est, quod naturalem humorem amisit. Dicitur autem per contrariam significationem, quod irrigari desierit. Nam græce irrigare est ἄρδειν.

Aptus cum propria significatione intelligatur, poni tamen solet pro adepto, sicut apisci pro adipisci. Arca proprie dicitur locus uacuus, quasi exaruerit, & non possit quicquam regenerare. Angulus à græco γωνία, siue ab eo, quod est ἐγγὺς, id est prope quod adducatur, quod ex diuerso coacta faciunt anguli formam. Affines in agris uicini, siue consanguinitate coniuncti. Antlare haurire, à græco ἀντλῶ descendit. Liuius: Florem antlabant liberi ex carchesijs. Anclabris mensa ministerijs apta diuinis: uasa quoque in ea, quibus sacerdotes utuntur, anclabria appellantur. Anculentæ fœminæ menstruo tempore appellantur, unde trahitur inquinamentum. Antras conualles uel arborum interualla.

Arferia aqua, quæ inferis libabatur, dicta à ferendo, siue uas uini quod sacris adhibebatur. Affatim dictum à copia fandi siue abundanter. Liuius: Affatim edi, bibi, lusi. Terentius affatim dixit pro eo, quod est ad lassitudinem. Amenta, quibus ut mitti possint uinciunt iacula: siue solearum lora, ex græco, quod ἅμματα sic appellata, uel quia aptantes ea ad mentum trahunt. Adtegrare est uinum in sacrificijs augere. Integrare enim, & adtegrare minus factum est in statum redigere. Adtritum & tritum ex græco descendit, quia illi uestem tritam τριβώνιον appellant. Adtestata dicebantur fulgura, quæ iterato fiebant, uidelicet significationem priorum adtestantia. Attibernalis habitator cõtinue tabernæ. Quod genus domicilij antiquissimum Romanis fuisse testimonio sunt exteræ gentes, quæ adhuc tabulatis habitant ædificijs. Vnde etiam tecta castrensia quamuis pellibus contegantur, tabernacula tamen dicuntur. Attæ appellantur, qui propter uitium crurum aut pedum plantis insistunt, & attingunt magis terram, quam ambulant, quod cognomen Quintio poëtæ adhæsit. Attin pro reuerentia seni cuilibet dicimus, quasi eum anui nomine appellemus. Adagia ad agendum apta. Adasia ouis uetula recentis partus. Abrogare infirmare. Ad aut proprie personam significat, ut eo ad Pompeium: aut locum, ut abijt ad theatrum. Apud mutuam loci, & personæ coniunctionem significat, ut cum dicimus, cœno apud amicum. At differentiam rerum significat, ut cum dicimus: Scipio est bellator, at Marcus Cato orator. Addicere est proprie idem dicere & approbare dicendo, aliâs addicere damnare est. Aedis domicilium in ædito positum simplex, atq; unius aditus. Siue ideo ædis dicitur, quod in ea æuum degatur, quod græce αἰὼν uocatur. Itaque ædificare cum sit proprie ædem facere, ponitur tamen pro omni genere constructionis καταχρηστικῶς. Aedituus sacræ ædis tutor, id est curam agens. Aeditimus ædis intimus. Aedilis initio dictus est magistratus, qui ædium nõ tantum sacrarum, sed etiam priuatarum curam gerebat. Postea hoc nomen & ad magistratus translatum est. Dictus est autem ædilis, quod facilis ad eum plebi aditus esset. Sed & ædilatus dicebatur eadem dignitas, sicut pontificatus, magistratus. Atrium proprie est genus ædificij ante ædem continens mediam aream, in quam collecta ex omni tecto pluuia descendit. Dictum autem atrium uel quia id genus ædificij Atriæ primum in Hetruria sit institutum, uel quia terra oriatur quasi aterreum. Auus patris, matrisq; pater, dictus à græco uocabulo, quod est apud eos πάππος, mutatis quibusdam literis. Alij uolunt, quod ex ea uoce appellabatur, quod apud eosdem græcos τάτα appellatur,

appellatur, significatq; magnum, quoniam ueluti magnus pater sit auus. Alij putant auum dictũ esse quia ad duos attineat, quasi ad duum, uel quia ad patrem sit additus. Abauus dicitur, quia abest ab auo, & est auus aui. Atauus quia tata est aui, id est pater, ut pueri usurpare solent. Auunculus matris meæ frater, traxit appellationem ab eo, quod æque tertius à me, ut auus est, sed non eiusdem iuris: ideoq; uocabuli facta diminutione. Siue auunculus appellatur, quod aui locum obtineat, & proximitate tueatur sororis filiam. Amita patris mei soror: quia similiter tertia à me sit, atque auia uideri potest: dicta ex eo, qđ ab antiquioribus auita sit uocitata. Siue amita dicta est, quia à patre meo amata est. Nam plus sorores à fratribus quàm fratres diligi solent, uidelicet propter dissimilitudinem personarum, quæ ideo minus habent dissensionis, quo minus æmulationis. Auillas agnas recentis partus.

Agnus dicitur à græco ἁγνὸς, quod significat castum, eo quod sit hostia pura, & immolationi apta. Auere nihil aliud est, q̃ cupere, argumento est auidum, et auiditatẽ ex quibus præcipua cupiditas ĩtelligitur, cũ significet & gaudere. Adscripti dicebãtur, qui in colonias noĩa dedissent, ut essent coloni. Adsciscere est adiungere, uel assumere. Adscriptitij ueluti quidam scripti dicebãtur, qui supplẽdis legionibus adscribebantur. Hos & accẽsos dicebãt, qđ ad legionũ cẽsum essent adscripti. Quidam uelatos, quia uestiti inermes sequerentur exercitũ. Nonnulli ferentarios, quod fundis, lapidibusq; præliaturi ea modo ferrent, quæ in hostes iacerent. Alij rorarios, quod id genus hominũ, ante q̃ acies coirent, in modum rorantis tempestatis dimicaret. Auctarium dicebãt antiqui, quod super mensurã uel pondus iustũ adijciebatur, ut cumulus uocatur in modio. Auctũ uocabatur spatiũ circi, qđ super definitũ modũ uictoriæ adiũgitur. Argenon argentũ percandidũ. Arbiter dicitur iudex, qđ totius rei habeat arbitriũ & facultatẽ. Amicinũ utris pediculũ ex quo uinũ diffunditur. Arbosem pro arbore antiqui dicebant, & robosem pro robore. Arbitrium dicitur sententia, quæ ab arbitro statuitur. Arbitrariũ cũ adhuc res apud arbitrũ geritur. Amicitiæ uocabulũ ab amore deducitur, quãuis interdũ uituperãdus sit amor. Ab antiquis autẽ ameci, & amecæ per e literam efferebantur.

Adpromissor est, q qđ suo noĩe promisit, idẽ pro altero quoque promittit. Aduersus aut cõtrariũ significat, aut idem quod erga. Arcere est continere. Vnde & arcus in ædificijs dictus est, quia seipsum continet. Alij dicunt arcum dictum esse ab opere arrigendo in altitudinem. Arcirma genus plaustri est modici, quo homo gestari possit. Argeos uocabant scirpeas effigies, quæ per uirgines uestales annis singulis iaciebantur in Tyberim. Arcere prohibere est. Similiter prohibet porcet quoque dictum ab antiquis, quasi porrò arcet, & pro eo, quod est continet ponitur. Vnde & coërcere continere dicimus. Trahitur autem hoc uerbum à græcorum magistratu, quem illi ἄρχοντα uocant, in cuius potestate est cogere uel prohibere.

Arcani sermonis significatio trahitur siue ab arce, quæ tutissima pars est urbis: siue à genere sacrificij, quod in arce fit, ab auguribus adeo remotum à notitia uulgari, ut ne literis quidẽ mãdetur, sed per memoriam successorũ celebretur: siue ab arca in qua quæ clausa sunt tuta manent, cuius ipsius origo ab arcendo pendet. Arculum appellabant circulum, quem capiti imponebant ad sustinenda commodius uasa, quæ ad sacra publica capite portabantur. Arculus putabatur etiam deus, qui tutelam gereret arcarum. Arculata dicebantur circuli, qui ex farina in sacrificijs fiebant. Arcula dicebatur auis, quæ in auspicijs uetabat aliquid fieri. Asseres dicti, quod assideant pariẽti, trabibusq;. Assaratum apud antiquos dicebatur genus quoddam potionis ex uino, & sanguine temperatum; quod latini prisci sanguinem assir uocarent. Ambrices regulæ, quæ transuersæ asseribus, & tegulis interponuntur.

Antes sunt extremi ordines uinearum. Vnde etiam nomẽ trahunt antæ, quæ sunt latera ostiorum. Ambitus proprie dicitur inter uicinorum ædificia locus duorum pedum et semipedis ad circumeundi facultatem relictus: ex quo etiam honoris ambitus dici cœptus est, à circumeundo, supplicandoq;. Ambitio est ipsa actio ambientis. Amnis proprie dicitur à circũnãdo, quoniam ex græca præpositione sumptum, quæ est ἀμφὶ significat circum, & nare fluere. Ambiguum est quod in ambas agi partes animo potest. Huiusmodi apud Græcos ἀμφίβολον dicitur. Ambrones fuerunt gens quædam Gallica, qui subita inundatione maris cum amisissent sedes suas, rapinis, & prædationibus se, suosq; alere cœperunt. Eos, & Cymbros, Teuthonesq; Marius deleuit. Ex quo tractũ est ut turpis uitæ homines Ambrones dicerentur. Antiæ muliebres capilli demissi in frontem, appellari ex græco uidentur. Quod enim nos contra, illi ἀντὶ dicunt. Amnenses appellantur urbes sitæ prope amnem, ut à mari maritimæ. Vnde interamnæ & Antennæ dictæ sunt, quod inter amnes sunt positæ, uel ante se habeãt amnes. Antermini, qui circa terminos prouinciæ manent. Vnde amiciri, amburbium, ambarualia, amplexus, dicta sunt. Angiportus iter cõpendiarium in oppido, eo quod sit angustus portus, id est aditus in portum. Angeronæ deæ sacra à Romanis instituta sunt, cum angina omne genus animalium consumeretur, cuius festa Angeronalia dicebantur.

Actus modo significant in comœdijs, & tragœdijs certa spatia canticorum: modo iter inter uicinos quatuor pedum latum: modo in geometrica minorẽ partem iugeri, id est centũ uiginti pedũ: modo motũ corporis, ut histrionũ & saltatorũ, qui etiam ex hoc ipso actuosi dicuntur. Auxiliares dicuntur in bello socij Romanorum exterarum nationum, dicti ex græco uocabulo αὔξησις, quod nos dicimus rerum crescentiũ auctionẽ.

Ausoniã appellauit Auson Vlyssis, & Calipsũs filius eã primum partem Italiæ, in qua sunt urbes Beneuentum & Cales, deinde paulatim tota quoq; Italia, quæ Apennino finitur, dicta est Ausonia ab eodem duce, à quo etiam conditam Aruncam urbem ferunt. Alumento pro Laomedonte à ueteribus Romanis, necdum assuetis græcæ linguæ dictum est. Sic Melo pro Nilo, Catamitus pro Ganymede, Alphius pro Alpheo dicebatur. Adcensi dicebantur, qui in locum mortuorum militum subito subrogabantur, dicti ita, quia ad censum adijciebantur. Acerra ara, quæ ante mortuum poni solebat, in qua odores incendebant. Alij dicunt arculam esse thurariam scilicet ubi thus reponebant. Apex, qui est sacerdotum insigne, dictus est ab eo, quod comprehendere antiqui uinculo, apere dicebant. Vnde aptus, is qui conuenienter alicui iunctus est. Athanuuium est poculi fictilis genus, quo in sacrificijs Romani utebantur sacerdotes Potitij. Atroces appellantur ex græco, quia illi atrocia appellant, quæ cruda sunt: siue atrox dicitur ab eo, quod nihil timeat. τρέω enim græci dicunt timere. Auguraculum appellabant antiqui, quam nos arcem dicimus, quod ibi augures publice auspicarentur. Arseuerse auerte ignem significat. Thuscorum enim lingua arse auerte, uerse ignem constat appellari. Vnde Afranius ait: Inscribat aliquis in ostio arseuerse. Aborigenes appellati sunt, quod errantes conuenerint in agrum, qui nunc est populi Romani. Fuit enim gens antiquissima Italiæ. Aboloës dicebant pro ab illis. Antiqui enim literam non geminabant. Auentinus mons intra urbem dictus est, quod ibi rex Albanorum Auentinus bello fuerit extinctus, atq; sepultus. Adorare apud an-

tiquos significabat agere, unde & legati oratores dicũtur, quia mãdata populi agunt. Armilustrium festum erat apud Romanos, quo res diuinas armati faciebant, ac dum sacrificarent tubis canebant. Adeo duas habet significationes. Nam cum prima acuta effertur, idem significat, quod accedo, ut cum dicimus adeo prætorem. Cum autem secunda, id est, quousque eo, non quidem secundum rationem, quia ad præpositio accusatiuis accõmodata est, sed uetusta quidem loquendi cõsuetudine.

Argea loca Romæ appellantur, quod in his sepulti essent qui dã argiuorũ illustres uiri. Asparagus herba dicta, qđ ĩ aspero uirgulto nascatur. Asidelæ mensæ uocantur ad quas sedentes flamines sacra faciunt. Anceps significare uidetur id, quod ex utraque parte caput habeat, ut securis, bipennis, sed magis à capiendo, quod ex utraq; parte æque capiatur appellatum est. Ancus appellatur, qui adũcum brachium habet, ut exporrigi non possit. Ancillæ dictæ ab Anco Martio rege, quod is bello magnum fœminarũ numerũ ceperit. Siue ideo sic appellantur, quod antiqui anculare dicebant pro ministrare, ex quo dij quoque ac deæ feruntur coli, quibus nomina sunt anculi & anculæ. Ancæsa dicta sunt ab antiquis uasa, quæ cælata appellamus, quod circũcædendo talia fiant. Ipsum quoq; cælare uerbum ab ea dẽ causa est dictum d litera cum l permutata. Aerosam appellauerunt antiqui insulam Cyprum, quod in ea plurimũ æris nascatur. Aenesi dicti sunt comites æneæ.

Aeneatores cornicines dicũtur, id est cornua canẽtes. Aenariam appellauere locum ubi Aeneas classem à Troia ueniẽs appulit. Audacia ab auide, id est cupide agendo dicta est.

Aceratum lutũ, cũ paleis mistum. Aclassis tunica ab humeris non cõsuta. Arrulator qui etiam cocio appellatur, dictus uidetur à uoce græca, quæ est αἴρε, id est tolle, quia sequitur merces, ex quibus quid cadẽs lucelli possit tollere. Lucellum enim diminutiuum est à lucro. Artius bonis instructus artubus. Arne agni caput. Arlineum ornamentum capitis muliẽbris. Artus ex græco appellantur, quos illi ἄρθρα dicunt: siue artus dicti, qđ membra membris artẽtur. Arquites arcu præliantes, qui nunc dicuntur sagittarij. Arbilla aruina, id est pinguedo corporis. Artifices dicti, qđ scientiã suã per artus exercent: siue quod apte opera inter se artent, qua ex causa etiam artes appellatæ sunt. Arytenam siue artunam uas ab hauriendo sic appellabant. Amsegetes dicuntur quorum ager uiam tãgit. Amites perticæ aucupales. Ampedices dicebantur ab antiquis, quod circũpenderent, quos nũc appendices appellamus. Albegmina partes extorum, quæ dijs immolabant. Amia genus piscis. Ambulacra ambulationes. Ameria urbs in Vmbria, ab Amero appellata. Adsipere & præsipere dicebant antiqui à sapiendo, sicut nos quoque modo dicimus ab æquo iniquum, à quærendo inquirere.

Admissuræ aues dicebantur ab auguribus, quæ consulentẽ iuberent. Adulari est compositum ex accedendo & à ludendo. Addubanũ, Danubiũ. Adulter, et adultera dicũtur, quia & ille ad alteram, & hæc ad alterum se conferunt.

Aquilus color est fuscus & subniger, à quo aquila dicta esse uidetur, quãuis eã ab acute uolãdo dictam uolunt. Aquilus autem color ab aqua est nominatus. Nã cum antiqui duos omino naturales nossent, id est albũ & nigrũ, interuenerit autem is quoq;, qui ita neutri similis est, ut tamen ab utroq; proprietatem trahat, potissimum ab aqua eũ denominarunt, cuius incertus est color. Aquilo uentus à uehemẽtissimo uolatu adinstar aquilæ appellatur. Anquirere est circum quærere. Andron locus domicilij appellatur angustior longitudine, in quo uiri plurimi morabãtur, ut τὸ γυναικεῖον ἀπὸ τῶν γυναικῶν. Apud & penes in hoc differũt, quod alterũ personã cum loco signat, alterũ personã & dominiũ ac potestatem, quod trahitur à penitus. Anxur uocabatur, quæ nunc Tarracina dicitur Volscæ gentis, sicut ait Ennius: Vulsculus perdidit Anxur. Aquarioli dicebantur muliẽrum impudicarũ sordidi adsectæ. Aquipenser genus piscis. Apellinem antiqui dicebant pro Apollinem. Aperta idem Apollo uocabatur, quia patente cortina responsa ab eo dentur. Abditiui abortiui. Ape apud antiquos dicebatur prohibe, compesce. Apua genus minimi piscis. Abs præpositio à græco deducitur ἄπ. Significat autem retractionẽ in partẽ posteriorem. Apollinares ludos, hoc est in laude Apollinis populus laureatus spectabat, stipe data pro cuiusq; copia. Apiculum filũ quo flamines uelatum apicem gerunt. Abacti magistratus dicebãtur, qui coacti deposuerãt ĩperiũ. Agere modo significat ante se pellere, id est minare. Vir. Et potũ pastas age Tityre: modo significat iurgari, ut cum dicimus, agit cũ eo furti: modo rependere, ut cum dicimus, gratias ago: modo uerbis indicare, ut cũ dicimus causam ago: quinetiam sic accessit gestus & uultus quidã decor, ut cum scænici agere dicuntur. Abitionem antiqui dicebant mortẽ.

A gregare est ab grege, adgregare ad gregẽ ducere. Segregare ex plurimis gregibus partes seducere. Vnde & egregius dicitur è grege lectus, quorum uerborum frequens usus non mirũ si ex pecoribus pendet, cum apud antiquos opes, & patrimonia ex his præcipue constiterint, ut adhuc etiam pecunias, & peculia dicimus. Acetare dicebant, quod nunc dicimus agitare. Autumnum quidam dictum existimant, quod tunc maxime augeamur hominũ opes, coactis agrorũ fructibus. Agedum significat age modo. Est enim adhortantis sermo. Aulas antiqui dicebant, quas nos dicimus ollas, quia nullam literã geminabant. Itaq; aulicoqua exta, quæ in aulis coquebantur dicebant, id est elixa. Auidus à non uidendo propter nimiam cupiditatem appellatur: sicut amens, qui mentem suã nõ habet.

Aureliam familiã ex Sabinis oriũdam à sole dictam putãt, quod ei publice à populo Romano datus sit locus, in quo sacra faceret Soli, qui ex hoc Auselij dicebãtur, ut Valesij, Papisij, q eo quod est Valerij, Papirij. Aerũnulas Plautus refert furcillas, quibus religatas farcinas uiatores gerebãt. Quarũ usum quia C. Martius retulit, muli mariani postea appellabantur. Itaq; ærumnæ labores onerosos significant, siue à græco sermone deducuntur. Nam αἴρειν græce, latine tollere dicitur.

Aemiliam gentem appellatam dicũt à Mamerco Pythagoræ philosophi filio, cui propter unicam humanitatem cognomẽ fuerit æmilos. Alij qđ ab Ascanio descendat, qui duos habuit filios, Iulium & Aemilon. Aemdum, tumidum. Aequidiale apud antiquos dictum est, quod nunc dicimus æquinoctiale, quia nox diei potius, quàm dies nocti annumerari debet. Græci quoq; in hoc consentiunt ἰσημερίαν, id est æquidiale dicentes. Aeruscare æra undiq;, id est pecunias colligere. ℈ Aquilauiũ significat ex toto dimidium, dictum à lauatione lanæ, quæ dicitur æquilauio redire cum dimidium decidit fordibus. Aegæum mare appellatur, quod ita crebræ in eo sint insulæ, ut procul aspicientibus species caprarũ uideantur: siue quod in ea Aegæa Amazonum regina perierit: siue quod in eũ Aegæus pater Thesei se præcipitauerit. Aestimata pœna ab antiquis ab ære dicta est, qui eam extimauerunt ære, oucm decussis, bouem centussis, hoc est decem uel centum assibus.

Allucinatio, erratio. Adigas dare cõgas. Acies, acumen acus, & acuere dicuntur ἀπὸ τοῦ ἀκόνη, quam latine dicimus cotem. Auxilla olla paruula. Amputata, id est circũputata dicitur ab eo, quod antiqui putum pro puro dicebãt, ut de deducuntur pudor & pudicus. Appia uia & aqua ab Appio Claudio est appellata. Ariminum à nomine fluminis propinqui

propinqui est dictum. Animula urbs paruarum opum fuit in Apulia. Arca diminutiuum facit arculam & arcellã, ut à porco porculum & porcellum, à mamma mammulã, & mamilla. Alebria benc alentia. Agasones, equos agentes, id est minantes. Arcubiæ, qui excubabãt in arce. Armillas ex auro, quas uiri militares ab imperatoribus donati gerunt, dictas esse existimãt, quod antiqui humeros cũ brachijs armos uocabãt, unde arma ab his dependentia sunt uocata. Abalienatus dicitur, quẽ quis à se remouerit. Alienatus, qui alienus est factus. Asserere manum, est admouere, quo ea quoq; quæ in terram dimittuntur, seri dicuntur: unde etiam seræ appellantur, quia foribus admotæ opponuntur defixæ postibus, quemadmodum ea, quæ terræ inseruntur. Aruum dicimus agrũ nec dum satum. Apica dicitur ouis, quæ uentrẽ glabrum habet.

Ae syllabam græcã antiqui consuetudine per ai scribebant, ut aulai, musai. Auceta sæpe aucta. Abarcet, prohibet.

Aduosem aduersariũ, hostẽ. Axe adglomerati, uniuersitates, id est cohortibus aut legionibus. Acrum ærũ autenticum ampliora. Auoluunt auolant. Astassent statuerunt. Ambiaxio, qui circũeuntes cateruatim. Apor apud. Amosio annuo. Antiquũ ueteres etiam pro oĩa posuere. Aestimias æstimationibus. Abiisse pro adiisse dicebãt. Abambulantes abscedẽtes. Aquilius prænomẽ ab aquilo colore, id est nigro est dictũ. Antiquare est in morẽ pristinum reducere. Attinge pro attingã posuere. Appellitauisse appellasse. Alteras ponebãt pro eo, qđ est aduerbiũ aliãs. Argutũ iri, in discrimẽ uocari. Aureas dicebãt frenos, q̃bus equorũ aures redigũtur. Ausis audeas. Audacias pluraliter Cato dixit. Audax diminutiũ facit audaculus. Aduocitat sæpe aduocat. Annaria l. x dicebatur ab antiquis ea, qua finiuntur anni magistratus capiẽdi. Aliorsum & illorsum sicut introrsum dixit Cato. Abietaria negotia dicebãtur q̃ materiã nũc dicimus, uidelicet ab abietibus coĩmendis. Aletudo corporis pinguedo. Aeribus pluraliter ab ære, id est æramẽto dicit Cato. Addues addideris. Aristophorũ uas, in quo prãdiũ fertur, ut discus. Adlicit est perducit aliquẽ in rem, dictũ à uerbo lacit, id est decipit. Hinc descẽdit inlicere & oblectare, id est frustratẽ inducere. Abnutare sæpe abnuere. Alirci dixit Plautus pro eo, qđ est aliæ rei. Adfabrum fabrefactũ.

Alimodi pro aliusmodi. Aeneolo qđ ex ære sit dicimus.

Aenulũ uas ex ære paruũ. Adexitam ætatem ad ultimã ætatẽ. Amutio ab amore denominatũ. Anginã uinariam habere dicuntur, qui uino suffocantur. Adulterina signa dicuntur alienis annulis facta. Auscularĩ dicebãt antiqui pro osculari, qđ est os cũ ore cõferre. Arabice olet, id est ex odoribus arabicis. Adaxint, adegerint. Argus oculeus. Argus nomen est hoĩs, q̃ĩ fuisse fingitur oculis plenus. Amasso amauero. Amiculũ genus est uestimenti à circũiectu dictũ.

Audiuitaui sæpe audiui. Adliuescit liuere incipit, hoc est liuidũ fieri. Atticissat attice loquitur. Plautus: Non atticissat, sed sicilissat, id est sicule loquitur. Atri. as atri coloris.

Aegyptinos æthiopas. Aduelitatio iactatio quædam uerborum figurata ab hastis uelitaribus. Velites dicũtur expeditimilites, quasi uolites, id est uolantes. Autor communis generis apud antiquos. Adnictat sæpe & leuiter oculo annuit. Næuius in Tarentilla: Alij adnutat, alij adnictat, aliũ amat, alium tenet. Atriplexum herba, quæ nunc atriplex dicitur. Adoptatiuus ex adoptato filio natus. Aleonẽ aleatorem: Neuius: Pessimorum pessime audax, ganeo, lurco, aleo. Aditiculum paruum aditum. Atra bilis ab atro, id est animi uitio dicta est. Est enim atrum nigrũ, id est à candore remotũ. Antios, id est excruciatos. Anatẽ morbum anuũ dicebant, id est uetularum sicut senium morbũ senum. Altaria ab altitudine dicta sunt, quod antiqui dijs superis in ædificijs à terra exaltatis sacra faciebant, dijs terrestribus in terra, dijs infernalibus in effossa terra. Assa dicebantur cantus tibiarum. Aues ab aduentu earum dicuntur, quod inde ueniant, unde quis nõ suspicetur.

Agolũ pastorale baculum, quo pecudes aguntur. Aboratum grauidæ muliẽris dicitur, quod non sit tempestiue ortum.

SEXTI POMPEII F. LIBER II.

Bona, id est substãtia rerũ dicta sunt, qđ digna sint bonis. Bombitatio est sonus apũ, ab ipso sonitu dictus, sicut mugitus boũ, hinnitus equorũ. Boare, id est clamare, à græco descendit βοάω. Boariũ forum Romæ dicebatur, qđ ibi uẽderẽtur boues. Bocas genus piscis à boãdo, id est uocẽ emittẽdo appellatur. Barrire elephãti dicuntur, sicut oues dicimus balare, utiq; à sono uocis. Balænã belluã marinã, ipsam dicũt esse pistricẽ, ipsam esse & cetũ. Bacchanalia dicebãtur Bacchi festa. Basilica ἀπὸ τοῦ βασιλέως, hoc est rege dicta sunt. Basilicũ regale. Nã βασιλεύω est regno. Bouinatur conuiciatur. Boa serpẽs est aquatilis, quam græci ὕδρον uocant, à qua ictũ obturgescunt. Crurũ quoq; tumor uiæ labore collectus boa appellatur. Batus genus herbæ. Bacrionẽ dicebãt genus uasis longioris manubrij. Hoc alij trullam appellant. Bacar uas uinarium simile bacrioni. Barathrũ græci appellant locũ præcipitẽ, unde emergi non possit, dictum ab eo, quod est βαθύς. Balænæ nomen à græco descendit. Hanc illi φάλαιναν dicunt antiqua consuetudine, qua πύρρον burrhũ, πύξον buxũ dicebãt. Burrhũ dicebant antiq, qđ nũc dicimus rufum, unde rustici burrhã appellãt buculã, q̃ frostrũ habet rufum, quomodo rubẽs cibo ac potione ex prãdio burrhus appellatur. Basiliscus appellatur genus serpẽtis, uel qđ ĩ capite habeat albũ ĩstar diadematis, uel qđ reliqua serpentũ genera uim eius fugiãt. Barbaricũ appellatur clamor exercitus uidelicet, qđ eo genere barbari utantur.

Breue à græco descendit, quod est βραχύ. Brutiani dicebantur, qui officia seruilia magistratibus præstabant, eo qđ hi primũ se Annibali tradiderant, & cũ eo perseuerauere usq; dũ recederet de Italia. Bruma à breuitate dierum dicta, quasi βραχυτάτη. Brucum antiqui grabẽ dicebant. Brachium nos dicimus, quod græci βραχίων, quod deducitur à βραχύ, id est breue, eo qđ ab humeris ad manus breuiores sint quã à coxis plantæ. Brassica à præfecando est dicta. Brutianæ parmæ dicebantur scuta, quibus Brutiani sunt usi. Binare est menstruo muliẽrũ sanguine inquinari. Lucilius: Hæc inquit, te imbubinat, at cõtra te imbulbitat. Imbulbitare est pueri li stercore inquinari, dictum ex fimo, quod græci appellant βόλβιτον. Bucerũ pecus de bubus dicimus. Bustũ ꝓprie dicitur locus ĩ quo mortuus est cõbustus & sepultus, dicitur bustũ quasi bene ustũ: ubi uero cõbustus qs tantũmodo, alibi uero est sepultus, is locus ab urendo ustrina uocatur: sed modo busta sepulchra uocamus. Buteo genus auis, qui ex eo se alit, quod accipitri eripuerit, utiq; statis esse causam his locis, quæ intrauerit ut bubo, à quo etiã appellatur buteo. Buccina quã nos appellamus, græci buchia à similitudine soni dicũt. Bulimã græci magnã famem dicũt, assueti magnis & amplis rebus præponere bu, à magnitudine scilicet bouis. Hinc est, quod grãdes pueros βουπαίδας appellãt, & marisc ficũ busycon. Bubalum est genus quoddã uimi. Bucephalus uocatus est equus Alexandri regis propter quandam bubuli capitis similitudinem.

Benna lingua gallica genus uehiculi appellatur, unde uocantur combennones in eadẽ benna sedentes. Bes appellatũ est, quod bis triens sit, quãuis dura cõpositio fiat, bessis ex triente, bessis unciæ octo, triens quatuor. Bellũ à belluis dicitur, quia belluarũ sit perniciosa dissensio. Bariũ urbẽ Italiæ appellauerunt cõditores expulsi ex insula Bara, quæ nõ longe est à Brũdusio.

Brundusiũ quidam poëtæ breuitatis causa Brendã dixerũt.

Beneficiarij dicebantur milites, qui uacabant muneris beneficio: ecõtrario munifices uocabãtur, qui nõ uacabant, sed munus reipublicæ faciebãt. Benignus proprie dicitur, qui bonis & dignis largitur. Est autem compositum ex bono & gignendo.

Bellona dicebatur dea bellorũ, ante cuius templũ erat columella, quæ bellica uocabatur, super quam hastam iaciebãt, cũ bellũ indicebatur. Bidental dicebant quoddã tẽplũ, quod in eo bidentibus hostijs sacrificaretur. Bidẽtes autem sunt oues duos dentes longiores cæteris habẽtes. Biseta porca dicitur, cuius à ceruice setæ bifariã diuidũtur, cũ iam esse incipit maior sex mensium. Bignæ geminæ dicũtur, quia bis una die natæ sunt. Bigenera animalia dicuntur ex diuerso genere nata, ut leopardus ex leone & panthera, cicur sus ex apro & scropha domestica, mulus ex equa & asino. Bilis apud Afros appellatur semen humanum humi profusum. Blaterare est stulte & percupide loqui, quod à græco βλὰξ originem ducit. Sed & camelos, cũ uoces ædunt, blaterare dicimus. Balatrones & blatheas bullas luti ex itineribus, aut quod de calceamentorũ soleis eraditur appellabant. Bilbit factũ est à similitudine sonitus, qui fit in uase, Næuius, bilbit amphora inquit. Bibliothecæ, & apud græcos & apud nos tã librorum magnus per se numerus, q̃ locus ipse, in quo libri collocati sunt appellãtur. Blitum genus holeris à saporis stupore appellatũ esse ex græco putatur, quod ab his βλὰξ dicatur stupidus. Bardus stultus à tarditate ingenij appellatur. Cæcil. Nimis audacẽ, nimisq́ bardũ, barbarũ. Trahitur autẽ à græco, quod illi βάρδιςος dicũt.

Bardus Gallice cantor appellatur, qui uirorũ fortiũ laudes canit, à gente bardorũ. Belutus bestiæ similis. Beneuentũ colonia cũ deduceretur, appellari cœptum est melioris ominis causa: nanq́ eam urbem antea græci incolentes, μαλοέντιον appellarunt. Bulgas galli sacculos scorteos appellant. Bouẽ bidentẽ à dentiũ numero dicũt appellari. Bellicrepã saltationẽ dicebant quãdo cũ armis saltabãt, qđ à Romulo ĩstitutũ est, ne simile pateretur, quod fecerat ipse cũ à ludis Sabinorum uirgines rapuit. Bilingues brutaces Ennius dixit, qđ Brutij & Osce & græce loqui soliti sint. Sunt autẽ Italiæ populi uicini Lucanis. Bitienses dicuntur, qui peregrinantur assidue.

Baiulos dicebãt antiqui, quos nũc dicimus operarios. Vnde adhuc baiulari dicuntur. Blãdicella uerba blãda per diminutionẽ sunt dicta. Bellarium & bellaria res bellis aptas appellabãt. Bellitudinẽ, sicut magnitudinẽ Verrius dixit. Boiæ, id est genus uinculorũ, tã ligneæ, q̃ ferreæ dicuntur. Botulus genus farciminis propter connexionem à bolis sic appellatur.

Blẽnos stultos esse Plautus indicat, qui ait: Stulti, stolidi, fatui, fungi, bardi, blenni, buccones. Binomius cui geminum nomẽ, ut Numa põpilius, Tullus hostilius. Barbari dicebantur antiquitus omnes gentes exceptis græcis. Vnde Plautus Næuium poëtã Latinũ barbarũ dixit. Bellule apud Plautũ diminutiuum aduerbiũ est à bene, qđ facit belle & bellule. Buranicũ genus uasis. Buttubata Næuius pro nugatorijs posuit, hoc est nullius dignationis. Bula aurea insigne erat puerorum prætextatorũ, quæ dependebat eis à pectore, ut significaretur eam ætatem alterius regẽdã cõsilio. Dicta autẽ est bula à græco sermone βουλὴ, quod consiliũ dicitur Latine, uel quia eã partem corporis βουλὴ contingat, id est pectus, in quo naturale manet

consiliũ. Boicus ager dicitur, qui fuit Boiorũ gallorũ. Is autẽ est ĩ Gallia citra alpes, quæ togata dicitur. Burranica potio appellatur lac cõmistũ sapa à rufo colore, quẽ burrhũ uocant.

SFXTI POMPEII FESTI LIBER III.

COrona cũ uideatur à choro dici, caret tamen aspiratione: siue coronæ dicũtur, qđ honorẽt eos, quibus imponuntur. Coturnix appellatur à sono uocis. Cornua liberi patris simulachro adijciuntur, quẽ inuentorẽ uini dicũt, eo qđ homines nimio uino truces fiunt. Corgo apud antiquos pro aduerbio, qđ est profecto ponebatur. Corbitæ dicũtur naues onerariæ, qđ in malo earũ summo pro signo corbes solerẽt suspẽdi. Colurna hastilia ex corno arbore facta potius q̃ ex corylo. Cotones appellantur portus in mari interiores arte & manu facti. Collatia oppidũ fuit prope Romã, eo quod ibi opes aliarum ciuitatum fuerint collatæ, à qua porta Romæ Collatina dicta est. Conlucare dicebant cum profanæ syluæ rami deciderentur officientes lumini. Conlatiuũ sacrificium dicitur quod ex conlatione offertur. Colophon dixerũt, cum aliquid finitum significaretur. Concinnare est apte componere. Concinere enim conuenire est. Conciliũ dicitur à populi consensu, siue conciliũ dicitur à concalendo, id est uocando. Conciliabulum locus ubi in concilium conuenitur. Concio significat conuentum, non tamen alium, quàm eum, qui à magistratu, uel à sacerdote publico per præconem conuocatur.

Contubernales dicuntur à tabernis, quæ fiebant ex tabulis. Vnde & tabernacula sunt dicta, licet ex tentorijs & ex pellibus fiant. Contubernium dicitur contubernalium habitatio.

Conclauia dicuntur loca, quæ una claue clauduntur. Contemplari dictum est à templo, id est loco, qui ab omni parte aspici, uel ex quo omnis pars uideri potest, quem antiqui templum nominabant. Comitiales dies appellabant, cum in comitio conueniebant: qui locus à coëundo, id est insimul ueniendo est dictus. Calatores dicebantur serui ἀπὸ τοῦ καλεῖν, quod est uocare, quia semper uocari possent ob necessitatem seruitutis. Condylus annulus. Condalium similiter annuli genus. Contestari est cũ uterq́ reus dicit: Testes estote.

Codeta ager, in quo frutices existunt in modum codarum equinarum. Condictum est quod in communi est dictum.

Coctum à cogendo dicitur, quia cogendo coërcetur, ut ad utilitatem uescendi perducatur. Cocula uasa ænea coctionibus apta, alij cocula dicunt ligna minuta, quibus facile decoquantur obsonia. Cohum lorum, quo temo buris cum iugo colligatur, à cohibendo dictum. Cohum poëtæ cœlum dixerunt, à chaos, ex quo putabant cœlum esse formatum. Comœdias constat appellari ex eo, quod initio in uicis iuuenes cantare soliti essent crebro conuenientes. Cicuma auis noctua.

Coclacæ dicuntur lapides ex flumine rotundi ad coclearum similitudinem. Cocetum genus edulij ex melle & papauere factum. Confugelam antiqui confugium dicebant.

Comprædes eiusdem rei populo sponsores.

Compascuus ager relictus ad pascendum communiter uicinis.

Compescere est uelut ab eodem pascuo continere.

Compitalia festa, quæ in compitis peragebant.

Congruere dictum est à gruibus, quæ non se segregant, siue cũ uolant, siue cum pascuntur.

Cognomines dicuntur, qui eiusdem sunt nominis.

Cerrones leues & inepti, à cratilus dicti, quod Siculi aduersus Athenienses cratibus pro scutis sunt usi, quas græci γέῤῥα appellant. Conitum genus libaminis, quod ex farina conspersa faciebant

faciebant. Conitum Afranius pro ornatu & excultu posuit.

Conflages loca dicũtur, in quæ undiq́ cõfluũt uẽti. Copona taberna à copijs dicta. Cõpilare est cogere, & in unũ cõdere. Cõpernes nominantur homines genibus plus iusto coniũctis. Confœdusti fœdere coniuncti. Comessatio à uicis, quos græci κώμας dicunt, appellatur. In his enim habitabant prius, quàm oppida conderentur, quibus in locis alij alios conuictus causa inuitabant. Cõmittere proprie est insimul mittere. nunc eo utimur & pro facere, aut pro linquere, aut pro incipere. Condere proprie est in unum, & interiorem locum dare ad custodiam faciliorem, quod uerbum nunc significat cõscribere, nunc facere, nunc componere, & instruere. Cõsulas antiqui ponebant non tantũ pro consilium petas, & percuncteris, sed etiã pro iudices, & statuas. Cossi ab antiquis dicebantur natura rugosi corporis homines, à similitudine uermiũ ligno æditorum, qui cossi appellantur. Consilium uel à consulẽdo dicitur, uel quod in unam sententiam plurium mentes consiliant, & conueniant: sed à silentio credibilius dictum putatur, quo maxime inuenitur. Conscripti dicebantur, qui ex equestri ordine patribus adscribebantur, ut numerus Senatorum expleretur. Consponsos antiqui dicebant fide mutua colligatos.

Consualia ludi dicebantur, quos in honorẽ Consi faciebant, quem deum consilij putabant. Conuentus quatuor modis intelligitur. Vno, cum quemlibet hominem ab aliquo conuentum esse dicimus. Altero, cum significatur multitudo ex cõpluribus generibus hominum contracta in unum locum. Tertio, cum à magistratibus iudicij causa populus congregatur. Quarto, cũ aliquem in locum frequentia hominum supplicationis, aut gratulationis causa colligitur. Conuicium à uicis, in quibus primum habitatum est, uidetur dictum, uel immutata litera quasi conuocium. Conuoli oculi sunt in angustũ coacti conniventibus palpebris. Consternatio, quæ est concitatio quædam subita ex aliquo metu, à sternutamento deducta est, eo qđ toto concutimur corpore. Considerare à cõtẽplatione siderũ uidetur appellari. Constitutus hominum à constituentium multitudine appellatur. Conuallis est planicies ex omni parte comprehensa montibus, collibúsue. Vallis duobus lateribus inclusa planicies. Vallis diminutiuum uallicula facit. Conuoti ijsdem uotis obligati. Cibus appellatur ex græco, quod illi peram, in qua cibum recondunt, κιβώτιον appellant. Cicum membrana tenuis malorum punicorũ. Cispius in urbe exquilinæ regionis de nomine cuiusdam hominis dictus. Citimus extremus. Vls enim facit ultra, ultimus: cis, citra, citimus.

Cincindela genus muscarum, quod noctu lucet, uidelicet à candeo. Vnde etiam candelabra putantur appellata.

Citrosa uestis appellata à similitudine citri.

Ciuicã coronã ciuis salutis suæ causa seruatus in prælio dabat, quæ erat ilignea frondem habens perennem. Circanea dicitur auis, quæ uolans circuitum facit. Circites circuli ex ære facti. Cilium est folliculus, quo oculus tegitur, unde fit supercilium. Cimerij dicuntur hoĩes, qui frigoribus occupatas terras incolunt, quales fuerunt inter Baias, & Cumas in regione, in qua conuallis iugo satis eminenti circũducta est, quæ neq́ matutino, neq́ uespertino tempore sole contegitur. Cimbri lingua gallica latrones dicuntur. Cingulos appellabant homines, qui his locis ubi cingi solet, satis sunt tenues. Cillibæ mensæ rotundæ. Chilo dicitur cognomento à magnitudine labiorum. Cilo sine aspiratione, cui frons est eminentior, ac dextra, sinistráq́ uelut recisa uidetur. Cisterna dicta est, quod est cis, id est infra terram. Camillus proprie appellatur puer ingenuus. Capuam in Campania quidam à Capy appel

latam ferunt, quem à pede introrsus curuato nominarunt antiqui, falconem nostri uocant, alij à planicie regionis. Camœnæ musæ à carminibus sunt dictæ, uel quod canunt antiquorũ laudes, uel quod sint castæ mentis præsides. Camura, & camuri boues, à curuatione ex græco καμπὴ dicuntur.

Campas marinos equos græci à flexu posteriorum partium appellant. Catampo genus est lusus. Carissam apud Lucilium uafram significat. Cærimoniarum causam alij ab oppido Cære dictam existimant, alij à caritate dictam iudicant.

Cœlibem dictum existimant, quod dignam cœlo uitam agat.

Catamitum pro Ganymede dixerunt, qui fuit Iouis concubinus. Cæculus condidit Præneste. Vnde putant Cæcilios ortos, quorũ erat nobilis familia apud Romanos. Alij appellatos eos dicunt à Cæcade Troiano Aeneæ comite. Cœlius mons dictus est à Cœle quodam ex Hetruria, qui Romulo auxilium aduersus Sabinos præbuit, eo quod in eo domicilium habuit.

Cæcum uallum dicitur, in quo præacuti pali terræ adfixi herbis, uel frondibus occuluntur. Catilones appellabant antiqui gulosos. Catillatio graue opprobrium hominibus generosis obijciebatur, si qui prouincias amicas populi Romani expoliassent. Cesticillus appellatur circulus, quẽ superponit capiti, q̃ aliquid est laturus in capite. Cespes est terra in modũ lateris cæsa, cum herba siue frutex recisus truncatur. Catulinam carnem esitauisse, hoc est comedisse Romanos Plautus in Saturione refert. Catax claudus. Cæcultare est cæcos imitari.

Cæsariati comati. Catularia porta Romæ dicta est, quia nõ longe ab ea ad placandũ caniculæ sidus frugibus inimicũ rufæ canes immolabantur, ut fruges flauescentes ad maturitatem perducerentur. Cædẽ putant ex græco dici, quod apud illos κτείνειν significat interficere. Cenina urbs, quæ fuit uicina Romæ, à Cenite conditore appellata. Catulus quoddã genus uinculi, qui interdum canis appellatur. Cæstus uocantur & ij, quibus pugiles dimicant, & genus quoddam muliẽbris ornatus. Cæditiæ tabernæ in uia Appia domini nomine sunt uocatæ. Cauillatio est iocosa calumniatio. Cati fons, ex quo aqua Petronia in Tyberim fluit, dictus quod in agro cuiusdam fuerit Cati. Cacula seruus militis. Plautus: Video caculam militarem. Dicitur autem à græco κᾶλον, quod fustibus, clauisq́ ligneis ad tutelam dominorum armari soliti sint. Canalicolæ forenses homines pauperes dicti, quod circa canales fori consisterent. Cana dicunt græci, nos canistra, & per diminutionem canistella.

Canicæ furfures de farre à cibo canum uocatæ.

Cancri dicebantur ab antiquis, qui nunc per diminutionem cãcelli, ex quo genere sunt calces, qui per diminutionem dicuntur calculi. Canentas capitis ornamenta. Canta pro cantata ponebant. Caudicariæ naues ex tabulis crassioribus factæ.

Candelabrum dictum, quod in ea candelæ figantur. Cantherius hoc distat ab equo, quod maialis à uerre, capus à gallo, ueruex ab ariẽte. Est enim cantherius equus, cui testiculi amputantur. Cauillum, cauillatio, id est irrisio. Caudeceæ cistellæ ex iunco, à similitudine equinæ caudæ factæ.

Caulæ à cauo dictæ. Antiquitus enim ante usum tectorum oues in antris claudebantur. Cauum à chao dictum, & eius inanitate. Calones calcei ex ligno facti.

Calcendix genus conchæ. Calpar genus uasis fictilis.

Calces ampullæ plumbeæ.

Calbeos armillas dicebant, quibus triumphantes utebantur, & quibus ob uirtutes milites donabantur.

Calix, quod in eo calidum bibitur. Calpurni à Calpo Numæ regis filio sunt oriundi. Calim antiqui dice

bant pro clàm, ut nis pro nobis, san pro suam, im pro eum.
Calicata ædificia calce polita. Calyptra genus est uestimenti, quo capita operiebant.
Caduceatores legati pacem petentes. Cato caduceatori inquit nemo homo nocet. Calatos græci, nos dicimus quasillos. Carinantes probra obijcientes, à carina dicti, quæ est infima pars nauis, sic illi sortis infimæ. Cadmia terra, quæ in æs conijcitur, ut fiat orichalcum. Casa à cauatione dicta. Cascũ antiquum. Casnar senex Oscorum lingua. Cassiculum reticulum è cassibus per diminutionem dictum. Caseus à coëundo dictus. Cassilam antiqui pro cassîde ponebant. Cassabundus crebo cadens. Casaria, quæ custodit casam. Cassia uia à Cassio strata. Caput ex græco dictum, quod illi interdum κάρα dicunt. Caperatum rugosum à cornuum caprinorum similitudine dicitur. Capis poculi genus dictum à capiendo. Capsæ à græco appellantur. Has illi κιβώτια dicunt. Capital facinus, quod capitis pœna luitur. Capronæ equorũ iubæ in frontem deuexæ, dictæ quasi à capite pronæ.
Capidulum genus uestimenti, quo caput tegebatur. Capræ dictæ, quod omne uirgultũ carpant, siue à crepitu crurum. unde & crepas eas prisci dixerunt. Cappes, & cappedia antiqui lautiores cibos nominabant. inde & macellum, & forum cupedinis appellabant. Cupedia autem à cupiditate sunt dicta. Vel sicut Varro uult, quod ibi fuerit Cupedinis equitis domus qui fuerat ob latrocinium damnatus. Caprunculum uas fictile. Curatores dicuntur, qui pupillis loco tutorum dantur: siue illi, qui rei frumentariæ, agris'ue diuidendis præpositi sunt.
Curia locus est, ubi publicas curas gerebant. Calabra curia dicebatur, ubi tantũ ratio sacrorũ gerebatur. Curiæ etiã nominantur in quibus uniuscuiusq; partis populi Romani quid geritur: quales sunt hæ, in quas Romulus populũ distribuit numero triginta, quibus postea additæ sunt quinque, ita ut in sua quisque curia sacra publica faceret, feriasq; obseruaret. ijsq; curijs singulis nomina curiarum uirginum imposita esse dicuntur quas uirgines quondam Romani de Sabinis rapuerant. Curriculo pro cursim ponebãt. Plautus: Licet, inquit, uos abire curriculo. Curriculus diminutiuum est à curru. Curtilacum appellatur à Curtio, qui eo loco in profundissimum se ob salutẽ Romani populi proiecit hiatum. Curionũ æs dicebatur, quãdabatur Curioni ob sacerdotium curionatus. Curis est Sabine hasta. unde Romulus Quirinus, quia eã ferebat est dictus & Romani à Quirino quirites dicũtur. Quidam eum dictũ putant à Curibus, quæ urbs fuit opulentissima Sabinorũ. Curitim Iunonem appellabant, quia eandem ferre hastã putabant
Curiales eiusdẽ curiæ, ut tribules, & municipes. Curules equi quadrigales. Curiata comitia à curijs appellata. Centurionus antea, qui nunc centurio, & curionus, & decurionus dicebantur. Curules magistratus appellati sunt, quia curru uehebantur. Curij fana à Curio dicta, quia eo loco domũ habuerat. Cura dicta est, quasi cor edat, uel quia cor urat. Cum imperio esse dicebatur apud antiquos, cui nominatim à populo dabatur imperiũ: cum potestate esse dicebatur de eo, qui à populo alicui negotio præficiebatur. Cuniculum, id est foramen sub terra occultũ, aut ab animali, quod simile est lepori appellatur, quod subterfossa terra latere est solitũ, aut à cuneorũ similitudine, qui omnem materiã intrãt fidentes. Clunadum cultrum sanguinariũ dictum, uel quia clunes hostiarũ diuidit, uel quia ad clunes dependet. Cumerũ uas nuptiale à similitudine cumerarum, quæ fiunt palma uel sparto ad usum populare sic appellatum. Culcitra quod tomento inculcatur appellata. Culcitula susticulus quidam ligneus in sacris diceba-

tur. Cumalter significat cũ altero dictũ ab antiquis ita breuitatis causa, ut sodes pro si audes, scilicet pro scies licet, sis pro si uis. Culliola cortices nucũ uiridiũ, dicta à similitudine culeorũ, quibus uinũ, siue oleũ cõtinetur. Cussilirem pro ignauo dicebant antiqui. Cum populo agere, hoc est populũ ad conciliũ, aut comitia uocare. Cunĉti significat quidẽ omnes, sed cõiunctì, et cõgregati: at uero omnes etiãsi diuersis locis sint
Cunire est stercus facere, unde & inquinare. Cuturnum uas quo in sacrificijs uinũ fundebatur. Culigna uas potoriũ. Cato: Culignam inquit in scenographæco ponit, ut bene oleat.
Cocliones dicti uidentur à cunctatione, quod in emendis, uendendisq; mercibus tarde perueniant ad iusti precij finem. Itaq; apud antiquos prima syllaba per u literam scribebatur.
Custodelam dicebant antiqui, quã nunc dicimus custodiam.
Cymbam græci appellant κύμβιον. Cutis græcam habet originem. hanc enim illi κύτος dicunt. Cutillie lacus appellatur, quod in eo est insula Cotilia nominata à Græcis. Cnephosum antiqui dicebant tenebrosum. Græci enim κνέφας appellabant obscurum. Cymbium poculi genus à similitudine nauis, quam diximus cymbion appellatam. Calassis tunicæ genus, quod Græci καλλάσιριν dicunt. Alij dicunt nodum esse tunicæ muliebris, quo cõnexa circa ceruicem tunica summittitur. Cyparissiæ dicuntur ignes prodigiosi à similitudine cupressorum. Cybele mater, quã dicebant magnam, ita appellatur, quod ageret homines in furorẽ, quod græci κύβον dicunt. Cybele uero eadem dicta à loco, qui est in Phrygia. Cythera, Venus ab urbe Cythera, in quã primũ deuecta esse dicitur concha cum in mari esset concepta. Cyllenius Mercurius dictus quod omnẽ rem sermo sine manibus cõficiat, quibus partibus corporis qui carent, κύλλοι uocãtur, ideoq; quadratũ eum fingunt. Alij uolunt sic appellatũ, quod in Cyllenia uia sit nutritus. Alij quod in monte Arcadiæ Cylleno. Alij qđ à Cyllene sit nympha educatus. Cypria Venus, quod ei primũ in Cypro insula templũ sit constitutũ, uel quia parientibus præsideat, quod græce κύειν parĕre sit. Cynthius Apollo à Cynthо Deli mõte uocatus. Chalcidicũ genus ædificij, ab urbe Chalcidia dictum. Coragiũ instrumentũ scenarũ Chaos appellat Hesiodus confusam quandã ab initio unitatem hiantem, patentĕq; in profundum, ex eo quod χάνειν græci, id nos hiare dicimus. Vnde Ianus detracta aspiratione nominatur id, quod fuerit omnium primũ, cui primo supplicabant uelut parenti, à quorum omniũ factũ putabant initiũ. Chœnica mensuræ genus
Cybium dictum quia eius medium æque patet in omnes partes, quod genus à geometris κῦβος dicitur. Vnde etiam tesselæ quadratæ κύβοι. Hinc & cybios genus piscis, quia piscantes id genus piscium uelut aleam ludant. Cynasonas acus, quibus mulieres scalpunt capunt. Creperũ dubiũ, unde increpitare dicimus, quia maledicta ferè incerta, & dubia sunt. Crepiculũ ornamentũ capitis. Id enim in capitis motu crepitũ facit
Crocotillũ ualde exile. Plau. Extortis talis cũ crocotillis crusculis. Cruſculum diminutiuum à crure. Crines à discretione dicti, quam græci διάκρισιν appellant. Nam ijdem eos κρινίδας uocant. Crocatio coruorum uocis appellatio.
Cruciũ, quod cruciat. Vnde Lucil. uinum infuaue cruciũ dixit
Crocotinũ genus operis pistorij. Crustariæ tabernæ à uasis potorijs crustatis dictæ. Cracentes graciles. Enni. Succincti gladijs, media regione cracentes. Creui modo significat hæreditatem adij: modo maior ætate uel census sum: modo dimicaui, modo diuisi. quæ oĩa à duobus uerbis creſco, & cerno ueniũt cuius unius origo ex græco trahitur, qđ illi κρίνειν dicũt perficere. Cretere uocabulũ trahitur à cratere, quod uas est uini.

Craticulum à græco κρατὴρ deducitur.
Centuria in agris significat ducenta iugera, in re militari centũ homines. Centuriatus ager in ducenta iugera definitus, quia Romulus centenis ciuibus ducena iugera tribuit. Centuriata comitia, item curiata dicebantur, quia populus Romanus per centenas turmas diuisus erat. Centenariæ cœnæ dicebantur, in quas lege Licinia non plus centussibus præter terrænata impendebantur, id est centum assibus, qui erant breues numi ex ære. Cœna apud antiquos dicebatur, quod nunc est prandium. Vesperna quã nunc cœnam appellamus. Censionem facere dicebatur censor, cum multam equiti irrogabat.
Cœnacula dicũtur, ad quæ scalis ascenditur. Centũuiralia iudicia à centumuiris sunt dicta. Nam cum essent Romæ triginta & quinque tribus, quæ & curiæ sunt dictæ, terni ex singulis tribubus sunt electi ad iudicandum, qui centumuiri appellati sunt: & licet quinq; amplius quàm centum fuerint, tamen quo facilius nominarentur, centũuiri sunt dicti. Centaurion medicamentũ à Chirone centauro inuentũ. Censere nunc significat putare, nunc suadere, nunc decernere. Censio hastaria dicebatur, dum militi multæ nomine ob delictum militare indicebatur, quod hastas daret. Cartholipis genus simiæ, quæ ultimam partẽ caudæ uillosam habet. Ceritus furiosus. Ceruus, quod κέρατα, id est cornua gerat dictus. Cereos sacerdotibus muneri dabant humiliores potentioribus, quia candelis pauperes, locupletes cereis utebantur. Celsus ex græco κέλης eques dictus. Celeres antiqui dixerunt, quos nunc equites dicimus, à Celere interfectore Remi, qui initio à Romulo ijs præpositus fuit, qui primitus electi fuerunt ex singulis curijs deni, ideoq; omnino trecenti fuere. Cermalus locus in urbe sic nominatus. Columnæ dictæ, qđ culmina sustineant. Cernuus calciamenti genus. Crepidines saxa prominentia. Cloacæ à colluendo dictæ. Clunas simias à clunibus tritis dictas existimant. Crustumina tribus à Thuscorũ urbe crustumena dicta. Clucidatũ dulce, & suaue dicebatur. Cloëlia familia à Cloëlio Aeneæ comite est appellata. Clumæ folliculi ordei. Clutũ famosum, græci κλυτὸν dicunt. Vnde accepta præpositione fit inclytus. In enĩ sæpe augẽdi causa adijcimus, ut inuocauit, inclamauit. Clypeum antiqui ob rotunditatem etiam coriũ bouis appellarunt, in quo fœdus Gabiorum cum Romanis fuerat descriptum. Classes clypeatas antiqui dixerũt, quos nunc exercitus uocamus. Cloëliæ fossæ à Cloëlio duce Albanorum dictæ. Claudere & clauis ex græco κλείω καὶ κλεὶς descendit. Cuius rei tutelam penes Portumnũ esse putabant, qui clauim manu tenere fingebatur, & deus putabatur esse portarum. Clauim consuetudo erat mulieribus donare ob significandam partus facilitatem. Clausula, quam græci περίοδον uocant, à breui conclusione est appellata. Clauata dicuntur aut uestimenta clauis intertexta, aut calceamẽta clauis cõfixa. Clauus annalis appellatur, qui figebatur in parietibus sacrarum ædium per annos singulos, ut per eos numerus colligeretur annorũ. Classis procinĉta, exercitus instructus. Clingere, cingere, à græco κλίνειν dici manifestium est. Cercopa græci appellãt lucrari undiq; cupientem, quasi κέρδωνα, quem nos quoque lucrionem uocamus.
Classici testes dicebantur, qui signandis testamentis adhibebãtur. Cõmentaculũ genus uirgulæ, qua in sacrificijs utebantur. Ceruaria ouis dicitur, quæ p̃ ceruã ĩmolabatur. Crepos, id est lupercos dicebãt à crepitu pellicularũ, quẽ faciũt uerberãtes. Mos enim erat Romanis i Lupercalibus nudos discurrere, & pellibus obuias quasque fœminas ferire. Condere componere. Cincis locus Romæ, ubi Cinciorũ monimẽtum fuit. Capital linteum quoddam, quo in sacrificijs utebantur.

Castrensi corona donabatur, qui primus hostium castra pugnãdo introiisset, cui insigne erat ex auro uallum. Colliuiaris porcus dicitur, qui cibo permisto, & colluuione nutritur.
Cognitor est, qui litem alterius suscipit coram ab eo, cui datus est. Procurator autem absentis nomine autor fit. Claudiana tonitrua appellabantur, quia Claudius Pulcher instituit, ut ludis post scænam factis lapidum collectus ita fieret, ut ueri tonitrus similitudinem imitaretur. Nam antea leues admodũ, & parui sonitus fiebant, cum claui & lapides in labrum æneum conijcerentur. Cæsones appellantur ex utero matris execti. Cæsar quod est cognomen Iuliorum, à cæsarie dictus est, quia scilicet cum cæsarie natus est. Capsit prehenderit. Capreoli uitiũ, cincinni intorti, quia ad locũ capiendũ tendunt appellati. Capillatam uel capillarem arborem dicebant in qua capillum tonsum suspendebant. Cõtestari litem dicũtur duo, aut plures aduersarij, qđ ordinato iudicio utraque pars dicere solet, testes estote. Cauiares hostiæ dicebantur, quod cauiariæ, id est pars hostiæ caudatenus diceretur, & ponebatur in sacrificio pro collegio pontificũ quinto quoq; anno.
Cõfœta sus dicebatur, quæ cum omni fœtu adhibebatur ad sacrificiũ. Conclauatæ dicebantur, quæ sub eadẽ erãt claue.
Colossus à Caleto artifice, à quo formatus est dictus. Fuit enĩ apud Rhodum insulam statua solis alta pedes centũ & quinq;
Codeta appellantur ager trans tyberim, qđ in eo uirgulta nascuntur ad caudarum equinarum similitudinem. Censui à censendo agri proprie appellantur, qui & emi, & uenire inter ciuili possunt. Comedam, bona sua consumentem antiqui dixerunt. Comedonis, qui ut supra bona sua consumit.
Censores dicti, quod rem suam quisq; tanti æstimare solitus sit, quantum illi censuerint. Consiluere Ennius pro cõticuere posuit. Claritudinem claritatem. Casus dicimus non modo ea, quæ fortuita hominibus accidũt, sed etiam uocabulorum formas, quia in aliam, atq; aliam cadunt effigiẽ. Catachresin tropum nos abusionem dicimus, cum alienis abutimur perinde, ac si proprijs cum propria deficiunt. Coquum & pistorem apud antiquos eundem fuisse accepimus. Næuius, coquus, inquit, edit Neptunum, Venerem, Cererem. Significat per Cererem panem, per Neptunum pisces & per Venerem holera.
Cannensem cursorem Titinius pro pistore dixit. Collatinum uentrem magnum, & turgidum dixit Plautus, quia in eum oĩa edulia congeruntur. Conuexum est ex omni parte declinatum, qualis est natura cœli, quod ex omni parte ad terram uersus declinatum est. Calicatis calce politis. Confecerunt unà fecerunt. Crebriſuro apud Ennium significat uallum crebris suris, id est palis munitum. Cyprio boui merendam Ennius sotadico uersu, cum dixit, significat id quod solet fieri in insula Cypro, in qua boues humano stercore pascuntur. Idem cum dicit: Propter stagna, ubi lanigerum genus piscibus pascitur, esse paludem demonstrat in qua nascuntur pisces similes ranunculis, quos oues consectatæ edunt.
Consponsor conurator. Canturnus nomen loci.
Centena pondo dicebant antiqui referentes ad libram.
Cœpiam futurum tempus ab eo, quod est cœpi. Cato: Cœpiam seditiosa uerba loqui. Inuenitur quoque apud maiores & infinitiui modi cœpere. Concionem antiqui masculino genere posuere. Cognitu facilia eadem ratione dicitur qua dictu facilia, & perspectu, & factu facilia. Contagionem esse dicendã, non contagium. Clitellæ dicuntur nõ tantũ hæ quibus farcinæ colligatæ mulis portantur, sed etiam locus Romæ propter similitudinem, & in uia flaminia loca quædam deuexa subinde & accliuia. Est etiam tormenti genus eodem nomine appellatum. Cloacale flumen dixit Cato pro cloa-

carum omnium colluuie. Compluries à compluribus significat sæpe. Cato: Contumelias mihi dixisti compluries.

Citeria appellabatur effigies quædam arguta & loquax ridiculi gratia, quæ in pompa uehi solita sit. Cato in M. Cæciliũ Quid ego cũ illo dissertem amplius, quem ego deniq; credo in pompa uectitatũ ire ludis pro citeria, atq; cũ spectatoribus fermocinaturum? Curionem agnum Plautus pro macro posuit quasi cura macruisset. Coniector interpres somniorum. Comparce pro compescere dixerunt antiqui. Comparsit Terentius pro compescuit posuit. Creduas credas. Plaut. Ipsus nec amat, nec tu creduas. Corius apud antiquos masculino genere dicebatur. Plau. Iam tibi tuis meritis crassus corius redditus est. Pari modo diuerso genere dicebãt, hæc lucus, hæc metus, hæc amnis, hic frons. Collus quoq; masculine dixerunt. est est enim genus tormẽti è corio. Crumina sacculi genus. Plautus: Diij bene uortant te, ne crumina minuerint triginta minæ.

Corinthienses ex eo dici cœperunt, ex quo coloni Corinthum sunt deducti, qui ante Corinthij sunt dicti: quam cõsuetudinem seruamus etiã cum Romanenses, & Hispanenses, & Sicilienses negotiatores dicimus, qui in alienis ciuitatibus negotiantur. Cautionem dicebant, quam modo dicimus cautionem. Consuetionem Plautus pro consuetudine dixit. Corculum à corde dicebant antiqui solertem, & acutum. Plaut. in Cassi. Ego sum liber meum corculũ, melliculum, uerculum. Cassinam fabulam Plaut. inscripsit ab ancillæ nomine Cassina, quã amari à sene introduxit. Coniuola occulta. Cogitatim aduerbialiter pro cogitate. Clientam pro cliente Plautus dixit. Comœdice figuratum à comœdo. Plaut. Euge euge astitisti, & dulce, & comœdice. Capulus & manubrium gladij uocatur, & id quo mortui efferuntur, utrunq; à capiendo dictum, sanè à capulo fit capularis. Cælassis cælaueris. Custoditio est opera ad custodiendum quid sumpta. Citior comparatiuum à citò. Plau. Nullam ego rem citiorem apud homines esse, quàm famã reor. Clunes masculine. Plaut. Quasi lupus ab armis ualeo, clunes infractos fero. Coquitare pro coctitare, id est frequenter coquere Plautus posuit. Canitudinem pro canitie. Plau. Stultus est aduersus ætatem & capitis canitudinem. Conruspari conquirere. Plau. Corruspare tua consilia in pectore. Cæcultant cæcis proximi sunt oculorũ acie obtusa. Plau. Num nã mihi oculi cæcultant? esne hic nostet Hermio? Cadere à cædendo dictum. Concipilauisti dictum à Næuio pro corripuisti, & imolasti. Claua teli genus, qua Hercules utebatur. Calones militum serui, dicti quia ligneas clauas gerebant, Græci κῶλα uocant. Is quoque qui huiusmodi telo utitur, clauator appellatur. Consiptum apud Ennium pro conseptum reperitur. Curionia sacra, quæ in curijs fiebant. Corpulentis Ennius pro magnis dixit, nos corpulentum dicimus corporis obesi hominem. Conciliatrix dicitur, quæ uiris conciliat uxores, & uxoribus uiros. Conuenta conditio dicebatur cum primus sermo de nuptijs, & earum conditione habebatur. Conceptiuæ feriæ festa dicebantur, quæ in certis diebus obseruabantur quotãnis, ut sementinæ, cõpitalitiæ. Celibari hasta cum put nubentis comebatur, quæ in corpore gladiatoris steitisset abiecti, occisiq. ut quemadmodum illa coniuncta fuerit cum corpore gladiatoris, sic ipsa cum uiro sit: uel quia matronæ Iunonis Curetis in tutela sint, quæ ita appellabatur à ferenda hasta, quæ lingua Sabinorum curis dicitur: uel quod fortes uiros genituras ominetur. uel quod nuptiali iure imperio uiri subijciatur nubens, quia hasta summa armorum & imperij est. Quam ob causam uiri fortes ea donantur, & captiui sub eadem ueniunt, quos Græci δορυκλύτους καὶ δορικτήτους uocant. Cingulo noua nupta præcingebatur, quod uir in lecto soluebat, factum ex lana ouis: ut sicut illa in glomos sublata coniuncta inter se sit, sic uir suus secum cinctus, uinctus que esset. Hunc Herculaneo nodo uinctum uir soluit ominis gratia, ut sic ipse felix sit in suscipiendis liberis, ut fuit Hercules, qui LXX liberos reliquit. Camenis uirginibus supplicare nuptiæ solitæ erant. Cinxiæ Iunonis nomen sanctum habebatur in nuptijs, quod initio coniugij solutio erat cinguli, quo noua nupta erat cincta. Cumeram uocabant antiqui uas quoddam quod opertum in nuptijs ferebant, in quo erant nubentis utensilia, quod & camillum dicebant, eo quod sacrorum ministrum κάμιλλον appellabant.

Comptus, id est ornatus à græco descendit, apud quos κομᾶν dicitur comere, & κόσμιος quod apud nos comis, & comæ dicuntur capilli cum aliqua cura cõpositi. Corolla diminutiuum est à corona. Corollam noua nupta de floribus uerbenis à se lectis sub amiculo ferebat. Cupressi mortuorum domibus ponebantur ideo, quia huius generis arbor excisa non renascitur, sicut ex mortuo nihil iam est sperandum, quam ob causam in tutela Ditis patris esse putabatur. Curiales flamines curiarum sacerdotes. Cyparissæ appellantur acies quædam igneæ, quæ noctu apparere solent ad similitudinem cupressi. Coinquirere deputare. Carnificis loco habebatur is, qui se uulnerasset, ut moreretur Capita deorum appellabantur fasciculi facti de uerbenis. Consiptum clauis præfixũ. Cornisearũ diuarũ locus erat trãs Tyberim cornicibus dicatus, qã in Iunonis tutela esse putabãtur. Cœlestia auguria uocãt, cũ fulminat aut tonat. Caduca auspicia dicũt, cũ aliquid in templo excidit ueluti uirgæ manu. Cluuia auspicia dicebant, quæ aliquid fieri ꝓhibebãt. omnia n. difficilia cluuia uocabant, unde et cluuia loca ardua. Curiales mensæ in quibus imolabatur Iunoni, quæ Curis est appellata. Contrariũ æs, graue æs. Centumuiralia iudicia, quæ centumuiri iud. cabant. Circuniuũ ius prædiorũ. Cubã Sabini uocãt eam quã militares lecticã unde uidetur deriuatũ esse cubiculũ. Condicere est dicendo denuntiare. Cõmentacula uirgæ, quas flamines portant pergentes ad sacrificiũ, ut à se homines amoueant. Casta mola genus sacrificij, qd ueſtales uirgines faciebant. Culigna uas uinariũ à græco dicta, quã illi dicunt cylica. Cincta flaminica uestæ uelata. Captus locus dicitur ad sacrificandũ legitime cõstitutus. Capralia appellatur ager, qui uulgo ad capræ pabulandi dici solet. Canephora mulier appellatur, quæ fert canum, id est qualũ, qd est cistæ genus. Cõtignũ frustũ carnis cum septem costis demptũ. Conauditũ coauditũ, sicut coagulatum dicitur. Censio æstimatio, unde censores. Corda frumenta, quæ sero matureſcunt, ut fœnũ cordũ. Consentia sacra, quæ ex multorũ cõsensu fiunt statuta. Culina uocatur locus, in quo epulæ in funere cõburuntur. Calparij uinũ nouum, quod ex dolio demitur sacrificij causa, antequã gustetur. Ioui enim prius sua uina libabant, quæ appellabant festa uinalia. Cicatricare cicatricem inducere. Compescere lucum est lucum suis finibus cohibere. Commugento conuocanto.

Capitariũ est quod capi potest. Conquirere coërcere, uel constringere. Capitalis lucus, ubi si quid uiolatum est, caput uiolatoris expiatur. Cloacare inquinare. unde & cloacæ dictæ. Conregione è regione. Conditio in diem certum eius rei, quæ agitur denuntiatio. Cubans auspicatur, qui in lecto quærit augurium. Concio conuentus dicta, quasi conuocatio. Cogitatio dicta uelut coagitatio, id est longa eiusdem rei agitatio in eadem mora consilij explicandi. Clãm à clauibus dictum, quod his quæ cælare uolumus claudimus. Cælla, quod ea cælentur, quæ uolumus esse occulta. Ciere nominare.

Vco cũ pro puto ponimus, ex græco deducitur, quod illi dicunt δοκῶ. Duplionem antiqui dicebant, quod nos duplum. Venit autẽ à græco διπλοῦν. Duicensus dicebatur cũ altero, id est cum filio census. Duis duas habet significationes. Nam & pro dis ponebatur, & pro dederis. Duidens hostia bidens. Duellum bellum uidelicet, quod duabus partibus de uictoria cõtendentibus dimicatur. Inde & perduellis, qui pertinaciter retinet bellum. Duonũ bonũ.

Duplabis duplicabis. Duodeuiginti dicendi consuetudinem à græcis traxisse uidemur, qui sic enuntiant δυοκαιεικοσι. Dumosa frondosa. Dubiat dubitat. Dubenus apud antiquos dicebatur, q nunc dominus. Dusmoso in loco apud Liuium significat dumosum locum. Antiqui enim interserebant s literam, & dicebant cosmittere pro committere, & casmœnæ pro camœnæ. Dumecta antiqui, quasi dumiceta appellabant, quæ nos dumeta. Domus à græco uenit δόμος. Dracones dicti ἀπὸ τοῦ δέρκεσθαι, quod est uidere. Clarissimam enim dicuntur habere oculorum aciem, qua ex causa incubãtes eos thesauris custodiæ causa finxerunt antiqui. Ideoq; Æsculapio attribuuntur, quod uigilantissimi generis putantur, quæ res medicinæ maxime necessaria est. Dici mos erat Romanis in omnibus sacrificijs, precibusq; populo Roma. Quiritibusq;, quod est Curensibus, quæ ciuitas Sabinorum potentissima fuit. Daliuium supinũ ait esse Aurelius, Aelius stultum. Oscorum quoque lingua significat insanum. Sanira uero dici putat ipsum quem græci δίκαιον, id est propter eius fatuitatem quis misereri debeat. Daps apud antiquos dicebatur res diuina, quæ fiebat aut hyberna semente, aut uerna. quod uocabulum ex græco deducitur, apud quos id genus epularum δαὶς dicitur. Itaque & dapatice se acceptos antiqui dicebant, significantes magnifice. & dapaticum negotium amplum, ac magnificum. Dædalam à uarietate rerum artificiorúmque dictam esse apud Lucretium terram, apud Ennium Mineruam, apud Virgilium Circen, facile est intelligere, cum græce δαιδάλλειν significet uariare.

Damium sacrificium, quod fiebat in operto in honore deæ bonæ, dictum à contrarietate, quod minime esset δημόσιον, id est publicum. Dea quoque ipsa δάμια, & sacerdos eius δάμιας appellabatur. Dacrymas pro lacrymas Liuius sæpe posuit, nimirum quod græci appellant δάκρυα. Item dautia, quæ lautia dicimus, dantur legatis hospitij gratia. Danunt dant. Dasi dari. Danistæ fœneratores.

Dacnades sunt auium genus, quas Aegyptij inter potandũ cum coronis deuincire soliti sunt, quæ uellicando, morsicandoq; & canturiendo assidue, non patiuntur dormire potantes.

Daunia Appulia appellatur à Dauno Illyricæ gentis claro uiro, qui eam propter domesticam seditionem excedens patria, occupauit. Dorsum dictum, quod pars ea corporis deuexa sit deorsum. Donum ex græco est, quod illi uocant δῶρον.

Donaticæ coronæ dictæ, quod his uictores in ludis donabantur, quæ postea magnificentiæ causa institutæ sunt super modũ aptatum capitibus, quali amplitudine fiunt cum lares ornantur. Dote manifestum est ex græco esse. Nam δοτάνεα dicitur apud eos dare. Doliola, locus in urbe sic uocatus, qa inuadentibus Gallis Senonibus urbem sacra in eodem loco doliolis reposita fuerunt, qua de causa in eodem loco ne despuere quidem alicui licebat. Doli uocabulum nunc tantum in malis uitium, apud antiquos autem etiam in bonis rebus utebantur. Vnde adhuc dicimus, sine dolo malo, nimirum quia solebat dici & bonus. Dirus, dei ira natus. Derogare est proprie cum quid ex lege uetere quo minus fiat, sancitur lege noua. Derogare ergo detrahere est. Dierectum dicebant per antiphrasin uolentes significare malum diem. Dirigere apud Plautum inuenitur pro discidere. Dirunciunt depurgant. Dirutum ære militem dicebant antiqui, cui stipendiũ ignominiæ causa non erat datum, quod æs diruebatur in fiscum, non in militis sacculum. Delicata dicebant dijs consecrata, quæ nunc dedicata. Vnde adhuc manet delicatus quasi luxui dicatus. Dedicare autem proprie est dicendo deferre. Depuuere cædere. Lucilius: Palmisq; misellam depuuit me, id est uerberauit me, quod ipsum ex græco est παίειν.

Dedita intelligitur ualde data. Deperire significat ualde perire. Δέρρις Græci appellant pelles nauticas, quas nos uocamus segestria. Demum quod significat post, apud Liuium demus legitur. Alij demum pro duntaxat posuerunt. Denicales feriæ colebantur cum hominis mortui causa familia purgabãtur. Græci enim νεκρὸν mortuum dicunt. Deminutus capite appellabatur, qui ciuitate mutatus est, & ex alia familia in aliam adoptatus, & qui liber alteri mancipio datus est, & qui in hostium potestatem uenit, & cui aqua, igniq; interdictum est. Diuidicula antiqui dicebant, quæ nunc sunt castella, ex quibus à riuo communi aquam quisque in suum fundum ducit. Defrui dicebant antiqui, ut deamare, deperire significantes omnem fructum percipere. Diuidiam dissecordiam. Deuersus dicebant deorsum uersus. Deinceps qui deinde cœpit, ut princeps qui primum cœpit.

Deus dictus est, quod ei nihil desit, uel quia omnia commoda hominibus dat: siue à græco δέος, quod significat metum, eo quod hominibus metus sit. Sed magis constat id uocabulum ex Græco θεὸς esse dictum aspiratione dempta, q mos antiquis nostris frequens erat. Dium antiqui ex Græco appellabant, ut à deo ortum, & diurnum sub cœlo lumen, ἀπὸ τοῦ θεός. Vnde adhuc sub dio fieri dicimus, quod nõ fit sub tecto. & interdiu, cui contrarium est noctu. Deuitare ualde uitare. Demagis pro minus antiqui dicebant. Denariæ ceremoniæ dicebantur, & tricenariæ quibus sacra adituris decem continuis rebus, uel triginta certis quibusdam rebus carendum erat. Decrepitus est desperatus, crepera iam uita, ut crepusculum extremum diei tempus. Siue decrepitus dictus, quia propter senectutem nec mouere se, nec ullum facere potest crepitum. Decumanus appellatur limes, qui fit ab ortu solis ad occasum. Alter ex transuerso currens appellatur cardo. Decumana oua dicũtur, & decumani fluctus, quia sunt magna. Nam & ouum decimum maius nascitur, & fluctus decimus fieri maximus dicitur. Deprehensa dicitur genus militaris animaduersionis castigatione maior, ignominiia minor. Decima quæq; ueteres dijs suis offerebãt. Decuriones appellãtur q denis equitibus præsunt. Depolitũ perfectũ, quia ocs perfectiones antiqui politiones appellabãt. Degunere degustare. Decures decuriones. Depubẽ porcũ lactantem, qui phibitus sit pubes fieri. Decotes togæ, detritæ. Dictynna Diana, quam esse lunam putabant, dicta quod fulgore suo noctu omnia ostendat. Deblaterare est stulte loqui. Nã βλάκας stultos appellant græci. Dicæarchia uocabatur, quæ nunc Puteoli, quod ea ciuitas quondam iustissime regebatur. Demoë apud Atticos sunt, ut apud nos pagi. Dicepro dicam antiqui posuere. Decermina dicuntur, quæ decerpuntur purgandi causa. Disertiones diuisiones patrimoniorum inter consortes. Dispensatores dicti, qui æs pensantes expendebant, non adnumerabant. Hinc deducuntur expensa, siue dia-

spensata uel compensata. Item compendium, dispendium, assipondium, dupondium. Dispescere est proprie pecus à pastione deducere, ut compescere unà pascere, & in uno loco continere. Despretus ualde spretus. Desiuare desinere. Dissulcus porcus dicitur, cum in ceruice setas diuidit. Disertus à disserendo dictus. Dignorant, signa imponunt, ut fieri solet in pecoribus. Disertim pro diserte antiqui dixerunt.

Distisum & pertisum dicebant, quod nunc distesum & pertesum. Delubrum dicebant fustem delibratum, hoc est decorticatum, quem uenerabantur pro deo. Delicia est tignum quod à culmine ad tegulas angulares infimas uersus fastigatũ collocatur. unde tectum deliciatum, & tegulæ deliciares.

Degerere antiqui posuerunt pro expectare. Deteriæ porcæ id est macilentæ. Deriuare aquam sulco deducere. Delicare ponebant pro dedicare. Deliquium solis à delinquendo dictum, quod delinquat in cursu suo. Delinquere est prætermittere, quod non oportet præteriri. Hinc deliquia & delicta. Deliquum apud Plautum significat minus. Detudes esse, detunsos, deminutos. Delaniare est discindere & quasi lanam trahere. unde lancinia & lanius dicitur qui pecus discindit. Delapidata lapide strata. Dextans dicitur, quia assi deest sextans, quemadmodum duodeuiginti & deunx. Deluit à græco διαλύειν. Delectus militum, & is qui significatur amatus, à legendo dicti sunt Deliberare à libella qua quid perpenditur dictum. Detrectare est male tractare. Dextimum & sinistimum antiqui dixerunt. Dextera auspicia prospera. Dextrarum tibiarum genus est quæ dextra tenentur. Dies dictus, quod diuini sit operis: siue à Ioue eius, ut putabant, rectore, qui græce ζεὺς, διὸς appellatur: siue quod aër diurnus dehiscat in candorem. Diobolares meretrices dicuntur, quæ duobus obolis ducuntur. Diabathra genus solearum Græcanicarum. Deorata perorata. Deactio, peractio. Dianius locus Dianæ sacratus.

Diffarreatio genus erat sacrificij, quod inter uirum & mulierem fiebat dissolutio, dicta diffarreatio, quia fiebat farreo libo adhibito. Dium, quod sub cœlo est, extra tectum, ab Ioue, dicebatur & dialis flamen, & dius heroum aliquis ab Ioue genus ducens. Defrensam detritam, atque detunsam.

Deinde compositum est ex præpositione & loci significatione, ut exinde, perinde, proinde, subinde, quæ item tempus significant. Diox genus piscis frequens in Ponto. Deincipem antiqui dicebant proxime quenq; captum, ut principem primum captum. Diomedis campi in Appulia appellantur, qui ei in diuisione regni, quam cum Dauno fecit, cesserunt. Diomedea insula, in qua Diomedes sepultus est excedens Italia. Depontani senes appellabantur qui sexagenarij de ponte deijciebantur. Desiderare & considerare à sideribus dici certũ est.

Decures decuriones. Defomicatũ à fomitibus succisum, quibus confodi erat solitum lignum. Depeculatus à pecore dicitur. qui enim populũ fraudat, peculatus pœna tenetur. Decultarent ualde occuparent. Decalicatum calce litum. Dium fulgur appellabant diurnum, quod putabant Iouis, ut nocturnum Sumani. Dicassit dixerit.

SEXTI POMPEII FESTI LIBER QVINTVS.

ELucum significat languidum, ac semisomnũ uel ut alij uolunt hallucinatorem, & nugarũ amatorẽ, siue alonem, id est externo uino languentẽ, qđ ἔωλον uocitãt græci. Emere quod nũc est mercari, antiqui accipiebant

Pro sumere. Elices sulci aquarij, per quos aqua collecta educitur è liris. Ennam, etiam ne. Elaudare plus, quàm nominare. Elecebræ argẽtariæ meretrices, ab eliciendo argento dictæ. Electabo eliciam. Enunquam ecquando. Emussitata ad amussim facta. Endoitium initium. Emitum. Empanda paganorum dea. Emem eundem. Elumbum auulso lumbo. Elinguem sine lingua. Elacatena genus salsamenti, quod appellatur uulgo malandrea. Enubro inhibenti. Elixa à liquore dicta. Endoplorato implorato, quod est cũ quæstione inclamare. Implorare namque est cum fletu rogare, quod est proprie uapulantis.

Endoprocinctu in procinctu. significat autem cum ex castris in prælium exitum est, procinctos quasi præcinctos, atque expeditos. Nam apud antiquos togis incincti pugnasse dicuntur. Emptiuum militem, mercenarium. Emancipati duobus modis intelliguntur, aut ij qui ex patris iure exierunt, aut ij qui aliorum fiunt domini, quorum utrunque fit mancipatione. Eũm antiqui dicebant pro eorum. En pro eum ab eo, quod est is. Egeriæ nymphæ sacrificabant prægnantes, quod eam putabant facilem conceptum aluum egerere.

Escariæ mensæ quadratæ uocãtur, in quibus homines epulantur. Anclabris ea, quæ in sacrificando dijs anclatur, quod est hauritur, ministraturq́;. Escit erit. Eapse eaipsa. Euelatum euentilatum. Vnde uelabra quibus frumenta uentilantur. Egens uelut exgens, cui ne gens quidem sit reliqua.

Eiuratio significat id, qđ desideretur, nõ posse præstari. Plautus: Eiurauit militiam. Euerriator uocatur, qui accepta hæreditate, iure iusta facere defuncto debet: qui si non fecerit, seu quid in ea re turbauerit, suo capite luat. id nomen ductum à uerrendo. Nam exuerræ sunt purgatio quædam domus, ex qua mortuus ad sepulturam ferendus est; quæ fit per euerriatorem certo genere scoparum adhibito, ab extra uerrendo dictarum. Egretus & adgretus ex græco sunt ducta à surgendo, & proficiscendo. Vnde & nyctegresia quasi noctisurgium. Eccere iusiurandum est, ac si dicatur per Cererem, ut æcastor, ædepol, alij eccere pro ecce positum accipiunt.

Eamus in græco ἴωμεν. Europam tertiam orbis partem ab Europa Agenoris filia certum est appellari. Sed alij de amore Iouis in taurum uersi narrant. Alij eam à prædonibus raptam, & nauem, quæ Iouis tutelam effigiem tauri habuerit, in eam regionem esse delatam. Quidam ob pulchritudinem regionis per simulationem raptæ filiæ occupatam eam terram ab Agenore, & Phœnicibus ferunt.

Epolonos dicebant antiqui, quos nunc epulones dicimus. Datum autem est his nomen, quod epulas indicendi Ioui, cæterisq; dijs potestatem haberent. Eudieon lineum filum, quod medici extremo in clysterio relinquunt, per quod chymos emittitur.

Euboicum talentum numo græco septem millium, & quingentorum cistophorũ est, nostro quatuor millium denariorũ.

Extrarium ab extraneo sic distinguitur: extrarius est qui extra focum & sacramentum, iusq; sit: extraneus ex aliena terra, quasi exterraneus. Exta dicta quod ea dijs prosecentur quæ maxime extant, eminentq;. Eximum extremum significat ita, ut intimo sit contrarium. Exterraneus ex alia terra. Exterricineus quoque dicitur & qui ante tempus natus uel potius eiectus est. dictus autem exterricineus, quod cum mater exterrita aluo eiecit. Externus est alienæ terræ.

Experrectus à corrigendo se uocatus, quod ferè facimus recentes à somno. Expreta antiqui dicebant, quasi ex peritia habita. Excudere procudere, & incus ipsa à cædendo dicta sunt.

Eplorare antiquos pro exclamare usos, sed postea prospicere & certum cognoscere cœpit significare. Itaque speculator ab

exploratore hoc distat, quod speculator hostilia silẽtio pspicit, explorator pacata clamore cognoscit. Expapillato brachio exerto, quod cũ fit, papilla nudatur. Exbueres exinteratas, siue exbuæ, quæ exbiberunt, quasi epotæ. Exdorsua dorsum confringe, alij exime. Exfir purgamentum, unde adhuc manet suffio. Excedere egredi. Experitos imperitos. Explenũt explent. Exdutæ, exuuiæ. Excipuũ quod excipiatur, ut præcipuũ quod ante capitur. Exciet excutiet. Expatare in locũ patentẽ se dare, siue in spaciũ se cõferre. Exdecimata electa. Expectorat ex pectore eijcit. Experrectus est, qui p se uigilare cœpit. Expgitus ab alio excitatus, quẽ solemus dicere expgefactũ. Excidionẽ urbis à cædẽdo dictã manifestũ est. Effata elocuta. Exporgere porrò agere, exporrigere. Exagogen euectionẽ. Exoletus q adolescere. i. crescere desijt. Exanclare exhaurire. Examẽ est & æquamẽtũ, & iudicij inuestigatio, & apũ congregatio, uel locustarum. Examussim regulariter. Amussis enĩ regula fabrorũ est: uel ut alij uolũt ferramẽtũ, quo in poliẽdo utũtur. Exgregiæ egregiæ, id est è grege lectæ. Exugẽtes, exprimẽtes. Exodiũ exitũ. Exoriri, surgere. Exuuiæ ab exuẽdo dictæ. Exercitus & militũ copia dicitur, et homo multis negotijs exercitus, sed supius quarti ordinis, hoc secũdi est. Exomides sunt comici uestitus exertis humeris. Exiles, & ilia à tenuitate inarum quas græci in chartis ita appellãt, uidẽtur esse dicta. Exilica causa, quæ aduersus exulẽ agitur. Exitiũ antiq ponebãt pro exitu, nũc exitiũ pessimũ exitũ dicimus. Exercirẽt sarcirent. Exercionem exerciti dicebant antiqui. Exercitionẽ exercitationẽ. Item exercitionẽ exercitissimũ, sicut ab exercitato exercitatiorẽ exercitatissimum. Exfuti exfusi, ut mertat pro mersat. Effari, & effata à fando. quod ipsum ex græco φημὶ dico. Eqria ludi, quos Romulus Marti ĩstituit per equorũ cursum, q in cãpo martio exercebãtur. Exqrine iusiurãdũ p Quirinũ.

Equestre æs, qđ æquiti dabatur. Eqtare antiq dicebãt equũ publicũ mereri. Equus Marti ĩmolabatur, qđ p eius effigiẽ Troiani capiti sint, uel qđ eo genere aĩalis Mars delectari putaretur. Equo uehi flamini diali nõ licebat, ne si longius digrederetur, sacra negligerẽtur. Exinsulabat exerebat. Infulas enim sacerdotũ filamẽta uocabãt. Existimare dictũ ab æstimatione. Exrogare est ex lege uetere aliqd eximere p nouã legem. Eximiũ inde dici cœptũ, qđ in sacrificijs optimũ pecus è grege eximebatur, uel qđ primũ erat natũ. Exemplũ est qđ sequamur, aut uitemus. Exemplar ex quo simile faciamus. Illud aĩo æstimatur, istud oculis conspicitur. Exhaustant esserũt. Exin metri cã dicitur pro exinde. Exesto extra esto. Sĩcut enĩ lictor ĩ qbusdã sacris clamitabat, hostis uinctus, mulier uirgo exesto. s. interesse prohibebatur. Epulares appellabantur, qui in quibusdã ludis nocte epulabãtur. Epistyliũ trabs quæ sup colũnas ponitur. Epeus nomẽ cuiusdã fabri q equũ dureũ fecit. Epicrocum genus amiculi croco tinctũ tenue & perlucidũ. Epulã antiqui etiã singulariter posuere. Epulima genus uilissimi unguenti. Erectũ qđ fit inter consortes, ut in libris legũ Romanarũ legitur. Erectũ à coërcendo dictũ. Vnde & herciscundæ & hercisci. Citum autẽ uocatũ est à ciendo. Ederam flamini diali, neq; tangere, neq; noĩare fas erat, pro eo qđ edera uĩcit, et ad quodcũq; se applicat. Sed ne annulũ quidem gerere ei licebat solidũ, aut aliquẽ in se habere nodum.

Edeatræ qui præsunt regijs epulis, dicti ἀπὸ τῶν ἐδεσμάτων.

Eruũ & eruilia à græco sunt dicta, quia illi eruũ ὄροβος, eruilia ἐρέβινον appellant. Ergò correptũ significat idem, quod apud græcos οὖν producte, idem quod χάριν, hoc est gratia, cũ scilicet gratia intelligitur pro causa. Sed illud superius etiam sine exemplis notum est: hoc inferius sic sumitur, cum

dicimus de aliquo: si statua donatus est honoris, uirtutisq; ergò, id est honoris, uirtutisq; causa. Eritudo seruitudo. Erugere semel factum significat, quod eructare sæpius. Illud enim perfectæ formæ est, hoc frequentatiuæ. Erebũ Vir. interdũ obscuritatẽ quãdã esse describit apud inferos, cũ ait: Imas erebi descendit ad umbras. Interdũ flumẽ eiusdẽ loci, dicens: Et magnos Erebi trãsnauimus amnes. Varro uero Erebo natã noctẽ ait. Vnde est & illud: Erebo creata fuscis crinibus nox te inuoco. Effusilatum exertum, quod scilicet omnes exerto brachio sint. Exfilati, id est extra uestimentum filo contextum.

SFXTI POMPEII FESTI ANTIQVITATVM ROMANARVM LIB. VI.

FOrnacalia sacra erant, cum far in fornaculis torrebãt. Formiæ oppidum appellatur ex græco, uelut hormiæ, qđ circa id crebræ stationes, tutæq; erant, unde proficiscebãtur nauigaturi. Forma significat modo faciem cuiusq; rei, modo calidã, ut cum exta, quæ dantur deforma appellantur. Et Cato ait de quodã ædificio æstate frigido, hyeme formido. Item forma appellatur puls miliacia ex melle. Fordicidijs boues fordæ, id est grauidæ immolabantur, dictæ à fœtu. Fœdus appellatũ ab eo, qđ in paciscẽdo fœdere hostia necaretur. Virgilius: Et cæsa iungebãt fœdera porca, uel quia in fœdere interponatur fides. Forcipes dicuntur, qđ his forma, id est calida rapiuntur. Forbeam antiqui omne genus cibi appellabant, quã græci φορβὴν uocãt. Fœdũ antiqui dicebãt p hœdo, folus pro holere, fostẽ pro hoste, fostiã pro hostia. Furuũ nigrũ, uel atrũ. Hinc dicta furnus, furiæ, funus, fuligo, fulgus, fumus. Fodare, fodere. Forctes frugi & bonus, siue ualidus. Forũ sex modis intelligitur. Primo negotiationis locus, ut forũ flaminiũ, forũ iuliũ, ab eorũ nominibus, qui ea fora constituẽda curarũt: quod etiã in locis priuatis, & in uijs, & ĩ agris fieri solet. Alio in quo iudicia fieri, cũ populo agi, conciones haberi solẽt. Tertio cũ is, qui prouĩciæ præest, forũ agere dicitur, cũ ciuitates uocat, & de cõtrouersijs eorũ cognoscit. Quarto cũ id forũ antiqui appellabãt, quod nũc uestibulũ dici solet. Quinto locus in naui, sed tum masculini generis est, & plurale. Sexto fori significãt circensia spectacula, ex quibus etiã minores forulos dicimus. Inde & forare, foras dare, & fores, & foras, & foreculæ, id est hostiola dicũtur. Fons à fundẽdo dicitur. Fomites sunt assulæ ex arboribus, dũ cæduntur excussæ, dictæ qđ ĩ eo opere occupati cibis, potuq; cõfouẽtur. At Opilius adustas iã uites uocari existimat fomites. Alij uocari putant scintillas, q̃ ex ferro cãdẽti malleis excutiũtur, dictæ autẽ ita, quia igni sunt cõfotæ. Pari modo assulæ, quæ sunt securibus excussæ. Fontinalia fontiũ sacra. Vnde & Romæ fontinalis porta. Folium à græco uenit, qđ illi dicũt φύλλον, sed ideo per unũ l, quia antiqui nõ geminabãt cõsonãteis. Focus fomẽta focillationes foculi à fouẽdo, id est calefaciẽdo dicta sunt. Folliculare appellatur pars remi, qđ folliculo est tecta, à quo uita follicularis.

Ferẽtarij auxiliares in bello, à ferẽdo auxilio dicti. Vel quia fundis, & lapidibus pugnabãt, quæ tela ferũtur, nõ tenentur, ita appellati. Firctũ genus libi dictũ, quod crebrius ad sacra ferebatur, nec sine strue altero genere libi, quæ qui afferebant struefectarij appellabantur. Feralia dijs manibus sacrata festa, à ferendis epulis, uel à ferendis pecudibus appellata. Feria à feriendis uictimis appellata. Februarius mensis dictus, quod tũ id est extremo mense anni populus februaretur, id est lustraretur ac purgaretur, uel à Iunone februata, quã alij februalem, Romani februlĩ uocãt, qđ ipsi eo mẽse sacra fiebãt, eiusq; feriæ

erant lupercalia, quo die mulierres februabãtur à lupercis amiculo Iunonis, id est pelle caprina, quã ob causam is quoq; dies februatus appellabatur. Quæcunq; deniq; purgamenti causa in quibusq; sacrificijs adhibẽtur, februa appellãtur. Id uero qđ purgatur dicitur februatũ. Fescenini uersus, q canebãtur in nuptijs ex urbe Fescenina dicuntur allati, siue ideo dicti, qa fascinũ putantur arcere. Fœnus, & fœneratores, & lex de credita pecunia fœnebris, à fœtu dicta, qđ crediti numi alios pariant, ut apud græcos eadẽ res, τόκος dicitur. Fœnũ quoq; pratorũ ab hac causa est appellatũ, quãdo id ipsum manẽs, quotãnis nouũ parit. Vnde etiã fœstuca uocata est. Filicata patera dicta, qđ ad filicis herbæ speciem sit cælata. Fesnoæ uocabãtur, q depellere fascinũ credebantur. Ferias antiq festas uocabãt, et aliæ erãt sine die festo, ut nũdinæ: aliæ cũ festo, ut saturnalia, quibus adiungebãtur epulationes ex prouẽtu fœtus pecorũ frugumq;,

Ferire dictum quod ferientes feruntur. Filicones mali & nullius usus à filice dicti. Ferus ager incultus. Factio & factiosus initio honesta uocabula erant: unde adhuc factiones histrionum, & quadrigariorũ dicuntur. Modo autẽ noie factionis seditio, & arma uocantur. Fama à fando dicta, sic apud græcos φήμη ἀπὸ τοῦ φάσθαι. Familia antea in liberis hominibus dicebatur, quorũ dux & princeps generis uocabatur pater, & mater familiæ. Vnde familiæ nobiliũ Pompiliorũ, Valeriorũ, Corneliorũ, & familiares ex eadem familia. Postea hoc noie etiã famuli appellari cœperũt permutata i cũ u litera. Facessere significat interdum facere, ut est, iussa facessunt: interdũ pro abeat ponitur. Pacu. Facessite omnes hinc, id est abite. Facul antiqui dicebãt, & faculter pro facile, unde facultas & difficultas uidẽtur dicta. Sed postea facilitas morũ facta est facultas rerũ. Famuletiũ dicebatur, qđ nunc seruitiũ. Familiosam terrã palustrẽ uocabant. Famuli origo ab Oscis dependet, apud quos seruus famel noiabatur, unde & familia uocata.

Fagutal sacellũ Iouis, in quo fuit fagus arbor, quæ Iouis sacra habebatur. Fouij, q nũc Fabij dicuntur, dicti, qđ priceps gentis eius ex ea natus sit cũ qua Hercules in fouea concubuit. Alij putant eum primum ostendisse quẽadmodum ursi, & lupi foueis caperentur. Faces antiqui dicebãt, ut fides. Famino dicito. Facem in nuptijs in honorem Cereris præferebant, aquáque spargebatur noua nupta, siue ut casta, puráq; ad uirum ueniret, siue ut ignem, atq; aquam cũ uiro cõicaret. Fabam nec tangere, nec noiare dialis flamini licet, quod ea putatur ad mortuos pertinere. Nã & lemuralibus iacitur laruis, & parentalibus adhibetur sacrificijs, & in flore eius, luctus literæ apparere uidentur. Flamẽ dialis dictus, quod filo assidue uelatur, indéq; appellatur flamen, quasi filamen. Dialis autem appellatur à dio, à quo uita dari putabatur hominibus. Famella diminutiuum à fama. Fauiani & Quintiliani appellabantur luperci à Fauio & Quintilio præpositis suis. Fastorum libri appellantur, in quibus totius anni fit descriptio. Fasti enim dies festi sunt. Fanum à fauno dictum siue à fando, quod dum pontifex maximus dedicat, certa uerba fatur. Fastigiũ ædificij summum. Faui à fauendo. Fauissæ locum sic appellabant, in quo erat aqua inclusa circa templa. Sunt autem qui putant fauissas esse in capitolio cællis cisternisq; similes, ubi reponi erant solita ea, quæ in templo uetustate erant facta inutilia. Fauentia bonã omination̄ significat. Nam præcones clamantes populũ sacrificijs fauere iubebãt. Fauere enim est bona fari, at ueteres poëtæ pro silere usi sunt fauere. Falcones dicũtur quorũ digiti polices in pedibus intro sunt curuati, à similitudine falcis. Farreũ genus libi ex farre factum. Falarica genus teli missile, quo utũtur ex falis, id est ex locis extructis dimicantes. Fatãtur multa fantur. Falæ dictæ ab altitudine à falãdo, quod apud Hetruscos significat cœlũ. Farfenũ uirguli genus. Fascinũ & fas à fando noiantur. Fartores nom̄enclatores, q clãculut infarcirẽt noia salutatorũ in aurẽ cãdidati. Furnalia sacra Furinæ, quã deã dicebãt. Furcilles siue furcillæ, quibus homines suspendebant. Fundus dicitur ager, qđ planus sit ad sũmilitudinẽ fundi uasorũ. Fundus quoq; dicitur populus esse rei, quam alienat, hoc est autor. Futare arguere est, unde & confutare. Sed Cato hoc pro sapius fuisse posuit. Futiles dicuntur, qui filere tacenda nequeunt, sed ea effundunt. Sic & uasa futilia à fundendo uocata. Flagratores dicebantur genus hominum, quod mercede flagris cædebantur. Flustra dicũtur cum in mari fluctus non mouentur, quam græci μαλακίαν uocant. Flator tibicen. Flemina dicuntur cũ exlabore uiæ sanguis defluit circa talos. Flaminius circus, & uia flaminia à Flaminio consule dicta sunt, qui ab Annibale interfectus est ad lacum Trasimenum. Flaminia ædes domus Flaminis dialis. Flamearij interfectores flamei coloris. Violarij infectores uiolatij coloris dicuntur. Flumentana porta Romæ appellata, qđ Tyberis partẽ ea fluxisse affirmãt. Flamoni amicitur nubens ominis boni causa, qđ eo assidue utebatur flamonica, id est flaminis uxor, cui nõ licebat facere diuortiũ. Fidusta à fide denoiata, ea quæ maximæ fidei erant. Fides genus citharæ dicta, qđ tantũ inter se chordæ eius, quantum inter hoies fides concordent, cuius diminutiuum fidicula est. Fixulas, fibulas. Fiscellus casei mollis appetitor, ut catillones catillorum liguritores. Fiber genus uespæ quadrupes. Plaut. Sic me subes quotidie, quasi fiber salicẽ, quo noie extremæ fluminum oræ appellãtur. Vnde & fibras iecinorũ, & fimbrias uestimentorum dicimus. Fratria uxor fratris. Friuola sunt proprie uasa fictilia quassa. Vnde dicta uerba friuola, quæ minus sunt fide subnixa. Frater à græco dictus est φρήτωρ, uel quod sit ferè alter. Frontem antiqui masculino genere dixere. Fremitum dictum uelut fermentum. Fratilli uilli sordidi in tapetis. Fracebunt displicebunt. Forago filum quo textrices diurnum opus distingũt, à forando dictũ. Fructinal templum Veneris frugi. Fringilla auis dicta quod frigore cantet & uigeat, unde & frigutire. Fratriare puerorũ mammæ dicũtur, cũ primũ tumescũt, quod uelut fratres pares oriuntur, quod etiam in frumento spicæ facere dicũtur. Frigere & frictum à græco uenit φρῑκᾶν. Fregellæ locus in urbe, in quo ciuitatis fœlij hospites habitauere. Festrã antiqui dicebant, quã nos fenestrã. Firmũ ἀπὸ τοῦ ἕρματος, quod significat sustentaculũ, dictũ uidetur. Frausus erit, fraudẽ cõmiserit. Faleri oppidũ à Sale dicti, ἅλς sal. Fraxare uigiliã circumire. Florifertũ dictũ, quod eo die spicæ ferũtur ad sacrificiũ. Frugamenta à frugibus appellata. Frendere est frangere: unde & faba fressa, unde, & dentibus dicimus frendere. Formucales forcipes dictæ, quod forua capiant, id est feructia. Farrago appellatur id, qđ ex pluribus satis paribus, causa datur iumẽtis. Feciales à feriendo dicti. Apud hos enim belli, pacisq; faciendæ ius est. Feretrius Iupiter dictus à ferendo, qđ pacẽ ferre putaretur, ex cuius templo sumebãt sceptrum, per qđ iurarẽt, & lapidẽ silicẽ, quo fœdus ferirent. Femur femoris, & fœmen fœminis. Fœnero & fœneror dici potest. Frux frugis dixerũt antiqui fructã & fructũ. Ferocit apud Catonẽ ferociter agit. Fiuere idẽ pro fugere. Frunisco & frunitũ dixit Cato, nosq; cũ adhuc dicimus infrunitũ, certũ est antiquos dixisse fruniũt. Felices arbores Cato dixit, quæ fructũ ferũt, infelices quæ nõ ferũt. Falsius & falsior cũ rõnabiliter dici possint, nõ tamẽ sunt in cõsuetudine. Furũ genitiuus pluralis à fure. Fucilis falsa, dicta autẽ quasi fucata. Feriæ statæ appellabãtur, qđ certo, statutoq; die obseruarẽtur.

Fluoniam

Fluoniam Iunonẽ mulierres colebãt, quod eam sanguinis fluorem in cõceptu retinere putabãt. Flameo uestimento Flamonica utebatur, id est Dialis uxor & Iouis sacerdos, cui telũ fulminis eodẽ erat colore. Fulguritũ id, quod est fulmine ictũ, qui locus statim fieri putabatur religiosus, quod eũ deus sibi dicasse uideretur. Fanatica dicitur arbor fulmine icta. Fulmen dictum à fluore flammæ. Fulgere prisci pro ferire dicebant. unde fulgus dictũ est. Funẽbres tibiæ dicuntur, cũ quibus infunere canitur, quas Flamini audire putabant illicitum.

Flaminius Camillus puer dicebatur ingenuus patrimes & matrimes, qui flamini diali ad sacrificia præministrabat. antiq enim ministros camillos dicebant. Alij dicunt omnes pueros ab antiquis camillos appellatos, sicut habetur in antiquo carmine, cum pater filio de agricultura præciperet: hyberno puluere, uerno luto, grãdia farra camille metes. Flaminia dicebatur sacerdotula, quæ flaminicæ diali præministrabat, ea q patrimes & matrimes erat, id est patrẽ, matremq; adhuc uiuos habebat. Ficolea palus ficulneus. Flaminius lictor qui flamini diali sacrorum causa præstò est. Frequentarium frequentem. Fornacalia feriæ institutæ sunt farris torrendi gratia, quod ad fornacẽ, quæ in pistrinis erat, sacrificiũ fieri solebat.

Furuũ boucm, id est nigrũ immolabant Saturno. Ferentarij leuis armaturæ pugnatores. Faustulũ porcellũ, fœturã porcorũ. Familiaris Romanus, priuatus Romanus. Fana, quod fando consecrãtur. Fastis diebus iucunda fari licebat, nefastis quædã non fari licebat. Fœnus appellatur naturalis terræ fœtus, ob quam causam & numorum fœtus fœnus est uocatum, & de ea re leges fœnebres.

SEXTI POMPEI FESTI LIBER VII.

Erræ crates uimineæ. Athenienses cum Syracusas obsiderent, & crebro gerras poscerent irridentes Siculi, gerras clamitabant. Vnde factum est ut gerræ pro nugis, & contemptu dicantur. Genas Ennius palpebras putat, cum dicit hoc uersu: Pandite sultigenas, & corde relinquite somnum. Alij eas partes putant genas dici, quæ sunt sub oculis. Pacuuius genas putat esse quã barba primum oritur, hoc uersu: Nunc primum opacat flore lanugo genas.

Gentilis dicitur & ex eodem genere ortus, & is qui simili nomine appellatur, ut ait Cincius: Gentiles mihi sunt qui meo nomine appellantur Genialis lectus, qui nuptijs sternitur in honore Genij, unde & appellatur. Gens Aelia appellatur, quæ ex multis familijs conficitur. Gerusia curia ab ætatis uocabulo dicta. Genuini dentes qui à genis dependent. Gestus quo indicatur quid geratur præter participium quod à gerendo deducitur. Genium appellabant deum qui uim obtineret rerum omnium gerendarum. Aususstius Genius inquit est deorum filius, & parens hominum, ex quo homines gignuntur: propterea Genius meus nominatur, quia me genuit. Alij Genium esse putarunt uniuscuiusque loci deum. Germẽ est, quod ex arborũ surculis nascitur: unde & germani quasi eadem stirpe nati. Gemursa sub minimo digito pedis tuberculum, quod gemere faciat eum, qui gerat. Gingrire anserũ uocis propriũ est. Vnde genus quoddã tibiarum exiguarum gingrinæ. Ginzeriator tibicen. Gizeria ex multis obsonijs decerpta. Geniales deos dixerunt aquã, terram, ignẽ, aẽrem. ea enim sunt semina rerum, quæ Græcorũ alij στοιχεῖα, alij σπέρματα uocant. Duodecim quoq; signa lunam & solem inter hos deos cõputabant. Geniales autẽ dicti à gerendo, quia plurimum posse putabant, quos postea gerulos appellarunt. Gnarus cum significet id quod scius peritus est, tamen inuenimus prognare significare aperte. Gnephosum obscurum, uidelicet ex Græco, quod est νεφέλας. Galli qui uocãtur matris magnæ comites, dicti sunt à flumine, cui nomẽ est Gallo: quia qui ex eo biberint, in hoc furere incipiũt, ut se priuent uiriliatis parte. Alij putant ideo eos sibi genitalia incidere, quia uiolare uerint nomen patris, matris ue, ne possint ipsi fieri parentes.

Gnariguait significat apud Liuium narrauit. Gnaruisse narrasse. Gaia Cæcilia est appellata, ut Romam uenit, quæ antea Tanaquil uocitata erat, uxor Tarquinij prisci regis Romanorum: quæ tantæ probitatis fuit, ut id nomen ominis boni causa frequentent nubentes, quã summam asseuerant lanificam fuisse. Gallam bibere ac rugas cenducere uentri cum ait Lucilius, præmonet parsimonia esse utendũ, neq; gulæ indulgendũ uentremq; coarctandum. Gaulus genus nauigij penè rotundum. Galbeum ornamenti genus. Gestit qui subita felicitate exhilaratus, nimio corporis motu præter consuetudinem exultat. Gneus, & corporis insigne, & prænomen à gnerando dicta esse, & ea ipsa ex græco γίγνεσθαι apparet.

Ganeum antiqui locum abditum, ac uelut sub terra dixerunt. Teren. Vbi illum quæram? credo abductum in ganeum. Garearia à galearum similitudine dicta. Gnitus, & gnixus à generibus prisci dixerunt. Gnotu cognitu. Grauestellus senior. Plautus: Quis est iste grauestellus qui aduenit? ut puto grauestellus à grauitate dictus. Gramiæ oculorũ sunt uitia, quas alij gramas uocant. Gnoma appellatur genus machinolæ cuiusdam, quo regionis agri cuiusq; cognosci possunt, quod genus Græci dicunt γνώμονα. Grumus terræ collectio minor tumulo. Gracchuris urbs Hiberæ regionis dicta à Graccho Sempronio, quæ antea Ilurcis denominabatur.

Græca sacra festa Cereris ex Græcia trãslata, quæ ob inuentionem Proserpinæ matronæ colebant: quæ sacra dum non essent matronæ, quæ facerent propter cladem Cannensem, & frequentiã lugentium institutũ est, ne amplius XXX. diebus lugeretur. Gruere dicuntur grues, ut sues grunnire. unde tractum est cõgruere, hoc est conuenire, quia id genus uolucrũ minime soliuagum est. Gradiuus Mars appellatus est à gradiẽdo in bella ultro, citroq; siue à uibratione hastæ, quod Græci dicunt κραδαίνειν, uel, ut alij dicunt, quia gramine sit ortus, quod interpretantur, quia corona graminea in re militari maximæ est honorationis. Grassari antiqui ponebant pro adulari. grassari autem dicuntur latrones uias obsidentes. gradi siquidem ambulare est, unde tractum grassari uidelicet ab impetu gradiendi. Grallatores appellabantur pantomimi, qui ut in saltatione imitarentur Aegipanas, adiectis perticis furcillas habentibus, atq; in his superstantes ob similitudinem cruriũ eius generis gradiebãtur, utiq; propter difficultatẽ consistendi. Plau. Vinceres cursu ceruum, & grallatorẽ gradu. Grauida est, quæ iam grauatur cõceptu prægnans, uelut occupata in generando, quod cõceperit. Inciens propinqua partui, quod incitatus sit fœtus eius. Graculi à sono oris uocati, siue à gerendo dicti, quod iacta segetum semina plurimũ gerant, uel quod ex oliuetis cubitum se recipientes duas pedibus bacas, tertiam ore ferant. Greges ex græco dici, quos illi ἀγέλας solent appellare. Graue æs dictum à pondere. quia deni asses singuli pondo libras efficiebant, denarium ab hoc ipso numero dictũ. Sed bello punico populus Roma. pressus ære alieno ex singulis assibus librarijs senos fecit, qui tantundem ut illi, ualerent. Itẽ numi quadrati & bigati à figura cælaturæ dicti. Glomus in sacris crustulum cymbij figura ex oleo coctum appellatur. Glos uiri soror à græco γάλως. Glocire & glocidare gallinarum proprium est, cum ouis incubituræ sunt. Glittis sub

actis leuibus teneris. Gluma ordei tunicula dictum, quod glubatur id granum. unde & pecus glubi dicitur, cuius pellis detrahitur. Gliscere crescere est, & gliscerae mensae in quibus semper crescebat apparatus. Gliscentes, id est crescentes per instructionem epularum scilicet. Glucidatum suaue & iucundum. Graeci etenim γλυκὺν dulcem dicunt. Gloria à graeca uoce dicta. hanc enim illi κλέος uocant. Gulliocae nucum iuglandium summa & uiridia putamina. Gutturniū uas, ex quo aqua in manus datur, ab eo, quod propter oris angustias guttatim fluit. Gaudium ἀπὸ τοῦ γαυριᾶν dictū.

Gens dictum putatur à terrae graeco uocabulo, quam γένος dicunt. Gannitio canum querula murmuratio. Gessum graue iactum. Gurgustium genus habitationis angustum, à gurgulione dictum. Gricenea funis crassus. Grando guttae aquae concretae solito grandiores.

SEXTI POMP. FESTI LIBER VIII.

Herbam do cum ait Plautus, significat uictū me fateor, quod est antiquae & pastoralis uitae indicium. nam qui in prato cursu, aut uiribus contendebant, cum superati erant, ex eo solo in quo certamen erat, decerptam herbam aduersario tradebant. Heluo dictus immoderate bona sua consumens, ab eluendo: qui aspiratur ut auiditas magis exprobretur. fit enim uox incitatior. Heluacea genus ornamenti Lydij, dictum à colore boum, qui est inter rufum & album, appellaturq́; heluus. Herma à Graecis ponitur pro firmamento. Vnde etiam Mercurij nomen inuentoris, ut putabant, firmae orationis dictum. Interdum etiam saburram significat. Here, id est aduerbium temporis heri dictum à graeco χθὲς. Hetta res minimi precij, quasi hieta, id est hiatus hominis atq; oscitatio. Alij bullulam dixerunt esse quae in coquendo pane solet adsurgere, à quo accipimus rem nullius precij cū dicimus, non hettae te facio. Haeres apud antiquos pro domino ponebatur. Haerediū praedium paruulū. Hecate Diana eadē putabatur & luna & Proserpina. Helus & helusa antiqui dicebāt, quod nunc holus et holera. Haerem marteā antiqui accepta haereditate colebant, quae à nomine appellabatur haeredum, & esse una ex Martis comitibus putabatur.

Heus aduerbiū uocandi à graeco αἶ uenit. Hemona humana, hemone hominē dicebāt. Hariuga dicebatur hostia, cuius adhaerentia inspiciebantur exta. Hebes retusi acuminis.

Helucus ab hiatu & oscitatione dictus. Hemina ex graeco ἥμισυ, quod est dimidia pars sextarij. Heliconides musae à monte Helicone uocatae. Hedera dicta quod haereat, siue quod aedita petat, uel quia id cui adhaeserit edat: quae in tutela Liberi putabatur esse, quia ut ille iuuenis semper, ita haec uiret: uel quia ita omnia sicut ille mentes hominum, illigat.

Herbilis anser herba pastus, qui gracilior est q̃ frumento altus. Hercules astrologus dictus, quod eo die se flāmis iniecit quo futura erat obscuratio solis. Hernici dicti à saxis, quae Marsi herna dicūt. Histriones dicti, quod primū ex Histria uenerint. Herceus Iupiter intra conseptū domus cuiusq; colebatur, quē etiam deum penetralē appellabāt. Hippagines naues quibus equi uehuntur, quas Graeci ἱππαγοὺς dicunt.

Hircipili densorū pilorū homines. Hirquitalli pueri primum ad uirilitatē accedentes, à libidine scilicet hircorū dicti.

Hira, puae diminutiue dicitur hilla, quā Graeci dicūt ἐγκοίλιον. intestinū est qđ ieiunum uocāt. Hippacare est celeriter animam ducere, ab equi halitu, qui est supra modum acutus.

Hilū putant esse, quod grano fabae adhaeret, ex quo nihil & nihilū. Hirrire ringere, qđ genus uocis est canis rabiosi. Hilarodos lasciui & delicati carminis cantor. Hippius, id est, equester, Neptunus dictus est, uel quod Pegasus ex eo & Pegaside natus sit: uel quod equuleus, ut putant, loco eius suppositus Saturno fuerit, quē pro Neptuno deuoraret: uel qđ tridētis ictu terra equū excierit, cui ob hoc in Illyrico quaternos equos iaciebant nono quoq; anno in mare. Hippocoū uinum ex insula Coo dictū ab agro generoso, cui nomen Hippo. Hastae subijciebant ea quae publice uenundabant, quia signum praecipuū est hasta. Nam & Carthaginenses cū bellū uellent, Romā hastā miserunt, & Romani fortes uiros saepe hasta donarunt. Habitudo habitus corporū. Halapāta significat omnia mentientem, ab eo qđ habet oīa. ἄλην enim Graeci τὴν πλάνην, id est fallaciā dicūt. Habitior pinguior. Hostilijs laribus immolabant, qđ ab his hostes arceri putabāt. Halus pollex pedis scandens super proximum, dictus à saliendo. nam ἅλλομαι graece, latine significat salio. Hāmon cognominatus, qui in arena putatur inuētus, quae graece hoc nomine ἄμμος appellatur, cui cornua adfinguntur ariētis à genere pecoris inter quod inuētus est. Horreū antiqui dicebāt farreū à farre. Hostis apud antiquos peregrinus dicebatur, & qui nūc hostis perduellis. Hostia dicta est ab eo, quod est hostire, ferire. Hordiariū aes, qđ pro hordeo equiti Romano dabatur. Hostimentum beneficij pēsatio. Hosticapax hostiū captor. Hortus apud antiquos omnis uilla dicebatur, quod ibi qui arma capere possint inde orirentur. Horctū, & forctū pro bono dicebāt. Hamotrahones alij piscatores, alij qui unco cadauera trahunt. Horda praegnās, unde dies quo grauidae hostiae immolabātur hordicia. Honorarios ludos, quos & liberalia dicebant. Hodoedocos latro atq; obsessor uiarū. Homeleiū pilei genus. Hyperionē alij patrē solis, alij ipsum qđ eat super terras, ita appellatū putabant. Humanū sacrificiū dicebant quod mortui causa fiebat. Hyporborei supra Aquilonis flatū habitantes dicti quod humanae uitae modum excedāt uiuendo ultra centesimū annū, quasi ὑπερβαίνοντες ὅρον seculi humani. Heluella holera minuta. Hanula parua delubra quasi fanula.

SEXTI POMPEII FESTI LIBER IX.

IM ponebant pro eum à nominatiuo is. Ianeus ianitor. Iussa iura. Iubere ponebatur pro dicere, quod ualet interdum pro decernere, ut populus iussit. Iunium mensem dictum putant à Iunone: ijdem ipsum dicebant Iunonium & Iunonialem. Iulius quod eo mense dicitur Iulius natus. Iurgatio iuris actio. Iusti dies dicebantur triginta, cū exercitus esset imperatus, & uexillū in arce positum. Iuge auspiciū est, cum iunctū iumentū stercus fecit.

Iubar stella quā Graeci appellant φωσφόρον, hoc est lucifer, quod splēdor eius diffunditur in modū iubae leonis. Iugula stella Oriō, qđ amplior sit caeteris, quasi nux iuglādis. Iugum sub quo uicti transibāt, hoc modo fiebat, fixis duabus hastis super eas ligabatur tertia, sub ijs uictos discinctos transire cogebāt. Iugere milui dicuntur cū uocē emittunt. Iuges eiusdem iugi pares. unde & cōiuges & seiuges. Iubilare est rustica uoce inclamare. Iuuentutis sacra pro iuuenibus sunt instituta. Iurare flamini dialis fas non erat. Iuuenalia fingebantur Dianae simulachra, quia ea aetas fortis est ad tolerandā uiā. Diana enim uiarū putabatur dea. Iugarius uicus dictus Romae, quia ibi fuerat ara Iunonis iugae, quā putabāt matrimonia iūgere. Ilia dicta ab ina, quae pars chartae est tenuissima. Illicet sine dubio. Ianiculū dictū qđ per eū Rom. populus

pulus primitus transierit in agrū Hetruscum. Idulis ouis dicebatur, quae omnibus idibus Ioui mactabatur. Ianual libi genus, quod Iano tantummodo delibatur. Iambi uocabantur qui singuli ex proscaenio loquebantur, triambi qui terni.

Igitur nunc quidem pro completionis significatione ualet, quae est ergo. Sed apud antiquos ponebatur pro inde & postea & tum. Ircens genus farciminis. Irquitallus puer qui primo uirilitatem suam experitur. Iouiste compositum à Ioue, & iuste. Ignitabulum ignis receptaculum. Ignia uitia uasorum fictilium. Ipsipe ipsi neque alij. Icit percussit.

Insipere farinam iacere pultis. Vnde dissipare obsipare, ut cum rustici dicunt opsipa pullis escam. Irnella uasis genus in sacris. Ibi dicitur cum locus semel demonstratur, ibidem cum saepius. Ipsullices bracteae in uirilem, muliēbremq́; speciem expressae. Itonida Minerua à loco sic appellata. Irpices genus rastrorum ferreorū, quod plures habent dentes ad extirpandas herbas in agris. Irpini appellati nomine lupi, quem Irpum dicunt Samnites. eum enim ducem secuti agros occupauere. Ignis Vestae siquādo interstinctus esset, uirgines uerberibus afficiebantur à pontifice, quibus mos erat tabulam felicis materiae tam diu terebrare quousque exceptum ignē cribro aeneo uirgo in aedem ferret. Ignem ex domo flaminia efferri non licebat, nisi diuinae rei gratia. Icadion nomen saeuissimi piratae. Iracundia dicta quod ira incendat.

Italia dicta quod magnos Italos, hoc est boues habeat. uituli enim Itali sunt dicti. Italia ab Italo rege, eadem ab Attelio putatur appellata. Indoles incrementum, industria. Indigetes dij, quorum nomina uulgari non licet. Indeptare consequi. Industrium antiqui dicebant indostruum, quasi quicquid ageret, intro strueret, & studeret domi. Indictiuū funus, ad quod per praeconem euocabantur. Indepisci adsequi adipisci. Indiges indigetis facit. hoc nomine Aeneas ab Ascanio appellatus est, cum pugnans cum Mezentio nusquā apparuisset, in cuius nomine etiam templum construxit. Inquilinus qui eundem colit focum, uel eiusdem loci cultor. Incilae fossae, quae in uijs fiunt ad deducendam aquam, siue deriuationes de riuo communi factae. Incitega machinula, in quā constituebatur in conuiuio uini amphora, de qua subinde deferrentur uina. Ita castor, ita me hercules, ut subaudiatur iuuet. Incomitiare significat tale cōmissum facere, pro quo necesse sit in comitiū, hoc est in conuentū uenire. Plau. Quaeso ne me incomities. Incita incitata. Inchoare uidetur ex graeco originē trahere, quod Hesiodus omniū rerū initium esse dixerit chaos. Increpitare arguere, cōuitiari. Inconciliasti comparasti, cōmendasti, uel, ut antiqui, per dolū decepisti. Inclytus nobilis clarus. Inceps deinceps. Incestus à graeco trahitur. nā illi facinus dicūt anicestō. Inconspretū nō improbatū.

Incoctae dicebātur mulieres plus aequo calamistris usae.

Incauillatio per despectum irrisio. Incalationes inuocationes. Inconditū nō ordinate cōpositū Incuria negligētia.

Incensit incenderit, sicut incepsit inceperit. Incomitē sine comite. Incessere immittere, ac iactu uel uerbis petere.

Inclamare cōuitijs & maledictis insectari. Incicorem immansuetū & ferū. Pacu. Reprime incicorē iracundiā. Interdum cicur pro sapiente ponitur, ut idē Pacuui. Consiliū cicur.

Impolitias censores facere dicebātur, cum equiti aes abnegabant ob equū male curatū. Impages dicuntur quae à fabris in tabulis figuntur, quo firmius cohaereant, à pāgendo, id est figere. Vnde poetae pangere uersus dicūtur, & agricolae pāgere plātas, id est infligere. In non semper abnuitionē significat, sed interdū etiā pro adimēdo ponitur, ut inuolādo, inclamādo, inuocando. Imporcitor qui porcas in agro facit arando. Porca autē est inter duos sulcos terra eminens. Impetritū impetratū. Impercito parcito, futurū ab imperatiuo. Improlus uel improlis qui nondū esset ascriptus in ciuitate. Impelimēta impedimēta dicebāt. Impluuiū quò aqua impluit collecta de tecto. Compluuiū quò de diuersis tectis aqua pluuialis cōfluit in eundē locū. Impensam stipem aes sacrū, quod non dum erat expensum. Impescere in laetā segetem pascendi gratia immittere. Impomenta quasi imponimenta, quae post coenā mensis imponebant. Importunū in quo nullū est auxilium, uelut esse solet portus nauigātibus. Imputatū nondum purgatum. putum enim est purū. unde putare uites dicimus, hoc est detrahere quae impedimento sunt ad fructū. Imbrica tempestate pluuiam uidetur significare. Imparentem non parentem, hoc est obedientem. Implorare inclamare, ad auxilium inuocare. Impudicatus stupratus, impudicus factus. Impos est q̃ animi sui potens non est, qui animum suum in potestate non habet. Imbarbescere barbatum fieri. Improcinctu factum testamentū dicitur, quod miles pugnaturus nūcupat praesentibus commilitonibus. Imbutum est quod cuiuspiam rei succum perbibit, unde infantibus an uelint bibere dicentes, bu syllaba contenti sumus. Impenetrale cuius ultimum penetrale intrare non licet. Implexum implicatum, quod Graeci ἐμπεπλεγμένον dicunt. In mundo dicebant antiqui, cum aliquid in promptu esse nolebant intelligi. Imbrex nomen cuiusdam comici. Impares tibiae numero foraminum discretae. Imparē numerum antiqui prosperiorem hominibus esse crediderunt.

Impetrix impetigo. Impiatus sceleratus. Impite impetum facit. Inhibere coniungere, sed melius cohibere.

Inebrae aues quae in augurijs aliquid fieri prohibēt, & prorsus omnia inebria appellantur, quae tardant uel morātur agentem. In praepositio significat modo quod non, ut inimicus: modo actionē, ut inclamauit: modo ubi quò tendatur, ut incurrit: modo ubi qui sit, ut inambulat. Immunis uacans munere, aliquoties pro improbo ponitur, ut apud Plau. Immune est facinus. Iniurium periurium. Incopte eo ipso. Impetū industrium, indulgentem, perinde cōpositum ait Verrius atq; impunis, & immunis, mihi nō satis persuadet. Immolare est mola, id est farre molito & sale hostiam perspersam sacrare.

Initium est principium, sed aliàs quo quid incipiat, ut uiae Appiae porta Capena. Aliàs ex quo quid constet, ut aqua, terra, aēr. Intecta indiuisa. Iners ignauus, uel sine arte. Inigere pecus agere, id est minare. Inij ponitur interdum pro concubui. Interdum pro inuenit, ut inijt rationem, interdum pro introijt, ut Plautus: Inijt te nunquā febris. Inermat armis spolias. In insula Aesculapio facta aedes fuit, quod aegroti à medicis aqua maxime sustententur. eiusdem esse tutelae draconem, quod uigilantissimum sit animal, quae res ad tuendam ualetudinem aegroti maxima est. canes adhibentur eius templo, quod is uberibus canis sit nutritus. bacillum habet nodosum, quod difficultatem significat artis. laurea coronatur, quod ea arbor plurimorum sit remediorum. huic gallinae immolabantur. Interregnum appellatur spatium temporis, quousque in loco regis mortui alius ordinetur. Intempestam noctem dicimus pro incertiore tempore, quia non tam facile noctis horae, quàm diei possint intelligi. Tempestatem enim antiqui pro tempore posuere. Intergeriui parietes dicuntur qui inter confines struuntur, & quasi intergeruntur. Internetio uitae priuatio, à nece denominato uocabulo. Inter cutem flagitatos dicebant antiqui mares, qui stuprum passi essent.

Interduatim, & interatim dicebant antiqui, quod nunc interdum, & interim. Intrahere est contumeliam intorquere. Intercapedo tempus interceptum scilicet cum mo-

ra est ad capiendum. Instaurari ad instar dictum, cum aliquid ad pristinam similitudinem reficiur. Insulæ dictæ proprie quæ non iunguntur communibus parietibus conuicinis, circuitu publico aut priuato cinguntur, à similitudine uidelicet earum terrarũ, quæ fluminibus, ac mari imminent, suntq; in salo. Instigare incitare. Insimulare, crimen in aliquẽ confingere. Insuasum appellabant colorem similem luteo, qui fiebat ex fumoso stillicidio. Insitum ab inserendo tractũ sed aliquoties significat impositum. Inseque apud Ennium dic. Insexit dixerit. Insignis tam ad laudem, quàm ad uituperationem inflecti potest. Inseptum non septum, ponitur tamen & pro non ædificatum. Insecta non secta, sed & aliquoties significat secta. Insipare inijcere, unde fit dissipare.

Insons extra culpã, à quo dici morbus quoque existimatur sonticus, quia ꝑpetuo nocet. Inscitia stultitia. Insessores latrones, quia circa insidientur sedentes. Immanis ferus siue magnus. Imago ab imitatione dicta. Ingluuies à gula dicta. hinc & ingluuiosus, & gluto, gulo, gamia, guttur, guttus, gutturosus, & gurgulio. Immusculus auis genus, quã alij regulũ, alij ossifragã dicunt. Infindere intercipere, interponere

Inferiæ sacrificia quæ dijs manibus inferebant. Infetari non fetari. Infectores qui alienũ colorẽ in lanam conijciunt, offectores qui proprio colori nouũ efficiunt. Infrequens appellabatur miles qui abest à signis. Inuoluolus uermiculi genus, qui se inuoluit pampino. Infit incipit, sed diuersæ significationis est ab eo quod est fit. nam infit agentis, fit autem patientis est. Inlicitator emptor. Infiteri non fateri. Infitiari creditum fraudare. Inferiũ uinũ id quod in sacrificando infra pateræ labrum ponebatur. Infulæ sunt filamenta lanea, quibus sacerdotes, & hostiæ, templáq; uelantur. Inliciũ uocare, antiqui dicebant ad concionem uocare. Inciles canales in quos aqua confluit in uijs lapide stratis, ab eliciendo dictis.

In cõuentione, in cõcione. Illex producta sequenti syllaba significat qui legi nõ paret. Illex correpra sequenti syllaba significat inductorẽ, ab inliciendo. Plau. Esca est meretrix, lectus illex. Inliterata pax est, quæ literis comprehensa non est. Inlaqueatũ alij pro uicto utuntur, alij pro soluto. Iustum uadẽ idoneũ sponsorem. Infra classem significatur, qui minore summa, ꝗ̃ centũ & uiginti millũ æris censi sunt. Intercutitus uehementer cutitus, id est ualde stupratus. Infibulati sacrificabant flamines propter usum æris antiquissimum æreis fibulis. Immustulus ales ex genere aquilarum est, sed minorũ uiriũ, quàm aquila, quæ uolucris raro, & nõ ferè præterquã uere apparet: quia æstum, algorem'q; metuit. appellatur autem ita, quod subito & inexpectata se immittat. Inarculũ uirgula erat ex malo punico incuruata, quã regina sacrificans in capite gestabat. Iniuges boues q sub iugo nõ fuerint.

Insanum pro ualde magnũ usus est Plautus. Ircei genus farciminis in sacrificijs. Incalatiue uocatiue. Indigitanto imprecanto. Illicium dicitur, cum populus ad concionem elicitur, id est uocatur. unde colliciæ tegulæ per quas aqua in uas defluere potest. Indigitamenta incantamenta, uel indicia.

Insignes appellantur boues, qui in femine, & in pede album habent quasi insigniti. Internecinũ testamentum est propter quod dominus eius necatus est. Increpitato ferito. Increpitare clamare, maledicere. Imbecillam belli inscientiam.

Iecunanum uictimarium. Inori sine ore. Incalanto inuocanto. Ingens dicitur augendi consuetudine, ut inclamare, inuocare. quia enim gens populi est magnitudo, ingentem per compositionem dicimus, quod significat ualde magnum.

In pelle lanata noua nupta considere solet, uel propter morem uetustum, quia antiquitus homines pellibus erant induti, uel quod testetur lanificij officium se præstaturam uiro.

SEXTI POMP. FESTI LIBER X.

LVcecium Iouem appellabant, quod cum lucis esse causam credebant. Lemnisci, id est fasciolæ colorisiæ depẽdentes ex coronis: propterea dicuntur, quod antiquissimum fuit genus coronarum lanearum. Lectus dictus uel à collectis folijs ad cubitandum, uel quod fatigatos ad se alliciat, uel à græco λέκτρον. Lapidem silicem tenebant iuraturi per Iouem hæc uerba dicentes: Si sciens fallo, tum me diespiter salua urbe, arceq; bonis eijciat, ut ego hunc lapidem. Lepista genus uasis aquarij. Legio Samnitum linteata appellata est, quod Samnites intrantes singuli ad aram uelis linteis circundatam non cessuros se Romano militi iurauerant. Lenones ab alliciendo adolescentulos appellati.

Lethum ab obliuione, quam Græci λήθην uocant dictum.

Lemonia tribus à pago Lemonio appellata, qui est à porta Capena uia Latina. Leuir est uxoris meæ frater.

Leria ornamenta tunicarum aurea. Lesbium genus uasis cælati à Lesbijs inuentũ. Legimus aut scriptum, aut oleã glandem'ue, & alia quidem, & addita præpositione dicimus colligimus, deligimus. Lectosia insula dicta à consobrina Aeneæ ibidem sepulta. Lictores dicuntur, quod fasces uirgarum ligatos ferunt. hi parentes magistratibus, delinquentibus plagas ingerunt. Liber repertor uini ideo sic appellatur quod uino nimio usi omnia libere loquãtur. Limis obliquus id est transuersus, unde & limina. Limites in agris, nunc termini. Limitatus ager est in centurias dimensus. Librile scapus libræ. Librilla appellantur instrumenta bellica, saxa scilicet ad brachij crassitudinem in modum flagellorum loris reuincta. Liberalia Liberi festa, quæ apud Græcos dicũtur Διονύσια. Næuius: Libera lingua loquimur ludis liberalibus. Limaces cochleæ à limo appellatæ. Litatum alij solutũ debitum deo, quasi uitatum: alij ex græco à precibus, quas illi litas dicunt. Lixæ qui exercitũ sequuntur quæstus gratia dicti, quod extra ordinẽ sint militiæ, eisq; liceat, quod libuerit, alij eos à Lica appellatos dicunt, qđ & ille Herculẽ sit secutus: quidã à liguriendo quæstu. Lingula per diminutionem linguæ dicta, aliâs à similitudine linguæ exertæ, ut in calceis: aliâs insertæ, id est infra dentes coërcitæ, ut in tibijs. Libella diminutiuũ est à libra. Lacit decipiendo inducit. Lax etenim fraus est. Lituus appellatus est, quod litis sit testis. est enĩ genus buccinæ incuruæ, quo qui cecinerit dicitur liticen. Ennius: Inde loci lituus sonitus effundit acutos. Litis cecidisse dicitur qui eius rei, de qua agebat, causam amisit. Lixabundus iter libere ac prolixe faciens. Licitati in pugnando, siue mercando contendentes. Liquitur labitur, fluit. Lingulaca genus piscis, uel mulier auguratrix. Lance & licio dicebatur apud antiquos: quia qui furatum ibat quærere in domo aliena licio cinctus intrabat, lancem'q; ante oculos tenebat propter matrum familiæ, aut uirginum præsentiam. Lautia epularum magnificentia, alij à lauatione dictum putant, quia apud antiquos hæ elegantiæ, quæ nunc sunt, non erant, & raro aliquis lauabat. Læua sinistra, quam Græci σκαιὰν dicunt, & unde tractum cognomen Scæuola. A læua læuum sinistrum, & leuorsum sinistrorsum. Lacuna aquæ collectio à lacu deriuatur, quam alij lamam, alij lustrum dicunt.

Lacit in fraudem inducit. inde est allicere & lacessere, inde lactat, illectat, delectat, oblectat. Læna uestimenti genus habitus duplicis quidam appellatam existimant Thusce,

quidam

quidã græce, quã chlænã dicũt. Latumias ex græco & maxime à Syracusanis, qui latomias & appellãt, & habent ad instar carceris, ex quibus locis excisi sunt lapides ad extruendam urbem. Laureati milites sequebãtur currũ triumphantis, ut quasi purgati à cæde humana intrarent urbem. Itaq; candẽ laurum omnibus suffitionibus adhiberi solitũ erat, uel quod medicamento siccissima sit, uel quod omni tempore uiret, ut similiter respub. floreat. Lauerniones fures antiqui dicebant, qđ sub tutela deæ Lauernæ essent, in cuius luco obscuro, abditoq; soliti furta, prædãq; inter se luere. hinc & Lauernalis porta uocata est. Lacerare diuidere cõminuere est, ex quo dictus est lanius q discindendo lacerat pecora. Lacinia, quod pars uestimenti est. Lacerna, quod minus capitio sit. Lacer qđ auribus curtatis est, & lacerũ, quodcũq; est in corpore imminutũ.

Laudare ponebatur apud antiquos pro nominare. Lautitia farina appellabatur ex tritico aqua cõsperso. Lautulæ locus extra urbẽ, quo loco quia aqua fluebat lauãdi usum exercebãt. Lactaria colũna in foro olitorio dicta, qđ ibi infantes lacte alẽdos deferebãt. Lacobrigæ nomen cõpositum à lacu & Orcobriga Hispaniæ oppido. Lancea à græco dicta, quã illi λόγχην uocãt. λόγχη enim est hasta, & λογχήτης satelles.

Lanoculus qui lana tegit oculi uitium. Lamberat scindit atq; laniat. Lanerum uestimenti genus ex lana succida confectum. Lapit dolore afficit. Lapidicinæ ubi exciduntur lapides. Latex lapsu profluens aqua dicitur. utimur tamen hoc uocabulo & in uino. Latine loqui à Latio dictum est, quæ locutio adeo est uersa, ut uix ulla pars eius maneat innoxia. Latrones eos antiqui dicebãt, qui cõducti militabãt, ἀπὸ τῆς λατρείας. nunc uiarũ obsessores dicũtur, qđ à latere adoriuntur, uel qđ insidiantur latenter. Laurentalia cõiugis Faustuli nutricis Remi & Romuli Laurentiæ festa. Locupletes locorũ multorũ domini. locatũ positum. Laruati furiosi, & mẽte moti, quasi laruis exterriti. Lotos arboris genus, ex cuius materia frequenter tibiæ fiebãt, cuius bacis pasti quondam Lotophagi dicti. Lucar appellatur æs, quod ex lucis captatur. Lucrenses & Luceres quæ pars tertia pop. Roma. est à Tatio & Romulo appellati sunt, à Lucero Ardeæ rege, qui auxilio fuit Romulo aduersus Tatiũ bellãti. Lucani appellati dicũtur qđ eorũ regio sita est ad partẽ stellæ luciferæ, uel qđ loca cretosa sint, id est multæ lucis, uel à Lucilio duce, uel qđ primitus in luco cõsederunt. Lucaris pecunia, quæ in luco erat data. Lucaria festa in luco colebant Romani, qui ꝑmagnus inter uiã Salariã & Tyberim fuit, pro eo qđ uicti à Gallis fugientes è prælio ibi se occultauerũt. Lucẽ facere dicũtur Saturno sacrificantes, id est capita detegere. Lucius prænomen est eius ꝗ primũ fuit, quia oriẽte luce natus est. Lycij Apollinis oraculũ in Lycia maximæ claritatis fuit ob luporũ interfectionem. λύκος enim lupus est. Luxa membra è suis locis mota & soluta, à quo luxuriosus in re familiari solutus. Lucũtere genus operis pistorij. Lucretilis mõs in Sabinis. Lucomones quidã homines ob insaniã dicti, qđ loca ad quæ uenissent, infesta facerent. Lucomedi à duce suo Lucomo dicti, qui postea Lucerẽses appellati sunt. Luculentus à luce appellatus.

Lues est diluens usq; ad nihil, tractum à græco λύειν. hinc dictũ lutũ terra humore soluta. & lustratio, qua quid soluitur ac liberatur. hinc & λύτρα ἀπὸ τῆς λύσεως, id est solutione auri. lytra enim libra est. Lucus & lugere à græco trahitur λύσιος τοῦ βίου, uel ἀπὸ τῆς λύπης. Longitrorsus sic dicitur sicut dextrorsus, sinistrorsus. Lustra significant lamas lutosas, quæ sunt in syluis aprorum cubilia. à qua similitudine, hi qui in locis abditis, & sordidis uentri, & desidiæ operã dant dicuntur in lustris uitã agere, & cum eiusdẽ uocabuli prima syllaba producitur, significat nunc tẽpus quinquẽnale, nũc populi lustrationem. Lymphæ dictæ sunt à nymphis. uulgo autem memoriæ proditũ est, quicũq; speciẽ quandã è fonte, id est effigiem nymphæ uiderint, furendi nõ fecisse finẽ, quos Græci νυμφολήπτους uocant, latini lymphaticos appellant. Luxantur id est luxuriãtur, à luxu dictũ. Lita genus herbæ, uel potius spinæ. Lumbago uitiũ & debilitas lumborũ. Luscitio uitiũ oculorũ quodq; clarius uesperi ꝗ̃ meridie cernit. Lura os culei uel etiã utris, unde lurcones capacis gulæ homines & bonorũ suorũ consumptores. Lustrici dies infantium appellantur, puellarũ octauus, puerorũ nonus, quia his lustrantur, atq; eis nomina imponuntur. Luridi supra modum pallidi.

Lyrnesides ab oppido Phrygiæ Lyrnesso dicti. Lœbesum et lœbertatẽ antiqui dicebant liberũ & libertatẽ, ita Græci. Lycophes Græci dicunt, qđ nos primũ tẽpus lucis, dictũ autẽ lycophes, quasi λευκὸν φῶς, id est lumen candidũ. Libertatis templum in Auentino fuerat constructũ. Lingua nõ solum pars corporis dicitur, sed etiã differentia sermonũ. promõtorij quoq; genus nõ excellentis, sed molliter in planũ deuexi. Libycus cãpus in agro Argeo appellatus, quod in eo primum fruges ex Libya allatæ sunt, quã ob causam etiã Ceres ab Argeis Libyssa uocata est. Leparenses liparitani ciues, id est liparẽses. Labes macula in uestimento dicitur, & deinde mataphoricos trãsfertur in homines uituperatione dignos. Latrare Ennius & pro poscere posuit. Latitauerũt Cato posuit pro sæpe tulerũt. Liberales dicũtur non solũ benigni, sed etiã ingenuæ formæ hoĩes. Liberata ponebãt pro effata, id est locuta. Lacus Lucrinus in uectigalibus publicis primus locatur eruendus ominis boni gratia, ut in delectu censu'ue primi nominãtur Valerius Saluius Statorius. Laneæ effigies cõpitabilibus noctu dabantur in cõpita, quod lares, quorũ is erat dies festus animæ putabantur esse hominũ, redactæ in numerum deorum.

SEXTI POMP. FESTI LIBER XI.

MAnubiæ Iouis tres dicuntur esse, quarũ unæ sunt minimæ, quæ moneãt, placidæq; sint: alteræ, quæ maiores sunt, ac ueniant cum fragore discutiantq;, aut diuellant, quæ à Ioue sint, & consilio deorum mitti existimentur. Tertiæ his ampliores, quæ cum igne ueniant, & quanquã nullum sine igne fulgur sit, hæ propriam differentiam habeant, qđ aut adurant, aut fuligine deforment, aut accendant, quæ statũ mutent deorum consilio superiorum. Mane à dijs manibus dixerunt. Nam mana bona dicitur. unde & mater Matuta, et poma matura. Manuos in carminibus saliaribus Aelius Stilo significare ait bonos, & inferi dij manes pro bonis dicantur à suppliciter eos uenerantibus propter metum mortis, ut immanes quoq; pro ualde non bonis dicũtur. Manes dij ab auguribus inuocabãtur, qđ per eos oĩa manare credebãt, eosq; deos superos atq; inferos dicebãt. Manare dicitur cum humor ex integro, sed non solido nimis per suas minimas partes erumpit. qđ ex græco trahitur, quia illi nõ satis solidum μανὸν dicunt.

Manalem lapidẽ putabant esse ostiũ orci, per quod animæ inferorũ ad superos manarẽt, qui dicũtur manes. Manalem lapidem etiã uocabãt petrã quandã, quæ erat extra portam Capenã iuxta ædẽ Martis, quã cũ propter nimiã siccitatẽ in urbe ꝑtraherẽt sequebatur statĩ pluuia, eũq; qđ aquas manaret, manalẽ lapidẽ dixere. Manare solẽ dicebãt antiq cũ solis orientis radij splendorẽ facere cœpissent, à quo & dictum putabant mane. Alij mane dictũ putant ab eo, quod manũ bonũ dicebãt.

Manius prænomen dictum est ab eo, quod mane quis initio

natus sit, ut Lucius qui luce. Maniæ turpes, deformesq; per sonæ. Manias Aelius Stilo dici ait ficta quædam ex farina in hominum figuras, quia turpes fiant, quas alij maniolas appellant. Manias autem quas nutrices minitẽtur pueris, esse laruas, id est manes, deos, deasq; putabant, quosq; ab inferis ad superos emanare credebant. aut mania est eorũ auia, mater'ue. Sunt enim utriusq; opinionis autores. Mamilia turris intra Suburræ regionem, à Mamilio nomen accepit. Mamiliorũ familia progenita fuit à Mamilia filia Telegoni, quam Thusculi procreauit, quando id oppidum ipse condidisset. Manliæ gentis patritiæ decreto nemo ex ea Marcus appellatur, qđ M. Manlius, qui capitolium à Gallis defenderat, cum regnũ affectasset, damnatus, necatusq; est. Mantare sæpe manere. Cæcilius, in epistola: Iam me adeo manta. Iam hoc uide cæcus animus aduentus angit. Mactus magis auctus. Manticularia dicuntur ea, quæ frequenter in usu habẽtur, & quasi manu tractantur. frequens enim antiquis ad manus tergendas usus fuit mantiliorum, unde hæc trahitur similitudo.

Manticularum usus pauperibus in numis recondendis, etiam nostro seculo fuit, unde manticulari dicebantur qui furandi gratia manticulas attentabant. Inde poëtæ pro dolose quid agendo usi sunt eo uerbo. Pacuuius: Ad manticulandum astu aggrediar. Scit enim quid promeruerint medici manticula, ita me facti oppressi iugo. Item, deinde aggrediar astu regem. manuculandum est. hic mihi & machinam ordiris nouam manticula tactu, an sanctiora dicis iureiuranda? Plautus hoc significare uidetur, quibus quotidie paruæ noxæ exter geantur.

Mantissa additamentum dicitur lingua Thusca, quod ponderi adijcitur, sed deterius, & quod sine ullo usu est. Lucilius: Mantissa obsonium uincit. Manalis fons appellatur ab auguribus puteus perennis. neq; tamẽ spiciendus uidetur, quia flumen id spiciatur, quod sua sponte in amnem influat. Manceps dicitur, quod manu capitur. Item quicquid à populo emit conducit'ue, quia manu sublata significat se autorem emptionis esse. qui idem præs dicitur, quia tam debet præstare populo quod promisit, quàm is qui pro eo præs factus est. Municeps est, ut ait Aelius Gallus, qui in municipio liber natus est. Item qui ex alio genere hominum munus functus est. Itẽ qui in municipio à seruitute se liberauit à municipe. Item municipes erant, qui ex alijs ciuitatibus Romã uenissent, quibus non licebat magistratum capere, sed tantum muneris partem. At Ser. filius aiebat initio fuisse qui ea cõditione ciues Rom. fuissent ut semper remp. separatim à populo Rom. haberẽt, Cumanos uidelicet, Acerranos, Atelanos, qui æque ciues Rom. erãt, & in legione merebant, sed dignitates non capiebant. Municipiũ id genus hominum dicitur, qui cum Romam uenissent, neq; ciues Rom. essent, participes tamen fuerunt omniũ rerũ ad munus fungendum unà cum Romanis ciuibus, præterquã de suffragio ferendo, aut magistratu capiendo, sicut fuerunt quondã Fundani, Formiani, Cumani, Acerrani, Lanuuini, Thusculani, qui post aliquos annos ciues Romani effecti sunt. Alio modo cum id genus hominum definitur, quorum ciuitas uniuersa in ciuitatem Romanam uenerunt, ut Aricini, Cerites, Anagnini. Tertio definitur cum id genus hominũ, qui ad ciuitatem Romanam ita uenerũt, sicut municipia essent sua cuiusq; ciuitatis & coloniæ, ut Tiburtes, Præneſtini, Pisani, Arpinates, Nolani, Bononienſes. Placẽtini, Nepesini, Sutrini, Lucrenſes. Municipalia sacra uocantur quæ ab initio habuerunt ante ciuitatẽ Romanam acceptam, quæ obseruare eos uoluerunt pontifices, & eo more facere, quo adfuissent antiquitus. Mundus appellatur cœlum, terra, mare, & aër. Mundus quoque appellatur lautus & purus. Mundus etiam dicitur ornatus muliebris, quia non alius est, quàm quod moueri potest. Accius: Cum uirginali mundo clàm pater. FRAG. Ennius: Idem loco nauibus celsis, munda facie, atq; etiã ære. Cereris mundus etiam appellatur, qui ter in anno solet patere, uidelicet tertio Calen. Septembris, & quarto nonas Octobris, & tertio idus Nouembris, qui uel etiam dictus est, quod terra mouetur. Mundus, ut ait Capito Atteius in libro sexto pontificalium, ter in anno patere solet his diebus postridie Vulcanalium, & ante diem sextum idus Nouembris, qui quid ita dicatur sic refert Cato in commentarijs iuris ciuilis. Mundo nomen impositum est ab eo mundo, qui supra nos est. Forma enim eius ex ijs, qui intrauere, cognoscere potuit adsimilis ille eius inferiorem partem, ueluti consecratam dijs manibus clausam. FRAG. Mundum gentiles ter in anno patere putabant, ijs diebus postridie Vulcanalia, & ante diem tertium nonas Octobris, & ante diem sextũ idus Nouembris. inferiorem enim eius partem consecratam dijs manibus arbitrantes clausam omni tempore, præter hos dies qui suprascripti sunt, quos dies etiam religiosos iudicauerunt, eam ob causam, quod ijs diebus, ea quæ occulta, & abdita religionis deorum manium essent, in lucem adducerent, & patefierent, nihil eo tempore in remp. geri uoluerunt. Itaque per hos dies non cum hoſte manu conserebatur, non exercitus scribebatur, non comitia habebantur, non aliud quicquã in rempub. nisi quod ultima exegisset necessitas, administrabatur. Munus significat officium cum dicitur quis munere fungi. Item donum quod officij causa datur.

Mummiana ædificia à Mummio dicta. Munitio morsicatio ciborum. Muneralis lex uocata est qua Cinitius cauit, ne cui liceret munus accipere. Plautus: Neque muneralem legem, neq; lenoniam rogata fuerit, nec ne flocci æstimo. Munem significare certum est officiosum, unde econtrario immunis dicitur qui nullo fungitur officio. Municas pro communicas dicebant. Munificior à munificio, identidem Cato dixit, cum nunc munificentior dicamus, quamuis munificens non fuerit in usu. Magnificius idem Cato pro magnificentius dixit, & non frustra. nam positiuus eius magnifice est. Mamurij Veturij nomen frequenter in cantibus Romani frequentabant, hac de causa. Numa Pompilio regnante è cœlo cecidisse ferunt ancile, id est scutum breue, quod ideo sic appellatum est, quia ex utroque latere erat recisum, ut summum, infimumq; eius latus medio pateret, unaq; ædita uox omnium potentissimam fore ciuitatem, quamdiu id in ea mansisset. Itaque facta sunt eiusdem generis plura, quibus id misceretur, ne internosci cœleste posset. probatũ opus est Mamurij Veturij, qui præmij loco petit, ut suum nomen inter carmina salij canerẽt. Manumitti seruus dicebatur, cum dominus eius aut caput eiusdẽ serui, aut aliud membrũ tenens dicebat: hunc hominẽ liberũ esse uolo, & emittebat eum è manu. Mutas quoq; è literis appellatas quidam putant, qđ positæ in ultimis partibus orationis loquentem obmutescere cogãt. quidã qđ paruæ, exiguæq; sint uocis, ut cũ mutum oratorem, aut tragœdum dicimus. Multã Osce dici putant pœnam quãdam. M. Varro ait pœnam esse, sed pecuniariam, de qua subtiliter in libro primo quæstionum epistolicarum refert. Maximã multam dixerũt triũ milliũ & XX. assium, quia non licebat quondam pluribus XXX. bobus & duabus ouibus quenquam multari, æstimabaturq; bos centussibus, ouis decussibus. Monstrũ, ut Aelius Stilo interpretatur à monendo dictum est, uelut monestrum. Item Asinius Capito, quod monstret futurum & monet uoluntatem deorum, quod etiam prodigium uelut prædictum & quasi prædictium, quod prædicat eadẽ. & portentũ, qđ portẽdat & significet. inde dici apparet id quartũ, quod mihi uisum est adijciendũ, præsertim cum ex

cum ex eadem significatione pendeat, & in promptu sit omnibus, id est ostentum, quod item ab ostendendo dictum est.

Monstra dicuntur naturæ modum egredientia, ut serpens cum pedibus, auis cum quatuor alis, homo duobus capitibus. iecur cũ distabuit in coquendo. Messapia Appulia à Messapo rege appellata. Monitores non solũ dicuntur qui in scæna moneant histriones, sed etiam libri commentarij. Monimentum est, quod & mortui causa ædificatũ est, & quicquid ob memoriam alicuius factum est, ut phana, porticus, scripta, & carmina. Sed monimentum quamuis mortui causa sit factũ, non tamen significat ibi sepultum. Momen momentum. Lucretius: Momine si à paruo possunt impulsa moueri.

Momar Siculi stultum uocant. Macellũ dictum à Macello quodam, qui exercebat in urbe latrociniũ, quo damnato censores Aemilius, & Fuluius statuerunt, ut in domo eius obsonia uenderentur. Macilenti macie tenuati. Marculus denominatiuũ à Marco. Murcidũ ignauũ stultum. Plautus: Murcide homo, ignaue, iners. Murciæ deæ sacellum erat sub monte Auctino, qui antea Murcus uocabatur. Murrinitini sacellum fuit aduersum murum mustellinum.

Murrhina genus potionis, quæ græce dicitur μυρρίνη. hanc mulieres uocabãt murrhiolã, quidã murrhatũ uinum, quidam id dici putant ex uuæ genere murrhinæ nomine. Murrata potione usos antiquos inditio est, quod etiam nunc ædiles per supplicationes dijs addunt ad puluinaria, et quod XII. tabulis cauetur ne mortuo indatur, ut ait Varro libro primo antiquitatum. Itaque postea adsueuerunt dijs suis libare. Muger dici solet à castrensium omnibus quasi mucosus, is qui talis male ludit. Muria est, quemadmodũ Verannius docet, ea quæ fit ex sale sordido in pila pinsato, & in ollam fictilem coniecto, ibiq; operto, gypsatoq;, & in furno percocto, cui uirgines Vestales serra ferrea secto & in seriam coniecto, quæ est intus in æde Vestæ in penu exteriore, aquã iugem quamlibet quæ per fistulas uenit, addunt, atque ea demum sacrificijs utuntur. Murgisonem dixerunt à mora & decisione. Myrmilonica scuta dicebant, cum quibus de muro pugnabant. erant siquidem ad hoc ipsum apta. Myrtea corona Papyrius usus est, quod Sardos in campis Myrteis superasset. Matronas appellabant eas ferè quibus habendi stolas ius erat. Matronis aurum redditum cum legitur, hoc significare uidetur, quia matronæ contulerunt ornatus sui aurum ad capitolium à Gallis senonibus liberandum, quibus postea est redditum à populo Romano. Matronæ magistratibus non submouebantur, ne pulsari, contrectariq; uiderentur, né ue grauidæ concuterentur. Sed nec uiri earum sedentes cum uxoribus in uehiculo descendere cogebantur. Materfamiliæ non ante dicebatur, quàm uir eius paterfamiliæ dictus esset nec possunt hoc nomine plures in una familia præter unam appellari. Sed nec uidua hoc nomine, nec quæ sine filijs est, appellari potest. Matralia matris Matutæ festa. Maĉlici cognominantur homines malarum magnarum, atq; oribus late patentibus. Matrimes ac patrimes dicũtur quibus patres & matres adhuc uiuunt. Matellio diminutiuum à matula, quæ uas est urinæ. Magmentum magis augmentatum.

Matertera patris & matris mihi magna mater est. Matertera matris soror quasi mater altera. Mater Matuta, manes, mane, matrimonium, materfamiliæ, matertera, matrices, materiæ dictæ uidentur, ut ait Verrius, quia sunt bona qualia scilicet sunt, quæ sunt matura, uel potius à matre, quæ est originis græcæ. Maduſa ebrius à græco μάδαω deductum, uel quia madidus sit uino. Manduces, effigies in pompa antiquorum inter cæteras ridiculas, formidolosasq; ire solebat magnis malis, ac late dehiscens, & ingentem dentibus sonitum faciens, de qua Plautus ait in rudente: Quid si ad ludos me promanduce locem? quapropter? clare crepito dentibus. Mancini fama appellabantur, quod Mancinus habuit insignem domum, quæ publicata est eo interfecto. Mamercus prænomẽ est Oscum, ab eo, quod ij Martem Mamertẽ appellãt. Magistrare moderari. unde magistri non solum doctores artium sed etiam pagorum, societatum, uicorum, collegiorũ, equitum dicuntur: quia omnes ij magis cæteris possunt. unde & magistratus, qui per imperia potentiores sunt, quàm priuati, quæ uox duabus significationibus notatur. Nam aut personam ipsam demonstrant, cum dicimus, magistratus iussit: aut honorem, ut cum dicitur: Titio magistratus datus est. Maximus pontifex, quod maximus rerum quæ ad sacra, & religiones pertinent, iudex sit, uindexq; cõtumaciæ priuatorum, magistratuumq; Minorum pontificum maximus dicitur, qui primus in id collegium uenit. Item minimus qui notissimus.

Maximæ dignationis flamen dialis est inter quindecim flamines: & cum cæteri discrimina maiestatis suæ habeant, minime habetur pomonalis, quod Pomona leuissimo fructu agrorum præsidet, id est pomis. Maiores flamines appellabantur patritij generis, minores plebei. Maximus Curio, cuius autoritati curiæ, omnesq; curiones reguntur. Maximi annales appellabantur non magnitudine, sed quod eos pontifex maximus conscribere solebat. Maiorem consulem L. Cæsar putat dici uel eum, penes quem fasces sunt, uel eum qui prior creatus sit: prætorem autem maiorem urbanum, minores cæteros.

Maximum prætorem dici putant alij eum, qui maximi imperij sit, alij qui ætatis maximæ pro collegio, quia augurum decretum est, quod in salutis augurio prætores maiores & minores appellantur, non ad ætatem, sed ad uim imperij pertinere.

Magnum annum dicunt mathematici, quo septem sidera errantia expletis proprijs cursibus sibimet concordant. Magis à græco μᾶλλον uenit. Maximam hostiam ouilli pecoris appellabant non ab amplitudine corporis, sed ab animo placidiore. Magnum socerum appellat uir uxoris suæ auiam uiuam. Magnam socrum uir uxoris suæ auiam appellat.

Maior socer uxoris meæ proauus. Maior socrus uxoris meæ proauia. Maior patruus, aui & auiæ patruus.

Maior amita, aui, & auiæ amita. Maior auunculus aui & auiæ auunculus. Maior magistratus consul dicitur.

Maior Græcia dicta est Italia, quod eam Siculi quondam detinuerunt, uel quod multæ, magnæq; ciuitates in ea fuerunt ex Græcia profectæ. Martialis cãpus in Cœlio monte dicitur, quod in eo equiria solebant fieri, siquando aquæ Tyberis campum Martium occupassent. Mamphur appellatur loro circunuolutum mediocris longitudinis lignum rotundum, quod circumagunt fabri in operibus tornandis. Mamphula appellatur panis Syriaci genus, quod, ut ait Verrius, in cibano ante quàm percoquatur decidit in carbones, cineremq;, cuius meminit Lucilius: Pistricen ualida si nummi suppeditabũt, Addam empleuron, mamphulas quæ sciat omneis. Mapalia casæ Pœnicæ appellantur, in quibus quia nihil est secreti, solet solute uiuentibus obijci id uocabulum. Cato libro iiij. origine: Mapalia uocantur ubi habitant, ea quasi cohortes rotundæ sunt. Muscerdas prima syllaba producta dicebant antiqui stercus murium. Muli mariani dici solent à C. Marij instituto, cuius milites in furca interposita tabella uaricosius onera sua portare adsueuerant. Mulus uehiculo lunæ habetur, qđ tã ea sterilis sit, quàm mulus, uel qđ ut mulus nõ suo genere, sed equis creetur, sic ea solis nõ suo fulgore liceat. Mulis celebrãtur ludi in circo maximo Cõsuales, qa id genus quadru

pedum primum putatur cœptum curru, uehiculoq; adiungi.

Millus collare canum uenaticorum, factum ex corio, cõsuunq; clauis ferreis, eminentibus aduersus impetum luporum. Scipio Aemilianus ad populũ: Nobis inquit, reiq; pu. præsidio eritis, quasi millus cani. Mansuetum ad manum uenire suetum. alij aiunt mansuetum dictum, neque ex misericordia mœstum, neque ex crudelitate sæuum, sed modestia temperatum.

Mansues pro mansuetus. Minusculæ quinquatrus appellantur iduum, quod is dies festus est tibicinũ, qui colũt Mineruam, cuius deæ proprie festus dies est quinquatrus, mẽse Martio. aliter minusculæ quinquatrus appellantur idus Iuniæ.

Martius mensis initium anni fuit, & in Latio post Romam conditam, eo quia gens erat belliciosissima. cuius rei testimoniũ, est, quod posteriores menses, qui annum finiunt, à numero appellati, ultimũ habent decembrem. Martias calẽdas matronæ celebrabãt, qđ eo die Iunonis Lucinæ ædes coli cœpta sit.

Maijs idibus mercatorum dies festus erat, quod eo die Mercurij ædes esset dedicata. Mesius lingua Osca, mĩsis Maius. Osci enĩ à regione Cãpaniæ, quæ est Oscos uocati sunt. Maius mensis in compluribus ciuitatibus Latinis, ante urbem conditam fuisse uidetur. qua ex causa utrum à maioribus, ut Iunius à iunioribus dictus sit: an à Maia, quod Mercurio filio eius res diuinæ fiant solennes, an quod ipsi deæ in multis Latinis ciuitatibus sacrificia fiebant ipso mense. Mulleos genus calceorum aiunt esse, quibus reges Albanorũ primi, deinde patritij usi sunt. M. Cato originum libro VII. qui magistratũ curulem cœpisset calceos mulleos allucinatos, cæteri perones. Item Titinius in Setina: Iam cum mulleis te ostendisti quos tibiatis in calceos, quos putant à mullando, id est suendo dictos. Malleoli uocantur non solũ parui mallei, sed etiam qui ad incendium faciendum aptantur, uidelicet ad similitudinem priorum dicti. Mollestras dicebant pelles ouiles, quibus galeas extergebant. Malta dicitur à Græcis pix cum cera mista. Maiestas à magnitudine dicta. Mas diminutiue facit masculus. Masculina & fœminina uocabula dici melius est secundum Græcorum quoq; consuetudinẽ, qui non ἄῤῥενα. FRA. Mæandrũ genus picturæ dictũ est à similitudine flexus amnis, q appellatur mæandrus. Mecia tribus à quodam castro sic appellatur. Mansucium edacem à mandendo scilicet. Mox paulopost. mos est institutum patrium pertinens maxime ad religiones, cærimonias q; antiquorum.

Morbosum hominem, morbo aliquo affectum. Mortuus ab emerita uita dictus. Moraceas nuces Titinnius duras esse ait. Vnde fit diminutiue moracillum. Modo cum per correptũ o dicitur, significat tempus, ut modo ueni: & ponitur pro tantũ, ut tace modo. quod si producta posteriore syllaba enũtietur, datiuus uel ablatiuus est casus ab eo, quod est modus. Modo quodã, id est ratione. A modo dicuntur omnia ista, cõmoditas, commodus, cõmodat, accõmodat, modice, modestia, moderatio, modificatio. Masculino genere parentem appellabãt antiqui etiam matrẽ. Malo cruce masculino genere cũ dixit Gracchus in oratione, quæ est in P. Pompiliũ posteriorẽ, tam repræsentauit antiquam consuetudinẽ, q̃ hãc frontem, atq; hũc stirpẽ ijdem antiqui dixerũt. & rursus hanc lupũ, hanc metũ. Itẽ cum idẽ in Pompiliũ & matronas ait: Et exemplo instituto dignus fuit q malo cruce periret. Manũ & mentũ, prouerbiũ est ex græco ductũ, qđ est πολλὰ μεταξὺ πίπτει κύλικος καὶ χείλους ἄκρου. Chalcantẽ uites serentẽ quidã augur uicinus præteriens, dixit errare: non enim ei fas esse nouũ uinum. FRA. Moles pro magnitudine ferè poni solet. Sed moliri, et molitiones à mouendo certũ est dici. Mulciber Vulcanus à molliẽdo scilicet ferro dictus, mulcere enĩ mollire siue lenire est

Pacu. Quid me obtutu terres, mulces laudibus? Magistratu regere, & temperare est. Magisteria dicũtur in omnibus rebus, q̃ magis cæteris possunt, ut magisteriũ equitũ. Mutire loqui. Ennius in Telepho: Palã mutire plebeio piaculum est.

Mediocriculus ipse qui supra posuit, cũ ait: Ridibundũ magistratum, pauculos homines, mediocriculũ exercitum obuiam duci? Mutinitini sacellũ fuit Romæ, cui mulierres uelatæ togis prætextatis solebãt sacrificare. Mœniana appellata sunt à Mœnio cẽsore, qui primus in foro ultra colũnas tigna proiecit quo ampliarentur superiora spectacula. Mœnia muri, & alia muniẽdæ urbis gratia facta, ut Accius in helenibus: Signa extẽplo canere ac tela ob mœnia offerre imperat. significat etiã officia. Plau. in neruolaria: Prohibẽt, qđ mœnia alia unde ego fungor in ea, quasi munia, id est officia. Mœne singulariter dixit Ennius: Apud emporium in campo hostium, per mœne.

Metelli dicũtur in lege militari quasi mercenarij. Acci. annaliũ XXVII. Calones, famuliq;, metelliq;, caculæq;, à quo genere hominum Cæciliæ familiæ cognomen putatur dictum.

Mussare murmurare. Ennius: In occulto mussabãt, nullo uero pro tacere dicitur, ut idẽ Ennius: Non decet mussare bonos. Mutia prata trans Tyberim dicta à Mutio, cui à populo data fuerant pro eo qđ Porsenam Thuscorũ regem sua constantia ab urbe dimouit. Mugiona porta Romæ dicta est à Mugio quodã, qui eidẽ tuendæ præfuit. Muginari est nugari, & quasi tarde conari. Minutia porta appellata est, eo qđ proxima esset sacello Minutij. Mustricola est machinula ex regulis, in qua calceus nouus suitur. Afranius: Mustricolã in dentes impingam tibi. Myoparo genus nauigij ex duobus dissimilibus formatum. Nam & midion, & paron per se sunt.

Mediusfidius compositum uidetur & significare Iouis filium, id est Herculem, quod Iouem græce Δῆν Δία, & nos Iouem, ac fidiũ pro filio, quod sæpe antea pro l litera d utebantur. Quidã existimant iusurandũ esse per diui fidem: quidam per diurni temporis. id est diei fidẽ. Mortẽ obijsse ea consuetudine dicitur, qua dixerunt antiqui ob Romã legiones ductas, & ob Troiam duxit exercitum pro ad, similiterq; uadimonium obijsse, id est ad uadimonium ijsse, & obuiam ad uiam.

Membrum abscidi mortuo dicebatur, cum digitus eius deciderat, ad quod seruatũ iusta fierẽt reliquo corpore cõbusto.

Monodus appellatus est Prusiæ filius, qui unum os habuit dentium loco. similiter habuit & Pyrrhus rex Epirotarum.

Minotauri effigies inter signa militaria est, quo non minus occulta esse debent consilia ducum, quàm fuit domicilium eius labyrinthus. Minotaurus putatur esse genitus cum Pasiphaẽ Minois regis uxor dicitur concubuisse cum tauro, sed affirmant alij Taurum fuisse nomen adulteri. Magnificissima dicebant antiqui pro magnificentissima. re enim uera magnificẽ dici non potest. unde magnificentissima uidetur deduci.

Multifacere dicitur sicut magnificare & paruifacere. Cato: Neq; fidẽ, neq; iusurandũ, neq; pudicitiã multifacit, quod merito ab usu recessit, quia quantitas numero æstimatur, nec desiderat multitudinem. Multifariam dixerunt antiqui quod uidelicet in multis locis fari poterat, id est dici. Mauortẽ poẽtæ dicunt Martem. Mamers Mamertis facit, id est lingua Osca Mars Martis, unde & in Sicilia, Mamertini appellati, qui Messanem habitant. Nam cum de toto Samnio grauis incidisset pestilentia, Asthemius Metius eius gentis princeps conuocata ciuium suorum concione, exposuit se uidisse in quiete præcipientem Apollinem, ut si uellent eo malo liberari, uer sacrum uouerent, id est quæcunque uere proximo nata essent, immolaturos sibi. quo facto leuatis, post annum uigesimum, deinde eiusdem generis incessit pestilentia. Rursus itaq;

itaq; consultus Apollo respondit non esse persolutũ ab ijs uotũ quod homines immolati nõ essent, quos si expulissent, certe fore, ut ea clade liberarentur. Itaq; ij iussi patria decedere, cũ in para te ea consedissent, quæ Tauromenitana dicitur, forte errãtibus Messanensibus auxilio uenerũt ultro, eosq; tum eorum ut gratiam referrent, & in suum corpus cõmunionemq; agrorum inuitarunt eos, & nomen acceperunt unum, ut dicerentur Mamertini, quod coniectis in sortem duodecim deorum nominibus Mamers sorte exierat, qui lingua Oscorum Mars significatur. cuius historiæ autor est Alphius libro primo belli Carthaginensis. Minuebatur populo luctus ædis dedicatione, cum à censoribus lustrum condebatur, cum uotum publice susceptum soluebatur. Priuatis autem cum liberi nascerentur, cum honos in familia ueniret, cum pater, aut liberi, aut uir, aut frater ab hoste capti domum redirent, cum puella desponsaretur, cũ propinquior quis cognatione, quàm is, qui lugeretur, natus esset, cum in castro Cereris constitissent. Mosculis Cato pro paruis moribus dixit. Mentecaptus dicitur, cum mens ex hominis potestate abijt. & idem demens, qui de sua mente decesserit. & amens, qui à mente abierit. Mortuæ pecudis corio calceos, aut soleas fieri flaminibus nefas habebatur, quoniam sua morte extincta omnia funesta æstimabãtur. Me pro mihi dicebant antiqui, ut Ennius cum ait libro secũdo: Si quid me fuerit humanitus, ut teneatis &c. Lucil. Nunc ad te redeo, ut quæ res me impendet agatur. Malluuium datum in cõmentarium sacrorum significat manum qui lauet. à quo malluuiæ dicuntur, quibus manus sunt lautæ, perinde ut pelluuiæ quibus pedes. Maleuoli Mercurij signum, id est statuam appellabant, ideo quod in nullius taberna spectabat. Mendicum dici Verrius putat à mente eius, quam fefellerit fortuna, uel quod precetur quenq;, ut uitæ suæ medeatur cibo. Mœson persona comica appellatur, aut coci, aut nautæ, aut eius generis. dici ab inuentore eius Mæsone comœdo ait Aristophan. grammaticus. Monile dictũ est ornatus muliẽbris, qualẽ habuisse Eriphylam fabulæ ferunt. ex eo etiam equis perpendens à collo ornamentum monile appellatur. Molucrum non solum quo rotæ uertuntur dicitur, id quod Græci μύλικρον appellant, sed etiam tumor uentris, qui etiam uirginibus solet euenire, cuius meminit Afranius in Virgine: Fermè uirgini tanquã grauidæ muliẽri crescit uterus. molucrum uocatur, transit sine doloribus. Cloatius etiam in libris sacrorum: Molucrum aiunt esse lignum quoddam quadratum, ubi immolatur. Idem Aelius in explanatione carminum saliarium eodem nomine appellari ait quod sub mola supponatur. Aurelius Opilius appellat ubi molatur. Mola etiam uocatur far tostũ, & sale sparsum, quod eo molito hostiæ aspergantur. molas auias incpte quidã dictas putant. Manius agrum nemorensem Dianæ consecrauit, à quo multi & clari uiri orti sunt, & per multos annos fuerunt, unde prouerbium: Multi manij Aritiæ. Asinius Capito longe aliter sentit. ait turpes et deformes significari, quia maniæ dicũtur deformes personæ, & ariciæ genus panis fieri, quod manici appellantur. Metonymia est tropos, cum ab eo quod continet significatur id, quod continetur, aut superiori sermone & inferior superiore, quæ continet quod continetur. ut Ennius cũ ait: Africa terribili tremit horrida terra tumultu. ab eo quod continetur id continet, ut cum dicitur epota amphora uini. à superiore inferior, ut Ennius: Cum magno streputu Volcanus uentus uegetat rem. ab inferiore superior, ut: Peruasisti animo uianum deus, qui multo est maximus. Milium quidam putant cepisse nomen à maxima numerorum summa, quæ est mille, qđ alij græce stirps iudicant esse, cum id illi κέγχρον uocent tam Hercules, quàm panicum meminit. Minora templa sunt ab auguribus, cum loca aliqua tabulis, aut linteis sepiuntur, ne uno amplius hostio pateant, certis uerbis definita. Itaq; templum est locus ita effatus, aut ita septus, ut ea una parte pateat, angulumq; adiacus habeat ad terram. Mortis causa stipulatio existimatur fieri, ut ait Antistius Labeo, quæ ita fit, ut mortẽ promissoris confirmetur, aut (ut quidam dixerunt) cuius stipulationis mors fuit causa. Marspedis sine r litera maspedis imprecatitie, solita uallium, quid significet Messala quidem augur in explanatione augurorum reperire se non potuisse ait.

Magnos ludos Romanos ludos appellabant, quos in honorem Iouis, quem principem deorum putabant, faciebant. Meltom meliorem dicebant. Matrem matutam antiqui ob bonitatem appellabant. & Maturum idoneum usui. & mane principium diei, & inferi dij manes, ut supplices appellati boni essent. & in carmine saliari Cerusmanus intelligitur creator bonus. Minutum & minuere ex græco μειοῦν dictum uideri potest, minores & maiores inter cognomina fœminarum poni solebant. Minam Aelius uocitatam ait mammam alteram lacte deficientem, quasi minorem factam. Minuritiones appellantur auium minorum cantus. Minyæ dicti argonautæ, quod plerique eorum ex filijs minyæ fuerant orti. Minutia porta Romæ est dicta ab ara Minutij, quem deum putabant. Minorem Delum puteolos esse dixerunt, quod Delos aliquando maximum emporium fuerit totius orbis terrarũ, cui successisse postea Puteolanum, quod municipiũ græcum antea dicæarchia uocitatum est, unde Lucilius: Inde dicæarchum populos, Delumq; minorem. Militem Aelius à mollitia per antiphrasin dictum putat, eo quod nihil molle, sed potius asperũ quid gerat. sic ludum dicimus, in quo minime luditur. Minerrimus pro minimo dixerunt. Miniscitur pro reminiscitur antiquitus dicebatur. Minerua dicta qđ bene moneat. Hãc enim pagani pro sapientia ponebant. Cornificius uero quod fingatur, pingatur q; minitans armis eandem dictam putat. Minime gentium dicebant, pro eo quod est omnium gentium iudicio minime esse faciendum. Miluina genus tibiæ acutissimi soni. Miracula, quæ nunc digna admiratione dicimus, antiqui in rebus turpibus utebantur. Mirior dicebãt comparatiuum à miro. Titinnius: Mirior inquam tibi uideor. Miscellliones appellantur, qui nõ certæ sunt sententiæ, sed uariorũ, mistorum q; iudiciorũ sunt. Misenum promontorium à Miseno tibicine Aeneæ ibi sepulto est appellatũ. Miseratur is qui conqueritur aliena incõmoda. Miseretur is qui miserũ subleuat. Miseret me, eadem forma dicitur qua piget, pœnitet, tædet. Miracidion primæ adolescentiæ. Metus fœminino genere dicebant. Ennius: Viuã an moriar nulla in me est metus

Metari castra dicuntur, qđ metis dirigũtur. Meddix apud Oscos nomẽ magistratus est. Ennius: Summus ibi capitur meddix occiditur alter. Meditrinalia dicta hac de causa. Mos erat Latinis populis, quo die quis primũ gustaret mustum, dicere ominis gratia: Vetus nouũ uinũ bibo, ueteri nouo morbo medeor. A quibus uerbis etiã Meditrinæ deæ nomen ceptũ, eiusq; sacra meditrinalia dicta sunt. Medioxumũ mediocre. Medullitus ex intimis medullis. Meditulliũ dicitur nõ medium terræ, sed procul à mari, quasi meditellium, ab eo quod est tellus. Medibile medicabile. Merendam antiqui dicebant pro prandio, quod scilicet medio die caperetur. Mediterream melius quàm mediterraneam Sisenna dici putat. Mergæ furculæ, quibus acerui frugũ fiunt, dictæ à uolucribus mergis, quia ut illi se in aquam mergunt, dum pisces persequuntur, sic messores eas in fruges demergunt, ut eleuare possint manipulos.

Mercurius à mercibus est dictus. Hunc etenim negotiorum omnium æstimabant deum esse. Merum antiqui dicebant so-

lum. unde & auis merula nomen accepit, quod soliuaga est, & solitaria pascitur. ac nunc merum purum appellamus. Mercedonias dixerunt à mercede soluendo. Medialem appellabant hostiam atram, quam meridie immolabant. Mercediti um mercenarium, quod mercede se tueatur. Mertat pro mertat dicebant. Melicæ gallinæ, quod in Media id genus auiũ corporis amplissimi fiat, l litera pro d substituta. Melos insula dicta est à Melo, qui ex Phœnice ad eandem fuerat profectus. Melo nomine alio Nilus uocatur. Melis hasta à ligno mali dicta. Meliboea purpura à nomine insulæ, in qua tingitur est dicta. Melancoryphi genus auiũ, quæ latine uocantur atricapillæ, eo quod summa earũ capita nigra sint. Memorare significat nunc dicere, nũc memoriæ mandare. Mendicum dici putant uelum, quod in prora ponitur. Mentũ dicebant quod nos commentum. Memoriosus memoriosior et memoriosius & memoriosissime facit. Mensa frugibus q̃ iurato, significat per mensam, & fruges. Megalesia ludos matris magnæ appellabãt. Mesanculũ teli missilis genus. Meatus à meando dictus. Mecastor & mehercles iusiurandum erat, quasi diceretur, ita me Castor, ita me Hercules, ut subaudiatur iuuet.

SEXTI POMPEII FESTI LIB. XII.

Naenia est carmen, quod in funere laudandi gratia canitur ad tibiam. Sunt qui eo uerbo finem significari putant. Quidam uolunt næniam ideo dici, quod uoci simlior querimoniam flentium fit. Quidam aiunt næniæ dictum nomen ab extremi intestini uocabulo. Græci enim νέρον extremum dicunt, siue quod chordarum ultima νήτη dicitur, extremam cantionis uocem næniam appellarunt.

Næniæ deæ sacellum extra portam uiminalem fuerat dedicatum. Nauali corona solet donari, qui primus in hostium nauem armatus transilierit. Nefrendes ariętes dixerunt, quod dentibus frendere non possint. Alij dicunt, nefrendes infantes esse nondum frendentes, id est frangentes. Liuius: Quem ego nefrendem alui lacteam immulgens opem. Sunt qui nefrendes testiculos dici putent, quos Lanuuini appellãt nebrundines Græci νέφρους, Prænestini nefrones.

Nemora significant syluas amœnas. Nemut, nisi etiam, uel nempe. Neminis genitiuo casu Cato usus est, cum dixit Sunt multi corde, quos non miseret neminis. Neci datus prorie dicitur qui sine uulnere interfectus est, ut ueneno, aut fame

Negabundum pro negante dixerunt. Neutiquam pro nullo modo. Nepotes luxuriosæ homines uitæ appellati, quod non magis his rei suæ familiaris cura est, quàm in his quibus pater, auusq̃ uiuũt. Nepos compositum ab eo, quod natus post sit patri, quàm filius. Nefasti dies N litera notantur. Nepa Aforum lingua sidus, quod cancer appellatur, uel ut quidã uolunt, Scorpius. Plau. Dabo me ad pariętem, imitabor nepã.

Nepus pro non purus. Nautea herba granis nigris, qua coriarij utuntur, à naue ductum nomen, quia ναυτίαν facit permutationem t in s. Natio genus hominum, qui non aliunde uenerunt, sed ibi nati sunt: in pecoribus quoq; bonus prouentus fœturæ bona natio dicitur. Nautiorum familia è Troianis dicitur oriunda. Natinatio dicebatur negociatio, & natinatores ex eo negotiosi. Nauscit cum granũ fabæ se nascendi gratia aperit, quod fit nõ dissimile nauis formæ. Nudiustertius compositũ & nũc & die tertio. Nuptam à græco dictã, illi enim nuptam appellant νύμφην. Nuculas Prænestinos appellabant, quod inclusi à Pœnis Casilini famem nucibus sustentarunt: uel quod in eorum regione plurima nux minuta nascitur. Numus ex græco numismate nascitur. Numius & res ipsa & persona dicitur. Nuper quasi nouiter, tanquã dicimus nouissime. Numen quasi nutus dei ac potestas. Numidas dicimus, quos Græci Nomadas, siue quod id genus hominũ pecoribus negotietur, siue quod herbis ut pecora aluntur. Numella genus uinculi, quo quadrupedes deligantur. Nuces figitantur nuptis, & iaciuntur pueris, ut nouæ nuptæ intranti domum noui mariti secundum fiat auspicium. Numæ Pompilij in Ianiculo est sepulchrum. Nonuncium & teruncium dicitur, quod nouem unciarũ sit, siue trium. Nomen dictum quasi nouimen, quod notitiã facit. Noctua à tempore noctis dicta, quo canit, uel uolat. Noneolæ uocantur papillæ, quæ ex faucibus caprarum dependent. Noctilugam Lucilius dixit, cum obscœnum significat. Nihili quod nec hili quidẽ est

Nouerca dicitur, quã quis sublatis liberis nouã uxorem ducit, accersendæ familiæ gratia. Noualis ager nouæ relictus sementi. Nanum Græci uas aquarium dicunt humile & cõcauum, quod uulgo uocant situlum barbatum, unde nam pomiliones appellantur. Necem à græco dici certum est. νεκρὸν enim mortuum dicunt Græci. Nitem interpretatur nouum ex græco, quod illi dicunt νέον. Nequinates Narnienses. Negotium quod non sit otium. Nauos à celeritate nauis dicimus. Nouendiales feriæ à numero dierum sunt dictæ. Naualis porta à uicinia naualium dicta. Nemo compositum uidetur ex ne & homo, quod confirmatur magis, quia in persona semper ponitur, nec pluraliter formari solet, quia intelligitur pro nullo. Nemo nec homo. Nec unquem, nec umquam quenquam. Nequalia determinata. Nequiũt pronequeunt. ut solunt, fernunt, pro solent, & ferunt dicebant antiqui. Liuius in Odyssea: Partim erant, neque nunc nequiunt, nunc Græciam redire. Nequeunt, nõ eunt. Necim, nec eum. Nequitum, & nequitur pro non posse dicebant, ut Pacuuius cũ ait: Sed cum comendi nequitũ, ut clam tendenda est plaga. Plautus in Satyrione: Retrahi nequitur quoquo progressa est semel. et Cato originum libro primo: Fana in eo loco complurima fuere. ea exaugurauit prius, quod termino fanum fuit, id nequiũ exaugurari. Necessarium ait esse Opilius Aurelius, in quo non sit cessandum, aut sine quo uiui non possit: aut sine quo non bene uiuatur: aut quod non potest prohiberi, quin fiat. Necessarij sunt, ut Gallus Aelius ait, qui aut cognati, aut affines sunt, in quos necessaria officia conferuntur, præter cæteros.

Nec coniunctionẽ grammatici ferè dicunt esse subiunctiuam, ut nec legit, nec scribit: cũ si diligentius inspiciatur, ut fecit Asinius Capito, intelligi possit eam positam esse ab antiquis pro non & ut in. xij. est, astere custos nec sit. Item: Si aderat furto quod nec manifestum erit. & apud Plautum in Phasmate: Nec recte si illi dixeris. & Turpilium in Demetrio: Nec recte dici mihi iandudum audio. Nectere ligare significat, ut est apud plurimos autores frequens, quinetiam in commentario sacrorum usurpatur hoc modo: Pontifex minor è stramentis napuras nectito, id est funiculos facito, quibus sues adnectantur. Nectar græce significat deorum potionem. unde Virgil. ait: Stipant & dulci distendunt nectare cœllas. Item Lucret. lib. ij. Et nardo florem nectar, qui floribus halet. Non pridem, æque & recte, & frequenter dicitur, ac iampridem, quampridem. Nequam aurum est auris, quod uis uehementius ambiat. hoc uersu Lucilij significare ait: Asinius Capito nequam esse aurum, quod aures lædat, uel pondere inaurium, cum mollissima pars incidi tur, uel ex auro intelligi pecuniam, cuius respectu & nimia cupiditate homines ad peccandũ adducũtur. Nequ. equã frustra

Nequã, qui ne tanti quidem quod habetur minimi. Nec mu-

lieri, nec grẽmio credi oportere, prouerbium est, quod & illa incerti, & leuis animi est, & plerunque in gremio posita, cum in obliuionem uenerunt exurgentium procidunt. Nexum est ut ait Aelius Gallus, quodcunq; per æs & libram gerit, id q; neti dicitur, quo in genere sunt hæc testamenti factio, nexi dantio, nexi liberanto. Nexum æs apud antiquos dicebatur pecunia, quæ per nexum obligatur. Neruum appellamus etiã uinculum ferreum, quo pedes impediuntur, quanquam Plautus eo etiam ceruices uinciri ait: Perfidioſe captus, eo ædepol neruo ceruices probat. Neugmate in carmine Cn. Marci uatis significat negate, cum ait: Grauis Meicntium duonum neugmate. fortasse negumate. Negritu in augurijs significat ægritudinem. Nebulo dictus est, ut ait Aelius Stilo, qui non pluris est, quàm nebula, aut qui non facile perspici possit, qualis sit, nequam, nugator, Nesi prosine positum est. FRAG. Naccæ appellantur uulgo fullones, ut ait Curiatius, quod nauci sint, id est nullius precij. Idem sentit & Cinicus, quidã aiunt quod omnia ferè opera ex lana naccæ dicãtur à græcis. Nauci ait Acteius Philologus poni pro nugis: Cincius qđ in oleæ nucis, quod intus sit: Aelius Stilo omniũ rerum putamen. Glossematorum autem scriptores fabæ grani, quod hæreat in fabulo. quidam nucis iuglandis, quam Verrius iuglanda uocat medium uelut dissepimentum, id est membranulam, quæ est in medio nucis. Quidam ex græco καὶ οὐχὶ leuem hominem significari. Plautus in parasito pigro: Ambo magna laude lauti posiremo ambo sumus non nauci. Item in mustellaria: Quod id esse dicam uerbum nauci nescio. & in truculento: Amas hominem non nauci. & Næuius: Et in tinicularia eius nocte nauci ducere. Sed Ennius: Illic est nugator nihili, non nauci homo.

Nares appellari putãt, quod per ea nasi foramina odoris cuius q̃ gnari simus. Melius dici à græco per inuersionem literarum, ut latinis consuetum est, ῥὶς nares, ut μορφὴ forma, & τέρην tener, & multa huiusmodi. Narica est genus piscis minuti. Plautus: Muriaticam uideo in uasis stagneis naricam bonam & cauatam, et taguma quinas fartas conchas piscinarias. Naticem piscem leges apud antiquos per t, nõ per r, & uidetur à natando dictus. Nancior in. xij. nactus erit, precio erit. item in fœdere latino: Pecuniã quis nancitor habeto, & si quid pignoris nancisci, sibi habeto. Nare à naue dictum, sic Cornificius ait, quod aqua feratur natans, ut nauis. Ennius libro. vij. Alter nare cupit, alter pugnare paratus. Plaut. in aularia: Quasi pueri, qui nare discunt, & scirpea induit ratis. Natare igitur est sæpius nare, ut dictitare, factitare. Nauus celer, ac strenuus, à nauiũ uelocitate uidetur dictus. Ennius lib. sexto: Nauus repertus homo, graio patre graius homo rerum, et libro sextodecimo: Nauorum imperium seruare est insuperantum. Plautus in friuolaria: Naue agere oportet quod agas, non ductarier. Naualis scriba qui in naue apparebat, inter aliud genus scribarum minimæ dignitatis habebatur, quod periculis quoq; eius ministeriũ esset obiectum. Plau. Non ego te noui naualis scriba columbari impudens? siue quod columbaria in naue appellabantur ea, quibus remigent, siue quod columbariorũ quæstus temerarius, incertusq;. Nasiterna est genus uasis aquarij ansati, & patentis, quale est quo equi perfundi solent. Plautus in Bacchidibus: Ecquis euocat cum nasiterna, & cum aqua istum impurissimum? & in Neruolaria: Ecquis huc effert nasiternam cum aqua sine suffragio. & Cato in ea oratione, quã composuit in Quintũ Sulpitium: Quoties riuulos nasiterna superfusos, aquales matellas sme ansis. Nassa est piscatorij uasis genus, quò cũ intrauit piscis, exire non potest. Plau. Nunquam hercule ex ista nassa hodie ego escam petam. Napuras nectito cum dixit pontifex, funiculi ex stramentis sunt.

Naustibulum uocabant antiqui uas aluei simile, uidetur à nauis simlitudine. Nœuia sylua dicta iuxta urbem, quod Nœuij cuiusdam fuerit. Natiia est uno ligno excalpto, ut nauis, quo utũtur alueo in uindemia. ficus quoq; in comitio appellatur Nauia, ab Accio Nauio augure. Nam cũ Tarquinius Priscus institutas tribus à Romulo mutare uellet, detineretur q̃ ab Accio per augurũ, ut eluderet eius prudentiã, interrogauit eum, an fieri posset id quod animo proposuisset suo, cui illo permittente augurio, cum respondisset effici posse, iussit rex cotem, ac nouacula proferre. FRAG. Numero dicebant pro nimium si isso, qui exeam numero estis mortui hoc exemplo, ut pingeretis, id est cur tam cito mortui estis? Item in Nelei. Nunq̃ numero matri faciemus uolui. Id est nunquam nimium faciemus. Apud Nœuium: Neminem uidi, qui numero sciret, quicq̃ scit, id est opus, id est nimirum sciret. Anapanurgus Antonius hæc ait numero, nimiũ cito, celeriter nimiũ. ut Plautus in Cass. Veni, quid uis mea ancilla? nimium sæpius numero dicit nimium cito. Accius in œnomao: Ego ut essem affinis tibi, ut te extingnerem, tuam peti gratiam numero te expungat timor. Afranius in suspecta: Perfalsum & abs te creditum numero nimis celeriter. Cæcilius in Echione: Hei perij, quid ita numero uenefícem domum? Afranius in simulantem: Enim sera numero, ac necquicquam egi gratias. Numera senatum ait quiuis senator consuli, cum impedimento uult esse, quo minus faciat. S.C. postulatq̃, ut aut res, quæ afferantur, diuidantur, aut simul cõsulantur, aut si tot non sint senatores, quo numero liceat scribi, sen. Con. expectentur. Numerius prænomen nunquã antea fuisse in patritia familia dicitur: quamuis Fabius, qui unus post sex et trecentos ab Hetruscis interfectos superfuit, inductus magnitudine diuitiarũ uxorem duxit Octacilij Maleuentani, ut tum dicebantur, filiam ea conditione, ut qui primus natus esset prænomine aui materni Numerius appellaretur. Non omnibus dormio, prouerbiũ uidetur natum à Capio quodã qui Pararencho dictus est, quod simularet dormientem, quo impunitius eius uxor mœcharetur. eius meminit Lucil. Nũcupata pecunia est, ut ait Cincius in libro secundo de officio iurisc̃onsulti, nominata certa nominibus proprijs pronuntiata, cum nexũ faciet, mancipiumq; uti lingua nuncupasset, ita ius esto. uota nuncupata dicuntur, quæ consules prætores cum in prouinciã proficiscuntur faciunt, ea in tabellas præsentibus multis referuntur. at Santra libro secundo de uerborum antiquitate satis multis nuncupata, colligit non de recto nominata significare, sed promissa & quasi testificata circunscripta recepta, etiam in uotis nuncupandis esse conuenientius. Nupta uerba dicebantur ab antiquis, quæ uirginem dicere non licebat, ut Plautus in dyscolo: Virgo sum, non didici uerba nupta dicere. Nuptias dictas esse ait Santra, ab eo quod nymphea dixerunt Græci antiqui γάμον, unde nouam nuptam νέον νύμφην. Cornificius quod noua petantur coniugia: Curiatius quod noua ratio fiat: Aelius & Cincius, quia flamineo caput nubentis obuoluatur, quod antiqui obnubere uocarunt. ob quam causam lege quoq; parens tam iubetur caput eius obnubere, qui parentem necauisset, quod est obuoluere. Nuscitiosum Acteius Philologus ait appellari solitum, qui propter oculorum uitia parum uideret. at Popilius Aurelius nuscitiores esse cæcitudines noctur nas. Aelius Stilo, qui plus uideret uesperi, quàm meridie, nec cognosceret, nisi quod usque ad oculos admouisset.

Nonas quidem noua luna, quod in eas concurreret principium lunæ. alij quod semper ante diem iduum nouum esset. Scribiq; ideo debere primam eius appellationis syllabam, adiecta u litera. Nonarum, iduum, Calendarum posteri dies nupcijs alieni habentur, quoniam ij dies decreto pontificum atri iudi-

SEXTI POMPEI FESTI LIB. XIII.

cati sunt, quod quotiescunq; Romani duces belli gerendi gratia his diebus supplicauerunt, male rempublicam gessere. Nundinas fe. trum diem esse uoluerunt antiqui, quo rustici mercandi, uendendiq; causa in urbem conuenirent, eumq; nefastum ne si liceret cum populo agi, interpellarentur nundinatores. Nondinalem coquum. Plautus. FRAG. Noxia damnum, apud poëtas autem & oratores ponitur pro culpa: at noxa peccatum, aut pro peccato pœnam, ut Accius Menalippe: Te esse huic noxæ obnoxium. Item cum lex iubet noxæ dedere pro peccato dedi iubet, Cæcilius in Hypobolimæo Chrestato. Nam ista quidē noxa muliēris est magis, quàm uiri. Nouæ curiæ proxime compitum Fabritium ædificatæ sunt, quod parum amplæ erant ueteres à Romulo factæ, ubi is populum & sacra in parteis.xxx. distribuerat, ut in ijs ea sacra curarent, quæ quando ex ueteribus in nouas euocarentur, septem curiarum per religiones euocari non potuerunt, ita quod forienſis rapta, uellensis uelitiæ res diuinæ fiunt in ueteribus curijs. Nothum græci natum ex uxore non legitima uocant, qui apud nos spurio patre natus dicitur, quod Ser. Tullus, qui Romæ regnauit, natus est ex cōcubina spurius Tulli tributus, nisi forte maluimus credere Oclsiam Corniculanā captiuam eam, eumq; susceptum matre seruiente. Nota aliàs significat signum, ut in pecoribus, tabulis, libris, literæ singulæ, aut binæ: aliàs ignominiam. Nobilem antiqui ponebāt pro noto, & per g literā. ut Plau. in Pseudolo: Peregrina facies uidetur hominis, atque gnobilis, & oculis meis obuiam gnobilis obijcitur. Accius in Diomede: Ego me Argos referam, nam hic fuam gnobilis. Liuius in Virgil. Ornamentum incendunt gnobili ignobiles. Nœgeū quidam amiculi genus prætextum purpura, quidam candidum ac pellucidum quasi à nauco, quod putamen quorundam pomorum est tenuissimum, non sine candore, ut Liuius in Odyssea: Simul ac lacrymas de ore nœgeo deterſit, id est candido.

Noxij dij appellantur tria signa in capitolio, ante cellā Mineruæ genibus nixa, uelut præsidentes parientium nixibus, quæ signa sunt qui memoriæ prodiderint Aniocho rege Syriæ superato M. Attilium subtracta populo Ro. deportasse, atq; ubi sunt postiisse etiam quæ capta Corintho adiecta huc quæ ibi subiecta fuerant mensæ. Nictare & oculorum, & aliorum membrorum nisu sæpe aliquid conari, dictum est ab antiquis, ut Lucr. in libro quarto: Hæc ubi nixari nequeunt, insistere q; alis. Cæcilius in hymnide: Garulis medentes iactant siue nictentur pericis. Nouius in macchо: Pone actutum scribit cum in neruo nictabere. unde quidam nictationem, quidam nictum, ut Cæcilius in pugile: Tamen inter laudandum hunc tumidum tremulis palpebris percutere nictu, hic gaudere & mirarier. Nictit canis in odorandis uestigijs ferarum leuiter ganniens, ut Ennius in libro decimo: Veluti siquando uinculis uenatica uenenо capta solet, si forte ex nare sagaci sensit uoce sua nictit, ululat, quæ ibi acita est. unde ipsa gannitio. Niquisciuit centuria est quæ dicitur à Seruio Tullo rege constituta, in qua liceret ei suffragium ferre, qui non tulisset in sua ne quis ciuis suffragij iure priuaretur. nam sciscito significat sententiam dicito ac suffragium ferto, unde scita plebis. Sed in ea cūturia, neq; censetur quicquam, neque centuria præficitur, neque centurialis potest esse, quia nemo certus est eius centuriæ. est autē Niquisciuit nisi quis sciuit. Ningulus nullus, ut Ennius in secundo: Qui ferro minitere, atq; in te ningulus mederi queat. Niger lapis in comitio locum funestum significat, ut alij Romuli morti destinatū, Sed non usu ob. FRAG.

Neglegens non legens, neque electum habens qui debeat facere.

Culissimum carissimum. Plautus: Oculissimum ostium amicæ. Oculatum præsenti posuit Plautus, cū dixit: Oculata die. ipse: Pluris est oculatus testis unus, q̄ auriti decem, id est qui se uidisse dicat.

Oculitus quoque dicitur, ut funditus, penitus, quo significatur tam carum esse, quàm oculum. Odefacit dicebant pro olfacit, quæ uox à græco ὀσμὴ tracta est. Occupatitius ager dicitur, qui desertus à cultoribus proprijs ab alijs occupatur. Orchitis genus oleæ ex græco dictum ὄρχεις, quod magnitudine sit instar testiculorum. Orchestra locus in scœna. Orca genus marinæ belluæ maximum, ad cuius similitudinem uasa uinaria orcæ dicuntur. sunt enim teretes, atque uniformi specie. Oriri nasci uel surgere. Orba significat apud poëtas priuata aliqua persona cara. Orba est, quæ patrem, aut filios quasi lumen amisit. Ortygia Delos insula. Oratores ex græco ὀρᾶσθαι dicti, quod missi ad reges nationesq; deos solerent testari. hi modo appellantur legati.

Obnuit, caput operit. unde & nuptiæ dictæ à capitis operatione. Opiter est, cuius pater auo uiuo mortuus est ductio uocabulo, aut quod obitu patris genitus sit, aut quod auum ob patrem habeat, id est pro patre. Opitulus Iupiter & opitulator dictus est, quasi opis lator. Obturare ex græco trahitur ab eo, quod illi hostia dicunt θυεῖα. Obtestatio est cum deus testis in meliorem partem uocatur, detestatio cum in deteriorem. Obices pessuli, seræ. Obrutuit obstupuit, à bruto, quod antiqui pro graui, interdum pro stupido dixerunt. Afranius: Non possum uerbum facere, obrutui. Obambulare, aduersum alios ambulare, & quasi ambulanti sese opponere. Obrogare est legis prioris infirmandæ causa legem aliā ferre. Obacerare obloqui, atq; alterius sermonem molestè impedire, quod sumptum uidetur à paleis, quas græci ἄχυρον uocant. Itaq; & frumentum & panis non sine paleis acerosus dicitur. Item lutum aceratum palcis mistum. Oblitteratum ab obliuione, alij à litore, quod ibi notata fluctibus æquarit, & tolli solent. Obprobare probrum obijcere. Obcerbat exacerbat. Oblucinasse dicebant antiqui mente errasse, quasi in luco deorum alicui occurrisse. Obedire obaudire.

Operiri expectare. Obtrectat, contra sententiam tractat. Opis dicta est coniunx Saturni, per quam uoluerunt terram significare, quia omnes opes humano generi terra tribuit. unde & opulenti pro terrestribus rebus copiosi, et hostiæ opimæ præcipue pingues, & opima magnifica & ampla spolia. Opicum puoq; inuenimus pro Osco. Oscis enim frequētissimus fuit usus libidinum spurcarum. unde & uerba impudentia appellantur obscœna. Tiranius: Osce & Volsce fabulantur, nam Latine nesciunt. Opiparum, magnarum opum apparatum.

Obesce obesi, uel aderit. Offerumenta dicebant quæ offerebant. Obsecrare est opem à sacris petere. Obesus pinguis, quasi ob edendum factus. Opertat sæpe operit. Ob noxius pœnæ obligatus ob delictum. Opilo genus auis. Opuncalo, quod opilionis genus cantus imitatur. Obpuiat uerberat, à pauiendo, id est feriendo. unde pueri, quod puiando coërcentur, id est plagis, unde & pauimenta. Obdere opponere, uel operire. Obberescere herbam increscere. Opportune dicitur ab eo, quod nauigantibus maxime utiles, optatiq; sunt portus. Obsalutare salutandi gratia offerre. Obsequela obsequium. Oleagineis coronis ministri triumphantium utebantur, quod Minerua dea belli esse putabatur. Olentica mali odoris loca. Officiosus ab efficiendo dictus.

Offucare aquā in fauces ad sorbendum dare. Offectores colorum infectores. Oxime ocyssime. Oenignos uino genios. Oestrum furor græco uocabulo. Omen uelut oramen, quod fit ore augurium, quod non auibus, alióue modo fit.

Ouem masculino genere dixerunt, ut ouibus duobus, nō duabus. Ouantes lætantes ab eo clamore, quem faciunt redeuntes ex pugna uictores milites, geminata o litera. Oualis corona est myrtea, quam habebant, qui ouantes introibant, cum bella non erant indicta, aut sine sanguine confecta. Obuaricator dicebatur, qui cuipiā occurrebat, quo minus id rectum iter conficeret Ofentina tribus ab Ofente fluuio dicta. Osorem dixerunt, qui aliquem odisset. Ollic illic. Obiurgatio post turpe factum castigatio. Monitio uero est ante cōmissum. Obtrectator est, qui facit quid contra rectū tractantē.

Obmanens pro diu manens, ut permanens. Ofringi terra dicitur, cum iterum transuerso sulco aratur. Optimatus sunt ut decurionatus, siue pontificatus dicitur. Opigenam Iunonem matronæ colebant, quod ferre eam opem in partu laborantibus credebant. Oletum stercus humanum. Verranius: Sacerdotula in sacrario Martiali fecit oletum. Oppidum dictum est, quod opem præbet. Orcus ab urgendo dictus ad mortem. c enim pro g frequenter ponebant antiqui. Octauiæ porticus duæ appellantur, quarum alteram theatro Marcelli propiorem Octauia soror Augusti fecit, alteram theatro Pompeij proximā Cn. Octauius Cn. filius, qui fuit ædilis curulis. Pr. Con. decemuir sacris faciendis, triūphauitq; de rege Perse nauali triumpho, quā combustam reficiendā curauit Cæsar Augustus. Ogygia mœnia Accinus in Diomede significat Thebas, quia eam urbem Ogygus condidisse fertur. Occasio opportunitas temporis casu quodam prouenientis est. Occasus interitus, uel solis, quando decedit à superis infra terras, quo uocabulo Ennius pro occasione est usus lib. secundo: Hic occasis datus est Horatius indutus saltu. Item libro quinto: Inijcit inritatus, tenet occasus, iuuat res. Item lib. octauo: Aut occasus nisi tempus' ue audere repressit. Occisum à necato distinguunt quidam, quod alterum à cædendo atque ictu fieri dicunt, alterum sine ictu. Itaq; in Numæ Pompilij legibus scriptum est: Si hominē fulminibus occisit, ne supra genua tollito. & alibi: Homo si fulmine occisus est, ei iusta nulla fieri oportet. October equus appellatur, qui in campo Martio mense octobri immolatur quotannis Marti bigarū uictricū dexterior, de cuius capite nō leuis cōtentio solebat esse inter Suburanenses, & Sacrauienses: ut ij in regiæ pariēte, illi ad turrim Mamiliam adfigerent, eiusdemq; cauda tanta celeritate perfertur in regiā, ut ex ea sanguis distillet in focum, participandæ rei diuinæ gratia, quas hostias hic quidam Marti bellico deo sacrari dicunt, non ut uulgus putat, quia uelut supplicium de eo sumatur, quod Romani Ilio sunt oriundi, & Troiani ita effigie equi sunt capti. Multis autem gentibus equū hostiarū numero haberi, testimonio sunt Lacedæmonij, qui in monte Taygeto equum uentis immolant: ibidemq; adolent, ut eorum flatu cinis eius per finitimos quàm latissime deferatur: & Salentini, apud nos memranæ

Ioui dicatur uiuus conijcitur in ignem: & Rhodij, qui quotānis quadrigas soli consecratas in mare iaciunt, quod is tali curriculo fertur circumuehi mundum. FRAG. Occidamus Plau. ponit pro contra cædamus, cum plurimæ aliæ præpositiones familiariores huic uerbo sint. Occentassint antiqui dicebant, quod nunc conuitium fecerint dicimus: quod id clare, & cum quodam canore fit, ut procul exaudiri possit, quod turpe habetur, quia non sine causa fieri putatur. inde cantilenam dici, quia illam non cantus iucunditatem puto. Ocrem antiqui, ut Actius Philologus in libro glossematorum refert, montem confragosum uocabant, ut apud Liuium: Sed qui sunt ij qui ascendunt altum ocrim, & celso ocris, aruaq; putria, & mare magnum. Nanq; Tænari celsos ocreis, & aut ut quem Chiro in Pelio docuit oriundi, fortasse etiam ocreæ sint dictæ inæqualiter tuberatæ. Occare, & occationem Verrius putat dictum ab occendo: qā cedant grandeis globos terræ, cum Cicero uenustissime dicat ab occæcando fruges iactas. Ocyus & ocyssime positiuum latinum non habent, sed ab eo ueniunt, quod est in græco ὠκύς. Ocyus secundæ collationis, & deinde tertiæ ocyssime frequentata sunt. alij dicta à nostris, & tracta ex græco, id est ὠκύτερος, cuius prima significatio de sua procedere in comparationem debet, apud nos non est. tertiæ uero collationis, cuius maiora exempla sunt, autor est Plautus.

FRAG. Ocymum græcum, & à celeritate nascendi est dictum. Orata genus piscis appellatur à colore auri, quod rustici orum dicebant, ut auriculas oriculas: utq; Sergium quendam præditem, quod duobus anulis aureis, & grandibus uteretur, Oratam dicunt esse appellatum. Oræ extremæ partes terrarum, id est maritimæ dicuntur: unde et uestimentorum extremæ partes, quæ quidem & primæ, oræ dici possunt. Cæcilius in Ethirione usus est pro initio rei, cum ait: Oram reperire nullam, quam expediam, queo. Oreæ freni quod ori inseruntur dicti. Titinnius in Setina: Etsi tacebit, tantum gaudebit sibi permitti oreæ. Cæcilius in Ariolo: Deprandi autē Leonis obdas oreas. Cato originum libro tertio: Equos respondit oreas mihi, inde tibi cape flagellum. Trebelius pro se apud populum: Equus, qui mihi sub feminibus occisus erat, oreas detraho inspectante Lucio Stertinio. Oreos Liber pater, & Oreades nymphæ appellantur, quod in montibus frequenter apparent. Ordinarium hominem Oppius ait dici, solutum scurram & improbum, qui assidue in lutibus moraretur, ob eamq; causam in ordine staret adeuntium prætorem. at Aelius Stilo, qui minime ordine uiueret in ea oratione quam scribit de suis urtutibus contra Thermum: Quid mihi fieret si non ego stipendia in ordine omnia ordinarius meruissem semper? Sunt quidem qui manipularem quia infimi ordinis sit appellatum credant ordinarium. Ornatus dicitur, & qui bonis artibus instructus, & honores adeptus à populo, & bene aptus, ut miles, aut gladiator, & acturus fabulas. atq; etiam ornatus dicitur cultus ipse, quo quis ornatur, ut cum dicimus aliquem tragico, uel comico ornatu prodire. Oreſtiades nymphæ montium cultrices. Ordo sacerdotum æstimatur deorum. FRAG. Maximus quisq; maximus uidetur rex, deinde Dialis, post hunc Martialis, Quarto loco Quirinalis, quinto Pontifex Maximus, ita quod in conuiuijs solus rex supra omnes accubat. Sed Dialis supra Martialem, & supra Quirinalem, Martialis supra proximum, omnes inde supra Pontificem. rex quia potentissimus. Dialis quia uniuersi mundi sacerdos, qui appellatur dium. Martialis quod conditor, ac urbis parens Mars. Quirinalis socio imperij Romani ascito Quirino. Pont. Maximus quod iudex atque arbiter habetur rerum diuinarum, humanarumq;. Ordiri est principium rei facere, unde & togæ uocantur exordiæ. Opaca uocatur umbrosa. Opalia dies festi quibus supplicatur Opi appellantur, quorū alter. FRAG. Obtutu, quasi obtuitu à uerbo tuor, & significat uideo. Optatam hostiam alij optimam appellant, eam quam ædilis trib. constitutis hostijs optat, quam immolari uelit. Opima spolia dicuntur originem quidem trahentia ab Ope Saturni uxore, quod ipse

agrorū cultor habetur, nominatus à satu, tenensq; falcem effingitur, quæ est insigne agricolæ. Itaque illa quoque cognomina tur constituta, & esse existimatur terra. Ideoq; in regia colitur

à populo Ro. quia omnes opes humano generi natura tribuat. Ergo & opulenti dicũtur terrestribus rebus copiosi. & hostiæ opimæ præcipue pingues, & opima, magnifica & ampla. unde spolia quoq; quæ dux po. Roma. duci hostium detraxit, quorũ tanta raritas est, ut intra annos paulo. FRAG.

Trina contigerint nomini Romano. una quæ dux Romulus de Acrone. Altera, quæ Cossus Cornelius de Tolumnio. Tertia quæ M. Marcellus Viridomaro fixerunt. M. Varro ait opima spolia esse etiam si manipularis miles detraxerit, dum modo duci hostium detraxerit. FRAG. Non sint ad ædem Iouis Feretrij poni, testimonio esse libros pontificum, in quibus sit pro primis spolijs bouem, pro secundis solitaurilibus, pro tertijs agno publice fieri debere. Esse etiam compelli reges legem opimorum spoliorum talem, cuius auspicio classe procincta opima spolia capiuntur Ioui Feretrio darier oporteat, et bouem cædito, qui cepit æris cc. Secunda spolia in Martis aram campo, Solitaurilia utra uoluerit cædito. Tertia spolia, Iano Quirino agnum marem cædito, C. qui reperit ex ære dato, cuius auspicio capta dijs piaculum dato. huius ædis lex nulla extat, neq; templum habeat, neq; scitur, ut qui opima lege fuerint adijci solet, quando quidam magistratus creatur.

FRAG. Oscum duas diuersas & contrarias significationes habet. Nam Cloatius putat eo uocabulo significari sacrum quo etiam leges sacratæ Oscæ dicuntur, & in omnibus ferè antiquis commentarijs scribitur opicum pro osco. ut in Titinnij fabula quinta: Qui osce, & Volsce fabulantur: nam Latine nesciunt. à quo etiam uerba impudentia, & elata appellantur obscœna, quia frequentissimus fuit Oscis libidinũ spurcarũ usus. Sed eodem etiam nomine appellatur locus in agro Veienti, quo frui soliti produntur augures Romani. Obigitat antiqui dicebant pro ante agitat, ut obambulare. Obinunt obeunt. Obiurare iureiurando obstringere, ut est in Pantasilea: Formidabant obiurare. Obitu antiqui dicebant pro aditu. Obuos sacro in quibusdã precationibus est pro obsecro, ut subuos placo pro supplico. Oboritur adnascitur. nam præpositionem ob pro ad solitam poni testis hic uersus: Tantũ gaudiũ oboriri ex tumultu maximo. & Ennius: Ob Romã noctu legiones ducere cœpit. Obnectere obligare, maxime in nuptijs frequens est. Obseruasse dicitur qui obseruat quid cuiusq; causa facere debeat, ita quod is obseruat coluisse aliquem. Ommentans in Odyssea cũ ait: In Pylum aduenies, aut ibi ommentans, significat obmanens, sed ea significatione, qua fieri dicitur, id enim est mantare. Ops antiqui dicebant quem nunc opulentum, ut testimonio est non solum ei contrarium inops, cũ cedit, ego egens exortus sum. Obsidionalis corona est quæ datur imperatori ei qui obsidione liberauit ab hostibus obsessos ea fit ex gramine uiridi ferè eo loco decerpto, in quo erant inclusi. herbam autem uictoriæ signum fuisse apud antiquos, alijsq; exemplis docuimus, quæ corona magnæ autoritatis fuit. Nam & Pub. Decio datæ duæ sunt. Vna ab exercitu uniuerso: altera ab ijs qui fuerunt in præsidio obsessi. & Lucio Sicinio Dentato, qui Achilles Romæ existimatus est, ac fertur centies & uicies pro Republica depugnasse, coronis donatus uigintisex, in ijs aureis octo, ciuicis xiiij. muralibus tribus, obsidionali una. inter obsidionalem & ciuicam hoc interest, quod altera singularis salutis est, altera diuersorum ciuium seruatorum.

Obstitum Cloatius & Aelius Stilo esse aiunt uiolatum attactumq; de cœlo. Cincius, eum qui deo deæq; obstiterit, id est qui uiderit, quod uideri nefas esset. Obstinato offirmato, peruerãti, ut tenere possit, ut Pactuius: Obstinati exorsus. ut Accius in Amphitryone: Aut tam obstinato animo cõsisus tuo. Cato in Quin. Thermum: De decem hominibus rumorem famã floccifecit, cupitus stupris, obstinatus insignibus flagitijs. Næuius in Lycurgo: Vos qui astatis obstinati. Obstrudant obsatulient, ab auide trudendo gulam non sumendo cibum, unde & obstrudulentum dixit Titinnius: Obstrudulenti aliquid quod pectam sedens Aut hic lætaster, aut formaster frigidus. Obstitum obliquum. Ennius lib. xviij. Montibus obstitis, obstantibus, unde oritur nox. & lib. octauo: Amplius ex augure obstipolum'ue solis. C. Licinius Imbrex: Resupina obstito capitulo sibi uentum facere cunicula. Lucretius: Omnia mendose fieri atq; obstita necesse est. Obsidium tam quam præsidium, subsidium recte dicitur, cuius etiam autor C. Lælius pro se apud populum: Vt in nobis terra, mariq; simul obsidium facerent. & Sallustius historiarum primo: Magnis copijs profectis obsidium capit per L. Catilinã legatũ. Obsalutare offerre salutandi gratia dicebant antiqui, ut consalutare pro salutare. Obuaricatur dicebatur qui cuipiam occurrebat, quo minus rectum iter conficeret. Oufentinæ tribus initio causa fuit nomen fluminis Oufens, quod est in agro Priuernate intra mare, & Terracinam. Lucretius: Priuerno Oufentina uenit, fluuioq; Oufente. postea deinde à cẽsoribus alij quoque diuersarũ ciuitatum eidem tribui sunt adscripti. Ossilũ Santra dici ait, quod oscellãt, id est inclinent, præcipitesq; in os ferantur. oscillantes ait Cornificius ab eo quod os cælare sint soliti personis propter uerecundiam, qui eo genere lusus uebantur. Causa autem eius iactationis proditur. Latinus rex qđ prælio, quod ei aduersus Mezentium Cerium regem, nusquam apparuerit, iudicatus q; sit Iupiter factus latialis. Itaq; per sex eos dies, feriatos liberos, seruosq; requirere cum non solum in terris, sed etiam quã uideretur cœlum posse adiri per oscillationem uelut imaginem quandam uitæ humanæ, in qua altissima interdum ad infimum, infima ad summum efferuntur, atq; ideo memoriam quoque redintegrari acceptæ uitæ à Lucio permotus cunarum, lactisq; alimentum, quia per eos deos feriarũ & oscillis mouearntur, & lactata potione utantur. Nec desunt, qui exemplum Græcorum secutos putent Italicos, quod illi quoque iniuria interfecto Icaro, Erigone filia eius dolore impulsa suspendio perisset per simulationem. FRAG.

Ostentum non solum pro portento poni solere, sed etiam participialiter, testimonio est Pacuuius in Medo: Atque & cum in ipso tempore ostentum senem. Accius in Bacchis: Præsens præsto irridetis nobis, stipe ultro ostentum obtulit. Oscinum tripudium est, quod oris cantu significat quid portendi, cum cecinit coruus, cornix, noctua, parra, picus. alij oscinum augurium, à cantu auium. Obstinet dicebant antiqui, quod nunc ostendit, ut in ueteribus carminibus: Sed iam se cœlo condens aurora obstinet suum patrem. Oscines aues Appius Claudius esse ait, quæ ore canentes faciant auspicium, ut coruus, cornix, noctua: aut quæ alis, ac uolatu, ut buteo, sanqualis, aquila, immissulus, uulturius, pica, aut martius, feroniusq;, & parra, & in oscinibus, & in alitibus habentur. Ostiam urbem ad exitum Tyberis in mare fluentis Ancus Martius rex condidisse, & fœminino appellasse uocabulo fertur. Neutrum certe plura fieri non debet. Osculana pugna in prouerbio quo significabatur uictos uincere, quia in eadem & Valerius Leuinius imperator Romanus à Pyrrho erat uictus, & breui eundẽ regem deuicerat. Sulpitio Item Imperator noster. eius rei meminit Titinnius hoc modo: Hæc quidem quasi osculana pugna est secus, quia fugere impulsi hinc spolia colligunt, significat etiam osculo sauium. ut Plautus in Neruolaria: Osculum sat est oscule mihi quod ambo mi pater, quod inter cognatos, propinquosq; institutum ab antiquis, maximeq; fœminas.

FRAG. Optima lex. FRAG. In magistro populi faciendo, qui uulgo dictator appellatur, quam plenissimum posset iuris esse significabatur. Vt fuit Manij Valerij, M. Fabij, Volusinæ gentis, qui primus magister à populo creatus est, propter quam uero prouocatio ab eo magistratu ad populum data est, quæ antea non erat: desitum est dici, ut optima lege, utpote imminuto iure priorum magistrorum.

Originum libros quod inscripsit Cato, non satis plenum titulũ proposti su uidetur amplexus, quando prægrauant ea, quæ sunt rerum gestarum populi Romani. Optio est optatio, sed in re militari Optio appellatur is, quem decurio, aut centurio optat sibi rerum priuatarum ministrum, quo facilius obeat publica officia. Optio qui nunc dicitur, antea appellabatur accensus. Is adiutor dabatur centurioni à tribuno militum, qui ex eo tempore quem uelint, centurionibus permissum est optare, & nomen ex facto sortitus est. Plautus in Asinaria: Quando me æquam uxorem, quam Sauream seruum putes, circunduc, aufer, promitto tibi, optionem sumito Leonidam. Obsidionẽ potius dicendum esse quàm obsidiũ, adiuuat nos testimonio suo Ennius Telamone, cum ait: Scibas natum ingenuum Aiacem, cui obsidionem paras. Item alio loco: Hector quid haud cessat obsidionem obducere? Orare antiquos dixisse pro agere testimonio sunt, quod & oratores, & ij qui nunc quidem legati, tum uero oratores quod reipublicæ mandatas parteis agebant. Ennius quoque cum dixit libro primo annalium: Facere uero quod te cum precibus pater orat, oratores alij dixere causarũ actores, & legati qui reipub. mandata peragunt. Oscos quos dicamus, ait Verrius Opscos à natura dictos, teste Ennio cum dicat: De muris res gerit Opscus. adijcit etiã quod stupri inconcessæ libidinis obscœna dicantur, ab eius gentis consuetudine inducta. quod uerum esse non satis adducor, cum apud antiquos omnes ferè obscœna dicta sint, quæ mali ominis habebantur, ut illa Virgilij testis, ut superiorum autorum exempla referre non sit necesse, cum ait Harpyias, obscœnas uolucres, & obscœnam q; famem. Ob præpositione antiquos usos esse pro ad, testis est Ennius. cum ait libro quartodecimo: Omnes occisi occensiq; in nocte serena, id est accensi. & in Iphigenia: Acherontem obibo, ubi mortis thesauri obiacent. eiusdem autem esse generis ait, offerre, occulit, occurrit, oblatus, obiectus, mihi nõ satis persuadet. Ob præpositio aliàs ponitur pro circũ: ut cũ dicimus urbem obsideri, obsignari, obuallari: aliàs in uicẽ præpositionis, quæ est propter, ut ob merita, ob superatos hostes. un de obsides pro obsides, qui ob fidem patriæ præstandam dantur. aliàs pro ad: ut Ennius: Ob rem noctu legionem ducere cœpit. Ostentum quoque nunc utimur interdum prodigij uice, quin participialiter quoque dici solitum sit, nec dubium facit etiam C. Gracchus de legibus à se promulgatis, cum ait: Quod unum nobis in ostentum, ipsis asportatur in usum. Occisitan tur sæpe occiduntur. sic C. Gracchus pro rostris in p. pop. homines liberi nunc in oppido occisitantur. Osi sunt, ab odio declinasse antiquos testis est C. Gracchus in ea, quæ est de lege Minutia, cum ait: Mirum si quid ijs iniuriæ fit, semper eos osi sunt. quod nunc quoque cum præpositione elatum frequens est quando dicimus perosi. Ostentum ostentatum. Ostende, ostendam, ut pro multis alijs exemplis eius generis manifestum est. Optionatus ut Pontificatus decurionatus dicitur, ut Cato in ea quam habuit apud equites: Maiores seorsum atq; diuersum precium parauere bonis, atque strenuis decurionatus, optionatus, hastas donaticas, aliosq; honores. Ostentas sæpe ostendis, gloriandi causa. Sed & participialiter id etiam dici debet, & dictum est fœminino genere. Ouibus duabus multabãtur apud antiquos minoribus criminibus, ut in maioribus autem bubus, nec ultra hunc numerum excedebat multatio. quæ posteaquam ære signato uti ciuitas cœpit, pecoráq; multitia, aut incuria corrumpebantur, unde etiam peculatus crimen usurpari cœptum est, facta est æstimatio pecoralis multæ, & boues centenis assibus, oues denis æstimatæ. Inde suprema multa, id est maxima appellatur tria millia æris. Item uicesis minoribus delictis. Ob os significat ad os, item ut superioribus quoque exemplis testatus est. Obsonitauere sæpe obsonauere. Cato in suasione de lege Orchia derogaretur: Qui antea obsonitauere, postea centenis obsonitaucre. significat autem conuiuari. Oliuitam antiqui dicebant, quando olea colligebatur: ut messem, quãdo frumenta: aut uindemiam, quando uuas. quod uocabulum potius frequentari debebat, quàm nullam eius significationis causam haberemus, quamuis quidam oluitatem eam dicant. Oppidorũ originem, optime refert Cicero lib. primo de gloria, eam q; appellationẽ usurpatione appellatam esse existimat, quod opem darent, adijciens, ut imitetur inepti as Stoicorum. Oppidum, quod ibi homines opes suas cõferunt. Oppidum dicitur & locus in circo, unde quadrigæ emittuntur. Oppido ualde multum. ortum est autem hoc uerbum ex sermone inter se consabulantium, quantum quisque frugum faceret, ut quæ multitudo significaretur, sæpe respondebatur, quantum u. l oppido satis esset. hinc in consuetudinem uenit, ut diceretur oppido pro ualde multum. Itaque si qui in alijs rebus co utuntur, utputa si qui dicant oppido didici, spectaui, ambulaui, errant, quia nulli eorum subijci potest, uel quod satis est. Orcum quem dicimus, ait Verrius ab antiquis Vrcum, quod etiam u literæ sonum pro o efferebant, & per c literæ formam g usurpabant. sed nihil affert exemplorum, ut ita esse credamus, nisi quod is deus nos maxime urgeat. Obmoueto pro admoueto apud antiquos dicebatur, ut alia, quæ supra relata sunt. Offendices ait esse Titius nodos, quibus apex retineatur, & remittatur. at Veranius Choriola existimat, quæ sint in loris apicis, quibus apex retineatur, & remittatur, quæ ab offendendo dicantur. nam cum ad mentum prouentum sit, offendimentum. Oluatiũ Antistius Labeo ait esse mensuræ genus. Occultum offirre, significat sub terram ferè ponere. Obiacuisse antea iacuisse. Offutias fallacias.

SEXTI POMPEI FESTI LIB. XIIII.

Pendere pœnas soluere significat, ab eo quod ære graui cum uterentur Romani, penso eo non numerato debitum soluebant. unde & pensiones dictæ. Penetralia sunt penatiũ deorum sacraria. Peniculi spongiæ longæ, propter similitudinem caudarum appellatæ. Penes enim uocabantur caudæ. Penetrare penitus intrare. Pennatas, impennatasq; agnas in saliari carmine spicas significat cum aristis, & aliàs sine aristis agnas nouas uolunt intelligi.

Penora dicuntur res necessariæ ad uictum quotidianum, & locus earum penarius. Pentathlum antiqui quinquertium dixerunt. id autem genus exercitationis ex his quinque artibus constat, iactu disci, cursu, saltu, iaculatione, luctatione.

Pectenatum tectum dicitur, à similitudine pectinis in duas partes deuexum, ut testudinatum in quatuor. Pigere interdum pro tardari, interdum pro pœnitere poni solet.

Pangere, figere. unde plantæ pangi dicũtur, cum in terra demittuntur: inde etiam uersus pangi, uel figi in cera dicuntur.

Pegasides musæ dictæ sunt à fonte, quẽ Pegasus ictu ungulæ fingitur aperuisse, ob quam causam et græce appellatæ sunt Hippocrenæ. Pipatio clamor plorantis lingua Oscorum.

Pimpleides musæ à fonte Macedoniæ dictæ, propter liquoris eius unicam subtilitatem. Pitpit Osce quicquid.

Picena regio, in qua est Asculum, dicta quod Sabini, cum Asculum proficiscerentur, in uexillo eorum picus consederit. Perdium est, quod interit, ac recuperari non potest. Perbitere Plautus pro præire posuit. Peregere dicebant expergefacere. Pergite agite. Virgilius: Pergite Pierides. Pergræcari est epulis, & potationibus inseruire. Titinnius: Hominem improbum, nunc ruri pergræcatur. Permissus appellatur aries, qui annis compluribus tonsus non est. Perfacul & perfacul antiqui dicebant, quod nunc facile & perfacile dicimus. inde permansit in consuetudine facultas. Perpulit persuasit, impulit.

Pertisum pro pertesum dixerunt. Puticuli sunt appellati, quod uetustissimum genus sepulturæ, ut puteus fuerit. & dicti puticuli, quia ibi cadauera putrescerent.

Putus antiqui dicebant pro puro. unde putatæ uites & arbores, quod decisis impedimentis remanerent purè. aurum quoque putatum dici solet, id est expurgatum: & ratio putata, id est pura facta.. Putitum Plautus dixit pro stulto. Pubens adolescens, quinctiam impubium numerus eiusdem ætatis. Puteolos dictos putant ab aquæ calido putore, quidam à multitudine puteorum earundem aquarum gratia factorum. Pugnus à punctione, id est percussu dicitur. Præcidaneam porcam dicebant, quam immolare erant soliti antea, quàm nouam frugem inciderent.

Porriciam, porrò iaciam. Palatium mons Romæ appellatus est, quod ibi pecus pascens balare consueuerit. uel quod palare, id est errare ibi pecudes solerent. alij quod Hyperborei filia Palanto habitauerit, quæ ex Hercule Latinum peperit. alij eundem, quod Pallas ibi sepultus sit, æstimant appellari.

Palmites uitium sarmenta appellantur, quod in modum palmarum humanarum uirgulas, quasi digitos ædunt.

Palmulæ appellantur remi, ad similitudinem manus humanæ. Pallas Minerua est dicta, quod Pallantem gigantem interfecerit: uel sicut putabant, quod in Palante palude nata est. Pappi carduorum flores. Lucretius: Vestiem nec plumas auium, papposq; uolantes. Papillæ capitula mammarum dictæ, quod papularum sunt similes.

Pauperies damnum dicitur. Palpari blandiri, quod quadrupes facit. Paucies dicebant pro raro. Titinnius: Vxorem paucies uidebo. Panus facit diminutiuum panicula. Pandana porta dicta est Romæ, quod semper pateret. Pandiculari dicuntur, qui toto corpore oscitantes extenduntur, eo quod pandi fiunt. Pandicularis dicebatur dies: idem & communicarius, in quo omnibus dijs communiter sacrificabatur. Pancarpiæ dicuntur coronæ ex uario genere florum factæ. Panibus redimibant caput equi immolati Idibus octobribus in campo Martio ei id sacrificiū fiebat ob frugū euentum: & equus potius, quàm bos immolabatur, quod hic bello, bos frugibus pariendis est aptus. Patagium est, quod ad summam tunicam assui solet, quæ & patagiata dicitur & patagiarij, qui eiusmodi opera faciunt. Patagus morbi genus. Patritius uicus Romæ dictus, eo quod ibi patritij habitauerunt iubente Seruio Tullo, ut si quid molirentur aduersus ipsum, ex locis superioribus opprimerentur. Pagani à pagis dicti. Pagi dicti à fontibus quod eadem aqua uterentur. aqua enim lingua Dorica appellantur πᾶγαι. Paginæ dictæ, quod in libris suam quæq; obtineant regionem, ut pagi: uel à pangendo, quod in illis uersus panguntur, id est figuntur. Parens uulgo pater, aut mater appellatur, sed iuris prudentes auos, & proauos, auias, & proauias parentum nomine appellari dicunt.

Parere obedire. Paret significat apparebit. Paribus equis, id est duobus Romani utebantur in prælio, ut sudante altero transirent in siccum. Pararium æs appellabatur id, quod equitibus duplex pro binis equis dabatur.

Parici quæstores appellabantur, qui solebant creari causa rerum capitalium quærendarum. Nam paricida non utique is qui parentem occidisset dicebatur, sed qualemcunque hominem. Idem autem fuisse indicat lex Numæ Pompilij Regis, hit composita uerbis: Si quis hominem liberum dolo sciens duit, paricida esto. Parum per significat paulisper quasi per paruum, hoc est ualde paruum. refertur autem ad tempus.

Parasangæ apud Persas uiarum mensuræ.

Penuria, id est quod penè minus sit, quàm necesse est.

Pellices nunc quidem appellantur alienis succumbentes non solum fœminæ, sed etiam mares. antiqui eam proprie pellicem nominabant, quæ uxorem habenti nubebat. cui generi mulierum etiam pœna constituta est à Numa Pompilio hac lege: Pellex aram Iunonis ne tangito: si tanget, Iunoni crinibus dimissis, agnam fœminam cædito. Pæan Apollinem uocauerunt, quod sagittarum ictu cum nocere putabant. est enim παίειν ferire. Alij quod remedians morbis finem faceret talis grauitatis. Peligni ex Illyrico orti. inde enim profecti ductu Volsimi regis, cui cognomen fuit Lucullo, partem Italiæ occuparunt. Huius fuerunt nepotes Pacinus, à quo Pacinates: & Pelicus, à quo Peligni. Fales dicebatur dea pastorum, cuius festa Palilia dicebantur. uel ut alij uolunt, dicta parilia, quoniam pro partu pecoris eidem sacra fiebant. Partus & pro nascendo ponitur, & propagato. Næuius: Male parta male dilabuntur. Paroresna uium genus, ad cuius similitudinem myoparo uocatur.

Passer marinus, quem uocat uulgus Strutiocamelum.

Pascito linguam in sacrificijs dicebatur, id est coërceto, contineto, taceto. Pastillus forma panis parui, utique diminutiuum est à pane. Passales, & oues, & gallinæ appellantur, quod passim pascuntur. Paschola appellant græci quas uulgus pernas uocat. Prætoria cohors est dicta, quod à prætore non discedebat. Scipio enim Africanus primus fortissimum quenque delegit, qui ab eo in bello non discederent, & cætero munere militiæ uacarent, & sexquiplex stipendium acciperent. Prorsum ponebant pro recto.

Prandium ex græco est dictum, nam meridianum cibum cœnam uocabant Prætextæ appellantur, quæ res gestas Romanorum continent scriptæ. Prætoria porta in castris appellatur, qua exercitus in prælium educitur: quia initio prætores erant, qui nunc consules, & ij bella administrabant, quorum tabernaculum quoque dicebatur prætorium.

Præs est is, qui populo se obligat, interrogatusq; à magistratu, si præs sit ille, respondet præs. Præsiderare dicitur cum immaturius hyberna tempestas mouetur, quasi ante sideris tempus. Præsidium est, quod pro salute, & utilitate alicuius auxilij gratia præponitur. Subsidium quod positum est ad subueniendum laborantibus. Præstinare apud Plautum emere est, id est emendo tenere.

Præstitem in eadem significatione dicebant antiqui, qua nūc dicimus antistitem. Præstolari dicitur is, qui ante stando ibi quò uenturum excipere uult, moratur.

Præficæ dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quasi in hoc ipsum præfectæ. Næuius: Hæc quidem mehercle opinor, præfica est, quæ sic mortuum collaudat. Præsagire est præsentire, præsipere. sagax enim est acutus, & solers.

Præcidanea

Præcidanea agna uocabatur, quæ ante alia cædebatur. Item porca, quæ Cereri mactabatur ab eo, qui mortuo iusta nō fecisset, id est glebā non obiecisset, quia mos erat eis id facere priusquàm nouas fruges gustarent. Precias dicebant, quæ à flaminibus præmittebantur, ut denunciarent opificibus, ut manus abstinerent ab opere, ne si uidissent sacerdos facientem opus, sacra polluerentur. Præiurationes dicuntur facere ij, qui ante alios cōceptis uerbis iurant, post quos in eadē uerba iurantes tāmodo dicūt, idem in me. Pronurus nepotis uxor. Præneste dicta est, quia is locus, quo condita est, montibus præstet. Promissum capillum dicunt longum. Item barba promissa uelut porrò missa. Promiscam dicebant promiscue. Promōstra prodigia. Primordia principia. Promulgari leges dicuntur, cum primum in uulgus æduntur, quasi prouulgari.

Promulco agi dicitur nauis, cū scaphæ ducitur fune. Principalis castrorū porta nominatur, quod in eo loco est, in quo principes ordines tendunt. Prænominibus fœminas esse appellatas testimonio sunt Cæcilia & Tarratia, quæ ambæ Caiæ sortitæ sint appellari, pari modo Lucia & Titia. Prymneſius palus ad quē funis nauticus religatur, quem alij tonsillā dicūt. Procellunt, procumbunt. Procūū inter cognomina eum dicunt, qui natus est patre peregrinante à patria procul.

Proculos sunt, qui credunt ideo dictos, quia patribus senibus, quasi procul progressis ætate nati sunt. Procapus progentes, quæ ab uno capite procedit. Procincta classis dicebatur, cū exercitus cinctus erat gabino cinctu confestim pugnaturus. Vetustius enim fuit multitudinē hominū, quàm nauiū classem appellari. Procitant prouocitant. Cuare enim uocitare est, unde procet & prociet. Procat dicebant pro poscit. Procalare prouocare, ex græco καλέω, id est uoco. Vnde calendæ calūnia, calones, & caculæ, & calatores. Procera prolixa, & in longum producta, quasi ex cera ob eius facilitatem.

Procitum cum prima syllaba corripitur, significat petitum. Lius: Matrem procitum plurimi uenerunt. Procitum diceba tur testamētū, uelut procatū, id est prouocatū, id est irritum, ac ruptū. Procestria dicūtur, qbus proc. ditur in muro. Aelius: Procestria ædificia dixit ⁊ sset extra portam. Artorius: Procestria, quæ sunt ante castra, etiā qui nō habent castra propugnacula, qbus pro castris utūtur, ædificant. Prosapia ꝓgenies, id est porrò sparsis, & quasi iactis liberis, quia insipare significat iacere & desijcere. Prosiciū quod prosectatū proijcitur.

Prosequiū à prosequēdo. Obsequiū ab obsequendo dictum.

Prosedas meretrices Plautus appellat, quæ ante stabula sedēt, eædē & prostibulæ. Prosentētia, ac si dicatur in sententia ut pro rostris, id est in rostris. Prosumia genus nauigij speculatorium paruū. Prosita pro posita. Priuos, Priuasq; antiqui dicebāt pro singulis. Ob quam causam & priuata dicūtur quæ uniuscuiusq; sint, hinc & priuilegium et priuatus. dicimus tamen & priuatum, cui quid est ademptum. Priuignus dicitur, quod ante, quàm mater secundo nuberet, est progenitus. Pri enim antiqui dixerunt pro præ. Præuaricatores à prætergrediendo sunt uocitati. Prisci Latini proprie appellati sunt hi, qui prius quàm condereturRoma, fuerunt. Priscus Tarquinius est dictus, quia prius fuit, quàm superbus Tarquinius. Pristinū ab eo uenit, qđ est prius: pari modo & prior.

Proletariū capite censum, dictū, quod ex his ciuitas cōstat, quasi proles progenie. Idem & proletanei. Procitare sæpe prolicere, id est producere. Prologiū principiū, proloquiū. Pacuuius: Quid est enim me exanimasti prologio tuo. Prolugere dicuntur, qui solito diutius lugent. Præliares dies appellātur, quibus fas est hostem bello lacessere. Erant enim quædam feriæ publicæ, quibus nefas fuit id facere, Prouinciæ appellantur, quod popu. Rom. eas prouicit, id est ante uicit.

Protinam protinus. Teren. Protinam coniciam me in pedes.

Pruina dicta, quod fructus, ac uirgulta perurat. Prugnum pronum. Propages progenies à propagando, ut faciunt rustici cum uitem uetulam supprimunt, ut ex ea una plures faciant. Propetrare mandare, quod perficiatur. nam impetrare est exorare, & perpetrare perficere. Propudium dicebant cum maledicto nudare turpitudinem uolebant, quasi porrò pudendam. Quidam propudium putant dici, à quò pudor & pudicitia procul sint. Primigenius sulcus dicitur, qui in condenda noua urbe tauro & uacca designationis causa imprimitur. Parilibus Romulus urbem condidit, quem diem festum præcipue habebant minores. Prætexta pulla nulli alij licebat uti, quàm ei qui funus faciebat. Pilæ & effigies uiriles & muliebres ex lana compitalibus suspendebantur in compitis, quod hunc diem festum esse deorum inferorum, quos uocant Lares, putarent, quibus tot pilæ, quot capita seruorum, tot effigies, quot essent liberi, ponebātur, ut uitus parcerent, & essent ijs pilis, & simulachris contenti. Ploti appellantur, qui sunt planis pedibus. Vnde & poëta Accius, quia Vmber Sarsinas erat, à pedum planicie initio Plotus, postea Plautus est dictus. Soleas quoque dimidiatas, quibus utebantur in uenando, quo planius pedem ponerent, semiplotia appellabant. Porcas, quæ in agris fiunt ait Varro dici, quod porrigant frumentum. Punici dicuntur nunc Pœni, qui à Phœnice sint oriundi. Portumnus, qui & Palæmon à Romanis inter deos colebatur.

Pœnas pendere proprie dicitur, qui ob delictum pecuniam soluit, quia penso ære utebantur. Pullariam Plautus dixit manum dexteram. Procedere dicebant interdū pro succedere. Interdum pro porrò cedere. Pertusum dolium dicitur cum uentrem significat. Pollit pila ludit. Pelliculationem Cato à pellicendo dixit. Præmiosa pecuniosa. Pascales oues Cato posuit pro pascuales. Petricia uocabatur, quæ pompam præcedens in colonijs, aut municipijs imitabatur anum ebriā, ab agri uitio scilicet petris appellatā. Periculatus sum Cato est usus in dicendo. Parsi Cato idem dixit pro peperci.

Prædonulos ὑποκορισμῶς, idem Cato posuit pro prædonibus. Precem singulariter. Pulchralibus pro pulchris.

Pugnitariolas leues pugnas idem idem ipse dixit. Prædificatum dicitur. quod ex priuato loco processit in publicum solum. Prodidisse tempus longæuum fecisse. Punicū genus libi translatum à Pœnis. Id etiam appellabant probum, quia erat cæteris suauissimum. Pro significat in, ut pro rostris, pro æde, pro tribunali. Progenerum appellat auus neptis suæ uirum. Pro ponitur etiam pro amplificando, ac palam faciendo, ut prodi, prouoca, protrahe, propelle. Aliàs pro priuandi facultate, ut in propudio prohibendo, quia utrūq; abnuit in his esse pudorem, potestatemq;. Aliàs aliud alio, ut pecunia pro prædio consule. Aliàs pro admiratiōe, ut pro Iupiter. Aliàs pro ante, ut pro ostio. Aliàs pro immittere, ut promittere barbam & capillum. Profundum quod longe habet fundum.

Profesti dies procul à religione numinis diuini. Profusus supra modum sumptuosus. Terentius: Profundat, perdat, pereat, nihil ad me attinet. Aliàs abiectus iacens. Pacu. Profusus gemitum murmuro. Plaudi appellātur canes, quorū aures languidæ sunt, ac flaccidæ & latius uidentur patere. Plantæ semina olerum quod plana sunt, & appellantur etiam ex simili plantæ nostrorum pedum. Plancæ tabulæ planæ, ob quam causam Planci appellantur, qui supra modum pedibus plani sunt. Plebeium magistratum nemini capere licet, nisi qui ex plebe sit. Plutei crates sunt corio crudo intextæ, quæ solebant opponi militibus opus facientibus, & appele-

labantur militares. nunc etiam tabulæ, quibus quid præsepitur, eodem nomine dicuntur. Plebeij ædiles dissidente plebe à patribus sunt creati. Plexa colligata, inde perplexa. Plenus antiqui etiam sine præpositionibus dixerunt. Ploximum capsam dixerunt. Pax dicta est à pactione. Penem caudam uocabant, unde & offam porcinam cum cauda offam penitam dicebant. Hinc & peniculos dicimus, quibus cal ceamenta terguntur, qui de caudarum extremitate fiunt. Penis denique à pendendo uocata est. Propius sobrino mihi est consobrini mei filius, & patris mei consobrinus. Portum frequenter maiores pro domo posuerunt. Patrocinia appellari cœpta sunt, cum plebs distributa est inter patres, ut eorum opibus tuta esset. Postica linea in agris diuidēdis ab oriente ad occasum spectat. Pontina tribus à Pontia urbe est dicta. Papyria tribus à Papyrio uocata. Pupina tribus ab agro pupino. Popilla tribus à progenitrice traxit uocabulū.

Prorsi limites appellantur in agrorum mensuris, qui ad oriētem directi sunt. Pugio dictus est, quod eo punctim pugnatur. Præbia remedia. Præmetium, quod libationis causa ante præmetitur. Protelare longe propellere, ex græco uidelicet πρόσω, quod significat longe. Priuato sumptu se alebant milites Romani penè ad id tempus, quo Roma est capta à gallis. Porci effigies inter militaria signa quintum locū obtinebat: quia, cōfecto bello, inter quos pax fieret cæsa porca fœdus firmare solebant. Polimenta testiculi porcorum dicuntur, cū castrantur: à politione uestimentorū quod similiter, ut illa curantur. Prodit non solum in apertum exit significat, sed etiam porrò it. Portenta rerum fieri dicuntur, cum solita corpora raro se ostendunt, ut cometæ, turbines, barathra, sereno cœlo facta tonitrua. Puls potissimum dabatur pullis in auspicijs, quia ex ea necesse erat aliquid decidere, quod tripudium faceret, id est terripauium. Punire enim ferire est. Bonum enim augurium esse putabant, si pulli, per quos auspicabantur, comedissent, præsertim si eis edentibus aliquid ab ore decidisset. Sin autē omnino non edissent, arbitrabantur periculum imminere. Pedestria auspicia nominabantur, quæ dabātur à uulpe, lupo, serpente, equo, cæterisq; animalibus quadrupedibus. Pestifera auspicia esse dicebant, cum cor in extis, aut caput in iecinore non fuisset. Præpetes aues dicuntur, quæ se ante auspicantem ferunt. Nam præpetere dicebant pro anteire. Pecunia sacrificium fieri dicebatur, cum fruges fructusq; offerebantur, quia ex his rebus constat, quam nunc pecuniam dicimus. Polubrum pelluuium uas, quod nos peluim uocamus. Patres senatores ideo appellati sunt, quia agrorum partes attribuebant tenuioribus ac si liberis proprijs. Pecuum Cato dixit genitiuum pluralem ab eo quod est pecu. Pure lautum aqua pura lauatum. Pura uestimenta sacerdotes ad sacrificium habebant, id est non obsita, non fulgurita, nō funesta, non maculam habentia. Procalato prouocato. Præfericulum uas æneum sine ansa patens summum, uelut puluis, quo ad sacrificia utebantur. Patellæ uasa picata parua sacrificijs faciendis apta. Pantices fluxus uentris. Perimit, adimit, tollit, unde & peremptus interfectus. Procinctam classem, id est paratam ad bellum militum multitudinem diali flamini uidere non licuit. Prosimurium pontificale pomœrium ubi pontifices auspicabātur. Dictum autem pomœriū, quasi promurum, id est proximum muro. Penus uocabatur locus in æde Vestæ intimus. Proculiunt promittunt. Properam celerem, strenuamq; significat. Præcidere antecidere, id est ante immolare. Pube præsente, est populo præsente, synecdochicos ab is, qui puberes sunt, omnem populum significans. Priueras mulieres priuatas. Promellere, litem promouere. Purime tetinero, purissime tenuero. Pristina uelut priustina dictū est. Præsagitio dicta, quod præsagire est acute sentire. Vnde sagæ dictæ anus, quæ multa sciunt, & sagaces canes, qui ferarū cubilia præsentiunt. Præceptat in saliari carmine est sæpe præcipit. Pa pro parte, & po. pro populo positum est in saliari carmine. Promeneruat item pro monet. Prædotiunt præoptant. Prospices prospice. Pœsnis pœnis, ut casmœnas dicebāt pro camœnis, & cœsnas pro cœnis. Polteio pro ulteriore. Polet, pollet, quia nondum gemmabant antiqui consonanteis. Plisima plurima. Perfines perstringas. Promerion præcipuum, præter cæteros meritum, aut pro medium, hoc est participat, ut pro indiuiso dicimus. Priuiuio es prius singulis. Petilara, surara, sicca, & stricta uulgo interpretatur. Scæuola ait ungulam equi albam ita dici. Pilum nœpoploë in carmine saliari Romanitue lut pilis uti assueti, uel quia præcipue pellant hosteis. Pilare & compilare sunt, qui græcæ originis, FRAG. Græci enim fures piletas πλείους. Pilat pilos habere incipit, aliās pro detrahit pilos, à quo depilati. Pila quæ parietum sustentat ab opponendo est dicta. Pilentum uehiculi genus, quo matronæ ferebantur. Pilani pilis pugnantes. Pellicator, qui pellicit ad fraudem. Pellicum galerum, quia fiebat expelle. Pellexit in fraudem induxit. Pelamys genus piscis dictum, quod in luto moretur, quod græce dicitur πηλός.

Pellem habere Hercules fingitur, ut homines cultus antiq ad moneantur. Lugentes quoq; diebus luctus in pellibus sunt. Pilea Castori & Polluci dederūt antiqui, quia Lacones fuerūt, quibus palleatis pugnare mos est. Pelta genus scuti. Præpetes aues quidam dici aiunt, quia secundum auspicium sciant. Alij quod antea, quàm petamus, indicēt, aut quod præuolent, aut ex græco tractum putant, quod ante conspectum uolent nostrum, inepte scilicet ex præpositione latina componentes, & græco uocabulo. Cæterum poëtæ promiscue omnes aues ita appellant. Picati appellantur quidam, quorum pedes formati sunt in speciem sphingum, quod eas Dorij sphincas uocant. Petulantes, & petulci etiam appellantur, qui proteruo impetu, & crebro petunt lædendi alterius gratia. Virgilius quarto Geor. Neq; oues, hœdiq; petulci Floribus insultāt. Luc. Cornigeras norunt matres, agniq; petulci. & Afranius in ida: Nostrū in conuentum, aut cōsessum ludum, lapsumq; petulcū. Interdum pro ueloci usi uidentur antiqui, ut hoc uersu intelligi potest: Exiliuit quasi petulcus quidam pedibus conuibrauit. Petrarum genera sunt duo, quorum alterum naturale saxum prominens in mare, cuius Ennius meminit libro xi. Alte delata cæteris q; ingentibus tecta. & Liuius in centauris: Vbi ego sæpe petris. Alterū manufactū, ut docet Aelius Gallus, petra est qui locus dextra, ac sinistra fornicem expleturus aquæ ad libramentum summi fornicis. Petessere antiqui pro petere dicebant, ea quidem forma uerbi, qua sunt lacessere & incessere. Sed, ut mihi uidetur, tum significabāt sæpius petere, & petessant sæpius petant. Petrones rustici ferè dicuntur propter uetustatem, & quod deterrima quæque ac prærupti iam agri petræ uocantur, ut rupices ijdem à rupinis, aliter à petrarum asperitate & duritia dicti. Petauristas Lucilius à petauro appellatos existimare uidetur, quando ait: Sicuti mechanici cum alto exiluere petauro. At Aelius Stilo, quod in aēre uolāt, cū ait petauristā proprie græce, ideo quod ij πρὸς ἀέρα στρῶνται. Petorium, & gallicum uehiculum esse, & nomen eius dictum existimant à numero quatuor rotarum. Alij Osce, quod ij quoque petor quatuor uocent: alij græce, sed ἀδοκήτως dictum. Petimina in humeris iumentorum ulcera, & uulgus appellat, & Lucilius meminit, cum ait: Vt petimen naso, aut lumbos ceruicibus

ceruicibus tangat. Eo nomine autē & inter duos armos suis qđ est, aut pectus appellari solitū testatur Næui. in descriptiōe Iuillæ, cū ait: Petimine piscino qui meruerat. Pennas antiquos ferunt ex græco, quod illi πτερνὰ ea, quæ sunt uolucria dicāt. Item eas dem pesnas ut cœsnas. Pictor Zeusis risu mortuus dum ridet effuse pictam à se anum γραῦν. Cur hoc loco relatum sit à Verrio, cum de significatu uerborum scribere proposītum habuerit, equidem non uideo, cum uersiculos quoq; adderet tulerit & ineptos pati, sed nullius prætoris prætexto nomine, qui tamen sunt ij: Nam quid modi facturus risu deniq;, nisi pictor fieri uult, qui risu mortuus est? Picta, quæ nunc toga dicitur, purpurea antea uocitata est, eaq; erat sine pictura. Eius rei argumentum est pictura in æde Vertumni & Consi, quarū in altera M. Fuluius Flaccus, in altera T. Papyrius cursor triūphantes ita picti sunt. Tunica autem palmata à latitudine clauorum dicebatur, quæ nunc à genere picturæ appellatur. Pietati ædem ab Accilio consecratam aiunt, eo loco, quo quondam mulier habitauerit, quæ patrē suū inclusum carcere mammis suis clàm aluerit, ob hoc factum impunitas ei concessa sit. Pietatem, ut deos cæteros colebant Romani. Picū aucm, qui dam dictam putāt à Pico rege Aboriginum quo dissoiutus sit. Piscatoriū æs uetusto more appellatur, quod in monte alba no datur pro piscibus. Piscatorij ludi uocantur, qui fieri solēt pro quæstu piscantium mense Iunio trans Tyberim. Pedam uestigium humanum, præcipue pedis appellasse antiquos in cōmentarijs quibusdam inueniri solet. Pescia in saltari carmine, Aelius stilo dici ait capitia ex pellibus agninis facta, quod Græci uocent pelles pesce nutro genere pluraliter. Pestiferum fulgur dicitur, quo mors exilium ue significari solent. Pisatilem appellat Næuius Pantalcontem è Pisis oriundum tyrannum, cum aliqui inde profecti nunc Pisani dicantur. Piscinæ publicæ, hodieq; nomen manet, ipsa nō exrat ad quam & natatum, & exercitationis alioquin causa ueniebat populus, unde Lucilius ait: Pro obtuso ore pugil piscinensis res es. Pedibus obsitum, id est pediculis Titinius pedecosum appellat hoc modo: Rus detrudetur pedecosus, squalidus. pedes autē pro pediculis, sic Plautus refert in curgulione: Item genus inter homines meo qđē animo ut muscæ, culices, cimices, pedesq; pulices q;. Et Liuius, Gladiolo: Pulicésne an cimices an pedes respōde mihi. Et Lucilius: Vbi me uidit caput scabit, pedes legit. Pestas inter alia, quæ interpretatores dicant quādo fundus lustratur, significare uidetur pestilentiam, ut intelligi ex cæteris possunt, cum dicitur, auertas morbum, mortem, labem, nebulam, impetiginem. Pedum quidem baculum incuruum, quo pastores utuntur ad cōprehendendas oues, aut capras pedibus, cuius meminit etiam Virgilius in bucolicis cum ait: At tu sume pedum. Sed in eo uersu, qui est in Iphigenia Ennij: Procede gratum proferre pedum nitere cessas, id ipsum iaculum significare, cum ait Verrius, mirari satis non possum, cum sit ordotalis & per eum significatio aperta, gratum proferre pedum cessas, nitere. Pædidos sordidos significat, at q; obsoletos tractum uocabulum à græco, quia pædes, id est pueri talis sint ætatis, ut à sordibus nesciant abstinere. Pedariū senatorē significat Lucilius, cū ait: Agipes uocē mittere cœpit. Qui ita appellatur, quia tacitus transeundo ad eum, cuius sententiā probat, quid sentiat indicat. Pedem struit significat, fugit, ut in xij. ait Ser. Sulpitius. Perediam & bibediam Plautus finxit sua consuetudine, cum intelligi uoluit cupiditatem edendi & bibendi. Pisū pinsendo perpolitū, antiqui frequentius usurpabant, quàm nunc nos dicimus. Piacularia auspicia appellabant, quæ sacrificantibus tristia portendebant, cum aut hostia ab ara profugisset, aut percussa mugitum dedisset, aut in aliam partem corporis, quam oporteret decidisset. Piari eos uelut proprio uerbo ait Verrius, quia parum sint animati, cum mentis suæ non sint, per quædam uerba liberantur incommodo. Piatrix dicebatur sacerdos, quæ expiare erat solita. Quam quidem alij uocant simulatricem, alij sagam, alij expiatricem. & piamenta etiam dicebantur, quibus in expiando utitur, siue purgamenta.

Piacularis Romæ porta appellatur propter aliqua piacula, quæ ibidem fiebant: uel, ut ait Cloatius, ex sacro per aliquem piaculo soluitur, ut aliqua piandi, propitiandiq; causa immolatur. Pignosa pignora, eo modo quo Valesij & Auselij pinosi pilisi dicebantur. Petuscum palati dicta est ea regio urbis, quam Romulus obuersam posuit, ea parte, in qua plurimum erat agri Romani ad mare uersus. & quia mollissime adibatur urbs cum Hetruscorum agrum à Romano Tyberis discluderet, cæteræ uicinæ ciuitates colles aliquos haberēt oppositos. Peculatus est nunc quod qualecunq; furtum publicum, sed in ductum est à pecore ut pecunia quoq; ipsa. Iam etiā noxij pecore multabantur, quia neq; æris adhuc, neq; argenti erat copia. Itaq; suprema multa etiam nunc appellatur, alij uolunt, quod tunc Romani præter pecudes nihil haberent. Peculatus furtum publicum dici cœpium est à pecore, quia ab eo initium eius fraudis esse cœpit, siquidem ante æs aut argentum signatum ob delicta pœna grauissima erat duarum ouium, & triginta boum, ea lege sanxere T. Menenius lanatus, & Publius septius capitolinus consules, quæ pecudes postquàm ære signato uti cœpit populus Rom. tarpeia lege cautū est, ut bos centussis, ouis decussis æstimarentur. Permutatur, id proprie dici uidetur, quod ex alio loco in aliū transfertur. At cōmutatur cū aliud pro alio substituitur. Sed ea iam confuse in usu sunt. Pierides musæ propter amœnitatem, ac solitudinem pierij montis dictæ uidentur, quo eæ secretis locis propter studia liberalia delectantur. Perconctatio, per interrogationem dicta uidetur ex nautico usu, qui a conto pertentant, cognoscunt' que nauigantes aquæ altitudinem. Ob quam causam ait Verrius etiam secundam syllabam per o solere scribi. Mihi id falsum uidetur. Nam est illa percunctatio, quod is qui curiose quid interrogat, per cuncta uisit, ut recte per u literam scribatur. Perfugam Gallus Aelius ait, qui liber aut seruus, aut hostis sui uoluntate ad hostes transierit, qui idem dicitur trāsfuga. Quanquam sint qui credant perfugam esse non tam qui alios fugiat, quàm qui ob spem commodorum ad quempiam perfugiat. Perentalia fulgura Gracchus ait uocari, quæ superiora fulgura, ut portenta ui sua perimant duobus modis prioribus tollendis, aut maiore manubia, ut tertia secundæ, secunda primæ cedat. Nam ut omnia superentur fulgure, sic ictum fulgur manubijs uincit. Premere Cincius in libro de uerbis prisci s ait significare idem, quod prohibere. At Cato libro, qui est de re militari, pro uitio re usus est, cum ait: Cum magistratus nihil audeat imperare nequid consul auspicij premat. Periodos dicitur, & in carmine lyrico pars quædam, & in soluta oratione uerbis circumscripta sententia, & in gymnicis certaminibus periodon uicisse dicitur, q Pythia Isthmia, Nemea olympia uicit à circuitu eorum spectaculorum. Perempta & interempta pro imperfectis poni solet à Poëtis. Lucre. Cum corpus simul, atque animi natura perempta. Perpetē & perpetuo dixere poëtæ. Pacuuius, Milona: Fac ut cœpisti hāc operā mihi perpetē oculis traxerim. Persilum uocant sacerdotes rudiculū siue uas picatū, in quo erat unguentū, quo unguine flamen quirinalis arma quirini unguit. Persicū portū Plautus cū ait, mare Euboicū uidetur significare, quod in eo classis persarū dicitur stetisse non procul à Thebis. Itē persicū peracutū significare uidetur, ut idē Plautus: Nihil decōciliare sibi, nisi qui persicus sapis. Næuius:

& qui fuerit persicus carpenti est ratio. Personata fabula quædam nunc inscribitur, quam putant quidam primum à personatis histrionibus, sed cum post multos annos comœdi personis uti cœpere, uerisimilius est eam fabulam propter inopiam comœdorum actam nouam per Atellanos, qui propriè uocātur personati, quia ius est ijs non cogi in scænam ponere personam, quod cæteris histrionibus pati necesse est. Perpetrat, peragit, perficit. Pacuuius in Teucro: Neq; perpetrare precibus imperia, qui decimus patris spartam deponere instat, id si perpetrat, quomodo etiam sine præpositione usi sunt quidam, conuersum iam. FRAG. Porigam dixisse antiqui uidentur, pro porrigam, propter morem non geminandarum literarum, ducto uerbo à porrò regam. Aut friuolū uidetur, cū aperte è riuo regam tractum sit. Sed antiqui etiam porgam dixere pro porrigam. Porcæ appellantur rari sulci, qui dicuntur aquæ deriuandæ gratia, dictæ quod porceant, id est prohibeant aquā frumentis nocere. Nā crebriores sulci lirę uocātur. Porcas, q̄ inter duos sulcos fiunt, ait Varro dici, qđ porrigāt frumētū. Postliminio receptū, Gallus Aelius lib. primo significationū, quæ ad ius pertinerent, ait esse eum, qui liber ex qua ciuitate in aliā ciuitatem abierat, in eandem ciuitatē redit eo iure, quod constitutum est de postliminijs. Itē qui seruus à nobis in hostium potestatem prouenit, postea ad nos redit in eius potestatem cuius antea fuit, in iure postliminium equi & muli, & Nauis eadem ratione postliminiū receptū is qui serui. Quæ genera rerū ab hostibus ad nos postliminio redeūt, eadem genera à nobis ad hostes redire possunt. Cū populis liberis & cum fœderatis, & cum regibus postliminium nobis est ita ut cum hostibus, quæ nationes in opinione nostra sunt, cum ab ijs procul sint. Postliminio receptus dicitur is, qui extra limina, hoc est terminos prouinciæ captus fuerat, rursus ad propria reuertitur. Præuersum fulgur appellatur, quod ignoratur noctu an interdiu sit factum. Itaq; Ioui fulguri, & Summano fit, quod diurna Iouis, nocturna Summani fulgura habentur. Propatu'um late patens, atq; apertum. & patulos boues Plautus appellat quorū cornua in diuersum supra modum patēt. Propriassit proprium fecerit. Properus antiquos dixisse pro celer, testimonio est qualitatis aduerbium, quod est propere. Prophetas in Adrasto Liuius nominat antistites fanorum, oraculorumq; interpretes, cum capita uiridi lauro uelare imperant prophetæ sancta ita caste qui putant sacra. Propter uiam fit sacrificium, quod est proficiscendi gratia Herculi, aut Sanco, qui scilicet idem est deus. Alij profecturi uiam Herculi aut Iano sacrificabant. Prodigia, quod prædicūt futura permutatione g literæ. Nam quæ nunc C appellatur, ab antiquis G uocabatur.

Produit porrò dederit, ut est in lege cēsoria, porticum sartā tectamq; habeto. Prodito aliâs prodiderit. Prodegeris, cōsumpseris, prodideris, ut Cæcilius in hymnide: Prodigere est cū nihil habeas te irriderier. Et Plautus in neruolaria: Productæ prodigum esse in amatorem addecet. Prodinunt prodeunt, ut Ennius anna. lib. iij. Prodinunt famuli dum candida lumina lucēt. Probrū stuprū, flagitiū, ut Accius in helenibus: Qui nisi probrū oīa alia ī delicta æstimāt. Cæci. India: Vocatū cōpressa parit hinc puerū sibi probrū. Probi uelut prohibi, q̄ se à delinquendo prohibent. Prodigiatores aruspices prodigiorū interpretes. Prodita memoriæ porrò dat & fallit. Itē ex interiore loco procedit. Itē prodit, ut Ennius lib. xvi. Non in sperando cupide rē prodere summam. Plexa colligata significat ex græco, cui nos etiā præpositionē adijcimus cū dicimus perplexa. Plectitur antiqui etiam sine præpositionibus dicebant. Plera dixisse antiquos, testis est Pacuuius cū ait: Plera pars pessundatur. Ploxenū appellatū ait Catullus capsarum incisio capsa'ue, cum ait: Gingiuas uero ploxeni habet ueteris.

Plorare, flere, inclamare, nūc significat, & cū præpositione implorare, id est inuocare. At apud antiquos planè inclamare in regis Romuli & latū legibus, si minus sacra diuis parentū esto dei Seruij Tullij, hoc est, si parentem puer imploras sit parentes puer diuis parentū sacer esto, id est clamarit dixit. Pedula, quæ dicimus tica græcos appellare manifestum est. Pacē à pactionis cōditione putat dictam Asinius Capito, quia utrinq; inter se populo sit obseruanda. Penem antiqui codam uocabant, à qua antiquitate etiam nunc offa porcina cū cauda in cœnis puris offa penita uocatur. & peniculi queis calceamenta tergentur, quod è codis extremis faciebant antiqui, qui tergerent edictus est forsitan à pendendo. Næuius in tunicularia: Theodotū cōpellas, qui aras compitalibus sedēs, in cælla circūtectas tegetibus lares ludentis peni pinxit bubulo, significat peniculo grandi, id est coda. Proprius sobrino mihi est consobrini mei filius, & consobrinæ meæ filia, & patris mei cōsobrinus, & matris meæ cōsobrinus. Possessio est, ut definit Gallus Aelius, usus possidendi agri aut ædificij, nō ipse fundus, aut ager. nō enim possessio è rebus, q̄ tangi possunt, q dicit se possidere res, is uere potest dicere. Itaq; in legitimis actionibus nemo ex ijs, q possessionē suā uocare audet, sed ad interdictū uenit, aut prætorijs uerbis utatur, uti nunc possidetis eū fundum. q.d.a. quod nec ui nec clàm, nec precario alter ab altero possidetis. Ita possideatis, aduersus ea uim fieri ueto. Præfecturæ eæ appellantur in Italia, in quibus, & ius dicebatur, & nundinæ agebantur, & erat quædam earum respub. neq; tamen magistratus suos habebant, in quas legibus præfecti mittebantur quotannis q ius dicerent Quarū genera fuere duo, alterum in quas solebant ire præfecti quatuor sex uirū pro populi suffragio creati erant in hæc oppida capuā, cumas, casilinū, uulturnū, liternū, puteolos, acerras, suesulam, atellā, calatiam. Alterū quas prætor urbanus quotannis in quæque loca miserat legibus ut fundos, formias, cere, ucnafrum, alicas, priuernū, anagniam, frusilonē, reate saturniā, nursiam, arpinum, aliaq; complura. Paret quod est in formulis debuit & producta priore syllaba pronuntiari, & non gemino r scribi, ut fieret parret, quod est ut comparet apparet. Portū in xij. pro domo positum omnes ferè consentiūt, cui testimonium defuerit is tertijs diebus ob portum obuagulatū ito. Patrocinia appellari cœpta sunt, cum plebs distributa est inter patres, ut eorum opibus tuta esset.

Posticam lineam in agris diuidendis Seruius Sulpitius appellauit perticam. Posticum ostium dicitur in posteriori parte ædium. Cæterum antiqui etiam uicinum habitantem ad posteriorem partem ædium sic appellarūt, deniq; & quæ ante nos sunt antica, & quæ post nos sunt postica dicūtur: & dexteram anticam, sinistram posticam dicimus. Sic etiā ea cœli pars, quæ sole illustratur ad meridiem antica nominatur, quæ ad septentrionem est, postica: rursum quæ diuiduntur in duas partes orientem, atq; occidentem. Pater patrimus dicebatur apud antiquos, qui cum iam pater ipse esset, habebat etiam tunc patrē.

Portisculus est, ut scribit Aelius Stilo, qui in portu modū dat classi, id autem est malleus, cuius meminit Cato in dissuasione de rege Attalo & uectigalibus Asiæ C. Lucio pr. Remiges scripti ciues ro. sub portisculū sub flagrū cōscripti uenire passim. Pro scapulis cum dicit Cato, significat pro iniuria uerberum. Nam cōplures leges erāt in ciues rogatæ, quibus sanciebatur pœna uerberū. Is significabat prohibuisse multos suos ciues in ea oratione, quæ est contra M. Cœliū si em percussi sæpe incolumis. Alibi præterea pro republica pro scapulis atque ærario Reipub. multum profuit. Primanus tribunus erat, qui primæ legioni tributum scribebat, ut apud Catonem in ea, quæ est contra

est contra Thermum de suis uirtutibus. Properare aliud est aliud festinare. qui unumquodq; mature transigit, is properat: qui multa simul incipit, neque perficit, is festinat. Prorsus porrò uorsus. nisi forte ex græco πρό. Cato de fœneratione legis miniæ: Camerini ciues nostri oppidum pulchrum habuere, agrum optimum, atq; pulcherrimum, rem fortissimam, cum Romam ueniebant, prorsus deuertebant pro hospitibus ad amicos suos. Prohibere comitia dicitur uitiare diem morbo, qui uulgo quidem maior, cæterum ob id ipsum comitialis appellatur. Cato in oratione, quam scripsit de sacrilegio cōmisso: Domi cum auspicamus honorē medium immortaliū uelim habuisse. Serui, ancillæ siquis eorum sub cētone crepuit, quod ego non sensi, nullum mihi uitium facit. Sicuti ibidem seruo, aut ancillæ dormienti uenit, quod comitia prohibere solet, ne id quidē mihi uitium fuit. Penatores, qui penus gestant. Cato aduersus M. Acciliū quarta: Postquā nautas ex nauibus eduxi, nō ex militibus, atq; nautis piscatores penatores ficiledarum dedi.

Pilates lapidis genus. M. Cato originum libro quinto: Lapis cādidior, quàm pilates. Peregrina sacra appellantur, quæ aut euocatis dijs in oppugnandis urbibus Romam sunt delata, aut quæ ob quasdam religiones per pacem sunt petita, ut ex Phrygia matris magnæ, ex Græcia Cereris, Epidauro Aesculapij, quæ coluntur eorum more, à quibus sunt accepta. Potitius & Pinarius Hercules cum ad aram, quæ hodie maxima appellatur decimam boum, quos à Geryone abductos abigebat Argos in patriam genus sacrificij edocuit, quæ familia & posteri eius non defuere decumantibus usq; ad Appiū Claudium Censorem, qui quinquaginta millia æris grauis his dedit, si seruos publicos edoceret ritum sacrificandi, quo facto potitij cum essent ex familia numero xij. omnes interierunt intra diem trigesimum. Pinarius, quod non affuit sacrificio, postea cautum est, nequis pinariorum ex eo sacrificio uesceretur. Posthumus cognominatus post mortē patris natus. Plautus Aulularia: Post mediam ætatem, qui ducit uxorē domum, si eam senex prægnantem fortuito fecerit, quid dubitas, quin siet paratum nomen puero posthumus? Parmulis pugnare milites soliti sunt, quarum usum sustulit C. Marius datis inuicem earū brutianis. Porcam auream & argenteam dici ait Capito Ateius, quæ etsi numero hostiarum non sit, nomen tamen earum habere alteram ex auro, alteram ex argēto factam adhiberi sacrificio cereali. Pulcher bos appellatur ad eximiam pinguedinem perductus. Propuditat porcus, dictus est, ut ait Capito Ateius, quod sacrificio gentis Claudiæ uelut palmentū, & exsolutio ominis contractæ religionis est parū. Caius se uidere pronuntiat magistratus, cum de consulis sententia capitis quem condemnaturus est. Piscatorij ludi uocantur, qui quotannis mēse Iunio trans Tyberim fieri solent à pop. Ro. pro piscatoribus tyberinis, quorum quæstus non in macellum peruenit, sed ferè in aream Vulcani, quia id genus pisciculorum maiorum datur ei deo pro animis humanis. Possessiones appellantur agri late patentes publici, priuatiq;: quia non mancipatione, sed usu tenebantur, & ut quisque occupauerat, possidebat. Alij possessio est usus agri, aut ædificij, non ipse fundus aut ager. Parsi, non peperci, ait Cato in eadem oratione: Scio fortunas secundas negligentiam parere solere. quod ut prohibitum irem, quod in me esset, meo labori non parsi. Pauimenta pœnica marmore numidico strata significat Cato, cum ait in ea oratione, quam habuit, nequis consul fieret: Dicere possum quibus uillæ, atque ædes ædificatæ, atque expolitæ maximo opere citro, atque ebore, atque pauimentis pœnicis stent. Prolato ære astitit Ennius Achille Aristarchi, cum ait, significat clypeo ante se protento.

Penitā offam Næuius appellat absegmen carnis cum coda: antiqui enim offam uocant abscissum globi forma, ut manu glomeratam pultem. Priuatæ feriæ uocantur sacrorum propriorum, uelut dies natales operatione denicales. Pronubæ adhibentur nuptis, quæ semel nupsere, ut matrimonia paupertate auspicantes prima, aut secunda hora dicata sponsalibus honoris causa, ut optima, ac secundissima ueniant. Alij dicūt, quæ nupserunt causa auspicij, ut singulare perseueret matrimoniū.

Pudicitiæ signum in foro boario est, ubi familia edisset Herculis. Eam quidam fortunam esse existimant. Item uia latina ad milliarium illic fortunæ muliēbris simulachrum nefas est attingi, nisi ab ea, quæ semel nupsit. Plebeiæ pudicitiæ sacellū Romæ, ut cætera sacra colebatur. Patrimi & matrimi pueri prætextati tres nubentem deducunt: unus qui facem præfert ex spina alba, quia noctu nubebant. Duo qui tenerent nubētem. Pilentis & carpentis per urbem uehi à matronis concessum est, quod cū aurū non reperiretur ex uoto, qđ Camillus uouerat Apollini delphico contulere. Prætextum sermonē quidā putant dici, quod prætextis nefas sit obscœno uerbo uti. Alij quod nubētibus depositis prætextis à multitudine puerorū obscœna clamentur, ideoq; prætextum sermonē nihil obscœni habentē. Palatilis flamen cōstitutus est ad sacrificandū ei deæ, in cuius tutela palatium est. Portenta existimauere quidam grauia esse, ostenta bona. Alij portenta quædam bona, quædā tristia appellari. Portenta, quæ quid porrò tendant indicent. Ostenta, quæ tantummodo ostendant. Monstra, quæ præcipiāt quæq; remedio purgentur. Postularia fulgura, quæ uotorū aut sacrificiorum spretam religionem designāt. Pestifera, quæ mortem, aut exilium ostendūt. Peremptalia, quæ superiora fulgura, aut portenta perimunt, id est tollunt. Pullus Iouis dicebatur Q. Fabius, cui Eburno cognomē erat propter candorē, quod eius natis fulmine icta erat. Antiqui puerū quem quis amabat, pullum eius dicebant. Peregrinus ager est, qui neq; Romanus, neq; hostilis habetur. Publica sacra, q̄ publico sumptu pro populo fiunt, quæq; pro mōtibus, pagis, curijs, sacellis. At priuata, quæ singulis hominibus, familijs, gentibus fiunt.

Peremne dicitur auspicari, qui amnem, aut aquam, quæ ex sacro oritur, auspicata transit. Pecuum cum dixit M. Cato per casum genitiuum à singulari casus recti formauit, quo utebantur antiqui, id est pecu, ac testu, tonitru, genu, ueru: quorū omnium genitiuus pluralis geminat u literā. Nūc quia dicimus ut pecus, eam quæ in usu est formā, in declinationibus sequimur.

Præteriti senatores quondā in opprobrio non erant, quod ut reges sibi legebant, sublegebantq; quos in consilio publico haberent, ita post exactos eos Consules quoque & tribunos militum consulari potestate coniunctissimos sibi quosq; patriciorum, & deinde plebeiorum legebant, donec potestas tribunitia interuenit, qua sancitum est, ut censores ex omni ordine optimū quēq; curiatim in senatu legerent, quo factum est, ut qui præteriti essent, & loco moti, haberentur ignominiosi. Pro censu classis Iuniorum Ser. Tullius cum dixit in descriptione centuriarum, accipiebat in censu, ut ait M. Varro libro sexto rerum humanarum, sicuti pro rostris, pro tribunali, pro testimonio. Procum patricium in descriptione eas si unquam fecit Ser. Tullius, significat procerum. Ii enim sunt principes. Nam proci dicuntur, qui poscunt aliquam in matrimonium, græce μνηστῆρες.

Est enī procare poscere, ut cū dicitur in iudice collocando: si alium procas innue cum procas, id est poscas: unde meretrices procaces ab assidue poscendo, & uerbum procas, id est poscis.

Peculium seruorum à pecore inde dictum est, ut pecunia patrumfamiliæ, siue nobilium. Puelli per diminutionem à pueris dicti sunt. Itaq; & Ennius ait: Pœni soliti suos sacrificare puellos. Et Lucilius: Cumq; hic tam formosus homo & te di-

gnus puellus. Et Plautus: Olim huic puello se uenum ducier.
Prætiamitatores dicuntur, qui flaminibus diali, quirinali, martiali antecedunt. Exclamant enim ferijs publicis ut homines abstineãt se opere, quia ijs opus facientem uideri irreligiosum est.
Ponè graui sono, antiqui utebãtur pro loci significatione.
Planta oleaginea, est uirga foliata ex olea deplantata. Pomonal est in agro solonio uia hostiensi ad duodecimum lapidẽ diuerticulo à milliario octauo. Pubes & qui pubem generare potest, is incipit esse à XIIII. annis, fœmina à XII. uiripotens, siue patiens, ut quidam putant. Prandicula antiqui dicebant, quæ nunc ientacula. Prodiguæ hostiæ uocantur, quæ consumuntur, ut ait Veranius, unde homines quoq; luxurioſi prodigi. Petronia amnis est in Tyberim profluens, quam magistratus auspicato transeunt, cum in campo quid agere uolunt, quod genus auspicij perenne uocant. amnem autem fœminine antiqui dicebant. Penetrale sacrificium dicitur, quod interiore parte sacrarij conficitur, unde & penetralia cuiusque dicuntur, & penes nos, quod in potestate nostra est.
Puri probi profani sui auri dicitur in manumissione, sacrorum causa, ex quibus puri significat quod in usu spurco non fuerit, probi quod recte excoctũ, purgatumq; sit, profani quod sacrũ non sit, & quod omni religione solutum sit, sui quod alienum non sit. Pacionem antiqui dicebant, quam nunc pactionem dicimus, unde & pacisci adhuc & paco in usu remanet.
Presa porca dicitur, ut ait Veranius, quæ familiæ purgandæ causa Cereri immolabatur, quod pars quædam eius sacrificij fit in conspectu mortui eius, cuius funus instituitur. Paterã perpluere in sacris cum dicitur, significat perpluere, aut pertusam esse. Pastillum est in sacris libi genus rotundi. Pudia saxa esse ad portum, qui sit secundum Tyberim, ait Fabius pictor, quem locum putat Labeo dici ubi fuerit ficana uia hostiẽsi ad lapidem undecimum. Pauera frumenta dicebant antiqui, quæ de uagina non bene exibant. Paludati in libris auguralibus significat, ut ait Veranius, armati, ornati. omnia enim militaria ornamenta paludamenta dici. Puri mistruo esse dicũtur, qui sacrorum causa toto mense in ceremonijs sunt, id est puri sint certis rebus carendo. Prox bona uox uelut quidam putant, significare uidetur, ut ait Labeo de iure pontificio libro xij. Aliter proba uox, ut æstimo. Penatis singulariter Labeo Antistius posse dici putat, quia pluraliter penates dicãtur, cum patiatur proportio etiam penas dici, ut optimas, primas, antias. Proculiunt promittunt ait significare Antistius de iure Pontificali libro nono. Popularia sacra sunt, ut ait Labeo, quæ omnes ciues faciunt, nec certis familijs attributa sunt, ut fornacalia, parilia, laralia. Polluere merces liceat sunt far, polenta, uinum, panis fermentatus, ficus, passa, suilla, bubulca, agnina, casei, oliua, alica sesama, & oleũ, pisces quibus est squama præter squarum: Herculi autem omnia esculenta poculentáque. Profestum facere est tanquam profanum facere, id est quod eo die, qui dies feriarum non est facere, uel, ut quidam dixere, pro eo facere uelut feriæ non sint, aut id facere, quod ferijs fieri non liceat. Itaq; diem profestũ diem sine ferijs esse. Profanum est, quod sani religione non tenetur. Itẽ profanum, quod non est sanctum. Plau. Sanctum an profanum habeas paruipenditur. Procubitores dicuntur ferè uelites, qui noctu custodiæ causa ante castra excubant, cum castra hostium in propinquo sunt, ut M. Cato in eo, quem de re militari scripsit. Properam pro celeri, ac strenuo dixisse antiquos testimonio est Cato, cum ait libro de re militari tertio: Castris eductis celeris, properáq; est. Prorogationes centuriæ dicuntur, ut docet Varro rerum humanarũ libro sexto, quæ res Romani, qui ignorarẽt petitores, ut facilius animaduertere possent. Verrius probabilius indicat esse, ut cum essent designati à prærogatiuis, in sermone populi non ueniret de dignis indignius, ut fierent cæteri diligentiores ad suffragia ferenda.

SEXTI POMPEII F. LIBER XV.

Vitalis dicebatur ab antiquis orcus. Quintia prata trãs tyberim à Quintio Cincinnato, cuius fuerant, dicta sunt. Quintana appellatur porta in castris post prætoriũ, ubi rerũ utensiliũ forũ sit. Querqueram frigidã cũ tremore, à græco κέρκερα certũ est dici, ũde & carcer. Luc. Iactas me, ut febris querquera. Et alibi: Querquera cõsequitur febris, capitisq; dolores. Itẽ Plau. Is mihi erat bilis querqueratus. Quercus dicitur, qđ id genus arboris grue sit ac durũ, tũ etiã in ingẽte euadat altitudinẽ. querquerã enim grauẽ & magnã quidã putant dici. Quadruplatores dicebãtur, qui eo quæstu se tuebantur, ut eas res persequerentur, quarum ex legibus quadrupli erat actio. Quando herus comitiauit fas, in fastis notari solet, & hoc uidetur significare, quando rex sacrificulus diuinis rebus perfectis in comitium uenit. Quando stercus delatum fas, eodẽ modo in fastis notãtur dies, quo stercus purgatur ab ædẽ Vestæ. Quando cũ graui uoce pronũtiatur, signficat quod quoniã, & est cõiunctio. Quando acuto accentu, tunc est temporis aduerbiũ. Querquetula porta Romæ dicta, quod querquetum intra muros urbis uxta se habuerit. Quoniam significat non solum id quod quia, sed etiam quod postq̃, hac de causa, quod græcum ἐπεὶ utriusq; significationem obtinet. Quod significat & aliud præterquã quod in usu ferè est, & græci dicũt ὅτι. Quinq; genera signorum obseruant augures, ex cœlo, ex auibus, ex tripudijs, ex quadrupedibus, ex diris. Quirinalia mẽse Februario dies, quo Quirini fiunt sacra, id est stultorũ feriæ appellabãtur ante, quàm in eum commigrarent ferè Sabini Curibus uenientes post fœdus inter Romulum, & Tatium, quod quidam suorum fornacalium sacrorum cognominant, quod eo potissimum rem diuinam faciunt. Quirinalis collis, qui nunc dicitur, olim Aegon appellabatur ante, quàm in eum commigrarent Sabini Curibus uenientes post fœdus inter Romulũ, & Tatium ictũ, à quo hanc appellationem sortitus est: quamuis existimant quidam, quod in eo factum sit templum Quirino ita dictum. Quirina tribus à curensibus Sabinis appellationem uidetur traxisse. Quirinalis porta dicta, siue quod ea in collem quirinalem itur, siue quod proxime eam est Quirini sacellum. Quiritium fossæ dicuntur, quibus Ancus Martius urbem circundedit, quam secundum ostium Tyberis posuit: quo etiam Ostiam, & quia populi opera eas fecerat appellauit quiritium.
Quinctum & producta prima syllaba, & per c literam usurpabant antiqui, quod postea leuius usum est, ita ut nunc dicimus pronunciari quingentum. Qui patres, quod conscripti uocati sunt in curiam, quo tempore regibus urbe expulsis, P. Valerius consul propter inopiam patriciorum ex plebe adlegit in numero senatorum centum & sexaginta, & quatuor, ut expleret numerum senatorum trecentorum, sic duo genera appellauere. Quispiam quin significet aliquis, & quæpiam, aliquæ similiter, quæ & alia eiusdem generis, ut dubium non est, ita unde sequens pars eius cœperit, inueniri non potest. Quinquatrus appellari quidam putant à numero dierum: quia ferè ijs celebrabantur, qui scilicet erant tam Hercule, quàm qui triduo saturnalia, & totidem diebus compitalia. Nam omnibus ijs singulis diebus sunt sacra. Forma autem

uocabuli eius exemplo multorũ populorũ Italicorũ enunciata est, qui post diem quintũ iduũ est is dies festus, ut apud Thusculanos triatrus, & sexatrus. Mineruæ autẽ dicatũ eum diem existimãt, qđ eo die ædes eius ĩ auẽtino consecrata sit. Quinquatrus festiuus dies dictus, quod post diem quintũ Iduum celebraretur, ut triatrus, & sexatrus, & septimatrus, & decimatrus. Quinquertiũ uocabãt antiqui, quem græci pentathlon, ut indicat uersus hic: oĩs æqualis uincebat quinquertio. Liuius quoque ipsos athletas sic noĩat: Quinquertiones præco in mediũ uocat. Quisquiliæ dici putant quicquid ex arboribus minutis surculorũ foliorum'ue cadit, uelut quicquid cadit. Cæcilius: Quisquilias uolantis uentis spolia memoranti modo. et Næuius ĩ tegularia: Abi deturbate saxo quisquilia non homo. Quintipor seruile nomen frequẽs apud antiquos erat, à prænomine domini ductũ, ut marcipor, gnipor, quis sint, q̃ à numero natorũ ex ancilla quito loco dictũ putẽt. Quippe significat quid ni, testimonio est Ennius libro xl. Quippe solent reges oĩs in rebus secũdis. Idem libro xvi. Quippe uetusta uirũ nõ est sat bella mouere. Item alij complures. Quianam pro quare, & cur positum, & apud antiquos, ut Næuium in carmine punici belli: Sume deũm regnator quianam genus isti. & in satyra: Quianã saturniũ populum pepulisti. & Ennius libro vij. Heu quianã dictis nostris sententia flexa est. Quid nisi usurpauisse antiquos testis & Afranius in epistola: Me autore mater abstinebis quid nisi. Quadrata Roma in palatio ante templum Apollinis dicitur locus ubi reposita sunt, quæ solẽt boni ominis gratia in urbe condẽda adhiberi, quod saxo munitus est initio in speciẽ quadratã. Eius loci Ennius meminit, cũ ait: Et qs extiterat Romæ regna re quadratæ. Quadrurbem Athenas Accius appellauit, qđ scilicet ex quatuor urbibus in unũ domicilia tulere, Braurone, Eleusine, Piræo, Sunio. Quæso, ut significat idẽ quod rogo ita quæsere ponitur ab antiquis pro quærere, ut est apud Enniũ libro secundo: Ostia munita est idẽ loca nauibus pulchris Munda facit, nautisq; mari quæsentibus uitã & in Cresphonte: Duxit me uxorẽ liberũm sibi quæsendũ gratia. & in Andromeda: Liberum quæsendum familiæ matres causa tuæ. Quadrantal uocabant antiqui, quam ex græco ἀμφορεὺν dicunt, quod uas pedis quadrati octo & quadraginta capit sextarios. Plaut. Curgulione: Anus hæc quantillum sitit, modica est, capit quadrantal te. Cato contra Oppiũ: Vinum redemisti, prædia pro uini quadrantalibus sexaginta in publicum dedisti, uinũ non dedisti. Quoaxare ranæ dicuntur, cum uocem emittunt.
Quartarios appellabant antiqui muliones mercenarios, quod quartã partẽ quæstus capiebant. Lucili. Porrò homines nequã malus ut quartarius cippos colligere omnes. Quatenus significat quasi ne hactenus, hac sine. At quatinus quoniam. Sed antiqui quatenos dicebant, ut Scipio Africanus in ea oratione, quã scribit, postquã ex Africa rediit, uti negotiũ natũ erat quatenos castra nostra ita munita erãt, ut posses partẽ exercitus abducere. Quande pro quàm usos esse antiquos cũ multi uteres testimonio sunt, tũ est Liuius in primo: Iupiter, ut muro fretus magis quam de manus impe secundo, Quande tuas omnis legiones, ac popularis. & Lucre. Clarus ob obscuram linguam magis inter inanes, Quamde graues inter Graios, qui uera requirũt. Quàm mox significat, quàm cito, sed si per se ponas mox significabit paulo post, uel postea. Quatere suspensum & uicinũ rei alicuius motũ significat, nõ ut Verrius putat, ferire, cũ id ipsum uerbũ concutere ex præpositione, quæ est cõ & quatere sit cõpositum. Quassare autem est sæpe quatere.
Querquetulanæ reputantur significare nymphæ præsidentes querqueto uirescenti. quod genus syluæ indicat fuisse intra portam, quæ ab eo dicta sit querquetularia. Ques antiqui dixere, inde declinatũ remanet datiuo casu, quibus. Nã qui adhuc item queis facit, ut isti istis, illi illis. Qui hoc censetis illuc transite, qui alia oĩa in hãc partẽ ijs uerbis præito minis uidelicet causa ne dicat, qui non censetis. Quot serui, tot hostes in prouerbio est, de quo Asinius Capito existimat errorem hominibus interuenisse præpostere plurimis enunciantibus. Vero enim similius esse dictum initio: Quot hostes, tot serui, tot captiui ad seruitutem adducebantur, unde etiam mancipia.

SEXTI POMPEII FESTI LIBER XVI.

Romanam portã uulgus appellat ubi ex epistylo defluit aqua, qui locus ab antiqs appellari solitus est statuæ cinciæ, quod in eo fuit sepulchrũ eius familiæ. Sed porta Romana instituta est à Romulo in infimo cliuo uictoriæ, qui locus gradibus in quadraturam formatus est. Appellata autem Romana à Sabinis præcipue, quod ea proximus aditus erat Romã. Rutabulũ quo rustici ĩ proruẽdo igne coquẽdi panis gratia utũtur. Inuenitur etiã positũ & p uirili mẽbro. Næuius ĩ Pico: Quid ego facerẽ, ĩ otio si rodebã rutabulũ? Næuius obscœnã partẽ uiri describẽs: Vel quæ sperat se nupturũ iri adolescẽtulo, ea licet senile tractet retritum rutabulũ. Ruta cæsa dicuntur, quæ uenditor possessionis sui usus gratia cõcidit, ruendáq; contraxit. Rutiliũ rufum significat, cuius coloris studio etiam antiquæ mulieres fuere, unde traxere cognomina rutilias, ut indicat frequẽter Afranius. Rutrũ tenentis ituenis est effigies in capitolio Ephebi more græcorum arenas rutentis exercitationis gratia, quod signum Pompeius Bithynicus ex Bithynia supellectilis regiæ Romam deportauit. Rotundam ædem Vestæ Numa Põp. rex Romanorũ cõsecrasse uidetur qđ eandẽ esse, terram, qua uita hominũ sustineretur, credidit, eáq; pilæ forma esse, ut sui simili tẽplo dea coleretur. Ruscum est, ut ait Verrius, amplius paulo herba, & exilius uirgultis, fruticibusq; nõ dissimile iunco, cuius coloris rebus uti mulieres solitæ commemorat Cato origiñ libro septimo: Mulieres opertæ auro purpuráq;, ars inhæret diadema, coronas aureas ruscea facie, galbeas lineas, pelles, redimicula. Rupitias in xij. significat damnum dederis. Rodus uel raudus significat rem rudẽ uel imperfectã. Nam saxũ quoq; raudus appellãt poëtæ, ut Accius Menalippo: Constituit, cognouit, sensit conlocat sese in locũ celsum, hinc manibus rapere rodus saxeũ grandem & grauẽ. & in Chrysippo: Neq; quisquã à telis uacuis, sed uti cuiquã obuiã fuerat ferrũ, alius saxum rodũ. Vulgus quidẽ in usu habuit non modo pro ære imperfecto, ut Lucilius cũ ait: Plumbi paxillũ rodus limina texã, sed etiã pro signato, cum dicitur, in mancipando: ruduſculo librã ferito, asse tangito librã. Cincius de uerbis priscis sic ait: Quemadmodum oĩs ferè materia nõ deformata rudis appellatur, sic uestimentũ rude nõ perpolitũ, sic æs infectũ ruduſculũ, apud ædẽ Apollinis æs cõflatum iacuit. id adrudus appellabant, in æstimatione censoria æs infectũ rudus appellatur. Rudiarij ab eodem dicuntur, qui saga noua perpoliunt. hominẽ imperfectũ rudem dicimus. Rudẽtes restes nauticæ, & Asini cũ uocem mittunt. Ruspari esse cribro quærere, hoc uersu indicatur: Et ego ibo ut latebras rusta spans rimer amaptimas. Rustica uinalia appellantur mense augusto xiiij. Calendas Septembris, Iouis dies festus, quia latini bellũ gerentes aduersus Mezentiũ oĩs uini libationem ei deo dicauere. Eodẽ autẽ die Veneri templa sunt cõsecrata, alterum ad circum maximũ, alterũ in luco libitinensi, quia in ipsius deæ tutela sunt orti. Aliter Rustica uinalia xiiij. Calendas Septembris celebrabant, quo die primum uinum in urbe deferebant.

Rogatio est, cū populus cōsulitur de uno, pluribús ue hoībus. qđ nō ad oīs pertineat, & de una pluribús ue rebus de qbus non oībus sanciatur. Nā quod in oēs hoīes rés ue populus sciuit lex appellatur. Itaq; Gallus Aelius ait: Inter legē & rogationē hoc interest. Rogatio est genus legis, quæ lex non cōtinuo est: ea rogatio ē, nō pōt nō esse lex, si mō iustis comitijs rogata ē. Romā appellatā esse Cephalon Gergithius, qui de aduentu Aeneæ in Italiā uidetur cōscripsisse, ait ab hoīe quodā comite Aeneæ. eū enim occupato mōte, q nūc palatinus dicitur, urbē cōdidisse, atq; eā Romā noīasse. Apollodorus in Euxenide ait: Aenea & Lauinia natas Maylē, mullū, Romū'q;, atq; ab Romo urbi tractū nomen. Alcinius ait tyrrhenia Aeneæ natū filiū Romulum fuisse, atq; eo ortam Albā Aeneæ neptē, cuius filius nomine Romus condiderit urbē Romam. Antigonus Italicæ historiæ scriptor ait, Romū quendā nomine Ioue conceptū urbē cōdidisse in palatio Romæ, eiq; dedisse nomen. Historiæ cumanæ compositor Athenis quosdam profectos Sicyonē Thespiasq;, ex quibus porrò ciuitatibus ob inopiā domiciliorū compluris profectos in extremas regiones delatos in Italiam, eosq; multo errore nominatos Aborigenes, quorum subiecti qui fuerint uiri, unicarumq; uiriū iperio mōtē palatiū, in quo frequentissimi consederint appellauisse à uiribus regentis Valentiā, quod nomē aduentu Euandri Aeneæq; in Italiā cū magna græce loquentium copia interpretatū, diciq; cœptum Romā. Agathocles cizycenarum rerū scriptor ait, uaticinio Heleni impulsum Aeneā Italiā petiuisse portantē secū suam neptē, Ascanijq; filiā nomine Rhomā, eamq; ut Italia Phryges sunt potiti, & ijs regionibus, maxime quæ nunc sunt uicinæ urbi, primā omnium cōsecrasse in palatio fidei tēplū, in quo monte postea cū conderetur urbs, uisam esse iustam uocabuli Romæ nomen causam, eamq; priore unde ea locū dedicauisset fidei. Ait qdē Agathocles cōplures esse autores, qui dicāt Aeneā sepultū in urbe Berecynthia proxime flumen Nolon, atq; ex eius progenie quendā noīe Romū uenisse in Italiā, & urbē Romā nominatā cōdidisse. Callias aūt Agathocli Siculi, q res gestas cōscripsit, arbitratur ē manu Troianorū fugiētiū Ilio capto cuidā nomē fuisse Latino, eumq; habuisse cōiugē Romā, à quo ut Italia sit potitus, urbem condiderit, quam Romā appellauisse. Qui cognomēto Lembus Heraclides appellabatur, existimat, reuertentibus ab Ilio Achiuis quosdā tempestate deiectos in Italiæ regiones secutos Tyberis decursum peruenisse, ubi nūc sit Roma, ibiq; propter tædiū nauigatiōis ipulsos captiuas autoritate ueteris cuiusdā tēpestiuæ noīe Romes incendisse classem, atq; ab ea necessitate ibi manendi urbē conditam, ab ijs potissimum eius nomine eā appellatā, à cuius consilio eas sedes sibi firmauissent. Galatas scribit cū post obitū Aeneæ imperiū Italiæ peruenisset ad Latinū Telemachi, Circesq; filium, isq; ex Rome suscepisset filios Romū, Romulūq;, urbi conditæ in palatio causam fuisse appellādæ potissimū. FRAG. Romā Romulus de suo noīe appellauit, sed ideo Romā non Romulā, ut ampliore uocabuli significatu prosperiora patriæ suæ ominaretur. Romulū quidā à ficu ruminali, alij qđ lupæ ruma nutritus est, quē credibile est à uiriū magnitudine, item fratrē eius appellatos. Alij dicūt à uirtute, id est robore. Rhonde, sicādionq; dū dixit Luc. quo noīari parū posuit tā infestū sibi corpus & ualetudinē referēs q lenis, sed saluti nauigātiū. Rhinocerotē quidā esse aiunt bouē Aegyptiū. Redēptores proprie, atq; antiqua consuetudine dicebantur, qui cū ad faciēdum, aut præbendū conduxerant, effecerantq;, tum demum pecunias accipiebant. nam antiquitus emere pro accipere ponebatur. At ij nunc dicūtur redemptores, qui qd cōduxere præbendū, utendumq;. Redhibitur tū id ꝓprie dicitur, qđ redditū est, improbatūq;. & qui dedit, idemq; rursus coactus est habere id qđ ante habuit, Rediuiā quidā, alij rediuiū appellant, cum circa ungues cutis se resoluit, quia luere est soluere. Titinnius setina: Lassitudo cō seruū rediuiæ flagri. & Liuius: Scabra in legendo rediuiosaue offendens. Redostire gratiā referre. Næui. in lupo uel ueiēs regē salutat iube Albanū miliū comitē senem sapientē cōtra redostis menulus. & Accius amphitryone: Cedò ecquid te redostitum cum meassem obiectet facilius. Nā & hostire æquare posuere. Ennius in Chresphōte: Audis, atq; auditis hostimentū adiūgito, & ineptioris, lirisq; mea quo minus machæra, atque hasta hospuis manu. & Pacuuius in Teucro: Nisi coērceo proteruitates, atq; hostio ferociā. Redantruare dicitur in saliorū exultationibus, cum præsul ampiruauit, quod est motus ædidit ei referuntur inuicē ijdē motus. Lucil. Præsul ut ampiruet, inde uulgus redamplauit. At Pacu. in promerenda gratia: Simul cum uideam Graios nihil mediocriter redantruare, opibusq; summis prosequi. Rediuiuū est ex uetusto renouatū. Cicero libro primo in Verrē: Vtrū existimatis minus operis esse unam colūnam efficere ab integra nouam nullo lapide rediuiuo. Redarguisse per e literā Scipio Africanus Pauli filius dicitur enuntiasse, ut idē etiā pertisum. cuius meminit Lucil. cū ait: Quò facetior uideare, & scire plus q̃ cæteri pertisum hoīem nō pertesum dicere ferunt, nā genus. FRAG. Reduncelū uocant catellā qua maxime utantur ornatus causa. Reus nūc dicitur, q causam dicit, & item q quid promisit spopondit'ue, ac debet, at Gallus Aelius libro secūdo significationū uerborū, quæ ad ius pertinent: Reus est, qui cum altero litem contestatam habet siue is egit, siue cū eo actū est. Reus stipulando est idē qui stipulator, dicitur quippe suo noīe ab altero quid is stipulatus est, nō is qui alteri adstipulatus est. Reus promittēdo est, qui suo noīe alteri quid promisit, q ue pro altero qd promisit. At Capito Ateius in eadem quidē opinione est, sed exemplo adiurat interpretationes Numa in secunda tabula secunda lege, in qua scriptū est: quod nomen unum fuit iudici, arbitróue, eo die distensus esto. Nunc uterq; actoris, reiq; in iudicio uocatur unus. Itemq; accusator de uia citur more uetere, & consuetudine antiqua.

Riuus uulgo appellatur tenuis fluor aquæ, nō specu consilióue factus, uerū naturali suo impetu. Sed ij riui dicuntur, qui manu facti sunt, siue super terra in fossa, siue super specu: cuius uocabuli origo ex græco pēdet. Ratus sum significat putaui, sed aliquādo ꝓ firmo, certoq; ponitur ratus, et ratū. En. Occidūtur ubi potitur ratus Romulus prædā. & Accius ī Menalippe: Neque ratū est qđ dicas, nec q̃ agitas, dicēdi ē locus. R. R. duobus in cōpluribus orationibus cum de actis deseritur, quæ etiam perscribi solēt, id est rationū relatarū, qđ ijs tabulis docentur iudices, quæ publice data, atq; accepta sint. Rauiliæ à rauis oculis, quemadmodū colore fuscæ sullæ. Alij dicūt quemadmodū à cæsijs cæsulæ dicuntur. Ratumena porta à noīe eius appellata est, q ludicro certamine quadrigis uictor Hetrusci generis iuuenis à Veijs. Is consternatis eqs excussus Romæ perijt, q equi ferūtur nō ante cōstitisse, q̃ peruenerint in capitoliū, cōspectumq; fictiliū quadrigarū, quæ erant in fastigio Iouis templi, quas faciendas locauerāt Romani Veicti cuidā artis figilinæ prudenti, quæ bello sunt recuperatæ, quia in fornace adeo creuerant, ut eximi nequirent, idq; prodigiū portēdere uidebatur in qua ciuitate eæ fuissent oīm eā futurā potentissimā. Recuperatio est, ut ait Gallus Aelius, cū inter populū et regē, nationesq; & ciuitates peregrinas lex cōuenit, quo modo per reciperationē reddantur res, reciperenturq;, resq; priuatas inter se persequantur.

Reciprocare pro ultro, citroq; poscere usi sunt antiqui, quia procare est poscere. Pacu. Teucro: Rapito, reciproca, parcito, augeto. citare, nectere, reciprocare, nudiq; gremijs subuectare affigere. Plaut. Straba: Quasi tollenone, aut pilū græcū reciprocet plana uita. Recellere reclinare, & excellere ī altum tollere.

Reciniū oē uestimētū quadratū. Hi q xij. iterpretati sunt, eē

dixere uirilē togā, qua muliēres utebantur prætextā clauo purpureo. Vnde recinati mimi planipedes: quam rem diligēter exequitur Santra libro secundo, de uerborum antiquitate.

Ricæ & riculæ uocantur parua ricinia, ut palliola ad usum capitis facta. Granius quidē ait esse muliębre cingulū capitis, quo prouincta flaminica redimatur. Rectæ appellātur uestimēta uirilia, quæ patres liberis suis conficienda curant ominis cā ita usurpata, quæ à stantibus, & in altitudinē texuntur. Remācipatā Gallus Aelius esse ait, quæ mācipata sit ab eo, cui in manum conuenerit. Rienes quos nunc uocamus, antiqui nefrundines appellabant, quia græci νεφρούς uocant. Plaut. Satyrione: Male tibi euenisse uideo. glaber erat tanquā rien. Refriua faba dicitur, ut ait Cincius quoq;, quæ ad sacrificiū referri solet domum ex segete cā auspicij quasi reuocēt fruges, ut domū datantes teuirtiio ad rē diuinā faciendam. Aelius dubitat an ea sit quæ prolata in segetē domū referatur, an quæ refringatur, qđ est torreatur: sed opinionē Cincij adiuuat, quod in sacrificijs publicis cū puls fabata dijs datur nominatur refriua. Remeare redire, ut cōmeare ultro, citroq; ire. Vnde cōmeatus dari dicitur, id est tēpus quo ire, redireq; possit. Afran. Vt in emancipato uenit, me sine mercede prosum paucis remeare in ludū. Remeligines, & remoræ à mora ido dictæ sunt. Plaut. in patina: Nam quid illæ nunc tā diutius remorātur remeligines? & Luc. Quæ nam uox ex te resonans meo gradu remorā fecit? Ab Afranio ī prodito: remeligo à laribus missa sum hanc, quæ cursum coit.

Reapse est re ipsa. Pacu. in armorū iudicio: Si nō est ingratum reapse, qđ feci bene. Regimē pro regimento usurpāt poëtæ. Enni. lib. xvi. Primus senex Bradyn in regimen, belliq; peritus. Relegati dicūtur proprie, quibus ignominiæ, aut pœnæ causa necesse est ab urbe Roma, aliāue, quo loco abesse lege, Senatusq; consulto, aut edicto magistratuū, ut etiam Aelius Gallus indicat. Religiosus est non modo deorū sanctitatem magni æstimās, sed etiā officiosus aduersus hoīes. Dies aūt religiosi qbus nisi quod necesse est, nefas habetur facere, quales sunt sex et triginta atri, q appellantur & aliēses, atq; ij quibus mūdum patet. Gallus Aelius, qđ hoī ita facere nō liceat, ut si id faciat contra deorū uolūtatem uideatur facere. Quo in genere sunt hæc, in ædem Bonæ deæ uirū introire aduersus mystica: legē ad populū ferre die nefasto: apud prætorem lege agere. Inter sacrum aūt, & sanctū, & religiosum differentias bellissime refert. Sacrum ædificiū cōsecratum deo. Sanctū murū, qui sit circa oppidū. Religiosum sepulchrū, ubi mortuus sepultus, aut humatus sit satis cōstare ait. Sed ita portione quadā & tpibus eadē uideri posse. Siquidē quod sacrū est, id lege, aut instituto maiorum sanctum esse putát, qđ uiolari id sine pœna non possit. idem religiosum quoq; esse, qđ nō iā sit aliquid, quod ibi homini facere non liceat, quod si faciat, aduersus deorū uoluntatē uideatur facere. Similiter de muro, & sepulchro debere obseruari, ut eadē & sacra, & sancta religiosa fiant, sed quo modo supra expositum est, cum de sacro diximus.. Repotia postridie nuptias apud nouū maritū cœnantur, quia quasi reficitur potatio. Pac. in Iliona: Ab ea depulsum Mamam pædagogandū accipit apportalis liber. Repagula sunt, ut Verrius ait, quæ patefaciundi gratia ita figuntur, ut ex contrario, quæ oppanguntur, ut Cicero in Verrem libro iiij. postea conuolsis repagulis, effractis ualuis demoliri signum, ac uectibus labefactari conantur, quæ poëtæ interdū repages appellant. Repudium Verrius ait dictum, quod fit ob rem pudendam. Acc. repudio eiecta ab Argis iādudū exulo. Repedare recedere. Pacu. Paulū repeda gnate à uestibulo gradū. Repastinari ager is dicitur, ut Verrius existimat, cuius natura mutatur fodiendo, cum aut syluester excolatur, aut lapis molitur frangendo, ut fiat pascui uel pecoribus herba, uel hoībus satione. Cato in ea, quā scribit de suis uirtutibus cōtra Thermū: Ego iam à principio in parsimonia, atq; in duritia, atq; industria oēm adolescentiā meam abstinui agro colendo saxis Sabinis silicibus repastinandis, atq; conserendis. Afranius in repudiato: Repastina serati senex fugis. Reluere resoluere, repignerare. Cæc. ī carmine: Vt aurū & uestē, qđ matris fuit reluat, qđ uiua ipsi opposuit pigneri. Resignare antiq pro rescribere ponebant, ut adhuc subsignare dicimus pro subscribere. Cato de spolijs, ne sufficerentur nisi quæ FRAG. Remanant, repetāt. Enni. lib. i. Desunt riuos, cāposq; remanāt. Refert cū dicimus errare nos ait Verrius. Esse enī rectū rei fert datiuo. s. nō ablatiuo casu, sed esse iā usu possessum. Ridiculus ꝓprie dicitur, q ī rebus turpibus ridetur. Rideo iqt Galba cāterie prouerbiū est, qđ Asinius Capito ita īterpretatur, ut si q prīcipio rei alicuius īchoatæ deficiūt aīo. Sulpitius Galba cū in ꝓuiciā exiens ad portā ipsam cāteriū suū aīaduertisset cecidisse, rideo inqt cāterie te iam lassum esse cū tā lōgū iter iturus uix id sis ingressus. Retricibus cū ait Cato in ea quā scribit cū edissertauit Fuluij nobilioris censurā significat aquam eo noīe, quæ est supra uiam Ardeatinā inter lapidē secūdū & tertiū, qua irrigātur horti infra uiam ardeatinā, & asinariā usq; ad latinā. Receptitiū seruū Cato in suasione legis Voconiæ, cū ait, significat q ob id uitiū redhibitus sit: Vbi irata facta est seruū receptitiū sectari, atq; flagitare uirū iubet. Rogat, est consulit populū uel petit, ab eo ut id sciscat, qđ ferat. Vnde nos quoq; in cōsuetudine habemus pro petere, & orare. Cato in dissuasione ne lex bebia derogaretur, ait: Hoc potius agā, quod hic rogat. Restat pro distat ait En. ponere cū is dicat: impetus, aut medijs regionibus restat. Ruri esse, non rure esse dicendū testis est Terent. Phormione, cū ait: Ruri se cōtinebat ibi agrū de nostrū patre. Religioni est quibusdā porta carmētali egredi, & in æde Iani, quæ est extra eā senatū habere, qđ ea egressi sex & trecenti Fabij apud Cremerā omnes interfecti sunt, cū in æde Iani sen. consulto factū esset, uti ꝓficiscerētur. Resignatū æs dicitur militi, cū ob delictū aliqđ iussu tribuni militū, ne stipēdiū ei detur in tabulas refertur. Resignare enim antiq ꝓ scribere ponebāt. Ritua noīantur Hetruscorum libri, in qbus ꝑscriptū est quo ritu cōdantur urbes, aræ, ædesq; sacrentur, qua sanctitate muri, quo iure portæ, quo mō tribus, curiæ, centuriæ distribuantur, exercitus cōstituātur, ordinētur, cæteraq; eiusdē ad bellū, & pacem pertinētia. Rutilæ canes. i. nō procul à rubro colore imolātur, ut ait Acteius Capito canario sacrificio pro frugibus deprecādæ sæuitiæ cā sideris caniculæ. Req; eapse. Scipio Africānus Pauli filius cū ꝓ æde Castoris dixit, hac cōpositiōe usus ē: Quibus de hoībus ego sæpe, atq; ī multis locis opa factis cōsilijs, req; eapse bene meritus spē. i. & re ipsa. Res publicas multarū ciuitatū pluraliter dixit C. Gracchus in ea quā scripsit de lege P. Ennij et peregrinis, cū ait: Eæ nationes, cū alijs rebus per auaritiā, atq; stultitiam resp. suas amiserant. Recto fronte cæteros sequi si norit. Cato ī dissertatiōe cōsulatus antiquæ id cōsuetudīs fuit, ut cū ait Enni. quoq; à stirpe suprēo & Ilia dia nepos, & lupus fera, & nulla metus, & ī cōmētarijs sacrorū pōtificaliū frequenter est hic ouis, & hæc agnus, ac porcus: q nō ut uitia, sed ut antiquā cōsuetudinē testātia debemus accipe. Recipie apud Ca. pro recipiā, & alia eiusmodi cōplura. Redēptitauere item ut clamitauere. Cato idē in ea quā egit de signis, & tabulis honorē tentaure ait: Lege facta benefactis non redēptitauere. Repulsior, secūda collatione dixit Cato ī ea q̃ est cōtra Corneliū apud populū: Nec qs īcultior religiosior desertior publicis negotijs repulsior, cōparatiue à repulso. Ratissima quoq; ab ijs, quæ rata dicimus, unde etiā rationes dictæ. Cato in quintum Thermum: Erga remp. multa beneficia ratissima, atque gratissima.

Regillis tunicis albis, & reticulis luteis utrisque textis sursum uersum astantibus pridie nuptiarū diē uirginis inductæ cubitū

ibant ominis causa, ut etiã in togis uirilibus dandis obseruari solet. Rapi simulatur uirgo ex gremio matris, aut si ea nõ est, ex proxima necessitudine cum ad uirũ trahitur, quod uidelicet ea res feliciter Romulo cessit. Rapi solet fax, qua prælucente noua nupta deducta est ab utrisque amicis, ne aut uxor eam sub lecto uiri ea nocte ponat, aut uir in sepulchro comburendam curet, quo utroq; mors propinqua alterius utrius captari putatur

Ritus est mos cõprobatus in administrandis sacrificijs: siue ritus est mos, uel consuetudo. rite autem significat bene, ac recte.

Rictus rixæ rixiosæ, ringitur dici uidetur, quia in diuersum rumpãtur, cõtrariaq; sint recti, quod uocabulũ dictũ uidetur à regendo. Religiosi dicũtur, qui faciendarũ, præmittendarũq; rerũ diuinarũ secundũ morẽ ciuitatis delectũ habent, nec se superstitionibus implicant. Renouatũ fulgur uocatur cum ex ali quo fulgure functio fieri cœpit, si factum est simile fulgur, quod idẽ significat. Referri diem proditã, id est amoueri religiosum est: ut ait Veranius in eo, qui est auspiciorũ de comitijs, idq; exemplo comprobat L. Iulij, & P. Licinij censorũ, qui id fecerint sine ullo decreto augurum, & ob id lustrum parum felix fuerit

Regalia extà appellantur, quæ potentibus insperatum pollicentur honorem, priuatis, & humilioribus hæreditates, si in familiæ dominationem. Respicere autem & in auspicando, unde quis autem prospexit, cũ eodem reuertitur. Religiosum, ac sacrũ est, ut tẽpla omnia, atq; ædes, quæ etiã sacratæ dicũtur, ad quod per se religiosum. Rufuli appellabãtur tribuni militũ à consule facti, non à populo: de quorũ iure, quod Rutilius Rufus legẽ tulerit, Rufuli, ac post Rutuli sunt appellati. Runa genus teli significat. Ennĩ. Runata recedit, id est pilata. Ructare non ructari dicendũ est. Flac. Videte alios ructare, ac respuere pulcherrima superbia. Cicero tamen ructaretur dixit. Respersum uinũ dixerũt, quia uino sepulchrũ spargebatur. Rubidus apud Plautũ panis uocatur parũ coctus. item scorteæ ampullæ rugosæ rũbidæ dici solent. R pro s litera sæpe antiqui posuerunt, maiosibus, meliosibus, lasibus, fesijs, pro maioribus, melioribus, laribus, ferijs. Rorarios milites uocabant, qui leui armatura primi prælij cõmittebant, quod ut ante imbrem serè rorare solet, sic illi ante grauem armaturã, qã prodibant, rorarij dicti. Robũ rubro colore, & quasi rufo significari, ut boẽm quoq; rusticipellãt, manifestũ est. unde & materia, quæ plurimas uenas eius coloris habet, dicta est robur: hinc et homines ualentes, & boni coloris, robusti. robus quoq; in carcere dicitur is locus, quo præcipitatur maleficorũ genus, quod ante arcis robusteis includebatur. Robigalia dies festus VII cal. maias quo Robigo deo suo, quẽ putabant rubiginẽ auertere, sacrificabãt. Rorariũ uinũ, qã rorarijs dabatur. Romula tribus dicta, quod ex eo agro censebantur, quem Romulus ceperat ex Veientibus. Rumex genus teli simile spari gallici. Rumitant rumigerantur. Næui. Simul alius aliunde rumitant inter sese. Ruminalis dicta est ficus, qã sub ea arbore lupa mammã dedit Remo, & Romulo. mamma aũt rumis dicitur. unde & rustici appellant hœdos subrumos, qui adhuc sub mãmis habentur. Rumen est pars colli, qua esca deuoratur. unde rumare dicebatur, qã nũc ruminare. Rumentũ abruptio. Rhegiũ appellatur id municipiũ, qã in fr cto Siciliæ est, quoniã id à rũpendo dictum est. Retractare est rursus tractare. Rabidus à rabie, qui morbus caninus est. Raui coloris appellãtur qui sunt inter flauos, & cæsios, quos Plau. appellat rauistellos. Quis inquit, hæc mulier, & ille rauistellus, qui uenit? Rates uocant tigna colligata, quæ per aquã agũtur, quo uocabulo interdũ etiã naues significantur. Rabula dicitur in multis intentus negotijs, paratusq; ad radendum quid, auferendũq;: uel quia est in negotijs agẽdis acrior, quasi rabiosus. Roduculana porta appellata, qã rudis, et impolita sit relicta: uel quia raudo, id est æs fue

rit uincta. Rasores fidicines dicti, quia uidentur chordas ictu radere. Ratiũ quadrantẽ dictũ putant, quod in eo, & trientis ratis fuerit effigies, ut nauis in asse. Rauim dicebant pro rauicitate. unde & uerbum rauio rauias. Remurinus ager dictus quia possessus est à Remo, & habitatio Remi Remona: sed & locus in summo Auentino Remoria dicitur, ubi Remus de urbe condenda fuerat auspicatus. Remores aues in auspicio dicuntur, quæ actũrũ aliquid remorari compellunt. Rimari est ualde quærere, ut in rimis quoq;. Remillũ dicitur quasi reparandum. Remorbescat in morbũ recidat. Refutare redarguere compositũ à fando, uersa a litera in u. Renancisciturq; significat reprehenderit. unde adhuc nos dicimus nancisci, & nactus, id est adeptus. Reor existimo, & quæcũq; ab eo declinantur. Remulco est cum scaphæ remis nauis magna trahitur. Rigidum & præter modũ frigidũ significat, & durum. Regi fugium sacrum dicebant, quo die rex Tarquinius fugerit è Roma. Regia domus, ubi rex habitat. Rigiescit apud Plaut significat crescit. Resultare sæpe resilire. Restibilis ager sit qui biennio cõtinuo seritur farreo spico, id est, aristato: quod ne fiat, solent qui prædia locant excipere. Reses ignauus, quia residet. Resecrare soluere religione. uiq; cũ reus populũ comitijs orauerat per deos, ut eo periculo liberaretur, iubebat magistratus eum resecrare. Plaut. Resecroq; mater, quod dudũ obsecrauerã. Res comperendinata significat iudiciũ in tertiũ diem constitutũ. Raua uox rauca, & parũ liquida proxime canum latratum sonans. unde etiam causidicus pugnaciter loquens rabula. Rosea in campo reatino campus appellatur, quod in eo arua rore humida semper seruntur. Rediculi fanũ extra portam Capenam fuit, quia accedens ad urbem Annibal ex eo loco redierit quibusdam perterritus uisis. Referari à sera dictum est. Ridiculus qui in rebus turpibus ridetur. Retiario pugnanti aduersus mirmillonẽ cantatur, non te peto, piscem peto, quid me fugis gallẽ? quia mirmillonicũ genus armaturæ Gallicum est, ipsiq; mirmillones ante galli appellabãtur, in quorũ galeis piscis effigies inerat. qã genus pugnæ institutũ est à Pittaco uno ex septem sapientibus, qui aduersus Phrynonẽ dimicaturus propter cõtrouersias finium, quæ erant inter Atticos, et Mitylenæos, rete occultato impediuit Phrynonem. Redimunt redeunt. Regiũ est, quod aut est, aut fuit regis. Regale est dignum rege. Receptus mos est, quem sua sponte ciuitas alienũ adsciuit. Rosij appellabantur in oĩbus perfecti artibus, quod Rosius quidã perfectus unus in arte sua, id est comœdia iudicatus sit. Rica est uestimẽtũ quadratũ, fimbriatũ, purpureũ, quo flaminicæ pro palliolo utebãtur. Aly dicunt, quod ex lana fiat succida alba, quod conficiũt uirgines ingenuæ patrimæ matrimæ ciues, & inficiatur cœruleo colore. Repertum dicitur, quasi reparium, & reparatum.

SEXTI POMPEI FESTI LIB. XVII.

VPum antiqui dicebant, quẽ nũc supinũ dicimus ex græco, uidelicet pro aspiratiõe sponẽtes literã, ut cũ ijdem ὕπνος dicũt, & nos syluas, item ἕξ sex, ἑπτὰ septem. eius uocabuli meminit & Lucil. Si uero das qã rogas, & si suggeri supus. Sempronia horrea, qui locus dicitur in eo fuerunt leges Gracchi ad custodiam frumenti publici. Statua est Ludentis, qui quondã fulmine ictus in circo sepultus est in Ianiculo, cuius ossa postea ex prodigijs, oraculorũq; responsis Senatusdecreto intra urbẽ relata in Volcanali, quod est supra comitium obruta sunt superq; ea columna cũ ipsius effigie posita est.

Sonticũ morbum, in XII. significare ait Aelius Stilo certũ cum iusta causa, quem nõnulli putant esse qui nocet, qã sontes significat nocẽtes. Næuius ait: Sonticã esse oportet causam, quã

obrem perdas mulierem. Sacram uiam quidam appellatam esse existimant, quod in ea fœdus ictum sit inter Romulum, ac Tatium: quidã quod continue utantur sacerdotes Iduliũ sacrorum conficiendorum causa. Itaq; ne eatenus quidem, ut uulgus opinatur sacra appellanda est à regia ad domum regis sacrificuli, sed à regis domo ad sacellum Sirenæ, & rursus à regia usque in arcem, nec appellari debere ait Verrius, sed disiunctiue, ut cæteras uias flaminiam, Appiam, Latinámue, ne nouam uiam quidem, sed nouam uiam. Scita plebei appellantur ea, quæ plebs suo suffragio sine patribus iussit plebeio magistratu rogante. Solitaurilia hostiarum triũ diuersi generis immolationẽ significãt, tauri, ariẽtis, uerris, quod omnes eæ solidi, integrique sunt corporis, contra Accius uerbices maiales. Aly solidũ nõ à solo, quod terram significat, sed ab Oscorũ lingua, quia solũ Osce totũ, & solidũ significat. Vnde tela quædam soliferrea uocantur tota ferrea, & homo bonarũ artium solers, & quæ nulla parte laxata cauaq; sunt, solida nominantur. Atq; harũ hostiarũ omniũ ĩmolati sunt tauri, quæ pars scilicet cæditur in castratione. Sunt quidẽ, qui portent ex tribus hostijs præcipue nomen inclusum cum solido tauri, quæ amplissima sit earum. Quidã dixerũt omniũ trium uocabula confusa, suis, ouis, tauri, id quod uno modo appellarentur unuersæ, qã si à solo, & tauris earum hostiarum ductum est nomẽ, antiquæ consuetudinis per unum l enuntiari non est mirum, quia tunc nulla geminabatur litera in scribendo. Quam consuetudinem Ennius mutasse fertur, utpote græcus græco more usus, qã illi eque scribentes, ac legentes duplicabant mutas. Subsecta infirma, & tenuis. Subsectior. Plautus Persa: Ad paupertatem si migrant infamiæ grauior paupertas sit, fides subsectior, id est infirmior. Idem in Neruolaria, uinũ ait subsectissimũ, qa infirmos faciat, uel corpore, uel animo. Supellectilis rectocasu, & scenis ratione dicebantur, quæ nunc contraria uidentur esse finitioni proportionis, quia oĩa uocabula x litera finita per declinationes obliquorũ casuũ syllabam accipiũt. Hæc autem duo desiuerunt ab ea, ut alia complura, quæ non ideo infirmare debent præceptum. Scurræ uocabulum Verrius inepissime ex græco tractum ait, quod est σκυρτάσεν, aut à sequendo, cui magis assentitur, qã & tenuioris fortunæ hoĩes, & cæteri alioquin, qui honoris gratia prosequerentur, quempiam non antecedere. sed sequi sint soliti: quia uidelicet dicat Lucilius: Cornelius P. noster Scipiadas dicto, tempusq; intorquet in ipsum Oci, & delitijs luci efficite, atq; cinædo, & sectatoria, deo ipsi suo quo rectius dicas. Ibat forte domũ, sequimur multi, atq; frequentes. Cum secutos uideri uelit ob eorum iurgia non ob assuetum officium. Secus Valgius putat ex græco, quod ἕκας dictũ absurde scilicet. Significat enĩ aperte, aliter, exẽplis omnium ferè, qui eam uocem usurpant. Haud secus, non aliter.

Stipem esse numum signatum, testimonio est & id, qã datur in stipendium militi, & cum spondetur pecunia, quod stipulari dicitur. Sobrinus est, ut ait Aelius Gallus, patris mei consobrini filius, & matris meæ consobrinæ filius. Fœmina ijsdem de causis appellat, fratrem & fratrum patruelem, & consobrinum, & propius consobrino, & sobrina. ijdem gradus in sobrina quoque sunt. Sororium tigillum appellatur hac de causa, ex conuentione Tullij Hostilij regis, & Metij Suffetij ducis Albanorũ. Trigemini Oratij, & Curiatij cum dimicassent, ut uictores sequerẽtur imperiũ, & Oratius noster exuperasset, uictorq; domum reuerteretur, obuia soror cognita morte sponsi sui, fratris manu occisi, auersata est eius oscula, quo nõe Oratius interfecit eam. & quanquã à patre absolutus sceleris erat, accusatus tamen paricidij apud duũuiros, dãnatusq; prouocauit ad populũ. cuius iudicio uictor duo tigilla, tertio superiecto, q̃ pa-

ter eius constituerat, uelut sub iugum missus subit, cõsecratisq; ibi aris Iunoni sororiæ, et Iano Curiatio, liberatus oĩ noxia sceleris est, augurijs approbantibus, ex quo sororiũ id tigillum est appellatum. Sororiare mammæ dicuntur puellarũ, cum primum tumescunt, ut fraterculare puerorũ. Plaut. Tunc mamillæ primum sororiabant. illud uoluit dicere fraterculabant.

Sum pro eum usus est Ennius libro primo: At tu nõ ut sum summam seruare decet rem. Et libro secundo: At sese, sumq; dederat in luminis oras. Solo Osce dicitur id, quod nos totũ uocamus. Lucilius: Suasa quoq; omnino diruunt non solo dupondij, id est nõ tota. Itẽ Liuius: Soli curia in omni re cariora, & solifer reũ genus teli totũ ferreũ. Solers etiã in omni re prudẽs. & solers ne, quod omnibus annis præstari debet. Sola appellantur sedilia, in quibus non plures singulis possint sedere, ideoq; solia sternere dicuntur, qui sellisternium habent, & solaria uocantur Babylonica, quibus eadem sternuntur, quæ ut ait Verrius, omnia ducta sunt solo aluei quoque cauandi gratia instituti, quò singuli descendunt. Sola dicũtur à sedẽdo potius, quàm à solio. Solistimum Appius Pulcher in auguralis disciplinæ libro primo ait esse tripudium, quod excidit ex eo, quod illa ferit saxum solidum, aut arbos uiuiradix, quæ nec prætitio humani cædantur, ue, aciantur ue pellantur ue. Solum, terrã. Meuius libro tertio: Tarquinius dedit imperiũ simul & sola regni. & aliubi: Sed sola terrarum postquã permensa parumper.

Solea, ut ait Verrius, est nõ solũ ea, quæ solo pedis subijcitur, sed etiã pro materia robusta, super quã paries craticius extruitur. Aly dicunt, quod est genus piscis. Solox lana crassa, & pecus, quod passim pascitur non tectum. Titinnius in barathro: Ego ab lana solocia ad puram data. Et Luc. Pascal. pecore, ac montano hirco atq; soloce. Sos pro eos antiqui dicebant, ut Enni. lib. primo: Constitit inde loci propter sos dea dearũ, & libro iij. Circũ sosq; sunt magnæ gentes opulentæ. Libro quarto: Dũ censent terrere minis, hortantur q; sos. libro. XI. Cõtendũt graios, Græcos memorare solẽt sos. Interdũ pro suos ponebant, ut cũ per dativũ casum idem Ennius effert: Postquã lumina sis oculis, pro suis, bonus Ancus reliquit. Sultis, p si uultis. Plautus in Friuolaria: Sequimini me hac sultis legiones oĩs Lauernæ. & in Rudẽte: Curate hæc sultis magna diligentia. Cato p Lucio Cæsetio: Audite sultis milites, si qs uestrũ in bello superfuerit, si quis nõ inuenerit pecuniã egebit. Item sultis, si uoltis significat cõpositio uocabulo, ita ut alia sunt, sodes, sis, suusplicet in loco scis licet, ecqd ego qdẽ. En. Pandite sulti genas, & corde relinquite somnũ. Solari sine præpositiõe dixisse antiquos, testis est Pacu. cũ ait: Solatur, auxiliatur, hortaturq; me. Solatiũ genus morbi, maxie à rusticatibus dicitur, cuius meminit etiam Afranius. Sulci appellãtur qua aratrũ ducitur, uel sationis faciẽdæ causa, uel urbis cõdẽdæ, uel fossura rectis lateribus, ubi arbores serãtur. Fulmẽ quoq; qua eius uestigiũ similiter appellatur. quod uocabulũ quidã ex græco fictũ, quia illi dicãt ὀλκόν. Solcus dictus à græco, qui ab illis αὔλαξ appellatur.

Suasum color appellatur, qui fit ex stillicidio fumoso in uestimento albo. Plau. Quia tibi suaso infecisti propudiosa pallulã. Quidã autẽ legũt insuaso. Nec desunt, q̃ dicant omnẽ colorem, q̃ fiat inficiendo suasum uocari, qã quasi persuadetur in aliũ ex albo transire. Saltum Caius Aelius libro ij. significationum, quæ ad ius ciuile pertinent, ita definit: Saltus est ubi syluæ, & pastiones sunt, quarum causa casæ quoque, si qua particula in eo saltu pastorum, aut custodum causa aratur, ea res non peremit nomẽ saltui non magis, q̃ fundi, qui est in agro culto, & eius causa habet ædificium si qua particula in eo habet syluam.

Superescit significat supererit. Ennius: Dũ qdẽ unus homo Romæ toga superescit. & Accius i Chrysippo: Qui hĩc superc

scit Spartam, atq; Amyclas trado. Super per se significat qui dem supra, ut cũ dicimus, super illum sedit, uerũ poniur etiam pro de, Græca cõsuetudine, ut illi dicunt ὑπέρ. Plautus Milite glorioso: Mea opera super hac uicina, quã ego nunc concilio tibi. In Phasmate: Eandẽ præcipio super rebus nostris loqui te. Pacuuius in Medo: Qua super re interfectum esse hippotem dixisti? Cato contra Amniũ: Nemo antea fecit super tali re cum hoc magistratu uti q rem. Afran. in uirgine: Alijs de rebus cæpisti super. FRAG. Superciliũ dicitur, qđ supra cilium sit, id est in tegmentũ oculi supius. Supercilia in Iunonis tutela esse putabãt, qđ ijs protegãtur oculi, per quos luce fruimur, quã tribuere putabãt Iunonẽ, unde & Lucina dicta est. Sub iugum mitti dicũtur hostes uicti, ereptis oĩbus armis, telisq; cũ hastis defixis duabus in terra, tertiaq; ad summũ earũ deligata, ipsi eam iubentur subeũtes transire. Subices Ennius Achille pro subiectis posuit, cũ dixit: Nubes per ego deũ subices humidas, unde oritur imber sonitus aẽrio spiritu. Supstites, testes præsentes significat: cuius rei testimonio est, qđ supstitibus præsentibus leges, inter quos cõtrouersia est, uindicias sumere iubentur. Plau. in Artemone: Nunc mihi licet quiduis loqui, nemo hic adest superstes. Sub corona uenire dicũtur captiui, quia coronati solent uenire ut ait Cato in eo, qui est de re militari: Vt populus suus sua opera potius ob rem bene gestam coronatus supplicatum eat, quàm re male gesta coronatus ueniat. Id aũ signum est nihil præstari à populo. quod etiã Plautus significat in Horulo: Præco ibi adsit cum corona, cui q liceat uenire. Sublime est in altitudinẽ elatũ. ut Enni. in Thyeste: Aspice hoc sublime candens, quẽ uocant omnes Iouem. Virgil. Georg. libro primo: Hic uertex nobis semper sublimis. Sublimauit dixit, id est in altum extulit, originũ lib. secundo Cato: In maximũ decus, atque in excelsissima claritudine sublimauit. id autem dicitur à limine superiore, quia supra nos est. Succenturiare est explendæ centuriæ gratia supplere, subijcere. Plaut. in Saturione: Succenturia centũ require, qui te delectent domi. et Cæcilius in Triumpho: Nunc meæ militiæ astutia opus est succenturia. Sub rumari dicũtur hœdi cum ad mammã admouentur. alij dicũt rumis, uel quia rumine trahunt lac sugentes. Subulo Thusce tibicen dicitur. Itaq; Ennius: Subulo quõdam marinas propter astabat plagas. Suburrã Verrius alio libro à pago Succusano dictã ait. hoc uero maxime probat eorũ autoritate, qui aiunt ita appellatã & regionem urbis, & tribũ à statiuo præsidio, quod solitũ sit succurrere Aesquilijs infestãtibus eam partẽ urbis Gabinis: indictoq; esse, qđ adhuc ea tribus per c literã nõ b scribitur. Subuerbustã, uerubus ustam significat Plau. cũ ait: Viceroſam, cõpeditam, subuerbustam, sordidã. Soboles ab oleſcendo, id est crescendo, ut adolescentes, & adultæ, & indoles dicitur. Lucre. Siue uirũm soboles, siue est muliẽbris. & Virg. Cara deũ soboles. Subuculũ Aelius Stilo, et Cloatius ijsdem ferè uerbis dem onstrant, id uocabulũ genus esse libi, qđ dijs detur ex alica, & oleo, et melle. Nam de tunicæ genere notum est omnibus. Sub uos placo, in precibus fere cum dicitur, significat id, quod ut in legibus, transq; dato, edendoq; plorato suopte ipsius, ut meopte meoipsius, tuopte tuo ipsius. alij dicunt idem esse, quod supplico. Suillũ genus inuisum Veneri prodiderunt poetæ, ob interfectũ ab apro Adonim, quẽ diligebat dea quidã aũt, quod immundissimi sunt sues ex omni mansueto pecore, & ardentissimæ libidinis. Ita ut obprobriũ mulieribus inde tractum dicitur, cum subare, & subire dicuntur. Sus Mineruam, in prouerbio est, ubi quis id docet alterũ, cuius ipse inscius est. quam rem in medio, quod aiũt, positam Varro & Eumerus ineptis mythis inuoluere maluerunt, quàm simpliciter referre.

Strues genera liborum sunt digitorũ coniunctorũ non dissimilia, qui superiecta panicula in transuersum cõtinentur. Struces antiqui dicebant extructiones omniũ rerum. Plau. Cercalcit cœnes dat, ita mensas extruit, tantas struices concinnat patinarias. & Liuius quarto: Castalia per struices saxeas lapsu accidit. Struere antiqui dicebãt addicere, augere. unde industria, inde Cato: Iure, lege, libertate reipub. cõmuniter uti oportet gloria, atq; honore, quõ sibi quisq; struxit. * aut in duodecimo, qđ est sic alluitur, pedẽmue struit manu, mendo iacio. Alij putãt significare retrorsus ire, alij in aliã partem, alij furtim, alij gradii augere, alij minuere, ac uix pedem pedi præferre, otiose it remoratur. Stroppus est, ut Aelius Philologus existimat, quod græce στόφιον uocatur, & qđ sacerdotes pro insigni habent in capite. quidã coronã esse dicũt, aut qđ pro corona insigne in capite imponatur, quale sit strophiũ. itaq; apud Phalisios diẽ festum esse, qui uocetur Strupearia, quia coronati ambulãt: & à Thusculanis, quod in puluinari imponatur Castoris, struppum uocari. Strutheũ in mimis præcipue, uocãt obscœnã partẽ uirilem, à salacitate uidelicet passeris, qui græce στρουθὸς dicitur, à mimis præcipue appellatur. Strenã uocamus, quæ datur die religioso ominis boni gratia, à numero, quo significatur alterũ, tertiũq; uenturũ similis cõmodi, ueluti Trennã præposita litera, ut in lato, & lite solebant antiqui. Statuliber est, qui testamento certa conditione præposita iubetur esse liber, & si per hæredem est, quo minus statuliber præstare possit, quod præstare debet, nihilominus liber esse uidetur. Status dies uocatur, qui iudicij causa præcõstitutus cũ peregrino. eius enĩ generis ab antiquis hostes appellabãtur, qđ erant pari iure cũ po. Ro. atq; hostire ponebatur pro æquare. Plaut. in Curgulione: Si status conuictus cũ hoste intercedit dies, tamẽ est eũ quo iperant ingratis.

Satura est cibi genus ex uarijs rebus conditũ, & est lex multis alijs cõferta legibus. Itaq; in sanctione legũ ascribitur: Nẽ ue per saturã abrogato, aut derogato. Annius Luscus in ea, quam dixit aduersus Tiberiũ Gracchũ: Imperiũ. quod plebs per saturam dederat, id abrogatũ est. & C. Lælius in ea, quã pro se dixit: Dem postera die quasi per saturã sententijs exquisitis in deditionẽ accipitur. quidã dicũt esse genus carminis ubi de multis rebus disputatur. Statæ matris simulachrũ in foro colebatur, postquã id collasirauit, ne lapides igne corrũperentur, qui plurimis ibi fiebant nocturno tẽpore, magna pars populi in suos quisque uicos retulerũt eius deæ cultũ. Stolagniũ genus inauriũ uidetur significare Cæcilius in Cratino, cũ ait: Ex aure eius stolagniũ domi habeo. Stolidus stultus. Enni. in sexto: Nam in de pugnare sues stolidi soliti sunt. & in Alexandro: Hominẽ appellat, quia lasciui stolide nõ intelligit. & Cæcilius in Hypobolimæo: Abi hinc, illi ut tibi sit pater. & in Andronico: Sed ego stolidus gratulatũ me oportuit prius. Stuprũ pro turpitudine antiquos dixisse apparet in Nelei carmine: Fœde, stupreq; ea stigor. & in Appij sentẽtijs: Qui animũ cõpotem esse, neq; fraudis, stupriq; ferocia pariat. Næuius: Sese q; ij perire mauolũt tibidem, q; cum stupro redire ad suos popularis. Item: Sin illos desertant fortissimos uiros, magnũ stuprum populo fieri pergetis. Stupã limũ impolitũ appellant græci Dores. Sacrosanctũ dicebatur, quod iureiurando interpositio erat mstitutũ, ut siquis id uiolasset, morte pœnas uenderet. cuius generis sunt Trib. pleb. ædiles q; eiusdem ordinis, quod affirmat M. Cato in eam, quam scripsit ædilis plebis sacrosanctos. Seruilius lacus appellabatur, eo qđ qui cum faciendũ curauerat in principio uitiligari cõtinens basilice ille, in quo loco fuit effigies hydræ posita à M. Agrippa. Sacratæ leges sunt, quibus sancitum eras ut siquis aduersus eas feciſſet, sacer alicui deorum esset. Sunt, qui esse dicant sacratas, quas plebes iurata in monte sacro sciuerit. Secluſa sacra dicebantur, quæ Græci mysteria appellant.

Scæna ab alijs, à quibusdam scæna, appellatur dolabra pontificalis. Sarissa est hastæ Macedonicæ genus. Sacer mons appellatur trans Anienem fluuium paulo ultra tertium miliarium, quod eum plebes, cum secessisset à patribus creatis trib. pleb. qui sibi essent auxilio discedentes Ioui consecrauerunt. At homo sacer is est, quem populus iudicauit ob maleficium, neq; fas est eum immolari. Sed qui occidit, paricidij non damnatur. Nam lege tribunitia prima cauetur, siquis eum, qui eo plebiscito sacer sit, occiderit, paricida ne sit, ex quo quiuis homo malus, atq; improbus sacer appellari solet. Gallus Aelius ait sacrum esse quocunq; modo, aut instituto ciuitatis consecratum sit, siue ædis, siue ara, siue signum, siue locus, siue pecunia, siue quid aliud quod dijs dedicatum, atque consecratum sit. Quod autem priuati suæ religionis causa aliquid earum rerum deo dedicent id pontifices Romanos non existimare sacrum. At siqua sacra priuata suscepta sunt, quæ ex instituto pontificum statо die, aut certo loco facienda sunt, ea sacra appellari tanquam sacrificiũ. Ille locus ubi ea sacra facienda sunt, uix uidetur sacer esse.

Sacrani appellati sunt Reate orti, qui ex Septimontio Ligures siculos exegerunt, dicti Sacrani, nam uere sacro nati erant.

Sagmina uocantur uerbenæ, id est herbæ puræ, quia ex loco sancto secabantur à consule, prætoréue legatis proficiscentibus ad fœdus faciendum, bellumq; indicendũ: uel à sanciendo, id est confirmando. Næuius: Ius sacratum Iouis iurãdum sagmine. Et alibi: Scapos atq; uerbenas sagmine sumpserunt. Sagaces appellantur multi, ac solertis acuminis. Afranius in Brundusina: Quis tam sagaci corde, atq; ingenio unico? Etiam canes indagatores sagaces sunt appellati. Sarcito in XII. Seruius Sulp. ait significare damnum soluito, præstato. Sardanapalus rex Assyriorum fuit, unicæ luxuriæ inter mulieres, epulasq; uersatus semper, atq; omni tempore. Sargus piscis genus, qui in Aegypto mari ferè nascitur. Lucilius: Quem præclarus elops, quem Aegypto sargus mouebit. Saturnia Italia, & mons qui nũc est capitolinus, Saturnius appellabatur, quod in tutela Saturni esse existimatur. Saturnij quoq; dicebantur, qui castrum in uno cliuo capitolino incolebãt, ubi ara dicata ei deo ante bellum Troianũ uidetur, quia apud eam supplicant aperti capitibus. Nã Italici autore Aenea uelant capita, quod is cũ rem diuinam faceret in litore Laurentis agri Veneri matri, ne ab Vlysse cognitus interrumperet sacrificiũ, caput adoperuit, atq; ita conspectum hostis euitauit. Saturno dies festus celebratur mense Decembri, quo deo ædis est dedicata. & is cultus agrorũ præsidere uidetur, quod etiã falx Saturni est insigne. Versus quoq; antiquissimi, quibus Faunus fata hominibus ceciniſſe uidetur, Saturnij appellãtur, qbus etiã à Næuio bellũ Punicum scriptum est, & à multis alijs plura composita sunt. Qui deus in saliaribus Saturnus nominatur, uidelicet à Sationibus.

Sas Verrius putat significare eas tesle Ennio, q dicat libro primo: Virgines nam sibi quisq; domi Romanus habet sas, cũ suas magis uidetur significare: sicuti eiusdẽ libro quarto fatendũ est eam significari, cũ ait: Nec quisq; philosophiã, quã doctrinã Latina lingua non habet, sapientiaq; perhibetur, in somnis uidit prius quã sam discere cœpit. Idem cũ ait sapsam pro ipsam, nec aliud nomen ponit in libro XIII. Quo res sapsa loco sese ostentat q, iubet q. Pacu. in Teucro: Nam Teucrum regi sapsa res restibiliet. Scæua res dicitur mala quasi siniſtra. σκαιὸν enim græce siniſtrũ dicitur. Vulgus scæuã, & in bonã, & in malam rem uocat. Saluares est dũ saltat senex, quare parasiti in scena Apollinis dictitent, causam Verrius libro secũdo, quorũ prima est P litera reddidit, quod C. Sulpitio, & C. Fuluio consulibus, M. Calphurnio Pisone prætore urbis faciente ludos, subito ad arma exierunt, nuntiato aduentu hostium, uictores q; in theatrum redierunt, soliciti, ne intermissi religionem afferente instaurati, qui essent, inuentũ esse ibi C. Pomponiũ libertinum mimum magno natu, qui ad tibicinem saltaret. Itaq; gaudio nõ interruptæ religionis ædità uocem nũc quoq; celebrari. At in hoc libro refert Asinij Capitonis uerba, quibus eos ludos Apollinares Claudio, & Fuluio consulibus factos dicit ex libris sibyllinis, & uaticinio Martij Vatis institutos, nec nominatur ullus Pomponius, ridiculeq; de appellatione parasitorum Apollinis hic causam reddit, cũ in eo præterijſſet. Ait enim ita appellari, quod Caius Volumnius, q ad tibicinẽ saltarit, secundarũ partium fuerit, qui ferè omnibus mmis parasitus inducatur. Quã inconstantiam Verrij nostri non sine rubore retuli. Salios à saliendo, & saltando dictos esse, quamuis dubitari non debeat, tamẽ Polæmon ait Arcada quendã fuisse noĩe Saltũ, quẽ Aeneas à Mantinea in Italiam deduxerit, qui iuuenes Italicos ἐνόπλιον saltationem docuerit. At Critolaus Saonem ex Samothrace cum Aenea deos penates, qui Lauiniũ transtulerit, saliare genus saltandi instituisse. à quo appellatos Salios, qbus per omnes dies ubicũq; manerent, quia amplæ ponebantur cœnæ, si quæ aliæ magnæ cœnæ sunt, saliares appellantur. Salmacis nympha Cœli, & Terræ filia, fertur causa fontis Alicarnassij aquæ appellãdæ fuisse Salmacidis: quã q bibisset, uitio imprudentiæ molleſceret. ob eam rẽ. Q. Ideius Auitus augustarũ parietibus occasionem largitur iuuenibus petulãtibus ante centum puerorum, puellarum q; uiolandarum, quia non patet refugium. Ennius: Salmacida spolia sine sanguine, & sudore.

Salires uirgines Cincius ait esse conductitias, quæ ad Salios coibant cum apicibus paludatæ, quas Aelius Stilo scripsit sacrificium facere in regia cũ pontifice paludatas cũ apicibus in modũ Saliorũ. Spondere Verrius putat dictũ, qđ spõte sua, id est uolũtate p mittatur: deinde oblitus iferiore capite spõsum, et sponsam ex græco dictã ait, qđ scilicet σπονδὰς interpositis rebus diuinis faciant. Salicem idẽ uirgulti genus nõ arboris dicit, & ridicule interpretatus dictã, quod ea celeritate crescat, ut salire uideatur. Salaciam dicebant deã aquæ, quam putabãt salũ ciere, hoc ẽ mare mouere. Vnde Oui. Nymphæq; salaces. Quo uocabulo poetæ pro aqua usi sunt. Pacu. Hinc sæuitiam Salaciæ fugimus. Salaria uia Romæ est appellata, quia per eã Sabini sal à mari deferebant. Salutaris porta appellata est ab æde Salutis, quæ ei proxima est. Salinũ cũ sale in mensa ponere singulis religioni habetur, quod quoniã in Esquilina regione, cũ fornax plena uasorũ coqueretur, atq; ille proxie eã cõuiuatus, supraq; modũ potus somno oppressus esset cũ conuiuis suis, præteriens quidam petulans ostio patente, ex mensa Salinum coniecit in fornacẽ, atq; ita incendio excitato figulus cum suis cõcrematus est. Salinum in mensa pro aquali solitũ esse poni ait cũ patella, quia nihil aliud sit sal, q aqua. Saliãtinos à Salo dictos, Cretas & Illyrios, q cũ Locrẽsibus nauigãtes societatẽ fecerint eius regionis Italiæ, quã FRAG. Scirpum est id, qđ in palustribus locis nascitur leue, & procerũ: unde tegetes fiunt, inde prouerbiũ est in eas natũ res, quæ nullius impedimenti sunt, in scirpo nodũ quærere. Enni: Quærere in scirpo soliti qđ dicere nodum. & Plautus Aulularia: Quasi pueris, q nare discunt scirpo inducitur ratis. Næuius ĩ Phœnissis: Sume arma, id ẽ ante occidã claua scirpea. Sarra Tyros insula. Spira dicitur et basis colũnæ unius tori, aut duorũ, et est genus operis pistorij, & funis nauticus in orbẽ cõuolutus ab eadem oĩs similitudine. Pacu. Quid cessatis socij cĩcere spiras sparteas? Ennius quidẽ hoĩm multitudinẽ ita appellat, cum ait: Spiras legionibus nex. Spectu sine præpositione Pacuuius in Duloreſte usus est, cũ ait: Amplus rubicundo colore, & spectu proteruo ferox. Spectile uocatur infra umbilicum suis caro quædam proprij habitus

habitu exos, qua etiam antiqui per se utebantur. Plautus enumerandis uilibus obsonijs in carbonaria sic ego pernam, sumen, sue, spectile, callum, glandia. Spicit quoq; sine præpositione dixerunt antiqui. Plautus: Flagitium est si nihil mittetur, quæ supercilio spicit. & spexit. Ennius libro sextodecimo: Quos ubi rex paulo spexit decoribus celsis. Spirillum uocari ait Opilius Aurelius capræ barbam. Spinturnix est auis genus turpis figuræ occursatrix, unde artificum perditas.

Spinturnix ea græce dicitur, ut ait Santra σπινθαρις. Spicum masculine antiqui dicebant, ut hunc stirpem, & hanc amnem. Versus est antiquus: Quasi messor permessum unũquenque spicũ collegit. Speres antiqui pluraliter dicebant, ut Ennius libro .ij. Et simul effugis speres ita funditus nostras. & lib. xvi. Spero, si speres quicquam prodesse potis sunt. Spectio in auguralibus ponitur pro aspectione, & nuntiato: quia omne ius sacrorum habent auguribus spectio duntaxat, quorum consilio rem gererent magistratus, non ut possent impedire nuntiando, quæ cum uidissent satis. Spectio sine nuntiatione data est, ut ipsi auspicio rem gererent, non ut alios impedirent nuntiando.

Scripturarius ager publicus appellatur, in quo ut pecora pascantur certum æs est, quia publicanus scribendo conficit rationem cum pastore. Scribas proprio nomine antiqui & librarios, & poëtas uocabant. At nunc dicuntur scribæ quidem librarij, qui rationes publicas scribunt in tabulis. Itaque cũ Liuius Andronicus bello Punico secundo scripsisset carmen, quod à uirginibus est cantatũ, quia prosperius res populi Romani geri cœpta est, publice adtributa est, & in Auentino ædes Mineruæ, in qua liceret scribis, histrionibusq; consistere, ac dona ponere in honorem Liuij, quia ijs etiam & scribebat fabulas, & agebat. Scraptæ dicebantur nugatoriæ, ac despiciendæ mulières, ut ait Verrius, ab ijs, quæ screa ijdem appellabant, id est quæ quis excreare solet, quatenus id faciendo se purgaret. Titinnius in palla rectius: Mecastor piculetæ post in me lectum hodie stratum indiscratie multa per flumen, ac mare in patriam remitteretur. Sunt qui dicant post urbem à Gallis liberatam ob inopiam cibatus cœptos sexaginta annorum homines iaci in Tyberim, ex quo numero unus filij pietate occultatus sæpe profuerit patriæ consilio sub persona filij, uelut sit cognitum ei iuueni esse ignotum, & sexagenarios ultra concessa. latebras autem eius, quibus arguerit senem, id est cohibuerit, & cælauerit sanctitate dignas esse uisas, ideoq; arca ea appellata. Sed exploratissimum illud est causæ, quo tempore primum per pontem cœpere comitia suffragium ferre iuniores, cõclamauere, ut de ponte deijcerentur sexagenarij, qui iam nullo publico munere fungerentur, ut ipsi potius sibi, quàm illi deligerent in patrum. cuius sententiæ est etiam Sisinius Capito. Vanam autem opinionẽ de ponte Tyberino confirmauit Afranius in repudiato. Sexu, natura, habituq;, ex græco, quam illi uocant ἕξιν. Afranius in Priuigno sic ait: Orbus uirilis sexus adoptauit sibi. Pacuuius in Atalanta: Triplicem uirili sexu procreat partum. Simpludearea funera sunt quibus neutrum genus interesset ludorũ. nam indictiua sunt, quibus adhibentur non ludi modo, sed etiã desultores, quæ sunt amplissima. Sex suffragia appellantur in equitum centurijs, quæ sunt adiectæ ei numero centuriarum, quas Priscus Tarquinius rex constituit. Sestertius dicitur pars quarta denarij, quo tempore is decussis ualebat, id est dupondius, & semis, siue contenditur id in alijs rebus quinquaginta assium est, in alijs quingentorum intra eos, qui iudicio inter se contenderent. qua de re lege L. Papirij tribu. plebis sancitum est his uerbis: Quicunque prætor post hoc factus erit qui intra ciues ius dicet tres uiros capitales populum rogato, ijq; tres uiri quicunque ciere sacramenta ex iudicantoq;, eodem'q; iure sunto, uti ex legibus plebei'q; scitis exigere, iudicare'q; esse oportet. Sacramentu autem nomine id æs dici cœptum est quidem & propter ærarij inopiam, & sacrorum publicorum multitudinem consumebatur id in rebu diuinis.

Sestantarij asses in usu esse cœpere ex eo tempore, quod propter bellum Punicũ secundũ, quod cum Annibale gestum est, decreuerunt patres, ut ex assibus, qui tum erant librarij, fierent sestantarij, per quos cum solui cœptum est, & populus ære alieno liberaretur, & priuati quibus debitum publice solui oportebat, non magno detrimento afficerentur. Septuennio quoque anno usus, ut priore numero, sed id non permansit in usu, nec amplius processit in maiorem. Senacula tria fuisse Romæ in quibus senatus haberi solitus sit, memoriæ reddidit Nicostratus in libro, qui inscribitur: De senatu habendo. Vnum ubi nũc est ædes concordiæ, inter capitolium, & forum, in quo solebant magistratus, ut dicit Titinnius, cum senioribus deliberare. Alterũ ad portam Capenam. Tertiũ intra ædem Bellonæ, in quo exterarum nationũ legatis, quos in urbem admittere nolebant, senatus dabatur. Scholæ dictæ sunt non ab otio, ac uacatione omni, sed q̃d cæteris rebus omissis, uacare liberalibus studijs pueri debent: ut etiam ludi appellantur, in quibus minime luditur, ne tristi aliquo nomine fungerentur, omnis uitij uacuitas in auspicijs. Item scholæ dictæ sunt ex græco σχολάζω uaco à uacatione. Sarpũtur uineæ, id est putantur. ut in XII. quandoq; sarpta donec dempta erunt. Suffuerat sub eodem tecto fuerat. Scriptũ lapidem esse ait, et ita uocari Antistius Labeo in agro Menulino, ubi diuinã rem facerent. Sequãq; seorsum quanq;. Sanates dicti sunt, qui supra, infraq; Romã habitauerunt. quod nomen ijs fuit, quia cũ defecissent à Romanis, breui post redierent in amicitiam, quasi sanata mente. Itaq; in XII cautũ est, ut idem iuris esset Sanatibus, quod fortibus, id est bonis, & qui nunq̃ defecerant à populo Romano. Sublucare arbores est ramos earũ supputare, et ueluti subtus lucem mittere. conlucare aũt succisis arboribus locũ implere luce. Spurcum uinũ est, quod sacris adhiberi non licet, ut ait Labeo Antistius libro x. commentarij iuris pontificij: Cui aqua admista est defrutum'ue, aut igne tactum, mustum'ue ante, quàm deferuescat. Septimontio, ut ait Antistius Labeo, feriæ dicebantur fieri, quod septẽ montibus fiebat, ut in palatio, quod sit palatiar Quirinali, Veliæ, cui item sacrificiũ, Fagutali, Saburiæ, Cerinato, Oppio, Cœlio montibus. Oppius aũt appellatus est, ut ait Varro rerum diuinarũ lib. octauo, ab Opita Oppio Thusculano, qui cum præsidio Thusculanorũ missus ad Romã tuendam, dum Tullus Hostilius Veios oppugnaret, consederat in carinis, & ibi castra habuerat similiter. Sinistræ aues sinistrum, quod est sinistimũ auspiciũ, id est, quod sinat. Varro lib. quinto epistolicarũ quæstionũ ait: A deorũ sede cum in meridiẽ species, ad sinistram sunt partem mundi exorientes, ad dexterã occidentes, factum arbitror, ut sinistra meliora auspicia, quàm dextera esse existimentur. idem ferè sentiunt Sisinius Capito, & Cincius. Sentinare satagere dictũ à sentina, quia multã aquã nauis cũ recipit periclitatur. Cæcilius in Aethrione: Cũ Mercurio capit consiliũ postquã sentinat satis. Sentinare est periculũ subtiliter euitare cõtendendo aquã euacuare, à sentina nauis, ut eam liberet. Senatores à senectute dici satis constat, quos initio Romulus elegit centũ, quorũ cõsilio remp. administraret. Itaq; etiã patres appellati sunt, & nunc cũ Senatores adesse iubentur quibusq; in senatũ sententiã dicere licet, quia ij, qui post lustrũ conditũ ex iunioribus magistratũ cepere, & in senatu sententiã dicunt & nõ uocantur senatores ante, quàm in senioribus sunt censi. Senatusdecretũ à cõsulto Aelius Gallus sic distinguit, ut id dicat particulam quandã esse senatusconsulti, ut cum prouincia alicui decernitur, quod tamen ipsum senatusconsulti est.

Senis crinibus nubentes ornãtur, quod is ornatus uetustissimus fuit. Quidam quod eo uestales uirgines ornẽtur, quarum castitatem uiris suis sponte. à cæteris. Sentes cũ constet esse spinas, & Afranius in Abducta dixerit: Quã senticosa uerba pertorquet turba, pro spinosis accipi solet. Senium à senili acerbitate uitæ dictum, posuit Cæcilius in Hymnide: Sine suã senectutem ducat utique ad senium sorbitio. Senonas, Gallos Verrius ait existimari appellari, quia noui uenerint ex transalpina. Segesta quæ nunc appellatur, oppidum in Sicilia est, quod uidetur Aeneas condidisse præposito ibi Egesto, qui eam Egestam nominauit: sed præposita ei S litera, ne obscœno nomine appellaretur, ut factum est in Maleuento, quod Beneuentum dictũ est: & in Epidãno, quod usurpatur Dyrrhachiũ.

Seliquastra sedilia appellantur antiqui generis, d litera in l conuersa, ut etiam in sella factum est, & subsellio, & solio, quæ non minus à sedendo dicta sunt. Silus appellatur nasus sursum uersus repandus, unde galeæ quoq; à similitudine silæ dicebantur. Syluij sunt appellati Albani reges, à Lauiniæ filio, quem post excessum Aeneæ grauida relicta timens periculum, & suæ uitæ, & eius, quem in utero gerebat, in syluis latens enixa est, qui restitutus in regnum est post mortem Ascanij prælatus Iulo fratris filio, cum inter eos de regno ambigeretur.

Sertorem quidam putant dictum à prendendo, quia cum cuipiam afferat manum educendi eius gratia ex seruitute in libertatem uocetur adsertor: cum uerisimilius sit dictum, quod sereret quid, ac potius adsertorem à serendo accepisse nomen, cum aliquem serat petendo in libertatem eandem, qua ipse sit, id est iungat, quia fruges, cum seruntur terræ iungit, quod totum Verrius ἀπατήνως introduxit. Seges dicitur ea pars agri, quæ arata, & consita est, à serendo uidelicet.

Serilla Verrius appellari putat nauigia Istrica, ac Liburnica, quæ lino, ac sparto condensantur, à conserendo, & contexendo dicta: quia dicat Pacuuius in nuptijs: Nec ulla subscus cohibet compagem aluei, sed suta lino, & sparteis serillibus, cum περιφρασιχῶς, & ficto uocabulo usus sit pro funiculis, qui sparto cõseruntur. Seruorum dies festus existimatur Idibus Augusti, quod eo die Seruius Tullius natus serua, ædẽ Dianæ dicauerit in Auentino, cuius tutelæ sint cerui, à quorũ celeritate fugitiuos uocent ceruos. Serò sapiunt phryges, prouerbium natum est à Troianis, qui decimo denique anno uelle cœperant Helenam, quæq; cum ea rapta erant, reddere Achiuis.

Sispitem Iunonem, quam uulgo sospitem appellant, antiqui usurpabant, cum ea uox ex græco uideatur sumpta, quod est σώζειν. Secius à serò uidetur dictum. Accius Amphitryone: Si forte paulo, quàm ueniam secius. Alij dixere serius.

Sedum, alij Sadum, appellãt herbam quã Opilius Aurelius sæsuuiũ uocari ait, eamq; in tegulis seri, nec quãobrem id fiat indicat. Specus fœminino genere pronuntiabant antiqui, ut metus, & nepos, tam Hercules, quàm masculino stirps, aut frõs, ut Ennius: Tũ casu sub monte altæ specus intus patebant. & Pacuuius in Chryse: Est ibi sub eo saxo penitus strata arena ingẽs specus. Spatiatorem, Cato in M. Cœlium: Si se appellauisset in coloniam me Hercules scribere nollem, si tuum uirũ sim spatiatorem, atq; fescenniam. Alij spatiatorem erratorem dicunt.

Stata sacrificia sunt, quæ certis diebus fieri debent. Cato in ea, q̃ scribit de Lucio Vecturio, de sacrilegio cõmisso: Cũ ei equum ademit, quod tuq; in te fuit sacra stata solennia capite sancta deseruisti. Solennia sacra dicuntur, quæ certis tẽporibus anni fieri solent. Serra præliari dicitur, cum assidue acceditur, receditur'q;, neq; ullo consistitur tempore. Cato de re militari: Siue forte opus sit cuneo, aut globo, aut forcipe, aut turribus, aut serra uti, adoriare.

Stercus ex æde uestæ XVII. Calẽd. Iulias defertur in angiportum medium ferè cliui capitolini, qui locus clauditur porta stercoraria, tãtæ sanctitatis maiores nostri esse iudicarũt. Sũmissiorẽ alijs ædem honoris, et uirtutis C. Marius fecit, ne si forte officeret auspicijs publicis, augures eam demoliri cogerẽt. Sacramentũ æs significat, q̃d pœnæ noĩe penditur, siue eo q̃s interrogatur astitionalis uocis pio anagnino, qui eiusdẽ rei causa eam partem æsquiliarũ, quæ iacet ad uicũ patritium uersus, in qua regione est ædis mefitis tuitus. Sacramentum dicitur, quod iusiurãdi sacratione interposita geritur. Subingere ariẽtem in eodem libro Antistius esse ait dare ariẽtẽ, qui pro se agatur, cædatúr ue. Benespõsis, beneq; uolueris, in precatione augurali Messala ait significare spopõderis, uolueris. Serpula serpserit, ait idẽ Messala serpens irrepserit. Solino idẽ ait esse cõsulo. Suapte idẽ ait esse sic te. Stella significare ait Acteius Capito lætũ, et prosperũ, autoritatẽ secutus Publij Seruilij auguris, quæ ex lamella ærea assimili stellæ locis inaugurandis præfigeretur. Sinistrũ in auspicãdo significare ait Acteius Capito lætũ, & p̃sperũ auspiciũ, ac silentiũ dubij duntaxat uacat. Initio silentio surgere, cũ dicitur, significat nõ interpellari quo minus rem gerat, ad sinistrũ hortari quoq; ad auspicia ad agendũ, quod animo quis præposuerit.

Stipatores ait dictos à stipe, quam mercedis nomine accipiãt custodes cuiusq; corporis, unde stipã ĩ quã amphoræ cũ extruũtur, formari solent: etiã stipites, qui ob eandẽ causam destituantur. Susq; deq; significat plus minús ue. Soniuio, sonanti. Seruilius lacus Romæ à conditore uocatus. Secordiã quidã pro ignauia posuerunt. Cato pro stultitia posuit. Compositũ autem uidetur ex si, q̃d est sine, & corde. Semis, semodius, semũcia ex græco trahuntur, sicut & alia nonnulla, quæ s literã pro aspiratione eorũ habent, ut ἑπτὰ septẽ, ὕλη sylua. Sic ista ab eo, quod illi dicũt ἡμι declinata sunt. Superuacaneũ superuacuũ. Struferrarios dicebãt, qui quædã sacrificia ad arbores fulguritas faciebãt, à ferto scilicet quodã sacrificij genere.

Silicerniũ erat genus farciminis, quo fletu familia purgabatur. Dictũ aũt silicerniũ, q̃a cuius noĩe ea res instituebatur, is iã silicem cerneret. Cæc. Credidi silicernium eius me esse esurũ. Sudũ siccũ quasi seudũ, id ẽ sine udo. Securus sine cura. Surregit, & sortus p surrexit, & quasi possit fieri surrectus, frequẽter posuit Liuius. Sors & patrimoniũ significat. Vnde cõsortes dicimus, & dei respõsum, & q̃d cuiq; accidit in sortiendo. Saracum est, quo ornamenta portantur scenicorũ. Sobriũ uicũ Romæ dictũ putãt, uel q̃d ĩ eo taberna nulla fuerit, uel q̃d in eo Mercurio lacte non uino supplicabatur. Sons nocẽs. Insons innocẽs. Sodales dicti, q̃d unà sederẽt, & essent, uel q̃d ex suo datis uesci soliti sint, uel q̃d inter se inuicẽ suaderẽt, q̃d utile esset.

Sodes si audes, ut sis pro si uis, & illico pro in loco. Terentius Andria: Dic sodes, q̃s heri Chrysidẽ habuit? Surũ dicebãt ex quo per diminutionẽ fit surculus. Enn. Vnus surus surũ ferret, tamẽ defendere possent. Surremit sumpsit. Inq; manu surremit hastã. Surrepsit sustulerit. Sũmussi murmuratores. Næ. Odi, inquit, summussos, proinde apte dice q̃d sit. Terentius mussare p tacere posuit, cum ait: Sile, cæla, occulta, tege, tace, mussa. Solipũga genus bestiolæ maleficæ, q̃d sit acrius, cõtractiusq; feruore solis, unde etiã nomẽ traxit. Sospes saluus. Enni. tamẽ sospitẽ pro seruatore posuit. Sospitare est bona spe afficere, aut bonã spẽ nõ fallere. Succortrila uox tenuis, & alta. Titin. fœmina fabula succortrila uocabula. Succĩgulũ balteũ. Succerda stercus suillũ. Titĩ. Quid habes nisi unã arcã sine claui eò cõdis succerdas? Sciscito sentẽtiã dico. Succidanea hostia dicebatur, quæ secũdo loco cædebatur. s. sic appellata est à succedendo. Sugillatũ dicitur ex græco, q̃d ea pars, q̃ est sub collo, cilon ab eis dicitur,

Sycophantas appellatos hac de causa dicunt. Atticos quondam iuuenes solitos aiunt in hortos irrumpere, ficosq; deligere: quã ob causam lege est constitutum, ut qui id fecisset, capite truncaretur. quam pœnam qui persequerentur ob paruula detrimenta sycophantas appellatos. Superuaganea dicebatur ab auguribus auis, quæ ex summo cacumine uocem emisisset, dicta ita, quia super omnia uagatur, aut canit. Supernati dicũtur quibus femina sunt succisa in modum suillarum pernarũ. Ennius: His pernas succidit iniqua superbia Pœni. Supremum modo significat summum, modo extremum, modo maximum. Subsilles dicebantur quædam lamellæ sacrificijs necessariæ. Sororium tigillum appellabatur locus sacer in honorem Iunonis, quem Horatius quidam statuerat causa sororis à se interfectæ ob suam expiationem. Substillum tempus ante pluuiam iam penè uuidum, & post pluuiam non persiccum, quod iam stillaret, aut nondum desijsset.

Subscudes appellantur tabellæ, quibus tabulæ inter se configuntur, qa quo immittũtur succiditur. Pacu. Nec ulla subscus cohibet compagem. Suffiscus folliculus testium Arietinorum quo utebantur pro marsupio, à fisci similitudine dictus.

Subactus modo significat molitus, modo uictus, modo compulsus, ut cum dicimus, pecus sub arbore subactum, modo coactus.

Supplicia ueteres quædã sacrificia à supplicando uocabãt.

Sufes consul lingua Pœnorum. Claudius senatus inquit censuit referentibus sufetis. Sub uitem hastas iacere dicitur ueles, cum eas sub manu sursum mittit. Luc. Vt ueles bonus sub uitẽ qui summisit hastas. ueles autem uelitis facit. Sub uitem præliari dicuntur milites, cum sub uinea militari pugnãt. Luc. Neque prodire in altum, præliari procul sub uite. Sub uineam iacere dicuntur milites, cum astantibus centurionibus iacere coguntur sudes. Supparus uestimentum puellare lineum, quod & subucula, id est camisia dicitur. Afranius: Puella non sum, supparo si induta sum. Sipat iacit. unde dissipat disijcit, & obsipat obijcit, & insipit, hoc est inijcit. Sutelæ dolosæ astutiæ, à similitudine suentium dictæ. Suspectus à suspicor uenit, & à suspicio. Suopte suo ipsius, ut meopte meo ipsius, tuopte tuo ipsius. Strebula lingua Vmbrorũ appellabant partes carnium sacrificatarum. Stlata genus nauigij latum magis, quàm altum, & à latitudine sic appellatũ, sed ea consuetudine, qua stlocum pro locum, & stlitem pro lite dicebãt. Stlembus grauis, tardus, sicut Lucilius pedibus stlembum dixit equum pigrum, & tardum. Stipatores corporis custodes, quos antiqui latrones uocabant. stipati enim ferro circundant corpora regum. Stipes fustis terræ defixus.

Stritauum antiqui dicebant pro tritauo. Strigores densarum uirium homines. Strigæ appellantur ordines rerum inter se continuatarũ. Striges dicuntur & inauspicatæ aues, quæ Syrnia græce nuncupantur, à quibus nomen inditum maleficis mulieribus, quæ etiam uolaticæ dicuntur. itaque solent eas auertere his uerbis: συρνία πεμπτώεν νυκτίκομα, σρίγγα δ' ὀλοὸν ὄρνιν ἀνώνυμον ὠκύπορόντε πνύκα. à stringendo dictæ.

Stura flumen in agro Laurenti est. Sterilam sterilitatem. Stultorum feriæ appellabantur Quirinalia, quod eo die sacrificant ij, qui solenni die, aut non potuerunt rem diuinã facere, aut ignorauerunt. Sanqualis auis, quæ ossifraga dicitur. Sacrima appellabant mustum, quod Libero sacrificabant pro uineis, & uasis, & ipso uino cõseruandis: sicut præmessium de spicis, quas primũ messuissent, sacrificabant Cereri

Sacrificulus rex appellatus est, qui ea sacra, quæ reges facere consueuerant, fecisset. Sacella dicuntur loca dijs sacrata sine tecto. Saga quoq; dicitur mulier perita sacrorũ, & uir sapiens producta prima syllaba propter ambiguitatem euitandam. Sarpa uineta putata, id est pura facta. unde & uirgulæ abscissæ sarmenta. Sarpere enim antiqui pro purgare ponebant. Sarte ponebant pro integre. ob quam causam opera publica, quæ locãtur, ut integra tecta præstentur, sarta tecta uocantur. Etenim sarcire est integrum facere. Sardare intelligere. Næuius: Quod bruti nec satis sardare queunt. Saperda genus pessimi piscis. Sandaraca genus coloris. Næuius: Merula sandaracino colore. Sambuca organi genus, à quo sambucistriæ dicuntur. machina quoq;, qua urbes expugnatur, similiter uocatur. Nam ut in organo chordæ, sic in machina intenduntur funes. Samnites ab hastis appellati sunt, quas græci σαύνια appellant: has enim ferre assueti erant siue à colle samnio, ubi ex Sabinis aduentantes consederunt. Seculares ludi apud Romanos post centum annos fiebant, quia seculum centum annos extendi existimabant. Scutylum tenue & macrum, & in quo tamen exilis pellicula cernitur.

Squalidum incultum, & sordidum, quod proxime similitudinem habeat squamæ piscium sic appellatum. Squarosi ab eadem squamarum similitudine dicti, quorum cutis exturget ob assiduam illuuiem. Lucilius: Varonum ac rupicum squarosa incondita rostra. Schœniculæ appellantur meretrices, propter usum unguenti schœni, quod est pessimi generis. Scorta appellãtur meretrices, quia ut pelliculæ subigantur. omnia namque ex pellibus facta scortea appellantur. Scortes, id est pelles testium Arietinorum ab eisdem pellibus dicti.

Scandulaca genus herbæ frugibus inimica, quod eas uelut hedera implicando necat. Scaptensula locus ubi argentum effoditur in Macedonia, dictus à fodiendo. σκάπτειν namque græce effodere dicitur. Lucretius: Quales expiret scaptensula subter odores. Spara minimi generis iacula, à spargendo dicta. Lucil. Tum spara, tum murices portantur, tragulæ porro. Sartæ nugatoriæ, ac despiciendæ mulieres. Sartutillus uenter suillus condito farre expletus. Spinter armillæ genus, quo mulieres utebantur brachio summo sinistro. Scrupi dicuntur aspera saxa, & difficilia attrectatu. unde scrupulosam rem dicimus, quæ aliquid in se habet asperi. Scrantcum pelliceum, in quo sagittæ reconduntur, appellatum ab eadem causa, qua scortum. σκῦτος enim græce pellis dicitur. unde scuticæ, & scuta, quia non sine pellibus sunt. Sceleratus campus appellatur proxime portam Collinam, in quo uirgines uestales quæ incestum fecerunt, defossæ sunt. Sceleratus uicus Romæ appellatur, quod cum Tarquinius Superbus interficiendũ curasset Seruium regem socerum suum, corpus eius iacens filia carpento superuecta sit, properans in possessionem domus paternæ. Scelerata porta, quæ & Carmentalis dicitur, uocata, quod per eam, sex, & trecenti Fabij cum clientium millibus quinque egressi aduersus Hetruscos ad amnem Cremeram omnes sunt interfecti. Schedia genus nauigij inconditum, id est trabibus tantum inter se nexis factum unde mala poëmata schedia appellantur. Sexus natura uel habitus ex græco ἕξις uocatur. Sex millium & ducentorum hominum primus C. Marius cõscripsit legionem, cum antea quatuor millium fuisset, unde etiam appellabatur quadrata.

Sibus callidus uel acutus. Sed pro sine inueniuntur posuisse antiqui. Sibinam appellant Illyrij telum uenabuli simile. Ennius: Illyrij restant sicis, sibinisq; fodentes. Sedicula sedile. Seduculum genus flagelli dictum, quod uapulantes sudantes facit. Sectarius ueruex, qui gregem agnorũ præcedens ducit. Secespitam alij securim, alij dolabram æneam, alij cultellum putant. Sicillicum dictum, quod semunciam secet. Secessiones narrationes. Sicilices hastarum spicula lata. Ennius: Incedit ueles uulgo sicilicibus latis.

Sectio

Sectio persecutio iuris. Secundæ res non à numero dicuntur, sed quia ut uelimus sequantur.

Sinciniam cantionem solitariam. Sectores, qui & secant dicuntur, & qui empta sua persequuntur.

Sicyonia genus calciamenti. Lucilius: Et pedibus læua Sicyonia demit honesta. Simultas, id est odium, dicta ex contrario, quia minime sint odentes se simul. potest & à simulatione dicta existimari, quia simulata loquuntur ad inuicem.

Sementinæ feriæ fuerãt institutæ, quasi ex ijs fruges grandescere possint. Simpulum uas paruum non dissimile cyatho, quo uinũ in sacrificijs libabatur: unde & mulieres rebus diuinis deditæ simpulatrices dicuntur.

Senaculum locus senatorum. Scœnas Sabini cœnis, quæ autem nunc prandia sunt, cœnas habebant, & pro cœnis uespernas appellabant. Segnitia dicitur, quod sit sine nitendo quid utile, aut honestũ. Terentius: Enimuero Daue nihil loci est segnitiæ, neq; socordiæ.

Signare significat modo scribere, modo annulo signa premere, modo pecora signis notare. Septimontium appellabant diem festum, quod in septem locis faciebant sacrificium, palatio, uelia, fagutali, sabum Cermalo, Oppio, & Cispio. Siparium genus ueli mimicum.

Seliquastra genus sedilium. Spondere antea ponebatur pro dicere, unde & respondere adhuc manet, sed postea usurpari cœptum in promisso.

Subditus dicitur iudex, qui loco mortui datur ijs, qui eum habuerant iudicem in aliqua re uel lite. Scaptia tribus à nomine urbis Scaptiæ appellatur. Sabatina à lacu Sabate dicta. Sabini à cultura deorũ dicti, id est ἀπὸ τοῦ σέβειν. Silere tacere significat ficto uerbo ab s litera, quæ initium & nota silentij est. Sanqualis porta appellatur proxima ædis Anci. Stiricidium quasi stillicidium, cum stillæ concretæ frigore cadunt. Stiria enim principale est, stilla diminutiuum. Stiremps dicitur quasi similis res ipsa. habetur hoc in libris Catonis. Silatum antiqui pro eo, quod nunc ientaculum dicimus, appellabant: quia ieiuni uinum sili conditum ante meridiem absorbebant.

Struppi uocabantur in puluinaribus fasciculi de uerbenis facti, qui pro deorum capitibus ponebantur.

Secespita cultrum ferreum oblongum manubrio eburneo rotundo solido iuncto ad capulum auro, argentoq; fixum clauis æneis, ære cyprio, quo flamines, flaminis uirgines, pontificesq; ad sacrificia utebantur. dicta autem est secespita à secando. Seciuium libum est, quod secespita secatur.

Suffimenta dicebant, quæ faciebant ex faba, milioq; molito mulso sparso: ea dijs eo tempore dabantur, quo uuæ calcatæ prælo premebantur. Serpsit antiqui pro serpserit usi sunt. unde serpulæ dictæ quas nunc serpentes dicimus ex græco, quod illi ἑρπετὰ, nos pro aspiratione eorum s litera posita, ut ἕξ sex, ἑπτὰ septem.

Suffibulum uestimentum album prætextum quadrangulum oblongũ, quod in capite uestales uirgines sacrificantes habebant, idq; fibula comprehendebatur.

Summanalia liba farinacea in modum rotæ ficta.

Sex Vestæ sacerdotes constitutæ erãt, ut populus pro sua quisq; parte haberet ministram sacrorum: quia ciuitas Romana in sex erat distributa partes. In primos, secundosq; Titienses, Ramnes, & Luceres. Sacrificium quod fiebat Romæ in monte Palatino, Palatiar dicebatur.

Sistere fana cum dicerent, significabatur lectisternia certis in fano locis componere.

Solicitare est solo citare, id est ex suo solo mouere. solum autem quin significet locum quis dubitat? cum exules quoque dicantur loco patriæ suæ pulsi.

Stagnum quidam dici putant, quod in eo aqua perpetuo stet. alij, quod is locus à Græcis σῦν dicitur, quia bene contineat aquam. Scena securis an dolabra sit, ambigitur, quam Cincius in libro, qui est ei de uerbis priscis, dolabram ait Pontificiam lymus in Lydio corruit, quasi ictus scena haud multo secus. Sistere fana cum in urbe condenda dicitur, significat loca in oppido futurorũ fanorum constituere, quod Antistius Labeo ait in commentario XV. iuris Pontificij fana sistere esse lectisternia certis locis & Dijs habere.

Satis uerbum. Verr. Melius fuit præterire, quàm tam absurdas opiniones suas de eo restare, quas sciens præterij tam Hercules, quàm de Scabio, quod proximum sequebatur.

SEXTI POMPEII FESTI LIBER XVIII.

TVllios alij dixere esse Silanos, alij riuos, alij uehementes proiectiones sanguinis artuatim fluentis, quales sunt Tiburi in Aniene. Ennius in Aiace: Aiax misso sanguine tepido Tullij efflantes euolant.

Tubicines etiam ij appellantur, qui sacerdotes uiri speciosi publice sacra faciunt tubarum lustrandarum gratia.

Torrens principaliter pro exurens ponitur, ut est apud Pacuuium in Antiopa: Flammeo uapore torrens terræ fœtum exusserit. significat etiam fluuium subitis imbribus concitatum, qui alioquin siccitatibus exarescit. quamuis aquam ipsam, quæ fluit, flumen recte dici ait Aelius Gallus libro secundo, quæ ad ius pertinent. Cæterum uulgi consuetudine utrunque iam dici flumen & perennem, & fluuium torrententem.

Torum ut significat torridum & aridum, per unum quidem r antiqua consuetudine scribitur. Sed quasi per duo rr scribatur, pronuntiari oportet: unde antiqui nec mutas, nec semiuocales literas geminabant, ut fit in Ennio, Arrio, Annio.

Turmam equitum dictam esse ait Curiatius quasi terimam, quod terdeni equites ex tribus tribubus Titiensium, Ramnium, Lucerum fiebant. itaque primi singularum decuriarũ decuriones dicti, qui ex eo in singulis turmis, sunt etiam nunc terni. Torrere à torreo deductum proprie significat siccare, atque arefacere, sed usurpatum est iam pro eo, quod igne urere. Plautus: In urna eadem opera in furnum calidum condito, atq; ibi torreto.

Turrhenos Hetruscos appellari solitos ait Verrius à Turrheno duce Lydorum, à cuius gentis præcipua crudelitate etiam tyrannos dictos.

Tyria maria in prouerbium deductum est, quod Tyro oriundi Pœni adeo potentes maris fuere, ut omnibus mortalibus nauigatio esset periculosa. Afranius in epistola: Hunc seruum autem maria Tyria conciet.

Toruitas à ferocia taurorum dicta est. Pacuuius in armorum iudicio: Feroci ingenio toruus, prægrandi gradu, & cum recordor eius ferocem & toruã confidentiam. Toruitas quasi tauri acerbitas. Turbellas dixisse antiquos, quas nunc turbas appellamus, testis est Plautus in Pseudulo: Quales, & quantas soleam turbellas dare.

Tutulum uocari aiunt flaminicarum capitis ornamentũ, quod fiat uitta purpurea innexa crinibus & extructum in altitudinem. Quidam pileum lanatum forma è tali figuratum, quo flamineæ, ac pontifices utantur, eodem nomine uocari,

Ennius: Liba quæ sectores argeos & tutulatos.

Tonsam Ennius significat remum, quasi tondeatur ferro, cum ait lib. septimo: Posite recumbite, uestraq; pectora pellite tonsis. Item: Ponepetunt exin referunt ad pectora tonsas. & in Asoto: Alius in mari uult tenere tonsam.

Tymbræum Apollinem Virgilius à monte Tymbreo appellauit, qui est in agro Troiano. Tollenon genus machinæ, quo trahitur aqua alteram partem prægrauante pondere, dicitur à tollendo. Tolerare patienter ferre. Accius in Neoptolemo: Vt quisquã potis est tolerare acritudinẽ. Ennius libro secundo: Ferro secedere, quàm dicis his tolerare.

Toles tumor est in faucibus, quæ per diminutionem tonsillæ dicuntur. Tullianum dicitur pars quædam carceris, quod Seruium Tullium ædificasse aiunt.

Taxat uerbum ponitur in ijs, quæ finiuntur, quoad tangi liceat. militibus quoque, arbitroq; cum præscribitur, quoad ei ius sit statuendi, taxatio dicitur, quæ sit certæ summæ. à tãgendo etiam dici etiam scænici testimonio sunt, qui taxatores dicuntur, quod alter alterum maledictis tangit.

Tabernacula dicuntur ad similitudinem tabernarum, quæ ipsæ, quod ex tabulis olim fiebant dictæ sunt, non ut quidã putant, quod tabulis claudantur.

Tagit. Pacuuius in Teucro: Vt ego si quisquã me tagit. & tagam. Idem in Hermiona: Aut non cernam nisi tagam. sine dubio antiqua consuetudo usurpauit. nam nunc ea sine præpositionibus non dicuntur, ut contigit, attigit, quæ secundum aliquos idem sunt, quod tagit, & componuntur.

Tablinum proxime atrium locus dicitur, quod antiqui magistratus in suo imperio tabulas rationum ibi habebant publicarum rationum causa factum locum. alij dicunt tablinum à tabulis. Tabem eam, quæ faceret tabescere, apud antiquos usurpatum. Sallustius quoque frequenter, ut in Catilina cum ait: Vti tabes plerosq; ciuium animos inuaserat. & in libro quarto historiarum: Qui quidem mos, ut tabes in urbem coniectus. & Coruinus pro Liburnia: Propter hãc tabem atq; perniciem domus totius. Tabellis pro chartis utebantur antiqui, quibus ultro, citro'ue, siue priuatim, siue publice opus erat, certiores absentes faciebant, unde adhuc tabellarij dicuntur, & tabellæ missæ imperatoribus. Tages furunculus à tegendo dictus, cuius uocabuli Lucilius meminit: Et mutonis manum perscribere posse tagacem. Tages nomine Genij filius, nepos Iouis, puer dicitur disciplinam auspicij dedisse duodecim populis Hetruriæ. Taminia uua syluestris generis uidetur Verrio dicta, quæ tam mira sit, quàm minium. Tallus in Sabinorum nominibus prænominis loco uidetur fuisse. Talentorum non unum genus. Atticum est sex millium denariũm. Rhodium & Cistophorũ quatuor millium quingentorum denariũm. Alexandrinum duodecim denariũm. Neapolitanũ sex denariũm. Syracusanum triũm denariũm, Rheginum uictoriati. Tam'ne, cousq;, ut Aelius Stilo, & Opilius Aurelius interpretantur. Itaq; Afranius: Tam'ne arcula tua plena est araneorum?

Thale nomen dictum, alij ab ætatis flore, alij quod carmina semper floreant. Talipedare antiqui dicebant pro uacillare pedibus lassitudine, quasi qui trahit pedes, ut talis uideatur insistere, aut identidem tollere pedes. Tam, modo antiqui ponebant pro modo, apud Græcos quoque οὕτως ὥχαν. Item ex contrario dicimus, quàm malus Homerus, tam bonus Cherylus poëta est. At antiqui tam etiam pro tamen usi sunt. ut Nonius: Quid si taceat dum uideat, tam etiam sciat quid scriptum sit? Ennius: Illæ meæ tam potis pacis potiri. Titinnius: Bene cum facimus tam male subijmus, ut quidam perhibent uiri. Item quanquam estis, nihil tam escator simul uobit consului. Alij dicunt tem habere significationem positiuam cui subiungimus quàm, ut ex præmissis patet.

Tandem cum significet aliquando, interdum tamen ex superuacuo ponitur, ut apud Terentium in Phormione, cum ait: Itá ne tandem uxorem duxit Antipho iniussu meo? non enim hic tempus ullum significat. At Cicero etiam duplicat temporalem significationem cum ait, tandem aliquando.

Tauri, uerbenæq; in commentario sacrorum significat ficta farinacea. Tænias græcam uocem sic interpretatur Verrius, ut dicat ornamentum esse laneum capitis honorati, ut sit apud Cæcilium in Androgyno: Sepulchrum plenum tæniatum, ita ut solet. & aliás: Dum tæniam qui uulnus uinciret petit. Ennius in Alexandro: Volans de cœlo cum corona, & tæniis. Accius in Neoptolemo: Decorare est satius, quàm urbẽ tæniis. Tædulum antiqui interdum pro fastidioso, interdum quod omnibus odio esset ponere soliti sunt.

Tatium occisum ait Lanuuius ab amicis eorum legatorũ, quos interfecerant Tatiani latrones, sed sepultum in Auentinensi laureto. Taurorum specie simulachra fluminum, id est cum cornibus formantur, quod sunt atrocia, ut tauri.

Tauras uaccas steriles dici existimant hac de causa, quod non magis quàm tauri pariant. Talionis mentionem fieri in duodecim ait Verrius, hoc modo: Si membrũ rapit uisum cum eo pacit talio esto. neq; id quid significet indicat, puto quia notum est. permittit enim lex parem uindictam.

Tallassionem in nuptijs Varro ait signum esse lanificij. Tallassionem enim uocabant quasillum, qui alio modo appellatur calathus, uas utique ipsis lanificijs aptum. Tarquinias scalas, quas rex Tarquinius Superbus fecerit abominandi eius nominis gratia ita appellatas esset ait uulgo existimari Verrius. Tarpeiæ etiam effigiem ita appellari putant quidam in æde Iouis Metellina, eius uidelicet in memoriam uirginis, quæ pacta à Sabinis hostibus ea, quæ in sinistris manibus haberent, ut sibi darent, intromiserit eos cum rege Tatio: qui postea in pace facienda cauerit à Romulo, ut ea Sabinis semper pateret. Tam perit, quam extrema faba, in prouerbio est, quod ea plerunque aut proteritur, aut decerpitur à prætereuntibus. Tapullam legem conuiualem ficto nomine cõscripsit iocoso carmine Valerius Valentinus: cuius meminit Lucilius hoc modo: Tapullam rident legem contere opimi. Termonem Ennius græca consuetudine dixit, quem nos modo terminum, hoc modo: Ingenti uadit cursu qua reddi tus termo est, &: Hortatore bono prius qui iam fimbus termo est. Trientem iij. pondo coronam auream dedisse Ioui donum scripsit Titus Quintius dictus, cum per nouem dies totidem urbes, & decimam Præneste cepisset, id significare ait Cincius mystagogicôn libro secundo, duas libras pondo & trientem. qua consuetudine, hodieq; utimur, cum lignum bes alterum dicimus, id est pondem & bessem latitudinis habẽs, & sestertium, id est duos asses, & semissem tertium, item si tres asses sunt, & quartus quadrans.

Tersum diem pro sereno dictum ab antiquis.

Teres est in longum rotundum. Temulentum ebrium. Næuius in duobus Dosemnis: Segnimi, præminate, sequere temeti timor. Idẽ in funere: Agite exite, temulantiamq; tollite, et sine surdo filias habeo temulentas. sed ecces uideo incedere. Afran. in Consobrinis: Pol magis istius temulentæ futilis. alij dicunt temetum uinum, unde temulentus & temulenta.

Tiinnire apud Næuium hoc modo: Tantum ibi molle crepitum faciebant, titinnabant compedes, pro sonitu titinnabuli dixit. & apud Afrani. Hostiarij impedimenta titinnire audio.

Tributorum

Tributorum conlationem cum sit alia in capita, aliud ex censu, dicitur etiam quoddam temerarium, ut post urbem à Gallis captam conlatũ est, quia proximis quindecim annis census alius non erat. Item bello Punico secundo, Valerio Leuino, M. Claudio Marcello cum & senatus, & populus in æraria quod habuit detulit. Tentipellium Artorius putat esse calciamentum ferratum, quo pelles extenduntur, idem Afranium dixisse in primo: Pro manibus credo habere ego illos tentipellium. Titimnium autem Verrius existimare id medicamentum esse, quo rugæ extendantur, cum dicat: Tentipellio inducis, rugæ in ore extenduntur, cum ille τροπικῶς dixerit. Tignum non solum in ædificijs quo utuntur appellatur, sed etiam in uineis, ut est in XII. Tignum iunctum ædibus, uineá ue & concapa ne soluito.

Triumuiri M. Valerius Coruinus, Iunius Scæua, P. Fuluius Lõgus ex Se. co. idibus Ianuarijs P. Papyrio cursore. G. Iunio COSS. Tela proprie dici uidentur ea, quæ missilia sunt, ex græco uidelicet translato eorum nomine, quia illi τηλόθεν missa dicunt, quæ nos eminus: sicut arma eá, quæ ab humeris dependentia retinentur manibus, quam nouimus in nobis partem corporis armatam uocari, existimandum est.

Tigillum sororiũ appellari incipiunt ex agris, quia ibi uillas non habent, ut Marsi, aut Peligni, sed ex uicis partim habent rem publicam & ius dicitur, partim nihil eorum, & tamen ibi nundinæ aguntur negotij gerendi causa, & magistri uici. Item magistri pauciq; annis fuerit. Altero cum id genus ædificij quæ contmentia sunt ijs oppidisq; itineribus, regionibusq; distributa distant, nominibusq; dissimilibus discriminis causa sunt dispartita. Tertio cum id genus ædificiorum definitur quæ in oppido priui in suo quisque loco proprio ita ædificat, ut in eo ædificio peruium sit quo itinere habitatores ad suam quisque habitationem habeat accessum: qui non dicuntur uicarij sicut ij, qui aut in oppido uias, aut hi, qui in agris sunt, uicarij appellantur.

Tegillum cucullionculum ex scirpo factum. Plautus: Tegillum mihi aret, id si uis dabo. Topper significare ait Artorius cito, fortasse, celeriter, temere, cito. Sic in Nelei carmine. Topper fortunæ commutatur hominibus. sic C. Næuius citius: Capesce flammam Vulcani topper. sic in eodem: Nanque nullum peius macerat humanum, quàm domares æuum uiret cui sunt magnæ topper constringent importunæ. Vnde fortasse sic Cælius libro septimo: Ita uti sese quisque studeat uobis æmulari in statu fortunæ reipublicæ eadem re gesta topper nihilo minore negotio acto gratia minor esset fortasse. Sic Accius: Immo topper, ut fit, patris tunc cijcit iras. Ennius uero: Topper fortasse uolet. In Ennij & Pacuuij scriptis apud Enniũ est: Topper, quàm nemo melius scit. Pacuui. Topper tecũ sit potestas, faxit si mecũ uelit in antiopa parum. et in antiquissimis scriptis celeriter ac mature. In Odyssea uetere: Topper facit homines utrius fuerit. Topper citi ad ædis uenimus Cyrcæi simul duona eorum portant ad nauis millia. alia in ijsdem inueniuntur. Terentum locus in campo Martio dictus, quod eo loco ara Ditis patris terra occultaretur.

Taurij appellabantur ludi in honorem deorum inferorum facti. Instituti autem uidentur hac de causa: Regnante Tarquinio Superbo cum magna incidisset pestilentia in mulieres grauidas, quæ fuerat facta ex carne diu uendita populo taurorum, ob hoc dijs inferis instituti, & taurij uocati sunt.

Todi genus auium paruarum. Plautus: Cum extortis talis cum todilis crusculis. Tubilustria dies appellabant, in quibus agna tubas lustrabant. Tuditantes significat negotium tundentes, id est agentes. Lucretius: Nec tuditã tia rem cessant extrinsecus ullam. Tuditesmallei à tundendo dicti. inde & cuidam cognomen Tuditano fuit, quod caput malleo simile habuerit. Tueor uideo.

Tuor defendo. Tuscus uicus Romæ est dictus, quod ibi habitauerunt Tusci, qui recedente ab obsidione Porsena remanserunt. Tusci à Tusco rege filio Herculis sunt dicti, uel à sacrificando studiose, ex græco θύω, uel ut Tusculum dictum, quod aditum difficilem habeat, id est dyscolon.

Thomices græco nomine appellantur canabi impoliti, & sparto leuiter tortæ restes, ex quibus funes fiunt. puluilli quoq; quos in collo habent, ne à resti lædantur, thomices uocantur. Tungere nosse est, nam Prænestini tongitionem dicunt notionem. Ennius: Alij rhetorica tongent.

Tesqua loca augurio designata. Cicero aspera ait esse, & difficilia. Tonsilla palus dolatus in acumen & cuspide præferratus, qui nauis religandæ causa in litore figitur. Accius: Tacete & tonsillas litore in læda edite.

Talia folliculum cepe. Tarmes genus uermiculi carnem exedens. Tæpocon appellarunt Græci genus scribendi deorsum uersus, ut nunc dextrorsum uersus scribimus. Tartarino, horrendo & terribili.

Tama dicitur cum labore uiæ sanguis in crura descendit, & tumorem facit. Lucilius: Inguen ne existat, papulæ, tama neboa noxit. Termentum apud Plautum detrimentum.

Tempestatem pro tempore frequenter dixerunt.

Tempestiua. Tinia uasa uinaria.

Thensa uehiculum argenteum, quo exuuiæ deorum ludis Circensibus per circum ad puluinar uehebantur.

Temerare uiolare sacra, & contaminare, dictũ uidelicet à temeritate. Tyberis fluuius dictus à Tyberino rege Albanorum, quod in eo cecidisset. Tyberis à Tyberio rege Tuscorum. Tibicines in ædificijs dicti existimantur à similitudine tibijs canentium: qui ut cantantes sustineãt, ita illi ædificiorum tecta. Tippula bestiolæ genus sex pedes habentis, sed tantæ leuitatis, ut super aquam currens non desidat. Plautus: Neque tippulæ leuius pondus est, quàm fides lenonia. Testiculari est iumentis maribus fœminas, uel mares fœminis admouere, licet alij dicant testiculari. Tifata ilicca, Romæ autem tifata curia, tifata etiam locus iuxta Capuam. Tituli milites apppellantur quasi tutuli, quod patriam tuerentur. unde & Titi prænomen ortum est. Thiasitas sodalitas.

Titiensis tribus à prænomine Tatij regis appellata uidetur. Titia quoq; curia ab eodem rege est dicta.

Tetini pro tenus. Thraces gladiatores à similitudine palmularum Thraciarum. Titiuillitium nullius significationis est, ut apud Græcos baliari, & syndapseis. Plaut: Non ego istud uerbum empsitem titiuillitio.

Trabs proprie dicitur duo ligna compacta.

Tragus genus conchæ mali saporis.

Trabica nauis, quod sit trabibus confixa. Pacuuius: Labitur trabica in alueos. Trachali appellantur muricum ac purpuræ superiores partes. Vnde Ariminenses maritimi homines cognomen traxerunt Trachali.

Troia & regio Priami, & lusus puerorum equestris dicitur, & locus in agro Laurente, quo primum Italiæ Aeneas cũ suis constitit. Trifax telum longitudinis trium cubitorum, quod catapulta mittitur. Ennius: Aut permaceret paries percussus trifaci. Tributum dictum, quia ex priuato in publicum tribuitur. Throcum genus sellæ habetur apud Plautum. Tritogenia Minerua à ripa Tritonis fluminis dicta, quod ibi primitus sit uisa.

Truo auis onocrotalus. Cæcilius irridens magnitudinem nasi: Prò dij immortales, unde hic perrepsit truo?

Trapit uertit. unde trepido, & trepidatio, quia turbatione mens uertitur.

Triumphales coronæ sunt, quæ imperatori uictori aureæ præferuntur, quæ temporibus antiquis propter paupertatem laureæ fuerunt.

Templum significat & ædificium deo sacratum, & tignũ quod in ædificio transuersum ponitur.

Transtra & tabulæ nauium dicuntur, & tigna, quæ pro pariẽte in pariẽtem porriguntur. Tromentina tribus à campo Tromento dicta. Tragula genus teli, dicta quod scuto infixa trahatur. Themin deam putabant esse, quæ præciperet hominibus id petere, quod fas esset: eamq; id esse existimabant, quod & fas est. Termes ramus direpтus ex arbore, nec foliis repletus, nec nimis glaber.

Tenus significat finem, ut cum dicimus hactenus.

Trossuli equites dicti, quod oppidum Thuscorum Trossulum sine opera peditum ceperint. Taciturnus qui facile tacet. Tacitus argutus etiam, quia potest aliquando tacere. Teniræ credebantur esse sortium deæ, dictæ quod tenendi haberent potestatem. Termino sacra faciebant quod in eius tutela fines agrorum esse putabant. Denique Numa Pompilus statuit eum, qui terminum exarasset, & ipsum, & boues sacros esse. Terminus quo loco colebatur super cum foramen patebat in tecto, quod nefas esse putarent terminum intra tectum consistere.

SEXTI POMPEII FESTI LIBER XIX.

Viget dictum uidetur à ui agendo, sed non in agendis, hostilibusq; rebus, uerum his quæ celerrimo, concitatoq; animo ad bonam tendunt frugem. Alij dicunt uiget à uigendo dici, sed non in agendis hostilibus rebus, uerum ijs, qui concitato animo ad bonum tendunt.

Voisgram auem, quæ se uellit, augures fecilitram appellant. Victima, quod uicta ducitur ad altare, aut quæ ab hostibus uictis immoletur.

Viatores appellãtur, qui magistratibus apparent: eo quia initio omnium tribuum cum agri in propinquo erant urbis, atq; assidue homines rusticabantur, crebrior opera eorum erat in uia, quàm urbe, quod ex agris plerunque homines uocabantur à magistratibus, & frequens eorum erat ab agris ad urbem uia. Vectigal, æs uia. Vergiliæ dictæ, quia earum ortu uer finitur, & æstas incipit.

Væ uictis, in prouerbium uenisse existimatur, cum Roma capta Senonibus Gallis aurum ex conuentione, & pacto pensum ut recederent, quod iniquis ponderibus uno ex barbaris quærente, at Claudiæ Brennus dux Gallorum ad pondera adiecit gladium, & dixit, uæ uictis. quem postea Furius Camillus cum insidijs circunuentum concideret, & quererentur contra fœdus fieri, eadem uoce remunerasse dicitur.

Vegrande significari alij aiunt male grande, ut uecors, uesanus mali cordis, maleq; sanus. alij parum siue minutum, ut cum dicimus, uegrande frumentum, & Plautus in cistellaria: Qui nisi iteres, nimium is uegrandi gradu.

Vecors est mali turbatiq; cordis. Væ uobis dicebatur ab antiquis, & uæ nobis. Vapula Papiria in prouerbio antiquis fuit, de quo Sisinnius Capito sic refert, tum dici solitũ esse cum uellent minantibus significare se eos negligere.

Vacerram & Aelius & alij complures uocari aiunt stipitem, ad quem equi solebant religari. Alij dicunt maledictum significari hoc nomine acerbitatis magnæ, ut sit uecors, & uesanus. Vagorem pro uagitu. Ennius libro sextodecimo: Qui clamas oppugnãtis uagore uolanti. Lucretius libro secundo: Et superantur, item misceтur funere uagor.

Valuoli fabæ folliculi appellati sunt, quasi uallìuoli, quia uallo facti excutiantur. Valgulatio, in libro duodecimo significat quæstionem cum conuitio, cui testimonium defugerit is certis diebus, ob portum ob ualgulationem.

Valgos Opilius Aurelius, aliiq; complures aiunt dici qui diuersas suras habeant. Plautus milite glorioso: Qui talos uitiosos maiorem partem uideas ualgis suauis, ergo sit ea mihi ignitos pueros pariat, postea aut uarum, aut ualgum, aut cõpernem, aut pætum, aut boccum filium.

Vari econtrario dicuntur incurua crura habentes.

Viere alligare significat, unde uimina, & uasa uiminea.

Veruta pila dicuntur. Vruat Ennius in Andromacha significat circundat, ab eo sulco qui fit in urbe condenda uruo aratri, quæ sit forma simillima uncini, curuatione buris, & dentis, cui præfigitur uomer. ait autem: Circum sese uruat ad pedes. Vnciaria lex. Ventabam antiqui dicebant sine præpositione pro aduentabam. Viminalis & porta & collis appellabantur, quod ibi uiminum sylua fuisse uidetur, ubi est & ara in uimino consecrata.

Vindex ab eo qui uindicat, quo minus is qui prensus est ab aliquo teneatur. Vineæ, ut Verrius præcipit, quod uiniferaces sint, etiam militares quædam machinationes à similitudine appellantur. Viuatus & uiuidus à poëtis dicuntur à uimagna. Vindiciæ appellantur res eæ, de quibus controuersia est, de quibus Cincius sic ait: Vindiciæ olim dicebantur, quæ ex fundo sumptæ in ius allatæ erant. Seruius Sulpitius uindiciam esse ait ab eo, quod uindicantur res ex controuersia. Vicinia uicinorum conuersatio.

Vesperna apud Plautum cœna intelligitur.

Vesticeps puer qui iam uestitus est pubertate: contra inuesticeps, qui necdum pubertate uestitus est. Veia apud Oscos dicebatur plaustrum, inde ueiati stipites in plaustro, & ueiatura. Vrbanas tribus appellabant, in quas urbs erat dispartita à Seruio Tullo rege, id est suburrana, palatina, exquilina, collina. Vestis generaliter dicitur, ut stragula, forensis, muliebris. Vestimentum pars aliqua, ut pallium, tunica, penula. Vescus fastidiosus. ue enim pro pusillo utebantur. Lucretius uescum dixit edacem, cum ait: Nec mare quæ impendent uesco sale saxa peresa. Vescor pascor. Vesperugo uesper stella. Plautus: Nec uesperugo, nec uergiliæ occidunt. Vespæ dicuntur qui funerandis corporibus officium gerunt, non à minutis illis uolucribus, sed quia uespertino tempore eos efferunt, qui funebri pompa ducti propter inopiam nequeunt uespulæ.

Vespices fruteta densa dicta à similitudine uestis.

Velati appellabantur uestiti & inermes, qui exercitum sequebantur, quiq; in mortuorum militum loco substituebantur. Ipsi sunt & ferentarij, qui fundis ac lapidibus pugnabant, quæ tela feruntur, non tenentur. Cato eos ferentarios dixit, qui tela ac potiones militibus præliantibus ministrabant.

Velitatio dicta est ultro, citroq; probrorum obiectatio, ab exemplo uelitaris pugnæ. Plautus: Nescio quid uelitati estis inter uos. Veternosus dicitur qui graui premitur somno. Cato ueternosum hydropicum intelligi uoluit cum ait: Veternosus quàm plurimum bibit, tam maxime sitit.

Veteratores callidi dicti à multa rerum agendarum uetustate. Ganius muliẽri non astutæ facile ueterator persuasit.

Veterinam

Veterinam bestiam iumentum Cato appellauit à uehendo. Opilius ueterinam dici putat, quasi uaterinam, uelut uterinam, quod ad uentrem onus religatum gerat.

Vitulans lætans gaudio, ut prato uitulus. Ennius: Habet is coronam uitulans uictoria. Viduertas calamitas, dicta, quod uiduet bonis. Vitiligo in corpore hominis macula alba, quam Græci λαφὺν uocant, à quo nos album, siue à uitio dicta etiam si non lædit, siue à uitulo propter eius membranæ candorem, qua nascitur inuolutus. Lucilius: Hæc odiosa mihi uitiligo est. num dolet inquit?

Vel, colligatio quidem est disiunctiua, sed non ex earũ rerum quæ natura disiunctæ sunt, in quibus aut coniunctione rectius utimur, ut: Aut dies est, aut nox, sed earum, quæ nõ sunt contra, in quibus quæ eligantur nihil interest, ut Ennius: Vel tu dictator, uel equorum, equitumq; magister Esto uel consul.

Vibices plagæ uerberum in corpore humano, dictæ quod ui fiunt. Vibrissæ pili in naribus hominum, dicti quod his euulsis caput uibratur. Vibrisso est uocem in cantando crispare. Titinnius: Si erit tibi cantandum facito usque exuibrisses. Verticulas cum dixit Lucilius, articulos intelligi uoluit. Vola uestigium medij pedis concauum, sed & palma manus uola dicitur. Volones dicti sunt milites qui post Cannensem cladem, usq; ad octo millia, cũ essent serui, uoluntarie se ad militiam obtulere.

Versuti dicuntur, quorum mentes crebro ad malitiam uertuntur. Vernæ appellantur ex ancillis ciuium Romanorum uere nati, quod tempus anni maxime naturalis fœturæ est. Viritanus ager dicitur, qui uiritim populo distribuitur. Veruncent, uertant. Pacuuius: Dij monerint meliora, atq; amentiam auerruncassent tuam, id est auertissent.

Vastum pro magnum. ponitur tamen & pro inani. Accius: Hanc urbem ferro uastam faciet. Vnde uastitas, & uastitudo. Vermina dicuntur dolores corporis cum quodã minuto motu, quasi à uermibus scindatur. hic dolor græce τροφὸς dicitur. Veruat, circundat. Vngulum Oscorum lingua significat annulum. Vinalia diem festum habebant, quo die uinum nouum Ioui libabant.

Venerari uerbum compositum ex uenia, & orando.

Viuatus, & uiuidus à ui magna dicuntur.

Vmbræ uocabantur Neptunalibus casæ frondeæ pro tabernaculis. Vallescit perierit, à uallo militari, quod fit circa castra, quod qui eo eiiciuntur pro perditis habentur.

Vexillum diminutiuum est à uello. Vinulus dicitur molliter se gerens, & minime quid uiriliter faciens.

Vietus languidus, sine ui, & naturalibus priuatus uiribus.

Vngustus fustis uncus. Vadem sponsorem significat datum in re capitali. Vecticularia uita dicitur eorũ qui uectibus parietes perfodiunt alienos furandi gratia. Cato: Vecticulariam uitam uiuere, repente largiter habere, repente nihil. Viritim dicitur dari, quod datur per singulos uiros. Cato: Præda, quæ capta est, uiritim diuisa.

Vxorium pependisse dicitur, qui quod uxorem non habuerit, æs populo dedit. Vls Cato pro ultra posuit.

Volturnalia, Volturno suo deo sacra faciebant, cuius sacerdotem Volturnalem uocant. Vesculi male curati, & graciles homines. ue enim syllabam rei paruæ præponebãt. Vnde Veiouem paruum Iouem, & uegrandem fabam minutam dicebant. Vaticanus collis appellatus est, quod eo potius sit populus Romanus uatum responso expulsis Hetruscis. Vituissimus superlatiuus à uiuido.

Vngulatos ungues magnos, atque asperos habentes Cato appellauit. Verberitare idem Cato frequentatiue ab eo, quod est uerbero dixit. Vopte pro uos ipsi Cato posuit.

Ver sacrum uouendi mos fuit Italis. magnis enim periculis adducti uouebant quæcunq; proximo uere nata essent apud se animalia immolaturos: sed cum crudele uideretur pueros, ac puellas innocẽtes interficere, perductos in adultam ætatem uelabant, atq; ita extra fines suos exigebant.

Versuram facere, mutuam pecuniam sumere ex eo dictum est, quod initio qui mutuabantur ab alijs, non ut domum ferrent, sed ut alijs soluerent uelut uerterent creditorem.

Vinciam dicebant continentem. Vernisera mensaliæ augiuria. Vehere, portare uel trahere. Veredis antiqui dixerunt, quod ueherent rhedas, id est ducerent.

Veruta pila dicuntur, quod uelut uerua habent præfixa.

SEX. POMPEII FESTI
LIBRI VLTI
M I
FINIS.

NONII MARCELLI TIBVRTICENSIS COMPENDIOSA DOCTRINA AD FILIVM DE PROPRIETATE SERMONVM.

Enium est tædium,et odium, dictum à senectute, quod senes omnibus odiosi sint,& tædio.Cæcil.Ephæstione:Tũ in senectute hoc deputo miserrimum Sentire ea ætate,eum ipsum esse odiosum alteri.Nam ætatem malam,senectutem ueteres dixerũt.Plau.Menæ. Consitus sum senectute, onustum gero corpus,uires reliquere, ut ætas mala est merx,mala est ergo.Accius Amphitryõe:An mala ætate mauis male multari exemplis omnibus? Turpilius Philopatro:Miserum puto,si etiam istuc ad malam ætatem accessit mali. Pacuuius Peribœa: Parum est, quod te ætas male habet,ni etiam hic ad malam ætatem adiungas cruciatum reticenti. Afranius Vopisco: Si possent homines delinimentis capi, omnes haberent nunc amatores anus.ætas, & corpus tenerum, & morigeratio, hæc sunt uenena formosarum mulierum.Mala ætas nulla delinimenta inuenit. Bonam ætatem quoque dicimus adolescentiam, uel iuuentutem. Marcus Tullius de senectute: Quod si ipsis uoluptatibus bona ætas fruitur, lubentius primũ paruulis fruitur rebus.Nam prudentissime noster Maro diei partes primas,quasi eius ætatem puberem,meliorem dixit nono lib. Nunc adeo melior quoniam pars acta diei est. Senium ipsum positũ. Sic Titinnius ueliterna: Quod pestes senio & iurgia sesemet diebus emigrarunt. Nouius gallinaria: Opere,quæ actor,cantor,cursor,seniũ sonticũ.Accius ἐπὶ νανοὶ μὰ χῇ: Mors amici subigit, quod mihi est seniũ multo acerrimũ. Pomponius præcone posteriore: Calue apportas nuntium nobis disparem, diuisum,huic seni senium,& metum. Lucilius satyrarum lib. xv. In numero quorum nunc primus Trebellius, multos Titos Lucios marcescebat febris,senium,uomitus,pus. Turpilius Demiurgo: Quia enim odio, ac senio mihi hæ sunt nuptiæ. Pacuuius Peribœa:Metus,egestas,mœror,senium,exiliuḿq;,& senectus. Velitatio dicitur leuis contentio,dicta ex cõgressione uelitum.Plaut.Asinaria:Verbis uelitationem fieri cõpendio uolo.Idem Menæch.Nescio quid uos uelitati estis inter uos duos. Turpilius Lindia:Comperce uerbis uelitari,adrem redi. Afranius Priuigno: Interea uerba iactare, & labris inter se uelitari uelificarier. Cæcilius Pausimacho:Interenti tamen. Toga dicta est à tegendo,& est toga(sicut in consuetudine habetur) uestimentum, quo in foro amicimur,cuius & Cicero meminit in Catilinam: Velis amictos non togis. Titinnius fullonibus: Quæ inter decem annos nequisti unam togam detexere.Dicitur,& tectum.Titin gemina:Syrus cũ scorto constituit ire.claues ilico abstrudi iubeo, rusticæ togæ ne sit copia,id est tecti. Tollere occidi.Lucil.li xxvi.Audiui quẽ febris una atq; una ἀπεψίᾳ, uini inquã hiatus unus potuit tollere. Tollere mittere.Virg.Aeneid.lib.ij.Clamores simul horrendos ad sidera tollit.Tollere transferre.Virg.Aenei.lib.ij.Vnius in miseri exitiũ conuersa tulere.Tollere inferre.Virg.georg.lib.iij. Tollenteḿq; minas, & sibila colla tumentem Deijce. Tollere est eleuare.Idem in xi.Tollit se ad rectum quadrupes.Marcus Tul.Philippicarũ lib.xi.Vel in cœlum uos,si fieri potuerit,humeris nostris tollemus.Lucilius libro xxviij.Et fœdera tollent. Marcus Tul. in Hortensio:Nihil tamen esse, in quo se animus excellens tollat.Tollere ostendere, erigere.Virg.Aeneid.libro primo:Cui mater media sese tulit obuia sylua.Idem lib.septimo

Laborũ Prima tulit finem. Tollere occidere. Varro sexagesi: Nunc quis patrem decem annorũ natus nõ modo aufert sed tollit,nisi uenenor? Tollere est & differre. Plau.Pœnulo: Omneis extollo ex hoc die in alium diem. Tollere pati,sustinere. Virg. Aeneid.lib.iij.Iuueneḿq; superbum Seruitio enixæ tulimus.et idem lib.xij. Non tulit instantem Phegeus, animiśq; frementẽ. Terentius Phormione: Ego te complures aduorsum ingenium meum menses tuli. Marcus Tul.in Verrem,diuinatione: Tuli grauiter,& acerbe iudices.Idem de offi.lib.ij.Nisi enim multorum impunitates scelerũ tulissem. Tenacia est perseuerãtia, & duritia. Ennius Hectoris lytris:Ducet quadrupedũ iugo in uitam doma in frena,et iugo ualida, quorum tenacia infrenari nimis. Tenacia parsimonia.Arfanius Priuigno:Vixisti durus, difficilis,tenax. Tempestas est turbo uentorum.Virgil.georgic.lib.primo:Quid tempestates autumni,& sidera dicã?Tempestas tempus.Sallust.Iugur. Ea tempestate in exercitu nostro fuere complures noui, atq; ignobiles. Lucilius libro xxvij. Iam qua tempestate uino certo fine ad me recipio. Pacuuius Teucro: Quam te post multis habeo tempestatibus. Marcus Tul. de senectute: Cursus est certus ætatis, & una uia naturæ, eáq; simplex, sua cuiq; parti ætatis tempestiuitas est data. Varro in Eudæmonibus: Dum sermone cœnulam uariamus, interea tonuit bene tempestate serena. Trepidare metuere.Virg.libro.ix.Dum trepidant it hasta Tago per tempus utrũq;.Idem lib.ix.Trepident immisso lumine manes. Lucilius libro. xxx. Sed quid ego hæc animo trepidanti dicta profundo? Trepidare festinare. Virg.lib.ix. Ne trepidate meas Teucri defendere naues.& georg.lib.iiij.Tum trepidæ inter se coëunt, pennisq; coruscant. Tangere ferire,cõmouere.Virg.lib.nono:Nec solos tãgit Atridas iste dolor. Idem lib.xij.Miseri te si qua parentis Tangere cura potest,oro. M.Tul.in frumentaria Verrinarum:Nunquam tua me cura,tuaruḿue fortunarum cogitatio tangeret.& Lucret.Nec bene pro meritis capitur,nec tangitur ira.Tangere est cõtingere.Lucret.li.primo:Tangere enĩ & tangi nisi corpus,nulla potest res.Teren.Adelphis:Nunquã dum ego adero,hic te tanget.Tangere inspicere. Lucili.xxvi. Neq; prius,quàm uenas hominis tetigit,ac præcordia. Tangere est circũuenire.Turpil.Demetrio:At etiã ineptus meus mihi est iratus pater,quia se talento argenti tetigi,ueteri exemplo amãti.Idem Leucadia:Hoc quæro ignoscere istic solent necis minoris noxia serum,si forte quasi alias res uini cauo.Lucilius lib.xxx. Et Musconis manu perscribere posset Aiacem.Pomponius Aleonibus: At ego rusticatim tangã,urbanatim nescio, Tangere contingere. M.Tul.in Verrem actione.ij.Verres simul ac tetigit prouinciã.Virg.lib.ix.Satis, Veneríq; datũ, tetigere quod arua Fertilis Ausoniæ Troës. Triste crudele immite.Virg.Aenei.li.ij.Illi mea tristia fata, Degenerẽq; Neoptolemũ narrare memento.Lucil.lib.xxx.Id́q; tuis sæuis factis & tristibus dictis. Triste est mœstũ aut infestũ. Virg.in Buc. Tristis at illẽ tamẽ,cantabitis Arcades,inquit.Idem georg.lib. Aut unde nigerrimus auster Nascitur, & pluuio cõtristat puluere cœlũ. Phrygia uestis picta est,eius artifices phrygiones appellantur.hoc Virg.probat lib.ix.Vobis picta croco,& fulgenti murice uestis. Itẽ in eodẽ:O uere Phrygiæ,neq; enĩ Phryges.Titin.Barbato:Phrygio fui primo,beneq; id opus sciui,reliqui acus,aciaśq; hero,atq; heræ nostræ.Plau.Menæ.Pallam ad phrygionẽ fert confecto prandio. Var.cosmophthoro, περὶ φθορᾶς κόσμου: Phrygio qui puluinar poterat pingere soliarde uigebat. Hostim tũ est æquamẽtũ,unde et hostes dicti sunt, qui ex æqua causa pugnã ineũt.Plau.asin.Par pari datũ hostimẽtũ est opa p pecunia.unde et hostire dicitur.idẽ in eadẽ. Quippe mitto inq; hostire cõtra,ut merueris.i.æqua reddere.Tolutim

dicitur quasi uolutim,uel uolubiliter. Plautus Asina. Demam hercle iam de ordeo, tolutim ni badizas. Nouius gallin aria: O pestifera Pontica fera, trux,tolutiloquẽtia,id est uolubilis locutio. Idem in Macco exule: Dixi iturũ hominẽ in Thuscos tolutim. Item Lucil. satyrarũ lib.viij. Si omne iter euadit, stadiũq; accliue tolutim. Idem: Velle tolutim hic semper incepturus uidear. Varro Triodite trifolio, περὶ ἀρετῆς: Sed ut equus, qui ad uehendũ est natus, tamen hic traditur magistro doceat tolutim. Pomponius decuma fullonis: Et ubi insilui in cocleatum equuleũ, ibi tolutim tortor. Varro Agathone: Hæc postq̃ dixit, cædit citus celsus tolutim. Capulũ dicitur quicquid aliquid intra se capit. Nam sarcophagum, id est sepulchrum capulum ueteres dici uolunt, quod corpora capiat. Plautus Asinaria dicens de sene: Perij misera, ut osculatur carnufex, capuli decus. Idem milite: Quid ais tu? Ita'ne tibi ego uideor oppido acheruntius, capularis? Idem: Capulo proximus. Nouius pappo: Præterito, dum istos inuitaueris suffragatores, pater prius in capulo, quàm in curuli sella suspendis nates. Lucilius satyra lib. secundo: Quem illi cum uidissent Hortensius, Posthumiusq;, cæteri item in capulo hunc non esse, aliumq; cubare. Varro Cosmophthoro, περὶ φθορᾶς κόσμου: Propter cunam capulum positum nutrix tradit pollinctori. Temulenta dicta est ebriosa, dicta à temeto, quod est uinum, quod attentet. Plautus aulularia: Quia temeti nihil allatum intelligo. Idem Truculento: Siue adeo caret temeto, tamen ab ingenio est improbus. Mar. Tul. de Repub. lib. iij. Ita magnam habet uim disciplina uerecũdiæ, carent temeto omnes mulieres. Varro est modus matulæ, περὶ μέθης: Quis in omni uita helio πιοπõ olfacet temetũ? idem Modio: Tremodiam, amphorãq; eandem temeti à carris modium

Cinædi dicti sunt apud ueteres saltatores, uel pantomimi ἀπὸ τοῦ κινεῖν τὸ σῶμα. Plautus aulular. Ita fustibus sum mollior magis, quàm ullus cinædus. Idem Milite: Tum ad saltandum non cinædus magis usque saltat, quàm ego. Idem Sticho: Lepidam, & suauem cantionem aliquam occipito cinædicam, id est quæ ad saltandum mouere possit. Lucilius satyrarũ lib. 1. Stulte saltatum te interuenisse cinædos. Varro, ὄνος πρὸς λύραν: Merentis ut quietus, ac demissior probandus. ἄξιαως ἠρωικὸς, ἰωνικὸς κίναιδος. Exercitum dicitur fatigatum dictum ab exercitio. Sallustius in Iugurthino bello: Nabdalsa exercito corpore. Plautus Bacchidibus: Quæ sodalem, atque me exercitos habet. Lucretius libro secundo: Concilijs, & dissidijs exercita crebris. Afranius suspecta: Ita, ut huic ero adolescenti cui suspirium tradidit, qui me est animi exercitus. Virgilius libro tertio: Nate Iliacis exercite fatis. Tenus est laqueus dictus à tendicula. Plautus Bacchidibus: Nunc ab transenna hic turdus lumbricum petit, Pendebit hodie pulchre, ita intendi tenus. Illicere est proprie illaqueare. Nouius lycurgo: Alis sublime alios saltus illicite, ubi bipedes uolucres lino linquant lumina. Pellices à græco uocabulo significantiam sapientes inflexam putant, quasi pellex, hoc est παλλακή. quod si hæc non est uana compositio hominis, coniugis uideri potest. Caluitur dictum est frustratur, tractum à caluis mimis, quod sint omnibus frustratui. Plautus Cassina: Nam ubi domi sola sum sopor manus caluitur. Pacuui. Medo: Sentio pater te uocis calui similitudine. sed quid conspicio? Num me lactans caluitur ætas? Accius Eurysace: Sed memet coluor, uos istum, ut iussi, ocyus abstrahite. Lucilius satyrarum lib. xvij. Sed non capito inquit eum & si caluitur ergo fur dominum. Pacuuius Duloreste: Me caluitur suspicio, hoc est illud, q̃d fore occulte Aiax prædixit. Sallustius historiarum libro tertio: Contra ille caluiratus. Frigere est & frigutire, & fritinare subsilire cum sono, uel erigi, & excitari; quod quæcunque friguntur, uel frigent nimio calore, uel frigore, cum sono sursum subsiliunt. Plautus Cassina: Nam quid friguttis? quid istuc tam cupide cupis? Varro uirgula diuina: Et pullos peperit fritinienseis. Idem ὄνος πρὸς λύραν: Sæpe totius theatri tibijs crebro flectendo, commutare mentis, frigi animos eorum. Deflaccare est atterere, tractum à uestibus sine flacco. Plautus Cassina: Perij, flacco habebit iam illic homo lumbos meos. Depexum dictum est laceratũ Teren. Heauton. Næ (si uiuo) adeo exornatum dabo, adeo depexum, usq; dum uiuat, meminerit semper mei. Sartores dicti non solum à sarciendo, uerum etiam à sarriendo. Plautus Captiuis: Sartor satorq; scelerũ, & messor maxume, & in subsequentibus aperuit: Occatorem prius debebas dicere. Nam semper occant prius quàm sarriunt rustici. Varro Vinalibus, περὶ ἀφροδισίων: Nec enim sic uide utrum mercedem accipit is, qui meas uenit segetes ut sarriat, an ego ab illo. Sic ego centussim sartor, si tu plus laboras, quàm ego do. Nautea est aqua de corijs, uel quod est uerius, aqua de sentina, dicta à nautis. Plautus Curculione: Nam omnium unguentûm odor præ tuo nautea est. Idem Asinaria: Nauteam bibere malim, si necesse sit, quàm illam oscularier. Tricæ sunt impedimenta, & implicationes: & intricare impedire, morari, dictæ quasi tericæ, q̃d pullos gallinaceos inuoluant, & impediant capilli pedibus implicati. Plautus Curculione: Quod argentum tu mihi, quas tricas narras? Idem Epidico: Aliqua ope exoluam, extricabor, aliquâ inde ex impedimentis liberabor. Lucilius satyrarum libro xi. Nec mihi amore hoc opus, nec tricone uadato. Turpilius Demiurgo: Iudicia, liteis, turbas, tricas, contentiones maxumas. Afranius epistola: Ita intricauit huius hanc rem temeritas Varro γέροντι διδασκάλῳ: Putas eos non citius tricas Attellanas, quàm id extricaturos? Caperare est rugis frontem contrahere, & asperare, tractũ à caprorum frontibus crispis. Plautus Epidico: Quid illud est, q̃d illi caperat frons seueritudine? Varro Eumenidibus: Quid mihi caperatã tuã frontẽ Strobile omittis? Examussim dicitur examinate ad regulã, uel coagmentum. est enim amussis regula fabrorũ, qua architecti opus probant, & rubrica illinũt. Plau. Amph. Si uera hæc loquitur examussim est optuma. Idem Milite: Inest in hoc emussitata sua sibi ingenua indoles, id est examinata. Idem Menæchmis: Vt hanc rem uobis examussim disputem. Varro, περὶ παιδοποιίας: Quare si diu gens est adamussim, per me licet assumas teneo. Idem, οἰάκων: Idem quæstionum Plautinarum libro secundo: Amussis est æquamentum leuigatum, et est apud fabros tabula quædam, qua utuntur ad saxa coæquanda. Mutus onomatopœa est incertæ uocis, quasi mugitus. Nam mutus sonus ist proprie, qui intellectũ nõ habet. Nouius Lycurgo: Ducite eò cum argutis linguis mutas quadrupedes. Accius in ἐπὶ ναυσὶ μάχῃ: Item ad mœstitiam mutam infantiam quadrupedum. Dispennere est expandere, tractum à pennis, & uolatu auium. Plautus Milite: Vbi lubet dispennite hominem diuersum, & ostendite. Focula dicta sunt nutrimenta, unde & foculare dicitur, ut fouere. Plautus Persa: Ad ædes nam iam intus uentris fumant forula. Bardum est ui præpostera, & ingenio tardum. Nam Græci βραδεῖς tardos dicebant. Homerus Iliados. xxiij. Βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι. ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι. Plaut Persa: Nimis tandem me quidem pro barda, et pro rustica reor habitam esse abs te. Illex, & exlex est qui sine lege uiuit. Plautus Persa: Impure, inhoneste, iniurie, illex. Lucilius satyrarum secundo: Non dico uincat licet & uagus exulet, erret exlex. Varro in σκιαμαχία, περὶ τύφου: Postremo quæro, parebis legibus an non? An ne exlex solus uiues? Lucilius lib. xxx Accipiunt leges, populus quibus legibus exlex, Cæcilius ἁρπαζομένῃ: Quid narras barbare

barbare cum indomitis moribus illiterate? illex es. Sisenna lib. iiij. Armis, equis, commeatibus nos magis iuuerunt exleges, & minus honore dignos putabitis? Mar. Tul. pro Cluentio: Non quo illi, aut exlegem ullam, aut causam pecuniæ publicæ contemptam, atque abiectam putarunt. Lurcones dicti sunt à lurcando. lurcare est cum auiditate cibum sumere. Lucilius satyrarum lib. secundo: Nam quid Mutio, subiectoq; huic opus signo, Vt lurcaretur lardum, & carnaria furtim Parum conficeret. Pomponius Syris: Lapitum nullum uescebatur, lardum lurcabat lubens. Plaut. Persa: Perenni serue, lurco, edax, furax, fugax. Lucilius satyrarũ lib. v. Viuite lurcones, comedones, uiuite uentres. Varro Eudæmonibus: Contra cum psaltria & cum flora lurcare adstrepis. Toral & torialum stragulum est. Varro de uita po. Ro. lib. primo: Quod frontem lecticæ struebant, ex ea herba torta torum appellatum, hoc quod inijcitur, & nunc toral dicitur, lecticã quæ inuoluebant segestria appellabant. Concenturiare est colligere, dictum à centurijs quæ ad suffragia conueniebant. Plautus pseudolo: Cõcenturio in corde sycophantias. Teren. Phor. Ego in insidijs hic ero succenturiatus, si quid deficies. Finitores dicebantur, quos nunc agrimensores dicimus, dicti quod fines diuiderent. Plau. pœnu. Eius nunc regionis limites, confinia determinabo, eius rei ego sum factus finitor. Passum est proprie rugosum, uel siccum. Plautus Sticho: In portũ uento secundo, uelo passo puenit. id est laxo, & rugoso. unde & uua passa dicta est, quod sit rugis implicata. Plautus Pœnulo: Si qui de æstu mecũ futurus pro uua passa pensili. Lucilius satyrarum libro. ix. Rugosi, passiq; senes eadem omnia quærunt. Expes dicitur sine spe. Accius Eurysace: Ille orbus, expes liberûm. Idem Medea: Exul, inter hosteis expes, expers, desertus, uagus. Exules dicuntur extra solum. Virg. georg. lib. iij. Longeq; ignotis exulat oris. & in consequentibus: Et stabula aspectans regnis excessit auitis. Vestispici appellabantur uestium custodes serui, quod frequenti diligentia uestes inspiciant. Plautus Trinumo: Nox datur, ducitur familia tota, uestispici, unctor, auri custos. Afranius Vopisco: Noui non insciturum ancillulam uespere, & uestispicam, quod uestem spiciat. Varro pappo, aut indigitamentis: Nasturtium non'ne uides ab eo dici, quod nasum torqueat, uestispicam quod uestem spiciat? Suppilare est inuolare, uel rapere, à pilorum raptu. unde & furtum passi compilati dicuntur. Plautus Truculento: Hæc cum uideo fieri, suffuror, suppilo, de præda prædam capio. Cæcilius nauclero: Suppilatum esse eum, atque ornamenta omnia. Pomponius sarcularia: Alteram apportat, prodigit, patrem suppilat semper. Haustra proprie dicuntur rotarum cadi ab hauriendo, sicuti græce ἄντλια. Lucretius libro quinto: Vt fluuios uersare rotas, atque haustra uidemus.

Veterina animalia dicuntur omnia, quæ uehere aliquid possunt. Lucretius lib. v. Et genus omne quod est ueterino semine partum. Idem: Torto homine ueterino semine equorum.

Crepera res proprie dicitur dubia, unde & crepusculum dicitur lux dubia, & senes decrepiti dicti in dubio uitæ constituti.

Creperum bellum, anceps, & dubium. Lucret. lib. quinto: Exæquataq; sunt creperi certamina belli. Acci. Phœnis. Quæ ego cuncta esse fluxa, in mea re crepera cõperij. Idem Telepho: Nunc tu in re crepera tua quid capias consilij uide. Lucilius satyrarũ lib. quinto: Sanute soli mihi in magno mœrore, tristitia in summa, crepera iuuentus salutis. Pacuuius Duloreste: Non uetet animum ægritudine in re crepera confici. Plautus Asinaria: Qui quidem cum filio potet unà, atque unà amicam ductitet decrepitus senex. Varro mysterijs: Prisca, horrida silent oracla, crepera in nemoribus. Auernus lacus iccirco appellatus est, quia est odor eius auibus infestissimus. huius rei manifestator est Lucretius lib. vi. Principio quidẽ auerna uocatur nomen id à re Impositumst, quia sunt auibus contraria cunctis.
Vnde & Virg. lib. sexto: Inde ubi uenere ad fauces graue olentis Auerni, Tollunt se celeres. Et postea in eo libro:

Quam super haud ullæ poterant impune uolantes
Tendere iter pennis, talis sese halitus atris
Faucibus effundens supera ad conuexa ferebat.

Vitulantes ueteres gaudentes dixerũt, dictũ à bonæ uitæ cõmodo: sicuti qui nunc est in summa lætitia uiuere eum dicimus. Nouius Lycurgo. Vt in uenatu uitulantes ex suis locis nos mittant pœnis decoratos feris. Extorris dicitur extra terrã, uel extra terminos. Accius Eurysace: Nunc per terras uagus, extorris regno, exturbatus mari. Turpil. Lemnijs: Neq; durare possunt, ita huius inscitia, atque dementia extorrem facit. Sallustius Iugurthæ bello: Sicuti uidetis extorrem patria, domo inopẽ, & coopertum miserijs effecit. Virg. Aeneid. lib. iiij. Finibus extorris complexu auulsus Iuli. Enoda significat explana, & quæ sit proprietas manifestum est, hoc est nodis exolue. Accius Eurysace: Tu autem quod quæro enoda, et qui sis explica. idem Alphesibœa: Quid tam obscuri dicunt? Est'ne tam inenodabile? Ennius Telepho: Verum quorum liberi leto dati sunt in bello, non lubenter hæc enodari audiunt. Turpilius Demetrio: Ab initio ut res sit gesta enoda mihi. Pacuuius Peribœa: Gnato ordinem omnem ut dederit, enodat patri. M. Tul. de finibus bonorũ, & malorũ lib. quinto: Hæc igitur nobis explicãda sint, sed enodatius uos ignoscetis eius ætati. Varro de uita populi Roma. lib. primo: Neq; ita singulis rebus diutius moremur, ut dixi, atq; enodare subtilius uelimus. Grumus dicitur agger à congerie dictus. Accius œnomao: Quencunq; instituerã grumum, aut præcisum iugum. Torris dicitur fax, unde & torridare dicimus comburere. Accius Menalippo: Regina erit tempus, cũ hic torris, quẽ amburi uides. Idem Meleagro: Eum suum uitæ finem, ac fati internetionẽ fore Meleagro, cum torris esset interfectus flammeus. Expectorare est extra pectus eijcere. Accius Phœnissis: Incusant ultro, à fortuna, opibusq; omnibus desertum, abiectum, afflictum & animo expectorant. Idem Epigono: Eloquere propere, ac pauorem hunc meum expectora. Cicero de Oratore lib. iij. Tum pauor sapientiam omnem mihi exanimo expectorat. Extispices proprie haruspices dicti sunt, quod exta spiciant. Accius Medea: Principio extispiciũ ex prodigijs congruens ars te arguit. Varro Serano, περὶ ἀρχαιρεσιῶν: Te consulem mihi pelum cedere subsilio, & hostia, sed extispici disputanti relinquo. Lactare est inducere, uel mulcere, uellere, decipere. Accius Medea: Nisi ut astu ingenium, lingua laudem, & dictis lactem lenibus. Pacuuius Iliona: Ne porrò te error, qui nunc lactat maceret. Cœlius Hypobolimæo: Mea rastraria, quod proluuium, quæ uoluptas, quæ te lactat largitas? Accius Alcmæone: Tanta ut frustrando lactas uanam protrahis. Varro ὄνος πρὸς λύραν: Quibus suam delectet & ipse amasiã, & auiditatem speribus lactet suis. Cicero Thusculanarũ lib. iiij. Maleuolentia lactans malo alieno, delectatio, iactatio, & similia. Succussare est sursum frequenter excutere. Accius Philocteta: Agite, ac uulnus ne succusset gressus, caute ingredimini. Lucilius satyrarũ libro iiij. Succussatoris tetri, tardiq; caballi. Idem lib. xv. Campanus sonipes succussor nullus sequetur. Strena dicta est à strenuitate. Pomponius pictoribus: Asside, si qua uentura est alia strena strenæ. Adulatio est blandimentum proprie canum, quod & ad homines tractum consuetudine est. Mar. Tul. lib. de natura deorũ secundo: Canum uero tam. Idem de offi. lib. 1. Cauendũ est ne assentatoribus patefaciamus aureis, ne ue adulari nos sinamus. Lucre. Gannitu uocis adulat. Accius Prom-

theo: Sublime aduolans pinnata cauda, nostrum adulat sanguinem. Manducones, qui & mãduci dicti sunt, & mãdones edaces. Pomponius pictoribus: Magnus manducus Camillus, canterius. Lucilius: Atq; omnes mandonũ gulæ. Varro Bimargo: Magna ut tremiscat Roma, & magnæ mandonũ gulæ. Senica significat senex. Pomponius pictorib. Pappus hic in medio habitat senica, non secuncia & idem præcone posteriore: Sed me exercet senica nequam, neq; illo quid faciam scio. Gradarius est molli gradu, & sine succussatura nitens. Lucil. satyrarum lib. xiij. Ipse equus non formosus, gradarius, optimus, uictor. Varro modio: An qui gradu tolutili, te melius, quàm tu te molliter uectus, cito relinquat? Exdorsuare dorso nudare. Plaut. Aulularia: Tu Machærio congrũ, murenam exdorsua quantum potes. Delirare est de recto recedere. lira autem est fossa recta, quæ contra agros tuendos ducitur, et in quã uligo terræ decurrat. Pomponius prostibulo: Iam'ne abierunt? iam nõ tundunt? iam'ne ego sum in tuto satis? num quis hic resistit, qui nõdum labeas lirarit mihi? id est confoderit. Lucil. lib. xxvi. Quapropter deliro, & cupidi officium fungor ruberum. Plautus Amphitryone: Delirat uxor. Centuriatim dictum est abundanter, & copiose à centurijs, quæ suffragium in comitijs ferebant. Pomponius prostibulo: Continuo ad te centuriatim current, qui panem petent. Rumen dicitur locus in uentre, quo cibus sumitur, & unde redditur, unde & ruminare dicitur. Pomponius prostibulo: Ego rumorẽ paruifacio, dum sit rumen qui impleam. Rudus stercus, quod r..ditur. Lucilius satyrarum lib. xi. Viam struendam, & iaciendum huc aggerent, & id genus rudus. Rutrum dictum est à radendo. Pomponius Pannuceatis: Sarculum hinc illò profectus, illum redisti rutrum. Lucilius satyrarũ lib. ix. Frumentarius est, modium hic secum, atq; etiam rutellum unum affert. Varro Margopoli περὶ ἀρχῆς: Cui celer die nos lemnatos logos Antipatri Stoici filius rutro caput displanat. Nebulones, & tenebriones dicti sunt, quia mendacijs, & astutijs suis nebulam quandã, & tenebras obijciant: aut quibus ad fugam fugitiuis, & furta hæc erant accommodata, & utilia. Pomponius Pannuceatis: Quid dedi nebuloni, quem pertesum pauperem? Lucilius satyrarum libro xiiij. Publius Pauus mihi Turbitanus quæstor, Hibera in terra fuit lucifugus nebulo, id genus sanè. Idem lib. xx. Nugator quidam, ac nebulo sit maximus multo. Afranius in epistola: Huc uenit fugiens tenebrionem Tyrium. Varro Papiapapæ, περὶ ἐγκωμίων: Si & accusator, & reus erũt tenebriones, uterque utrunque uituperato. Quod Homerus confirmat Ἰλιάδος γ. Εὖτ' ὄρεος κορυφῇσι νότος κατέχευεν ὀμίχλην, Ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω. Varro γέροντος διδασκάλου: Manius Curius consul in Capitolio cum delectũ haberet, nec citatus in tribu ciuis respondisset, uendidit tenebrionem. Truam ueteres à terendo, quam nos diminutiuo trullam dicimus, appellari uoluerunt. Pomponius Pannuceatis: Mulier ubi aspexit tam mirifice tutulatã truam. Titinnius Setina: Sapientia cocus magnus ahenum, quando feruit, paula cõfutat trua. Euannetur dictum est uentiletur, uel moueatur à uanno, in qua legumina uentilantur. Pomponius Pannuceatis: Dixi ego illud futurũ, in prima ualua est, uix hæret misera, euannetur, & mea ocyus opera, ut fiat fecero. Lucilius satyrarum libro septimo: Hunc molere, illa autem ut frumentum uannere tum uis. Idem libro undecimo: Cursauit, ut si frumentum clunibus uannat. Varro de rustica libro primo: Vt quod leuissimum est in ea, atque appellatur acus, euannatur foras extra aream. Vafrum est callidum, & quasi ualde afrum, & urbanum. Pomponius præcone posteriore: Tergum uarium, linguam uafram. M. Tul. de Repub. lib. iij. Non sunt in disputando uafri, non ueteratores, non malitiosi. Afranius diuortio: Qui coner noctu clanculum brusire dotem, ne remittat uafer honeste ut latites, & nos laudas diutius. Particulones dicti sunt cohæredes, quod partes patrimonij sumant. Pomponius præcone posteriore: Age modo stagari particulones producam tibi. Clepere est furari, tractum à κλέπτω uerbo græco. Accius Epigone: Ea quàm ut hoc causa, ut nequis nostra auribus uerba cleperet. Plautus Pseudolo: Rape, clepe, harpaga. Mar. Tul. de Repub. lib. iiij. Non modo ut Spartæ rapere, ubi pueri & clepere discunt. Idem de natura deorum libro tertio: Agnum inter pecudes aurea clarum coma Quendam Thyesten clepere ausum esse è regia. Pacuuius Hermona: Sermonem hic nostrum ex occulto clepit, quantum intelligo. Varro octagesi: Si sequæ opifico non probiter clepere. Corporare est interficere, & quasi corpus solum sine anima relinquere. Ennius Andromeda: Corpus contemplatur, unde corporaret uulnere. Accius, σαοιασαις, uel Tropæo lib primo: Corporare abs tergo es ausus. Circus dicitur omnis ambitus, uel gyrus, cuius diminutiuum est circulus. Accius Andromeda: Quot luna circulos annuos instituit. Medicinam dicimus & uenenũ tractũ à græcis, qui uenenũ φάρμακον appellant. Accius Phœnissis: Si uenis sterilẽ esse illius operæ est medicina autumans. Cernuus dicitur proprie inclinatus, quasi quod terrã cernat. Lucilius satyrarũ lib. iij. Cernuus extemplo plantas conuestit honestas. Virg. lib. x. Eiectoq; incũbit cernuus armo. Lucilius satyr. lib. xxvij. Modo sursum, modo deorsum, tanquam colus cernui. Varro de uita popu. Ro. lib. primo: Etiã pelles bubulas oleo perfusas percurrebãt, ibiq; cernuabãt. A quo ille uersus uetus est in carminibus: Sibi pastores ludos faciũt cernui Cõsualia. Stricturæ dicuntur proprie scintillæ, quæ de ferro feruenti exeunt, quod aut stricte emittantur, id est celeriter, aut oculos sui fulgore perstringant. Virg. lib. viij. Stricturæ chalybum, & fornacibus ignis anhelat. Lucilius satyrarum lib. iij. Crebræ ut scintillæ in stricturis, quod genus olim feruenti ferro. Quiritare est clamare, tractum ab ijs, qui quirites inuocant. Lucilius satyrarũ lib. sexto: Hæc inquam, rudet è rostris, atq; eiulitauit Concursans ueluti arenarius, clareq; quiritans. Nigidius commento grammatices: Clamat quiritatũ. Caries est uetustas, uel putrilago. Vnde cariceum ueteres dixerunt. Lucilius saty. lib. septimo: Ne auriculam obsidat caries, ne uermiculiq;. Turpilius Leucadia: Ciperi uiden' ut osculatur cariem? num illum illæc pudet. Afranius priuigno: Nemo uiuit carie cariosior. Virosæ mulieres dicuntur uirorum appetentes uel luxuriosæ. Lucil. saty. lib. septimo: Dixi ad principiũ uenio, uetulam, atque uirosam Vxorem cædam potius, quàm castrem egomet me. Afranius diuortio: Vigilans, ac solers sicca, sana, sobria, uirosa non sum: & si sum, non desunt mihi qui ultro dent. ætas integra est, formæ satis. Capronæ dicuntur comæ quæ ante frontem sunt, quasi à capite pronæ. Lucil, satyrarum lib. septimo: Aptari caput atque comas fluitare capronas Altas frontibus immissas, ut mos fuit illis. Cerebrosi dicuntur ad insaniam faciles, quibus frequenter cerebrum moueatur Lucilius satyrarum libro. xv. Te primum cum istis insanum homines, & cerebrosum. Gliscit est congelascit, & colligitur, uel crescit, uel ignescit. Turpilius Philopatro: Cum te saluum uideo, ut uolui, glisco audio. Accius Aeneadis: Di summa tibi perduellum est, quorum aut quibus se à partibus gliscunt. Pacuuius Peribœa: Sed nescio quidnam est animi, horrescit, & gliscit gaudium. Sallustius historiarum lib. iij. Neq; iam sustineri poterat immensum aucto mari, & uento gliscente. Virgil. lib. xij. Haud secus accenso gliscit uiolentia Turno. Mar. Tul. in Hortensio: Ad iuuenilem libidinem copia uoluptatum gliscit

stla, ut ignis oleo. Plautus Asinaria: Tempus est subducere hinc me pulchre, hoc gliscit prælium. Postomis dicitur ferrum, quod ad cohibendum equorũ tenaciam naribus, uel morsui imponitur, græce ἀπὸ τοῦ στόματος. Lucilius satyrarum lib. xv. Truleus postomis huic ingens de naribus pendet.

Tricones morosi, & ad reddendum duri. Lucilius satyrarũ lib. xi. Lucius Cotta senex Crassi pater huius Panæti Magnus trico fuit numarius soluere nulli lentus, id est facilis. Sagæ mulieres dicuntur fœminæ ad libidinẽ uirorũ indagatrices. unde & sagaces canes dicuntur ferarum, uel animalium quæsitores. Lucilius satyrarũ libro septimo: Aetatem, & faciem, ut saga, & bona conciliatrix. Turpilius Bœthonibus. Non ago hoc per sagam pretio conductam, ut uulgo solent. Lapit significat obdurefacit, et lapidem facit. Pacuuius Peribœa: Lapit cor curs, erumna corpus conficit. Munes apud ueteres dicebantur nõ à largitione, quæ ignota erat, sed cõsentientes ad ea, quæ amici uelint. Pacuuius Duloreste: Animum quæ tum largitio multis ignota erat, munificus nemo putabatur, nisi pariter uolens. Lucilius lib. xxvi. Munifici, munesq; amicis nostris uideamur uiri. Petulantia dicta est à petendo. Mar. Tul. de Rep. libro iiij. Itaque à petendo petulantia, à procando, id est poscendo procacitas nominata est. Calendarum uocabulum proprium Varro complexus est de uita populi Roma. lib. primo: Itaq; Calendis calabantur, id est uocabantur, & ab eo Calendæ appellatæ, quod est tractum à græcis, qui καλεῖν uocare dixerũt.

Consulum, & prætorum proprietas, quod consulant, & præeant populis, autoritate Varronis ostenditur de uita populi Romani lib. ij. Quod idem dicebantur consules, & prætores, quod præirent populo prætores, quod consulerent senatui consules.

Procacitas à procando, id est poscendo dicitur, unde & proci dicti sunt matrimoniorum appetitores. Mar. Tul. de repub. libro quarto: A procando, id est poscendo, procacitas nominata est. Teren. Ecyra: Maligna multo, & magis procax facta ilico est. Liuius Aegistho: Quin quod parcere uos maiestas mea procat, toleratis, templo hanc deducitis. Ignominia est nominis nota. M. Tul. de Repub. lib. quarto: Censoris iudiciũ nihil ferre damnato offerent nisi ruborem. Itaq;, ut omnis ea iudicatio uersatur, tantũmodo in homine animaduersio illa ignominia dicta est. Lucilius satyrarũ lib. xxix. Apolost nomen, qui te antiquis nõ sinet delitijs maculam, atq; ignominiam imponere.

Fidei proprietatẽ exemplo manifestauit M. Tul. de Repub. lib. quarto: Fides enim nomen ipsum mihi uidetur habere, cum fit, quod dicitur. Portitores dicuntur telonarij, qui portum obsidentes omnia sciscitarentur, ut ex eo uectigal accipiant. M. Tul. de Repub. lib. iiij. Nolo enim eundem populum imperatorem, & portitorem esse terrarum. Optimum autem & in priuatis familijs, & in Repub. uectigal duco esse parsimoniam. Plautus Menæchmis: Portitorem domum duxit. Ita mihi necesse est eloqui, quicquid egi, atque ago. Mar. Tul. de officijs: Primũ improbantur ij quæstus, qui in odia hominum incurunt, ut portitorum, ut fœneratorum. Teren. Phormione: Sed epistolam ab eo allatam esse audiui, modo ad portitorem esse delatam. Plautus Asinaria: Ego pol illum portitorem priuabo portorio. Virgilius libro sexto: Portitor ille Charon. Varro mysterijs: Aes defraudasse cauponem, bonam luto obleuisse, tum portitores æra induxere. Seditionis proprietas à Marco Tul. manifesta est lib. de repub. sexto: Eaq; dissensione ciuiũ, quod seorsum eunt alij ad alios, seditio dicitur. Hamiotas, piscatores ab hamis Varro in bimargo uoluit appellari: Cohortes cocorũ, atq; hamiotarum, aucupumq;. Valgum est proprie intortũ. Nouius, militibus Pometincsibus: Valgus, ueternosus, genibus magnis, talis turgidis. Vatrax, & uatricosus pedibus uitiosis. Lucilius lib. xxviij. Vt si progeniem antiquam, qua est Maximus Quintus uacax, qua uaricosus uatrax. Catax dicitur, quem nunc coxonem uocant. Lucilius satyrarũ lib. secũdo: Hostilibus contra pestem, perniciemq; catax, quam & Manlius nobis. Silones superciliјs prominẽtibus dicti significatione manifesta. Varro γνῶθι σεαυτόν: Non'ne non unum scribunt esse grandibus superciliјs silonem quadratum, quod Silenus hirsutis superciliјs fingeretur? Bronci sunt producto ore, & dentibus prominentibus. Lucilius satyrarum libro tertio: Broncus nouit lanius, dente aduerso eminulo. hic est rhinoceros.

Compernes dicuntur longis pedibus. Lucilius Satyrarũ libro decimoseptimo: Nũc censes καλλιπλόκαμον, καλλίσφυρον illam non licitum esse ueterum aquæ etiam inguina tangere mammis compernem, aut uaram fuisse Amphitryonis coniugem Alcmenam, atq; alias, Ledam ipsam deniq; nolo dicere. Tute uide, atque dissyllabon dilige quod uis, τὴν εὐπατέρειαν, aliquam rem insignem habuisse uerucam ne unum dictum, dentem eminulũ unum. Vari dicuntur obtortis plantis. Lucilius satyrarum lib. decimoseptimo: Compernem, aut uaram fuisse Amphitryonis coniugem. Nam & uarices inde dicũtur uenæ in suris inflexæ, uel obtortæ. Varro epistola ad Varronem: Nam si tuã rhedam non habuissem, haberem uarices. Lingulacæ dicuntur uerbosi. Varro Papiapapæ, περὶ ἐγκωμίων: Quare resident lingulacæ, obtrectatores tui iam nũc murmurantes dicunt: μαμῆσταί τις μόνην καὶ μισεῖται. Plautus Cassina: Lingulaca est, nam nunquam tacet. Rabulæ litigiosi à rabie dicti. Varro Papiapapæ, περὶ ἐγκωμίων: Ille ales gallus, qui suscitabat, ait: harum musarum scriptores, an hic quia gregem rabularum? Ebullire est feruescere, dictum à bullis. Cicero Thusculanarum lib. tertio: Qui si uirtutes ebullire uolunt, & sapientias, nihil aliud dicent, nisi eam uim, qua fiant uestræ uoluptates, quas supra dixi. Rapones à rapiendo dicti. Varro Papiapapæ, περὶ ἐγκωμίων: Prætor noster eripuit mihi pecuniam, de ea questum ad annum ueniam, ad nouum magistratum, cum hic rapo umbram quoque spei deuorasset. Strabones sunt, quos strabos nunc dicimus. Varro flexabulis, περὶ ἐπαρχιῶν: Multi enim, qui limina intrarunt, integris oculis strabones sunt facti. habet quiddam enim ἑλκυσμὸν prouincialis formosula uxor. Lucilius libro xxvij. Nulli me inuidere non strabonem fieri sæpius delitijs me istorum. Exterminatum est extra terminos missum. Lucilius libro xxix. Non rediret ad se, atq; illam exterminaret miseram. Mar. Tul. de officijs libro tertio: Atq; hoc omne genus pestiferum, atq; impium ex hominum communitate exterminandum est. Exodium est finis, à græco tractum, quasi ἔξω τῆς ὁδοῦ, id est extra uiam. Varro ἑκατόμβη, περὶ θυσιῶν: Cum in uinculis publicis esset, & iam bibisset κώνειον, in exodium uitæ. Idem ἕως πότε, περὶ ὡρῶν: Vitæ cursum ut cognoscere possem, & quæ seruitutis, & libertatis ab origine ad exodium ductæ. Idem ταφῆ μενίππου: Quod cœperas modo in uia narrare, ut ad exodium ducas. Putus dictus est à putando. Plautus Pseudolo: Purus putus est ipsus. Varro ἑκατόμβη, περὶ θυσιῶν: Mea igitur hecatombe pura, & puta. Idem Prometheo: Chrysosandalos uocat sibi amiculam de lacte, & ceram tarentinam, quam apes Milesiæ coëgerint ex omnibus floribus libantes sine osse, & neruis, sine pelle, sine pilis, puram, putam, proceram, candidam, teneram, formosam. Nam & rationes ea causa putari dictæ sunt, quoties ex his fraudis, aut falsi, aut mendacij, aut iniqui aliud separatur, & ipsum nanque dubitantes cum dicimus nos in rebus incertis, & obscuris falsis opinionibus nos fieri ambiguos. Compedes non à pedibus dictæ, sed ab impedimento. Varro Prometheo libro primo: Ego infelix

non queam uim propulsare, atque inimicum orco nequicquam sæpe æratas manus, compedes, conor reuellere. Idem Flexabulis, περὶ ἐπαρχιῶν: Domo exeo intro, & pedes corrigijs compedio. Idem Parmenone: Lepusculi timentes, hoc quadrangulum dedit Diana rete, nexile, aut uiscum fuge, lineamq; compedam. Idem Sesquiulysse: Quò cum ire uellemus, obuius flare ubi cor pori ærinas compedes impositas uideo. Fulgura dicuntur co ruscationes à fulgore. Varro, περὶ κεραυνοῦ: Cognitio enim tonitruum fulget, & tonitrum fulguris à fulmine orta. Coagulum à coagendo, quod est colligendo. Varro, est modus matulæ, περὶ μέτρου: Cui nihil iucundius quicquam uiuit. hoc ægritudinem ad medendam inuenerunt: hoc hilaritatis dulce seminarium: hoc continet coagulum conuiuia. Mulierosi dicti sunt mulierum appetentes. Afranius Vopisco: Homo mulierosus confert me illico alió. Flagriones dicti sunt serui, quod flagris subiecti sunt: ut uerberones à uerberibus. Afranius Vopisco: Tu flagrionibus priuigno iucunditatis plus ineſt in te mihi, quàm commercatis conquisitæ edulibus. Merenda dicitur cibus, qui post meridiem datur. Afranius fratrijs: Interim merendam occurro caute, cum ueni iuuat. Pedetentim, & pedepressim dictu est caute, quasi lenta, & tarda itione. M. Tul. de officijs lib. primo: Sin minus sensim erit, pedetentimq; faciendum. Idem Verrinis actione secunda: Quæ tamen à me pedetentim, cauteq; dicentur. Lucilius lib. xxvij. Ille cõtra omnia inter plures sensim, & pedetentim foris, ne quem lædat. Quadrigarius annalibus: Exercitu instructo pedetentim milites ducere cœpit. Cæcilius annalibus: Ipse cum cætera copia pedetentim sequitur. Calces à calcando, quod est nitendo dictæ sunt, non à calcitrando. Nam & de omnibus pedibus, & de hominum, & uniuersorum animantium dici potest. Nam sunt calces extrema pars pedum terræ proxima. Virgil. lib. v. Ecce uolans, calcemq; teritiam calce Diores. Idem libro vi. Tollit se ad rectum quadrupes, & calcibus auras Verberat. Subligaculum est, quo pudendæ partes corporis teguntur, dictũ quod subtus ligetur. M. Tul. de officijs lib. primo: Scænicorũ quidẽ mos tantam habet uetere disciplina uerecundiã, ut in scænã sine subligaculo prodeat nemo. Mediocritas medium dici uoluit M. Tul. de offic. lib. primo: Eadem ratio est habenda ueſtibus, in quo, sicut in plerisq; rebus, mediocritas optima est. Lucil. lib. xxvij. Paulo hoc melius, quàm mediocre, hoc minus malum, ut quàm peſſimũ. Terent. Andria: Et tamen omnia hæc mediocriter. Cicero Thusculanarũ libro tertio: At hæ mihi afferentur mediocritates, quæ si naturales sunt, quid opus est cõsolatione?

Modestiam à modo dictam Mar. Tullius autor est de officijs libro primo: Nam hanc, quam interpretamur modestiam, quo in uerbo modus ineſt. Antes sunt quadraturæ, unde & antæ dictæ sunt quadræ columnæ. Virg. Georg. libro secũdo: Iam canit effœtos extremus uinitor antes. Immune dicitur sine officio, sine munere. Virg. georg. lib. iiij. Immunisq; sedens aliena ad pabula fucus. M. Tul. Philip. lib. primo: Num immunitates datæ? Camerum obtortum, unde & cameræ tecta in curuitatẽ formata. Virg. georg. lib. iij. Et cameris hirtæ sub cornibus aures. Dirum est triste infeſtum, & quasi deorum ira immiſſum. Virg. georg. lib. iiij. Prius quàm Dira per incautum serpant contagia uulgus. Et Aeneid. lib. iiij. Vltricesq; sedent in limine diræ. Marcus Tul. de senectute: Intelligi potest ex his fratribus, qui in Adelphis sunt, quanta in altero diritas, in altero comitas. Exordium est initium, unde & ueſtis ordiri dicitur, cum instituitur detexenda. Virg. Aeneid. libro iiij. Quonam reginam ambire furentem Audeat affatu, quæ prima exordia sumat? M. Tul. in Hortensio: Perge quæso, nec enim imperite exorsus es. Lucilius lib. xxix. Virum tristis, contorto aliquo ex Pacuuiano exordio. Cicero Timæo dicit: Facillimum autem est in omni inquisitione rationis exordiũ Varro ὕπνος περὶ λόγων: Qui fabularum collocant exordia. Inops dicitur sine ope, & auxilio: Virgilius lib. viij. Res inopes Euãdrus habebat. Et georg. lib. primo: Atq; inopi metuens formica senectæ. Teren. Adelphis: Ferte misero, atq; innocenti auxilium, subuenite inopi. M. Tul. de offi. lib. ij. Nimirũ enim inops ille, eisi bonus est uir, etiam si referre gratiam nõ potest, habere certe potest. Defrudare significat fructum minuere, uel per fraudem aliquid exquirere. Terent. Phor. Suum defrudans geniũ comperit miser. Plautus Asinaria: Ten' ego defrudem, cui ipsi nihil est in manu? Nisi quid tu porrò uxorem defrudaueris. Sudum dicitur quasi semiudum, ut est aër post pluuias serenus & liquidus. Virgil. viij. Arma inter nubes cœli regione serena Per sudũ rutilare uident. Plautus Milite: Cum solis radio, olim cum sudum est sol. & Lucil. xxix. Nec uentorum flamina flando suda secundent. Irritare dictum est proprie prouocare. tractum à canibus, qui cum prouocantur irruunt. Lucilius satyrarũ libro primo: Irritata cane, quam homo, quam planius dicit. Teren. Phor. Irritor. Virgil. lib. x. Irritatq; uirum telis, & uoce lacessit. Sallustius historiarum libro primo: Tunc uero et poſci, cum cæteri eiusdem causæ ducem senatus rati, maximo gaudio bellũ irritare. Lucilius libro xxviij. Lucili si in amore irritarit suo. Plaut. Amph. Irritabis crabrones. Varro Sesquiulysse: Omnes irritans uentos, omneisq; procellas. Ablegare est proprie aliò mittere, dictum à legatis qui cum legationibus mittũtur. Teren. Ecyra: Aliquò mihi est hinc ablegandus, dum parit Philumena. Arcanum dicitur secretum, uel absconditum, quod quæ in arcis sunt celata sunt, & abscondita. Virgil. Aeneid. lib. iiij. Solam nam perfidus ille Tecolere, arcanos etiam tibi credere sensus. & Aenei. lib. primo: Longius & uoluens fatorum arcana mouebo. Tormines genus morbi, dicti quod dolore torqueãt. Cic. Thuſ. lib. ij. Quamuis idem forticulũ se in torminibus, & in stranguria sua præbeat. & iiij. Itaq; dicimus grauedinosos quosdã, quosdã torminosos.

Monimenti proprietatem à monendo M. Tul. exprimendã putauit, ad Cæsarem epistola. ij. Sed ego quæ monimenti ratio sit, nomine ipso admoneor, ad memoriam magis spectare debet posteritatis, quàm ad præsentis temporis gratiam. Virgilius libro sexto: Quem candida Dido Esse sui dederat monimentum & pignus amoris. Riuales dicti sunt quasi in unum amorem deriuantes. Teren. Eunu. Miles Thraso Phædriæ riualis.

Gestire significat lætum esse, dictũ à gesticulis facilioribus. Teren. Eunu. Chærea quid est quod sic gestis? aut quid hic sibi ueſtitus quærit? Virg. georg. lib. primo: Et studio incassum uideas gestire laudãdi. Inuolare est irruere, insilire, aut à uola tu, aut à uola, id est media manu dictũ. Ter. Eunu. Vt ego unguibus facile illi in oculos inuolem uenefico. Lucil. lib. xxx. Inde canino ritu, oculisq; inuolem. Propinare à græco tractum est προπίνειν post potum tradere. Teren. Eunucho: Hunc uobis comedendũ, & bibendum, & deridendum propino. Ennius satyrarũ lib. iij. Enni poëta salue, qui mortalibus uersus propinas flammeos, medullitus. Insulsum proprie fatuum quasi sine sale. Mar. Tul. ad Cæsarem iuniorem epistola. ij. Sed ita locutus insulsè est, ut mirum senatus conuitiũ exceperit. & de oratore lib. secundo: Vt nihil aliud eorum, quàm ipsa insulsitas rideatur. Ignauum & segne, torpidum, effœminatum, & sine igni. Virg. georg. lib iiij. Ignauum fucos pecus à præsepibus arcent. Et georg. lib. iiij. En age segnes Rumpe moras. M. Tul. ad Cæsarem iuniorem lib. ij. In quo tua me prouocauit oratio, mea consecuta est segnis. Et de senectute: Quæ uitia sunt, nõ senectutis, sed certe ignauæ, & somniculosæ senectutis.

Calamitosum dicitur malis, & calamitatibus prægrauatum. Mar. Tul. in Verrinarum diuinatione: Et honoris amplissimi puto esse, & accusare improbos, et miseros, calamitososq; defendere. Serium triste, & quasi sine risu, uel sine ridiculo. Mar. Afranius priuigno: Non ego te noui tristem, seruum serium? Plautus Amph. Nunc quidem præter nos nemo est, dic mihi ucrum serio. Interpolare est intermittere, & interponere, & nouam formam è uetere fingere. M. Tul. in Verrem actione. ij. Aliquid demendo, mutando, interpolando. & est tractum ab arte fullonia, qui poliendo diligenter uetera quæq, quasi in nouã speciem mutant. Plautus Amph. Illic homo me interpolabit, meumq; os finget denuo. Euerriculum genus est retis piscatorij à uerrendo dictũ, uel quod trahatur, uel quod siquid fuerit piscium nactum, euerrat. Ad hoc Mar. Tul. Verrinarũ libro sexto de signis: Quod unquam, iudices huiusce modi euerriculum ulla in prouincia fuit? Diuaricari dictum est distendi, dictum ab his, qui uitio naturæ ita sunt pedibus discretis, ut eos in diuersum habeant separatos. Mar. Tullius de signis: Sopatrum hominem summo magistratu præditum, diuaricari, ac deligari iubet. Vacillare est trepidare, uel cum lassitudine nimi, à senibus, qui sint æuo defessi, atque ad sustinendam lassitudinem baculo tarditatem leuent. M. Tul. Philip. lib. iij. In Galliam mutilatum ducit exercitum cum una legione, & ea uacillante. Perstringere dictum est ualde stringere, & claudere. Plautus Milite glorioso: Perstringat oculorum aciem in acie hostibus. Lucilius lib. xxx. Perstringat oculorũ aciem in acie hostibus, splendore micanti. M. Tul. de senectute: Voluptas rationi inimica est, mentis (ut ita dicam) perstringit oculos, nec habet ullum cum uirtute commercium. Varro Andabatis: Nõ mirum si cæcutis minus. Aurum enim non perstringit oculos, quàm τὸ σοῦ πράτος. Cicero de fato, & de finibus bonorum, et malorum lib. secundo: Aciem animorum uirtutis splendore perstringitis. Angina genus morbi eo quod angat, & Græce συνάγχη appellatur. Lucilius libro trigesimo: Insperato agit, quem una angina sustulit hora. Arquatus morbus dictus cui regius dicitur, quod arquus sit concolor de uirore, uel quod ita stringat corpora, ut in arcum ducat, quod nos esse arquatos, surgamus, eamus, agamus. Varro Eudæmonibus: Nam ut arquatis, & ueternosis, quæ lutea non sunt, æque ut lutea uidentur, sic insanis sani, & furiosis uidentur esse insani. Priuum est proprium uniuscuiusq, unde & res priuata. Lucil. lib. xxx. Culcitræ accedũt priuæ centonibus binis. Idem: Abdomina Thunni priua dabo. Nugator nugis turbator. Lucil. lib. xxx. Quàm me hoc tempore nugator cognoscere non uis. Foramina quasi diminutiue à foribus dicta. Cic. Thuscu. lib prio: Nam nũc quidem, quanq; foramina illa, quæ patent ad animos à corpore, callidiſsimo artificio natura fabricata est. Discerniculũ acus, quæ capillos mulierũ ante frontem diuidit, dictum à discernẽdo. Lucil. lib. xxx. Euplocamo digitis, discerniculúmque capillo. Fratrũ propriũ tatem Nigidius acutiſsime dixit. Frater est inquit, dictus, quasi ferè alter. Supplantare dictum est pedem supponere. Lucil. lib. xxix. Supplantare aiunt, Græci ὑποσκέλιζειν dicunt. Mar. Tul. de offi. lib. iij. Contendere debet, quàm maxime poſſit, ut uincat, supplantare cum, qui cum certet, at manu pellere nullo modo debet. Coniungere copulare dictum est à iugo. Lucilius lib. xxix. Quam mihi quantum est inter humanum genus, rerumq; inter se coniugat, communicat. Fenestræ à græco uocabulo conuersum est in Latinum, ἀπὸ τοῦ φαίνειν. Cicero Thuscul. lib. primo: Non eas partes, quæ quasi fenestræ sunt animi. Emungi ex manifesta significatione manat. Lucilius lib. xxix. In mellis spem esse omnem quouis poſſem emungi uolo. Teren. Phor. Emunxi argento senem. Agglomerare est implicare, conium gere, dictũ à glomere. Virg. Aeneid. lib. ij. Et lateri adglomerant nostro.

Collare est uincu'i genus, quo collum astringitur. Lucil. lib. xxix. Cùm manicis catulo, collareq, ut fugitiuum deportem.

Depilati dictum rarefacti. Lucilius xxix. Nato quid actum est, depilati omnes sumus. Excuriari, curia excludi. Varro Hippocyone: Apollonium ideo excuriant, quia nihil habebat.

Pensum significat exæquatũ quod sine inclinatione sunt, quæ penduntur. Lucilius lib. xxviij. Nihil parui, ac pensi, uti litera doceas lutum. Aqua intercus hydropum morbus, quasi aqua inter cutem. Lucilius lib. xxviij. Aquam te in animo habere intercutem. Mar. Tul. de offic. lib. iij. Si quis medicamentũ cuipiam dederit, ad aquam intercutem. Maltas uteres molles appellari uoluerunt, à græco, quasi μαλακούς. Lucilius lib. xxviij. Insanum uocant quem Maltam, ac fœminam dici uidet. Monogrammi dicti sunt homines macie pertenues, ac decolores, tractum à pictura, quæ prius, quàm coloribus corporatur, umbra fingitur. Lucilius lib. secũdo: Vix uiuo homini, ac monogrammo. & xxvij. Quæ pietas? monogrammi quinque adducti pietatem uocant. Portoriũ dicitur merces, quæ portoribus datur. Lucil. lib. xxvij. Facit idem quod illi, qui inscriptum ex portu exportant clanculum, ne portorium dent. Impertire est participare, & partem dare. Lucilius lib. xxvij. Quibus potest impertit. Nouius decuma: Si ignotis impertit fleuit facilius. M. Tul. de Repub. lib. v. Quod molestijs senectutis suæ uestris familias impertire posset. Et ad Hirciũ lib. v. Et quoniam, ut hoc tempus est, nihil habeo patriæ quod impertiã.

Sedulo significat sine dolo. Lucilius lib. xxvij. Salutem fictis uersibus Lucilius, quibus potest impertit, totum'q; hoc studiose & sedulo. M. Tul. de finibus bonorum, & malorum: Sedulo inquam faciam, sed fortuna fortis, quare conare quæso.

Scripturarios, quos nunc tabularios dicimus, dici uolunt, quod scripturis, & commentarijs omnia, uel urbium, uel prouinciarum complecterentur. Lucilius lib. xxvi. Publicarũ rerum assuefiam, ut scripturarius. Versipelles dicti sunt quolibet genere se commutantes. Lucilius lib xxvi. At Libertinus Tricorius Syrus ipse ad mastigias, qui cum uersipellis fio, & qui cum commuto omnia. Plaut. Amph. Versipellem se facit, quãdo lubet. Combibones compotores à combibendo dicti. Lucilius libro xxvi. Quando quidem reperi magnis combibonum ex copijs. Capital dictum est capitis periculum. Plautus: Menechmis: Nunquã hercule effugiet, tam & si capital fecerit. Lucilius lib. xxvi. Facile deridemur, scimus capital esse irascier.

Clandestino est abscondite. Lucilius libro xxvi. At enim dicis clandestino tibi, quod cõmissum foret, neu mutires quicquam, neu mysteria hæc ferres foras. Idiotas à græco tractum ἰδιώτης, inutiles, quasi sibi tantum non plurimis utiles. Lucilius lib. xxvi. Quidni & tu idem illiteratum me, atque idiotam dicere? Expirare dictum est, uel ab spiritu effuso, uel à spiraminibus. Lucilius lib. tertio: Expirans animã pulmonibus æger agebat. Idem libro xxvi. Vt si illuuiem facere per uentrem uelis curare omnibus distento corpore expiret uis. Eliminare extra limen eijcere. Pacuuius Duloreſte: Vbi illic est? me miserã quónam clàm eliminat? Pomponius Cantabit: Istic manet. eliminabo extra ædeis coniugem. Ennius Medea exule: Antiqua herilis fida custos corporis, quid sic extra ædeis eliminatur? Accius Meleagro: Tum ut eliminor clamore, simul ac nota uox ad aures accidit. Incoxare in coxam sidere. Pomponius Panuceatis: Neque interim cacandi causa unquàm incoxaui nate.

Condepsere commiscere, à græco tractum δέψω. Homerus Odyssea Pomponius Nuptijs: Partem insipui, concluſi, condepsui. Vituperare dictum est uitio da-

re tanquam culpæ, uel displicentiæ. Teren. Andria. Nunc quã rem uitio dent quæso animaduertite. et in sequentibus: Id isti uituperant factum. Lectum & uitium dare, hoc est unicuique rei culpam ampliare. Sed hoc in incertæ autoritatis scriptoribus inuenitur. Ordiri est componere. Accius Amphitr. Non paruam rem ordibor, ne retice obsecro. Afranius Suspecta: Tamen animo ordire me oportet paula paululũ. Pilare dictum est, ut plumare pilis uestiri. Afranius compitalibus: Præterea corpus meum nunc pilare primum cœpit. Nouius exodio: Pati dum poterunt ante, quàm pugnæ pilant. Populare significat populi amorem conciliare. Vnde populares dicti de uno populo amici. Pacuuius Chryse: Atq; ut promeruit pater mihi patriam populauit meam. Terent. Phor. Amicus summus meus, & popularis Geta. Rabere dictum est à rabie. Varro idem attiquotetti. Quid est? quid blateras? quid rabis? quid uis tibi? Cæcilius hypobolimæo: Ast rabia rabere se ait. Supersedere, manere, perseuerare, quasi in uoluntate, & consilio sidere. Turpilius Pedio: Vt ille hac sese abstineret, ego supersederẽ nuptijs. Plautus epidico: Supersede his rebus. item tu ipse ubi lubet finem face. Sisenna historiarum lib. iiij. De uirtute eorum accusanda proloqui supersederunt. Titinnire dicitur sonare, unde & titinnabula sunt appellata. Afranius Vopisco: Titinnire ianitoris impedimenta audio. Nigidius lib. xviij. Itaque ex ære in saliaribus altanus titinnat, id est sonat. Verminari positum torqueri à uermibus, quod facile se torqueant. Pomponius hirnea. Pappi decimus mensis est, cum factum est, ita fit, ita semper solet decumo mense demũ turgens uerminatur, parturit. Canatim, suatim, bouatim, canum, & suum, & boum genere. Nigidius commento grammatico: Sunt etiam assimilanter dicta hæc canatim, suatim, bouatim, quæ ab animalibus sumuntur. Cossim dictum quasi coxim. Pomponius porcaria: Hoc sciunt omnes, quantum est qui cossim cacant.

Infabre fœde, ut est affabre pulchre. Paccuius Nyptris: Barbaricam pestem nauibus nostris obtulit noua figura factam, commissam infabre. Sepiunt significat tenent, impediunt, dictum à sepibus, quæ obiectæ intercludunt, unde & circunseptum dicitur. Afranius Materteris: Perij, lacrymæ linguam sepiunt. Stigmatias ueteres punctos in notis dici uoluerũt. Mar. Tul. de offi. lib. ij. O miserum, qui fideliorem, & barbarum, & stigmatiam putaret. Reserare aperire à sera dictum qua remota ualuæ patefiunt. Mar. Tul. de offic. lib. ij. Nec ita claudenda est res familiaris, ut eam benignitas aperire non posset, nec ita reseranda, ut pateat omnibus. Virgil. libro octauo: Non secus, ac si qua penitus ui terra dehiscens Infernas reseret sedes. Abundare supra modum aliquid esse. Virgil. lib. iiij. Ergo apibus fœtis idem, atq; examine multo Primus abundare. tractum ex amnibus, qui quoties augentur imbribus maioribus, & crebris undis eriguntur. Virg. Georg. lib. primo: Præsertim incertis si mensibus amnis abundans Exit. Tergiuersari fallere, & dicta mutare, & est quasi tergum uertere, ut ait Plautus Amph. Versipellem se facit, quando lubet. Mar. Tul. de offic. lib. iij. Tribus generibus quomodo possunt nõ incallide tergiuersantur. Varro: Itaq; illa tergiuersari non sinent, secũq; rapient. Prudentiam à prouidendo dictam, dilucide ostendit Mar. Tul. in Hortensio: Id enim est sapientis prouidere, ex quo sapientia est appellata prudentia. Idem de senectute: Quid multa? sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria præteritorũ, futurorumq; prudentia. & de repub. lib sexto: Totam igitur expectas prudentiam huius rectoris, quæ ipsum nomen hoc nacta est, ex prouidendo.

Appendix dicitur quod alij est adiunctum, quasi ex alio pendeat. M. Tul. in Hortensio: Vidit enim quod uidendum fuit appendicem animi esse corpus, nihilq; esse in eo magnum.

Conuiuij proprietatem Mar. Tul. de senectute demonstrat: Bene enim maiores accubationem epularem amicorum, quia uitæ coniunctionem haberet, conuiuium nominauerunt. Occationem ab obcæcatis seminibus, qua id efficitur, dici M. Tul. uoluit de senectute: Sparsum semen cohibet primum id obcæcatum, ex quo occatio, quæ hæc efficit, nominata est. Coagmenta dictæ sunt coniunctiones arctæ, & compares à cogendo, id est stringendo, unde & coagulum dicitur. M. Tul. de senectute: Viuendi est finis optimus, cum integra mente, certisq; sensibus opus ipsa suum, eadem quæ coagmentauit natura, dissoluit. Vernaliter pro adulatorie, à uernis, quibus hæc uiuendi ars est. Cæcilius uenatore: Credo minus tandem hoc fit uernaliter. Pecuniosorum, & locupletum proprietatem aperuit. Mar. Tul. de senect. lib. à pecore pecuniosos, & à possessionibus locorũ locupletes appellatos asserens, multaq; ditione ouiũ, & boum, quod tunc erat res in pecore, & locorum possessionibus, ex quo pecuniosi, & locupletes uocabantur.

Viritim dictum est separatim, & per singulos uiros. M. Tul. de repub. lib. ij. Ac primus agros, quos bello Romulus ceperat, diuisit uiritim ciuibus. Plautus aulula. aliter sub hac tamen significantia diuidere argenti dixit numos in uiros. Varro de uita populi Ro. lib. primo. Extra urbem in regiones xxvi. agros uiritim liberis attribuit. Vernas ueteres appellabant, qui uere sacro fuerant nati, & habebatur nomẽ pro uitabili, & maledicto. Plautus Amphitryone: Hic qui uerna natus est quæritur. Lucilius: Verna acer cupit hæc. Plautus Amph. Cum cruciatu tuo istæc uerna uerba funditas. Concinnare est facere, ut Plautus Amph. Lacrymantem ex abitu concinnas tu tuam uxorem. Sed proprietas uerbi hæc est, quod apud ueteres cinnus potionis genus ex multis liquoribus confectum dici solet. Recte autem concinnare & consentire intelligi potest, & quasi concinere, ut multis diuerse canentibus unus efficitur modus. Plautus Asinaria: Auceps quando concinnauit aream, offundit cibum. M. Tul. de finibus bonorũ & malorũ lib. iiij. Cum ijs cum quibus re concinnabatur uerbis discrepare. Item academicis lib. ij. Quæ cum similitudine uerbi concinnare maxime sibi uideretur. Paupertas dicta est à pecunia parua. Varro de uita po. Ro. lib. primo: Pecunia quæ erat parua, ab ea paupertas dicta, cuius paupertatis magnum testimonium est.

Pandere Varro existimat ea causa dici, quod qui ope indigerit, & ad asylum Cereris confugissent, panis daretur. Pandere ergo quasi panem dare, & quod nunq̃ tabulis clauderetur. Idem de uita po. Ro. lib. primo: Hanc deam melius putat esse Cererẽ, sed quod in asylum, qui confugissent panis daretur, esse nomen fictum à pane dando pandere, hoc est aperire. Blatis, & blateras confingis, aut incondite, & inaniter loqueris, aut blatis. Plaut. Amph. Qui malum intelligere, quisquã potis est, ita nugas blatis: In aulul. Vbi tu es, quæ deblaterasti iã uicinis omnibus? Percõtari diligenter inquirere. Plau. Amph. Qui istuc in mente est tibi, ex me, mi uir, percontarier? & est proprietas uerbi ab eo tracta, quod uada in fluminibus contis exquirunt.

Prodigia dicta sunt porrò adigenda. Plaut: Amph. Sed mulier postquam experrecta est, prodigiali Ioui, mola salsa hodie aut thure comprecatam oportuit. Ceriti, & laruati, male sani, & aut Cereris ira, aut laruarum incursatione animo uexati. Plautus Amphit. Laruatus ædepol hominem miserum medicum quæritat. Idem qui supra: Quasi adueniente morbo medicati iuuenem, tu certe aut laruatus es, aut ceritus. Calcitrones, qui infestent calcibus. Plautus asinar. Clamat procul si quẽ uidet ire ad se calcitronem. Varro sesquiulysse: Itaq; tu mecum mordacem calcitronem horridum, miles, ac uir non uitabat.

Votitum ueteres religione aliqua prohibitũ, uel interdictũ dici uoluerunt. Plautus Asinaria: Nolo illam habere causam, & uotitam dicere. Verberare non solum à uerberibus dictum est, sed à uerbis. Plautus Aulula. Nam cur me miseram uerberas? Cassum ueteres inane posuerunt, & arbitrandũ est eius uerbi proprietatem magis ab aranearum cassibus dictum, quod sint leuis, ac nullius ponderis, non ut quibusdam uidetur, quasi quassum. Plautus aulularia: Virginem habeo grandem, dote cassam, atq; illocabilem. Crocitum propriam coruorum uocem ueteres esse uoluerunt. Plautus aulul. Simul radebat pedibus terram, & uoce crocibat sua. Subleuit significat illusit, & pro ridiculo habuit, tractũ à genere ludi, quo dormientibus ora pinguntur. Plautus aulul. Fidei censebam maximam multo fidem esse, ea subleuit os mihi penissume.

Inuestes dicuntur impuberes, quibus propter teneram ætatem nulla pars corporis pilat. Hoc et Aeneid. lib. quinto uidetur sensisse Virgil. Aurea cæsaries ollis, atque aurea uestis. Sed melius intelligi potest inuestes appellatos, quasi in uesta, id est in pudicitia, & in castitate. Inferum ab imo dictum. Vnde inferi, quibus inferius nihil. unde quod infertur recte potest dici quicquid desuper mittitur. Varro marcipore: Nubes aquali frigido uelo leues Cœli cauernas aureas subduxerant, Aquam uomentes inferam mortalibus. Syrus à græco magis tractum est ἀπὸ τοῦ σύρειν. Has nos scopas, rustici eo nomine syrus uocãt. Varro Marcipore: Ventiq; frigido ab axe erumpebant phrenetici septentrionum filij, secum ferentes tegulas, ramos, syrus.

Euirare dicitur uirilitatem amittere, & effœminari. Varro Marcipore: Spatulæ euirauit omnes Veneriuaga pueros.

Ludibria proprietatem trahunt à leui, ac sine pondere, & contemnendo: aut quod magis uerum est, à ludicro. Virg. lib. sexto Folijs tantum ne nomina manda, Ne turbata uolent rapidis ludibria uentis. Febris proprietatem habet à feritate morbi, uel mali, ut à calendo calorem, uel candorem. Varro Andabatis: Aperiendam putat, idq; alterum appellamus à calendo calorem, alterum à feruore febrim. Vulpinari dictum est fraudibus, & mendacijs uera peruertere, uel effugere, dictum ab inrecto, sed intorto uulpium cursu. Varro mysterijs: Vulpinare modo, & concursa quã lubet, erras. Sufflatum dicitur proprie tumidum et rectum, & quasi uento quodam elatius factũ. Varro Agathone: Neq; auro, aut genere, aut multiplici scientia sufflatus quærit Socratis uestigia. Vespertilio animal uolucre biforme, dictum quod uespere se ad uolatũ præparat noctis. Varro Agathone: Quid multa? factus sum uespertilio, neque in muribus planè, neq; in uolucribus sum. Exporrectum extentum. porrectum est enim tentum, id est porrò iactũ. Varro Eudæmonibus: Quæ res in somnum recideris, & οὐδέποτε eris iterum exporrectus. Iugatum, coniunctum, à iugo dictum. Cicero Thuscula lib. iij. Hoc quidem est commune uirtutum. omnes enim inter se iugatæ sunt. Prodius dictum est interius longius, à prodeundo, quasi porrò eundo. Varro uirgula diuina: Primum uenit in urbem, atque intra muros, deinde accedit prodius, atq; introit domum, id est intra priuatos muros. Granaria loca in horreis seruandis seminũ granis. Varro γέροντος διδασκάλου: Vel decem mensis, ubi una sepiãt granaria. Torculum, quod usu torcular dico, quod intortum laticem uitis, uel oleæ exprimant. Varro γέροντος διδασκάλου: Vineis, ubi ampla cælla torculum reponant. Cingulum à cingendo, quod incingulum plerunq; dicitur. Varro γέροντος διδασκάλου: Nouus maritus t...iturus taximusos is soluebat cingulum. Silicernium pessime intelligentes, ita posuisse Terentium putant, quod incuruitate silices cernat senex. Silicernium est proprie conuiuium funebre, quod senibus exhibetur. Varro Meleagris: Funus exequiati laude ad sepulchrũ antiquo more silicernium confecimus, id est περὶ μέθης. Non quo pransi discedentes dicimus alius alij uale. Suffundatum dictum est subiectum, dictum à fundamentis. Varro ταφῆ μενίππου: Antiqui nostri domibus lateritijs paululum modo lapidibus suffundatis, ut humorem effugerent, habitabant.

Edones, & phagones ab edacitate, unum latinum, & aliud græcum. Varro, ταφῆ μενίππου ἢ ἀπάντησις: Edones Romã, ut turba, intendat annona, sed propter phagones ficedulã pinguem, aut turdum nisi uolantem non uideo.

Elixũ quicquid ex aqua mollitur, uel decoquitur. Nam lixam aquam ueteres esse dixerunt. unde & lixæ dicti, qui militibus aquam ad castra, uel ad tentoria solent ferre. Varro, ταφῆ μενίππου: In pauimento non audes facere lacunam, at in humum calceos facis elixos. Parochos à græco tractum est nomen, quod uehicula præeat. hoc schemate enim græce, latine uehicula appellantur, & est officij genus, quod ministrantibus paret. Varro sesquiulysse: Hic enim omnia erat: idem sacerdos, prætor, parochos, deniq; idem senatus, idem populi caput.

Trossuli dicti sunt torosuli. Var. sesquiulysse: Nunc emũt trossuli nardo nitidi uulgo Attico talento equũ. Proboscis græcum nomen est, dictum quod ante depascat, & est porrecta corporis pars inhærens naribus, quæ excepto homine in alijs animalibus inuenitur. Varro sexagesi. Inuenisse se, cum dormire cœpisset tam glaber, quàm Socrates, caluum esse factum ericiũ è pilis albis cum proboscide. Tutanus deus à tutando. Varro ἡρακλῆς: Tuam fidem, noctu Annibalis cum fugaui exercitum Tutanus, hoc Tutanus Romæ nuncupor. hac propter omnes, qui laborant inuocant. Tutilina dea est à tuendo dicta. Varro ἡρακλῆς: Tuam fidem non Tutilinam, quam ego ipse inuoco, quod meæ aures abs te obsidentur. Cetarij genus est piscatorum, quod maiores pisces capit, dictum ab eo quod cete in mari maiora sunt piscium genera. quod Virgil. Immania cete. Varro γνῶθι σεαυτόν: Non animaduertis cetarios, cum uidere uolunt in mari thunnos, ascendere in malum alte, ut penitus per aquam perspiciant pisces? Tonimus positum sonamus cum modo, à tono. Varro Eudæmonibus: Tibi tympana non inani sonitu matris deũm tonimus. Tibinos à tibijs modos. Varro Eudæmonibus: Sonitu matris deũm tonimus tibinos tibi nunc semiuiri. Directi dicti crucifixi, quasi ad diem erecti. Varro Eudæmonibus: Apage in directum à domo nostra istam insanitatem. Præsepia non tantum quibus aut cantheria, aut iumenta cætera, aut uetera animalia pabulantur, sed & omnia loca clausa, & tuta dicta præsepia. Virgil. Aeneid. lib. primo: Aut agmine facto Ignauũ fucos pecus à præsepibus arcent. Varro ὄνος πρὸς λύραν: Siquis melodinis tonos lyras præsepibus se retineat forensibus. Surrigere significat sursum erigere. quo uerbo rustici utuntur, cum tritæ fruges ad uentilandum in areis eriguntur. Virg. Aenei. lib. iiij. Tot linguæ, totidem ora sonant, tot surrigit aureis. Lingulacæ, loculeiæ, à procacitate linguæ, & loquendi proprietate trahunt. Plautus Cassina: Lingulaca est, nam nunquam tacet.

Fures significantiam habent à furuo, quod Romani ueteres atrum appellauerunt: & quod per obscuras, atque atras noctes opportuna sit eius mali effectio, eos dictos fures. Varro rerum diuinarum lib. xiiij. Furem ex eo dictum, quod furuum atrum appellauerint: & fures per obscuras noctes, atque atras facilius furentur. Homerus: κλέπτῃ δέ τε νυκτὸς ἀμείνω.

VENTORVM PROPRIETATES, ET VOCABVLORVM SIGNIFICATIONES.

EVRVM dictum ἀπὸ τῆς ἕω ῥέοντα, quod flatus eius ab oriente sit hyemali. Austrū, qui græce νότος, dictum ab humore, & nebula, quod νότις græce humor Latina interpretatione dicatur, ac sit is uentus sudoris effector, ut est Homer. Σὺν δ' εὖρός τε, νότος τ' ἔπεσε, ζέφυρός τε δυσαής. Circium à turbine, ac uertigine. Boream, hoc est aquilonem ἀπὸ τῆς βοῆς quod sonorus sit, & procellosus. Homerus: Καὶ βορέης αἰθρηγενέτης μέγα κῦμα κυλίνδων. In alio loco: Ἐπὶ κραιπνὸν βορέην τὰ δ' ἐκύματα ἄξιν. Pietatem docti ueteres hanc esse uoluerūt, quod quæ in ea sunt, quasi penitus, & in penetralibus recondantur. hoc & in antiquis libris, & philosophorū tractatibus inuenitur. Leuū significari ueteres putant quasi à leuando. Virg. quoq; sub hac ostentatione posuisse uoluerūt Georg. lib. iiij. Si quem Numina leua sinunt, auditq; uocatus Apollo. Ennius annaliū libro. iij. Olim de cœlo leuū dedit inclytus signū.. Rudentes ea causa sapientissimi dictos uolunt, quod funes cum uento uerberentur rudere existimentur, atq; hunc sonum propriū funium nō asinorum putant. Infesti proprietatem hanc esse Nigidius uoluit, quasi nimium festinantis ad scelus, uel ad fraudem.

Maturare non uti consuetudo est, properare dicendum est, sed cum modo studium adhibere festinum, à maturitate dictum, quæ ratione naturæ modificatione quadam, nec præcipitatur, ne præcox quid fiat, neq; differtur, ne senio dissoluatur. Virgil. georg. lib. i. Frigidus agricolā si quando continet imber, Multa forent, quæ mox cœlo properanda sereno Maturare datur.

Lictoris proprietatē à ligando dictam uetustas putat. Ita enim carnificis officium antiquitus fungebatur. Mar. Tul. pro Rabirio: Lictor inquit, colliga manus. Sororis appellationē ueteres eleganti interpretatione posuerūt, itaq; maximi iuris scriptores exprimendam putauerunt. Antistius Labeo: Soror, inquit, appellatā est, quod quasi seorsum nascitur, separaturq; ab ea domo in qua nata est. Lues à rebus soluendis proposita. Licinius Macer annalibus libro. ij. Nequaquam sui lauandi reluant arma lue. Humanitatem non solum uti nunc consuetudine persuasum est, de beneuolentia, dexteritateq; & comitate ueteres dicendum putauere, & quam Græci φιλανθρωπίαν uocant, sed honestorum studiorum & artium appetitum, quod nulli animantium generi præterquam hominibus concessa sit. Varro rerum humanarum lib. primo: Praxiteles, qui propter artificium egregiū, nemini est paulum modo humaniori ignotus. Ador frumenti genus, quod epulis, & immolationibus sacris pium putatur. Vnde & adorare propitiare religiones potest dictum uideri. Varro de re rust. libro primo: In loco humidiore far adoreum potius serunt, quàm triticū. Virg. lib. septimo: Et adorea liba per herbam Subijciunt epulis. Faciem totius corporis formā, πρόσωπον, id est os posuit antiquitas prudens, ut ab aspectu species, & à fingendo figura, ita à factura corporis facies. Plautus Pœnulo: Sed earum nutrix qua sit facie mihi expedi. Statura nō magna, corpore aquilo ipsa est. Pacuuius Nyptra: Aetate integra, feroci ingenio, facie procera. Sallustius historiarū lib. ij. Sardinia in Africo mari facie uestigij humani prominet, in occidentem, quàm in orientē latior.

Vestibula quidam putant sub ea proprietate distincta, quod in primis ingressibus, & in spatijs domorū Vestæ, hoc est aræ, ac foci soleant haberi. Sed siue sic intelligi debeant, non abhorret à uocabuli proprio. Inuenitur etiam apud ueteres doctos uestibula ob eam significantiam dicta, quod in his locis ad salutandos dominos domorum quicunq; uenissent, stare soleant, cum introeundi daretur copia, atq; ob hanc cognitionem, & quasi stabulationem primos ingressus domorum uestibula nominatos. Cicero oratore: Vestibula nimirum honesta, aditusq; ad causam faciet illustres. Bidentes qui æstimant ob eam causam oues à Virgilio dictas, quod duos dentes habeant, pessime, ac uitiose intelligunt. Nam nec duos dentes habent, & hoc quidem & genus monstri est, & melius intelligi potest, si biennis dixerit autoritate Pomponij in Attellana: Mars tibi uoueo facturū, si unquā redierit, bidenti uerre. Laberius paupertate: Visus hac nocte bidentes propter uiam facere. & Nigidius figulus dicit bidental, quod bimæ pecudes immolentur.

Iugeri proprietatem Varro designat de re rustica libro primo: Apud nos in agro Romano, ac Latino iugeris, iugū uocant, qd iuncti boues uno die exarare possint. Fœnus ab eo dictū est, quod pecuniam pariat increscenti tempore, quasi fœtus, aut fœtura. Nam & græce τόκος dicitur, ἀπὸ τοῦ τίκτειν, quod est parere. Varro lib. tertio de Latino sermone: Fœnus autem dictum à fœtu, & quasi fœtura quadam pecuniæ. Nam & Catonem, & cæteros antiquiores sine o litera fœnus pronuntiasse cōtendit, ut fetus & fecunditas. Receptitium seruum quidam ab ea proprietate dictum uolunt, ut si nequam, & nihili sit, qui uenundatus ob aliquod uitium, aut malefactum ab aliquo districtore recipiatur. Sed uera est hæc eius nominis interpretatio, quem in data dote, aut donatione quis exceperit, quod est proprie receperit. Plautus Trinumo: Posticulum, hoc recepit, cum ædes uendidit. Cato: Mulier & magnam dotem dat, & magnam pecuniam retinet. ex ea igitur re familiari, ex qua sibi dote data retinuit pecuniam, à uiro forte irata repetere insistuit. Apponit ei flagitatorem receptitium, hoc est propriū seruum, quem reliqua pecunia receperat, nec dederat dotis, & exceperat. Cicero de Oratore libro secundo: Sed dicis te cum ædeis uenderes, ne in rutis quidem & cæsis, solum tibi paternum recepisse. Siticines, ut liticines à lituo, ut tubicines à tuba: ita siticines, qui apud funeratos, uel uita functos, & sepultos, hoc est iam sitos canere soliti erant, honoris causa cantus lamentabiles. hoc in libris Coniectaneis Attei Capitonis inuenitur, & Cato id uocabulum indubitanter apposuit.

Iumentum à iungendo ueteres dictum putant g litera in eo nomine attrita. Nam & uectabulum dicunt, quod nunc uehiculum dicitur. Arcera plaustrum est rusticum tectum undiq; quasi arca. Hoc uocabulum & apud Varronem & Marcum Tulium inuenitur. Hoc autem uehiculi genere senes, & ægroti uectari solent. Varro γέροντος διδασκάλου. uehebatur enim cum uxore uehiculo semel, aut bis in anno cum arcera, si non uellet, non sterneret.

Trophæi significantiam propriam Varro bimargo ostendit: Ideo fuga hostium græce uocatur τροπή. hinc spolia capta fixa in stipitibus appellantur trophæa. Luxum, id est uulsum, & loco motum, quod nunc luxari ignari Latine dicimus. Inde luxuria, quia à recta uiuendi uia sit exclusa, & eiecta. Culinam ueteres coquinam dixerunt, non ut nunc uulgus putat. Varro modio: Et hoc interest inter Epicurum, & gancones nostros, quibus modulus est uitæ culina. Plautus mustellaria: Exi è culina, sis foras mastigia, qui nihil inter patinas exhibes argutias. Varro de uita populi Romani libro primo: Qua fini sit antica, & postica. in postica parte erat culina, dicta ab eo, quod ibi colebant ignem locupletiorem domus. quàm fuerint angustijs paupertinis coactæ ipsa nomina declarant. Modestum à modico, hoc est moderato positum. Varro Modio: Nō eos optume uixisse, qui diutissime uixerint, sed qui modestissime, id est modice,

Infans à non fando dictus est. Cicero Oratore: Nam & infantes actionis sæpe fructum tulerunt. Et est, quod aut dici non

debeat, aut fari non possit. Nam & infantes usque eò appellandi sunt, donec cœperint fari. Curius lib. xix. Vt pueri infantes faciunt mulierculam honestam. & xv. Vt pueri infantes credunt signa omnia ahena uiuere, & esse homines. Virgilius Aeneidos libro secundo: Infandum regina iubes renouare dolorem. Varro, ὄνος πρὸς λύραν: Voces Amphionem tragœdum, iubeas Amphionis agere parteis infantiorem, quàm meus est milio. Accius Athamante: Prius quàm infans facinus oculi uestiuntur tui. Varro Eudæmonibus: Postremo nemo ægrotus quicquam somniat. An quicquam somniat tam infandum, quod non aliquis dicat philosophus? Cicero de oratore libro tertio: Modo hoc constet, neque infantiam eius qui rem nouerit, sed eam explicare dicendo non queat: neque scientiam illius, cui res non suppetit: at uerba non desint esse laudanda.

Sarcinatricis, non (ut quidam uolunt) sarcitricis, quasi à sarciendo, sed magis à sarcinis, quod plurimum uestium sumant. Varro ὄνος πρὸς λύραν: Homines rusticos in uindemia incondita cantare, sarcinatricis in machinis. Petauristæ à ueteribus dicebantur, qui saltibus, uel schœnis leuioribus mouerentur: & hæc proprietas à græca nominatione descendit ἀπὸ τοῦ πετᾶσθαι. Varro epistola ad Cæsarem: Conuocat Ptolemæum cinædon, Laconicon petauristen, Dionna αὐλοποιόν. Idem de uita pop. Rom. libro ij. Nec minus alio i genere sunt ludi uelitis Galli, Germani petauristæ. Curiam à cura dictam Varro designat de uita pop. Ro. lib. ij. Itaq; propter curam locus quoq;, quo suam quisque domum senator cōfert, curiā appellat. Legionū proprietatē à delectu militū Varro de uita popu. Roma. lib. iij. dictam interpretatur: Tum appellatus est delectus, & ab electione legio, ab hac superuacaneorū cōsuetudine ascribuntur. Assas nutrices difficilis multi existimant intellectus. At uero acri intentione potuimus indagare ob eam proprietatē officij eo nomine nūcupari, quod assint ijs, quos nutriant, nec uel exiguo diuellantur. Vnde asseclas ab eo quod assint, & omnibus iussis dominorū præstò sint, esse uocitatos. Enixæ dicuntur fœminæ nitendi, hoc est conandi, & dolendi labore perfunctæ nixis, quæ religionum genera parientibus præsunt: sed elegantior intellectus, ut ex hoc dictæ esse credantur enixæ, quod uinculis quibusdam periculi, quibus implicarentur, fuerint exolutæ. Nexū enim dicimus arctū, & colligatū. Plautus Amphi. id probat, dicens: Vno ut labore exoluat erumnas duas. Remulcare dictū ē quasi molli, & leni tractu ad progressum mulcere. Sisenna histor. lib. ij. Si quæ celeriter solui poterat in altum, remulcare trahit. Congenulare est genu replicato cadere. Sisenna hist. libro iij. Multi plagis aduersis icti, & congenulati, Romanis præcipitatis ipsi supra uelut in caput. Agilem celerem ab agendo. Sisenna hist. lib. iij. Agilē dari, facilemq; uictoriam, neq; fossas, aut bellum remoratum. Expediti, & impediti ex una proprietate habent uocabuli causam, aut ex solutis pedibus, aut illigatis. Sisenna hist. libro quarto: Inermos armant, impeditos expediti sine ullo suorum uulnere cunctos interficiunt. Testudines sunt loca in ædificijs camerata ad similitudinem aquatilium testudinū, quæ duris tergoribus sunt, & incuruis. Vir. Aenei. lib. i. In foribus diuæ media testudine templi. Sisenna hist. lib iiij. Caius Titinnius qdā, cui minus proprietas metus ab natura tradita uideretur, primo ante testudinem constitit: deinde apud consulem causam, atque excusationem præferre cœpit. Insinuari est immitti, quasi sinu accipi. Sisenna hist. lib. iiij. Agmen perturbatum peditis insinuant, ac loco commouent. Adolere uerbum proprie sacra reddentiū, qd significat uotis uel supplicationibus numen auctius facere, ut est in ijsdem, macte esto, & intelligi debet ab eo, quod est adoleuit, id est creuit, & adultū, quod est auctum, & aucta ætate, ut aliqua causa maius solito factum ducere proprietatem. Vir. Aenei. lib. i. Cura penū struere, & flammis adolere penates. Idem vij. Adolet cum altaria tedis. Et in bucolicis: Verbenasq; adole pingueis, & mascula thura. quod est adde, cumula. Et Geor. lib. iiij. Panchæis adolescunt ignibus aræ.

Accensi genus militiæ est administrantibus proximum. Varro rhetoricorum lib. xx. Vt consules, ac prætores, qui sequuntur in castra, accensi dicti, quod ad necessarias res sæpius acciātur, uelut accensiti. Nefarij proprietatem lib. i. de uita populi Ro. Varro patefecit, à farre qd adoreū est, quo scelerati uti non debeant, non triticum, sed far: hoc quoque idem adsignificat, qd qui indigni sunt qui uiuāt, nefarij uocātur. Adoreum quoq; dictū ab eo putat, quod cibi ora, id est principium sit far. Propitium dicitur prorsus pium, aut proprie pium, ut apud Terentium adelph. Quàm ea quæ parentes propitij: aut certe porrò pium, quod est uehementer, & ualde. Apud eundē in prologo Andriæ: Dehinc ut quiescant porrò moneo, ut desinant maledicere, malefacta ne noscant sua. Impancrare est inuadere, uerbum à græco tractum, quasi πᾶν κρέας consumere. Varro: Ecclesiam. In regiam arcam impancrarunt.

Mansuetum dictum est, quasi manu assuetum, quod omnia quæ sunt natura fera manuum permulctione mitescant. Vnde Virg. Geor. lib. iij. Et plausæ sonitum ceruicis amare. Et Aen. lib. vij. Ille manum patiens. Quoniam supra dixerat: Pectebatq; ferum, puroq; in fonte lauabat. Cinnus est commistio plurimorum: unde & concinnare dicitur. Cicero oratore: Est autem quidam interiectus inter hos medius, & quasi temperatus, nec acumine posteriorum, nec flumine utens superiorum, ut cinnus amborū neutro excellens, utriusq; particeps, uel utriusq;, si uerum quærimus, expers. Enucleate dicitur purgate, exquisite, & sine asperitate, aut duritia, ab eo quod nucibus separatis, id est tectis nucleorum utilis usus habeatur. Cicero oratore: Modo id eleganter, enucleateq; faciat, cum solum Attice dicere. Idē Thusc. lib. iiij. Habes ea, quæ de perturbationibus enucleate disputant. Rotundum à rota dictum, uel rota à rotundo. & est rotundum collectum, & per omnem circuitum sine offensione aspere, aut anguli leue, quam significantiam Cicero oratore, etiam ad humani ingenij transtulit formam: Theodectes autem præfractior, nec satis (ut ita dicam) rotundus, primus instituit dilatare uerbis. Rabula à rabie dictus est, quem nunc aduocatum, uel causarum patronum dicimus. Cicero oratore: Non enim declamatorem aliquem de ludo, aut rabulam de foro, sed doctissimum, & perfectissimum quærimus. Inde & Sallustius (ut ait Appius) facundia exercebatur. Meridies manifeste medius dies. Cicero Oratore: Ipsum meridiem, cur non medidiem?

Inepti proprietatem Cicero de Oratore libro ij. patefecit: Quem enim nos ineptum uocamus, is mihi uidetur ab hoc nomen habere ductum, quod non sit aptus. Diuersoria dicta sunt hospitia à diuertendo. Cicero de Oratore libro secundo: Quiescam in Cæsaris sermone, quasi in aliquo opportuno diuersorio. Sanniones dicuntur à sannijs, qui sunt in dictis fatui, & in motibus, & in scænis, quos μωροὺς uocant Græci. Terentius Eunucho: Solus Sannio seruat domum. Cicero de Oratore libro secūdo: Quid porrò tam ridiculū, quàm Sannio est? qui ore, uultu, imitandis moribus, uoce, denique corpore ridetur ipso. Hæredij proprietatem indicat Varro de re rustica libro primo: Bina iugera, quod à Romulo primum diuisa dicebat uiritim, quæ ad hæredem sequerentur, hæredium appellarunt. Legumina Varro de re rustica libro primo dicta existimat, non quod secentur, sed quod uellantur à terra, quæ quod ita leguntur legumina dicta.

Porcæ in agris quam dicamus significãtiam Varro designat de re rustica lib.i. Qua aratrum uomere lacunam istriam fecit, sulcus uocatur: quod est iter duos sulcos elata terra dicitur porca, qđ ea seges frumentum porrigit. Accius parergorum lib.i. Bene proscissas cossigerare ordine porcas, bidenti ferro, rectas deruere. Porcæ sunt signa sulcorũ, quæ ultra se iaci semina prohibeãt. porcere enĩ prohibere sæpius legimus. Occationis ꝓprietas his indicijs aperitur. Varro de re rustica lib.i. Et postea occare, id est cõminuere ne sit gleba, quod ita occidũt occare dicunt. Serenus: Occatio occæcatio est. Pomorũ à Varrone ꝓprietas explanata est de re rusti.lib.i. A quam addi quotidie uesperi, à quo quod indigẽt potu, poma dicta esse possunt. Fraccessere tanq̃ friari, & putrefieri uetustate. Var. de re rusti.lib.i. Hæc, de qua fit oleũ, cõgeri solet aceruatim per dies singulos in tabulata, uti ibi mediocriter fraccessat. Lixarum proprietas hæc est, qđ officiũ sustineãt militibus aquæ uehẽdæ. lixam nãq; aquã ueteres uocauerunt. Vnde elixũ dicimus aqua coctũ. Lix etiã cinis dicitur, uel humor cineri mistus. Nam etiam nunc id genus lixiuiũ uocatur. Varro de uita pop.Ro.lib.i. Proinde & elixũ panẽ ex farre, & aqua frigida fingebant. Calonum quoq; proprietas hæc habetur, quod ligna militibus subministrent. κᾶλα enim Græci ligna dicunt, ut Homerus: πολλά τι ξύλ' ἐπίθεντο. Confluges loca, in quæ riui diuersi confluant. Liuius Andromeda: Confluges ubi cõuentũ campũ totũ inhumigant. Consedo à consedendo, ut assedo, uel assessor. Cassius Hemina annaliũ lib.iiij. Nemo uicinus cõsedo.

Cõticiniũ noctis primũ tempus, quo omnia quiescendi gratia conticescunt. Autores multi sunt miri, sed autoritate deficiunt.

Delibratum decorticatum, uel deartuatum per artus descissum. Virgil. Georg.lib.ij. Vdoq; docent inolescere libro. Exterebrare est ui aliquid extorquere, & scrutari, aut curiosius q̃rere. Plau. Astraba. Cũ incuriosum locaretur, terebratũ quidẽ pertundis. Grumæ sunt loca media, in quæ directæ quatuor congregantur, & conueniunt uiæ. Est autem gruma mensura quædã, qua flexæ uiæ ad lineã diriguntur, ut est agrimensorũ, & talium. Ennius lib.xvij. Grumam dirigere dixit, degrumari ferrum. Lucilius lib.iij. Viamq; degrumari uis, ut castris mẽsor facit o'im. Luculentum pulchrũ, & bonũ, & perspicuũ, dictũ à luce. Licinius Macer annali.lib.i. Auspicia pulchra, & luculenta commemorat Plautus Cornicula. Pulchrũ, & luculentum hodie euenit prælium. Logi à græco λόγοι sermones, uel dicta ridicula, & contemnenda. Cicero pro Gallio: Ego te certe scio omnes logos, qui ludis dicti sunt, animaduertisse. Turpi. Canephoro: Testamẽtum ergo calabis logi. Fulguratoris, ut extispicis, & artispicis, ita hi fulgurum inspectores. Cato de moribus Claudij Neronis: Haruspicẽ fulguratorẽ siquis adducat. Moletrina à molendo, qđ pistrinũ dicimus: ut feratrina, aut fetutina. Cato in Thermũ: Neruo, carcere, moletrina. Panis proprietatẽ à pascendo putant ueteres existimãdam. Varro de uita po.Ro.lib.i. Pastillos, & panes hæc uocabula pastus, quod esset pascere dicebãt. Mustulentũ, & uinolentũ, ut feculentũ. Plau. cistellar. Nã ita mustulentus æstus nares attigit, ut sit odor musti, aut musto oblitus ac madens.

Conuitium dictum est quasi uitijs locum, qui secũdũ ignobilitatem loci maledictis, & dictis turpibus cauilletur. Proluuiũ est patere amicitiã & fidẽ. Accius Andromeda: Muliẽbre ingeniũ, proluuiũ, occasio Nouius Colace: Et uolo, & uereor, & facere in proluuio est. Laberius cõpitalibus: Quò quidẽ me à matronali pudore proluuiũ meretricis progredi coẽgit? Var. de lingua latina lib.v. Proluuiẽ, et proluuidinẽ dici ab eo, quod lubeat. Vnde etiam lucus Veneri Lubẽtinæ dicatur. Pedato positũ pro repetitu, uel accessu, quasi per pedem, sicuti nunc uulgo dicitur tertio pedato. Cato origi.um lib.i. Igitur tertio pedato bellũ nobis facere. Idem in dissuasione de fœneratione: Tertio autem pedato, item ex fœnore discordia excrescebat. Præclauiũ pars uestis, quæ ante clauũ texitur. Afranius Homine: Tertiũ diem præclauium unũ texere. Idem fratribus: Mea nutrix surge, si uis profer purpurã, præclauiũ, contextus. Propages est series, & affixio continua, uel longe ducta. pages enim cõpactio, unde compages, & propagare genus, id est longe mittere. Pacu. Antiopa: Saluete gemini mea propages sanguinis. Enni. Nonis: Vnde florent fructus, uitæq; propaginẽ. Prægreditur anteuenit, dictũ à gradu. Pacu. Tantalo: Extremũ intra canterem ipsum prægreditur Parthenopæũ. Promicare extendere, & porrò iacere. Vnde emicare. Næuius: Siquidem loqui uis, non perdocere, multa longe promicanda oratio est.

Præuius dictus est antecedens. Cicero: Alcion genuit claris delapsus ab astris, Præuius auroræ solis, noctisq; satelles.

Digladiari dictum est dissentire, & dissidere dictum à gladijs. Cicero academicorum libro primo: Quid autem stomachatur Musarcus? quid Antipater digladietur cum Carneade tot uoluminibus? Idem iij Digladiari autẽ semper & depugnare cũ facinorosis, & audacibus, quis non eũ miserrimũ, tũ etiam stultissimũ dixerit? Aequor ab æquo, & plano Cicero academicorũ lib.ij. uocabulũ accepisse confirmat: Quid tã planũ uidetur, q̃ mare? ex quo etiam æquor illud poëtæ uocant. Lucret. lib.iij. Voluitur & plani raptim petit æquora campi. Mœniana ab inuẽtore eorũ Mœnio dicta sunt. Vnde & columna mœniana. Cicero academicorum lib.iiij. Interim ille cum æstuaret, ueterũ ut mœnianorũ, sic Academicorũ uiã secutus est. Natrices dicuntur angues natantes. Cicero academicorum lib.iiij. Sic enim uultis, tantam uim natricũ, uiperarũq; fecerit? Lucili. satyrarũ lib.ij. Si natibus natricem impressit crassam, & capitatam. Exultare dictũ est exilire. Cicero academicorum lib.iij. Et ut nos nunc sedemus ad Lucrinum, pisciculosq; exultantes uideamus. Vir. Aene.lib.iij. Exultantq; uada, atq; æstu miscentur arenæ. Excordes, concordesq; ex corde significantiã ducunt. Cicer. Thus.lib.i. Aut unde magna dissensio est. Alijs cor ipsum animus uidetur, ex quo excordes, uecordes, concordesq; dicuntur. Manũ dicitur clarũ, unde etiã mane post tenebras noctis diei pars prima: inde Matuta, quæ græce λευκόθεα. Nam inde uolunt etiam deos manes appellari, id est bonos, ac prosperos, quod melior mors sapientioribus, quàm uita probetur. Cic. Thus.lib.i. Quid Inò Cadmi filia? nónne λευκόθεα nominata à Græcis, Matuta habetur à nostris? Inde immanes non boni, ut sæpe. Fodicare est fodere, à fodiendo dictum. Cicero Thus.lib.iij. Nõ est enim in nostra potestate, fodicãtibus ijs rebus, quas males opinantur dissimulatio, uel obliuio.

Politiones agrorum cultus diligentes, ut polita omnia dicimus exculta, & ad nitorem deducta. Ennius satyrarum lib.iij. Testes sunt lati campi, quos gerit Africa terra politos. Idem annalium libro octauo: Rastros dente fabres capsit causa poliendi agri. Varro: Quid mirum si ex agri depolitionibus eijciuntur, cum hic in cœnaculo polito recipiuntur?

Præficæ dicebantur apud ueteres, quæ adhiberi solent funeri mercede conductæ, ut & flerent, & fortia facta laudarent. Plautus Friuola. Superabóque omnes argutãdo præficas. Idem truculento: Præfica, quæ alios collaudare, ea se uero non potest. Lucilius xxij. Mercede quæ cõductæ flent alieno in funere præficæ, multo, & capillos scindũt, & clamant magis. Var de uita po.Ro. Deinde næniã cantari solitam ad tibias & fides eorumq; ludistricas cursitassent. Hac mulier uocitata olim præfica usq; ad punicũ bellũ. Parectati hi qui de pueritia ueniũt ad pubertatẽ, à græco uocabulũ sumptũ. Lucili.lib.viij. Vnde parectato chlamydes, ac barbula prima. Idẽ lib.xx. Tũ ephebum quendã, quem uocant parectaton. Varro de compositione satyrarum: Parectatæ adsunt, mulierq; mulier Venus caput.

Proletarij dicti sunt plebei, qui nihil reipu. exhibeant, sed tantum prolem sufficiant. Cato de tribunis militum: Expedito pauperem plebeiũ, atq; proletarium. Cassius Hemina annali.lib.ij. Tunc Marcus præco primũ proletarios armauit. Varro de uita popu.Ro.lib.i. Quibus erant pecuniæ satis locupletis assiduos contrarius proletarios assiduo neminem uindicem uoluerunt locupleti. Prosapies generis lõgitudo dicta à prosupãdo, aut proserendo. Cato originum libro i. Veteres prosapias, & multa alia apud multos. Optiones in cohortibus, q̃ sunt honesti gradus, ut optatos, qđ est electos: & adoptatos, qđ ascitos. Var. de uita pop.Ro.lib.iij. existimat appellatos. Referũtur Cẽturionibus adoptati, in cohortes subibant, ut semper plenæ essent legiones, à quo optiones in turmis decurionum, & in cohortibus centurionum appellati.

NONIVS MARCELLVS DE VOCABVLIS AB A LITERA INCIPIENTIBVS.

Apud iuxta. Sisen. historiarũ li.iiij. Dũ pristinum uinũ apud ignẽ per sudorem corpore exhauserũt. M.Tul. de offi. Cuius focũ mirari solitus Cato, apud quẽ ille sedẽs Sãnitũ quondã hostiũ, iã clientiũ suorũ munera repudiauerat. Et de ora.lib.ij. Cũ etiã tũ in lecto Crassus esset, & apud eũ Sulpitius sederet. Apisci inuenire. Sisenna hi.lib.iiij. Itaq; postero deligato signinũ redeũtis apiscitur. Abstemius q uino abstinet. Apu. In te fuisti quondã Athenis parcus, atq; abstemius in lib. ludicrorũ. Lucilius satyr.lib.vi. Thaunomeno inqt, ualua sororẽ lanificã dici siccã, atq; abstemiã ubi audit. Varro de uita pop.Ro.lib.i. Quãtopere abstemias mulieres uoluerint esse, uel ex uno exẽplo potest uideri. Adipatũ ueteres honeste pro pingui, & succulento, & opimo posuerunt. Cic. de ora. Asciuerũt suis artibus opimũ quoddã, & tanq̃ adipatæ dictionis genus. Adhamare, obligare ab hamo tractũ. Cic. Academico. lib.ij. Qui enim serius honores adhamauerunt, uix admittũtur ad eos, nec satis cõmendati multitudini possunt esse. Adstipulari positũ est assentiri. Cice. in academicis lib.iiij. Falsum esse Stoici dicunt, & eorũ adstipulator Antiochus. Addictũ est quasi deuotum, uel obnoxiũ Cic. Thus lib.ij. Qui certis quibusdam, destinatisq; sententijs quasi addicti, & consecrati sunt. Aquilex aquã colligẽs. Varro Quinquatribus: An hoc præstat hero filius Diogenis, quod ille è uentre aquã mittit? an hoc te iactas? at hoc pacto utilior te Thuscus aquilex. Aequimentum positũ est nõ æquamẽtũ, quasi parem uicẽ. s merces pro eo, quod dicitur admissum. Var. sexagesi. An si equã emisses quadrupedem, ut meo asino Reatino admitteres, quãtũ poposcissem dedisses æquimenti? Aerificium dictum, quod fit ex ære. Varro γνῶθι σεαυτόν: Nihil sunt musæ politis, quasi ærificiæ dixi.

Apludas frumenti furfures dicunt rustici ueteres. Hoc in antiquis inuenitur, quorũ in dubio est autoritas: quanq̃ & Plau in Astraba fabula ita dixerit, cuius incertũ est, an sit eius Comœdia: atq; ideo uersus eosdem ponere supersedimus. Adulterionem pro adultero. Laberius in primo, quem siquis legere uoluerit, ibi inueniet, & fidẽ nostrã sua diligentia adiuuabit. Anticipare posuerũt ueteres præuenire, hoc est ante capere. Varro bimargopoli: Sensistis dicite labdea, & uiuos cõtemnite uiui. Anticipate, atq; addite calcar, stultos cõtẽnite docti. Aurigatur honeste positũ pro moderatur, ac regit. Varro modio: Ad se unũ esse pulmentariũ secundas, quo natura aurigatur, nõ necessitudo. Architectari cõponere. Cicero de finibus bonorũ & malorũ lib.ij. Cur tãdẽ? An qđ ita callida etiã, ut optime possit architectari uoluptates? Aiat qđ est dicat. Cicero de finibus bonorum & malorum. Et Marcus: Quasi ego id curẽ, qđ ille aiat, aut neget. Anellus. Mar.Tul. de finibus bonorũ, & malorũ lib.v. Nec tamen Epicurũ licet obliuisci, si cupiã: cuius imaginem nõ modo in tabulis nostri familiares, sed etiã in poculis, & in anellis habebãt. Amatio Plau. Rudẽte: Nimis penè inepta, atq; odiosa eius amatio est. Adesum cõsumptũ. Sisenna hist.lib.iij. Iisdem tẽporibus Aesernini duplici fossa, ualloq; circũdati, frumẽto adeso, qđ ex areis in oppidũ portatũ est. Attendere pro intendere, cogere. Cice. orat. Nihil'ne uobis in mentem uenit, qđ præterea à Crasso reqratis? Idẽ: Hercules ipsum, inqt, attendo. Accõmodat adiũgit, applicat. Cice de ora.li.ij Africano illi superiori coronã sibi in cõuiuio ad caput accõmodãti. Vir. Ane.li.ij. Lateriq; Argiuũ accõmodat ensem. Autũnitas pro autũno. Varro Serano, περὶ ἀρχαιρεσιῶν: Retinet uiatorem meridie prætereuntẽ fontẽ: qđ autumnitas inanitetra ordo mensem præterierat. Idẽ Quinquatribus: Cape hãc caducã Liberi mollẽ, depẽde frondẽ Bromij autũnitatis. ubi oli neutro. Var. ephemeride: Nauali etesiæ diutius, & uberius fluant, & autũnũ uẽtosum faciãt. Aritudinẽ pro ariditate. Varro prometheo lib.i. Humanã quãdã gentẽ stirpis, inqt frigus, calore, atq; humore aritudinẽ miscet. Aboriatur ꝓ abortu. Varro pro Callio, uel Fundanio de admirandis rebus: Vinũ qđ ibi natũ sit in quodã loco si prægnãs biberit, fieri ut aboriatur. Adolescentiaris pro luxuriaris. Varro, ἐπὶ τῇ φακῇ μύρον, περὶ εὐτηρίας: Actũ quidẽ ut faciat censeo, quoniã tu quoq; adhuc adolescentiaris. Ancillantur pro seruiunt. Titinnius prælia: Verũ etiã dotibus deliniti, ultro etiã uxoribus ancillantur. Acci. Meleagro: Quam inuita ancillãs dicto obedi's uiri.

Absonũ sine sono. Cice. Oratore: Sed sunt quidã, aut ita lingua hæsitantes, aut ita uoce absoni. Algo pro algore. Acci. Andromeda: Misera obualla saxo, senio, pædore, algóq;, & fame. Varro, Ethos, aut, περὶ τύχης: Leges ruina ne iacentem subde albet algo danti frigore. Lucil. Nã tã algo, atq; nigrore maius. Lucre.lib.iij. Morbis, algóq;, faméq;. Aetatẽ positũ pro sæpe, ac diu. Plau. Asina. Adeo ut ætatẽ ambo ambobus nobis sint obnoxij. Idẽ eadẽ: Aetatẽ uelim seruire, Libanũ ut cõueniã modo. Altile nõ solũ pingue ab alendo, uerũ etiã opulentũ. Plau. Cistellaria: Prohibet diuitijs maximis dote altili, atq; opima. Assulatim, ut minutatim. Plau. Captiuis: Priusq̃ pulsando assulatĩ foribus exitiũ dabo. Næuius Pullis escã: Hic iure in ops paulo da adsimile, simul assulatĩ uis aias, sumit cibũ. Plaut. Menæchmis: Nisi dedolabo assulatim uiscera. Anxitudo. Accius Eurysace: Persuasit mœror, anxitudo, error, dolor. Idẽ armorũ iudicio: Vbi cura est, ibi anxitudo, acerba ibi cuncta consiliorũ ratio, & fortuna. Sic M.Tul. de repub.lib.ij. Quartáq; anxitudo prona ad luctũ, & mœrens semp̃q; ipsa se solicitans. Pacu. Hermiona: Tristitia, atq; animi intoleranda anxitudine.

Albitudinẽ pro albore. Plau. Trinumo: Vbi habitet itẽ alterum ad ipsam capitis albitudinẽ. Adhæsum à cohærendo dixit Lucre.lib.iij. Nã neq; pulueris iterdũ sentimus adhæsum. Item lib.iiij. Tenue locis, quia non potis est affigere adhæsum.

Amolimini est recedite, uel tollite. Ter. Andria: Proinde hic uos amolimini. Nã mihi impedimẽto estis. Pacuuius Hermio. Non tute hinc è conspectu amolire? Idem Antiopa: Nónne hic uos propere stabulis amolimini? Sisenna histori.libro iiij. Impedimentum omne de cunctis itineribus amoliuntur. Acrimonia est animi uiuacitas. Næuius Lycurgo: Ne ille mei feri ingenij, atq; animi acrem acrimoniã. Accius Neoptolemo: Vim, ferociam, animum, atrocitatem, iram, acrimoniam. Abiugat separat, alienat. Pacu. Medo: Quæ res te ab stabulis abiugat

certum est loqui. Angustitatem. Accius Oenomao: Saxũ id facit angustitatem, & sub eo saxo exuberans scatebra fluuia eradit rupem. Angustitatem dictũ pro angustia. Accius Alphesibœa: Sed angustitatem inclusam, ac saxis squalidam. Adsestrix fœmininum est ab eo, quod est assessor. Afranius fratribus: Dimittit adsestricem, me ad sese uocat. Atri dies dicuntur, quos nunc nefastos, uel posteros uocant. Afranius fratribus: Septembris heri Calendæ, hodie atri dies. Aiutamini pro aiutate. Pacuuius Chryse: Aiutamini, & defendite.

Aera numeri nota. Lucilius lib. xxix. Hæc est ratio peruersa aera summa, & subducta improbe. Appetones ab appetendo dicti. Laberius Virgine: Alienum appetonibus uiæ perditæ diuerticulas. Aduocasse prouocasse. Lucilius lib. xxix. Amicos hodie cum improbo illo audiuimus Lucilio aduocasse.

Armillum. Lucilius lib. xxviij. Hinc ad me, hinc licet anus rursum ad armillum. Adolescenturire. Laberius: Incipio adolescenturire, & nescio quid nugarum facere. Auxiliatum, ut suppetiatum. Lucretius libro quinto: Alituum porrò genus omne uidemus Fidere, & à pennis tremulum petere auxilia tum. Ardum pro aridum. Lucilius lib. xxvij. Ardum miserrimum, atq; infelix lignum sambucũ uocãt. Auerrũcare auertere. Lucilius libro xxvi. Dij maluerint meliora, atq; amentiam auerruncassint tuam. Pacuuius Medea: Possum ego istã capite cladem auerruncassere. Mar. Tul. de finibus bonorum, & malorum: Dij maluerint meliora, atq; amentiam auerruncassint meam. Apisci, indipisci. Lucilius lib. xxvi. Vt ego effutiam, quod ego te in primis cupere apisci intelligo. Accepso accipio. Pacuuius Teucro: Haud sinam quicquam profari, prius quàm accepso, quod peto. Adauctauit auxit. Accius Aeneadis: Quibus rem summam, & patriam nostram quondã adauctauit pater. Adaxint adigant. Plautus Aulularia: Vtinam me diui adaxint ad suspendium. Affectare afficere. Plautus Bacchidibus: Tua flagitia, aut damna, aut dispolia bula, quibus pãtrem, & me, teq;, amicosq; omneis affectas tuos. Adiugare adiũgere. Pacuuius Chryse: Mater est terra, ea parit corpus, anima mater adiugat. Idem Iliona: Blandam hortatricem adiugat uoluntatem. Aedituor, id est ædem tueor. Põponius, Aedituo: Qui postq̃ tibi appareo, atq; æditor in tẽplo, nec mortalibus, nec mortaliũ ullum in terra miserius est.

Aeternare. Varro rerũ humanarũ lib. ij. Literisq;, ac laudibus æternare. Albicatur cãdidatur, exalbicassit. Var. Caue canẽ: Vbi riuus præcipitatur, in nemore deorsum rapitur, atq; offensus aliquo à scopulo lapidoso albicatur. Abscondit pro abscõdidit. Cæci. exule: Nam hic in tenebris intus sese abscondidit. Pomponius Maccis geminis: Perij, non puella est, nunquid abscõdisti inter nates? Attigit cõtingit. Turpi. Leucadia: Ne me attigas, atq; aufer manum. eia q̃ ferocula est. Acci. erigonis: Age age amolire, amitte, caue uestem attigas. Plau. Bacchidibus: Ne attigas puerũ ista causa, quando fecit strenue. Augificat, auget. Ennius Androma. Quid fit seditio, tabés ne an numeros augificat suos? Atrox crudũ. Næuius belli Punici li. iij. Simul atrocia proiecerunt exta ministratores. Adquo pro inquantum. Afranius promo: Vt scire possis adquo te expediat loqui. Idem Priuig. Ni tantũ amarem talẽ tam merito patrẽ mi ratus essem adquo licere. Alternatim per uices. Quadrigarius annal. lib. iij. Item gaudium, atq; ægritudinem alternatim sequi. Apricari in aprico esse. Varro mysterijs: Licet uidere multos quotidie hyeme in sole apricari. Absente nobis, & præsente nobis, pro præsentibus, & absentibus nobis. Plau. amphi. Nec nobis præsente aliquis quisquã nisi seruus. Afranius Auctione: Si hac absente nobis uenierit puer. Antiquari obsolefieri, & è memoria tolli. M. Tul. de offi. lib. ij. Perniciose enim Philippus in tribunatu, cum legem agrariam ferret, quam tamen antiquari facile passus est: in eo uehementer se moderatum præbuit. Allectat illicit, delectat. Mar. Tul. de senectu. Ad quem fruendũ non modo nõ retardat, uerũ etiã inuitat, atq; allectat senectus. Abusa utẽdo, uel in usum cõsumpta. Plau. Asina. Vbi illæc, quæ dedi ante? abusa sunt. nã si ea durarẽt mihi mulier mitteretur ad te, nec te quicq̃ poscerem. Assa uoce, sola uoce linguæ tantũmodo, aut uocis humanæ, nõ admistis alijs uocibus esse uoluerunt. Var. de uita po. Ro. lib. ij. In conuiuijs pueri modesti, ut cantarent carmina antiqua, in quibus laudes erant maiorũ, & assa uoce, & cũ tibicine. Idem, Cato, uel de liberis educandis: Melos alterum in cantibus est bipartitũ, unũ, quod est in assa uoce, alterũ quod uocant organicon. Assum autem existimandum est, ut in obsonijs sine pigmento saporis alieni, quemadmodum merum dicitur solum. Arci. Varro de uita populi Ro. lib. iiij. Eoq; pecuniã magnam consumpsisset, qđ arci, quos summopere fecerat, fessi põdere diu facti celeriter corruissent. Adminiculaui positũ pro adiuui. Var. Cato, uel de liberis educandis: Quod petisti, ut eius educationis fierẽ tibi socius, quoad potui adminiculaui tuam uoluntatem scribendo.

B

Betere est ire. Varro ũ. Assanos multos, qđ parere ea non poterat mulierem foras betere iussit. Pac. Nyptris: Vos betite defensum patriã in pugnã. Idem Hedo: Bibite si resto, pagitur, eam si ire conor, prohibet betere. Bellioris est melioris. Varro testamento, περὶ διαθηκῶν: Venio nunc ad alterum genus testamenti, quod dicitur physicon, in quo Græci belliores, quàm Romani nostri. Brutum dicitur hebes, & obtusum. Lucretius libro tertio: An contractis in se partibus obrutescat. Pacuuius Hermiona: Et obnoxium esse, aut brutum, aut elinguem putes. Bulga est folliculus omnis, quem & crumenã ueteres appellarunt, & est saculus ad brachium pendens. Lucilius satyr. lib. vi. Cui neque iumentum est, nec seruus, nec comes ullus, Bulgam, & quicquid habet nũmorum, secum habet ipse. Cũ bulga cœnat, dormit, lauit, omnis in una Spes hominis bulga, hac deuincta est cætera uita. Varro Octogesi, περὶ νομισμάτων: In quo nobilius est philippeum quod accipimus, quàm quod bibimus, cũ alterũ addamus ĩ bulgã, alterũ in uesicã. Luc. li. xxvi. Ita ut quisq; nostrũ è bulga est matris in lucẽ æditus. Bacillũ. M. Tul. de supplicijs: Deniq; proximus lictori Sextius, de quo sæpe iam dixi, cõuerso bacillo oculos misero tundere uehementissime cœpit. Afranius, Homine: Bacillũ deligatũ corneolũ poscit. Cic. de fini. bon. & malorũ lib. ij. Et bacillũ aliud est inflexũ, & incuruatũ, aliud ita natum. Bacchari ueteres nõ solũ Bacchi numine furere dici uoluerunt, uerũ etiã loca, in quibus fit debacchatũ, bacchata dixerunt. Virgi. Geor. lib. ij. O ubi cãpi, Sperchiusq;, & uirginibus bacchata Lacænis Taygata. Nã & qcqd uehementius cõmouetur, bacchari uoluerunt. Santra nũtijs bacchis: Ita obsoletũ sono ferentur, ab omni parte bacchatur nemus. Blaterare est confingere p mẽdacia. Afran. Augure: Quid est istuc te blaterare, atq; obloq? Idẽ mẽdio: Illud memẽto, neq̃d in primis blateres. Cæcili. hymnis: Desine blaterare, nihil agit in amore inermus.

Boũt dictũ à boũ mugitibus. Pacu. Medea: Clamore, & sonitu resonãtes boũt. Virgi. Geor. lib. iij. Reboãt syluæq;, & magnus olympus. Varro Parmenone: Exeunt citi, strepunt, bount. Baiulare ferre. Plautus Asinaria: Ego baiulabo, tu (ut decet dominum) ante me ito inanis. Bipennis manifestum est id dici, quod ex utraque parte sit acutum.

Nam nonnulli

Nam nonnulli gubernaculorum partes tenuiores ad hanc similitudinem pinnas uocant eleganter. Varro Marcipore: Delime bipennis, ut leuis passerculus. Idem eodem: Annos caduci naufragij it. Cicero: Nec quarum bipennis plumas uapor perursit alte mœsti in terram cecidimus. Idem Parmenone: Ferens ferream humero bipennem securem.

Biuiras quas usus uiduas appellat. Varro lege minia: Ad biuiram uenio, cum uellem ostendere quid uellem. Metamelos inconstantiæ filius me reprehendit. Bubulcitare. Varro Autumedo: Meus quod apud Plotium rhetorem bubulcitare alteri dolori defuit. Plautus mustella. Decet me amare, & te bubulcitare. Bases. Varro ὄνος πρὸς λύραν: Primum eam esse fidicen, quod si item situs, ut ipsa uox basis eius. Badius. Varro ὄνος πρὸς λύραν: Equi colore dispares. Item nati, hic badius, iste giluus, ille murinus. Binum millium numero, pro binis millibus. Sisenna historiar. libro iij. Ad binum millium numero saucijs utrinq; factis. Balbe obscure. Varro rerũ humanarũ libro xx. Præterquàm duobus in primis est scriptũ spectare uelit potius, quàm uoluntatem debeam non datum dicere magistratum. Baiulum. Cicero de Oratore lib. iij. Remigem aliquem, aut baiulũ nobis oratorẽ descripseritis. Balbutire est cum quadam linguæ hæsitatione, & confusione trepidare. Cicero academicorum libro iiij. Planè ut supradictus Stoicus perpauca balbutiens. Et Thus. lib. v. Me quidem autore etiam Peripatetici, ueteresq; academici balbutire aliquando desinant. Bura dicitur pars aratri posterior decuruata. Vir. Georgic. lib. i. Continuo in syluis magna ui inflexa domatur In burim. Varro de re rusti. lib. i. Et sæpe fracta bura relinquunt uomerem in aruo. Blitea inutilis, à bluto herba nullius usus. Plautus Trucul. Blitea & lutea est meretrix. Laberius Tuca: Bipedem, bliteam, belluam. Bucerias boum greges. Lucretius libro ij. Lanigeræ pecudes, et equorum duellica proles, Buceriæq; greges. Baubare latrare à canum uoce. Lucreti. lib. v. Et cum deserti baubantur in ædibus. Bellosum bellicosum. Cœlius: Tantum bellum suscitare conari aduersarios cõtra bellosum genus. Buas potionem positam paruulorum. Varro de liberis educandis: Cum cibum, ac potionem, buas, ac papas docent, & matrem mammam, patrem tatam. Lucilius lib. viij. Cum uinulentas disceret uini, buas designauit.

C

Comest pro comedit. Varro Margopoli, περὶ ἀρχῆς: Nam in humanis omnia sunt paria, qui te plus urget, pisceis ut sæpe minutos magnus comest, ut aueis enecat accipiter. Titinnius gemina: Librã aiebãt satis esse ambobus farris nutrire. plus comest sola uxor. Idem fullonibus: Ego me mandatam meo uiro male arbitror, qui rem disperdit, & meam dotem comest. Afranius, Aequalibus: Iste ut tu rem narras, dona comest hic quotidie. Plautus mustellaria: Ne modo uenire saluum quem absentem comest. Idem trinumo: Quod & bibit, quod comest, quod facit sumpti. Pomponius Pistore: Decipit uicinos, quod molendum conduxit comest. Nouius fullonibus feriatis: Vortit se in omneis bestias, comest quicquid tetigit tantum. Idem agricola: Aedepol paternã qui comest pecuniã. Lucil. satyr. lib. iiij. Cõmanducatur totum complexa comestq;. Et xxx. Cõficit ipse comestq;. M. Tul. in Hortensio: Sed ad extremũ pollicetur prolaturum se, quæ se ipsa comest, quod efficit dialecticorũ ratio. Cuia pro cuius. Lucilius lib. xxx. Cuia opera troginus calix per castra cluebat. Contollere contra tollere. Plaut. Aulul. Contollam gradum. Claritudo p claritas. Sallustius Iugurtha: Cum præsertim tam multæ, uariæq; sint artes animi, quibus summa claritudo paretur. Sisenna histori. lib. iij. Quod fortasse an ex uoluntate sua summa cum claritudine celeriter confecisset. Colluuio labes ex immunditia. Marcus Tulli. de senectu. Cumq; ex hac turba, & colluuione discedam. Commallaxare est exercere, ac mature facere. Varro flexabulis, περὶ ἐπαρχιῶν: Nec dolorẽ adiaphoron esse, quod philosophia commallaxarem ea patrem, neque irato mihi habenas dedi unquam, neque cupiditas non imposuit frenos. Cetra obstaculum, scutum. Varro, uæ uictis, περὶ φιλονεικίας: Quis rotundam facere cetram nequeat? Coracem noue positum pro coruo. Cicero de Oratore lib. iij. Quare Coracem istum uestrum patiamur nos quidem pullos suos excludere. Canitudinem pro canicie. Varro Aboriginum, περὶ ἀνθρώπων φύσεως: Sed neque uetulus cantherus quàm nouellus melior, nec canitudini comes uirtus. Condocefacere. Cice. Thuscu. lib. v. Nemo est enim, qui eorum bonorum animum putet esse iudicem, eũq; cõdocefaciat, ut ea, quæ bona, maláue uideantur, possint cõtemnere. Cõscribellaui pro cõscripsi. Var. Columna, ἡρακλῆς: Itaque eas in ceram conscribellauit Herculis ad litem. Idem Marcipore: Astrologi non sunt, qui cõscribellarunt pingentes cœlum. Commictilis compositi. Pomponius Præcone posteriore: Si sciam quid uelis, quasi serui comici commictilis. Contente parce, & continenter. Plau. Asina. Quanquam illum mater arcte, contenteq; habet. Caries est uetustas. Varro Cosmophthoria, περὶ φθορᾶς κόσμου: Singulos lectos stratos ubi habuimus, amisimus propter cariẽ, & tineam. Lucilius libro xxx. Planta una est pedibus cariosis mensulibano. Chortes sunt uillarum intra maceriam spatia. Varro papiapapæ, περὶ ἐγκωμίων: Dum uixi promiscaris meis in chortibus pauit. Idem de re rustica libro primo: Nec minus & à pabulo cum redierint anseres, sues, porci in chorte exteriore. Idem de uita populi Roma. lib. i. Ad focum hyeme, ac frigoribus cœnitabant, æstiuo tempore in propatulo, rure in chorte, in urbe, in tabulino. quod mœnianum possumus intelligere tabulis fabricatum. Cupas. Varro, est modus matulæ, περὶ μέθης: Cupas uinarias sirpare noli, adde cyathum uini in uxorculæ opicillum. Idem sesquiulysse: Alterã uiam deformasse Carneadem uirtutis se cupis acris aceti. Comedim pro comedam. Plautus Bacchidibus: Quod dem scortis, quodq; in lustris comedim congreget pater. Cicero ad Varronem epistola, petisset: Cura si me amas, ut ualeas, ne ego te iacentẽ bona tua comedim. Statui enim tibi ne ægroto quidem parcere. Pompo. prostibulo: Ego quæro quod edim, has quærere qui parcãt certũ est. Conspiciliũ unde cõspicere possis. Plautus medico: In conspicilio obseruabam. Collustra lac nouũ in mammis. Lucilius lib. viij. Hiberam insulam fomento omni colore collustra. Laberius Virgine: Siquidem mea collustra fretus terris studere fecisset sumere aquam ex fonte. Conquiniscere, & ocquiniscere inclinari significat. Plautus Cistel. Faciundum est puerile officium, conquiniscam ad cistulam. Idem: & dolosi, idẽ cõquinisce si isticce ueto simul. Copi pro copioso. Plautus pseudulo: Atq; ego nũc me ut gloriosum faciã è copi pectore. Turpili. Epiclero: Te quidam omnium iam pater copem causa rem facit. Pacuuius Periboea: O multimodis uarie dubium, & prosperum copem diem. Collutulet significat dedecoret. Plaut. trinumo: Hæc famigeratio te honestet, me collutulet, etsi sine dote duxeris. Congenerat est adiungit, associat. Accius fidicinis: Quã uehat grato tibi congenerat gentium, aut generũ affinitas. Cette significat dicite, uel date, ab eo qđ est cedò. Næuius Lycurgo: Pro industria ne te regẽ prognatũ patre Lycurgũ cette. En. Medea: Salucte optima corpora, cette manus ue-

strās, measq; accipite. Accius Menalippo: Aeneum aliquis cette in conspectum, aut nos ubi est ducite ad eum. Pacuuius Atalanta: Is uestrorum uter sit cui signum datum est cette. Cupedia cupiditas. Cicero Thuscu. lib. iiij. Ambitio, mulierositas, peruicatia, liguritio, uinolentia, cupedia. Castitudinem pro castitate. Accius Phoenissis: Ibi fas, ibi cunctam antiquã castitudinẽ. Comitasset pro cubuisset. Accius Erigona: Tũ aũt Aegisthus si me esse eodem lecto comitasset patri. Cituma sunt proxima coelo millia. M. Tullius de rep. lib. vi. Ex quibus erat ea minima, quae ultima coelo, cituma terris luce lucebat aliena. Et lib. i. Quare si placet, deduc orationẽ tuam de eo loco ad haec cituma. Claret clara est, uel clareat. Turpilius Pedio: Cuius aduentu insula hodie claret Cypros. Ennius Telamone: Nam ita mihi Telamonis patris, atque facies proaui Iouis gratia ea est, atq; hoc lumen cãdidum claret mihi. Casteria locus, ubi cum nauigatio conquiescit, remi, & gubernacula conquiescũt. Plautus Asinaria: Quin pol si reposui remum, sola ego in casteria: ubi quiesco, omnis familiae causa consistit tibi. Coqui natũ ad coquendum. Plautus Aulularia: Neque ego unquã, nisi hodie ad bacchas ueni in bacchanal coquinatum. Curio curiosus. Plau. Aulu. Volo scire ego ex te, quid sit agnus curio.

Culcita. Varro quĩquatribus: Quàm in testudineo lecto culcita plumea in die dormire. Idem de uita pop. Ro. lib. i. Qui primus uxorem ducebat duabus culcitis, ac duabus toris plagulis cum strasset. Citrus. Varro γέροντος διδασκάλου: In quibus Libya citrus fasces cingit fores. Caecutiunt. Varro, γέροντος διδασκάλου: Vtrum oculi mihi caecutiunt, an ego uidi seruos in armis contra dominos? Caballus. Lucilius libro ij. Succusatori tetri, tardiq; caballi. Varro Parmenone: Alius caballum arboris ramo in humili alligatum relinquit. Idem sesqulysse: In castris permansi, inde caballum reduxi ad censorem.

Coda. Varro, ταφῆ μενίππου: Sed ut canis sine coda.

Carnales, sedules. Varro sexagesi: Vix & fatus erat, cum more maiorũ ultro carnales arripiunt, de fonte in Tyberim deturbant. Crassum positum pro hebeti, & stulto. Varro sexagesi: Senibus crassis humuli non uidimus quid faciat. Carum uetus, antiquum. Vir. lib. i. Cana fides, & uesta. Varro Eudaemonibus: Et ecce de improuiso ad nos accedit cana ueritas Atticae philosophiae alumna. Cisium uehiculi biroti genus. M. Tul. Philippicarũ lib. ij. Delituit in quadã caupona, atq; ibi se occultans perpotauit ad uesperum, inde cisio celeriter ad urbem. Celeratim celeriter. Sisenna histo. lib. v. Quo magis celeratim poterant, in insidijs suos disponit. Copiantur à copia honeste positũ, ut lignantur, & pabulantur, & aquantur. Caelius lib. i. Armis, & magno commeatu, praedaq; ingenti copiantur. Virgilius Georgi. lib. iiij. Sub moenibus urbis aquantur.

Confutare est confundere, uel committere. Varro Manio: Harũ aedium summa atria confutabant architecti omnes. Titinnius Setina: Cocus magnum ahenum quando feruit, paula confutat trua. Compluries frequenter. Cato Suasione in legem populi: Quod cõpluries usu uenit, omni tempore ante uentum esse, remp. reddimus. Idem orig. lib. iiij. Compluries eorum milites mercenarij inter se multi, alteri alteros inter se castris occidere. Plautus Persa: Quid metuis? metuo hercle uero, sensi ego compluries. Cognomen est eiusdẽ nominis. Afranius Diuor. Letium genus cognominationis morborum cognominis. Clypeat. Pacuuius Hermiona: Currum liquit, chlamyde contorta clypeat brachium. Ita & Galeare. Cinna in epigrammatis: Miseras audet galeare puellas. Conuasare dicitur furto omnia colligere. Teren. Phor. Aliquid conuasassem, atq; hinc me conijcerẽ protinus in pedes. Cluet, nominatur. Lucilius lib. xxx. Cuia opera Troginus calix per castra cluebat. Ennius Ambracia: Per gentes esse cluebat omnium miserrimus. Pacu. Iliona: Sed haec cluentur hospitum infidelissimi. Varro ὄνος πρὸς λύραν: Pacuuius, discipulis dicor porrò is fuit Ennius, musarum Pompilius clueor. Tibicidas. Lucilius libro xxvij. Viginti domi, an triginta, uel centum tibicidas alas. Conteturum. Lucilius lib. xxvij. Tu Lucilium credis contenturum, cum me ruperint, summa omnia fecerim? Varro de liberis educandis: Vel maxime illic didici, & sitienti theriacam, mulsum: esurienti panem cibarium, siligineum, & exercitato somnum suauẽ. Canicas ueteres furfures esse uoluerunt. Lucilius libro uigesimo septimo: Quanti uellet quàm canicas à pulte. & maconis manu.

Cõcorditas pro Cõcordia. Pacuuius Hermiona: Cõcorditatem hospitio adiunctam, perpetem probitatem conseruetis.

Commentum pro communitum. Plautus amphi. Faciã Amphitryonem aduenientem, ab aedibus ut abeat quouis pacto, fac commentus sies. Cribrum. Lucilius libro xxvi. Cribrum, incerniculum, lucernam in laterem, in telam, licium. Contemnificum. Lucilius libro xxxvi. Ego enim cõtemnificus fieri, & fastidire Agamemnonis. Cordi est, honeste dictum animo sedet. Lucilius libro xxvi. Et quod tibi magnopere cordi est, mihi uehementer displicet. Idem: Si tibi porrò istaec res icirco est cordi, quod re utilem. Congenudare est flecti genibus. Caeci. anna. lib. vi. Ipse regis eminus equo ferit pectus, auorsum congenudat. percussus deiecit dominum. Causari causam dicere, uel defendere. Accius Medea: Qui potis est repelli quisquam, ubi nullus est causandi locus? Afranius Emancipato: Videt facunde causaris patrem. Pacuuius armorũ iudicio: Qui sese ad finem esse ad causandum uolunt, de uirtute is ego cernundi do potestatem omnibus. Celebrescat celebris fiat. Accius Diomede: Et qualis fuerit fama celebrescat tua. Coepere incipere. Caecili. Periboea rastraria: Aere obscuro, hercle desinã, mane coepiã. Plautus Menaechmis: Neq; ego insanio, neq; pugnas, nec lites coepio. Idem Truculento: Dum abeam quodam, & ubi nihil coepiã. Certissant certa fiant. Pacuuius Chryse: Aquae eccos unde certissent. Celebre non solum frequens, sed etiam uelox. Accius Aegisto: Celebri gradu gressum accelebrasse decet. Calliscerunt pro occalluerunt. Cato de bello Carthaginensi: Aures nobis calliscerunt ad iniurias. abeat, alium quaestum coepiat. Cõmetare commeare. Nouius, Bubulco cerdone: Cum ad lupam nostram tam multi crebro commetant lupi. Afranius Virgine: Quò tu commetas? ubi confixus desides?

Concalluit. M. Tul libro iiij. ad Atticum: Locus ille animi nostri, stomachus ubi habitat olim concalluit. Et de deorũ natura lib. iiij. Quorũ tãquã manus opere, sic animus usu cõcalluit.

Conciere cum perturbatione commouere. Accius Medea: Nisi quas terrestris pontus strages conciet. Afranius Deposito: Dij sunt irati tibi, qui conciere cogites tantum mali. Ennius Duloreste: Extemplo egisti fidem nuncupates conciebant populum. Conglomerare inuoluere, superaddere. Enni. Thyeste: Heu mea fortuna, ut omnia in me conglomeras mala. Cõgermanescere coalescere, coniungi, uel consociari. Quadrigarius annalib. Facite exempla eorum, ut uos cum illis congermanescere sciatis. Varro rerum humanarũ lib. iij. Postea cum his unam remp. coniuncti, & congerminati tenuere. Collabella adiunge labra. Laberius annalium, Peranna collabella osculum.

Cymbalissare cymbala quatere. Cassius Hemina li. iiij. Mulier cantabat tibijs Phrygijs, & altera cymbalissabat. Concinnare conficere, uel colligere. Nae. belli punici libro iiij. Transit Melitam Romanus exercitus, insulam integram urit, populatur, uastat, rem hostium concinnat.

Catullire esurire, uel libidinari. Laberius Lacu auerno: Scinde unam exoleto impatienti catullientem lupam. Caduciter praecipitãter.

ter praecipitanter. Varro Etratione: Aut frigidos nimbos aqua ista caduciter ruentes pertimuerunt aquatilae querquetulae natantes. Cupienter, cupidissime. Accius Philocteta: Cui potestas detur, tua cupiẽter malis membra discrepat suis. En. Phoenice: Stultus est, qui cupida cupiens cupienter cupit. Commemorare, commonefacere, in memoriam reducere. M. Tul. de senectute: Pythagoreorumq; more exercendae memoriae gratia, quid quoq; die dixerim, audiuerim, egerim commemoro uesperi. Idem de finibus bonorum, & malorum libro primo: Sed à te opportune mentio facta est. Sed etenim me uis audire Cicero, quae nam sit istius ueteris, quam cõmemoras Academicorũ de finibus bonorum, Peripateticorumq; sententia. Coniectariũ efficax, perfectum. M. Tul. de finib. bonorũ, & malorũ lib. iiij. Illud uero mihi me coniectarium, sed in primis habes illorum.

Concubia nocte primi somni. Sisenna historiarum libro iiij. Ipsi legati concubia nocte oppido digressi iam supra hostium munitionem succedunt. Cistas. Sisenna histo. libro iiij. Cistasq;, quae erant legum ferendarũ gratia porta defecerant.

Centones, & cilicia. Sisenna historia. libro iiij. Toppis aceto madefactis centonibus integuntur, quos supra perpetua classi suspensa cilicia obtendũtur. Crebritudinem pro crebritate. Sisenna histo. libro iiij. Nam clandestina celeriter trãsigi apud notos cogitata dici decet, non explanari. Caementa lapides non magni modi, quibus aedificia consurgunt. Sisenna hist. lib. iiij. Formidine oppressus, quod humilem caementis instructum oppidi murum sciebat. Varro Bimargo: Non te pudet Mani, cum domi tuae uides commilitonum tuorum cohortes seruis tuis ministrare caementa? Cis positum pro ultra. Sallust. Cis rhenum, atque inter mare nostrum, & oceanum, nisi qua paludibus inuia fuit perdomita. Varro rhetoricorum libro xx. Eo die cis Tyberim redeundum est, quod de coelo auspicari ius nemini sit praeter magistratũ. Quadrifariam. Varro rhetoricorum lib. xx. Et ea, quae ad mortales pertinent, quadrifariam dispertierim: in homines, in loca, in tempora, in res. Concalfacere exercitare, uel incendere, uel hortari. Cicero de deorum natura libro ij. Et ait idem, cum brachium concalfecerit, tum se solere pugnare. Idem ad Pansam libro iij. Nos Ventidianis rumoribus concalfecimus. Cauillantur, ut iocantur. Ci. de ora. libro iij. Cauillantur, aut aliquid de oratoris arte paucis praecipiunt libellis. Catus pro sapiente. Cicero Thus. lib. ij. Sed homo catus nunquam terminat, nec magnitudinis, nec diuturnitatis modum. Contrahi dictũ est honeste quadam tristitia liberari, & solicitudine, aut moerore. Cicero Thusculan. lib. iij. Hoc detracto, quod totum est uoluntarium, aegritudo erit sublata, illam moerens morsus, tamen haec contractiunculae quaedam animi relinquuntur. & libro iiij. Itaque haec prima definitio est, ut aegritudo sit animi aduersante ratione contractio. Cicures. Cicero Thusc. libro v. Partim soliuagas, partim congregatas, immanes quasdã, alias autẽ cicures, nonnullas abditas, terraq; tectas. Cuias, unde. Cicero Thusc. libro v. Socrates quidem, cum rogaretur cuiatem se esse diceret, mundanum inquit.

Cibarium, quod nunc aut de pane sordido, aut de alio indigno dicatur. Varro Modio: In cubiculo dormire mallem, scilicet potius uinum meum cibarium, quàm ego dominus cubarem. Idem ὄνος πρὸς λύραν: Tuus autem ipse frater cibarius fuit Aristoxenus. Cicero Thus. lib. v. Cui cum peregrinanti, comitibus non consecutis, cibarius in casa panis datus esset, nihil uisum illo pane iucundius. Comedones ab edendo. Varro modio: Putat fore hoc, quod hinc comedonibus conuenit usu quibus nota uoluntate comedunt, duntaxat gula gaudet. Caulem uitis robur. Varro de re rustica libro primo: Quem dicimus caulẽ, ut Virg. lib. xij. Puberibus caulẽ folijs. Varro: Ex sarmento caules qui nati sunt, de ijs, qui plurimum ualent, primum, ac secundum, nonnunquam etiam tertium relinquere, reliquos decerpere. Continuare conuenire, concurrere. Sisenna historia. libro vi. Marius ostio liri se uehitur, atque Aenariam suos continuare. Cinefactum in cinerem dissolutum, figuratio, ut tepefactum, & labefactum. Lucretius libro iij. At nos horrifico cinefactum te propè busto. Coxendicas, coxas. Lucilius: Caput collo sustentatur, truncus sustinetur à coxendicibus. Varro de re rustica libro i. Lata fronte, naribus simis, lato pectore, crassis coxendicibus. Cõditaneũ, quod condi, uel cõdiri potest recte dici. Varro de re rustica lib. i. In agro crasso, & calido oleam conditaneam, radium maiorẽ, Salentinam horcitem, poseã Sergiã, colmineam albicerem. Coenatus, ut pransus, ut potus, ut lotus, id est confecta coena. Varro de uita populi Ro. lib. iij. Vt eius conuiuium, qui triumpharet in capitolio, uidetur esse proprium, ut ipse potius domum reduceretur coenatus à conuiuio. Cirros capitis crines. Varro Cato, uel de liberis educandis: Itaq; Ambraciae primum capillum puerilem demptum, itẽ cirros ad Apollinem ponere solent. Catellos. Var. Cato, uel de liberis educãdis: Quare meliusculae curae consuetudinis puerilis illorum, qui suis catellis ministrant quod edent.

D

DExtima pro dextra. Varro, περὶ λέξεων: Porrò inde ab uno quoq; compito ternae uiae oriũtur, è qbus singulae extumae exitũ ad coelos habẽt propriũ. Primo compito dextimam uiam munit Epicurus. Desueui illum pro desuefeci illum, id est consuetudinem ei abstuli. Titinnius, gemina: Parasitos amoui, lenonem aedibus absterrui, desueui, nequid ad coenam exiret extra consilium meum. Dapalis coena est amplis dapibus plena. Titinnius, Varo: Toto fit in foco de lignis mihi dapalis coena. Diuitant pro diuites faciunt. Acci. Astyanacte: Nihil credo auguribus, qui aureis uerbis diuitant Alienas, suas ut auro locupletent domos. Turpilius Trasilione: Dij me diuitant. Desquamat squamis expoliat. Plaut. Aul. Dromo desquama pisceis, tu Machaerio gongrum, muraenam exdorsua quantum potes. Lucilius satyrarum libro vij. Sador, subellor, desquamor, punicor, ornor, expilor, pingor. Deartuare est quasi per artus concidere. Plautus Captiuis: Tũ igitur ego deunctus, deartuatus sum miser. Idem in eadem: Dilacerauisti, deartuasti, atq; opes confecisti. Demoliri diruere. Sallustius historiarum libro quarto: Pluteos rescindit, ac munitiones demolitur, locoq; summo potitur. Diuidos separatos. Acci. Andromeda: Nosq; ut seorsum diuidos leto offeres. Dispuluerare est dissoluere. Nae. gymnastico: Saxa, syluas, lapides, mõtes disijcis, dispulueras. Differitas pro differentia. Lucretius libro quarto: Tantaq; in his rebus distantia, differitasq; est. Debilo debilis. Ennius lib. viij. debilo homo. Domutionem. Pacuuius Hermiona: Nã solus danaus hic domutionem dedit. Lucilius libro xxvi. Domutionis cupidi, imperium regis penè imminuimus. Dissignare cum nota, & ignominia aliquid facere. Terentius Adelph. Illa, quae ante facta sunt, omitto, modo quid designauit? Deblaterare est obloqui, confingere. Lucilius lib. xxx. Deblaterat, plenus bonus rusticus concinnit unà.

Deletile nõ quod deleatur, sed quod deleat. Varro Modio: Si displicebit, tam tibi latũ mare partis, quãtum spongiam deletilẽ. Datatim, id est inuicẽ dando. Plau. Curculione: Tũ isti, qui ludunt serui scurrarum datatim in uia. Afranius, Homine: Datatim uxorem ut ludas. Pomponius adelph. Quod ille dicit cum datatim in lecto tecum lusi. Nouius Exodio: In molis non

ludunt raptim, pilo datatim morso. Diuidia est tædium. Accius armorũ iudicio: Huius me diuidia cogit plus, quàm est par loqui. Turpilius Epiclero: Sperabam consilia nostra diuidiæ tibi, cũ ætas accesset, non fore. Dulcitas, dulcitudo, pro dulcedo. Accius Tereo: Suauem linguæ sonitum, ô dulcitas cõspiritum animæ. Cæcilius Syracusis: Tanta huic inuasit in corda indulcitas. Cicero de deorum natura lib. ij. Quin etiam gustatus qui est sensus ex omnibus maxime uoluptarius, quiq; dulcedine præter cæteros sensus cõmouetur. Discorditas p̃ discordia. Pacuuius Hermiona: Quantamq; ex discorditate cladẽ importem familiæ. Deletio. Lucilius lib. xxix. Deletionẽ nostri ad unum exercitus. Depeculassere, ac deargentassere, & decalauticare. Lucilius libro xxvi. Depeculassere aliqua sperans me, ac deargentassere, decalauticare eburno speculo depeculassere. Difflare est flatu disturbare. Plautus: Cuius tu legiones difflauisti spiritu. Lucilius libro xxvi. Pars difflatur uento, pars autem obrigescit frigore. Danunt, dant. Pacuuius Iliona: Dij me, & si perdunt, tamen esse ad uitam expetunt, quod priusquàm intereo, spatium ulciscendi danũt. Plaut. Pseudulo: Cui seruitutem dij danunt lenoniã. Næuius belli punici libro quarto: Eam carnem uictoribus danunt. Cæcilius Plotio: Patiere quod datur, quando optata non danunt.

Deamare uehementius amare. Afranius Vopisco: Voluptatem capio maximam, cruciari tua te culpa, qui det, & de illa pessuma, quam deamas, promere. Decollare ex collo deponere. Cæcilius, Notonicasioni habes uide, tibi tradidi, in tuo collo est, decolles caue. Degulasse est gulæ dedisse. Afra. Brũdusinis. Imò iandudum obcubuisse, degulasse oportuit. Delectare illicere, attrahere. En. Thyeste: Et me Apollo ipse delectat, ductat Delphicus. Quadrigarius annalium libro quarto: Fabius de nocte cœpit hostibus castra simul oppugnare, eum hostem delectare, dum collega id caperet, quod captabat.

Delica explana, indica. Accius Achille: Qua re alia ex crimine inimicorum effugere possis delica. Cæcili. Obolostate: Immo uero hæc sol ante solitus sum res delicat. Titinnius libro quinto: Quid istuc est? aut istic sibi uult sermo? mater delica.

Deuorare absumere, eripere. Accius Aeneadis: Patrio exẽplo, & me dicabo, atq; animam deuorabo hostibus.

Dignet dignos putet. Pacuuius Iliona: Quis deos infernos q̃bus cœlesteis dignet decorare hosteis? Debiliter debilitate. Pacuuius: Miseret me lacrymis, lingua debiliter stupet.

Demagis ualde magis. Lucilius libro xvi. Rex Corus ille duos hos uentos, Austrum, atq; Aquilonem nouissime alebat, solos demagis istos ex nimbo austellos, nec nos seneces putare. Diu pro die, unde & interdiu dicitur. Titinnius fullonibus: Nec noctu, nec diu licet fullonibus quiescant. Plautus mercatore: Noctuq;, & diu ut uiro subdolassis. Idem Aulularia: Nec noctu, nec diu quietus unquam eam, nunc dormiam.

Dubitatim dubitanter. Cæcilius annalium libro tertio: Imperator conclamat de medio, ut uelites è sinistro cornu remoueantur, & gallis non dubitatim immittantur. Sisenna hist. li. iiij. Quod hostem non dubitatim cum pluteis, ac scalis iter facere cernebat. Discedere hiare, diuidi, distendi. Mar. Tul. de officijs libro tertio: Hinc ille Gyges inducitur à Platone, qui cũ terra discessisset magnis quibusdam imbribus. Sisen. histo. lib. iiij. Armata dextra ducti, magisq; in latitudinem discedunt.

Delegare ueteres dispescere posuerunt. Plautus Amphitryon. Sicui fautores delegatos uiderint. Depsere à græco magis significantiam, & originem trahit. Homerus odyssea.

Varro mysterijs: Sed tibi fortasse alius molit, & depsit. Dolitum, quod dolatum usu dicitur, quod est p̃cœsum, uel abrasum, uel effossum. Var. Agathone: Num nam cælatus in manu dextra scyphus, cælo dolitus artem ostentat Mentoris? Cicero dolatum Academicorum libro iiij. Non enim est ex saxo scalptus, aut è robore dolatus. Descobinatis, saucijs, & defectis. Varro Meleagris: Sin autem delectationis causa uenamini, quanto satius est saluis cruribus in circo expectare, quàm his descobinatis in sylua currere? Dentarpagas, quas Græci ὀδοντάγρας uocant, latine uoluit appellari Varro quinquatribus: Hic bipensile forcipem dentarpagæ. Desubulare perfodere. Varro sesquiulysse: Vnam ueniam esse non amouisse duce uirtute hanc esse nobilẽ, alteram Carneadem desubulasse, bona corporis secutum. Dormitio. Varro sexagesi: O stulta nostri pectoris dormitio, uigilabis. & alio loco idem: Quid mihi somno, si dormitio tollitur? Dissentaneum discors, & dissentiens, ut consentaneum contra. Nigidius: Eum locum facit dissentaneum. Decidua, quæ cadant, ut occidua, quæ occidant. Laberius finalium, non ubi caput à folijs decidua folia pandit. Duodeuicesimo ita ut duodecimo. Varro humanarum rerum lib. xvi. Mortuus est anno duodeuicesimo, rex fuit xxi. Cato quarto originum: Deinde duodeuicesimo anno post dimissum bellum, quod. IIII. & XX. annos fuit Carthaginensis, sextum de fœdere decreuere. Diurnare honestum uerbum pro diu uiuere, & apud ueterẽ prudentẽ autoritatis incognitæ: Neq; optimũ quenq; inter suos sinet diurnaret. Duritudo pro duritia. Cato in Veturium. Qui illius, inquit, impudentiam norat, & duritudinem.

Delitiam numero singulari, quod aut rarum est, aut singulare. Plautus: Mea uoluptas, mea delitia. Diritas. M. Tul. de senectute: Quanta in altero diritas? Dirissimũ seuerum. Varro Bimargo: Scæna quem senem Latina uidit dirissimũ? Dijs, diutinis, ac iugibus Varro ὄνος πρὸς λύραν: Quem nobilem diuinum lyras sol hermoge quadam gubernans motibus dijs uiget. Dicteria quasi dicta non seria. Varro ὄνος πρὸς λύραν: Quam mobile, neque orto psalticium attulit psalterium, quibus sonant in Græcia dicteria. Dispalare est separare. Sisenna hist. libro iij. Dispalati ab signis digressi omnes, ac dissipati. Idem: Tanto passim dispalantur. Diloricare dictum est scindere. Cicero de Oratore libro ij. Qui in causa peroranda non dubitauit excitare reum consularem, & eius diloricare tunicam, & iudicibus cicatricem aduersam senis imperatoris ostendere. Diuitior. Cicero de Oratore libro iij. Inde ille licentior, & diuitior fluxit dithyrambus. Deturbare deijcere, demouere. Sallustius libro ij. Mœnibus deturbat. Virg. libro quinto: Puppi deturbat ab alta. Et libro sexto: Inde alias animas, quæ per iuga longa sedebant, Deturbat.

Diuidiæ, ut dissensiones. Accius Phœnissis: Ne horum diuidiæ, & discordiæ dissipent, & disturbent tantas etiam optumas ciuium diuitias. Deintegrare diminuere, deiugare, deiungere, separare, dissociare: denasci, decrescere. Cæcilius: Nomen uirginis, nisi mirum est, deintegrauit. Pacuuius Chryse: Perq; nostram egregiam unanimitatem, quam memoria deiugat. Cassius Hemina annalium libro secundo: Quæ nata sunt ea omnia denasci aiunt.

E

EVirescat. Varro prometheo lib. xv. Atq; ex sanguinibus dolore euirescat colos. Euallare dictum excludam, & quasi extra uallũ mittã. Titinnius Prælia: Qua ego hodie ex torrem hanc domo faciam pilatricem pallia euallauit. ô pulchre. Varro ἐπιταφίων, ἰνδίκτοι, περὶ ἐνταφίων: Donec foras nos intus euallauerunt.

Excantare

Excãtare significat excludere. Plautus Bacchidibus: Nam credo cuiuis excantare cor potest. Lucilius satyr. lib. ij. Quæ ego nunc æmilio, præcanto, atque exigo, atq; excãto. Varro Eudæmonibus: Vbi uident se cantando ex ara excantare non posse, deripere incipiunt. Extundere est extorquere, uel inuenire. Afranius epistola: Atq; adeo extũdo exitio datur mihi custodiendus. Virgil. Georgi. lib. i. Vt uarias usus meditando extunderet arteis Paulatim. Exculpere est extorquere. Plautus cistellaria: In quæstione uix exculpsi, ut diceret. Lucilius satyra. lib. ij. Nunc nomen, iamq; ex testibus ipse rogando exculpo, hæc dicam. Idem: Vti esurienti leoni ex ore exculpere prædam. Eregione positum est ex aduerso. Cicero academicorum libro iiij. Nec ego. Non ita uos etiam dicitis esse è regione nobis in contraria parte terræ, qui auersis uestigijs stent nostra contra uestigia? Exorbebo pro exorbeam. Plautus epidico: Iam ego me conuortam in hirudines, atq; horum exorbebo sanguinem. Turpilius Leucadia: Iam ego istam tibi tristitiam exorbebo. Exgurgitem exhauriã significat. Plautus epidico: Atq; exgurgitem domo prorsum. Expapillato brachio, quasi usque ad papillam renudato. Plautus milite glorioso: Id connexum in humero, læuo expapillato brachio. Exos dicitur sine osse. Lucretius lib. iij. Exos, & exanguis tumidos perfluctuat artus.

Extrarium quasi alienum. Afranius suspecta: Vt me esse in hac re ducat abs te extrarium. Errabundus pro errans. Virgil. Siquã forte ferant oculis sese obuia nostris Errabunda bouis uestigia. Excandescentia iracũdia, feruẽtia. Cicero Thuscul. libro iiij. Libidine, ira, excandescentia, odium, inimicitiæ, discordia. Idem in eodẽ: Excandescentia autem est ira nascens, & sine modo existens. Emungere sine labore tollere. Terent. Phorm. Emunxi argento senem. Effutire cum mendacio dicere. Teren. Phorm. Ne uos forte imprudentes foris effutiretis. Cicero Thusc. lib. v. Nec hæc sic agit ut ex tẽpore quasi effutire uideatur. Lucretius: Mata licet similis ratione effutiat ore. Eleuit maculauit. Lucilius lib. vi. Si hic uestimenta eleuit luto ab eo risum magnum ad cachinnum imprudens subijcit. Eleuiem purgationem. Lucilius libro xxvi. Vt eleuiem facere per uentum uelis. Exponere pro exempla boni ostentare. Cicero Academicis libro ij. Frangere auaritiam, scelera ponere, uitam suam exponere ad imitandum iuuentuti. Expetunt pro uolunt. Pacuuius Iliona: Dij me, etsi perdunt, tamen esse ad uitam expetunt, quod prius quàm intereo, spatium ulciscendi danunt. Expalpare, elicere. Plautus pœnulo: Quid faciam? exora, blandire, expalpa. Pomponius Collegio: Siquid expalpare possim ab illo. Plautus Vidul. Nunc seruus argentum à patre expalpabitur. Expergo pro expergefacio. Accius Antigona: Heus uigiles properate, expergite pectora tarda sopore, exurgite. Santra nuntijs bacchis: Extemplo exite uadit qua genitrix, & omnis uocis expergit sono. Extrabunt pro exibunt. Afranius auctione: Simul limen intrabo, illi extrabunt illico.

Efflictim uehementer. Plautus pœnulo: Earũ hic adolescens alterã efflictim perit. Pomponius Dotata: Scio pol te illã amare efflictim. Laberius Bello: Instria domina nostra priuignum suum amat efflictim. Expulsim dictum à frequenti pulsu. Varro sera parecte: Purgatum scito, quoniã uidebis Romæ in foro ante ianienas pueros pila expulsim ludere. Nigidius commento lib. xx. Cuiusmodi genus aduerbiorum aduerbij motu, qua euenit in pulsim, cursim. Eluuio corruptus, & morbiferis operis tractus. M. Tul. de offic. lib. ij. Qui collectis cæteris causis eluuionis, pestilentiæ, uastitatis. Exhiberi inferri. M. Tul. de offic. lib. iij. Quod cum audiuisset adolescens filius negotiũ exhiberi patri. Equuleos diminutiuum ab equis M. Tul. in Hortensio dici uoluit: Vt igitur domitores equorum nõ uerbera solum adhibent ad domandum, sed cibum etiam sæpe subtrahunt, ut fame debilitetur equuleorum nimis effrenata uis. Varro Eudæmonibus: Neq; furentem equuleum Damacrinum insanus equiso exhibebis morbi fluctibus educat unquam. Pomponius decuma fullonis: Vbi insilui in cocleatum equuleum, ibi tolutim tortor. Emancupatum subnixum, deditum. M. Tul. de senectute: Ita senectus nimis honesta est, si seipsam defendit, si ius suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur. Exiurare, & deiurare, id est ualde iurare, ut deamare. Plautus amph. Exiurauisti te mihi dixisse per iocum. Exornare ornare: ut extruere, instruere. Plautus Aulul. Repudium rebus paratis, exornatis nuptijs. Virgilius Aene. libro iiij. Pulchramq; uxorius urbem Extruis. Cicero Thus. li. ij. Modo est aliqua patientia, si nulla est, quid exornamur philosophia? Equiso pro equite. Varro Triodite Trisilio, περὶ ἀρετῆς: Nam ut equus qui ad uehendum est natus, tamen hic traditur magistro, ut equiso doceat tolutim. Idem Marcipore: Quam nautici equisones, per uiam, qua ducerent loca. Idem Eudæmonibus: Neq; furẽtem equuleũ Damacrinum insanus equiso exhibebis morbi fluctibus educat unquam. Eunuchare. Varro lege menia: Siqui patriam maiorem parentem extinguit, in eo est culpa, quod facit pro sua parte is, qui se eunuchat, aut aliqua liberos producit.

Equilam equam. Varro lege menia: Nemo est tam negligens, quin summa diligentia eligat asinum, qui suam saliat equilam.

Esurigo fames. Varro, ταφῆ μενίππου: Vbi lubet, ire licet accubitum, accedo strenuosus, silimus, quod esurigo findebat costas. Ericium. Varro sexagesi: Se circunspexe, atq; inuenisse, cum dormire cœpisset, tam glaber, quàm Socrates Galbam esse factum ericium è pilis albis, cum proboscide.

Elucifacere dictum à luce. Laberius: Sic cito fulgentis splendore pecuniæ uolo elucifacere exitum ætatis meæ. Exigor pro à me exigitur. Cæcilius: Ego illud minus nihilo exigor portorium. Edulcare pro dulcius facere. Matius: Quapropter edulcare conuenit uitam, Curasq; acerbas sensibus gubernare. Equitem pro equo. Virgil. Georg. lib. iij. Atq; equitem docuere sub armis Insultare solo, & gressus glomerare superbos. Ennius annali. lib. vij. At non quadrupedes equites. Equitare quoque Lucilius cum dicit, cum sit hominis equum insidẽtis: Quis hunc currere equum non æque equitare uidebat? His equitat, curritq; oculis. Exequiantur ab exequijs conuiuantur, & epulantur. Varro Bimargo: Ipsum propter uix libertĩ semiatrati exequiantur. Exedra. M. Tul. de offi. & de finibus bonorum, & malorum libro v. Sunt in ipsis locis indicia summorũ uirorũ, tamen ego illa moueor exedra. Et de oratore libro tertio: Tunc dedita opera quiescentibus alijs in eam iam exedram uenisse, in qua Crassus posito lectulo recubuisset.

Ergò positum pro ea causa. Virgilius libro vi. Illius ergò Venimus, & magnos Erebi transnauimus amnes. Sisenna historiarum libro iiij. Milites, ut lex Calfurnia concesserat, uirtutis ergò ciuitate donati. Enixim pro enixe. Sisenna hist. libro iiij. Ergo illos malos, & audaces semper enixim contra fortunas, atque honores huius ordinis omnia fecisse, ac dixisse sentio.

Exinanita euacuata. Sisenna hist. lib. iiij. Deniq; exinanitas castris Romani, qui clauso se loco potuerant expedire.

Exanclare est perpeti, uel superare. Cicero Academicorum li. iiij. Credoq; Clitomacho ita scribenti, ut Herculis quendam laborem exanclatum. & Thuscul. lib. i. Quod cum exanclauisset omnes labores, tum incideret in mortis malum sempiternum.

Eugium media pars inter naturalia muliebria. Lucil. epodis Hymnis, sine eugio ac destina. Laberius cẽtenario: Quare tam arduum ascendis, an concupisti eugium scindere?

Exoticum aduentitium à græco. Plaut. Must. Non omnes possunt olere unguenta exotica. Ebriulare ebrium facere, & ebriacus ebrius. Laberius Chære. Ebriulati mentem hilaram arripiunt. Idem Aulularia: Homo ebriacus somno sanari solet.

Exfundere à fundo auertere. Cœlius Antipater lib. septimo: Respub. amisso exfundato pulcherrimo oppido. Externauit, ut cõsternauit, id est dementem fecit. Catullus: Ah misera assiduis quã luctibus externauit Spinosas Erycina ferens in pectore curas. Excissatum laniatum, uulneratum. Plautus Cistellaria: Capillo scisso, atque excissatis auribus. Edusam, & Potinam deas præsides uult haberi puerorum. Varro Cato, uel de liberis educan. Cũ pro cibo, & potione initiarent pueros, sacrificabantur ab edulibus Edusæ & à Potina Potinæ nutrici.

Esculentum, & escarium ab escis, & ab edendo dictum. Varro Cato, uel de liberis educandis: Fortunasse illos non natura præstare, siquid his datum sit esculentũ. Plautus Menæchmis: Ea enim uere lenta uincla sunt escaria. Ephippium tegmen equi ad mollem uecturam paratum. Varro Cato, uel de liberis educandis: Mihi puero modica una fuit tunica, & toga sine fasceis calciamenti: equus sine ephippio, balneum non quotidianum, alueus rarus.

F

FAmulantur pro seruiũt. M. Tul. de rep. lib. iij. Est enim genus iniustæ seruitutis, cum hi sunt alterius, qui sui possunt esse, cum autem hi famulantur. & de offic. lib. iij. Quàm hi seruitutis famulatus, & seruientis uoluntati.

Firmitudo pro firmitas. Plautus Asinaria: Si istam firmitudinem animi obtines, salui sumus. M. Tul. de Repub. libro primo: Habent æquabilitatem quandã, qua carere diutius uix possunt liberi, deinde firmitudinem. Fortunare est prosperare, & omnibus bonis augere. Plaut. Trinumo: Dij fortunabunt nostra cõsilia. M. Tul. ad Curionẽ: Tibi patrimoniũ dij fortunent. Afranius emancipato: Deos ego omneis, ut fortunassint, precor. Fallã pro fallaciã. Nouius decumis: Me non uocabit ob eam rem, hanc feci fallam. Ficitatem dictum, ut oliuitatem, id est fructus fici. Nouius: Ficitores omnes capiunt ficitatem, iners sine molestia. Fimbriæ sunt omnis extremitas. Næuius lycurgo: Vt uideam Vulcani opera hæc flaminis fieri flora. Famulitas est seruitus. Accius Andromeda: Nam postq̃ paruos uos oppressit famulitas. Pacuuius Atalanta: Quas famulitas, uis, egestas, fama, formido, pudor. Fidelitatem id est fidem. Accius myrmidonibus: Nolo equidem, sed tu huic quem scis quali in te siet fidelitate, ob fidam naturam uiri ignosce.

Afranius Vopisco: Id est intus actum, perit opera, nimirum mea ea aio fidelitatis. Falsum habuit, pro fefellit. Sallustius Iugurtha: Neque ea res me falsum habuit.

Famul famulus. Ennius libro. viij. Mortalem summa fortuna repente reddidit summo regno, famul ut optimus esset.

Flaccet languet, deficit. Lucil. lib. vij. Hic est Macedo si agron longius flaccet. Accius Achille: An sceptra iam flaccent, ferat Afranius diuortio: Disperij, perturbata sunt, iam flaccet fortitudo. Ennius Thyeste: Inflaccebũt cõditiones, repudiato, & reddito. Fulgoriuit fulgorem fecit, uel fulmine afflauit. Nouius Sanè à suo sonitu claro fulgoriuit Iupiter. Lucilius libro. xxvi. Luporum exauctorem maluanum, & fulgoritatem arborũ.

Friget frigidum est. Virgil. lib. vi. Corpusq; lauant frigentis, & ungũt. Teren. Phor. Abi, tange, si nõ totus friget, me eneca. Fauitorem fautorem. Lucilius lib. xxix. Fauitorem me tibi, amicum, amatorem putes. Folliculum Lucilius posuit

pro corpore libro. xxvi. Ego, siquis sum, & quo folliculo nunc sum indutus, non queo. Fligi affligi. Liuius Aegistho: Ipse in terram saucius fligit cadens. Accius, ἐπὶ ναυσὶ μάχῃ: Nec perdolescit fligi socios morte, campos contingi. Idem Aegistho: Heu cuiatis stirpem funditus fligi studet. Fragescere frangi. Accius Aegistho: Neque fera hominum pectora fragescunt, donec uim persenserim imperij. Idem Eurysace: Nunquã erit tam immanis, cum mea opera extinctum sciat, qui fragescat. Fuam sim uel fiam. Pacuuius Duloreste: Responsa explanat, mandat me mater fuat cognoscendi unquam, aut contuendi copia. Titinnius fullonia: Perij hercle uero Tyberi, nunc tectum obsecro, ut mihi subuenias, ut ego maialis fuam. Liuius Hermiona: Obsecro te Anticile matri ne quid tuæ aduersus fuas. Afranius promo: Caue ne pendeas, si fuas in quæstione. Ennius Hectoris Lytris: At ego omnipotens te exposco, ut hoc consiliũ Achiuis auxilij fuat. Facul pro faciliter. huic cõtrarium est difficul. Lucil. lib. vi. Peccare impune rati sunt posse, & nolit à te facul propellere iniquos. Pacuuius Teucro: Nos illum interea perficiendo propitiaturos facul remur. Afranius auctione: Haud facul (ut ait Pacuuius) fœmina inuenietur bona. Accius Meleagro: Erat uirile istuc ferre aduorsam fortunã facul. Varro Bimargo: Quod utrum sit magnum an paruũ facul, an difficul. Famulanter pro suppliciter. Accius Tereo: Deuincat mone natum Semela affare, & famulanter pete.

Fluctuatim iactanter, & solute. Afranius pompa. Tene tu, in medio nemo est, magnifice uolo fluctuatim ire ad illum, accipe hoc tegmen tu & sustine. Fortunatim prospere. Ennius annalibus: Ea mihi reliquæ fidei, regno, uobisq; quirites se fortunatim feliciter, ac bene uortat. Frustatim, & frustillatim per frusta, ut minutatim. Pomponius, Verre ægroto: Verum illi ualent, qui luctantur cum leonibus, & te obiectes frustatim passerinum prandium saturarum, non frustillatim, nec minutatim dari. Fastidiliter fastidiose. Varro, cras credo, hodie nihil: Quibus instabilis animus ardens mutabiliter non habere fastidiliter inconstanti pectore. Fugere dictum est deterius fieri. M. Tul. de offi. lib. iiij. Siquis uinũ fugiens uendat sciens. Fatigare positum pro fatigari. Virgil. libro. viij. Olli remigio noctemq;, diemq; fatigant. Frausus pro fraudatus, id est ad fraudis fructum: nisi uenerit. Plaut asinaria: Non placet, metuo in commune ne quam fraudem frausus siet. Fax pro face. Varro, γέροντος διδασκάλου: Confluit muliërum tota Roma, quæ noctu fieri initia solita etiam nunc pinea fax indicat. idem sexagesi: Adest fax inuoluta incendio. idem de uita populi Romani lib. ij. Cum à noua nupta ignis in face afferretur, fuco eius sumptus fax ex pinu ablata esset, ut eam puer ingenuus afferret. Flauissas eas dici Varro existimat, quos Græci thesauros uocant in epistola, quam aduersus Marcum Sulpitium dedit: Quintum Valerium Soranum solitum dicere, quos thesauros græco nomine appellaremus, priscos latine flauissas dixisse, quod in eas non rude æs, argentumq;, sed flata, signataq; pecunia conderetur. Formidolosum, & qđ ipsum, & quod sit formidabile. Sallustius in Catil. Non armatus hostis formidolosus. Fruisci pro frui. Lucilius lib. xviij. Aeque fruiscor ego, ac tu. Cœlius lib. primo: Domus suas quenq; ire iubet, et sua omnia fruisci. Nouius Partu: Quod magnopere quæsierunt, id fruisci non queunt. Fellare, exugere, tam eum ad quem ueniunt, & hospitium lac humanum fellasse.

Fallaciloquentiæ. Mar. Tul. de finibus bonorum, & malorũ lib. iiij. Quæ diligentissime contra Aristonem dicuntur à Chrysippo, ex ea difficultate illæ fallaciloquentiæ. Fabellæ. M. Tul. de finibus bonorũ, & malorũ lib. v. Libenterq; se cum his congregant, dantq; se ad ludendum, fabellarúmque auditione

ducuntur. Ferabite positum pro agresti. Sisenna historiarũ libro iiij. Et partim ferabite, partim lauro, & arbusto, ac multa pinu, ac myrtetis abundant. Foramen. Sisenna historia. lib. iiij. Neq; porta, neq; ullum foramen erat, quo posset eruptio fieri. Flexanima. Cicero de Orato. libro ij. Tantam uim habet illa, quæ recte à bono poëta dicta est flexanima, atque omnium regina rerum oratio. Pacuuius Hermiona: O flexanima, atq; omnium regina rerum oratio. Frons pro fronde. Virgilius Georg. lib. ij. Frons tenera imprudensq; laborũ. Varro de re rustica lib. i. Quod Cato ait circum fundum ulmos, & populos, unde frons ouibus, & bubus sit. Falæ turres sunt ligneæ. Enni. lib. xv. Malos defindunt, fiunt tabulata, falæq;. Hæc sunt & in Circo, quæ apud ueteres propter spectatores è lignis erigebantur. Foria stercora liquidiora. Pomponius Macco: Cõforisti me Diomedes. Laberius in panilicis: Foriolus esse uideris, in coleos cacas. Foriolus, qui foria facile emittat, soluti scilicet uentris. Floces fex uini. Cæcilius ad Pol. Ego neq; florem, neq; floces uolo mihi, uinum uolo.

Februare positum pro purgare, & purefacere. Varro de uita populi Romani libro primo: In eorum enim sacris liba cum sunt facta, incerni solent farris semine, ac dicere se ea februare, id est pura facere.

G

GRunnire dicuntur porci, quod eorũ propriũ uocis est. Varro Aboriginibus, περὶ ἀνθρώπων φύσεως: Grunnit lepido lacte satur mola mactatus porcus. Cic. Thus. li. v. Aut grunnitum cum iugulatur sus. Laberius sedigito: Grunnientem aspexi scrofam. Grunduleis lares dicuntur Romæ, constitui ad honorem Porcæ, quæ triginta pepererat. Grandire est grandem facere. Varro rerum diuinarum libro secundo: Cum aut humus seminari incipere nõ possit, aut recepta non reddat, aut ædita grandire nequeat. Plaut. Aulul. Testudineum istum tibi ego grandibo gradum. Lucretius libro ij. Quæ nunc uix nostro grandescunt aucta labore. Idem lib. i. Quæq; sua de materia grãdescere, aliq;. Accius Meleagro: Fruges perhibet pergrandescere. Pacuuius Duloreste: Nec grandiri frugem secum posse, nec mitescere.

Granditatem maiorem ætatem. Sisenna histo. lib. iiij. Neq; ætatis granditatem, neq; ea merita, neq; ordinis honestatem, aut dignitatem sibi esse excusationi. Grauedinosi. Cicero Thusculan. libro iiij. Itaque dicimus grauedinosos quosdam torminosos. Grallatores sunt colobathrarij. Grallæ enim sunt fustes, quis innituntur. Varro mutuum muli scabunt, græce, περὶ ἀφοδρισμοῦ: Grallatores, qui gradiuntur grallis. perticæ ligneæ ab homine isto, qui in ista tangitantur sicilianimi nostri sunt. galeæ crura, ac pedes nostri essiare κινητοί, sed ab animo mouentur. Grandiloqui. Cicero Orat. Nam & grandiloqui, ut ita dicam, fuerunt, cum ampla & sententiarum grauitate, & maiestate uerborum. & Thuscul. lib. v. Qui tandem isti grandiloqui contra hæc duo, quæ maxime angunt?

Guttatim. Plautus mercatore: Cor guttatim contabescit, quasi in aqua indideris salem. Ennius Hecuba: Vide hinc meæ inquã lachrymæ guttatim cadunt. Gracilitudo, & gracilens pro gracilis: & gracilentum, pro gracili, & gracilium pro gracilitas. Accius Amphytrione: Tam etsi statuæ gracilitudo, & propemodum luctus facit ne dubitem. Ennius libro septimo: Deducunt habiles gladios filo gracilẽto. Næuius Protesilao: Demia gracilentis colorem, dum ex hoc gracilens fit. Turpilius Canephoro: Nosti quàm sit gracili corpore? Grandæuitas. Accius Alcmæone: Quia nec uos, nec ille impune irrideret me

am grandæuitatem. Idem Bacchis: Quia neque uetustas, neque mores, neq; grandæuitas. Pacuuius Hermiona: Quod tamen ipsa orbitas, grãdæuitasq; Pelei per penuriam stirpis subaxet.

Geminitudinẽ. Pacu. Atalanta: Habeo ego istam, qui distinguam inter uos geminitudinem. Gnaritas, sciẽtia. Sall. hist. li. iiij. Diuersa, uti solet, rebus perditis capessiuit. Nãq; alij fiducia gnaritatis locorũ, occultam fugam sparsi globis eruptionem tentauere. Gallulare pubescere. Nouius exodio: Puerum muliëri præstare nemo scit quanto melior sit, cuius uox gallulascit, cuius iam ramus roborascit. Gratulari, gratias agere. Ennius Hecuba: Iupiter tibi summe tandem male re gesta gratulor. Næuius belli punici lib. iij. Is'que sursum ad cœlum suas res Ammulus gratulabatur diuis. Afranius Cinerario: Quod saluus uenis melius est, gratulor dijs. Garire quasi inepte strepere. Cicero de Orato. lib. ij. Nam & seclis multis ante gymnasia inuenta sunt, quàm in his philosophi garire cœperunt. Gargaridiare. Varro in epistola ad Fusium: Quintiporis clodiant foriæ, ac poëmata eius, gargaridiãs dices: ô fortuna, ô fors fortuna. Gallinas. Cicero academicorũ lib. iij. Qui gallinas alere permultas quæstus causa solerent. Idem libro ij. Cum ouum inspexerant, quæ gallina peperisset, dicere solebãt.

Gabalum crucem dici ueteres uolunt. Varro περὶ ἀμότου φιλαργυρίας: Nos barbari, quod innocentes in gabalum suffigimus homines, uos non barbari, quod noxios absoluitis?

Genialis hospitalis. Santra de antiquitate uerborũ lib. iiij. Scis enim geniales homines ab antiquis appellatos, qui ad inuitandum, & largius apparandum cibum promptiores essent.

Gangræna est cancer. Lucilius lib. i. Serpere uti gangræna malo, ad quem herpestica posset. Varro, περὶ εἰσαγωγῆς: Non uituperamus, cum sciamus dictum præcidi oportere: Si ob eam rem gangræna non sit ad Bacchium uentura. Idem de uita popul. Rom. lib. iij. Quo facilius animaduertatur per omnes articulos populi hanc mali gangrænam sanguinolentam permeasse. Genium, parsimoniam. Teren. Phor. Suum defraudans genium comparsit miser. Lucilius libro xxvi. Curet ægrotum, sumptum homini præbeat, genium suum defraudet, alij parcat. Genuæ gulosi. Lucilius libro xxx. Illo quid fiat lamia, & pitto ixio dentes, quod ueniunt genuæ illæ uetulæ, improbæ, ineptæ. Glumam Varro folliculum grani frumentarij dici putat de re rustica libro i. Granum dictũ, quod est intimum solidum: gluma, qui est folliculus eius: arista, quæ ut acus tenuis longa eminet è gluma. Gerdius. Lucilius libro xxx. Curare domi sint gerdius, ancillæ, pueri, zonarius textor. Grauidauit impleuit. Cæcilius Tyche, p̃ mysteria hic inhoneste grauidauit probro. Germanitus fideliter, dictum à germanitate. Pomponius Præfecto: Morum ut si quis est amicus amici gaudeat, sicut qui boni euenit cuius amicus est germanitus. Generosum nobile, uel forte. M. Tul. de offi. lib. ij. Cumq; de imperio certamen esset cum rege generoso, ac potenti. Gratiosum multæ gratiæ. M. Tul. de offi. lib. iij. Vt argentarius qui esset apud omnes ordines gratiosus.

Gratificari gratum facere. M. Tulli. in Hortensio: Quare egredere quæso, & gratificare reipublicæ. Gerræ nugæ, ineptiæ. & sunt gerræ fascini, qui sic in Naxo insula Veneris ab incolis appellantur. Plautus Asinaria: Gerræ. Qui sese parere apparent huius legibus profecto. Idem: Hic aderit credo congerro meus, ut collusor meus, qui easdem exercet nugas. Cœlius portitore: Cur depopulato gerræ? Gallare ut est bacchare. Varro Eudæmonibus: Cum illò uento uideo gallorum frequentiam in templo, qui dum essena hora nam ad latera imponeret ædilis signosiæ, & deam gallantes uario retinebant studio. eodem: Nam quæ uetustas hic est gallantibus?

Ganeones à ganeis dicti, ut popinones, & sunt loca uinulentiæ ac libidini apta. Varro modio: Et hoc interest inter Epicurum & ganeones nostros, quibus modulus est uitæ culina. M. Tul. in Catilinam: Quis ganeo? quis adulter? quæ mulier infamis? quis corruptor iuuentutis est? Glubere distringere. Varro de re rust. lib. primo: Durities enim ea, quod non solum stringit bacam, sed etiam ramos glubit, ac relinquit ad gelicidium retectos. Gramia pituitæ oculorum. Cæcilius: Gramosis oculis ipsa atratis dentibus Gigeria intestina gallinarum cum his, & ita cocta. Lucilius lib. viij. Gigeria sunt siue adeo hepetia. Glis nominatiuus ab eo, quod sunt glires. Laberius in aquis caldis: Etiam hic me optimus somnus premit, opprimitur glis. Plautus genitiuo plurali, glirium examina.

Genius generis deus. Laberius imagine: Genius generis nostri parens.

H

Habentia, ut industria, sapientia, concordia. Claudius lib. vij. Animos eorum habentia inflarat. ab eo, quod est habere. Hora iuuentutis dea. Ennius annaliū lib. primo: Te Quirine pater ueneror, Horamq; Quirini. Halec genere neutro. Plautus Aulularia: Qui mihi olera cruda ponunt, halec danunt. Hora. lib. ij. sermonū: Ego fecem primus & halec Inueni. Halophantam, aut sycophantam hominū genus nequā, quod ob suenda mendacia miserrima mercede cōducitur. Plautus: Halophantā, at sycophantā magis esse dicā nescio. & alius nobilitatis obscuræ: Halophantam mendacem uelit. Hippocampi equi marini à flexu caudarum, quæ piscosæ sunt, & est græcum. Menander: Vehutos hippocampus in æternæ usus scire nocitur Delphino cinctis uehiculis, hippocāpisq; asperis. Lucilius; Transuerso ordine posuit hippocampi elephanto camillos. Hara est porcorum stabulum. Varro Prometheo lib. primo: In tenebris, ac suilla uiuūt, nisi nō forū, hara, atque homines, qui nunc plerique sues sunt existimandi. Cicero in Pisonem: Ex hara productæ non schola.

Hilaritudinem pro hilaritate. Plautus milite glorioso: Siue animo obsequere mecum, atque onera te hilaritudine.

Hiscere est proprie loqui. Accius armorum iudicio. Item uereor plus quàm fas est captiuum hiscere. Honestitudo pro honestas. Accius œnomao: Horrida honestitudo Europæ principium primo ex loco. Idē myrmidonibus: Tua honestitudo Danaos decipit diu. Hilum breue quoddam. Lucilius lib.. xxx. Quod tuas laudes culpes, non proficis hilum. Cic. Thuscul. lib. primo: Num illud quod Sisyphus uersat saxum, sudans nitendo, neque proficit hilum? Hornum ipsius anni. Lucilius libro. xxviij. Vtrum anno, anq; horno te abstuleris à uiro. Varro Eudæmonibus; Cum in eo essem occupatus, atque in schola curarent, inscribit Scantius horno per dionysia.

Hilaresco. Varro epist. Latina lib. primo: In uotum amicorum domus fumat, hilaresco. Hostire est comprimere, retundere dictū ab hostia. Pacuuius Teucro: Nisi coërcuero proteruitatem, atq; hostio ferociam. Hostire offendere, cedere. Pacuuius erotopægnion lib. ij. Hunc quod meum amissum nocens hostit uoluntatem tuam. Hallucinari aberrare, & non consistere atq; dissolui, obstupefieri, atque tardari honeste ueteres dixerunt, ut est: Et assiduo oscitantem uidit, atq; illius quidem delicatissimas mentis, & corporis hallucinationes.

Hilaretur iucundetur. Mar. Tul. de finibus bonorum & malorum lib. ij. Verum hoc loco sumo uerbis his eandem certe uim uoluptatis Epicurum nosse, quam cæteros. omnes enim iucundum motum, quo sensus hilaretur, Græce ἡδονὴν, Latine uoluptatem uocant. Hebes positum pro obscuro, aut obtuso. Cicero Academicorum lib. ij. Quid lunæ, quæ liniamenta sunt? potest'ne dicere, ne cuius & nascentis aliàs hebetiora, aliàs acutiora uidentur cornua? Hinnos uel Hinnas sub quo sensu accipere debeamus, Varro designat. Ait enim ex equis, & mulis, qui nascantur hinnos uocari. Hillas intestina ueteres esse dixerunt. Vnde Bohilla oppidum in Italia, quod eò bos intestina uulnere trahens aduenerit. Laberius: Lambit item hillam cocus, si lumbum adussit flagris cæditur. Idem Catulario: Néue aliter hunc pædicabis, quomodò uideo adolescentino stro cædit hilla. Hinnibunde pro hinnienter ab eo, quod est hinno. Claudius annalium lib. xvi. E quæ hinnibunde inter se spargentes terram calcibus.

I

INcuruescere. Cicero de orat. lib. ij. Vt bacarum ubertate incuruescere. Ita & in Thusc. lib. primo. Infinitatem. Cicero Academicorū lib. iiij. At hoc Anaximandro populari & sodali suo non persuasit. Is enim infinitatē naturæ dixit esse, è qua omnia gignerentur. Insanitas. Cicero Thuscul. lib. iij. Insipientia aūtquasi insanitas quædam, quæ esset insania, eademq; dementia. Varro Eudæmonibus: Apage in directum à domo nostra istam insanitatem. Infractionē torporem. Cicero Thusc. lib. iij. In quem cadat ægritudo, cadere in eum timorem, & infractionem quidem animi.

Iuglandes agrestes nuces. Cicero Thusc. lib. quinto: Instituitq;, ut candentibus iuglandiū putaminibus barbam sibi, & capilliū adurerent. Ingeneraretur, ut innasceretur. Cice. Academicorum lib. iij. In tanta animalium uarietate homini ut soli cupiditas ingeneraretur cognitionis, & scientiæ. Iuuenilitas pro iuuentus. Varro Tithono, περὶ γήρως: Qua de reliquit multicupida iuuenilitas. Itum pro incessu. Titinnius in Setina: Itum, gestum, amictum qui uidebant eius.

Ignauit, id est ignauū fecit. Accius Aenead. decimo: Sed sæpe ignauit fortem in spe expectatio. Implicare positum pro ornare. Afranius Brundusio: In parte inferiore hic implicabatur caput fateor. Inanis pro inanitate. Plautus aulul. Ita inanis sunt oppletæ, atq; arentes. Incitas dicitur egestas. Plautus Trinumo: Alij exulatum abierunt, alij emortui, alij se suspendere. Hem nunc hic cuius est, ut ad incitas redactus est? Idem Pœnulo: Profecto ad incitas lenonem rediget, si eas abduxerit. Lucil. satyrarū lib. iij. Illud ad incitas cū redijt, atq; internecionem. Idem lib. xv. Villicum Aristocratem mediastinum, atque bubulcum commanducatur, corrupit, ad incitas adegit.

Incertat incertum facit. Pacuuius Duloreste: Sed ne incertat dictio, quam rem expēdi. Plautus Epidico: Longa dies meū incertat animum. Icit significat percutit ab ictu. Plautus Truculento: Frendit, icit femur. Idem aulul. Ibi ut piscabar fuscina ici uidulum. Pacu. Armorū iudicio: Nam canis quando est percussa lapide nō tam illum appetit, qui se icit, quàm illum eū ipsum lapidem, quo ipsa icta est, petit. Afranius: Simulantem offendit regit, rumpit, icit poculo. Cæcilius, de mandatis: Si unquam quisquam uidit, quem catapulta, aut balista icerit. Lucretius lib. iij. Esse animam cum animo cōiunctam, quæ cum animi ui Perculsa est, exinde propellit corpus, & icit. Turpilius Demetrio: Nam si iceris me posthac, credas mihi uelim inquit, tū quid censes dolebit scilicet. Næuius Danaë: Quæ quandam fulmine icit Iupiter. Inuncare, quasi unco inuadere, & arripere. Lucilius libro decimoquinto: Aut qui numos tristis inuncat.

Insolum, insolitū. Afranius crimine; Orbitatem senectuti tuæ

malam metui, quod insolum non uenit cæco ac dementi. Idem Virgine: Ne ueniret, quod non agitur insolum. Inibi pro sic, & mox. Afranius Materteris: Postquàm se uidit inibi esse gignatam, paruulam sororibus commendat. Cæcilius Plotio: Liberne es? Non sum, uerum inibi est. Pacuuius Iliona: Profecto aut inibi est, tam iam potiuntur frugum. Ignotæ, id est insciæ. Næuius lycurgo: Ignotæ iteris sumus, tute scis. Iniurie dictum pro iniuriose. Næuius Lycurgo: Oderunt dij homine. Iniuriose egóne, an ille iniurie facimus? Incilare est increpare, uel improbare. Accius Meleagro: Quiq; non me spernens, incilans probris, sermone indecorans turpi fama differret. Idē Clytemnæstra: Matre meo iure factum incilas, genitorem iniustū approbas. Pacuuius Duloreste: Siquis hac me oratione incilet, quid respondeam? Lucilius libro xxx. Nunc Cai quoniam incilans nos lædis uicissim. Innubere positum pro transire, quod hæ, quæ nubunt, ad domos maritorum transeunt. Lucilius satyr. lib. vi. Suam enim inuadere, atque innubere censent. Infestum mare haberet, pro mare latrocinando infestaret. Marc. Tul. de repub. lib. iij. Nam cum quæreretur ex eo, quo scelere compulsus mare haberet infestum uno myoparone, eodem inquit, quo tu orbem terræ. Imbrices, ac tegulas Sisenna histor. libro iij. Dissipatis imbricum fragminibus, ac testis tegularum. Impigritas pro impigritia. Marc. Tul. de repub. lib. iij. Nunquam uiri fortissimi fortitudinis, impigritatis, patientiæ. Intolerabilis, id est, qui tolerari non possit. Afranius Priuigno: Quod si fecissem paulo sæpius, didicisset is ferre, & non esse intolerabilis. Inconsulti quibus consulentibus religio nihil diceret. Virgilius Aene. lib. vi. Incōsulti abeunt, sedemq; odere sibyllæ. Illuuies, sordes. Virgilius Aene. lib. iij. Respicimus, dira illuuies. Lucilius lib. xx. Illuuies, scabies oculos huic deniq; petigo cōscendere. Var. Manio: Ac periret squale, scabieq;, illuuie, & uastitudine. Lucilius lib. xxxvi. Hic cruciatur fame, frigore, illuuie, inualnicie, improfundie, incuria. Inuidiosum, quod sit uitabile ad uidendum. Lucilius lib. xxvi. Squalitate, summa scabie, summa ī erumna obrutam, neque inimicis inuidiosam, neque amico exoptabilem. Indulgitate pro indulgentia. Sisenna histor. libro iij. Bassus assiduitate, indulgitate uictus. Ientare. Afranius, Bucone adoptato: Ientare nulla inuitat. Plaut. Cur. Quid antepones Veneri ientaculi? Afranius Crimine: Hæc ieiuna ientauit. Varro Marcipore: Vt eat, ac rempu. administret, & qđ pulli ientent. Ignauit ignauum fecit. Accius Aeneadis decimo: Fateor, sed sæpe ignauit fortem in spe expectatio. Inaudire audire. Mar. Tul. ad Pansam lib. i. Quorum erupit illa uox, de qua ego ex te primum quiddam inaudieram. Nouius Maleuolo: Vnde hoc tam repente iucundum inaudiui meliū? Pacuuius Armorū iudicio: Quod ego inaudiui, accipite, & qd fit facto opus, decernite. Afranius Diuortio: Nouis dictis q̄so, ne ille inaudiat. Infelicitent infelicem faciant. Cæcilius nauclero: Vt te dij omnes infelicitent cum male monita memoria. Plautus pœnulo: Dij illum infelicitent omnes. Iniquat. Laberius Nuptijs: Aequum animum indignanti iniquat contumelia. Integrare redintegrare. Virgil. Georg. lib. iiij. Ramoq; sedens miserabile carmen integrat. Accius Antenoridis: Nanq; huic inuenio, ut mea ope opes togæ integrent. Pacuuius Chryse: Sed cesso inimicitiam integrare. Sisenna histori. libro iiij. Vltro citroq; integrant in oppido cædem. Irascere pro irasci. Pōponius, in Arista: Noli quæso irascere, more fit, moriri suam quisq; uxorem ut uelit. Nigidius Commēto grammatico libro primo: Ita irascere, quid nunc irascitur? Iandiu pro olim Turpilius ethra: Rhodiensis est, sed istuc commigrauit iandiu. Ennius Alcmæone: Factum est iandiu. Cæcilius ἐπὶ ναυσὶ μάχῃ: Liber essem iādiu si habuissem ingeniosos coamatores mihi. Liuius Aiace: Mirum uidetur quod sit factū iādiu. Incursim pro celeriter. Cæcili. Fallacia: Nullus sum, nisi meā rem iam omnē propero incursim perdere. Indiscriminatim, indifferenter. Varro de lingua latina libro xviij. Quibus nos in hoc libro, proinde ut nihil intersit, utemur indiscriminatim promiscere. Insanum pro insane, ut immane pro immaniter. Plautus Neruo. Insanum ualde uterq; deamat. Sallustius libro ij. Immane quantum animi exarsere. Nomen positū pro aduerbio. Iuxtim pro iuxta. Sisenna ab urbe cōdita. Iuxtim Numicum flumen obtrūcatur. Liuius ægistho: In sedes collocat se regias Clytēnestra, iuxtim tertias natæ occupāt.

Inanima sine anima. Mar. Tul. de officijs li. ij. Quæ ergo ad uitam hominum tuendam pertinent, partim sunt inanima, ut aurum, argentum. Et in Hortensio: Nam cū omnis solertia admiranda est, tum ea quæ efficit, ut inanima quæ sunt, uiuere & spirare uideantur. Indolentiam noue Mar. Tullius, quod sine dolore sit, de offic. libro ij. Vt qui rem expetendam uel uoluptate, uel indolentia metiuntur. Iudicare promittere, ad dicere. Marcus Tul. de officijs lib. iij. Scæuola Publij filius cū postulasset ut sibi fundus, cuius emptor erat, semel iudicaretur.

Ineptitudo pro ineptia. Cæcilius ἁρπαζομένῃ: Qui homo in eptitudinis cumulatus cultum oblitus est. Igitur positum pro postea. Plautus amph. Sin aliter essent animati, neq; dent, quæ petat, sese igitur summa ui eorum oppidum expugnasse.

Inuolare irruere, euolare, uel insilire, uel inuadere. Plautus amph. Cum clamore inuolant impetu alacri. Cicero de Oratore. lib. iij. Ista prudentia, doctrinæq; possessio, in quam homines caducam quasi, atq; uacuam, abundantes otio nouis occupatis inuolauerunt. Iudicatum, atq; indictum. Plautus Asinaria: Male cubandum est. iudicatum me uxor ducit domum.

Impendio pro magis. Plautus Aulul. Atq; ille uero minus, minusq; impendio curare, minusq; impertire honoribus.

Indipiscere petere, usurpare. Plautus Aulu. Nec partē tibi adeo cui sit indipisces, neque furem excipies. Incrustatum, ornatum, crustis coopertum. Varro ταφῇ μενίππου: Pauimenta, & pariētes crustati. Impotens ualde potens. Cicero Thuscul. lib. v. Qui nihil metuant, nihil agant, nihil concupiscant, nulla impotentia efferantur. Inauditum, quod nō audiat, in ueteribus prudentibus lectum est: Quædam animalium aliud alio sensu carent, & à natura gignūtur, aut inodora, aut inaudita. Infestum aliud, aliud infensum. Mar. Tul. pro Plantio: Dolebam iudices, & acerbe ferebam, si huius salus ob eam ipsam causam esset, infestior, quod is meam salutem, atq; uitam sua beneuolentia, præsidio, custodiaq; texisset.

Ignarus qui nesciat, & cui quid sit incognitum. Virgilius: Ignarum Laurens habet ora Mimanta. Sallustius Iugurthino bello: Amore humanæ cupiditatis ignara uisendi. Illatebrare à latebris honestissime dictum. Cœlius annaliū libro primo: Arma pleriq; abijciunt, atq; inermes in latebras se illatebrant. Inimicitia numero singulari. Enuius: Eo ego īgenio natus sum, amicitiam atq; inimicitiam in frontem promptam gero.

Impuno, quod est impudens. Lucilius lib. ij. Homo impuratus, & impuno est rapister. Infinitio quasi sine fine, & indefinitio. Cicero de finibus bonornm, & malorum libro primo: Quorum incursionem non solum uideamus, sed etiam cogitemus. Infinitio ipsa, quā ἀπειρίαν uocant, tota ab illo est. In populum pro ad populum. Sisenna histor. lib. iij. Seruulum eius præmio libertatis inductum magno cum tumultu conuentum in populum perduxit armatum. Immissum pro demissum prominens, & longius pendens. Sisenna histo. lib. iij. Cum complures menses barba immissa, & intonso capillo. Virgilius:

Aeneidos libro tertio: Respicimus dira illuuies, immissaq; barba. Iusso pro iussu. Sisenna historiarū lib. iiij. Tamē Tuderibus senatus consulto, & populi iusso dat ciuitatem.

Iactuose positum pro iactanter. Cicero oratore: Cum sint luminosæ, & quasi iactuosæ partes duæ. Incisim quasi simul Cicero oratore: Hæc quidem duo binis pedibus incisim, deinde membratim dicere solebas. Importatum pro illatum, quo modo exportatū ablatum. Cicero Oratore: Publicis rebus, quæ adumenta per homines eloquentissimos importata. Idem lib. secundo: Modo enim huc ista sunt importata. Inficiatores sunt falsi criminis obiectores. Cicero de oratore libro primo: Non intelligebat, ut si illi inficiatores probassent iudici, ante petitam esse pecuniam, quàm esset cœpta deberi. Insignite cū indicio notæ. Cicero de oratore lib. secundo: Nec improbum notari, ac uituperari insignite posse. Inuitius ab eo quod est inuitus. Cicero de oratore libro secundo: Quem ego paulo sciebā uel impudentius, uel inuitius. Nolo enim dicere de tam suaui homine fastidiosius. Inextinguibilis. Varro, Cato, uel de liberis educandis: Male enim consuetudo importata est inextinguibilis. Innumera pro innumerabili. Lucretius libro secundo: Non est una sed numero magis innumera

L

Later. Varro ἑκατόμβῃ, περὶ θυσιῶν: Luto fluens sub Sardibus flumen tulit aurū lateri, quod conquadrauit religio. Idem Sesquiulysse: Vbi educantur barbati, innumerabiles lateres aureos habuisse. Idem Manio: Hic ut quadrato latere stipatæ strues. Lutaui pro lui. Varro ἑκατόμβῃ, περὶ θυσιῶν: Habes qui & cuius rei causa fecerim hecatomben, in quo ego (ut puto) quoniam est luere soluere, lutaui. Lucuus. Varro periplum libro secundo, περὶ φιλοσοφίας: Ac nulla ambrosia, ac nectar, & non allium, & sardæ, sed panis penia, lucuus cibus qui purissimus multo est. Idem σκιαμαχίᾳ, περὶ τύφου: Virum, remma lucuus nihil adiuuat istam. Afranius Fratrijs: Pistori nouat cur non scribitario, ut mittat fratris filio luculentulus.

Longurio, id est longus. Varro Triphalo, περὶ ἀρξενόντων: Ego nihil narro, adeo hic ita curat, q ante me est nescio qui longurio. Latiolente dictum ueluti lutulente à latio. Titinnius, Varo: Latiolente flocci fiet, & cuculator. Lenitudine pro lenitate. Turpilius Philopatro: Mira lenitudine, ac suauitate abundat. Cicero Thusculanarum libro quarto: Lenitudo orationis, mollitudo corporis, ea sibi bona ducens, quid erit in philosophi grauitate? Et in Verrem: Quanta me tua non mea lenitudo. Lætitudinem pro lætitia. Accius Alcmæone: Vt me re positum immerentem repentino nuntio alacrem reddidisti, ac me excitasti ex luctu in lætitudinem. Idem Bacchis: Quanta in uenando affectus est lætitudine. Largitas pro largitione. Turpilius Paraterusa: O die mihi, an oblita obsecro es eius crebras mansiones ad amicam, & sumptū largitatem? M. Tul. de Repub. lib. tertio: Pyrrhi uidet largitas acos, aut Samnitiū copia Curio defuerunt. Luminosum positiū pro claro. Cicero de oratore: Tum sint maxime luminosæ, & quasi iactuosæ partes duæ. Lusus, uel lusio, qui ab omnibus ludus dicitur. Varro Marcipore: Vtri magis sunt pueri hi pusilli nigri, qui spectant nundinam, ut magister dimittat lusus. Idem Cato uel de liberis educādis: Ab huiusce modi lusionibus radices crudelitas agere solet. Laboriosum, in quo laboretur. Gallus poēmatis: Durum rus fugite laboriosum. Laxitas laxitudo. Sallustius historiarum libro quarto. Simul eos, & cunctos

iam inclinatos laxitas, & loci plures cohortes, atq; omnes ut in secunda re pariter acre inuadunt. Marc. Tul. de officijs libro primo: Et admittenda hominum cuiusq; modi multitudo, adhibenda cura est laxitatis. Lamentas pro lamentationes. Pacuuius Hermiona: Lamentas fletus facere compendi licet.

Lætare, & lætiscere, & lætificare. Liuius Aegisthō: Iam ne oculos specie lætauisti optabili? Accius Pelopidis: Et te ut triplici lætarem bono. Sisenna libro quarto: Vtrū ne uiri cultu erga se mortaliū lætiscant, an supna agentes humana negligant.

Literosus, literatus. Cassius Hemina annalium lib. quarto: Homo mere literosus. Latibulet, & latibuletur, pro lateat. Nouius Erotopæciōn: Noctu ut opertus amictu latibuletur. Accius Putatoribus: Progredere, & ne quis latibuletur prospice. Lupari ut scortari, uel prostitui. Turpil. acta: Atqui scalis cū meretrice è nostro ornatu per uias lupātur. Lucilius li. v. Et duos thure precemur consilium fas si placent, tu ne impune superbis? Lutescit honeste dictum in poēmatis, tamesi auctoritatis sit ignobilis: Sanguine diluitur tellus, caua terra lutescit. Libellionem, ut tabellionem. Varro Manio: Tum ad me fuerunt, qui libellionem esse sciebant. Limum, obtortum. Varro Manio: Altus alieno sciens, sed limus intra limites culinæ. Lacessere positum pro prouocare. Cicero in Oratore: Et Aristoteles Socratem lacessiuit, & è Xenophontis uoce musas quasi locutas ferunt. Et Thusc. lib. v. Impulsi sumus ad philosophiæ scriptionem, uerum etiam lacessiti. Lenitudine pro lenitate. Cicero libro Thuscul. iiij. Eamq; quam lenitatem nos dicimus, uitioso lentitudinis nomine appellant.

Leæ pro leænæ. Lucretius libro quinto: Irritata leæ iactabant corpora saltu. Ligellum tuguriolum, domicilium breue. Plautus aulul. De suo ligello fumus siqua exit feras.

Licitari cōgredi, pugnare. Ennius: Pars ludicre saxa iactāt inter se licitātur. Cæcilius Hymnide: Quæ narrare inepti est scitas feruentis, quin machæra licitari aduersum cum cœpisti sciens. Longiscere longū fieri uel frangere. Ennius libro xvij. Neq; corpora firma Longiscūt quicquam. Idem: Cum sola est eadem faciunt longiscere longe. Ligurire degustare. unde alligurire multa auide consumere. Horatius: Semesos: pisces tepidūq; ligurierit. Attius Catulius priapo: De meo ligurire libi dost. Latrocinari militare mercede. Plautus Cornicularia: Latrocinatus annos decem mercedē. In Tiberio: Qui apud regem in latrocinio fuisti, stipendium acceptitasti. Ennius: Fortunasq; quas cœpere latrones iterserare. Lauerna dea, cui supplicant fures. Plaut. Cornicularia: Litauerā Lauernā in fures scelerascit manus. Lucilius libro. xvij. Si messes facis musas, si uendis Lauernæ. Luculentitatem à luculento. Cæcilius Hymnide: Vide luculentitatem eius, & magnificentiam. Lælius Tucca: Dominus noster tua luculentitate captus.

Lustratus, luxuriosus à lustris abditis lucis. Plautus Cassi. Vnde es, nihil ubi lustretur ibi bibatur. Luscioſi qui ad lucernam non uident, & μείωσις uocantur à Græcis. Varro disciplinarū libro octauo: Vesperi nor. uidere, quos appellant luscioſos. Idem Andabatis: Aedepol idem cæcus non luscioſus est. Lemures laruæ nocturnæ, & terrificationes imaginum, & bestiarum. Varro de uita populi Romani libro primo: Quibus temporibus in sacris fabam iactant noctu, ac dicunt se lemures domo extra ianuam ejicere.

M

Mollitudinem pro mollicie. Varro Papipapæ, περὶ ὑγκωμίων: Sigilla in mento impressa digiti uestigio demonstrat mollitudi-

nem. Cicero de Oratore libro sexto: In ipso factu modum & mollitudinis, & leuitatis. Mirius magis mirum. Varro γνῶθι σεαυτόν: Subsilis, ac plaudis, & ab aratro posces stiuam. oro nunquid enim hoc miriius? Mandare positum pro commendare. Sisenna historiarum libro tertio: Postricipia paulatim recedunt, atque inde cum paucis fugæ se mandant. Vnde & procurationem mandare, commendare, uel causam sentire poteris. Macritudinem pro macie. Plautus Captiuis: Ossa, atque pellis sum miser macritudine. Mustum non solum unum, uerum nouellum quicquid est, recte dicitur. Næuius gymnastico: Verum est melius, uirginem an uiduam uxorē ducere uirginem si musta est. Maximitas positum pro magnitudine. Lucretius libro secundo: Ne quædam cogas animi maximitate. Multesima pars noue posita quantitas infinita. Lucretius libro sexto: Quàm sit paruula pars, & quàm multesima constet. Miseritudine pro miseria, & miseri cordia. Accius Astyanacte: Troia est testis, quære ex alijs, qui illius miseritudinem, nomen clarum in humili saxo multis memorant uocibus. Idem Alphesibœa: Cum ipsa sim, & miseritudo eorum ista est liberūm. Mœstitudo pro mœstitia. Accius Thelepho: Quem ego ubi aspexi uirum memorabilem intui uiderer, ni uestitus teter, mœstitudo, uastitudo prædicarent hominem esse. Plautus aulul. Qui tanta mala, mœstitudoq; optigit? Magnitate pro magnitudine. Accius Bacchis: Neque sat fingi, neque dici potest pro magnitate. Macellum dictum pro macilentum. Lucilius probat libro sexto: Si nosti, non magnus homo est, nasutus, macellus. Macore pro macie. Pacuuius Peribœa: Corpusq; meum tabe, mœrore, errore, macore senet. Varro Serano, περὶ ἀρχαιρεσιῶν: Atticus riualis homo iturus in curiam cum macescebat. Matrescam matris similis fiam. Pacuuius Duloreste: Vtinam nunc matrescam ingenio, ut meum patrem ulciscī queam. Munia officia. Sallustius historiarum libro tertio: Actum maxime (uti solet in extremis rebus sibi quisq;) clarissimū domi recordaui, cunctisq; omnium ordinum munia sequi. Plautus mercatore: Dicens pro meritis gratum me, & munia fore. Metari parare. Vnde & metatores. Virgilius Georgico, libro ij. Si pinguis agros metabere campi, Dēsa fere. Cœlius annalium libro tertio: Omnes simul terram cum classi accedunt nauibus, atq; scaphis egrediuntur, castrametati signa statuunt. Vnde hodieq; metatores dicimus. Mammeata mammosam. Plautus Pœnulo: Cuius amicam mammeatam. Musimones asini, muli, aut equi breues. Lucilius libro sexto: Pretium emit, qui uendit equum musimonem. Cato de letorio: Asinum aut musimonem, aut ariētem.

Mœstas pro mœstifices. Laberius Tusco: Cōcitatā mobilita te mœstas. Mictyris paupercula pulmentaria. Lucilius libro xx. Pulmentaria utentibus, aut aliquod genus herba, & ius mænarum bene habet se mictyris, hoc est meri. Mertaret pro merētē faceret. Accius Myrmidonibus: Quod sicut decuit, ista res mecum, aut meus mertaret dolor, iamdiu inflammari, & re naues uidissent suas. Madore infusione. Sallustius historiarum libro quarto: Quasi par in oppido festinatio, & ingens terror erat, ne ex latere noua munimenta madore infirmarentur. Nam mœnia oppidi stagnabant redundantibus cloacis aduerso æstu maris. Mercatis pro mercantibus. Sallustius histo. libro quinto: Cæteri negotia sequebantur familiaria legatorum, aut tribunorum, & pars sua cōmeatibus mercatis. Maceries est maceratio. Afranius Excepto: Si ille hæc nūc sentit, facere illi satis uis quanta illius mors sit, maceries tibi. Manubias manus exuuiæ. Nouius Danaē: Manubias suppetat pro me. Mutuum pro mutuo. Lucilius libro xxvij. Et si maxime, quod spero, mutuum hoc meum facias. Mordicus

Lucilius lib. xxvij. Mordicus petere aurum, & flamma expediat è cœno cibum. Plautus Menæchmis: Ianduū oportuit nā sum adempt:um mordicus. Monstrificabile. Lucilius lib. xxvi. Nunc ignobilitas his mirum, ac monstrificabile. Mendicarier pro mendicare, & mēdicabulū pro mendicatiōe. Plautus Vidularia: Malim moriri meos, quàm mēdicarier. Boni ministrantur, illum nunc irrident mali. Idem Aulula. Memorare nolo hominum mendicabula. Mertaret, mergeret. Accius Antenoridis: Fortasse an sit quod hic non mertet metus? Idem Deiphobo: Vel hic qui in ea parte effrenata impudentia præsentem præsens dictis mertare instituit. Muginari murmurare. Lucilius lib. septimo: Muginamur, molimur, subducimur. Atta, aquis caldis: Atq; ea muginantur hodie, atq; ego occluserō fonte me. Medullitus à medullis. Varro, eras credo, hodie nihil: Atq; ut igni feruido medullitus aquilonia intus feruat frigedinē. Plautus Truculēto: Ostendisse sciam mihi medullitus infidelem nunquam dum uiuam fore. Ennius satyrarum libro tertio: Enni poēta salue, qui mortalibus uersus propinas fiammeos, medullitus. Meritissimo Turpilius Paraterusa: Meritissimo te magnifacio. Cæcilius Asoto: Meritissimo hic me eiecit ex hac decuria. Minitabiliter pro minaciter. Accius Aeneadis: Calleti uoce canora fremitu peragrāt minitabiliter. Pacu. Antiopa: Minitabiliterq; increpare dictis sæuis incipit.

Morsicatim à morsu. Varro: Sicut pullisic incedunt, & illa bellis morsicatim ludunt. Mutabiliter à mutando. Varro eras credo, hodie nihil: Quibus instabilis animus ardens mutabiliter habet habere, & non habere. Mordicibus, & mordicus pro morsu, pro morsibus. Plautus Aulu. Asin me mordicibus scindant, boues incursent cornibus. Cicero Academicorū libro tertio: Perspicuitatē, quam mordicus tenere debemus, abesse dicamus. Mæander est picturæ genus à simili opere labyrinthorum ortum clauiculis illigatum. Varro, ταφὴ μινίππου, περὶ ἐχόντος ταφικίας: Mihi facies mæandrata, & uermiculata, atq; etiam adeo ingens orbem terræ. Virgilius libro quīto: Victori chlamydem auratam, quam plurima circūm Purpura mæandro duplici Meliboea cucurrit.

Mansum, mandendū, aut mansatum. Varro γνῶθι σεαυτόν: Dein certe alij fluctu, ut ficum pararet mansum, quo uenarum sanguine riuos compleret. Lucilius libro trigesimo: Sperans ætatem eandem hæc proferre posset mansum ex ore daturum.

Mulierauit, ut effœminauit. Varro γνῶθι σεαυτόν: Et rex & misellus ille pauper amat, habet'que ignem intus acrem, hic ephebetum mulierauit: hic ad me deca adolescentem cubiculum pudoris primus polluit. Memordi, pepoſci, pepugi, spepondi in ueteribus lecta sunt. Accius Honilia: Atrice ut sum se memordisse autumat. Laberius Callis: De integro patrimonio meo centum millia numūm memordi. Ennius: Nō est ut si me canis memorderit. Cætera in obscurioribus inuenimus.

Metus noue, & eleganter positum. Sallustius historiarum libro primo: Ad bellum excitabat metus Pompeij uicloris, hoc est, quod de Pompeio metueretur. Mendicimonium, & mocimonium Laberius in libro quem Cropium inscripsit, in eo uerba hæc inueniet, qui doctrinæ studium putauerit adhibendum. In eo libro quoque mansius, quod est furatus inueniet. Medioximum medio acutum. Varro Modio: Quid aliud est, quod Delphice canat columna literis suis, ὄφαν μέθεν uiduam nos facere adit mortalem modum medioxime, ut quondam patres nostri loquebantur. Masculum pro forti, ac uehementi. Varro, ὕυος πρὸς λύμαν: Si non plus testiculorum offenderis, quàm in castrato pecore in Appulia, uincor non esse masculum ad rem. Mancum, debilem. Marcus Tullius de finibus bonorum, & malorum libro tertio: Sed &

iam alteris tribus, qui mancam fore putauerunt sine aliqua accessione uirtutem. Minutum positum pro breui. Varro epistola Latina: Si uenisses Capuam, quod & pueros minutos uides libenter, & maiores animaduertere non uis. Marcus Tullius Verrinarum libro tertio: Reticulumq́; ad nares admouebat, tenuissimo lino, minutis maculis, plenum rosæ.

Maceria paries. Sisenna historiarum libro tertio: Post uillarum macerias, ac parietinas quinq; cohortes in insidijs reliquit.

Manipulatim collecta manu. Sisenna historiarum libro tertio: Requiescendi spatium nacti condensiores manipulatim resistere hostibus instituissent. Multifariam partibus multis. Sisenna historiarum libro tertio: Quod loca palustria, quæ erant & alte multifariam confossa. Marsupium sacculum. Varro, Cato, uel de liberis educandis: Et quod perspicuũ est maiorem curam habere nos marsupij, quàm uitæ nostræ.

Molimentum pro conatu. Sisenna historiarũ lib. iiij. Contra magno cum molimento, ac perpetuo sono procedunt.

Modiperatores quasi modum imperantes. Varro rerum humanarum libro. xx. In conuiuijs qui sunt instituti putandi modiperatores magistri. Magniloquentia. Cicero de oratore: Quod ille dactylus numerus hexametrorum magniloquentiæ sit accommodatior. Ministratrix positum pro ministra. Cicero de oratore: Sed omnes comites, ministratricesq́; esse oratoris diceres. Male audiam. Cicero de oratore lib. secundo: In quo ego, nõ quo libenter male audiam, sed quia causam non libenter remitto, nimium patiens & lentus existimor.

Multitudo positum pro frequentia, aut copia. Cicero de oratore libro tertio: Sed ut Pontifices ueteres propter sacrorum multitudinem, tres uero epulones esse uoluerunt. In eodem: Hunc etiam, qui familiarior nobis propter scriptorum multitudinem est. Mulierositas, cupiditas fœmineæ uoluptatis. Cic. Thuscul. lib. iiij. Similiterq́; cæteri morbi, ut gloriæ cupiditas, ut mulierositas, ut ita appellem eam, quæ græce φιλογυνεία dicitur. Memoriã positum pro uetustate. Pacuuius Chryse: Perq́; nostram egregiam unanimitatem, quã memoria defugat.

Murmurillum murmuratio. Plautus Rudente: Nolo ego murmurillum, neq; susurrum fieri. Idem: Quid murmurillas tecum, & te discrutias? Mediastimos non solum balnearũ, sed ædium quoq; ministros, & curatores legimus. Lucilius lib. xvij. Villicum Aristocratem mediastimum, atque bubulcum. Cato in præceptis ad filium: Ille imperator, tu illi ac cæteris mediastimus.

N

NVPERVM pro recenti positũ ab eo, quod est nuper, id est ante non multum temporis. Plaut. Capti. Quid tu una nocte postulauisti, & die recens captũ hominẽ nuperũ, nouitiũ? Neminis positũ pro nullius. Plau. Capti. Neminis me miseret, nam mei miseret neminẽ. Lucilius lib. xxx. Neminis ingeniũ tantũ confidere oportet. Noxitudo pro noxia. Accius Armorũ iudicio: O cule noxitudo obliteretur Pelopidarum, ac per nos sanctescat genus. Nubere ueteres non solum mulières, sed etiã uiros dicebant, ut nunc Itali dicunt. Pomponius Pannuceatis: Sed meus frater maior, postquam uidit me indeiectum domo, nupsit posterius dotatæ uetulæ, uaricosæ, afræ. Nitiditate pro nitore. Accius Bacchis: Formæ, figuræ nitiditate hospes regis.

Numen pro ornatu. Virgilius Aeneidos libro secundo: Vadimus immisti Danais haud numine nostro. Nenum pro non. Lucilius libro trigesimo: Sed tamen hoc dicas, quid est ne num molestum est. Varro epistola ad Fusium: Si hodie nenum uenis, cras quidem si ueneris meridiem die natalis fortunæ.

Neuult pro non uult. Titinnius Setina: Ipsus quidem hercle ducere sanè neuult. Plautus Trinumo: Filiam meam tibi desponsatam esse audio, nisi tu neuis. Nigret nigra facit. Pacuuius Chryse: Solisq́; exortu capessit candorem, occasu nigret. Accius Bacchis: Splendet sæpe, ast idem nimbis interdum nigret.

Nitidant abluunt, dictũ à nitore. Ennius Cresphonte: O pie eam secum aduocant: eunt ad fontem, nitidant corpora. Accius Thebaide: Quin id Circæo fonte aduenient mundulæ, nitidantur uulgo, pripendantur soni. Nixurire niti uelle. Nigidius Commento grammaticæ. xxx. Nixurit qui niti uult, & in conatu sæpius aliqua re perpellitur. Notificem nota faciam. Pomponius Atreo: Nunc te obsecro stirpem ut euoluas, meorũq; genus notifices mihi: Numellæ, machinæ genus ligneum ad discruciandos noxios paratũ, quo et collum & pedes immittunt. Plautus Asinaria: Neruos, catenas, carcerem, numellas, pedicas, boias. Nugiuendos Plautus dici uoluit omnes eos, qui aliquid mulieribus uendant. Nam omnia, quibus matronæ utuntur, nugas uoluit appellari. Plautus aulula. Vbi nugiuendis res soluta est omnibus. Nidus pro poculo. Varro quinquatribus: Quam lympham melius è lacuna fontium allatam, nidos potili permisceat.

Nidulatur. Varro hebdomadôn primo: Dies deinde illos quibus Halcyones hyeme in aqua nidulantur, eos quoq; septem esse dixit. Nescium pro incognito. Plautus Rudente: Quæ in loco si nescis nescias pessumus. Noctescere cæcari. Furius poëmatis etsi est autoritatis incertæ: Omnia noctescunt tenebris caliginis atræ. Nepam quidam cancrum putant ob illud Plauti: Retrouersum cedam, imitabor nepam. & illud aliud: Aut cum nepa esset dubium in utroque. Nam uere nepa Scorpius dicitur. Marcus Tullius de finibus bonorum, & malorum libro quinto: Serpere anguiculos, natare anaticulas, uolare merulas, cornibus uti uideamus boues, nepas aculeis: suam denique cuique naturam esse ad uiuendum ducem.

Nex pro nece. Sisenna historiarum libro quarto: Quoniam neque mea nex, neque intercessio posse uidetur illorum dementem reprimere audaciam. Nænia ineptum & inconditum carmen, quod adducta mulier, quæ præfica diceretur, ijs quibus propinqui non essent mortuis exhiberetur. Varro de uita populi Romani libro quarto: Ibi à mulière, quæ obtutum à uoce esset per quam laudari, deinde næniam cantari solitam, ad tibias, & fides.

O

OBSCOENAVIT Quasi scæuum, id est malũ omen attulit. Plaut. Asina. Metuo qđ illic obscœnauit me falsæ fallaciæ. Optimitas ab optimo. Plau. Asin. Maximas optimitas, & gaudio effertissimas. Idem Capti. Maximas optimitas opiparasq́; offert mihi. Obba poculi genus, quod nunc ubba dicitur. Varro, Est modus matulæ, περὶ μέθης: Dolia atq; apothecas triclinea res, melicas, calenas, obbas, & cumanos calices. Opulentitas pro opulentia. Plaut. Milite glor. Quasiq; eius opulentitatẽ reuerearis. Cæcil. Plotio: Opulentitate nostra sibi iniuriã faciã.

Orbitudinis pro orbitate. Accius Amphitryone: Miseret lacrymarum, luctuum, orbitudinis. Turpilius Thrasyleone: Hoc te oro, ut illius commiserescas miseræ orbitudinis. Pacuuius

Duloreste: Vel cum illum uideas solicitum orbitudine.

Ocquiniscere est proprie inclinare. Pomponius Prostibulo: Vt nullum ciuem pædicaui per dolũ, nisi ipsus orans ultro, qui ocquinisceret. Idem pistore: Nisi nunc aliquis subito obuiam occurrit mihi, qui ocquiniscat, quo compingam terminũ in tutum locum. Obliterare est obscura facere, & in obliuionem ducere. Accius Agamemnonidibus: Inimicitias Pelopidarũ extincta tam obliteratas memoria renouare. Offendo, offensio. Afranius Vopisco: Quoq; nunc offendo sæpe procul nostra sit mala. Olat pro oleat. Afranius fratrijs: Non potest qui in illas tacta, longeq́; & multis olat. Pomponius Aleonibus: Aleo ludam sanè meæ male olant manus. Obsorduit obsoleuit. Cæcil. Hypobolirastraria: Obsorduit iam hæc in me ærũna miseria: Obstrigillare obstare. Ennius satyr. lib. ij. Restitant, occurrũt, obstant, obstrigillant, obagitant. Varro Manio: Lex neq; innocenti propter simultatem obstrigillat, neq; nocenti propter amicitiam ignoscit. Idem de re rust. lib. primo: Tu inquit in uides tanto scriptori, & obstrigillandi causa figilinas reprehendis, cum præclara quædam, ne laudes, prætermittas. Idem de uita popu. Ro. lib. iiij. Quod Curio cũ id fecisset, dicebat amicis ut illi renunciaretur se obstrigillaturum, ne triumphus decerneretur, aut ne iterum fieret consul. Obuarare peruertere deprauare, dictum à uaris. Ennius Achille: Nam consilijs obuarant, quibus tam concedit hic ordo. Obsecundanter obsequenter. Nigidius de dijs lib. I. Cur autem id quid sit quærimus, obsecundanter naturæ uiuerent. Oculitus ut animitus, medullitus. Plautus Corni. Qui amant ancillam meam fedulium oculitus. Officulatim ut simulatim. Cæcilius fallacia: Officulatim Parmenonem de uia liceat legant. Officere obesse. Mar. Tul. de officijs lib. iij. Demoliri ea, quorum altitudo officeret auspicijs. Oliuitatem fructus olei. Varro in gloperiton Deniq; omnes cum lucerna cõbusta est in lucubrãdi, oliuitasq́; cõsumpta est. Idem de repub. lib. I. Non modo integra eximi, sed etiam maior, quàm in arbore unquam pependerit, de oliuitate oleas esui optime condi scribit Cato. Occepso cœpero. Plautus Amph. Ni ego illi puteo, si occepso, animam omnem interraxero. Osasum pro odi. Plau. Amph. Inimicos semper osasum obtuerier. Orbitum dictum per orbem. Varro γνῶθι σεαυτόν: Vt sidera cœli diuûm circum terram, atq; axem quæ uoluuntur motu orbito. Opulescere ab opulento dictum decore. Furius Poëmatis: Quo magis in comptis possint opulescere campis. Occule occulta. Cicero de orat. lib. ij. Inter iuncta argumentorum plerunq; occulas, ne quis ea numerare possit. Virg. georg. lib. ij. Quod super est, quæcunq; premes uirgulta per agros, Sparge fimo pingui, & multa memor occule terra.

Opinabile. Cicero Academicorum lib. primo: Itaq; hanc omnem artem rerum opinabilem appellabat.

P

PEnulariũ, quasi theca, et uagina penulæ. Nouius fullonico: Nõ multo post sonorã accepit, absedet, cõsequitur penulariũ, psilotrũ petit. Pleuitatem ignobilitatẽ. Cato pro Veturio: Propter tenuitatẽ & pleuitatem. Hemina in annalib. Quicũq; propter pleuitatẽ agro publico eiecti sunt. Petilũ, tenue, & exile. Lucil. xij. Insignis uaris cruribus, & petilis. Plau. Plotino. Nam coloratam frontẽ habet petilis habris. Petilis tenuis dicit, habris mollis dicit. Paces plurali numero noue positũ. Varro de uita po. Roma. lib. iij. Animaduertendũ primũ, quibus de causis, & quẽadmodũ cõstituerint paces: secundũ, qua fide, & iustitia eas coluerint. Pondo mille octingentûm noue Varro de uita po. Ro. lib. iiij. Itaq; retulit auro pondo mille octingentûm septuaginta quinq;, græci enim herona mille dixerũt. Panus tramæ inuolucrum, quem diminutiue panulam uocamus. Lucil. lib. ix. Foris subtegminis panus est. Tumor quoq; inguinum ex formæ similitudine sic uocatur. Afranius Matertera: In quem plenam papulam, panum, tympanum. Nouius Optione: Qui me miserum miseriorem reddidit, quàm panus puerum. quod pueri ægrius patiantur hoc genus morbi. Peniculamentum à ueteribus pars uestis dicitur. Ennius lib. xi. annalium: Pendent peniculamenta unum ad quenq; pedum. Lucilius lib. xix. Peniculamentum uere reprehendere noli. Cæcilius fœneratore: Volat sanguis, simul anhelat peniculamentũ, & pallio datur. Prognariter strenue, fortiter, & cõstanter. Plautus Persa: Ego scio hercle utrunq; uel'e, age, indica prognariter. Ennius annal. lib. sexto diu hoc audite parũper: Vt pro Romano populo prognariter armis Certando, prudens animam de corpore mitto.

Perperos indoctos, stultos, rudeis, & insulsos, mendaces. Accius Pragmaticis: Describere in theatro perperos populareis. Idem eodem: Et eo plectuntur poëtæ quàm suo uitio sæpius ductabilitate nimia uestra aut perperitudine. Præcox, & præcoca idem est quod immatura. Ennius annal. lib. viij. Præcox pugna est. Lucilius lib. iij. Anicula aspera, atq; præcox est fuga. Nouius Huic puellæ præcoquis libido inest. Populatim per populos. Pomponius: Magnus poëta placuit populatim omnibus. Præmiatores nocturni prædones. Næuius amnagrẽ nuntius: Nam in scæna uos nocturnos cœpit præmiatores tollere. Populacia ut nugalia, uel puerilia. Laberius: Late coquentibus hœdum populacia agimus per ludum. Possestrix à possidendo. Afranius: Aliber totius monilis possestricem. ita tonstrix, ita impulsatrix, ita curatrix, ita plaustrix, ita assestrix.

Perpetuitas sit perpetua, æterna. Ennius annal. lib. ix. Libertatemq́;, ut perpetuitas, sint maxime. Præcisum, & omasum partes carnis & uiscerum. Næuius aulularia: Præcisum, omasum, pernam, callum, glires, glandia. Lucilius lib. xx. Illi præciso, atq; epulis capiuntur opimis. Pisculentum positum pi scosum, ut puluerulentũ. Cato originum lib. v. Origine fluuium Naronem magnũ, pulchrũ, pisculentũ. & lib. vij. Fluuiũ Hiberum. is oritur ex Catinatis magnus, atque pulcher, pisculentus.

Pasceolus ex aluta sacculus. Plau. Rudente: Præterea centum denaria Philippea in pasceolo seorsum. Lucil. lib. xiij. Ad de Syracusis sola, pasceolũ, alutã. Cato in Pansam: Pueri in ludo solent pasceolos furari. Piem, colã custodiã. Plaut. asina. Vbi piem pietatẽ, si istoc more morata tibi postulẽ placere? Mater mihi quo pacto præcipis. Portisculus proprie est hortator remigũ. Idem qui eandẽ perticã tenet, quæ portisculus dicitur, qua excursum, et exhortamẽta moderatur. Plau. asin. Et meam partẽ loquendi, et tuã trado tibi ad loquendũ, atq; ad tacendum tute ut habeas portisculũ. Enni. lib. viij annal. Thus ante tenentes parerent, obseruarẽt, portisculus signũ cũ dare cœpisset. Laberius Cithara: Nec palmarũ pulsus, nec portisculi. Perplexabile figuratũ, qđ aliud audiatur, aliud sentiatur. Plau. Asin. Nex ullum uerbũ faciat perplexabile. Præsegmina proprie Plau. aul. ea dici uoluit, quæ unguibus eminulis præsecantur: Quin ipsi pridẽ tonsor ungues dempserat, collegit, oĩa abstulit præsegmina. Pipulo pro cõuitio. Plau. aul. Ita me bene amet Lauerna, te iam nisi reddi mihi uasa iubes, pipulo hic differam ante ædeis. Picos ueteres esse uoluerunt, quos græci γρύπας appellant. Plaut. aulul. Pici diuitijs, qui aureos montes colunt, ego solus supero. Percellere euertere, percutere. Varro Parmenone: Alius teneram abietem solus percellit.

Pinſere tundere, uel molere. Varro ταφῆ μενίππου: Nec pinſorem ullum noſſent, niſi cum, qui in piſtrino pinſeret farinã Idem de uita p puli Ro. libro primo: Nec piſtoris nomen erat, niſi eius qui ruri far pinſebat nominati ab eo q͠d pinſunt. Porcas. Varro ταφῆ μενίππου: Non uides in publica nocte te tabernas, qua populus ambulãdo perinde, ut in arato porcas reddit? Putidum putre. Varro ταφῆ μενίππου: Inde putidas uuas acinis electis, & comeſtis extendit in lectis quondam. Cato originum lib. ſecundo: Si inde ignauis putidas atque ſenticoſas commeatu monere uolebant. Cæcilius Andria: Cõducit nauem putidam. Afranius Auguribus: Et fallaci aſpectu paries pictus, putidus. Pœnitudinem. Pacuuius Teucro: Quæ deſiderio alumnûm, pœnitudine, ſquale, ſcapreq́; inculta uaſtitudine. Præbitio à præbendo, id eſt exhibendo. Varro Eudæmonibus: Quod ea die mea erat præbitio, in ianuã caue canem inſcribi iubeo. Pueros pro ſeruis. Varro Eudæmon. Vix uulgus confluit non furiarum, ſed puerorũ, atq; ancillarũ. Paxillus diminutiuũ à palo. Varro Eudæmonib. Vbi dicatur primus Zenon nouam hæreſin nouo paxillo ſuſpendiſſe. Idem Bimargo: Vt nouum cribrũ, nouo paxillo pendeat. Proximi id eſt proximo. Cato contra Furiũ, die proximi hoc dicit, ſed ea declinatione à ueteribus & craſtini & priſtini, præpriſtini dictum. Properatim dictum eſt properanter. Cæcilius: Properatim in tenebris iſtuc confectum eſt opus. Pernicies periculum, exitium. Lucil. xxix. Nunc tu contra uenis, uel qui in nuptijs, uel ſe ſeneces, nec ſine pernicie. Plaut. Aſinar. Pelle crebris pernicijs. Parciuit pepercit. Næuius quadrigeminis: Suo labori nullus parciuit. Peruitere perire. Pacu. Peribœa: Nam me peruitere, illis opitularier quouis exitio cupio, dum proſim. Titin. fullonia: Iam pridem egreſſa, ut peruiteris. Liuius Tereo Ego puerũ interea ancillæ ſubdam lætantẽ meæ, ne fame peruitet. Ennius Hecuba: Sed nunquam ſcripſiſti quis parentem, aut hoſpitem, nec aſſat quos quis cruciatur peruiteret. Pigrare retinere. Accius Erigonis: Fateor, ſed cur propter te pigrẽ hæc aut huius dubitem parcere capiti? Idem Chryſi. Melius pigraſſe, q̃ properaſſe eſt nefas. Prouidere mouere, & ferre. Pacu. Teucro: Aut me occide illa hinc ſine uſquam prouideam gradũ

Puellaſcere effœminari, uel reuireſcere. Varro Bais: Quod non ſolũ innubæ fiunt cõmunes, ſed etiã ueteres puellaſcunt, & multi pueri puellaſcunt. Palæſtricos quaſi ex uſu palæſtræ. Afranius Excepto: Etiam depellis mihi manũ per palæſtricos.

Populatim. Cæcil. Oboloſtate: Ego perdidi te qui omnes ſeruos perdo populatim. quæſo ne ad malum, hoc addas malum.

Præſente coram, uel præſentibus. Pompon. Syris: Quid eſt? apud forũ præſente teſtibus mihi uendidit. Accius Menalippo Eſt res aliqua, quæ præſente his te prius mature inſtitit. Feneſtella annal. lib. ij. Et quædam extra præſente ſuis, quædam abſente proieciſſem. Nouius Mania: Medicate uolumus dona donare pulchro præſente omnibus. Primiter pro prime, & primitus pro primo. Pompo. Macchis geminis: Quin bono animo es uideo, eripis primiter dapes. Lucil. lib. v. Sicuti cũ primiter ficos populare ſentis, item pretio ingenti ad primitus paucos.

Prognariter audaciter. Plautus Perſa: Age, indica prognariter. Properatim, & properiter, celeriter properanter. Quadrigarius annal. lib. ij. Eò conſules propere exercitũ reducunt. Pompo. Buccone adoptato: Pergis properatim. Cæcil. Plotio: Properatim in tenebris tũc confectũ eſt opus. Pacu. Teuc. Mihi claſſem impetrat Theſſalã, noſtramq́; in altũ ut properiter deducerem. Acci. Telepho: Remiſq; nixi properiter nauẽ in fugam tradũt. Præfractũ durũ, inflexibile. M. Tul de offi. li. iij. Ego etiã cum Catone meo ſæpe diſſenſi, nimis mihi præfractum uidebatur, ærariũ uectigaliaq́; defendere, omnia publica nis negare. Et in Hortenſio. His contrarius Ariſtotius præfractus, ferreus nihil bonũ, niſi q͠d rectũ atq; honeſtũ eſt. Pulchritas pro pulchritudo. Cæcil. harpagomene: Dij boni, q͠d illud eſt pulchritatis? Proletarij ciues dicebãtur qui in plebe tenuiſſima erãt, & nõ amplius, q̃ mille, & q̃ngentos æris in cenſum deferebant. Enni annal. Proletarij, ut publicitus, ſcutaq́; ferriq́; ornatus. Proſpica & deſpica intenta, & cõtempla. Næui. Aſſitogiola: Ac ſibi proſpica, ac deſpica. Poteſt ergo proſpicus, ac deſpicus dici. Pollentia potentia à pollendo dicta. Plau. Rudente: Ne ineptorũ potior ſit pollentia. Pollere ergo cõmune eſt

Propiciabilis ad propiciandũ. Ennius Cupiuncula: Huic eſt animus propitiabilis, ita & adolabilis, id eſt ſine dolore. Pauxilliſper à pauxillo. Plau. Truculento: Plus decem pondo amoris pauxilliſper perdidit, id eſt per particulas. Ponderitatem à pondere ut grauitatẽ. Acci Pragmatico lib. i. Et cũcta ſericæ tera imbecillia, nõ q͠d ponderitatẽ, grauitateq́; hominis. Pueritia, id eſt puritas. Varro rerũ diuin. lib. i. Quæ pueritia eſt in frequens polluta. Prælumbare lumbos perfringere. Næui. Vindemiatorib. Cœpit unũquenq; prælumbare fuſtibus. Pueræ pro puellæ. Varro, uæ uictis, περὶ φιλονεικίας: Properate uiuere pueræ, quas ſinit ætatula ludere, eſſe, amare, & ueneris tenere bigas. Idem de uita populi Ro. lib. ij. Sic in priuatis domibus pueri liberi, & pueræ miniſtrabant. Pupæ & pupi. Varro Aborigimbus, περὶ ἀνθρώπων φύσεως: Itaque breui tempore magna pars in deſiderium puparum, et ſigillorum ueniebat. Idem Tithono, περὶ γήρως: Mammam lactis ſugentem pupũ paſcere. Pipare proprie gallinæ dicuntur. Varro Aboriginibus, περὶ ἀνθρώπων φύσεως: Mugit bos, ouis balat, equi hinniunt, gallina pipat. Procudere dixit prolatare, producere. Varro τὸ ἐπὶ τῇ φακῇ μύρον, περὶ εὐτελείας: Legendo, & ſcribendo uitam procuduo. Virg. geor. lib. i. Durum procudit arator Vomeris obtuſi dentem. Præcox id eſt præcoqua. Varro Synephebo, περὶ ἐμμονῆς: Verere ne manu non mittat cum octo med. carios honeſtos audiſſemus dare poſſis, mittet q͠d ſi non mittet, fugies, ſi me audies, cũ tempus reuocat ea præcox eſt fuga. Pauperauit, id eſt pauperẽ fecit. Plaut. milite glor. Quæ improba eſt pro mentis uitio dominum pretio pauperat. Idem acari ſtudio: Quã ego tanta pauperaui per dolũ pecunia. Titinnius Priuigna: Nam quid ego feci, & aduorſum aut patrẽ meum, quem pauperetis ambo ueſtris ſumptibus. Idem Varo: Aequum eſt me habere eos pauperem ſumptu meo. Potus à bibendo. Lucilius lib. xxx. Secus cum eo medio, ac ludo bene potus receſſit. Paucies pro raro dici ueterum autoritas docet. Titin. gemina: Poſtquã factus maritus, hanc domũ abhorres, tuam etiã uxorẽ paucies uideo. Idem in eadem: Tu aũt inquit, in urbem paucies uenire ſoles. Cœlius annal. li. vi. Cõſulto nõ paucies arceſſitũ. Pollinctores ſunt qui mortuos curant. Varro mutuum muli ſcabunt, περὶ ἀφορισμοῦ: Itaq; ſi plures dies inter medicos diſceſſum, & aduentum pollinctores interfuerunt, & id æſtate uideas. Var. Coſmophrhoro, περὶ φθορᾶς κόσμου Propter cunam capulum poſitum nutrix tradit pollinctori. Plautus Aſinar. Ecquis currit pollinctorem accerſere? Putamina non ſolum arborum ſunt, uerum omnium rerum purgamenta. Nam quicquid ex quacuq; re proijcitur, putamen appellatur. Plau. Capti. Nucleum amiſi reliqui pigneri putamina.

Peſtilitas peſtilentia. Lucilius libro ſexto: Atq; ea uis omnis morborum peſtilitasq́. Lucretius libro ſexto: Hæ igitur clades noua peſtilitasq́. Pœniturũ. Accius ἐπὶ ναυσὶ μάχῃ: Quod ſi procedit, neq; te, neq; quenquam arbitror tuæ pœniturum laudis, quam ut ſerues iuide. Pauſa eſt quies alicuius rei. Accius Epigono: Sed iam Amphilochum huc uadere cerno, & nobis datur bona pauſa loquendi. Lucilius ſatyrarũ lib. primo: Hæc

ubi dict.

ubi dicta dedit, pauſam facit ore loquendi. Proſferari imperari. Lucilius libro. xxvi. Nec minimo, & proſferatur pax, quod Caſſandram ſigno deripuit. Puellos pueros. Varro Teſtamento, περὶ διαθηκῶν: Sic ille puellus Veneris repente uado cecidit cruentus olim. Lucilius ſatyrarũ lib. quarto: Cumq́; hic tam formoſus tibi, ac te dignus puellus. Lucretius libro. iiij. Et natæ poſſunt tamen inde puellos Suſcipere, & partu poſſent diteſcere dulci. Ennius: Ille ſuos diuis mos ſacrificare puellos. Varro Marcipore: Peliam me, et permiſiſſe, ut ſeu eluuium degluberet dum madore puellum. Idem ſexageſi: Vltra intra pectus dormitio uigilabilis, quæ me puellum impuberem cepiſti.

Pecus non ſolum quadrupes animal, uerum omnia animalia pecudes uocantur. Plautus Rudente: Non uides referre me uuidum rete ſine ſquamoſo pecu? Liuius Aegiſtho: Tum autem laſciuum Nerei ſimum pecus. Virgilius georg. libro quarto de apibus: Et pecudum cuſtodia ſolers. Lucret. lib. ij. Præterea genus humanum, mutæq́; natantes Squamigerûm pecudes. Lucilius ſatyrarum lib. v. Laſciuire pecus iuſſit, roſtriq́; repandum.

Percitum dictum eſt percuſſum. Plautus Amph. Delirat uxor, atra bili percita eſt. Pecua & pecuda, ita ut pecora ueteres dixerunt. Næuius gymnaſtico: Homines pecua, belluaſq́. Idem Lycurgo: Sine ferro pecuda manibus, ut ad mortem meant. Accius Aſtyanacte: In celſis montibus pecua, atque inter colles paſcũt Danai in Phrygia, & terminis. Idem Medea: Vagant, pauore pecuda in tumulis deferunt, quis nos paſcet poſtea? M. Tul. de repub. libro quarto: Cum adhibent in pecuda paſtores. Accius Diomede: Paſſim quæ præda pecua balabãt agris. Cæcilius Vmbris: Et homini, & pecudibus omnibus. Siſenna hiſtoriarum libro. iiij. Iumenta & pecuda locis trepidare compluribus. Putret putridum eſt. Pacuuius Teucro: Quanquam anniſq; & ætate hoc corpus putret. Accius Erigona: Quanquam exangue hoc corpus mihi annis putret.

Protollere eſt differre. Lucil. ſatyrarum libro primo: Si non amplius ad luſtrum hoc protolleret unum. Priua ſignificat ſingula. Lucil. ſatyr. libro primo: Ad cœnam adducam, & primum hiſce abdomina thynni aduenientibus priua dabo. Lucretius libro tertio: Quod ſi forte animas extrinſecus inſinuari Vermibus, & priuas ſi corpore poſſe uenire Credis.

Prodigitas dicta profuſio. Lucilius ſatyrarum libro ſexto: Nequitia occupat os, petulantia, prodigitaſq́. Porcet ſignificat prohibet. Pacuuius Atalanta: Magna te ut uerear loqui porcet pudor. Accius Erigona: Quibus oculis quiſquã noſtrum poterit illorũ obtui uultus, quod iam ab armis anni porcent? Ennius Telamone: Deũ me ſentit facere pietas, ciuiũ porcet pudor. Varro Manio: Hunc Cereris tibi miniſtra frugibus ſuis porcet. Lucil. lib. ſexto: Non te porrò procedere porcent.

Prolixitudinem à prolixo. Pacuuius Duloreſte: Oro mi ne flectas fandi mi prolixitudinem. Perfice perficeris. Lucretius libro ſecundo: Deniq; ad extremum creſcendi perfice finem Omnia perduxit rerum natura creatrix. Pediolus à pede diminutiue. Afranius Excepto: Atque adeo nolo nudo pediolo es pus. Petigo genus morbi. Lucilius libro. xxx. Illuuies, ſcabies oculos huic, denique petigo conſcendere. Porrigo morbi genus. Lucilius libro. xxx. Triſte, & corruptũ ſcabie & porriginis plenum. Profligare uerbum paſſiuum ad uſum trahi cœptum eſt. Nam cum ſit profligatum perditum, & ad internetionem adductum, nunc perfectum ſolum, tum aut ædificium, aut aliquod utile inceptum dicendũ putant, cum affectum dici debeat nõ profligatum. M. Tullius tamen Thuſculanarũ libro quinto: Profligata iam, & penè ad exitum deducta quæſtio eſt. Idem de prouincijs conſularibus: Bellum adfectum uidemus, & infra. Nam ipſe Cæſar quid eſt quod in ea prouincia commorari uelit, niſi ut ea, quæ per eum adfecta ſunt perfecta reipub. tradatur. Et in Oeconomicis: Cum uero affecta iam propè ætate à ſole miteſcere tempus eſt. Patritum ut auitum. Varro Manio: Funere familiari commoto, auito ac patrito more precabamur. Idem reipub. libro. xx. Secundũ leges habitaſſet patritas. Cicero Thuſc. libro primo: Patritam illam, et auitam, ut ait Theophraſtus, philoſophiam. Percedere, ut decedere. Cicero Orat. Conciſum non conceſſum, & quod quidam perceſſum etiam uolunt. Popinones uel hi, quos nunc dicimus tabernarios à popinis, uel luxurioſos, qui ſe popinis dedunt. Varro Modio: Quis poculis argenteum chorum introibit? popino. Lucilius libro primo: Infamẽ honeſtam, turpemq́; odiſſe popinam. Putidum non putrem, ſed odoris mali. M. Tullius de finibus bonorum & malorum libro quinto: Non inſcite illud dictum uideatur in ſue, animum illi pecudi datum pro ſale, ne putiſceret. Percurſionem excurſum. Cicero Thuſc. libro quinto: Propter animi multarũ rerum percurſiones tempore breui. Præfeſtinatim. Siſenna hiſt. libro quarto: Idemq́; perſeuerauerunt: uti lex perueniret ad quæſtorem ac iudices, quos uellent inſtituerent præfeſtinatim, & cupide.

Præſtolari eſt expectare uel manere. Siſenna hiſtor. libro tertio: Occulte, tacitiq́; aduenientium cohortium præſtolari accipiunt. Permittere, promittere, incitare, uel præcipitare. Siſenna hiſtor. libro tertio: Et inde equum concitatum princeps ad hoſtium permittit aciem. Idem libro quarto: Multi præmiſſis armis ex ſummo ſe permitterent. Proijcere effundere honeſte poſitum. Siſenna hiſtor. libro quarto: Tum poſtquam apud Aeginos, ac Peruſinos eius facti mentionẽ proiecit. Petulantiam pro improbitate. Cicero de orat. libro ſecundo: Illud aſſequor, ut ſiquis mihi forte maledicat, petulans, aut ſanè inſanus eſſe uideatur. Preſſu quaſi compreſſione. Cicero de orat. libro tertio: Valerium Soranum leuitate uocis, atq; ipſo uocis preſſu, & ſono facile uincat. Paupertates noue poſitum numero plurali. Varro de uita populi Romani lib. xi. Quid inter hos Ioues interſit, & eos, qui ex marmore, ebore, auro nunc fiunt, potes animo aduertere, & horum temporum diuitias & illorum paupertates. Paupertinum pauperem. Varro de uita populi Romani libro primo: Vt inciter, occultuq́; ſunt conſentanea, quod ſunt paupertina ſine elegantia, ac cum caſtimonia. Plumarium à plumando. Varro, Cato, uel de liberis educandis: Etenim nulla, quæ didicit pingere poteſt bene iudicare, quid ſit bene pictum plumario, aut textore in puluinaribus plagis. Purpuraſcit. Cicero Academicorũ libro ſecundo: Quid mare, nonne cœruleum? aut eius unda cum eſt pulſa remis, purpuraſcit? & quidem aquæ tinctum quodammodo, & infectum. Perpendiculi & normæ. Cicero Academicorum libro ſecundo: Atqui ſi id crederemus, non egerimus perpendiculis, non normis, non regulis. Pingue poſitum pro impedito, & inepto. Cicero Academicorũ libro quarto: Quod ipſi Antiocho pingue uidetur, & ſibi ipſum contrarium.

Probatu difficile. Cicero Thuſ. lib. quinto: Quod & ſi difficile eſt probatu propter tam uaria et tam multa tormenta fortunæ

Palpo quaſi à palpando. Plautus mercatore: Palpo percutit. Peminoſum mali odoris à pedore dictum. Varro de re ruſtica libro primo: Solida terra pauita, maxime, ſi eſt argilla, ne ſitu peminoſa in rimis eius grana obliteſcant. Piſare frangere uel tundere. Varro de re ruſtica libro primo: Promendũ diem, ut in piſtrino piſetur, ac torreatur. Præcidaneum eſt præcidendũ. Varro de uita populi Romani libro tertio: Quod humatus non ſit hæredi porca præcidanea ſuſcipienda Telluri, & Cereri, aliter familia pura non eſt. Palangæ dicuntur fuſtes teretes, qui nauibus ſubijciuntur, cum attra-

huntur ad pelagus, uel cum ad litora subducuntur, unde etiam nunc palangarios dicimus, qui aliquid oneris fustibus transuehunt. Varro de uita populi Romani libro quarto: Cum Pœnus in fretum obuiam uenisset nostris, & quosdam cepisset crudelissime, pro palangis carinis subiecerat, quo metu debilitaret nostros. Pondo ducentûm noue. Varro sæpe de uita populi Romani: Delphos Apollini munera missa, corona aurea pondo ducentûm.

R

ROtunde positũ eleganter, cõcinne, uel collecte. Cicero de finibus bonorũ, & malorũ lib. iiij. Ista ipsa, quæ tu breuiter, regem, dictatorem, diuitem solũ esse sapientem, à te quidem apte, ac rotunde quippe. habes enì à rhetoribus. Ruta dicuntur diruta. Cicero de orat. lib. ij. Et dicis te cum ædeis uenderes, ne in rutis quidem & cæsis solum tibi paternum recepisse. Virgilius georg. lib. ij. Cumulosq; ruit male pinguis arenæ. Rauum fuluum. Cicero Academicorũ lib. iiij. Quia nobis metipsis tũ cœruleũ, tum rauum uidetur, quodq; nũc quia à sole collucet. Rauis est raucitas. Plautus aulul. Vbi si quid poscamus, ad rauim poscamus prius. Idem Cistellaria: Expurgabo hercle omnia ad raucã rauim. Rurant pro rusticantur. Plautus Captiuis: Dum rurant homines, quos liguriant. Var. Serano, περὶ ἀρχαιρεσιῶν: Dum in agro studiosius ruror, aspicio Triptolemũ sculpineatũ bigas sequi cornutas. Rarenter pro rare. Cæcilius, Plotio: Tu nurũ non uis odiosam tibi esse, quam rarenter uideas. Pomponius Ergastulo: Longe ab urbe uillicari, quò herus rarenter uenit, non uillicari, sed dominari est mea sententia. Ructus à ructando ductus. Plautus pseudolo: Partim ructare in os mihi, suauis ructus mihi est sic sine simodo. Lucilius satyrarum libro tertio: Exhalas tum acidos ex pectore ructus. Resupinas honeste, id est ab incepto reuocas, uel peruertis significat. Accius Antigona: Quid agis? perturbas rem omnem, ac resupinas sorori. Ringitur irascitur. Teren. Dũ tibi sit quod placeat, ille ringitur, tu rideas. Riscus loca in parietibus angusta. Teren. Eunucho: In risco odiosa cessas? reciproca animum inquam odiose. Ennius Andromeda: Riscus prorsus reciprocat fluctus ferã. Repedare. Lucil. lib. xxvi. Redisse, ac repedasse, ut Roma uitet gladiatoribus. Idemq; Sanctum ego à Metello Romam repedabam muncre. Redandruare redire. Lucilius ix. Vt uulgus redandruet inde. Pacuuius Chryse: Græcos nihil mediocriter redandruare. Redostit redijt. Accius Amphit. Quid hic redostit uiam, cometet obtet facilius? Idem διὰ σκοπῶν lib. primo: Vt dum uelint breuitatem consequi uerborum, aliter relatum redostire sponsum. Repuerascere in puerum redire. Nouius Agricola: Quid ita? quia enim repuerascis fugit has personas pater. M. Tullius de orat. lib. ij. Eosq; increbiliter repuerascere esse solitos, cum rus ex urbe tanquam ex uinculis euolauissent. Et de senectute: Et si quis deus mihi largiatur, ut ex hac ætate repuerascam, & in cunabulis uagiam. Et de orat lib. secũdo: Cum Scipione solitum rusticari, eosq; increbiliter repuerascere esse solitos. Rhetorissat rhetorice loquitur. Pomponius Medico: Dolasti uxorem, nunc, & propter me cupis concidere, & iam rhetorissas. Ramices dicuntur pulmones uel hernia. Plautus Mercatore: Tui causa rupi ramices atrum dum sputo sanguinem. Idem Pœnulo: Neque nos quenquam flagitamus, neq; nos quisquam flagitat. Tua causa nemo nostrum est suos rupturus ramices. Varro Trihodite, περὶ ἀρε-

τῶν: Pyius quàm in orchestra Pythaules inflet tibias domi suæ ramices rumpit. Lucilius satyra. libro nono: Quod deformis senex appetitus ac podagrosus, Quod mancus, miserq; exilis, ramice magno. Varro, γέροντος διδασκάλου: Rapta an nescio quo mulione rapturis ramicis rumpit. Ruspari est scrutari. Accius Nyctegresia: Iube nunc attentare, iube nunc animo ruspari Phrygas. Idem Meleagro: Vagent ruspantes syluas sextam tesseras. Regredere reuocare. Ennius Achille: Quò nunc incerta re, atque inorata, gradum regredere conare?

Ruminare dictum in memoriam reuocare. Varro Tanaquile: Non modo absens quicquam de te sequius cogitauit, sed etiã ruminabitur humanitatẽ. Liuius Aegisitho: Nemo hæc uostrum ruminabitur mulieri. Rusticatim pro rustice. Pomponius Aleonibus: At ego rusticatim tangam, urbanatim nescio. Rumiferare dictũ honeste rumoribus ferre. Plaut. Amph. Quãq; adeo ciues Thebani nõ rumiferant probam. Redurare aperire, contra id quod dicitur obturare. Varro Agathone: Pueri obscœnis uerbis nouæ nuptæ aures redurant. Rutuba perturbatio. Varro sexagesi: Ergo tũ Romæ parce, pureq; pudentis uiuere in patriam, nunc sumus in rutuba. Reuocare positum per uices mutuo uocare. Varro sexagesi: Qui nobis ministrarunt pueri diebus festis cicer uiride, qui nos prouocare, aduocare cum audeant, nos illos reuocare timemus. Recentari honeste positũ pro nouari, quod est græce ἀναπεύθεσθαι. Matius: Iam iam albicascit Phœbus, et recentatur Cõmune lumen hominibus & ucluptas. Rapinatores pro raptoribus. Varro Mar. In inuidiã ueniant in hoc ipso rapinatores. Lucil. libro ij. Homo impudicus, & impune est rapinator. Rheda uehiculum Varro epist. ad Varronem: Quod si tuam heri rhedam nõ habuissem, uarices haberem. Recentiorũ nouorũ. M. Tul. de finibus bonorum & malorũ lib. ij. Horum recentiorum nun quam dictum ab ullo, quod sciam. Rumam ueteres mammam dixerũt. Varro Cato, uel de liberis educandis: Hisce mammibus lacte fit, nõ uino. Cunina propter cunas, Rumina propter rumam, id est prisco uocabulo mammam, à quo subrumi etiam nunc dicũtur agni. Reiculas oues, aut ætate, aut morbo graues. Varro Cato, uel de liberis educandis: Et ut in grege opilio oues minus idoneas remouere solet, quas reiculas appellat. Sæpe enĩ unus puer petulãs, atq; impurus inquinat gregẽ puerorũ.

S

Altuatim, et uellicatim. Sisen. hist. lib. i. Nos una æstate in Asia et græcia gesta literis iccirco cõtinentia mandauimus, ne uellicatim, aut saltuatim scribendo lectorũ animos impediremus. Scapũ. Var. Margo. Mihiq; diuitũ stylo nostro papyrino leuij scapos capitio, nouo partu poëtico. Sutrinas è suendo. Varro Hercule Socrat. Qui sutrinas facere inscius, nihil homo agis. Scabre. Var. Manio: Derelinqueretur ac periret squale, scabreq; illuuie, & uastitudine. Strigosus apud ueteres morbus dicitur iumentorũ qui corpora stringat, aut fame, aut alia uitij causa, quasi stringosus. Masurius Sabinus lib. vij. Censores inquit, Publius Scipio Nasica, & M. Pompilius, cum equitũ censum agerent, equũ nimis strigosum, & male habitũ, sed equitem eius uberrimũ, & habitissimũ uiderent. Suspicionosum qui in suspicione sit. Cato de re floriana: Sed nisi q palàm corpore pecuniã quæreret, aut se lenoni locauisset, & si famosus, & suspicionosus esset, uim in corpore liberũ nõ æquũ censuere adferri. Subijces noue positũ non à subijciendo, sed altitudine. Enni. Achille:

Per ego

Per ego deũm sublimes subijces humidas, unde oritur imber. Virgilius Bucolicis: Quantũ uere nouo uiridis se subicit amnis.

Scraptas, scrupedas, strutabilas, exprobratio uitij aut deformitatis meretricum. Plautus Neruol. Scraptæ, scrupedæ, striabilæ, sordidæ. Sabulum. Varro ταφῆ μενίππου: Non uides in magnis peristyllis, qui cryptas domi non habent sabulum iacere à pariẽte aut cryptis, ubi ambulare possint?

Suctu. Varro γῶβι σεαυτόν: Vt crementa corpora fierent maiora paruo ut suctu candida lactis. Super ualde, uehementer. Virgilius æneid lib. primo: His accensa super iactatos æquore toto Troas. Et libro tertio: O mihi sola mei super Asiyanactis imago, Sic oculos, sic ille manus, sic ora gerebat.

Scapres pro scabres. Ennius Andromeda: Scrupeo inuestita saxo, atq; ostreis, quam excaperent. Pacuuius Teucro: Quæ desiderio alumnûm, pœnitudine, squale, scapresq; inculta uastitudine. Secundare prosperare. Virgilius libro sexto: Dij nostra incepta secundent. Propertius elegiarum lib. iij. Iam liquidum nautis aura secundat iter. Sunat deprimit. Lucilius libro septimo: Sunauit taxim ad nares delphinus ut olim.

Scurrile quæsti uulgare à scurris. Cicero de orat. lib. secundo: Vitandum est oratori utrũq;, ne aut scurrilis iocus sit, aut mimicus. Sordet sordida est. Accius Aegisitho: Cum manus materno sordet iparsa sanguine. Sublabrare cibum intra labra mittere. Nœuius decuma: Iam ego illi subiens sublabrabo ejicit illud sinciput. Sublimare extollere. Ennius Medea: Sol qui candentem in cœlo sublimat facem. Superstitent saluent. Ennius Menalippo: Regnumq; nostrum ut sospitent, superstitentq;. Septuose obscure. Liuius Antiopa: Ita septuose dictio abs te datur, quod consecutam sapiens ægre contulit. Sempiterne semper. Pacuuius Medo: Puloq;, ut fastuum sempiterne sospitent. Septifariam, ut multifariam. Santra de uerborum antiquitate. In quod uolumen unũ nos lectitauimus, & postea inuenimus septifariam diuisum. Simulter pro similiter. Plautus pseudulo: Exossabo ego illum simulter itidem, ut murænam cocus. Scriptat constat esse rarum. Marc. Tullius in Hortensio: itaque tibi concedo, quod in duodecim scriptis solemus, ut calculum reducas, si te alicuius dati pœnuet. Succidiam, successionem necessariam. M. Tullius de senectute: Iam hortum ipsi agricolæ, succidiam alteram uocant. Dicitur & suicidia, quod est laridum. Signatam, integram uirginem uetustas uoluit dicere. Lucilius lib. xxix. Primam Chrysicum negat signatam reddere. Superbos ueteres mortuos dixerũt. Plautus Amphit. Faciam ego hodie te superbum, nisi hinc abis & post auferre non abibis. Sugillare obcludere. Varro geminis: Cõtra lex Menia est in pietate ne filij patribus luci claro sugillent oculos. Satullem pro satiarem. Varro, περὶ αἰρέσεων: Neque in puluere mythico coquam carnes quibus satullem corpora, ac famem ueneris. Singulum pro singulare. Plautus Cistellaria: Et ad singulum uideo uestigium. Varro, περὶ πλούτου libro primo: Tum uero docis historiam necessariam simul unum singulum esset. Idem octogesi, περὶ νομισμάτων: Hoc erat incommodi, quod nesciebamus, semel unum singulum esse. Apud aliũ autoritatis incertæ: Nisi dixerat numo singulo multabatur. Sperem ueteres spem dixerunt, unde & prospere dicitur pro spe. Varro Aboriginibus, περὶ ἀνθρώπου φύσεως: Sublimis speribus iactato notio uolitantis altos nitens trudito. Idem ὄνος πρὸς λύραν: Quibus suam delectet ipse amasiam, & auiditatem speribus lactet suis.

Scalpurire scalpere. Plautus Aulul. Vbi erat hæc defossa, occepit ibi scalpurire unguibus. Somnorinas dixit quæ in somnis uideantur. Varro Prometheo libro primo: Leuius mensum quam somnorinas imagines affatur, non umbratur somno pupulæ. Satias pro satietas. Accius Astyanacte: Quorũ crudelitatem nunquã ulla explei satias sanguinis. Varro Prometheo libro secundo: Cum sumere cœpisset uoluptas retineret, cum sat haberet, satias manum de mensa tollere. Sallustius histor. lib. secundo: In saltibus occupatis tum externorum agros inuasere frumentiq; ex inopia graui satias facti. Lucilius libro xxix. Quid mihi prodest? satias te iam omniũ rerum tenet facta. Terentius Eunucho: Nam ubi me forte satias cœpit, commuto locum. Lucretius libro secundo: Quam tibi iam nemo fessus satiate uidendi. Squalam pro squalidam. Ennius Telamone: Strata terra lauẽre lacrymis uestem squalam & sordidam. Socienno pro socio. Plautus aulular. Ibo intro atq; illi socienno tuo iam interstringam gulam. Scaturix. Varro, est modus matulæ, περὶ μέτρων: Manias hic theobogenes fluit scaturex. Somniculosus quod ad somnos uocet. Laberius Sororibus: Aecastor multum somniculosum.

Sæuitudo pro sæuitia. Plautus Bacchidibus: Vincla, uirgæ molle sæuitudo mala sit peior. Suauitudo suauitas. Plautus Bacchidibus: Cor meum, spes mea, mel meum, suauitudo, cibus, gaudium. Turpilius Leucadia: Intercapedine interficior, desiderio differor, tua mihi cupiditas, suauitudo, & mei animi expectatio. Seueritudine pro seueritate. Plautus Epidico: Quid illud est, quod illi caperat frons seueritudine? Sorditudine pro sorde Plautus Pœnulo: Vt mihi absterserunt omnem sorditudinem. Sententia sensibilitas. Lucretius libro quarto: Internoscere uerborum sententia quæ sit. Lucilius satyra. lib. iiij. Vertitur œnophoris fundus sententia nobis. Idem libro quinto: Si tam corpus loco ualidum, ac regione maneret, Scriptores quàm uera manet sententia cordi.

Speciem specimen, uel exemplar. Lucilius libro xxx. Sicuti te, qui ea, quæ speciem uitæ putamus esse. Sodales socij. Cicero de orat. libro secundo: Quod tamen eum defenderem, qui mihi sodalis esset. Solitate pro solitudine. Accius Eurysace: Tuam solitatem memorans formidans tibi. Subiti dicti pro repentini. Accius Armorum iudicio: Benefacis, sed nunc quid subiti mihi febris æstuat mali? Sanctitudo pro sanctitas. Accius Tereo: Alia hic sanctitudo est, aliud & nomen, & numen Iouis. Idem Phœnissis: Delubra cœli tu maris sanctitudines. Turpilius Leucadia: Miseram terrent me omnia, maris, scopuli, sonitus, solitudo, sanctitudo Apollinis. M. Tullius de rep. libro quarto: Eosdem terminos hominũ curæ, atq; uitæ, sic pontificio iure sanctitudo sepulturæ. Afranius Suspecta: Tuam maiestatem, & nominis matronæ sanctitudinem. Satu positum pro semine. Accius Pelopidis: Nam me ut hæredem ex tuo esse conceptum satu, ut argumenta rediguntanimum, & commonuent. Idem Telepho: Profecti quanquam est ortus meliori satu. Scriptione pro scriptum. Varro ἀνθρωπογονίας, ἢ περὶ γενεθλίων: Vulgoq; auarus fœnerator spe lucri rem scriptione duplicarat. Cicero Thuscul anarum libro quinto: Impulsi sumus ad philosophiæ scriptiones. Segnitas pro segnitia. Accius æneadis aut Decio: Et nunc quod eorum segnitas ardet focus. Idem Andromeda: Nanque ut dicam te metu, aut segnitate ad dubitare, haud meum est. Cicero de orat. libro primo: Et quoniam de imprudentia diximus, castigemus etiam segnitatem.

Sceleroſi pro scelerati. Lucilius satyrarum libro primo: Nõ uim, ætatem, tempestatẽ hanc sceleroſi merentur. Afranius Diuortio: O diem sceleroſum, & indignum. Speratum id est sponsum. Afranius Fratrijs: Curre, & nuntia uenire & mecũ sperat um adduce. Videat puellam, curent, conforment iube. Idem in eadem: Speratam non odi tuam. Screare expuere. Teren. ἑαυτοντιμωρούμενος: Gemitus, screatus, tussis. Sescit positũ pro siccatur, quod serenitas sicca sit. Lucret. lib. i.

Deniq; fluctiuago suspensæ in littore uestæ
Vuescunt, eædem dispansæ in sole serescunt.
Inde Virg. docte georg. lib. 1. Vnde serenas Ventus agat nubes hoc est siccas. Idem alio in loco: Atq; arida differt Nubila.

Sucerdæ. Lucilius libro xxx. Hic in stercore humi, fabulisq; fimo atq; sucerdis. Simitu simul. Lucilius libro xxx. Gratia habetur utrisq; illis, quæ sibi quæ simitu. Plautus Amph. Non ego cum uino simitu ebibi imperium tuum. Idem Mercatore: Ita tres simitu res agendæ sunt, quando unã occæperis.

Subsiciuum secundum, sequens. Lucilius lib. xxviij. Præterea hæc subsiciua siquando uoles operam. Subsicinum positum succedens succidaneum. Cicero de orato. libro secundo: An se hæc nescire, quæ hero fero succedunt omnes, ut aiunt. Suplosionem plausum, uel percussum. Cicero de orat. libro tertio: Et quo uereor, ne nihil sint tui nisi supplosionem pedis imitatus.

Superbiloquentia. Cicero Thusc. lib. iiij. Animiq; impotentiam, & superbiloquentiam. Sarcinator sutor. Lucilius libro xxviij. Sarcinatorem esse summum, fuere centonem optume. Suspitent, saluent. Ennius Menalippa. Regnumq; nostrum sospitent, superstitentq;. Pacuuius Medo: Populo qui faustũ sempiterne sospitent. Singulatim, & singillatim à singulus. Cæcilius Hypoboli rastraria: Hos singulatim sapere, uos minus arbitror. Cæcilius annal. lib. primo: Primum malo publico gratias singulatim nomina. Lucilius libro. xix. Sic singillatim nostrum unusquisq; mouetur. Solennitus pro solenniter. Liuius Aegisthio: Solennitus à declitali laudet lubent.

Scenatilis, uel scenaticus pro scenico. Var. modio: Sed ô Petrulle ne meum taxis liberum, si te pepigat hæc modo scenatilis Idem ὄνος πρὸς λύρην: Vt comici nitidi, scenatici. Saperdæ quasi sapientes, & elegantes. Varro modio: Omnes uidemur nobis esse belli, festiui, saperdæ, cum simus κάπροι.

Surditatem. Cicero Thusc. lib. v. In surditate uero quidnam est mali? Erat surdastier Marcus Crassus. Simplicitus simpliciter. Plautus Mercatore: Sed eam simplicitus dicam. si opera est auribus. * Suscitabulum honeste positum incitamentũ. Varro ὄνος πρὸς λύρην: Fonicia sunt uocis suscitabulum, cantantiumq; gallus gallinaceus. Similitas similitudo. Cæcilius Syracusis: Vide Demea, hominis quid fert morum similitas.

Salebræ à saltu dictæ. Mar. Tullius de finibus bonorũ, & malorum: Hic si definire, si diuidere potuisset. si loquendi uim. si denique consuetudinem uerborum teneret, nunquam in tantas salebras incidisset. Idem libro quinto: Venit ad extremum, hæret in salebra. cupit eni dicere. Et de orato. Alter enim sine ullis salebris, quasi sedatus amnis fluit. Subleſtum est leue, friuolum. Plautus: Nam ubi ad paupertatem accessit, infamia, paupertas grauior fit, fides subleſtior. Supellectiles. Cicero in orat. Verecundus erit usus oratori, & quasi supellectiles supellex. Scurrile à scurris ridiculum cum turpitudine. Cicero oratore: Ridiculo sic usurum oratorem, ut nec nimis frequenti, ne scurrile sit: nec subobscœno ne mimicũ: nec petulanti, ne improbum. Sportas, aut ab sparto quasi sparteas, aut ab asportando. Sallustius historiarũ libro secundo: E muris canes sportis demittebant. Varro de uita populi Romani, libro primo: Neque enim obsonium in tota cœna cœptum ex uarijs rebus cõiectum in unam sportam perspicitur. Sodes non ut apud comicos, sed si audes. Cicero orat. Libenter etiam copulando uerba iungebant, ut sodes, pro ut si audes.

Scopas. Cicero orat. Humilius dictum est, scopas (ut ita dicam) mihi uidentur dissipare. Sciuntur, pro cognita sunt. Cicero de oratore libro secundo: Ars enim eorum est, quæ sciuntur. Oratoris autem omnis actio opinionibus, non scientia continetur.

T

Tetret fœdet, polluat. Pacuuius Peribœa: Belluarum ac ferarum aduentus ne tetret loca. Tetimerit pro tenuerit. Pacuuius Medo: Credo, quorsum itinet tetimisse aiunt? Accius Clytemnæstra: Vt quæ tum absentẽ rebus dubijs coniugem tetinerit, nunc prodat ultorem. Pacuuius Hermiones: Sub iudicio quæ omnes gradus tetinerim.

Tetulit tulit. Accius Andromeda: Donec tu auxilium Perseu tetulisti mihi. Cæcilius Hypobolim. Erumnam pariter tetulisti meam? Taxim sensim, uel occulte. Pomponius Buccone adoptato: Clandestino tacitus taxim perspectaui percautiũ.

Temerius. Accius διδασκαλικῶν libro secundo: Seu Euripidis, qui thoros temerius in fabulis.

Testatim, minutim. Pomponius Verre ægroto: Iam istã colaphis comminuissem testatim tibi. Tractim, ut sensim, id est diutine, longo tractu. Plautus Amphit. Quid si ego illum tractim tangam, ut dormiat? Tudiculare commouere. Varro Marcipore: Hiccine nobis terne tudiculasse? Trabs. Varro Parmenone: Alia trabs propius in humum accedens proxume frangit ramos cadens. Tegillum diminutiuum à tecto. Varro sesquiulysse: Vigere uolitans mulsus aquam è nubibus tortam indicat fore, ut tegillum pastor sibi sumat. Terta pro tersa. Varro: Terta nitet galea. Idem, Cato uel de liberis educandis: Alij sunt circumtonsi, & terti, atque uncti, ut mangonis esse uideantur serui. Temperatura pro temperie. Varro: Quæro te utrum hoc adduxerit cœli temperatura, an terræ bonitas. Torto pro tormento. Pacuuius Dolore ste: Nam te tenebricas sæpe lacerabo fame clausum, & faligã artus torto distraham. Tonsus pro tonsura. Plaut. Amphitryone: Sura, pes, statura, tonsus, oculi, nasus, uel labra. Accius Amph. Sed quænam hæc est mulier, funesta ueste, torsu lugubri? Tuburcinari significat rapim manducare. Tuinius Prælia: Tuburcinari sine me ultis reliquias. Plautus Persa: Tuburcinari de suo si quid domi sit. Turpilius Bethonibus: Melixa intus cessat, credo hercle helluo tuburcinatur.

Tabificabile uel tabificum. Accius Medea: Par neciorbisi eo liberorum leto, & tabificabili. Cicero Thusc. lib. iiij. Atq; ut hæ tabificæ mentis perturbationes sunt. Tuatim, tuo more. Plaut. Amph. Ecce rem iam tuatim facis. Tetriudo. Accius Philoctete: Quod te obsecro, ne hæc aspernabilem tetriudo mea in occulto faxit. Temnere cõtemnere. Lucil. lib. xxx. Quodq; adeo fuerint qui temnere superbũ. Virg. lib. vi. Discite iustitiã moniti, & nõ temnere diuos. Taxis pro tetigeris. Varro Modio: Sed ô Petrulle ne meũ taxis liberũ. Tippula animal leuissimum, quod aquas nõ nando, sed gradiendo transeat. Var. Bimarg. Leuis tippula linifici frigidos transit lacus. Plaut. Leuior es, quàm tippula. Tonescit pro tonat. Varro Bimargo: Tunc repente cœlitũm altum tonitribus templum tonescit.

Transenna non (ut quidam putant) transitus, sed est fenestra. Cicero de orat. lib. i. Nunc pete à Crasso, ut illam copiam ornamentorum suorum, quam conspectam uno in loco, quasi per transennam prætereuntes strictim aspeximus. Sallust. hist. libro secundo: Transenna demissum uictoriale simulachrum cum machinato strepitu coronam capiti imponebat.

Tironem positum pro ignaro. Ciccro de oratore libro secundo: Frater enim callidum quendam hunc, & nulla in re tironem, ac rudem, nec peregrinum, & hospitem concedo esse debere. Trutina à trutinando. Cicero de oratore libro secundo: Ad oblectandos animos, ad impellendos ad ea præbenda, quæ non artificis statera, sed populari quadam trutina res examinantur.

nantur. Varro de uita populi Romani libro secundo: Aut alia qua ex argentaria trutina, aut lingua pensum præ se omnes ferent. Turpari à turpitudine. Cicero Thusculan. libro tertio: Iouis aram sanguine turpari. Teneraſcere tenerum esse. Lucretius lib. tertio: Scilicet in tenero teneraſcere corpore mentes. Trichinum tardum, & quasi impeditum, & siccum, uel sine succo, ut sunt capilli, qui græce τρίχες dicuntur. Varro Eudæmonibus: Quod tunc quæstus trichinus erat, nunc est uber, ut quæstus sit magnus. Tetrica est seuera. Varro, τοῦ πάτρὸς παιδίον, περὶ παιδοποιίας: Etiamsi audisset reddere potuisset mulier tetricæ horrentis ducat ad Appiam moribus bonis. Virgilius Aeneidos libro septimo: Qui tetricæ horrentis rupes, montemq; seuerum. Tarditudinẽ et tardities pro tarditate. Plautus Pœnulo: Quod estis pigri cocleas tarditudine. Accius Alcmene: Atq; eccos segneis somno, & tarditudine. Idẽ Diomede: Multa amittuntur tarditie, & secordia.

Temeritudinem pro temeritate. Pacuuius Duloreſte: Egon' tyranni noui temeritudinem? Tenta dictum pro extensa. Lucretius libro secundo: Tympana tenta sonant palmis & cymbala circum. Idem libro sexto: Duraq; in ore iacens rictu frons tenta manebat. Lucilius satyrarum libro sexto: Tres à Deucalione grabati restibus tenti. Idem libro undecimo: Hic ubi concessum, pelles q; in ordine tentæ. & libro tricesimo: Hic ubi muscipula tenta, caq; scorpios cauda sublata.

Tristitias pro tristitia. Pacuuius Atalanta: Quis istic est uultus, alligata quæ tristitias? Turpilius Leucadia: Ante facta in ignem cõmitto, ristitias ante diuortiũ. Torporauit pro torpefecit. Turpilius Hetæra: Stupidus adstat, ita eius aspectus repens, cor torporauit hominis amore. Titubare trepidare. Mar. Tul. Philippicarũ lib. octauo: Titubare, hæsitare, quò se uertere nescire. Virgilius ænei. lib. quinto: Vestigia pressa Haud tenuit titubata solo. Terentius ἑαυτοντιμωρούμενος: Verum illa nequid titubet. Tortor pro torqueor. Pomponius Decuma fullonis: Et ubi insilui in cocleatũ equuleum, ubi tolutim tortor. Tunicare pro uestire. Varro λογομαχίας: Hæc lanigeras detonderi docuit, tunicareq; homolum.

Titionem fustem ardentem. Varro de uita populi Romani libro secundo: Contra à nouo marito, cum item è foco in titionẽ ex fallaci arbore, & iam qualis, qua allata esset.

V

Vlgauit honeste positum uile habuit, & quasi in uulgus dedit. Plautus Amphitry. Cuiq; me absente corpus uulgauit suum.

Vulgare in uulgus dare, & quasi multis audientibus, ac non taciturus dicere. Virgilius libro decimo: Quid me alta silentia cogis Rumpere, & obductum uerbis uulgare dolorem? Ennius: Quæ scis In uulgum uulgas, artemq; expromis inertem. Veget pro uegetat, uel erigit, uel uegetum est. Pomponius Maiali: Animos Venus uegetat uoluptatibus. Ennius Ambracia: Et æquora salsa uegetat ingentibus uentis. Varro Mario: Nec natus est, nec morietur, uiget, uegetat, utpote plurimũ. Idem ὄνος πρὸς λύρην: Quam mobile diuũm lyram sola roge quædã gubernans motibus dijs uegetat. Verecundum est audax, & confidens. Plaut. Amph. Sic est, uera prædico, nisi etiam hoc falsò dici insimulaturus es. nimis uerecunda es. Venor circunuenior. Ennius Nemea: Tencor cõsepta, undiq; uenor. Vicissatim per uices. Næuius belli punici lib. iiij. Vicissatim uolui uictoriam. Visceratim per uiscera. Ennius Andromeda: Alia fluctus differt, dissipat uisceratim membra, maria salsa spumant sanguine. Vnose id est simul. Pacu. Iliona: Occidisti ut multa paucis unose obnuntiem. Vtraq; pro utring; uel utroq;. Hemina hist. lib. iiij. In Hispania pugnatum bis, utraq; nostri loco moti, cæde usti. hæc atq; hercle, utraq; & cum ad nos uenis suffraginatam uidi. Viuum pro uehementi uel nouo. Virgilius Aeneid. libro primo: Paulatim abolere Sichæum Incipit, & uiuo tentat præ uertere amore. Vegrande, ualde grande. Lucilius libro. xxvi. Non iccirco extollitur, nec uitæ uegrandi datur. Vanans dictũ pro fallens. Accius Alcmena: Tanta frustrando lactans, uanans protrahit. Vanitudo pro uanitate. Plautus: Pol ego, ut rem uideo, tu inuentus uera à uanitudine. Pacuuius Duloreſte: Primum hoc abs te oro nimis inexorabilem faxis ni turpassis uanitudine ætatem tuam. Variantia pro uarietas. Lucretius lib primo: Talibus in causis, nec dum uariantia rerum. Viscus positum pro uiscere. Lucretius libro primo: Visceribus uiscus gigni, sanguenq; creari. Virgilius georgico. lib. primo: Tum laqueis capiare feras, & fallere uisco Inuentũ, id est tractu uisceris. Lucilius satyr. lib. xiiij. Id'ne ægri est magis, an quod pane & uiscere priuo, Quod uiscus dederas, tu quidem, hoc est uiscera largi. Vagor dictũ pro uagitus. Lucretius libro secundo: Et superantur, item miscetur funere uagor.

Vetustas, & antiquitas, uel felix, sapiens, uel mansueta est habita. Terentius Eeyra: Quis me est fortunatior, uetustatisq; adeo plenior? Vastities, & uastitudo, & uastitas, horror, & desertio, & contagium. Plautus Pseudolo: Distractio, discidium, uastities uenit. Accius Eurysace: Sed ut ratusta & rauestę, & uastitudine tarde forma tuis. Idem Meleagro: Quæ uastitudo hæc, aut unde inuasit mihi? M. Tullius de offic. libro secundo: Qui collectis cæteris causis eluuionis, pestilentiæ, uastitatis. Pacuuius Teucro: Quæ desiderio alumnum, pœnitudine, quales scabres, qua inculta uastitudine. Vastescant significat inhorrescant, uel desiderantur. Accius Phœnissis: Iussit proficisci exilium quouis gentiũ, ne scelere tuo Thebani uastescant agri. Marc. Tullius de orat. libro secundo: Quid iam de hominum genere dicam, qui quasi cultores terræ constituti non patiuntur eam, nec immanitate belluarum efferari, nec stirpium asperitate uastescere? Sallustius Iugurtha: Aberat mons ferè millia passuũ xx. tractu pari uastatus, & humano cultu. Varro Mario: Ac periret squale, scabreq; illuuie, & uastitudine. Vicissitatem pro uicissitudine. Accius Phœnissis: Vicissitatem q; imperandi tradidit. Vllo pro ultus fuero. Acci. Epigone: Qui nisi genitores ullo, nullum meis dat finem miseriis.

Verunent, id est uertant. Accius Aeneadis, aut Decio: Te sancte uerans precibus, inuicte inuoco, portenta ut populo, patriæ uerruncant bene. Pacu. Peribœa: Precor uenia, petens, ut quæ egi, ago, axim uerruncent bene. Afranius Diuortio: Et puncto auerruncent cur Syriam simul. Vilitant uilem faciunt. Turpilius Lindia: Quin moneam quin clamem, & querar tua uitia, quæ te uilitant. Villicari est rusticari, uel uillæ præesse. Pompo. Ergastulo: Longe ab urbe uillicari, quò herus rarenter uenit, non uillicari, sed dominari mea est sententia. Afranius Suspecta: In Arpinos iam quantum potes explodam hominem, ut uillicetur. Turpilius Paraterusa: Ego nondum etiam hic uillicabar Phædria. Idem Hetæra: Hic uillicor ante urbẽ, nunc rus eo. Vinnulum sensilocum, id est illecebrum. Plautus Asinaria: Compellando blanditur, osculando, oratione uinnula, uenustula. Vitabundus pro uitans. Sallustius histor. libro tertio: Duos quàmmaximos utreis leui tabulæ subiecit, quam super omni corpore quietus inuicem tracto pede quasi gubernator existeret, ea inter molem, quæ insulam mari uitabundus classem hostium ad oppidum perucnit.

Volentia, id est quæ uellent, à uoluntate. Sallustius hist. lib.

bro quarto: Multisq; suspicionibus uolentia plebi facturus habebatur. Valentia fortitudo. Næuius Danaë: Omnes formidant hominis eius ualentiam. Titin. Setina: Sapientia gubernator nauem torquet: non ualentia. Vomica concaua loca uetustate exesa. Lucilius lib. xxix. Tyroneo, & non mortifero adfectus uomica, & uulnere. Viriatum dictum est magnarũ uirium. Lucil. lib. xxvi. Contra flagitiũ nescire bello uinci à barbaro uiriato Annibale. Vescũ nimis obscurũ. Lucil. li. xxvi Quàm fastidiosum ac uescũ cum fastidio edendi uiuere. Virg. georg. lib. iiij. Nec uescas salicũ frondes. Afran. Sororibus: At puer est uescis imbecillus uiribus. Volup pro uoluptate. Plautus asinar. Hic senex siquid clàm uxorẽ suã, animo fecit uolup. Virgindemiã, uti uindemiã, hoc est uirgarũ apparatũ, uel demptionem, uel decerptionẽ ob uerbera. Varro Agathone: Quid tristiorem uideo te esse, quam angit hac Lampadione? Quid familiaris filius amat? Hæc spes est argẽtaria, ideoq; scapulæ metuunt uirgindemiam. Viracium magnarum uirium. Varro Meleagro: Si non malit uir uiracium uxorem habere Atalantam. Vulga capacitas, uel sinus cum laxitate. Lucilius libro secundo: In uulgam penetrare pilosam. Varro sexagesi: Eo ut uiaticum ex arcula adderem in uulgam. Verrucam positũ pro l·co ædito. Cato libris originum: Censeo inquit, si rem seruare uis faciundum, ut quadringentos aliquos milites ad uerrucam illam ire iubeas, eamq; uti occupent imperes. Vibices plagarum uulnera. Cato de falsis pugnis: Vbi societas? ubi fides? maiorum insignitas? iniurias, plagas, uerbera, uibices, uis dolores, atq; carnificinas per dedecus, atq; maximam contumeliam inspectantibus? Vellicatim, & saltuatim. Sisenna hist. lib. primo: Nos una æstate in Græcia, et Asia gesta literis iccirco continentia mandauimus, ne uellicatim, ac saltuatim scribendo lectorum animos impediremus. Victurus uictoriam potiturus autoritas prudentium putauit esse. Pyrrhus'ne Rex, an an Manius Curius prælio uicturus esset. Virescit maiorum uirium fit. Furius poëmatis: Excrescunt animi, uirescit uulnere uirtus. Viro etiam pro uirtute naturali. Lucretius lib. ij. Cõcoctasq; suo seruare, et perdere uiro. Venerata pro ueneranda. Virg. lib. vi. Cursusq; dabit uenerata sacerdos. Vter pro utero. Cæcilius umbris: Nunc uter crescit non potest cælari. Vicatim per uicos. Sisenna hist. lib. iij. Cum complures menses barba immissa, & tonso capillo, lugubri uestitu populum uicatim flens unà cum liberis circumiret. Vultuosum tristem. Cicero oratore: In quo cum effeceris, ne quid ineptũ sit, aut uultuosum. Vermiculatum pro miniato. Cicero de orat. lib. iij. Quàm lepide lexeis compostæ, ut tesserulæ omnes Arte pauimento, atq; emblemate uermiculato. Venalitij uenditores. Cicero oratione Corneliana. li. ij. Neq; me diuitiæ mouent, quibus omnes Africanos, & Lælios multi uenalitij, mercatoresq; superarunt. Vocare positum pro trahere, ducere. Cic. orat. Si de iure ciuili tecum seram, uocauit te hominem prudentissimum, his ipsis rebus, quas abs te didicerit, dicundi arte superauit. Verecundari uerecundia teneri. Cicero de orato. lib. iij. Alterum cunctantem, & quasi uerecundantem incitabat.

Versutiloquas. Cicero de orat. lib. iij. Num non uis huius me uersutiloquas malitias? Videtis enim & uersutiloquas, & expectorat, ex coniunctione facta esse uerba, non nata.

Vncinatum ab unco. Cicero Academicorum libro quarto: Nec ut ille qui asperis, & leuibus, & hamatis, uncinatisq; corpusculis concreta hæc esse dicat. Venditationem ueteres pro ostentationem posuerunt. Cicero Thusc. libro secũdo: Quinetiã mihi quidem laudabiliora uidentur omnia, quæ sine uenditatione, & sine populo recte fiunt. Viere uincire, & inflectere. Varro de re rustica libro primo: Vt habeas uimina unde uiendo quid facias. Vndulatum nouæ positum purum. Varro de uita populi Romani libro primo: Et à quibusdam dicitur esse uirginis fortunæ simulachrum, ab eo quod duabus undulatis togis est opertũ, proinde ut olim reges nostri undulatas, & prætextas togas soliti sint habere. Verucem. Varro de uita populi Romani libro primo: Aut bouem, aut ouem, aut ueruecem habet signum. Zonatim per gyrum. Lucilius libro sexto: Zonatim circum impluuium cineraris cludebat.

NONII MARCELLI DE INDISCRETIS GENERIBVS PER ORDINEM LITERARVM.

ANgiportus generis masculini, ut apud multos, neutri. Plautus Cistellaria: Quæ quasi carnificis angiporta purgitaris. Mar. Tul. de diuinatione angiporta dixit. Terent. adelphis: Id quidem angiportum non est peruiũ. Idem Eunucho: In angiportum quoddam desertum.

Arbitrium generis neutri, sicut sæpe masculini. Plautus Asinaria: Ni quadriduo abalienarit quod abs te argentum acceperit, tuus arbitrius sit, comburas, si uelis, ne ulla sit cera ubi facere possit literas. Armenta genere neutro, plerunque fœminino. Ennius: Ipsius ad armentas easdem ad armentas uiuus, tu pascere curui frontes soles armentas. Absynthium generis est neutri. Lucretius libro quarto: Absynthia tetra medentes Cum dare conantur. Masculini. Varro quinquatribus: Quid medico mihi est opus, nempe tuo, absynthiũ uti bibam grauem, & castoreum, leuemq; robur? Aerarium neutri est generis, ut sæpe, masculini. Varro γέροντος διδασκάλου: Hoc est magnum censorem esse, ac non studere multos ærarios facere.

Admonitio usu genere dicitur fœminino, masculino Marc. Tul. de finibus bonorũ, & malorum libro quinto: Vt acrius aliquanto, & attentius de claris uiris locorum admonitu cogitem.

Auditus est generis masculini, fœminini auditio. Marcus Tullius de finibus bonorum, & malorum libro quinto: Libenterq; se cum his cõgregant, dantq; se ad ludendum, fabellarumque auditione ducuntur. Artus masculino genere appellamus. Virgilius georgicorũ libro tertio: Micat auribus, & tremit artus. Artua neutro genere. Plautus Menæchmis: Ita mihi imperas, ut ego cuius membra, atque ossa, atque artua.

Angues masculino genere dici Virgilius testis est: Ecce autẽ gemini à Tenedo tranquilla per alta (Horresco referens) immensis orbibus angues. et libro quinto: Adytis cum lubricus anguis ab imis. Næuius Lycurgo: Alte iugatos angues in sese gerunt. Lucilius libro xxvi. Nisi portenta, angues, & uolucres ac pinnatos scribitis. Angues fœminino. Plautus Amphit. Deuolant angues iubatæ in compluuium duo. Varro Acinnius: Cuius ut aspexit torta caput angue reuinctum. Acherontem masculino genere dicunt ueteres. Virgilius libro sexto: Et tenebrosa palus Acheronte refuso. fœm. Plautus Captiuis: Verum enimuero nulla æque est Acherons, atque ubi ego fui. Amnẽ masculino genere appellamus. Virgilius georgic. libro primo: Atq; alius latum funda iam uerberat amnem. Fœminino Plautus Mercatore: Neque ulla mihi obstabit amnis, neq; mons, neque adeo mare. Næuius Lycurg. Sed quasi amnis cis rapit, sed tamẽ inflexa flectitur. Accius epinausimacheumandria: Mundam falso sanctam obtexus sanguine, atq; acerbos alta in amni corpore expleui hostico. Idem Epigono: Apud abundantem antiquam amnẽ, & rapidas undas Inachi. Varro, περὶ πλούτου libro primo: In hac ciuitate agros colunt arenosos, propter hos fluit amnis, quam olim albulam dicunt uocitatam.

Araneæ

Araneæ & fœminini sunt generis. Titinnius gemina: Euerrite ædeis, abstergite araneas. Virgilius geor. lib. iiij. Laxos in foribus suspendit aranea casses. Ennius: Buxus araneæ. masc. Plautus Sticho: Vt operam omnem araneorum tergam, & texturã improbem, deijciamq; eorum omneis telas. Idem Asinaria: Iussin' columnis deijci operas araneorum? Aetas fœminini est generis. Plautus Menæchmis: Vt ætas mala est, merx mala est ergo. ætas masc. Plautus Trinumo: Propter eosdem, quorum causa fui hoc ætate exercitus. Accipiter generis est masculini. Virgil. lib. xi. Quàm facile accipiter saxo sacer ales ab alto. Fœminino, Lucretius libro quarto: Accipitres somno in leui si prælia pugnas, Sed re sunt persectantes, usæq; uolantes.

Arua neutri sunt generis. Virg. Arua aliena iugo premere. fœminino Næuius Lycurgo lib. ij. Quæq; incedunt omneis aruas obterunt. Pacuuius: Postquam calamitas plures annos aruas caluitur. Anfractum masculino genere dici putant. Neutro Accius Eurysace: Super Oceani stagna alta patris terrarum anfracta reuisam. Varro Parmenone: Cauo fonte, ut cũ irrigauit cauata aurium anfracta in syluam uocans.

Aeuum generis neutri, æuitas fœminini. Varro Tithono, περὶ γήρως: Qua uoluntatem æuitatis extima attigit metam æuitas. Aera neutri. Marc. Tul. in Hortensio: Quid tu inquã soles, cum rationem ad dispensatorẽ accipis, si æra singula probasti, summam, quæ ex his confecta sit, non probare?

Acina genere neutro frequenter Varro posuit. Acinus mascul. Mar. Tul. de senectute: Quæ ex fici tantulo grano, aut ex acini uinaceo. & alij obscuræ autoritatis: Pressisq; labris unus acinus arebat. Autumnus generis masc. Fœminini. Varro Serano, περὶ ἀρχαιρεσιῶν: Retinet uiatorem meridie prætereuntem fontem, quod autumnitas in anni tetrachordo mensum præterierat. Aluus generis fœminini Virgilius Aeneidos libro secundo: In latus inq; feri curuam compagibus aluum Cõtorsit. Masc. Accius annalibus: Vt quàm frigidissimus aluus. sed alij autoritatis obscuræ: Mala nemus retinens grauido concepit in aluo. Accubitionem genere fœminino. Marc. Tul. de senectute: Bene enim maiores accubitionem epularem amicorum, quasi uitæ coniunctionem haberet, conuiuium nominarunt.

B

BVBO Generis fœminini. Virgilius ænei. libro iiij. Seraq; culminibus ferali carmine bubo. genere masculino Agellius historiarũ libro primo: Et quod bubo in colũna ædis Iouis sedens conspectus est. Balneæ nominis fœminini. Marcus Tullius pro Sexto Roscio: Occisus est ad balneas palatinas rediens à cœna Sex. Roscius. Plautus asinaria: Ille in balneas iturus est, inde huc ueniet postea. Cæcilius umbris: Quid mihi non sunt balneæ? Neutri M. Tul. in Hortensio: Primus balneola suspendit, inclusit pisces.

Balteus masc. generis. Virg. lib. xij. Humero cum apparuit alto Balteus. Neutro Varro rerum diuinarum lib. xi. Tragica uincula baltea sunt. Accius διδασκαλικῶν lib. viij. Actoribus manuleos, baltea, machæras. Liuius lib. ix. Auratæ uaginæ, aurata baltea illis erant. Buxum generis neutri. Virgilius georg. lib. secundo: Et torno rasile buxum. Fœminini Ennius: Buxus uicta taxis tonsa. Blandimentum generis neutri, ut sæpe. fœmin. Cicero de Repub. lib. iiij. In ciue excelso, atque homine nobili blanditiam, ostentationem, ambitionem meam esse leuitatis.

C

CLIVVS Generis mascul. ut plerunque. Neutri apud Memmium inuenimus, cuius autoritatis dubia est: Ne ardua nitens fortunæ scendere cliua. Cato de tribunis militum: Loca ardua, & cliua depressa.

Cyma neutro, ut Lucilius: Asparagi molles, sed uiride cyma. fœminini Cornelius Celsus, etsi minoris autoritatis posuit: Lætam formosamq; cymam. Consitura gen fœm. M. Tullius de repub. libro primo: Quæ uidelicet ille non ex agri consitura, quam cernebat, sed ex doctrinæ inditijs interpretabatur.

Crux generis fœminini. sæpe, mascul. Ennius annal. lib. xi. Malo cruce fatur, ut des Iuppiter. Culter, & cultelli generis sunt masc. Varro γέροντος διδασκάλου: Noctu cultro coquinari se traiecit. Nondum enim mihi inuenti erant cultelli empestatiæ bithynia. Cor generis est neutri, ut dubium non est. Masculini Ennius libro. xiij. Annibal audaci dum pectore de me hortatur, Ne bellum faciam, quem credidit esse meum cor.

Cupressus generis fœmin. ut dubium non est. Masculini Ennius: Capitibus nutanteis pinos, rectosq; cupressos.

Carra neutri generis esse consuetudine persuasum est. Mascu. Sisenna hist. lib. iiij. Impedimenta collocant omnia, construunt carros, & sarraca crebra disponunt. Varro Cæi. lib. ij. Gallica porta carros adcurat usque politos. Certamen generis est neutri. fœmin. Sisenna histo. lib. iiij. Accolis celeriter consumptis, ad gladios certationem reuocauerunt. Querelæ generis fœmin. ut sæpe. mascul. Virgil. æneid. libro iiij. Tantos illa suo rumpebat pectore questus. Compita generis neutri. Virgil. georg. lib. ij. Præmiaq; ingentis pagos, & compita circum. Masc. Varro de scenicis originibus libro. iij. Vbi cõpitus erat aliquis. Cæcilius Tyche: Vbi adijcientem compitum.

Consortium neutri generis, consortione fœmin. Lucilius lib. xix. Deierat enim scripsisse, & post non scripturum. redi in consortionem. Mar. Tul. de offic. lib. iij. Dissoluatur necesse est omnis humana consortio. Titus Liuius: Quænam ista suauitas? quænam consortio est? Chartam generis fœmin. mascul. Lucilius libro xxvij. Nec sicubi Græci, ubi nũc Socratici charti quicquid quæritis petimus. Clypeus generis masc. Virg. Ardenteis clypeos, atq; æra micantia cerno. neutro Virgilius: Et clypeum superintonat ingens. Licinius: In marte: Pars magna leuius clypea portant. Laberius sororibus: Hoc uoluit clypeum contra puluem proijci. Cæmenta neutri, ut est usus. Varro Bimargo: Non te pudet Mani cum domi tuæ uides commilitonum tuorum cohortes seruis tuis ministrare cæmenta? fœminini Ennius: Labat, labuntur saxa, cæmenta cadit. Clunes fœminino. Horatius: Quod pulchræ clunes, breue quod caput, ardua ceruix. mascul. Plautus Ambroico: Quasi lupus, ab armis ualeo, clunes desertos gero. Cœlum neutro. masc. Lucretius: Quis pariter cœlos amnis cõuerterit omnis Ignibus ætherijs terras sufferre feraceis? Varro rerum diuinarum: Vt deum significas partem mũdi, sic pater magnus materna his est cœlus. Ennius: Fortis Romani quanquam cœlus profundus. Idem: Saturno quem cœlus genuit. Castitas, & castimonia generis fœminini. Masc. Varro rerum diuinarũ lib. primo: Nostro ritu sunt facienda quam ciuilibus græco castu. Idem: Et religiones, & castus id possunt, ut ex periculo eripiant nostro. Næuius, carmine punici belli: Res diuas edicit, prædicit castus.

Callis generis masc. Virg. æn. libro iiij. Prædamq; per herbam Conuectant calle angusto. Fœm. Liuius lib. xij. Nisi pecorum modo fert angusto saltu, & deuias calles. Idem sic frequenter. Culleus masc. sæpe. Neutro Varro de re rust. lib. primo: In singula iugera, dena cullea uini fiunt. Corbes corbulas. Varro de re rust. libro primo: Cogit aliquot corbulas uiarũ, et

frondem iucundissimam ministrat ouibus. Cœlius Philumēna: Qui panis soli corbulam. Quisquis & generi fœmin. attribui posse ueterum autoritas uoluit. Liuius: Mulier quisquis es, te uolumus. Cæcilius: Quæso igitur quisquis es mea mulier. Pacuuius: Quisquis tu es mulier, quæ me insueto nuncupasti nomine. Ennius: Et quis illæc est, quæ lugubri succincta est stola? Canalis masc. Gadullius Gallicanus: Ego uero confiteor certo canali cuncta decurrere. Lucilius ὑποκοριστικῶς canaliculam dicit. Cinis masc. Virgilius in bucol. Cinis ipse bonus sit. Et georg. libro primo: Néue effœtos cinerem immundū iactare per agros. Fœm. apud Cæsarem, et Catulum, & Caluū lectum est, quorum uacillat autoritas: Cum iam fulua cinis fueris. Colus generis fœminini. Cicero de orat lib. ij. Quid tu Decilla mea, quando ad me uenis cum tua colu & lana? Capillus masc. est generis. Teren. Phor. Capillus passus, nudus pes, ipsa horrida. Neutri, Plautus Mustellaria: Vide capillum satin' compositum sit commode. Cursus omnium consensu mascul. genere dicitur. Virgilius. Hic cursus fuit. Cursura fœmin. Plautus Asinaria: Nō me uides ex cursura anhelitum etiam ducere? Idem Cistellaria: Pol accubiturā mater magis sum exercitare, quàm à cursura sum turdiuscula. Curriculum neutro genere. Cic. Timæo: Rare igitur & mente diuina ad originem temporis curris curriculum inuentum est Solis, & Lunæ. Culest pro qualis est, neutro positum pro masc. Plautus Amphit. Edepol condignum donum, culest, qui donum dedit?

Contagio fœmin. genere appellatur. Sallustius: Post ubi cōtagio quasi pestilentia inuasit. Contagia neutro. Lucretius libro iij. Quandoquidem penetrant in eum contagia morbi. Virgil. Nec mala uicini pecoris contagia lædent. Catellæ diminutiuum est catenarum, & dicuntur genere fœm. Cæcilius Plotio. Catellæ neutrum à catellis similiter diminutiuum. Plautus curculione: Delicatū te hodie faciam cum catello, ut accubes. ferreo ego dico. Corium neutri est generis. corius mascul. Plaut. Pœnulo: Treis facile corios contriuisti bubulos. Varro Eudæmonibus: Nunc corius ulmum tuus depuuit, pergis hera.

Calx est generis fœm. Virgil. lib. xij. Ferrata calce fatigat. calx masc. Plaut. Pœnulo: Quin prius disparauit saxo, quàm unum calcem quærit. Varro Margopoli, περὶ ἀρχῆς: Nemini fortuna currū à carcere intimo missum leui, inoffensum per æquor candidum ad calcem sibit. Cortex utriusque est generis. mascul. Varro Prometheo lib. Tum uisus supernus cortex, aut cacumina morientum in quercu, & arborum altitudinē Idem Tithono, περὶ γήρως: Sic inuitatam matura anima corporeum corticem facile relinquit. Virgilius libro septimo: Rapius de subere cortex. fœmin. uero in bucolicis: Tum Phaëthontiadas musco circundat amaræ Corticis. Lucretius lib. quarto: Quæ quasi membrana, uel cortex nominitanda est.

Calor generis masculini. Virg. georg. lib. ij. Si nō tanta quies iret, frigusq; caloremq; Inter, & exciperet cœli indulgentia terras. Plautus Mercatore: Neq; frigus, neq; calorem metuo.

Caseus generis masc. Virgil. Bucolicis: Pinguis & ingratæ premeretur caseus urbi. Caseum neutri. Næuius Macco: Pecunia quid bonum? quid bonum respondi, Sardis ueniens caseum. Plautus medico: Parasito cum uirgis caseum radi potest.

Collum neutri esse generis Virgilius docet: Et colla comantia pectunt. collus masc. Accius Epigo. Quid cesso ire ad eam? hem præstò est, camo collum grauem. Lucilius satyra. lib. vij. Caldissima, ac bene plena iasolorum, atque anseris collus. Idem lib. xxvij. Modo sursum modo deorsum, tanquam collus cernis Cæcilius ἁρπαζομένῃ: Hunc collum ludo præcipi iube. Idem synephebis: Ad restim res redit, immo collus, nō res, nam ille argentū habet. Cato in Sercia: Accipite si uultis, hoc onus in uestros collos. Næuius: Cor utrum scapulæ plus angulus colli habeat nescio. Plaut. Amph. Malæ, mentum, barba, collus. Varro sexagesi: Vt nitens pauonis collus nihil extrinsecus humens.

Castra generis sunt neutri. fœmin. Accius æneadis aut Decio: Castra hæc uestra est, optume essis meritus à nobis. Copulæ generis fœm. Accius fidicinis: Abtorque prorā, ac supra tortas copulas. Cepe generis neutri. Lucil. saty. lib. v. Flebile cepe simul, lacrymosæq; ordine talpæ. Idem lib. xvi. Hoc aliud lōge est inquit, qui cepe serebat. Varro Bimargo: Aui, & ataui nostri cum allium, ac cepe eorum uerba olerent, tamen optume animati erant. Idem Manio: Dulcem aquam bibat salubrem, & flebile cepe. Cepe fœm. Lucilius satyrarum lib. v. Lippus edenda, acria assidue ceparius cepa lacrymosa. Varro Eudæmonibus: In somnis uenit, iubet me cepam esse, & fessiminum. Idem Cato, uel de liberis educandis: Vt cibo utatur modico, & idoneo, ut uitet acria, ut est sinapi, cepa, allium. Cubitus masc. generis. Neutri Lucilius satyra. lib. xvi. Lysippi Iupiter ista transiuit quadraginta cubita, altus Tarento. Coluber generis masc. Virg. ænei. lib. ij. Coluber mala gramina pastus. Colubra fœm. Lucilius satyra. lib. xx. Iam disrumpetur medius, iam ut Marsus colubras Disrumpit cātu, uenas cum extenderit omneis. Turpilius Leucadia: Arripuit colubram mordicus. Varro Eudæmonibus: Quid dubitatis utrum nūc sitis cercopitheci, an colubræ, an belluæ, an de albu cibus labus Athenis? Contemptus generis masc. Cōtemptio fœm. M. Tul. de Rep. lib. v. Quæ uirtus fortitudo uocatur, in qua est magnitudo animi, mortis, dolorisq; magna contemptio. Idem de offi. lib. iij. Millia, quæ est dolorū, laborū contemptio. & in Hortensio: Magnitudo animi, patientia laborum, mortis, dolorumq; contemptio. Ita & in Thusculan. lib. i. Compendium, compendiaria. Varro σκιαμαχία, περὶ ταφῆς: Hoc dico compendiaria sine ulla solicitudine, ac molestia dicundi ad eandem uoluptatē posse perueniri. Crocum generis neutri. Sallustius libro secundo: Iter uertit ad Corycum urbem inclytam, pastusq; nemore in quo crocum gignitur. Masc. Virg. georgic. lib. iiij. Et glaucas salices, casiamq;, crocumq; rubentem. Conatus masculino. neutro Accius Atreo: Ego incipio, conata exequar.

Candelabrum generis neutri, ut sæpe. masc. Cæcilius, Meretrice: Memini ibi candelabrum ligneum ardentem.

Cardo generis masc. Virgilius æn. lib. ij. Et emoti procumbunt cardine postes. fœminini. Graius Peliadibus: Sonat impulsa regia cardo. Census generis masc. Neutro, Cicero in consulatu suo: Quorum luxuries fortunata censa peperit.

Crines genere masc. Virgilius ænei. lib. iiij. Et crines flauos. fœm. Plautus mustel. Gerundū morem censeo, & capiūdas crines tibi. Atta, epigrammatib. Præterea tu sis dissoluta crine capillus. Cummi generis neutri, ut est usu monoptotō. Tamen fœm. Cinna: Alpinaq; cummi, ut sit genitiuus eius huius cummis, ut puppis, febris, peluis.

D

Dorsum neutri est generis. Virgilius lib. primo: Dorsum immane mari summo. Dorsus iterum mascul. Plautus Milite: Timeo quid rerum gesserim, ita dorsus totus prurit. Decorem generis mascul. decentiam fœminini. Marcus Tullius de deorum natura libro secundo: Colorum etiam & figurarum, tum uenustatem, atque ordinem (ut ita dicam) decentiam oculi iudicant. Despectum generis masc. despicientia fœm. Marcus Tullius de offi. libro secundo: Ergo hæc despicientia admirabilitatem magnam facit, & Thuscul.

lib. iiij. Omnium rerum humanarum contentione, & despicientia in omni uirtute ponamus. Dominatio generis fœm. ut plerunq;. Masc. M. Tullius de Repub. lib. i. Quid tum cum es iratus, permittis illi iracundiæ dominatum animi tui? Et de officijs libro. ij. Quorum est leuis fructus, incertus dominatus.

Debitum generis est, ut manifestū est, neutri, fœm. M. Tul. pro Plantio: Nam alia est debitio pecuniæ, & gratiæ.

Diluuium generis est, ut sæpius habetur, neutri. Virgilius lib. viij. Diluuio ex illo. Fœm. Lucretius lib. vi. Pars etiam glebarum ad diluuiem reuocatur imbribus. Horatius carminum lib. iiij. Horrendamq; cultis diluuiem minitatur agris.

E

EVENTVS Generis est mascul. Neutri Lucretius libro primo:

Nā quæcūq; cluent, aut his cōiuncta duabus
Rebus, ea inuenies, aut horū euenta uidebis.

Idem lib. i. Euentū dici poterit quodcūq; erit actum. Mar. Tul. in Hortensio: Tu me & aliâs nonnunquam, & pauloante adhortatus es aliorum facta, & euenta conquirerem. Idem consulatus sui lib. ij. Atq; animo pendens noctu eu n ta timebat. Error masc. est generis. Virgilius Aeneid. lib. x. Gratusq; parentibus error. fœmin. Accius Neoptolemo: Satis iam dictum est, neque ego errantia animi praue morigerabor. Neutri. Mar. Tul. ad Hircium lib. ij. Qua in re si mediocriter lapsus sum, defendes mecum intolerabile erratum.

Epulum generis neutri est. fœmin. Lucilius satyra. lib. xiiij. Id epulo cibus, atq; epulatio Iouis omnipotentis, qui uersus utrūq; designat. Virgilius lib. vi. Epulæq; ante ora paratæ Regifico luxu. Eruum generis neutri est, ut plerunq;. fœm. Varro, Longe fugit, qui suos fugit: Sed ut is erat, hæc legumina arte parua pauca cicer, eruillam, ac paregia alia spiria cæteris.

F

FRONTEM Fœm. genere. Virg. Et frōtem obscœnā rugis arat masc. Titin. Setina: Quasi hermaphroditus fibriatū frontem gestas. fœm. Pacu. Voce suppressa, innata fronte, uultu turpido. Cato de re militari: Vna repugnatio est, fronte longo, quadrato exercitu. Cæcilius, subditio: Nam hi sunt inimici pessimi, fronte hilaro, corde tristi: quos neque ut apprehendas, neque uitare scias. Plautus: Nam coloratum frontem habet petilis. Finem masc. genere dicimus. Virgilius æn. li. x. Hic finis fandi, solio tum Iuppiter aureo Surgit. fœm. Lucretius: Et merito iam si certam finem esse uideret. Accius fidicinis: Neq; ulla interea finis curas datur. Virg. æn. lib. iiij. Quam fessis finem rebus ferat. Cœlius annal. lib. quinto: Ad aliquam huic bello finem facere. Cassius Hemina hist. lib. iiij. Qua fine omnis res, atq; omnes artes, humanitas quæ aguntur. Varro Meleagris: Currere, uigilare, esurire, quando hæc facere oportet quam ad finem. Sisenna historiarum lib. iiij. Et propè mediam ad finem ripæ peruenerant. Varro de uita populi Romani libro quarto: Ita huius belli horribilis finis facta.

Funis masc. est generis. fœminini Lucretius lib. ij. Aurea de cœlo demisit funis. Fretum neutri tantum generis esse uolumus. Virgilius libro iij. Et crebris legimus freta concita terris. Mascu. Lucretius libro sexto: Nam fretus ipse anni permiscet frigus ad æstum. Nouius: Dubijs fauentem per fretū introcurrimus. Ennius: Crassa puluis oritur omnem peruclat cœli fretum. Lucilius Serano: Cœli nomine, & salis fretus. Varro gallo, aut fundanio. Inter Italiam, & Siciliam, qui est fretus inter Rhegium, & Messanam. Fauor est generis mascul. fœm. Accius œnomao: Augustam adhibeant parentū fauentiam more obscœna dicti segregans. Fœtus masc. Virgilius geor. libro tertio: Aut ouium fœtus, aut urenteis culta capellas. Virgil. Bucolic. fœm. At tu, si fœtura gregem suppleuerit, aureus esto. Idem georg. lib. tertio: Cætera nec fœturæ habilis, nec fortis aratris. Frenos masc. Virg. libro tertio: Et stabulis frenos audire sonanteis. neutro Virgilius libro nono: Frenaq; bina caius, quæ nunc habet aurea Pallas. Accius: Impari frena thesauri equorum accommodant. Forum generis neutri. mascul. Lucilius libro tertio: Romanis ludis forus olim ornatus lucernis: Sallustius libro primo: Illum nautis forum. Pomponius Petitore: Balnea, forus, macellus, fana, portus, porticus.

Frigus neutri generis, ut plerunq;, fœm. Varro, cras credo, hodie nihil: Atque ut igni feruido medullitus aquiloniam intus seruat frigedinem. Fulmentum neutro, ut est in prouerbio ueteri, quo Varro uititur sæpius, fulmentum lectum scandūt. fœmin. Lucilius libro. xxviij. Fulmentas eis atque æneis subducere. Et libro quarto: Sufficit huic dum fulmentas quatuor addit. Plautus Trinumo: Fulmentas iubeam supponi foco. Famulatio, ut dominatio plerunq; genere fœm. masc. Cicero de amicitia: Aut in fabulis, qui aliquandiu propter ignorationem stirpis & generis in famulatu fuerint, cogniti sunt, & aut deorum, aut regum filij inuenti. Fluuius mascul. generis, fœm. ut amnis plerunq;. Sisenna histo. libro quarto: Quod oppidum tumulo in excelso loco, propter mare, paruis mœnibus, inter duas fluuias, intra Vesuuium collocatum. Idem eodem: Transgressus fluuiam, quæ secundum Herculaneum ad mare pertinebat.

Flexus genere masc. Virgilius georg. libro primo: Maximus hic flexu sinuoso elabitur anguis. Fœm. Cicero oratore: Cum alter alteri obijcit uocis inflexiones. Idem eodem: Ipse se moderans ex uirili laterum flexione.

G

GVTTVR Neutri est generis. Virgil. lib. sexto: Ille fame rabida tria guttura pandens Masc. Plautus milite glorioso: Nam nimis calebat, adurebat gutturem. Lucil. Et uentrem, & gutturem eundem. Næuius: Ingurgitauit usque ad imum gutturēm. Varro lege mænia: Exercebam ambulando, ut siti capacior ad cœnā ueniret guttur. Plautus Aulul. Et iam'ne obturas inferiorem gutturem?

Genu neutri est generis. Virg. lib. v. Genua labant, uastos quatit æger anhelitus artus. Masc. Lucilius satyrarū lib. iiij. Hæret uerticulis adfixum in posteriore Parte, atq; articulis, ut nouis talus, genusq; est. Gelu neutro genere Titus Liuius: Pisia diacematico foro præstatur uirtuti laus gelu, sed multo ocyus uenio tabescit. masc. Afranius epist. Quis tu es uentoso in loco soleatus intempesta noctu, sub diuo, aperto capite, silicem cū findat gelus? Accius prometheo: Tum profusus flamine hyberno gelus. Cato originum libro secundo: Qui aquatum & lignatum uidentur ire, securim atque solum ferunt, gelum crassum excidunt, eum loro colligatum auferunt. Grando generis fœmin. Virgilius georgicorum libro primo: Quàm multa in tectis crepitans salit horrida grando. masc. Varro Triodite, περὶ ἀρετῆς, καὶ φύσεως: Nec coruscus imber alto nubilo cadēs multus, grandine implicatus albo. Gladius masc. neutri Lucilius: Hærebat mucro gladium in pectore totum.

Ganeum neutrum. Varro sesquiulysse: Qui se in ganeum accensum coniecit amicæ. Grues genere fœmin.

Virgilius georgic.lib.primo: Strimoniæq; grues. Lucilius lib. quarto: Longior hic, quàm grus grue tota cum uolat olim. Masc. Laberius fullonicis: Virum tu hunc, gruem Balearicũ, an hominem putas esse? Greges, ut sæpe, generis masc. sunt fœm. Lucretius libro quarto: Lanigeræ pecudes, & equorum duellica proles, Bucceriæq; greges.

H

HORREA Genere neutro, ut sæpe. fœm. Claudius oratione in Quintũ Gallum: Quarum iacent murena ulla horrea, curiæq;, & tabulariæ publicæ. Eiusdem generis tabularias, quo & horreas dixit.

I

INTYBA Generis neutri. Virgilius georg. lib. quarto: Quoq; modo potis gauderent intyba riuis. Masc. Lucilius saty. li. v. Intybus præterea pedibus prætensus equinis. Idem libro xxx. Pulmentaria, ut intybus, aut aliqua id genus herba. Pomponius placenta: Rustici edunt libenter, pedibus tristis acres intybos. Interitus generis dicitur masc. Mar. Tul. Philippicarũ lib. secundo: Cn. Domitiũ, non patris interitus clarissimi uiri. fœm. Mar. Tul. Verrinarũ in frumentaria: Cum bis in eadem prouincia magnæ fugitiuorum copiæ uersatæ sunt, tum aratorum interitio facta nulla est. Insomnium generis neutri fœm. Cæcilius Plotio: Consequitur comes insomnia, ea porrò insanism affert. Inteſtinum generis neutri. Lucretius libro quarto: Horum inteſtinũ quoduis, quale eis utendum est. Masc. Varro Bimargopoli, περὶ ἀρχῆς: Sensus poriæ, uerro, hydragogiæ, cloaca, inteſtini. Ingressus generis masc. ut sæpe. Fœm. M. Tul. orat. Perfecta hac uideo hanc primam ingressionem meam, non ex oratoris disputationibus ductam, sed de media philosophia repetitam.

Iocus genere masc. Cicero pro Cœlio: Ludus iocus sermone est familiarium deserendus. neutro Næuius, Proteſilao: Clàm ineunt, irruunt, cachinnos ioca, dicterijs itatis. Salluſtius Iugurthæ bello: Ioca, atque seria.

L

LENTEM Consuetudo fœm. genere dici uult. Virgil. geor. libro primo: Nec Peluſiacæ curam aspernabere lentis. Masc. Titinnius: Lenti calido duella trapula, romice. Lux fœm. est generis. Virg. Buco. Si mihi nõ hæc lux toto iam longior anno est. Masc. Plaut aul. Luce claro diripiamus aurum matronis palàm. Varro Bimargo: Nos ergo nihil cgimus, quod legem luce claro latam scutulãs. Idem ephebo, περὶ ἐμμονῆς: Die si possumus, quod debemus populo in foro medio, luci claro decoquere. Mar. Tul. de offi. libro tertio: Et cum prior ire luce claro non queo. Lucrum secundũ consuetudinem neutri generis. masc. Plautus Perſa: Ne ea narrabo, unde tu pergrandem lucrum facias. Labium neutri generis. Serenus opuſculis: Labium q; insigne reuellit. Labia rursum fœm. Plaut. Sticho: Age tibicen, quando bibiſti refer ad labias tibias. Næuius macho: Exule uerberatio, populus hominĩ labias pugnis cædere. Idem præcone posteriore: Ergo dedita opera te pater solũ foras seduxi, ut ne quis esset teſtis tertius, præter nos tibi cum tonderem labias lubens. Lucilius satyrarum libro uigesimo secundo: Sopirion labias cædit utrinque secut.

Lacerti generis masc. neutri Accius Atreo: Concoquit partem uapore flammam tribuit uerubus lacerta in focos. Loca genera sunt neutri. Virg. æn. libro primo: Loca fœta furentibus auſtris. Mascu. Virg. æn. i. Deuenere locos, ubi nunc ingentia cernis Mœnia. Næuius belli Punici libro. vi. Conuenit regnũ, simul atq; locos ut haberent. Cicero oratore: Ducantur duplices loci, uni rebus ipſis, alteri aſſumptis. Lapides & fœminino genere dici possunt, ut apud Ennium: Tanto sublatæ sunt agmine tunc lapides, ad Homeri similitudinem, qui genere fœminino lapides p[o]suit. Luxuria generis fœm. masc. Varro Manio: Nec sumptibus finem lepidus ſtatues, finẽq;, mosũq;.

Luſus, uel ludus genere dicuntur masc. fœm. Luſiones. M. Tullius de finibus bonorũ, & malorum lib. v. Cum hi uero paulum processerunt, luſionibus uel laboriosis delectantur. Idem orat. Qui pila ludunt, nõ utuntur ipſa luſione artificio propriæ palæstræ. Varro Cato, uel de liberis educandis: Ab huiusmodi luſionibus radices crudelitas agere solet. Labruſca genere fœmi. Virgil. Bucolicis: Sylueſtris raris sparsit labruſca racemis. neutro Virg. culice: Denſaq; uirgultis auide labruſca petuntur. Liba generis neutri. Virgilius Bucolicis: Sinum lactis, & hæc te liba Priape quotannis. masc. u. Nigidius de dijs: Deinde surgat, faciat libos quatuor, & intra libos duos à dextra, & duos deuexos. Lupinum neutro. Varro de re ruſtica libro primo: Lacum esse oportet ubi maceretur lupinum. Lympha aqua genere fœmin. ut sæpe. masc. Lucilius, impermiſtum lymphorem. Licentia fœm. masc. Laberius: Impertatem licentiatus. Latrina genere fœmin. & est lauatrina, quod nunc balneum dicitur. Lucilius lib. xi. Qui in latrina lacuq;. Neutro, Laberius compitalibus: Sequere in latrinũ, ut aliquid guſtes ex Cynica hæreſi. hic latrinum neutri finem locum dixit. Lucilius lib. vi. Hoc tu apte, credit quenq; latrina petisse. Lutum genere neutro, & apud Ciceronem in epiſt. ad Hircium lectum est plurali numero, luta, et limũ aggerebant. masculino Claudius annalium libro quarto: Pluuia imbri lutus erat multus. Lanitium genere neutro. Virgilius georgic. libro tertio: Si tibi lanitium curæ. fœm. Laberius pauperta te: Nihil refert mollem è lanitia Attica, an pecore ex hircorum ueſtium geras.

M

MERCATVS Generis habetur masc. Serenus ruralibus: Ad mercatum eo uillice. Varro sexageſi: Sumptũ comitia habebant, ibi nunc fit mercatus. Mercatura fœm. Plautus Trinumo: Mercaturã eam uenalis habuit, ubi rem perdidit. Næuius Militibus Pometinenſib. Inſtant mercaturam spero, rem faciet, frugi est homo. Lucil. satyr. lib. vi. Verum & mercaturæ omnes, & quæſticuli inſtituit. Turpilius Lindia: Conſilium hoc cepi, litteras misi ad senem noſtrum, prodeſſe nobis ex sententia mercaturam. M. Tul. de offi. lib. iij. Ad quos, cum tanquam ad marcaturam bonarũ artium ſis profectus. Mercimonium neutri. Plautus Amphit. Vt uos in uoſtris uultis mercimonijs. Turpilius Thraſilione: Videre cupio noſtrum mercimonium. Melos genere neutro. Næuius Lycurgo: Suaue ſummum melos. masc. Accius, Vacci, acri, crepitantes melos. Pacuuius Peribœa: Theſiantem, fremita concidi melum. Varro Permenone: Paci huius naſcuntur pueri rhythmus, & melos. Idem Cato, uel de liberis educandis: Omnes enim qui loquuntur habere debeant quoſdam melos.

Medimnum generis neutri. masc. Lucilius satyr. libro. xv. præ

terquam in precio primus semiſse, ſecundus numo, tertius iam plures, quàm totus medimnus. Margaritum generis neutri. Varro, ἑκατόμβη, περὶ θυσιῶν: Vbi illa phalera, gemmaq; ephippia, & arma margaritum? fœm. Varro papiapapæ, περὶ ἐγκωμίων: Imperito nõnunquam concha uidetur margaritam, ut amiſi margdos. Mar. Tul. in Verrinis de ſignis: Vllam gemmam, aut margaritam. Varro Marcipore: Altera exorat patrem libram ocellatorum, altera uirum semodium margaritarum. Meſſem generis fœm. masc. Lucilius libro. xxvij. Potius, quàm non magnum meſſem esse non proba uindemia. Mendum neutro. M. Tul. ad Atticum lib. ij. Caſtricianum mendum non corrigeres. fœmin. M. Tul. in Verrinis: Quæ mendoſa deniq; litora. Lucil. Nam in quibus mendæ Omnibus in rebus ſunt, fieriq; potis ſunt. Metus masc. Næui. Magni metus tumultus pectora poſſidet. fœminini Ennius: Ni metus ulla tenet teneri uirtute queſcunt.

Murmur neutri est generis. Masc. Varro sexageſi: Iactati ſumus, ut deportare, murmur ſit uerus. Mundus muliẽbris, generis masc. neutri Lucilius libro. xvij. Legauit quidam uxori mundum omne, penumq;. Miseria (ut sæpe) generis fœm. Neutri Laberius Carcere: Homo frugi, quod tibi relictum eſt, miſerimonium retines.

N

NVNDINAE Generis ſunt fœm. Varro Marcipore: Maiores ſunt pueri, hi puſilli nigri, qui expectant nundinas, ut magiſter dimittat ſuos. Masc. Lucilius libro. xxvi. Paucorũ atq; hoc pacto ſi nihil guſtat inter nundinum. Varro, γέροντος διδασκάλου: Quoties priſcus homo, ac ruſticus Romanus inter nundinum barbam radebat. Idem ταφῆ μενίππου: Romam ipſam in arcoſicenon qui in orbe inter nundinum calumniarentur. Idem rerum humanarum libro. xx Decemuiri cum fuiſſent arbitrati binos nundinum diuiſum habuiſſe. Naſus masc. neutri Lucilius libro. vij. Quos oculi non ſunt, neque naſum, & qualia ſunt. Idem lib. xxij. Naſum rectius nunc homini eſt, ſuræ, nec pedes dici.

Nepos dici & fœmina poteſt Ennio autore, quæ nunc neptis dicitur. Iliada: Nepos quas erumnas retuliſti?

Nuntius generis maſcul. neutro apud antiquos non receptæ autoritatis lectum eſt, ſed doctos. Nerui masc. ſunt generis, ſicut plerunque neruia fœmin. apud doctos lectum eſt sæpe. Verum Varro ὄνος πρὸς λύραν: Scientia doceat, quemadmodum in pſalterio eſt, tendamus neruias. neutri. Varro ὄνος πρὸς λύραν: Et id dicunt ſuam Briſeidem producere quæ eius neruias tractare ſolebat. Noualia genere neutro. Virgil. Eucolicis: Impius hæc tam culta noualia miles habebit? fœm. Virg. georg. lib. ij. Alternis tonſas idem ceſſare noualeis.

O

OBSEQVIVM Neutro genere habetur. Teren. Andria: Obſequiũ amicos, ueritas odium parit. Obſequela fœm. Plaut. aſinaria: Qui mihi auſcultabunt, facient obſequelam. Turpilius, & geleros, & neq; offerre hunc diutius errari, & conqueri neceſſe ſuæ obſequelæ. Idem Thraſileone: Cum interea nihil quicquam à me eſt præmij, neque erat tuæ benignitatis, atque obſequelæ. Salluſtius hiſtoriarum lib. ij. Ibi Fimbriana ſeditione, qui regi per obſequelam orationis, & maxime odium Syllæ graues, cariq; erant. Afranius

Priuigno: Quàm mihi ſit grata illius obſequela.

Oſtrea generis fœm. Lucilius ſatyra. lib. iij. Oſtrea nulla fuit, nõ purpura nulla Pelori. Turpilius Demetrio: In acta cooperta age inoras oſtreas. Varro, ἐπὶ τῇ φακῇ μύρον, περὶ ὑστηρίας Nec multum numus piſcis ex ſalo captus helops, neq; oſtrea illa magna capta quiuit palatũ ſuſcitare. Afranius Excepto: Conchas, echinos, oſtreas marinas. Mar. Tullius in Hortenſio: Solertiam q; eam poſſet, uel in tegulis proſeminare oſtreas. Varro ſexageſi: Tunc nuptiæ uidebant oſtreas Lucrinas. Neutri Lucilius ſatyrarũ libro nono: Quid ego ſi cerno oſtrea Cognorim fluuium, limum, ac cœnum ſapere ipſum? Idem libro xiij. His itidem in cœna dabis oſtrea millibus nummũm Empta. Varro, ἕως πότε, περὶ ὡρῶν: Non poſſe oſtrea ſe Romæ præbere, & echinos. Oues generis fœm. ut plerunq; masc. Varro rerũ humanarum lib. xxvij. Vt etiam putantibus qui oues duos, non duas dicunt, Homerum ſecutos, qui ait μῆλ, ὅτις τε. Idem Terentio: Quando citatus neq; reſpondit, neque excitatus eſt, eum ego unum ouem multam dico. Obſidio fœm. genere. Virgilius Aeneid. lib. iij. Cingiq; urbem obſidione uideret. Neutro Ennius: Cum ſuo obſidio magnus Titanum premebat.

P

PVTEI Sunt generis masc. Virg. geor. lib. iij. Ad puteos, aut alta greges ad ſtagna iubeto Currentem ilignis potare canalibus undã. Neutro Varro gallo fundanio: De miris, ſecundo de ſtatuis, aquis, ut ſunt lacus, & ſtagna, & putea, & maria. Piſcatio generis (ut sæpe) fœm. Piſcatus masc. Cicero de finibus bonorum, & malorum lib. ſecundo: Iſtius generis aſotos iucunde putat uiuere, mundos, elegantes, optimis cocis piſtoribus, piſcatu, aucupio, uenatione.

Puluis genere masc. ut sæpe, fœm. Ennius libro octauo annalium: Iamq; ferè puluis ad cœlum uaſta uidetur. Idem libro octauo: Iamq; ferè puluis fulua uolat. Poſticam fœmin. genere conſuetudine appellamus. Lucilius ſatyrarum libro tertio: Non peperit, uerum poſtica parte protundit. Varro, ταφῇ μενίππου: Perrexit inferioris partis domus poſticæ (ut ait Plautus) penitiſſimæ. Titinnius neutro in Veliterna dici probat: At que duo poſtica, quæ loco mercede. Idem fullonibus: Siquis hodie præter has poſticum noſtrum pepulerit. Lucilius lib. octauo: Piſtrinum appoſitum, poſticum, ſella, culina. Varro Prometheo lib. ij. Retrimenta cibi, quæ exierunt per poſticum uallem feci. Partus masc. eſt generis. Virgil. Quin idem uenerit partus ſuus, & Paris alter. Partitudo, & partio fœmin. Plaut. Aulul. Probrũ, propinqua partitudo cui appetit. Idem eadem: Nam probrum, atq; partitudo propè adeſt. Afranius Vopiſco: Non dolorum partionis ueniet in mentem tibi, quos miſera pertuliſti, ut partum proijceret pater? Plautus Truculento: Horreſco miſera, mentio quod ſit partionis. Præſepia neutri ſunt generis. Virg. li: xi. Qualis ubi abruptis fugit præſepia uinclis. fœm. Plaut. Curculione: Quin reciperet ſe huc ceſſum ad præſepiam ſuam. Idem: Ad meum herum arbitrum uocat me hic intra præſepias meas. Varro de Repub. libro primo: Contra hic laudabatur ab illis. Is habebat culinã ruſticam, unam præſepiam latam, cællam uinariam. Panis conſuetudine masc. neutro Plautus Curculione: Hæc ſunt uentris ſtabilimenta pane, & aſſa bubula. Pingue eſt pro pinguis est, neutrum pro alio genere poſitum. Nouius Tripertita: Si autem pingue est, male cubandum eſt putrem panticas.

Perdix & masc. genere dici poteſt. Varro admirandis: Perdicas Bœotios. Palpebrũ genere neutro cõſuetudo dici uult

Palpebræ fœminini. Lucretius lib.iiij. Brachia, palpebræq; cadunt, poplitesq; cubanti. Varro Papiapapæ, περὶ εὐκωμίων: Quos calliblepharon naturali palpebræ tinctæ uallato mobilis septos tenent. Marcus Tullius de orat. libro secundo: Munitæq; sunt palpebræ, quæ tanquam uallo pilorum.

Pannus usu generis masc. Neutro Næuius tabellaria: Qui habet uxorem sine dote, pannum positum in purpura est. Purpurissum genere neut. Afranius Homine: Cedò purpurissum, fœmi. Næuius sannionibus: In licio, cretam, cerussam, purpurissum. Pernicies generis fœm. Lucilius saty. lib.ij. Pestem, perniciemq; catax, quam & Manlius Nouius. neutri. Accius Menalippo: Paratus sum ubi uis, petere pestem, perniciem. Palumbi fœminini. Virgilius bucolicis: Nec tamen interea raucæ tua cura palumbes. Masc. Lucilius libro. xiiij. Macrosq; palúbes. Plautus Bacchidibus: Qui enim intelligo duæ unum expectitis palumbem. Pomponius de uite: Quo palumbem unum ex ore tollit. Pigror generis masc. Lucilius satyr. lib. x. Langor, obrescitq; pigror, torporq; quietis. Pigne. Ennius li. xvij Potestate pigne sufferre laborẽ. Accius Clytemnæstra: Omnes gaudent facere recte mali pignem. fœm. pigritia. Pali genere fœm. Neutri Varro, flexabulis, περὶ ἐπαρχιῶν: Quid tu non uides in uineis, quod tria pala habeant, tripales dici?

Periculum generis neutri. Teren. Andria: At istuc periculum fieri in filia graue est. Periclitatio fœm. Mar. Tul. de deorum natura lib.ij. Sicut ex quibusdam stirpibus, & herbis quarum utilitates longinqui temporis usu, & periclitatione percepimus.

Paratus generis masc. paratio fœm. Afranius Priuigno: Silentio opus est, nulla inest paratio. Penus generis fœm. Lucilius: Magna penus paruo spatio consumpta peribit, Masc. Pomponius dogali: Vnum penum, quæ omnem cæterũ aliam præberem penum. Næuius: Do facta meum in penum componam satius est. Neutri etiam lectum est apud plurimos quorum autoritas non probatur. Polypus generis fœm. Lucilius libro. xxix. Paulisper cui medẽtia medem hæc sc ut polypus ipsa

Paupertas generis fœm. Neutri Cæcilius Plotio: Ibo ad forum, & pauperi tutelam geram. Papauer neutri. Virgilius: Spargens humida mella, soporiferumq; papauer. Masc. ul. Varro no prandis: Infrias sene papauerem. Plautus Asinaria: Formicis obijcias papauerem.

Pileus generis mascul. Plautus Captiuis: Pileum, quem habuit diripuit, eumq; ad cœlũ tollit. neutri Plautus Cornicul. Te obsecro Lyde pileum meum, mi soddalis, mea salubritas. Prosecta exta, quæ aris dantur ex fibris pecudum dissecta, sunt generis neutri. Licinius Macer ornithogonia: Vulgari tosta uapore Cum uirgis prosecta ferunt. fœm. Lucilius lib. xiiij. Cœnã inquit nullam, neque diuo prosectam ullam. Varro rerum diuin. libro. xi. Proficiem exortum uel in mensam porrigere.

Pedis, quem nos pediculũ dicimus generis masc. est. Nouius Est pedis unus ingens in naso. fœm. Plautus aulul. Vbi quanq; pedem uidebat suppurabatur omnis. Pluuia (ut sæpe) generis fœm. Virg. georg. lib. i. Tunc cornix plena pluuiam uocat improba uoce. Masc. Laberius: Late loquente qui pedem extaberna tulimus tantus cum staret pluor. Pistillus masc. Nouius minia medica, lacrymæ cadent, calet pistillus. Idem fullonibus: Testis pestinas pistillos mihi cantent. neutro Muntius: Pistillum grande est. Propago propages (ut sæpe) generis fœm. Pacuuius Antiopa: Saluete gemini, mea propages sanguinis. neutri Ennius: Boni secunde forent fructus, ut æque propaginem. Patibulum genere neutro. mascul. Lucilius rerum humanarum lib. xxi. Deligata ad patibulos, deligantur, & circunferuntur, cruci defiguntur. Plautus Carbonaria: Patibulũ ferat per urbem, deinde affigat cruci.

R

RICTVS Generis est masc. Titinnius: Cue exporge frontem, habeat semper factos rictus. Ricta neutri. Lucretius lib. v. Mollia ricta tremunt duros nudantia dentes. Mar. Tul. de signis: Vt rictũ, mentumq; eius paulo sit attritius. Rogus masc. generis. Virg. Aeneid. lib. quarto: Hoc rogus iste mihi, hoc ignes, aræq; parabant. neutri Afranius epistola: Pulchre hoc incendi rogum, ardet, tenetur, hoc sepulchro sepelietur. Rudens generis est masc. Virgilius Aeneid. lib. tertio: Excussosq; iubet laxare rudentes. fœmmini. Plautus Rudente: Dum hanc rudentem complico. Reticulum genere masc. Mar. Tullius in Verrinarũ actione. vij. Reticulumq; sibi ad nares admouebat, tenuissimo lino, plenũ roscæ Fenestella annalib. Fascem pectoralis reticulus. Neutro Claudius libro primo: Prius hisce autoribus inde reticula galearia. Ramenta generis neutri, ut sæpe. fœm. Plautus: Ramenta fiam plumbea propensior. Rastros genere masc. dicimus, ut apud Virgilium. & Teren. neutro apud Cornelium Celsum: Omnes rastra & attollunt, & adigunt. Raptus generis masc. fœm. Teren. Adelphis: Dispeream: Ctesiphontem audiui Philumenam assuisse in raptione cum Aeschino. Reditus generis masc. Virgilius Aenei. lib. iiij. Nostri reditus expectatiq; triumphi. fœm. M. Tullius Philippicarũ lib. primo: Exponam uobis breuiter consiliũ profectionis, & regressionis meæ. Varro rerũ humanarum libro. xx. Omneis Tarquinios eijcerent, ne quam reditionis per gentilitatem spem haberent. Idem eodem: Admilites facit reuersionem.

S

SEXVS Masc. generis esse manifestũ est. Neutro Sallustius dixit histo. lib. ij. At Metellus in ulteriorem Hispaniam post annũ regressus magna gloria concurrentium undiq; uirile, & muliẽbre sexus per uias, & tecta omnium uisebantur. Sisenna hist. lib. iiij. Tum in muro uirile, ac muliẽbre sexus populi multitudine omni collocata. Specus genere masc. Varro rerum diuinarũ lib. iiij. Ibi cum ad amissam capram desiderarem animaduertisset quendam specum tenebricosum. Ennius Lytris: Inferum uastos specus. Fœm. Ennius annalium lib. xvij. Concaua sub montis late specus intus patebat. Accius Nyptris: Inde aduenio montem Oetam, scruposam specum. Strigilim manifestum est esse generis fœminini. Neutri Varro Bimargo, κατάρτιστος: Est enim uera causa, in candelabro pendet strigilis. Sortes genere fœm. Virgilius lib. decimo: Nescia mens hominum fati, sortisq; futuræ. masc. Virgilius libro quarto: Quæ sortitus non pertulit ullos.

Salis genere masc. Terent. Eunucho: Labore alieno magnam partam gloriam, uerbis sæpe in se transmouet, qui habet salem quod in te est. Plautus mercatore: Quasi in aqua indideris salẽ. Neutro Varro cõmentario ueteri Fabij pictoris legimus: Tersit & sale, quo sale sordidum usium est, & ollam rudem facile abiectum est, et postea id sal uirgines uestales serra ferrea secant.

Socrus & mascul. genere ueteres dici posse uoluerunt. Næuius Pellico: Desine socri tuo, fratri patrui meo.

Salum neutri generis est uulgari consuetudine. Mascul. Ennius Hecuba: Vndantem salum. Sibilum neutro genere ut apud Serenum: Suaue sibilum. Masc. Virgilius Bucolicis: Nam neque me tantum uenientis sibilus austri. Lucilius: Saxa & stridor ubi atque erunt dum sibilus institis. Sagum get-

neris neutri, ut plerunq; mascul. Ennius: Tergius igitur sagus pinguis operiat. Varro Virgula diuina: Cum neq; aptam molibus humeris sibulam sagis ferret. Spari, quod est genus telim masc. genere, ut est apud Virgilium: Agrestisq; manus armat sparus. neutro Lucilius: Tum spara, tum rumices.

Sanguis masc genere in consuetudine habetur. Virgil. Aen. lib. ij. Vos ô quibus integer æui Sanguis ait. Neutro Ennius Hecuba: Heu me miseram interij, pergũt lambere sanguen sanguine. Lucretius lib. i. Visceribus uiscus gigni, sanguenq; creari. Accius Amph. Cum patre paruos patrũ hostifice sanguine sanguen hiscere suo. Idem æneadis aut Decio: Vim gallicã obducẽtra in acie exercitu'ue patrum hostili fusum sanguen sanguine. Varro cosmophthoro, περὶ φθορᾶς κόσμου: Africa terribilis contra concurrere ibis, atq; æneæ misceri sanguine sanguen Cicero de finibus bonorũ, & malorũ lib. quinto: Quotusquisq; est, cui mors cum appropinquet, non fugiat timido sanguen, atque exalbescat metu? Succuboneum positum pro succuba Titinnius testis est, in Psaltria: Contemplari ancillas quam arbitrer illarum succuboneum esse. Simile est pro similis est, pro mascul. positum neutrum. Titinnius fullonibus: Formicæ pol persimile est rusticus homo. Næuius gymnastico: Pol aut parasitorum aliorum simile est. Næuius militibus Parnetinensibus: Tu pueri pausilli simile es, quia enim ad os fers quicquid nactus es. Schema fœm genere dici ueterum usurpat autoritas. Plautus Amph. Quod ego huc processi sic, cum seruili schema. Pomponius Postibulo: Si ualebit plus in buccam uenet si dicin' schema? Neutro Næuius Lycurgo: Pergite thyrsigeræ bacchæ modo bacchico cum schemate. Lucilius xxix. In gymnasio ut schema antiquo est, peccatores retinerem.

Scrobes fœm. genere, masc. Plautus Amph. Ibi scrobes fodito sexagenos in dies. Idem aulul. Ego hæc fodiebã in die denos scrobes. Varro rusticarũ rerum lib. primo, scrobiculum dicit. Idem Manio: Quoddam administrant in scrobe sodiendo, inueniunt arcam. Syngraphas fœm. genere Mar. Tul. autore dicimus: Præ negotiatoribus Achæis syngraphas, quas nostra uoluntate conscripsimus masc. Plautus asinaria: Agedum istum ostende, quem conscripsisti syngraphum. Silex omnium cõsensu fœm. appellatur genere. Virg. bucolico: Ah silice in nuda. Masc. Lucretius lib. i. Vnde queant ualidi silices, ferrumq; creari. Idem. lib. v. Non ruere auulsos silices à montibus altis.

Spicæ generis sunt fœm. Varro sexagesi: Si canis sit è catello, sic è tritico spicam. Mar. Tul. de finibus bonorum & malorum lib. iiij. Non enim quod facit in frugibus uictum ad spicam perduxerit. Masc. Mar. Tul. de senect. Calamoq; erecta geniculato, uaginis iam quasi pubescens includitur, ex quibus cũ fundit fruges spici ordine structas. Varro lege menia: Neque in bona segete nullum est spicum nequã, neque in mala non aliquod bonum. Squalor masc. est generis. fœm. Accius Eurysace: Prò dij immortales speciem humanam, inusitatam, egregiã, indignam clade & squalidine. Idem Telepho: Nam eisi operta squalitate est, luctuq; horrificali. Varro Manio: Ager derelin quereturac periret squale, scabreq; illuuie, & uastitudine. Lucilius: Squalitate, summa scabie, summa erumna obrutam.

Suasiones generis fœm. Neutri. Accius Clytemnæstra: Sciham hanc mihi supremam lucem, & seruitutis finem dari.

Scutum generis neutri. masc. Turpilius, demiurgo: Quia nõ minus res hominẽ, quàm scutus tegit. Seplasium generis neutri. Varro, ἀνδρωπουργίᾳ ἢ περὶ μνημείων: Doti dato insulã Chium, agrum Cæcubum, Seplasia Capuæ, macellum Romuli. Seplasia fœm. Varro Synephebo, περὶ ἐμμενῶν: Hic narium seplasiæ, hic hedycus Neapolis. Pomponius quinquatribus: Venti inquit, rogatum nos, quando nostræ essent seplasiæ.

Stupor generis masc. stupiditatem fœm. Accius Epigona: Ita imperitus stupiditate erumpit se, impos consilij.

Statura generis fœm. Lucilius lib. xxviij. Quare pro facie pro statura. Status masc. Mar. Tullius de offic. lib. i. In corporis denique motu, & statu cernitur. Stirpem generis fœm. Virg. Aenei. lib. vij. Heu stirpem inuisam, & fatis contraria nostris Fata Phrygũm, masc. Ennius annalũ lib. v. Homines Pyrrhus, uti memorant, à stirpe supremo. Pacuuius Atalanta: Dubito ad quam insistam uiam, aut quod primordiũ capissam ad stirpem exquirendum. Virg. æneid. lib. xij. Nanq; diu luctans, lentoq; in stirpe moratus. Satio generis fœm. Virg. georg. lib. primo: Vere fabis satio. Masc. tamen Mar. Tul. de senectute: Quid ego uitium ortus, satus, incrementa commemorem?

T

TACTVS Generis masc. ut sæpe. fœm. Cicero Thusc. li. iiij. Qualis hæc auriũ tactus tales sunt & oculorũ, & tactionũ, & odorationũ, & saporũ. Tale positũ pro talis. Titinnius Setina: Accede ad sponsum audaciter uirgo nulla est, tale etiam est. Tonitrus positum pro tonitru. Plautus Amphit. Strepitus, crepitus, sonitus, tonitrus.

Tergum neutro genere dici, & consuetudo, & ueterum confirmat autoritas. Plautus Pseudolo: Nunquam ædepol uestrũ durum tergum erit, quàm hoc terginum meum. Masc. Plaut. Asinaria: Habeo opinor familiarem tergum, neque iam foris.

Textus mascul. est generis, neutri Lucret. libro quinto: Treis species tam dissimileis, tria talia texta. Idem libro sexto: Propter dissimilem naturam, textaq; rerum. Accius Nyctegresia: Scendit hora laterum texta Vulcani uorax. Terriculæ generis fœm. neutri Accius ἐπὶ ναυσὶ μάχῃ: Vbi nõ terricula cita sunt. Idem Telepho: Proinde ista hæc tua aufer terricula, atque animum iratum comprime. Torquem generis masc. Lucilius satyrarum lib. xi. Conuentus pulcher braches saga fulgere torquem datis magni. Mar. Tul. de offi. lib. tertio: Atq; hic Titus Manlius is, qui ad Anienum, Galli, quem ab eo prouocatus occiderat, torque detracto cognomen inuenit. Fœminini Varro, περὶ τύχης: Tela dextra uibrant, russatia emicant, atq; insignibus Martis torqueas aureas, & scuta cælata Hibero argento graui crebra fulgent. Claudius Quadrigarius describẽs Manlij Torquati pugnã: Vbi eum euertit, caput præcidit, torquem detraxit, eamq; sanguinolentam sibi in collum imponit. Varro de uita populi Romani lib. primo: Auri pondo duo millia acceperunt ex ædibus sacris, & matronarũ ornamentis, à quibus postea id aurum, & torques aureæ multæ relatæ Romam, atque consecratæ. Timor generis masc. fœm. Pacuuius Peribœa Et fare quæ cor tuum timiditas terret. & Mar. Tul. de Rep. lib. ij. Esse autem angores, si miseria afflictas, atq; abiectas timiditate, & ignauia. Idem de orat. lib. ij. Pudore abdicendo, & timiditate ingenua quadam refugisti. In eodem: Neque illa mihi cautio, & timiditas incauti, propter præstantem prudentiã crastinate legenda est. Tractus generis masc. Varro, mutuum muli scabunt, περὶ ἀφορισμοῦ: Vt uenalem tuniculam poneret quotidie, ut uideret, totum denique etiam suis manibus lanea tracta ministrasset infectori. Tribulæ fœmi. Virg. georg. lib. primo: Tribulaq; trahæq;, & iniquo põdere rastri, Neutro Varro rerum rustic. lib. primo: Quod fit apud alios iumentis hic tribulo fit. Torpor generis masc. Lucret. Tantus conduxerat omnia torpor. torpedo fœm. Sallustius historiarum lib. i. Hæc si placent, si tanta torpedo animos obrepsit.

Tapete generis neutri. Turpilius, & Cæcilius: Glabrum ta-

pete.masc.Virg.Pulchrosq; tapetas. Tributum neutro, sed masc.Cato originum libris: Ne prædia in lubricum dirigerentur cum tributus exigeretur. Testa genere fœm.sepe inuenitur, neutro apud obscuræ autoritatis, sed summos scriptores legimus. Turdi masc.sunt generis, ut plerunque lectum est, fœm. Varro quinquatribus: Tu pleni contra caudes audes dicere, cum in eborato lectio, ac purpurei operis toro cubare uideas ægrotum, & eius prius album, quàm tympen subducere malis? Tarditas generis fœm.masc.Varro Bimargo: Ne me prædatus uersuum tardor, ne prenet tarte cum prity mon certum. Tibia generis fœm.mascul.Varro Modio: Quare meas lubidines, ac tibias bilingos. Tartara genere neutro Virg.lib.sexto: Ac mala læua malorũ Exercet pœnas, & ad impia tartara mittit.mascul.Virg.lib.sexto: Tum tartarus ipse Eis patet in præceps tantum.

V

VTERVS Mascul.genere dicitur, neutro Plaut.aulu.Perij mea nutrix, obsecro, uterũ dolet. Turpil.Philopatro: Dispery misera, uterũ cruciatur mihi. Afranius Vopisco: Sedit uterũ, non ut omnino tamen. Venatus masc.est generis.Virg.lib.octauo: Venatu assiduo, & totũ cognouimus amnem. & Geor. Sed rami atq; asper iuxta uenatus alebat. Venatura fœm.Plautus milite glorioso: Vident uillam oculis uenaturã facere, atq; aucupiũ auribus. Vultus masc. genere appellatur. Virg.lib.v. Me ne salis placidi uultum, fluctusq; quietos. Neutro Lucret libro.iiij. Vt patribus patri, sed quod utriusq; figuræ Esse uides iuxtim miscentes uulta parentum. Ennius: Aduersabantur semper uiuos, uostraq; uulta.

Vulgus neutro genere solum dici putat Lucilius satyr. lib. xiiij. Dilectum uideo studiose uulgus habere. Masc. Sisenna historiarum lib.iij. Imperitum contat uulgum. Virg. Aen. lib.ij. Hinc spargere uoces in uulgũ ambiguas. Accius Eurysa. Diffidam amantem cidere turbat uulgũ ambigua. Accius: Euitat mœros discit. Idem Epigono: Et non ne Argiuos fremere bellum, & uelle ui uulgum uidet? Varro crono, περὶ ταφῆς: Quare Heraclides Ponticus plus sapit, qui præcepit, ut comburerent, quàm Democritus, qui ut in melle seruarent. quem si uulgus secutus esset, peream, si centum denarys calicem mulsi emere possimus. Idem, ὅνος πρὸς λύραν: Iturgare cœpit dicens, quæ facis, atque in uulgum uulgas. Vsus generis mascul. Cicero orat libro.ij. Adiungetur usus frequens, qui omnium magistrorum præcepta superaret. fœm. Plaut. Amph. Vsuramq; eius corporis cœpit sibi. Accius œnomao: Atq; hanc postremo sic lit usuram cape. Varro ταφῆ μενίππου: Diogenem literas sciisse, dum usioni quod satis esset. Vectis generis masc. Lucilius satyr.lib.iiij. Ne agitarem manu tu pessulus, & hunc uectem possis cuneis ipso. Virg. Centum ærei claudunt uectes.

Vepres generis masc. Virgil. Sparsi rorabant sanguine uepres. fœm. Pomponius portoperipocons. Vepra est ueprecula. Lucretius lib.iiij. Nam sæpe uidemus Illorũ spolijs uepres uolitantibus auctas. Vadum generis neutri. Virg. Aen. lib. primo: In uada cæca tulit. masc. Sallust. hist. lib. primo: Et mox stipidius aduenientes cũ legionibus, post quam tantas spiras haud facilem pugnantibus uadum, cuncta hosti quàm suis opportuniora uidet. Vesperа fœm optatum germanus meas uespera oriente clanculum ferri ad speciem delino. mascul. Plautus Amph. Hæc illis est pugnata pugna usque à mane, ad uesperũ. Virg. georg. lib. tertio: Cum frigidus aëra uesper Temperat. Terent. Heauton. Nunquam tam mane domo egredior, neque tam ue spere reuertor. Vtres usu generis masc. tantummodo deputantur. neutri Lucilius Andronius: Flacci tege utria.

Vigiliæ generis fœm. sunt, ut plerunque, neutri. Varro Eumænidibus: Animum mitto speculatum toto orbe, ut quid facerent homines cum experrecti sint, me faceret certiorem, si quis quis melius operam superet, ut eius consilio potius uigilium ad minicularem nostrum, qui uidet alium curuantem extrema nocti tis tempora. Victus pro uita positum genere masc. Mar. Tul. de finibus bonorum, & malorum libro quinto: Persecutus Aristoteles animantium omnium ortus, uictus, figuras.

DE VARIA SIGNIFICATIONE SERMONVM PER A LITERAM.

A DVORSVM Significat cõtra. Teren. Adelph. Neq; seruorũ quisquã, qui aduorsum ierant. Plau. Asinaria: Quæ illæc præda est? Ibo aduorsum, atq; electabo quicquid est. Aduorsum rursus apud significat. Titinius gemina: Mulier credo aduersum illũ res suas conqueritur Teren. Andria: Et id gratum fuisse aduorsum te habeo gratiã. Ennius Telepho: Te ipsum hoc oportet profiteri, & proloqui aduorsum illam mihi. Afranius Exceptio: De uita, ac morte domini, fabulauere aduorsum fratrem illius, ac dominum suum. Plaut. aulu. Ego ne ut te aduorsum mentiar mater mea? Mar. Tul. de finibus bonorum, & malorũ lib.iij. Nec uero pietas aduorsum deos, nec quãta ijs gratia debeatur sine explicatione naturæ intelligi potest. Anima est secundum consuetudinem spiritus, quo uiuimus. Virgili. georg. libro quarto: Animasq; in uulnera ponunt. Anima rursum halitus oris & odor. Virgil. georg. lib.ij. Animas & olentia Medi Ora fouent illo, & senibus medicantur anhelis. Titinnius fullonibus: Interca fœtida anima nasum oppugnat. Plautus Asinaria: An fœtet anima tuæ uxori? Idem mercatore: Ieiunitatis plenus animam fœtidat. Cæcilius: Quæ mihi, ubi domũ aduenì, assedi, extemplo sauiũ dat ieiuna anima? Anima aqua. Plaut. Amph. Ni ego illi puteo, si occepso, animã omnem intertraxero. Anima sonus. Varro Eumænidibus: Phrygios per ossa canus liquida canit anima. Anima iterum significat iracundum, uel furiosum. unde & animosi dicuntur iracundi. Plaut. Amph. Animam comprime. Accius Menalippo: Ego ne auxilio motus, temere ut hosti me animato offeram? Idem epinausimache: Vt nunc cum animatus iero, satis armatus sum. Nouius fullonibus feriatis: Nihil est periculi, dabo tibi uirum ualidum, uirum animosum. M. Tul. de Rep. lib.i. Ergo nõ probares consilio pulso lubidines, quæ sunt innumerabiles iracundiæ quæ tenerent omnia? Ego uero nihil isto animo, nihil ita animato homine miserius ducerem. Idem de re pub.lib.i. Tum uirtute, labore, industria quærereatur summi uiri indolem, nisi nimis animose ferox natura illum nescio q:o. Virg. geor. lib.iij. Quos animosi euri assidue frangũtq;, ferũtq;. Et æneid. lib.xi. Pone animos & pulsus abi. Lucilius lib.xxx. Atq; animosam Thessalam & indomitam frenis subigãtq;, domemq; Anima uentus. Virgilius lib.octauo: Quantum ignes animaq; ualent. Lucretius libro quinto: Aurarumq; leues animæ, calidiq; uapores. Varro Margopoli, περὶ ἀρχῶν: Noctiluca tollo, ad focum fero, inflo, anima reuiuiscit. Idem Cosmopthorine, περὶ φθορᾶς κόσμου: Deus habenas animæ leui, dum uentus uos flamine fudo, suauem ad patriam perducit. Ac eius myrmidonibus: Lassis trahere in salũ, & uela uentorum animæ immittere. Plautus aulularia: Neque quid emittat animæ dormiens. Aptam necessariã. M. Tul. de rep. lib.iiij Eademq; obiectum uiuo, atq; umbram, noctemq; efficiat, cum ad numerum

ad numerum dierum aptum ad laborum quietẽ. Aptum elegãter, ac necessarie positum. M. Tul. de offi. lib.i. Vt enĩ pulchritudo corporis, apta compositione membrorum, mouet oculos, & delectat. Idemq; : Sed facile iudicabimus, quid eorũ apte fiat, quid ab officio, naturaq; discrepet. M. Tul. de finibus bonorum et malorum libro iiij. Itaq; natura sumus apti ad cœtus, cõsilia ciuitatis. Aptus significat adeptus. Accius Menalippo: Obuia mens, idq; aduorsum aptus alteri in promptu occupat. Pacuuius Hermiona: Quod ego in acie obiectans uitam, bellando aptus sum. Lucilius lib.xxix. Vt si id, quod concupisset, non aptus. Aptum compositum, paratũ. Vir. Aen. li.iij. Interea classem uelis aptare iubebat Anchises. Idem lib.x. Proiectum dum pede læuo Aptat se pugnæ. Pomponius: Heus aptate pueri mundè, atq; ampliter conuiuium. Aptum rursum connexum, & colligatum significat. Vir. Geor. li.iij. Ipsi è torquibus aptos Iunge pares. Accius Demetrio: Hinc colemena lege minus aptum cornibus. Luci. satyr. lib. x. Consellas quoq; uatidis in funibus aptas. Idẽ lib.xvi. Ibat forte aries, inquit, iam quod genus quantis Restibus uix uno filo hæc se hærere putares Pellicula extrema exaptum pendere onus ingens. Varro mutuum muli scabunt, περὶ ἀφορισμοῦ: Vbi lucus opacus teneris fructibus aptus. M. Tul. de deorum natura lib.iij. Quis enim hunc hoiem dixerit, qui tam certos cœli motus, tam stratos astrorum ordines, tamq; inter se omnia connexa, & apta uiderit, neget his ullam inesse rationem? Sallustius histo. lib.iij. Quod ubi frustra tentatum est, socordius ire miles, obrepere non aptis armis, ut in principio laxiore agmine. Lucil. lib. xxx. Vnus consternit nouis uestibus pestibus aptus. M. Tul. in Hortensio: Altera est nexa cum superiore, & inde aptéq; pendens. Et Thus. lib.v. Fulgentẽ gladium è lacunari seta equina aptum demitti iussit. Aequales sunt similes, & ex æquo. Afranius Vopisco: Equidem te nunquam mihi parasium, uerum amicum, æqualem, atq; hospitem quotidianum, & lautum conuiuam domi. Aequales rursum æquæui. Vir. Aene. lib.x. Necnon Euãtem Phrygiũ, Paridisq; Mimanta Aequalem. Lucilius satyra. li.v. Aeterum unũ ceciderunt tamen senem Tiresiam æqualem constat. Afranius Priuigno: Noui amicum, atque æqualem meum. Virg. lib.v. Astillũ fidi æquales. Teren. Eunucho: Patris cognatum, atq; æqualem Archimenidem nostin'? M. Tul. de offi. li.iij. P. Scipionẽ Marce fili, eum, qui primo Africanus appellatus sit, dicere solitum scripsit Cato, qui fuit ferè eius æqualis. Et de senectute: Ego uero propter sermonis delectationem tempestiuis quoque conuiuijs delector, nec cum æqualibus solum, qui pauci admodum restant, sed cum uestra etiam ætate. Apertum purum, serenũ. Virgil. Aenei. lib.i. Scindit se nubes, & in æthera purgat apertum. Apertũ dicitur patefactum. Virg. lib.viij. Iamq; adeo exierat portis equitatus apertis. Teren. Adelph. Abi perstrenue, ac fores aperi. Aperit mitigat, placat. Virgil. Aen. lib.i. Et uastas aperit syrteis, & temperat æquor. Apertum nudatũ. Turpilius demiurgo: Apertæ suræ, brachia autem procera horrorem mihi ex corde exsuscitabant. Sallust. histori. lib.v. Quibus de causis Syllam in uictoria dictatorem, sibi equo descendere, surgere de sella, caput aperire solitum. M. Tul. de offi. li.ij. Verentur enim ne siquo casu euenerit, ut corporis partes quædam aperiantur, aspiciantur nõ decore. Virgil. lib.vi. Aperit ramũ, qui uestе latebat. Varro Eudæmonibus: Capite aperto esse iubet, ante lucem suscitat. Sisenna histor. lib.iiij. Adoriuntur aduersos, ut apertis lateribus. Var. de uita popul. Roma. lib.i. Minores natu capite aperto erant, capillo pexo, utiq; innexis crinibus. Aperire erigere, ostendere. Vir. Aen. lib.iij. Quarto terra die primũ se attollere, tandem Visa aperire procul. Idẽ Aen. lib.viij. Patriumq; aperitur uertice sidus. Varro meleag. Non modo suris apertis, sed penè natibus apertis ambulans. Autumare est dicere. Pacuuius peribœa: Flexa, non falsa autumare dictio Delphis solet. Idem Hermiona: Quid benefaciam ei, patris cuius opera te esse ultum autumat? Lucilius libro xxviij. Socrati ut quid dante tyranno mississe Aristippum autumant. Plautus amph. Nisi hoc ita factum est perinde, ut factum esse autumo, non causam dico, uerum nõ simules probari. Autumare est sperare. Pacuuius Dulorestе: Aut hic est, aut hic adfore actutum autumo. Altum non solum aërium, uel profundum sicuti plerunque. Altum ab alendo dictum. Varro Manio: Habens ante positam alimoniam, sedens altus alieno sumptu. Altum magnum uel glorioſum. Virgil. Geor. lib.iiij. Te sine nil altum mens incohoat. Altum uetus, antiquum. Virg. Geor. lib.iiij. altius omnem Expediam prima repetens ab origine famam. Et libro viij. Quid causas petis ex alto? Accius armorum iudicio: Cur ueterata ex alto appetis dissidia Agamemnõ? Altum presum, obscurum. Virgil. lib.xi. Quid me alta silentia cogis Rumpere? Idem in eodem: Sin altior istis Sub precibus uenia ulla latet? Aditus interpellatio. Terenti. Andria: Aliquot me adierunt, ex te audium qui aiebant. Vir. lib.x. Regem adit, & regi memorat, nomenq; genusq. Lucilius lib.xxvij. Cum pacem peto, cum placo, cum adeo, & cum appello meam. Aditus ingressus. Vir. li.ix. Huc turbidus, atq; huc, Lustrat equo muros, aditumq; per auia quærit. M. Tulli. de supplicijs: In ipso aditu, atq; ope portus. Aditus rursum aduentus. Accius Medea: Tũc Diomedes & cuius aditum expectant, peruixi usque adhuc. M. Tul. ad Cæsarem iuniorem lib.i. Et aut ad consules, aut ad te, aut ad Brutum adissent, his fraudi ne esset, quod cum Antonio fuissent. Attendere est intendere. M. Tul. de offi. li.iij. Et si cum animum attenderis, turpitudinem uideas adunatam. Accius Diomede: Simul aurem attendo, ut qui rem exaudire amplius. Lucilius libro xxix. Præterea ut nostros animos attendere dictis, Atque adhibere uelis. Idem lib. xxvij. Rem cognoscas simul, & dictis animum attendas postula. Pacuuius Antiopa: Sed cum animum attendo ad quærendum quid siet. Pomponius macco: Quid futurum est, si pol ego hanc discere artem attenderim? Attendere perseuerare. Accius Diomede: Si unquam perpediar gnato puer, ne attenderis petere à me id quod nefas sit concedi tibi. Appellare est familiariter respondere. Lucilius lib. xxvij. Cum mei me adeunt seruuli, non dominam ego appellem meam? Appellare est applicare. Afranius Exceptio: Habitu appellãt huc ad molem nostram nauiculam. Lucilius libro xxvi. Aggere in iaciendo si quod est in uineis actis opus: primum id dant operam, & quamprimum appellant. Appellare nominare. M. Tul. de offic. libro tertio. P. Scipionẽ Marce fili, qui primus Africanus appellatus sit. Aemulus est in uidus. Vir. Aene. lib.v. Aemula necdum Temporibus gemmis canebat sparsa senectus. Et libro vi. Aemulus exceptũ triton. Aemulus est sectator, uel imitator. Mar. Tul. p M. Marcel. Illo æmulo, atq; imitatore studiorum meorum, ac laborũ. Sallustius histor. libro iij. Sed Pompeius à prima adolescentia, sermone fautorum, similem fore se credens Alexandro regi, facta, consultaq; eius quidẽ æmulatus erat. Vir. Aen. lib.x. Spẽq; meam patriæ, quæ nunc subit æmula laudi. Aemulus similitudinem uitæ, uel instituti sequens. M. Tul. de repub. lib.i. Quã enĩ iudicatur iste optimus, doctrina, artibus, studijs, audio quando. Argutũ significat sonans. Virgilius Buc. Forte sub arguta, cõsedерat ilice Daphnis, & multa huiusmodi. Argutũ autdax, malitioſum. Lu. li. xxvij. Agite, agite fures, mendacia argutamini. Plau. Must. Exi è culina, sis foras mastigia, qui mihi inter patinas exhibes argutias. Argutum paruũ, ac lætum. Vir. Geor. lib.iij. Argutiq; caput, breuis aluus, obesaq; terga.

Accipere tractare, increpare. M. Tul. in uerrinarũ actione secunda: Male accipit uerbis. & ad Cæsarem iuniorem li. i. Rogo ipsum, quẽadmodũ cũ ego, armis acceperit. Accipere est datum sumere. Vir. Aene. lib. iij. Accipe, & hæc manuũ tibi quæ monimenta mearũ Sint puer. Accipere sentire. Ter. ἑαυτοντ. Clinia aliter tuũ amorẽ, atq; est, accipis. Accipere uidere. Vir. lib. viij. Vt te fortissime teucrũ Accipio, agnoscóq; libens. Var. de re rustica lib. iij. Cũ diceret se nullam accepisse uillã, qua magis delectatus esset. Accipere cõcipere. Vir. lib. viij. Alij uentosis follibus auras Accipiũt, reddũtq;. Accipere audire. M. Tul. Accipite nũc aliud eius facinus nobile. Lucil lib. xxx. Hoc etiã accipe qđ dico, nã ptinet ad rẽ. Vir. Aen. lib. ij. Accipe nũc Danaũ insidias, & crimine ab uno Disce omneis. Accipere poscere. Ter. Eun. Accipit hominẽ nemo melius prorsus, neq; prolixius. Accipere decipere. Lucil. xxix. Sic inquam ueteratorẽ illum, uetulũ lupũ Annibalẽ acceptũ. Accipere admittere. Plau. Aulu. Optumus tu cõditionẽ hanc accipe. Ardere est ignescere, concremari. Vir. Aen. v. Nanq; uolans liquidis in nubibus arsit arũdo. Idẽ lib. ij. Iam proximus ardet Vcalegon. Ardere festinare. Vir. Aen. li. i. Instant ardẽtes Tyrij, pars ducere muros, Moliriq; arcem, & manibus subuoluere saxa. Idem lib. xij. Ardet in arma magis. Ardere fulgorem, & splendorẽ emittere. Virg. Aene. li. iiij. Tyrióq; ardebat murice læna. li. xi. Ardet apex capiti, cristisq; à uertice flamma Funditur. Ardere dolere, uel irasci. Virgilius lib. x. Proxima quæque metit gladio, latumq; per agmen Ardẽs limitẽ agit ferro, te Turne superbum Cæde noua quærẽs. Acre significat celer, uelox. Vir. Geo. li. iij. Calidũq; animis, & cursibus acrem. Idẽ Aen. li. iiij. At puer Ascanius medijs in uallibus acri Gaudet equo. Acrem austerũ, acerbũ, asperũ. M. Tul. ĩ Hortẽsio. Quod alterius ingeniũ, sicut actũ Aegyptiũ alterius, sic acrius mel Hymettiũ dicimus. Var. Parmeno. Dimittisq; acri pectore curas cantu, castáq; poësi. Acre seuerũ. Mar. Tul. de offic. libro i. Suum quisq; igitur noscat ingenium acremq; se & bonorũ, & malorũ suorũ iudicẽ præbeat. Idẽ eodẽ: Vt tendũ est fortasse uocis cõtẽtione maiore, et uerborũ grauitate acriore. Acrẽ fortẽ. Vir. Aene. lib. vij. Aut acrem dubites ĩ prælia poscere Turnũ. Cic. Thus. li. v. In rebusq; gerũdis uirũ, & acrẽ, & idustriũ, eũdẽ tamẽ maleficũ natura. Acre uehemẽs, sæuũ. M. Tul. in Hortẽsio: Aut Philippo breuius, aut Theopõpo acrius? Virg. Geor. li. iij. Acremq; molossum Pasce sero pingui. Idẽ Aene. lib. v. Acrior ad pugnã redit, ac uim suscitat ira. M. Tul. Verrinarũ actione de signis: Acre, prouidũ, diligens. Vir. Geor. lib ij. Iã tũ acer curas uenientẽ extendit in annum Rusticus. Aër est mediũ spatiũ, qđ inter cœlũ est & terrã. Vir. Aene. lib. v. Aëra dimouit tenebrosum, et dispulit umbras. Aër altitudo. Virg. Georg. lib. ij. Vbi aëra uincere summũ Arboris haud ullæ iactu potuere sagittæ. Aër sonus. Varro andabatis. Aĩa, ut cõclusa in uesica quãdo est arcte ligata, si perculeris, aëra reddet. Amarũ dicitur asperũ. Vir. Ge. li. ij. Et amara Pausia baca. Lucreti. lib. iiij. Interea perpotet amarũ Absynthij laticem. Amarũ acerbũ. Vir. Aen. lib. iiij. Isq; amens animi, & rumore accensus amaro. Admonere cõmonefacere. M. Tul. in Verrẽ de signis: Recte admones, Polycletum esse dicebant. Admonere percutere. Vir. li. x. Lucagus, ut pronus pendens in uerbera telo Admonuit bijugos. Ambire significat circuire, & concludere. Virg. lib. iij. Quæ rapidus flammis ambit torrentibus amnis. Idem lib. x. Atq; oras ambijt auro. Ambire ambitionibus appetere. Virg. lib. vij. Ne cõnubijs ambire Latinũ Aeneadæ possint. Ter. Andria: Nisi uides, nisi senis amicos oras, ambis. Ambire interpellare. Vir. Aen. lib. iiij. Quonã reginã ambire furentem Audeat affatu? Agere gerere. Varro Bimargo: Nõ Hercules potes, qui agebas, sed conopron. Audacia cõsuetudine temeritas dicitur. Sall. Catilinæ bello: Audacia pro muro habetur. Audacia fiducia. Vir. li. v. Quiq; pedũ cursu ualet, & qui uiribus audax. Atrũ dicitur nigrũ. Vir. li. v. Quinquaginta atris immanis hiatibus hydra. Et Geo. li. iij. Hic piscibus atrã Improbus ĩgluuiẽ. Varro Eudæmonibus: Vix uulgus cõfluit non furiarũ, sed puerorũ, atq; ancillarum, qui omnes me bilem atram agitare clamitantes. Alumnos cõsuetudo quos alas, uel educes, uel eos qui alũtur dici uult.. Vir. li. vi. Nec Romula quondam Vllo se tantũ tellus iactabit alumno. M. Tul. in Verrẽ de supplicijs: Italia autẽ alumnũ suũ seruitutis extremo, summóq; supplicio fixum uideret. Var. sesquiulysse: Vbi quod lupã alũni fefellerũt olim. Idẽ Eudæmonibus: Et ecce de improuiso ad nos accedit cana ueritas Atticæ philosophiæ alumna. Alumnũ filiũ. Virg. lib. vi. Nec nõ & Tityon terræ omnipotentis alumnũ. Pac. Teucro: Quæ desideria alumnũ, pœnitudines, quales, scapresq; & incultas uastitudines? Alũnũ dominũ. Virgil. li. xi. Charo datus ibat alũno. Agere leto dare. Vir. Aen. lib. i. Tũ uulgus in omne Miscet agens telis. Actũ rotatũ Vir. Aen. lib. ix. Ipse ter adducta circũ caput egit habena. Agere loqui. Ter. Adelph. Sed est'ne ipsus, de quo agebã? Actũ dicitur pfectũ. Vir. lib. vi. His actis, propere exequitur præcepta sibyllæ. Agere persequi. Vir. Aen. li. iiij. Quã procul incautã nemora inter Cresia fixit Pastor agens telis. & Aen. li. viij. Quos illi bello profugos egere superbo. Actũ appulsum. Vir. li. vij. Siue errore uiæ, seu tẽpestatibus acti. Var. lege Menia: Non hos Pactolus aureas undas agens eripiet unq̃ è miserijs. Actũ infixum. Vir. lib. ix. Sed uiribus ensis adactus Transadigit costas. Varro γνῶθι σεαυτόν: Non uidetis unus ut paruulus Amor ardi fœta lampade arida agat amantis æstuantis? Actum coactum, territũ. Virgili. lib. vi. Prodigijs acti cœlestibus ossa piabunt. Agere fugare. Vir. Geor. lib. ij. Et mẽbris agit atra uenena. Actum admotum. Vir. lib. viij. Accelerant acta pariter testudine Volsci. Lu. lib. xxvi. Aggere in iaciendo si qđ est in uineis actis opus. Asperum significat insuaue. Terentius ἑαυτοντ. Asperum pater hoc est, aliud lenius sodes uide. Virgil. Georg. libro ij. Asper in ore sapor. Asperũ nocens. Virg. Aene. lib. iij. Sæuit agris, asperq; siti atq; exterritus æstu. Asperum exasperatũ, nõ leue. Virgilius. lib. ix. Bina dabo argento perfecta, atq; aspera signis Pocula. Aequare est cum æquitate diuidere. Virgilius Aene. lib. i. Operumq; laborem partibus æquabat iustis. Aequare continuare. Virg. lib. viij. Felix si protinus illum Aequasset nocti ludum. Accõmodatũ dicitur adiunctũ. Virg. Aene. li. ij. Lateriq; Argiuũ accõmodat ensem. M. Tul. in Verrem in frumentaria: Flagitia, libidinisq; accommodat. Accius Bacchidibus: Tunc syluestres exuuias sæuo pictas lateri accommodant. Idem de offi. lib. i. Qui se ad rẽp. & ad magnas res gerendas accommodauerunt. Et de repub. lib. i. Expositamq; ad exemplum nostræ reipub. accommodabo eam, si potero, omnem illam orationem, quæ est mihi habenda de optimo ciuitatis statu. Accõmodatũ procliue, propensum. M. Tul. in Verrẽ actione iij. Tunc præterea maxime sedati, & quieti propè, præter cæteros, ad summum græcorũ otiũ, potius quàm ad ullã uim, aut tumultũ accõmodaui. Accõmodare adhibere. M. Tul. de offi. li. iij. Tantũ dabit amicitiæ, ut uerã amici causam esse malit, ut orandæ litis tẽpus, quoad per leges liceat, accommodet. Et de sene. Cæterũ & tẽpora metendis frugibus, & percipiendis accõmodata sunt. Aridũ dicitur siccũ. Vir. Aen. li. i. Atq; arida circũ Nutrimẽta dedit. Aridũ horrific, acutũ. Vir. Geo. lib. i. & aridus altis Mõtibus audiri fragor. Lucr. Aridus unde aures terget sonus. Aridũ purum, lucidum. Plau. Rudẽte. Argento arido. Anceps est dubium. Vir. Aen lib. x. Anceps pugna diu. Anceps duplex. Lucili. lib. xxix. Nemo hos ancipites ferro effringat

effringat

effringat cardines. Vir. Aene. li. iij. Agnouit prolem ambiguã, geminosq; parenteis. Varro de uita populi Romani lib. iiij. Cæsar reuersionem fecit, ne post occipitium in Hispania exercitus qui erant, relinquerent: quò se conijceret Pompeius, ut ancipiti urgeretur bello. Anceps acutũ ex utraq; parte. Lucil. lib. xxix. Vecte, atq; ancipiti ferro effringam cardines. Aura est uentorum uis. Vir. Georg. lib. iiij. At illi dulcis compositis spirauit crinibus aura. Idem Aen. lib. vi. Discolor unde auri per ramos aura refulsit. Aura adactus. Varro Eudæmonib. Simul ac languido corpore solis calidior uisa est aura. Argutari dicitur loquaciter proloqui. Ennius: Quẽ incertũ tu isti credere, atque exercere lingua, ut argutarier possis. Næuius exodio: Quando ad ludos uenit, alij cum tacerẽt, totum diem argutatur, quasi cicada. Argutari exilire. Titinnius fullonibus: Terra hæc est noua, quasi ubi tu solitus argutari pedibus, cretã dum compescis, uestimentáq; lauas. Attollere significat erigere, fundere. Vir. Aeneid. lib. iij. Attollit se diua Lacinia contra. Attollere afferre. Pacu. Medo: Custodite istum uos, ne eum quis attollat, néue quis attingat. Idem armorum iudicio: Pro imperio augendum, quis uetat, quis'ue attollat? Virg. Aene. lib. ix. Attulit & nobis aliquando optantibus ætas. Auscultare est obsequi. Pacuui. Quis se magis audiendum, quàm auscultãdum censeo. Ennius menalip. Mihi ausculta nate. Pueros cremari iube. Cæcilius embono: Audire ignoti quod imperant soleo, non auscultare. Auscultare audire. Afranius, Simulante: Ne ego illos uel tantis ausculto lubẽs. Pomponius Asia: Atq; auscultare disce, si nescis loqui. Auscultare uidere, spectare. Afranius priuigno: Videt ludos, hinc auscultaui procul. Agere porrigere. M. Tulli. de offi. lib. ij. Vera gloria radices agit, atq; etiam propagatur. Agere intendere, inquirere. Virg. Bucolicis: Id quidem ago, & tacitus Lycida mecũ ipse uoluto. Agere urgere, impellere. M. Tull. in Verrem actione ij. Agunt enim præcipitem pœnæ ciuium Romanorum. Adducere ducere. Terrenti. ἑαυτοντ. Adducimus ad te tuam Bacchidem. Adduci cogi. Marcus Tul. de senectute: Nullo imbri, nullo frigore adduci, ut capite operto sit. Adducere intorquere, rotare. Vir. li. ix. Ipse ter adducta circũ caput egit habena. Adducere producere. Vir. li. ix. Ocyus adducto torquens hastile lacerto. Aequor cãpus. Vir. li. xij. Illi æquore aperto, Ante notos, Zephyrũq; uolant. Aequor mare. Virg. Aeneid. lib. i. Et uastas aperit syrtes, & temperat æquor. Aequor fluuius. Virg. lib. iiij. Viridesq; secant placido æquore syluas. Aduenire uenire. Cæcilius plotio: Aedepol senectus, si nihil aliud appertes tecũ, cum aduenis: unum id sat est. Aduenire incipere. Plautus amph. Quæso aduenienti morbo iure medicabis. Aestus solis, & æstiui temporis flagrantia. Virg. Georg. lib. iij. Aestibus, & medijs umbrosam exquirere uallem. Aestus marini impetus, uel commotiones. Lucretius li. iiij. Frigus ut à pluuijs, calor ab sole, æstus ab undis æquoris. Plautus Asinaria: Quo magis te in altum capessis, æstus te in portum refert. Virgil. Fundóq; exæstuat imo. Acerbũ horrendum, infandum, immite. Virg. Aeneid. lib. iiij. & lib. vi. Et funere mersit acerbo. Acerbũ incoctum, præcocũ, ut de pomis frequentius dicitur. Varro agathone: Virgo de conuiuio abdicatur, ideo quod maiores nostri uirginis acerbæ aureis Veneris uocabulis imbui noluerunt. Album significatione manifesta est, ut Virgili. Geor. lib. iij. Color deterrimus albis, & giluo. Album mite, uel placidum. Varro sesquiulysse: Aduersi uenti acciderunt. quod si pergunt diutius mare uoluere, uereor, ne me quoque, cum domum ab Ilio cæsus reuertero, præter canem cognoscat nemo. Adolere est urere. Virg. Buco. Verbenasq; adole pingueis, & mascula thura. Adolere augere, honorare, propitiare. & est uerbum sacratum, ut macte magis aucte. Virgil. Aene. lib. I. Quinquaginta intus famulæ, quibus ordine longo Cura penum struere, & flammis adolere penateis. Et li. vij. Præterea castis adolet cum altaria tedis. Adolescere crescere, unde adolescentem dicit. Lucret. lib. ij. Dumq; adolescendi summum tetigere cacumen Laberius sororibus: Laus nomine gloriæ adolescit.

B

Bellum est ut plerunque, pugna. Bellum elegans, melius, prudens. Lucilius lib. xxix. Aetatem istuc tibi laturam, & bellum, si hoc bellum putat. Varro ταφῇ μενίππου: Diogenem literas scisse dum usioni quod satis esset, nunc quod etiam acta bellorum hominum. Idem eodem: In carteo stadio ἐπιταφίων lego, à quo qui certasset animo bellus homo magis delectatus Stoicorum Pancratio, quàm athletarũ. Idem sesquiulysse: Quid enim est, quod homo masculus lubentius uidere debeat, quàm bellã uxorem? Idem bimargo: Socius ex hostibus, socius bellum ita geris, ut bella oĩa domũ afferas.

C

Committere effigiare. Pacuuius Nyptris: Barbaricam pestem Sabinus nostris obtulit, Nouam figuram factam cõmissam infabre. Committere coniungere, sociare. Lucili. lib. xxvij. Quid me fiet, si quidem non iuste improbis committere? Virgilius Aeneidos libro tertio: Delphinũ caudas utero cõmissa luporũ. Cõmittere donare, derelinquere. M. Tull. in Verrẽ actione ij. Is calumniatores ex sinu suo opposuit, qui illã hæreditatẽ Veneri Erycinæ cõmissam dicerent. Cõmittere facere. M. Tul. in Verrem actione iij. Ego etiã quæ tu sine Verre cõmisisti, Verri crimini daturus sum. Vir. Aen. li. i. Quid meus Aeneas in te cõmittere tãtũ? Luci. lib. xxviij. Commouet se nusquã, neq; cõmittet ut pereat sibi. Idẽ lib. xxvi. At enĩ dicis clãdestino tibi qd commissum foret, ne mutires qcq̃, nec mysteria hæc feras foras. Committere dicitur initiare. Vir. Aene. lib. v. Et tuba cõmissos medio canit aggere ludos. Var. Eudæmonibus: Discũbimus multitudo, minus mature cœnã cõmittitis. Cõmittere credere, permittere. Vir. lib. ix. Portã, quæ ducis ĩperio cõmissa, recludũt. Ter. Eunu. Ouẽ cõmisisti lupo. Lucil. lib. xxx. Quod sua committunt mortali claustra camœnæ. M. Tulli. de offi. lib. ij. Quãdiu resp. per eos gerebatur, quibus seipsa cõmiserat. Cõfutare, cõmouere. Titin. Setina: Cocus magnũ abenũ, quãdo feruit, paula cõfutat trua. Confutare opprimere, conuincere. Ter. phor. Cõfutauit uerbis admodũ iratum patrẽ. Capere implicare, impedire. Vir. Geor. lib. i. Aut oculos capti fodere cubilia talpæ. M. Tulli. In Verrẽ de supplicijs: Nõ ceperũt, sed abduxerũt onere suo planè captã, atq; depressam. Cõdere significat abscondere. Vis. Aene. lib. ij. Scandũt rursus equũ, & nota cõdũtur in aluo. Cõdere cõstituere. Sall. in Catil. bello: Vrbẽ Romã (sicuti ego accepi) condidere, atq; habuere initio Troiani. Condere cõsecrare. Virg. Aen. li. iij. Animamq; sepulchro cõdimus. Cõdere potiri. Vir. li. vij. Optato cõdũtur tybridis alueo. Colere est uenerari. Virg. lib. ix. Sũme deũm sancti custos Soractis Apollo, Quẽ primi colimus. Colere exercere, ut rustici. Vir. Geor. li. i. Fructusq; feros mollite colẽdo. Colere inhabitare. Vir. Aen. lib. iij. Hic mater cultrix Cybele. Et rursum: Quas dira Celænò, Harpyiæq; colũt aliæ. Pl. Asin. O catenarũ colone. Et Aul. Hãc domũ iã multos annos est ut possideo, & colo. Var. Eudæmonib. Vt Mercuriũ Arcadũ colonũ. Idẽ Eudæmonib. Vt naiades undicolæ. Colere dilis

gere.Virgil.Bucolicis : Ille colit terras, illi mea carmina curæ Idem Aene.lib.iiij.Solam nam perfidus ille Te colere.Terenti. ἑαυτοντ.Quippe forma impulsi nostra,nos amatores colūt. Lucilius lib.xxvi. Quare hoc colere est satius, quàm illic studium omne consumere . Colere ornare.Varro, ταφῆ μενίππου: At in segetibus post messem colligebant stramenta qui domicilia colerent. Colere pati.Terren.ἑαυτοντ.Dum ille uitam illam colet inopem,carens patria. Cedere significat secundum consuetudinem abire superatum,& locum uictori dare. Virgilius lib. x.Conuenit Euandri uictos descedere ad urbem.Et lib.v.Cede deo.Lucil.lib.xxx. Quādoq; pudor ex pectore cessit.M. Tul. de off.lib. ij. Cui quidem exercitus nostri , imperatoresq; cesserunt.Cedere succedere.Vir.lib. xij. Cesserit Ausonio si fors uictoria Turno.Cedere dare. Vir. lib.xi. Hæc oīs regio, & celsi plaga pinea montis Cedat amicitiæ Teucrorum.& lib.xi. Aut abeat uictus,cedat Lauinia coniux.Cedere recedere.Lucil.lib. xxviij.Vel si aliqua opus sit forte si hinc aliquò cesseris. Cedere obsequi.Vir.Aene lib.iij.Cedamus Phœbo, & moniti meliora sequamur. Et lib.ij. Vestrum hoc auguriū, uestroq; in numine Troia est.Cedo equidem , nec nate tibi comes ire recuso.Cedere euitare.Vir.lib.v.Celeriq; elapsus corpore cessit.Cedere incedere.Plau.Aulu.In hoste absolutus cedis.Cedūt petūt.Var. parmenone:Cedit uelocius iuuenis,membris leuis,nitidus oleo.

Cursus est pedum uelocitas.Vir.li.v.Hic qui forte uelint rapido contendere cursu.Cursus uolatus. Vir. lib.v.Este duces ô si qua uia est,cursumq; per auras.Dirigite in lucos.Et Bucoli. Quo cursu deserta petiuit.Cursus nauigatio.Vir.Aene.lib.iij. Sed tibi qui cursum uenti,quæ fata dedere? M.Tul.de rep.lib. iij. Quæ cursu frumento onusias petentibus Rhodum uiderit.

Castigare increpare uel reprehendere. Virg. lib.v. His grauis Entellum dictis castigat Acestes. Terent.ἑαυτοντ. Seruas, castigas,mones.Cice.de ora.lib. i. Et quoniā de īprudētia diximus,castigemus etiam segnitatē.& Thus. lib.v. Sed hoc in me ipse castigo,qđ ex aliorum,& ex nostra fortasse mollicia non ex ipsa uirtute de uirtutis robore existimo.Castigare uindicare,punire.Virg.vi.Castigatq;, auditq; dolos,subigitq; fateri. Castigare expedire.Vir.Aeneid.lib.iiij.Castigatq; moras, opere oīs semita feruet. Carpere attenuare,aperire.Vir.geo. li.i.Nec nocturna quidē carpētes pensa puellæ Nesciuere hyemē . Et li. iiij.Eam circū Milesia uellera nymphæ Carpebant hyali saturo fucata colore.Carpere auferre,decerpere.Vir.Bucol.Insere Daphni piros,carpent tua poma nepotes.Lucretius lib. iiij.Iuuatq; nouos decerpere flores.Vir.lib.iij.Carpit enim uires paulatim,uritq; uidendo Fœmina.Carpere celeriter præterire.Vir. Geor.lib.iij. Et acri carpere prata fuga.Idem eodem: Carpere mox gyrū incipiat.Luci.lib.xxix.Hyemem unāquāq; carpam. Carpere pascere.Vir.Geor.lib.iij.Carpamus dū mane nouum, dum gramina canent. Cunctari est dubitare,dissipare.Vir. Aen.lib.viij.Cunctantem amplexu molli fouet.M.Tul.ad Cæsarem iuniorē lib i.Sed cito pœnituit,domū redijt, cæteri cūctabātur.Cūctari est manere.Vir.Geor. lib.iiij.Nō illis quisq̃ cunctantibus altū Ire iter,aut castris audebit uellere signa. Et æn. li.iiij.Reginā thalamo cūctātē.Cūctari curationē differre.Virgil.vi.Qui nobis cūctādo restituit rem. Capi propitiari.Lucre.lib.ij.Nec bene pro meritis capitur, nec tangitur ira. Capere facere.Teren. And. Non si capiundos mihi scio esse inimicos omneis hoīes.Capere perpeti.Terē. ἑαυτοντ. Dū abs te absum, omnes mihi labores fuere , quos cepi , leues . Capere est tollere, tenere.Virg.Georg lib. iij. Cape saxa manu , cape robora pastor.Et li.iiij. Hic tibi nate prius uinclis capiundus.Var.meleagro.Quē idcirco terra nō cepit,& cœlū recepit. Idē Eudæmonibus:Stolam,calceosq; mulieribus propter positas capio. Capere eligere.Ter.Ecyra:Cū illū generū cepimus. Vir.Geor.li.iij. Ante locū capies oculis.M.Tul.de offi.li.iij. Quod insit in his aliqd probi,qđ capiat ignaros.Capere delectare. Vir. Geor.li. iiij.Carmine quo captæ.Et lib.viij.Aeneas capiturq; locis. M. Tul.Philippicis lib.i.Nō possum adduci, & suscipere pecuniæ captū.Lucil.lib.xxvi. Nūc itidē populū istū scriptoribus uolumus capere animū illorū.Capere sustinere,habere.Vir.lib.viij. Hæc illū regia cepit.Ter.heauton.Dij boni quid turbæ est? ædes nostræ uix capiēt scio.M. T.de signis: Tot domos locupletissimas domus istius una capiet. Capere decipere, circūuenire. Vir.Aene.li.ij.Captiq; dolis,lacrymisq; coacti.Luci.lib.xxvij. At metuis ne aspectu,& forma capiare altera.M. T. in Hor. Captū me fortasse,inqt,tu putas,& id qđ nollem confiteri,coactū?Capere occupare,detinere.Vir.Aen.li.ij.Certantq; illudere capto.M.Tull.in Ver.de supplicijs: Nauē quandā piratarū præda refertam nō ceperūt,sed abduxerūt. Var. melea. Quid hic uenator nō cepit?Capere satiare.Virg.Geor.lib.iiij.Tanta meæ si te ceperūt tædia laudis.Capere accipere.Vir. Aene. lib. ij.Tu genitor cape sacra manu,patriosq; penateis. Et libro iij. Cape dona extrema tuorū. Ter. phor. Nā ex his prædijs talenta argenti bina statim capiebat.Luci.lib.xxvi.Malis necesse luctu è mēsa pure capturus cibū.M.Tul.in Horten.Deinde boni mores & modestiores,et ad capiēda præcepta molliores. Plau. Aul.Nā tua gnata peperit decimo mense, post numerum cape. Var.quinquatri.Cape hāc caducā Liberi mollē dapē. Capere, complecti.Var.marcipore:Propontis unda,quā liquanti cœrulea natantē perfundat cape.Capere inuenire.Ter.heauton. Rationē cepi,ut neq; tu cgeres,neq; ut hæc posses perdere.M. Tul. in Ver.actione ij. Reiecti à Chelidone capiunt cōsiliū necessarium.& de offi.lib.iij. Cū autē cōsiliū hoc princeps cepisset.

Corripere cōprehēdere.Vir.Geor.lib.iiij.Verū ubi correptum manibus,uinclis'ue tenebis. Corripere cōtorquere.Vir.æn.li. i.Turbine corripuit.Corripere,excutere.Vir.Aen.lib.iij.Corripio è stratis corpus. Quassum est conuulsum,& nō integrū. Vir.Aene.li.iiij.Quassataq; rates.Quassare est mouere. Vir. lib.vi.Et lāpada quassans p Graiū populos.Plau. milite: Qui suā undātē chlamydē quassando fecit. Certare significat cōtendere.Vir.Bu.Certent et cygnis ululæ.Certare præuenire. Vir. Aene.li.i.Officio nec te certasse priorem Pœniteat. Cōponere finire.Vir.Aen.lib.i. Ante diem clauso componet uesper olympo.& Bucolicis: Nō nostrum inter uos tantas componere liteis. Componere reficere,recreare. Virgil.Geor.lib.iiij.Vix defessa senē passus componere mēbra.Idē Aen.lib.i.Nūc placida compostus pace quiescit.Cōponere lenire.Vir.Aen.lib.i.Sed motos prestat componere fluctus . Componere disponere, constiuere. Virg.Aene.li.iij.Quam tuta possit urbem cōponere terra. M. Tull de offic.lib.iij. Atq; quod cōmuniter compositum fuerat, solus duxit.Sisenna hist.lib.iiij.Exercitum dispartiunt, ad confligendum comparant . Componere rursus significat comparare. Accius armorum iudicio: Quid est cur componere ausis mihi te,aut me tibi?Lucilius satyra lib.iiij. Samnius, spurcus homo uita ista dignus, locoq;, Cum Pacidiano cōponier, optimus multo Post homines natos gladiator qui fuit unus. Sall. Iugur. Vbi Metelli dicta cum factis composuit.Vir.Geor.lib.iiij.Nō aliter si parua licet cōponere magnis.Cōponere ornare. Virgil. Georg.lib.iiij.Dulcis cōpositis spirauit crinibus aura.Cōponere colligere.M.T.in Verrinis ī diuinatione:Si ab isto libro,quē tibi magister ludi,nescio qui, ex alienis orationibus cōpositū dedit.Componere simulare , uel fingere. Accius Agamēnonidis: Sic multi,animus quorū atroci iunctus malitia est,composita dicta ex pectore euoluunt suo,quæ cum componas,dicta factis discrepant. Sallustius Iugurtha:Non sunt composita mea uerba.

parui

parui id facio.ipsa se uirtus satis ostendit. Cōporere cōiungere. Vir.lib.viij.Cōponens manibusq; manus,atq; oribus ora.Luc. satyra.lib.viij.Cum plotio eodem obuio amplector,labra labellis compono,hoc est cum ipso duco pœnias . Idem eodē: Tuum latus compone lateri,& cum pectore pectus.Sallusti.histo.lib. iiij.Suspectusq; fuit,incertum uero , ac per negligentiam societatem prædare cum latronibus composuisset . Componere pro redimere.Sallusti.histo.lib.i. Quin lenones, & uinarij,lanijq;, quorum præterea uulgus in dies usum habet precio compositi.

Crepare sonare.Plautus menæchmis:Dic mihi,an unquam intestina crepant,quod sentias?uerū ubi satur sum,nulla crepitant,quando esurio,tunc crepant.Vir.Geor.lib.i.Atq; leuē stipulam crepitantibus urere flammis.Ter.Phor.Sed ostium concrepuit,nihil ad te.M.Tul.in Verrē de supplicijs: Locum illū litoris percrepare totum muliebribus uocibus, cantuq; symphoniæ . Lucilius libro xxvi . Percrepa pugnam Pompili factam, Corneli cane . Varro Eudæmonibus : Propter crepas uocibus uolitans aureis uulgi.Sisenna hist.lib.iiij.Conglobati,& collecti concrepant armis. Crepare significat rursum queri, uel dolere.Horatius carminum lib.i.Quis post uina molliciē,aut pauperiem crepat? Lucretius libro ij.Et crepat antiquum genus ut pietate repletum.Crepare iterum incantare.Turpi.Pedio:Age tu Hymenæum increpa.Crepare frangi.Virg. lib. v. Et acuto in murice remi Obnixi crepuere .Crepare ferire.Ennius Thyeste:Sed sonitus aures meas pedum pulsu increpat.M.Tulli.de offi.lib. iij. Itemq; uir bonus habeat hanc uim , ut si digitis concrepuerit, possit in locupletū testamenta nomen eius irrepere.

Comparare est sociare,coniungere.Accius Amph.Qui me um senium cum dolore tuo coniugam , & comparem . Plautus Asinaria:Prehēde auriculas,compara labella cum labellis.Cōparare adæquare.M.Tulli.ad Cæsarem iuniorem libro i.Neminem tibi profecto hominem ex omnibus , aut antepōsuissem unquam,aut etiam comparassem.Terentius Eunucho:Hau ne comparandus hic quidem ad illum est? Comparare componere, machinari.Sisenna histo.lib.iiij.Eos, qui hoc malum publicum clandestinis consilijs comparauerunt . Comparare ueteres confirmare,& constituere dixerunt.Ter.Eunucho : An potius ita me comparem,non perpeti meretricum contumelias? Idem Andria : Vt malis gaudeant , atq; ex incommodis alterius sua ut comparent commoda.Titinnius gemina: Ergo ut sua seruet dona,nobis faciundum est ita,ut cum ea primum blanditer comparemus colloquia . Accius eurysace : Nihil est,si autem ad te retardat socium,in portu est, copiaq; subsistat modo , tu te ipse effirma,& compara.Idem Tereo : Atq; id ego semper mecum sic agito,& comparo,quo pacto magnam molem minuam. Turpilius Lemnijs: Nunquam unus me comparaui seruire elegātiæ. M.Tullius de rep.li.vi.Quamobrem se comparet hic ciuis, ita nec est ut sit contra hæc , quæ statum ciuitatis permouent semper armatus. Afranius epistola : Nam proba , & pudica quod sum,consulo,& parco mihi : quoniam comparatum est,uno ut simus contentæ uiro . Cicero de finibus bonorum,& malorum libro quinto:Omnis autoritas philosophiæ consistit in beata uita cōparanda.Comparare emere.Ter.heauton. Argentū dabitur illi,ut uestem,atq; alia,quæ opus sunt,comparet. Comparare iterum æstimare. Accius epinausimache:Proin tu id cui fiat, non qui facias compara.Comparare apparare. Marc. Tullius in Verrem actione ij. Vt erat inter suos copiosus,conuiuiū comparat Comparare dare.M.Tulli.in Verrem de supplicijs : Ex omni gemitu,ac dolore certa merces comparabatur. Calx est finis.Virgilius libro quinto : Calcemq; terit iam calce Diores. Callet significat scit,hoc est calliditate , quæ est urbana scientia . Accius ægistho : Melius quàm uiri callent mulieres. Afranius abducta:Nescis num, heri mei omnem melius callent rem,quàm uolo.Pacuuius Atalanta: Omnes qui tanquam nos seruiunt sub regno, callent domitū imperium metuere . Serenus opusculis:Callet seniū arte uiuēdi.Ac. Aeneadis,aut Decio:Quod periti sumus in uita,atque usu callemus magis.Idem Neoptolemo:Sat in astu,& fallendo callet.Sisenna histo libro quarto:Lucilium Memmium socerum Cai Scribonij tribunū plebis,quem Marcellini consiliarium fuisse callebant , & tunc Curionis oratorem.Callet etiam dictum à callositate. Cæcilius Asoto:Tu iam callebis,ille festus desidet. Plautus Persa : Plus calleo,quàm aprunum callum callet.Idem pœnulo:Quid opus uerbis? callum aprunum callere æque non sinam. Constituere est disponere,definire.Virgilius Aene.lib.i. Hominés ne, feræ'ne Quærere cōstituit.Cōstituere retinere,firmare. M. T. de offic. lib. i. Ineuntis enim ætatis inscitia senum constituenda, exercendaq; est prudentia. Constituere instituere.M.Tulli. de senectute: Constitutiones modo delectant , sed etiam institutiones Constituere parare.M.T. in Verrem actione ij. Quod ubi erat Philodemo nuntiatum : tametsi erat ignarus quantum sibi à liberis suis iam tum mali constitueretur . Constituere erigere.Vir.lib.vi.Et feraleis ante cupressos Constituunt. Contendere festinare.Vir. Aene. lib. i. Quæ proxima littora cursu Cōtendunt petere.Contentio est perseuerantia,uel elatio.M.T. de offi.lib.i.Ex contentione uocis,& summissione, & cæteris similibus facile iudicabimus.Sallustius historia.libro iiij.Rursus iumenta: acti ad oppidum ire contendunt.Contendere astringere,intorquere.Vir.Geor.lib.iiij. Tanto nate magis contende tenacia uincla.Sisenna hist. libro iiij. Simul & tormenta contenduntur.Contendere significat comparare. Plautus Vidularia: Signum recte comparabat huius cōtendi annulum.Lucilius satyra. lib . i. Vt contendere possem Thestiadas Ledæ,atq; Ixionas Archilochio.Idem libro septimo:Hūc in ego unquam hyacintho homin̄ cortinipotentis delitijs contendi. Cæcili.Tyche: Egon' uitam meam Atticam cōtendam cum istac rusticana Syra? Licinius Macer in epistola ad senatum: Illi suam uitam mecum contendunt , quorum in corpore ita crebra sunt uulnera uitæ,nouæ cicatrici ut locus non sit. Næuius Lycurgo: Caue sis tuam contendas iram cōtra cū ira Liberi. Accius Tereo:Video ego te mulier more multarum urier,ut uim cōtendas tuā ad maiestatem uiri.Varro γνῶθι σεαυτόν: Age nunc contende alterum genus philotoreon, nequid ibi uiderit melius . Contendere certare.M.Tulli.de offi.libro primo: Miserrima omnino ambitio est,honorumq; contentio . Virgilius Aene.libro quarto:Quis talia demens Abnuat,aut tecum malit contendere bello? Sallustius Iugurthino bello : Fretus multitudine militū sperabat armis contendere.Cicero Thus. libro secundo: Vt onera contentis corporibus facilius feruntur,remissis opprimūt.Contendere continuare.Cicero de Ora. libro secundo:Id quod eius scripta declarant , & contentiones uocis , & remissiones continuarentur. Et libro tertio:Nihil perniciosius , quàm & infusa sine intermissione contentio . Contendere iterum significat extorquere . Cicero in epistola Cassij hoc ait : Ita contendo , ut in eo fortunas meas positas putem.Accius eurysace: Iam potero in ciuiam , & sine , qui diu contendam , ut hinc comportet texum solamin̄ habeam.Turpilius Lemnijs:Habet potestatē, nisi potestatem senis precio contendas,ut redempto Phædria liceat redire antiquam in consuetudinem. Varro Serano, περὶ ἀρχαιρεσιῶν: Et petere imperium populi, & contendere honores. M.Tullius de offi.libro secundo: Extremum autem præceptū in beneficijs , operaq; danda , ne quid contra æquitatem contendas.Contendit proripuit,uel direxit significat. Virgilius lib.v: Qui tamen aërias telum contendit in auras . Licinius Macer:

Quo die magistratum obijt, repente celeri gradu per forum se in capitolium contendit. Turpilius philopatro: Gere meas fortunas mater. hem qua causa hoc opere maximo contēditur? Pacuuius dulorestie: Nihil coniectura quiui interpretarier, quorsum flexiuice contenderet. M. Tullius de repub. Sed audisse te credo, tum uero Platonem Socrate mortuo, primũ in Aegyptũ discendi causa, post in Italiam contendisse. Afranius epistola: Non licet me quò contendisset ita peruenire. Sallustius Iugurthæ bello: Ex prælio fugit in prouinciam, ac deinde Romam contendere. Varro quinquatribus: Qui Tarentinum tuum ad Heracliden Ponticum contenderit. Contendere festinare. Virgilius Aene. libro primo: Quæ proxima littora cursu Cōtendũt petere. Marc. Tul. in Verrinis actione ij. Hæc ubi filio nuntiata sunt, statim exanimatus ad ædis contendit, ut & uitæ patris & pudicitiæ sororis succurreret. Contendere intendere. M. Tull. in Hortensio: Magna etiam animi contentio adhibenda est, explicando Aristotelem, si leges. Cernere significat uidere. Virgilius Aeneid. libro tertio: Cernimus astantes nequicquam lumine toruo. Cernere rursum disponere. Lucilius satyra. libro v. Pòstquàm præsidium castris educere creuit. Cernere amittere. Varro γέροντος διδασκάλου: Non uides apud Ennium esse scriptum: Ter sub armis malim uitam cernere, quàm semel modo parere? Cernere audire. Accius Chrysip. Quid agam? uox illius est certe, idem omnes cernimus. Cernere iudicare. Pacuuius armorum iudicio: Et æquum, & rectum est, quod postulas, iurati cernant. Ennius Thyeste: Impetrem facile ab animo, ut cernat uitalem Bæbiũ. Cernere rursum dimicare, uel contendere. Accius ἐπὶ ναυσὶ μάχη: Primores procerum reuocarent nomina, nisi esset quis, qui armis secũ uellet cernere. En. Medea exule: Nam ter sub armis malim uitã cernere. Pacuuius armorum iudicio: Qui sese ad finem esse ad causandum uolunt de uirtute, & ego potestatem cernundi de omnibus. Cernere rursum cedere. Vnde & cernere hæreditatem filij patribus, id est cedere dicti sunt. Accius myrmidonibus: Regnum tibi permitti malunt, cernam, tradam exercitum. Circunferre est proprie lustrare. Lucilius satyra. libro secundo: Tum farto omnia sunt circumlata. Plaut. amph. Quin tu istanc iubes pro cerita circunferri? Virgilius libro sexto: Idem ter socios pura circuntuli tunda. Confidentia est fiducia. Virg. Aeneid. libro primo: Et afflictis melius cōfidere rebus. Confidentia duritia, patientia. Plautus Asina. Scapularum confidentia, uirtute ulmorum freti. Confidentia rursum temeritas, audacia. Pacuuius Atalanta: Grandē, atq; atrocem coërce confidentiam. Idem libro decimo: Improbus, confidens, nequã, malus uideatur. Turpilius Leucadia: Vidētur frigus incessum, quàm est confidens dijs tunc perdunt. Terenti. heauton. Qui illo homine uiuit confidentius? Accius myrmidonibus: Iram in frenis obstes, animis reprimas confidentiam. Afranius Vopisco: Excludat uxor tam confidenter uirum? non faciet. Virg. Georg. lib. quarto: Nam quis te iuuenum confidentissime nostras Iussit adire domos? Terentius Andria: Nescio quis senex modo uenit, ellum confidens. Confidentia constantia. Marcus Tullius de repub. libro tertio: Duas sibi res quo minus in uulgus, & in foro diceret, confidentiam, & uocem defuisse. Næuius Danae: Excidit orationis omnis confidentia. Plautus amphit. Quæ non deliquit, decet audacem esse confidenter.

Consternari significat deici pro se, & proterue loqui. Consternari rursum erigi. Pacuuius periboea: Consternare anime ex pectore hac, & uoluere consilium, subit omnes, quod de nata est modo, qui pacto inimicis mortem, & huic uitã efferas. Idem duloreste: Vnde exoritur? quo præsidio fretus? auxilijs quibus? quo consilio consternatur? qua ui, cuius copijs?

Curriculus, ut consuetudo fert, à curru diminutio est, dicitur breuissimũ uehiculi epiroti genus. Curriculus cursus. Varro epistola Iulij Cæsaris: Quem simul ac Romam uenissem, mihi attigit aureis nuntius exemplo eas, in curriculum contuli propere pedes. Calumnia est malitiosa, & mendax infamatio.

Calumnia rursum calliditas. Mar. Tullius de repu. libro secundo: Vt Carneadi respōdeatis, qui sæpe optimas causas ingenij calumnia ludificari solet. Conuenire placare, consistere. Sisenna histori. libro quarto: Signum nactus à Papo, qui inter eos tolli conuenerat. Conuenire aptum esse. M. Tullius in Hortensio: Nam quod ueteres, ne non conueniat nostris ætatibus ista oratio, quæ spectet ad hortandum. Conuenire significat obuium fieri. Terentius Eunucho: Conueni hodie aduenies quendam mei loci, atque ordinis hominem. Conuenire uidere. M. Tullius de senectute: Neque uero eos solum conuenire habeo, quos ipse cognoui, sed illos etiam, de quibus audiui, & legi, & ipse cōscripsi. Plautus Asinaria: Aetatem uelim seruire, Libanum ut conueniam modo. Conueniri colligi, coire. Virgi. Aene. libro primo: Conueniunt, quibus aut odium crudele tyrãni. M. Tullius Philippicis libro quarto: Cui quidem hodierno die P.C. nunc enim primum ita conuenimus. Conuenire constare. Terent. Phorm. Conuenit numerus quantum debuit. Conuenire similem esse. Var. Longe fugit, qui nos fugit: Solus rex, solus rhetor, solus formosus, fortis secus, uel ad ædilicium modius, purus, putis, si adhuc charactera Cleophantus conueniet, caue attigeris hominem. Conuenire placere, certum fieri. Virgilius libro xij. Cesserit Ausonio si fors uictoria Turno, Conuenit Euandri uictos discedere ad urbem. M. T. de finib. bonorũ & malorum libro v. Viuendi cupiditate incensi omnes sumus, atq; hoc mihi cum tuo fratre conuenit. Conuenire interpellare. Mar. Tul. in Ver. actione ij. Non dubitat, quin ipse si Verrem conuenisset, æquitate causæ, autoritate sua commouere hominē possit. Lucil. lib xxix. Hæc tui conuentus, tela insidijsq; locaui. Calidum est feruens. Vir. Aene. lib. ix. Voluitur ille uomens calidum de pectore flumen. Calidum ferox, & inconsultum. M.T. de offi. lib. i. Sic reperias multos, quibus periculosa, & calida consilia. Calidum citatum, & uelox. Varro περὶ ἀρχαιρεσιῶν: Cum dixisset Vitulus, ecce caldis pedibus quidam nauicularius semiustulatus irrupit se in curiam.

Cœlum est deorum domicilium. Virgil. Aene. lib. iiij. Cœlũ qui uertice fulcit. Cœlum rursus aër. M. Tull. de deorum natura libro ij. Altiora eorum, qui terras incolunt eas, in quibus aër sit rarus, ac tenuis, quàm illorum, qui utantur crasso cœlo, atque concreto. Contentus dicitur cui res etiam parua abunde est. Vir. Aene. lib. vij. Patrijs, sed non & filius armis Contentus. Ter. Eunucho: Quia neq; tu uno eras contenta, neque solus dedit. Luci. lib. xxx. Et his te uersibus interea contentus teneto. Marcus T. ad Brutum: Sic igitur facies, & me aut amabis, aut quod cōtenti sumus, diliges. Idem de offi. lib. ij. Breuitatis causa familia contenti erimus una. Contentũ dicitur extensum. Virg. Aen. lib. v. Tum rapidus iandudum arcu cōtenta parato Tela tenens. Lucil. lib. xxx. Hic ut muscipula contenta, atq; ut scorpius cauda sublata. Contentum colligatum, coniunctum. Vir. Geor. lib. iij. Contenta ceruice trahunt stridentia plaustra. Contentum continuum, perseuerans. Cicero Thus. lib. v. Socratē ferunt, cum usq; ad Piræeum contentius ambularet, quæsitumq; esset ex eo, cur id faceret. Cogere corradere. Var. Eudæmonibus: Furando tamen, ac morbo stimulatus eodē, Ex sese ipse aliquid quærat, cogatq; peculi. Cogere urgere. M. T. de offic. libro tertio: Diogenes contra nimium temere coēgit, qui ne hortatus quidem est. Terentius Eunucho: Iubésne? iubeo, immo cogo, atq; impero. Cogere mollire subigere. Var. Virgula diuina:

Sed pauca

Sed pauca otio coacto libamenta legens caduca uerus. Cogere in unum colligere. Sisenna histo. libro quarto: Summoti & intra mœnia rursum coacti. Cicero Thuscu. libro primo: Cœlum hoc, in quo nubes, imbres, uentiq; coguntur. Terentius ἑαυτοντ. Quasi talenta ad quindecim coēgi. Mar. Tul. ad M. Catonem: Coactoq; in unum exercitu, castra in Lycaona apud Iconium faceret. Virg. Bucolicis: Cogere donec oueis stabulis. Lucil. lib. xxvi. Rauco contentionem sonitu, & curuis cogant cornibus.

Cogere mulgere. Virgilius Bucolicis: Cogite oues pueri, si lac præceperit æstus, Vt nuper, frustra pressabimus ubera palmis. Cogere stringere. Virgilius Geo. libro quarto: Nam frigore mella Cogit hyems, eademq; calor liquefacta remittit. Cogere est imprimere, coarctare. Virgilius lib. viij. Quadrifidam quercum cuneis ut forte coactis Scindebant. Claudere significat includere. Virgilius Geor. libro tertio: Aut intus clausos satura ad præsepia seruant. Claudere rursus obsistere. Virgilius Aeneid. libro ix. Ecce maris magna claudit nos obice pontus. Claudere circumuenire. Idem Bucolicis: Claudite Nymphæ, Dictææ Nymphæ nemorũ iam claudite saltus. Siquâ forte ferant oculis sese obuia nostris Errabunda bouis uestigia.

Citũ celere. Sallu. Catilinæ bello: Modo citus, modo tardus incessus eius. Citum diuisum, uel separatũ: unde & oscitare dictum est. Virg. lib. viij. At procul inde citæ Metium in diuersa quadrigæ Distulerant. Citare est uocare. M. Tulli. in Verrem: Citat reum, non respondet: Citat accusatorem. Citare incitare, prouocare. Mar. Tull. de diuinatione: Quorum studium legendi, non scribendi studium uehementius indies citant. Citare laudare. Mar. Tul. de offi. libro i. Citeturq; Salamis clarissimæ testis uictoriæ, quæ anteponatur consilio Solonis. Cadere est ruere. Virg. Georg. libro i. Illa cadens raucum per læuia murmur Saxa ciet. Cadere occidere. Vir. Aene. lib. ij. Cadit & Ripheus iustissimus unus Qui fuit in Teucris. Cadere euenire. M. Tul. de offi. li. iij. Et ut ijdem dicunt, omnes numeros habet, nec præter sapientem cadere in quenquam potest. Capessere perficere. Virg. Aene. lib. i. Mihi iussa capessere fas est. Plaut. Aulu. In herum matura in se sera condecet capessere. Capessere immittere. Plau. Asinaria: Quo magis te in altum capessis, æstus te in portum refert. Capessere recipere. Plau. amph. Nũc tamen heri imperium persequar, & me domum capessam. Cōmodum sicuti plerunque, utile, commodum, aptum, cōueniens. Virg. lib. xij. Accōmoda fraudi. Commodum integrum, totũ. Lucilius: Bisquinoctoginta uidebis commoda de Capua quinquaginta atque octo. Plautus Asinaria: Viginti argenti commodas minas, eius quas dem matri. Candet ignitum est. M. Tullius de offi. libro ij. Candente carbone adurebat capillum. Candet candidum est. Vir. Aene. lib. iiij. Candentis uaccæ media inter cornua fundit. Varro γνῶθι σεαυτόν: Candens corpore taurus triuio lumine lunæ. Castum sine libidinis & turpitudinis nota. Virg. Georg. lib. ij. Casta pudicitiam seruat domus. Castum religiosum. Virgil. lib. vi. Quiq; sacerdotes casti dum uita maneret. Varro γέροντος διδασκάλου: Ergo tum sacræ, religiosæ, castæq; fuerunt res omnes. Idem Eudæmonibus: Nanque uenustas hic adest galla tibi, quæ casta uestis? Castum à furtis, & rapinis abstinens. Varro Andabatis: Nec manus uisco tenaci tinxerat uiri casta. Castum suaue, iucundum. Varro Parmenone: Demittis acreis pectore luctus cantu, castaq; poēsi. Censere significat existimare, arbitrari. Accius Eurysace: Nam ea oblectat spes erumnosum hospitem, dum id quod miser est clam esse censet alteros. Næuius punici belli libro vi. Censet eò uenturum obuiam pœnum. Cassius Hemina hist. lib. ij. Censuit sese Regem Porsennam occidere. Quadrigarius annali. lib. vij. Ne nos ad certationem censeas hæc incœpisse. Censere succensere. Varro caprino prælio, περὶ μέθης: Ne uobis censeam, si ad me referretis. Conijcere est iacere. Virg. Aene. lib. ij. Telumq; imbelle sine ictu Conijcit. Afranius: Simul aut uellem interuenisse ante: nam ut signa indicãt, hi coniecere uerba inter se acrius. Conijcere colligere, certare. Afranius, Simulante: Nolim matri me præsente cum patre conijcere, non si me non uis, uel meum. Conijcere agere. Afranius materteris: Causam conijcere hodie ad te uolo. ambo adestis, profuturos arbitror. Conijcere furari, aufferre. Afranius Incendio: Seruus est mihi in casio sceleratus, curiosus. is cum filio ei conijcere ad nescio quicquid de latratiuncula. Lucili. lib. ij. Quid dicis? Cur est factum, quod conijcis istuc? Contingere est tangere. Virgilius Aeneidos libro secundo: Funemq; manu cōtingere gaudent. Contingere euenire. M.T. lib v. Quod non modo singulis hominibus, sed potentissimis populis sæpe contingit. Ennius Thyeste: Quam mihi maxime hic hodie contigerit malum. Conferre significationem habet manifestam. M. Tullius de offic. libro secundo: Omnes meas curas, cogitationesq; in eum conferebam. Conferre contollere. Virgilius: Et cōferre gradum, & procedere longius audent. Conferre conserere. Virgilius libro ix. Ergo & si conferre manũ furor, iraq; mōstrat. Conferre cōparare. M. Tul. de offi. libro secundo: Quæ conferri cum eorum studijs potest? Conferre transferre. M. T. de offi. libro secundo: Ad hoc nos studium potissimum cōtulissemus. Confectum dicitur occisum, exanimatum. Virgilius libro undecimo: Hactenus Acca soror potui, nũc uulnus acerbũ Conficit. M. Tul. de supplicijs: Plagis confectum dicit à lictoribus tuis pater ante oculos tuos occidisse. Confectũ defessum. Virgilius libro xi. Ducitur infelix æuo cōfectus Aletes. Lucilius libro xxvi. Tum doloribus confectum corpus animo obsistere. Marcus Tull. de offi. lib. secundo: Nec me angoribus dedi, quibus essem confectus. Cōficere frangere. Lucil. lib. xxviij. Malo hercle uestro confectores cardinum. Conficere colligere. Ter. Phor. Id ut cōficerem confeci, affi ro. M. Tull. ad Cæsarē Iuniorem lib. i. In singulis tegulis, impositis sexcentis sexcenties confici posse. Et in Ver. actione ij. Permagnam cum dicere ex illa re pecuniam confici posse. Lucilius libro xxvi. Non te multitudinem tuorum, quàm in album inclyta dextra conficisibi. Conficere facere. Terē. Phor. Bonas me absente hic confecistis nuptias. M. Tull. in Hortensio: Ea facultas maioribus nostris erat, qui confectis senatusconsultis. Et Thus. lib. v. Nihil est enī apud istos, quod non eorum turba conficiat. Conficere explicare. M. Tul. de offi. libro secundo: Honestatis pars confecta est, quam tibi cupio esse notissimam. Conficere consumere, finire. Teren. Phor. Cum hic non uideant, me credant conficere argētum suum. Mar. Tullius ad Cæsarem iuniorem lib. ij. Bellum, ut opinio mea fert, & consensu ciuitatis confectum iam haberemus. Lucilius libro xxx. Conficit ipse, comestq;. Marc. Tullius in Hortensio: Quæ est enim confectio ualetudinis? quæ deformatio corporis? Concedere dare, uel permittere. Marcus Tullius in Verrem actione ij. Da mihi hoc, concede quod facile est. Virgilius libro septimo: Concessit in iras Ipse deûm antiquam genitor Calydona Dianæ. Terentius Adelphis: Hui metuisti ne si de tuo iure concessisses paululum. Lucilius libro xxix. Concedat homini, id quod uelit deliniat. Marcus Tullius de offi. libro tertio: Si negligent omnia turpia per se ipsa fugienda esse, concedant. Concedere credere, uel consentire. Terentius Phor. Nunquam'ne hodie concedes mihi, neq; intelliges? Lucilius lib. xxvij. Concedere unũ, atque in eo dicere, quo superatur manus. Concedere recedere, uel cedere. Terentius Ecyra: Hic uideo me inuisam esse merito. tempus est concedere. Afranius Incendio: Atq; hæc etiam incendit hoc procul concessero. Cæcilius tithe

Hic dum abit, huc concessero. Cicero Thusc. lib. quarto: Vt cũ magnitudine medicinæ, doloris magnitudo concederet.

Consequi significat sequi. Virgil. libro v. Quem deinde Cloanthus Consequitur. M. Tullius de offi. lib. iij. Ex quo intelligi debet, illum mentis agitatione, inuestigationeq; earũ rerum, quas coguando consequebatur, neq; otiosum, nec solum unquam fuisse. Consequi adipisci. M. Tullius in epistola ad Cæsarem lib. primo: Tunc cum ea, quæ es ab senatu summo cum honore consecutus. Idem in Verrem actione prima: Quod ego meo labore, & uigiliis consecutus sum. Consequi exprimere, definire. Mar. Tullius ad Cæsarem: Extrema uero nec quanta, nec qualia sunt, uerbis consequi possum. Conserere dictum est miscere. Virgilius Aenei. libro secundo: Multaq; per cæcam cõgressi prælia noctem Conserimus. Conserere inserere. Virgilius Geor. lib. secundo: Iuuat Ismara baccho Conserere. Cædere est uerberibus dedere. Terẽtius Andria: Verberibus cæsum te ĩ pistrinum Daue dedã. M. Tullius de supplicijs: Cædebatur uirgis medio in foro Messanæ. Cædere excidere. Virgilius Geo. libro i. Cæditur & tilia ante iugo leuis. Lucilius libro xxvij. Lignũ cædat, pensumq; faciat, ædes uerrat, uapulet. M. T. in Hortensio: Aut tibi id ipsum peruertendum fuit, quod tu ne attigisti quidem: aut eius partes, quasi membra quædam cædenda. Cædere occidere, uel mactare. Virg. Georg. libro ij. Non aliã ob culpam Baccho caper omnibus aris Cædetur. & Aen. lib. ij. Cædũtur uigiles. Varro Eudæmonibus: Maximũ cædit ferro, sed cædere Vlyssem, Cũ baca syluam cædit, porcosq; trucidat. Cædere immolare. Plautus Aul. Cædendum conduxi ego illũ. Virgilius Aeneid. libro iiij. Cædunt quinas de more bidentes. Cædere frangere. Virg. Georg. lib. iij. Cædunt q; securibus humida uina. M. Tullius in Verrem actione ij. Cædere Ianuã saxis, instare ferro. Lucilius lib. xxix. Cæde ostium, grato urgere istam perimus. Cædere cõsumere. Lucilius libro xxx. Lana opus omne perit, squalor, tineæ omnia cædunt. Quatere significat percutere. Virg. libro viij. Quadrupedante putrem sonitu quatit ungula campum. Quatit infestat. Virgili. libro viij. Aut rastris terram domat, aut quatit oppida bello. Quatit excludit. Terentius Eunucho: Nimirum homo quatictur certe cũ donoforas. Quatit mouet. Virgilius libro x. At uero ingentem quatiens Mezentius hastam. Constat ualet, consistit. Lucili. libro xxvij. Trado ergo alias minimo, porrò quod mihi constat charius. Cicero Thusc. li primo: Animus, qui si est quatuor horum generum, unde omnia constare dicuntur. Constat compositum est. Lucilius li. xxvi. Principio Physici omnes homines ex anima, & corpore constare dicunt. Sisenna hist. libro iiij. Multitudinem procul hostium constare uiderunt. Constat conuenit, manifestum est. M. T. ad Cæsarem iuniorem lib. ij. Cũ constet Cæsarem Lupercis id uectigal dedisse, qui ante poterat id cõstare. Et Thus. lib. i. Siue quæ à grauioribus leuiora natura repellãtur, quæ cõstent. Constituit dicitur statuit. Vir. Aen. li. iiij. Hic primũ paribus nitens Cyllenius alis Constituit. Constitit erectus est. Plau. amphi. Fremitu uirũm, & spiritu, anhelitu nebula cõstat. Vir. li. v. Cõstitit in digitos. Cic. Thus. lib. i. Vbi rigida cõstat crassa caligo inferũm. Colligere in unum redigere. Vir. Aen. li. vi. Colligere arma iubet, utalidisq; incumbere remis. M. Tul. philippicis lib. vi. Succurrendũ est de Bruto, omnes undiq; cæpere colligere. Colligere reficere. Cicero in Verrẽ actione ij. Sed manifesto furto perturbatus, ubi se collegit. Colligere cælare, supprimere. Virgil. lib. xij. Substitit Aeneas, & se collegit in arma Poplite subsidens. Colligere auferre. Luci. lib. xxx. Ruis hæc & colligis omnia furtim. Plautus Aulular. Quin ipse pridem tonsor ungueis dempserat, collegit, omnia abstulit præsegmina. Continens est abstinens, integer. M. Tulli. ad M. Catonem: Vt quæ copijs, & opibus ferre uix possumus, ea mansuetudine, & continentia nostra, sociorum fidelitate tueamur. Cõtinens coniunctum, continuum. M. T. in epistola ad senatum: Itaq; cum exercitum per Cappadociæ partem eam, quæ cum Cilicia continens est, iter faceret. Idem in Hortensio: In continentibus quidem terris uestrum nomen dilatari potest. Curatum est natum. Curatum post laborem refectum. Vir. Corpora curamus, fessos sopor irrigat artus. Curatum cum delectu apparatum. Lucilius libro trigesimo: Et circũ uolitant ficedulæ, stadi curatis coci. Conducere emere. Plautus Aul. Cædendum conduxi ego illum. Conducere est sicuti usu. Lucilius lib. xxix. Magno non magna mercede, magno quidem conduxeris. M. Tulli. de offi. lib. secundo: Vt sæpe in nostra repu. uidemus mercede conducti. Conducere colligere, cõuocare. Var. Manio: Manius mane suscitat nos, tum in rostra adfert, populum in forum conducit. Conducere conuertere. Lucilius libro xxx. Et uirtute tua, & claris conducere chartis. Conducere utile esse, Solus uero soli quid re, & quæstu cõducat suo. M. Tul. de offi. libro i. Stulte liber. i. R. P. conducebat. Potest autem quod reipu. inutile sit, id cuiq; utile esse? Idem de repu. lib. i. Facillimum autem in ea repu. esse posse concordiam, in qua idem conducat omnibus. Sisenna histo. libro iiij. Quid in rempu. suam maxime conducere uideretur. Concelebrare dicitur commouere. Lucretius libro i. Quæ mare nauigerum, quæ terras frugiferentes Concelebras. Concelebrare diu amare: dictum à celebritate. Lucilius libro trigesimo: Multis inductis sermonibus concelebrarunt. Credere est fidem habere dictis, uel factis. Lucilius libro xxvij. Hymnis uclim te id, quod uerum est credere. Virgilius Aene. lib. ij. Ora dei iussu non unquam credita Teucris. Credere, fidei committere. Lucilius lib. xxviij. Vitam, ac fortunas cui cum crediderim meas. Credere est seruandum commendare. Plautus Aulula. Vbi is obyit mortem, qui mihi id aurũ credidit. Commodare est mutuare. Lucilius lib. xxvij. Certa sunt sine detrimento, quæ inter se commodent. M. Tullius de offic. libro ij. Atq; ut dando, & accipiendo, mutandisq; facultatibus, & commodandis, nulla re egeremus. Commodare cum commodo dare. M. Tull. ad filium libro ij. Cui ego quibuscunque rebus potero, libentissime cõmodabo. Captare capere. Lucilius libro xxvij. Quod si paulisper captare, atq; obseruare hæc uolueris. Cognoscere est audire, æstimare. Lucilius libro xxvi. Rem cognoscat, simul & dictis animum attendat postulo. Pomponius pãsa papipolæ: Magis curabo ubi cognorit, omnes unà assentiant. Terentius Andria: Eo pacto, & gnatu uitam, & consilium meum cognosces. Virg. Georg. lib. i. Ni refugis, tenuisq; piget cognoscere curas. Cognoscere nosse, uel perspicere. Virgilius libro ix. Venatu assiduo, & totum cognouimus amnem. Idem Georg. libro ij. Nunc quo, quanq; modo possis cognoscere dicam. M. Tull. in Hortensio: Vnde autem facilius, quàm ex annalium monimentis, aut bellicæ res, aut omnis reipu. disciplina cognoscitur? Idem de senectute: Neque uero eos ipse cognoui, sed illos etiam, de quibus & audiui, & legi, & ipse conscripsi. Cognoscere agnoscere. Virgil. Bucolicis: Incipe parue puer risu cognoscere matrem. M. Tulli. de repu. libro i. Cognoscere me hercle inquit, consuetudinẽ istam, & studium, sermonemq;. Varro sesquilysse: Vereor, ne me quoque, cum domum ab Ilio cæsus reuertero, præter canem cognoscat nemo. Competere significat honorem, uel coniugium, uel quiduis aliud aduersus alium petere. Vnde competitores, ut sæpe. Competere par esse, uel simile: inde in æstimatione rerum, hoc illi competit, dicimus. Competere rei cuiusque meminisse, aut constanter ualere. Sallustius histo. libro primo: Sic uero quasi formidine attonitus, neq; animo, neq; auribus, aut lingua cõpetere.

Damnare

D

DAMNARE Est dãno afficere, unde & condemnare dictum est. E contrario nullo damno affectum indemnẽ probamus. Damnare est exhæredare. Lucilius satyrarum libro undecimo: Cassius Caius hic operarius, quem Cephalonem dicimus sectorem, furiumq;, hunc Tullius quem index hæredem facit, & damnati alij omnes. Damnare nec: sitate constringi. Terentius Phormione: Tuus est damnatus gnatus, non tu. Damnare est & morti dare. Virgilius Aeneidos libro quarto:

Non dum illi flauum Proserpina uertice crinem
Abstulerat, stygioq; caput damnauerat orco.

Accius armorum iudicio: Maior erit luctus cum me damnatũ audiet. Mar. Tul. in Verrem actione i. Reus in iudicium adductus est Verres, homo uita, atq; factis omnium iam opinione damnatus. Damnare, & condemnare pro liberare positum est. Titinnius Veliterna: Fortasse nouum fuisse, quo die liber foret, nũc eius uoti condemnatus est, immolauit hostiam. Virgilius libro xij. Quem damnet labor, aut quo uergat pondere letum. Turpilius Leucadia: Et amplius illam apparere condecet, quando quidem uoti cõdemnata est. Virgilius Bucolicis: Damnabis tu quoq; uotis, Sisenna histor. libro iiij. Quod uoto damnati fœtũ omnem dicuntur eius anni statim consecrasse. Cicero Thuscu. libro quinto: Rerum naturam, quàm errorem nostrum damnare maluimus. Delicere est illicere. Titinnius libro v. Quod ea parasitus habeat, qui illum sciat delicere, & noctem facere possit de die. Defendere uindicare, depellere. Virgilius Bucolicis: Solstitiũ pecori defendite. Defendere tueri, depellere. Ennius Achille: Serua ciues, defende hostes, cum potes defendere. Delica est aperi, uel explana. Titinnius lib. v. Quid istuc est? aut quid istic sibi uult sermo, mater delica. Idem præli a: Tibi ne comœdiam, quam sciã non delicem? Cæcilius Obolostate: Si linguas decem habeam, uix habeam satis te qui laudẽ ache. Immo uero hic ante solitus sum delicat. Accius Achille: Qua re alia ex crimine inimicorum effugere possis delica. Lucilius lib. xxx. Nemo istum uentrem pertundet, delicet uti, atque uidebis. Delinitus ad nostram consuetudinem placatus. Turpilius Demetrio: Vide mirum ingenium, ac delenifica mulierem, commorat hominem lacrymis. Delinitus delectatus. Mar. Tul. ad Cassium lib. i. Iam biennium est, cum uirtuti nunc tium remisisti, delinitus illecebris uoluptatis. Lucilius lib. xxx. Præseruit, labra delicit, delinit amore. Delinitus est mente alienatus. Plautus amph. Delinitus sum profecto, ita, ut me qui sim nesciam. Lucilius libro xxviij. Concedat homini id quod uult, deliniat, corrumpat prorsus, ac neruos omnes. Delinit deligat. Titinnius prælia: Verum enim dotibus deliniti ultro etiam uxoribus ancillantur. Degere est agere. Lucretius libro ij. Degimus hoc æui quodcunque est. Degere etiam est minuere. Plautus Aulu. Nunc ego istum soror laborem degam, & diminuã tibi. Degere est detrahere. Plautus Epidico: Degitur corĩum de tergo meo. Dare est exhibere. Marc. Tul. de signis. Cn. Pompeius cũ filio, qui fuit in Tyndaritano, cœnam isti dabat apud uillam. Terent. Eunuch. Nanq; ei unam cœnam, atq; eius comitibus dedi. Dare facere. Virg. Aene. lib. i. Tu das epulis accumbere diuũm. Et libro iiij. Immotamq; coli dedit & contemnere uentos. Da significãtiam habet manifestam, id est dic. Virg. Aene. lib. iij. Da propriam Tymbræe domum. Da dic. Virg. Bucoli. Sed tamen iste deus qui sit, da Tityre nobis. & libro vi. Tuq; ô sanctissima uates Præscia uenturi da, non indebita posco, Terentius Eunuch. Nunc quamobrem has partes dicerim, paucis dabo. Lucilius libro xxx. Si liceat facere etiam hoc uersibus reddere quod do. & lib. xxviij. Persuade, & transi, uel da quamobrem transeas. Dare adscribere. Marc. Tul. in Verrẽ diuinatione: Ego etiã quæ tu sine Verre commisisti, Verri crimini daturus sum. Dare ostendere. Lucilius lib. xxvi. Animoq; ægrotat, uidimus corpore hunc signum dare. Dare petere. Lucilius libro v. Sicuti cum primus ficos propalàm recẽteis protulit, & pretio ingenti dat primitus paucos. Deponere est ponere. Virg. Bucolicis: De grege non ausim quicquam deponere tecũ. Mar. Tul. Existimaui honestissimas molestias posse deponi, ubi me ad philosophiam retulissem. Deponere est cõmendare. Accius Erigona: Hospitem deposita interimes. Afranius epistola: Amare, habere puerũ depositum foris. Mar. Tul. de offic. libro iij. Ergo & promissa nonnunquam faciunda, neq; semper deposita reddenda. Deponere est alienare. Plautus Aulul. Vt me deponat, uino eam affectat uiam. Deponere est desperare, unde & depositi desperati dicuntur. Lucilius satyrarum libro tertio: Symmachus præterea iam tum depositus bubulcus Exhalans animam pulmonibus æger agebat. Virg. lib. xij. Ille ut depositi proferret fata parentis. Accius Tereo: Tereus indomito more, atq; animo barbarico, conspexit in eam amore uecors, flammeus & depositus, facinus pessimum ex dementia confingit. Idem Alphesibœa: Et si est in malis depositus animus meus, quæ scribi exinde audiet. Mar. Tul. in Verrẽ actione i. Itaque mihi uideor iudices magnam, & maxime ægram, & propè depositam Reip. partem suscepisse. Cæcilius Obolostate: Depositus modo sum anima, uita sepultus sum.

Destitui est desolari. Destitui rursum statui. Næuius gymnastico: In alto nauem iubet destitui ancoris. Cæcilius symbolo: Destituit omnes seruos ad mensam ante se. Dedicare est dicare. Accius Alphesibœa: Aduereor cũ te esse Alcmæonis fratrem factis dedicat. Cæcilius annaliũ li. i. Legati quò missi sunt ueniunt, dedicant mandata. Dicere cõstituere. Terẽt. Andria: Placuit, despõdit, hic nuptijs dictus est dies. Dicere denuntiare. Lucilius lib. xxviij. Minitari aperte capitis dicturum diem. Ter. Andria: Dico tibi ne temere facias. Dicere est iudicare. Virgil. Bucolicis: Dic mihi Dameta, cuiũ pecus? Dicere dicare. Virgil. lib. vi. Iunoni infernæ dictus sacer. Dicere destinare. Mar. Tul. de offic. lib. iij. Et is, qui morti addictus esset, paucos sibi dies commendandorum suorum causa postulauisset. Dicere est promittere. Pomponius pistoribus: Numos certos dicas. dico quinquaginta millia. Sallustius historiarum libro ij. Eodem anno in Macedonia Caius Curio, principio ueris cum exercitu profectus in Dardaniam, quibus potuit pecunias dictas cogit. Afranius Vopisco: Igitur quiescet, quoniã iter nos nuptiæ sunt dictæ. pareas istis uerbis, si placet. Idem fratrij.: De rustico nescio cui uicino suo perpauperi, cui dicat dotis paululum. Pacuuius Hermiona: Prius data est, quàm tibi dari dicta, aut quàm reditum est Pergamo. Varro Mysterijs: In id uirgo, dos à fœmina ut auferatur, quæ mihi postea quàm ad concordiam dicta est. Dicere dare. Marc. Tul. de offi. libro ij. Commode autem quicunque dixit pecuniam. Dignatus significat dignus habitus. Virgili. Aeneidos libro tertio: Cõiugio Anchisa Veneris dignate superbo. Accius Neoptolemo: Sed quẽ mihi iungent, cuiq; tu illo fuerint, dignabor dari. Idem Atreo: Egone argiuũm imperium attingam, aut Pelopis digner domo? Quò me ostendam? quod templum adeam? quo more funesto colloquar? Cicero ora. Quanquam enim omnis locutio oratio est, quæ tamen consimili laude dignantur. Dignari dicitur dignum aliquem deputare. Virgilius libro decimo: Atq; idem fugientem haud est dignatus Oroden Sternere. Dominus dicitur, cui seruitur. Virgilius Aeneidos libro primo: Romanos

rerum dominos, gentemq; togatam. Dominus rursum appellatur conuiuij exhibitor. unde & dominia conuiuia. Lucilius satyrarum lib. sexto: Qui te bonus Iuppiter inquit, Crasso Mutium cum cœnabat dominum fortem. Idem libro xiij. Primum dominia, atq; sodalitia omnia tollitur. Turpilius Philopatro: Forte eo die meretricis ad me de leuitate Atticæ, ut cũ uenerat, quidam dixerat quæ cœnam apud me Thais, atq; Erotium, Antiphila, Pythias, ego extra cubui domina. Varro papiapapæ, περὶ ὑποκρίσεων: Dominũ conuiuij uinum aliud'ue quid mi laudato. Sallustius historiarum libro tertio: Alteri scribam, & cœnas in imo medius inter Tarquinium, & dominum Perpenna. Marc. Tul. in Verrem frumentaria: Argento dominos uestræ Varro Eudæmonibus: Discũbimus mussati, dominus mandare, nam committit. Domini & muliẽrum amatores. Dominus maritus. Virg. æn. libro. iiij. Connubia nostra Reppulit, ac dominum Aenean in regna recepit. Deliberare est dubitare. Teren. Phor. Ego amplius deliberandum censeo. Deliberatum expletum, defunctum, uel definitum. Turpilius Philopatro: Certum, ac deliberatum est, me illis obsequi. Discrimen diuisio, separatio. Cicero de finibus bonorum, & malorum lib. secundo: Homo & acutus, & diligens Chrysippus nõ cõtemnit, totumq; discrimen summi boni in eam rerum comparationem positum putat. Discrimen est periculum. Virgilius Aeneid. lib. primo: Per tot discrimina rerum Tendimus in Latium. Discrimen rursum separatio, à discernendo, unde & discerniculũ dicitur acus, quæ capillos à media fronte disseparat. Sallustius historiarum libro primo: Sertorius fortis turba morantibus, & nullo, ut in terrore solet, generis, aut imperij discrimine, per calonum corpora ad medium, quasi deinsuper astantiũ manibus in murum attollitur. Virg. ænei. lib. primo: Tros, Tyriusq; mihi nullo discrimine agetur. M. Tul. in Philippicis lib. secundo: Hetruriam discriminat Cassius. Lucilius lib. xxix. Et amabat omnes, nam discrimen non facit, neq; signat linea alba. Discrimen certamen. Virgilius libro quinto: Post hos æquo discrimine pistris, Centaurusq; locum tendunt superare priorem.

Duci delectari uel aduocari. Marc. Tul. de finibus bonorũ, & malorum libro quinto: Dant'q; se ad ludendum, fabellarúm que auditione ducuntur. Ducere pati. Virgilius æneid. lib. iiij. Nate dea potes hoc sub casu ducere somnos? Ducere nudare, exerere. Virgilius libro duodecimo:

Ille tamen clypeo obiecto conuersus, in hostem
Ibat in auxilium, ducto mucrone petebat.

Ducere excitare. M. Tul. in Verrem actione ij. Quod si quem statuæ magnopere delectant: siquis earum honore, aut gloria ducitur. Ducere consuetudine quam significantiam habeat, claret, sicut Virg. æneid. lib. xij. Ducitur infelix æuo confectus Aletes, & multa talia. Ducere illicere, inducere. Mar. Tul. de offic. lib. ij. Postremo pretio, aut mercede ducuntur. & de senectute: Sic adolescentes senum præceptis gaudent, quibus ad uirtutum studia ducuntur. Ducere struere, erigere. Virgilius æn. libro primo: Pars ducere muros, Molirique arcem. Ducere existimare, iudicare. Varro sexagesi: Auidus iudex reũ ducebat esse κατὰν, hoc modo. Virgilius libro x. Tanton' me crimine dignum Duxisti? Marcus Tullius in Verrem diuinatione: Clarissimi uiri nostræ ciuitatis temporibus optimis, hoc sibi amplissimum, pulcherrimumq; ducebant. Lucilius lib. xxx. Non datur, admittit nemo, nec uiuere ducunt, orco spondent septimum M. Tul. de offi. libro tertio: A quatuor fontibus honestatis primo libro officia duximus. Ducere uoluere, pertractare. Virg. libro sexto: Sic equidem ducebam animo, rebarq; futurum. Lucilius libro xxix. Age nunc summam sumptus, ducatq; æri simul, atque alieni. Ducere fabricare. Varro, γνῶθι σεαυτόν:

Nihil sunt musæ pollicis nostræ quas erifice duxti. Ducere trahere, differre. Mar. Tul. ad Cæsarem iuniorem libro 1. Neres duceretur, fecimus ut Hercules Antianus in alium iocum transferretur. Idem de officijs libro tertio: Apud prætorem criminatus est Balbum illum ducere. Ducere propriũ pro temporibus seruare. Virgilius Bucolicis:

Astrum, quo segetes gauderent frugibus, & quo
Duceret apricis in collibus uua colorem.

Ducere dimittere, descendere. Plautus aulul. Vbi ille abijt, ego me duco serium de arbore. Ducere gerere. Virgilius lib septimo: Hi bellum assidue ducunt cum gente Latina. Differre est spatiũ temporis dare. Virg. æn. lib. vi. Distulit in seram cõmissa piacula mortem. Differre, diffamare, diuulgare. Lucilius lib. xxx. Gaudes cũ de me ista foris sermonibus differs. Varro de uita populi Romani libro quarto: Si modo ciuili concordia exequi rationem paret, rumores fama differant licebit, nos quoq; carpant. Differre diuidere, uel scindere. Virgilius geor. libro quarto: Scythiæq; hyemes atq; arida differt Nubila. Terentius Adelphis: Miseram me differor dolor. bus. Virgil. lib. vij. At procul inde citæ Metium in diuersa quadrigæ Distulerant. Lucilius lib. xxx. Et maledicendo multis sermonibus differs. Plautus aulul. Nisi reddi mihi uasa iubes, pipulo te differam ante ædeis. Differre in ordinem ponere. Virgil. georg. lib. quarto: Ille etiã seras in uersum distulit ulmos. Differre distare. Mar. Tul. in Verrem diuinatione: Ac uide quid differat inter meam opinionem, ac tuam. Lucilius lib. xxvij. Tamen aliũ uerruca, aut cicatrix medius papulæ differunt. Marc. Tullius in Hortensio: Quantum inter se homines studentes moribus omni uitæ ratione differant. Durum solidum. Virg. æn. lib. iiij. Sed duris genuit te cautibus horrens Caucasus. Durus nocens. Idem georg. lib. quarto: Aut durum tineæ genus. Lucilius lib. xxx. Et sæuo, & duro in bello multo optimus hostis. Durũ patiens, & perseuerans. Virgil. georgic. lib. secundo: Scipiadas duros bello. & æn. lib. i. Durate, & uosmet rebus seruate secundis. Teren. Adelphis: Non hercle hic quidem durare quisquam si sic fit, potest. Durum immite. Virgil. georgic. libro secundo: Quid iuuenis, magnũ cui uersat in ossibus ignem Durus amor? Teren heauton. Et quod illum insimulat, durum id non est.

Decernere est constituere, definire. Marcus Tul. de offic. libro primo: Quare expetenda quidem magis est decernendi ratio, quàm decertandi fortitudo. Virgilius ænei. lib. iiij. Decreuitq; mori. Teren. andria: Quicquid peperisset, decreuerunt tollere. Plautus Asinaria: Eos me decretum est persequi mores patris. Varro Eudæmonibus: Forenses decernunt existimatio nomen eum in sanorum numerum refert. Decernere est dicere. Plaut. Amph. Qui nequeas nostrorum uter sit Amphitryo decernere. Decernere certare. Virgil. æn. lib. xi. Ipsum armis, ipsumq; iubet decernere ferro. Idem georg. libro tertio: Cornibus inter se subigit decernere amanteis. Marc. Tullius Philippicarũ libro tertio: Quam ne seruiam animis, armisq; decernere.

Demissum abiectum. Mar. Tul. de officijs libro tertio: Perspicuum est enim ea, quæ timido animo, humili, demisso unus accipit affert. Demissum humile, miserandum, abiectum. Virg. æneid lib. tertio: Deiecit uultũ, & demissa uoce locuta est. Lucilius libro. xxvij. Re in secunda tollere animos, & in mala demittere. Cicero Thuscul. libro quinto: Non est ausus elate, & ample loqui, humiliter, demisseq; sentire. Dimittere permittere, in potestatem dare. Mar. Tul. de Rep. lib. i. Tum annui consules, tum dimissi populo fasces. Dimittere derelinquere. Marc. Tul. ad Cæsarem libro tertio: Quæ si uideres non de exercitu retinendo tueri, sed eo tradito, aut dimisso. Dimittere desuper mittere. Virg. æneid. lib. ij. Dimissum lapsi per funem.

Sallustius historiarum libro tertio: Cum machinis strepitu dimissum Victoriæ simulachrum coronam capiti imponebant. Varro Meleagris: Cum etiam Thais Menãdri tunicam dimissam habeat ad talos. Dimittere dare. Virgilius Geor. li. iij. Dimissæq; ab Ioue gentis Nomina. Dimittere mittere. Idẽ Aen. libro primo: Equidem per littora certos Dimittã. Discere est ignotam rem meditãdo assequi. Lucilius li. ix. Discere labora, ne res te ipsa, ac ratio ipsa refellat. Virgil. libro xij. Disce puer uirtutem ex me. Discere tentare. Virgilius li. v. Et fractis discentem currere remis. Defunctum dicimus consuetudine mortuum. Virgilius libro v. Defunctaq; corpora uita. Defuncti liberati. Idẽ libro sexto: O tandem magnis pelagi defuncte periclis. Distrahere est uendere. Lucil. lib. xxix. Duidãt, differãt, dissipẽt, distrahãt. Distrahere separare. Ter. Phor. Quod si eò meæ fortunæ redierũt, Phanniũ abs te ut distrahat. Mar. Tul. philip. li. ij. Quod primum hæc natura cohærentia opinione distraxissent. Varro de uita populi Romani libro primo: Distractione ciuium elanguescit bonum proprium ciuitatis, atq; ægrotare incipit, & consenescere. Distrahere, diuidere, diffundere. Virgilius lib. vij. Turbatis distractus equis. Varro de uita populi Romani libro i. Metium Sufetium propter perfidiam interemit penè imperiosius, quàm humanius. Nam equis ad curriculum ex utraque parte deligatum distraxit.

Dicare dictum est constituere, cõsecrare. Virgilius libro v. Vrbe uelim posita templis sibi ferre dicatis. Dicare tradere. Mar. Tul. epistola ad Cæsarem libro primo: Balbum quãti facciam, quamq; ei me totum dicauerim, ex ipso scies. Lucilius lib. xxx. Iuratum se uni cui sit data adæq; dicata. Dicare indicare, nunciare. Lucilius libro xxx. Sic ubi ad aureis fama tuam pugnam claram allatam dicasset. Detrahere derogare. Mar. Tul. de signis. Et si quæritis, ut ipse de me detraham, illos ego accusatores puto. Detrahere tollere. Teren. heauton. Assiduo accurrunt serui, soccos detrahunt. Vir. Geor. libro tertio: Oseruans nido implumeis detraxit. Marc. Tul. in frumentaria in Verrem: Postremo sicuti ciuitati sociæ tantum detraxit, quantum commodum fuit. Idem de offi. lib. iij. Nunquam committit, ut alienum appetat, & id, quod alteri detraxerit, sibi assumat. Et in Hortensio: Vt ea sibi ratio uera restituat, quæ consuetudo uitiosa detraxerit. Detrahere extrahere. Lucilius lib. xxix. Cum ipsi in locum descendant, cum alios detrahant.

Despicere est pro nihilo habere. Mar. Tul. in Verrẽ actione ij. Quemadmodum tenuissimum quenque contempserit, despexerit, liberum esse nunquam duxerit. Virgilius Bucolicis: Despectus tibi sum, nec quis sim quæris Alexi. Marc. Tul. de officijs libro secundo: Despiciunt autem eos, & condemnant, in quibus nihil uirtutis, nihil animi, nihil neruorum putant. Despicere de super aspicere. Vir. Georg. libro ij. Qualem sæpe caua montis conualle solemus Despicere. Mar. Tul. in Hortensio: Consolabitur eam magnitudo animi, et humanarũ opinionum alta quædam despectio. Deijcere elidere. Mar. Tul. ad Cæsarem iuniorem libro secũdo: Adest alba nescio cuius Clodij, quam cũ restituì iussisset Ancone cum eò deiectum esset ex senatusconsulto. Deijcere dicitur mittere. Virgil. lib. viij. Toto genitor quæ plurima cœlo Deijcit in terras. Lucilius libro xxvij. Has è fenestris in caput deijciunt, qui propè ad ostium aspirauerint. Deijcere præcipitare. Marcus Tulli. in Verrem actione ij. Si me ædilitate deiecissent. Lucili. libro xxix. Detrusus tota ui deiectaq; Italia. Deijcere auertere. Mar. Tul. philippicis: Nec uero usquã, nec à Repub. deijciebam oculos. Deductum dicitur molle, suaue. Virgilius Bucolicis: Pascere oportet oueis deductũ dicere carmẽ. Deducere uocare. M. Tul. de Re. lib. primo: Quare si placet deducere rationem tuam de cœlo ad hæc exteriora. Deductum delectatione ductum. Virgilius Bucoli. Carmina uel cœlo possunt deducere lunam. Lucilius libro xxvi. Illuc oculi deducunt ipsi, atque animum spes illuc rapit. Deducere trahere, mouere. Sisenna historiarum lib. iiij. Ab armis te recedere, præsidia de locis deducere. Deductum diminutum suppressum. Lucilius lib. xxx. Deducẽt at hunc uoce leo: Cur tu ipsa uenire non uis huc? Deducere deprauare, transuertere à recto. Marcus Tul. in Hortensio: Habet enim ipsa incertam definitam uiam, & ex ea multis uitijs, & erroribus deprauata deducitur. Virg. Georg. lib. i. Riuos deducere nulla Religio uetuit.

Deferre abducere. Virgil. Aene. libro vi. Defer in Italiam. Deferre est afferre. Virg. Aeneid. libro quarto: Celeres mandata per auras Detulit. Deferre cælatum prodere. Lucilius libro xxviij. Quapropter certum est facere contra, ac prosequi, & nomen deferre hominis. Destinare dicitur parare, destinare emere. Lucilius lib. xxvij. Facio ab lenone uenio, tribus in libertatem millibus destinet. Docere significat disciplinam, uel artem quampiam magisterio dare. Virgilius Aeneid. libro quinto: docuit post exitus ingens. Docere dicere. Lucilius libro xxix. At non sunt similes, neque dant, quid si dare uellent Acceperis'ne, doce. Diligere manifestam habet significationem, ut plerunq;. Diligit diuidit. Plautus Curculio. Clypeatus elephantum ibi machæra diligit. Titinnius prælia: Pernam totam diligit. Dextrum dicitur dexteræ partis. Virgilius libro quinto: Quò tantum mihi dexter abis? Dextrum dicitur felix, propitium. Virgilius libro octauo: Et nos, & tua dexter adi pede sacra secundo. Deprecor amolior, depello, propulso. Mar. Tul. de Rep. libro vi. Non modo inuidia pari non erant, sed etiam Claudij inuidiam Gracchi charitas deprecabatur. Ennius: Eripite ô cui nunc erumnam, à libertate para quibus seruitutem meam miseram deprecor. Diuortium est rerum omnium separatio. Cicero de Orat. libro tertio: Sic è communis sapientiæ iugo sunt doctrinarum facta diuortia. Diuortium deflexus de uia à diuertendo. Virgilius libro nono: Obijciunt equites sese ad diuortia nota.

E

EXIGERE Vi extorquere. Mar. Tul. in diuinatione: Et cũ esset tritici modius sestertijs duobus pro frumento in modios singulos duodenos sestertios exegisse. Exigere inquirere, uerum perdiscere. Virg. Aen. lib. i. Quærere constituit, sociisq; exacta referre. Exigere est excludere. Plautus Aulula. Itaque omneis exigit foras. Terentius And. Spectandæ an exigendæ sint uobis prius. Afranius fratrijs: Retinebitur uir ut uoluntate una probabili prægnantem quod non exigat. Næuius Danae: Indigne exigor patria innocens. M. T. philippicis libro ij. Claues ademit foras, exegit. Lucilius libro xxvi. Vestimentis frigus, atq; horrorem exacturum putet. Exigere debitum repetere. Mar. Tul. epistola ad Cassium: Sed nõ urgeo. Longiores enim spectabo, uel potius exigam, quãdo hercle ego temere exigam. Exigere facere, cogere. Vir. Aen. lib. ij. Quos improba uentris Exegit cæcos rabies. Exigere significat agere. Plautus captiuis: Salue Tyndare, & tu, cuius causa hãc erumnam exigo. Vir. Aene. lib. i. Omneis ut tecum meriti pro talibus annos Exigat. Ter. Eeyra: Illiq; exopto ut reliquam uitam exigat. Lucilius lib. xxviij. Cum cognoueris, uitam sine cura exigas. Exigere definire constituere. Virg. Aen. lib. quarto: Decreuitq; mori, tempus secũ ipsa, modumq; Exegit. Exactũ transcursum, præteritum. Vir. Geor. lib. tertio: At tribus exactis, ubi quarta accesserit æstas, & eodem: Exactis grauidæ cũ

mensibus errant. Elidere excludere significat. Virg. lib. viij. Elisos oculos, & siccum sanguine guttur. Plautus Rudente: Iubeo oculos elidere, idem ut sæpius faciunt coci. Lucilius satyrarum libro secundo: Iniuriatum hunc in fauces inuolasse, animam'q; elisisse illi. Elidere suffocare, uel occidere. Virgilius libro octauo: Geminos'q; premens eliserit angues. Elidere collidere. Virgilius Aeneidos libro tertio: Ter spumam elisam, & rorantia uidimus astra. Cicero Thuscul. lib. v. Qui rebus his fractus ægritudine eliditur, potest tamen esse non miser. Elidere deijcere. Mar. Tul. de Repub. lib. ij. Vt auriga indoctus è curru trahitur, operitur, eliditur, laniatur. Exanclare significat exhaurire. Plautus Sticho: Næ iste ædepol uinum poculo pauxilulo exanclauit. Idem Pœnulo: Sæpe exanclatũ merum scitissime. Exanclari perfici. Pacuuius Peribœa: Non potest Menalippe hic sine tua opera exanclari clauos. Exanclari etiam significat perpeti. Ennius Andromacha: Malo torquetis cum erumnis illum exanclari diem. Accius Diomede: Ferè exanclauimus tyranni sæuum ingenium, atque execrabile. Idem Amphit. Pertolerarem uitã, clades'q; exanclarem impatibileis. Lucilius lib. xxx. Quantas'q; modo erumnas, quantos'q; labores exanclaris. Exanclare effundere. Ennius Eumenidibus: Nisi patrem materno sanguine exanclando ulciscerer.

Eliminare est exire. Ennius Medea exule: Antiqua ædilis fida custos corporis, Quid sic extra ædeis exanimata eliminat? Accius Phœnissis: Egredere, exi, effer te, elimina urbe. Idẽ Meleagro: Timide eliminor clamore, simul agnita uox ad aureis accidit. Varro Serano, περὶ ἀρχαιρεσιῶν: Occipitium ariuo deo ostendo, ex oraculo elimino me. Eliminare rursum excludere. Pacuuius Duloreste: Vbi ille est, me miseram, quoniam clamor eliminat. Pomponius: Conclauos istic manet, eliminabo extra ædeis coniugem. Euadere exire, tendere. Terent. Phor. Quid hic cœptat, aut quò euadet hodie? Lucilius libro xxvi. Euadat saltem aliquid aliqua, quod conatus sum. Plautus Asinar. Demiror quid sit, & quò euadat, sum in metu. Euadere fieri, præduci. Mar. Tul. Philippicarum libro ij. An uerebare, ne non putaremus natura te potuisse non improbum euadere? Euadere est liberare. Sallust. Iugurthæ bello: At ni Marius signa inferre, atq; euadere oppido properauisset, profecto cuncti, aut magna pars Siccensium fidem mutauissent. Virgil. lib. nono: Nostras ne euadere demens Sperasti te posse manus? Lucilius lib. xxv. Iccirco omnes euasuros censent ægritudinem Sisenna hist. libro quarto: Cohors una post concitata, qua murus erat interruptus, euadit. Euadere ascendere. Virgilius æn. lib. secundo: Euado ad summi fastigia culminis. Euadere apparere. Virg. æn. lib. ij. Vt tandem ante oculos euasit, & ora parentum. Excipere est seiungere separare. Virgilius libro nono: Ipsum illum clypeum, cristas'q; rubenteis Excipiam sorti. Excipere excusare uel cælare. Plautus aulula. Neque partem tibi ab eo cui uis, indipiscis, neque furem excipias. Excipere est suscipere. Virgilius Aeneid. lib. iij. Heu quis te casus deiectam coniuge tanto Excipit? Mar. Tul. in Verrem de supplicijs: Filiorum suorum postremum spiritum ore excipere liceret. Excipit opprimit, uel circumuenit. Virgilius ænei lib. ij. Et scelerum furijs agitatus Orestes Excipit incautum. Mar. Tul. ad Pompeium lib. quarto: Quod si est, non modo iter meũ interclusum, sed ne ipsum planè exceptum putabat. & rursum: Admoniti sumus, ut caueremus, ne exciperemur à Cæsare. Excipere rursum extrahere. Mar. Tullius de Repub. libro quarto: Quos insepultos reliquissent eos, quos è mari propter uim tempestatis excipere non potuissent, innocentes necauerint. Virgilius Bucolicis: Non ego te uidi Damonis pessime caprũ Excipere insidijs? Excipere manere, habere. Virgilius georg. lib. quarto: Ergo ipsas quamuis angusti terminus æui Excipiat. Excipere captare. Cicero orat. libro tertio: Quædã dari ex hac uita ad pertractandos animos hominum, & ad excipiendas eorum uoluntates.

Explorare est intentius obseruare. Virg. æn. lib. ix. Nec non & trepidi formidine portas Explorant. Mar. Tul. de officijs libro tertio: Hac ui non mutatur, nisi exploratũ quidem habeat, id omnino neminem unquam suspicaturum. Explorare uerum inquirere. Virgil. æneid. lib. i. Exire locos'q; explorare nouos. Explorare probare. Marc. Tul. in Verrem actione ij. Tum in reliquis explorata, atq; prouisa. Lucilius lib. xxix. Certum scio esse ut dicis. Nam mihi erant de illo explorata omnia. Marcus Tul. de senectute: Quis est tam stultus, quamuis adolescens, cui sit exploratum se ad uesperum esse uicturum? Explorare, siccare. Virgilius georg. lib. i. Et suspensa focis exploret robora fumus. Exercere fatigare. Teren. Adelphis: I, sanè ego te exercebo hodie, ut dignus sis, silicerniũ. Exercere exagitare. Marc. Tul. de offic. lib. i. Exercenda etiam est facilitas, & altitudo animi. Virgilius æneidos libro quinto: Nate Iliacis exercite fatis. Exercere insequi. Virgilius æneidos libro quarto: Tum uos ô Tyrij stirpem, et genus omne futurum Exercete odijs. Exercere solidare. Sallustius Iugurthæ bello: Nabdalsa exercito corpore. Cicero Thusc. lib. v. Equidem meos casus, in quibus me fortuna uehementer exercuit. Exercere imponere, imperare. Vir. georg. lib. ij. Tunc deniq; dura Exerce imperia, & ramos compesce fluenteis. Plaut. Amph. Si in me exerciturus, quæso in parietem prius domes. Exercere in meliorem usum, & fructum formare. Virg. georg libro. i. Exercet'q; frequens tellurem, atq; imperat aruis. Equites cum consuetudine aut à magistro equorum, aut à sessore appellamus. Virgilius libro. iiij. Interea præmissi equites ex urbe Latina. et libro. x. Effusum'q; equitem super ipse secutus. Equites Virg. georg. libro tertio, equos dici uoluit: Impositi dorso, atque equitem docuere sub armis Insultare solo, & gressus glomerare superbos. Exterritum pauefactum significat. Virgil. lib. v. Plausum'q; exterrita pennis Dat tecto ingentem. Varro Eudæmonibus: Videmus populũ furijs instinctum tribus, diuersim ferri exterritum formidine. Exterritum accensum, inflammatum. Virg. georg. lib. tertio: Sæuit agris, asper'q; siti, atque exterritus æstu. Experiri est pati, sentire. Virgil. lib. primo: Vos & Cyclopea saxa Experti. Teren. Ecyra: Nam fuisse erga me miro ingenio expertus sum. Experiri tentare. Virg. ænei. libro. iiij. Ne quid inexpertum frustra moritura relinquat. Teren. Eunucho: Omnia prius experiri consilio, quàm armis sapientem decet. Lucilius lib. xxx. Summatim tamen experiar rescribere paucis. Plautus Asinaria: Dignos adire, atque experiri certũ est mihi. Experiri scire. Mar. Tullius epistola ad Brutum lib. vij. His contraria, atque parata ut esse soleat, expertus sum. Virgil. lib. nono: Experto credite quantus In clypeum insurgat. Exire manifestam habet significationem. ut Teren. Eunucho: Exi foras scelesle, at etiam restitas fugitiue? Exire euadere, liberari. Lucilius lib. xxviij. Ne hoc faciat, atq; ex hac erumna exeatis. Exire euitare. Virg. libro v. Corpore tela modo, atq; oculis uigilantibus exit. Exire erumpere. Virg. æneid. lib. iij. Non sic aggeribus ruptis cũ spumeus amnis Exit. Exire prohibere. Virg. æneid. lib. xi. Sustinet à iugulo dextram, & uita uiribus exit. Expedire utile esse. Teren. heauton. Expedit bonas esse uobis, nos, quibus cum est res, non sinunt. Lucilius lib. xxvij. Ego enim à pueritia, ut me amare expediat. Marc. Tul. de offic. libro. ij. Sæpe enim aut eos lædunt, quos non debeant, aut eos, quos non expedit. Expedire est definire. Virg. ænei. libro quarto: Et Ausonio possis considere portu Expediam dictis. Teren. Phor. Atque id si potes uerbo expẽdi uno. Expedire liberari. Virgilius ænei. lib. ij. Flammam

inter & hosteis expedior. Terẽ. Ecyra: Te'q; hoc crimine expedi. Sisenna historiarum libro quarto: Funeis expediunt, claustra foribus imposita periclitantur. Expedire proferre. Virgili. Aene. lib. i. Cereremq; canistris Expediunt. Mar. Tul. in Verrẽ de supplicijs: Hominem proripi, atque in foro medio nudari, ac deligari, & uirgas expediri iubet. Enixa dicitur partu leuata. Virgilius Aene. lib. iij. Triginta capitum fœtus enixa iacebit. Enixa subiugata. Virgil. Aeneidos libro iij. Seruitio enixæ tulimus. Efferre subdere. Lucilius libro xxvi. Depugnabunt pro te ipsi, & morientur, ac se ultro efferent. Efferre significat proferre. Virgilius libro v. Tunc satus Anchisa cestus pater extulit æquos. Et libro secundo: Méne efferre pedem genitor? Lucilius lib. xxvi. Ego ubi quem ex præcordijs efferre uersum. Ennius Medea: Vtinam ne unquam me de cordis cupido corde pedem extulisse. Efferre ostendere. Virgilius libro octauo: Vt belli signum Laurenti Turnus ab arce extulit. Efferre erigere, leuare. Vir. Aene. lib. v. Ostendit dextram insurgens Entellus, & alte extulit. Lucilius libro xxx. Continuo simul ac paulo uehementius aura Inflarit fluctus, erexerit, extulerit'q;. Efferre edere, prouehere. Virg. Georg. libro ij. Extulit hæc Decios, Marios. Lucilius lib. xxvi. Non idcirco extollitur, uel iræ, uel gaudij dator. Mar. Tul. in Hortensio: Præter cæteros nostra extulit ciuitas. Efferre extollere. M. Tulli. de signis: Nimirum forsitan hæc illi mirentur, atque efferant. Idem de offic. lib. ij. Itaque eos uiros suscipiunt, maximis'q; efferunt laudibus. Lucilius libro xxx. Omnia alia, in quibus efferimur rebus, ne ego multis loquar. Extollere differre. Cæcilius Plotio: Abi intro, atque ista hæc aufer, tamen hodie extollat nuptias.

Explere dicitur implere. Lucretius libro tertio: Atq; explere bonis rebus, satiare'q; nunquam. Virgilius Geor. libro tertio: Improbus ingluuiem, ranis'q; loquacibus explet. Explere minuere. Virgilius libro sexto: Discedam, explebo numerum, reddar'q; tenebris. Educere erigere. Virgilius lib. vi. Aram'q; sepulchri Congerere arboribus, cœlo'q; educere certant. Educere dicitur exuere. Virgilius libro decimo: Hoc dicens, eduxit corpore telũ. Educere, educare. Teren. Adelphis: Eduxi à paruulo, habui, amaui pro meo. Expedire colligere. Marcus Tul. ad Cæsarem iuniorem libro i. Ex cæteris autem generibus tunc pecunia expedietur, cũ legionibus uictricibus erunt, quæ spopondimus persoluenda. Excutere dicitur commouere. Virgilius lib. xij. Gaudet'q; comãteis Excutiens ceruice toros. Mar. Tul. de officijs libro secũdo: Explica, atq; excute intelligentiam tuam. Excutere emittere. Virgilius ix. Excussus Acõtius Fulminis in morem. Excutere excludere, deijcere. Virgili. Aeneid. libro iiij. Excutimur cursu, & cæcis erramus in undis. Lucilius libro xxx. Ipso cũ domino calce omneis excutiamus. Excutere, eligere. Mar. Tulli. philippicarum libro xij. Iuuentutem omnem ex tota Italia excussimus. Exponere ostendere. Mar. Tul. de signis: Vocat ad cœnam, deinde ipse prætorem, exponit suas copias omneis. Exponere deponere. Virg. lib. xi. Socios de puppibus altis Pontibus exponit. Exponere dissere. Mar. Tul. in philippicis lib. i. Exponã uobis breuiter consilium profectionis, & regressionis meæ. Exponere abijcere. Terentius heauton. Erat hic Corinthia anus haud impura, ei dedi exponendam. Expositum subiectum. Marcus Tul. in Verrẽ actione ij. Cum tibi exposita esset ad prædandum omnis Pamphylia. Exornare fœdare. Terentius heauton. Egóne, si uiuo, adeo depexum, adeo exornatum reddam, ut dum uiuat, meminerit semper mei? Exornare ornare. Marcus Tulli. in Verrẽ de signis: Ornat ample, magnifice'q; triclinium. Terent. Eunucho: Ita uisus est dudum, quia uaria ueste exornatus fuit. Cicero de Orato. libro primo: Qui omnes eloquentes fuerunt, orationem suam, & Reipub. dignitatem exornabant. Explicare, ostendere, explanare. M. Tul. in Verrem de signis: Vitam alterius totam explicare. Idem de officijs libro iij. Vt quædam sibi concedantur, quo facilius, quæ uolunt, explicent. Explicare emittere, extendere. Virgil. Geor. lib. ij. Sed trudit gemmas, & frondeis explicat. Mar. Tul. de Repu. libro secundo: Quæ uirtus præter cæteras, totã se ad alienas utilitates porrigit, atque explicat. Varro sesquiulysse: Vias stelligeras ætheris explicans ære cauo sonitum hic in cothurnis. Explicare exercere. Mar. Tul. de offi. libro tertio: Explica, atq; excute intelligentiam tuam, ut uideas, quæ sit in ea species, forma, et notio uiri boni. Exui est exolui. Vir. Aene. lib. secũdo: Sustulit exutas uinclis ad sidera palmas. Exui nudari. Virgilius lib. v. Magna ossa, lacertos'q; Exuit. Exuere deponere. Vir. Aeneid. lib. quarto: Et si quis adhuc precibus locus, exue mentẽ. Exui liberari. Lucil. lib. xxix. Vnde domum uix redeat, uix'q; hoc exuat se.

Excidere cedere. Mar. Tul. philip. libro secundo: Excident gladij cruenta arma de manibus. Excidere in obliuionem dare. Virgilius Aeneid. libro i. Nec dum etiam causæ irarum, sæui'q; dolores Exciderant animo. Eiectum exclusum. Virgilius libro nono: Nec non Tarquinium eiectum Porsena iubebat Accipere. Lucilius libro xxix. Ibi erat scopios eijcere istum abs te, quamprimum, & perdere amorem. Eiectum extensum. Virgilius libro decimo: Eiecto'q; incumbit cernuus armo.

Exultare sæuire. M. Tul. de Rep. libro secundo: Quæ sanguine alitur, quæ in omni crudelitate sic exultat, ut uix hominum acerbis funeribus satietur. Exultare est gestu, uel dictu iniuriam facere. Lucilius libro trigesimo: Quin totum purges, debellas me, atque deauras, exultes, solicites. Virgilius libro quinto: Exultantia'q; haurit Corda pauor pulsans. Exultare gloriari cum iactãtia. Virgilius Aeneidos libro decimo: Exultat Amazon. Marcus Tul. in Hortensio: Imbecillis autẽ est pudoris magister timor, qui si quando paululum aberrauerit, statim spe impunitatis exultat. & de senectute: Et Annibalem iuueniliter exultantem patientia sua molliebat. Exultare supra modum exilire, & efferri. Mar. Tul. de Repu. Est igitur quoddam turbulẽtum in hominibus singulis, quod uel exultat uoluptate, uel molestia frangitur. Eligere significationem habet apertam. Eligere defatigare. Lucilius libro xxix. Corrumpat prorsus ad neruos omneis eligat. Excludere liberare. Lucilius lib. xxvij. Primum qua uirtute seruitutem excluserit. Excludere dicitur eijcere. Terẽ. Eunucho: Exclusit, reuocat, redeam? Excidere dissentire. Lucilius libro xxvij. Metuo ut fieri possit, ego ab Archilocho excido. Expectare dicitur manere, obseruare. Teren. Andria: Expecto quid uelis. Expectare sperare. M. Tul. de officijs libro secundo: Est enim deterior, qui accipit, atq; etiam ad expectandum semper paratior. Virgilius Geor lib. i. Sed illos Expectata seges uanis elusit aristis. Expectare est à deo poscere. Expetere accipere. Plautus amph. Ergo in seruitute expetiit multa iniqua. Expetere transferre, euadere. Plautus amph. Suam'q; ut culpam immortalem expetere ut sinat.

F

FELIX dicitur fortunatus, beatus. Virgi. Aene. li. iij. O felix una ante alias Priameia uirgo. Felix propitius. Virg. Aeneid. lib. primo: An Phœbi soror, an nympharũ sanguinis una, Sis felix. Felix fructuosus, ferax. Virgil. ge. lib. ij. Exijt ad cœlum ramis felicibus arbos. Varro de uita populi Rom. li. ij. Cõtra nouo marito cũ item è foco in titione.

ne ex felici arbore, & inæquali aqua allata esset. Fastigium ima altitudo. Virg. georg. lib. ij. Forsitan & scrobibus quæ sint fastigia quæras. Varro de re rustica lib. i. Fossa ita idonea fiat, ut omnem aquam, quæ de cœlo uenit, recipere possit, aut fastigium habeat, ut exeat è fundo aggeris. Ferre ostentare. Virgil. lib. xi. Captiuo siue ut se ferret in auro Venatrix. Ferre consuetudine portare dicimus. Virgilius lib. v. Vix illam famuli Phegeus, Sabarisq; ferebant. Ferre habere. Virgil. libro v. In magno munere Cysseus Ferre sui dederat monimentum, & pignus amoris cum filius nomen suum ferre uoluisset. Ferre pati. Virg. Aeneid. lib. ij. Miserere animi non digna ferentis. Lucilius libro. xxvij. Cæterum quicquid sit, quid non sit, fero æquo animo, ac fortiter, prælio captiuos prædones nõ posses iam amplius perferre, tamen suadet, ut notat. Terent. Heauton. Nam quem ferret, si parentem non ferret suum? Cicero in Verrem: De prætura Siciliensi, prout temitani homines facultates ferebant. & de orat. lib. ij. Est autem uetustum uerbum, si quod tamen consuetudo ferre possit. Ferre conserere. Virgilius libro v. Quibus acer Eryx in prælia suetus Ferre manũ. Ferre disturbare. Virg. æneid. lib. i. Quippe ferant rapidi secum, uerrantq; per auras. & libro secũdo: Alij rapiunt incensa ferunt q; Pergama. Ferre dicere, nominare. Virg. æneid. lib ij. Et scelus expendisse merentem Laocoonta ferunt. & libro tertio: Quæ nũc Samothracia fertur. Ferre dare, exhibere. Virg. æneid. lib. tertio: Sacra Dioneæ matri, diuisq; ferebant. Ferre afferre. Virgilius libro. xi. Legati responsa ferunt. Mar. Tul. de supplicijs: Prohibetur suis liberis cibum, uestitumq; ferre. Lucilius lib. xxix. Colligere auxilium, tametsi est indigna, ut feram. Ferre dirigere, ducere. Virgil. lib. sexto: Hinc uia tartarei, quæ fert Acherontis ad undam. Lucilius libro. xxx. Quid sibi uult, quare fit, ut intro uersus, ut ad te spectent, atq; ferant uestigia sed omnia prorsus? Ferre laudare. Idem eodem: Et sola ex multis nũc nostra poëmata ferri. Fluere est decurrere. Virgil. georg. libro secundo: Hæc eadem argenti riuos, æriscq; metalla Ostendit uenis, atq; auro plurima fluxit. Fluere minui, deficere. Virgilius æneid. lib. ij. Ex illo fluere, ac retro sublapsa referri Spes Danaũm. Fluere latius, ac liberius excrescere. Virgilius georgic. lib. ij. Tum deniq; dura Exerce imperia, & ramos compesce fluenteis. Fatum significat decretum, & uoluntatem. Virgilius Aenei. lib. viij. Heu stirpem inuisam, & fatis contraria nostris Fata Phrygum. & in eodem: Filius huic fato diuũm prolesq; uirilis Nulla fuit. Fatigare, percutere. Virgilius libro nono: Versaq; iuuencũm terga fatigamus hasta. Fatigare excitare, uel increpare, uel hortari. Virgil. Aeneid. libro. iiij Socios q; fatigat Præcipites, uigilate uiri. Fatigare instigare cogere. Virgilius libro nono: Collecta fatigat edendi Ex longo rabies, & siccæ sanguine fauces. Fatigare ad lassitudinem deducere. Virg. lib. quinto: Veloceis iaculo ceruos, cursuq; fatigat. & lib. xi. Quos nulla fatigant Prælia. Fœdum consuetudine est deforme. Terent. Eunucho: Nunc tibi uidetur fœdus, quia illam non habet. Fœdum execrandum. Virgilius libro septimo: Auersiq; refugit Fœda ministeria. Factio dicitur malorum consensus, & conspiratio. Sallustius Iugurthino bello: Inter bonos amicitia, inter malos factio. Factio item significat opulentiam, abundantiam, & nobilitatem. Titinnius: Sed iam metuo hercle, ne nimis stulte fecerim, qui ex tanta factione atque opibus ea sum ausus adgredi. Plautus Aulula. Istas magnas factiones, dotes dapsiles. Idem Trinumo: Vostras cum nostis factiones, atq; opes. Turpilius Trasileone: Non utilitate, factione freuus intercedere. Cæcilius: Alta eorum famam occultabat factio. Ferox est sæuus, & indomabilis, translatum à feritate. Virgilius æneidos libro quarto: Ac frena ferox spumantia mandit. M. Tul. de offic. lib. primo: Vt equos propter crebras contentiones præliorũ ferocitate exultantes domitoribus tradere solent. Teren. Eunucho: Eo ne es ferox, quia habes imperiũ in belluas? Ferox sum illa re dicitur, ut illa re sum fretus uel arrogans. Titinnius fullonibus: Videram ego te uirginẽ formosissimam esse, sponso esse superbam, forma esse ferocem. Plautus milite: Vt donatum equum, qui forma est ferox. Accius: Neq; ui tanta quisquam est, neq; tam abundans fortunis ferox. M. Tul. epistola ad Cæsarem lib. i. Itaq; uereor, ne feroci oratione faciant tutam præclara iudicia telo. Ferox significat cordatus, uel facetus. Plautus milite glor. Nam tu, quamuis potis sis facere, ut fluat facetijs: & quia tecum eram propterea animo eram ferocior. Fama est opinio secundum consuetudinem. Virg. æneid. lib. iij. Fama uolat, pulsum regnis cessisse paternis Idomenea ducem. Fama spes profuturi numinis. Virgil. æneidos lib. quarto: Nos munera templis Quippe tuis ferimus, famamq; fouemus inanem. Famosum infamem. Cicero de orat. lib. ij. Non pol inquit audeo, nam me ad famosas uetus mater accedere. Fama est rursus infamia. Virg. ænei. lib. quarto: Neq; enim specie, fama ue mouetur. Vnde et famosum dictum infame. Terent. Adelphis: Maledicta fama meum amorem, & peccatum in se transtulit. Plautus Asinaria: Qui etiam me miserum famosum facit flagitijs suis. Lucilius satyrarum lib. xi. Quintus Opimius ille Iugurthini pater huius, & formosus homo fuit, & famosus, uerumq; primo adolescens, posterius directius sese. Turpilius Pedio: Quæso omittite, ac deserite hanc meretricem, quæ te semel nacta, semper studuit perdere, detegere, despoliare, opplere q; adeo fama, ac flagitijs. Marcus Tul. de Rep. libro quarto: Atq; etiam siqua erat famosa ei cognatio, osculum non ferebant. Sallustius Iugurtha: Is postquam largitionem famosam, impudentemq; Næuius Danaë: Desubito fama tolliunt, siquam solam uidere in uia. Fortis est celer. Lucretius libro tertio: Aut quid nam tremulis facere artubus hæc di, Consimili incursu possint, ac fortis equi uis? Virgil. libro xi. Quid tam egregium, si fœmina forti Fidis equo? Fortis rursum formosa. Plautus milite: Et quid fortis uisa est? Fortis etiam dicues. Plautus Trinumo: Eum sororẽ despondisse suã in tam fortem familiã, id est diuitem, & copiosam. Afranius fratrijs: Formosa uirgo est, dotis dimidium uocant isti, qui doteis negligunt uxorias. præterea fortis. Lucilius lib. xxx. Omnes formosi fortes, tibi ergo improbus esto. Fortis magnarum uirium. Virgilius æneidos libro primo: Fortemq; Cloanthum. Facessere est facere. Ennius annal. libro. i. Hæc effatus, ibiq; latrones dicta facessunt. Afranius Ismis: Multa, atq; molesta potiri, ut dicta facesses. Virgil ænei. lib. iiij. Imperio læti parent, ac iussa facessunt. Facessere significat recedere. Ennius Eumenidibus: Dico uicisse Orestem, uos ab hoc facessite. Titin. gemina: At aliquis uestrorum nunciet geminæ, ut res suas procuret, ædibus facessat. Pacuuius Teucro: Te repudio, nec recipio naturam dico facessi. Item facessite hinc omnes, parumper tu mane. Cicero de legibus libro. i. Paulisper facessant rogemus. Afranius liberto: Nolo hic te uideat, dominus est, puer facesse hinc. Plautus Rudente: Siquidem sis pudicus, hinc facessas. Mar. Tul. in Hortensio: Facessant igitur omnes, qui docere nihil possunt, quo melius sapientiusq; uiuamus. Fatiscere est aperire, rursum deficere. Accius ἐπὶ ναυοὶ μόχθῳ: Tamen ante fatiscar, qui tuam implorem fidem. Pacuuius Duloreste: Vt si ita sunt promerita uestra æquiparare ut queam, uereor nisi nunquam fatiscar facere quod qui boni. Ferus significat seuerus. Virg. Aeneid. libro. ij. Ferus omnia Iuppiter Argos Trãstulit. Ferus significat equum non solum fictum, sed etiam uerum. Idem eodem: Inq; feri curuam compagibus aluum Contorsit. Accius Medea:

Perite in stabulis frenos immittens feris. Ferus item significat ceruum. Virgilius Aened. lib. viij. Pecteba tq; ferum, puroq; in fonte lauabat. Fuga significatur citus cursus. Virgilius Aene. lib. i. Vel qualis equos Threissa fatigat Harpalice, uolucriq; fuga præuertitur Hebrũ. Fuga item uolatũ significat. Virgilius libro tertio: Celeriq; fuga sub sidera lapsæ Semesam præ dam, & uestigia fœda relinquunt. Fuga item dicitur nauigatio. Accius Telepho: Remisq; nixi properiter nauem in fugam tradunt. Virgilius Aeneidos libro quinto:

Ipsæ iam matres, ipsæ, quibus aspera quondam
Visa maris facies, & non tolerabile numen,
Ire uolunt, omnemq; fugæ perferre laborem.

Idem libro quarto: Non fugis hinc præceps, dum præcipitare potestas? Idem libro tertio: Tendunt uela noti, fugimus spumãtibus undis. Plautus Asinaria: Remigio, ueloq; quantum potes festina, & fuge. Fuga uehemens afflatus. Virgilius Geor. libro tertio: Ille uolat simul arua fuga, simul æquora uerrens.

Frigit correpta prima syllaba significat erigit. Accius Meleagro: Frigit fricantem corpus aërium occulte abstruso in flumine. Idem eodem: Frigit æstas rubore ex oculis fulgens flammeo. Frigere & frigutire est cũ sono subsilire. Plautus Cassina: Nam quid frigutis? Nam quid istuc tam cupide petis? Afranius priuigno: Occasione certa mulier inuolat in collum, plorat, orat, occurrit nepos pauxillus, neptis porrò de lecto frigit.

Fingere est iungere. Lucilius lib. ix. Eodem poculo bibo, eodem amplector, labra labellis fingens compono. Fingere cõponere. Virg. Geor. lib. ij. Perfequitur uitem attõdens, fingitq; putando. Mar. Tul. de finibus bonorum, & malorum libro v. Vt alia in primo ortu perficere, alia progrediente ætate fingere. Lucilius lib. xxvij. Item populum salute, & fictis uersibus quibus possit, impertit. Marcus Tullius de offic lib. iij. Ficta, & commentitiam fabulam prolatam dicunt à Platone. Fingere parare. Lucilius lib xxviij. Sed fuga fingitur, timido uadit pede percitus. Varro Cato, uel de liberis educandis: Magnum est enim, ut Aristo scribit, in primordio pueruli quemadmodum incipiat fingat id quasi euadat. Fingere effigiare, uel formare, & facere. Marc. Tul. de Rep. libro quarto: Ego uero eodẽ, quo ille Homerum redimitum coronis, & delibutum unguentis emittit ex ea urbe, quam sibi ipse fingit. Idem de deorum natura libro secundo: Deinde in ore sita est lingua, finita dentibus, ea uocem immoderate profusam fingit, & terminat. Virgilius Aeneid. libro ij. Nec si miserum fortuna Sinonem Finxit, uanum etiam, mendacemq; improba finget. Mar. Tul. de officijs libro secundo: Virum bonum fingimus de eius liberatione, & cõsultatione qui primus. Sallustius Catilinæ bello: Quæ natura prona, atq; uentri obedientia finxit. Plautus Asinaria: Nam neq; fictum usquam est, neque pictum, neque scriptum in poëmatis. Varro, ταφὴ μυίππου: Vt hirundines figulis oblitis luto tegulas fingebant. Fingere simulare mendaciũ. Afranius fratrijs: Nunc uide, hoc quo pacto eo aurum in medium proferã, tu castalia cogita, tu finge, fabricare, uti libet. Virgilius Geor. lib ij. Non hic te carmine ficto, Atq; per ambages. Terent. Andria: Et fingunt quandam inter se nunc fallaciam. Virgilius libro vi. Vel cum se pauidum contra mea iurgia fingit Artificis scelus. Marc. Tul. de finibus bonorũ, & malorum libro v. Talibus exemplis non fictæ solum fabulæ, sed etiam historiæ refertæ. Facinus factum. Sallustius Catilinæ bello: Qui aliquo negotio intenti præclari facinoris, aut bonæ artis famã quærũt. Terent. heauton. Non fit sine periculo facinus magnum, & memorabile. Marc. Tul. de officijs libro tertio: Promissum potius non faciendum, quàm tetrum facinus esse, ad quod suscipiendum non libido uoluptatis impelleret. & de senectute: Nullum denique scelus, nullum malum esse facinus. Facinus rursum scelus. Plau. Aulul. Hoc est seruij facinus. Sallustius Catilinæ bello: Sed in ea coniuratione sui: Quintus Curtius natus haud obscuro loco, flagitijs, atq; facinoribus coopertus. Mar. Tul. de offi. libro tertio: Ad hoc nulla fraus abesse rit, nullum facinus. Furtum est occulta subreptio. Virgil. Geor. lib. tertio: Vulcani, Martisq; dolos, et dulcia furta. Furtum insidiæ. Sallustius libro primo: Illò profectus uicos, castellaq; incendere, & fuga cultorum deserta igni uastare, neq; elata, aut securissimus metu gentis ad furta belli peridonea. Virgilius Aeneidos libro undecimo:

Furta paro bẽ li conuexo in tramite syluæ,
Vt biuias armato obsidat milite fauces.

Fures etiam serui dicti sunt. Virg. Bucolicis: Quid domini faciant, audent cum talia fures? Fiducia confidentia. Virgilius Aene. libro ix. Cernis quæ Rutulos habeat fiducia rerum. Fiducia est audacia. Sallustius libro secũdo: Ita fiducia, quam argumentis purgatiores dimittunt. Fatigare cohibere comprimere. Mar Tul. de offic. lib. iij. Qui non uerbis sunt, & disputatione philosophorum, sed uinculis, & carcere fatigandi. Fatigare, commouere, perturbare. Virgilius Aene. lib. i. Quæ mare nunc, terrasq; metu, cœlumq; fatigat. Frigoris quæ sit significatio manifestum est. Virg. Geor. lib. i. frigusq; caloriq; Inter. & Lucretius: Frigus ut à fluuijs, calor ab sole, æstus ab undis Aequoris. Frigus metus. Virgilius Aenei. lib. primo. Extemplo Aeneæ soluuntur frigore membra. Frigus aëris natura. Virg. Geor. lib. iij. At sceleratum exquirere frigus Difficile est. Frigidum uenenatum. Virgilius Bucolicis: Frigidus in pratis cantando rumpitur anguis. Frigidus mortuus. Virg. Aen. libro ix. Voluitur ille uomens calidum de pectore flumen Frigidus. Frigidum segne, imbecille. Virgilius libro undecimo: Largus opum, & lingua melior, sed frigida bello Dextera.

Ferire usu significat percutere. Virgilius Bucolicis: Cornu ferit ille caueto. Mar. Tul. de Supplicijs: Feriuntur securi, lætaris tu in omnium gemitu, & triumphas. Ferire fancire, firmare. Virgilius Aene. li. x. Haud mora Tarcon Iungit opes, fœdusq; ferit. Fouere est nutrire, prouehere. Virg. Geor. libro tertio: Hinc nescio qua dulcedine lœti, Progeniem, nidosq; fouent. & Aeneidos lib. i. Iam tum tenditq; fouetq;. Lucilius lib. xxix. Ventrem alienũ mœstũ fouere ex molito ordeo, uti cataplasmo. Fouere aspergere. Virgili. lib. xij. Fouit ea uulnus lympha longæuus Iapix. Fouere constituere. Virg. Geor. libro iij. Sub terra fouere larem. Virgili. libro i. Et interdum gremio fouet inscia Dido Insideat quantus miseræ deus. Fouere tueri. Virgili. Aeneidos libro nono: Obuia non ferre arma uiros, sed castra fouere. Fœtum significat plenum. Virg. Aen. lib. i. Loca fœta furentibus austris. Et libro secundo: Scandit fatalis machina muros Fœta armis. Varro γνῶθι σεαυτόν: Non uidetis unus ut paruulus Amor ardi fœta lampade. Fœtum onere leuatum. Virg. libro nono: Fecerat & uiridi fœtum Mauortis in antro. Et Georg. libro iij. Nec tibi fœtæ More patrum niueæ implebunt mulctaria uaccæ. Varro de uita populi Romani libro ij. Mensæ anteponebantur cum culina ac uino, in quo quæ uenierant ad fœtam amicæ gratulatum, dijs mactabant.

Fasces quam habeant significationem, manifestum est. Virg. Geor. lib. ij. Illum non populi fasces, non purpura regum Flexit. Fascem consulem posuit. Virg. Geor. li. ij. Iniusto sub fasce uiam dum carpit. Fascem onus. Idẽ Bucolicis: Ego te hoc fasce leuabo. Idem Geor. lib. iij. Vltroq; animas sub fasce dedere.

Fundere est liquorem defundere. Virg. Ger. lib iij. Hic duorite mero libans Carchesia baccho Fundit humi. Fundere prosternere, iacere. Virgi. Aeneid. lib. i. Quàm septem ingentia uis

flor Corpora fundat humi. Et æneï.lib.ij. Fusus sine mente, sine ullo subiacerent. Mar.Tul.philip.lib.1. Sceleratissimorũ hostium exercitum fusum, cæsumq; cognoui. Fundere dare. Virgilius bucol. Ipsa tibi blandos fundent cunabula flores. Cicero Thusc.lib.v. Vt aut flores, aut fruges fundant, aut bacas. Fundere dicere. Virgil. Aeneid libro iij. Talia fundebat lacrymans. Plautus Asinaria: Næ ille æcastor funerato fundit.

Fundere fugare. Virgilius Aeneid. libro secundo:

Illi etiam, si quos obscura nocte per umbram
Fudimus insidijs, totaq; agitauimus urbe,

Apparent. Fundere dimittere. Virg. geor. lib. iiij. Ruunt q; effusi carcere currus. & lib. x. Cristisq; à uertice flamma Funditur. Filũ oris liniamentũ Lucil. lib. xxix. Surge mulier, ducito filum non malũ. Filum dicitur ducta res quæq; ad tenuitatem. Virgilius libro x. Extremaq; Lauso Parcæ fila legunt.

Flagitium, periculum. Lucilius libro xxix. Quiete poscente minus, & præbent rectius multo, & sine flagitio. Flagitium ueteres uitium, quod uirgini infertur, dici uoluerunt.

Fides quid sit manifestum est. Vt Virg. Aeneid. lib. primo: Cana fides, & Vesta. ut plerunq; fides chordæ appellantur. Mar. Tul. in Hortensio: Ponendæ sunt fides, & tibiæ. & Virgil. lib. sexto: Threicia fretus cithara, fidibusq; canoris. Facere aper tam habet significantiam. Facere rem diuinam religionibus exhibere. Plautus aulularia: Mulsi congialem plenam faciam tibi fideliam. Virgilius Bucolicis: Cum faciam uitula pro frugibus, ipse uenito.

G

GRAVE. Grauidũ. Virg. æneï. lib. primo: Donec regina sacerdos Marte grauis. Graue plenũ. Virg. in bucolicis: Nõ insueta graueis tentabũt pabula fœtas. Et georg. lib. iiij. & grauido supant uix ubere limen. & æne. libro primo: Tunc pietate grauem, ac meritis. Graue fœcundum, ac frugiferum. Virg. georg. libro tertio: Quid labor, aut benefacta iuuant? quid uomere terras Inuertisse graueis? Graue secundũ consuetudinẽ ponderosum. Virgil. georg. lib. 1. Vomis, & inflexi primũ graue robur aratri. Teren. heauton. Hui tam graueis hos quæso? M. Tul. de offi. lib. 1. Aut certe omni pondere grauior habenda est. Graue amarũ. Varro quinquatribus: Absynthium uti bibam grauem, & castoreũ, leuemq; rore? Graue multũ ualde significare ueteres probant. Titinnius psaltria: Grauiq; obsonio conuiuas. Nam & grauiter multum intelligitur. Cæcilius Plotio: Placere hoc cœpit grauiter, postquam est mortua. Accius Deiphobo: Aut infando homine gnatula erat, aut arena, si ex sole, qui neque amico amicus unquam grauis, neq; hosti hostis fuit. Sallustius historiarũ libro iij. Nanq; his præter solita uitiosis magistratibus, cum per omnẽ prouinciam infœcunditate biennij proximi graue pretiũ fructibus esset. Mar. Tul. de officijs libro primo: Nec uero audiendi, grauiter qui inimicis irascendum putãt. Lucret. lib primo: Humana ante oculos fœde cum uita iaceret In terris oppressa graui sub religione. Varro γέροντος διδασκάλου: Vbi graues pascantur, atque alantur pauonum greges. Graue grandæuum. Virg. lib. v. Hic grauis Entellum dictis castigat Aceستes. Graue molestum. Marcus Tul. de senectute: Quod nunquam senectutem tibi grauem esse senserim. In eodem: Facilius in morbos incidunt adolescentes, grauius ægrotant, tristius curantur. Sallustius libro secũdo: & continetur grauis. Graue nocens. Virg. georg. libro quarto: Galbaneoq; agitare graui. M. Tul. de officijs libro tertio: Magnum illud bellum perfuga unus & grauem aduersarium imperij sustulisset. Graue triste. Accius

us Erigona: Sed ubi in finem uenum est, in quo illum fors expectabat loco, ad quem Orestes grauis sacerdos ferro prompto adstituere. Virgilius libro xij. Grauior ne nuntius aureis Vulneret. Graue forte. Virgilius libro xij. Ferit ense grauem Tymbræus Osirim. Graue utile. Mar. Tul. de offic. lib. primo: Vt iam sint alia grauiora, atq; meliora, tamen nos studia nostra regula metimur. Graue solidum, & firmum. Accius Athamante: Veneficijs, & egresia hostium deperisti, & graue. Idem Nyctegresia: Id quod facis, gratum, & graue est. Marcus Tul. in Hortensio: Vnde ad agendum, aut ad dicendum copia deprompti maior grauissimorum exemplorum, quasi incorruptorum testimoniorum potest. Graue sapiens cum autoritate M. Tul. de offic. lib. primo: Quæ grauis & fortis, ciuis & in Repub. dignus principatu, fugiet, atque oderit. & in Hortensio: Quid enim aut Herodoto dulcius, aut Thucydide grauius? Graue necessarium. Lucilius libro xxix. Habeasq; animo mihi admodum causam grauem fore, quæ me ab ullo commodo abducat tuo. Grassari dicitur supra modum sæuire. Grassari etiam dicimus ambulare. Titinnius Veliterna: Vnde then sam, atque mulos sine eam pedibus grassari cum fingere eius superbiam. Nouius Pedio: Certamus si me diploidi à recta grassatur uia. Idem pedio: Nunc me res ipsa reprimit, sæpe hæc eadem grassatus uia. Sallustius Iugurtha: Qui ubi ad gloriam uirtutis uia grassatur. Afranius Excepto: Consimili grassantur uia, à quibus hic est omnis cultus. Garulæ dicuntur aues canoræ, & hilares. Virgilius georg. libro quarto: Garula quàm tignis nidum suspendit hirundo. Garulus est rursum cordatus. Varro Periplus lib. primo: In hac ciuitate tum regnabat Dionysius homo garulus, & acer. Gemini dicuntur ex uno utero, & uno die editi. Virgilius libro nono: Geminos huic ubera circum Ludere pendenteis pueros. Geminum rursum simile. Pacuius Hermiona: Par fortitudo, gemina cõfidentia Geminæ duæ Virgilius libro sexto: Sunt geminæ somni portæ, quarum altera fertur Cornea. Gerere habere. Virg. Aeneid. lib. v. Et nos aliquod nomen q, decus q; Gessimus. Gerere ferre. Virgil. lib. vij. Bella manu, leumq; gero. & idem eodem: Læuaq; ancile gerebat. Gerere facere. Virgilius libro nono: Nec tecum talia gessi, Magnanimum Aenean, & fata extrema secutus. Gradus consuetudine sunt, per quos ad altiora domorum, & ædificiorum omnium scanditur. Virgilius Aeneid. lib. primo: Aerea cui gradibus surgebant limina. Gradus pedum gradientium uicissitudo. Virgilius georg. libro tertio: Gradibusq; sonare Compositis. Gradus firmitas standi. Marcus Tullius de officijs libro primo: Nec tumultuantem de gradu deijciunt. Gestire cupere. Lucilius lib xxx. Quanto haurire animus musarum è fontibus gestit. Gestire lætum esse. Virgilius georg. libro primo: Et studio incassum uideas gestire lauandi.

H

HERBA Est uiride pecorum pabulũ. Virgil. georg. lib. primo: Et sulcis frumenti quæreret herbam. Herbam ueteres palmam, uel uictoriam dici uolunt. Virgil. georg. lib. iij. Atq; immemor herbæ Victor equus. Accius Meleagro: Gaudent, currunt, celebrant, herbam conferunt, dotant, tenent pro se quisq; cum corona clarũ cõstat caput. Afranius Excepto: Fit opus luculentum, hoc dici herbam det. Habere satis esse. Virgilius lib xij. Hoc habet, hæc melior magnis data uictima diuis. Habere planum est quid significet, ut Virgil. Aeneid. lib. iiij. Habeat secũ, seruetq; sepulchro. Teren. Andria: Quod habui summũ pretium persolui tibi. Habere tenere occupare

occupare. Virgilius Aeneidos libro secundo: Hostis habet muros. Lucilius libro xxix. Hoc tum ille habebat, & ferè omnem Appuliam. Plautus Aulularia: Postremo hunc iam perscruta ui, nihil habet. Terentius Andria: Certe captus est, habet. Habere rursus habitare. Sallustius Catilinæ bello: Credo falsa existimans ea, quæ de inferis memorantur, diuerso itinere malos à bonis loca tetra, inculta, fœda, atque formidolosa habere. Virgilius Aeneidos libro septimo: Quæ loca, qui'ue habeant homines. Afranius Excepto: Vbi hic me scis quæso habet meretrix Neapolitis. Accius Philoctete: Vbi habet urbẽ, agrõne. Plautus Aulularia: Patri auõue huius, qui nunc hic habet. Habere. Terentius Eunucho: Labore alieno magnam partam gloriam uerbis in se transmouet, qui habet salem, quod in te est. Habere facere sæpe. Varro ταφῇ μενίππου: Saltem infernus tenebrosus καινοδαίμονας tenet, atq; habet homines solicitos, quod cum peius formidãt, quàm fullo ulula. Marcus Tullius de rep. libro tertio: Nam cum quæreretur ex eo, quo scelere impulsum mare haberet infestum uno myoparone, eodem (inquit) quo tu orbem terræ. Habere audire. Lucilius libro uigesimonono: Habes omnem rem. timeo ne accuser. Terentius ἑαυτοντ. Habes omnem rem, pergam, quò cœpi, hoc iter. Habere dirigere. Lucilius libro xxix. Hic aliò cum iter haberet præteriens uenit.

Habitare est inhabitare, habere, uti. Varro sermone latino libro tertio: Vtrunque mulieres, & epicrocum uiri quoque habitarunt. Idem rerum diuinarum libro xvi. Hoc nomine antiquos secundis rebus Cumas habitasse. Hiare est aperire. Sallustius histo. lib. quarto: Atq; hiauit humus multa uasta & profunda. Hiare mirari, stupere. Virgilius Georgic. libro secundo: Hunc plausus hiantem Per cuneos geminatus enim plebisq; patrumq;. Et Aeneidos libro sexto: Incertus clamor frustratur hianteis. Varro Marcipore: Quicquid euidenter circũstant non rident, credo ridere hianteis. Video hianteis, non audio. Horrendum significat uitabile, & terribile. Virgilius libro sexto: Horrendas canit ambages, antróque remugit. Horrendum nouum, & admirandum. Virgilius Aeneidos libro tertio: Horrendum dictu, uideo mirabile monstrum. Idem libro octauo: Nascenti cui treis animas Feronia mater (horrendum dictu) dederat. Horrendum ridiculum. Virgilius Georg. libro secundo: Oraq; corticibus sumunt horrenda cauatis.

Haurire significat exhaurire, uel implere. Lucretius libro quarto: Iuuat integros accedere fonteis, Atque haurire. Lucilius libro xxx. Quantum haurire animus musarum et fortia gestit. Haurire auare sumere. Cicero Thusculana. libro quarto: Cum inexplebili cupiditate, quo fluentius uoluptates undique hauriret, eo grauius, ardentius'que sitientem. Virgilius libro primo: Ille impiger hausit Spumantem pateram, & pleno se proluit auro. Haurire defatigare. Virgilius Georg. libro tertio: Exultantiaq; haurit Corda pauor pulsans. Haurire confodere. Virgilius libro decimo: Per tunicam squalentem auro latus haurit apertum. Haurire accipere, uel audire. Virgilius libro duodecimo: Haud mollia fatu Sublatis aperire dolus, simul hæc animo hauri. Et libro quarto: Vocẽque his auribus hausi. Haurire tenere. Virgilius Georg. libro quarto: Et medium sol igneus orbẽ Hauserat. Honor est dignitas. Marcus Tullius epistolarum ad Cæsarem libro primo: Tu cum ea quæ es ab senatu summo cũ honore consecutus. Honor, gratia, & pulchritudo. Virg. Georg. libro secundo: Frigidus & syluis aquilo decussit honorem. Et æn. lib. primo: Lumenque iuuentæ Purpureum, & lætos oculis afflarat honores. Honor substantia, delectatio. Virgilius Georgi. libro quarto: En etiam hunc ipsum uitæ mortalis honorem. Quem mihi uix. Honor cultura, obseruantia. Virgilius Aeneidos libro octauo: Semper honore meo, semper celebrabere donis. Honor integritas pudicitia. Virgilius Aeneid. libro primo: Et rapti Ganymedis honores. Honor sacrificium, litatio. Virgilius libro octauo: Forte die solenne illo rex Arcas honorem Amphitryoniadæ magno, diuisq; ferebat. Plautus Aulul. Et quidem maiorem filium mihi honorem habere, quàm eius habuisset pater. Honos dilectus amor. Virgilius libro duodecimo: per siquis Amatæ Tangit honos animum. Honor hostia. Virgilius Aeneidos libro tertio: Meritos aris mactabat honores. Honor præmium. Virgilius libro quinto: Ipsis præcipue ducibus addit honores. Lucilius libro xxx. Cuius cum uultu, ac facie, ludo, ac sermonibus nostris, Virginis hoc pretium, atque hunc reddamus honorem. Honor sepultura. Virgilius libro sexto: Cernit ibi mœstos, & mortis honore carentes. Lucilius libro xxvij. Nullo honore displetu, nullo funere.

I

INuitare apertam habet significantiam. Virgilius libro quinto: Celeri certare sagitta. Inuitant qui forte uelint, & præmia ponit. Terentius ἑαυτοντ. Quàm uellem Menedemum inuitatum nobiscum esset amplius. Marcus Tullius in Verrem actione secunda: Rogat Rubrium, ut quos ei commodum siet inuitet. Lucilius libro xxx. Contra hæc inuitasse, aut instigasse uidetur. M. Tul. de senectute: Ad quem frugendum non modo non retardat, uerũ etiam inuitat, atq; allectat senectus. Inuitari est delectari. Virg. Georg. li. i. Inuitat genialis hyems, curasq; resoluit. Turpili. Trasileone: Onera, mẽsam, talos, uinũ, in hæc huiusmodi, quibus rebus uitam amat tum in uitari solem. Idẽ philopatro: Locus ipse inuitat hercle hic Veneris. M. Tul. in Hortensio: Voluptates autem nulla ad res necessarias inuitamenta afferunt senibus. Idem de Rep. Idq; ipsa natura non inuitaret solũ, sed etiam cogeret. Inuitare significat repleri. Plaut. amphi. Mirũ si inuitauit sese in cœna plusculum Lucil. Pulchre inuitati, acceptiq; benigne. Turpilius Epiclero: Nõ inuitat plusculũ hic sese, ut solet. Idem Leucadia: Inuitauit plusculũ hic sese in prandio. Sallu. hist. lib. iiij. Et uersi postero die, multoq; properantes deseruerant in castris nacti cum se ibi cibo uinoq; lati inuitarent. Lucili. xxx. Cito enim bene longinquum mortalibus morbum In uino esse, ubi qui inuitauit dapsilius se. Varro, sesquiulysse: Ipsum audi uino inuitati poculis large atque benigne. Iuxta est proxime. Virg. Aenei lib. tertio: Humilis uolat æquora iuxta. Iuxta est coniunctim. Varro de uita populi Ro. li. i. Cum interea lucubrando faceret iuxta ancillas lanam. Iuxta rursum similiter. Sallu. Iugurthæ bello: Hyemem, atq; æstatem iuxtà pati. Plau. trinumo: Iuxtaq; eam curo cũ mea. Varro Papiapapo, περὶ ὑγιείων: Qui potest laus uideri uersa cum motus sæpe furaces essemus atque nequissimus ibis iuxtà, ac P. Africanus. Plautus Aulularia: Dixi tibi mater, iuxtà mecum rem tenes. Insolens impudens, & audax dicitur consuetudine. Marcus Tulli. ad Cæsarem iuniorem lib. ij. Insolens, arrogans, iactãs. Idem de senectute: Nec certe uerẽdum ne uera prædicans de se nimis uideatur aut insolens, aut loquax. Insolens rursum non solens. Terẽ. Andria: Quid tu Athenas insolens? Pacu. Atalanta: Quæ ægritudo insolens mentem attentat tuam? Turpilius Demetrio: Timere occœpit interdum oscitarier ineptus. Quid mihi uellem ex insolentia nesciebam. Idem Leucadia: Quem olim oderat spectatur ultro, ac detinet Ille insolens, aut fastidiat carnifex. Accius Diomede: Ita è fletu, & tenebris obstinatus speciem amissi luminis conspiciunt insolentiam, Sallustius Catilina,

Quæ tamtsi animus aspernabatur insolens malarum artium. Cicero Oratore: Sed me hercule istius disputationis insolentia, atque earum rerum, quæ quasi in arte traduntur inscitia.

Ingenium est naturalis sapientia. Sallustius Catilinæ bello: Ingenium nemo sine corpore exercebat. Ingenium ueteres dixerunt, & sua sponte, uel natura. Næuius Lycurgo: Vos qui regaleis corporis custodias agitis, ite actutum in frondiferos lucos, ingenium arbusta uineta sunt, non obscuritas. Sallustius historiarum libro tertio: Castris q; collatis, pugna tamen ingenio loci prohibebatur. Virgilius Georgicorum libro secũdo: 10 *Nunc locus aruorum ingenijs quæ robora cuique, Quis color.* Immane significat ingens. *Virgilius libro sexto: Posuit q; immania templa. Immane fœdum. Accius Andromeda: Immane te habeat templum obuallatum ossibus. Immane rursum minime bonum, & nocens. Accius Medea: Prima ex imimani uictum ad mansuetum applicans. Virgilius Georg. libro quarto: Immane ante pedes hydrum moritura puella. Accius Philocteta: Phrygiam minorem esse immanem Græciam. Marcus Tullius de Rep. libro quarto: Quippe si ita sensit, ut loquitur, est homo impurus, sin aliter, quod malo, oratio* 20 *est tamen immanis. Idem de officijs libro primo: Quo detestabilior eorum immanitas, qui & laceraverunt omni scelere patriam. Virgilius Aeneidos libro primo: Pygmalion scelere ante alios immanior omneis. Varro Meleagro: Adde hydram Lernæam, & draconem Hesperidum, quod bestiæ fuerunt inmanes.* Intestatus est, qui sine testamento perit.

Intestatus est rursum, cuius uerbis fides non habetur. Pomponius pictoribus: Ipsus cum uno seruo senex intestato proficiscitur. Inuadere est appetenter incipere. *Virgilius libro duodecimo: Aut pugnam, aut aliquid iandudum in-* 30 *uadere magnum. Lucilius libro xxx. Vt semel in cœli pugnas inuadere uidi.* Inuadere rursum, quasi in uadum ruere. *Accius Athamãte: Vt profugiens hostem, inimici inuadam in manus.* Iubere est cogere aliquid ut fiat. *Virgilius libro undecimo: Ac Nisum dicere iussit. Iubere est uelle. Lucilius satyrarum libro sexto: Saluere iubere. Iubere, salutem mittere amico. Terẽtius Andria: Iubeo Chremetem. Virgilius Aeneidos libro tertio: Sed uotis, precibus q; iubent exposcere pacem.* Impurus est aliquo uitio maculatus. *Marcus Tullius in Verrem actione secunda: Quàm multis illum ingenuis,* 40 *quàm multis matribus familiãs in illa tetra, atque impura legatione uim attulisse existimatis? Lucilius libro uigesimo sexto: Coniugem infidámque, flacitam familiam, impuram domum. Impurus improbus. Marcus Tullius de Republica libro quarto: Sed menti utique nostræ minime audiendus. Quippe si ita sensit, ut loquitur, est homo impurus. Terentius Eunucho: Mei loci, atque mei ordinis, hominem haud impurum.* Imbuere est initiare. *Varro Synephebo:* περὶ ἐμμενῶν: Quid te facere oportet literis imbutum solis Mineruæ. *Marcus Tullius de officijs libro primo: Plerique autem parentum præceptis imbuti ad eorum consuetudinem, mo-* 50 *resq; deducimur. Virgilius libro septimo: Promissi dea facta potens, ubi sanguine bellum Imbuit. Imbuere est inficere. Accius Philocteta: Cum ex uiperino morsu bene uiscerum ueneno imbuta est, & ero cruciatus sciens hoc indoctis intellectibus habe remus. Cicero de finibus bonorum, & malorum: Accedit mors etiã, quæ quasi saxum Tantalo semper impendet. Tum superstitio, qua qui est imbutus, quietus esse nunquam potest.* Ilico significat statim mox. *Pacuuius Medo:* Repudio auspicium, re- 60 *grediundum est ilico. Cæcilius notoni cassione: Ilico ante ostiũ hic erimus. Ilico illò. Turpilius Leucadia: Sed quàm longe est cum isti ilico, id est in eo loco. Næuius, belli punici libro sexto:*

Septimum decimum annum ilico sedent. Accius Eurysace: Ilico, inquam, habitat ouis, quam propitius. Cassius Hemina libro primo: Et quia quò irent, nesciebant, ilico manserunt. Idem: His persuadet ut ilico manerent, pars ilico manent. Cæcilius Notoni cassione: Manete ilico. Ignoscite est ueniam date. *Virgilius Georg. libro quarto: Ignoscenda quidem, scirent si ignoscere manes.* Ignoscite rursum noscite, uel discite. *Varro* περὶ εὐσεβείας, περὶ φόνου: Vos q; in theatro, qui uoluntatem auribus huc aucupatum concurristis domo, adeste, id est à me, quæ feram, ignoscite, domum ut feratis è theatro literas.

Iter est uia. *Virgilius libro sexto: Hac iter elysium nobis. Iter nauigatio. Terentius Ecyra: Ain' tu tibi hoc incommodum euenisse iter? Non hercle uerbis Parmeno dici potest tantum, quantum re ipsa nauigare incommodum est.*

Innocens est bonum, & nulli nocens. *Virgilius Aeneidos libro tertio: Littus que rogamus Innocuum. Innocens rursus integer & icorruptus. Sallustius Iugurtha: Vbi q; Metellus agebat ex nuntijs acceptis, simul de innocentia eius certior Roma factus, dissidere suis rebus, ac tum demum ueram deditionem facere conatus est.* Indulgere augere. *Lucilius libro uigesimo nono: Tu qui iram indulges nimis, manus abstinere à mulière melius est. Indulgere uenam dare. Virgilius libro decimo: Tolle fugam, Turnum atq; instantibus eripe fatis. Hactenus indulsisse uacat.* Indulgere dare, detinere. *Virgilius Aeneidos libro quarto: Indulge hospitio, causasq; innecte morandi. Et in eodem: Indulgent uino, & uertunt crateras ahenos.* Indulgere, spatium maius dare. *Virgilius Georgicorum libro secundo: Sin tumulis accliue solum, collesq; supini, Indulge ordinibus. Indulgere temperare, clementem esse. Virgilius Geor. libro secundo: Si non tanta quies iret, frigusq;, caloremq; Inter, & exciperet cœli indulgentia terras. Marcus Tullius de officijs libro tertio: Magnus uir in primis, & qui per indulgens in patrem, idem acerbe seuerus in filium.*

Inane uacuum sine pondere. *Virgilius Georg. libro tertio: Atque illis iam sæpe rotæ ducantur inanes. Inane coneauum. Virgilius libro quinto: Galeam ante pedes proiecit inanem. Inane uacuum, siue leue. Virgilius Georg. libro quarto: Insta bileis animos ludo prohibebis inani. Et Aeneidos libro quarto: Et inania murmura miscent.* Iacet significantiam habet manifestam. *Vt Virgilius Bucolicis: Silenum pueri somno uidere iacentem. & Strata iacent passim sua quæque sub arbore poma. Marcus Tullius de supplicijs in Verrem: Patris hi quos uidetis iacebant in limine. Iacet plenum est, oneratum. Virgilius Georgico. libro tertio: Sed iacet aggeribus niueis in formis & alto Terra gelu late. Iacet per plurimum porrigitur. Virgilius Georgi. libro tertio: Tantum campi iacet. Iacet sordet, nec lætus est. Lucilius libro xxx. Et sua percipere retro recta iacere. Lucretius libro primo: Humana ante oculos fœde, cum uita iaceret In terris.* Iacere significat emittere. *Vnde & iaculum. Virgilius libro quinto: Sublata q; procul dextra cõnixa corusçat, Et iacit. Marcus Tullius in Verrem de signis: In quem scyphum de manu iacere conatus est.* Iacit habet, ponit. *Virgilius Geor. libro quarto: Omnis in hanc certam regio iacit arte salutem. Marcus Tullius philippicarũ libro primo: In quo templo quantum in me fuit, ieci fundamenta pacis. Iacit, facit. Lucilius libro xxvi. Aggere in iaciendo, si quo est uineis actis opus.* Improbum, sicuti est manifestum, est minime probum. *Cicero epistola ad Cæsarem libro primo: Debes odisse improbitatem eius, quia impudentissimum nomen delegerit. Improbũ sæuum. Virgilius lib. x. Lauit improba teter Ora cruor. Et Geor. lib. iij. Tum piscibus atram Improbus in-* *gluuiẽ, ranisq; loquacibus explet. Luciliue lib. xxx. Improbior multo*

multo, quàm de quo diximus ante: Quanto blandior, hoc tanto uehementius mordet. Improbum turpe. Lucilius libro xxx. Omnes formosi, fortes, ergo improbus esto.

Iactare est dimittere, dependere. *Virgilius libro septimo. Et dextro iactata recumbit in armo. Iactare uoluere. Virgilius Aeneidos libro primo: Atq; illum taleis iactãtem pectore curas. Iactare plagis sternere. Marcus Tullius in Verrem actione ij. Iactatur domi suæ uir primarius, & homo honestissimus, pro se quisque manus affert.* Iactare, fatigare. *Virgilius Aeneidos lib. primo: Iactatos æquore toto Troas. Et: Iactatur q; odijs Iunonis iniquæ. Iactare ambitiosius gloriari. Virgilius libro sexto: Quẽ iuxta sequitur iactantior Ancus, Nũc quoque iam nimium gaudens popularibus auris. Idẽ libro decimo: Ecce paro, uoces dum iactat inerteis. Lucilius libro xviij. In re iactanda ipsa ridicula id atq; adsederet. Iactare iactata mittere. Virgilius Aeneidos libro tertio: Et flammas ac lumina iactant. Iactare excutere, commouere. Varro Eudæmonibus: Tibi nunc semiuiri teretem comam uolantem iactant tibi galli.*

Inuoluere significat uolutum superimponere. *Virgilius Geor. libro primo: Scilicet atq; Ossæ frondosum inuoluere Olympum. Inuoluere tegere. Virgili. Aeneidos libro secundo: Vertitur interea cœlum, & ruit oceano nox Inuoluens umbra magna terramq;, polumq;, Myrmidonumq; dolos. Inuoluere implicare. Marcus Tullius ad Cæsarem iuniorem libro primo: Sed quod uideret nomine pacis bellum inuolutum fore. Inuolutum occupatum, comprehensum. Varro sexagesi: Adest fax inuoluta incendij.* Interpres dicitur obscuri dissertor. *Virgilius Aeneidos libro tertio: Troiugena interpres diuûm.*

Interpres autor. *Virgilius Aeneidos libro quarto: Tuq; harum interpres curarum, & conscia Iuno.* Imponere significat supra ponere. *Virgilius Aeneidos libro quarto: Vidi thuricremis cum dona imponeret aris. Imponere dare. Virgilius Aeneidos libro quarto: Fmemq; imponere curis.* Intentum solicitum, suspensum solicite, diligenter intuentem. *Virgilius libro quinto: Intenti expectant signum. Intentum extensum. Idem in eodem: Considunt transtris, intentaq; brachia remis. Intendere innectere illigare. Virgilius Aeneidos libro secundo: Et stupea uincula collo Intendunt. M. Tullius in Hortensio: Quæro enim non quibus intendam rebus animum, sed quibus relaxem.* Idem de supplicijs: Tabernacula carbaseis intenta uelis collocabat. Et de senectute: Intentum enim animum tanquam arcum habebat, nec languens succumbebat senectuti. Imago dicitur similitudo. *Virgilius Aeneidos libro secundo: Atque ipsius umbra Creusæ Visa mihi ante oculos, & nota maior imago. Imago uagina. Virgilius libro septimo: Curuam seruans sub imagine falcem.* Increpitat, & increpat paria sunt. Et est aut incusare, aut insultare. *Virg. Georg. lib. quarto: Aestatem increpitans seram. & libro decimo: Hostis amare quid increpitas, mortemq; minaris? Et libro nono: Quem Turnus pariter cursu, telo q; secutus Increpat his uictor. M. Tulli. Hortensio: Tum Pseudomenus, & soritam, & totam dialecticam aut illudis, aut increpas. Increpare, sonare. Virgilius libro octauo: Iterum atque iterum fragor increpat ingens. Et libro nono: At tuba terribilem sonitum procul ære canoro Increpuit.* Inuehi dicitur uehi. *Virgilius libro quinto: Centauro inuehitur magna. Inuehi aggredi, increpare. M. Tullius ad Cæsarem iuniorem libro tertio: Itaque in eam palàm uehementer est inuectus.* Immittere dimittere ad prolixitatem. *Lucilius libro xxx. Neque barbam immiseris istam. Virgilius Aeneidos libro tertio: Respicimus, dira illuuies, immissaq; barba.* Inducere fingere, immittere. *M. Tullius de offi. libro tertio: Hinc ille Gyges inducitur à Platone, Inducere per-*

suadere. Lucilius libro xxviij. Hymnis ego animum sic induco, quod tu ab insano auferas. Inducere instituere, confirmare. Lucilius lib. xxvij. Aut quod animum induxit semel, & ut ille omnino putat. Induci delectari. Lucilius libro xxvi. Veterem historiã, inductus studio, scribis ad amores tuos. Induci est aliquibus fallacijs decipi. Lucilius libro xxx. Quid quærimus acre inductum, cantu custoditum. Insultare dicitur insilire. *Virgilius Georgico. libro tertio: Insultare solo, & gressus glomerare superbos. Insultare iniuriosius aliquid dicere. Lucilius libro xxix. Insulta miserum te quoque in mẽ.* Interficere occidere. *Lucilius libro xxix. Prius non tollas, quàm tuli animum ex nomine, atque hominem ipsum interfeceris. M. Tullius de offi. libro tertio: Ab ijsdem q; quæ nocent interficiuntur. Interficere perdere, concremare. Virgilius Georg. libro quarto: Fer stabulis inimicum ignem, atque interfice messes.* Interficere consumere, finire. *Lucilius lib. xxviij. Piscium magnã, atque altilium uim interfecisti, ut nego.* Interpellare dicere, ducere. *Lucilius libro xxviij. Verum tu quid agis? interpella me, ut sciam. Interpellare adire, commouere.* Ire est ambulare. *Virgilius Georg. libro tertio: It tristis arator. Ire accumbere. Lucilius libro uigesimooctauo: Chremes in mediũ, in summum ire addemenetur.* Insigne dicitur magnum, uel præstans. *Virgilius Aeneidos libro primo: Insignem pietate uirum. Insigne utile, necessarium. Lucilius lib. xxvij. Cocus non curat caudam insignem esse illam, dum pinguis siet, sic amici animum quærunt, parasiti autem diuitias. Impedire est implicare, inuoluere. Virgilius libro quinto: Haud aliter Teucrûm nati uestigia cursu Impediunt. Impedire sordidare, ac probrum ducere. Plautus amph. Immo ego hunc Thebani ciues, qui domi uxorem meam impudicitia impediuit.*

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LAeuum aduersum. *Virgilius Bucolicis: Sæpe malum hoc nobis, si mens non læua fuisset. Læua prospera. Virgilius Georgi. libro quarto: Siquem Numina læua sinũt, auditq; uocatus Apollo.* Lac succus maternus, quo animalia nutriuntur. *Virgilius Bucolicis: Et lac subducitur agnis.* Lactes dicuntur intestina. *Titinnius psaltria: Ferticula, cerebellum, lactes agninas. Plautus Curculione: Ita cibi uacuitate uenio laxis lactibus. Idem pseudulo; Vna opera alligem fugitiuum canem agninis lactibus.*

Legere sicut est in consuetudine, significat oculis scripta percurrere. *Virgilius Bucolicis: At simul heroum laudes, & facta parentis Iam legere.* Legere accedere. *Virgilius Georgicorum libro secundo: Ades & primi lege littoris oram. Et Aeneidos libro undecimo: Implicuere inter se acies, legitq; uirum uir. Legere rursum colligere. Titinnius Veliterna: Hoc die hosteis fugauit, spolia placide posterius leget. Virgilius libro decimo: Extremaq; Lauso Parcæ fila legunt. Et Geor. lib. primo: Atq; omnis nauita ponto Humida uela legit. Cæcilius fallacia: Ossiculatim Parmenonem de uia liceat legam. Varro uirgula diuina: Sed pancarpineo cibo coacto libamenta legens caduca uictus. Legere præterire Virgilio autore dicimus Aeneidos libro tertio, & libro quinto: Littoráque Epeiri legimus. Et: Fractósque legunt in gurgite remos. Legere est nauigare, præstringere. Virgilius Aeneidos libro secundo: Pars cætera pontum Ponè legit. Legere etiam eligere dicitur. Idem Bucolicis: Ipse ego cana legam tenera lanugine mala. Turpili. epiclero: Quoniã legere te optimũ esse, atq; æquissimũ, qua cũ ætas ingeta, & iubendũ esse tibi. M. Tul. de offi. lib. iij. Cætera*

autem, quæ ſecundum naturam eſſe in uita legere, ſi ea uirtuti non repugnare diligentius intendentes inuenimus. Legere ſurripere ſignificat. Vnde & ſacrilegium dicitur, id eſt de ſacro furtum. Virgilius Bucolicis: Nam quæ ſublegi tacitus tibi carmina nuper. Turpili. Bethonibus: Qui uerba uenatur mea peſtis ars cædat, & ſermonem hinc ſublegam. Lucilius libro uigeſimooctauo: Omnia uiſcatis manibus leget. Plautus Aululria: Sed leno egredietur foras, hinc ex occulto ſermone ſatus ſublegam. Legere rurſum uidere hoc & aquilegi. Virgilius Aeneidos libro ſexto: Quin protinus omnem Perlegerent oculis, ni iam præmiſſus Achates Aſſoret. Et eodem: Longo ordine poſſent Aduerſos legere. Luſtra dicuntur ferarum habitacula. Virgilius Georgic. libro ſecundo: Non abſunt illic ſaltus, ac luſtra ferarum. Et Aeneidos libro tertio: Cum uitam in ſyluis inter deſerta ferarum Luſtra, domoſq; traho. Luſtra etiã lupanaria dicuntur. Plautus Aſinaria: Luſtris ſtudet. Idẽ: Apud ſcortum corruptelæ, & liberis luſtris ſtudet. Turpilius Lindia: Quibus ſenem rebus deſpoliaſti fœdum, in luſtris latet. Afranius priuigno: Vxorem quærit firmamentum familiæ, ſcias abeſſe ab ijs luſtris ingenium procul. Cicero philippicis libro ſecundo: Cum omnes impuritates, impudica in domo quotidie ſuſceperis, uino, luſtriſq; confectus. Linquere eſt dimittere. Virgilius Aeneidos libro tertio: Linquimus Ortygiæ portus, pelagoq; uolamus. Et libro nono: Inq; ſalutatam linquo. Varro περὶ μενίππου: Illæ nobiles quondã canes hinc liquit homines omnes in terra pila. Virg. Georgic. libro primo: Canis cum montibus humor Liquitur, id eſt defluit. Idem Aen. libro tertio: Nam quæ prima ſolo ruptis radicibus arbos Vellitur, huic atro liquuntur ſanguine guttæ. Limari exquirere, & delinire, ſecundum conſuetudinem aliam dictum. Plautus menæchmis: Ianuam lima prætereunt. Idem Bacchidibus: Limaces uiri, qui atterant & conſumant. Limare etiam dicitur coniungere. Plautus Bacchidibus: Ne cum quoquam acceperis alio mercedem annuam miſſi abeſſe, nec cum quoquam limares caput. Idem ſcematico. Nam pater tuus nunquam cum illa etiam limabit caput. Liuius Tereo: Credito cum illos ſoli mea uoluntate nunquam limauit caput. Cæcilius Patſimacho: Hoc à te poſtulo, ne cum meo gnato poſthac limaſſis caput. Turpilius Leucadia: Veritus ſum, ne amoris cauſa cum illa limaſſis caput. Liquidum ſuaue, dulce. Varro Eudæmonibus: Frigus per oſſa cornus liquida canit anima. Liquidum eſt purum. Virgilius libro ſexto: Liquidum'que per aëra lapſæ. Varro Serano, περὶ ἀρχαιρεσιῶν: Hunc uocas, ſed & liquida uita incuriæ uſtræ fecem. Liquidum eſt proſperum. Plautus Pſeudulo: Ab ſiniſtra auſpicio liquido, atq; ex ſententia, confidentia eſt inimicos meos me poſſe perdere. Liquidum rurſum ſignificat molle, & fluxum. Plautus milite: Liquidius, cultiusq; quàm uentus eſt fauonius. Idem Caſſina: Quandam prognatis in ſortiendo ſors deliquerit. Varro diuinarum rerum libro tertio: Lucius Scipio cum aurum factum haberet, ut uinea fulmine, ita eſt ictus, ut iſta eſſet integra, aurum colliquiſſet. Idem de proprietate ſcriptorum: Quid eſt tanti, aut quid aliud eius generis feruefactum colliquiſſet, & in forma eſſet infuſum? Virgilius Aeneidos libro primo: Aut cum liquentia mella Stipant. Næuius Lycurgo: Iam ſolis æſtu candor cum liqueſceret. Liquerit ſignificat reliquerit: Accius Staſiaſtis Cum ſubidæ delio de lore hoc animo corpus liquerit. Næuius belli punici libro ſecundo: Blande, & docte percontaris, quo pacto Troiam urbem liquerit. Laudare eſt uerbis efferre. Virgilius: Laudato ingentia rura. Laudare etiam ſignificat nominare. Virgilius Georgicorum libro ſecũdo: Aut illaudati neſcit Buſiridis aras: id eſt nec nominandi. Plautus captiuis: Id ut ſcias, Iouem ſupremum teſtem laudo Hegio. Luſtrare expiare. Virgilius Bucolicis: Et cum ſolennia uota Reddemus nymphis, & cum luſtrabimus agros. Lucilius ſatyra. libro ſecũdo. Luſtratus piatus. Luſtrare circũſpicere. Virgilius Aeneidos libro tertio: Omnia colluſtrans, hanc primo ab littore claſſem Conſpexi ueniẽtem. Cicero Thuſ. libro quinto: Ego autem cum omnia colluſtrarẽ oculis. Eſt enim ad portas Agragianas. Luſtrare eſt circumire. Virgilius libro octauo: Luſtrat auentini montem. Næuius ægiſtho: Tum autẽ laſciuum Nerei ſimũ pecus ludens ad cãtum clauſum luſtratur. Luſtrare ſequi. Virgilius Bucolicis: At mecum raucis tua dum ueſtigia luſtro. Luſtrare patefacere. Salluſtius Catilina libro primo: Si luſtrantur, ſi erumpunt omnia, muta iam iſtam mentem. Virgilius Aeneidos libro quarto: Poſtera Phœbea luſtrabat lampade terras. Luſtrare dicimus & ſcortari, à luſtris. Plautus pſeudulo: Luxantur, luſtrantur, comedunt quod habent. Lucilius libro xxx. Quem ſumptum facis in luſtris circum oppida luſtrans. Luſtrare perſpicere, agnoſcere. Virgil. lib. octauo: Ille os, oculoſq; loquentis Iandudum & tacito luſtrabat lumine corpus. Marcus Tullius de officijs libro tertio: Sed cum omnia ratione, animóque luſtraueris. Limen locus ſtandi datus. Virgilius libro ſexto: Corripiunt ſpatio audito, limenq; relinquunt. Limen omnis ingreſſus. Virgilius Aeneidos libro ſecundo: Limen erat, cæcæ'que fores, & peruius uſus. Varro uirgula diuina: Ad quos cum uolucris uenti, ut eos uſque ad limina nitidabilis. Limen non ſolum quod ſub pedibus eſt dicitur, ſed etiam quod ſuperius eſt ingreſſus. Nouius Macco exule: Limen ſuperum, quod mihi miſero ſæpe confregit caput, inferum autem ubi ego omneis digitos defregi meos. Leuare ſol uere. Virg. Aeneidos libro ſecundo: Atque arcta leuari Vincla iubet Priamus. Leuare rurſum releuare. Cicero Thuſculana. libro quinto: Alia nulla potuit inueniri leuatio. Virgilius Bucolicis: Ego hoc te faſce leuabo. Marcus Tullius epiſtolarum ad Cæſarem: Iam amplitudinem, gloriamq; tuam magno mihi ornamento fore exiſtimo, quod me leuas cura. Pacuuius Periboea: Neque tuum te ingenium moderat, neque fraternum ira exilium leuat. Varro uirgula diuina: Quos non iacta nouo leuata paſcat. Leuare etiam minuere. Accius Meleagro: Caue laſſitudo poplitum curſum leuet. Idem nyctegreſia: Illos ſua pte induxit uirtus, tu laudem illorum leuas. Varro, περὶ εἰσαγωγῆς: Quem nam te eſſe dicam feram, qui manu corporis feruidos aperis lacus ſanguinis, teq; uita leuas ferreo enſe? Virgilius Georg. libro ſecundo: Omne leuandũ Prodimus. Turpilius Demetrio: Nunc me ex aliorum ingenijs iudicat intercapedo quorum amicitias leuat. Varro quinquatribus: Abſynthium uti bibam grauem, & caſtoreum, leuemq; robur.

Lautum ſignificat lotum. Terentius Phor. Tẽne ad ſymbolum uenire unctum, atque lautum è balneis? Lautum nudum. Lucilius libro xxvi. Malis neceſſe eſt lautum è menſa pure capturus cibum. Lautum abundans, competens. Varro, γέροντος διδασκάλου: Video quod habeat ſatis, ſi uix putant lautum. Lautum etiam inquinatum uel maculatum. Virgilius Georgicorũ libro tertio: Lauit ater uulnera ſanguis. Accius Staſiaſtis, uel Tropæo: Vulnere tetro deformatum ſuoſibi lauum ſanguine tepido. Lautũ elegans, ſuaue. Terẽtius Eunucho: Facete, laute, lepide, nihil ſupra. Afranius Vopiſco: Equidem te nunquam mihi paraſitum, uerum amicum, æqualem, atque hoſpitem quotidianum, & lautum conuiuam domi. Marcus Tullius in Verrem actione ſecunda: Romam ut ex Sicilia redij comites iſtius, atque amici, homines lauti, & urbani. Et in Hortenſio: Quæ eſt igitur philoſophia? Socrate nec dubito quid, quæcunque ſit lautitia, cui ictum elegantem magnifice

ẽm magnifice, neq; minus quàm deceret, colere inſtituiſſent.

Lentum ſignificat tardum. M. Tullius de Repu. libro quinto: Marcellus ut taceret pugnax maximus, & conſideratus, & lentus. Et in Hortenſio: Nunc Craſſum, qui lentus (ut ſcitis) dicere ſolebat, ad imitationem quaſi noſtri generis contendiſſe. Lentum ſecurum, otioſum. Virgilius Bucolicis: Nos patriam fugimus, tu Tityre lentus in umbra. Lentum flexuoſum. Virgilius Bucolicis: Lenta ſalix quantum pallenti cedit oliuæ. Idẽ Georg. libro primo: Atq; Amerina parant lentæ retinacula uiti. Lentum patiens, placidum. M. Tul. in Hortenſio: Qui, cum publicas iniurias lente tuliſſet, ſuam non tulit. Lentũ facile, Lucilius ſatyrarum libro xi. Cotta ſenex Craſſi pater huius Panæti Magnus trico fuit numarius, ſoluere nulli lentus. Lentum tenax. Plautus Menæchmis: Nimis lẽta ſunt uincula. Virgilius Geor. libro quarto: Et uiſco, & Phrygiæ ſeruãt pice lentus Idæ. Lentum frigidum. Virgilius Geor. libro primo: Nocte leues melius ſtipulæ, nocte arida prata Tondentur; noctis lentus non deficit humor. Cice. Orat. libro ſecundo: Neq; enim eſt facile perficere, ut iraſcatur ei, cui tu uelis, ſi uel iudex, uel ipſe ferre id lente uideare. Locum, decus ſignificare uult Accius Diomede: Non genus uirum ornat, generi ur ſorti loco. Locus ſignificationis manifeſtæ eſt. Virg. Aeneid. li. iij. Hæc loca ui quondam. Et: Hic locus urbis erit. Locus genus, nobilitas, dignitas. Accius Euryſace: Atq; ut uides nõ tenui de loco. Salluſtius Catilina: Natus haud obſcuro loco. Lãgor eſt torpor, & inertia. M. Tullius de officijs libro i. Nihil autem magis cauendum eſt ſenectuti, quàm ne langori ſe, deſidiæ'que dedat. Langor defectio, & diſſoluio. Virgil. libro ix. Purpureus ueluti cum flos ſucciſus aratro Langueſcit moriens. Idem libro x. Qualem uirgineo demeſſum pollice florem, Seu molles uiolæ ſeu languentes hyacinthi. Longũ eſt per planũ porrectum. Virgilius Georg. lib. iij. Tum longo nullus lateri modus. Longum altum, erectum. Virg. Aen. libro ix. Stãt longis inuixi haſtis, & ſcuta tenentes. Longum diuturnum, perſeuerans. Virgilius Aene. lib. iij. Et longũ Andromache teſtatur amoré. Longe etiam ualde. Virgilius Aene. libro quinto: Ante omnes ſtupet ipſe Dares, longeq; recuſat. Mar. Tul. in Verrem de prætura Sicilienſi: Hic longe primus ciuitatis eſt Epicrates. & de offi. lib. i. In his & nobiliſſimi philoſophi longe principes. Lucilius libro xxx. Cui ubi deciminutia meæ epiteçina appedi longe opera ante omnia alia. Siſenna hiſtoriarũ libro quarto: Egregias & longe præſtanteis, ac metuendas aduerſariorum opes eſſe. Terentius Adelphis: Et erat longe, mea quidem ſententia. Longum, ſæuum, pernicioſum. Virgilius Aen. libro primo: Infelix Dido, longumq; bibebat amorem. Longe etiam ſignificat aut temporis prolixitatem, ut Virgilius Georgi. libro ſecundo: Nec longum tempus, & ingens Exijt ad cœlum ramis felicibus arbos. aut ſpatij exiſtimationem. M. Tul. in Clodiũ, & Curionem: Credo poſtquàm tibi ſpeculum allatum eſt longe, & à pulchris abeſſe ſenſiſti. Virgilius libro xij. Longe illi dea mater erit, quæ nube fugacem Fœminea tegat. Luxuria eſt contra pudorẽ & ſupra modũ profuſio. M. Tul. de offi. lib. i. Intelligimus, quàm ſit turpe diffluere luxuria, delicate, ac molliter uiuere. Luxuria intempeſtiua abundantia. Virgilius Geor. lib. i. Luxuriem ſegetum tenera depaſcit in herba. M. Tul. de Orat. libro primo: Et omnis luxuries ſtilo depaſcenda. Virg. Georg. libro primo: Aut ſi luxuria foliorum exuberat umbra. Cicero de Orat. Gemmare uites, ſitire agros, lætas ſegetes, luxurioſa frumenta. Laxum liberum, & remiſſum. Virg. Aene. lib. i. Et premere, & laxas ſciret dare iuſſus habenas. Idem Georgic. libro ſecundo: Et cum ſe lætus ad auras Palmes agit laxis per purum immiſſus habenis. Laxum non anguſtum, ſed ſpatij ma

ioris. Virgilius Geor. li. iij. Et primũ laxos tenui de uimine circlos Cereri ſubnecte. M. Tul. de offi. lib. i. Et admittẽda hominum cuiuſq; modi multitudo, adhibenda eſt cura laxitatis.

Locandi ſignificatio manifeſta eſt; ut aut operis locandi, aut fundi. M. Tul. epiſtolarum ad Cæſarem lib. ij. Vel quod locatio ipſa pretioſa. Idem in Verrem frumentaria: Ac Senonis Memnoni nobiliſſimi hominis uxoris fundus erat colono locatus. Locare conſtituere. Virg. Aene. lib. i. Hinc alta theatri fũdamenta locant alij. Luci. li. xxx. Virtutis hæc tuæ artis monimenta locantur. Locare marito dare. Plau. Aulul. Virginẽ habeo grandem dote caſſam, atq; illocabilem. Locare parare. Lucilius lib. xxviij. Hæc tamen conuentus, tela, inſidiaſq; locaui.

Lætum hilarum ſicuti conſuetudine. Virg. Georg. lib. i. Et lætæ pecudes, & ouantes gutture corui. Lætum ferax. Virgil. Georgi. libro primo: Lætus ager: nullo tantum ſe Mœſia cultæ Iactat. Lætum pingue. Virgilius Georg. libro ſecundo: Glandeſues læti rediẽt. Lætum gratia plenum. Virgilius Aene. libro primo: Lumenq; iuuentæ Purpureum, & lætos oculis afflarat honores. Lætum plenum, diſtentum. Virgilius Georgico. libro tertio: Læta magis preſſis manabunt ubera mammis.

Laſſum dicitur fatigatum. Lucilius libro xxx. Leonẽ ægrotum ac laſſum. Laſſum marcens, grauatum. Virgilius libro nono: Laſſo'ue papauera collo Demiſere caput.

M

MActare præcipitare. Acci. Antenoridis: Qui aut illorum copias fundam in campo, aut naueis uram, aut caſtra mactabo in mare. Mactare honorare. Accius Ἀθαμαντιῶν lib. primo: Sapientiæq; inuictæ gratia, atque honoris pater, honeſte rem mactauit aurea. Mactare eſt immolare. Virgilius Georgicorum libro quarto: Et nigram mactabis ouem, lucumq; reuiſes. Lucretius libro quinto: Et nigras mactant pecudes, & ignibus diui. Accius Erigona: Quod utinam me ſuis arcitenens telis mactaſſet dea. Varro de uita populi Romani libro primo: Quod Calendis Iunijs & publice & priuatim fatuam pultem diis mactat. Mactare eſt magis augere. Virgilius libro nono: Macte noua uirtute puer. Cicero Thuſcul. libro primo: Macte uirtute. Accius Philocteta: Vt dixi macte his, armiſq; macte uirtutem patris. Lucilius ſatyrarum libro quinto: Macte, inquam, uirtute, ſimulq; his uerſibus eſto. Turpilius Bethonibus: Macte uirtute eſto. Pacuuius doloreſte: Macte eſto uirtute, operaq;, omenq; approbo. Marcus Tullius de Repub. Ferunt laudibus, mactant honoribus. Mactare malo afficere ſignificat. Plautus amphit. At ego certe cruce, & cruciatu mactabo. exi foras maſtigia. Idem Aululatia: Do date mactantem malo, & damno uiros. Nouius Gallinaria: Mactato te miſce uirginis uerbenis mactat uillam in fortuito. Pomponius Præcone poſteriore: At te dij omnes cum conſilio calue mactaſſint malo. Accius epigono: Maneat adhiſante exilio macte pelopis externis. & Ennius Telepho: Qui illum dij, deæq; magno mactaſſint malo. Afranius priuigno: A fulica penè periſti, dij te mactaſſint malo.

Modicum in conſuetudine pauxillum uolumus ſignificare. Modicum ueteres moderatum, & commodum dici uolũt. Plautus Bacchidibus: Quibus ingens in animo utibile eſt modicum & ſine uernilitate. Idem Perſa: Modice & modeſte eſt meſſius uitam uiuere. Et Milite: Modice ſapis. Ennius Hecuba: Quæ tibi in concubio uerecunde, & modice morem gerit. Accius Bacchis: Agite modico gradu iacet & niſus leuis. Turpilius demiurgo: Ego ædepol docta dico, quæ

mulier uolet sibi summum amicum esse indulgentem, & diutinum, modice, atque parce eius serui ad cupidines. M. Tullius de Repub. libro secundo: Statu esse optumo constitutâ Rempub. quæ ex tribus generibus illis regali, & optumati, & populari confusa modice, nec puniendo irritet animum immanem, ac ferum. Varro, περὶ τύχης: Sapiens & bonum ferre potest modice, & malum fortiter, ac leuiter. Varro Tithono: περὶ γήρως: Si multum lusi, modice ambis. Sallustius Iugurthino bello: Animus belli ingens, domi modicus, libidinis & diuitiarum uictor. Mitis est tranquillus, & lenis. Virgilius libro octauo: Mitis ut in morem stagni, placidæq; paludis. Lucilius libro xxx. Et illud quoque mite malum, blandum atque dolosum. Mar. Tullius in Hortensio: Aut Theopompo acrius, aut Theophrasto mitius inueniri potest? Mitis est maturus. Plautus milite: Mitissime quidem fustibus. Virgilius Bucolicis: Sũt nobis mitia poma. Turpilius Lindia: Misero mihi mitigabat sandalio caput. Pacuuius duloreste: Nec grandiri frugum fœtum posse, nec mitescere. Marcus Tullius de Repub. libro quarto: Cumq; autumno terras ad concipiendas fruges patefecerit, hyeme ad concipiendas relaxarit, à fistula maturitate alia mitigauerit, alia torruerit. Idem de senectute: Facit persæpe ipsa sibi audientiam diserti senis compta, & mitis oratio.

Mater est, quæ quoduis animal partu ædit. Virgilius Georgicorum libro quarto: Mater Cyrene, mater. Matrem ueteres etiam nutricem dici uolunt. Plautus menæchmis: Ita forma simili pueri, ut mater sua non internosse posset, quæ mammam dabat, neque adeo mater ipsa, quæ illos pepererat. Virgilius Aeneidos libro octauo: Et lambere matrem Impauidos, id est nutricem. Merum est solum. Terentius Phormi. Nihil habet nisi spem meram. Varro, τοῦ πατρὸς τὸ παιδίον, περὶ παιδοποιίας: Liberos parare cui necesse sit, non est merum, nec tu ædepol quid simulas tuis? Plautus Asinaria: Aurum, atque argentum merum est. Fixus hic apud nos est animus tuus clauo Cupidinis. Varro sesquiulysse: Diogenem postea pallium solum habuisse, & habere Ulyssem meram tunicam, pileum ideo non habere. Idem Eudæmonibus: Tu non insanis, quod tibi uino corpus corrumpis mero. Merum syncerũ. Pomponius Piscatoribus: Nescio quid non est hoc merum, quod hic plorat. Varro Marcipore: Eodem coniecisse mera miracula nescio quæ. Cice. de Orat. libro secundo: Ecce tibi ex ortus est Isocrates magister istorum omnium, cuius è ludo, tanquam ex equo Troiano meri principes exierunt.

Meret meretur. Virgilius libro decimo: Qualem meruit Pallanta remitto. Et libro quarto: Si bene quid de te merui. Marcus Tullius ad Cæsarem iuniorem libro secundo: Quem perüsse ita de Repu. merentem consulem doleo. Lucilius libro xxx. Publica lege ut mereas, præstò est tibi quæstor. Varro Eudæmonibus: Quia plus inquit merere debet, in quo est uirtus. Mœret rursus dolet. Virgilius Aeneidos libro quarto: Sola domo mœret uacua. Meret militat. Lucilius satyra. libro xv. Dũ miles hybernas, ac meret tersa ex ætate quasi annos. Idem libro undecimo: Annos hic erat tã plures miles hyberna nobiscũ meret. Virgilius libro quinto: Merui quoque sæpe furores Compressi. Varro de uita populi Romani libro tertio: Qui in exercitu donati essent, & ære publico mercerent. Meret humillimum, & sordidissimum quæstum capit. Varro rerum humanarum libro xx. Qui in ordine erat, is æs militare merebat, & ob mercedem laborem uel infamiam corporis locat. Lucilius libro primo: Et mercede meret religiones. Varro Agathone duloreste: Qui merita hominem, & seruum facit. Vnde & mercenarij, & meretrices dicuntur. Idem Eudæmonibus: Primum iste, qui meret sestertios uicenos. Medicamentum est, quo homines, uel animalia cætera curantur. Marcus Tullius de offic. libro tertio: Siquis medicamentum cuipiam dederit ad aquam intercutem. Medicamentum rursus uenenũ, ut græce φάρμακον: uel producta eius uerbi prima syllaba, quod apud Medos uenefici sint plurimi, secundum Virgilium Geor. libro secundo: Media fert tristeis succos, tardumq; saporem Felicis mali. Et in sequentibus: Pocula si quando sæuæ infecere nouercæ, Miscuerunt herbas. Varro περὶ ἡσυχίας: Et quærit ibidem ab Annibale, cur biberit medicamentum, quia Romanis, inquit, me Prusiades tradere uolebat.

Minutum est, ut sæpius, breue. Minutum est obscurum, & scrupulosum, ut à Græcis dicitur λεπτομερές. Cicero de finibus bonorum, & malorum libro primo: Ecce autem mali, minuti, & angusti, & omnia semper desperantes, aut maleuoli, inuidi, difficiles, lucifugi, maledici, monstruosi.

Malignum significat consuetudine maleuolum. Malignum obscurum. Virgilius libro sexto: Quale per incertam lunam sub luce maligna Est iter in syluis. Malignum gracile, minus ferax. Virgilius Geor. libro secundo: Difficiles primum terræ, collesq; maligni. Moliri est facere. Virgilius Aeneidos lib. primo: Moliri'ue moram, & ueniendi exposcere causas. Idem: Res dura, & regni nouitas me talia cogunt Moliri. Marcus Tullius philippi. Quem nihil aliud agere, nihil moliri, nisi necem ciuium, atq; impetum ciuitatis uidere. Idem de senectute: Iners non sit, uerumetiam sit operosa, & semper agens aliquid, & moliens. Moliri retinere morari, ac repigrare. Cæcilius Pergamo: Itaque quod lætitia me mobilitat mœror molitur metu. Lucilius libro septimo: Mutilamur, molimur, subducimur. Moliri extruere dictum à molibus. Virgilius Aene. lib. primo: Moliriq; arcem, & manibus subuoluere saxa. Accius Philoctete: Vbi horriferæ, & soni stridor gelidas molitur niues. Vnde demoliri dictum est destruere. Marcus Tullius de offi. libro primo: Hanc Scaurus demoluus, accessionem adiunxit ædibus. Cassius Hemina de censoribus libro secundo: Et iam aurea in capitolio signa, quæ erant demoliuntur. Marcus Tullius de offi. libro tertio: Demoliri ea, quorum altitudo offenderet auspicijs. Molle est non durum. Virgilius libro octauo: Mollibus è stratis opera ad fabrilia surgit. Idem Georgico. libro secundo: Quid nemora Aethiopum molli canentia lana? Molle recens, nouum. Virgilius Bucolicis: Sunt nobis mitia poma, Castaneæ molles. Molle opportunum. Virgilius Aeneidos libro quarto: Sola uiri molleis aditus, & tempora noras. Idem: Et quæ mollissima fandi Tempora. Molle leue, contemnendũ. Virgilius Georgico. libro tertio: Tua Mecœnas haud mollia iussa. Marcus Tullius de senectute: Quod ferendum est molliter sapienti. Molle non arduum, nec erectum. Virgilius Bucolicis: Quâ se subducere colles Incipiunt, mollique iugum demittere cliuo. Molle dulce, iucundum. Virgilius Georgico. libro secundo: Molles q; sub arbore somni. Marcus Tullius de legibus libro secundo: In animos teneros, atque molleis influere, quàm uarios canendi sonos. Idem de senectute: Omneis absterserit senectutis molestias, sed etiam efficeris mollem, ac iucundam senectutem. Molle placidum. Accius Teleph. Remisq; nixi propriter nauem in fugam tradũt, subter saxa ad læuã, quã mons molliebat mare. Marcus Tullius de senectute: Et Annibalẽ iuueniliter exultantem patientia sua molliebat. Mirari significat nouo aliquo obstupefieri. Virgilius Aeneidos libro primo: Artificumq; manus inter se, operumq; laborem Miratur. Mirari delectari, accẽdi. Vir. Geor. li. iij. Seu quis olympiacæ miratur præmia palmæ Pascit equos. Mirari mentiri. Virgil. lib. viij. Ille operũ custos, illũ admiratur, & omnes Circumstãt. Micare est sortiri digitis. M. Tul. de offi. lib. iij. Dignũ esse dicunt

dicunt, qui cum in tenebris micer. & eos, quasi ipse quasi sorte, aut micando uictus alteri cedit. Varro Parmenone: Micandũ erit cum Græco, utrum ego illius numerũ, an ille meum sequatur. Micare per uices sine ordine mouere. Virgilius Georg. lib. iij. Micat auribus, & tremit artus. Idem lib. decimo: Semianimq; micant digiti, ferrumq; retractant. Et Geor. lib. iiij. Et linguis micat ore trisulcis. Lucilius lib. xxx. Omnia tumendo micro uideas feruente micare. Micare fulgere. Vir. Aen. li. i. Micat ignibus æther. Et lib. ij. Ardenteis clypeos, atq; æra micantia cerno. Mittere manifestiam habet significationẽ. Vir. lib. viij. Mittitur & magni Venulus Diomedis ad urbem. Et Geor. iij. In saltus utrunq; gregem, atq; in pascua mittes. Et: Mitte in Venerem pecuaria primus. Mittere est excludere. Virgil. Aene. lib. i. Mœstumq; timorem Mittite. Si senna histo lib. iij. Mulierẽ missa fide, ac pietate propter amoris nefarij lubidinẽ extitisse. Mittere. Virg. Bucol. Hos illi (quod nec bene uertat) mittimus hœdos. Mittere omittere. Terentius Adelphis: Hera lacrymas mitte. Virgilius lib. xi. Mitto ea, quæ muris bellando exhausta sub altis. Lucilius lib. xxx. Hoc missum face, illomet utere libenter. Mar. Tullius de offi. lib. tertio: Manlii missum fecit. tãtũ temporibus illis iusiurandum ualebat. Plautus Aulularia: Iam scrutari mitto, redde huc. Mandare significationem habet notã. ut Virgilius libro octauo: Multa patri mandata dabat portanda. Mandare commendare. Virgilius Aene. libro tertio: Furtim mandarat alendum Threico regi. M. Tullius de offi. libro secundo: Dein scriptis non ea, quæ nunc, sed actiones nostras mandaremus, ut sæpe fecimus. Maturum dicitur celere. Virgilius Aene. libro primo: Maturate fugã regiq; hæc dicite uestro. Acci. Menalippo: Est res aliqua, quæ præsente his prius maturet instituit. M. Tullius de offi. li. tertio: Venit ipse mature, scamnum nullum uidet. Varro Eumenidib. Qui ut uigilarem matura cepisti, in eo retinueris. Maturum, graue, sapiens. Virgilius libro quinto: Hoc Helymus facit, hoc æui maturus Acestes. Mar. Tullius de senectute: Iam constantis ætatis, & senectutis maturitas. Maturum mite, coctũ. Virgilius Bucolicis: Triste lupus stabilis, maturis frugibus imbres. Varro Eumænidibus: Discumbimus sati, dominus maturo ouo ad cœnam committit. Metus dicitur, sicuti plerunq;, timor. Virgi. libro sexto: Et metus, & male suada fames. Metus religio. Virgilius libro septimo: Sacra coma, multosq; metu seruata per annos. Manere est loco insistere. Virgil. libro decimo: Manet imperterritus ipse Hostem magnanimum opperiens. M. Tullius in Verrem: Qui iudicia manere apud ordinem senatorium uolunt. Idem de offic. Cyrillum quendam suadentem, ut in urbe manerent. Manere imminere, debere. Virgilius libro septimo: Te Turne nefas, te triste manebit Supplicium. Marcus Tullius Philippi. libro xiij. Sin autem me aliud fatum manet. Manere expectare. Terentius Eunucho: Quàm mox irruimus, mane. Omnia prius, experiri consilio, quàm armis sapientem decet. Manet inhæret, infixum est. Virgilius Aeneidos libro primo: Manet alta mente repostum. Plautus Asinaria: Vale. aliquanto amplius ualerem, si hic maneres. Monstrum dicitur horrenda magnitudo. Virgili. Aeneidos libro ij. Monstrum, horrendum, ingens. Monstrum monstrationẽ. Virgilius Aeneidos libro tertio: Monstra deũm refero.

Maculosum sordidum, immundum. Lucilius libro xxx. Hæc maculosis cum uestibus aspicit ipse. Maculosum est uarium. Virgilius Aeneidos libro primo: Succinctam pharetra, & maculosæ tegmine lyncis. Macula turpitudo. Marcus Tullius in Verrem actione ij. Cuius ut adolescentiæ maculas, ignominias q; præteream. Lucilius libro xxx. Quem scis scire tuas omnes maculas q;, notas q; que. Macula in retibus plaga. Marcus Tullius de suppliciis in Verrem actione secũda: Reticulũq; adnares sibi admoucbat, tenuissimo lino, minutis maculis, plenum rosæ. Metiri est transmeare. Lucilius libro trigesimo: Vir mare metitur magnum fluctibus tradit. Virgilius Georgicorum libro quarto: Et iuncto bipedum cursu metitur equorum. Manicæ dicuntur uestium. Virgilius libro undecimo: Et tunicæ manicas, & habẽt redimicula mitræ. Manicæ quibus manus uinciuntur. Lucilius libro trigesimo: Si laqueis, manicis, pedicis mens irretita est. Virgilius Aene. libro secundo: Manicas atq; arcta leuari Vincla iubet Priamus. Plautus Asinaria: Vbi manus manicæ complexæ sunt. Mœstum triste, miserandum. Virgilius Aeneidos libro secundo: Et mœstas expromere uoces. Lucilius libro xxix. Cohibet & domi mœstus se Albinus. Mœstum enectum fame. Lucilius libro xxix. Ventrem alienum, mœstum, fouere ex molito ordeo, uti cataplasma. Mutare derelinquere. Lucilius libro uigesimoseXto: Mihi quidem non persuadetur, publice ut mutem meos. Mutare transferre. Lucilius libro xxviij. Doctior cæteris isfamitis mutes aliquò tecum sacra facta. Mutare aliud pro alio accipere. Lucilius libro xxvi. Publicanus uero, ut Asiæ fiam scripturarius pro Lucilio. id ego nolo, & in uno hoc nõ muto omnia. Mouere manifestum est, quam habeat significationem. Mouere excludere. M. Tullius de offic. libro tertio: Atqui quodam quasi ueneno perficiat, ut uero, hæredes moueat, in eorum locum ipse succedat. Meditari est discere, perdoceri. Plautus amph. Prius ipse mecum etiam uolo hic meditari, si hoc pro hoc loquar. Meditari excogitare. Terentius Andria: Venit meditatus alicunde ex solo loco.

N

Nobile ad dignitatẽ generis refertur. Sal. Catilina nobili genere natus fuit. Nobilis dicitur & notus. M. T. de offi. li. ij. Testis est Phalaris, cuius est præter cæteros nobilitata crudelitas. Lucil. satyr. li. vij. Phryne nobilis illa ubi amatorẽ iprobius quẽ. Varro περὶ ἀναγκαίων: Tum contremula aquilenta apud alta litora oriris, ac nobilis omnibus reluces. Accius Diomede: Me Argos referã, nã hic fuã nobilis, necui cognoscar noto. Ter. αὐτον. Mea est potens magnifica, sumptuosa, nobilis. Virg. lib. iij. Est locus Italiæ medio sub montibus altis Nobilis. M. Tul. in Verrẽ actione ij. Oppidum est in Hellesponto Lampsacũ. id in primis Asiæ prouinciæ clarũ, & nobile. Lucil. lib. xxix. Tum illud epiphoni, quod etiam tum nobile est. Vnde nobilitarent notificarẽt dictum est. Titinnius, Prælia: Magis quæ fame obiectarent, ne cã malefactis nobilitarent. Accius Thelepho: Nã is demum miser est, cuius nobilitas miserias debilitat. Pacuuius duloreste: Hiccine is est, quem famæ gratia ante omneis nobilitat uiros? Numerus ordinem. M. Tullius de deorum natura lib. ij. Nihil est enim ut orationem numero moueri possit sine consilio, in quo nihil est temerarium. Virg. Aene. lib. iij. Digerit in numerum. Numero signo. Accius Oenomao: Numero te expurgasti. Idẽ Antigona: Ne istũ numerũ amittas subitũ oblatũ. Turpil. Demetrio: Nunquam nimis numero quenquã uidi facere, quàm facto est opus. Idem Lindia: Ego interim in turba foras subduxi cum hac me, nequis ad numero mihi uidebat currere. Varro, περὶ εἰκαιωγίας, Quid puer rogasset, & petasatus capite annuisset, ac discedens numero uenire ait adolescentem. Afra. priuigno: Numero iepi pertimuistis cassam terriculam aduersarij. Plau. Amph. Numero mihi in mentem fuit. Var. Cato, uel de liberis educandis: Ve-

qui contra celeriter erant nati ferè muneratijs præmuniebant, quam qui cito facturum quis'ue ostendere uolebat, dicebat nu mero id fore, quod etiam in partu precabantur numeri, & quã deam solẽt indigetare etiam pontifices. Numeros modos. Vir. Bucolicis: Numeros memini, si uerba tenerem. M. Tul. de offi. lib. iij. Perfectum atq; absolutum est: & ut idem dicunt, omnes numeros habet. Niti est conari sub onere. Virgilius Georg. lib. iij. Post ualido nitens sub pondere faginus axis Increpat. Cice. Thus. li. i. Num illud, quod Sisyphus uersat saxum, sudans nitendo, neq; proficit hilũ? Niti fulcum esse. Luci. lib. xxvi. Sum mis niti naturæ opibus, at ego cõtra, ut dissimilis siem. Niti est incumbere. Virgil. lib. vi. Ille uides pura iuuenis qui nititur hasta. Niti rursum ambulare. Pacuuius Peribœa: Ardua per'lo ca agresti, ac trepidante gradu nititur. Vir. Aen. libro ij. Pressit humi nitens. Varro pranso parato: Contra coactus seruus la tratu canũ fertur bisulcis unguibus nitens humo. Niti uolare. Virg. Aene. lib ij. Hic primũ paribus nitens Cyllenius alis Con stitit. Nare est natare. Virgilius libro viij. Et fluuiũ uinclis innaret Chœlia ruptis. Nare rursum uolare. Vir. Geor. lib. iiij. Hinc ubi iam emissum caueis ad sidera cœli Nare per æstatem liquidam suspexeris agmen. Natare iterum trepidare. Virg. Georg. lib. iiij. Conditq; natantia lumina somnus. Necessitudo pro necessitas. Sallust. Iugurthæ bello: Etiã iam ante Iugur thæ filia Bocchonupserat, uerum etiam necessitudo, quæ etiam timidos fortes facit. Idem in eodem: Coactus rerum necessi tudine, statuit armis certare. Varro modio: Asse uinum, asse pul mentarium sedeas, quo natura arrigatur, non necessitudo. Sisen na historiarũ libro iiij. Id me neq; metu, neq; calamitatis necessi tudine inductum facere. Necessitas uis quædam, quæ alterũ cogere inuitum potest, ut plerunq; Necessitas affinitas, unde & hoc iure coniuncti necessarij appellantur. C. Cæsar, cum Plau tiam suasit rogationem: Equidem mihi uideor, pro nostra necess sitate, non labore, non opera, non industria defuisse. Nomen est proprium uocabulum singulorum. Virgilius libro vij. Cui nomina mille, Mille nocendi artes: & Nomẽ aui referens Pria mus. Nomen decus, dignitas. Virg. Aene. lib. ij. Auulsumq; hu meris caput, & sine nomine corpus. Nomen etiam debitum dici tur. Nota dicitur probrum. Lucili. lib. xxx. Quem scis scire tuas omneis maculas q, notas q. Nota signum. Vir. Geor. libro iij. Continuóque notas, & nomina gentis inurunt. Nota distin ctio. Virgilius libro v. Cœruleæ cui terga notæ. Nudum cõsue tudine sine tegmine dicitur. Virgil. lib. v. Nudatosq; humeros oleo perfusa niteſcit. Nudum insepultum. Virgilius libro quin to: Nudus in ignota Palinure iacebis arena.

O

Occupatus impeditus, ut græce dicitur ἀσχολος, id est uacuus non est. Plaut. amph. Herus Amphitryo occupatus. Cice. Thus. li. i. Vt si occupati profui mus aliquid ciuibus nostris, prosimus etiã, si possumus, otiosi. Occupare est proprie præuenire. Cice. Thus. lib. v. Quod idem melioribus etiã uerbis Metrodorus occupauit. Ti timnius Velic'na: Ergo occupa foras exire, ut præsit lintcum. Vir. lib. xij. & uenienti Ebiso, plagam q ferenti Occupat os flã mis. Accius Euryface: Quẽadmodũ impetũ occupemus facere ultro in regẽ fidẽ per eos, & nisi clamoris regẽ, aut ferre ab regi na occupo puerum. Tur. Trasileone: Cesso occupare, & me in colloquium conferre horum? Ennius Hectoris lustris: Hectorei summa armatos educit ui foras, castriq; castra ultro iam fer re occupat. Pacuuius duloreste: Is quis est? qui tunc si tu illũ oc cupas, leto dabis. Varro Ephebo, περὶ ἡμερῶν: Crede mihi plures dominos serui comedere, quàm canes. Quod si Aclæon occupasset, & ipse prius suos canes comedisset, & non nega sset saltatoribus in theatro fieret. Idem Eudæmonibus: Prius q̃ re sponderem, foris nescio quis occupat res indicare. Occupare detinere. Plautus Epidico: Atq; id non dicet, occupatũ tibi erit argentum. Pacu. Atalanta: Super satis agere, ut ne in mare ani mum occupes. Mar. Tul. de offi. lib. i. Et in ea funditus delenda occupati sunt, & fuerunt. Vir. Georg. lib. iiij. Manicisq; iacen tem Occupat. Var. Eudæmonibus: Cum in eo esset occupatus, atque in schola curaret: ut scribit Scantius homo per dionysia. Occupare etiam inuenire, tenere, uel possidere. Plau. Trinumo: Familiam optimam occupauit. M. Tull. in Hortensio: Et Pau lum Marcelli occupauisse. Vir. Aene. lib. vi. Occupat Aeneas aditum custode sepulto. M. T. philip. xiij. Agri Lucani posse siones occupauit. Occupare collocare. Pomponius pictorib. Quæ tuleram mecum, nulla deinde uictoria tam græca merce de illico curaui, ut occuparẽ. M. T. in Verrem actione ij. Præ terea pecunias occupauerat apud populos, & syngraphas fece rat. Opinio est fama. Marcus Tullius ad Cæsarem iuniorẽ lib. i. Erat opinio bona de Plantio, bona de Lepido. Opinio su spitio. Varro Eudæmonibus: Qui omnes me bimatram agitare clamitantes, opinionem mihi insaniæ meæ cõfirmãt. Accius Eu ryface: Opinione factum est, quanto minus stirpem educabant, tanto uererentur magis eos esse. M. T. de offi. libro iij. Qui pri mum hæc natura cohærentia opinione distraxissent. Opinio spes, opinatio. M. T. ad Cæsarem Iuniorem: Posthac quod uo les à me fieri scripto, uincam opinionem tuam. Idem de offic. ij. Opinionem afferunt populo, eorum similes fore, quos sibi de legerint ad imitandum. Varro Eudæmonibus: Sic ad uos citius opinionibus uertilabundus miser decidi. Sisenna histo. libro iiij. Popedius opinione frustrata. Obscœnum est immundum. Vir. Aene. lib. iij. Obscœnas pelagi ferro fœdare uolucres. M. Tullius de offi. lib. i. Alternæ libero quidẽ, si rerum turpitudini adhibetur uerborũ obscœnitas. Varro agathone: Pueri obscœ nis uerbis nouæ nuptulæ aureis restaurant. Obscœnum uitabi le. Vir. Aen. li. iij. Obscœnamq; famẽ, quæ prima pericula uito. Idem xij. Ne me terrete timentem Obscœnæ uolucres: Acciu astyanacte: Hunc aicaispinem regionum fas, ac desistet exer citum morari, nec me ab domuitione marceretur obscœno ho mine. Cicero Thus. lib. ij. Vna & obscœnas uoluntates, de qui bus multa ab illis habetur oratio. Obscœnum significat maledi ctũ. Accius œnomao: Vos ite actutũ, atq; opere magno edicite p urbem, ut omnes, qui arcana, asteumq; accolunt ciues, omnibus faustis augustam adhibent fauentiam, ore obscœna dicta segre gent. Lucilius lib. xxix. Deum rixa uertat uerba obscœna.

Obitus significat mors, uel occasus. Vir. Geor. li. i. Nec frus tra signorum obitus speculamur, & ortus. Obitus rursum ad uentus. Accius antigona: At at, nisi me fallit in obitum sonitus. Turpilius Epiclero: Ecquis est, qui interrumpit sermonem meum obitu suo? Omen dicitur auspicium prosperum. Vir. Ge orgico. libro iiij. Omine quo firmans animum, sic incipit ipsa. Omen significat aduersa. Virg. lib. xij. Nẽue omine tanto Per sequere. Olim trinam habet significationem temporũ, præte riti. Virg. Buc. Meos olim si fistula dicat amores. Olim tempo ris futuri. Virgilius Aeneidos libro i. Hunc tu olim cœlo spolijs orientis onustum Accipies secura. Lucil. satyr. libro xix. Sic tu illos fructus quæras aduersa hyeme olim, queis uti possis, hæc delectare domine. Turpilius Philopatro: Deinde cum ad tere dierit res olim post mortem patris. Afranius suspecta: Nõ amã torem olim defensorem per eum uolet.

Optare

Optare est precibus aliquid à dijs postulare. Virgilius Aen. lib. vij. Et reor, & siquid ueri mens augurat, opto. Optare eligere. Lucilius satyrarum libro xix. Aurum uis homnem habeas, hominem quid ad aurũ? qua re (ut dicimus) non uideo hic quid nam magnopere optem. Sallustius historiarum libro iij. Atque cum eupio laudatum accensum, quæ præmiorum spes, quibus cum optauisset, ire iubet. Virg. Aen. libro iij. Optauitq; locum regno. Marcus Tul. de offic. lib. i. Quæq; maiori parti pulcher rima uideantur, ea maxime optant. Teren. Eunucho: Hoc si es fecceris, quoduis præmium à me optato. Varro marcip. Et Dio genes, qui amicos, qui ab Alexãdro rege iussus optare, quid uel let se facturum. Offendere est percutere. Turpilius pa rateusa: Caput ut offendit ad limen pol. Lucilius libro xxix. Crus lapide, nihil est, credam si te offenderit. Varro marcipo re: Dein mittit uirile uerretrum in flumen, offendit buccam bo lumnio. Offendere lædere. Mar. Tul. de supplicijs libro tertio: Cum iste cum pallio purpureo, pariq; tunica uersaretur in con uiuijs cum mulieribus, non offendebantur homines in eo, neque moleste ferebant. Lucilius libro xxvij. Nam hic quidem redi tum suũ talem portendebant, neq; alia in re ulla offendere. Of fendere inuenire. Pacuuius Iliona: Quos ego ita, ut uolui, offen do incolumis. Afranius Homine: Ea memoriter cum uenero cõ fecta ut offendam. Quadrigarius annali. lib. ij. Inde postquam aliquantum recessit, offendit montem loca munitæ, resq; omnes habere, quæ militibus opus sunt, ligna, aquã, pabulũ. Et Terẽ. Eunucho: Offendi adueniens quẽdã mei loci, atq; ordinis homi nẽ. Mar. Tul. de signis: Quod nondum perfectum templum of fenderent, neq; ponere potuere. Lucilius libro xxvi. Si quod ue rum inusitatum, aut zetematum offenderam. Marcus Tul. de Rep. lib. secundo: Sed imitor Architam illum Tarentinũ, qui, cum ad uillam uenisset, & omnia aliter offendisset. Plautus amph. Eo more expergefactum, aduenientes tenebrosum offen di dominum. Varro sexag est: Romam regressus, ibi nihil of fendi, quod ante annos quinquaginta, cum primum dormire cœ pi, reliqui. Obscurum est sine lumine. Virgilius Geor. li. primo: Si nigrum obscuro comprenderit aëra cornu. Obscurũ ignobile. Marcus Tul. de offi. lib. v. Qui magna sibi proponunt obscuris orti maioribus. Obscurum absconditum, latens. Vir. nono: Vidimus obscuris primum sub uallibus urbem. Obseruare suspicere, magnificare. M. Tul. de offic. lib. i. Sicut aliquo honore, aut imperio affectos obseruare, & colere debe mus. Obseruare cælare, & intus tegere. Plautus Aulula. Vbi is obijt mortem, qui mihi id aurum credidit, cœpi obseruare. Obseruare cognoscere. Virg. Aene. lib. ij. Et uestigia retro Ob seruata sequor per noctem. Obseruare curiose, & suspiciter cir cumaspicere. Plautus Aulu'a. Oculos ego istos improbe effodi am tibi, ne me obseruare possis, quid rerum geram. Obseruare captare. Virgilius Georgico. libro iij. Quos durus arator Ob seruans nido implumeis detraxit. Lucilius libro xxvij. Quod si obseruas hominem, qui pro commodo, & regno gaudeat. Ter. Andria: Perterrefacias Dauum, obserues filium quid agat.

Orator significatione manifesta est. Oratores legatos. Vir gilius Aen. lib. xi. Centũ oratores prima de gẽte Latina Ire pla cet. Occurrere dicitur obuium fieri. Virgilius Aenei. libro vi. Hic illi occurrit Tydeus. Occurrere subuenire, commouere. Mar. Tullius de supplicijs: Occurrebat illa ratio. Offerre inuenire. Lucilius libro xxvi. Homines ipsi hanc sibi molestiam ultro, atque eruminam offerunt, ducunt uxores. Offerre afferre. Lucilius libro uigesimonono: Vt nunc hac re mihi opem, atque auxilium offeras. Offerre ostendere. Vir. Aen. li. vi. Strictam q aciem uenientibus offert. Obducere aperire. Lucilius lib. xxix. Vos interea lumen auferte, atq; aulæa obducite. Obduce re tegere. Virgilius Bucolicis: Obducat pascua iunco. Ora re est precibus poscere. Mar. Tul. Verrinarum in diuinatione: Rogare, et orare, ne eos supplices aspernetur. Orare agere. M. Tul. de offi. lib. iij. Vt ueram amici causam esse malit, ut oran dæ litis tempus, quoad per leges liceat, accommodet. Oppio do ualde. Plautus amph. Oppido interij, obsecro hercle quan tus, & quàm ualidus est. Oppetere occumbere, mori. Virgi lius Aen. li. i. Queis ante ora patrum Troiæ sub mœnibus altis Contigit oppetere. Oppetere incidere. Plautus Asinaria: Atq; illa uiua uiuus ut pestem oppetas. Obesum pro uberi, & crasso sæpius ponitur. Virgilius Geor. li. iij. Argutumq; caput, breuis aluus, obesaq; terga. Obesum gracile, & exile. Næuius Alcestide: Corpore, pectoreq; undiq; obeso, ac mente exsensa, tardigemulo senio oppressum.

P

PROPRIVM diuturnum. Sisenna histo riarum libro tertio: Tum subito tacuit, atq; metu, & suspicione propriam capere non po terat quietem. Proprium est suum uniuscu iusq. Virgilius libro vij. Hunc mihi da pro prium uirgo sata nocte laborem. Varro caprino prælio: Nam uirtutem propriã mortalibus fecit, cætera promiscue uoluit cõ munia habere. Propriũ significat rursum perpetuũ. Sisenna hi storiarum libro quarto: Victoribus proprie spem, uictis aduer sæ fortunæ maiorẽ formidinẽ obiecit. Plautus cistellaria: Atq; illum amatorem tibi proprium futurum in uita. Virgilius lib. sexto: Propria hæc si dona fuissent. Idem libro tertio: Da pro priam Tymbræe domum. Ter. Andria: Ego deorum uitã pro pterea sempiternam arbitror, quod uoluptates eorum propriæ sunt. Accius armorum iudicio: Nam non facile sine deũm ope ra propria humana sunt bona. Idem Medea: Fors dominatur, neque uita ulli propria in uita est. Lucilius satyrarum lib. xvij. Cætera contemnit, & in usura omnia ponit non magna: propri um uero nihil neminem habere. M. Tullius de Repub. lib. iiij. Et noster Plato, magis etiam quàm Lycurgus, omnia qui pro sus iubet esse communia, nequis ciuis propriam, aut suam rem ullam adijcere. Afranius Vopisco: Dij tibi dent propria quæ cunq; exoptes bona. Lucilius lib. xxvij. Cum sciam nihil esse in uita proprium mortali datum. Præuertere præterire. Virgi lius Aene. lib. iiij. Volucremq; fuga præuertitur Hebrum. Præ uertit, uocat. Plautus amph. Ibi me inclamat Alcmena, iam ea res horrore afficit, herilis præuertit metus, accurro, ut sciã, quid uelit. Præuertere iterum significat anteponere. Plautus in eã dem: Illuc redeundum est mihi, ne me uxorem præuertisse di cant præ republica. Promittere est polliceri. Virgilius Aenei dos libro secundo: Promisi ultorem, & uerbis odia aspera mo ui. Mar. Tul. ad Cæsarem iuniorem: Promissa tua memoria te neas. Promittere etiam significat ad magnitudinem nutrire. Plautus rudente: Capillum promittam optimum est, incipiamq; hariolari. Virgilius Aene. libro iij. Promissaq; barba. Var. mo dio: Qui cũ erant in Græcia coma promissa, rasa barba, pallia trahentes. Protelare est percutere, perturbare. Teren. Phor. Neu te iratus suis sæuis dictis protelet. Sisenna historiarum li bro tertio: Romanos impetu suo protelant, prolectos perse quuntur. Protelare rursus adiuuare. Lucilius satyrarum libro sexto: Quẽ neq; Lucanis oriũdi montibus tauri Ducere protela ualidis ceruicibus possent. Idem lib. xij. Hunc iuga mulorum protelo ducere centum Non possunt. Cato originum lib. v. Sed protelo trini boues unum aratrum ducent. Varro Cato, uel de liberis educandis: Remotissimum ad discendum formido, ac ni mis timor, & omnis perturbatio animi, contra delectatio pro

telo ad discendum. Protelare etiam excludere. Turpilius Lemnijs: Propter peccatum pauxillum indignissime patria protelatum esse sæuitia patris. Sisenna historiarũ lib. quarto: Duæ cohortes de subsidio procedunt, atque equites protelant.

Prodere significat deferre. Virgilius æn. lib. ij. Prodere uoce sua quenquam, aut opponere morti. Prodere rursus differre, uel excludere. Virgilius Aeneidos libro primo:

Nos tua progenies, cœli quibus annuis arcem,
Nauibus, infandum, amissis, unius ob iram
Prodimur, atq; Italis longe disiungimur oris.

Lucilius satyra. lib. v. Possis ne elabi an prodenda dies? Teren. Andria: Aliquot saltem nuptijs prodat dies. Prodere etiã protendere, uel ædere. Virgilius æn. lib. iiij. Italiam regeret, genus alto à sanguine teucri Proderet. Marcus Tul. de supplicijs in Verrem: Iussi magnis ad memoriam, posteritatemq; prodendã. et de senectute: Non accipere modo hæc à maioribus uoluerũt, sed etiam posteris prodere. Periculum est salutis discrimẽ. Virg. Aeneidos libro tertio: Obscœnamq; famem, quæ prima pericula uito. Lucilius lib. xxix. Adde alios omnes meo periculo ex ordine. Periculum experimentum. Sisenna historiarum libro quarto: Periclitantur tormenta, ac tela, multaq; genera machinamentorũ. Mar. Tul. de Repub. lib. tertio: Sed ut ipsis, seu animũ periclitentur, seu uident quid se putent esse facturos. Teren. Eunucho: Fac periculum in literis. Mar. Tul. de deorũ natura libro ij. Sicut ex quibusdam stirpibus, & herbis, quorũ utilitatem longinqui temporis usu, & periclitatione percepimus Lucilius lib. xxix. Cuius si in periculo feceris periculum. Plautus Amph. Periclitatus sum animum tuum. Sallustius Catilinæ bello: Tunc uero periculo, atque negotijs compertum est.

Periculosum magnus, & uehemens. Mart. Tul. de off. c. lib. i. Grauioribus autem morbis periculosas curationes, & ancipites adhibere coguntur. Pressum subule. Mar. Tul. in Hortensio: Quis te autem est, aut fuit unquam, in partiundis rebus, in definiendis, in explanandis prossior? Pressum onustum, grauatum. Virgilius georgic. lib. i. Ceu pressæ cum iam portum tetigere carinæ Puppibus. Premere defodere. Virgilius lib. x. Sulcumq; sibi premat ipsa carina. Premere claudere. Virgilius lib. x. Pressi ue oculos, aut uulnera læui Veste tegens. Premere insequi, fugare. Virgil. Aenei. libro primo: Hac fugerent Graij, premeret Troiana iuuentus. Premere, urgere. Virgilius geor. lib. iij. Ingentem clamore premes ad retia ceruum. Et lib. vi. æn. Faunique premunt te iussa parentis. Premere significat in nitte cum pondere. Virgilius geo g. lib. quarto: Et spumantia cogere pressis Mella fauis. Idem æneid lib. x. Et læuo pressit pede talia fatus Exanimem, rapiens immania pondera baltei. Premere rursum refrenare, uel cohibere. Virgilius æneid. libro primo Imperio premit, & uinclis, & carcere frenat. Idem: Et premere & laxas sciret dare iussus habenas. Item lib. nono: Sic memorat nocemq; premit. Premere regere. Virgilius lib. nono: Canitiem galea premimus. & lib. undecimo: Quos Simois premat ille uiros. Varro modio: Capitis coronæ uaccitis liuei face ut languore flatili uiridis premit. Premere etiam remouere, uel excindere. Virg. geor. lib. i. Et ruris opaci Falce premes umbram. Premere, occidere. Virg. lib. xi. Armigerumq; Remi premit. Premere aduersari. Virgilius libro x. Numina nulla premũt, mortali urgemur ab hoste Mortales. Premere calcare. Virg. æneid. lib. secundo: Veluti qui sentibus anguem Pressit humi nitens. Premere deponere. Virgilius georg. lib. ij. Quod superest, quæ cunq; premes uirgulta per agros. Pretium pœnæ exitium. Liuius Achille: Si malos imitabor, tum pretium pro noxa dabit. Pretium dicitur, quod re empta datur. Virgilius æneid. lib. quarto: Vrbem exiguam pretio posuit. Teren. Eunucho: Pretiũ

sperans, illico producit, ac uendit. M. Tul. Verrinarũ a clione. ij Et parentis pretiũ pro sepultura liberũ poscere. Lucil. li. xxvi. Nec par uocat ullo pretio. Pretiũ pro præmio. Sallust. Iugurthæ bello: Vicit tamen in senatu pars illa, quæ non pretium aut gratiam anteferebat. Næuius Danaë: Quia, ut quisq; est meritus, præsens pretium profactis ferat. Teren. Andria: Quod habui summũ pretium persolui tibi. Virgilius æn. lib. v. Et palmæ pretium uictoribus. Lucilius libro xxx. Cuius uultu, ac facie ludis, ac sermonibus nostris Virginis hoc pretiũ, atque hunc redemus honorem. Patibulum est crux. Sallustius historiarum libro quarto: In quis notissimus quisq; aut malo dependens uerberabatur, aut imutilato corpore improbi patibulo eminens affigebatur. Patibulum sera, qua hostia obcludũtur, quod hac remota ualuæ, pateant. Titinnius fullonibus: Si quisquam hodie præter hanc, postieum nostrum pepulerit, patibulo hoc ei caput defringam. Petere significat poscere. Virgilius æn. libro octauo: Mittitur & magni Venulus Dionedis ad urbem Qui petat auxilium. Lucilius libro. xxvi. Ferri tantum, si rogetme, non dem quantum auripetit. Petere commem. rare. Virgilius æneid. lib. viij. Quid causas petis ex alto? Petere percutere, ferire. Virg. bucolicis: Iam cornu petat, & pedibus qui spargat arenam. Petere appetere. Virg lib. viij. Notiumq; petiuit Coniugis infusus gremo per membra soporem. Petere sequi. Virgilius libro quinto: Quem petit & summis annixus turibus urget. Lucilius lib. xxvij. Rerum explicatorem mittam, miserum mendicum petam. Petere abducere. Virgilius lib. sexto: Tartareũ ille manu custodem in uincla petiuit. Petere inquirere. Virgilius libro viij. Euandrum petimus. Petere cupere, appetere. Virgil. georg. lib. iiij. Pulchramq; petunt per uulnera mortem. Lucilius lib. xxvi. Sin autem hoc uident bona semper petere sapientem, & putant. Petere eligere. Virg georg. libro quarto: Principio sedes apibus, statioq; petenda P. t. re obtinere. Virgil. æn. libro primo: Quæ proxima littora cursu Contendunt petere. Petere manere, expectare. Virgil. lib. viij. Troianos hæc monstra petunt. Petere tenere. Virg æn. libro primo: Summissi petimus terram, & uox fertur ad aures. Propter significatio causa. Virgil. æn. libro quarto: Te propter Libycæ gentes, Nomadumq; tyranni Odere. Propter alicuius rei causa. Varro sesquiulysse. Propter iuxta. Virgilius georg. lib. iij. Et uiridi in camp tempium de marmore ponã Propter aquam. Varro Cato, uel de liberis educandis: Attestatus est fortunam, propter cuius aram mea hostia erat cæsa, id quod postea uirũ esse. Teren. in is Adelphis: Nimium istuc abijsti, hic propter hunc assiste. Marc Tul. de senectute: Sic adolescentiæ uoluptates propter intuens magis fortasse lætatur, sed delectatur etiam senectus procul eas aspiciens. Idem de Rep. lib. i. Eum quoq; ut saluauit, propter Tuberonem iussit assidere. Varro Sesquiulysse: Quod Minerua propter est, & id significare eum propter doctrinam. Idem Eudæmonibus: Propter eam porticum situ erat dolium. Sisenna historiarũ libro tertio: Partem cohortium propter mare collocat in litore. Ponere est deponere. Virgilius æn. lib. i. Ponuntq; ferocia Pœni Corda uolente deo. Ponere cõsumere, continere. Mar. Tul. de officijs libro ij. Mirenturq; in ea tantum me operæ, & temporis ponere. Ponere constituere. Virgilius georg. lib. tertio: Templũ de marmore ponam. Ponere obseruare. Virg. geor li. iij. Aut parco sale cõtingũt, hyemq; reponunt. Et æneid. lib. i. Manet alta mente repostum Iudicium Paridis. Ponere desinere. Virgilius lib. octauo: Cum uenti posuere, omnisq; repente resedit Flatus. Pernix significat celer. Virgilius geor. lib. iij. Talis & ipse iubam ceruice effudit equina Coniugis aduentu pernix Saturnus. Lucilius lib. xxvij. Fuimus pernices, æternum id nobis sperantes fore. Pernix per-

seuerans. Virgilius Georg. libro iij. Et inter Dura iacet pernix instrato saxa cubili. Pullum est æstatis nouellæ. Virgilius Georg. li. iij. Continuo pecoris generosi pullus in aruis. Pullum non album. Virgilius Geor. lib. iij. Reyce, ne maculis infuscet uellera pullis. Titus Liuius: Vestis pulla, pro pure ampla. Mar. Tul. de signis: In hac officina partem diei cum tunica pulla, & pallio solebat sedere. Varro sesquiulysse: Vbi nitide Phœbi uestepulla candidi modestæ amictus pascunt pectore.

Plagæ sunt uerbera. Virgilius Geor. lib. iij. Plagisq; peremptо Tunsa per integram soluuntur uisceraa pellem. Mar. Tul. de supplicijs: Plagis confectum dico à lictoribus tuis, pater ante oculos tuos concidisse. Plagæ uulnera. Virgilius lib. xij. Et uenienti Ebiso, plagamq; ferenti Occupat os flammis. Idem Georg. lib. iij. Multa gement ignominiam, plagasq; superbi Victoris. Mar. Tul. de supplicijs: Atque etiam ipsi adolescentes cum Sextio de plaga, & de uno illo ictu loquebantur. Plaga spatiũ immensum. Virgilius Aeneidos lib. i. Aetheria quos lapsa plaga Iouis ales aperto Turbabat cœlo. Varro lege menia: dos admeniados admirantes, quod sereno inde tenuissent oculis cœli rimari plagas. Plagæ sunt retia, quibus capta implicantur. Virgil. Aeneidos libro octauo: Retia rara, plagæ. M. T. de offi. li. tertio: Sunt'ne igitur insidiæ, tendere plagas, etiam si excitaturus non sis? Plaga spatium amplissimum uel cœli, uel agri. Virgilius Geor. lib. iiij. In medio dirimit plaga solis iniqui. Plagæ rursum maculæ retiales. Vir. Aeneid. li. iiij. Retia rara plagæ, lato uenabula ferro Massilq; ruunt equites. Plaga aliquando pars lecti, aliquãdo amnis. Pacuuius Atalanta: Et si metuo pietate plaga palãm. ut sit plaga, quæ nunc dicitur clauum. Varro Prometheo: Eburneis lectis, & plagis sigillatis. Afranius: Palãm facito Demea, & plagulam de lecto pellis dimitte ordine. Putare colligere, conferre. Plautus Aulu. Cur putatur ratio cum argentario? Putare dicitur purgare, rarefacere. Virgilius Geor. lib. ij. Fingitq; putando. Putare aptare. Titinnius fullonibus: Da pensam lanam. qui non reddet tempori putatã recte, facite ut multetur malo. Putare animo disputare. Virgilius Aen. li. vi. Multa putãs, sortẽq; animo miseratus iniquã. Ennius Thyeste: Ibi quid agat. secum cogitet, parat, putat. Cæcilius exule: Non hæc putas, non hæc in corde uersantur tibi? Plautus amph. Quo id malum pacto potest? nam mecum argumentis puta. Putare æstimare. Terẽ. Andria: Recte putas. M. Tullius epistolis ad Cæsarem lib. ij. Quod sapientes homines, ac boni putant. Lucilius libro xxix. Perge amabo, ac si potes, face dignam me ut uobis putem. Piare dicitur impiare, contaminare. Virgilius libro sexto: Distulit in seram cõmissa piacula mortem. Piare expiare, purefacere. Virgilius libro sexto: Duc nigras pecudes, ea prima piacula sunto. Piare cõdere, consecrare. Virgilius lib. vij. Prodigijs acti cœlestibus ossa piabũt.

Passum perpessum. Virg. Aene. lib. i. O passi graviora. Passum dicitur genus liquoris, quod ex uua passa cogitur. Virgili. Geor. lib. ij, Et passo psithia utilior. Passum dispersum, solutũ. Virgilius Aen. li. i. Crimibus Iliades passis. Ter. Phor. Capillus passus, nudus pes, ipsa horrida. Cæcilius Aristosis: Heri uero prospexisse eum expassum domi. Passum extensum, patens. Vnde & passus dicimus, quod gressibus mutuis pedes patescunt. Ennius annali. libro x. Aegro corde, comis, passis late palmis pater. passis palmis ait pro patentibus, & extensis. Næuius Iphigenia: Passo uel hoc uicinum aquilone hortum ferforas.

Parcere est ueniam dare. Virgilius libro vi. Parcere subiectis, & debellare superbos. Lucilius libro xxx. Quanti nos faciant socij cum parcere possint. Parcere seruare. Virgilius libro x. Argẽti, atq; auri memoras quæ multa talenta Natis parce tuis. Lucilius lib. xxvij. Parcat illi maius cui possit, cui fidem

esse existiment. Pax significantiam habet notam. Virgil. libro vij. Pars mihi pacis erit dextram tetigisse tyranni. Pax uenia. Virgilius Aene. li. iij. Sed uotis, precibusq; iubent exposcere pacem. Pax propitiatio. Virgilius Aene. lib. iij. Exorat pacẽ diuũ.

Præstare facere. M. Tul. de officijs lib. iij. Emptorem indemnem dãno præstari oportere. Præstare dicitur consuetudine beneficium dare. Præstare exhibere. Mar. Tul. ad Cæsarẽ iuniorem libro secundo: Tu si meam fidem præstiteris, quod confido te esse facturum. Præstare antecellere. Virgilius libro xij. O præstans animi iuuenis. Sallustius Catilinæ bello: Omneis homines, qui studentsese præstare cæteris animantibus. Teren. Eunucho: Dij immortales, homo homini quid præstat. M. T. in Verrem Sicilienſi: nimirum illi non ingenio sed his patronis, sed fortuna etiam præstiterunt. Lucilius libro xxvij Si facies præstat facie, si corpore corpus. Marcus Tul. de offi. lib. ij. Quid enim est per deos immortales optabilius sapientia? quid præstabilius? Et in Hortensio: Itaq; nec in philosophia cuipiam cessit, & uitæ grauitate præstitit. Varro quinquatribus: An hoc præstat hero filius Diogenes? Præstat utile est. Vir. Aenc. libro tertio: Præstat Trinacrij metas lustrare Pachyni. Lucili. libro xxx. Vti pecudem tu asinumq;, ut denique nasci præstiterit. Mar. Tullius de senectute: Nec uos quidem Titi Pontij ceu turionis uires habetis. num idcirco ille est præstantior uobis?

Pium dicitur religiosum. Virgilius: Dij meliora pijs. Pium castum. Virgilius libro sexto: Quiq; pij uates. Præcipere est iubere, uel monere. Virgilius libro xi. Ipsi numerumque modũq; carinis Præcipiunt. Et li. ix. Nãq; ita discedens præceperat optimus armis Aeneas. Ter. Adelphis: Nam quid tu hic agas, ubi si quid bene præcipias, nemo obtemperat. Lucilius li. xxvi. Porro amici est bene præcipere, tueri, bene prædicare. M. Tul. de offi. libro tertio: Nec omnino quicquã de eo genere præcipiendum fuisset. Et in Hortensio: Præcipiunt hæc isti, & facit nemo. Præcipere præuenire. Virgilius libro xi. Exultátque animis, & spe iam præcipit hostem. & libro sexto: Omnia præcepi, atque animo mecum ante peregi. Pulsatum significat percussum. Virg. lib. vi. Pulsatúsue parens, aut fraus innexa clienti. M. Tullius de supplicijs: Lictores circunsistunt ualentissimi, & ad pulsandos, uerberandósque homines exercitatissimi. Pulsatum uiolatum. Virgilius libro xij. Pulsatos referens infecto fœdere diuos. Producere dicitur longius ducere. Virgilius Aeneidos li. ij. Abnegat excisa uitam producere Troia. Lucilius lib. xxix. Et si retinere hunc uoles, si longius te producturum, & diutius. M. Tullius de senectute: Conuiuiumq; uicinorum quotidie compleo, quod ad multam noctem, quam maxime possumus uario sermone producimus. Varro ὄνες πρὸς λύραν: Valete, & me palmulis producite. Producere prosequi. Virgilius libro octauo: Nec te tua funera mater Produxi. Producere instituere. Ter. Adelph. Senianimam primum extingucrem ipsi, qui illud produxit scelus. Lucilius libro xxvi. Ducunt uxores, producunt quibus hæc faciam liberos. Producere deducere. Terẽ. Adelph. O, quin egomet produxi. Producere foras ducere. Teren. ἐκκυκλοῦν. Produxi, ac uendidi. Mar. Tulli. in Verrem frumentaria: Quid opus est Iolio? nemo tuorum amicorum nemo abs te productus, nemo interrogatus. Lucilius libro xxx. Producunt me ad te, tibi me hæc ostendere cogunt. Proluuies, & illuuies significantiam habent parem. & est immunditia. Virgilius Georgi. lib. iij. Fœdissima uentris Proluuies. Et: Respicimus dira illuuies. Teren. ἐκκυκλοῦν. Pannis obsita, neglecta, immunda illuuies. Proluuiũ profusio. Ter. Adelphis: Quod proluuium? quæ hæc subito largitas?

Proiectum dicitur dimissum, derelictum. Virgilius lib. vi. Poyce tela manu. Idem Bucolicis: Non ego uos posthac uiridi

proiectus in antro Proiectum longe iactum, extensum. Mar. Tul. de signis: Sed quod erat huiusmodi loco, atque ita proiecta in altum. Virgilius Aeneidos libro tertio: Proiectaq; saxa Pachyni Radimus. Mar. Tul. de Repub. lib. ij. Iustitia foras expectat, & proiecta tota est, atq; eminet. & de orat lib. iij. Brachiũ procerius proiectum, quasi quoddam telum orationis. Proiectum subtractum. Marc. Tul. Philippicarũ lib. quarto: Quid hoc, sicut facit clàm te ex urbe proieceris? Præstringere obtenebrare. Plautus Milite glorioso: Præstringat oculorum aciem in acie hostibus. Præstringere attingere. Mar. Tullius de signis: Ignoscite, rei magnitudo me breuiter præstringere atrocitatem criminis non sin.t. Præstringere radere. Mar. Tul. Philippicarum libro tertio: Cuius quidem uomere portam Capuæ penè præstrinxisti. Poscere accipere. Varro Parmenone: In argumentis Cæcilius poscit palmam, in ethesin Terentius, in sermonibus Plautus. Poscere significat petere. Virgilius lib. duodecimo: Poscit equos, gaudetq; tuens ante ora frementis. Plaut. aul. Vbi si quid poscas usq; ad rauim poscas prius. Varro γνῶθι σεαυτόν: Nõ sub tilijs ac plaudes, & ab aratro posces astrictam coronãm. Poscere prouocare. Virgilius libro viij. Aut acrem dubites in prælia poscere Turnum. Mar. Tul. prima & secunda actione in Verrem: Poscunt maioribus poculis. Poscere aduersari. Virgilius lib. v. Equidem sic poscere uentos Iandudum, & frustra cerno te tendere contra. Proferre, palàm facere. Lucilius lib. xxvij. Proferat ergo iam noster ordo scelera, quæ in se admiserit. Proferre protendere. M. Tul. de Rep. libro tertio: Sapientia iubet proferre opes, amplificare diuitias. Penetrare cum ui ingredi, sicuti plerunq;. Penetrare exire, proripere. Plautus Trinumo: Quo illic homo fortasse penetrauit ædibus. Pariter ex æquo. Næuius decuma: Quid prophanari modo, si treis menses in æde, ut pariter dispertiam. Afranius Abducta: Dispartiantur patris bona pariter. Pariter cõuenienter. Titinnius Prælia: Ne tu istum ædepol inedia extulisti pariter, ut dignus fuit. Pariter similiter. Afranius Homine: Tibi in utraq; parte pollet, & pariter potest. Pacuuius Nyptris: Pariter te esse erga illum uideo, ut illum te erga scio. Plaut. aul. Is ex se hunc reliquit, qui hic habitat, filiũ pariter moratum, ut pater, atque auus eius fuit. Posterius dicitur tardius, uel secundo. Posterius minus. Plautus Asinaria: Posterius istuc dicis, quàm credo tibi. Postulare intelligitur apertissime quam habeat significationem, ut est poscere. Terentius Andria: Alios mores postulat. &: Dehinc postulo etsi æquum est, te oro Daue. Postulare uelle, Plautus Asinar. Vbi piem pietatem, si istoc more morata tibi postulem placere mater mihi quo pacto præcipis? Idem aul. Nam qui heri ex sententia seruire seruus postulat. Paret obsequitur. Virg. æn. lib. i. Paret amor dictis caræ genitricis. Paret uidetur, ostenditur. Virgilius lib. x Cui pecudum fibræ, cœli cui sidera parent.

Portenta dicuntur, quæ aliquid portendunt, ut sæpe. Portenta inania quædam, & irridenda. Cicero Thusculan. lib primo: Aut quid negotij est hæc poëtarum, & pictorum portenta conuincere? Protinus ubicunq; lectum est contra usum intellectus communis, quo statim significare creditur, positum inuenitur, ut sit protinus porrò, ac sine intermissione, continuoq; iunctum. Tenus eius significantiam confirmat aduerbij. Virgilius nanq; in quocunq; loco posuit protinus, sub hoc sensu intelligendum reliquit. Et quoniam nonnulli ueterum pro eo, quod protinus est, protinam uel protinis conuerterunt, exempla de his necessaria decerpenda sunt. Afranius epistola cõmissa: Tum pro tenis rectà domum digredimur. Plautus Astraba: Dare pedibus protinam sese ab his regionibus. Idem Curculione præpositione addita: Officium ubi prospexi exinde me ilico protenam dedi, quasi in longam fugam. Næuius Colace: Vbi uidi exanimabiliter timidis pedibus protinam me dedi, id est pedibus longius fugi. Varro etiam de lingua latina. libro sexto: Vel protinam, uel protinus cõtinuatione, uel præteritæ, uel futuræ longitudinis dicit: & tamen quoniam (ut mihi uidetur) potest eius aduerbij enunciatio uaria significantia eius mutata pro locis, exemplis, testibus designanda est. Protinus insequenter, deinceps. Virgil. georgic. libro quarto: Protinus aërij mellis cœlestia dona Exequar. Et in æneid. Protinus Antæum, & Lucam prima agmina Turni Persequitur. &: Protinus Orsilochum, & Buten duo maxima Teucrum Corpora. &: Protinus aërias fata cum abscondimus arces. Protinus iugiter, & continue. Sisenna historiarum libro primo: Nocte consumpta postero die per incertas uias Esferniam, inde Romam protinus profugerãt. Idem libro quarto: Castra de Paniæ cõuertit in montes, ut crebro ferculis protinus procedundo posset intra fines Aesculapiorũ peruenire. Tubero histo. libro primo: Si quid à parentibus acceptũ protinus antiquæ memoriæ tradiderunt. Virg. lib. decimo:

Huic frater subit Alcanor, fratremq; ruentem
Sustentat dextra traiecto missa lacerto
Protinus hasta fugit, seruatq; cruenta tenorem. Idem:
Mos erat hesperio in Latio, quem protinus urbes
Albanæ coluere sacrum. Et Aeneidos libro tertio:
Hæc loca ui quondam, & uasta conuulsa ruina
(Tantum æui longinqua ualet mutare uetustas)
Desiluisse ferunt, cum protinus utraq; tellus
Vna foret. Et libro octauo:
Felix si protinus illum
Aequasset nocti ludum, in lucemq; tulisset. Protinus statim. Virgilius Aeneidos libro quarto:
Protinus ad regem cursum detorquet Hiarbam.
Protinus longe porrò. Virgilius libro septimo:
Cornuq; recuruo
Tartaream intendit uocem, qua protinus omne
Intonuit nemus, & syluæ intonuere profundæ. Idem lib. viij.
Nam memini Hesionæ uisentem regna sororis
Laomedontiadem Priamum Salamina petentem
Protinus Arcadiæ gelidos inuisere fineis.
Protinus ualde. Virgilius bucolicis:
En ipse capellas
Protinus æger ago, hanc etiam uix Tytire duco. Vt sit animo & corpore ualde æger, aut, si aliud enuntiat, refertur ad illud, ut sit longe porrò ago. At ipsum hactenus licet ut præpositionem acceperit, & ut præpositionẽ uariet, tamen maxime finem, terminumq; designat. Virgilius georgicorũ libro secundo: Hactenus aruorum cultus, & sidera cœli. Idem libro undecimo: Laterum tenus hispida nanti Frons hominem præfert. Idem libro secundo: Capulo tenus abdidit ensem. Idem Georg. lib. iij. Et crurum tenus à mento palearia pendent. Idem æneid. lib. iij. Et pulchro pectore uirgo Pubetenus. Parumper, ut sæpe interim, & paruo tempore. Parumper cito, & uelociter. Virgilius libro sexto:
Pulsusq; parumper
Corde dolor, tristi gaudet cognomine terræ. Ennius annalium libro primo:
Te nunc sancta precor Venus, & genitrix patris nostri,
Vt me de cœlo uisas cognata parumper.. Idem eodem:
Inde tuetur ibi lupus fœmina conspicit amneis,
In campo celeri passu premens parumper,
Conijcit in syluam sese.

RESTARE dicitur superesse. Ter. And. Restat Chremes, qui mihi exorãdus est. M. Tul. de senectute: Nec cũ æqualibus solum, qui pauci admodum restant, sed cum uestra etiam ætate. Virg. Aene. lib. ij. Aut quid iam misero mihi deniq; restat? Restare resistere. Virg. Aeneidos libro iiij. Hoc solũ nomen, quoniã de coniuge restat. M. Tul. de finibus bonorum, & malorum: Nullam quærentes uoluptatem Stoici restant. Religio est deorum cultura. Virg. Aeneid. libro septimo: Relligione patrum multos seruata per annos. Religiosos quoque dies infames, uel infaustos libro undecimo commentariorum grammaticorum Nigidius appellauit. M. Tulli. ad Atticum: Non maiores nostri funestiorem diem esse uoluerunt Aliensis pugnæ, quàm urbis captæ, quod hoc malum ex illo. itaque aliter religiosos etiam nunc dies, aliter in uulgus. Religio metus, uel solicitudo. Varro ἀνθρωπουργίας, ἢ περὶ γενεθλίων: Non fit thesaurus non auro pectus solutum, non auaris demunt animis curas, ac religiones, Persarum montes, non atria diuitis Crassi. Lucretius libro primo:
Humana ante oculos fœde cum uita iaceret
In terris oppressa graui sub relligione. Virgilius lib. octauo:
Iam tum relligio pauidos terrebat agrestes
Dira loci. Teren. Andria: Dignus es cum tua religione hac odio. Nodum in scirpo quæris. Lucilius lib. xxviij. Anno uertente dies tetri, miseri, ac religiosi. M. Tul. de offic. libro secundo: Ita est haben lum religioni contrariũ, nocentẽ aliquando & nefarium, impiumq; defendere. Rarum consuetudine infrequens significat. Virgilius Aeneidos libro ix. Quã rara est acies, interlucetq; corona. M. Tul. de offi. lib. i. Si ad hoc genus castigandi raro, inuitiq; ueniamus. Rarum electum. Virg. Georg. libro quarto: Hic rarum tamen in dumis olus. Ruere est decipi. Mar. Tul. de offi. lib. iij. Si hoc non est emptorem pati ruere, & per uenditorem in maximam fraudem incurrere. Ruere significat cadere. Virgilius Aene. lib. ij. Ruit alto à culmine Troia. M. T. de supplicijs: Quæ cum accidunt, nemo est qui intelligat ruere illam Remp. Ruere effundi. Virgilius libro sexto: Vnde ruunt totidem uoces responsa sibyllæ. Idem Georgic. lib. iij. Ruit arduus æther. Ruere irruere sine cautela. Virgilius libro x. Quò moriture ruis, maioraq; uiribus audes? Lucilius lib. xxx. Ruis hæc, & colligis omnia furtim. Ruere eruere, leuare. Virgilius libro xi. Et confusa ruebant Ossa focis. Idẽ Aeneidos libro primo: Totumq; à sedibus imis Vnà eurusq;, notusq; ruunt. Ruere diruere, complanare. Virg. Georg. libro. i.
Quid dicam, iacto qui semine comminus arua
Insequitur, cumulosq; ruit male pinguis arenæ?
Teren. Adelphis: Cætero: ruerem, agerẽ, raperem, tunderẽ, & prosternerem. Ruere, erigere, extollere. Virgilius Geor. lib. ij. Et ruit atram Ad cœlum picea crassus caligine nubem. Idem Aene. lib. ij Vertitur interea cœlum, & ruit oceano nox. Ruere diuidere. Virg. Aeneidos libro i. Et spumas salis ære ruebãt.

Rigidum, frigidum. Virgilius Geor. lib. ij. Tellurem borea rigidam spirante moueri. Rigidum, erectum. Virgilius Buco. Tunc rigidas nutare cacumina quercus. Idem Georgic. libro i. Et curuæ rigidum falces formantur in ensem. Rigidum durũ. Virgilius Georg. lib. iij. Vestesq; rigescunt Indutæ, cæduntq; securibus humida uina. Relatum dicitur perlatum, dictum. Marcus Tul. ad Cæsarem iuniorem libro primo: Sed hæc uidebimus, cum legati responsa retulerunt Relatum conuersum. Virgilius lib. ix. Multa dies, uariusq; labor mutabilis æui Retulit in melius. Reddere reponere. Plautus mustel. Tempestas uenit, confringit tegulas, imbricesq;, ibi dominus indiligens reddere alias neuult. Reddere dicitur acceptum restituere. Terẽ. Phor. Si quid quis reddit, magna habenda est gratia. Reddere facere. Lucilius libro xxix. Pluteos excutit, tectaque & testudines reddet. Reddere aduehi. Virgilius Aenei. lib. vi. Redditur his primum terris. Reddere exponere, & dare. Plautus Aulu. Tibi ego rationem reddã stimulorũ seges? Remi sunt nauales pedes, sicuti plerunq;. Virgilius libro v. Quam deinde Cloanthus Consequitur melior remis, sed pondere pinus Tarda tenet. Referre recensere. Virgilius Bucolicis: Cogere donec oues stabulis, numerumq; referre Iussit. Referre ascribere. Varro Eumenidibus: Forenses decernũt, ut existimatio nomen meum in sanorum numerum referat. Referre perferre, indicare. Virg. Aeneidos lib. ij. Referes ergo hæc, & nuntius ibis Pelidæ genitori. Lucilius lib. xxxvi. Quod is intelligebat posse haud paucos retuli. Referre ostendere. Lucretius libro i. Vnde refert nobis uictor quid possit oriri, Quid nequeat. Referre reuocare. Virgilius libro xi. Ille pedem referens, & inutilis, inq; ligatos Cædebat. Marcus Tul. de signis: Cũ iam satis perspexisse uideretur, tollere incipiunt, ut referrent. Idem de offic. lib. ij. Vt eò, unde digressa est, referat. Plautus Asinaria: Quo magis te in altum capessis, æstus te in portum refert. Referre reddere. Virgilius libro octauo: O mihi præteritos referat si Iuppiter annos, Qualis eram. Lucil. lib. xxix. Quod te intromisi gratiam referat mihi. Rimari dicitur scrutari, quærere. Virgilius libro xi. Et parteis rimatur apertas. Idem libro septimo: Quod cuique repertum Rimanti telum ira facit. Pacuuius Atalanta: Cum incultos peruestigans inrimare sinus. Accius Ilione: Aut stagnorum humorem rimarem loca. Varro lege Menia: Admirantes quod sereno lumine conniuisset oculis, cœli rimari plagas. Rimari expleri. Virgilius libro vi. Rimaturq; oculis, habitatq; sub alto Pectore. Rimari inhabitare. Virgil. Georg. lib. i. Dulcibus in stagnis rimantur prata Caystri. Rumpere significantiam habet manifestam. Virgil. libro vij. Rumpimus inuite tua uincula, ut plerũq;. Rumpere defatigare. Terẽ. Ecyra: Vt me ambulando rumperet. Afranius epistola: Ego misera risu clandestino rumpier. Lucilius libro xxx. Quæ quondam populi oris aures pectora rumpit. Idem libro xxvij. Contemptum cum me ruperim, summa omnia fecerim. Rumpere disijcere. Virgil. Bucolicis: Frigidus in pratis cantando rumpitur anguis. Rumpere retentum proferre, diu tacita dicere. Virgilius libro x. Quid me alta silentia cogis Rumpere? Teren. Eunucho: Iam me rumpere hoc mihi licet gaudium? Rumpere introire. Idem in eadem: Cesso huc introrumpere? Rogare poscere. Lucilius lib. xxvi. Ferri tantum si roget me, non dem, quantum auri petit, si se tubit, etsi quoque à me, quæ roget non impetret. Plautus Asinaria: Spectandum necuinam ullum det, neq; roget. Rogare dicitur deprecari, poscere. M. Tulli. in Verrinis in diuinatione: Rogare, & orare ne eos supplices aspernaret. Virgilius Aeneidos libro primo: Littusq; rogamus Innocuum. Rogare quærere, sciscitari. Ma. Tul. ad Cæsarem iuniorẽ libro primo: Roga ipsum, quemadmodum ego eum Arimini acceperim. Teren. Andria: Accedo ad pedissequas, quæ sit rogo. Rogare instituere. Mar. Tul. philippicarum lib. ij. Ego ad eã belli ciuilis causam attuli, ego leges perniciosas rogaui? Lucili. libro xxvij. Consilium patriæ, legumq; oriundus rogator.

Remissum lætum, Mar. Tul. de Orat. Quis unquam leges præter hunc tragicas penè comice, tristeis remisse? Remissum significat concessum. Virgilius lib. x. Manibus, et cineri, si qua est ea cura, remitto. Remissum missum. Lucilius libro xxix. Cohibet & domi mœstus se Albinus repudium quod filiæ remisit.

Remittere delectare. Mar. Tulli. in Horten. Quæro enim non quibus intendam animum rebus, sed quibus relaxem, ac remittam. Idem de sen. Sed tamen est senis sermo quietus, ac remissus.

Recipere promittere, polliceri. Var. bimargo: Ebrius es Marce, ὀβόσσαν enim Homeri ruminari incipis, cũ περὶ τρόπων scripturum te scio receperis. Recipere extinguere, prosternere. Virgilius libro nono:

Pectore in aduerso totum cui cominus ensem
Condidit assurgenti, & multa morte recepit.

Recipere dictũ est datũ accipere. Recipere accipere. Mar. Tul. de offic. libro tertio: Cyrillum quendam suadentem, ut in urbe manerent, Xerxemq; reciperent, lapidibus obruerunt. Varro Meleagris: Quem idcirco terra non cepit, & cœlum recepit. Recipere reuocare. Lucilius lib. xxix. Primum ex aduorso, si quod est cœnaculum, quò recipiat te. Virg. æneid. lib. ij. Sic ore effata recepit Ad sese. Mar. Tul. de offi. lib. iij. Qui cum ad diem se recepisset, admiratus eorum fidem tyrannus. Recipere exceptum facere. Plautus Trinumo: Vbi nunc adolescens habet posticulum, hoc recepit cum ædeis uenderet. Cicero de oratore lib. ij. Sed dicis te, cum ædeis uenderes, ne in rutis quidẽ & cæsis, solum tibi paternum recepisse. Redundare redire. Redundare abundare. Lucilius libro. xxviij. Primo redundat aurum, ac thesauri patent. Redire manifestam habet significantiam. Terentius Andria: Redeo inde iratus, atq; ægre ferens. Redire referri, reuocari. Lucilius lib. xxvij. Si tamen non ad te hoc rediuit, hoc carebis commodo. Virgilius georg. lib. ij. Redit agricolis labor actus in orbem. Rursus significat iterum. Virgilius æn. lib. ij. Rursus in arma feror. Rursus retro. Virgil. georg. libro tertio: Rursus cura patrum cadere. Varro Andabatis: Mortales multi rursus, ac prorsus meant. Ennius Andromeda: Rursus prorsus reciprocat fluctus feram.

Rumor, ut plerunq; opinio est. Sallustius historiarum libro secundo: Ad hæc rumoribus aduersa in prauitatem, secunda in casum, fortunam, in temeritatem declinando corrumpebant. Rumor fauor, auxiliatio. Virg. lib. octauo: Ergo iter inceptũ peragunt rumore secũdo, id est, prospero fauore, & auxilio fluminis. Fenestella annal. lib. xxij. Itaque ut magistratum tribunii inierunt, C. Cato turbulentus adolescens, & audax, nec imparatus ad dicendum, initionibus assiduis inuideat, & Ptolemæo simul, qui iam profectus ex urbe erat, & P. Lentulo consuli parenti iam iter cogitare, secundo quidem populi rumore cœpit. Ennius annaliũ libro septimo: Legio redit rumore ruinas Mox auferre domos populi rumore secundo.

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SVBLATVM Susceptum. Virg. lib. ix. Troiæq; labores Sublatũ erudyt. Sublatum dicimus remotum. Virgilius libro xij. Sine me hæc haud mollia fatu Sublatis aperire dolis. Mar. Tul. Philippicarũ libro primo: Non modo regno, sed etiam regni timore sublato. Lucilius lib. xxx. Sublatus pudor omnis, licentia fœnus refertur. M. Tul. de offic. lib. iij. Sustulit quos obstare intelligebat. Sublatum erectum. Virgilius libro sexto: Sublatáq; dextra coruscat. Teren. Eyra: Quia nobis paululũ accessit pecuniæ sublati animi sunt. Lucilius libro. xxx. Hic ut muscipula tenta, atque ut scorpius cauda sublata. Marc. Tul. in Hortensio: Eloquentia tueri, quam tu in cœlum Hortensi credo, ut ipse cum ea simul ascenderis, sustulisses. Sufficit significat consuetudine sat est. Virgil. æneid. lib. xij. Idq; dudum dum terga dabant pallantia teucri Sufficiat. Sufficit subministrat. Virg. Aeneid. lib. ij. Ipse pater Danais animos, uiresq; secundas Sufficit. Sufficit durat. Virg. lib. v. Nec nos obniti contra, nec tendere tantum Sufficimus. Idem libro nono: Nec sufficit umbo Ictibus. Sufficere abiiciendo. Mar. Tul. in Hortensio: Vt ij qui cõuiuij purpuram tuo sufficiunt, prius sanè me medicamentis quibusdam. Suspensum placidum, silens. Terent. Phor. Hæc ubi ego audiui, ad fores suspenso gradu placide ire perrexi. Suspensum dicitur alte ligatum. Mar. Tul. in Verrem: Caput obnubito arbore infelici suspenditur. Virgilius lib. v. Quo tendit ferrum maio suspendit ab alto. Suspensum soliciti. Virg. æneid. lib. ij. Suspensi Eurypylum scitatũ oracula Phœbi mittimus. M. Tul. Philippicarũ lib. septimo: Aberat à sententia, suspensus à cæteris maioribus. Species dicitur effigies, facies. Liuius Aegist. Iam ne oculis specie læta uiri optabili. Species factum spectaculum. Virgilius æneid. lib. ij. Non tulit hanc speciem furiata mente Corœbus. Species imago. Cicero de offic. lib. iij. Tum sentis quia is bonum iudicet quod honestum, quæ autem huic repugnent specie quadam utilitatis. Species, pulchritudo. Varro Eumenidibus: Quæ casta ætas, quæ uestis adolescentium, quæ teneris species. Segne tardum. Virgilius georg. libro tertio: En age segnes Rumpe moras. & segne dissimile. Virg. æn. lib. tertio: Haud illo segnior ibat Aeneas. Saltus consuetudine à saliendo dicitur. Virgilius lib. viij. Tum demum saltu præceps, sese omnibus armis In fluuium dedit. Saltus campi spatium. Virgilius georg. lib. iij. Saltibus in uacuis pascunt, & plena secundum Flumina. Subijcere est subtus iacere, supponere. Virgilius geor. lib. quarto: Et tamea costis Subijciũt fragmenta, & libro. xi. Caudamq; remulcens, Subiecit pauitantem utero. Mar. Tul. Philip. lib. ij. Ceruicesq; suas ei subiecit securi, qui multi minoribus in peccatis occiderũt. Subijcere sursum iacere, excrescere. Virgilius bucolicis: Quantũ uere nouo uiridis se subijcit alnus. Idem geor. lib. iiij. Ter flamma ad summũ tecti subiecta reluxit. libro. xij. Aut corpora saltu Subijcium in equos. Seruare liberare. Virg. Aeneidos lib. iij. Seruatum ex undis Strophadum me littora primum Accipiunt. Seruare dicitur custodire, tueri. Virgil. Aeneidos lib. ij. Seruate domum, seruate nepotem. Idem libro nono: Sola domum, & tantas seruabat filia sedes. Seruare solicite, & suspitiose obseruare. Lucilius lib. xxx. Quid seruas, quò eam, quid agam? quid id attinet ad te? Plau. Asin. Tuus sermo seruet, Veneri ne eas det. Virg. geor. libro primo: Hoc metuens cœli menses, & sidera seruat. quod est Menandri: τηρῶ τὸν ἥλιον τά τ' ἄστρα. Seruare inhabitare, possidere. Virg. georg. libro quarto: Centum quæ syluas, centum quæ flumina seruant. Idem: Immanem ante pedes hydrum moritura puella Seruantem ripas. Seruare tenere. Virgilius libro septimo: Curuam seruans sub imagine falcem.

Supremum significat extremum. Virg. libro. xi. Qui supremum comitentur honorem. Supremum sursum, altum. Virgil. georg. lib. iiij. Clamore supremos Implerunt montes. Terentius adelphis: Prò supreme Iupiter. Plautus Amph. Vt Iouis supremi uultis hosteis pacem expetam. Sæuum iratum. Virgil. Aenei. lib. primo: Et sæuum ambobus Achillem. Sæuũ dicitur immite. Virg. æn. lib. i. Sæuæ memorem Iunonis ob iram. Luciluus libro. xxx. Et sæuo, ac duro in bello multo optimus hostis. Idem libro. xxvi. Quod quæ te in tranquillum ex sæuis trãsfer tempestatibus. Sæuum forte. Virgilius Aeneidos primo: Sæuus ubi Aeacidæ telo iacet Hector. Sæuum potens. Idem in eodem: Non illi imperium pelagi, sæuumq; tridentem, Sed mihi sorte datum. Sæuum durum. Virgilius libro quinto: Cum sæuo scopulo multa uix arte reuulsus. Lucilius libro. xxx. Idq; tuis factis sæuis, & tristibus dictis. Superare est uincere. Teren. Eunucho: Superat ipsam Thaidem. Virgilius bucolicis Quid si idem certet Phœbũ superare canendo? Superare abundare. Virg. georg. lib. primo: Si superant fœtus, pariter frumenta sequentur. Superare uiuere, supereſſe. Virg. æn. libro tertio:

Quid puer Ascanius, superátne, & uescitur aura? Idem lib. ij. Satis una superq; Vidimus excidia, & captæ superauimus urbi. Superare supereſſe. Virgil. Georg. libro tertio: Præterea superat gregibus cum læta iuuentus. Superare ascendere. Idẽ in eodem: Superant montes, & flumina tranant. & : Grauido superant uix ubere limen. Superare occidere. Virgilius Aeneidos libro primo: Clàm ferro incautum superat. Stratum significat iacens. Virgilius Georg. libro quarto: Sternunt se somno diuerso in littore phocæ. Stratum deiectum. Virgilius libro x. Sternitur infelix Acron. Idem Bucoli. Strata iacent passim sua quæque sub arbore poma. Stratum placatum, lenitum. Virgilius Bucolicis: Omne tibi stratum silet æquor. Stratum tectum. Virg. Georg. libro tertio: Multorum stipula, filicumq; manibus Sternere subter. Et Aene. lib. viij. Sternitur omne solũ telis. Stratum, compositum, extructum. Virg. Aeneid. lib. i. Miratur portas, strepitumq;, & strata uiarum. Secundum est numero, aut ordine secundum. Secundum iuxta. Virgilius Georg. libro iij. Saltibus in uacuis pascunt, & plena secundum Flumina. Secundum prosperum. Virgil. lib. decimo: Et seruare modum rebus sublata secundis. Marc. Tulli. de officijs libro i. Sic homines secundis rebus effrenator. Terent. ἑαυτοντ. Si mihi secundæ res de amore meo essent. Mar. Tul. ad Cæsarem iunio rem libro ij. Scriptum erat equestre prælium ualde secundum, in his potius aduersum. Secundum leue, placidum. Virgilius Georg. libro tertio: Mersusq; secũdo defluit amni. Summus sum significat humile. Mar. Tul. de offi. lib. i. Neq; summissum & abiectum neq; sese efferentem. Virgilius Aeneidos li. tertio: Summissi petimus terram, & uox fertur ad aureis. Summittere subdere, supponere. Lucilius lib. xxviij. Summittas alios si quos possis censeas. Summittere demittere. Virgilius Bucolicis: Pascite ut ante boues pueri, summittite tauros. Idẽ Geo. lib. iij. Tu modo quos in spem statuis summittere gentis. Scuerum triste. Varro Eumenidibus: Tertia pœnarum infamia, stans nexa in uulgi pectore, fluctuanti intõsa coma, sordido uestitu, ore seuero. Seuerum graue, censoriũ. Virgilius lib. vij. Romulidis, Tatioq; seni, Curibusq; seueris. Seuerum asperum, trucem. M. Tul. in Hortensio: Aliud ex syluis seuerum, & triste. Virgilius lib. vij. Qui tetricæ horrenteis rupes, montemq; seuerum. Seuerum sæuum, implacidum, uitabile. Virgilius Georgic. libro iij. Inuidia infelix furias, amnemq; seuerum Cocyti metuet. Mar. Tul. de offic. libro tertio: Et qui perindulgens in patrem, idem acerbe seuerus inquit in filium. Soluere usu significat enodare. Virgilius lib. vij. Soluite crinales uittas, capite orgia mecum. Soluere debitum reddere. Sallustius Catilinæ bello: Argentum ære solutum est. Marc. Tulli. in Verrem diuinatione: Pro quo frumento pecunia omnis soluta non est. Soluere dimittere. Vir. Geor. lib. secũdo: Solue mares, mitte in Venerẽ pecuaria primus. Soluere à curis liberum esse. Virgilius Geor. lib. ij. Risuq; soluto. Idem Aen. lib. i. Soluite corde metũ Teucri. Soluere contemnere, despicere. Virgilius Aen. li. iiij. Soluitq; pudorem. Soluere excipere. Idem libro decimo: Nec populos soluo.

Superbum arrogans, truculentum, asperum. Virg. Aene. libro tertio: Stirpis Achilleæ fastus, iuuenemq; superbum. Idem libro x. Te Turne superbum Cæde noua, quærens. Superbum uitabile. Virgil. lib. vij. Poribusq; affixa superbis Ora uirũm tristi pendebant pallida tabo. Superbum elatum, altum. Virgilius Georg. libro tertio: Et gressus glomerare superbos. Item li. septimo: Atina potens, Tyburq; superbum. Superbum ornatũ. Virg. Aene. lib. ij. Barbarico postes auro, spolijsq; superbi procubuere. Superbum opulentum. Virg. libro ix. Simul ense superbum Ramnetem aggreditur, qui forte tapetibus altis Extructus. Superbum iniquum. Virgil. lib. ix. Quos illi bello profugos egere superbo. Stare consistere omnium consensu dicitur. Virgil. lib. iij. Stare loco nescit. Plautus amph. Ita statim stant ad signa omnes. Stare iterum horrere significat, Titinnius Veliterna: Atque illi ad ante partum comedet, fundi stabunt sentibus. Cæcilius Syracusijs: Hic amet, familiæ fame pereant, ager autem stet sentibus. Virg. Aene. lib. xij. Iam puluere cœlũ Stare uidet. Stare erigi, prominere. Lucilius lib. xxix. Hic corpus solidum inuenies, hic stare papillas Pectore marmoreo. Stare fidem habere. Mar. Tullius de offic. libro ij. Facere promissa, stare conuentis, reddere deposita. Stare uidere, & constare, & fixum esse. Varro flexabulis, περὶ ἐπαφρίτων: Atq; si addam quanta misericordia mea hæredibus meis stet, quod miseros subleuauerim. Virgilius lib. x. Stat sua cuiq; dies. Idem li. ij. Stat casus renouare omnes. Stat etiam plenum est. Lucilius satyrarum lib. v. Interea stat sentibus pectus. Virgilius Bucol. Stant & iuniperi, & castaneæ hirsutæ. Varro Eumenidibus:

Deniq; auarus,
Quis sanus? cui si stet terra, & traditus orbis,
Furando tamen, ac morbo stimulatus eodem,
Ex sese ipse aliquid quærat, cogatq; peculi.

Sisenna libro nono: Cœlum caligine stat. Spissum densum dicimus. Virg. Georg. lib. ij. Sin in sua posse negabunt Ire loca, & scrobibus superabit terra repletis, Spissus ager. Cicer. de Orato. lib. ij. Et principia tarda sunt, & exitus tamen spissi, & producti esse debent. Spissum significat tarde. Cæcilius Dardano: Nihil ego spei credo, omneis res spissas facit. Titinnius gemina: Lõgus sermo habetur, reuertetur spissa. Afranius cædo: Itaq; spissum uidetur fieri, non possunt domi meum uirum expectare, quem mihi studio iandudum dari. Idem Matertera: Quod defessa expectando domi sedi, quod spisso uenire uisum est mihi. Plautus Pœnulo; Eheu quos ego habui ariolos aruspices, Qui si quid boni promittunt, pro spisso uenit, Id quod mali promittũt præsentaneũ est. Næuius gymnastico: At enim tu minus spisse, atq; tarde ĩcedis. Turpilius Canephoro: Ita est, uerũ aut facile est uenire illi, ubi spissa est sapientia. Spissum est iter adipisci aut posse, nisi cũ magna miseria. Varro Mysteriis: Nascimur enĩ spissius, quàm emorimur. Vix duo homines decẽ mensibus edolatum unum reddunt puerum. Contra una pestilentia, hostica acies puncto temporis immaneis aceruos facit. Et περὶ πλοῦ, περὶ φίλου: Erraremus extrophas esse multas omnino totũ esse, sed spissum iter. Pacuuius Hermiona: Habet hoc in se cũ pigra est ipsa, ut spissa omnia uideantur confitcri. Statim mox dicitur. Cicero Verrinis: Statim Messanã literas dedit, ut Telesinus ad se continuo ueniret. Statim productã prima syllaba à stando perseueranter, & æqualiter significat. Teren. Phor. Bina talenta capiebam statim. Plautus amphit. Nec recedit loco, quin statim rem gerat. Idem eadem: Ita statim stant signa omnia. Ennius Aiace: Quis est cũ Achiuis gesserunt statim. Afranius Augure: Quanquam non istis exercere in locis hic noster delaborat cum puer statim. Superstites dicimus, qui supersint mortuis. Superstites ueteres ponebant incolumes. Ter. Andria: Deos quæso, ut sit superstes. Plautus Asinaria: Sicuti tuum uis unicum gnatum tuæ supereſſe uitæ sospitẽ, & superstitẽ. Virgilius lib. x. Liceat supereſſe nepotem. Accius Alcmæone: Suos deseruit liberos, superstites sunt.

Spurcum sæuum, uel sanguinarium. Afranius diuortio: Mulier nouercæ nomen huc adde impium Spurca gremio uel stigia haud dici potest. Lucilius satyrarum libro quarto. Eserninus fuit flacco ore, una equidem Samnis Spurcus homo, uita illa dignus, locoq; Cum Pacidiano componier, optimus multo Post homines natos gladiator qui fuit unus

Afranius Fratribus: Commemorabo, ostendam illius facta, & spurca improbi. Idem Diuortio: O dignum facinus adolescentis, optumas bene conuenientes, concordes eum uires repente uiduas faciat, spurtitia patris. Varro lib. xx. rerum humanarū: Ne quis lectorem spurcum, hominem liberum prehendere iussisse uelit. Spurcum uehemens, asperum. Marc. Tul. ad Cæsarem iuniorem libro. ij. Cum iter facerem claternam tempestate spurcissima. Varro Eumenidibus: Nunc de te, inquit, meliusculam spem habeo, qui rem spurcissimam gustare uoluerim. Spurcum significat obscœnum, impurum, lutulentum. Plautus asinaria: Tot noctes reddat spurcas, quot puras habuerit. Pomponius prostibulo: Quæ pedibus nubere poterant, equites sperant spurcæ. Spurcum etiam fœtidum. Plautus Menæchmis: Nec isto loco spurcatur nasum odore inlutibili. Lucret. lib. vi.

Deinde uidere licet, quàm multæ homini res
Acriter infestant sensum, spurcæq;, grauesq;. Idem in eodem:
At contra nobis cœnum teterrima, cum sit Spurcities.
Lucilius libro undecimo:
Prætor noster adhuc, quàm spurcus est ore, quod omnis
Extra castra, ut stercus foras eiecit ad unum: Idem lib. xxviij.
Quæq; aspectu sunt spurca & odore.

Siccum dicitur aridum, & sine humore. Virgilius libro. v. Summa petit scopuli, siccaq; in rupe resedit. Siccum, exercitum. Lucilius lib. xxvi. Cum studio in gymnasio in duplici, corpus siccassem pila. Siccum dicitur & sobrium, inauditum. Plautus Asinaria: Siccum, frugi, continentem, amantē uxoris maxime. Idem p[illegible]dulo: Vino modo cupidæ estis. eo uos, uestrosq; adeo pantices madefactatis, cū ego sim hic siccus. Cicero Academicorū li. ij. Alius adultis, alius senibus, alius ægris, alius siccis, alius uinolentis. Varro Cato, uel de liberis educandis: Persæ propter exercitationes pucrileis modicas, eam sunt consecuti corporis siccitatem, ut neq; spuerentur, neq; emungerentur, sufflatoq; corpore essent. Siccum firmum. Mar. Tul. de senectute: Nullo imbri, nullo frigore adduci, ut capite operto sit, summam esse in eo corporis siccitatem. Seges est frumenti fructus. Virgilius æneid. lib. ij. In segetem ueluti cum flamma furentibus austris. Segetem terram. Mar. Tul. in Hortensio: Vt enim segetes agricolæ subigunt aratris multo ante, quàm serant. Segetem etiam ipsam terram dicimus. Virgilius georgicorum libro. iiij. Nec pecori opportuna seges, nec cōmoda Baccho. Idem æn. lib. iij. Arebant herbæ, & uictum seges ægra negabat. Plautus aul. Tibi ego rationem reddam stimulorum seges? id est in qua stimuli eripi possunt. Accius œnomao: Ferte ante auroram radiorum ardentem indicem cum somno in segetem agrestis cornuto scient, ut rorulentas terras ferro, fidas proscindant glebas, quæ aruo ex molli excitent. Idem Andromeda: Quod beneficium, aut sterili in segete rex te obesse intelligis? Lucilius satyrarum libro septimo: Solem auram aduersam segetem immutasse, statumq;. Varro ἀμουμέμεθις περὶ φιλαργυρίας: Etenim quibus seges præbeat domum, escam, potionem, quid desideremus?

Sumere est accipere, tollere. Virgil. lib. v. Sume pater. Sallustius Iugurthæ bello: Epistolam super caput in puluino temere positam sumit. Mar. Tul. de signis: Iste unumquodq; uas sumere in manus, laudare, mirari. Lucilius lib. xxviij. Omnia uiscatis manibus leget, omnia sumet, Crede mihi presse auferet omnis. & Plautus aulularia: Non equidem ego qua uoluptate sumpsi, neq; tetigi. Sumere suscipere. Lucilius lib. xxvi. Hunc laborem sumas, laudem qui tibi, ac fructum ferat. Cicero de finibus bonorum, & malorum libro secundo: Verum hoc loco sumo de uerbis his eandem uim uoluptatis. Sumere etiam significat eligere. Lucilius satyrarū lib. iij. Et spatium curando corpore honestum sumemus. Plautus aulul. Syluani lucus extra murum est auius, creber salictis oppletus, ibi sumam locū. Lucilius satyrarum libro. x. Honorum iudicium crassis est, ut describimus ante. Hoc est, quid sumam, quid non, in quoque locemus. & lib. xix. Sume diem, qui est uisus tibi pulcherrimus unus. Sallustius Iugurthæ bello: Scilicet, ut in tanta re ignarus omnium trepidet, festinet, sumat aliquem ex populo monitorem officij sui. Mar. Tullius in Hortensio: Quare uelim dari mihi Luculle iubeas indicem tragicorum, ut sumam, qui forte mihi desunt. Sumere conducere. Mar. Tul. de offi. lib. iij: Quoad enim peruentum est eò, quò sumpta uis est non domini nauis, sed nauigantium. Sufferre est sustinere. Virg. æn. lib. ij. Nec claustra, nec ipsi custodes sufferre ualent. Accius myrmidonibus: Ego me nō peccasse planè ostendam, aut pœnas sufferam. Sufferre significat dedere, uel supponere. Plautus Cassina: Intro ad uxorē meam, sufferamq; meum tergum ob iniuriam. Idem Pœnulo: Vt enim ubi mihi uapulandum sit, tu corium sufferas. Accius Clytemnæstra: Aut ego illum eripiam, aut illi pœnam sufferam. Afranius prodigo: Nam me pudet, ubi mecum loquitur Numerius, aliquid suffero, græce irridet me ilico. Surgere crescere, augere. Virgilius geor. lib. primo: Queis sine nec potuere seri, nec surgere messes. Idem æneidos libro quarto: Ascaniū surgentem, & spes hæredis Iuli Respice. Surgere erigi. Sallustius historiarum libro quinto: Sella surgere, caput aperire solitum. Teren adelphis: Vt triduo hoc perpetuo prorsum è lecto neque ant surgere. Virgilius libro oct[illegible]: Surget & ætherij spectans orientia solis Lumina. Sacrum est sacratum, uel religiosum. Virgilius lib. vi. Cereriq; sacrum Polybetem. Et libro. vij. Sceptrumq;, sacerq; tiaras. Sacrum etiam scelestum & detestabile, ita & consecratum. Afranius Fratribus: O sacrum scurram & malum. Plautus Pœnulo:

Venditq; has omneis, & nutricem, & uirgines.
Præsenti argento homini (si leno est homo)
Quantum hominum terra sustinet sacerrimo.

Virg. æneid. libro tertio: Auri sacra fames. Lucilius satyrarū lib. xv. Adde istos sacer illoto colso fax syrofenix, quid facere est solitus. Turpilius Demetrio: Et iam me irridens pessume, ac sacerrume. Idem Lyndia: Ab hinc triennium sacerrumum domiciliū hoc quidem contulit leno. Varro lege Menia: Signata sacra esse desierunt, posteaquam homines sunt facti. Saucij dicuntur proprie uulnerati, non mœsti, sicuti uult consuetudo. Accius Phœnissis: Vbi nunc uestra mœnia omneis saucios conuisit, ut curentur diligentius. Turpilius Epiclero: Patrocinantem ubi factum audierit saucius. Sallustius historiarū lib. ij. Auidisq; ita, promptisq; ducibus, ut Metellus ictu tragulæ sauciaretur. Virgilius æneid lib. ij. Qualis mugitus fugit cum saucius aram Taurus. Idem libro septimo: Saucius at quadrupes nota intra tecta refugit. Varro de uita populi Romani lib. iiij. Itaque multis ciuibus ex utraque parte saucijs, multis occisis fugatur.

Supplicium dicebatur damnatio, uel pœna. Virgilius æneidos libro quarto: Medijs (si quid pia numīa possunt) Supplicia hausurum Scopulis. Supplicium rursum supplicatio. Sallust. Catilinæ bello: In supplicijs deorū magnifici. Accius Epigonis: Nunc pergamus, supplicijs placans cœlitūm aras expleam. Afranius Fratribus: Nullam profecto accessi ad aram, quin deos supplicijs sumptu uatis donis precibus plorans, obsecrans nequicquam defatigarem. Samium est testa. Lucilius satyrarum lib. xiiij. Et non pauper me uti Samio, certoq; catino. Mar. Tullius de Repub. libro. vi. Læli quàm omnes habemus in manibus, quàm si imperia pontificum dijs immortalibus grata sine samio, quæ ut his scribit capedines. Samium rursum acutum. unde & samiare dicimus acuere, quod in Samo hoc genus artis polleat. Lucilius satyrarum libro octauo: Hanc ubi
uult male

uult male habere, ulcisci procellæ eius, testam sumit homo samiam. Ibi an uno telo inquit, præcessit caulem testis, quæ una amputat ambo. Spernere fastidire. Virg. ænei. lib. iiij: Comitem'ne sororem Spreuisti moriens? Terent. Andria: Quot modis contēptus, spretus, facta, transacta omnia. Spernere rursum segregare. Ennius Hectoris lytris: Melius est uirtute ius. nam sæpe uirtute mali nanciscuntur ius, atq; æquum, se à malis spernit procul. Subducere supputare. Teren. Adelphis: Nunquā ita quisquam bene subducta ratione ad uitam fuit. Lucilius libro. xxix. Eodē uno hic modo rationes subduceret suas. Marc. Tul. in Hortensio: Nō & sine ea cogitatione ineundis subducendisq; rationibus. Idem de finibus bonorū, & malorum: Qui autem esse potest, nisi te amor ipse cepit, quod non subducta utilitatis ratione effici solet? Subducere est surripere. Turpil. Lindia: Ego interim in turba foras subduxi cum haccine. Virgil. Bucolicis: Et succus pecori, et lac subducitur agnis. Teren. Eunucho: Vbi primum potuerit, se illi subducet scio. Lucilius lib. xxx. Neu quis te ignoret famulis subducere. Mar. Tul. in Hortensio: An cum uideat, me et meos comites, fortitudinem, magnitudinem animi, patientiam, cōstantiam, grauitatem, fidem, ipsa se subducat. Subducere etiam sursum ducere, leuare. Turpilius Paraterusa: Cum antehac uidebam stare tristes, turbido uultu, subductis cum supercilijs senes. Varro heurenæ lapastoponia, περὶ καθηκόντων: Ego unus scilicet antiquorum hominū subductis supercilijs dicam ταμίειον συνέχων. Sallustius Iugurthæ bello: Dein cunctos pleno gradu in collem subducit. Virgilius Bucolicis: Quā se subducere colles Incipiunt. Mar. Tullius de offic. libro tertio: Huic ille classem Lacedæmoniorum, quæ subducta esset ad Cythæum clàm incendi posse. Plautus aulul. Vt in puteo cœnam coquam, inde coctam sursum subducemus corbulis. Stupidus est obstupefactus. Stupidus stultus, iniquus Varro, περὶ εἰσαγωγῆς: Andromeda iuncta, & proposita cito non debuit pari suo, homini stupidissima in os expuere uitam.

Suspicere est sursum aspicere. Virgilius Aeneid. lib. i. Et fastigia suspicit urbis. Varro Agathone: Et pueri in ædibus sæpius pedibus offensant, dum recentes musteos in carnario fluitare suspiciunt. Suspicere est suspectū habere. Sallust. Iugurthæ bello: Per idem tempus Bomilcar, cuius impulsu Iugurtha deditionem, quā metu deseruit, inceperat suspectus regi, & eum suspiciens nouas res cupere, & perniciem eius dolo quærere. Virgil. æn. lib. ij. Suspectaq; dona Præcipitare iubet. Et Cice. de orat. Quo prudentia hominibus grata est, lingua suspecta.

Subigere acuere. Virgil. lib. viij. Subiguntq; in cote secures. Subigere exercere, mollire. Cicero de orat. lib. secūdo: Subacto mihi ingenio opus est, ut agro nō semel arato, sed nouato, & iterato. Subigere est superare, & sub ditione habere. Virgil. æn. lib. i. Ternaq; transierint Rutulis hyberna subactis. Sisen. hist. lib. iiij. Terrore perturbatam multitudinem subigunt. Subigere exarare. M. Tullius de senect. Cum autem admiraretur Lysander proceritatem arborum, & directos in quincuncem ordines, & humum subactam, atq; puram. Subigere mollire uel exercere. Virgil. georg. lib. ij. Aut scrobibus mandet mutata subactis. Lucilius lib. xxx. An ego te acuā, atq; animosam Thessalam, ut indomitam frenis subigam ante, domemq;? M. Tul. in Hortensio: Vt enim segetes agricolæ subigūt aratris multo ante, quàm serant. Idem de senect. Sed etiam ipsius terræ uis, ac natura delectat, quæ cum gremio mollito, & subacto sparsum semen excepit. Subigere cogere. Virgilius geor. lib. iij. Et sæpe superbos Cornibus inter se subigit decernere amanteis. Idem lib. vi. Castigatq; auditq; dolos, subigitq; fateri. Lucilius libro xxx

Tu'ne iugo iungas me ante, & succedere aratro
Inuitum, & glebas subigas proscindere ferro?

Plautus Mercatore: Mirum quid me subagitaret.

Summum significat quod omnibus sit altius. Virgil. æn. lib. iiij. Summoq; ulularūt uertice nymphæ. Idem lib. xij. Apicem men incita summum Hasta tulit, summasq; excussit uertice cristas. Summum proximum. Cicero Thusculan. lib. i. Summam aquam attingens enectus siti Tantalus? Summum extremum. Virgilius æneid. lib. ij. Venit summa dies, & ineluctabile tempus Dardaniæ. Lucil. lib. xxvi. Squalitate, summa scabie, summa erumna obrutam. M. Tul. in Hortensio: Vixit ad summā senectutem, ualetudine optima. Summum gloriosum, laudabile. Virgilius lib. viij. Me'ne igitur socium summis adiungere rebus Nise fugis? Ennius Andromacha: Hæc malos annos, multosq;, longinque ab domo bellum gerentes summum, summa industria. Spectare dirigere. Lucilius lib. xxx. Quid sibi uult, quare fit, ut intra uersus ut ad te spectent, atque ferant uestigia, sed omnia prorsus? M. Tul. de offic. lib. iij. Ad extremum si ad perniciem patriæ spectabit, patriæ salutem anteponā saluti patris. Spectare est uidere. Virg. geor. lib. i. Heu magnum alterius frustra spectabis aceruū. Lucretius lib. ij. E terra magnum alterius spectare laborem. Virgilius lib. xij. Sedeant, spectentq; Latini. M. Tul. in Hortensio: Cœli signorum admirabilem ordinem, insatiabilemq; pulchritudinem magis spectat. Spectare inspicere, cauere. Plautus Asinaria: Spectandum, necui annulū det, neque roget. Spectare probare. Cicero Thuscul. lib. quinto Nō igitur ex singulis uocibus philosophi spectandi sunt. Terentius prologo Andriæ: Spectandæ, an exigendæ sint uobis prius Virgilius libro octauo: Sunt nobis fortia bello Pectora, sunt animi, & rebus spectata iuuentus. Marcus Tullius de officijs libro secundo: Qui simul ac iuuenes esse cœperunt, magna spectare, atq; ad ea rectis studijs debent contendere. Varro γνῶθι σεαυτόν: Qui sint secundum naturam perfecti homines, ut non modo eos spectemus, sed etiam imitemur.

Stringere percutere. Virg. æn. lib. x. Atq; animū patriæ strinxit pietatis imago. Stringere nudare, uel exercere. Virg. ænei. lib. xi. Strictum rotat acer Lucagus ensem. Stringere rarefacere, excidere. Virgilius Bucolicis: Hic ubi densas Agricolæ stringunt frondes. & Georg. libro secundo: Tūc stringe comas tunc brachia tonde. Stringere decerpere. Virgilius geor. libro primo: Sed tamen & quernas glandes tunc stringere tempus Et lauri bacas. Varro de re re rustica libro secundo: Quod non solum celeriter præterire stringere uocant, sed etiam te transglubit. Stringere radere. Virgilius libro octauo: Ego sum pleno quem flumine cernis Stringentem ripas. Stringere uulnerare. Virgilius libro octauo: Hunc primo leuis hasta Camillæ Strinxerat. Succedere dicitur in alterius locum uenire. Virg. lib. x. Interea soror alma monet succedere Lauso Turnū. Tullius de officijs libro tertio: Atqui quodam quasi ueneno perficiat, ut ueros hæredes moueat, ut in eorum locum ipse succedat. Succedere ingredi. Virgilius libro octauo: Et nostris succede penatibus hospes. Afranius Excepto: Audite pueri, pauca uos succedite. Subit in memoriam reducitur. Virgilius Aeneid. lib. secūdo: Subijt deserta Creusa, Ascaniusq;, omnisq; domus. Subire significat ingredi. Virgilius libro octauo: Hæc inquit limina uictor Alcides subijt. Lucilius libro xxviij. Pueri præterea nostris qui subeant iubet. Subire succedere. Var. sexagesi: In quarum locum subierunt inquilinæ impietas, perfidia, impudicitia, impudentia. Subire subdere, supponere. Virgilius: Aeneas subijt mucronem, ipsumq; morando Sustinuit. Subire nasci, succrescere. Virgilius georg. lib. primo: Ne subeant herbæ, neu puluere uicta fatiscat. Subire aggredi, succedere. Virgilius: Phædumq;, Hebesumq; subit. Subire resistere, respondere. Marc. Tul. in Verrem diuinatione: Poteris'ne eius orationem subire?

Secare dicitur excidere. Virgilius libro octauo: Qualis Nereia Clothò, & Galatea secant spumantem pectore pontum. Secare sequi. unde & sectatores bonorum sectores dicti sunt. Virgilius libro decimo: Quæ cuiq; est fortuna hodie, quã quisq; secat spem. Squalidum sicuti plerunq;, dicitur sordidum. Virgilius æneidos libro secundo: Squalentem barbam, & concretos sanguine crines. Squalidum fulgens. Virgilius libro decimo: Per tunicam squalentem auro latus haurit apertum.

Scitum elegans. Terentius Andria: Perecastor scitus puer natus est è Pamphilo. Marcus Tullius in Verrem actione Siciliensium: Vt etiam nos, qui rudes harum rerũ sumus, intelligere possumus scite facta, & uenuste. Sedet significationem habet claram. Virgilius: Turnus sacrata ualle sedebat. Sedet placet. Idem quinto: Idq; pio sedet Aeneæ, probat autor Acestes. Sustulit est sursum tulit, erexit. Virgilius Aeneidos libro secundo: Sustulit exutas uinclis ad sidera palmas. Sustulit abstulit. Marcus Tullius Philippicarum libro secundo: Eos qui regni nomen sustulerint, deferendos putatis. Virgilius georgicorum libro primo: Sustulerit fragileis calamos, syluamq; sonantem. Spargere significat distillare, uel guttatim infundere. Virgilius lib. xij. Spargit rapida ungula rores Sanguineos. Idem libro quarto: Spargens humida mella, soporiferumq; papauer. Spargere madefacere. Lucilius libro xix. Latere pendens saxa spargens tabo & sanguine atro. Virgilius: Spumant aspergine cautes. Spargere separare. Virgilius georgicorum libro quarto: Discerptum latos iuuenem sparsere per agros. Spargere implere. Virgilius Aeneidos libro undecimo: Et iam prima nouo spargebat lumine terras. Signare est designare, ostendere. Lucilius libro. xxix. Si Socrates in amore, & in adolescentulis meliore paulo facie signat, nihilq; amaret. Signare imprimere. Virgilius in georgicis: Et summo uestigia puluere signent. Signare discernere separare. Lucilius lib. xix. Nam discrimen non facit, neque signat linea alba.

Solidi significatio manifesta est. Virgilius libro sexto: Solidoq; adamante columnæ. Solidum continuum, iuge. Varro sesquiulysse: Nauibus duodecim dum profectum decem annos solidos errasset. Subnixum subditum. Virgilius æneidos libro secundo: Iuuenemq; superbum Seruitio enixæ tulimus. Subnixum enixum. Virgilius Aeneidos libro quarto: Mæonia mentum mitra, crinemq; madentem Subnixus rapto potitur. Subnixum sublime, hoc est sursum nixum. Cœlius annalium libro primo: Et Latini subnixo animo, & uictoria inerti consilium ineunt.

T

Tandem significat uix, ut apud Ciceronem: Tandem aliquando Quirites. Virgil. æneidos libro tertio: Ergo insperata tandem tellure potiti. Tandem significat tamen. Titinnius gemina: Symphonia odiosum tandem ut moribus placeam uiro. Tamen significat statim. Plautus Rudente: Vtinam fortuna nunc ego anthracina uterer, ut postquam exiuissem, ex aqua, arerem tamen. Virgilius Bucolicis: Hic hœdos depone, tamen ueniemus ad urbem. Tamen significat tandem. Pacuuius Peribœa: Tamen obfirmato animo mitescit metus. Sallustius historiarum libro tertio: Nam qui enare conati fuerant icti sæpe ferramentis nauium, tamen aut uulnerati à suis, aut afflicti undarum ui, multato fœde corpore, postremo periere. Triste. Virgilius: Et pluuio contristat frigore cœlum. Idem Bucolicis: Triste lupus stabulis, maturis frugibus imbres. Terentius Andria: Caue ne te pater tristem sentiat. Terentius: Tristis seueritas inest in uultu, atque in uerbis fides. Triste amarum. Virgilius georgicorum libro primo: Tristisq; lupini Sustuleris fragiles calamos. Triste minax. Virgilius Aeneidos libro secundo: Isq; adytis hæc tristia dicta reportat. Triste graue. Marc. Tullius de Repub. libro sexto: Qui numero optimatum, & principum obtulit his uocibus, & grauitatis suæ liquit illum tristem, & plenum dignitatis sonũ. Triste difficile. Marcus Tullius de senectute: Facilius in morbos incidunt adolescentes, grauius ægrotant, tristius curantur. Triste nigrum. Virgilius georgicorum libro tertio: Aut tonsum tristi contingunt corpus amurca. Tristis iratus. Afranius epistola: Iactauit sese, iactet, mihi erit tristior, id est iratior. Idẽ eadem: Idem natura tristiori paululo. Tristis doctus. Varro Trisodite trisolio, περὶ ἀρετῆς: Illud uero quondam meæ, ut ego non metuam fulmen, non haruspicem tristem simul ac dici non quæro. Lucilius libro. xxviij. Adde eodem tristis ac seuerus philosophus. Trahere per terram ducere. Virgilius Aeneidos libro primo: Lora tenens, tamen huic ceruixq; comæq; trahuntur Per terram. Trahere rursus leuare. Marcus Tullius deorum natura libro secundo: Et regere, qui fossione terrã fumare calentem, atque etiam ex puteis iugibus aquam calidã trahit. Plautus Amphitryone: Ego illi puteo, si occepso, animam omnem intertraxero. Tardum significat pigrum, lentum. Virgilius georgicorum libro primo: Sæpe oleo tardi costas agitator aselli. Terentius Eunucho: Fatuus est, insulsus, tardus. Tardum diuturnũ, perseuerantem. Virgil. Georgicorum libro secundo: Media fert tristeis succos, tardumq; saporem. Tendere inhabitare, tabernacula, & hospitia ponere. Virgilius Aeneid.os libro secundo: Hic Dolopum manus, hic sæuus tendebat Achilles. Tendere insidiari, decipere dictũ à tendicula. Terentius Phor. Quia non rete accipitri tenditur neque miluo. Tendere est proprie laxitatem distendere, & sine rugis facere. Virgilius æneidos libro tertio: Tendunt uela noti. Idem libro sexto: Tendebantq; manus ripæ ulterioris amore. Tendere est dirigere. Virgilius Aeneidos libro primo: Per tot discrimina rerum Tendimus in Latium. Idem libro secundo: Ad cœlum tendens ardentia lumina. Lucretius libro primo: Primum graius homo mortalis tendere contra Est oculos ausus. Tendere contendere. Virgilius Aeneidos libro secundo: Ille simul manibus tendit diuellere nodos. Idem libro quinto: Aequo discrimine Pistris, Centaurusq; locum tendunt superare priorem. Turpe est indecorum, informe. Virgil. æneidos libro sexto: Et metus, & malesuada fames, & turpis egestas. Idem georgicorũm libro tertio: Scabiemq; ferat, turpeisq; podagras. Turpe grande. Virgilius geor. lib. tertio: Optima toruæ Forma bouis, cui turpe caput. Idem georgicorũ lib. quarto: Et turpeis pascit sub gurgite phocas. Tenerum significat gracile, lentum. Virgilius georg. libro tertio: Et ros in tenera pecori gratissimus herba. Tenue uehemens. Virgilius georgicorũ lib. secundo: Tenuisq; Lageos Tentatura pedes olim uincturaq; linguam. Tenue infœcundum. Virgilius georgic. libro secundo: Tenuis ubi argilla, & dumosis calculus aruis. Tenue tenerum. Marcus Tullius de supplicijs in Verrem. Reticulumq; sibi ad nareis admouebat tenuissimo lino. Tenue frigidum. Virgilius georg. libro primo: Ne tenues pluuiæ, rapidiue potentia solis Acrior. Idem lib. tertio: Tum tenues dare rursus aquas. Tenue, paruum, exiguum. M. Tul. in Hortensio: Eundem non mediocri pecunia, sed etiam tenui percipere possumus. Virgilius libro quinto: Et tenueis Teucrum res eripe leto. Idem georg. lib. primo: Ni refugis, tenuesq; piget cognoscere curas.

Tenet sicuti est, usus, significat comprehendit, detinet. Virgilius æneidos libro quarto: Verum ubi correptum manibus, uinclisq;

bus, uinclisq; tenebis. Marcus Tullius in Verrem diuinatione: Non te, sed hunc librum esse responsurum, quem monitor tuus tenet hic. Tenet inhabitat, possidet. Virgilius geor. lib. quarto: Quæ gurgitis huius Ima tenes. Tenet prohibet. Virgil. geor. libro tertio: Texendæ sepes, etiam pecus omne tenendum. Tenet compescit, supprimit. Virgilius geor. lib. quarto: Tenuitq; inhians tria cerberus ora. Tenet tegit. Virg. georg. lib. primo: Amnis abundans Exit, & obducto late tenet omnia limo. Tenet dirigit. Virgilius Aeneidos libro primo: Sed uos qui tandem? quibus aut uenistis ab oris? Quòue tenetis iter? Tenet intelligis, dicit. Terentius Andria: Id paues, ne ducas illam, tu autem ut ducas. rem tenes. Tremere dicitur commoueri, agitari. Virgilius lib. xi. Cur ante tubam tremor occupat artus? Tremere timere. Virgilius Aeneidos libro secundo: Hic aliud maius miseris, multoq; tremendũ. Plautus Asinaria: Non placet, pro monstro est, quando qui sudat tremit. Trahere cõsuetudine manifestam habet significationem. Virg. Aeneidos libro secundo: Altaria ad ipsa trementem Traxit. Trahere. Virgilius Aeneidos libro primo: Partibus æquabat iustis, & sorte trahebat. Tentare est exerceri. Virgilius georgicorũ libro tertio: Et tentat sese, atque irasci in cornua discit Arboris obnixus trunco. Tentare experiri. Virgilius libro octauo: His fretus non legatos, neque prima per artem Tentamenta tui pepigi. Tentare aggredi. Virgilius Aeneidos libro secundo: Extemplo tentanda fuga, canit æquora Calchas. Tentare petere, dare. Virgilius Aeneidos libro tertio: Vnde laborum Tentare auxilium iubeat. Tetrum uitabile. Mart Tul. de offic. lib. tertio: Postremo hæ iam in liberis ciuitatibus regnandi existunt cupiditates, quibus nihil tetrius, nihil fœdius excogitari potest. Tetrum dicitur illuuiosum, fœtidum. Virgilius Aeneidos lib. tertio: Tunc uox tetrum dira inter odorem. Idem libro decimo Lauit improba teter Ora cruor. Marcus Tullius in Verrem actione secunda: Quàm multis istum ingenuis, quàm multis matribus familiâs, in illa tetra, atque impura legatione uim attulisse existimatis? Lucilius libro. xxx. Quæ non spectans spectandi studiose, at hominis tetri impulsu ingressus. Tetrum amarum. Lucretius libro quarto: Ac ueluti pueris absynthia tetra medentes Cum dare conantur. Tetrum impium, crudele. Marcus Tul. de officijs libro tertio: Promissum potius non faciundum, quàm tetrum facinus admittendum fuit.

Torquere significat inflectere. Virgilius georgicorum libro secundo: Taxi torquentur in arcus. Terentius Eunucho: Illud uide os ut sibi distorsit carnifex. Torquere gyro celeri rotare. Virgilius æneidos libro primo: Ast illam ter fluctus ibidem torquet agens circum. Torquere iacere, mittere. Virgilius libro quinto: In medios telum torsisti primus Achiuos.

Tueri dicitur seruare, custodire. Marcus Tullius epistolarum ad Cæsarem libro primo: Vt sciret tuenda maiore cura esse, quæ parta sunt. Virgilius libro octauo: Succedunt, uariantq; uices, quod cuiq; tuendum est. Tueri uidere. Virgilius libro sexto: Excipiunt plausu pauidos, gaudentq; tuentes Dardanidæ. Pacuuius Teucro: Quàm te post multas tueor tempestates.

Tergora dicuntur coria. Virgilius Aeneidos libro primo: Tergora diripiunt costis. Terga dorsa. Virgilius libro septimo: Hinc raptas fugientibus ingerit hastas In tergum. Lucilius libro. xxviij. Orationem facere compendi postes dum saluo in tergo, & tergi non licet. Tergum scutum. Virgilius libro octauo: Et uenit aduersi in tergum Sulmonis. Idem libro decimo: Dentibus infrendens, & tergo decutit hastas. Transmittere trahere, derelinquere. Lucilius libro. xxviij. Polemon & amauit mortem, & huic transmisit suam stolam, quam ducunt. Temerarium sicuti plerunque, à temeritate. Temerarium metuendum, & solicitum. Plautus Asinaria: Sed quid hoc, quod picus ulmum tundit? haud temerarium est. & in sequentibus: Aut mihi mundo sunt uirgæ, ut atriensi Sauriæ.

Tegetes à tegendo. Varro de re rustica lib. primo: Sic quæ fiunt de cannabino lino, iunco, palma, scirpo, ut funes, restes, tegetes, quæ è fundo sumi non poterunt. Taleas scissiones lignorum, uel præsegmina. Varro dicit de re rustica, lib. primo. Nam etiam nunc rustica uoce intertaliare dicitur diuidere, uel excidere ramũ ex utraq; parte æquabiliter præcisum quas alij clabulas, alij taleas appellant.

V

Volare est auium. Virgilius æneidos lib. primo: Humilis uolat æquora iuxta. Volare est celeriter currere. Terentius Ecyra: Ne frustra illic expectet, uola. Virgilius æn. libro quinto: Ecce uolat, calcemq; terit iam calcẽ Diores. Vastum est magnũ. Virgilius æneidos lib. tertio: Vastumq; caua trabe currimus æquor. Vastum horrens, & asperum. Cicero de oratore: Ita uultu motuq; corporis uasti, & agrestes, ut etiam si ingenijs ualeant, atque arte, tamen in oratorum numerum uenire non possint. Vastum ingens. Virgilius æneidos libro primo: Hic uasto rex Aeolus antro. Vastum ferox. Cicero Thusculanis: Quæ barbara India tollere uastior, aut agrestior? Ventus est flatus. Virgilius æneidos libro primo: Et mulcere dedit fluctus, & tollere uento. Ventus etiam significat odorem. Plautus Cistellaria: Ita mustulentus uentus nareis obtigit. Virtus est fortitudo. Virgil. lib. quinto: Tunc pudor incendit uires, et conscia uirtus. Virtus etiã significat auxiliũ. Plau. milite: Deũ uirtute euntem hospitio accipere apud me est comitas. Virtus rursum meritum est, & dignitas. Plau. milite: Sicuti merci pretium pro uirtute, ut ueneat quæ improba est, pro mercis uitio dominũ pretio pauperat. Vesci est edere. Virg. lib. viij. Vescitur Aeneas simul & Troiana iuuentus. Accius Atreo: Ne cũ tyranno quisquam epulandi gratia, accumbat mensam, aut eandem uescatur dapem. Vesci etiam significat uti. Virgilius Aeneidos libro primo: Quem si fata uirum seruant, si uescitur aura Aetheria. Lucretius libro quinto: Quòue modo genus humanum, uariante loquela Cœperit inter se uesci per nomina rerum. Pacuuius Chryse: Fugimus qui arte hac uescimur. Idem Armorum iudicio: Qui uiget, uescatur armis, ut percipiat præmium. Nouius Macco exule: Curisis, tunc uadimonia suum uestimentũ uesceris. Accius Armorũ iudicio: Cedit Achilli indutis armis, uesci studet, ut ea cuncta optima Achilli induto, leuia præ illis putet. Idem Phœnissis: Num pariter uideor patris uesci præmijs? Tullius de finibus bonorum, & malorum libro quinto: Si gerũdis negotijs possit orbatus paratissimis uesci uoluptatibus. Vesci iterum uidere. Accius Athamante: Prius quàm infans esses facinus oculi uescuntur tui. Velare est operire, unde et reuelare nudare dicitur. Velare rursum ligare. Pomponius pannuceatis: Nunc rogas quid fiat? restis est uilis uelet gulam.

Vola est media pars manus. Varro, περὶ ἐπιταφίων: Pleni libri inquam, ubi maneant tapeti eorum, quoniam in sepulchris nec uola, nec uestigium extat. Idem Varro, ταφῆ μενίππου: Hæc Numa Pompilius fieri si uiderit, sciet suorum institutorum nec uolam, nec uestigium apparere. Vola rursum cauum est sub planta.

Vanum leue, inane. Virgilius georgicorũ libro primo: Sed illos Expectata seges uanis elusit aristis. Vanum est mendax

Virgilius Aeneidos libro primo: Ni frustra augurium uani docuere parentes. Sallustius Iugurthæ bello: Mauri uanum genus. Marcus Tullius de officijs libro primo: Nihil enim proficiunt, nisi admodum mentiantur: nec uero quicquam est turpius uanitate. Idem Thusculanarum libro tertio: Tum ita uarijs imbuimur erroribus, ut uanitati ueritas, & opinioni confirmatæ natura ipsa cedat. Vanum insidiosum, subdolum. Virgilius Aeneidos libro secundo: Nec si me miserum fortuna Sinonem Finxit, uanumue etiam mendacemq; improba finget. Vanum obscurum. Virgilius Aeneidos libro quarto: Et procul in tenuem ex oculis euanuit auram. Marcus Tullius de Repub. lib. quinto: Vt nostra uero ætas cum Rempublicam sicut picturam accepisset egregiam, sed iam euanescentem uetustate.

Vastitas significat uastationem. Accius Astyanacte: Propter te tot, tantasq; habemus uastitates funerum. Vastitas desertio. Varro Prometheo libro primo: Mortales nemo exaudit, sed late incolens barathrum inhospitalis campis uastitas. Virgilius libro octauo: Hæc ego uasta dabo, & lato te limite ducam. Cicero de deorum natura libro secundo: Qui quasi cultores terræ constituti nõ patiuntur eam, nec immanitate beluarum efferari, nec stirpium asperitate uastari.

Vltimum usu nouissimum dicitur. Virgilius Aeneidos libro octauo: Vltimus ille dies bello, gentiq; fuisset. Et Marcus Tullius de senectute: Magis delectatur qui in prima cauea spectat, tamen etiam qui in ultima. Vltimum primum. Virgilius æneidos libro septimo: Tu sanguinis ultimus autor. Marcus Tullius de off. cijs libro primo: Efficiturq; id quod Pythagoras ultimum in amicitia putauit, ut unus fiat ex pluribus. Idem de finibus bonorum, & malorum libro tertio: Eorum dico, qui summum bonum, quod ultimum appellant, in animo ponerent.

Vrgere insistere. Lucilius libro. xxviij. Cæde hostium, gnato urgere restant, perimus. Quadrigarius annalium lib. quarto: Sed circiter horas duas graui prælio urserunt, deinde in fugam sunt coniecti. Vrgere est premere, cogere. Virgilius georgicorum libro tertio: Ima

Soluuntur latera, atque oculos stupor urget inertes,

Versaq; in obnixos urgentur cornua uasto

Cum gemitu. Lucilius libro. xxix. Vrget grauedo sæpius culpa tua. Varro antiquitate rerum humanarum: Qua murum fieri uoluit urgemur in unum. Marcus Tullius in Hortensio: Itaque tunc Democriti manus urgebatur, est enim non magna. Vrgere est tegere. Virgilius georgicorum lib. secundo: Quisaxo super, atq; ingenti pondere testæ Vrgerent. Vrgere accelerare. Virgilius lib. nono: Tibi quam noctes festina, diesq; Vrgebam. Vincere significat superare Virgilius Georg. libro secundo: Vbi aëra uincere summum Arboris haud ullæ iactu potuere sagittæ. Vincere exprimere. Virgilius georgicorum libro tertio: Nec sum animi dubius, uerbis ea uincere magnum Quàm sit. Vincere animi compotem fieri. Virgilius geor. lib. tertio: Illi uictor ego, & Tyrio conspectus in ostro. Idem libro septimo: Iunonem uictrix affatur. Vertere dicitur conuertere, cõtorquere. Virgilius libro octauo: Gorgona desecto uerteniem lumina collo. Vertere fallere, decipere. Virg. æneï. lib. secũdo: Seu uersare dolos seu certæ occumbere morti. Vertere mutare. Virgilius Aeneidos libro primo: Quæ te genitor sententia uertit? Versat, agitat, commouet, uoluit. Virgilius georgicorum libro tertio: Quid iuuenis, magnum cui uersat in ossibus ignem? Idem æneidos libro sexto: Nunc me fluctus habet, uersantq; in littore uenti. Vindicare est malefactum defendere. Marcus Tullius de officijs libro tertio: Atque iste dolus malus & legibus erat uindicatus. Vindicare trahere, liberare. Virgilius Aeneidos libro quarto; Graiũmq; ideo bis uindicat armis. Cicero Academicorum libro tertio: Aliquà potestas si sit, uindicet se in libertatem. Idem de senectute: Et senectus est natura loquacior, ne ab omnibus eam uitijs uidear uindicare. Varro Andabatis: Et me Iupiter olympia Minerua Athenis suis mista gotis uindicassent. Idem epistolis: Latine si te in libertatem uindicare non potes, feres fortunam. Vindicare reuocare. Mar. Tul. ad Cæsarem iuniorem libro primo. Quasi si me ad id beneficium accerseres, quo per te me unà cum Repub. in libertatem uindicassem. Vindicat adsciscit, ad se trahit. Marcus Tullius in Hortensio: Deinde imitator, ut sibi quidem uidetur naturæ mos uindicat. Vsus dicitur ab utendo. Virg georg. libro quarto: Nam neq; erat corijs usus. Vsus dicitur consuetudo. Terentius heauton. Mihi sic est usus, tibi ut opus facto est face. Vsus opus. Virgilius libro octauo: Arma acri facunda uiro, nunc uiribus usus, Nunc manibus rapidis.

Vitam manifestum est à uiuendo dictam. Sallustius Catilinæ bello: Vitam sicuti peregrinantes transiere. Vitas umbras. Virgilius libro sexto: Et ni docta comes, tenui sine corpore uitas Admoneat uolitare. Venire claram habet significationem. Virgilius libro sexto: Venisti tandem. Venire imminere. Virgilius libro septimo: Se satis ambobus Teucrisq; uenire Latinisq;. Verrere est trahere. Virgilius Aeneidos libro primo: Quippe ferant rapidi secum, uerrantq; per auras. Verrere ferire, percutere. Virgilius Aeneidos lib. tertio: Annixi torquent spumas, & cærula uerrunt. Lucilius libro. xxvij. Quam non solum deuorare se omnia, ac deuerrere. Verrere mundare. Titinnius gemina: Euerrite ædes, abstergite arancas. Lucilius libro. xxvij. Lignum cædat, æ deis uerrat, ac uapulet.

Via est iter. Virgilius Aeneidos libro primo: Strepitumq; & strata uiarum. Via ratio, causa. Virgilius lib. decimo: Hæc uia sola fuit, qua perdere possis. Terent. Phor. Qua uia istuc facies? Via consuetudo. Terentius heauton. Sed ui, & uia peruulgata patrum quotidie accusabam.

Vestigium dicitur pedum impressio. Virgilius georgicorũ libro tertio: Et gradiens ima uerrit uestigia cauda. Vestigium extrema pars pedis. Virgilius libro quinto: Vestigia primi Alba pedis, frontemq; ostentans arduus albam.

Volutari dicitur uolui. Lucilius libro. xxx. Quid tu istuc curas, ubi ego obliniar, atque uoluter? Volutare cogitatione perquirere. Virgilius bucolicis: Id quidem ago, & tacitus mecum Lycida ipse uoluto. Lucilius libro. xxx. Hæc tu me insimulas, nonne ante in corde uolutas? Vis est celer impetus. Lucilius libro. xxvij. Romanus populus uictus ui, superatus prælijs. Vis fortitudo. Virgilius Aeneidos libro secundo: Instat ui patria Pyrrhus. Idẽ: Auxilioq; leuare uiros, uimq; addere uictis. Vis celeritas. Lucretius lib. tertio: Aut quid nam tremulis facere artubus hœdi, Consimili in cursu possint, ac fortis equi uis? Vix cum labore. Virgilius Aeneidos libro quinto: Vix illum famuli Phegeus Sagarisq; ferebant. Idem georg. libro secundo: Vix humiles apibus casias, roremq; ministrat. Vix statim. Virgilius æneid. secundo: Vix ea fatus eram gemitu cum talia reddit. Varro Menidibus: Vix uulgus confluit, non perfugarum, sed puerorum atque anciliarum.

NONNVLLARVM DICTIONVM IN SIGNIFICATO DIFFERENTIAE.

Vpido, & amor idem significare uidentur, & est diuersitas. Cupido enim incõsideratæ est necessitatis, amor, iudicij. Plau. Bacch. Cupido te cõficit an ne amor? Idẽ curcul. discreuit, et uim eiusdem

eiusdem diuersitatis expressit dicens: Quod Venus, Cupidoq; imperat, suadetq; amor. A Franius in Homine: Amabit sapiens cupient cæteri. Cupidinem cum fœminino genere dicimus, cupiditatem significamus. Virgilius Aeneidos libro sexto: Quæ lucis miseris tam dira cupido? cum masculino, deum ipsum. Plautus mercatore: Cupido quantus es. Næuius gymnastico: Ae de pol Cupido cum pusillus sis, nimis multum uales.

Inter amare, & diligere hoc interest, quod amare uim habet maiorem, diligere autem est leuius amare. Cicero ad Brutum: Sic igitur facies, & me aut amabis, aut, quo contentus sum, diliges. Et libro primo: Clodius tribunus plebis designatus ualde me diligit, uel (ut ὑποστιγμώτερον dicam) ualde me amat. Idem ad Dolobellam: Quis erat, qui putaret ad eum amorem, quem erga te habebam, posse aliquid accedere? Tantum tamen accessit, ut mihi denique nunc amare uidear, antea dilexisse. Perire & interire plurimum differentiæ habent, quod perire leuior res est, & habet inuentionis spem, & non omnium rerum finem. Plautus Captiuis: Qui per uirtutem perit, at non interit. Alere & educare hoc distant. Alere est uictu temporali uitam sustentare. Educare autem ad satietatẽ perpetuam educere. Plautus Menæchmis: Nam illic homo homines, non aues educat. Accius Andromeda: Alui, educaui, id facite gratum ut sit seni. Inter tollere, & auferre est diuersitas. Tollere est leuare, & erigere: Auferre legatum transferre. Virgilius lib. octauo: Tollite cuncta inquit, cœptosq; auferte labores. Turpilius Philopatro: Simul circũspectat. ubi præter se neminem uidet esse, tulit, aufert, ego clàm cõsequor. Varro sexagesi: Nunc quis patrem decem annorum natus, non modo aufert, sed tollet nisi ueneno? Horrendum, & horridũ habent plurimam diuersitatem. Est enim horrendum tetrum, & euitabile. Virgilius Aeneidos libro tertio: Concilium horrendum. Horridum plerunque extans, & prominens. Virgilius Aeneidos libro quarto: Et glacie riget horrida barba. Plautus Pseudulo: Papillarum horridularũ oppressiunculæ. Accius Medea: Vt tristeis turbinum toleraret hyemes, mare cum horret fluctibus. Lucilius satyrarũ libro. xvi. Et hi, quos diuitiæ producunt, & caput ungunt horridulum. Marcus Tullius de Repub. libro primo: Sed ut ille qui nauigat cum subito mare cœpit horrescere. Idem de Repub. libro quarto: Horum in se ueritatem dicitur inhorruisse primum ciuitas. Varro epistola ad Cæsarem: Interea propè ad occidentem solem horrescit mare. Sisenna historiarũ libro tertio: Subito mare subhorrescere, cæcosq; fluctus in se prouoluere. Inter meretricem, & prostibulam hoc interest. Meretrix honestioris loci est, & quæstus. Nam meretrices à merendo dictæ sunt, quod copiam sui tantummodo noctu facerent. Prostibula, quod ante stabulum stet quæstus diurni, & nocturni causa. Plautus Cistellaria manifestissime discreuit: Intro ad bonam meretricẽ, astare in uia solum. Prostibula sanè est.

Genitrix à matre hanc habet distantiam, quod genitrix semper quæ genuerit nuncupatur. Mater uero aliquando pro nutrice ponitur. Virgilius libro octauo: Geminos huic ubera circũ cum Ludere pendentes pueros, & lambere matrem. Plautus Menæchmis: Ita forma similes pueri, ut mater sua nõ internosse posset, quæ mammam dabat, neque adeo mater ipsa, quæ illos pepererat. Pudet, & piget hoc distant. Pudet enim uerecundiæ est, piget pœnitentiæ. Plautus Pseudulo: Nimirum id, quod pudet, facilius fertur, quàm illud quod piget. Non dedisse istum pudet me, quia non accepi piget. Idem Trinumo: Pol pudere, quàm pigere præstat totidem literis. Accius Neoptolemo: Do & pudet quæ grauium me, & uero piget. Idem: An pro me Dane quiete adiutem inuenio hortari pudet, non proesse id piget. Turpilius Demetrio: Pudet; pigetq; mei me. Pacuuius Duloreste: Quid quondam & mihi piget paternum nomen, maternum pudet profari. Sallustius Iugurthæ bello: Nam postea quæ fecerit incertũ habeo pudeat ne, an pigeat magis dissérere. Varro Parmenone: Pudet me tui, & misarum agnoscere, piget currere & unà sequi.

Osculum & suauium his intellectibus discernuntur, quod ab ore osculum, suauium à suauitate dicitur. Varro de uita populi Romani: Ideoq; hoc ab ore dicitur osculum, non à suauitate, unde suauium, quod simile sit suauitati.

Inter sacrificare, & litare hoc interest, sacrificare est ueniã petere: litare est propitiare, & uotum impetrare. Virgilius æneidos libro quarto: Tu modo posce deos ueniam, sacrisq; litatis, id est impetratis. Plautus Pœnulo: Si hercle istuc unquam factum est, tum me Iuppiter faciat, ut semper sacrificem, neque unquam litem. Expleri & satiari hanc habent differentiam. Expleri est tantummodo plenum esse, satiari supra modum, & abundantiam. Lucretius libro sexto: Deinde animi ingratam naturam pascere semper, Atque explere bonis rebus, satiareq; nunquam. Marcus Tullius de Repub. libro sexto: Graues enim dominæ cogitationum libidines infinita quædam cogunt, atque imperant: quæ quia expleri, nec satiari ullo modo possunt, ad omne facinus impellunt eos, qui illecebris suis inseruiunt. Arcus, & arquus hoc distant. Arcus enim est spensus fornix appellatur. Arquus non nisi qui in cœlo apparet, quem irim poëtæ dixerunt. unde & Arquati dicuntur, quibus color, & oculi uirent quasi in arqui similitudinem. Lucretius libro sexto: Tum color in nigris extabat nubibus arquis.

Fors, & fortuna hoc distant. Fors est casus temporalis, Fortuna dea. Accius Astyanacte: Itera in quibus partibus (nanq; audire uolo) si est quem exopto, et quo captus modo, fortuna ne an forte reperitur. Idem Andromeda: Multi in quo mulier animo sibi mala auferre in malis, ẽbus natura praua magis, quàm fors, aut fortuna obfuit. Lucilius satyrarum libro. xij. Cui parilem fortuna locum, fatumq; tulit fors. Idem eodem: Aut forte omnino ac fortuna uincere bello, si forte ac temere omnino quid cursum ad honorem. Varro epistola ad Fusium: Dij quæso, fors fortuna quantis commoditatibus hunc diem.

Ferus & ferox hanc habent distantiam. Ferus est sæuus, ferox est fortis. Accius Tereo: Nouus nouo dabunt, aduena animo audaci in medium proripit sese ferox. Sallustius Iugurthæ bello: Ille animo feroci negat se toties fusum Numidam pertimescere. Virgilius Aeneidos libro secundo: Ferus omnia Iupiter Argos Transtulit. Idem libro quarto: Et frena feox spumantia manit. Antiquus & antiquior ut gradu, ita & intellectu distant. Nam antiquum significat uetus. Virgilius georgicorum libro secundo: Antiquasq; domos auium. Antiquior melior. Varro rerum humanarum libro uigesimo: Neque idonei ciues aliquid habent antiquius salute communi. Accius Phœnissis abdracontis: Surpe amata exoratus genere antiquior. Lucilius libro decimoquarto: Quin potius uitam degat sedatus quietam, quam tu antiquius facere, quàm hoc feciſſe uidearis. Marcus Tullius de amicitia: Hoc quidem est proprium amicitiæ, sed antiquior, & pulchrior, & magis à natura profecta. Idem de Repub. libro primo: Sed quoniam plurima beneficia continet patria, & est antiquior parens, quam si quis (ut aiunt) curauerit: maior ei profecto, quàm parenti debetur gratia. Faustum, & festum his intellectibus discernuntur. etenim faustum quasi à fauendo dictum, ac per hoc prosperum & propitium. Vnde contra infaustum minax, & improsperum. Festum uero solenniter lætum, & feriatum. Virgilius Aeneidos libro sexto; Festósque dies de nomine

Phœbi. Terentius: O faustum & felicem hunc diem.

Cuius, & cuiatis hæc est differentia. Cuius ad personam refertur hominis, Cuiatis unde significat. Accius Telepho: Qui neque cuiatis esset unquam potuimus multi rogitantes scire.

Animus & anima hoc distant. Animus est quo sapimus, anima, qua uiuimus. Accius Epigone: Sapimus animo, fruimur anima. sine animo anima est debilis. Varro Andabatis: In reliquo corpore ab hoc fonte diffusa est anima. Hinc animus ad intelligentiam tribuitur.

Vultus & facies hoc distant. Vultus est uoluntas, quæ promotu animi in facie ostenditur, facies ipsa oris species. Sallustius in Catilina: Prorsus in facie, uultuq; uecordia inerat. Lucilius satyrarum libro primo: Vultus item ut facies mors citer morbus uenenum. Marcus Tullius de officijs libro primo: Præclaraq; esse æquabilitas in omni uita, & idem sæpe uultus, eademq; frons. Sepum, & unguentum habent hanc diuersitatem. Sepum fit ex adipe ruminantium. Lucilius satyrarum libro quarto: Tisiphone te pulmonibus adirem, unguentum excoctum attuli eumenidibus, sanctissima erinnys.

Mussare & murmurare ita discernuntur, quod mussare hominum sit occulte, & depressa uoce loquentium, quod cælatũ uelint. Virgilius libro decimo: Quid fortuna ferat, populi sed dicere mussant. Et alibi: Flent mœsti, mussantq; patres. Murmurare autem maioris soni est proximi ad tumultũ. Virgilius georgicorũ libro primo: Et resonantia longe Littora misceri, et nemorum increbescere murmur.

Priores & primores hanc habent diuersitatẽ. Priores enim comparatiui sunt gradus. Primores summæ quæque res. Lucilius satyrarum libro octauo: Gallinaceus cum uictor se gallus honeste Sustulit in digitos, primoresq; erigit ungueis. Turpilius Demetrio: Sandalio innixa digitis primoribus. Varro Armorum iudicio: Vt in littore cancri digitis primoribus stare. Lucilius satyrarum libro. xx. Calphurnij sæua lege in Pisonis reprehendi, eduxitq; animãm in primoribus naribus. Afranius: Vopisco: Apage scis eliuum tum animum in naribus primoribus uix pertuli ædepol. Marcus Tullius in Hortensio: Qui illum nescio quid, quod in primoribus habent (ut aiunt) labris. Idem oratore: Quæ isti rhetores ne primoribus quidem labris attigissent.

Poësis & poëma hanc habent distantiam. Poësis est textus scriptorum. Poëma inuentio parua, quæ paucis uerbis expeditur. Lucilius satyrarum libro octauo:

Non hæc quid ualeat, quid ue hoc intersiet illud
Cognoscis primum hoc quod dicimus esse poëma
Pars est parua poëma. Idem epistola: Idem quæuis non magna pars poëma est illa. Poësis opus totũ, totaq; illa summa est una ἕξις, ut annales Ennij. At quæstus unum.
Est maius multo est quàm quod dixi ante poëma
Quapropter dico nemo, qui culpat Homerum
Perpetuo culpat, neque quod dixi ante poësim
In uersum unum culpat uerbum enthymemate malo cum Var. Parmenone. Poëma est λέξις ἔνρυθμος, id est, uerba plura modice in quandam conjecta formam. Itaq; etiã distichon epigramaton uocant poëma. Poësis est perpetuum argumentũ & rhythmis, ut Iliας Homeri, & annales Ennij. Poëtice est ars earũ rerum. Doctum & peritum cum simile uideatur à Marco Tullio discretum est, ut sit peritum plus, quàm quod doctũ, de officijs libro tertio: Itaque cum sint docti, à peritis desistunt facile sententia. Inter urbem & ciuitatem hoc interest. Vrbs est ædificia, ciuitas incolæ. Virgilius Aeneidos libro primo: Vrbs antiqua fuit. Ennius Telepho: Et ciuitatem uideo Argiuũm incendier. Pacuuius Atalanta: Solicita studio obstupida suspenso animo ciuitas. Marcus Tullius de Repub. libro primo: Quam cum locis, manuq; sepsissent, eiusmodi cõiunctionem tectorum oppidum, uel urbem, appellarunt delubris distinctam, spatijsq; communibus. omnis ergo populus, qui est talis cœtus multitudinis, qualem exposui, ciuitas est: omnis ciuitas, qua est constitutio populi, & secundo, quo autore & principe uocitatur ciuitas. Sisenna historiarum libro quarto: Deniq; cum uarijs uoluntatibus incerta ciuitas trepidare. Pomponius: Cum uertice superiorem locum incende.

Inter cogitare et deliberare hoc interest. Cogitare est dubitare: deliberare, confirmare. Turpilius Bœthontibus: Quæso cogita, ac delibera. Idem Philopatro: Certum ac deliberatum est me illis obsequi. Scius & conscius hoc differunt, quod scius secum, conscius cum alio scius est: licet conscium indifferenter positum legerimus. Auspicium & augurium his intellectibus discernuntur, quod sit auspicium auium inspectio, & quæ ex uolatu auium significetur & uocibus. Augurium autem rerum omnium coniecturas prudenter, ac diligenter amplectitur. Monstra & ostenta similiter intelliguntur, quod imminentia monstrent, & ostendant.

Omen uero uotum est mentis & uocis. Vnde sacrificãtibus dicitur bona omina habere, id est ut circunstantes, & mente recte uelint, & bona oribus proferant.

Portentum non solum quod portendat, sed etiam quod iam apportet & faciat ex his significationibus, quæ in auspicijs, & augurijs, & extispicijs ostenduntur.

Prodigium autem semper pessimum est, dictum quasi porrò adigendum. Virgilius Aeneidos libro tertio:

Sola, nouum, dictuq; nefas. Harpyia Celænò
Prodigium canit & tristes denunciat iras.

Iniuria à contumelia hoc distat. Iniuria enim leuior res est. Pacuuius Peribœa: Patior facile iniuriam, si est uacua à contumelia. Cæcilius fallacia: Facile erumnam ferre possunt, si male abest iniuria, etiam iniuriam nisi cõtra constant contumeliã.

Fulmen fulgur & fulguritum his intellectibus secernuntur. Est enim fulmen telum ipsum quod iacitur. Vt Virgilius georgicorum libro primo: Ipse pater media nimborum in nocte corusca Fulmina molitur dextra. Fulgur ignis qui coruscat fulmine. Vnde & fulgetra dicuntur, & fulgor. Virgilius libro quinto: Maculosus & auro Squamam incendebat fulgor. Fulguritum dicitur fulgure tactum, uel exustum.

Iurgium & lis hanc habent distantiam, quod iurgium leuior res est. siquidem inter beneuolos, aut propinquos dissensio, uel concertatio iurgium dicitur. Inter inimicos dissensio lis appellatur. Marcus Tullius de Republica lib. quarto: Admiror nec rerum solum, sed uerborum etiam elegantiam. Si iurgant, inquit, beneuolorum concertatio non lis, inimicorũ iurgium dicitur. Et in sequenti. Iurgare igitur lex putat inter se uicinos, non litigare. Merx & mercatura hoc distant. Merx est species ipsa, mercatura actus ipse, uel lucrum de merce. Mercatus autem locus, in quo agitur mercatura. Marcus Tul. de Repub. libro tertio: Phœnices primi mercaturis, & mercibus suis auaritiam, & magnificentiam, & inexplebiles cupiditates omnium rerum exportauerunt in Græciã. Varro sexagesi: Vbi tum comitia habebant, ibi nunc fit mercatus. Seruius opusculis: Ad mercatum eo uillice, ecquid uis inde uehi, aut agi? Cicero Thusculanarũ libro quinto: Ita nos quasi in mercatus quandam celebritatem ex urbe aliqua. Et de officijs primo: Quò tanquam ad mercaturam bonarũ artium sis profectus, inanem redire turpissimum est. Superstitionis & religionis distantiam manifestissime discernit Marcus Tul. de natura deorum lib. secũdo: Non enim philosophi solum, uerum etiam maiores nostri superstitionem à religione separarunt. Num qui tota die

tota die precabantur, & immolabant, ut sibi sui liberi superstites essent, superstitiosi sunt appellati, quod nomen patuit postea latius. Qui autem omnia, quæ ad cultum deorum pertinerent, diligenter retractarent, & tanquam relegerent, dicti sunt religiosi, ex eligendo. Sed uere superstitiosi proprietatem ex hoc habent, quod præ cultura deorum supersedeant cætera, id est negligant. Itidem & religiosi, quasi religiosi omnium cæterorum sacrificijs deseruiant.

Peius & deterius his sensibus discernuntur, quod sit peius malo quod in usu est, & creberrime frequentatur. Deterius uero à bono, ut minoris sit meriti, quàm id, quod placet. Virgilius Georg. lib. quarto: Deterior qui uisus, eũ ne prodigus obsit Dedeneci. Idem libro octauo: Deterior donec paulatim ac decolor ætas. Hæc enim melioribus comparata sunt.

Inter circum & globum hoc interest, quod circus est planicies rotunda, ut circuitus: globus soliditas undique uersum rotunda, ut est sphæra. Marcus Tullius de natura deorum libro secundo: Cumq; duæ formæ præstantissimæ sint ex solidis globis, sic enim sphæram interpretari placet. Ex planis autem aut est circus, aut orbis. Virgilius libro quinto: Mediaq; in uallo theatri Circus erat. & Lucentemq; globum lunæ, Titaniaq; astra. Manubias à præda hoc distare ueteres existimarunt, ut sit præda corpora ipsarum rerum, quæ capiuntur: Manubiæ uero pecuniæ ex præda uendita redactæ, & sic apud plurimos. Nam & Marcum Tullium de lege agraria, ita sensisse uoluerunt. Prædas, manubias, sectiles, castra denique Cn. Pompeij sedente imperatore censores. Peruicatia & pertinacia hoc distant: Peruicatia est interdum bonarum rerum perseuerantia. Pertinatia semper malarum. Accius Myrmidonibus: Tu pertinaciam esse Archiloche hanc prædicas, ego peruicatiam aio, & me uti uolo. nam peruicacem dicimus esse, & uincere perfacile patior, pertinacem nihil moror. Hæc forteis sequitur, illam indocti possident. tu addis quod uitio est, demis quod laudatur. Sensus & sensa hoc separãtur. Sensus enim sunt, qui sentiunt. Sensa quæ sentiuntur. Cicero de oratore: Et quod exprimere dicendo sensa possumus. nam primum manifestum est, & sapere nos cum incitatio sit uel sensus.

Iuuentus & iuuenta & iuuenilitas hoc differunt. Iuuentus iuuenes, iuuenta ætas ipsa, iuuenilitas, quod ὅρμενον, uel πάθος uocant Græci. Virgilius Georgicorum libro tertio: Et patiens operis, paruoq; assueta iuuentus. Idem eodem: Interea superat gregibus dum læta iuuentus, Solue mares. Sallustius Catilinæ bello: Ibiq; iuuentutem suam exercuit. Idem Catilina: Scio fuisse nonnullos, qui ita existimarent iuuentutem, quæ domum Catilinæ frequentabant. Varro Tithono, περὶ γήρως: Quam dereliquit multicupida iuuenilitas.

Morata morigera, & morosa hanc habent distantiã, quod morosa est contrarijs, peruersisq; moribus. Afranius Vopisco: Dum morigerã, dum morosam præbeo: deinde aliquid dedita opera controuersiæ concinno, lædo interdum contumelijs. Marcus Tullius de senectute: Ac sunt morosi, & anxij, & iracundi & difficiles senes. Plautus Aululania: Dummodo morata recte ueniat, dotata est satis.

Inter uegetum & uigens hoc interest, quod uegetum sit incolume, uigens forte. Nam uegetum corporis, uigens etiam animi possumus dicere, ut in multis. Profesti, & festi dies discernuntur sic. Profesti sunt à festiuitate uacui. Afranius Priuigno: Quæ festi nos facere solemus, de quotidiano opere promiscue, atque profesto concelebras focum. Quærere & requirere hoc differunt, quoniam requirere est diu quærere. Afranius Fratrijs: Proin tutum quæram, ne requiram te uide.

Specula & speculum sicut genere, ita significantia differũt. Nam specula despicientiam significat. Virgilius libro decimo: Atque leo specula cum uidit ab alta Stare procul campis meditantem prælia taurum. Speculum, quo imago redditur. Marcus Tullius in Clodium, & Curionem: Sed credo postquam tibi speculum allatum est, longe te à pulchris abesse sensisti. Varro Eumenidibus: Sed nos simul atq; in summam speculam peruenimus, uidemus populum futuris incinctum tribus.

Confiteri & profiteri hoc distant, quia profiteri uoluntatis est: Confiteri necessitatis, & coactus, quod ita positum sæpius legimus. Cicero pro Manilio: Hic ego non solum confiteor, uerum etiam profiteor. Honestius profiteri, quàm confiteri. Vlcus & uulnus hoc distant, quod ulcus tecta, & clausa est malignitas. Virgilius georgicorum libro tertio: Quam siquis ferro potuit rescindere summum ulceris os, alitur uitium, uiuitq; tegendo. Vulnus hians, & patens. Idem libro nono: Produxi, pressi'ue oculos, aut uulnera laui, Veste tegens. Turpe, & fœdum quam habeant distantiam, manifestum est. Nam turpe leuior res est. Marcus Tullius de officijs: Luxuria uero cum omni ætati turpis, tum senectuti fœdissima est. Formæ & figuræ quæ sit differentia Marc. Tul. manifestator est. Nam formã integritatem speciei esse uoluit: figuram formã nostram. M. Tullius de offic. libro primo: Principio corporis nostri magnã natura ipsa uidetur habuisse rationem, quæ formam nostram, reliquamq; figuram, in qua esset species honesta, eam posuit in promptu.

Dignitatem & uenustatem discerni uoluit Mar. Tul. ut dignitas uiris, uenustas fœminis sit attribuenda, de offic. libro primo: Venustatem muliebrem dicere debemus, dignitatem uirilem. Monstra & prodigia & portenta hoc distant, quod sunt monstra ostenta, & monita deorum. Virgilius lib. iij. Primumq; parentem Monstra deũm refero. Prodigia deorum mãe, uel iræ. Idem lib. iij. Sola nouũ, dictuq; nefas Harpyia Celænò Prodigium canit. & lib. vi. Prodigijs acti cœlestibus ossa piabunt. Portenta ostenta, quæ aliquid imminere significant. Lucil. libro. xxv. Nisi portenta, angues'q; uolucres, ac pinnatos scribitis. Celare & cælare hanc habent distantiam, quod celare est tegere, & abscondere. Teren. Bene dissimulatũ amorem, & celatum indicans. Virgilius æn. lib. vi. Secreti celant calles. Cælare insculperc. Virg. æn. libro primo: Cælataq; in auro fortia facta patrũ. Varro Agathone: Numnam cælatus in manu dextra scyphus Cœlo dolitus artem ostentat Mentoris?

Ignoscere & concedere quemadmodum inter se distant aperit M. Tul. ad Cæsarem Iuniorem lib. primo: Quod mihi, & Philippo uacationem das, bis gaudeo. Nam & præteritis ignoscis, & concedis futura. Contemnere & despicere eo distant, quod est despicere grauius, quàm cõtemnere. M. T. in Verrem actione. iij. Quemq; contempserit, despexerit, liberum esse nunquam duxerit. Idem ad Cæsarem lib. iij. Amici nonnulli te contemni, ac despici, ac pro nihilo haberi senatus uoluit. Et de senectute: Contemni se putant, despici, illudi. Cupiditas & cupido diuersa sunt. Nam cupiditas leuior est. Lucilius lib. xxiij. Cupiditas ex homine, cupido ex stulto nunquã tollitur: quod cupiditas pars quædã sit temperatior defluens ex cupidine.

Aemulatio ab imitatione hoc distat, quod imitatio simplex est, & liuorem atq; inuidiam nõ admittit. Aemulatio autem habet quidem imitandi studium, sed cum malitiæ operatione. Virgil. lib. vi. Aemulus exceptum Triton (si credere dignum est) Inter saxa uirum spumosa immerserat unda. Marcus Tullius in Cæsarianis: Quasi quodam æmulo, atq; imitatore studiorũ & laborum meorum, & comite abstracto. Probatum & spectatum uis maioris est. Lucilius libro. xxvi. Tuam probatam mihi, & spectatam maxime adolescentiam. Bellum & præ

lium hoc differunt, quod prælia partes sunt belli, hoc est in bello congressiones. Lucilius libro .xxvi. Vt populus Romanus uictus ui et superatus prælijs sæpe est multis, bello uero nunquã, in quo sunt omnia. Virgilius libro .xi. Infantem fugiens media inter prælia belli. Inter cauere & uitare Lucilius esse distantiam uoluit lib. xxvi. et esse plus uitare: Quid cauendũ tibi censere, quid euitandum maxume. Vetustiscere & ueterascere quid intersit Nigidius commentator grammaticus lib. decimo deplanauit. Dicemus quæ uetustate deteriora fiunt uetustiscere, inueterascere quæ meliora. Mar. Tul. ad Hirciũ: Cum enim nobilitas sit nihil aliud quàm cognita uirtus, quis in eo quem ueterascentem uideat ad gloriam generis antiquitate desideret?

Nocens à nefario & impio distare, uti nocens leuius uideri possit M. Tul. de offi. lib. ij. uoluit: Nec tamen ut hoc fugiendũ est, ita habendum est, religioni contrariũ nocentem aliquando, & nefarium, impiumq; defendere. Innuere & annuere hoc distant, quod innuere est facie significare. Terent. Adelph. Annuere, quin pugnus continuo in mala hæreat. Non innueram, uerum in istam partem potius peccato tamen. Annuere concedere, Virg. lib. x. Annuit his Iuno, & mentem lætata retorsit. M. Tul. in Hortensio: Quod cum uterq; nostrum annuissent, omnesq; ad id tempus, quod erat dictum, postero die uenissemus Positum est annuere pro innuere. Plautus Asinaria: Neque illa ulli homini nutet, nictet, annuat. Flagrare, & fragrare ita descernuntur, quod flagrare est incendi, & ardere. Fragrare uero olere, & in plurimis inuenitur ista discretio.

Noxa & noxia hanc habent diuersitatem, quod est noxa peccatum leue. Virgilius æneidos libro primo: Vnius ob noxam & furias Aiacis Oilei. Noxia nocentia. Virgilius libro octauo: Iræq; & crimina noxia cordi. M. Tullius in Hortensio: Et cæteris quidem rebus, in quibus peccata non maxime afferunt noxias tamen, ni sciunt, attingunt. Plus à multo uetustas uoluit discrepare, & potest uideri hanc habere distantiam, ut sit multum à plurimo minus ac non supra modum. Virgilius Georgicorum libro primo: Multum adeo rastris glebas qui frangit inertes. Plus sicut in plerisq;, quæ maioris modi est quàm necessarium, atq; ideo Marcus Tullius discreuit epist. ad Catonẽ: Nec icirco mihi desiderandã esse dignitatem meam, quod eam multi impugnarint, sed eo magis recolendam, quod plures desiderarint. Inter speratam & dictam & pactam & sponsam hoc interest, quod uirgo prius quàm petatur, sperata dicitur. Plautus Amph. Amphitryo uxorem salutat lætus, speratam suam. Dehinc promissa, uel pacta, uel sponsa dici potest. Virgilius Aeneidos libro secundo: Cui pater & coniunx quondam tua dicta relinquor? Et idem in alio loco: Et gremijs abducere pactas Titinnius Diuortio: Cui exacta ætate sponsa sit desponsa.

Mutuum à fœnore hoc distat, quod mutuum sine usuris: fœnus cum usuris sumitur, & est accepti fœtus. Vnde & fœnus dictum est, ut græce τόκος, quasi partus multi sumpti. Plautus Asinaria: Nam si mutuo non potero, certum est sumam fœnore. Vnde honestius mutuum est, quod sub amico affectu fiat, tamen usu temporis necessarij fœnore sumere decet.

Inter nutare & annuere & nictare ueteres hoc interesse uoluerunt, ut nutare capitis, annuere, uel innuere narium uel labiorum, nictare oculorum. Plautus Asinaria: Nec illa ulli homini nutet, nictet, annuat. Simulare, & dissimulare hanc habent distantiam. Simulare est fingere scire quæ nescias: Dissimulare fingere nescire quæ scias. Sallust. Catilinæ bello: Cuius rei libet simulator, ac dissimulator.

Castitas & pudicitia paria deputantur, cum sit pudicitia ab iniuria turpium libidinum libera. Castitas & ab his continens, & remota, præterea & religiosa munditia, & puritas. Virgilius georgicorũ libro secundo: Casta pudicitiam seruat domus. Et æneiddos libro sexto: Quiq; sacerdotes casti dum uita maneret. Et libro septimo: Præterea castis adolet cum altaria tedis. atque ideo plus est castitas à pudicitia, quod par sit cum alijs cæteris castitas. Pascere & alere hoc distant autoritate Varronis γέροντος διδασκάλου, ut sit alere sufficiendi generis curam habere, pascere natos cibo saginare: Vbi graues pascantur & pauonum greges. Ora & oræ licet paria esse uideantur, tamen ut genere, ita intellectu distant. nam quoties in his neutrum genus tangitur, uultus, uel facies nostra significatur. Virgilius: Os, humerosq; deo similis. & libro duodecimo: Ora citatorum dextra detorsit equorum. quoties fœmininum, cuiuslibet rei fines. Virgilius Aeneidos libro primo: Exire locosq; Explorare nouos quas uento accesserit oras. Inter extinguere & opprimere interesse Cicero uoluit de amicitia, ut sit maius opprimere, quàm extinguere: Quamobrem primum danda opera est, nequa amicorum dissidia fiant: sin tale aliquid euenerit, ut extinctæ potius amicitiæ, quàm oppressæ uideantur. quasi quod extinguitur possit renouari, quod opprimitur non queat. Morbum à uitio prudentia ueterum sic uoluit separari, ut sit morbus cum accessu utique aut temporis, aut contagij, uitium perpetua & insanabilis, atque irreuocabilis causa.

Meminisse & in memoriam redire hoc differre Aristoteles putat, quod διαφέρει μνημονεύειν τῷ μεμνῆσθαι, & uult meminisse omnium esse animantium, ut cibi, potionis, somni, uoluptatis: in memoriam reuocare, quod excide: it, non nisi homines posse. Die quarta & die quarto hoc differre prudentes uolunt, quorum tamen autoritas in obscuro est, ut sit die quarto temporis præteriti, die quarta futuri. Mentiri & mendacium dicere quemadmodum distent P. Nigidius studijs bonarum artium præclarissimus manifestissime separauit. Qui mentitur, ipse non falsus alterum fallere conatur: qui mendaciũ dicit, ipse fallitur. quantũ in se est, uir bonus præstare debet, ut non mentiatur, prudens ne mendacium dicat: alterum iudicet in homine alterum non. Festinare & properare ueteres uoluerunt habere distantiam. Cato oratione, quam de suis uirtutibus scripsit. Aliud est properare, aliud festinare, qui unum quid mature transigit, is properat: qui multa simul incipit, nec perficit, is festinat. Verum utrorunque uerborum ratio sub hac significantia proxima est ueritati, ut sit sæpe animi properare studiose ad res aliquas contendentis, festinare corpore necessitatibus obsequendi. Virgilius libro quarto: Et medijs properas aquilonibus ire per altum. Idem Aeneidos libro secundo: Festinate uiri, nam quæ tam sera moratur Segnities? Matronæ, & matresfamiliâs dissimilitudinem hoc modo ueteres docti separant quidam, ut sit matrona quæ peperit semel, materfamiliâs quæ sæpius, sed hæc definitio uidetur absurda. Ad hæc fidelius locupletiores matronam, quæ in matrimonio sit mariti etiã ante susceptos liberos dictam, meliore tamen matris futura spe. Marcus Tullius nomine nuncupatam, matrem uero familias quæ in familia mancipioq; sit patria, & si in mariti matrimonio esset. Auarum & auidum ita discernuntur. Auarum enim semper in reprehensione est, auidum autem ab auendo, quod est etiam honeste cupiendo, & à delectatione intelligi potest, ac per hoc aliquando malis, aliquando bonis adiungitur causis. ut Virgilius georgic. libro secundo: Pascuntur oues, auidæq; iuuencæ, Sallust. bello Catilinæ: Laudis auidi, pecuniæ liberales erant. Audacia & audentia hoc differunt, quod audentia fortitudinis sit, audacia temeritatis. ut Sallustius: Audacia pro muro habetur. & apud ueteres sæpe sic. Audentia Virgilius: Audenteis fortuna iuuat. &: Audentior ibo in casus omneis

omneis. quanquã & audaciam pro fortitudine legimus, ut Virgilius lib. nono: Irim de cœlo misit Saturnia Iuno Audacem ad Turnum. &: Aude hospes contemnere opes. Prospicere, et respicere distant, ut aduorsum uidere, prospicere recte dicatur: respicere quasi retro aspicere. Varro Manio: Sedens altus alieno sumptu, neq; post respiciens, neq; ante prospiciens.

Furor ab insania distare Cicero Thuscul. libro .iij. ostendit: Itaq; non est scriptum insanus sed, si furiosus esse incipit. Insaniam enim censuerũt inconstantiam, id est sanitate uacantem, tamen posse tueri mediocritatem officiorum, & uitæ communem cultum, atq; usitatũ. furorem aũt esse rati sunt mentis ad omnia cæcitatem. quod cum maius esse uideatur, quàm insania, tamen eiusmodi est, ut furor in sapientẽ cadere possit, insania nõ possit.

Confidentiæ, & fidentiæ discretionem pandit Mar. Tullius Thusc. lib. iij. Qui fortis est, idem fidens, quoniam confidens mala consuetudine loquentium in uitio ponitur, ductum uerbum à confidendo, quod laudis est. Qui autem est confidens, is profecto non extimescit. discrepat enim à timendo fidens.

Inuidia & inuidentia. Cicero Thuscul. lib. iij. Posset etiam in misericordiã, posset in inuidiam. Non dixi in inuidiam, quæ tum est, cum inuidetur. Ab inuidendo autem inuidentia recte dici potest, ut fugiamus ambiguum nomẽ inuidiæ. & lib. quarto: Vt ægritudini inuidentia. (utendum est enim docendi causa uerbo minus usitato, quoniam inuidentia non in eo, qui inuidet solum dicitur, sed etiam in eo, cui inuidetur. Aegrotatio, & ægritudo. Cicero Thusc. lib. iij. Sed proprie ut ægrotatio in corpore, sic ægritudo in animo nomen habet. Iracundus & iratus, ebrius & ebriosus, amator & amans quid inter se distent, Cicero discreuit Thusc. lib. iiij. Aliud iracundum esse, aliud iratum, ut differt anxietas ab angore. neq; enim omnes anxij, qui anguntur. Inter ebrietatem, & ebriositatem hoc interest, aliud est amatorem esse, aliud amantem. Lætari et gaudere distant. ut Cicero Thusc. lib. iiij. Atq; ut confidere decet, timere non decet. sic quidem gaudere decet, lætari non decet: quoniam docendi causa à gaudio lætitiam distinguimus. ut autem innuit idem Cicero, gaudium in sapiente, & in rebus bonis semper est, lætitia etiam in malis, & turpibus rebus esse potest. Pernicitatem & uelocitatem Cicero discreuit Thuscul. lib. v. Præstans ualetudine, uiribus, forma, acerrimisq;, integerrimisq; sensibus, adde etiam, si lubet, pernicitatem. & Virg. geor. lib. iij. hoc sensit: Dura iacet pernix instrato saxa cubili. ut illud sit celeritatis, hoc patientissimæ fortitudinis. Metum, timorem, formidinem, pauorem Cic. discreuit Thusc. lib. v In quem autem metus, in eum formido, timiditas, pauor, ignauia. Innocens & innocuum hoc distant, quod sit innocens nõ nocens, & innocuum illæsum. Virgilius libro .x. Et sedere carinæ Omnes innocuæ. Legere & eligere non sub ea significatione intelligi uult Varro de re rustica libro primo: Aprica prius debet descendere de uite, in uindemia diligentis, uua non solum legitur ad bibendũ, sed etiã eligitur ad edendũ, ut sit legitur colligitur, ut plerunq; eligitur melior quæq; de plurimis.

Miserari & misereri cæteri his sensibus esse uoluerunt, ut sit miserari flere & lamentari: Misereri miserationem alienis casibus exhibere, & actiuo ad primum affectum, passiuo ad secundum. Accius Eurysace: Heu mihi, ut etiam hæc erumna mihi luctum addit luctibus. alia persona: Quid miserari id me Eurysacem tuam sodalitatem memoras? formidas tibi? te commiserabar magis, quàm miserabar mei, & multis mei & aliquando uexata generibus. Acerosum & aceratum utrunq; noue positum, sed distanti proprietate signatum. Acerosum nanq; panem farre minus purgato, ac sordibus à candido separato dicendum ueteres putauerunt. Lucilius lib. xxv. Quæ gallam bibere, ac rugis conducere uentris Farre aceroso olei decumano, pane cumano coëgit, tunc Græci ὑπόπυρον uocant. Aceratũ uero est lutum paleis mistum, ut laterarij usus est. Lucilius libro nono: Latere qui ducit habet nihil amplius, Nam quã commune lutum à paleis, cœnumq; aceroso. Multum & satis eo distant, quod multum infinitum est, satis finitum. Auaris illud, hoc parcis se con inentibus applicandum est. Lucilius lib. v. Nam si qđ satis est homini, id satis esse potuisset, hoc sat erat. Nunc cum hoc non est, qui credimus porrò diuitias ullas animum mihi explere posse? Et lib. xviij. Deniq; ut stulto nihil sit satis omnia cum sint. Omne atque totum, ut ab omni plus esse totum putent, uolunt quidam esse seiunctum, cum indiscrete inter autores frequenter positum legerimus, & utrunq; cum significantia uniuersitatis. Lucretius libro primo: Totum per inane geri res. Virgilius Bucolicis: Omnia uincit amor. & idẽ georgicorum libro tertio:

Omne adeo genus in terris hominumq;, ferarumq;,
Et genus æquoreum, pecudes, pictæq; uolucres
In furiasq;, ignemq; ruunt, amor omnibus idem. Et Aeneidos lib. sexto: Tutamq; infusa per artus Mens agitat molem, et magno se corpore miscet. Quid quod totũ, quod plus putatur, non pro cuncto alicubi accipi potest? Virgilius geor. lib. iij. Totasq; Aduoluere focis ulmos, igniq; dedere. ut sint totas integras non omnes, quæ in mundo sunt, ulmos. Niti & obniti cum ex uno sit intellectu, acceptis tamen præpositionibus fit diuersum. Niti enim potest uideri aut aliquam gratiam, aut honorem, aut utilitatem erumnoso tendere sine labore: quanquã in aliquibus grauius audiatur, ut sint enixæ pariendi labore defunctæ, inniti autem incumbere manifestum est. Virgilius libro sexto: Ille uides pura iuuenis qui innititur hasta. Obniti uero est contra aduersum obluctari. Virgilius: Sæpe usque adeo obnixi nõ cedere. & alibi: Obnixi torquent spumas, & cœrula uerrunt. Teren. Andria: Pedibus, manibusq; obnixe omnia facturum.

Illix & illex hoc discernuntur, ab illicendo illix, illex uero à quo lex non seruetur. Plautus Pœnulo: Qui malæ rei ante fuimus illices. Idem Persa: In iure illex, hoc est uiuens sine lege, sine iure labes populi. Ergastulum & ergastulus ut genere, ita & intellectibus differunt. Nam neutro carceris locus est, masculino custos pœnalis loci. Lucilius libro .xv. Non ergastulus unus, & alius iudicem apposuit, ut nemo sententiam libere, quasi ergastulus possit dicere. Fremere & frendere hoc disseparantur, quod est fremere magnum sonare. Virgilius georg. lib. ij. Fluctibus, & fremitu assurgẽs Benace marino. Frendere alicubi cum gemitu, uel iracundia miserũ, aut minax sonare. Virgilius æneidos lib. iij. Luminis effossi fluuidum lauit inde cruorem Dentibus infrendens gemitu. Pacuuius Antiopa: Frendere noctes misera, quas perpessa sum. Plautus: Nec machæram audes dentes frendere. Pacu. Antiopa: Fruges frendo solas, ac sic probo re. Accius Troadibus: Saxo fruges frendas.

Fora & fori, ut genere, ita & intellectibus discernuntur. neutro enim loca sunt, quibus ius dicitur, masculino spatia in nauibus. ut Virgilius libro sexto: Inde alias animas, quæ per iuga longa sedebant, Deturbat, laxatq; foros, simul accipit alueo Ingentem Aeneam. uel locus apertus, ac patens, unde & gladiatores foros facere dicuntur, cum longo circuitu sectantur.

Educere & educare hanc habent distantiam, educere est extra trahere, educare, enutrire, & prouehere. Varro de liberis educandis: Educit enim obstetrix, educat nutrix, instituit pædagogus. Aborsus & abortus uarias habent significationes. Aborsus enim ille dicendus est, qui in primis mensibus, cum conceptui exordium factum est. Abortus propè tempus pariendi, tunc enim moritur quod nascitur in plu-

rimis hoc reconditum inuenimus.

DE IMPROPRIIS.

EDOLARE Fabrorũ eſt uerum uerbũ, cum materiarũ complanatur aſperitas. Vſi ſunt eo laudandi ſcriptores uetuſtatis, etiam ad alias fabricas rerũ. Varro Bimargo: Cũ tot comœdias ſine ulla fecerimus, ego unũ libellum non edolem, ut ait Ennius? Sulcus omne quicquid in longitudine aculeatum eſt, dici poteſt ueterum autoritate doctorum. Varro Bimargo: Et pater diuûm triſulcum fulmen igni feruido actutũ mittat in tholum Marcelli. Virgilius æneid. lib. ſecũdo: Et linguis micat ore triſulcis. Penulam abuſiue omne quicquid tegit nobiliſſimi ueteres tranſtulerunt. Varro Manio: Et cum corrigia diruptas tenet aridum reliquũ pede penula ſcortea pertegere. Vitreum pertenue, & perlucidum quicquid eſt, autoritate ueterum dici poteſt. Varro Modio: Quam iſtorum uitrea æſtate os tendat unice clauos.

Tela etiam lapides dici poſſe autoritas docuit, et omnia quæ iaciuntur. Siſenna hiſtoriarum libro tertio: Manualeis lapides diſpartit, propterea quod is ager omnis eiuſmodi telis indigebat. Silentium fieri conſuetudine ſumptum eſt. Siſenna hiſtoriarum lib. quarto: Oriri de contrario ſilentium.

Cæcum non ſolum oculis captum, ſed & inſidioſum, & occulte malum, uel latens, & tacitum quid ueteres dicendum exiſtimauerunt. Siſenna hiſtoriarum libro quarto: Subito mare ſubhorreſcere, cæcoſq; fluctus in ſe prouoluere leniter occepit. Virgilius Aeneidos libro ſexto: Cæca regens filo ueſtigia.

Labra non hominum ſolum, ſed margines, uel fines dici poſſe autoritas perſuadet. nam & labruſcam genus erraticæ uitis eſſe uolunt, quæ in ſepibus & in labris agrorum, & terminis naſcitur, ut Virgilius Bucolicis: Syluestris raris ſparſit labruſca racemis. Siſenna hiſtoriarum libro quarto: Innoxios trementibus artubus repente extrahis, atq; in labro ſummo fluminis, cœlo albente. Virgilius libro. vij. Sicut aquæ tremulum labris ubi lumen ahenis. Interfici, & occidi ad inanimata ueteres uehementi autoritate poſuerũt. Plautus Menæchmis: Occiſa eſt hæc res. Lucilius: Durum molle uoras, fragmenta interficis panis. Virgilius georgicorũ lib. iiij. Fer ſtabulis inimicũ ignem, atque interfice meſſes. Salluſtius hiſtor. lib. ij. Multiq; cõmeatus interierant inſidijs latronum. Plautus Mercatore: Mihi harũ ædium interitus interfectus eſt. Cicero œconomico: Nullo modo facilius arbitror poſſe, neq; herbas areſcere, & interfici, neq; terram ab ſole percoqui. Idem ad Hirtium lib. nono: Dicis quaſi iſtuc intereat, neſcio, niſi tamen erat mihi iucundum ſeuerius nequi caſum perimeret ſuperioris. Lucilius: Intereunt, labũtur eunt omnia uerſum. Gannire cum ſit proprie canum, Varro aſinos rudere, canes gannire, pullos pipare dixit, Lucretius lib. quinto alio pacto: Gannitu uocis adulent. etiam humanam uocem nonnulli gannitum uocauerunt. Afranius Roſa: Gannire ad aurem nunquam didici. Lucilius lib. vij. Eodem pactolo gannis. Dotatum non à dote dici, ſed ab omni qualibet copia Cicero de orat. lib. i. autor eſt: Cuius artẽ cum indotatam eſſe, incomitatam, & incomptam uideris uerborum eam dote locupletaſti, & ornaſti. Putidum & ſenſibus & auribus probari Cicero de orat. libro tertio ſcribit: Quoniã hæc ſatis ſpero uobis quidem certe maioribus natu inhoneſta, ut putida uideri. Cinnos ac fucum, quod eſt aliud coloris, etiam non talium rerum Tullio autore dicimus de orat. libro tertio: Atque eo citius in oratore, aut poetæ cinnis ac fuco oſtenditur. Abdicare non ſolum de patris facto poteſt dici, quod eſt familia abijcere, ſed rem quamlibet negare. Pacuuius Atalanta: Mortem oſtentant, regno expellunt, conſanguineam eſſe abdicant. Equiſones non equorum tantum moderatores aut magiſtros, ſed omnes, quibus regimen conceditur cuiuslibet rei, dici poſſe ueteres probauerunt. Varro Marcipore: Hic in ambiuio nauem conſcendimus paluſtrem, quam nautici equiſones per uiam conducerent, loco. Meridiem mediam diei diei partem omnes ſolummodo dicendum putant, cum & noctis eſſe eam temporis partem doctorum autoritas dixerit. Varro Marcipore: Repente noctis circiter meridiem cũ pictus aër feruidis late ignibus, cœli oræ anaſtricæ oſtenderent, nos in epiſtolis quæ inſcribuntur à doctrinis de peregrinando, & uigilia. Igitur aliquando, & morantium cogitationum prius quàm ætas in meridie & torpedinem pelleret.

Rhedam pro curru Varro Marcipore dixit: Regi Medeam aduectam per aëra in rheda anguibus. Faſceam pro cortice. Varro γέροντος διδασκάλου: In quibus libis ſacraturi faſcijs cingit forem. Librũ pro cortice. Virgilius georgic. lib. ſecũdo: Vdoq; docent inoleſcere libro. Viſcum poſitum pro rete à tenacitate. Var. Parmenone: Lepuſculi timentes hoc quadrangulum dedit Diana rete nexile, aut uiſcum fuge, lineamq; compedem. Calcar pro impetu. Varro Seſquiulyſſe: Ventus ſuo caſu uehementius ſufflare, & calcar admouere.

Ebrios & Ticinios non uinolentos, aut ſi nociuo, ſed expletos qualibet re poſſumus dicere. Varro Eumenidibus: Et cæteris ſcholaſticis auribus ſcholica dape, qua ebrijs feſtice ἀπερω τολογία conſurgia conſurgimus ieiunis oculis.

Torrere non ſolum ignis, ſed etiam frigus poteſt autoritate Varronis Eumenidibus: Capite operto eſſe iubet, ante lucem ſuſcitat, frigore torret, uenatum eijcit, ieiunio uellicem, cuius autoritatis grauitatem ſecutus Maro à uero non aberrauit Georg. lib. primo: Aut boreæ penetrabile frigus adurat. Gibberum pro extanti, & eminenti. Varro Eumenidibus: Item tragici prodeunt capite gibbero, cum antiqua lege ad frontem ſuperficias accedebant. Aedificandi manifeſta ſignificatio eſt, ab eo tractum eſt, ut quæcunq; fabricantur, qualibet opera ædificari dicantur. Virgilius Aeneidos libro. ij. Inſtar montis equum diuina Palladis arte Aedificant. Squalere non ſordium plenum eſſe tantummodo, ut nunc conſuetudine perſuaſum eſt; ſed honeſta re abundare, & refertum eſſe ueteres honeſta autoritate poſuerunt, duciq; hanc ſignificantiam à ſquamis putant. ut enim eſt in corporibus ſordium alta congeries, qua ſqualere dicuntur, ita quod fuerit qualibet re denſatum, oneratum, inculcatumq; ſqualere uoluerunt. Virg. lib. xi. Per tunicam ſqualentem auro. Accius Pelopidis: Eius ſerpentis ſquama ſqualido auro, & purpura textæ. Tranſgreſſus à pedum gradu proprie dicitur, ſed autoritas uetuſtatis liberiorẽ uſum loquendi dedit. ut Salluſtius hiſt. lib. primo, & de ijs qui nauigaſſent, & de ipſis nauibus eo uerbo uti uoluit, in quibus gradus non ſit deſertio: Nactus obſcuram noctem, æſtu ſecundo, ac inde quin tranſgreſſos omnes recipit modos præcepturus à Luſitanis. Alibi de ſcaphis: Earum aliæ paulum nimio progreſſæ interim ſic eo onere, cum pauor corpora agitauerat deprimebantur. Lucretius: Præterea pauit uoxq;, facitq; Aſperiora foras gradiens arteria clamor. Bibere recte dici ea omnia, quæ hauſtus habent, ut animalia & terræ. ut Virgilius Bucolicis: Sat prata biberunt. Verum autoritate literata etiam arida, aut ſicca, & quibus hauſtus non ſit bibere poſitum inuenimus. Virgilius lib. undecimo:

Haſta ſub exertam donec perlata papillam
Hæſit, uirgineumq; alte bibit acta cruorem.

Libidinem & appetitum uel æmulationem etiam honeſtæ

rei poſſumus dicere, ut ſit libido omne quod libuerit. Salluſtius Catilinæ bello: Magiſq; in decoris armis, & militaribus equis, quàm in ſcortis, atque conuiuijs libidinem habent.

Vſus ab utendo, unde & uſurpare dictum eſt obtinere. Poſuit quoq; uetuſtas uſu perire, hoc eſt non utendo aliquid poſſe. Plautus Amph. Eſt profecto, caue ſis, ne tu te uſu perduis.

Furtum etiam non ablata res ſolum, ſed etiam quicquid occulte geritur dici poteſt. Virg. georg. libro. iiij. Vulcani, Martiſq; dolos, & dulcia furta. Plautus Amph. Manifeſtum hunc obtorto collo teneo furem flagitij. Ingredi non ſolum, ut eſt manifeſta eius uerbi ſignificatio, ſed etiam uenire, ac ſe oſtendere autoritate Plauti poſſumus dicere in Amphit. Nihil te pudet ſceleſte populi in conſpectum ingredi? Obſequia non ſolum minores maioribus exhibere, ſed etiam minoribus per uicem ueterum excellens autoritas uoluit. Plautus Aſinaria: Ego ſanè cupio obſequi gnato meo. Verſutos non ſolum ad malitiam callidos, uerum & recte peritos intelligi poſſe Plautus informat Aſinaria: Nec magis uerſutum, nec quo caueas ægrius. eidem homini, ſi quid recte curatum uelis, mandes. Deuorari non ſolum cibus gutture, ſed & uox auribus poteſt. Plautus Aſinaria: Auſcultate, atque operam date, & mea dicta deuorate. Et aulul. Nimium libenter edi ſermonem tuum. Bicipitem quoq; rerum incorporearum poſſe dici Varro de uita populi Romani lib. iiij. aperuit: In ſpem adducebat, non plus ſoluturos, quàm uellent, iniquus equeſtri ordini iudicia tradidit, ac bicipitem ciuitatem fecit diſcordiarum ciuilium fontem.

Defæcata omnia pura, & inturbata, & ſine ſordibus poſſumus dicere, ut uinum ſine fecibus. Plautus aulul. Nunc defæcato demum animo egredior domo. Malitiam ueteres, ut dolum medium, ponendam eſſe duxerunt, quaſi ſit & bona. Plautus aulul. Certe ædepol equidem te ciuem ſine mala omni malitia, adeo ut improbũ propoſuerit malo, quod grauius putatur in eadem: Quid factis, neq; malis, neque improbis. Belluam indifferenter poſuit autoritas ueterum. Plautus aul. Quo quidem agno, ſat ſcio, magis nuſquam curioſam eſſe ullam belluã.

Crocire cum ſit coruorum Plautus aulul. cantare eos dixit: Non temere eſt, quod coruus cantat nunc mihi ab læua manu.

Roſtrũ hominis dici nõ debere conſuetudo præſumpſit apud Plautum Menæchmis poſitũ: Si caput menſam plenam hominis roſtrum diligas. Turpilius Pedio: Nec unquam uidit roſtrũ hæc tragœdia tantum uti. Lucilius ſatyrarũ libro quinto: Ne deſignati roſtrũ prætoris, pedeſq; ſpectes. Idem libro nono: Arripio & roſtrum labe, atque hoc zeferiat impercutio, dentesq; aduerſos diſcutio omneis. Varro περὶ πλους libro ſecũdo περὶ φιλοσοφίας: Itaque uideas barbato roſtra illum commentari, & unumquodq; uerbum ſtatera auraria pendere. Idem Serrano περὶ ἀρχαιρεσιῶν: Roſtrum in protrudendum ceſſerent.

Fatum ſicuti communiter intelligitur, ſignificantiam decreti habet, à doctis tamen indaganter inuenimus poſitum pro uoluntate. Virgilius lib. vi. Heu ſtirpem inuiſam, & fatis contraria noſtris Fata Phrygum. Nec enim Iuno, aut quiſquam deorum fatum habet, quod ipſi faciunt. Et eodem: Filius huic fato diuûm, proleſq; uirilis Nulla fuit. & in alio: Et ſi fata Iouis poſcunt, hic terminus hæret. Rictum ferarum dici uolunt, cum Titinnius etiam autor ſit hominis dici debere: Caue ex corde frontem labeat ſemper facto rictus. Item Pomponius proſtibulo: Quis hic eſt quamobrem hic proſtat, rictum & labeas cũ conſidero? Lucilius ſatyrarum libro tertio: Malas tollimus, animo atque utimur rictu. Varro, παπία πάππῳ, περὶ ἐγκωμίων: Ante auris modo ex ſobolibus paruuli intorti dimittebantur, ſed cincinni oculis ſupætulis, nigellis pupillis, quam hilaritatem ſignificantes animi rictus paruiſſumus, ut refrenato riſu roſeo. Stuprum, quod cum uiduis committitur hoc ſolum dici putant, ueteres pro adulterio & uitio ponunt. Plautus Amph. Stupri dedecoris à uiro argutam meo. Salluſtius hiſtoriarum libro tertio: Ac ſtatim fugitiui contra præceptum ducis rapere ad ſtuprum uirgines, matronaſq;.

Theſaurum etiam copiam peſſimæ rei dici poſſe Plautus uoluit Amph. Qui domi uxorem meam impudicitia impediuit, teneo theſaurum ſtupri. Compotem in bonam partem ſolum accipi putatur, cum & in malã poſitum ſit. Plautus Epidico: Cedo manum, accipe erumnarum, & miſeriarum compotem. Næuius Danaë: Eam nunc eſſe inuentã opprobrijs compotem ſcis

Viua poſſe dici ea, quæ neq; animo, nec ſpiritu moueantur, Vrgilius autor eſt æneidos lib primo: Intus aquæ dulces, uiuoq; ſedilia ſaxo Nympharum domus. Indolem adoleſcentiam tantum conſuetudo dicit, quaſi noua ſoboles. indoles autem eſt incrementum, ueteres autem ſenum dixerunt. Plautus Milite: Si albus capillus hic uidetur, neutiquam ibi ingeniũ ſenis eſt, in hoc emuſſitata ſua ſibi ingenua indoles. Alacritatem in malis habendam Cicero Thuſc. oſtendit: Vir igitur temperatus, conſtans, ſine metu, ſine ægritudine, ſine alacritate, libidine ulla nõ uexatus. Catuli non ſolum canum diminutiue, uerum omnium animalium appellantur. Virgilius Georg. lib. iiij. Tempore non alio catulorum oblita leæna. & alio loco de ſerpentibus: Compoſitis nouus exuuijs, nitiduſq; iuuenta
Voluitur, aut catulos tectis, aut oua relinquens. Plautus truculento: Iam hercle ego hic te mulier, quaſi ſus catulos pedibus proteram. Lucretius libro quinto: At catuli pantherarum ſcyranijq; leonum. Lucilius ſatyrarũ lib. iiij. Concurſaret agros catulos, fœtumq; ferarũ. Idem lib. vij. Rate ad catulos acceleret inultum. Compreſſus cum uirgine admiſſus dicitur. Plautus Truculento etiam coitum cum meretrice compreſſum dici uult: Nam ad amicam decimo menſe poſt, Athenas Atticas uiſo, quam grauidam hic reliqui meo compreſſu, quid ea agat.

Opificem ex ope poſſe dici Cicero Thuſcul. lib. v. autor eſt: Aduena quidem, & ignobilis uerborum opifex inſinuaſſe ſe in antiquam philoſophiam uidetur. Semina pro uirgultis, uel malleolis, uel ſurculis dici poſſe autoritatem Virgilius dedit Georgicorum libro ſecundo:

Seminibus poſitis ſupereſt deducere terram
Sæpius ad capita, & duros iactare bidentes.

Sumen proprie à ſugendo dictum. Nam mulieris mammã ſumen ueteres dici uolunt. Lucilius ſatyrarum libro quarto:

Quod ſi nulla poteſt mulier tam corpore duro
Eſſe, tamen tenero moueat ſuccuſſa lacerto,
Atq; manus uberi lactanti in ſumine ſidat.

Exuuias & ſpolia non ſolum hominum tegmina, aut ueſtes dici poſſe Virgil. autor eſt, georg. lib. ſecũdo dicens de ſerpente Cum poſitis nouus exuuijs, nitiduſq; iuuenta Voluitur. Accius Bacchis: Tunc pecudum exuuias læuo pictas lateri accommodans. Lucretius:

Nam ſæpe uidemus
Illorum ſpolijs uepres uolitantibus auctas.

Diuortia non coniugij diſtractionem ſolum, ſed etiã omnium inflexionum, quæ à recto detorquentur Virgil. autor, vij.

Obijciunt equites ſeſe ad diuortia nota Huc illuc.

Virgines non ſolum fœminæ dicuntur, uerum etiam pueri inueſtes. Nam & quicunq; ex ephebis exceſſerant, deuirginari dicebantur. Varro, περὶ εἰσαγωγῆς: Quam ſympatiam lubiat oculos haberet, quid imaginũ intereſſet. puer utrũ eſſe deuirginatum uſurus, an monuce ῥῶσας purus dum cogito.

Enixas non in partu ſolum poſſumus dicere, ſed etiam omni labore exercitas, autore Virgil. æneid. lib. tertio: Stirpis Achil

leæ fastus, iuuenemq́ superbum Seruitio enixæ tulimus.

Pransi non solum qui pranderent dicuntur, sed etiam quibus nihil desit. Varro flexabulis, περὶ ἐπαρχιῶν: Quare ô Marce pransum, ac paratum esset hoc minume oportet.

Os rostrum, uel faciem hominum tantum dici putant, ut de rostro Virgilius lib. ix. Donec Rutuli clamantis in ore Contudit aduerso. sed de facie. Idem æneidos lib. i. Os humerosq́ deo similis. cum autoritate ueterum & pecudum, & ferarum dici possit. Virgilius libro xij. Ora citatorum dextra detorsit equorum. os etiam alicuius rei omne patens accipi potest. Virgilius georg. lib. iij. Quam si quis ferro potuit rescindere summū Vlceris os. & idem de leone lib. vij. Impauidus frangit telum et fremit ore cruento. Idem lib. secūdo: Et ingentem lato dedit ore fenestram. M. Tul. de supplicijs in Verrem: Nam in ipso aditu, atq; ore portus. Dorsa, & tergora hominum, & aliorum animantium consuetudo putat, cum & aquarum dici possit. Virgilius georg. lib. iij. Vndaq́; iam tergo ferratos sustinet orbes. & æneidos libro primo: Dorsum immane mari summo.

Omne castum ueteres incorruptū sub uirginis uocabulo appellauere. Cicero orat. Philosophia casta, uerecunda, incorrupta uirgo. Nidos non solum domicilia auium, sed etiā fœtus earum Virgilio autore dicere possumus georg. lib. quarto: Ipsæq; uolantes Ore ferunt dulcem nidis immitibus escam.

Imbres consuetudo agmen cœlestium aquarum, & pluuiarum induxit solum dici, cum autoritas uariet, Virgilius omnium aquarum dixit geor. lib. iiij. Ipse Feraces Figat humo plantas, & amicos irriget imbres. Pecudes non solum quadrupedes, sed etiā alia animalia dicere Virgilio autore possumus georg. lib. iiij. Quem mihi uix frugū, & pecudum custodia solers. & alibi: Ignauum fucos pecus à præsepibus arcent. Varro sexagesi: Neq; quas agi pennis anates tremipedas, buxeis rostris pecudes, paludibus, nocte nigra, ad lumina lampadis sequens. Lucretius libro primo: Mutæq; natantes Squamigerûm pecudes.

Profundum non solum in imum altum, sed etiam summum dici posse autoritas usurpauit. Virg. æn. lib. i. Maria, ac terras, cœlumq; profundum. Procacitatem non animantium solum à procando, & poscendo dici posse Virgilius autoritatem dedit ænei. lib. i. Penitusq; procacibus austris, quod est sæuientibus procellis. Putidum non solum ab odore fœtido, & graui, quod naribus præbetur, sed & quod auribus triste, & insuaue, austerum, rancidum, putidum dici posse autoritas uetustatis admisit. Cicero orat. Quonam igitur modo audiretur Mysus, aut Phryx Athenis, cum etiam Demosthenes agitetur putidus? Pacem peti & à dijs posse Virg. significat georg. lib. iiij. Tu munera supplex Tende petens pacem. & æn. libro quarto: Hic Helenus cæsis primum de more iuuencis Exorat pacem diuûm. Plaut. Amph. Vt Iouis supremi multis hostijs pacem expetam. Deuotum ad prosperum tantum usus trahit, sed autoritas & aduersus significare uoluit. Virgilius æn. lib. primo: Præcipue infelix pesti deuota futuræ. Reos non solum crimini & culpæ obnoxios, sed etiam honesti, uel uoti debitores promissi autoritas uoluit. Virgilius lib. quinto: Cōstituam ante aras uoti reus. Dapes non tantum opiparos apparatus, aut religiosos, sicuti plerunq;, significare, sed & uitabiles, & infandos cibos, autore Virg possumus dicere æneid. libro iij. De Cyclope: Nam simul expletus dapibus, uinoq́; sepultus. & Buc. Quas illi Philomena dapes, quæ dona pararit. Domū consuetudo hominum tantum habitacula dici putat, cum autoritas & templum, & nidos domos dixerit. Virgilius Aeneidos libro sexto: Hostia iamq; domus patuere ingentia centum Sponte sua Et georg. libro iij. Antiquasq; domos auium cum stirpibus imis Eruit. Incestum usu dicitur flagitiū in affines admissum, sed & incestare funere polluere autore Virgilio possumus dicere libro sexto:

Præterea iacet exanimum tibi corpus amici.
Heu nescis? totamq; incestat funere classem.

Reuocare pedem cum hominum, & aliorum animantium dici manifestum sit, Virgilius lib. ix. etiam fluuiorum dici posse ostendit: Cunctatur & amnis Rauca sonans, reuocatq; pedem Tyberinus ab alto. & Plautus remos nauium pedes dixit.

Murices uetustas etiam saxorum asperitates tela omnia uoluit posse dici. Virgilius libro quinto: Et acuto in murice remi Obnixi crepuere. Dentes non solum quibus cibus atteritur, sed omne quo aliquid execari, uel teneri potest Virgilius dici uoluit georgicorum libro secundo, de falce:

Et curuo Saturni dente relictam
Persequitur uitem attondens, fingitq; putando. & ænei. lib. vi. Tum dente tenaci Anchora fundabat naueis. Locupletes non magnarum opum tantummodo, sed & ad quamlibet rem firmos, & certos Marcus Tul. dici uoluit, ad Cæsarem iuniorem libro secūdo: Nibil omnino certi, nec locupletem ad hoc autorem habebamus. Et de offic. lib. iij. Accedit eò testis locuples Posidonius. Monimenta & templa dici posse Mar. Tul. autor est in Verrem actione ij. Ausum esse in æde Castoris celeberrimo, clarissimoq; monimento. Promeritum etiam in mala parte posuit Plautus Amph. Quid mali sum here tua ex re promeritus? Pallorem uetustatem, & negligentiam Lucilius libro xxx. uoluit dici posse: Lana opus omne perit, pallor, tineæ omnia cædunt. Bonus & fortis, & pius dici potest. Lucilius lib. xxx. Caluus Palantino quidam uir nobilis bonus bello. Virgil. georg. lib. ij. Et bona bello Cornus. Multare cum sit condemnare, positum est augere, uoti compotem reddere. Næuius Colace: Et asseri laudes ago, cum uotis me multatis meis, quod præter spem quem uellem audiebā, hoc mihi Ennius. Disciplinosus etiam pessima arte potest dici. Cato de re militari: Quàm gladiator disciplinosus. Propitios, & pacatos homines dici uetustas uoluit. Lucilius lib. xxvij. In uenis porrò est uiris si irati, seu cui propitij sunt, ut diutius una maneant in sententia, nam cū benignitate solicito propositus. Terentius Adelphis: Quàm ut ea, quæ parentes propitij.

Cachinnare non risu tantum, sed & de sono uehementiore uetustas dici uoluit. Accius Phœnissis: Simul et circum magna sonantibus excita saxis Sæua sonando cum crepitu clangentes cachinnant. Tacere etiam ea possumus dicere, quæ sine uoce, uel sono sunt. Virg. æneid. lib. iiij. Totumq; pererrat Luminibus tacitis. &: Cum tacet omnis ager. Affari non solum respondere, uel fabulari, sed etiam rogare positum. Accius Tereo: Deum Cadmo generatum semel affare, & famularent per petuere. Virgilius æneid. lib. iiij. I soror, atque hostem supplex affare superbum. Fastigia consuetudine summæ altitudines dici putantur, cum sint & imæ, significant & fineis. Virgilius georg. libro ij. Forsitan & scrobibus quæ sint fastigia quæras. Marc. Tul. de officijs lib. iij. Sed quoniā operi inchoato & propè iam absoluto fastigium imponimus. Numerū & de ijs, quæ nō numerantur, sed admetiuntur, dici autoritas uoluit. Mar. Tul. de offic. lib. tertio: Si exempli gratia, uir bonus Alexandria Rhodum magnum frumenti numerum aduexerit.

Feruor cum ex igni sit, & ex flammis, ex contrario & frigoribus positus inuenitur, ut sit feruere, non solum ex incendio calere, sed ex quibuscunq; molestijs perturbari. unde & ictus marini, & exæstuatio animi sub hac significantia recte positi sentiuntur. Virg. georg. lib. i. Omnia tunc pariter uento, nimbisq; uidebis Feruere. Templum & sepulchrum dici potest ueterum autoritate, Virgilius æneidos libro iiij. Præterea fuit in tectis de marmore templum Coniugis antiqui. Vestigia consuetudine signa impressorum pedum dicimus, lectum inuenimus partes extremas pedum dicta uestigia. Virgilius lib. v. Vestigia primi Alba pedis, frontemq; ostentans arduus albam.

Parere etiā uiros dici posse Cæcilius autor est. Calchis sat hic uicinus, se autem peperisse, & nobis datum id prudenter & natum ab Home. Ἰλιάδ. ζ. αὐτὰρ γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. Parere etiam dictum ea, quæ non concipiant. Virgilius lib. xi. Ite ait, egregias animas, quæ sanguine nobis Hanc patriam peperere suo. Viros etiam de animalibus posse dici Virgilij autoritas iubet in Bucolicis: Vir gregis ipse caper deerrauerat, cum posset maritū dicere, sicut georgicôn libro tertio: Quem legere ducem, & pecori dixere maritum.

Grundire cum sit proprie suum, ut Laberius dicit: Grundientem aspexi scropham. Et Claudius libro xvi. Agni grundibat dixit, grumiter pecus suillum, etiam hominum esse grunditum Cæcilius ebrijs designauit. Insaniam non hominibus solum, aut animalibus, sed et his, quæ sine anima sunt. Virgilius bucolicis: Huc ades, insani feriant sine littora fluctus.

Elegantes non solum ut consuetudine elegantia ingenij, aut cultus electione, & delectus plerunq; dici potest, sed à ueteribus etiam uitio datur. M. Tullius in Clodiū, & Curionem: Tu elegans, tu solus urbanus, quem decet muliēris ornatus, quem incessus psaltriæ, qui leuare uultum, mollire uocem potes. Cato de moribus: Auaritiā omnia uitia habere putabant, sumptuosus, cupidus, elegans, uitiosus. Amarū non solum ex sapore triste, sed ex quacūq; causa terribile, & impensum Maronis autoritate dicimus lib. x. Hostis amare quid increpitas? mortemq; minaris? Multitudo cum sit numeri populorū, ut quidā uolunt, Varro pro multo nō absurde ascripsit de uita populi Ro. lib. ij. Nihilo magis propter argenti facti multitudinem miserat furandum, quod propter censoriam seueritatem nihil luxuriosum habere licebat. Sanguinolentum corporum esse, lectum est & de incorporeis. Varro de uita populi Romani libro quarto: Itaq; propter amorem imperij magistratus grauatim seditionibus sanguinolentis, aut dominatus quo appellarent.

Pondus pro numero. Varro de uita populi lib. iiij. E Græcia Asiaticas in uillas comportasse magnum pondus omniū artificum. Audiendi sensum etiam ijs rebus Virgilius dedit, quæ nec aures habent, nec sensum, Georgicorū libro primo: Et frustra retinacula tendens Fertur equis auriga, neque audit currus habenas. Carere etiam rem bonam dici potest. Turpilius Demetrio: Dolentis persona eos parentes careo.

Caui proprietas est sinuosi, & concaui, ac per hoc sine dubitatione corporalis. Virgilius uero etiā de incorporalibus, quæ sunt inania tantum, uel obscura dici posse testatur lib. sexto:

Et ni docta comes tenueis sine corpore uitas
Admoneat uolitare caua sub imagine formæ. Et libro decimo:
Tum dea nube caua tenuem, & sine uiribus umbram.

Lauare cum sit eluere, & sordida quæq; purgare, uetustatis etiam autoritas posuit polluere. Vrgilius georgic. libro tertio: Lauit ater uulnera sanguis. & libro x. Lauit improba teter Ora cruor. Plautus Pseudulo: Eas lacrymis laui. Ennius Hecuba: Heu me miserum, interij, pergunt lauare sanguinem sanguine. Varro ἑκατόμβῃ: Pater ut cruore lauere terrarū aggeres. Afranius Suspecta: Vident ut lauere lacrymis metu collum pater. Animas pro corporibus. Virgilius libro xi.

Ite, ait, egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus. In quo etiam hoc unum est, quod patriam posuit pro regione, uel terra, cum patria sit ciuitas, uel urbs parentum.

DE CONTRARIIS GENERIBVS VERBORVM.

AVCVPAVI Actiuū posituū pro passiuo. Titin. Veliterna: Id ego aucupaui, plenas aureis affero. Plau. Trucul. Lapide æcastor aucupaui, atq; è mea sententia. Idem Menæch. Vt cōcedamus ex insidijs aucupa. Enn. medea: Fructus uerborū aures aucupauit. Pacu. Chryse: Incipio saxū tentans scandere uorticē in summis, dein hominis partes prospectū aucupo. Acci. Astyanacte: Nunc in cōsilio id reges Argiuûm aucupāt, id quærunt. Idem Medea: Ego me extollo in abietem, alte ex tuto prospectans aucupo. Vagas pro uagaris. Plaut. mil. Te alloquor uitij, probriq; plenus, qui cōtra uicinos uagas. Serenus opusculis: Rure puella uagat arido. Acci. Tereo: Fama nā nobilitas lata ex stirpe præclare uagat. Idem Medea: Vagant, pauore pecuda in tumulis deserunt. Idem bacchis: Deinde omnes stirpe cum inclyta Cadmi deuagant matronæ percitatæ tumultu uecordiuaga insania. Pacu. Medea: Quid tandem, ubi ea est, quæ recepta exul incerta uagat? Turpil. Leucadia: Vultu uecordi uagas insania. Enni. Hectoris lytris: Constitit, credo, Scamander, arbores uento uagant. Pacuuius Periboea: In triplici pertimefactus mœrore animi, incerte errans uagat. Varro pseudulo Apolline, περὶ θεῶν ἀπαντήσεως: Cum sex pueri, & puellæ pariter sex, aut septem sinuero, quæ cum choro pari uagarunt. Idem Hercule: Tuam fidem per maritimas oras uagat suffragantur. Pomponius Pappo: Præterito populi uoluntas hæc est, & uulgo uagas. Refragabunt pro suffragabunt. Sisenna hist. libro xiiij. Multi populi, plurimæ conciones dictaturā omnibus animis, et studijs refragabūt. Meret pro meretur. Plaut. Menæch. Itē hic ultro fit, ut meret, potissimus nostræ domi ut sit. Idem cod.: Adibo, atq; hominem accipiā dictis, quibus meret. Turpil. Philopatro: Vtinā possim tibi referre gratias, ut de me meres. Idem Hetæra: Meret me merito ut diligare. Auspicaui pro auspicatus sum. Plautus Persa: Lucro faciendo ego auspicaui. Idem Sticho: Eam ego auspicaui in re capitali mea. Atta lucubratione: Cum primo luci hodie ut exornata sit, atq; ut auspicetis cras est cōmunis dies. Cæcilius Plotio: Insanū hospitiū aliter histrionum est, atque ut magistratus publice cum auspicant. Næuius belli Punici lib. tertio: Virum prætor adueniet, auspicat auspicium prosperum. Deluctaui pro deluctatus sum. Plautus Trinumo: Cum hisce erūnis deluctauit. Idem uidul. Quid multa uerba plurimum luctauimus? Terentius Ecyra: Dicitq; illi annulum sese, dum luctat, detraxisse. Scruto Plautus aulul. Postremo hunc iam perscrutaui. Auguro. Accius œnomao: Atq; ea coniectura auguro. Idem amph. Si satis recte aut uera ratione augerent. Ennius Menalippo: Certo hic est nulla quin monstrum sciet. hoc ego tibi dico, & coniectura auguro. Pacuuius Chryse: Propemodum animus coniectura de errore eius augurat. Cicero ad Caluum: Præsentit animus, et augurat quodammodo, quæ futura sit suauitas. Virgil. lib. vij. Et siquid ueri mens augurat, opto. Mar. Tul. de Repub. lib. quarto: Cui quidem utinam uere fideliter abundante augurauerim.

Assensit est & passiuum. Accius Neoptolemo: Vbi nihil contra rationem, & quam habuit assensit silens. Idem Erigona: Assentio, age nunc tu tuā progeniem & ordine. Pompon. Sponsa: Papæ pol magis ubi cognorit, omnes unà assentiant.

Cunctat pro cūctatur. Accius Alphesibœa: Ita territa membra animo ægroto cunctant sufferre laborem. Ennius Ambracia: Bene mones, tute ipse cunctato, uide fortem uirū. Idem He-

ctoris Lytris:Qui cupiant dare arma Achilli,ut ipſe cunctet.

Accinge pro accingere. Pomponius macchis geminis:Iam ego mihi adero,dum ego reuertor,agamus,accinge ad molas.

Contempla. Accius Philocteta: Contempla hanc ſedem, in qua ego nouē hyemes ſaxo ſtratus pertuli. Næui. Danaë: Contemplo placide formam, & faciem uirginis. Titinnius fullonia: Specta formam,atq; os cōtempla meum. Ennius Medea: Aſta atq; Athenas antiquum opulentum oppidum contempla. Plautus Aſinaria: Meum caput contemples. Altercata eſt paſſiuum. Pacuuius Iliona: Cur illa hic mecum altercata eſt?

Arbitrabunt. Plautus Sticho: Probiores uero arbitrabunt, ſi probis narraueris. Amplexa pro amplexare. Accius Alcmæone: Poſtremo amplexa, fructum quem dij dant cape.

Amplexari pro amplecti. Cicero de orato. libro. iij. Nec uoluptatem tuentur, quam amplexari poſſunt. Criminat. Ennius ſatyr. lib. iij. Nam is non bene uult tibi, qui falsò criminat apud te. Dignaui pro dignatus ſum, uel dignum duxi. Accius Meleagro: Remanet gloria apud me, exuuias digna ui Atalantæ dare. Pacuuius Hermiona: Cum neque me aſpicere æquales dignarent meæ. Miſerarent pro miſerarentur Accius Athamante: Atque ita de illis merui, ut iure hæc nunquam miſerarent mala. Largi pro largire. Lucilius libro xiiij. Quod uiſcus dederas tu quidem, hoc eſt uiſcera largi. Accius Diomede: Benigne, & pro beneficio largi atque ampliter. Cato lege bebia: Pecuniam inlargibo tibi. Intui, & contui pro contueri. Turpilius Pedio: Tamen oculis longa intercapedine appetunt cupide intui. Pomponius macchis geminis: Incepi contui, conſpicio coleatam cuſpidem. Proficiſceret pro proficiſceretur. Turpilius Hetæra: Hortatur hominem, quàm primum proficiſceret. Sortirent pro ſortirentur. Varro rerum humanarum libro xx. Cum uenerint cenſores, inter ſe ſortiant. Moderant pro moderantur. Pacuuius Peribœa: Neque tuum te ingenium moderat, neque fraternum ira exilium leuat. Sortiunt: Ennius Creſphonte: An inter ſe ſortiunt urbem, atq; agros? Polliceres pro pollicereris. Varro Anoputio πολιπώλιυς ἰδιάκης. Nam in omnibus legi πολίπωλυς πέρβαιτον. Nec dares, ne polliceres quid datum eſt.

Populat & paſſiuum populatur. Virgilius geor. lib. primo: Populatq; ingentem farris aceruum Curculio. Cæcilius Aſoto Iandudum depopulat macellum. Ennius Ambracia: Agros audaces depopulant ſerui dominorum domini. Quadrigarius: Agrum Nolanū populare cœperunt. Accius Aſtyanacte: Qui noſtra per uim patria populauit bona. Siſenna hiſtoriarum libro quarto: Protinus agros populabundus ad Numeriam conuertit. Punitur aliquando pro punit. Mar. Tul. de officijs lib. i. Neque ad eius, qui punitur, aliquem uerbis fatigat, ſed ad Reipub. utilitatem referri. & Thuſc. lib. i. Quo multi inimicos etiam mortuos puniuntur. Ruminat. Virgil. Bucolicis: Ilice ſub nigra pallenteis ruminat herbas. Fabricantur. Marcus Tullius de offic. lib. primo: Vt enim pictores, & ij, qui ſigna fabricantur. Plautus Aſinaria: Fabricare, quid uis comminiſcere. Cicero de oratore lib. iij. Capitolij faſtigium illud, et cæterarum ædiū non uenuſtas, ſed neceſſitas ipſa fabricata eſt. Palpatur pro pallat. Lucilius libro xxix. Hic me ubi uidet, ſublanditur, palpatur, caput ſcabit. Luctant pro luctantur. Ennius lib. nono: Viri à ualidis uiribus luctant. Bellantur pro bellant. Virgil. lib. x. Et pictis bellantur Amazones armis.

Partiret pro partiretur. Lucilius lib xxix. Quid quas partiret ipſe pro doctrina boni? Plautus Aſinaria: Hanc quidem, quam nactus prædam, cum illis partiam. Impertit. Lucilius libro. xxviij. Soſpitat, impertit ſalutem plurimam, & pleniſſimam. Cohortarent, Quadrigarius annal. lib. quinto Et dicerent caſtra facta eſſe, atq; hos cohortarent, uti maturarent. Moderant pro moderantur. Accius Epigonis: Video? ut te impietas ſtimulat? nec moderat metus. Pacuui. Peribœa: Neq; tuum te ingenium moderat, neque fraternum ira exilium leuat. Commiſereſcimus. Virgilius æneidos libro. ij. His lacrymis uitam damus, & miſereſcimus ultro. Ennius Hectoris lytris: Seruos & ueſtrum imperium, et fidem Myrmidonum uigiles commiſereſcite. Præliant. Ennius, Achille Ariſtarchi: Ita mortales inter ſeſe pugnant, præliant.

Complectite. Pomponius fullonibus: Quin ergo, quando cōuenit, complectite. mi frater ſalue, ô ſoror ſalue mea. Expergiſceret pro expergiſceretur. Pomponius Agamemnone: Suppoſito nequis miraretur, cum tam clare tonuerit, ut ſi quis dormitaret, expergiſceret. Labaſcor pro labor. Accius: Nullū eſt ingenium tantum, neq; cor tam ferum, quod non labaſcatur lingua, miteſcat malo. Varro rerum diuinarū lib. vij. Poſtquā uidit miſericordia labaſci mentem infirmam populi. Congredias. Plautus epidico: Quid ſi adeam? haud ſcio an cōgredias, ſi hæc ea eſt. Certatur pro certat. Pacuuius Armorum iudicio: An quis eſt, qui te eſſe dignum, qui cum certetur putet?

Fruſtro pro fruſtror. Pomponius Maiali: Miſeret me corū, qui ſint fruſtris uentrem fruſtarent ſuum. Execrarent. Afranius Incendio: Experiurabant, execrabant ſe, ac ſuos.

Imitat. Varro epiſtola Latina lib. ij. Tuum opus nemo imitare poteſt. Liuius Achille: Si malos imitabo, tum tu precium pro noxa dabis. Conſolare. Varro Oedipo Thyeſte: Per idem tempus Oedipus Athenas exul uenire dicebatur, qui conſolaret. Minitas pro minaris. Næuius Danaë: Etiam minitas? mitte ea, quæ tua ſunt magis, quàm mea. Plautus Amph. Quid minitabis te facturum, ſi iſtas pepuliſſem fores?

Perconctat. Næuius maleuolis: Si perconctaſſem, malū hoc me præteriſſet. Næuius belli punici lib. ij. Blande, & docte perconctat Ennius, quo pacto Troiam urbem reliquiſſet.

Ominas. Pomponius Cretula: Vel petiture bene eueniat. Ita ſit, & tibi bene ſit, qui recte ominas. Paciſcunt. Næuius belli punici lib. ſeptimo: Id quoq; paciſcunt mœnia ſint, quæ Lutatium reconciliant captiuos plurimos. Idem: Sicilienſes paciſcit obſides ut reddant. Conuiuant pro conuiuantur. Pomponius Munda: Si calendis conuiuent, idibus cœnant foris. Ennius ſatyr. lib. i. Malo hercle ſuo magno conuiuat, ſine modo.

Mirabis. Pomponius Patruo: Mirum facies fatuæ ſi ſtudiū mirabis diu Vrinantur. Cicero Academicis lib. ij. Siquando enim nos demerſimus, ut qui urinantur, aut nihil ſuperū, aut obſcure admodum cernimus. Miſerete. Ennius Hecuba: Miſerete manus, date ferrum, qui me anima priuem.

Opino pro opinor. Plautus Bacchidibus: Præneſtinum opino eſſe, ita erat glorioſus. Pacuuius Chryſe: Iuueni opino eſſe optumū, Oreſtes ut hæres ſit, ſed tamē. Ennius Eumenid. Tacere opino eſſe optumum & pro uiribus ſapere, atq; fabulari tute noueris. Cæcilius Aſoto: Nihil fore opino inter me, atq; illum.

Promeres pro promereris. Plautus Trinumo: Nam retinere nequeo, quin dicam ea, quæ promeres. Opitula. Liuius equo Troiano: Da mihi haſce opes, quas peto, quas precor, corrige, opitula. Fite imperatiuo modo. Cato de præda militum diuidenda: Tu diues fite. Craſſus libro xvi. Iliados: Socij nunc fite uiri. Liuius Odyſſea, fit quoque fitum eſt. Pœnitebant. Pacuuius Armorum iudicio: Prologo nunc pœnitebunt, libant liberi grato ex loco. Partire pro partiretur. Afranius Diuortio: Cum teſtamento patria partiſſet bona. Lucilius lib. tertio: Tu partem laudis caperes, tu gaudia mecum Partiſſes. Accius Chryſippo: Aeternabilem diuitiam partiſſent. Ennius Telamone: Eandem me in ſuſpicionem ſceleris partiuit pater.

Recordauit. Quadrigarius annal. lib. v. Is, ubi Dacium cognouit, & patria eum recordauit. Poti pro potiri. Pacuuius Iliona: Vt ſi onere credo adhuc ſeptrum patientur poti.

Præſtolat pro præſtolatur. Turpilius Pedio: Ego præſtolabo illi, ut citante opicium. Liuius Tereo: Nimis pol imprudenter ſuis præſtolaras. Reuortit. Pomponius maiali: Cœnam quæritat, ſi eum nemo uocat, reuortit mœſtus ad me, nam miſer. Næuius aſinio: Age nunc quando reuortit, reſponde quod te rogo. Tutant. Plautus mercatore: Inuoco uos lares diales; ut me tutetis. Næuius Lycurgo: Tuos qui celſos terminos tutant. Pomponius Patruo: Non erat quod corpus tremulum famula tutaret toga. Pacuuius Peribœa: Tu mulier tege, & tuta templa Liberi. Patitor pro patere. Plautus Aſinaria: Patitor tu item, cum ego te referiam. Copulantur pro copulant, paſſiuū pro actiuo. Plautus aul. Adeunt, conſiſtūt, copulantur dextras. Præſagitur pro præſagit. Plautus Baccid. Occidi, animus iam iſto dicto plus præſagitur mali. Expalpabitur pro expalpabit, quod eſt extorquebit. Plautus uidul. Seruus à patre argentum expalpabitur. Redibo pro reddam. Plautus Caſſina: Ruri redibo. Idem Menæchmis: Saluū tibi ita, ut mihi dediſti, redibo. Ludificata ero hominem pro ludificata lepide ero, culpam omnem in me imponit. Oſculaui. Titinnius Ilarubra: Laudor, quod oſculaui priuignæ caput.

Expedibo pro expediam. Plaut. truculento: Ego expedibo, rem perdidi apud uos. Pacuuius Peribœa: Mane expedibo factum mihi, quod contra rogo, reſpondeas. Manducatur pro manducat. Pomponius Pappo agricola: Neſcio qui ſellam urget, quaſi aſinus uxorem tuam, ita opertis oculis ſimul manducatur, ac molet. Lucilius ſatyra. lib. iiij. Aſſequitur neq; opinantem, in caput inſilit, cōmanducatur totum. Idem lib. xiiij. Cum illud quid faciat, quod manducamur in ore. Afranius Fratrijs: Facile manducari qui poteſt. Miſeretur pro miſeret. Turpilius Epiclero: Quàm matris, nunc patris me miſeretur magis Pacuuius: At accepiſti me iſto cum uerbo, miſeretur tui.

Munerat pro muneratur. Turpil. Thraſilione: Dat ultro, ac munerat, quod ab illo abſtulit. Rixat pro rixatur. Varro Armorū iudicio: Ille uiros hortari, ut rixarent, prædari philoſophi. Idem Serano, περὶ ἀρχαιρεσιῶν: Dormit alius, nimirum uigilant, clamant, calent, rixant. Idem de rerum natura libro primo: Nec familiæ rixent cum uicinis. Adiutatur pro adiutat. Pacuuius Dulorcſte: Illum quæro, qui adiutatur. Afranius Inimicis: Hæc obſecro igitur, ut me adiutamini. Lucil. lib. xxvij. Nec ſi paulo minus uſuras, & magna adiutatus diu.

Pigneraretur pro pigneraret. M. Tul. de Repub. i. Sed ut plurimas, & maximas noſtri animi, ingenij, conſilij, prima ipſa ſibi ad utilitatem ſuam pigneraretur. Murmurari pro murmurare. Varro heurenulo paſtopoma περὶ τῶν μυκήτων: Ita ut ſoliti eramus, Romæ in balneis plodere cœpimus, et murmurari. Quadrigarius annalium libro octauo: In eo loco populus murmurari cœpit. Varro παπία πάππῳ περὶ ἐγκωμίων: Hoc Græcis renuntiato, ut facile intelligeres, nos ab his amari, commurmurantur. autor idem Virgula diuina: Præſertim, cum uentrem meum coërceam, nec murmurari patianur.

Excalceatur pro excalceat. Varro Pſeudulo Apolline, περὶ θεῶν ἀπαντήσεως: Quod in eius dei templa calceati introeūt. Nam in oppido, quæ eſt ædes Apollinis, & quæ ibi ad Herculis introeāt, nemo ſe excalcietur. Nutritur, & nutricatur pro nutrit, & nutricat. Varro teſtamento, περὶ διαθήκης, ἢ περὶ φιλοφθονίας: Natis quos Menippe hæreſis nutricata, & tutores do, qui rem Romanā, Latiumq; adſciſcere uultis. Mar. Tul. de deorum natura libro ſecundo: Omnium autem rerum quæ natura adminiſtrantur, ſeminator, & ſator, & parens (ut ita dicam) atque educator, atque altor eſt mundus, omniaq; ſicut membra, ſuas & partes nutricatur, & continet. Afranius Vopiſco: Nam nutricatur oliua. Lucilius libro xxx. Senſu nutricatum ſanè caput opprimit ipſe. Volam pro uelim. Lucilius lib. xxvij. Atq; dolo attonitos uincere Epicuri uolā. Plautus aſinaria: Meo modo loquar quæ uolam, quoniam intus non licitum eſt mihi. Commanducatur. Lucilius ſatyr. libro iiij Aſſequitur nec opinantem, in caput inſilit, ipſum Commanducatur totum complexa, comeſtq;. Idem libro. xxv.

Villicum Ariſtocratem mediaſtimum, atq; bubulcum
Commanducatur, corrupit, ad incita adegit.

Eſuribo pro eſuriam. Pomponius augure: Immo mane non eſuribis diutius, quare roga. Nouius mortis & uitæ iudicio: Ita uobis otioſus ſum, mihi algebo, & mihi eſuribo. Fatiſcūtur pro fatiſcunt. Accius ἐπὶ ναυσὶ μάχῃ: Tamen haud fatiſcar quin tuam implorem fidem. Varro antiquitate humana libro xiiij. Altera ira, altera uulneribus fatiſcuntur. Accius Duloreſte: Vereor ſi unquam fatiſcar facere quodquod quibo boni.

Conſecrabor pro conſecrabo Plaut. Perſa: Sed quis hic anſatus ambulat magnifice conſecrabor. Fruticari pro fruticare Cicero ad Atticū lib. xv. Exciſa enim eſt arbor, non euulſa, itaque quàm fruticetur uides. Exugebo. Plautus Epidico:
Iam ego me uortam in hirudinem,
Atq; eorum exugebo ſanguinem. Copulantur pro coniungunt. Plautus aulul. Adeunt conſiſtunt, copulantur dextras.

Inuenibo pro inueniam. Pomponius Buccone adoptato: Sæpe annuit, inuenibit ſæpe. Puniuntur pro puniunt. M. Tul. Thuſc. lib. i. Tenendum eſt igitur, nihil curandū eſſe poſt mortem, cum multi inimicos, & mortuos puniuntur. Sacrificantur pro ſacrificant. Varro antiquitatum rerum diuinarum lib. xiiij. Viris nuptis ſacrificabantur in cubiculo uiduæ. Sacrificari. Varro manio: Non maledicere, pedem in focum non imponere, non maledicere, ſacrificari. Idem Varro de liberis educandis: Cum primores cibo, & potione initiarent pueros, ſacrificabantur ab Idibus Eduſæ, & Potinæ. Diſcrepuit pro diſcrepauit. Cicero de orat. libro tertio: Nihil ſanè ad rem pertinet, ſi qua in re diſcrepuit ab Antonij diuiſione. Spolior pro ſpolio: Afranius crimine: Quos impune depopulatur, & diſpoliatur dedecus. Quadrigarius annal. Ita per ſexennium lugatiam polam, atq; agrum Campanum, quod his per militem licebat expoliabatur. Verecundantur. M. Tul. in Hortenſio: Hi noſtri amici uerecundantur capti ſplendore uirtutis.

Conuertitur pro conuertit. Plautus Amph. Sed fugam in ſe tamen nemo conuertitur. Ruminatur. Varro ſexageſi: Erras, inquit, Marce, accuſare nos ruminaris antiquitates. Idem Bimargo: Odyſſeam enim Homeri ruminari incipies. Precantur. Varro Eumenidibus: Ego medicina Serapi utor, quotidie precantur. intelligo recte ſcriptum eſſe Delphis Theo hera. Miras pro miraris. Varro Eumenidibus: Hoſpes quid miras animo curare Serapim? quid quaſi nō curat tantidē Ariſtoteles? Idem eiuſdē: Aut ambos mira, aut noli mirare de me, de eodem. Nolitote pro nolite. Siſen. hiſt. lib. iij. Nolitote mirari quàm deſperata uoluntate ad unam belli faciendi uiam.

Gliſcitur pro gliſcit. Sempronius Aſellio hiſtoriarum libro quarto: Vt maior inuidia Lepido gliſceretur. Igneſcitur pro igneſcit. Laberius Colace: Figura humana inimici ardore igneſcitur. Luxuriabat pro luxuriabatur Tubero hiſtoriarum lib. xiiij. Pars omnis luxuriabat. Virgilius lib. ſecūdō: Luxuriatq; toris animoſum pectus. Focillatur pro fouet. Varro de uita populi Romani lib. ij. Propter ſecundas ſublato metu, nō in communi ſpectant, ſed ſuum quiſq; diuerſi commodum focillatur. Emungerentur. Varro de liberis educan-

dis. Eam sunt consecuti corporis siccitatem, ut neque spuerent, neque emungerentur. Libertatem uti, pro uti libertate. Tinnius lib.v. Item uti eum oportet libertatem qui sapit. Nouius Zona: Atque facilitatem uideo utier uulgariam. Lucilius satyrarum libro decimoquarto:

Quem metuas sæpe, interdum quem utare libenter.

Sic potior illam rem pro illa re potior. Teren. Adelphis: Mille potior gaudia. Lucretius libro tertio: Adde Heliconiadum comites, quorũ unus Homerus Sceptra potitur. Næuius Lycurg. Dic quo pacto eum potiti, pugna, an dolis? Accius Phœnissis: Natus ut tute sceptrum potiretur patris. Pacuuius Atalanta: Regi ut memorabis nunc regnum potitur transmissu patris.

Opus est illam rem pro opus est illa re. Plautus Cistel. Malum aufer, bonũ mihi opus est. Et Captiuis: Omnes maritimi mi lites iam opus sunt tibi. Lucretius lib.ij. Scire licet nil principijs opus esse colores. Turpilius Lindia: Me uis potiri? Fac ergo potiar quod uolo. Sic & callet illam rem pro illa re. Pomponius pictoribus: Mirum ni hæc Marsa est, in colubras callet canticulam. Afranius epistola: Quanquam ista hæc malitiosa non tam calleo, tamen non fefelli.

DE MVTATA DECLINATIONE.

APRICATIO Pro apricitas. M.Tul. de senectute: Vbi enim potest illa ætas aut calescere apricatione melius, uel igni? Itiner dictum pro iter. Varro Pransoparato: Luna expectans Adria se itiner longum leuare Plautus Mercatore: Quin tu ergo itiner exequi meum me sines? Equidem mutata declinatio non est ab eo, quod est iter iteris, sed est ab eo, quod est iter itineris. Lucretius lib. sexto: Obuia discutiat gladijs, itinerq; sequatur. Accius œnomao: Coniugium Tisis pater eat te itiner tendere. Idem Meleagro: Labore aut minuat itiner ingressum uia. Turpilius Thrasilione: Age, age, egredere, atque utinam istuc perpetuum itiner sit tibi.

Festinem pro festinantem. Titinnius libro quinto: Nunc hoc uror, nunc hæc res me facit festinem. Lacte nominatiuo casu, ab eo, quod est lac. Ennius lib.xi. Et si mulier erubuit, ceu lacte, & purpura mista. Hemina annaliũ lib.iiij. Ex Tyberi lacte haurire. Cæcilius, Tyche: Præsertim quæ non peperit, lacte non habet. Varro Andabatis: Candidum lacte papilla cũ fluit

Mansuete, & mansues pro mansuetus, ut sit nominatiuus mansues. Plautus Asmaria: Reddam ego te ex fera fame mansuetem. Accius Meleagro: Nũc me matrem mansues misericordia capsit. Varro ὅνος πρὸς λύρᾳν: Non uidisti simulacrũ leonis ad Idam è loco, ubi quondam subito eum cum uidissent, quadrupem galli tympanis adeo ferunt mansuem, ut tractarent manibus? Quæsti uel quæstuis dictum pro quæstus. Titinnius fullonibus: Ni nos texamus, nihil est fullones nobis quæsti. Plautus Aululatia: Nam hic apud nos nihil est quæsti furibus Nouius: Per deam sanctam Lauernam, quæ cultrix quæstuis sit. Terentius Ecyra: Nunquam animum quæsti gratia ad malas inducam parteis. Pomponius pistore: Nam plus quæsti facerem, quàm quadrinas si haberem molas. Turpilius demiurgo: Mulier meretrix, quæ me quæsti causa cognouit sui. Idẽ Hetæra: Simulari me à se amari quæsti grátia. Cæcilius uenatore: Satis ne huic ordine, & si nihil egi quæsti, quia sunt æmuli? Varro de liberis educandis: Non in suarum manuum opificio: quibus almo lino quid faciũt aut palma. Nam lib.ij. Quæstuis causa deridebant suas res pueris. Tumulti pro tumultus. Plautus Cassina: Quid intus tumulti fuit? Terentius Andria: Nihil ornati, nihil tumulti. Pomponius piscatoribus: Quid hoc est tu multi? Accius æneadis, uel decio: Nihil neq; periculi, neque tumulti est, quod sciam. Idem: Cuius uos tumulti causa acie timeo quid parum aduorti. Victi pro uicti. Plautus Capti. Pro uicti quotidiani uentrem ad me afferas. Aesti pro æstus. Pacuuius Chryse: Aesti forte ex arido. Senatui, uel senatuis pro senatus. Plautus Epidico: Senati qui columen cluent. Sallustius Catilinæ bello: Igitur senati decreto, Q. Martius Rex Fesulas, Metel. Creticus in Appuliam circumq; ea loca missi. Sisenna historiarũ libro tertio: Lucius Calphurnius Piso ex senati consulto duas nouas tribus. Idem: Simul & senatis consultis clarissimis amplificati. Varro de uita po. Rom. lib.i. Posteaq; Q. Fabio Maximo dictatore. Vas pro uades. Mar. Tul. de off. c. lib. primo: Vas factus est alter eius sisiendi, ut si ille non reuertisset, moriendum esset ipsi. Sumpti pro sumptus. Plautus Trinumo: Quod ebibit, quod comest, quod facit sumpti. Turpi. ius Philopatro: Ecce autem tuo more, uti soles, uidere mihi ægre id pati, quia hoc dies cõpluscolos intercapedo sumpti faciundi fuit. Lucilius libro xxx. Quid dare, quid sumpti facere ac præbere potisset. Cæcilius Plotio: Quid hoc futuriũ obsonio, & ubi tantum sumpti factum? Varro Bimargo: Cum nouissime mitteret, quantum sumpti fecerit. Iteris positum pro itineris, & quidem rectè ab eo quod est iter iteris facit iter itineris. Nouius Lycurgo: Ignoti iteris sumus, tute scis. Accius œnomao: Præsto etiam adsum, exprome quid fers. nam te longo itere cerno uadere. Idem Telepho: Studiumq; iteris reprime. Varro, περὶ ταφῆς: Tua templa ad alta phani propterás citus itere. Exerciti, uel exercituis pro exercitus. Accius Armoriũ iudicio: In quo salutis, spesq; summas sibi habet summa exercíti. Idem, ἐπὶ ναυσὶ μάχῃ: Contra quantum obfueris, si uictus fies, considera, & quò reuoces summam exercíti. Varro de uita populi Romani libro secundo: Quibus cum turpe fœdus sine publico cõsilio dederunt hosti quotquot Decius imperator pro exerciti salute se dijs manibus deuouit. Aspecti pro aspectus. Accius Astyanacte: Abducite intro. nam mihi miseritudine commouit animum excelsa aspecti dignitas. Idem Alphesibœa: Odiorum hostificum q; diem obuium turbam, aspecti at que horribilem. Scriptio pro scriptura. Cicero de oratore libro secũdo: Illud autẽ est huius institutæ scriptionis ac temporis. Lucti pro luctus. Accius Pelopidis: Cesso hinc ire, & rapere lucti uestem in lecto cõiugis. Idem Nyctegresia: Tũc quod supereſt, socium mittis leto, an lucti pœnitet? Salti pro saltus. Accius Menalippo: Hi Menalippum interea traiectus nemorum in salti faucibus. Parti, & partuis pro partus. Pacuuius Atalanta: Vbi ego me grauidam sentio aggraueſcere propinquitate parti. Varro Andabatis: Candidum lacte papilla cum fluit, signum putant partuis, quod hic sequatur mulierem è partu liquor. Frons pro fronde, us Virgilius georg. lib. secundo: Præterea cum frons tenera, imprudens q; laborũ. Varro Parmenone: Creditur lucos, alta frons decidit platanos ramis. Ibus pro ijs minus latinum putat consuetudo, cum ueterum autoritate plurimum ualeat. Titinnius gemina: Euæ Castor si moratæ sitis ambæ, ibus ut pro ego maioribus. Plau. mili te: Latrones ibus denumerem stipendiũ. Pomponius papo agricola: Nunc quando uoluisti facere, fac uoluptati sies ibus.

Excelsitas. Marc. Tul. de offic. lib.iij. Etenim magis est secundum naturam excelsitas animi, et magnitudo. Campans pro campanũ. Plautus Trinumo: Credo ego istuc Stasime ita esse, sed campans genus multo Syrorũ iam anteit patientia. Pernici pro perniciei. M. Tul. pro Sexto Roscio: Quorũ nihil pernici causa diuino consilio, & ui ipsa ac magnitudine rerum factum putemus. Sisenna historiarũ lib. sexto: Romanos in re cerne pernici causa uenisse. Harem pro heredẽ. Næui. gymnastico

stico: Atq; meis bonis omnibus ego te hærem faciã. Gelu ars monoptoton esse uult, contra sentit autoritas. Lucretius libro v. Assiduusq; geli casus mortalibus aufert. Idẽ libro sexto: Deniq; sæpe geli multus fragor, atq; ruina. Vapos & uapor, & timor, & timos, & labos & labor, ita sunt ut color, & colos. Lucretius libro quinto: Peruolitans permanat odos frigusq; uaposq. Næuius Lycurgo: Iam ubi nos duplicant aduenientis timos, uaposq. Accius Andromeda: Qui neq; terræ est datus, nec cineris causa unquã euasit uapos. Varro Manio: Sternit iuuencus quam labos mollem facit. Peruico pro peruicaci. Accius armorum iudicio: Sed peruico Aiax animo atq; morabilioni. Plautus Aulul. Hic quidam peruicus custodẽ addidit. Antistitam. Accius Astyanacte: Vtinam unicam mihi antistitam arcitenens suam tutetur. Gemiti. Plautus Aulula. Tantũ gemiti & mœstitiæ mihi hic dies obtulit. Specis pro specubus. Accius Alcmæone: Quid dij interdum inferam penitus depressum altis clausere specis? Gallum pro galiorũ. Varro Eumenidibus: Puditatem, an pudorẽ gallũ cœpit mihi uideri. Generibus pro generis. Accius Alcmæone: Qui ducat cum te uiderit socerum generibus tantã esse impietatem?

Argus pro argiuus. Plautus amphitryone: Amphitryo natus Argus ex argo patre. Virgili. Aeneidos libro quarto: Hauriat hunc oculis ignem crudelis ab alto Dardanus.

Augura pro auguria. Accius Telepho: Pro certo arbitrabor sortis oracla adytus augura. Humu pro humo. Varro pranso parato: Contra coactus seruus latratu canum, fertur bis sulcis ungulis, ne se humu uideant. Varro ταφῇ μενίππου: In pauimento non audes facere lacunam, at in humu calceos facis elixos. Flucti pro fluctus. Accius telepho: Fluctí cruoris uoluerent mihi. Idem Clytemnæstra: Flucti immiscricordes iacere, & ætra ad saxa allidere. Pacuuius Chryse: Interea loca flucti flaccíscunt, sileſcunt uenti, mollitur mare. Piscati pro piscatus. Pomponius piscatoribus: Quid habes in scirpiculis caluè? omne piscati genus. Turpilius Demetrio: Antehac suffla bat aquilo, aut auster, inopia tum erat piscati. Poëmatis. M. Tullius lib.iij. Quod idẽ in poëmatis, in picturis usu uenit.

Cultio pro cultura. Marcus Tullius de senectute: Nũ igitur horum senectus miserabilis, qui se agri cultione oblectabãtur?

Vulgariam pro uulgarem. Næuius Zona: Atq; facilitatem uideo utier uulgariam. Turpilius Thrasyleone: Non est medio cris res, neque uulgaria fallacia hæc. Afranius priuigno: Dehinc temeritatem repudio uulgariam. Pannibus pro pannis. Pomponius Macchis gemnis: Bono animo es uideo, eripuisti primitus de pannibus. Indecoris pro indecora. Accius Athamãte: Cuius sit uita indecoris, mortem fugere turpe haud conuenit. Virgilius libro xij. Nec genus indecoris.

Fœtis pro fœtibus: Accius Bacchis: Vbi sanctus Cytheron frondet uiridantibus fœtis. Sublima pro sublimis. Accius phœnissis: Aut sæpe ex humili sede sublima euolat. Sallustius historiarum libro tertio: Nam terna tunc erat, & sublima nebula cœlum obscurabat. Ab eo quod est labos labosum facit non laboriosum. Lucilius satyrarũ libro tertio: Præterea omne iter, hoc est labosum. Idem: Tantalus labosas pœnas.

Nefantia pro nefanda. Lucilius satyrarum libro tertio: Tantalus, qui pœnas ob facta nefantia pendit. Idem libro xxix. Dissociat atque omnia ac nefantia. Varro σκιομαχίᾳ, περὶ τύφου. Ego, inquit, eam suppetias, quæ tunc mihi nec res, nec ratio est dissociat atq; omnia nefantia? Gracila est pro gracilis. Lucilius satyrarum libro octauo:

Quod gracila est, pernix quod pectore puro,
Quod puero similis.

Bacchanaliorum pro bacchanalium, ut uecligaliorum, & noualiorum, Vulcanaliorum. Sallustius: Exaudiríq; sonus bachanaliorum. Idem historiarum libro quarto: Curio Vulcanaliorum die ibidem moratus. Tumulti pro tumultus. Ennius, hectoris lytris: Qui hoc hic clamoris? quid tumulti est? nomen qui usurpat meum? Turpilius pedio: Progredior foras uisere, quid hinc tumulti ante fores. Sallustius Catilinæ bello: Ille cohorteis ueteranas, quas tumulti causa conscripserat in frontem positas, cæterum exercitum in subsidio locat. Afranius Vopisco: Hem quid hoc, perij, pertimui, quid tumulti exaudiri?

Progenij pro progeniei. Pacuui. Paulo: Pater supreme nostræ progenij patris. Strepiti pro strepitus. Ennius Hectoris lytris: Quid in castris strepiti est? Mirabilitas pro admiratio. Marcus Tul. de officijs libro secundo: Ergo & hæc animi displicentia admirabilitatem magnam facit. Itiner pro iter. Ennius telepho: Deumq; de consilio hoc itiner credo conatum modo. Pacuuius Atalãta: Dolet pigetq; magis, magisq; me conatum hoc nequicquam itiner. Idem duloreſte: Delphos uenum pecus secundæ abstabula, ac itiner contuli. Ferocia pro ferocitate. Pacuuius teucro: Nisi citia ferocitate, atque ferocia. Marcus Tul. de Repu. libro quinto: Qui comperit eius uim & effrenatam illam ferociam. Deliritas pro deliratio. Laberius: Quænam mens, quæ deliritas uos suppilatores facit, cum cano eugio uelitari? Holerorum pro holerum. Lucilius satyrarum libro xv. Tintinabulum abesti hinc furpiculiq; holerorum. Mistura pro moderatura. Varro de uita populi Romani libro primo: Sed quod ea & propter talem mistúram immoderatam ex aquis cunctis, quod temperatura moderatur in Romuli uita tripliceis ciuitates. Guberna pro gubernacula. Lucilius satyrarum libro xx. Proras despoliate, & detundite guberna. Singularia pro singulari. Turpilius Demetrio: Homo unica est natura, & singularia.

Lubidinitas pro lubidine. Laberius Scylace: Lubidinitate labitur. Fructi uel fructuis pro fructus. Turpilius canepho ro: Satis fructi reddunt. Idem Hetæra: Hæc si impetro abs te, ut faciat, satis fructi cepero ex te. Varro de re rustica lib. primo: Eius enim saliuam esse fructuis ueneno. Mensionem pro mensura. Cicero de Oratore: Aures enim, uel animus aurium nuntio naturalem quandam in se continet uocum omnium mensionem. Volutabundus pro uolutans. M. Tul. de Repub. libro secundo: Cupido autem & expetenti, & lubidinoso, & uolutabundo in uoluptatibus. Porti pro portus. Turpilius demiurgo: Neque nautæ cum essent circumuenti uentis, incerto itinere, porti indigentes. Domuis pro domus. Varro, ταφῇ μενίππου: Perrexit in interiores partes domuis.

Soni & sonus pro sonitus, & sonu. Pacuuius duloreſte: Quidnam autem hoc soniti est, quod stridunt fori? Cæcilius calcis: Nam quidnam fores facere sonitis? Sisenna historiarum libro tertio: Postquàm in sonu signorũ præluum magno cũ clamore uirorum commissum est. Glutino pro glutine. Lucilius libro xxvi. Præterito tepido glutinator glutino. Cautio pro cautela. Cicero de Oratore libro secundo: Neq; illa mihi cautio, & timiditas in causis, propter præstantem prudentiam Crassi negligenda est. Terentius Andria: Puerum autem ne resciscat mihi esse ex illa cautio. Ge'o pro gelu. Varro se quiulysse: Pueri dum comes q; tenet cata gelo putri montium laxa. Cestis pro cestibus. Varro uæ uictis, περὶ φιλονεικίας: Pugilis spectatoris, qui miserum putatis uinci, quæro à uobis, si aduersarius supercilia cestis discobinarit, num quis uestrum suam mihi est daturus? Fructuis pro fructibus. Varro Meleagris: Quæro utrum fructuis, an delectationis causa, fructus ut uendatis. Idem, ταφῇ μενίππου: Aliquot Romæ sunt, qui cellas uinarias fructuis pa

narit, ut uendant. Quæsti pro quæstus. Varro prometheo: Aemulum illius artis, atque obstrigilatorem, quæ propter aliquot annos quæsti nihil fecerit. Senectam pro senectute. Virgilius libro sexto: Vires ultra sortemq; senectæ. Lucilius libro xxviij. Prospiciendum ergo in senecta, nunc adolescentia est. Inermis pro inermibus. Sallustius Iugurthæ bello: Neq; quenquã decere, qui manus armauerat, ab inermis pedibus auxilium petere. Sisenna historiarum libro quarto: Pleriq; inermi in castra perfugiunt. Galliæ pro gallicæ. Sallustius historiarum libro quarto: Cum interim lumine etiam tum incerto, duæ galliæ mulieres conuentum uitantes ad menstrua soluenda montem ascendunt. Effigia pro effigies. Afranius Vopisco: Cuius te suscitat imago? cuius effigia cognatus patre? Intemperia pro intemperantia apud ueterem autoritatis obscuræ: Has eius intemperias in maritum. Poëmatorum pro poëmatum. Afranius priuigno: Poëmatorum non bonorum. Plautus Asinaria: Nam neq; fictum, neq; pictum, neq; scriptum in poëmatis.

Acritas. Accius Neoptolemo: Vis ueritatis, atque acritas.

Largitas pro largitio. Terentius Adelphis: Quod proluuium? quæ ista hæc subita est largitas? Dextrabus pro dexteris. Laberius odyssea: Deq; manibus dextrabus. Curatura & curatio pro cura. Terentius Eunuch. Tametsi bona est natura, reddunt curatura iunceas. Cicero Thusculanarum libro tertio: Nam ut medici causã morborum curationẽ esse inuentam putant. In uerbi pro in uerbis. Lucilius libro xxx. Maximus si argento in uerbi androgyni barbati mœcho cinædi. Varro epistola ad Fabium: Quod facis saturnorum similes sunt, quod maxima fiunt, idemq; in uerbi. Sexcentûm pro sexcentorum. Lucilius libro xxx. Maximus si argenti sexcentûm, ac mille reliquit. Idem libro xxx. Quid uero est centum ac ducentum possideas si millium? Pauperies pro paupertate. Ennius Hecuba: Senex sum, utinam mortem oppetam prius quàm euenat, quod in pauperie mea senex grauiter gemam. Aedis nominatiuo singulari. Varro de uita populi Romani libro primo: Hæc ædis, quæ nunc est, multis annis post facta sit, in qua omnia regis temporibus delubra parua facta. Victuis pro uictus. Varro de uita populi Romani libro primo: Primum de re familiari ab patribus, secundo de uictuis consuetudine primigenia, tertio de disciplinis necessarijs uitæ. Graduis pro gradus. Varro de uita populi Romani libro secundo: Multo præditi pudore & pudicitia adolescentes, dixerũt cum maiore patre eius graduis, & ætate ad te stipendia facerent. Puerilitas pro pueritia. Varro de liberis educandis: Velim me hercules, inquit, ipse usu magno puerilitatis formulam audire. Anuis pro anus. Varro de liberis educandis: Eam nutricem oportet esse adolescẽtem. Anuis enim ut sanguis deterior, sic lac. Lac enim, ut quidam dicunt physici, sanguinis spuma est. Præcantrix. Varro de liberis educandis: Vt faciunt pleræq; ut adhibeant præcantrices, nec medico ostendunt. Rituis pro ritus. Varro de liberis educandis: Itaque domi rituis nostri, qui per deum fidium iurare uult, prodire solet in compluuium.

Pronis positum pro prona. Varro parmenone: Alia trabs pronis in humum accedens proxime frangit ramos cadens.

Teneritas teneritudo. Cicero de finibus bonorum & malorum libro quinto: In primo enim ortu inest teneritas ac mollitia quædam.

DE NVMERIS, ET CASIBVS.

ACcusatiuus numeri singularis positus pro genitiuo plurali. Sisenna historiarũ libro quarto: Qui tamen, quibus litibus fœdera maiorũ suûm dissoluta. Titinnius Veliterna: Omnium uitiûm expertem, consilij plenum prohibui. Idem gemina: Non execratus parasitum, nec uirum aspellit domo. Lucretius lib. sexto: Flammea tempestas Sicu.ûm dominata per agros. Plautus persa: Pol deûm uirtutem dicam & maiorum meûm. Terentius Ecyra: Propè iam remotum ab iniuria aduersariûm. Accius Eurysace: Reprime parumper, millia sex numûm in arcam dimisi numariam. Idem ἐπὶ ναυσὶ μάχῃ: Ab classe ad urbem tendunt, neque quisquam potest fulgentium armûm armatus ardorem obtui. Turpilius epiclero: In Caliphonis nunc te miseræ liberûm. Pacuuius Atalanta: Parentum incertûm inuestigandûm gratia. Idem periboea: Regnum imperator æternûm morum sator. Varro παπίᾳ πάππῳ, περὶ ἐγκωμίων: O mi optanti ministerio inuidûm tabes. Idem de uita populi Romani libro quarto: Hortensius supra decem millia cadûm hæredi reliquit, medimnûm uini mille cadũ. Sallustius historiarũ libro nono: Cuius duas insulas propinquas inter se, & decem stadiûm procul à Gadibus satis constabat suopte ingenio alimenta mortalibus gignere. Afranius Vopisco: Antiquitas petenda in principio est mihi. maiores uestri incupidiores liberûm fuere. Marcus Tullius de officijs libro tertio: An emat denario, quod sit mille denariûm? Accusatiuus positus pro datiuo: Ignoscamus illam rem, pro illi rei ignoscant. Plautus amphit. Velatis manibus orant, ignoscamus peccatum suum. Terentius Eunu. Hau ne comparandus hic quidem ad illum est.

Genitiuus casus positus pro accusatiuo. Titinnius psaltria: Dicis tu quæso, quò te auortisti? mei fastidis? si meæ delitiæ. Plautus Aulularia: Fastidit mei, pro me fastidit. Lucilius satyrarum libro septimo: Tristes difficiles sumus, fastidimus bonorum. Turpilius Leucadia: Vide nunc fastidit mei. Lucilius libro xxviij. Cui sæpe imposui mille plagarum in diem. Idem: Si argenti indiges. Plautus Aulularia: Deinde egomet mecum cogitare interdum occœpi. Sic ueretur illam rem, sicuti & consuetudo, & Terentius Phormi. autor est dicens: Non simultatem meam uereri saltem. Veteribus genitiuum pro accusatiuo poni placet. Afranius compitalibus: Si non uerear, nemo uereatur tui. Idem simula. Tui ueretur, mè ad te misit oratum peteret. Idem emancipato: Optandum uxorem, quæ nõ uereatur uiri. Pacuuius Hermiona: Tyndareo fieri cõtumeliam. cuius à te ueretur maxime acta gratulatione. Nihil'ne te populi ueretur, qui uociferare in uia? Varro Sardis uenalibus: Non te tui saltem pudet, si nihil mei reuereatur? Accius Alphesibœa: Si tui ueretur te progenitoris, cedo. Accusatiuus positus pro ablatiuo. Titinnius gemina: Aedepol hominis ignaui functus officium. Plautus menæchmis: Nam parasitus octo hominum munus facile fungitur. Idem trinumo: Sequere hacine gnata, ut munus fungas tuum. Lucilius satyrarũ libro primo: Munus tamen fungi, & muros seruare. Idem libro quinto: Liuius pauperem ait se ingentia munera fungi. Turpilius epiclero: Sed uola, ut familia nostra officia fungatur sua. Idẽ Pedio: Nuptias abieci, amicos utor primores uiros. Pacuuius duloreste: Nónne officiũ fungar uulgi, atq; ægre madefactum feram? Accusatiuus uel nominatiuus positus pro ablatiuo. Turpilius Demetrio: Meos parẽtes careo. Marcus Tulli. de Rep. libro quinto: Sed tamen ut bono patrifamiliâs, colendi, ædificandi, ratiocinandi quidam usus opus est. Varro κύνος, περὶ ταφῆς: Deniq; si uestimenta ei opus sunt, quæ fers, cur conscindis? Si non opus sunt, cur fers? Idem Prometheo li-

bro primo. Id ut scias, audi hoc, quod falsum dicis esse, nemini oculos opus esse, si habet. Sallustius historiarum libro secundo: Ruina, quæ pars magna, suismet, aut proxumorum telis cæteri uice pecorum obtruncabantur. Afranius Vopisco: Tandem, ut possimus nostra fungi munera. Idem fratrijs: Id aurum me condonat literis. Lucilius libro xxvi. Hæc tu si uoles, per aureis pectus irrigarier. Genitiuus positus pro ablatiuo, uel aduerbio loci. Plautus trinumo: Non ego sum dignus salutis? Cicero Thuscu. libro quarto: Aliquod malum metuit exanimatus, pendet animi. Plautus amph. Vt salui potiremur domi. Põponius pappo agricola: Domus hæc fuerit placiti. Accius erigona: Locrorum late uiridia, & frugum ubera. Lucilius satyrarum libro sexto: Hortare illorum si possim capi sortiri. Idem libro octauo: Quarum & abundemus rerum, & quarum indigeamus. Idem libro nono: Si nihil ad faciem, & si olim lupa prostibulum quæ numini opus, atque absit. Pacuuius periboea: Postquàm est honora: u. frugum, & floris liberi. Marcus Tullius de Repub. libro tertio: Noster autem populus socijs defendendis terrarum iam omnium potitus est. Afranius Excepto: Quod uitæ studium, aut quod præsidium in posterum mihi supponebas, mecum priuis tui? Varro de uita populi Romani libro secundo: Vt noster exercitus ita sit fugatus, ut galli Romæ capitolij sint potiti, neq; inde ante sex menses gesserint. significata ad genitiuum in potestatem uenit. Plautus captiuis: Ille alter potitus hostis est. Sallustius Iugurthæ bello: Vt priusquàm legatos conueniret, Adherbalis potiretur. Idem eodem: Ager autem aridus, & frugum uacuus. Marcus Tullius de officijs libro primo: Hæc sunt opera magni animi, & excellentis, & prudentia æque, consilioq; fidentis. Idem: Omnium autem rerũ, ex quibus aliquid acquiritur, nihil est agicultura melius. Virgilius Aeneidos lib. primo: Implentur ueteris Bacchi, pinguisq; ferinæ. Marcus Tullius in Hortensio: Et qui expectat, pendet animi, quia semper quid futurum sit, incertũ est. Varro Eumenidibus: Ego autem qui essem plenus uini, & Veneris. Sic desipiebam mentis pro mente. Plautus epidico: Desipiebam mentis, cum illa scripta mitterem. Sic mille annorum uiuunt, pro mille annis uiuunt. Plautus milite: Qui mille annorum perpetuo uiuunt. Datiuus pro accusatiuo. Titinnius Aratro: Vbi ambitioni uirtuti uideas antecedere, pro uirtutem antecedere. Plautus truculento: Quia tu uestimento, & cibo alienis rebus curas. Accius Meleagro: Cuius exuuias, & coronam huic numerauit uirgini. Marcus Tullius de Rep. libro quarto: Hic uero mulieribus præfectis reponatur, qui apud græcos creari solet: sed fit censor, qui uiros doceat moderari uxoribus. Sallustius Catilinæ bello: Breui spacio legiones numero hominum expleuerat, cum initio non amplius duobus millibus habuisset. Lucilius libro xxvi. Si miserantur se ipsi, uide, ne illorum causa superiore loco collocauerit. Ter. Facite ita, ut uobis decet. Titinnius Aratro: Vbi ambitioni uirtuti uideas antecedere. Terentius Andria: Interea mulier quædam ab hinc triennium ex Andro commigrauit huic uiciniæ. Varro de uita populi Romani lib. iiij. Tanta porrò inuasit cupiditas honorum plerisq;, ut uel cœlum ruere, dummodo magistratum adipiscantur, exoptent.

Accusatiuus pro genitiuo. M. Tul. de offi. lib. ij. Dum homines cruenti hastam illam cruentam meminerint, & sperabunt. Virgilius Buco. Alternos musæ meminisse uolebãt. Plautus cistellaria: Meminere officium suum. & menæchmis: Propterea illius nomen memini facilius. Accius Eurysace: Heu me miserum, cum hæc recordor, cum illos reminiscor dies. Idem ἐπὶ ναυσὶ μάχῃ· Eos mortalis fœnis libro decimo. Misereor sæpe studitos uolo. & Athamante: Veritus sum arbitror, atque utinã memet possim obliuiscier. Et ĩ nyctegres. An ego Vlyssem obliuiscar unquam, aut quenquam præponi uelim? Turpilius pedio: Iam desine meminisse illius formam. Marcus Tullius de Repu. libro quarto: Atq; ipsa mens, quæ futura uidet, præterita meminit. Varro, uæ uictis, περὶ φιλονεικίας: Libet me epigrammata facere, & quoniam nomina non memini, quod in solum mihi uenerit ponam. Inuidit illam rem, pro illa re. Accius Menalippo: Vnde aut quis mortalis florem liberum inuidit meum? Priuatur illam rem, pro illa re. Næuius pedio: Quod rès uis hunc priuari pulchras, quas uti solet?

Ablatiuus pro genitiuo. Plautus pseudulo: Vino modo cupidæ estis. Lucilius satyrarum libro primo: Porrò quæcunq;, & cuicunq;, ut diximus ante, obstiterit primo hoc minuendi refert res. Idem libro sexto: Et id solum aduersæ fortunæ rei quæ resistit. Turpilius pedio: Neq; uirum educta, ut par est, expers malitijs. Virgilius Georgico. libro primo: Ille ferax oleo est. Accusatiuus pro nominatiuo. Pomponius præcone posteriore: Quod lætitias insperatas modo mihi irrepsere in sinum. Virgilius Aeneidos libro primo: Vrbem quã statuo, uestra est. Nominatiuus pro datiuo. Næuius agricola: Lernete duo uerbis etiam primo, & postremo. Plautus Aulularia: Credo ego illum iam inaudiuisse mihi esse thesaurum domi. id inhiat. Cicero Thusculanarum libro primo: Multaq; secula post reuiguit Pythagoreorũ nomen. Varro de re rustica libro primo: Centum iugeribus uinearum opus esse quindecim mancipia. Genitiuus pro datiuo. Accius Neoptolemo: Quid si ex Græcia omne nomen Ilium par nemo reperiri potest? Turpilius pedio: Neq; uirũ educta, ut par est, expers malitijs, metuens sui. Virg. Aen. lib. i. Diues opum, studijsq; asperrima belli. Plau. Asin. Volo amori obsecutũ illius, uolo amet me patrem. Idem pseudulo: Duorum labori ego hominẽ parsissem lubens, me interrogãdi, & tui respõdendi mihi. Cicero de Orat. lib. ij Bonorũ uirorũ plenũ forũ. Varro de uita pop. Ro. li. iiij. Ipsa Italiæ oppida sunt uastata, quæ prius fuerunt hominũ referta. Nominatiuus pro genitiuo. Turpilius epiclero: At enim scies ea, quæ fuisti inscius. Terẽ. Phor. Ita pleriq; ingenio sumus omnes, nostri nosmet pœnitet. Sic & potior illam rem. Pacu. periboea: Regnũ potior, cõiugem macto inferis. Ablatiuus pro datiuo. Lucil. Quod sumptũ, atq; epulas dictu præponis honesto. Virg. libro vi. Teq; aspectu ne subtrahe nostro.

Genitiuus pro nominatiuo. Mar. Tul. de Repu. lib. vi. Vt quemadmodum scribit ille; quotidiano in forum mille hominũ cum pallijs conchylio tinctis discederent. Ablatiuus pro accusatiuo. Virg. lib. v. Gratior & pulchro ueniens in corpore uirtus Adiuuat. Accusatiuus pro genitiuo. Accius myrmidonibus: Mea fata in acie obliti. Sallu hist. li. iij. Sed Põpeius à prima adolescentia sermone fautorum similẽ fore se credẽs Alexandro regi. Virg. Aene. lib. viij. Et uocẽ Anchisæ magni, uultũq; recordor. Accusatiuus pro datiuo. Lucilius lib. xxvi. Suspendat'ne se, an in gladiũ incumbat, ne cœlũ uideat. Plau. amphit. Velatis manibus orant ignoscamus peccatum suum. Afra. Vopisco: Male merentur de nobis heri, qui nos tãtopere indulgent in pueritia. Cæci. Plot. Dũ ego eius mortẽ mibo. Vir. Aen. li. iij.

Treis adeo incertos cæca caligine soles
Erramus pelago, totidem sine sidere noctes.

Cicero de Orat. libro tertio: Locutus esse dicitur homo copiosus aliquot horas. Datiuus pro ablatiuo. Sisenna historia. lib. iiij. Alij saltui, ac uelocitari certare. Varro de re rusti. lib. i. A quo quod indigent potui, poma dicta esse possunt. Idem Varro de liberis educandis: Non solum qui primus in alterutra re præstet alios, sed etiam qui sit secundus, & tertius.

Nominatiuus pro ablatiuo. Sisenna historiarum libro tertio: Omnia, quæ diximus loca, statim potitus. Idem: Hostis

loca superiora potiti. Virgilius Aeneidos libro decimo: Saxúq; undis immane minatur.

DE MVTATIS CONIVGATIONIBVS.

FEruit pro feruet. Lucilius libro octauo: Feruit nunc, feruit ad annum. Accius nyctegresia: Classis adit, clauditur, feruit. Titinnius Setina: Sapientia gubernator nauem torquet non ualentia. Cocus magnum ahenum quando feruit, paula confutat trua. Accius Meleagro: Heu cor ira feruit cæcum, amentia rapior ferorq́;. Pomponius agricola: Domus hæc feruit flagitijs. Afranius Priuigno: Hoc potius, hoc nunc feruit minus. hæc uolo. Varro sexagesi: Quod leges iubent, non faciunt, faciant doscelâue feruit omnino. Ab eo quod est feruit breuiato accentu ferŭere facit, ut spernit spernere. Afranius epistola: Ego miso Clandestinorum pietor ferè matera menstra ferŭere. Lucilius satyrarum libro octauo: Ferŭere ne longum uero hoc litoribus tradam. Virgilius Aeneidos libro quarto: Iam littora ferŭere flammis. Lucretius libro secundo: Ferŭere cum uideas classem, latéque uagari. Næuius lycurgo: Late, longéque trans nostros feruere. Accius telepho: Aere, atque ferro feruere igni, insignibus florere. Varro desultorio, περὶ τρυφῆς: Feruere piratis uastariq́; omnia circûm. Lauit pro lauat. Virgilius Georgicorum libro tertio: Lauit improba teter Ora cruor. Plautus pseudulo: Eas lacrymis lauit. Lucretius libro secundo: Littoris incurui bibulam lauit æquor arenam. Accius phœnissis: Salsis cruorem guttis lacrymarum lauit. Varro cosmophthoro, περὶ φθορᾶς κόσμου: Atq; Aegeus fluctus, quam lauit ante aquilo, Sæuus ubi posuit Neptuni filius urbem. Sallustius historiarum libro secundo: Dubium, an insula sit, quod euri atq; austri superiactis fluctibus circûm lauit. Næuius Danaë: Animi iubeo fonte lauere memini manum. Lauere inde tractum est. Ennius Telamone: Strata terra, lauere lacrymis uestem squalam, & sordidam. Idem Hecubâ: Heu me miserum interij, pergunt lauere sanguinem. Lucretius libro quinto: Lubrica proluuie larga lauere humida saxa. Accius Medea: Lauere salsis uultum lacrymis. Varro, ἀνθρωπουργία, ἢ περὶ γενεθλίων: Et Hymenæus, qui primo lauere aluum marsupio solet. Idem ἑκατόμβη, περὶ θυσιῶν: Pater, ut cruore laueret ararum aggerem. Afranius Suspecta: Vident lauere lacrymis me tuum collum pater. Lauerent etiam inde manauit. Ennius Andromeda: Nam ubi introducta est, puerumq́; ut lauerent, locant in clypeo. Afranius Fratrijs: Aquam ex cœno haurire, qui lauerent manus. Plautus amphit. Postquàm peperit pueros lauere iussit nos, occepimus. Inde imperatiuo modo lauite facit. Titinnius psaltria: Manus lauite mulieris, & capita uelate. Laui etiam positum pro lauari. Pomponius Petitore hærede: Ita uelim facias. iampridem uolo, latrinam laui. Feruat pro ferueat. Pomponius Fullone: Facite, ut ignis feruat, ligna instipite, far concidite. Accius Achille: Ne tum cum feruat pectus iracundia. Sonit pro sonat. Accius Aeneadis aut Decio: Clamore, & gemitu templum resonit cœlitũ. Idem Phœnissis: Ac ubi curuo littore latratu unda sub undis labunda sonit. Ennius Hectoris lytris: Et sonit, franguntur hastæ, terra sanguine sudat. Pacuuius Duloreste: Hymenæum fremunt æquales, resonit crepitu musico. Expedibo pro expediam. Pacuuius Atalanta: Nam quod conabar, cũ interuentum est dicere, nunc expedibo. Accius nyctegresia: Cunctexa pedibo, id modo iusiurandum date. Pomponius Vernionibus: Sed qui utroq; error uos agitat, expedibo. Ennius Eumenidibus: Id ego æquum aptius fecisse expedibo, atq; eloquar.

A sonit sonere inde tractum est. Lucretius libro primo: Caligare oculos, sonere aureis, succidere artus. Accius Neoptolemo: Atq; adeo ualuas sonere sensi regias. Idem atreo:

Sed quid tonitru turbida toruo
Concussa repente æquora cœli
Sensimus sonere?

Soniuit etiam inde manauit. Ennius Andromache, & hermaphrodito: Nam neque irati, neque blandi quicquam syncere sonunt. Accius Iliona: Ibo ad eam, ut sciscam quid uelint, ualuæ sonunt. Nolito pro noli. Lucilius libro xxx. Nolito, tibi me maledicere posse, putare. Axim pro egerim. Pacuuius Peribœa: Vt quæ egi, ago, uel axim uerrũcent bene.

Feruitur pro feruit. Afranius Vopisco: Quanta uociferatione feruitur? Hei miseræ mihi. Mantat pro manet. Cæcilius hypobrastaria: In uoltu eodem, in eadem mantat militia. Artiuit pro artauit. Næuius dotata: Artiuit linguam in palatum, cœpit labia sugere. Idem hetæra: Conatus artiuit matri inter femina fortiter. Audibo pro audiam. Ennius Telamone: More antiquo audibo, neq; aureis tibi cõtrariorum utendas dabo. Idem Pancratiastis: Quò nunc me ducis? ubi molarum strepitum audibis maximum? Cæcilius nauclero: Num ab eo audibis. præterea, si dicis, filia redeat Pergamo. Fulgit pro fulget. Lucilius satyrarum libro septimo: Primum fulgit uti caldum, & fornaceum ferrum. Pomponius Macco sequestre: Simile est, quasi cũ in cœlo fulgit propter lunam lucifer. Lucretius libro sexto:

Fulgit item nubes ignis cum semina multa excussere
Fulgit item cum rarescunt quoq; nubila cœli.

Fulgĕre correpte pro fulgere. Lucretius libro quinto:

Multa uidemus enim cœlestibus insita flammis
Fulgere, cum cœli donauit plaga uagare.

Pacuuius Medo: Linguæ bisulcis actu crispo fulgere. Accius Bacchis: Lætum in Parnasso inter pinos tripudiantem, in circulis ludo, atq; tedis fulgere. Lucilius satyrarum libro undecimo: Conuentus pulcher bracæ saga fulgere torques Magni.

Es pro esto. Lucilius libro xxviij. Conijce te intro, ac bono animo es. Pomponius, macchis geminis: Bono animo es. ui deo de repis primiter de pannibus. Amplant pro amplificant. Pacuuius Teucro: Vbi poëtæ pro sua parte falsa cõficta canant, qui causam humilem dictis amplant. Aperibo pro aperiam. Pomponius uernionibus: Aperibo, non possum ciuem pati. Orcus est, quem amare cœpi, pinguis non pulcher puer. Cupiret pro cuperet. Lucretius libro primo: Perfringere ut arcta Naturæ primus portarum claustra cupiret.

Dicebo pro dicam. Næuius in pathicis. Primum quod dicebo recte, secundum, quod dicebo eo melius. Edim pro edam. Cæcilius Asoto: Nihil'ne tibi esse quod edim? Næuius buccula: Quod editis nihil est: si uultis, quod cacetis, copia est. Pomponius Conditionibus: Vix nunc quod edim inuenio, quid nam fiet siquam duxero? Plautus pœnulo: Est domi quod edimus ne nos tam contemptim conteras. Facitur pro fit. Nigidius commentatione grammatices libro xix. Id quod dico, est huiusmodi: ποιεῖ facit, ποιεῖται facitur. Titinnius libro quinto: Quanta stultitia cupidinis petunt consilium bona gratia, ut paruifaciatur.

Euenat pro eueniat. Ennius Hecuba: Senex sum, utinam mortem oppetam, prius quàm euenat, quod in pauperie mea senex grauiter gemam. Faxim pro fecerim. Ennius Phœnice: Plus miser sum, si scelestum faxim, quod dicam fore. Moneris pro monueris. Pacuuius armorum iudi-

cio

cio. Dic quid faciam: quod me moneris effectum da. Item Chryse: Dij monerint meliora. Niuit pro ningit. Pacuuius; Paulo: Sagittis, plumbo, & saxis grandinat, niuit.

Obedibo pro obediam. Afranius mariti s: Meo ut obsequar amori, obedibo tibi. Operibo pro operiam. Pomponius, Præfecto: Morum pater at est negato esse, hic me operibo caput. Paribit pro pariet. Pomponius Buccone autorato: Si prægnans non es, paribis nunquam.

Peruenibunt. Pomponius pithone gorgonio: Hominem beatum quò illæ peruenibunt diuitiæ.

Reddibo. Plautus Vidularia: Ego seruabo, quasi sequestri detis, neutri reddibo. Reperibitur pro reperietur. Pomponius annulo posteriore: Id credo metuis, ne inuidia desit, cum nemo, qui à te recipiat, reperibitur. Plautus epidico: Quid illa fiet fidicina igitur? aliqua res reperibitur. Cæcilius obolo. Nunc enimuero est, cum meæ morti remedium reperibit nemo. Possetur pro posset. Quadrigarius annalium libro primo: Cum non possetur decerni utrius putaretur uictoria esse. Sapiui pro sapui. Næuius Virgine prægnante: Quando ego plus sapiui, qui fullonem compressi quinquatribus. Venibo pro ueniam. Pomponius macchis geminis: Serò est, sexta, si tibi placet, uenibo.

Poteratur pro poterat. Cœlius annalib. libro primo: Cum iure sine periculo bellum geri poteratur. Potestur pro potest. Pacuuius Chryse: Si qua potestur inuestigari uia. Quadrigarius annalium libro tertio: Adeo memorari uix potestur, ut omnes simul suum quisque negotium adorti essent.

Soluerit pro solutus sit. Cœlius annal. libro septimo: Duos & septuaginta lictores domum deportauisse facis, qui ductoribus hostium ante soluerint ferri. Fidebo. Næuius de pathicis: Tibi cum fidebo fidelis ero. Deplorabundus pro deplorans. Plautus Aulularia: Homo ad prætorem uenit deplorabundus. Coctum pro coquendum. Plautus Aulularia: Solet ire coctum. Macet pro macilentus est. Plautus Aulularia: Qui ossa, ac pellis totum ita macet.

DE INDISCRETIS ADVERBIIS.

HVmaniter. Tullius ad Pansam libro primo: De animo fecisti humaniter, quem quidem ego semper dilexi, méque ab eo diligi sensi. ad Atticum libro secundo: Inuitus literas tuas scinderem, ita sunt humaniter scriptæ.

Diserte & consuetudine dicitur, & Afranio autore, diuortio: Quod uult diserte pactum aut dictum.

Disertim dicere planè, palàm Lucilio autore possummus Veliterna: Habui recte disertim. Plautus sticho: Fuit disertim, id usu perdidi. Accius Eurysace: Disertim id unum incommodum desit meis. Liuius: Túmque mihi narrato omnia disertim. Insaniter Pomponio autore: Metuo illum, iocari nescit, ludit nimium insaniter.

Seueriter pro seuere dici autoritas ueterum iubet. Titinnius prælia: Seueriter hodié sermonem amica mecũm contulit. Communitus pro communiter. Varro rerum diuinarum: Etenim ut deos coleret, debet communitus ciuitas, sic singulæ familiæ debemus. Blanditer pro blande. Titinnius gemina: Iucunda primum blanditer comparamus colloquia. Celere pro celeriter. Næuius Paulo: Nunc te obtestor, celere sancto subueni censori. Ennius satyrarum libro primo: Dum quicquid des celere. Benigniter pro benigne. Titinnius gemina: Nimium te patrocinari censeo benigniter. Festiuiter pro festiue. Næuius geminis: O domus parata pulchræ familiæ festiuiter. Auariter pro auare. Plautus Curculione: Hoc uide, ut ingurgitat impura in se merum auariter. Quadrigarius annalium libro uigesimoprimo: Crudeliter ille, nos misericorditer: auariter illi, nos largimur. Cato de præda militum diuidenda: Fraudulenter, atq; auariter. Amiciter pro amice. Plautus Persa: Quam meo amico amiciter hanc commoditatis copiam danunt. Pacuuius Duloreste: Nunc ne illum expectes, quando amico amiciter fecisti. Probiter pro probe. Varro octogesi. Postquàm auida libido rapere, ac concidere cœpit, seq; opifice non probiter strepere. Munditer pro munde. Plautus pœnulo: Nam cum sedulo munditer nos habemus, uix, ægréq; amatorculos inuenimus. Sæuiter pro sæue. Plautus pœnulo: Aha tam sæuiter. Idẽ Trinumo: Ah nimium Stasime sæuiter. Accius Astyanacte: Ferum feroci contundendum sæuiter.

Sæuum pro sæuiter. Ennius phœnice: Sæuum suspicionem ferre falsam futilium est. Afranius Simulante: Sæuum ferre hæc te simul, & gnatam ab illo adducere. Ennius hectoris lytris: Sæuum fortuna, ferro cernunt de uictoria.

Mœstiter pro mœste. Plautus rudente: Obsecro tam mœstiter ueste uestitus? Propritim pro proprie. Lucretius libro secundo: Quid genus humanum propritim de quibus actum est. Ampliter Lucilius libro decimoquarto: Nam sumptibus magnis, & structam ampliter, atque cum accumbimus mensam. Pomponius hærede petitore: Heus aptate pueri munde, atque ampliter conuiuium. Plautus sticho: Sat est seruo homini modeste facere sumptum, quam ampliter. Accius Diomede: Benigne, & pro beneficio largi, atque ampliter.

Aliquantisper. Quadrigarius annalium libro sexto: Aliquantisper pugnate, nihil promouet pœnus. Cæcilius fallacia: Nam si illi, postquàm rem paternam amiserant, egestate aliquantisper iactati forent. Idem fallacia: Velim paulisper experiri te, quantisper non plus triduum. Pomponius dotata: Possum exorare te, ut recedas à me paulisper, modo quantisper sat habes. Duriter pro dure. Terentius Andria: Primo hæc pudice uitam parce, ac duriter agebat. Næuius zona: Duriter me habere uigilasse. Afranius priuigno: Viuax uetus quàm duriter nunc consulito tergo meo. Ennius phœnice: Quam tibi ex ore orationem duriter dictis dedit. Cæcilius fallacia: Nam quàm duriter uos educauit, atque aspere non negat. Cautim pro caute. Accius Alphesibœa: Sed tibi cautim est adeundum ad uirum. Idem Philocteta: Contra est eundum cautim, & captandum mihi. Strictim. Cicero de Oratore libro primo: Quasi per transennam prætereuntes strictim aspeximus. Sallustius: Strictim, ut quæque memoria digna uidebantur, præscriberem. Firmiter pro firme. Lucilius satyrarum libro decimo: Fluctibus, à uentis'que aduersis firmiter essent. Idem libro duodecimo: Firmiter hoc pariter'que tuo sit pectore fixum. Marcus Tullius de Republi. libro sexto: Firmiter enim maiores nostri stabilita matrimonia esse uoluerunt. Fidele pro fideliter. Plautus captiuis: Fac fidele. caue fidem fluxam feras. Aequiter pro æque. Pacuuius Atalanta: Concertare ac dissentire partim da cursim æquiter. Accius Antenoridis: Ad populum intelligo referundum, quoniam æquiter sententiæ fuere. Liuius ægystho: Nam, ut pergam accensa, & prædam per participes æquiter partita est. Publicitus pro publice. Lucilius satyrarum libro duodecimo: Huic homini quæstore aliquo esse opus, atque chorago Publicitus, qui mihi atque Epi-

ſeo præbeat aurum. Idem li. ro decimoſexto: Publicitus uendis tamen atque extrema liguris. Plautus Amphitryone: Ita peregre ueniens hoſpitio publicitus accipiar. Cæcilius Plotio: Ibo domum, ad plebem pergitur publicitus defendundum eſt. Põp. Campanis: Dat ordo ſenio, & fullonibus publicitus cibaria.

Proteruiter. Ennius Pancratiaſte: Quis eſt qui noſtris foribus tam proteruiter? Ignauiter pro ignaue. Lucilius ſatyrarum libro decimoſexto: Cur tam ignauiter hoc præſertim tempore quæris? Quadrigarius annaliũ libro ſecundo: Et qui ibi erant non ignauiter putando eum diem pro meliore habuerunt. Mutuiter pro mutuo. Varro octogeſi: περὶ νομισμάτων: Viue, méque ama mutuiter.

Perſpicace pro perſpicaciter. Afranius diuortio: Quàm perſpicace, quàm benigne: quàm cito, quàm blando, quàm miti eſt pectore. Aſperiter. Næuius pullis: Vbi tu nequaquã cubares aſperiter. Celeranter pro celeriter. Accius Antenoridis: Sed quis hic eſt, qui matutinum curſum huc celeranter rapit? Dapſile. Pomponius ruſtico: Quid nunc uis fieri? uerrem ſume dapſile, ac dilucide. Exquiſitim. Varro Aiace ſtramentitio acre æger medicos exquiſitim conuocabas, ut cõualeſceret. Hilare. Marcus Tullius de Oratore: Quis unquam res præter hunc tragicas penè comice, triſteis remiſſe, ſerias hilare? Afranius priuigno: Et propter patruelem tuam conſtituit hilare anhelans, deiecta coma.

Feſtinatim pro feſtinanter. Pomponius Aſinaria: Exiliui de nocte ad molam fullone feſtinatim. Siſenna hiſtoriarum libro quarto: Prætor feſtinatim de caſtellis ad caſtra maxima pedites conduxit. Pugnitus pro pugnis. Cæcilius fallacia: Niſi quidam qui ſe malit pugnitus peſſundari.

Futile futiliter. Ennius phœnice: Vt quod factum eſt futile, amici nos feramus fortiter. Humanitus pro humaniter. Turpilius Pedio: Quare eſſe dicat quiſquam illum hominem, haud quicquam facere humanitus. Caſſius Hemina hiſtoriarum libro quarto: Quare ſi omnes artes humanitus aguntur. Afranius repudiato: Quanto facilius ego, qui ex equo uenio adducor ferre humana humanitus?

Inimiciter. Accius διδασκαλικῶν libro primo: Placare hoſtem ferocem, inimiciterq́ accenſum. Memore pro memoriter. Pomponius philoſophia: Sed ne cum iſta hæc memore meminiſti, indicat qui illud aurum abſtulerit. non didici hariolari gratis. Immortalitus. Turpilius Hetæra: Sat me, ut meum cor uoluptatibus dat, immortalibus ſe obtulit mihi hæc facultas. Largitus pro large. Afranius materteris: Quid iſtuc eſt? quid fles? quid lacrymas? largitus proloquere. Iracunditer. Cæcilius Subditiuo: Quæſo ne temere hanc rem agas, & ne iracunditer.

Minutim pro minute. Lucilius libro quinto: Dic quam cogitat uis ire minutim Per commiſſuras rimarũ noctis nigrore. Parciter pro parce. Pomponius Verre: Salbeolo parciter tanquam frater mihi ſis, medium abdomen cum diuidam.

Superbiter. Afranius purgamento: Illa ſuperbiter imperat. Næuius belli punici libro ſexto: Superbiter, contemptim conterit legiones. Longinque, & longiter pro longe. Accius Andromache: Hæc malos annos multosq́ longinque à domo bellum gerentes ſummum ſumma induſtria. Lucilius libro tertio: Non (ut opinor) id à lecto iam longiter rati.

Perplexim pro perplexe. Plautus ſticho: Vtrum ego perplexim laceſſam orationem ad hunc modum. Hemina hiſtoriarum libro primo: Prudens perplexim ſcotino ſcribit.

Saniter. Afranius megalenſibus: Adeſto, aſſentio te amare, me adorare ſaniter. Rarenter. Cæcilius Pauſimacho: Aedepol uoluntas homini rarenter uenit. Næuius Exodio: Multum ames, paulum des crebro, uenias rarenter. Ennius Andromacha: Sed quaſi ferrum, aut lapis durat rarenter gemitum conatur trabem ergaſtulo: Longe ab urbe uillicarier quò herus rarenter uenit. Liuius Tereo: Rarenter uenio.

Contemptim pro contemnenter. Næuius belli punici libro ſexto: Superbiter, contemptim conterit legiones.

Temeriter. Accius Amphitryone: Hoc in re eſt, quod tu tam temeriter meam beneuolentiam interijſſe es ratus.

Reſtrictim pro reſtricte. Afranius Thaide: Ea quæ ferme ſedere melius conſultoribus, quàm reſtrictim cogitata atq́ omnibus rationibus. Præclariter. Quadrigarius annalium libro quarto: Et ita rebus præclariter geſtis Romam reuerterunt. Toruiter. Pomponius Autorato: Occidit taurum toruiter me amores amauit. Ennius Lupiaſta: Quem nunc tu tam toruiter increpuiſti. Puriter. Pomponius Aruſpice: Fac puriter, uel pectore ruſtico uti tractes, laui iandudũ manus. Næuius Virgine prægnante: Sequere me, puriter uolo facias igni, atq́ aqua uolo hunc accipere. Verecunditer. Pomponius Macco: Virginem præteriens uidit duos ſenſim in ludo, uerecunditer non docentem diſcipulum, uerum ſcalpentẽ nateis. Certatim. Virgilius Aeneidos libro quarto: Certatim ſocij feriunt mare, & æquora uerrunt.

Abunde. Siſenna hiſtoriarum libro quarto: Perfuſe atq́ abunde ſparſi uſi magnum pondus auri, argentiq́.

Miſeriter pro miſere. Laberius Macco: Mens incorrupta miſeriter corrumpitur. Properiter. Catullus: Animula miſerula properiter abit.

DE DOCTORVM INDAGINE.

Omnes artem ſecuti negant aduerbijs præpoſitionem addi oportere, ſed autoritas ueterum præponi iubet. Deſubito. Titinnius prælia: Sed amabo, quid deſubito tam repente ad me ueniſti? Ennius Pancratiaſte: Cum deſubito me orat mulier, lacrymans'que ad genua accidit. Afranius Emancipato: Quàm beatæ ſcenicæ uidentur mihi mulieres, quæ iurgio, & beneuolentia terrent deſubito uiros. Cæcilius Aſoto: Nam ego duabus uigilijs tranſactis, duco deſubito domum. Quadrigarius annalium libro ſecundo: His deſubito utriſque nuntiatur ipſorum copias adeſſe. Næuius tripartita: Poſtquàm ſe uidit hæredem, deſubito diuortium fecerunt. Lucretius libro ſecundo: Vim cupidam tam deſubito, quàm mens habet ipſa. Lucilius ſatyrarum libro decimo: Quamuis deſubito trinis deducere ſcalis. Marcus Tullius de Repub. libro ſexto: In his, ut meminiſtis, cõcurſu leuiſſimæ multitudinis, ære congeſto funus deſubito eſſet ornatum. Accius Euryſace: Tot trophæa tam deſubito ſummam gloriam eurotis fines? Pomponius pappo agricola: Volo ſcire ex te, cur urbanas res tam deſubito deſeris. Idem piſtore: Fit deſubito hilarus, triſtis ſaltat, ridens ringitur. Næuius Danaë: Deſubito famam tollunt, ſi quam ſolam uidere in uia.

Derepente. Turpillus Bœtuntibus: Eum derepente uxorem audio ducere. Ennius Phœnice: Ibi tum derepente ex alto in altum deſpexit mare. Afranius Incendio: Non uſquequaq́ idoneum inuenias locum, ubi derepente, cum uelis facias lutum. Idem Homine: Atque ille derepente in iumentum exilit, contendit oculos, derepente abit cœlo. Ennius Hectoris lytris: Ecce autem caligo oborta eſt, omnem proſpectum

abſtulit, derepente contulit ſeſe in pedes. Varro ſeſquiulyſſe: In Theſpiadum ore derepente. Accius aſtyanacte: Hic per matutinum lumen, tardo properantem gradu derepente aſpicio ex nemore pauidum, & properantem egredi. Nouius Macco: Scalpes dentes derepente, in cœnam ſi peccaueris. Terentius Ecyra: Ita corripuit derepente tacitus ad filiam. Pomponius præcone poſteriore: Vis facere, ut nouerca uetulum derepente deſerat? Picumnus eſt auis Marti dicata, quam pic um, uel picam uocant, & deus, qui ſacris Romanis adhibetur. Aemilius Macer in theogonia: Et nunc agreſteis inter Picumnus habetur. Higinius: Picumnus eſt parua ueſte picus Martis. Fabius pictor rerum geſtarum libro primo: Et ſimul uidebant picum Martium. Idem iuris pontificij libro tertio: Pilumno, & picũno. Varro de uita populi Romani libro tertio: Pedius Pætus cum eſſet prætor urbanus, & ſedens in ſella curuli ius diceret populo, picus Martius aduolauit, atque in capite eius aſſedit. Veterum memorabilis ſcientia paucorum numerum pro bonis ponebat, multos contra malos appellabat. Terentius Eunucho: Si quiſquam eſt, qui placere ſe ſtudeat bonis quamplurimis. Accius Tereo: Video ego te mulier more multarum utier, ut uim contendas tuam ad maieſtatem uiri. Idem ἐπὶ ναυσὶ μάχῃ: Probis probatum potius quàm multis fore. Lucilius ſatyrarum libro decimoquarto: Non paucis male ac ſi à ſapientibus eſſe probatum, καὶ πᾶσιν νικήσασι καταφθιμένοισιν ἀνάσσειν. Idem libro decimotertio: Vnus modo de multis, qui ingenio ſit. Marcus Tullius de Repub. libro quarto: Nec in hac diſſenſione ſuſcepi populi cauſam, ſed bonorum. Idem de Repub. libro ſexto: Et uero in diſſenſione ciuili cum boni plus quàm multi ualent, expendendos ab his non numerandos puto. Afranius ſuſpecta: Noli ex ſtultitia multarum credere eſſe animũ meum. Cenſere, & arbitrari ueteres cognatione quadam ſocia, ac ſimilia eſſe uerba uoluerunt. Varro de Republi. libro uigeſimo: Quod uerbum cenſeo & arbitror idem poterat ac ualebat. Plautus rudente: Non uidiſſe undas maiores cenſeo. Idem Menæchmis: Demã hanc coronam, atque abijciam ad læuam manum, ut ſi ſequetur me, hac abijſſe cenſeat. Varro de uita populi Romani libro ſecundo: Itaque quod hos arbitros inſtituerunt, populi cenſores appellarunt. Idem enim ualet cenſere, & arbitrari.

Affici malis tantum conſuetudo præſumpſit, cum ſit poſitum & bonis. Marcus Tullius de officijs libro primo: Si quo aliquo honore, aut imperio affectos obſeruare, & colere debemus. Varro Eumenidibus: Coronam ex auro, & gemmis fulgentem gerit luce locum afficiens. Decuriones & centuriones à numero, cui in militia præerant, dicebantur.

Accenſi qui his accenſebantur, id eſt attribuebantur. Varro de uita populi Romani libro tertio: Quid ea ſcripti uis. Cum erant attributi decurionibus, & centurionibus, qui eorum habent numerum, accenſi uocabantur. Eoſdem etiam quidam uocabant ferentarios, qui depugnabant pugnis & lapidibus, his armis, quæ ferrentur, non quæ tenerentur.

Lateres apud quoſdam, ut ſcrobes cuius generis habeantur, incertum eſt. ſunt autem generis maſculini. Varro de uita populi Romani libro tertio: Nam lateres argentei, atque aurei primum conflati, atque in ærarium conditi. In alio loco idem: Later, quem conquadrauit regius. Modeſtia, moderatio modus, modicum, mediocre, hunc habent ordinem, quod modeſtia fundamentum, ſoliditas, baſis ipſa uirtutis eſt, è qua gignitur moderatio, quæ temperat, aurigátque modos, qui ex ſupra memoratis diſciplinis in factis ſunt, & in dictis, & cæteris talibus, quæ agendi officia ſunt, iunguntur. Modicum uero moderatum eſt: mediocre quod medium. Ita ſæpe poſitum in magnis autoribus aucupauimus. Varro de liberis educandis: Omnia, inquam, in docendis pueris, quæ damna non prohibẽt, uerum bonum fieri, mediocria modica ſunt.

Prouentum etiam malarum rerum dici ueteres uoluerunt. Lucilius libro uigeſimoſexto: Deinq́ adeo male me accipiunt decimæ, & proueniunt male. Imbuere conſuetudo inducere, uel inficere exiſtimat, cum ſit propriè maculare, uel polluere, uel inficere. Accius armorum iudicio: Inter quos ſæpe & multo ſæpe ſanguine imbutos. Idem Menalippo: Credite me amici mortem imbuturum manus. Pacuuius Peribœa: Nam ſi te regeret pudor, ſiue adeo cor ſapientia imbutum foret. Marcus Tullius de Republica libro quinto: Quæ cum Scipio dixiſſet, admodum probans. nimis enim erat odio rhetorum imbutus. Varro ἑκατόμβῃ, περὶ θυσιῶν: At regis enſis ſanguine imbutus nigro. Salluſtius Catilinæ bello: Quaſi uenenis malis imbuta, corpus, animumq́ uirilem effœminat. Virgilius libro ſexto: Quæ ſors prima dedit, ſanguis nouus imbuit arma. Marcus Tullius in Hortenſio: Vti qui purpuram uolunt, ſufficiunt prius lanam medicamentis quibuſdam: ſic literis talibusq́ doctrinis ante excoli animos, & ad ſapientiam concipiendam imbui, & præparari decet. Varro Agathone: Ideo quod maiores noſtri uirginis acerbæ aureis Veneris uocabulis imbui noluerint.

Compotem bonæ rei ſolum dici exiſtimatur, cum etiam mala re poſitum ſit. Accius Clytemnæſtra: Cur me miſeram irridet magis compotem & multis malis?

Mira & miracula ueteres pro monſtris uel horrendis ponebant. Lucilius ſatyrarum libro primo: Miracula ciet thelephantas. Plautus Amphit. Nimia memoras mira. ſed uidiſtin' uxorem meam? Virgilius Georg. libro quarto: Omnia commutat ſeſe in miracula rerum. Diem uolunt cum fœminino genere dicimus, tempus ſignificare, maſculino diem ipſum. Nos contra inuenimus. Turpilius Pedio: Quando equidem amorem intercapedine ipſe leniuit dies, id eſt ipſum tempus. Pacuuius Duloreſte: Gnatam deſpondit nuptijs, hanc dat diem. Virgilius Aeneidos libro ſecundo: Ergo dies infanda aderat, mihi ſacra parari. Victorem altæ rei ſuperatorem dici uoluit Virgilius Geor. libro ſecũdo: Inde ſecutus Per montes uictor, atque alta cacumina regnat. Ver ſacrum quidam dictum putant, ut plerunque, uitabile, & execrandum. Sed Siſenna religioſum dicit hiſtoriarum libro quarto: Quondam Sabini feruntur uouiſſe, ſi res communis melioribus locis conſtitiſſet, ſe uer ſacrum facturos. Apud, ad. Lucilius li. xxx. Aut cum iter eſt aliquò, & cauſam commentaui, ut apud aurificem, ad matrem, communem cognatam, ad amicam.

Error conſuetudinis apud pro in utitur. Itaque uitioſe dicimus, cum nos in foro fuiſſe dicamus, apud forum fuiſſe, cum apud iuxta ſignificet. Accius Euryſace: Apud ipſum addiſcas. Turpilius Leucadia: Vtinam nunc apud ignem aliquem magnum aſſidam. Marcus Tullius de Repub. libro tertio: Cuius etiam focum Cato ille noſter, cum uenerat ad ſe in Sabinos, ut ex ipſo audiebamus, uiſere ſolebat, apud quem ſedens Samnitum quondam hoſtium, tum iam clientium ſuornm dona relegauerat. Accius Diomede: Adſum apud te genitor. Salluſtius Iugurthino bello: Cæterum apud aquam Syllam cum equitibus nocte agitari iubet. Apud pro in etiam dictum inuenimus. Vt Terentius Andria: Apud forum modo è Dauo audiui. Marcus Tullius de ſignis: Cœnã iſti dabat apud uillã in Tyndaritano. Pro etiam ante ſignificat. Vt Virgilius libro octauo: Stabat pro templo & capitolia celſa tenebat. Operari eſt deos religioſe, & cum ſumma ueneratione ſacrificijs litare, uel conuiuari. Pomponius præcone po

steriore: Ad Veneris profectus est mane uetulus, uotum ut solueret, ibi nunc operatus est. Afranius Excepto: Proficiscor. res tempus, locus, simul otium hortabatur, ut operatum illum Dianæ degerem sanctum diem. Idem eadem: Iubeo hominem tolli, & collocari, & confoueri, soluo operã Dianæ. Virgilius Georgicorum libro primo: Lætis operatus in herbis. Lucilius libro xxx. Aut operat aliquo in celebri cum æqualibus fano.

Sexagenarios per pontem mittendos male diu popularitas intellexit. Varro de uita populi Romani libro secundo: Honestam causam, religiosamq; patefecerit, cum in quintum gradum peruenerant, atq; habebant sexaginta annos, tum denique erant à publicis negotijs liberi, atq; otiosi. Ideo in prouerbium quidam putant uenisse, ut diceretur sexagenarios de ponte deici oportere, id est quod suffragium non ferant, quod per pontem ferebant. Stricturæ propriæ dictæ sunt scintillæ, quæ de ferro feruenti micant, cum massa malleis cuditur, unde & incus est appellata. Dictæ autẽ quod strictius emittãtur, aut quod oculos sui fulgore perstringant. Virgilius libro octauo: Stricturæ chalybum, & fornacibus ignis anhelat. Proximum dicebant ueteres non solum adhærens, & adiunctum, uerum etiam longe remotum, si tamen inter duo discreta nihil medium extitisset. Virgilius Aeneidos libro quinto: Proximus huic, longo sed proximus interuallo Insequitur. Sallustius in situ Ponti, de promontorijs Paphlagonum, & quod κριοῦ μέτωπον appellauit, posuit. Memini illam rem, difficilius dictu putant plurimi. Virgilius Bucol. Numeros memini si uerba tenerem. Et Alternos musæ meminisse uolebant. Cicero de Orat. libro tertio: Quod fuit in Graccho, quem tu melius Catule meministi, quod me puero tantopere ferretur. Turbam & turbas diuersam uolunt habere significationem, ut sit turba populi conuentus, turbæ turbationes. Nos contra lectum inuenimus & indiscrete positum. Et pro turbis turbam. Accius Athamante: Ah dubito, ah quid agis? caue ne in turbam te implices. Idem στασιασταῖς, uel Trophæo: Non uides, quantam turbam, quantos'ue fluctus concites? Turpilius Thrasyleone: Nemo unquam uidit ebrium ire interdiu, neque turbam facere, neq; fores exurere. Terẽ. Eunucho: Ne quam ille hodie insanus turbam faciat, aut uim Thaidi. Marcus Tullius de senectute: Cum in illud diuinorum animorum concilium, cœtum'que proficiscar, cumq; ex hac turba, & colluuione discedam. Plautus Aulula. Redeo intro, nequid hic turbæ fiat. Cæcilius, Vmbris: Mirum adeo nisi frater domi ebrius turbam aliquam dedit. Demensum. Terẽtius Phor. quasi deminutum posuit: Quod ille unciatim uix demenso suo suum defraudans genium compersit miser. Cicero de Orat. Aestimatum, uel æquatum dicit, quæ non ex insidijs, sed aperte palàm elaborat, ut uerba uerbis quasi demensa, & paria respondeant. Superuacuum non putat oportere dici Varro de uita populi Romani libro tertio, sed superuacaneum, in quo est superuacuum pro superuacaneo. Cæcum ueteres pro improuido dixerunt. Varro de uita populi Romani libro quarto: Neq; id cæci consules fecissent, quæ mandata arcana tam pio sedissent, aut diuidi centum. G N. magnum. Quoties per accusatiuum casum annos uel dies loquimur, iuges annos, uel dies significamus: quoties per ablatiuum, per interuallum interiectis aliquibus annis uel diebus. Itaque qui optantes multis annis dicunt, multos annos melius dixerint. Virgilius Georg. libro secundo:

Ergo non hyemes illam, non flabra, neq; imbres
Conuellunt, immota manet, multosq; per annos,
Multa uirûm uoluens durando secula uincit:

Plautus Trinumo: Quia ruri dum sum ego, uno sex dies me absente, atque insciente inconsultu meo ædeis uenales hisce inscribit literis. Turpilius Philopatro: Ecce autem tuo more, ut soles uidere mihi ægre pati, quia hos dies complusculos intercapedo sumpti faciũdi fuit. Idem Hetæra: Rus ad illas cõmigrat, habitamus hyemem totam cum mulierculis. Virgilius Geor. libro quarto: Septem illos totos perhibent ex ordine menses Fleuisse. Cicero de Repub. libro primo: Nec tantum Carthago habuisset opum sexcentos ferè annos sine consilijs, & disciplina. Idem de Rep. lib. secundo: Itaq; illa præclara institutio Romuli, cum ducentos annos & triginta ferè firma mansisset. Sallustij historia. libro primo: Et ponere ualidam urbem multos dies restantẽ pugnando uicit. Lucilius libro xxvi. Qui sex menses uitam ducunt, Orco spondent septimum. Dubio potius, quàm difficili intellectu uates posuit Mantuanus: Sed misera ante diem, subitóque accensa furore, cum huic sententiæ aduersetur uersus eius cum opinione sentieus plurimorum: Fortuna omnipotens, & ineluctabile fatum. Verum sensibilitatis eius non leuis ratio est, quæ prima sententia philosophica accipit, intellectumq; ait, sui cuique mores fingunt, omnipotens fortuna esse desinit. quod Sallustius mire: Fortuna simul cum moribus immutatur. Ac per hoc ex ea similitudine iam fatum ineluctabile esse non poterit, quod ex una causa fortuna fieri uideatur & fatum. Potest etiam fatũ morum mutabilitate conuerti, ut ex his aut celere, aut tardum, aut bonum fiat, aut pessimum. Accensa enim furore Dido amoris iniqua uiolentia, quia, ut ipse ait: Omnia uincit amor, ante diem merito uideretur occidere, quod etiã Homeri eiusmodi est, quẽ Virgilius noster omni æmulatione sectatur, σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν. quod est ὑπὲρ μόρον, ultra decretum. quod si admittitur ut ulterius protendatur, quoniam id ex moribus factum est, quod significat σφῆσιν ἀτασθαλίῃσιν admittere. poteritis de moribus properatam etiam fati celeritatem ut intra diem possit admitti, quoniam recepit (ut Homerus ait) magnitudinem ultra uim fati. Impotentiam enim potentiam autoritas dedit. Sisenna historiarum libro tertio: Sublatus lætitia nimia, atque impotẽtia commotus animi. Inuenimus & in Varrone multis annis continuis dici, πεπτανηκότων: Cuius ibi annis multis masculi uestigium inuentum est. Dona consuetudine hæc habentur, quæ aut propitiãdis dijs dãtur, aut hominibus pro benefactis redduntur. Sed autoritate pro ultione positum manifestum est. Virgilius Bucolicis:

Aut ut mutatos Terei narrauerit artus,
Quas illi Philomela dapes, quæ dona pararit.

Quando pro quoniam dici potest. Virgil. libro sexto: Vnũ oro quando hic inferni ianua ditis Dicitur. Et rursus idem:

Hic tibi fabor enim, quando hæc te cura remordet.

Vel pro etiã est. Marcus Tullius epistola ad Brutum libro octauo: Et quod te tantum amat, ut uel me audeat prouocare. Lucilius libro uigesimonono: Hoc inuenisset unum ad morbum illum homini uel bellissimum. Marcus Tullius de officijs libro secundo: Quæ beneuolentia fidelis, uel ad perpetuitatem. Idem in Hortensio: Vidi in dolore podagræ nihilo ipsum uel omnium maximum Stoicorum Possidonium, quàm Nicomachum Tyrium hospitem meum fortiorẽ. Virgilius Geor. libro tertio: Belgica uel molli melius feret esseda collo. Varro Eumenidibus: Ex his, atque eiusmodi institutis, ac uita, uel ad Herculis athletæ facti erant. Virgilius: Carmina uel cœlo possunt deducere lunam. De, pro ab. Lucilius libro xxv. Solus iam uim de classe prohibuit Vulcani. Pilumnus, & Picumnus dij præsides auspicijs coniugalibus deputantur. Varro de uita populi Romani lib. secundo: Natus si erat uitalis, ac sublatus ab obstetrice statuebatur in terra, aut auspicaretur rectus esse, dijs cõiugalibus Pilũno et Picũno in ædibus lectus sternebatur.

Caduceus

Caduceus pacis signum Varro pronuntiat de uita populi Ro. lib. ij. Verbenarius ferebat uerbenam. id erat caduceus pacis signũ. Nã Mercurij uirgã possumus existimare. Qui liberi fiebant ea causa calui erãt, quod tempestatẽ seruitutis uidebantur effugere, ut naufragio liberati solẽt. Plautus Amph. Vt ego hodie raso capite caluus capiam pileum. Luces numero plurali sunt quod dies. Varro hebdomadum, sub imagine Demetrij: Hic Demetrius est natus qd' luces habet annus absolutus.

Quoties genere neutro plurali numero opera legerimus, significantur fabricæ. Virgilius Aene. li. iiij. Pendẽt opera interrupta, minæq; Murorum ingẽtes. Cum genere fœminino numero singulari, intelligendum est opus, uel labor pro mercede sumpta. Plautus Asinaria: Par pari datum, hostimentum est opera pro pecunia. Vel occasio, et facultas, aut opportunitas. Plautus Aulu. Da mihi operam parum, si opera est, Euclio, id quod te uolo. Afranius Vopisco: Deinde id quod dedita opera cõtrouersiæ concinno. Vile positum legimus pro frequenti. Varro uirgula diuina: Atabos cum uolucres uenit, apud illos usq; ad limina indica uilis. Virg. Georg. lib. i. Vilemq; phaselum.

Præter pro ante, uel per. Varro Eumenidibus: En domum præter matrem deûm ædem exaudio cymbalorum sonitum. Cicero, Verrinis libro secundo: Præter loculos soli ferebant.

Fœciales apud ueteres Romanos erant, qui sancto legatorũ officio ab ijs, qui aduersum populũ Roma. qui aut rapinis, aut iniurijs hostili mente commouerant, pignora facto fœdere iure repetebant: nec bella indicebantur, quæ tamen pia uocabant, prius quàm fuisset quid fœcialibus denunciatum. Varro de uita populi Romani lib. ij. Itaq; bella, & tarde, & nulla licentia suscipiebant, quod bellum nullũ, nisi pium putabant geri oportere, & prius quàm indicerent bellum ijs, à quibus iniurias factas sciebant, fœciales legatos repetitum mittebant quatuor, quos oratores uocabant. Idem lib. iij. Si cuius legati uiolati essent, qui id fecissent, quamuis nobiles essent, ut dederentur ciuitati, statuerunt, fœcialesq; uiginti, qui de his rebus cognoscerẽt, iudicarent, & statuerent, & constituerent. Atq; particula, si diligentius intelligitur, multam habet significantiam, ut uel illud est Ennij: Atq; atq; ascẽdit muros Romana iuuentus. quod est festine, & intrepidanter ascendit. Significat etiam celeriter, & statim, ut Virg. Geor. lib. i. Si brachia forte remisit, Atq; illũ in præceps prono rapit alueus amni. Habet etiam huiusmodi intellectum, ut dicas, aliter ego feci, & locutus sum, atq; tu, hoc est aliter ego ac tu, uel quàm tu. Intra non solum, id significat quod consuetudine persuasum est, ut intra modum, hoc est à modo minus, sed etiam in ipso modo, ut intra Calendas dies, etiam ipsæ Calendæ accipi debeant: ut intra oppidum, etiam intra cubiculum cum dicitur, in oppido, & in cubiculo dictum esse uideatur. Idq; ita positum in multis ueteribus, sed non tam claris scriptoribus inuenitur. Negatiuas duas negatiuam noue significantiam habere. Varro Bimargo τρόπων τρόπους: Qui non modo ignorasse me clamat, sed omnino omneis heroas negat nescisse. Ludius, quod ludis pueri præsules essent glabri, ac debiles propter ætatem, quos antiqui Romani Lydios appellabant, ut est in lib. i. Varronis de uita populi Romani. Ideo Plautus Aulul. Tu istum gallum, si sapis, glabriorem reddis mihi, quàm uulsus Ludius. Deinsuper. Sallustius historiarum lib. i. Sertorius Parthis turbã orantibus, & nullo ut in terrore solet generis, aut imperij discrimine per calonum corpora ad mediũ, quasi deinsuper stantium manibus in murum attollitur. Sifilare, quod nos uilitatem uerbi uitantes sibilare dicimus. & est maledica uocis significatio, uel cõtumeliosa popularium, cum sifilationibus quis exploditur, à græco ducere originem inuenimus. Huius rei autor est uenerabilis Homerus Iliados

Nubentes ueteri lege Romana asses treis ad maritũ uenientes solebãt ferre: atq; unũ, quem in manu tenerent, tanquam emendi causa, marito dare: alium quem in pede haberent, in foco larium familiarium ponere: tertium in sacciperione condidissent compito uicinali solere resonare. Inde Virg. Geor. lib. i. Teq; sibi generum Tethys emat omnibus undis. Quos ritus Varro lib. i. de uita populi Romani diligentissime percurrit. Secundum non solum numeri, & ordinis, uel prosperum, quod plerunq; positum legimus, sed etiã iuxta. Varro de uita populi Romani libro primo: Tullum Hostilium in uelis, ubi nunc est ædes deûm Penatium, Ancum in palatio ad portam Mugionis secundum uiam sub sinistra. Virg. Geor. libro tertio: Pascuntur uero syluas, & plena secundum Flumina. Fornum & fornaces dicuntur à forno, quod est calido, inde forcipes, quod candentes teneant ferrũ, ut Virgil. libro viij, Versantq; tenaci forcipe massam. Varro de uita populi Roma. libro primo: Cocula quæ coquebat panem, primum sub cinere, postea in forno. cuius utriusq; uocabulum à forno ductũ, id est à calore. Aerediruti appellabantur milites, quibus propter ignominiam stipendium, id est merces menstrualis, aut annua, quæ esset in numis æreis, subtrahebatur. Varro de uita populi Romani libro ij. Stipendium appellabatur, quos æs militi semestre, aut annuum dabatur: cui datum non sit propter ignominiam, æredirutus esset. Negatiuas duas pro negatiua una accipiendas Varro monstrauit de uita populi Romani lib. secundo: Qua abstinentia uiri, mulieresq; Romanæ fuerint, quod à rege munera eorum noluerit nemo accipere. Tabernas non uinarias solum, ut nunc dicimus, sed omnes quæ sunt popularis usus, autoritas Romana patefecit. Varro de uita populi Romani libro ij. Hoc interuallo primum forensis dignitas creuit, atq; ex tabernis ligneis argentariæ factæ. Statilinum, & Statanum, & Fabulinum præsides deos Varro de liberis educandis puerilitatis affirmat, ab Statano, & Statilino, quorum nomina habent scripta pontifices. Sic cum primo fari incipiebant, sacrificabant diuo Fabulino.

DE GENERE NAVIGIORVM.

CELOX est nauigium breue dictum à celeritudine. Plautus Asinaria: Vnde sumam? quẽ interuortam? quò hanc celocem conferã? Idem Captiuis: Vidi in publica celocem, ibidem illum adolescentulũ. Idem Pœnulo: Obsecro Hercle operam celocem hanc mihi, nec corbitã date. Turpil. Lemnijs: Remulis sensim celox ab oppido processerat. Var. Hercules: Tuã fidẽ procella frigida arte obruat celocem. Idem Bimargo: Nautæ remiuagam mouent celocem. Corbita est genus nauigij tardum, & grande. Plautus Pœnulo: Tardiores quàm corbitæ sunt in tranquillo mari. Idem eadem: Obsecro hercle operam celocem hanc mihi, nec corbitam date. Lucilius satyrarum libro xv. Multa homines portenta in Homero uersificata Monstra putant, quorũ in primis Polyphemus ducentos Cyclopes coclites, & porrò huic maius bacillum, Quàm malus nauis in corbita maximus ulla. Horia dicitur nauicula piscatoria. Plautus Rudente: Saluete horia mari fluctuoso. Idem eadem: Mea opera laboratur, & rate, & horia. Cercurus nauis est Asiana pergrandis. Plautus Sticho: Cum percunctor portitores ecquæ nauis uenerit ex Asia, negant uenisse, conspicatus sum interim cercurum, quo ego me maiorem non uidisse censeo. Lucilius satyrarum libro octauo: Rerũ fiumen, atq; uti ipso diuortio ligneis pedibus cercurum concurret æquis. Idem

libro.xiiij. Ad regem legatus Rhodium, Ecbathanam, ac Babylonem ibo, cercurũ sumam. Plautus Mercatore: Aedificat nauem cercurum, & merces emit. Lembus nauicula breuis piscatoria. Accius Deiphobo: Eo ante noctem, externa retia ut proueherem, & statuerem, forte aliquanto solitus lembo sum progressus longius. Turpilius Leucadia: Hortari nostros cœpi ilico, ut celerarent lembũ. Idem Lemnijs: Lembi redeuntes domum duæ ad nos certam accelerarunt ratem. Virg georg.lib.1 Quàm qui aduerso uix flumine lembum Remigijs subigit. Sisenna historiarum libro tertio: Otacilium legatum cum scaphis, ac lembis. Plautus Mercatore: Dum hæc agunt, lembo aduehitur tuus pater pauxillulo. Myoparo est nauicula piratarum. Marcus Tullius de Repub.lib.iij. Nam cum quæreretur ex eo, quo scelere impulsus mare haberet infestũ uno myoparone, eodem inquit, quo tu orbem terræ. Sallustius histor.libro tertio: Et forte in nauigando cohors una grandi faselo uecta à cæteris deerrauit, mariq; placido à duobus prædonũ myoparonibus circunuenta. Sisenna historiarum libro quarto: Naues q; triginta biremes, totidem myoparones. Faselus nauigium Campanum. Varro de Iultorio, περὶ τευφῆς: In alijs domini delitias faselo nactum tonsili remo uilem flictam soluit. Sallustius historiarum libro tertio: Et forte in nauigando cohors una grandi faselo uecta à cæteris deerrauit. Sisenna historiarum libro quarto: Proræ actuariæ trahi grandes, ac faselo primo. Lenunculus nauigium piscatorium. Sallustius historiarum libro secundo: Primo indicit forte super noctem in lenunculo piscantis. Actuariæ nauiculæ celeres, dictæ quod cito agi possent. Sallustius historiarũ libro secundo: Ad hoc pauca piraticæ actuaria nauigia. Sisenna historiarum libro tertio: Quibus occisis actuarias ad uiginti naues, item complures onerarias incendunt. Lintres naues fluminales. Virgilius georg.lib.iij. Cauat arbore lintres. Scaphæ sunt nauiculæ, quæ maiores naues consequuntur. Sallustius historiarum lib.iiij. Senatus magna industria perquirebat, cum per tot scaphas, quas ad ostia cum paucis fides percunctatũ miserant.

Codicarias naues etiam nunc consuetudo appellat, eo quod in fluminibus sint usui. Sallustius historiarum libro quarto: Quàm maximis itineribus per regnum Ariobarzani contendit ad flumen Euphratem, qua in parte Cappadocia ab Armenia disiungitur. et quanquam ad id naues codicariæ occulte per hyemem fabricatæ aderant. Varro de uita populi Romani lib. tertio: Quod antiqui plureis tabulas coniunctas codices dicebant, à quo in Tyberi naues codicarias appellamus.

Pristis nauigij genus à forma pristium marinarum, quæ longi corporis sunt, sed angusti. Claudius rerum Romanarũ lib. xij Quiq; nauigium ea forma à marina bellua dicta est. Virgilius libro quinto: Velocem Mnesteus agit acri remige pristim. &: Frons hominem præfert, in pristim desinit aluus.

Cymba. Afranius Excepto: Tum conscendo cymbam interibi lucis piscatoriam uenio, iacitur ancora, inhibent leuiter. Marcus Tullius de officijs libro tertio: Cymbarum ante pedes multitudo. pro se quisque quod ceperat afferebat.

Onerarias de oneribus tardas. Sisenna historiarum libro quarto: Quibus occisis actuarias ad uiginti naues, item complures onerarias incendunt. Ancoræ uincula, quibus antennæ tenentur. Lucilius: Armamenta tamen uel omnia seruo. funis enim præcisus cito, atque ancora soluta.

Prosumia nauigij genus. Cæcil. Meretrice: Qui pro gubernator propè euertit prosumiam. Idem Amphitryone: De nocte ad portum sum prouectus prosumia.

DE GENERE VESTIMENTORVM.

VNICA Est uestimentũ sine manicis. Titinnius Veliterna: Tunica & cingula obuncula adimetur, pannos possidebit fœtidos. Cicero in Cati. Manicatis ac talaribus tunicis. Virgilius: Et tunicæ manicas, & habent redimicula mitræ. Titinnius: Quin togis cũ candidis, tunicis fordidis sint, & dicis. Plautus Pseudulo: Manuleatã tunicam habere hominem addecet. Et iccirco manuleatam addidit, ne improprie uteretur. Lucilius satyrarum libro primo: Prætextæ ac tunicæ Lydorum opus fordidum omne. Idem libro xv. Scit poëticon esse, uidet tunicam, & togam quid sit. Varro Meleagris Cum etiam alis Menandri tunicam demissam habeat ad talos. Ennius probro Carthaginensiũ tunicatam iuuentutem uoluit dicere. Varro Modio: Quàm istorũ, quorũ uitreæ togæ ostentant tunicæ clauos. Calantica est tegmen muliebre, quod capiti innectitur. Mar. Tul. in Clodium: Tu'ne, cum uinciuntur pedes fasceis, cum calanticam capiti accommodares?

Penula est uestis, quam supra tunicam accipimus. Pomponius Pannuceatis: Penulam in caput induce, ne te noscat. Lucilius satyrarum lib.xv. Penulam si quæris, cantherius seruus segestre utilior mihi, quàm sapiens. Varro Virgula diuina: Non quærenda est homini, qui habet uirtutem, penula in imbri.

Aulæa genus uestis peregrinum. Varro de uita populi Romani lib.iij. Quod ex hæreditate Attalica aulæa, chlamydes, pallæ aureæ. Virg. Georg. lib.iij. Purpurea intexti tollant aulæa Britanni. & est tanquam paludamentũ barbarici habitus militaris. Plagæ grande linteum tegmen, quod nunc torale, uel lectuariam sindonem dicimus, quarum diminutiuum est plagulæ. Varro de uita populi Romani libro tertio: Chlamydes, plagæ, uela aurea. Stolam ueteres non honestam uestem solum, sed etiam omnem quæ corpus tegeret. Ennius Telepho: Cedo, & cauco cum uestitus squalida septus stola. Idem eadem: Regnum reliqui septus medici stola. Varro Cosmopolite, περὶ φθορᾶς κόσμου: Mulieres aliam cerneres cũ stola holoserica. Idem Eumenidibus: Partũ uenusta muliebri ornat stola. Palla est honestæ muliebris uestimentum, hoc est tunicæ pallium. Plautus Menæchmis: Pallam ad phrygionem fert confecto prandio. Lucilius satyrarũ libro xv. Cum tectum est quid uis? satis est. uisuri alieni Sint homines, spiram pallas redimicula promit. Virg. æneï. lib.1. Pallam signis, auroq; rigentem. Strophium est fascia breuis quæ uirginalem tumorem cohibet papillarum. Turpilius Philopatro: Me miseram quid agam? inter uias epistola excidit mihi, infelix inter tuniculam, ac strophium collocaram. Mar. Tul. in Clodiũ: Cum strophio accurate præcingere. Plautus aul. Pro illis crocotis strophijs, sumptu uxorio. Varro Sesquiulysse: Suspendit laribus marinas molles pilas, reticula, ac strophia. Abolla uestis militaris. Varro Cosmoterine, περὶ φθορᾶς κόσμου: Toga tracta est, & abolla data est ad turbam, ubi sera militia in munera uelli, ut præstarem. Sagum uestimentum militare. Sallustius historiarum libro secundo: Occurrere duci & prælium accendere, adeo uti Metello in sagum, Herculeio in brachium tela uenirent. Virgilius libro uiij. Virgatis lucent sagulis. Mar. Tul. ad Cæsarem iuniorem libro primo: Pridie nonas Februarias, cum ad te literas mane dedissem, descendi ad forum togatus, cum reliqui consulares sagati uellent descendere. Varro Virgula diuina: Cum neque aptam mollis humeris fibulam sagus ferret. Sisenna histo. libro tertio: Senatus autoritate sagaria nunc.

Paludamentum est uestis, quæ nunc Chlamys dicitur. Sallustius histo. libro. iij. Et eodem tempore Lentulus duplici acie locum æditum multo sanguine suorũ defensus, postquã ex farcinis paludamenta astari, & delectæ cohortes intelligi cœpere.

Mare. Tul. ad Cæsarem iuniorem libro secundo: Antonius de mens ante lucem paludatus. Chlamys. Virgilius Aenei. li. quarto: Sidoniam picto chlamydem circundata limbo. Varro Hercule Socratico: Cubo in Sardinia ista pedibus chlamyda, sed purpurea amicula. Regilla uestis diminutiue à regia dicta, ut & basilica. Plau. Epid. An regi. lam tunicularn induã, an mendiculam? Varro παπίᾳ πάππῳ, περὶ ὑγκωμίων: Collum procerum fictum leui marmore, Regillam tunicam diffingitur purpura. Ralla uestis dicta à raritate. Plautus Epidico: Tunicam rallam, tunicam spissam. Rica est, quod nunc Iudarium dicimus. Plautus Epidico: Ricã, basilicũ, aut exoticum. Serenus opusculo libro primo: Aut zonulam, aut acum, aut ricam. Nouius Pedio: Mollicinã, crocotam, chirodotã, ricam. Ricinum. Lucilius satyrarum libro secundo: Ricini aurati cicæ & oraria mitræ. Turpilius Veliterna: Ducit me secum post quã ad ædem uenimus, ueneratur deos. interea aspexit uirginem gestantem in capite riculam indutam ostrinam. Varro Prometheo libro primo: Aliæ mitram ricinam, aut mitram melitensem. Cæsicium linteolum dicitur purum & candidũ à cædendo, quod ita ad candorem perueniat, uel quod oras circuncisas habeat. Plautus Epidico: Linteolũ cæsicium.

Indusium est uestimentum, quod corpori intra plurimas uestes adhæret, quasi intusium. Plautus Epidico: Indesiatã, patagiatã, calculam, aut crocotulam. Patagium aurea chlamys, quæ præciosis uestibus immitti solet. Plau. Epidico: Indusiatã, patagiatã. Næuius Lycurgo. Pallis patagijs, crocotis, manicis mortualibus. Supparum est linteũ femorale usq; ad talos pendens, dictũ quod subtus appareat. Plautus Epidico: Supparum autem subnimium est ricam Basilicum, aut exoticum. Nouius Pedio: Supparum purum, belliesem interim escam meam. Afranius epistola: Tace, puella non sum, supparo si induta sum. Varro Eumenidibus: Hic indutus supparum, coronam ex auro, & gemmis fulgentem gerit. Exoticum dicitur peregrinum. Plautus Epidico: Basilicum, aut exoticum. Plumatile, aut clauatum, aut ex plumis factum. Plautus Epidico: Cumatile, aut plumatile. Mollicina uestis à mollicie, dicta. Nouius Pedio: Mollicinam, crocotã, chirodotam, ricã.

Amphitapæ uestes dicuntur utrinq; habentes uillos. Lucilius libro primo: Psilæ atque amphitapæ uillis ingentibus molles. Idem libro sexto: Pluma atque amphitapæ, etsi aliud quid delitiarum. Varro Manio: Alterũ bene acceptum dormire super amphitapa bene molli. Toga non solum uiri, sed etiam fœminæ utebantur. Afranius fratrijs: Equi dem prandere stantem nobiscum incincta togam. Varro de uita populi Romani libro primo: Præterea quod intellecto togas ante habebant. ante enim olim fuit commune uestimentum, & diurnum, & nocturnum, & muliebre, & uirile. Læna uestimentum militare, quod supra omnia uestimenta sumitur. Virgilius Aeneidos libro quarto: Tyrioq; ardebat murice læna.

Meretrices apud ueteres succinctiore ueste utebantur. Afranius Excepto: Meretrix cum ueste longa, peregrino in loco solet tutandi causa sese sumere. Carbasus pallium, quo fluuij amiciuntur, uel opulentiæ causa, ut sericum, aut lino tenui. Virgilius libro octauo: Eum tenuis glauco uelabat amictu Carbasus. Idem libro undecimo: Tunc croceam chlamydem, sinusq; crepantis Carbaseos fuluo in nodum collegerat auro. Mar. Tul. in Verrem de supplicys: Tabernacula carbaseis intenta uelis collocabat. Varro de uita populi Romani libro quarto: Eadem postea carbasineo magis, ut pellibus tegeretur togæ. Prætexta insigne Romanum, quod supra tunicas honorati quiq; sumunt. Mar. Tul. de supplicijs: Sententiæ dicendæ loco togam prætextam, sellam curulem uis imaginis ad memoriam, posteritatemq; prodendam. Limbus, ut annotatum inuenimus, muliebre uestimentum, quod purpuram in imo habet. Plautus Aululatia: Textores limborarij, arcularij.

Flãmeus uestis uel tegmen, quo capita matronæ tegũt. Plautus Aulula. Flammearij, uiolarij, carinarij. Reticulum tegmen capitis muliebre. Varro sesquiulysse: Suspendit laribus marinas molleis pilas, reticula, ac strophia. Ricinium, quod nunc mafurtium dicitur, palliolum fœmineum breue. Varro περὶ μανίππου: Nihilo magis dicere muliebre, quàm de muliebri ricinio palliolum simplex. Idem de uita populi Romani libro i. Et quo mulieres in aduersis rebus, ac luctibus cum omnem uestitum delicatiorẽ, ac luxuriosum postea instituta ponunt, ricinia sumunt. Tapete tegmen unice pictum de coloribus uarijs. Varro Hercule Socratico: In omnibus rebus bonis quotidianis cubo in Sardinianibus tapetibus. Virgil. lib. ix. Qui forte tapetibus altis Extructus toto proflabat pectore sommum. Turpilius: Glabrum tapete. Culcitra. Cicero Thusc. libro quarto: Eripiamus huic ægritudinem. quomodo? collocemus in culcitra plumea: psaltriam adducamus.

Subucula. Varro de uita populi Romani libro primo: Postea quàm binas tunicas habere cœperunt, instituerunt uocare subuculam & indusium. Capitia capitum tegmina. Varro de uita populi Romani libro quarto: Tunicas neq; capitia, neq; strophia, neq; zonas. Idem eodem: Neque id ab orbita matrum familiãs institui, quod eæ pectore, ac lacertis erant apertis, nec capitia habebant. hæc & capitula appellauit. Encombomata, & parnacides genera uestium puellarum. Varro de liberis educandis: Vt puellæ habeant potius in uestitu chlamydas, encombomata, ac parnacidas, quàm togas.

DE GENERIBVS VASORVM ET POCVLORVM.

AVLA, uel olla, quam nos ollam dicimus, est capacissimum uas. Plautus Amph. Optimo iure infringatur aula cineris ì caput. Varro γέροντος διδασκάλου: Sed simul manibus trahere lanam, nec non simul oculis obseruare ollam pultis ne aduratur. Idem Bimargo: Vulcanum, nec cum nouæ lagenæ ollarum frangantur, ter precatur.

Matella aquarium uas. Plautus Amphytrione: Ne tu postules matellam unam tibi aquæ infundi in caput. Varro Endymionibus: Diuitum Aphocaschias ad communem reuocat matellam. Idem Manio: Lecto strato, matella, lucerna, cæteras res huius ubique præ se portant. Mortarium, in quo teruntur quæ soluenda sunt. Plautus Aulula. Culcum, in quo teruntur quæ soluenda sunt. Plautus Aulula. Culcum, securim, pistillum, mortariũ. Peluis sinus aquarius, in quo uaria perluuntur, unde ei nomen est. Laberius Virgine: Amore cecidi, tanquam blatta in peluim. Cœlius Fœneratore: Peluim sibi poposcit. Fidelia Samium uas ad usus plurimos. Plautus Aulula. Mulsi congialem, plenam faciam tibi fideliam. Patella. Varro Eumenidibus: Patella esurienti posita, prouocat Neapolitanas piscinas. Idem Manio: Quocirca oportet bonum ciuem legibus parere, & deos colere, in patellam dare μικρὸν κρέας. Cupas, & tinas. Varro de uita populi Romani libro primo: Antiquissimi in conuiuijs utres uini primo, postea tinas ponebant. Idem: Mori longi cum opercu lo ad cupas, tertio amphoras. Vrnula est uas aquarium. Varro de uita populi Romani libro primo: Item ex ære, ut urnulæ aquales, matulæ, sic cæteras. Cadi uasa, quibus uina conduntur. Lucilius libro xviij. Millia ducentum frumenti tolles medimnum, Vini mille cadũm. Virg. Aeneidos li-

bro primo: Vina bonus, quæ deinde cadis onerarat Aceſtes.
Varro de uita populi Romani libro tertio: Hortenſio ſupra decem millia cadûm hæredi reliquit. Vrnarium. *Varro* πρὸς μενίππον: *Sed quæ neceſſitas te iuuet aquam effundere domi tuæ, ſi uaſa habes pertuſa, plumbum non habent? ad quã rem nobis eſt confluuium, ad quam rem urnarium?*

Polubrum, quod Græci χέρνιβα, *nos trullam uocamus. Liuius: Argenteo polubro, & aureo & glutro. Fabius pictor libro. xvi. Aquã manibus pedibusq; dato, polubrum ſiniſtra manu teneto, dextera uaſum cum aqua.* Simpuuium *eſt uas ligneum. Varro, eſt modus matulæ,* περὶ μέτρων: Nõ uides ipſos deos, ſiquando uolunt guſtare uinum, deripere ad hominum fana, & tamen tum ipſi illi libero ſimpuuio uinitari?

Lenas uaſis genus. Afranius Fratrijs: Labella lenis. Laberius Cophino: Cum prouincias diſpoliauit, columnas monolithas, labella lenis. Obba, *poculi genus, uel ligneum, uel ex ſparto. Varro eſt modus matulæ,* περὶ μέτρων: *Dolia, atque apothecas tricliniares, melicas, calenas, obbas, & Cumanos calices. Idem epiſtola ad Marullium: Vtrum merid. e, an ueſperi libentius ad obbam accedas, locus, actus, aduentus declarauit.*

Cantharus. Virgilius Bucolicis: Et grauis attrita pendebat cantharus anſa. Dolia uaſa grandia, *quibus uinum recondítur. Varro eſt modus matulæ,* περὶ μέτρων: *Dolia, atque apothecas tricliniares, melicas, calenas. Idem Manio: Hæc ad uentoribus accedunt cellæ, claues, clauſtra, carnaria, dolia.*

Alabaſter. Cicero Academicorum libro ſecundo: Quibus etiam alabaſter plenus unguenti putere uideatur. Scyphus. *Virg. Et ſacer impleuit dextram ſcyphus.* Batiola. *Plautus Colace: Batiolam auream octo pondo habebat, accipere uoluit*

Calices. Varro eſt modus matulæ, περὶ μέτρων: *Apothecas tricliniares, melicas, calenas, obbas, & Cumanos calices. Cicero Thuſc. lib. iij. Quid huic calix mulſi impingendus eſt, ut plorare ſe deſinat?* Cymbia. *Virgil. lib. v. Cymbia q; argento perfecta, atque aſpera ſignis. Varro de uita populi Romani libro primo: Item erant uaſa uinaria, ſicut cymbia, aquilinæ pateræ, gutti, ſextarij, ſimpuuium.* Crateræ, *uaſa uini. Virgilius Aeneidos libro primo: Crateras læti ſtatuunt, & uina coronant.* Crateres *uaſa olearia. Virgil. Bucol. Crateresq; duos ſtatuam tibi pinguis oliui. Idem Aeneidos libro ſexto: Fuſo crateres oliuo.* Orcas. *Varro de re ruſtica libro primo: Sæpe ubi conditum uinum nouum orcæ, ut in Hiſpania feruore muſti ruptæ.* Naſiterna, *uas aquatile. Varro de re ruſtica libro primo: Vt ex ære ahena, urceos, & naſiternam, item alia.* Catinus. *Varro de re ruſtica libro primo: Promendũ enim frumentũ, quod curculiones exeſſe incipiunt. Id enim cum promptum eſt, in ſole ponere oportet aquæ catinos, quod eò conueniunt, ut ipſi ſe necent. Idem de uita populi Romani libro primo: Dicuntur enim patellæ, ſalini, aceta bula, catini, patenæ.*

Calamiſtrum fiſtula breuis, qua cirri continentur. Cicero oratore: Remouebitur omnis inſignis ornatus, quaſi margaritarum, nec calamiſtri quidem adhibebuntur. Carcheſia *genera poculorum. Virgilius æneidos libro primo: Hic dulcem mero libans carcheſia Bacchi. Et georg. lib. iiij. Mater cape Mœonij carcheſia Bacchi. Aliàs ſumma pars mali, id eſt foramina, quæ ſummo mali funes recipiunt. Lucilius: Tertius hic mali ſuperat carcheſia ſumma.* Catullus Veronenſis: *Lucida qua ſplendent ſummi carcheſia mali.* Cyrnea uas uinarium. *Plautus Amph. Cadus erat uini, inde impleui cyrneam.*

Miſtarium, quo miſcemus. Lucilius libro quinto: Vrceus aut longa geminus miſtarius anſa. Calpar *nomine antiquo dolium. Varro de uita populi Romani libro primo: Quod ante, quàm nomen dolij prolatũ eſſet cum id genus uaſorũ calpar diceretur, iduinum calpar appellatum.* Trulleum quo manus perluuntur. *Varro de uita populi Romani libro primo: Itaque ea ſibi modo ponere, ac ſuſpendere, quæ utilitas poſtularet, trulleum, matellionem, peluim, naſiternam: non quæ luxuriæ cauſa eſſe parata. eius urceolum aquæ manalem uocamus, quod ea aqua in trulleum effundatur. Vnde manalis lapis appellatur in pontificalibus ſacris, qui tũc mouetur, cum pluuiæ exoptantur, ita apud antiquiſſimos manalem ſacrũ uocari quis non nouerit, unde nomen illius?* Armillum urceoli genus uinarij. *Varro de uita populi Romani libro primo: Etiam nũc pocula, quæ uocant capulas, ac capides, quod eſt poculi genus. item armillum, quod eſt urceoli genus uinarij.*

Sinum & galeola uaſa ſinuoſa. Virgilius Bucol. Sinum lactis, & hæc tibi liba Priape quotannis Expectare ſat eſt. Varro de uita populi Romani libro primo: Vbi erat uinũ in menſa poſitum, aut galeola, aut ſinum. Lepiſtæ. *Varro de uita populi Romani libro primo: Vt ferè habent æneum aliqui uendítant oleum. lepiſtæ etiam nunc Sabinorum fanis pauperioribus pleriſque, aut fictiles ſunt, aut æneæ.* Craterra eſt, *quam nunc ſitulam uocant. Næuius Lycurgo: Nam ut ludere lætanteis inter ſe uidimus præter amnem craterris ſumere aquam ex ponte. Varro de uita populi Romani libro tertio: Ad Sybaritanam prædã, in qua ſunt tripodes, craterræ, anaucea populo nobilium Tarentinarum. Cicero de deorum natura libro ſecundo: In medioq; ſinu fulgens craterra relucet.*

DE GENERE, VEL COLORE VESTIMENTORVM.

VMATILIS *Aut marinus, aut cæruleus à græco tractum, quaſi fluctuum ſimilis. Fluctus enim græce* κύματα *dicuntur. Titinius Setina: Et quem colos cumatilis deceat. Plautus Epidico: Cumatile, & plumatile.* Molochinum *à græco color eſt flori ſimile maluæ. Cæcilius Pauſimacho: Carbaſina, molochina, ampelina. Plautus aul. infectores molochini coloris, molochinarios appellauit.*

Impluuiatus color, quaſi fumato ſtillicidio impletus, qui eſt Mutinenſis, quem nũc dicimus. Plautus Epidico: Impluuiatas ut iſtæ faciunt ueſtimentis nomina. Caltulam, *& crocotulã utrunq; à generibus florum translatum à calta & à croco: Virgilius Bucolicis: Mollia luteola pingit uaccinia calta. Plautus Epidico: Induſiatam, patagiatã, caltulam, aut crocotulam: Nonius Pedio: Mollicinam, crocotam, chirodotam, ricam, riciniũ. Næuius Lycurgo: Pallis, patagijs, crocotis, malatijs, mortualibus. Sed caltulam Varro de uita populi Romani libro primo, palliolum breue uoluit haberi.* Caſtula *eſt palliolum præcinctui, quo nuda infra papillas præcingũtur, quo mulieres nũc & eo magis utuntur, poſtquã ſubuculis deſierunt.* Cerinum *à ceræ colore. Plautus Epidico: Plumatile aut cumatile cerinũ aut melinum.* Ferrugineum colorem ferri ſimilem eſſe uolunt. *Vere autem ferrugineus color cœruleus eſt. Virgilius georg. lib. quarto: Et ferrugineos hyacinthos. Plautus militis: Palliolum habeas ferrugineum, nam is colos thalaſſicus eſt.*

Oſtrinam ab oſtro colore, qui eſt ſubrubeus. Turpilius Veliterna: Interea aſpexit uirginẽ geſtantem in capite riculam indutam oſtrinam. Varro Eumenidibus: Aurora oſtrinam hic indutus ſupparum. Murex color purpureus. *Virgilius Bucolicis: Ipſe ſed in pratis aries iam ſuaue rubenti Murice. & æneo. libro quarto: Tyrioq; ardebat murice læna.* Luteus color proprie croceus eſt. *Virg. Buc. Iam croceo mutauit uellera luto. Et æneidos libro ſeptimo: Aurora in roſeis fulgebat lutea bigis. Varro Eumenidibus: Nã ut arquatis & ueternoſis lutea quæ non ſunt, æque ut lutea uidentur, ſic inſanis ſani, & furioſis eſſe uidentur inſani. Idem Modio: Sed cynicis inuolucrum et pallium luteum non eſt.* Crocota crocei coloris ueſtis. *Plautus Aulula. Cum incedunt infectores crocotarij.* Violatia *à uiolæ colore. Plautus Aulularia: Flãmearij, uiolarij, coriarij.*

Pullus color eſt, quem nunc hiſpanum, uel natiuum dicimus. Varro de uita populi Romani libro tertio: Vt dum ſupra terram eſſent, ricinis lugerent funere ipſo, pullis pallis amictæ. Anthracinus niger *à græco.* ἄνθρακες *enim græce, carbones Latine appellantur. & eſt lugenium ueſtis. Varro de uita populi Romani libro tertio: Propinquæ adoleſcentulæ etiam anthracinis proximo amiculo nigello, capillo demiſſo ſequerentur luctum.*

DE GENERE CIBORVM, ET POTVVM.

PARAGOS. *Varro uirgula diuina: Oleũ in lucubrationẽ ſeruauimus, quod ẽ ſpa ragos totũ legitime uertamus.* Blium *eſt holus leue. Varro Eumenidibus: Empedocles natos homines ex terra ait, ut blitũ.* Lapathium. *Varro Modio: Hanc eandem uoluptatem tacitulus taxim conſequi lapathio, & ptiſana poſſum.* Menæ. *M. Tullius de finibus bonorum, & malorum libro ſecundo: Qui enim uoluptates ipſas contemnunt, eis licet dicere, ſe acipenſerem menæ non anteponere.* Acipenſer piſcis genus. *Cicero Thuſ. libro primo: Et ſiquem tuorum affectum mœrore uideris, huic acipenſerem potius, quàm aliquem ſocraticum libellum dabis.* Naſturtium. *Cicero Thuſc. libro v. Quos negat ad panem adhibere quicquã, præter naſturtium.* Mariſcæ. *Varro de re ruſtica libro primo: Vt nuces græcæ, ac mariſcæ fici.* Ocymum, *quod ocimum dicimus. Varro de re ruſtica libro primo: Primum ocinũ ſarragine, uiciã, nouiſſime fœnum uocari.* Ocymum *dictum à græco uerbo* ὠκὺς, *quod ualet cito, ſimiliter quod ocinum in horto.* Lopades *genus conchæ marinæ. Plautus paraſito medico: Addite lopades echinos, oſtreas.* Murrhina potio confecta. *Varro antro populi: Non modo uinum dare, ſed etiam (ut Plautus ait) murrhina, paſſũ, defrutũ. Varro de uita populi Romani libro primo: Tu autem murrhina.* Loram *dicebant in uindemia eum expreſſiſſent acinis muſtum, & folliculos in dolium coniecíſſent.*

Portulaca. *Varro diſciplinæ libro octauo: Manducata portulaca cito tollit.* Lora confectæ potionis genus grandæuis aptũ. *Varro de uita populi Romani libro primo: Antiquæ mulieres maiores nau bibebant loram aut ſapam, aut defrutum aut paſſum, quam murrhinam quidam Plautum appellare putant.* Sapa, *quod nunc mellacium dicimus, muſtum ad mediam partem decoctum. Varro de uita populi Romani libro primo: Sapam appellabant, quod de muſto ad mediam partem decoxerant. Defrutum ſi ex duabus partibus ad tertiam redegerant, deferuefaciendo.* Paſſum. *Varro de uita populi Romani libro primo: Paſſum nominabãt, ſi in uindemia uuam diutius coctam legerent, eamq; paſſi eſſent in ſole aduri.* Moriolam. *Varro de uita populi Romani libro primo: Vino addito lora paſſi uocare cœperunt, moriolam nominabant, quod ex uuis expreſſum erat paſſum ad folliculos rei, quos & uinacea ea dicebant ſapam.* Turunda *ut libum ſacrum quoddam, & ex farre genus panificij. Varro de liberis educandis: Alij afferunt libum, ac turundam.*

DE GENERE ARMORVM.

ATAPVLTA *Iaculũ celer, uel ſagitta Plautus Curculione: Atq; ita te neruo torquebo, ut catapultæ ſolent. Titinnius Setina: Quẽ procul aſpexit, mittere uoluit, reuortit, quoniam catapulta uolat. Plautus captiuis: Nã meus eſt baliſta pugnus, cubitus catapulta ẽ mihi. Næuius paceuo: Vt ſole horreſcit cera, caſtra crebro catapulta impulit. Lucilius ſatyrarum libro v. Cuſtodem claſſis catapulta inſtila ſariſſas. Siſenna hiſtoriarũ libro tertio: Propterea catapultas xix. baliſtas xxiiij. plauſtra corijs, ac minoribus ſagittis onuſta. Varro de uita populi Romani libro tertio: Nam poſtea eſt C. Lutatio conſuli ad Aegades inſulas, cũ ipſe catapulta ictius eſſet.* Veles *leuis armatura. Titinnius barbato: Ita Spurius animatur in prælium, ueles equis recepit ſe, nec ferit quenquam hoſtẽ. Salluſtius Iugurthæ bello: Cũq; his permiſti uelites. Varro* ἀμουμώνιδι, περὶ μαρτυρίας: *Quem ſequuntur cum rotundis uelites leues parmis.* Rorarij appellabantur milites, *qui ante, quàm congreſſi eſſent acies, primo non multis iaculis inibant prælium, tractum quod ante maximas pluuias cœlum rorare incipiat. Lucilius ſatyrarũ libro ſeptimo: Quinque haſtæ aureolo cinctu rorarius uelox. Idem libro decimo: Ponè paludatus ſtabat rorarius uelox. Varro de uita populi Romani libro tertio: Rorarij appellati, quod imbribus ferè primum rorare incipiat.* Anteſignanorum proprietas aperta eſt. *Varro* ἀμουμωνίδι, περὶ μαρτυρίας: *Quem ſequuntur cum rotundis uelites leues parmis, anteſignani quadratis multis inſignibus tecti.* Funditores *ſunt, qui fundis magnis dimicant. Salluſtius Iugurthæ bello: Ipſe cum expeditis cohortibus, dehinc funditorum & ſagittariorum delecta manu apud primos erat. Siſenna hiſtoriarum libro tertio: Ac poſt armatos funditores, & ſagittarios ponit.* Glandis *eſt plumbum in modum glandis informatum. Salluſtius Iugurthæ bello: Pars eminus glande, aut lapidibus pugnare. Virgilius libro ſeptimo: Pars maxima glandes Liuenteis plumbi ſpargit.*

Scorpio *eſt genus teli. Salluſtius hiſtoriarum libro tertio: Quarum una epiſtola forte cum ſeruo nacti prædatores Valeriani, ſcorpionem in caſtra miſere. Siſenna hiſtoriarum libro tertio: Longius ſcorpios catapultas concitat.* Trágula *eſt haſta. Salluſtius hiſtoriarum libro tertio: Auidiſſimis, atq; promptis ducibus, ut Metellus ictu tragulæ ſauciaretur. Varro Meleagris: Aut ille cervum, qui uolabile currens, ſparo ſecutus tragulæue traijcit.* Pugio *eſt gladius breuis. Salluſtius hiſtoriarum libro tertio: At Oppius, poſtquàm orans nihil proficiebat, timide ueſte tectũ pugionẽ expedire conatus, à Cotta, Vulſcioq; impeditur.* Aclides iacula breuia. *Virgilius libro ſeptimo: Teretes ſunt aclides illi Tela, ſed hæc lento mos eſt aptare flagello.* Ancyle *ſcutum grande, unde etiã nunc arma & ancyle appellantur. Virgilius libro ſeptimo: Læuaq; ancyle gerebat.* Sparos *lanceæ tela ſunt non bellica, Salluſtius Catilinæ bello: Sed ex omni copia circiter pars quarta erat militaribus armis inſtructa, cæteri ut quoſque caſus armauerat ſparos, aut lanceas, alij præacutas ſudes portabant.* Phaleræ *ſunt belli ornamenta. Salluſtius Iugurthæ bello: Ac ſi reſtitui, & haſtas, uexillum, phaleras, alia militaria dona. Virgilius libro viij. Eurialus phaleras Rammetis, & aurea bullis Cingula.* Parma *eſt ſcutum breue. Salluſtius hiſtoriarum libro quarto: Hi locorum peritiori, & ſoliti nectere ex uiminibus uaſa agreſtia, ibi tum, quod inopia ſcutorum fuere, ad eam arcem ſe quiſque in formam parmæ equeſtris armabat. Virgilius libro octauo: Enſe leui nudo, parmaq; inglorius alba. Ferentarij leuis armatura, quod quicquid opus eſſet, auxilio ferrent excurſu leui, armis grauibus non impediti. Cato de re mi-*

litari. Inde partem equitatus, atq; ferentarios prædatum misit. Salluſtius Catilinæ bello: Poſtquam eò uentum eſt, unde à ferentarijs prælia committi poſſent. Verutum eſt telum breue, & acutum. Salluſtius hiſtoriarum libro tertio: Saxaq; ingentia, & axe iunctæ trabes per pronum incitabãtur, axibusq; eminebant in modũ ericij militaris ueruta binũm pedum. Varrõ ὄνος πρὸς λύραν: Acerbus, qui tibi nihil mali fecit uerutus ob artem præclaram. Cetra ſcutum breue. Virgilius libro octauo: Læuas cetra tegit. Peltæ ſcuta Amazonica. Virgilius Aeneidos libro primo: Ducit Amazonidum lunatis agmina peltis. Geſa tela galliarum. Virgilius libro nono: Alpina coruſcat Geſa manu. Varro de uita populi Romani libro tertio: Qui gladijs cincti ſine ſcuto cum binis geſis eſſent. Falarica telum maximum. Virgilius æneidos libro nono: Sed magnũ ſtridens contorta falarica uenit Fulminis acta modo. Ennius: Quæ ualide ueniunt falarica miſſa & dictũ hoc genus teli à falis, id eſt turribus ligneis. Sparus telum agreſtie. Virg. lib. xi. Agreſteisq; manus armat ſparus. Varro Meleagris: Aut ille ceruum, qui uolabile currens, ſparo ſecutus eſt, traguláue trayecit. Siſenna hiſtoriarum libro tertio: Sparis, ac lanceis eminus peterent hoſteis. Baliſtæ ſaxa maiora & grauiora, quibus iaciuntur. Lucilius libro. xxviij. Quid ſit baliſtas iactas centenarias. Siſenna hiſtoriarum libro quarto: Baliſtas quatuor talentarias. Venabulum uenantium telum latiſſimum à cæteris aciei longiſſimæ. Virgilius libro nono: Supra uenabula fertur. Varro ὄνος πρὸς λύραν: Nempe ſues ſyluaticos in montibus ſectaris uenabulo, aut ceruos.

Conti haſtæ longiores, & robuſtæ. Virgilius lib. nono: Ac duris detrudere contis Manipuli ſunt manus militũ, uel collecti uiri. Siſenna hiſtoriarum libro tertio: Conuictus tamen & tempora ſingula conſtituit, & ſicut ſteterat, manipulos obuerti iuſſit. Idem libro quarto: Matereta grauia bellica manipulorum. Lancea. Siſenna hiſtoriarum libro tertio: Gallia materibus Sueuũ lanceis configunt. Idem libro quarto: Alij materibus aut lanceis tamen medium perturbant agmen.

Malleoli manipuli ſpartei pice contecti, qui incenſi aut in muros, aut in teſtudines iaciuntur. Siſenna hiſtoriarum libro quarto: De quibus partim malleolos, partim faſces ſarmentorũ incenſos ſupra uallum frequentes.

Cataphractæ. Siſenna hiſtoriarum libro quarto: Cuſtodiæ in muros ſtatuuntur cataphractarum. Salluſtius hiſtoriarum libro quarto: Qui prægrediebantur equites cataphracti ferrea omni ſpecie. Falces, & harpagæ armorum genera murorum oppugnationi apta. Siſenna hiſtoriarum libro quarto: Falces iniectas comminuunt, puteos propius collocatis harpagis, deijciunt, mittunt è turribus. Anſata iaculamenta cum anſis. Ennius libro quinto: Anſatas mittunt è turribus.

Coriſci leue miſſile in modum ſagittarum. Virgilius: Coriſcíq; leues humeris, & letifer arcus.

DE PROPINQVITATE.

AESARES Dicti, qui cæſa matre naſcuntur. Agrippæ, qui cum labore matris æduntur, hoc eſt per pedes contra naturam, non per caput, quaſi ab ægro partu.

Vopiſcus qui ex duobus conceptis, uno abortu excluſo, ad partum legitimum deducitur. Glos appellatur mariti ſoror, atque eadem fratris uxor. Leuir dicitur frater mariti, quaſi leuus uir. Fratriæ appellantur fratrum inter ſe uxores. Amitini fratrum maris, & fœminæ filij. Patrueles marium fratrum filij. Conſobrini ex duabus æditi ſororibus, quaſi conſororini de quibus exempla multa ſunt in antiquis autoribus, & maxime in Afranio, & iuris uetuſtiſſimis ſcriptoribus.

FINIS.

a b c d e f g h i k l m n o p q r s t u x y z
A B C D E F G H I K L M N O P
Q R S T V X Y. Omnes ſunt quaterniones.

CASTIGATIONES

IN LVCVLENTISSIMOS NONII MARCELLI COMMEN
TARIOS, ET OBITER IN M. VARRONIS, ET FESTI
Pompeij, quæ quidem extant fragmenta, cum ex autorum & codicum bene veterum fide,
tum præcipue ipsorum inter se collatione elucubratæ per Michaelem Ben
tinum, nunc autem primum datæ, & æditæ.

MICHAEL BENTINVS LECTORI S.

Optarim sanè, candide lector, si fieri posset, felicius aliquod argumentum, & amœnius, quo tibi ingenij mei specimen & studiorum quantulumcunq; fructum probarem, quàm ut his miserrimis, & molestissimis castigandi laboribus perpetuo alligatus, semperq; idem saxum uoluens, nec unquam me humo attollens, semper sordida nescio quæ tracta rem, uerum cum ita uisum sit deo opt. max. ut semel eò detruderer, nec inde auelli possim, præsertim iamdudũ cœpto opere, magnosum foret, arbitror, etiam in minutissimis ordinem deserere, & susceptæ prouinciæ pro uiribus nõ satisfacere. Quan quam meo quidem iudicio, non minimæ operæ res sit, neq; adeo pœnitendæ fideliter castigare bonos autores, non ut uulgo fieri uide mus, uno aut altero uerbo forte ex autore quopiam decerpto, & cum apparatu enarrato cristas tollere, & ingeniosum uideri uelle. Id enim est fucum facere lectori non castigare. Is mihi uere castigator dicendus est, qui admotis uetustis codicibus, si usquàm inueni ripossint, diligentissime aucupetur germanam in scriptore lectionem, nihil temere de suo addens, nihil detrahens, etiã si non omnia ad unguem uideantur quadrare. Quod si, ut abiectum quiddam, & se indignum non aspernati fuissent nostræ memoriæ uiri doctis simi, quibus certe suppetebat copia ueterum codicum: si illis inquã non fuisset graue ad parua illa se demittere, & in puluere & squa lore reptare: ac deniq; si tam studiose aliena curassent castigate ædere, quàm sua obtrudere, nihil fuisset opus his nostris cõmentatio nibus. At cum, aut perierint maxima ex parte optima quæque exemplaria, aut ita adseruentur ab ijs, qui publicæ utilitati parum fa uentes, tam anxie illis incubant, ut nemini cõmunicari sustineant, quod unum potuimus in tanta penuria, collectis, qui reperiri pote rant codicibus excusis, Nonij Marcelli commentarios aggressi, castigauimus, si non omnia, certe non pauca, etsi in tanta portento rum colluuie, pauca uideri queant. Nam quid faciat unus Hercules aduersus tot excetras? Scio quãtum debeamus Aldo, aut socero eius Asulano, qui quod potuit, præstitit, aut si quis alius in eo opere bonam operam nauauit: at is fatetur ingenue multa ab se consul to prætermissa, quod non esset ocium accuratius omnia discutiendi. unde apparet & alijs reliquisse campum quo exercerentur. Itaq; oneri succedentes restituimus ex leuiusculis innumera, ex difficilioribus plurima, sed imprimis ea quæ ex Nonio ipso & alijs ueteri bus grammaticis, aut quorum monimenta adhuc non prorsus interierant, castigari commode poterant. Cætera quæ nec extant, nec citantur ab aliquo, ne contingenda quidem duximus, donec nobis fieret copia antiqui codicis. Quod propediem futurum confido, ope ra honestissimi, & doctissimi uiri Io. Sichardi, qui nullis, neq; sumptibus, neque laboribus parcens, nuper in studiosorum cõmunem gratiam non grauatus est antiquissimas per Germaniam bibliothecas excutere, & probatissimos quosq; autores è situ & tenebris in lucem producere, omnem scilicet mouens lapidem, ut bonæ literæ, & saniora studia quàm latissime propagentur. Cuius exemplum utinam imitarentur hodie phalacrocoraces quidam & onocrotali, qui male feriati, & nihil aliud quàm crocitantes, quiritantur, & ad rauim clamitant perire humaniora studia, seculum suum accusantes, cum ipsi sua importunitate literas, & literatos omnes in ma ximum odium uocent, & funditus perditum eant. Nec est quod quisquam cogitet hanc æditionem & castigationes nostras reijcien das, quod ad manum sit uetus exemplar. Nam si quid inerit quod ad huius uoluminis spectabit integritatem, curabimus id bona fi de annotari, & huc seorsum appendere. Sed nec annotationes quidem illæ quas passim aspersimus ubi uariabant codices, inutiles ui deri debebunt, etiam si integerrimum futurum sit exemplar, imò uero eo magis necessariæ, quo ex multis inter se collatis, quæ potis simum eligenda sit lectio, magis perspicuum fiat. quod unum in hoc instituto opere spectauimus, nihil immutantes, nisi quæ comper tissima essent, sed ansam duntaxat præbentes, qua facile quiduis postea emendari posset. Id utinam tam feliciter alijs cedat, quàm illis ex animo elaborau i, cupiens uel illis subcisiuis horis quibus forte à iusto labore ocium erat, studiosis gratificari, & meo labore illorum laborem subleuare. Hoc itaque studium in te meum, amice lector, si sensero te boni consulere, reddes me profecto ad maiora tentanda alacriorem. Vale.

Basileæ, Anno M. D. XXVI. Mense Septembri.

ANNOTA

TIONES SEV CASTIGATIONES LO

corum, qui à Sipuntino Cornucopiæ autore secus ci tantur atq; legerit Nonius Marcellus, F. Pompeius, & cæteri scriptores.

Olumna 13. uersu 41. Cornibus ara frequens) Non me fugit Angelũ Po litianum uirum sanè eruditum aliter sentire hoc loco de ara cornibus fre quenti, & cur in Dianæ Ephesiæ tem plo molles honores appellentur, sicut & in alijs plerisque, quibus cum locu pletes autores adducat, non inuitus accedo. Nemo tamẽ me sa num iudicet, si eum proscindere parem, quem laudo autorẽ, & quem commendatissimum haberi uolo. quanquam nec sapien tis esset eundem ab omni crimine uindicare uelle. Quotus enim quisq; est, qui non aliquando labatur? Itaque tantum ea in hoc libro notaui, quæ ex alijs citarentur non optima fide plerunque, uitio ut ego quidem interpretor, exemplarium in quæ incidit, quæ tamen temerariũ fuerat mutare, cum & nostri codices æ que deprauati nonnunquam deprehendantur, aut certe indica ui ea quæ discrepabant ab ijs ex quibus suũ cornu concinnauit.

Col. 7. uer. 17. Postquã uidi misericordia, &c.) lege, uidit ex Non.

9. 14. Extaq; falsos porriciam) lege falsos.

Eadem uersu 19. Ergo deũm sublimes, &c.) Huius loci uariam lectionem ostendi in Nonio, quò te remitto.

11. 15. Mollicinam, crocotam, chiroditã, recinium) Nonius apud Nonium, lib. de genere uestimentorum, leg. Mollicinam, cro cotam, chirodotam, ricam.

Eadem uersu 37. Testilibusq; onerat, &c.) lege, textilibus.

16. 46. Simuliter ut murænam) Nonius simulter.

Eadem uer. 50. Vide quid ferat morum similitas.) Omisit suo mo re, quæ uidebantur absurda in mendoso codice, quo usus est cũ hæc scriberet. Nonius legit: Vide Demea hominis quid fert mo rum similitas.

30. 53. Versus uetustissimi poëtæ) Versus hos ex Ennij satyris ci tat Gellius lib. xviij.

31. 29. Reste uelet gulam.) Nonius: Restis est uilis, uelet gulam.

Eadem, uer. 43. Ne uelitatim & saltuatim.) Quidam uellicatim le gunt pro uelitatim, quanquã & Gell. uelitatim legere uideatur.

33. 38. Si quid loqui uis.) Noni. Siquidem loqui uis, nisi mendum sit in Nonianis codicibus.

37. 32. Deos ego omnes, us fortunati sint.) Non. ut fortunassint.

36. 38. Foriolus es.) Non. Foriolus esse uideris.

37. 42. Thebani uero, rumiferant, probant.) Non. Quanquã adeo ciues Thebani non rumiferant probam.

45. 13. leg. Ab Asturia Hispaniæ regione.

46. 31. Cum de me ista sermonib. &c.) Noni. addit foris, cum de me ista foris sermonibus differs.

60. 52. Propterea, tot tantasq;, &c.) Nonius: propter te.

68. 50. Nunc de me meliusculam spem habeo.) Noni. Nunc de te, inquit, meliusculam spem habeo.

66. 22. In gremium late descendit.) lege lætæ.

75. 53. Oculi cæcultantur.) Festus cæcultant scribit actiua uoce.

80. 31. Martius: Nec ningulus mederi queat.) Apud Festũ hoc te stimoniũ citatur ex Ennio, nõ Martio, quanq; & hoc deprauate positũ sit hic, ut & alibi nonnunquã pro Matio mimographo.

89. 51. Imaginis fortunæ simulachrum.) Non. Virginis fortunæ.

91. 15. lege Acamantida.

112. 37. Longo itere cerno uidere.) Noni. Vadere.

Eadem, uer. 40. Quin tu itiner sequi.) Noni. exequi.

114. 40. Domina atque sodalitia.) Noni. dominia.

115. 35. Corpus solidum inuenis.) lege inuenies, ex eodem.

137. 62. Tu habes portisculum.) Nonius & Plautini codices quos quidem uiderim, habent: Tute ut habeas portisculum.

138. 45. Aut illorum copias fundã in campo, aut naues uestras mactabo in mare.) Noni. Qui aut illorum copias fundam in cam po, aut naues uram, aut castra mactabo in mare.

139. 20. Tali macore.) Noni. Tabe, macore.

169. 24. Versus Ciceronis.) Hoc distichon Ciceronianum sic legit Quintilianus.

Fundum Varro uocat quò possim mittere funda
Ni tamen exciderit, qua caua funda patet.

177. 40. Si hanc absente nobis inueniret puer.) Nonius: Si hic ab sente nobis uenierit puer.

183. 20. Mutilamur, molimur.) Muginamur legendum cum au toritate Nonij, tum ipsius Sipuntini, qui alio loco ita legit, & interpretatur:

192. 34. Lege: Sustulit in plaustra.

193. uer. 6. Tunicato scutra popello.) Alij omnes quos quidem ui di scriptores, scruta legunt, non scutra, atq; eam uocem Poli tianus semel ab uno Horatio hoc uersiculo, & iterum à Sidonio usurpatam putat, cum iam multo antea usus sit Lucilius, ci tante Gellio, his uersibus: Quid ni?

Et scruta quidem ut uendat scrutarius laudat,
Perfractam strigilem, soleam improbus dimidiatam.

quanquam in uulgatis Gellij codicibus pro scruta perperã scu ta, & scutarius pro scrutarius scriptum sit, si Io. Parrhasio cre dimus, qui id primus obseruauit.

Eadem, 40. Varro: Pascolus sacculus est ex aluta factus.) Hæc sunt uerba Nonij, non Varronis. nam & Varronem postea ci tat Nonius in eadem dictione alijs uerbis.

193. 41. Pueris in ludo pascolos furari.) Nonius: Pueri in ludo so lent pascolos furari.

214. 31. Collocemus in culcitra plumea, psaltriam adducamus.) In codicibus uulgatis additur hic, cedrum incendamus, demus scutellam dulciculæ potionis, &c.

217. 25. Cerneres cum stola obsita.) Nonius: Cum stola holoserica.

218. 25. Me miseram, quod inter uias.) Noni. Me miseram quid agam? inter uias epistola, &c.

220. 61. Qua uirtute hic se seruitute excluserit.) Nonius hoc testi monium ex Lucilio citat, non Accio. præterea legit: Primum qua uirtute seruitutem excluserit.

225. 21. Et intaliari lignum.) Noniani codices, & Varronis, qui hodie extant de re rustica cõstanter habent intertaliari, qua uo ce & Galli utuntur paucis literis commutatis.

227. 55. lege: Hinc secundam fortunam.

229. 19. Ipsum propter uis liberti semitracti.) Non. Ipsum propter uix liberti semiatrati exequiantur.

231. 11. Duabus grandibus obsita conchis cum qua paruus pisculus squilla dictus societatẽ.) Magis studuit sensum reddere, quàm anxie uerba appẽdere. locus est ex lib. de natura deorum ij. ubi nos legimus: Pinna uero, sic enim Græce dicitur, duabus gran dibus patula conchis, cum parua squilla quasi societatem coit.

236. 12. Hunc in fauces inuasisse.) Noni. inuolasse.

Eadem 15. E curru trahitur, dilaniatur, eliditur.) Noni. Trahi tur, operitur, eliditur, laniatur.

236. 58. Tu à ligello fuisti qua exis foras.) Noni. De suo ligello fu mus si quã exit foras.

241. 32. lege: Sandaraca, quæ inuenitur.

244. 45. Impluuiatis facit uestimentis nomina.) Nonius, & codi ces Plautini, quos uidere contigit, habent: Impluuiatas, ut istæ facunt uestimentis nomina.

251. 47. lege: Et ferrugineos hiacynthos.
252. 29. Varro inuenisse se ericium cum proboscide scribit.) Hoc Varro non de se scribit, sed de alio quopiam, cuius uerba, quo propius inspiciantur, libet asscribere. Sunt autem apud Nonium in dictione ericius, atque etiam alibi. Inuenisse se, inquit, cum dormire cœpisset tam glaber, quàm Socrates, caluum (uel ut alibi scriptum inuenio Gallum) esse factum ericium è pilis cum proboscide.
255. 52. Et Porphyriacis figere labra genis.) Hunc uersiculũ alibi ex Ouidio, sui oblitus, sic citat:
Sæpéq; purpureis figere labra genis.
259. 40. leg. muricis siue conchylij.
259. 62. Flammeari, uiolari ueste.) Veste addidit de suo. nam Flammearij legendum, & uiolarij. loquitur enim de opificibus & infectoribus uestium, non de uestibus.
261. 30. Cerinum, aut gelinum.) Noni. Cerinum aut melinum.
271. 41. Extortis, cum crocotulis crusculis.) Deest talis, extortis talis, &c. Sic enim Festus legit. quanquam & alicubi pro crocotulis, todilis scribendum censeat uoce à todis auibus ducta.
264. 14. Vxorem meã paucies uidebo.) Non. Tuam uxorem etiam paucies uideo.
268. 31. Liberorum lecto.) lege, leto.
272. 25. Hæc quidem me hercle præfica est, si mortuũ collaudat.) F Pompeius: Hæc quidem mehercle opinor præfica est, quæ sic mortuum collaudat. Varro uero: Nam mortuos collaudat.
274. 11. Permagnã dices ex illa re.) Noni. Permagnã eum dicere.
Eadem, 13. Nec me langoribus dedi.) lege: angoribus dedidi.
275. 18. lege: quo facilius efficiant.
278. 17. Capit consiliũ postquam sentinat.) Festus addit, cum Mercurio capit consilium, postquam sentinat, &c.
279. 44. lege: Hæc herbarum aculeatarum.
280. 54. Næuius carmine: Corpore, pectoreq; undiq; obeso, ac mente exsensa, tardigemulo senio oppressum. ubi obesum inquit Gellius proprie magis quàm usitate dictum pro exili atque gracilento, ἀνύρως ἢ κατ' ἀντίφρασιν, obesum pro pingui atque uberi dicit.
287. 2. Quæ ipse comest.) Non. Quæ se ipsa comest.
290. 55. Quintus Hortensius dapali cœna.) Apud Varronem nec dapali nec adjuciali scriptum inuenio libro de re rustica tertio, sed augurali.
291. 4. συνοδίδα appellat.) Athenæus deipnosophistarum lib. ij. hanc συνοδίδα uocat, quod ut ipse inquit, ἀλίσκεται τῷ τῶν συκῶν καρῷ.
297. 61. Quando haurire animus musarum fortia gestit.) Hoc ex Nonio hausit sed corrupto. legendum igitur: Musarum è fontibus gestit.
298. 34. Qui se magis audiendum.) lege, quis, pro quibus.
Eadem, uer. 39. leg. Os cum ore conferunt.
300. 27. Impleuit cyrneam.) Noni. Inde impleui cyrneam.
Ibidem. Et epicluſis.) lege, epichysis ex Varrone de lingua Latina, quem hic sequitur Sipuntinus.
301. 50. Galeola aut sinu.) legendum sinum, Prisciano autore, & Nonio, neutro genere.
305. 54. Nisi quasi terrestris.) Legendum, nisi quas terrest. cum ex Cicerone, tum ex Nonio in uerbo conciet.
306. 26. In quadam caupona se occultans perpotum domum redit.) Noni. Deliuit in quadã caupona, atque ibi se occultans perpotauit ad uesperum, inde ciſio celeriter ad urbẽ adductus.
327. 33. Profecto ad indignatem lenonem rediget.) Noni. Profecto ad incitas lenonem rediget, si eas abduxerit.
328. 37. Congerminascere.) Noni. legit congermanescere.
344. Dum mea me genitrix, &c.) Epigramma est Pulicis antiquã poëtæ, quod pari uersuum numero & uenustate græcum fecit Angelus Politianus.
360. 51. Deserti baubabant in ædibus.) Noni. baubantur.
363. 8. Muricida homo ignaue.) Festus: Murcide homo. Atq; ita alibi Sipuntinus legit, & interpretatur, columna 809. 58.
368. 33. Quid tristiorem uideo te esse? &c.) Et hic multa amputauit, quæ integre referuntur à Nonio in dictione uirgindemia. & uersu ab illo quarto: Vertius magnarum uirium.) Nonius uracius scribit.
369. 54. Virtus Albine est preciũ.) Hos uersus ex Lucilio citat & pulchre interpretatur Lactãtius diuinarum institutionũ lib. vi.
374. 37. Sit uernilitus.) Noni. hoc aduerbialiter legit: Credo minus tandem hoc sit uernaliter.
374. 50. Nec quo careas ægrius.) lege, caueas.
381. 37. Morbus luscio dicitur.) Fest. & cæteri ferè luscitio scribũt.
Eadem, uer. 47. Aptari caput, fluitare capronas.) Noni. Aptari caput atque comas fluitare capronas, &c.
413. 52. Nec nos nec illæ irriderent.) Noni. Nec uos nec ille irrideret meam grandæuitatem.
414. 10. Ætate ambo ambobus.) Nonius, & Plautini interpretes ætatem legunt, pro sæpe ac diu.
415. 33. Quæ à græca uoce phyluræ etiam appellantur.) Philuras Politianus non ab eo quod Græci φῦλλα, folia uocant dictas cõtendit, sed primigeniam uocem esse, & apud Græcos eandem esso philyram, quæ Latinis sit tilia, proinde non per v in prima, sed per iota scribendum. de qua re uide miscellan. caput. lxxiij.
417. 28. Cum gallus gallinaceus digitos, primoresq; erigit ungues) Nonius: Gallinaceus cum uictor se gallus honeste
Sustulit in digitos primoresq; erigit ungues.
421. 60. Lucilius: Vt arida sæpe torrent. lege, Lucretius.
422. 28. Nec tuditantia.) Hoc enim ex Lucretio citat Festus, non Ennio. ut prius habebatur.
429. 40. Perfestinatim.) Noni. præfestinatim.
431. 36. Grauedinosos quosdam torminosos.) Legendum, grauedinosos quosdam, quosdam torminosos.
440. 54. lege: franguntur hastæ.
443. 57. Absynthium uti bibam graue.) legendum, grauẽ, genere masculino, si Nonio credimus, qui lib. de indiscretis generibus hoc utitur testimonio. at cum in prima æditione fuerit illa pars omissa, mirum non est hæc & multa non obseruasse Sipuniniũ, quæ nunc ex Nonio protrita sunt.
453. 15. Quàm paruula pars, quàm multesima constet.) Versus est ex vi. Lucretij non Lucilij, & præterea claudicat nisi legas:
Quàm sit paruula pars, & quàm multesima constet.
Eadem, 57. Timet ne opulentitate nostra.) Timet ne, non inuenio in Nonianis codicibus. additum uidetur ad complendum orationis hiatum, quod huic nostro nouum non est.
458. 26. Lucil. Non bene pro meritis.) lege, Lucretius.
464. 16. Adeo ut ætate.) lege, ætatem, ut paulo superius diximus.
465. 56. Adde persica, &c.) Poëta cuius sunt hi uersus à Macrobio Sueuius appellatur, à quo idem uersus non ut hic per partes referuntur, sed integri.
469. 20. Non ex iure manu confertum, sed magis errore
Res pereunt, regnumq; petunt. &c.) Gellius lib. xx. cap. ix. legit, sed mage ferro Res repetunt, regnumq; petunt.
472. 48. Verebar enim ne animos eorum inflaret habentia.) apud Nonium tantum lego: Animos eorum habentia inflarat.
473. 38. Non dubitãter immittant.) No. nõ dubitatim immittantur.
Eadem, uersu 62. lege præbitere pro præire.
485. 35. Primo in loco confederint.) leg. in luco, autore F. Pomp.
503. 47. lege: Quod dentibus frendere non possunt.

510. 10. Hinc grunuli lares.) Hos Nonius quidem grundulos appellat, sed magis placet, quod scribit Diomedes grammaticus ex autoritate Cassij historici, grundules cosdem dici.
512. 3. Gingeria uero, &c.) Festus gizeria scribit, ni codex sit mendosus.
520. 14. Cum promitto.) Noni. Quin promitto. (dosus.
523. 5. Neque in puluere coquam.) Nonius addit mythico, Neque in puluere mythico coquam carnes, siquidem habenda est fides tam suspectis exemplaribus.
Eadem, uer. 13. Satiate uiuendi.) Nonius, uidendi, atque ita exigit metri ratio.
591. 58. Perspisso euenit.) Noni. Pro spisso uenit, quanquã in uulgatis Plauti codicibus euenit scriptum sit.
601. 8. In terram fligit cadens.) Deest saucius. Saucius fligit cadens, ut Nonius legit. Est autem in Liuij Andronici Aegistho, ne quis alium quempiam Liuium imaginetur.
604. 17. Et tabes numeros augificat suos.) Noni. Tabes ne an numeros augificat suos?
Eadem, 20. Retineat uiatorem meridie prætereuntem.) Hic noster cum non posset se explicare, quod hic locus apud Nonium mendosissime referatur, omisit quæ offendebant, & pro arbitratu suo mutauit. Nos apud Noniũ in dictione autumnitas, quid legendum sit uiderimus.
518. 4. Ad fortem ligurum. &c.) Versus Græci, siquis requirat, referuntur à Strabone in quarto Geographicorum, quos ut hic Sipuntinus, ita nec illic curauit interpres carmine reddere.
508. 36. Lucil. Polyphemo maius bacillum.) De Polyphemo quidem loquitur Lucilius, sed non iis uerbis. Nam citante Nonio, Quorum imprimis, inquit, Polyphemus trecentos Cyclops longus pedes, & porrò huic maius bacillum, &c.
570. 32. Camposq; remant.) legendum remanant, si Festo Pompeio credimus.
572. 23. Pluto ipse Cocytus, & Proserpina Cereris filia, &c.) De Cocytò & baptis multa erudite disserit Politianus in Miscellaneis, ab huius sententia nonnihil dissidentia.
610. 21. Si lac perceperit æstus.) Seruius legit præceperit.
618. 43. Exanimato expectorat.) Vulgati codices Ciceroniani ferè habent ex animo. quanquã & in Nonianis commentarys examinato scriptum repererim, quos sequutus est hic noster.
629. 9. Et pendentẽ pugnis cursabo.) Rectius legas incursabo addita præpositione. atq; ita habent Plautina exemplaria.
630. 34. Neq; dici præ magnitate potest.) Nonius: Neque dici potest pro magnitate.
636. 59. Diuiduo leto offerres.) Noni. Diuidos leto offeres, id an mendose nec ne uiderint alij.
640. 45. Primores procerum.) Secus aliquanto legitur apud Nonium in dictione cernere.
641. 51. Cupis condicere.) Nonius, concidere. quanquam & illic mendum subesse suspicor.
644. 23. lege: De uia liceat legant.
646. 52. Scribarum uitio factum arbitror, ut hic locus cõfusus sit. Sic autem distinguendus est. Lucilius:
Cernuus extemplo plantas conuestit honestas. Virgilius:
Eiectoq; iucumbit cernuus armo.
647. 15. Vocant cocos unde certissent.) Magis placet quod legit Noni. Atque eccos unde certissent, &c.
648. 39. Verberalissimus etiam rogitas?) Paulo superius uerberalissime legit, atque ita habent Plautini codices.
658. 2. Iustim flumen Mincium obtruncauit.) Noni. Iuxtim Numicum flumen.
660. 50. Theodectes autẽ præfractior.) Sic legit & Nonius. Male igitur in impressis libris apud Ciceronem lib. qui orator inscribitur, pro Theodectes Thucydides scriptum est.
661. 3. Modum hic secum atque rutellum.) Noni. Modiũ, quod & ex sensu facile percipi potest.
664. 10. Seditionibus sanguinolentis urbem perturbauere.) Vrbẽ perturbauere non est apud Nonium.
665. 13. Primetum.) Festus legit præmessum, in dictione sacrima, libro decimoseptimo.
670. 14. Tardi, rariq.) Noni. Tetri, tardiq; caballi. Et eadem uersu 18. Gradarius optimus est.) Noni. optimus uictor.
Eadem, 28. Ni tolutim tuadas.) Non. Tolutim ni badizas. & mox doceat tolutim currere.) currere addidit de suo.
671. 47. Qui illa in Socrate uitia non cognoscebat, quæ ipse ex illius aspectu multa collegerat. ab ipso autem Socrate subleuatus est.) In nostris codicibus tantum inuenio: Qui uitia illa in Socrate non agnoscerent. ab ipso autẽ Socrate subleuatus est.
672. 16. Crassi pater magnus trico fuit numarius.) Huius lectionem ostendimus apud Nonium in dictione tricones.
674. 4. Quidam nauicularis irrumpit in curiam.) Noni. Quidam nauicularius semiustulatus irrupit se in curiam.
679. 1. Hic uicinus noster peperisse filium.) Rursum mutat quæ offendebant, & addit quæ uidebantur commoda. Locũ require apud Nonium in uerbo parere.
681. 2. Vt pariter dispartiamur bona patris.) Noni. Afranium citans autorem legit: Dispartiantur patris bona pariter.
Eadem, uer. 54. Inter seruos copiosus.) Noni. Inter suos.
682. 36. Describere eum miror perperos pop.) Noni. Describere in theatro perperos populares.
Eadem. uer. 8. Non qui facit comparã.) Noni. Non qui facias.
684. 50. Insulta miserum.) Nonio additur præpositio: Insulta miserum tu quoque in me.
690. 9. Propter tenuitatem & plenitatẽ.) Nonius utrobiq; pleuitatem legit per u literam.
691. 57. Vnde processit truo.) Festus, unde hic prorepsit truo?
692. 17. Tetrices.) Festus retrices scribit, atque eo nomine non quãuis aquam significari, sed eam quæ est supra uiam ardeatinam inter lapidem secundum & tertium, qua irrigantur horti infra uiam Ardeatinam & Asinariam usq; ad Latinam.
693. 31. lege, præacutas sudes. Est enim fœminini, ut & apud Maronem: Quadrifidasq; sudes, &c.
709. 6. Et frigido nimbo aqua iacta caducimur ruentis, &c.) Legendum ex Nonio: Et frigidos nimbos aqua icta caduciter ruentes pertimuerunt aquatilæ querquetulæ natantes.
Eadem, uer. 58. Iam iam albicassit ac recentatur.) Primum Accio falsò asscribitur quod, teste Gellio, Matij est ex mimiambis. deinde, omissum est phœbus. Sic enim legendum: Iam iam albi cassit phœbus ac recentatur.
712. 16. Nam sartor sine c.) Sartor & sarta tecta Festus, & cæteri ferè sine c scribunt, & haud scio an c etiam num admittant.
716. 4. Quid est quod latras? quid rabis?) Nonius: Quid est? quid blateras? quid rabis?
Eadem, 59. Inde parectatæ chlamydes.) Noni. Vnde parectato.
729. 12. Lenonem ædibus expuli, dissuesi. &c.) Noni. Lenonem ædibus absterrui, desuesi, pro eo quod est, inquit, consuetudinem ei abstuli.
738. 41. Quod suternas facere inscius.) No. Qui sutrinas fac. &c.
741. 28. Tamen esse aditam expetunt.) Noni. Ad uitam.
752. 38. Vagantur, pauore pecuda, & in tumulis pastores sedent.) Noni. Vagant, pauore pecuda in tumulis desernnt. quanquam & hic locus deprauatus erat uulgo apud Nonium.
753. 40. Non hoc quod ualeat, quòd ue interfit.) Apud Noniũ euidentius hæc in uersus distincta sunt huiusmodi:
Non hæc, quid ualeat, quid'ue hoc interfiet, illud
Cognoscis, primum hoc quod dicimus esse poëma.
Pars est parua poëma, & cætera in eandem sententiam.
Eadem, uer. 50. Sic enim parato luto tegulas fingebant.) Nonius

Vt hirundines figulis oblitis tegulas fingebant.

759.20. Quibus suam delectet ipse amicam, & sese speribus iactet suis.) Noni. Quibus suam delectet ipse amasiam & speribus lactet suis.

Eadem, 30. Ius atque æquum se à malis spernit procul.) Nonius: Namsæpe uir tute mali nanscisc untur ius atq; æquum, se à malis sparsit procul.

764.16. Sed ramis gluuit.) Noni. Sed etiam ramos glubit.

769.33. Oblucuiasse me puto.) Apud Festũ oblucinasse legitur, siquidem codex mendo uacat.

770.10. Sic cuo fulgentis splendore pecuniæ.) Ita ferè Nonius, sed paulo diuersius legit Gellius his uerbis: Sic ego
Fulgenti splendore in pecuniam uolo
Elucificare exitium ætati meæ.

792.45. Clare fulgurauit Iuppiter.) Non. Sonitu claro fulgoriuit Iuppiter, sicut & paulopost fulgoritate pro fulguritate.

797.59. Liquidius quàm uentus est Fauonius.) Apud Noniũ additur cultiusq; Liquidius, cultiusq; quàm uentus est Fauo.

803.8. Atq; adeo nolo nudo petiolo.) Noni. pediolo.

Eadem, 27. Iniqua supernia pœni.) Festus Pompeius, & eum sequutus Politianus, hoc loco non supernia legendũ putant apud Ennium, sed superbia, uelut interpretetur & alludat ad uerbũ supernari, cum ait,
His pernas succidit iniqua superbia Pœni.

Eadem, uer. 47. Celebri gradum acceleraſſe.) Noni. Celebri gradu greſſum acceleraſſe decet. Et mox uer. 62. Et qualiscunque fama.) Noni. & qualis fuerit.

810.50. Inde impleui cirneam.) Nonio, & cæteris cyrnea per y scribitur, sed magis placet per i scribi, ut sit à uerbo κιρνᾶν.

815.35. Insipientia autem quasi insanitas, eademq; dementia.) No. Quasi insanitas quædam, quæ esset insania eademq; dementia.

817.61. Ergo improbus est.) Noni. Ergo improbus esto.

822.57. Saluete geminæ mei cõpages sanguinis.) Noni. Saluete gemini mea propages sanguinis.

827.34. Tutanũ deum Romæ omnes, qui laborãt, inuocent.) Rursum ex autore detorquet ad suam sententiã quæ arridenti, omittit quæ displicent. Noni. sic citat ex Varrone hoc testimoniũ. Hoc Tutanus Romæ nũcupor, hac propter q laborãt inuocãt.

829.7. Pietatem inuocant.) lege uocant.

834.15. Exime limen superum quod mihi misero, &c.) Legendum ex Nonio. Nouius Macco exule: Limen superum mihi misero sæpe confregit caput.

839.43. Cum simus canopi.) In æditione postrema quæ Aldina dicitur, apud Nonium pro canopi κάπφοι scriptum reperi.

840.9. Diuis uos solui uestros sacrare puellos.) Noni. Ille suos diuis mos sacrificare puellos.

842.57. Neque granditatem, neque merita.) Noni. Neque ætatis granditatem, neq; ea merita.

846.38. Sed caue ne meum taxis.) Noni. Sed ô Petrulle ne meum taxis liberum.

857.39. Nec citatus à tribunis ciuis respondisset.) Noni. Nec citatus in tribu ciuis respondisset.

858.58. Ad biuitam uenio.) Noni. Ad biuiram.

862.60. Febris hæc attulit mali.) Noni. æstuat mali?

869.10. Quidnam garitatis dicentes, ô fortuna.) Noni. Ac poẽmata eius gargaridians, dices ô fortuna, &c.

870.29. Cantúq; casto corda relaxas.) Apud Nonium hoc tantũ inuenio; Cantu, castáq; poësi.

872.31. Dissipent, distrahant.) Noni. Dissipent, differant.

873.60. Perpetuam conseruetis.) Nonius: Perpetem probitatem conseruetis.

878.50. Gubernator nauem flectit.) Noni. nauem torquet.

899.34. Hecta quasi hieta.) Festus hetta scribit per tt geminum.

901.18. Perennis herbæ.) lege, perenni serue.

902.20. Vas cum aqua.) Noni. Vasum cum aqua.

Eadem, 56. Enni. Sanguine diluitur tellus.) Nonius autorẽ unde hic uersus sumptus est nõ nominat, tãtum dicit esse apud quendã ignobilis autoritatis, sed ex Gellio constat esse uersum Furij Antiatis poëtæ non ommino mali, sed non ita receptæ autoritatis.

907.48. Ferro efferri cardines.) Noni. Ferro effringat cardines.

913.24. Erumnulas.) Alij ærumnas & ærumnulas per æ diphthõgum scribi malunt, quorum è numero est Festus Pompeius, qui à Græco uerbo αἰρῶ ærumnas dictas putat.

Eadem, uer. 30. Aes à ueteribus randus, à quo randuscula porta. utrumque à ueteribus per au diphthongum scriptum comperi, atque ita habetur apud M. Varronem, & F. Pompeium.

922.59. Lachrymas de ore negœo.) Festus: Simul ac lachrymas de ore negœo deterſit.

930.49. Lucil. Nemo illa uiuit carie.) Nonius hoc citat ex Afran.

942.36. Maximas optimitates.) Nolim equidem contendere de re non per inde graui, ucrũ uix scio an probandus sit Pylades Plauti enarrator, qui tantopere flagellet suos antagonistas, quod sequuti uetustos codices legant apud Plautum, maximas optimitas pro optimitates, cum id constanter legatur apud Noniũ, & Aulum Gellium. quasi uero ubiq; corruperint omnia impressores, maxime in ijs quæ antiquitatem quandam resipiunt. Quod si offenditur inflectionis nouitate, quid dicet de mordicibus, & eiusmodi uocibus, quæ apud hunc comicum crebræ sunt, nec ad certam analogiam reduci possunt? Et paulo post: Opiferaq; offers mihi.) lege opiparaq; offers mihi.

950.8. Oleas exui optime conscribit Cato.) Noni. De oliuitate oleas esui optime condi scripsit Cato.

977.61. Sicis, sabinisq; fodentes.) Festus: sicis, sibinisq;.

981.23. Martius: In millibus tot ficorum non uidebis grossum.) Macrobius Marcum Atiliũ hoc loco citat autorem nõ Martium, sicut & paulo post, Posthumium Albinum de Bruto hæc scribentem: Ea causa sese stultũ brutumq; faciebat, &c. ne quis imprudens hæc de Albino ipso dici putet.

1004.40. Summa fortuna reddidit.) Nonius addit repente: Summa fortuna repente reddidit.

1004.27. Quibus temporibus.) Varro apud Gellium primo hebdomadum: Deinde illos dies, quibus halcyones hyeme in aqua nidulantur, &c. Refertur & à Nonio.

1006.10. Crudelissime carinis subijcere.) Non. subiecerat.

1008.30. Nam clandestina uerborum crebritudine transigi.) No. Nam clandestina celeriter transigi, apud notos cogitata dicere decet non explanari.

1030.3. Calones, famuliq;, metalli, caulæq;.) Festus pro metalli, metelli legit. & item illud Accianum hoc modo: Calones, famuliq;, metelli, caculæq;.

CASTIGATIONVM IN
Cornucopiæ, finis.

IN MARCVM VARRONEM DE LINGVA LATINA, ET de Analogia.

COl. 1057.57. Hic parui rudentum sibilus &c.) Hunc locum ex Crinitj commentarijs sic reponendum curauimus: Hinc Pacuuius, rudentis sibilus, hinc incuruicerui cũ pecus, hinc clypeat brachium. Quod postremũ ex eiusdem autoris Hermiona sumptum est. Sic enim apud Nonium refertur: Currum liquit, chlamyde contorta clypeat brachiũ. Quod autem præcesserit, incuruiceruicum pecus citatur & Pacuuij nomine à Quintiliano in primo: Nerci repandirostrum, incuruicerui cum pecus.

1058.7. Quæ hæreditate à Romulo uenerunt.) Alijs hic additur rege. Quæ hæreditate à Romulo rege uenerunt.

Eadem, uer. 52. Lucretius: Aetheris & terræ.) Si scriptura mendo uacat, Lucretium ne esse est aliud uolumen scripsisse, quàm quod hodie extat de rerum natura. Nam neq; initium uersũ neque numerus alioqui conueniret cum Varronis scriptis.

Eadem, uer. 61. Cœli ingentes fornices.) Hoc Ennij hemistichium Cicero de oratore citat his uerbis: Quo in genere primũ fugienda est dissimilitudo: Cœli ingentes fornices. Quamuis sphæram in scenam, ut dicitur, attulerit Ennius, tamen in sphæra fornicis similitudo non potest inesse.

1059.6. Et triuolum qui teritur.) Alij codices habebant tribulũ. nam & tribulũ neutro genere pro tribula usurpauit idem Var. lib. de re rust. 1. Quod fit inquit, apud alios tumẽtis, hic tribulo fit.

1060.22. Stagnum à græco, quod nomen habet primam &c.) Festus Pomp. hunc locũ uidetur interpretari lib. xvij. Sed græca uox unde latina stagnũ duxit originẽ, prorsus deprauata est. Festi uerba sunt hæc: Stagnũ quidã dici putant, quod in eo aqua stet. alij qđ is locus à græcis σὺν dicitur, qa bene cõtineat aquã.

Eadem, uer. 49. Ex phœnice Mallius scribit.) Manlij historici præter cæteros meminit Gell. & Nonius, atq; alibi Varro ipse, quare uiderit lector num pro Mallio, Manilius legendum sit.

1061.12. Quadrantis ratiti.) Ratiti legendum non ratici, manifestum est ex Pompei Festi commentarijs, qui ita scribit: Ratium quadrantem dictum putant, quod in eo & triente ratis fuerit effigies, ut nauis in asse.

1062.24. Hi dei idem qui Aegypti Serapis & Isis & S. Harpocrates digito significat, ut idem princeps.) Politianus in Miscellaneis legit: Serapis & Isis, etsi Harpocrates digito ut taceas signi

1067.9. Cũ aqua feruẽti inspitur.) Recte inspitur nõ insicat. ferit, ut quidam putant. nam Festo Pompeio sipo iacio significat, unde insipo injcio, qua uoce usus est & Pomponius Atellanarum scriptor in Fullone, his uerbis: Facite ut ignis feruat, ligna insipite, far concidite.

Eadem, uer. 13. Quod Græci κόκκον.) Sic enim legendum puto, non κρόκυν, cum κρόκη longe aliud sit.

Ead. 49. Neq; dispendij facit hilum.) Idem citatur ex Ennio paulo inferius, lib. de analogia ij. sed deprauate. Quæ dedit ira caput, nec dispendi facit hilum.

Eadem, uer. 55. Mactæ ab eo quod Græci μάκαιρα.) In quibusdã scriptum inueni, macte, ab eo quod Græci μακάριον.

1068.7. Quod feminute conctum sit tabellis.) Legitur &, quod minute confectum sit tabellis.

Eadem, uer. 26. Ab eodem appellatum est truellum.) Legi potest trulleum, uel ipso Varrone autore de uita pop. Ro. citante Nonio. atq; ita legit & Sipuntinus. Et uer. 61. lege, simpulum.

1071.15. Manium Postulionem.) Cœlius Rhodogimus, postulationem postulare rectius legi posse putat, haud scio quàm recte.

Eadem, uer. 26. Cornelius & Luceius.) Pro Luceius alibi Lucilius scriptum offendi.

1073.15. Segestria appellant.) Ita ferè lib. de uita populi Romani citante Nonio: Hoc, mquit, quod injcitur, toral dicitur, lectica qui imo uebant segestria appellabant. Atque his non dissimilia Pollux de στρώσεσι onomasticõn lib. x. quanquam Festus dicat segestria uocari pelles nauticas, quas Græci δέρρεις appellant.

1074.3. ἀῤῥαβῶν.) Vsitatius id à Græcis ἀῤῥαβὼν dicitur, nec memini me usquam legisse, quod sciam, ἀῤῥάβων genere neutro.

Ead. 8. A quo etiam intertrigo dicta.) Sic enim legendum, non intrigo. Cuius loci me admonuit Perpetuus Henriotus uir in scrutandis ueterum monumentis diligentissimus.

1076.26. Dies agonales, per quos rex in regia arietem immolat, dicti ab agon', eo quod &c.) De hoc immolandæ hostiæ ritu & uerbo hoc agon', quo sacerdos minister utebatur, fit mentio apud Senecã, ad quod a lusit & Ouidius illo uersu: Semper agát ne rogat, nec nisi iussus agit. Quod mirum Politianũ apud hũc non animaduertisse, cum dicat apud unum duntaxat Senecam eius factam mentionem.

1077.18. Funalia furinæ.) Ea Fest. furnalia scribit appellata fuisse.

1078.6. Cum Cicero uenustissime dicat ab occæcando.) Id à Cicerone dici in libello de senect. autor est Non. Eius uerba hæc sunt Sparsum semẽ cohibet primũ id obcæcatũ, ex quo occatio, quæ hæc efficit nominata est. quanquã in uulgatis codicibus in eo libro perperã occato pro occæcato à typographis impressum est.

1080.5. Vt se abeat.) Alij, ut ab se abeat.

1081.10. A quo etiam extremum &c.) Hunc locum citat, & pulchre interpretatur Gellius lib. x. cap. xxi. qui quoniam ad lectionis integritatem simul & intelligentiam facere uidebatur, nõ putaui omittendum. Nam causam ostendens quare Cicero his uerbis nouissime, & nouissimus uti noluerit, cum tamẽ eo multi sui seculi doctissimi uiri usi fuerint, ait: Quoniam qui doctissimus temporum illorum fuerat, illo ut nouo & improbo uerbo uti uitauerat, propterea id M. quoque Varronis ex lib. de lingua latina ad Ciceronem sexto demonstrandum putaui. Quod extremum inquit, dicebatur, est dicti nouissimum cœptũ uulgo, quod mea memoria ut Lælius, sic senes alij, quod nimium nouum uerbum esset, uitabant, cuius origo, ut à uetere uetustius, & ueterrimum, sic à nouo declinatũ nouius & nouissimum. Proinde mendum esse suspicor in codicibus typis excusis, in lib. de orato. ubi ea uox semel inuenitur.

1083.32. Ter sub armis malim uitam cernere.) Sic enim legendum uel ex Nonianis cõment. quis mediocriter doctus facile uiderit.

Eadem, uer. 35. Vos epulo postquã spexit.) Id ex Ennio quidem citat Festus Pomp. sed paulo diuersius, & fortasse depraua tius: Quos ubi rex paulo aspexit decoribus celsis.

1084.19. Bœotia ostendit, quam comœdiam dicunt alij esse.) De hac comœdia secus scribit Gell. referens iudicium Varronis in Plautinas fabulas. Sed eius uerba ponã. Quasdam item, inquit, alias probauit adductus stilo atq; factia sermonis Plautini concruentis, easq; iam aliorum nominibus occupatas Plauto uindicauit, sicut istam quã nuperrime legebamus, cui nomen est Bœotia. nam cum illis una & uiginti nõ sit, & esse Aquilij dicatur, nihil tamen Varro dubitauit quin Plauti foret, neque alius quisquam non infrequens Plauti lector dubitauerit.

1086.17. Id esse apparet.) Lege, idem esse.

Ead. 51. Quod est terrarum anfractarum uisum.) Arbitror legendum ex Nonio: Terrarum anfracta reuisam. Est enim hemistichium ex Accij Euryface à Varrone adductum, & à Nonio repetitum lib. de indiscretis generibus. Super Oceani, inquit, stagna alta patris, terrarum anfracta reuisam.

Eadem, uer. 46. Debet esse contra septũ.) Alij legũt cõtinuo septũ.

1087.61. Sic fiet mutuã mulinam.) Erasmus Roterod. amor & delitiæ humani generis, in lib. quos Chiliadas inscripsit, pro mutuam mulinã putat legendũ, mutuũ mul, ut subaudiatur, scabiẽ

1088.23. Vtinam ne in nemore Pelio securibus Cæsa accidisset abiegna ad terram trabes.) Sic enim censet legendum Politianus, cum ex plerisq; Ciceronis locis, tum ex Prisciani lib. vij. quanq̃ uulgo ferè pro accidisset, cecidisset scriptum inuenio.

Eadem, uer.25. Ennius: Cœlitum Camilla expectata aduenis, ô salue hospita Camilla.) Macrobius Saturnaliorum libro tertio hunc locum citat ex Pacuuio. quem quidem cum ad hæc & sequentia de Callimacho plurimum facere uideatur, non grauabor asscribere. Nec nomen, inquit, Virgilius, apud se, quod fortuitũ esse poterat, uacare permittit. Matrisq; uocauit noĩe Casmillæ mutata parte Camillam. Nam Statius Tullianus de uocabulis rerum lib primo, ait dixisse Callimachum, Thuscos Camillum appellare Mercuriũ, quo uocabulo significant præministrum deorũ. Vnde Virgilius ait Metabum Camillam apellasse filiam, Dianæ scilicet præministram. Nam & Pacuuius cum de Medea loquitur, cœlitum Camilla expectata aduenis. salue hospita. Romani pueros, puellas'ue nobiles & inuestes Camillos & Camillas appellant, Flaminicarũ & flaminũ præministros. hactenus Macrobius. Vbi obiter uideat lector, num idem sibi uelit Varro cum ait, uerbum esse Casmillus, quod apud Callimachum inuenit, cum illo, quod Statius Tullianus scribit, Callimachum dixisse Thuscos appellare Mercurium Casmillum.

1089.25. Catus Aelius Sextus.) Hoc hemistichium Ennianum citatur à Marco Tullio cum aliâs, tum lib. primo Thusculanarum quæstionum.

Eadem, uer.53. Diabathra in pedibus.) Diabathra genus calciamenti cuius meminit & Festus, unde apud Plautum in Aulularia: Sedentarij, sutores, diabathrarij.

1090.17. Vide uiuices quantas.) Antique uiuices pro eo quod nũc uibices dicimus. quod tametsi leue est, cum uideam tamẽ in eiusmodi quosdam impingere admonendũ putaui. Cuiusmodi etiã est illud quod apud Noniũ sæpe inuenitur, uiuere pro bibere, et albeus pro alueus.

Eadem, uer.20. Diobolares, schœniculæ, miraculæ.) Hæc & illa quæ mox sequuntur, scranctiæ, scrupedæ, stritabillæ &c. sumpta sunt ex Plauti Neruularia, quæ comœdia ut refert Gellius etsi inter incertas est habita, tamen mire festiua, & uere Plautina uerborum antiquitate uitia ac deformitates meretricum perstringit. Varie aũt legitur apud autores. Nam quidam scraptæ quidã stratæ, alij scranctiæ, nonnulli sartæ habebant. unde uix tandẽ uerã lectionẽ elicere potui. Sed placet quod legit Nonius: Scraptæ, scrupedæ, stritabillæ, uel ut alij stritibulæ, sordidæ.

Eadem, uer.31. Ego noui scio axiosam.) Forte legendũ, ego nouitio axiosam. et uersu ab illo secũdo, pro ingestione, in cestrione. quæ fabula à grammaticis sæpe Plauti nomine citatur.

Eadem, uer.51. Quod est apud Cassium: Nocte intempesta &c.) Locus est ex Cassij poëtæ fabula quæ Brutus inscribitur, ubi ait Lucretia: Nocte intempesta nostram deuenit domũ, quod testatur paulo post ipse Varro.

1091.13. Videbitur, factum uolo, at redito conticiniũ.) Alibi Varro: Videbimus, factum uolo, redito conticinio, atque ita ferè legunt Plautini interpretes. Quidam autem: Videbitur, factum uolo, huc redito conticinio.

Eadem, uer.37. Terẽtius: Scortatur, potat, olet unguentũ de meo.) Est apud Terentiũ in Adelphis. quanquam Donatus & cæteri interpretes eo loco constantissime legant obsonat, nõ scortatur, unde certũ est Varronem lapsum memoria, aut codices omnes fuisse deprauatos, qđ ante nos diligenter annotauit Politianus.

Eadem, uer.46. Si unum epityrum.) Est apud eundem in Milite. & mox uer.55. pro peruolgans, quidam legunt peruolans.

Eadem, uer.48. Quod minimũ est, neq; ut aiũt μῦ facere audent.) Carmẽ est Ennianũ, ut abũde declaratur in chiliad. Erasmicis.

Eadem, uer.49. Pacuuius: Dij monuerint meliora.) Monerint nõ mouerint, aut monuerĩt legendũ, autore Nonio, qui tractatu de mutatis coniugationibus scribit, moneris pro monueris usurpatum à Pacuuio in Armorũ iudicio, & rursum in Chryse hisce uerbis: Dij monerint meliora.

1092.12. Euax iurgio uxorẽ &c.) Extat apud Plaut. in Menæch.

1093.11. Lege: Sine quod libet id faciat.

Eadem, uer.18. Versum ex Næuij Hesiona quo gladij lingulæ meminit adducit Gellius lib. x. capite de telorum uocabulis. Est autem iste: Sine mihi gerere morem uidear lingua, uerũ lingula.

Eadem, uer.20. In Lampadione: Protinam à protinus continuitatem significans.) Aut uehementer fallor, aut hic est locus quem citat Nonius Marcellus lib. de uaria significatione sermonum, quanquam nõ omnino ijsdem uerbis. Varro inquit, etiam de lingua Latina lib. sexto, uel protinam, uel protinus continuatione uel præteritæ uel futuræ longitudinis dicit.

1099. Psalterio & Pandura.) Vtrunq; græcum est, sed πανδοῦρᾶς, quod non ita notum est omnibus, meminit Athenæus in quarto Dipnosophistarum.

1100.2. Mille assariũm esse.) Assarium ab asse per diminutionem Græco more deflexũ uidetur, sicut à βίβλος βιβλάριον, quanquam & Græci scriptores quidam præter sacros, etiam ἀσσάριον usurpent, pro minuto asse seu obolo, eam uocem opinor à Latinis mutuati.

1102.35. Serperastra.) Quid sint serperastra docet quidem Crinitus, uerum idem hunc locum emendare uolens ita deprauate citat, ut magis inuoluere quàm explicare autorem uideatur.

FINIS.

IN POMPEI FESTI LIBRORVM VNDEVIGINTI fragmenta.

COl.1125.45. Vel quod duratur ut fiat tostum.) Pro duratur quidã aduratur scribere malũt, sicut et mox uer.50. p̃ lacinia toga, lacinia togæ.

1126.11. ambaruales hostiæ appellabãtur quæ pro aruis à duobus fratribus sacrificabãtur.) Hic locus aut ab abbreuiatore corruptus est, aut certe non est hic Festus quem citat Macrobius Saturnaliorum lib. iij. his uerbis: Ambarualis hostia, ut ait Pompeius Festus, quæ rei diuinæ causa circum arua ducitur, ab ijs qui pro frugibus faciunt. quanquam et alibi eiusdem Festi mentionem fieri à Macrobio certum est.

1126.29. At, uel aut.) Alij, at, sed, aut.

Eadem, uer.35. Quod uerbum uenit à græco.) In quibusdã codicibus uerbũ græcũ adiectũ repperi, ἄγρει, qđ significat ἄγε δή.

1127.43. Aceris securis.) Sipuntinus aciæris legit.

1128.13. Florem antlabant.) Crinitus, exantlabant.

Eadem, uer.35. Quintio poëtæ.) Hic est ille Atta togatarum scriptor cuius meminit Horatius in epistola ad Cæsarem, quiq; frequenter citatur à Nonio Marcello.

1128.59. Vel quia terra oriatur.) Alij: uel quia terra operiatur.

1131.40. Vas ab hauriendo.) Ab ἀρύεσθαι uidelicet. Nam ἀρύταινα græca uox est, nec à Latino uerbo deduci potest. Est autem ἀρύταινα autore Polluce uas quo in balneo utebantur ad aquã hauriendam.

1133.21. Antiquum ueteres etiam pro omnia posuere.) Arbitror legendum pro nobili. Nam & antiquum nonnunquam pro nobili accipi testis est Virgilius illo uersu:

Nos Troia antiqua.

Eadem, uer.42. Bilinguis brutaces.) Sipuntinus legendum putat, bilingues Brutij.

1135.51. Plautus indicat.) In Bacchidibus scilicet

1137.31. Connitentibus palpebris.) Aliâs conniuentibus.

1139.5. lege, calathos. Sic enim Græci, κάλαθος.

1139.21. Cappes & cappedia.) Cæteri ferè cupes & cupedia per u, & simplex p cupedia scribunt. nos utrunq; reliquimus nusquã temere ausi mutare scripturam.

Eadem, uer.56. Clunadum cultrum.) Sipuntinus legit clunaculũ.

1140.8. Cuturniũ.) Idem alibi in litera g, guturniũ scribit & interpretatur. & uer.10. lege: culignam in fœnogræco ponito.

Eadem, uer.17. Cnephosum.) Id paulo post itidem à κνέφας deduci & per g scribi præcipit.

Eadem, uer.21. καλλόπισον.) Id genus uestis Sipuntinus κάλασσον uocat. uter autem rectius, nescio. Nec enim idem esse puto quod Iulius Pollux καλάσσιριν appellat, uestis genus Aegyptiæ & fimbriatæ.

1141.34. Clucidatum.) Quin & hoc alibi per g scribit, uelut à γλυκὺ deflexum.

Eadem, uer.45. Deus putabatur esse portarum.) Seruius ex Virgilio, & eum secuti cæteri Portumnũ portuum deum faciunt, qui à Græcis Palæmon dictus sit.

Eadem, uersu 54. κέρδονα.) Malim κέρδωνα per ω magnum, sicut ab ἄκρος ἄκρωνα. Nam et Athenæus scribit apud Spartanos hercêm quendam nomine κέρδωνα à cocis coli, mirum ni dictũ ab ea lucri cupiditate.

1143.7. Curionem pro macro.) Est in Aulularia, ubi id ipsum aperte declaratur his uerbis: Volo ex te scire quid sit agnus curio. Qui ossa, inquit Euclio, atq; pellis totus est, ita cura macet.

Eadem, uersu 34. Quasi lupus ab armis.) Nonius id testimonium citat ex Plau. Ambroico, atq; clunes desertos nõ infractos legit.

1144.47. Calparij uinum nouum.) Libentius credam legendum esse calpar quàm calparij. Nam Varro teste Nonio, calpar uinum quoddam apud ueteres appellatum ait, ab eo quod uas calpar diceretur, prius quàm nomen dolij prolatum esset.

1147.16. Delicare p. pro dedicare.) Legitur & alibi pro deducere. Atqui Nonius id uerbum pro declarare accipi docet nõ uno loco, ut est illud Titinnij: Quid istuc? aut quid sibi uult hic sermo, mater delica.

Eadem, uer.18. Deliquum apud Plautum.) Extat apud Plautũ in Cassina his uerbis: Sine amet, sine quod libet id faciat, quando tibi domi nil deliquum, tametsi Varro de lingua Latina lib. sexto deliquium legat & interpretetur, nisi mendosus sit codex.

Eadem, uer.60. Id est, externo uino.) Hesterno legendum ni fallor. Nam ἔωλος apud Græcos hesternum sonat, sicut ἐωλοκρασία hesternæ crapulæ grauedinem, & ut Festus uocat hallucinationem.

1149.45. Sicut enim lictor in quibusdam sacris clamitabat, hostis uinctus.) Quidam pro lictor lector, & uictus pro uinctus legunt hoc loco.

1150.9. Effufilatum exertum, quod scilicet omnes exerto brachio sint.) Magis accedo ijs qui hic legunt: Expapillatum, exertum quod scilicet omen exerto brachio fiat.

1152.27. Sic me subes.) Sipuntinus, subis. Et uersu 48. Quod forua capiant, id est feructia.) scribitur & forma, unde Cato formidum pro calido usurpauit.

1153.37. Pandite sultigenas.) Sipuntinus: Pandite quæso genas. Sed rectius sulti'genas per collisionem, sulti' pro sultis, ut & alibi docet Festus.

Eadem, uersu 57. Ginzeriator tibicen.) Magis placet legere gingritor cum Sipuntino à gingrinis tibijs, quæ & Græcis γίγγραινοι dicuntur, & tibicen γιγγρίτης, quarũ meminit & Athenæus lib. quarto Dipnosophistarum.

Eadem, uer.60. Alij σπέρματα uocant.) Pro σπέρματα, in alijs γένεθλα scriptum repperi.

1154.48. Vinceres cursu ceruum.) Legendum uincerctis, ut passim apud Plautũ legitur, & ut à M. Varrone citatur, de lingua Latina libro sexto.

1155.43 Cuius adhærentia inspiciebantur exta.) Huius loco in alijs scriptum inuenio: Ad cuius adhærentia inspiciendum hariolι conducebantur.

Eadem, uer.50. Qui gracilior est.) Sipuntinus, qui grandior est, nonnulli, qui grauior est quàm fru. altus.

1156.12. Halapanta.) Nonius Halophanta legit aliunde deflexa uoce. Est autem apud Plautum in Curgulione.

1157.41. Quæso ne me incomities.) Quid sit incomities satis interpretatur ipse Plautus in eadem fabula. Nam cum leno dixisset: Quæso ne me incomities, mox respondens trapezita, & ad nominis etymon alludens ait: Licet ne inforare, si incomitiare non licet? Non inforabis me quidem, inquit Curculio. Non mihi placet tuum profecto nec forum nec comitium.

1158.27. Pro impetrix forte legendum est impetix, sicut & mox uersu 34. pro immune uulgo ferè immane legitur. & uersu 41. Increata pro intecta.

1159.35. Esca est meretrix, lectus illex est.) Nonius & Plautini interpretes Nonium sequuti, illix ab illex sic distinguunt, ut illix ab illiciendo qui allicit, illex uero qui sine lege uiuit.

Eadem, uer. 42. Immustulus.) Alijs immissulus potius legi placet. Et uersu 56. Et imbelliam belli inscitiam, pro imbecillam belli inscientiam.

1160.6. Lemnisci id est fasciolæ.) De lemniscis & philyra multa docte disserit Politianus in Miscellaneis suis, partim ex hoc autore, partim ex alijs, sed interim hoc ab eo aut omissum miror, aut non animaduersum de lemniscis, eam uocem esse Græcis & Latinis communem, qua inter cæteros usus est Athenæus libro quinto, ubi describens splendidam illam pompam Philadelphi regis Aegypti, loquitur ad hunc modum: Ἐκ τούτου περιστεραί, καὶ φάσσαι, καὶ τρυγόνες καθ' ὅλην ἐξίπταντο τὴν ὁδὸν, λημνίσκοις τοὺς πόδας δεδεμέναι, πρὸς τὸ ῥαδίως ὑπὸ τῶν θεωμένων ἁρπάζεσθαι.

1160.21. Lesbium genus uasis.) Lesbij uasis meminit idem Athenæus in undecimo, Hedylum quendam citans autorem, qui in epigrammate id usurparit.

Eadem, uer.30. In agris, nunc termini.) Post termini à quibusdã additum erat, nunc uiæ transuersæ. Et mox uersu 50. pro & mulier auguratrix, legitur garulatrix. Et uersu sequenti, pro furatum furtum.

1161.24. Lapit dolore afficit.) Alij scribunt, lipuit. quod tractum uidetur à græco λυπεῖν, quod est dolore afficere. nã lapit usurpant autores pro obdurefacit, & in lapidem conuertit. Pacuuius citante Nonio: Lapit cor cura, erumna corpus conficit.

Eadem, uer.28. Qui conducti militabant, ἀπὸ τῆς λατρείας.) Alij quasi λατρεύοντες. & uer.36. Pars tertia populi Rom. est à Tatio & Romulo appellati.) Dilucidior & syncerior erit lectio, si addas uerbum. Sic enim in alijs scriptum inuenio: Tertia pars populi Roma. distributa est à Tatio & Romulo, appellati sunt à Lucero Ardeæ rege &c.

1162.14. Lycophes Græci &c.) In Collectaneis Suidæ λύκόφως non lycophes scriptum inuenio pro diluculo. Sic enim interpretatur: τὸ περὶ τὴν αὐγὴν φῶς.

1163.26. Plautus significare uidetur.) Valla Plautinus interpres putat hoc ad illud Plauti referendũ, quod est in Captiuis: Nec mendacijs subdolis mihi usquam mantellum est meis.

1164.27. Munitio morsicatio.) Alij mumectio.

Eadem, uer.52. Multam osce dici pœnã quandam &c.) De multæ uocabulo ex Varrone, atque adeo quæ dicatur suprema & minima multa copiose disserit Gellius libro undecimo, capite primo.

1165.22. Quæ græce dicitur μυῤῥίνη.) Sic enim habent quidam codices, ut significetur uinum seu potio myrti odore conditum, ut est illud apud Plautũ in Pseudulo: Murrhinam, passum, defrutum. Siquidem non uideo quid cõmune habeat nectar cum murrhina, quod hic quidam supposuerant.

1166.2. Quid si ad ludos me pro manduce locem?) Paulo aliter habetur in exemplaribus typis excusis. Quid si aliquò ad ludos me pro manduce locem? Quapropter? quia pol clare crepito dentibus.

Eadem, uersu sequenti, pro eo quod habetur: Mancini fama appellabantur. &c.) Sipuntinus legit: mancinati, damnati appellabantur. & uersu 46. mimphur pro mamphur.

1167.27. Calceos mulleos alluciniatos.) Alij, alutacinatos, uocabulo ab aluta deflexo.

1168.24. Muginamur.) Huius mentionem fecimus apud Nonium in uerbo muginari.

1169.37. Quod Græci μύλιμρον.) Opinor legendum μύλακρον, seu μυλάκρίς. quod posterius Iulius Pollux significari scribit os illud cauum in quo genu circumagitur, nimirum non longe abludens ab eo quod scribit Festus.

1171.51. Dabo me ad parietẽ, imitabor nepam.) Extat apud Plautum in Cassina. In codicibus impressis legitur: Recessim cedam ad parietem, imitabor nepam.

Eadem, uer. 53. Quia ναυτίαν facit.) Forte ναυτίαν, aut certe q̃d idem est, nauseam. Nam alioqui non uideo quò pertineat illud mutatione t in s.

1173.28. Et in Tinicularia.) Hæc comœdia à Festo alibi semel aut iterum Tunicularia dicitur, nonnunquam & tegularia. Marcus Varro Næuium citat alicubi in Trucularia, cum eadem sit opinor.

1174. Afranius in simulantem.) Et hæc fabula ut à uarijs grammaticis citatur, ita uarie & incõstanter scribitur, ut nescias quid sequendum sit. Nonius aliquoties Afranium citat in Simula, nonnunquam in Semela, Gellius in Sella, Macrobius in Selia, sed frequentissime inuenio in Simulante, quod magis arridet.

1174.53. Nuscitiosum.) Hoc & de luscioso scripsit, paulo superius in litera L.

1175.26. Nam hic sum gnobilis.) Fuam legendũ non sum ex Nonio, quanquam hanc Festi lectionem de gnobilis non agnoscat, ni librariorum uitio imputemus. Et uersu 33. pro noxij dij, libentius legerim nixij, atq; ita scriptũ obseruaui in quibusdã libris.

1176.3. Oculissimum hostium amicæ.) Locus est ex Curgulione, tametsi non omnino cũ hac conueniat uulgata æditio. Sic enim habet: Huic proximum illud hostium oculissimum. Salue. ualuistin' hostium oculissimum? neque additur amicæ.

Eadem, uer. 10. à græco ὀσμή.) Non absurdum uideatur si legas ὀδμὴ quod idem ualet, quandoquidẽ odefacit per δ scribi præcipiat Festus. Et mox uersu 21. pro obnuit, obnubit scribunt alij.

1180.32. Redintegrari, acceptæ uitæ à lucio permotus &c.) Rectius, initio acceptæ uitæ per motus cunarum &c. Et uersu 39. lege: atque eccum in ipso tempore.

1181.16. Quando me æquum, uxorem, quam sauream &c.) Lege: Quâ me, quâ uxorem, quâ seruum Sauream potes, circũduce, aufer, promitto tibi non obfuturum. Et post aliquanto: Tibi optionem sumito leonidam.

1183.6. Perbitere Plautus.) Sipuntinus & Plautini interpretes lègunt præbitere. Est autem apud Plautum in Rudente, his uerbis: Malo cruciatu in Siciliam præbiteres.

1184.10. Dolo sciens duit.) Pro dolo duit, legitur in nõnullis morti duit.

Eadem, uer. 54. Præstinare apud Plautũ.) Est cum alibi, aliquot locis, tum in Captiuis: Alium pisces præstinatum abire.

1185.43. Prosedas meretrices.) Extat apud eundem in Pœnulo his uerbis festiuissimis: An uis inter istas uersarier, prosedas, pistorum amicas, reliquias, alicarias, miseras, schœno delibutas, seruicolas, sordidas?

1189.28. Græci uocant pelles pesce.) πέκη scilicet. Sic enim Hesychius πεκίων, δερμάτων. Et rursum, πέκος, κώδιον, ἢ δέρμα.

Eadem, uer. 37. Plautus in Curgulione.) Plauti uerba ex ea fabula ubi pedes pro pediculis usurpat, ascribam. Item genus est, inquit, lenones inter homines meo quidem animo, ut muscæ, culices, pedes'q;, pulices'q; cimices.

1193.60. Ennius, Achille Aristarchi.) Achilles Aristarchi inter Ennianas fabulas numeratur & à Nonio Marcello lib. de contrarijs generibus uerborum, in uerbo præliant. de qua intelligere Plautũ putauit Crinitus, cum ait in Pœnuli prologo: Achillem Aristarchi mihi cõmentari lubet. Inde mihi capiam initiũ ex ea tragœdia.

1194.62. Cum'q; hic tam formosus homo.) Nonius: Cũ'q; hic tam formosus tibi, & te dignus puellus.

1195.15. Perenne uocant.) Id genus auspicij supra peramne uocauit, quod & hic posse legi non dubito. quod autem sequitur, ueteres amnem fœminine usurpasse, id abunde docet Nonius libro de indiscretis generibus.

1197.53. Clarus ob obscuram.) Hunc Lucretij locum ante nos annotauit & castigauit Crinitus, ne quis sua laude frustretur.

1198.26. lege: studiosæ etiam antiquæ mulieres fuere. Et uersu 56. ruspari esse crebro quærere.

1199.7. Cephalon Gergithius.) Huius Cephalonis Græci historici meminit præter cæteros Strab. et Suid. Floruit sub Adriano

Eadem, uer. 34. Qui Agathocli Siculi.) Agathocli genitiuũ usurpat antique pro Agathoclis. Nam Fab. Quintilianus tradit ueteres Latinos ad imitationem Græcorum, genitiuum nominum in es, non ut hodie in is extulisse, sicut & Maro cum ait: Immitis Achilli. Est autem hic Agathocles ille tyrannus qui Calliã Syracusarum muneribus induxit, ut de se historiam scriberet, non ad historicam fidem, sed ad suum arbitrium.

1200.5. Accius in Amphitryone: Cedò ecquid te redostitum cum meassem obiectet facilius?) Hic locus æque mendose refertur à Nonio in dictione redostit. Sic enim legitur in eadem Accij fabula: Quid hic redostit uiam, cometet, optet facilius?

Eadem, uersu 12. Præsul ut ampiruet, inde uulgus redamplauit.) Ex Nonio propemodum olfacere mihi uideor quæ sit huius genuina lectio. Nam is in dictione redandruare hoc Lucilij hemistichium citat: Vt uulgus redandruet inde. Ex quibus legendum hic conijciò apud Lucilium: Præsul ut ampiruet, ut uulgus redandruet inde.

Eadem, uer. 13. Pacu. In promerenda gratia, simul cum uideam Graios nihil mediocriter redantruare, opibus'q; summis prosequi.) Apud Nonium tantum inuenio: Græcos nihil mediocriter redandruare.

Eadem, uersu 32. Arbitrôue, eo dic dissensus esto.) Huius loco apud alios lego: Arbitro, reôue, eo dic defensus esto. & uer. 61. pro tollenone, tellenon.

1201.23. Nunc tam diutius.) Pro diutius, diuinitus legit Sipuntinus. Et uer. 35. post uerba illa, quibus mundũ patet, adde, esse.

1203.50. Ennius quoq; à stirpe supremo.) Stirpem masculine reperiri testatur & Nonius lib. de indiscretis generibus, hoc ipsũ citans ex Ennio testimoniũ: Homines, Pyrrhus uti memorant, à stirpe supremo.

1203.12. Religiosi dicuntur, qui faciendarum, præmittendarum'q; rerum.) Macrobius de hac re differens & Festum citans, sententiam magis retulit quàm uerba, aut certe incidit in aliud exemplar, quàm quod nos habemus. Secundum Pompeium Festum, inquit, religiosi sunt qui facienda & uitanda discernunt. Sed opinor Macrobium ad alium Pompei locum respexisse, ubi ait:

ubi ait: Religiosi sunt dies, qui facienda & uitanda discernunt. Proinde in Macrobio omissum est uocabulum, dies, ut in totũ conueniat cum Festi definitione.

1204.41. Rosij appellantur.) Roscios nunc uulgo tales uocari certum est, à nobili illo histrione Roscio à Marco Tullio tantopere commendato. Sed an hoc senserit Festus reclamantibus codicibus, non ausim pronunciare, quanquam ita sentire uideatur Sipuntinus.

Eadem, uer. 50. Quem nunc supinum dicimus ex Græco.) ὕπτιος uidelicet, s posita pro græca aspiratione, ut uult Festus.

1205.13. pro uerbices lege uerueces. Et uersu 28. Ad paupertatem si migrant infamiæ, grauior paupertas sit fides sublestior.) Apud Plautum uulgo legitur: Nam ubi ad paupertatem accessit infamia, Grauior paupertas fit, fides sublestior.

1206.5. Tunc mamillæ primum sororiabant.) Est apud Plautum in comœdia cui Friuolaria nomen fecit, atque ea uoce Plinium usum asserebat Politianus, quo loco uulgo rigentes scriptũ est. Sic enim apud Plinium lib. xxx. legendum putabat: Fiscinæ maris mãmas sororiantes, præcordia, maciem'q; corporis corrigũt.

Eadem, uer. 18. lege: Lauandi gratia instituti.

Eadem, uer. 29. lege: Pascali pecore. Nam & Cato pascales oues pro pascuales dixit. Et uersu eodem: Ego ab lana solocia ad purpuram data.) Sipuntinus legit: Lana soloci ad purpuram data.

1207.15. Nubes per ego deûm subices humidas unde oritur imber aêrio spiritu.) Non. subices nõ à subijciendo, sed noue dictas esse scribit, ab aêris altitudine. Gellius autem cõtra subijces à subijciendo, & per ij geminum scribendum censet, hunc locum citans sed paulo aliter. Ennius, inquit, in tragœdia quæ Achilles inscribitur, subijces pro aëre alto posuit, qui in cœlo subiectus est, his uersibus:

Ergo deûm sublimis subijces, humidus
Vnde oritur imber sonitu sæuo & strepitu.

Eadem, uer. 27. Ennius Thyeste: Aspice hoc sublime candens, quẽ uocant omnes Iouem.) Citatur totidem uerbis à Marco Varrone de lingua Latina, & Marco Cicerone de natura deorum libro secundo.

1208.29. Tamen est eum quo imperant ingratis.) Plautini interpretes legendum contendunt: Tamen est eundem quo imperant ingratijs.

Eadem, uer. 45. Et in Andronico.) Forte legendum, Androgyno. Siquidem inter Cæcilianas fabulas subinde citatur à grammaticis Androgynus.

1208. Fœde, stupre'q; castigor.) Sipuntinus id ex Ennio citat, addit'q; quotidie: fœde, stupre'q; castigor quotidie.

1210.26. Ennius: Salmacida spolia sine sanguine & sudore.) Huius uersus meminit & Marcus Tullius officiorum lib. tertio.

1211.4. Flagitium est si nihil mittetur, quæ supercilio spicit.) Extat apud Plautum in Milite, ubi pro, quæ supercilio, uulgo legitur, quo supercilio spicit.

1212.39. Palatiar, Quirinali, Veliæ.) De hoc paulo inferius fit mentio.

1213.51. Tum casu sub monte altæ specus intus patebant.) Nonius libro de indiscretis generibus hoc testimonium sic citat:

Concaua sub montis late specus intus patebat.

Eadem, uer. 40. Fugitiuos uocent ceruos.) Ceruos legendum non seruos probat Crinitus cum multis alijs argumentis cum autoritate Martialis, qui in quodam epigrammate eleganter id innuere uideatur. Ex quo est hoc distichon:

Suppositam fama est quondam pro uirgine ceruam,
At nunc pro ceruo mentula supposita est.

1214.53. Solipunga.) Sipuntinus legit solifuga. Quidam codices habebant solpuga, quod ipsum & apud Lucanum inuenitur illo uersu: Quis calcare tuas metuat solpuga latebras?

1216.24. Scortes testiculorum arietinorum.) Politianus ex hoc loco docet quid sit apud Ciceronem in rhetorico: Medico testiculos arietinos tenentem, prædicans hoc tantum se legisse de testiculis arietinis quod est hoc loco apud Festum, cum paulo superius idem Festus scribat: Suffiscus folliculus testium arietinorũ quo utebantur pro marsupio à fisci similitudine dictus.

Eadem, uer. 31. Lucan. Tum spara tum murices.) Lucilius apud Nonium: Tum spara, tum rumices.

Eadem, uer. 29. Quales expiret scaptensula subter odores.) Extat apud Lucretium libro sexto.

Eadem, uer. 61. Sicilices hastarum spicula &c.) Horum telorũ meminit & Gel. lib. x. cap. xv. sed uulgo pro sicilices perperam silices legitur.

1217.21. Palatio, Velia, fagutali.) Eadem ferè supra in dictione septimontio, unde hunc locum conferendo castigare possis.

1218.19. Tullios.) Hos alij tubulos appellant, quorum unus est Sipuntinus.

1219.1. Liba'q; quæ fectores Argeos & tutulatos.) Varro de lingua Latina libro sexto hunc uersum ex Saturnio carmine interpretatur & citat hoc modo: Liba'q; fictores Argeos & tutulatos. Qui sint autem Saturnij uersus abunde docet Fest. lib. xvij.

Eadem, uer. 60. Nonius: Quid si taceat.) Librariorum uitio factum arbitror, ut passim pro Nouio Nonius scriptũ sit. Nouij Atellanarum scriptoris testimonijs frequentissime utitur Nonius Marcellus, Nouij poëtæ nusquam quod sciam factam mentionem inueni.

1220.55. Næuius in duobus Dosennis: Sequimini præminate, sequere temeti timor.) Crinitus in lib. de poëtis latinis, hunc locũ ita accipit, ut à Festo Dorsennij poëtæ testimonium adductum putet. Sed ipsius uerba subscribam: Festus quoque, inquit, Pompeius Afranium & Dorsenum poëtas citat cum de temeto loquitur, & hunc senarium lepidissimum Dorseni repetit:

Sequimini præminaciæ, sequimini temeti timor.

Eadem, uer. 62. Et apud Afranium: Hostiarij impedimenta titinnire audio.) Ita ferè legit Nonius in uerbo titinnire. Titinnire, inquit dicitur, unde & tintinnabula sunt appellata. Afranius Vopisco: Titinnire ianitoris impedimenta audio.

1221.30. In oppido priui &c.) Alij, priuatim. Et uersu 59. Cum extortis talis, cum todilis crusculis.) Supra pro todilis crocotilis legit & interpretatur, ut & in Cornucopiæ monuimus.

1222.17. Tacete & tonsillas litore in leda ædite.) Huic penè simile est quod citat Priscianus ex Pacuuio, in Medo: Tonsillas pegi læto in litore.

1223.50. Quærente, at Claudio.) Quidam legunt: Quærente à Claudio.

1224.11. Plautus Milite, qui talos.) Hæc apud Plautum in Milite duntaxat reperio quæ ad hunc locum faciunt: Ea mihi insignitos pueros pariat postea, Aut uarum, aut ualgum, aut compernem, aut pætum, aut brocchum.

CASTIGATIONVM IN
F. Pompeium finis.

IN NONII MARCELLI DE PROPRIETATE SERmonum compendia

COl. 1229.uer.9.Cæcilius Ephæstione: Tum in senectute hoc deputo &c.) Citantur & hi duo senarij ex Cæcilio à Marco Tullio in libello de senectute, quanquã non omnino ijsdem uerbis. Versus Cæcilij ex eo libro sunt hi:

Tum etiam in senecta hoc reputo miserrimum
Sentire ea ætate esse odiosum se alteri.

Eadem,uer.18. pro ætas male, ætas mala, & pro reticenti,recenti legendum uidetur.

Eadem,uer.52.Vna ἀπεψία.) Alij,una hernia.& uersu 59.Lucilius lib.xxviij.Et fœdera iungent.) In alijs integrum carmen asscriptum inueni,quod sic habet:Tutius & temnent mortes,& fœdera iungent.

1230.2. Non modo tollet.) Quod hic deerat suppleuimus ex Nonij lib.qui est de differentijs dictionum.

Eadem uersu 10. Multorum impunitates scelerum tulissem.) In libris impressis: Nisi multorum impunita scelera tulissemus. & uersu sequenti:Ducet quadrupedum iugo.&c.) In alijs legitur: Ducet quadrupedem inuitam,indomitam, infrenam, & iugo ualidam,cuius tenacia infrenari nequit.

Eadem,uer.19.Quam te post multis uideo tempestatibus.) Alibi Nonius:Quam te post multas tueor tempestates.

Eadem,uer.22. Interea tonuit bene tempestate serena.) Cicero alicubi,læuum tonuit &c.sed non ex eodem autore.

Eadem,uer.42. Et musconis manu perscribere possit Aiacē.) F. Pompeius in dictione Tages hunc uersiculum sic citat:Et mutonis manu perscribere posse tagacem.

Eadem,uer.51. Contristat puluere cœlum.) Apud Virgiliũ uulgo legitur, contristat frigore cœlum.

Eadem,uer 60. Plautus Asinaria: Par pari datum.hostimentum est opera pro pecunia.) Sic sanè uno cõsensu legunt omnes.nec tamen improbo, si quis legere malit: Par pari, hostimentum est opera &c.

1231.7. Triodite trifolio.) Varie citatur hæc Varronis satyra,& ita proculdubio mendose. Nam nunc Triodite trifolio,nũc Triphalo,aliquando Triphylo scriptum erat,ut non possis te explicare,præsertim cum alij grammatici alio nomine eam citent,si quando citant. Siquidem hoc Nonio uelut peculiare est autorũ libros non eodem modo quo cæteri citare, ut è libris Ciceronis in Verrem manifestum est.

dem,uer.8. Magistro,doceat tolutim.) Alio loco hic additũ repperi,traditur magistro,ut equiso doceat tolutim &c.

Eadem,uer.16. pro præterito,alij,profecto.& uersu 23.Post illud quod attentet,addunt mentem,quod attentet mentem.

Eadem,uer.28. Helio πτοπο &c.) In alijs tantum erat : Quis in omni uita heluo olfacit temetum? Et uersu 29. Temeti à carris modium.forte,temeti ac farris modium.

Eadem,uer.31. ἀπὸ τοῦ κινεῖν τὸ σῶμα.) Alij, παρὰ τοῦ τὰ αἰδοῖα κινεῖσθαι. Et uersu 37. Ac demissior probandus &c. ac demissior cinædus adsis.

Eadem,uer.60. Contra ille calui ratus.) Sic legit & Priscianus lib.nono de præteritis uerborum.

1232.24. Extricabor, aliquâ inde ex impedimentis liberabor.) Postrema clausula in uulgatis Plauti codicibus non habetur.tantum inuenio:Aliqua ope exoluam,extricabor aliquâ.

Eadem,uer.50. Et ostendite.) Legitur & distendite. Et uer.54. βάρδισοι &c.Huius meminit alicubi A.Gellius.

1233.9. lege: Lapathium nullũ uescebatur. & uer.35.Familia tota uestispici.) Apud Plau.pro uestispici uestisplici impressum est.

1234.10. Nouius Lycurgo.) Ne quenquam moueat,quod promiscue pro Næuio Nouius citatur,ut contra librariorum incuria Cn.Næuij fabulæ, Q. Nouio Atellanarum poëtæ tribuũtur, uisum est ceu digito indicare quæ sint germanæ imprimis Nouij comœdiæ, quo facilius à Næuianis secerni possint. Suntautē hæ, de quibus minus dubitatur passim à grammaticis latinis citatæ. In agricola, bubulco cerdone, dotata, exodio, fullonico, gallinaria, geminis, pappo, partu, pedio, in uirgine prægnante.

Eadem,uer. 26. Vos ignoscetis eius ætati.) Concisus & truncus orationis contextus. Apud Ciceronem habetur: Vos ignoscetis. eius enim orationi seruiendum fuit.

1234.39. Tum pauor sapientiã omnem mihi exanimato.) Idem citatur & in Thusculanis & alijs plerisq; locis, sed nusquã exanimato scriptum inuenio, semper autem ex animo expectorat.

Eadem,uer.42. Multi pelum cedere subsilio.) Puto legendum: Mihi pedum cederem subsidio. Et uersu sequenti: uelle decerpere,pro,uellere,decerpere.

Eadem,uer.46. Cœlius Hypobolimæo.) Forte pro Cœlio legendum Cæcilius. Nam Cæcilij esse ὑποβολιμαῖον, quam ex Cratino, uel alio quopiam Græco transtulit, testantur ad unum omnes Latini grammatici,quam et latine nonnunquam citant in subdito uel subdititio. Porrò quis non uidet quàm facilis lapsus sit in Cœlio & Cæcilio?

Eadem,uer. 58. Alia strena strenæ.) Lege: alia strena strenue. Et uersu 60. Canum uero tam.) Hic cum nõ caperet spacij angustia quod desiderabatur, in hunc locum reseruandum erat. Adde itaq; si libet, exemplari tuo: Canum uero tam fida custodia, tamq; amans dominorum adulatio &c.

1235.1. Sublime aduolans.) Sic enim citat M.Tullius Thusculanarũ lib .ij . ex Aeschyli poëtæ Prometheo , seu potius Accij , ut ex hoc loco colligi potest. Sed nihil incommodi est, si ex utroque citetur, cum eam fabulã Accius ex Aeschylo mutuatus sit.

Eadem,uer.7.Non secuncia.) Alij sescuntia. Et uersu 10.uector pro uictor.

Eadem,uer.30. Atq; etiam rutellum.) Etiam ociosum est,& eradendum. Et uer.47.Nec citatus in tribu ciuis respondisset.) Sipuntinus: Nec citatus à tribunis respond. Vt idem illud qđ mox sequitur uer.57.pro uannere tũ uis,euãnetur uis legere mauult.

Eadem,uer. 52. Palo consuta trua.) Quoniam hic locus sæpe & toties deprauate repetitur, præstat semel absoluere, et synceram lectionem ostendere. Extat autem integra adhuc lib. de mutatis cõiugationibus, his uerbis: Sapientia gubernator nauem torquet non ualentia Cocus magnũ ahenum quando feruit paula confutat trua.

1236.11. Agnum inter pecudes aurea clarum coma, quendã Thyestem &c.) In Ciceronianis codicibus pro quendã Thyestē scriptum erat: quem clàm Thyestem. Extat autem libro de natura deorum tertio, siquis plura desiderabit. Et uersu 22. Si uenis sterilē illius operæ esse medicinã autumas.) In alijs habetur: Si uenenis sterilē esse illius opera medicinam autumas.

Eadem,uer.27. Tanquam colus cernui.) Collus legendũ per geminum ll, & masculine pro collum, ut autor est Nonius in dictione collus lib. de indiscretis generibus, hoc ipsum Lucilij testimonium citans.

Eadem,uer.42. Nemo uiuit carie &c.) Sipuntinus: nemo illa uiuit carie cariosior. Et uersu 54. Insanum homines & cerebrosum.) Alij: insanum hominem. & paulo post, uer. 58. pro quid nam est animi? horrescit, lege animus horrescit.

1237. 7. Lucius Cotta senex Crassi pater huius Panæti, Magnus trico fuit numarius.) Sic semel legendũ, cum ex alijs plerisque locis apud Nonium, tum ex probatissimis quibusq; autoribus.

1238.17. Verrucam ne unum dictum.) Melius placet quod in alijs legitur, uerrucam, neuum pictum.

Eadem

Eadem,25.μωμήσεταί τις μόνον καὶ μισεῖται.) Quid si legas: μωμήσεταί τις μᾶλλον ἢ μιμήσεται.& uer.33.papiapapæ,legitur & papia pappo. quod quidem cum græce scribi malunt, sic ferè scribunt παπίᾳ πάππῳ.& paulo post,uer.40.sæpius delitijs me istorum.) alij legunt,delitijs meis thorum.

1239.1. atq; inimicum orco.) Hic à quibusdam additur uerbum demittere.inimicum Orco demittere.& uer.4.Lepusculi timentes hoc quadrangulum dedit Diana rete.) Sic legitur & alibi in dictione uiscũ,lib.de improprijs uocabulis. Sipuntinus legit, quadrangulum dedunt sese in rete.

Eadē uer.20.ocurro caute.) Pro caute, in quibusdam scriptũ erat ad cœnam. occurro ad cœnam. & uer.38. pro uestibus,uestitus, & uer.40.pro ut quampessimum, Sipuntinus legit, quàm quod pessimum.

Eadem,48.Iam canit extremus effœtos uinitor antes.) Seruius Honoratus Virgilij enarrator, rectius hunc uersum sic legi contendit:Iam canit extremos effœtus uinitor antes.

Eadem, uer.58. Quanta in altero diritas.) In codicibus impressis apud Tullium pro diritas, constanter duritas legitur.

1240.3. ὄνος πρὸς λύραν.) Huius uice ferè ubiq; ὄνος λύρας scriptum repperi, quam lectionem & agnoscere uidetur ipse Varro apud Gellium cum ait:Si mihi filius unus,pluresq; in decem mensibus gignuntur,si sunt ὄνοι λύρας exhæredes sunto. ut mirer equidem mendum tam constanter libris inolere potuisse, aut eorum audaciam,qui mutare tam constantē scripturam nõ uereantur.

Eadem,15. Cum solis radio olim cũ sudum est sol.) Legendum,si Plautinæ uulgatæ æditioni credendum est: Quàm solis radij esse olim,cum sudum est solent.

Eadem,uer,52.Enni poëta salue.) Sic enim scriptũ comperi,alibi, in dictione medullitus, ne quis nos temerasse scripturam calumnietur

1241.24.pestringere dictum.)Hic uide ne tibi oculorũ aciē perstringat scriptorũ uarietas. Nam Nonius eadē ferè testimonia citat alibi in uerbo præstringere.

Eadem,uer.37.Post hæc uerba, in arcum ducat, addendum Lucilius. Nam sequentia autorem suum produnt. Et uersu sequenti. Nã ut arquatis & c.) Si tibi nõ satisfacit nostra lectio, uide eundem locum de genere & colore uestimentorum, in dictione luteus.& uersu 57.pro,coniugat,communicat.)alij, coniungat,communicetq;.

1242.13.Maltas & μαλακούς.) Apud alios malthas per aspirationē & μαλθακοὺς scriptum inuenio.& uer.21.pro portoribus,portitoribus,& item uersu 26.familijs pro familias.

Eadem,35.Publicarum rerum assuefiam ut scripturarius.) Melius mea sententia alibi hoc repetitur, in dictione mutare. Publicanus uero ut Asiæ fiam scripturarius pro Lucilio, id ego nolo,& in hoc non muto omnia.

Eadem,45.quod commissum foret neu mittere.) Mutires legēdum ex alio loco, ubi sic habetur: At enim dicis clandestino tibi si quid commissum, neu mutires, ne'ue hæc mysteria ferres foras.

Eadem,54. Pompo.cantabit.) Arbitror legendum Campanis pro cantabit. Nam & alibi citatur idem Pomponius in Atellana quæ Campani inscribitur.& mox uersu 58.pro sidere alij sedere legere malunt.

1243.14. Varro idem antiquotteti.Quid est & c.) Si phas est in re in certa diuinare,legendum censeo Varro in antiquitatibus. Sic enim uocat unum & quadraginta libros diuinarum & humanarum rerum,ut copiose docet Augustinus de ciuitate dei lib.vi.

1244.6.Sparsum semen cohibet &c.)Hæc eadem ferè Festus Pom. quanquam secus impressum sit, apud Ciceronem qui hodie in manibus est eius uerba sunt:Quæ cum gremio,mollito ac subacto sparsum semen excepit, primum id occatum cohibet, ex quo occasio quæ hoc efficit.

Eadem,uer.37.concinnare maxime.) Alij,concinnere & uersu 43. quod nunquam tabulis clauderetur,additur phanum,quod phanum nunquam tabulis clauderetur.& mox uer.47.pro aut blatis quidam legunt à balatu.

1245.17.Aurea cæsaries ollis atq; aurea uestis.) Sic interpretatur & Seruius. Vestis inquit, hoc est barba,unde contra inuestes dicimus imberbes.

Eadem.|Vnde quod infertur.) Pro infertur legendum puto, quod inferum est.sicut uer.36.pro effugere, effingere, & rursum uer. 42.properat pro præparat.

Eadem.47,Eris iterum exporrectus.) Melius quadrat si legas experrectus,& præterea uer.59. pro taximusos is soluebat, taxim uxoris cingulum soluebat.

1246.1. Funus exequiati laude ad sepulch.& c.) Sipuntinus suo more in citandis autorum testimonijs non ualde superstitiosus sic hũc locũ adducit: Funus exequuti laude,ad sepulchrũ,antiquo more silicernium confecimus, id est conuiuium, in quo pransi discedentes,dicimus alij alijs,uale.

Eadem,20. Hic alijs, post dicti sunt,additur quasi,dicti sunt quasi torosuli.& uer.42. Insanitatem substituimus ex dictione insanitas.& sequenti uersu perperã legitur uetera pro ueterina.

Eadem,14. In pauimento non audes facere lacunam, at in humum calceos facis elixos.) Humu lege non humum, qua uoce noue & alibi utitur Varro, teste Nonio lib.de mutata declinatione.

Eadem,24.Inuenisse se cũ dormire cœpisset.) Alibi in dictione Ericius pro caluum scriptum erat, Galbam factum esse ericium.

Eadem,47. Si quis melodinis tonos lyras præsepibus se retineat forēsibus.) Haud scio an & hic magis cõueniret ὄνος λύρας, quàm tonos,cum de præsepibus fiat mentio.

1247.29. Lictoris proprietatem &c.) Eandem sententiam sequitur Gellius citato eodem Ciceronis testimonio, quanquam refragante Tyrone Tullio qui lictorem à lino seu licio dictum mauult.

53.Pacuuius Nyptra uel Nyptris,non Nupta,ut prius falso legebatur.cuius rei locuples autor esse potest Gellius, qui lib. xiij.capite uigesimoseptimo hunc uersum ex Pacuuij tragœdia, quæ Nyptra inscribitur,citat,his uerbis: Aetate integra,feroci ingenio, facie procera uirum.

Eadē,uer.62.Ob hanc cognitionē.) Constitutionē legendũ ex eiusdē autoris noctibus,qui de uestibuli proprietate eadem ferè disserit quæ Nonius,nisi certè hæc ab eo mutuatus sit Nonius, sicut & plæraq; alia mihi fecisse uidetur, ex quo etiam non pauca restituimus. Sed Gellij uerba subscribã. Ab illa ergo,inquit grandis loci constitutione,& quadam stabulatione uestibula appellata spacia grandia ante fores ædium relicta in quibus starent.

1248.48.Pomponius Attellana. Mars tibi uoueo &c.) Nomen atellanæ quod hic omissum est, exprimit Gellius lib. xvi. capi. vi. Et an Pomponius,inquit Atellanarum poëta in Gallis transalpinis errauerit,cum hoc scripsit: Mars tibi uoueo & c.

1249.2. Curius lib.xix.) Lucilij hos uersus esse uel unius Lactantij testimonio conuincitur,qui lib. diuinarum institutionum primo, Lucilium inducit ridentem eorum stultitiam qui simulachra pro dijs colerent,his uerbis.

Terricolas lamias, Fauni quas Pompilijq;
Instituere Numæ.tremit has,hic omnia ponit
Vt pueri infantes credant signa omnia ahena
Viuere & esse homines, sic isti omnia ficta
Vera putant.& cætera in eandem sententiam.

Eadem,uer.8.pro milio puto legendum mulio.& 45.uoluti,pro uoluit,sicut & uersu 58.pro sinu accipi,alij recipi legebant.

1250.20.in regiam arcam impancrarunt.) In alijs scriptum erat, impancrantur, atq; ita legit Sipuntinus. & uer.32.pro tectis lege testis.

Eadem,44.Inde & Sallustius, ut ait Appius.)Hic additur ab alijs

canina. Canina, ut ait Appius facundia exercebatur. cui lectioni suffragatur Erasmus in adagio cuius initiũ, Canina facũdia.

Eadem, 58. Bina iugera.) In libris Varronis qui extant de re rustica paulo secus legitur. Ante bellum, inquit, Punicum pẽdebant bina iugera, quod à Romulo primum diuisa dicebãtur uiritim, quæ quod hæreditatem sequerentur hæredium appellarunt.

1251. 2. Lacunam istriam fecit.) In ijsdem Varronis libris uocem istriam non inuenio, nec unde huc irrepserit scio. & uer. 14. pro congeri, conteri scriptum erat, eo quo dixi libro, sed minus recte, opinor.

Eadem, uer. 28. Autores multi sunt miri, sed autoritate deficiunt.) Miror quid sibi uelit illud, autoritate deficiũt cum Varro de lingua latina lib. vi. idipsum ponat, & Plautũ citet autorẽ, qui eo usus sit in asinaria.

1252. 10. Vnde florent fructus.) Videtur legendum, unde florem, fructus, &c. & uersu ab illo secundo, pro extremum in canterẽ, Sipuntinus legit extremum in carcerem.

Eadem, 46. quas malas opinantur.) In libris typis excusis legitur opinemur. & uer. 56. quæ alios collaudare. trunca lectio & prorsus inuersa. Nam sic distinguenda est: Sine uirtute arguum ciuem mihi habeam pro præsica. Quæ alios collaudat ea sese uero non potest. Quam lectionem sequitur & M. Varro de lingua latina.

Eadem, 59. Dein nænia cantoris solat, amat tibias.) Vide quid non permittat sibi librariorum temeritas. Quis enim ex confragosis illis uerbis, tam cõcinnam & modulatã orationẽ cõponat, quàm hæc erat, nisi adsit exemplar? Atqui cũ deesset uetus exẽplar, ex dictione Nænia mutuati sumus, ubi hic locus integrior sic reperitur: Ibi à muliere quæ obtutum à uoce esset per quã laudari, deinde næniam cantari solitam ad tibias & fides.

1253. 3. Legitur in quibusdam, mulierq; & Venus. & uer. 14. pro referuntur centurionib. qui referentibus centurionibus.

Eadem, 52. quorum in dubio est autoritas.) Apludam dixit Næuius, si Festo Pompeio credimus, cuius certe autoritas in dubio esse non potest. Nõ hercle apluda, inquit, hodie est, quàm tu nequior.

1254. 11. Pro cogere in alijs lego, cogitare. & uer. 17. Autumnitas in ani tetraordo,) Huius meminimus alio loco.

Eadem, 19. Cape hanc caducã liberi mollem depende frondẽ &c.) Alibi in dictione capere: Cape hanc caducam liberi mollem dapem.

Eadem, 34. Ethos aut περὶ τύχης.) Alij, Ethos aut νόμου.

1255. 23. Pacu. medea, leg. medo, quanquam & pro Medo frequẽter scriptum sit Medea, ex affinitate uocum cõfusa scriptura, & aurorum penuria quibus dubium tolli possit.

Eadem, 37. Aedituor & Pomponius ædituo: Qui postquam tibi appareo atq; ædituor in templo.) Hæc eadem Gellius, nisi quòd ubiq; more ueterum, æditimor & æditimo scribi mauult, quod postea recentiores ædituo correxerunt, ut docet Varro libro de re rustica primo, & item libro de lingua latina ij. ad Marcellũ, ut & plerique alij apud eundẽ Gellium lib. xij. capite decimo. Illud leuius, quod uer. 41. pro exalbicassit, alibi exalbescit reperias.

1256. Cæcilius hymnis.) Mẽdum suspicor pro Hymnide, quanquã & hymnis aliquoties reperiatur. & uer. 58. sonitu resonantes bount.) Hic addunt quidam codices colles, sonitu colles resonantes bount.

1257. 3. Annos caduci naufragij. & Cicero: Nec quarum & c.) Hic locus misere disiectus & dissipatus est. nos ex fragmentis quantum potuimus resarcire tentauimus hoc pacto: Pinnas caduci naufragij. Item Cæcilius: Hæc quarum bipennis sulminis plumas uapor perurit.

Eadem. uer. 7. Ad biuiram uenio, cum uellem ostendere quid uellem metamelos inconstantiæ filius.) Sipuntinus: Ad biuitam uenio. cum uellem ostendere quid uellem, M. Attilius inconstantiæ filius me reprehendit. & item uer. 46. qui te plus urget, idem legit: Quippe te maior plus urget & c.

1258. 16. Lege, uctulus canterius. & uer. 39. è cupis acris aceti. & itẽ uer. 45. adde pallium: Pallium in conspicilio obseruabam.

1259. 21. In culcita plumea.) Angelus Politianus antiquitatis obseruator diligentissimus, in quadam epistola asseuerat se in antiquissimis exemplaribus Suetonij & Martialis deprehẽdisse cuicam scriptum sine r litera, quorum adhuc quædam extent Romæ in bibliotheca Vaticana, quædam Florentiæ in publica Medicæ familiæ.

Eadem, 26. Citrus fasces cingit fores.) Lege, fascẽis cingit fores. Siquidem infra libro de improprijs Nonius scribit fasceam accipi pro cortice apud Varronem, eodem quo hic, ni fallor, loco, sed tam fœde corrupto, ut uix agnoscas uestigia. Sic enim illic legitur: In quibus libis sacraturi fascijs cingit forem.

Eadem, 30. Senibus crassis humuli &c.) Sipuntinus: Senibus crassis honuli non uidemus quid fiat. & uersu 39. Atticæ philosophiæ alumna.) Qui castigationi nostræ diffidebit hoc loco, excutiat quid scriptum sit in dictione alumnus.

Eadem, 41. Inde cessit celeriter &c.) Ex Cicerone nostro, & eius citatore Gellio lege: Inde cisio celeriter ad urbem adductus, domũ uenit, ore inuoluto.

Eadem, 44. Cœlius lib. v. Armis & magno commeatu.) Miror Nonium hæc & multa alia citare ex Cœlio quæ Gellius manifeste ex Q. Claudij annalium lib. primo sumpta esse pronunciat.

1260. 3. Pacuuius discipulis dicor porrò is fuit.) Alij legunt: Pacuuius discipulus bicorporis fuit. & item uersu 34. commonitum pro communitum, nec id meo iudicio male.

Eadem, 22. quod re utile.) aly, quod utilis est. & quod ait in eodem, Congenudare est flecti genibus, id supra ex Sisenna congenulati dixit.

Eadem, 51. Alteri alteros inter se castris occidere.) Inter se non est apud Gellium, qui hunc locum enarrans, ait Catonem ter uerbum compluries in eadem oratione posuisse, his uerbis: Compluries eorum milites mercenarij inter sese multi, alteri alteros occidere: Compluries multi simul ad hostes transfugere: compluries in imperatorem impetum fecere.

Eadem, 20. Videt facunde causaris patrẽ.) leg. Vide ut facunde cõtra causaris patrem. & uer. 14. pro Aquæ eccos, & c. leg. Atque eccos, quanquam alicubi scriptum fuerit, uocant cocos, perperam ni fallor.

Eadem, uer. 48. Extemplo egisti fidem & c.) Puto legendum, Aegisthi fidem nuncupantes. & uer. 51. pro congermanescere, Sipuntinus legit congerminascere. & item uersu sequenti, prope ranna, collabella, perge iam collabella.

Eadem. 40. Accius Medea: Nisi quas terrestris pontus strages cõciet.) Hoc unà cũ alijs aliquot uersibus citatur à M. Tullio libro de natura deorũ secũdo, de argûs nauis miraculo, quo afficiebatur pastor, qui cum nauẽ antea nunquam uidisset, ut procul diuinum & nouum uehiculum ex alto conspexit, primo admirans & perterritus loquitur: Tanta moles labitur &c. & post aliquã to: Nisi quas terrestres pontus strages conciet,

Aut forte Triton fuscina uerrens specus
Subter radices penitus undati in freto
Molẽ in profundo saxeã ad cœlum ruit. Quod eo libentius commemoraui, quod quidam eam tragœdiam unde Cicero hoc carmen sumpsit, putauerint argonautas appellari, cum argonauta rum apud Nonium nusquam fiat mentio, sed contra manifeste ex Accij Medea citatam constet. Qui integrum carmen desiderat, petat ex eo, quo dixi, loco, aut è Criniti lib. de poëtis latinis.

1261. 4. Malis mẽbra discrepat) forte, discerpat. sicut 18. pro porta defecerant, paratæ defecerant. & item uersu 29. intra mare pro inter.

Eadem

Eadem, uer. 53. Scilicet potius.) alij legunt, potus uinum meum cibarium. Et uersu ab illo tertio: Cui cum peregrinanti, &c.) In codicibus impressis habetur: Peragranti Aegyptum.

1262. 4. Legendum, Marius ostio Liris euehitur. Et uers. 9. pro eo quod hic est lato pectore apud Varronem qui æditus est à cal chographis, prolato pectore inuenio.

Eadem, 12. Horcitem, Poseam.) Pausiã legit Seruius in illud Virgilij: Et amara Pausia baca, dictam, ut ipse inquit à pauiendo id est, tundendo. Et uer. 31. pro nequid, quidam legunt, ne quò.

Eadem, 35. Nil credo auguribus qui aureis uerbis diuitant, &c.) Hæc totidem uerbis legis & apud Gellium lib. xiiij. cap. i. ubi acriter disputat & inuehitur in genethliacorum, & astrologorum impostura.

Eadem, 39. Sador, subsellor, desquamor, punicor, ungor, &c.) Legitur & sic: Suador, suppillor, desquamor, pumicor, &c. Et item uer. 42. pro deuunctus, deruncinatus.

1263. 35. Imò uero hæc sol ante solitus sum res delicat.) Ita ferè & alibi nec minus mendose, in dictione delica. Si linguas decem habeam, uix habeam te qui laudem Ache. imò uero hic ante solitus sum delicat.

Eadem, uer. 42. Nouissime alebat solos, &c.) In alijs scriptum repperi: Nouisse alebat se solos demagis, istos ex numbo austellos, nec nosse nec esse putare.

1264. 3. Non enim est ex saxo scalptus, aut è robore dolatus.) Sic enim legẽdum uel ex impresso Ciceronis codice nemini dubium est. quanquam & illic quoq; pro robore perperam ebore typographi excudere.

Eadem. 16. Laberius finalium.) fort. legen. fullonico. Et uer. 23. Veterem prudentem, autoritatis incognitæ: Neq; optimũ quemque inter, &c.) Gellius legit: Neque optimum quempiam inter nos sinunt diurnare. Hoc autem citat ex Q. Claudij annal. lib. primo. unde miror quid uenerit Nonio in mentẽ, cum eum dicat autoritatis incognitæ, cuius autoritati alibi plurimũ tribuit.

Eadem, 18. Mortuus est anno duodeuicesimo, &c.) Simile quiddã citat Gellius lib. v. capite quarto, non ex Varrone, sed Fabij annalib. uetustissimis, in quibus tamen pro duodeuicesimo scriptũ erat, duo & uicesimo, his uerbis: Mortuus est anno duo & uicesimo, rex fuit anno primo & uicesimo.

Eadem, 31. Quem nobilem diuinum lyras, &c.) Hoc hulcus præstitisset non tangere quàm tactum non sanare, uerum cum uideretur ex alio loco posse sanari, noluimus omnino intactum relinquere. Est autem quod dico in dictione ueget, ubi repetitur quidem, sed ita ut nihil certi possis elicere. Sic enim habet: Quam mobile diuũm lyram sola roge quædam gubernãs motibus diys ueget. Illud facile conijcio pro sola roge, seu hermoge legendũ esse ἁρμογῆ.

Eadem, 30. Tanto passim dispalantur.) Hic additur à quibusdã plures. Tantò plures passim dispalantur. Et uersu 47. Deintegrare diminuere.) Hæc quæ sequũtur distinctius relata inuenio in alijs codicibus.

Deintegrare diminuere. Cæcilius: Nomen uirginis, nisi mirum est, deintegrauit.

Deiugare, deiungere, separare, dissociare. Pac. Chryse: Perq; nostram egregiam unanimitatem quam memoria deiugat.

Denasci, decrescere. Cassius Hemina annal. lib secundo: Quæ nata sunt ea omnia denasci aiunt.

1265. 6. Atque adeo extundo exitio.) Alij, Atque adeo extendo. ex officio datur mihi custodiendus.

Eadem, 28. Est ira nascens, & sine modo desistens.) Vulgo apud Ciceronem legitur: Ira nascens & modo desistens, quæ θύμωσις Græce dicitur. Et uersu 52. Laberius bello. Instria, &c. fort. Lab. bello Istrio. Item uersu 55. pro ianienas legunt camœnas.

1266. 5. Vbi insilui.) De hoc supra in dictione tolutim. & uer. 18. Quam nautici equisones per uiam ducerent loca.) leg. loco uer baliter, ut inferius lib. de improprijs uidere est.

Eadem, 20. Morbi fluctibus.) Alibi, maris fluctibus. Item uers. 27. pro filimus legi potest, sublimus. & 30. pro Galbam, calui, aut certe gallum.

Eadem, 33. Cæcilius Excino.) lege, Aeschino, uel ut citat Gellius hypobolimæo Aeschino. Et paulo post uersu 38. Equitare quoque Lucilius cum dicit.) Equũ pro quoq;, legendũ ex eodem Gellio facile conijcio, qui hunc locum penè ad uerbum refert.

Eadem, 47. Posito lecto occubuisset.) Alij, requeuisset. Itẽ uer. 61. Sine eugio & destina.) lege, Sine eugio & hymene.

1267. 1. Non omnes possunt olere unguenta exotica.) Olẽre legendum, media correpta, si Prisciano credimus hoc præcipiẽti lib. de præteritis uerborum.

Eadẽ, 4. Homo ebriacus.) In quibusdam legitur ebriatus, ut uersu 2. pro, deas præsides uult habere, uolunt habere. Et quod sequitur: Cum pro cibo & potione initiarent pueros sacrificabantur ab edulib. &c.) Infra lib. de contrarijs generibus, in dictione sacrificabantur sic repetitur hoc Varronianum testimonium: Cum primores cibo & potione initiarent pueros, sacrificabantur ab idibus Eduæ, & Potinæ.

Eadem, uer. 34. Dij fortunabunt.) Alij legunt, Dij fortunassint. Et uer. 41. pro flammis, quidam flammis, nonnulli fimbrijs.

Eadem, 43. Quos famulitas.) Sipuntinus: Quos uexat famulitas, uis egestas, fama, formido, pauor. Item uer. 58. pro luporum ex autorum maluanum, &c. idem legit: Luporum aciem clarã & fulgoritatem arborum.

Eadem, 47. Fuco eius sumptus fax ex pinu ablata esset.) Huius loco in alijs scriptum inuenio, foco eius sumptus, cum fax ex pinu alba esset, ut eam puer. &c.

Eadem, uer. 49. Quintum Valeriũ Soranum.) De his prolixius agit Gellius lib. secundo, unde & hic mẽdum quod omnes quos uiderim codices occupauerat, sustulimus.

Eadem, 51. Formidolosum & quod ipsum, & quod, &c.) Hic deerat uerbum formidat, quod in alys addebatur. Et quod ipsum formidat, & quod sit formidabile. Et uer. 54. Cœlius lib primo: Domus suas, &c.) Gellius, suo more, pro Cœlio Claudius ponit, at pro Nonio Næuius mendose. Næuius inquit, in Attellana quæ partus inscripta est, hoc uerbo ita utitur:

Quod magnopere quæsierunt, id fruisci non queunt.
Qui non parsit apud se fructus est. Siquidem constat inter omnes Q. Nonium Atellanarum scriptorem non Cn. Næuium.

1268. 7. Vim persenserim imperij.) Legendum uidetur, persenserint. Et uer. 11. pro, perij hercle uero Tyberi nunc testem obsecro, ut mihi subuenias, ut ego maialis fiam, Perij hercle uero, ubi nunc tecum obsecro, ut mihi subuenias, ne ego maialis fuã.

Eadem, 23. Deuincat moue natum Semela affare, & famulanter pete.) Rectius arbitror legas, quod postea in uerbo affari reperi: Deum Cadmo generatũ semel affare, & famulanter pete.

1269. 17. Cæcilius ad Pol.) Legẽdum Polymenis, siquidem Gellini codices mendo uacant. Quod autem sequitur uer. 20. Liba cum sunt facta incerni solent farris semine, aliter legebatur in alijs codicibus. Liba cum fiunt inijcere solent farris semen.

Eadẽ, 39. Nec grandiri frugum secũ posse.) leg. Nec grandiri frugum fœtum posse, &c. ut ex dictione miteſcere colligi potest, si quis autorem desideret.

Eadem, 44. Lege calobathrarij. & uersu ab illo tertio, loco horũ uerborũ, ab homine isto, qui in ista tangitantur, &c. alij codices habebant, non multo melius scilicet: Perticæ lignæ grallæ ab homine qui in illis agitatur. Sicilia gerras. minimi nostri sunt grallatores apud pedes nostros. Atque ita non ueriti sunt citare admirandi illi Plautini interpretes.

Eadem, 59. Demia gracilentis colorem.) Alij legunt: Vide gracẽ

lentis colorem, & quàm cito factus est gracilens.

Eadem, 21. Quæ gallina peperisset dicere solebant.) *In fragmentis quæ forte in eo libro ab interitu seruata sunt, scriptum erat discernere solebant.*

Eadem, uer. 29. pro ad quem quidam legebant, atq;. Et item uer. 37. pro genuæ, gluuiæ. Sipuntinus neutrũ, sed geniæ legere maluit, quasi Genio & uentri indulgentes.

Eadem, 43. Grauedinosos quosdã torminosos.) Repetenda est particula quosdam: Grauedinosos quosdam, quosdã torminosos.

Eadem, uersu 55. Qui sese parere apparent huius legibus profecto.) Sensus adhuc imperfectus est. Proinde addas licet, nunq; bonæ frugi sient. Et quod sequitur uersu 62. Nam quæ uetustas hic est gallantibus? ex alio loco legendũ: Nã quæ uenustas hic adest gallantibus? &c. ut suis sibi pedibus constet senarius.

1270. 6. Aptius cohæret, si legas capessunt pro capessiuit. At quod sequitur uer. 12. Ad cœlum suas res, &c. ab aliis legitur, ad cœlum sustulit suas res, Amulius gratulabatur.

1271. 27. Halophantam an sycophantam, &c.) Extat in Curgulione. In nonnullis legebatur holophantam, sicut & uer. 33. pro elephanto camillos, elephantocamelos, dictione composita. Et item uer. 39. pro item uereor, Hem uereor.

Eadem, uer. 47. Absturis à uiro.) Quidam legunt, absturis auro. & paulo post, pro inscribit irrepsit. Item uersu 54. Hunc quod meum amissum nocens hostit, &c.) In aliis addita comperi hæc uerba: Nunc id mihi molestum est, quod, &c. Et mox uersu 57. Et assiduo oscitantem uidit.) Sipuntinus hoc citat ex M. Varrone.

Eadem, 62. Quo sensus hilaretur.) Pro hilaretur apud Ciceronẽ hiarent impresserunt typographi.

1272. 5. Ex equis & mulis.) In quibusdam pro mulis hinnulis scriptum erat. quod certe minus est absurdum, cum mularum sterilitas in prouerbium etiam uenerit.

Eadem, uersu 11. Cedit hilla.) Sipuntinus legit, adolescenti nostro cædis hillas. Et uersu 30. Accius Aeneadis decimo, lege: Aeneadis aut Decio, sicut & alibi sæpe citatur, aliquando uero Decio solum, uel Bruto.

Eadem, uersu 33. leg. Quam dereliquit.

Eadem, uer. 53. Afranius: Simulantem offendit.) Distinguendũ hoc modo: Afranius simulante: Offendit, regit, ut Simulãte sit comœdiæ nomen, cuius etiam supra meminimus.

Eadem. 39. Inanis pro inanitate.) Pylades Plautinus interpres inanijs legendum uult, mire exagitans Pium antagonistam suum quod inanis pro inanijs scribere ausus sit. Sic enim apud Plautum: Ita inanijs oppletæ sunt, atq; araneis.

1273. 35. Lucil. libro xvi. Stultitate summa à scabie summa, in re summa obrutam, &c.) Cum hic locus ter aut quater repetatur mirum est tam fœde ubique corruptum, nec à castigatoribus deprehensum. Alibi nõ minus mendose habebatur: Scurrilitatem summam, scabie summa, erumna obrutã. Nos ex dictione squalor sic legendum animaduertimus: Squalitate, summa scabie, summa erumna obrutam, neq; inimicis odiosam, neque amicis exoptabilem.

Eadem, 38. Bassus assiduitate, indulgitate uictus.) Sipuntinus legit: Assidua indulgitate uictus. Et uersu 41. pro quod lege quoad. Et uersu 61. Turpilius Ethra.) Pro Ethra aliquoties scriptum erat Hecyra, nonnunquam æthera, seu ætera. sed legendum Hetæra.

1274. 1. Si habuissem ingeniosos coamatores mihi.) Vtrum hic correctorum supinitatem, an librariorum incuriã magis accusem, nescio. Certe hæc macula deformior erat, quàm ut dissimulari posset, præsertim cum alij codices belle haberent hoc loco.

Eadem, uer. 7. Promiscere.) alij, promiscue.

Versu 40. Quædam animalium alio sensu carent, & à natura gignũtur, &c.) Sipuntinus: Animalium aliud alio sensu caret. quædam enim à natura gignuntur. Item uersu 48. pro uisendi alij discendi legunt.

Eadem, 49. Cœlius annal. i. Arma plericq; abijciunt, atq; inermes in latebras se illatebrant.) Gellius lib. xvij. pro Cœlio Claudiũ citat, ijsdem fermè uerbis: Arma, inquit, plericq; abijciunt, atq; inermi illatebrant sese. Nec exemplarium uitio factum uideri potest, cum & aliàs plus decies Nonius Cœlij nomine citet, quod Gellius Claudij, præsertim in primo illo annali.

Eadẽ, 54. Et impuno est rapister.) Alij: Et impudo est & rapax, quanquam idem in dictione rapinatores sic repetatur: Et impune est rapinator.

1275. 25. Ludo fluens sub sardibus flumen tulit aurum later quod postrema conquadrauit religio.) Huius postremam partem reperi postea in lib. de doctorum indagine, sed nihilo minus deprauatam quàm hoc loco. Sic enim illic legitur: Later quem conquadrauit regius.

Eadem, 34. Et non allium, & sardæ, sed panis.) In alijs: Sed sardæ & panis. quanquam longe aliter habebat æditio Veneta. & uersu 48. Ac me excitastis ex luctu in lætitudinem.) Hoc & alibi citat Nonius, unde & hunc locum castigauimus.

Eadem, 60. Gallus poëmatis.) Legendũ Caluus, non Gallus, qui ætate & autoritate Cornelium Gallum poëtam tametsi non malũ longe præcessit, & aliud poëmatis genus tractauit, ut taceam, quod Gellius hoc testimonium nominatim ex Caluo citat, cum ait: Caluus in poëmatis laboriosus dicit, non ut uulgo dicitur qui laborat, sed in quo laboratur. Durũ, inquit, rus fugis, & laboriosum.

1276. 14. Turpilius acta: Atqui scalis cum meretrice, &c.) Sipuntinus hoc ex Accio citat, nec addit scalis. Sic enim legit: Qui cũ meretrice per uias habitu nostro lupãtur. Ego sic legendum arbitror. Turpilius Hetæra: Qui è scalis cum meretricio nostro ornatu per uias lupantur.

Eadem, 18. Tametsi autoritatis sit ignobilis.) Furium Antiatem intelligit, cuius autoritatem ubique eleuat, quemadmodum & Cesellius Vindex, apud Gellium, quam contra Gellius ab eiusdem Vindicis calumnia fortiter uindicat.

Eadem, 23. Et Aristoteles Socratem lacessiuit.) alij, Isocratem lacessiuit. Et uers. 25. pro lenitudine legendum lentitudine, sicut & in Thusculanis hodie legitur, & ut ita legatur exigit sermonis ratio

Eadem, 39. Plaut. cornicularia: Latrocinatus annos decem merce de, in Tiberio.) Terentius Varro lib. de uerbis poëticis hunc Plauti locum exponens, obiter quid hic legendum sit ostendit. Sic enim citat: Qui regi latrocinatus decẽ annos Demetrio. & uersu 42. pro eo quod est, latrones interserare leg. inter se commemorare.

1277. 3. Subsilis & plaudis & ab aratro posces stiuam oro, &c.) Stiuam pro astricam scribendum existimauimus autorem sequuti Sipuntinum, uerũ cum uideam & alibi pro astricam oro astrictam coronam scriptum, suspicor aliud quippiam subesse quod captum meũ fugiat. Sed tu, si quid potes melius, relege Nonium in uerbo poscere.

Eadem, uer. 5. Postricipia paulatim recedunt) Apparet legendũ post principia. & uer. 13. Ne quædam cogas animi maximitate) Sipuntinus legit: Nec ad hoc me cogas immani maximitate.

Eadem, 34. clarissimum domi recordaui.) Alij, charissimum domi recordari. & uer. 50. Cœlius annalium lib. tertio & c.) In alijs Cæcilius scriptum erat haud scio an rectè, nam utrunq; identidẽ citat Nonius, an librariorũ uitio incertum. Cœlij sæpe meminit Cicero, quem ait Silenum Græcum in historia imitatum, cum uterq; Hannibalis gesta literis mandarit.

Eadem, 50. Flammari & re naues.) leg. inflammari & ardere naues, &c.

ues & c. Et uer. 62. mordicus lucil.) Quidam addunt à morden do, mordicus à mordendo

1278. 1. Mordicus petere aurũ et flãma, &c.) Magis arridet quod in alijs codicibus legitur: mordicus petere aurum è flamma expediat & igne cibum, ad quod alludens Terentius in Eunucho ait parasitum talem esse, ut uel è flamma cibum peteret.

Eadem, 13. Acta quis caldis.) Legẽdum meo quidem iudicio, Atta aquis caldis. Nec Crinito assentior qui Atta ad præcedentia pertinere putat, & ad eum uerba esse Lucilij, quasi dicat, molimur, subducimur Atta, non uidens quid sequatur. Nam quò referentur illa, aquis caldis: Atq; ea muginamur hodie? &c. sicut & mox in eodem pro fonte me, simpliciter, fontem legi malim.

Eadem, 16. Ostendisse sciam.) Alij, ostendit se iam mihi. uersu uero 27. pro habet habere suspicor legendum auet, ut magna est affinitas inter b & u, ut ex ueterum scriptis deprehenditur.

Eadem, 46. Laberius Callis.) A. Gellius lib. vij. cap. ix. citat hunc Laberij locum ex mimo qui Galli inscribitur: deinde Ennium de uerbo memordi hæc dicentem: Meum non est. at si me canis memorderit.

Eadem, uersu 50. Ad bellum excitabat metus, &c.) Idem autor qui supra id sic legit: Id bellum excitabat metus Pompei uictoris Hiempsalem in regnum restituentis. Item uersu ab illo secundo, pro mocimonio mœchimonium legendum ex eodem Gellio, sicut & mox uersu 54. perperam manstus pro manuatus legitur.

Eadem, 56. quod Delphice canat columna literis suis, μηδὲν μέδιμν.) Suspicor legendum: Quid est quod Delphis canat columna literis suis, μηδὲν ὄγαν, quàm nos facere addit mortalem modum medioxime?

1279. 4. Reticulum q̃ad nares.) Supra additũ erat pronomen sibi: Reticulum q̃ ad nares ad nares admouebat.

Eadem, 52. Neminis me miseret, quia mei miseret neminem.) Plautini codices qui uulgo sunt in manibus hic habent: Neminis misereri certum est, quia mei miseret nemo. & uersu sequenti: Neminis ingenium tantum confidere.) In alijs legitur, Neminis ingenio quenq; confidere oportet.

1280. 1. Sed tamen hoc dicas si quid est nenum molestum est.) Rectius legunt alij: Sed tamen hoc dicas, si nenum quidem molestũ est. & item uersu 4. pro fortunæ, fortis fortunæ, sicut & mox uersu sexto nigra fit, pro nigra facit.

Eadem, uer. 11. Quin id Circæo fonte aduenient & c.) Hoc in alijs sic scriptum inuenio: Quin idcirco fonte aduenium mundulæ, nitidantur uulgo qua præpediuntur ui sonipedum. Et uer. 42. quæ obtusum à uoce esset, leg. quæ obducta uoce esset.

Eadem, 28. leg. Quæ in locis nescijs nescia spe sumus. Apud Gelliũ id recensetur ad hunc modum: Quæ incolis nescius nescias pessumus, sed mendose. quod miror interpretem eius Mosellanum non animaduertisse. Item uer. 52. Nudo pediolo es pus.) Sipuntinus, Nudo petiolo ambules.

1281. 6. Obliterare obscura facere.) Alij. obscure facere, unica dictione. Et paulo post pro, Et tincta tam obliteratas, extinctas & obliteratas renouare.

Eadem, 10. Qui in illas tacta.) legendum uidetur: Quin illa tacta longeq; & multum olat. Et uer. 41. Quo magis in comptis.) Quo magis in patrijs apud Gellium.

1282. 17. Diu hoc audite.) Fortasse leg. dij hoc audite. Et uersu 31. Aliber totius monilis possestricem.) Id alij codices sic scriptum habebant: It Hiberus totus in otilis possestricem.

Eadem, 34. ut perpetuitas, sint maxime.) Hic belle quadrarit, si legas, perpetuassint maxime. & item mox uersu 47. pro idem qui eandem, id est qui eandem perticam tenet.

1283. 11. Quæ desiderio alumnum, pœnitudines quales, capresq; inculta uastitudine.) Miseret me profecto conditionis humanæ, *cum cogito, quantis in tenebris, quantaq; ignorantia uersemur, quibus non satis erat omnium penè bonorum autorum facere iacturã, ni & hoc mali ad malũ accessisset, quod ne fragmẽta quidem eorum haberemus integra. Nam ut M. Varronem, P. Nigidium, Verrium Flaccum, & cæteros antiquarum rerum & uocabulorum interpretes omittam, quota portio Festi Pompei, N. Marcelli, Aelij Donati commentariorum ad nos integra peruenit? Certe quicquid adhuc superest, hoc ita deprauatum extat, ut citra boni cuiuspiam genij numen castigari posse desperem. Quis non ingemiscat cũ uideat hunc locũ, tam crebro inculcatũ nam quater aut quinquies ni fallor, à Nonio repetitur, tam misere discerptum & laceratum? Quid facias cum in dictione scapres legatur: Scapres pro scabres. Pac. Teucro: Quæ desidero alumnum, pœnitudines, quales scapres, qua inculta uastitudine? & rursum in dictione alumnus: Quæ desideria alumnũm, pœnitudines quales, scabresq; incultas uastitudines? Certe hic Delio quopiam natatore opus esset. Nos religiosius rem tractãdam putauimus quàm ut temere quicq; citra antiquorũ codicũ fidem raderemus, aut assuere sustinuerimus, quare lectoris iudicio relinquentes omnia, lectionum uarietatem ex diuersis locis proposuimus.*

Eadem. 17. Nõ furiarum sed puerorũ.) Ita legis et in dictione atrij. Alibi uero pro furiarũ profugarum posuit, ni, ut ubiq; excipio, codex sit depraudatus. Et uer. 28. pro peruitere in alijs constanter legitur pernicere, sicut & uer. 40. pro quasi ex usu palæstræ, scriptum inueni, callentes usum palæstræ.

Eadem, 50. Quin bono animo es uideo, eripis primiter dapes.) In dictione pannibus lib. de mutata declinatione scribit Nonius, pannibus pro pannis usurpatum à Pomponio in eadem fabula. Bono animo es, inquit, uideo, eripuisti primitus de pannibus. Atq; ita legitur & alibi in dictione es pro esto. Ex quibus obscurum esse non potest, quid hic legendum sit.

Eadem, 37. Quæ improba est pro mentis uitio.) Legitur & pro mercis uicio cum aliàs, tum apud Nonium ipsum in dictione uirtus.

1284. 1. Harpazomene.) Sic enim legẽdum, uel si græce mauis ἁρπαζομένη, quã fabulã è Philemone transtulit relicto Græco titulo.

Eadem, 11. Ennius cupiuncula.) Legi potest et capeduncula; ut cohæreat cum eo quod sequitur: huic est animus propitiabilis, uel hoc argumento quod Cicero de deorum natura tertio, nescio quid tale innuere uidetur cum ait: Quando enim in hunc locum deduxit oratio, docebo meliora me didicisse de colendis dijs immortalibus, iure pontificio et iure maiorum capeduncules, quas Numa nobis reliquit, quàm rationibus stoicorum.

1285. 14. Liuius Aegisto: Tum autem lasciuum Nereissimum pecus.) In uerbo lustratur, citatur hic locus ex Næuij Aegistho nõ Liuij, unde & hanc lectionem mutuatus sum. Item uersu præcedenti: Non uides referre me uuidum retem? &c.) Prisicianus alicubi legit: Non uides proferre me uuidum retem? & c. masculi ne scilicet, citans & illud apud eundem: Vt dimisi retem atque hamum.

Eadem, 18. Lasciuire pecus iussit, rostriq; repandum.) Sic enim corrigit Crinitus, tanquam exprimat Lucilius Pacuuianum illud, Nerei repandirostrum, incuruiceruicum pecus.

Eadem. uer. 24. Vagant. pauore pecuda in tumulis deserunt.) Huic lectioni suffragatur & altera in dictione uagant, lib. de cõtrarijs generibus uerborum, si quis forte autorem desiderabit.

1286. 16. Ne putisceret.) In uulgatis codicibus M. Tullij putresceret à typographis impressum est. Et uersu 28 ante uerba, eius facti mentionem proiecit, in quibusdam additum erat, uerbum, egimus, Apud Aeginos & Perusinos egimus & c.

Eadem, 55. Solida terra pauita, maxime si est argil.) In libris qui extant hodie de re rustica paulo aliter habetur. Nam pro argil

la, argillosa, prositu peminosa, æstu rimosa scriptum offendi, sicut & pro oblitiscant delitescant.

1287.22. *Quia nobismetipsis tum cœruleum, tum rauum uidetur.*) *In fragmẽtis Academicarum quæstionum quæ hodie circumferuntur, huius lectionis uestigia uix leuiter apparent. Sic enim habetur: Mare quod nunc fauonio nascente purpureũ uidetur, idem huic nostro uidebitur. Nec tamen assentietur quia nobismetipsis cœruleum uidebatur mane, flauum, quodq́ nunc quia sole colluceat, albescit, & uibrat dissimile est proximo ei cõtineti.*

Eadem, 34. *Exhalas tum acidos ex pectore.* & c.) *Alij, Ethalans acidos tum demum pectore ructus.* & uer. 41. *pro, Idemq́ sanctũ ego à Metello, idem, Quum ego à Metello* &c.

Et uersu 47. Quid hic redostit uiam.) *Huius supra meminimus in uerbo redostire..*

1286.12. *Nemo hæc noster.*) *Sipũtinus: Nemo hæc nostræ ruminabitur mulieri. Et uer. 16. Thebani non rumiferant probãt*) *Plautini codices habent: Thebani uero rumiferant probam.*

Eadem 25. *Matius,*) *Sic enim legendum esse non Accius, aut Martius, ut arguiores scilicet quidã corrigũt, manifestius est quàm ut admoneri oporteat, cum ex alijs multis, tum ex commentarijs Gellianis, in quibus hi uersus ex Matij mimiambis citãtur. Est aũt lubricus lapsus in Matius & Martius, nisi quis attendat.*

Eadem, 22. *Aduocare cum andeant.*) *Aduocare omissum erat alibi, atq́ adeo expungendum uidetur. Et uer. 27. Homo impudicus & impune est rapinator.*) *Idem hoc alibi sic retulit Nonius. Impuno, inquit, quod est impudens. Lucilius lib. 19. Homo impuratus & impuno est rapister.*

Eadem, 51. *Scabre, Varro Manio.* & c.) *Quidam hic addunt interpretationem. Scabre, inquiunt, pro scabritie. Varro Manio: Derelinquere quàm perire sic uale, scabre atq́ illuuie. Operæ precium est hic udere librariorum in scribendo cacoethes, sua uel incuria, uel imperitia nihil non corrumpentium, qui pro scabre scabie, pro, ac periret squale, asperum u alde: pro derelinque retur ac periret, derelinquere quàm perire non uereantur chartis illmere, ut ne ex multis quidem idemtidem citatis elici possit uera lectio. Sed quantum ex coniectura colligi potest. sic semel legendum: Ager derelinqueretur ac periret, squale, scabreq́ illuuie ac uastitudine, siquidem non fallat me scriptura, in dictione scabre & squale pro squalore.*

3289.1. *Per ego deũm sublimes subices.*) *Vide de his quæ supra diximus. Item, quæ de scrapis ac scrupedis ex M. Varrone, & Festo Pompeio. Et uer. 20 pro suris lege scurris.*

Eadem, 30. *Pulo q́ ut faustum sempiterne sospitent.*) *Legendum populo q́ faustum & c. ut uel ex uerbo sospitent perspicuum est. quanquam & illic quoq́ qui pro que perperam scriptum erat. Et uersu 32. leg. idq́ uolumen pro eo quod uulgo legebatur, In quod uolumen & c.*

Eadem, 35. *Scriptat cõstat esse rarum.*) *Arbitror legendum scripta uel potius scriptas, fœminine, quandoquidem id rarum dicat. At qui scriptis neutro genere nihil est hodie tritius.*

Eadem, 49. *Et ad singulum uideo uestigium.*) *leg. Atat, singulum uideo uestigium. Et uer. 57. Quibus suam delectet amasiam.*) *Amasiam legere malo, quàm amusiam, ut prius legebatur in uerbo lactare, quod & Siputinum fefellit.*

1290.4. *Cum sat haberet satis (manum.*) *In alijs legitur tantum: Cum sat haberet manum de mensa tollere. Et uersu 6. Ex inopia gratui satias facti. & item quod sequitur: Satias te iam omnium rerum tenet facta.*) *Principio facti pro facta perperam positum certũ est, deinde facta, quod sequitur, è margine in contextũ translatum à quopiam, qui facti pro facta scriptum offenderat.*

Eadem, 11. *Strata terra elauere.*) *Lauere media correpta non elauere legendum hoc loco, autor est Nonius lib. de mutatis coniugationibus.*

Et uer. 17. leg. Vincla, uirgæ, molæ. & c.

Eadem, 44. *Et post auferre non abibis.*) *Et post id est, post unum aut alterum uerbum subsequitur illud: auferere, non abibis. Sic enim legẽdũ cõtendit Pylades Plauti enarrator, nõ efferere. Sed Plautina uerba quo se habẽt ordine asscribam. Mercur. faciam hodie te superbum nisi hinc abis. So. quonam modo? Merc. Auferere non abibis, si ego fustem sumpsero.*

1291.1. *Deniq́ fluctiuago* &c.) *In uulgata Lucretij æditione legitur:*

Deniq́ fluctifrago suspensæ littore uestes
Vuescunt, tandem candenti sole serescunt.
quæ lectio extat & in Nonio ab Asulano æditio.

Eadem, 5. *Sucerdæ.*) *Hic in nõnullis addebatur, id est stercora murum, quod factum est fortassẽ à grammatista quopiam, qui id sibi seorsum annotauerat.*

Eadem, 12. *An se hæc nescire quæ hero fero.*) *Ex his uerbis & si nihil elici potest, tamen coniectura adducor ut credam, id testimonium deprauatum esse ex illo quod hodie extat in lib. de oratore secundo, in hanc ferè sententiam: Quæ cursim arripui, quæ succisiuis operis, ut aiunt, isle à puero, summo studio, summis doctoribus* &c.

Eadem, 19. *lege sospitent, saluent.*

Et 28. *Ne meum taxis liberum.*) *Hoc repetit & paulopost in dictione taxis.*

Eadem, 59. *Et si hoc humilius dictum.*) *In codicibus impressis sic ferè legitur: Sed ut in prouerbio est, & si humilius est, tamen consimile, scopas, ut ita dicam mihi uidentur dissoluere.*

1292.20. *Hiccine nobis terne tudiculasse* & c.) *Sipuntinus, nescio quem autorem sequutus, hunc locum sic citat: Hæccine nobis cernis hanc mala tudiculasse uetulam?*

Eadem, 55. *Transenna demissum.*) *Hæc lectio pulchre conuenit cũ ea quam ex Macrobio ostendimus in dictione dimittere.*

Eadem, 21. *Alia trabs propius in humum* & c.) *Legendum pronis in humum accedens, si Nonio credimus, qui lib. de mutata declinatione, pronis pro prona positum affirmat, à Varrone, in hoc ipso de quo agimus, loco.*

1293.3. *Iouis aram sanguine turpari.*) *Citatur & totidem uerbis Thusculanarum quæstionum libro primo ex tragœdia quapiã.*

Eadem, 14. *Quod est is pigri cocleas tarditudine.*) *Deest uerbum uincitis. Cocleas uincitis tarditudine.*

Et uersu 24. Hic ubi muscipula tenta.) *Memoriæ lapsum puto, quod Nonius in dictione contẽtus, hic legit, muscipula contenta, atq́ scorpius* &c.

1293.38. *Contrà nouo marito* &c.) *Quæ ad hũc locum faciũt, uide sequenti libro qui est de uaria significatione sermonum, in dictione felix.*

Item uer. 54. Quam mobilem diuum &c.) *Confer cum ijs quæ diximus superius in dictione dijs, columna 1264. 30.*

Eadem, 58. *Ennius, Nemea.*) *Fortassẽ, Medea. & uersu sequenti, Teneor consepta, pro correpta.*

1294.11. *Pol ego ut rem uideo* &c.) *Extat in captiuis.*

Et uer. 18. Hoc uiscus dederas.) *Hunc uersum alibi sic scriptũ inueni: Quod uiscus dederas hoc tu quidem in uiscera largi.*

Eadem, 25. *Distractio, discidium.*) *Plautini codices habent dissidium per ss geminum.*

Et uer. 30. Quæ desiderio alumnum & c.) *Huius loci nonnullam mentionem fecimus, quod si non satisfactum sit tibi, uide columna 1283.12. & 1289.14, item col. 1294.31. rursum col. 1316.16. ubi hæc repetuntur, totidem mendis quot syllabis.*

Eadem, 32. *Inhorrescunt uel desiderantur.*) *Lege, deserantur.*

Et uersu 37. asperitate uastescere.) *Legitur & uastari, sicut paulo post uastus pro uastatus, & rursum in dictione uastitas lib. de uaria significatione sermonum.*

Eadem, 40. *Vt quæ egi, ago, axim,* &c.) *Sic enim legendum obseruauit ex lib. de mutatis coniugationibus, in quo axim pro egerim à Pacuuio usurpatum scribit Nonius, eodem quo hic loco, sed non minus antea deprauato.*

Eadem, 55. *Vinnulum sensilocum.*) *Pylades interpres Plauti sensiloquum hoc loco legendum affirmat, ex autoritate Festi Pompei, Pium ὁμότεχνον suum uirulente infectans quod uaniloquũ pro sensiloquum corrigat.*

Eadem, uer. 59. *Inuicem tracto pede quas gubernat.* & c.) *Alij legunt: Inuicem tractu pedis quasi gubernator existeret.*

1295. 22. *Censeo, inquit, si rem seruare uis,* &c.) *Huius loci, et sequentis copiose meminit Gellius lib. iij. capite septimo. De uel licatim uero alibi diximus.*

Eadem, 35. *Concoctas q́ suo seruare.*) *Quidam pro concoctas cõceptas, Priscianus concretas legit.*

Item uersu 44. Quam lepida syntheses, &c.) *Mirum est carmẽ hoc, quod in omnium ore est, toties repetitum à Cicerone, hic tam fœde descerptum, & à nemine castigatum.*

Item uersu 61. Quæ sine populo recte fiut.) *Receptius est, quæ populo teste fiunt.*

1296. 8. *Circum impluuium cineraris cludebat.*) *Alij legunt aliter, sed an melius nescio, circum impluuium Anienis cluebat.*

Item uersu 22. Tuus arbitrius sit.) *Codices Plautini, & ij quidem qui habentur emendatissimi ad unum habebant arbitratus an rectius nec ne, non ausim pronunciare, cum & Noniani non minus sint suspecti.*

Eadem, 24. *Cunifrontes solis armentas.*) *fort. curui frontes, ea cõpositione, qua Pacuuius repandirostrum delphinum, & Laberius reprocicornem arietem uocarunt.*

Eadem, 41. *Ossa atque artua comminuam.*) *Huic lectioni suffragatur & alicubi Priscianus, & præterea nullus quod sciam.*

Eadem, 48. *Varro Acinnius.*) *Opinor legendum Atacinus, is scilicet qui Argonautica scripsit, imitatus Apollonium Rhodiũ, unde hunc uersum desumptum uerisimile est.*

1297. 11. *Accipitres somno in leui,* &c.) *Si uulgatæ æditioni Lucretianæ credimus, legendum est:*

Accipitres somno in leni sic prælia, pugnasq́,
Aedere sunt persectantes, uisæ atque uolantes.

Eadem, 30. *Quod autumnitas inani tetrachordo.*) *Aeque deprauatus erat & alibi in dictione autumnitas hic locus, proinde parum feliciter ex illo corrigi fortasse poterit. Sic enim illic legitur: Retinet uiatorem prætereuntem fontem, quod autumnitas inani tetra ordo mensem præterierat.*

Eadem, 33. *Vt quàm frigidissimus aluus.*) *Priscianus legit, fragilissimus aluus, si tamen codex mendo uacat.*

Item uersu 30. Maiores nostri accubitionem.) *Vulgo apud Ciceronem accubatio scribitur.*

1298. 15. *Annibal audaci dum pectore de me hortatur,* &c.) *Gellius legit dehortatur, & interpretatur hos uersus contra sententiam Nonij & Cesellij Vindicis, qui putabat hoc loco ab Ennio cor masculine positũ, cum relatiuum, quem, non referatur ad cor, sed ad id quod sequitur: Suasorem summum & studiosum robore belli.*

Eadem, uersu 47. *Clunes desertos gero.*) *Clunes infractos fero alibi, citante F. Pompeio.*

1299. 14. *Quid tu Decilla mea?*) *Vulgati codices apud Ciceronẽ habent: Quid tu Aegilia mea?*

Item uersu 58. Modo sursum modo deorsum, tanquam collus cernis.) *lege: cernui, hoc est ad terram inclinati, ut interpretatur Nonius noster in dictione cernuus. Et uersu sequenti, pro præcipi, lege præcidi.*

Eadem, 60. *Ad restim res redit. imò collus non res.*) *Sic enim legendum, uel mediocriter erudit. facile intelligat. Quod imitatus Terentius in Phormione: Opera, inquit, tua ad restim mihi quidem res rediit planissume.*

1300. 12. *Lippus edenda acria assidue ceparius,* &c.) *Hunc locum Priscianus citat, sed uulgo ita corrupte, ut nihil explicet quod ad lectionis integritatem attinet. Sic enim habet: Lippis edenda acri assidue προμυωπώδης ceparius cepa.*

1301. 43. *Neque uitare nescias.*) *Gellius legit: Quos neque ut apprehendas, neq́ ut amittas scias.*

Et uersu sequenti: Nam coloratum frontem habet petilis.) *Id testimoniũ citatur & alibi ex Plau. Plocinona in dictione petilũ.*

1302. 3. *Accius cœnomao: Augustam adhibeant parentum fauentiam,* &c.) *Hæc uerba passim aliter atque aliter citata inuenio, nominatim uero in dictione obscœnum, sic habebatur: Vos ite actutum, atque opere magno edicite per urbem, & omnes qui arcem, asteumq́ accolunt ciues omnibus faustis augustam adhibent fauentiam, orc obscœna dicta segregent.*

Eadem, 52. *Tum profusus flamine hiberno gelus.*) *Huic lectioni suffragatur Priscianus in sexto. Et paulo ante, pro uenio, arbitror legendum uento.*

1303. 47. *Trapula, romice.*) *Quidam codices habebant, crapula, uomice.* *Et uersu 59. Næuius Macchо: Exule, uerberatio populus homini labias pugnis cedere. Idẽ præcone posteriore.*) *Puto hoc sic distinguendum, & legendum: Pomponius Macchо exule uerberato, &c: Idem præcone posteriore. Nam eæ fabulæ inter Atellanas Pomponij à grammaticis frequentissime citantur.*

1304. 43. *Serenus ruralibus: Ad mercatum eo uillice.*) *Alibi Serenum in opusculis citat, hæc ipsa uerba recensens: Ad mercatũ, inquit, eo uillice, ecquid uis inde uehi aut agi? Est autem hic Serenus non ille qui de remedijs morborum scripsit, sed poëta lyricus, qui uario & multiplici carmine poëmata conscripsit.*

1305. 19. *Legauit quidam uxori mundum omne, penumq́.*) *Sic enim legẽdum nemini dubium, qui uel Gellij luculentissimas notes in manus sumpserit, apud quem hæc protrita sunt lib. quarto, capite primo.*

Eadem 57. *Turpilius & geleros.*) *Legendum mea sententia: Turpilius, Epiclero.*

1306. 4. *ἐπὶ τῇ φακῇ μύρου.*) *Sic enim in omnibus quos quidem uiderim exemplaribus scriptum repperi, & ἐπὶ constanter additum. Quare nõ assentior ijs, seu Hermolaus fuerit, seu quisquis alius, qui hunc titulum de satyra Varronis, qui est apud Gellium, & uice prouerbij usurpatur, τὸ ἐπὶ τῇ φακῇ μύρου, castigandum putãt detracta præpositione ἐπὶ, quasi uero hoc Gellius ipse confinxerit, & non citet aliena uerba, aut quasi Varro primus fuerit, qui hoc, ceu imperite protulerit, cum Athenæus autores Græcos citet, qui ante Varronem hac loquendi forma, ἐπὶ τῇ φακῇ, usi fuerint.*

Eadem, 17. *Neque respondit, neq́ excitatus est.*) *Legendum, neq́ excusatus est, teste Gellio qui commentariorum suorum lib. xi. hoc Varronis testimonium citat, & interpretatur, his uerbis: Quando igitur à magistratibus Po. Rom. more maiorum multa dicitur, uel minima uel suprema obseruari solet, ut oues gerere uirili appellentur, atq́ ita M. Varro uerba hæc legitima cõcipit: M. Terentio quando citatus neque respondit, neq́ excusatus est, ego ei unum quem multam dico, ac nisi eo genere diceretur, negauerunt iustam uideri multam.*

Eadem, 28. *De statuis aquis.*) *Probabilius est legendum esse, statuis aquis, cum mox inferat, ut sunt stagna & puteа.*

Et uersu 58. Pane & assa bubula.) *In codice Plautino panis positum erat pro pane, nec id obseruauerunt Plautini interpretes, tam multi.*

Eadem, 21. Nævius do facta.) fort. Dotata. quæ comœdia inter Nævianas sæpe numeratur.

1307. 11. Manlius Novius.) In dictione catax, scriptum est, Manlius nobis.

Et uersu 32. Quorum autoritas non probatur.) Seruius scribit Horatium usurpasse uocabulũ penus in neutro genere, illo uersu: Portet frumenta penusq́. Mirum autem si illi huius autoritas non probatur, cuius testimonio ut graui sæpe utatur.

1308. 15. Ad nares admouebat.) Sic constanter legit Nonius, quanquam in codice impresso excusum sit, apponebat.

Et uer. 44. Scruposam specum.) Priscianus legit scrupulosam, hunc ipsum locum adducens ex Pacuuio.

1309. 2. Cum neque aptam mollibus humeris fibulam sagis.) Legendum, mollis humeris fibulam sagus ferret. alioqui qui internosci posset, an masculine positum esset sagus, si mollibus sagis legas?

Eadem, 10. Nõ fugiat timido sanguen atq́ exalbescat metũ.) Versus est Ennij, quem aduodũ citat Priscianus, & Cicero de oratore lib. iij. in hanc sententiam. Aliud genus uocis metus sibi sumat, demissum, & hæsitans, & abiectum:

Multis modis sum circumuentus, morbo, exilio, atq́ inopia!
Tum pauor sapientiam mihi omnem ex animo expectorat.
Alter terribilem minitatur uitæ cruciatum & necem,
Quæ nemo est tam firmo ingenio, & tanta confidentia,
Quin refugiat timido sanguen atq́ exalbescat metu. &c.

Quanquam in lib. impressis mendose legitur sanguine pro sanguen. quem locum ideo prolixius retuli quod ex illis uersibus quidam aliis locis citentur, si quis eos requirat.

Eadem, 21. Pol aut parasitorum.) Legerim potius, pol haud parasitorum aliorum simile est, ut & uer. 33. pro, quoddam administrant, qui dum administrant.

Eadem, 44. Calamoq́ erecta geniculato.) In Cicerone typis excusso scriptum erat: Culmoq́ erecta geniculato, uaginis iam quasi pubescens includitur, ex quibus cum emerserit, fundit fruges.

1310. 10. Ad stirpem exquirentem.) Si exquirentem legas, non procedet. nam neque sermo est aptus, neq́ generis discrimen ullum deprehendi potest. proinde legendum opinor, erquirendum pernomen gerundiuum.

Eadem, 26. Durũ tergũ erit.) Apud Plau. leg. durius tergũ erit.

Et uersu 42. Vbi cum euertit. &c.) Hæc Torquati pugna, & uerba Q. Quadrigarij altius repetũtur à Gellio lib. ix. ca. xiij.

Eadem, 35. Conuentus pulcher, braches, saga, fulgere torquem Datis magni.) Datis expungendum. Sic enim legi debet: Bracæ, saga fulgẽre torques magni, ut torques positum sit numero multitudinis. quam lectionem alibi repetitam inuenies in uerbo fulgẽre.

1312. 35. Quæ mihi ubi domum aduenit. &c.) Extant hæc in Cæcilij comœdia quæ Plotium inscripta est, ut abunde Gellius docet, qui iudicium ferens de Menandri & Cæcilij ingenio, ac dictione, ita inquit: Cæcil. uero hoc in loco ridiculus magis quàm personæ isti quam tractabat aptus atque conueniens uideri maluit, sic hæc corrupit:

Sed tua morosa ne uxor quæso est? quam rogas?
Qui tandem? tædet mentionis, quæ mihi ubi domum
Aduenit ac sedi, extemplo sauium datat. ieiuna anima?
Nil peccat de sauio, ut deuomas uult quod foris potdueris.

Eadem, uersu 52. Subigamq́ domemq́.) Hic cum aliàs tum in uerbo subigere additur ante, subigam ante domemq́.

1313. 8. Obuia mens, idq́ aduorsum, &c.) Alij legunt, Obuiam iens, id quidem aduorsum. &c:

Et uersu 17. pro consellas, tonsillas.

Eadem, 21. Teneris fructibus aptus.) Siputinus legit cum uulgatis codicibus, fruticibus aptus.

Et uersu 28. Testibus pro pestibus, quemadmodum & 33. Veterum unum, &c.

1314. 5. leg. Vt qui dante tyranno.

Et uersu 32. Vt nostros animos attendere dictis.) Mihi magis placet ut legatur: Vt nostris animos attendere dictis, ut exprimat illud Homericũ, σὺν δ' ἐνὶ φρεσὶ βάλλεο σῇσιν, quod & à Seruio alicubi annotatum memini.

Eadem, 41. Appellare est applicare:) lege, appellere.

Et uersu ab illo ij. Si quod est uineis actis opus.) Alibi semel aut iterum inueni, Si quo est in uineis actis opus.

1315. 13. Accipere poscere.) leg. pascere.

Et uersu 30. Quod alterius ingenium, &c.) In alijs euidentius apparebat hæc lectio recitata in hunc scilicet modum: Quod alterius ingenium, sicut acetum Aegyptium, alterius sit acre, ut mel hymettium.

Et item uersu sequenti: Pectore curas cãtu, castaq́ poësi.) Alibi pro curas, luctus legitur, & sicut nos hic legimus, cum aliàs, tum in dictione, castus.

Eadem, 42. M. Tullius Verrinarum actione de signis.) Hæc nõ erant in alijs codicibus, neq́ adeo huc pertinere uidẽtur. Nam quod mox subijcitur: Acre, prouidum, diligens, certũ est uerba esse Nonij non Ciceronis.

1316, 18. Tum uulgus in omne.) Vulgatior lectio habet: Tum uulgus, & omnẽ miscet agens telis nemora inter frondea turbã. Et uersu 53. leg. aut tumultum accommodati.

1317. 19. Ne ue quis attingat.) Diomedes grammaticus legit: Et cu stodite hunc uos, ne quis eum attullat, né ue attigat.

Item uersu 32. pro enim legunt alij eum.

Eadem, 22. Quis se magis audiendum.) Hunc uersum citat M. Tullius diuinationũ lib. primo, ex Pacuuij Chryse his uerbis: Vt ille Pacuuianus qui in Chryse physicus inducitur minime naturam rerum agnoscere uideatur.

Nam istis qui linguam auium intelligunt,
Plusq́ ex alieno iecore sapiunt quàm suo,
Magis audiendum, quàm auscultandum censeo.

Eadem, 42. Aedepol senectus si nihil quicquam aliud.) M. Cicero in libello de senectute paulo aliter citat hos uersus:

Melius, inquit, Cæcilius de sene alieni seculo prouidente, quàm illud idem:

Aedepol senectus si nihil quicquam aliud uitij
Apportet cum aduenerit, unum id satis est
Quod diu uiuendo multa quæ non uult uidet.

Item uersu 62. Verbum est sacratum.) alij, sacrorum.

1318. 19. leg. Socius es hostibus.

Et uers. 24. Barbaricam pestem Sabinus nostris obtulit.) Idem citatur in dictione infabre, sed pro eo quod hic est, Sabinus nostris obtulit, illic legitur, nauibus nostris obtulit.

Eadem, 35. At enim dicis clandestino.) Huius fecimus mentionem in uerbo mutire, & rursum in clandestino.

Eadem, 39. Discumbimus multitudo minus mature. &c.) Hunc locum tot mendis oblitũ esse quot syllabis, argumento est, quod cum frequentissime citetur, semper tamen alio atque alio modo citatus inuenitur. In dictione maturum scriptum erat: Discumbimus sati. dominus maturo ouo ad cœnam committit. Sed multo mendosius in dictione, dominus: Discumbimus inquit, mussati, dominus mandare nam committit. Nos indicasse contenti in medium relinquimus. Qui bene conijciet hunc uatem perhibebo optimum.

1318. 40. Portam quæ ducis imperio commissa.) Seruius cõmissa, non, ut Nonius pro credita accipi uult, sed pro clausa. Eius uerba sunt hæc: Vnde apparet, quod hunc locum male intellexit Donatus dicens commissam portam, id est creditam Pandaro & Bitiæ, qui duces non erant. Cornutus uero melius sensit dicens: Portam quæ ducis imperio cõmissa fuerat hoc est clausa, eam aperuerunt. Commissura etiam dicitur fabularum coniunctio, sicut Cicero in Fundania meminit. Ergo melius, ut commissam: lausam dicamus, quam creditam Pandaro aut Bitiæ.

1320. 4. Non possum abduci & suscipere.) Legi potest & rectius, adduci & suspicere. Versu uero duodecimo addutũ erat in qui bũsdam porrò: At metuis porrò ne aspectu &c.

Eadem, uer. 21. Malis necesse est hic tu è mensa puer capturus cibum.) Lege: Malis necesse est lautum è mensa &c. ut latius uidebitur in dictione lautus.

Eadem, uer. 51. Samnius spurcus homo &c.) Citantur & hi uersus à Marco Tullio cum aliàs sæpe, tum lib. de optimo genere oratorum, sed ita obscure, ut uix agnoscas Lucilij uerba. Hos si quis requirat, non omnino infeliciter referuntur alibi à Nonio in dictione spurcus.

1321. 7. Societatem prædare.) Lege: societatem, prædámue cum latronibus &c.

Et uersu 20. Quis post uina molliciem aut pauperiem crepat?) In uulgata æditione Horatiana legitur: Quis post uina grauẽ militiam aut pauperiem increpat? atq́ ita legisse uidetur Acron qui increpat interpretatur, accusat, commemorat, quæ sine uino solet.

Eadem, uer. 49. lege: Ita necesse est. Et uersu 54. Vt uestem, atq́ alia quæ opus sunt comparet.) Vulgo apud Terentium: Ad nuptias, aurum atque uestem qui comparet.

1322. 4. Callet senium arte uiuendi.) Lege, bibendi. nec aliter stat uersus, ut taceam, quod sensui magis conuenit uerbum, bibere, quàm uiuere. Nam senum peculiarem quandam bibacitatem notare uult eo hemistichio. Illud autem iam monuimus u, & b sæpe à librarijs permutari in scribendo.

Eadem, uer. 20. lege: sibi ac liberis suis. Et uersu 39. More multarum urier.) Lege, utier, consentiente & altero loco minus, nisi fallor, corrupto.

1323. 37.. Tum facto.) Legendum farto, uel ut alij uolunt, ferto. quod genus libi erat, quo frequentius in sacris utebantur, & quo furiosi lustrabantur. unde et quidam apud Plautum in Amphitryone, pro facto fertum legunt. Eius uerba sunt hæc: Quæso quin tu istanc iubes pro cerita circunferri? Aedepol quin farto opus est.

1324. 2. Vehiculi Epiroti genus.) Legendum biroti. qua uoce usus est & alibi in uocabulo, cisum. Et uer. 28. quidam legunt: Et cum dixisset uetulus.

Eadem, uer. 45. Patrijs sed non & filius armis contentus.) Legitur & aruis in libris typis excusis. Ex Seruio non liquet quid potissimum legendũ sit. Nam sic interpretatur: Filius uero eius patrijs non contentus imperijs transijt ad Campaniam, & multis populis subiugatis suum dilatauit imperium.

1325. 15. Sed pauca ocio coacto &c.) Hoc libro superiori, in dictione, legere, æque mendose repetitur, in hæc uerba: Sed pancarpineo cibo coacto libamenta legens caduca uictus.

Eadem, uer. 53. Nam quæ uenustas &c.) Supra in uerbo gallare, ostendimus quid hic legamus.

1326. 4. Afranius, simulantem.) Lege, Afranius simulante: Vellem interuenisse. Item uersu 62. Cæcilius Tithe.) Sæpius citari scio Cæcilium in Tyche, sed mihi non constat utra sit uerior lectio.

Eadem, uer. 27. Plagis confectum dicit à lectoribus tuis pater ante oculos tuos occidisse.) Lege: Plagis confectum dico à lectoribus tuis, pater ante oculos tuos concidisse. quod & alibi repetitur in dictione, plagæ.

1327. 31. Cæde hostium grato urgere istam perimus.) Hoc alibi paulo fidelius citatum inueni. Sic enim in dictione urgere: Cæde hostium, gnato urgere restant, perimus.

Eadem, uersu 33. Lana opus omne perit, squalor tineæ.) Squalor legere malim cum exemplari, ni me submoneret Nonius, pallor apud Lucilium pro uetustate & negligentia positum in hoc ipso uersiculo, de quo hic agimus.

Eadem, uer. 51. Lege: spiritu, atque anhelitu.

Et uersu sequenti: Vbi rigida constat crassa caligo infirmũ.) Verba sunt poëtæ cuiuspiam tragici, nisi ea Cicero ipse è Græco traduxerit.

1328. uersu 33. Lege: Cætera sunt sine detrimento.

1329. 44. Præseruit, labra delicit.) Alij, presserint &c.

1330. 42. Quicunq́ dixit.) Lege, qui condixit.

1331. 22. In eam rerum comparationem.) Apud Ciceronem, tantũ est, in ea comparatione positum putat.

Et uersu 27. Sertorius fortis turba morantibus.) Hunc locum quære alibi in dictione deinsuper.

1332. 10. Ego me duco serium de arbore.) Vulgo legitur: Ego me deorsum duco de arbore. Et uersu 52. Demisso unus accipit aufert.) Legendum, si quicquam tribuimus uulgatæ æditionis: Quæ timido animo, humili, demisso, fractóq́ fiant.

1333. 1. Cum machinis strepitu dimissum.) Macrobius Saturnaliorum lib. tertio Metelli fastum describens ex Sallustio, quod ad hunc locum attinet, sic citat: Præterea cum sedentii in transenna, demissum uictoriæ simulachrum cum machinato strepitu tonitruum coronam ei imponebat, tum uenienti ture, quasi deo supplicabatur.

Eadem, uer. 32. lege: assido, accurrunt serui. Et uersu 57. forte legi debet: detrusus tota, deiectusq́ Italia.

1334. 8. Incertam, definitam uiam.) Alij legunt: Incertam, & infinitam uiam. Et uersu 10. Facio ab lenone uenio.) Siputinus uenio non addit.

Eadem, uer. 30. Eripite cui nunc erumnam à libertate paro &c.) Hos duos uersus Aulus Gellius refert non ijsdem omnino uerbis, sed mea sententia magis integris. Q. Ennius, inquit, in Erichtheo non longe secus dixit quàm Catullus:

Quibus nunc, inquit, erumna mea libertatem paro?
Quibus seruitutem mea miseria deprecor?

1335. 30. Istic manet.) Siputinus: Istic maneto. Et uer. 50. legendum apparet, meipsum planè.

1336. 55. Lege: Et uim uiribus exit. Vbi obiter Seruius, exit pro euitat interpretatur, non prohibet.

1337. 20. lege: Itaque eos uiros suspiciunt.

Et uersu 58. Ex tota Italia excussimus.) Alij, extra Italiam excussimus.

1338. 16. Vix hoc euuat se.) Siputinus hic addit, periculo: Vixq́ hoc periculo euuat se.

Et uersu 28. pro purges quidam legunt, perurges.

Eadem, uersu 62. Cum item è foco initione ex felici arbore.) Huius loci aliam lectionem pete in dictione, titio, quanquam & illic quoque corrupta sint omnia.

1339. 30. Quid sibi uult, quare fit?) Et huius mentio fit infra in uerbo, spectare.

Eadem, uer. 60. Alta eorum famam occultabat factio.) P. Mosellanus in scholijs in Aulum Gellium putat hunc locum deprauatum fuisse ex illo, qui adhuc emendatior extat apud eundem Gellium libro secundo, cap. xxiij. in hanc sententiam:

Is demum infortunatus est homo pauper,
Qui educit in egestate liberos, cui fortuna
Et res est ut continuo pateat. Nam opulento famam
Facile occultat factio.

Item

Item uersu 58.. leg. Vestras cum nostris.

1340..24.. Quintus optimus.) Legendum, Q. Opimius ille &c. E paulo post, et famosus utrunq; primo adulescens, posterius di ctius sese. Huius autem Opimij meminit, ni fallor, Mar. Tul. de oratore. ij. ex hoc fortasse loco Lucilij. Eius uerba sunt hæc Q. Opimius consularis qui adolescentulus male audisset, festi uo homini Aegilio, qui uideretur mollior nec esset, dixisset: quid tu Aegilia mea? quando ad me uenis cum colu & lana? Non pol, inquit, audeo, nam me ad famosas uetuit mater accedere.

Eadem, uer. 40. Omnes formosi fortes, tibi ergo improbus esto.) Tibi expungendum est, nam nec ad rem facit, nec alibi addi tum erat.

Eadem uer. 55. lege: Est aperire rursum uel deficere. Et mox: Ta men ante fatiscam, qui tuam implorem fidem.) Pro, tamen an te fatiscam lege: Tamen haud fatiscar. Sic enim legendum præ cipit Nonius in dictione fatiscuntur.

1341. 22. Quid istuc tam cupide petis?) In alijs ferè pro petis cu pis scriptum repperi. Atq; ita legit Varro lib. de uocabulis poë ticis. Et uer. 44. De eius liberatione.) Rectius deliberatione.

1342. 18. pro purgatiores, in alijs legitur, pugnatores.

Item uersu decimo, Peridoneæ pro peridonea. sicut & uersu 53. culigna pro culina. Est autem culigna uasis potorij genus, ideó que huic loco magis conuenit.

Eadem, uersu 30. Item populũ salute & fictis uersibus quibus po test impertit.) Idem repetitur paulo secus in dictione sedulo.

1343. Et Aeneidos libro secundo: Fusus sine mente ullo subiace rent.) Hæc uerba non erant in alijs codicibus, sed eorum loco hæc inueni: Fusus, sine mente, sine sustentaculo iacens. M. Tul lius in Philippicis &c.

Eadem, uersu 41. Et Castorem, leueq; robur.) Castoreum, leuém que robur lege, partim ex uerbo leuare, partim ex uocabulo ab Synthium.

1344. 1. Fors expectabat loco.) Alij, sectabatur.

Et uersu 6. Studia nostra regula metimur.) Additum erat in quibusdã, naturæ, sic: Studia nostra naturæ regula metiamur.

Eadem uer. octauo: Et egresia.) Hoc ex sequenti titulo huc trans latũ uidetur. nam nec in alijs erat, nec quicquã pertinet ad rem.

1345. 10. lege: Vrbem, agrúm ue. Et uer. 25. Cum faciam uitula.) Hic cum uitulam & recte haberet exemplar, quidam offensi, ut uidetur, loquendi absurditate, mutarunt accusandi casum in ablatiuum, cum teste Macrobio ueteres facio pro sacrifico ac cusatiuo iungant, ut Plautus: Mulsi congialem plenam faciam tibi fideliam. Quanquã non sim nescius, uulgo apud Virgilium uitula legi per auferendi casum, & Seruium propemodum ui deri ita legere, cum dicat, figurate id dictũ, & hæc Horatij uer ba citet: Siue poscat agna, siue malit hœdo.

Item uersu 42. Musarum & fortia gestit.) Pro & fortia, lee ge musarum è fontibus

1346. 15. Nullo honore displeti.) Forte legi possit: nullo honore dif fleti. Et item uer. 31. Lucus pro locus.

1347. 43. Coniugem, infidam q; flacitam famil.) Arbitror legen dum: Coniugem infidam, quæ flagitiosam familiam. &c.

Eadem, uersu 54. Cum ex uiperino morsu bene uiscerum.) Citan tur hi uersus à Cicerone lib. de finibus secundo, & item secun do Thusculanarum quæstionum, sed tacito autoris nomine. quos ideo huc asscribendos duxi, quod aliquanto minus trũci la ceriq; in ijs, quos dixi, libris seruati sint. Eius uerba in Thuscu lanis sunt hæc: Nihil igitur hunc uirum, Philoctetem intelligit, sagittæ quas ab Hercule acceperat, tum consolabantur,

Cum à uiperino morsu uenæ uiscerum
Veneno imbutæ tetros cruciatus cient.
Nec uideo quorsum pertineat quod subdit Nonius, hoc in do ctis intellectibus haberemus.

1348. 32. Magnus uir imprimis, & qui per indulgens in patrem, idem acerbe seuerus in filiũ.) Ita legitur & in dictione, seuerus, nisi quod illic, inquit, perperam additũ est ab indocto quopiam scriba. Pro eo autem quod hic constanter perindulgens habe mus, apud Ciceronem hodie legitur, nuper indulgens, & simili ter pro, acerbe seuerus, acerbus & seuerus

Item uersu 47. pro perciperc in quibusdam scriptum erat, præ cipue.

1349. 26. Fax inuoluta incendij.) Paulo superius in dictione, fax, incendio legitur per ablatiuum.

Versu 39. Solicite, diligenter intuentem.) Hic ordo uidetur confusior. Alij sic distinguunt: Intendere est solicite, diligenter intueri. Virgilius libro sexto:

Intenti expectant signum.

Eadem, uer. 51. Tum pseudomenus & soritam.) Alij, pseudome nas, ut subaudias, argutias, aut aliquid tale. Est enim ψευδό μενον, sophisticæ cauillationis genus, cuius meminit Laërtius in uita Euclidis.

1350. 3. lege: Ad quod animum induxit. Et uersu 26. Quærunt, parasiti autem diuitias.) Alij: Quærunt, rem parasiti ac di uitias.

Eadem, uersu 41. Ferticula, cerebellum, lactes agninas.) Prisci anus grammaticarum institutionum libro sexto Titinnium citat in Ferentinati, & lactis agnina legit, numero unitatis, & nomi nandi casu.

Et uersu 53.. De uia liceat legam.) Alibi, liceat legant.

1351. 36. Liuius Tereo.) Alij, Næuius Tereo.

Et rursum uersu 41. Frigus per ossa cornus liquida.) Legen dum: Phrygios per ossa cantus liquida canit anima, ut alio loco legimus.

Item uersu 52. quidam legunt: Quid est autem?

1352. 9. Tum autem lasciuũ Nerei simum pecus.) De hoc nonni hil diximus in dictione pecus.

Et uersu duodecimo: Sallustius Catil. libro primo.) Libro pri mo eradendum est, cum sit unicus liber. Item uersu 62. lege: uictum elegantem.

Eadem, uer. 36. Neq; tuum te ingenium moderat.) Nequis offen datur uoce non perinde usitata, moderat pro moderatur, eun dem locum repetit Nonius libro de contrarijs generibus, in uer bo moderat.

1353. 12. Corita senex Crassi pater.) Vide quid superius dictum sit in dictione, tricones.

1354. 47. At ego certe cruce.) Plautini codices habent: Ita ego cer to cruce & cruciatu mactabo. Et rursus uersu sequenti: Dota tæ mactant & malo & damno uiros.

1356. 10. Quia Romanis, inquit, Prusiades.) Alij legunt, præsidi bus, nisi potius legas Prusias.

Et uersu 31. Vbi horriferæ & soni stridor &c.) Legendum ni fallor, cũ Cicerone: Vbi horrifer aquilonis stridor gelidas mo litur niues. quanquam autoris non meminerit, cuius uerba sunt in Thusculanis libro primo: Habitabilem, & cultam, quarum altera quã nos incolimus sub axe posita siellas septem,

Vnde horrifer aquilonis stridor gelidas molitur niues.

Eadem, uersu 53.) Huius lectionis meminimus alibi in dictione properiter.

Et uersu 60. Mirari, mentiri.) Mentiri nec est in alijs, nec hic locum habet.

1357. 1. Qui cum in tenebris mices, & eos quas ipse quasi sorte mi cando uictus alteri cedit.) Hæc postrema uerba non sunt Cice ronis, sed Nonij, quanquam egregie obscura, & concisa, quia bus uidetur interpretari, quod Cicero dixerat, qui cum in tene bris

bris mices, ut legas: id est eum qui ipse quasi sorte, aut micãdo ui ctus alteri cedit.

Eadem. 30. His prius mature instituit.) Alibi, mature institit. Et uer. 37. Discumbimus sati) Hoc uarie legi ostendimus in uerbo, committit.

1358. 41. Nã hic fuam nobilis.) F. Pompeius gnobilis per præpositi onem g literæ scribendum hoc loco tradit.

Et uersu 47. Magis quæ fame obiectarent.) Fort. leg. magisq; fa mæ obiectarent.

Eadem, 54. Numero te expurgasti.) In fragmẽtis F. Pompei, huic non dissimile testimonium ex Accio citatur sed altius repetitum in hunc modum: Ego ut essem affinis tibi, ut te extinguerem tuã peiij gnatam, numero te expungat timor.

1359. 16. Fertur bisulcis ungulis nitens humo.) Leg. Nitens humu, aut ut alibi legitur, bisulcis unguibus nitens, ne se humu uideãt. Tanta est in unico autore exemplorum diuersitas.

1360. 19. In Verrẽ actione ij. præterea pecunias &c.) In codicibus Ciceronianis impressis extat actione tertia, quæ est Asconio de prætura urbana

Eadem, 13. Qui omnes bimatram.) Leg. bilẽ atrã, ex dictione atrũ Et uer. 37. Nouæ nuptæ aures restaurant. Item uers. 42. obscœ nas uoluptates. Et item uer. 45. pro arcana asteumq;, leg. arcem asteumq;.

1362. 13. Næuius Alcestide: Corpore pectoreq; undiq; obeso ac men te exsensa tardig. &c.) Hos tã crassos errores cuiusmodi hoc lo co deteximus, non tã miror in bonis autoribus passim insedisse, quàm aut nõ deprehensos, aut non emẽdatos ab ijs qui castigãdi prouinciam susceperant. Certe in promptu est unde peti poterat uera lectio, nimirum ex Gellij lib. xix. cap. vij. quem hoc loco se qui non pœnitebit.

Eadem, 60. Si malos imitabor, tum precium.) Legendum imitabo, noue, pro eo quod nunc usitatius imitabor dicimus, & dabis pro dabit, ut legit Nonius lib. de contrarijs generibus.

1363. 15. Iussi magnis ad memoriam.) leg. Ius imaginis ad memoriã, &c. Et uersu 34. In explanandis pressior.) Alij. in explicandis.

1364. 8. Cuius uultu ac facie.) In dictione honor, additur, cum. Cu ius cum uultu ac facie. Et uer. 39. Dele illud, Varro sesquimlysse nam ex eo huc assutum est quod paulo post sequitur ijsdẽ uerbis.

1366. 53. Quid opus est lolio? &c.) Vulgo apud Ciceronem sic scri ptum comperi: Quid opus est Lollio? nemo hoc nescit: nemo tuo rum amicorum: nemo abs te interrogatus nunc se primum dicet audire.

1367. 19. Non subtilijs ac plaudis & ab aratro poscis astrictam coro nã.) Alibi in dictione, mirius, sic legitur: Subsilis ac plaudis & ab aratro posces stiuam. oro nunquid enim hoc mirius?

1368. 26. Desiluisse ferũt. Vulgo, dissiluisse. Et ue. 35. Intonuit nemus & syluæ intonuere.) Aly, Et sylua insonuere profundæ.

1369. 26. Item est habendum religioni nocentem.) In uulgatis Cice ronis libris hoc distinctius, perfectiusq; scriptum inuenitur, in hunc modum: Nec tamen ut hoc fugiendum est, ita habendum est religioni contrarium, innocentem aliquando, impiumq; de fendere.

1370. 10. Forenses decernunt.) Ita legitur & in uerbo referre.

Et uer. 36. Contemptum cum me ruperim, summa omnia fecerim.) In dictione contenturum hic locus repetitur, hoc modo: Tu Lu cilium credis contenturum cum me ruperim, summa omnia fecerim?

Eadem, 65. Spectandum ne cui nam illud det, neq; roget.) leg. Spe ctaudum ne cui annulum det, neq; roget.

Et uer. 55. Quis unquam leges præter hũc tragicas.) Vulgatior le ctio res habet nõ leges, atq; ita legitur in dictione hilare. Quis un quam res præter hunc tragicas penè comice, tristes remisse, se rias hilare?

1371. 8. Cyrillum quendam.) Hic in codicibus impressis in Cicero ne, Cyrsilus appellatur.

Et uer. 52. Sublataq; dextra corusat.) le. Sublataq; procul dextra connixa corusat.

Eadem, 54. Hic ut muscipula tenta.) Sic enim legitur in dictione, tentus. Item paulo post uer. 58. Idq; dudum dum terga dabant.) leg. Iamq; diu dum terga dabant pallantia Teucri

Suffecit

1372. 1. Vt hi qui cõtinuij purpuram sufficiunt.) Hic libenter fungar ut Horatius aut uice cotis, acutum reddere quæ ferrum ualet ex ors ipsa secandi. Nam cum nodum non possim dissecare, pos sum tamen ostendere uiam, qua id non incommode fiat. Est aũt ex uerbo imbuere, ubi hoc Ciceronis testimonium recensetur, sed non sine mendo atq; ideo minus tutum pronunciare. Verba eius subscribam: Vti inquit, qui purpuram uolunt, sufficiunt pri us lanam medicamentis quibusdam, sic literis talibusq; doctrinis ante excoli animos & ad sapientiam concipiendam imbui & præparari decet.

Ibidem uer. 5. Caput obnubito, arbori infelici suspẽditur.) Extat & in oratione pro Rabirio hæc lex: Caput obnubito, arbori infelici suspendito. Sic enim legendum.

Et uer. 37. tuus sermo.) Alij, tuus seruos.

1374. 10. leg. Stare, ualere & constare.

Et uer. 30. Pro spisso uenit.) Vulgo euenit Item 35. aut facile est ue nire.) Fort. haud facile uenire.

1375. 8. Varro Eumenidibus) Hæc Varronis satyra aliter alio atq; alio loco citatur. Aeditio Asulana ferè semper habet Eudæmo nibus, ubi in alijs Eumenidibus scriptum erat, nonnunq; promi scue in Endymionibus. ne quis imprudens impingat.

Item uer. 43. pro eripi quidam legunt erigi.

Eadem, 32. Vt neq; spuerentur, neq; emungerentur.) Alibi scripte repperi spuerent, nisi noue spuerentur usurpauit pro spuerent, quemadmodum facit in emungerentur pro emungerent, ut anno tauit Nonius libro de contrarijs generibus uerborum.

1376. 23. Sella surgere.) Quibusdam additur præpositio, de sella surgere.

1377. 29. Subducta esset ad Cythæum.) Recius Gytheum, quem admodum legitur & in libris Ciceronis, per g literam & a me diam. Nam græce id nauale, γύθειον dicitur.

Eadem, 32. Et proposita cito non debuit pari) Legendum, ut pue to: Proposita ceto, non debuit patri suo homini stupidissimo.

1378. 13. Hæc malos annos, multosq; longinque.) longinque leg. non longeq; autore Nonio, in dictione longinque.

Et uersu. 10. additur à quibusdam, res, si ad perniciem patriæ res spectabit.

Item uersu 58. pro morando, morantem legunt.

1379. 23. Latere pendens, saxa spargens.) Cicero Thusculanarum quæstionum libro primo hunc locũ non ex Lucilio, sed ex Ennij Thyeste citare uidetur, ut & stilus ipse nescio quid tragicum so nat. Verba Ciceronis eo quo dixi loco sic se habent: Execratur luculentis sanè uersibus apud Ennium Thyestes, primum ut naufragio pereat Atreus. Durum hoc sanè. Talis enim interi tus non est sine graui sensu. illa inania: Ipse summis saxis fixus asperis, euiscератus latere pendens saxa spargens tabo & san guine atro.

Eadem, 41. Cœlius annalium li. 1. Et Latini subnixo animo.) Iterũ Cœlio tribuit, quod Gellius Qu. Claudio.

1380. 6. Leg. protulit his uocibus.

Et uersu 20. Et regere, qui sossione terram fumare calentem.) Lege. Et recenti fossione terram fumare recalentem. Sic

enim habent impressi codices.

1381.18. Trahere.) Hic à quibusdam additur uerbum dare, quod interpretetur illud: Et forte trahebat. Verum Seruius accipit trahebat pro educebat.

Eadem, 36. Quæ non spectans spectandi studiose.) Credo potius legendum, spectans spectandi studio, sed hominis tetri impulsu. Et uer. 52. Quante post multas tueor tempestates.) Supra legit: post multis uideo tempestatibus, ut alibi moninmus.

1382.4. leg. aut mihi in mundo.

Et uer. 26. Quæ barbara India tollere uastior.) Verbum tollere redundat. Apud Ciceronem Thusculanarum libro quinto hoc tantum inuenio, quod ad hunc locum attinet: Quæ Barbaria, India uastior aut agrestior? in ea tamen gente, primum ij qui sapientes habentur, nudi ætatem agunt & Caucasi nives hyemalemq; uim perferunt sine dolore.

1383. 21. Nec stirpium asperitate uastari.) Legitur & uastescere, ut superius indicauimus. Et uer. 24. tamẽ etiam qui in ultima.) Hic repetendum est denuo uerbum delectatur sic, delectatur tamen etiam.

Eadem, 27. Vltimum in amicitia putauit.) In codicibus impressis apud Ciceronem inuenio duntaxat, quod Pythagoras uult in amicitia. Tanta est exemplarium inter se dissidentia.

1384.7. Quasi si me ad id beneficium accerseres.) In quibusdã legitur: Quid si nihil ad id beneficium adderes.

Eadem, 20. Venire, imminere.) Hic quidam codices habebant, uenire resistere, imminere. Et uer. 28. ædeis uerrat ac uapulet.) Hic post ædeis uerrat ac uapulet, uerba hæc alibi addita repperi, pensum faciat, ac uapulet.

1385.19. Qui per uirtutem perit, at non interit.) In Plautinis libris scriptũ est, peritat unica dictione. Qui per uirtutem peritat, pol non interit.

Et uer. 42. Subito mare subhorrescere.) Libro de improprijs, in dictione cæcum, citatur hoc exemplum ex Sisennæ libro historiarum tertio, ubi & subhorrescre legitur, & eo quo hic legimus modo.

1388.8. Cum in uertice.) Leg. cum in urbe.

Et uer. 61. Non enim philosophi solum.) Hæc lectio nonnihil dissidet cum ea quæ uulgo circumfertur, sed quia sensui nihil affert incommodi huc asscribere supersedi.

1389.20. Prædas, manubias, sectiles.) Si quid uulgatis Ciceronis codicibus credendum, hæc sunt mendosissima. Nam nos sic legimus: Prædam, manubias, sectionem, castra deniq; Cn. Pompei sedente imperatore deuenuiri uendent.

Et uer. 31. Nã peruicacẽ dic. esse.) alij, Nã peruicacẽ dicis me esse.

1390.35. Nisi portenta, angues & uolucres.) Idem & lib. de indiscretis generibus, nisi quod in librorum numero non conuenit.

Et uer. 40. Num nam cælatus in manu dextra scyphus & c.) Hoc citatur & in dictione dolitus.

1391.14. Nec tamen ut hoc fugiendum.) Huius meminimus superius lib. de uaria significatione sermonum in dictione religio.

1392.7. Vbi graues pascantur & pauonum greges.) Hic deest uerbum alantur. Nam ubi alioqui esset illa differentia inter pascere & alere nisi addatur utrumq; Sic igitur leg. Vbi graues pascantur atq; alantur pauonum greges.

Eadem 38. Aliud est properare, aliud festinare.) Ex Gell. lib. xvi. capite decimoquarto.

Item uer. 45. Matronæ & matrefamiliâs.) Ex eodem libro xviiij. capite sexto.

1391.8. Insaniam enim censuerunt inconstantiam.) Hic obiter corrige hunc locum apud Ciceronem in libris Thusc. typis excusis, ubi pro insaniam, perperam legitur Stultitiam.

Eadem, 15. Qui fortis est idem fidens & c.) Non magnopere refert quod in ijs, quos dixi, libris, uerba quædam ab his quæ citat Nonius ut nonnihil discrepant, uerum quærendi fastidium lectori adimam non grauabor ea apponere. Qui fortis est inquit, idem est fidens, quoniam confidens mala consuetudine loquendi in uitio ponitur, ductum uerbum à confidendo, quod laudis est. Qui autem est fidens is profecto non extimescit. Discrepat enim à timendo confidere.

Eadem, 49. Aprica prius debet descendere de uite.) Abruptus est sermo & ideo obscurior. Repetam igitur uerba aliquot ex ijs libris, qui adhuc extant de re rustica, quo sensus magis illucescat. Ea sunt huiusmodi: Et quæ pars arbusti ac uineæ magis aprica prius debet descendere de uite. In uindemiam diligentius uua nõ solum legitur ad bibendum, sed eligitur ad edendum.

Eadem. 45. Squalido auro & purpura textæ.) Gellius libro secundo, capite sexto legit: purpura prætextæ, quo loco multa disserit de squalore & squalere,

1397.19. quidam legunt, tendat unice clausos. Et uersu 46. pro iucũdum, incundum.

1396. 9. Doctorum autoritas) alij, ueterum autoritas. Et uers. 17. In quibus libis sacraturi.) Supra in dictione citrus indicauimus hunc locum corrupte legi, posse autem sic utcunque restitui: In quibus libyca citrus, fasceis cingit forem.

Eadem, 33. Item tragici prodeunt caput.) alij, iterum tragici prodeunt. nec addunt quod sequitur, superficias accedebant.

Eadem, 59. Nactus obscuram noctem, æstu secundo.) Hæc & sequentia loca, de scaphis progressis, & de eo quod est apud Lucretium gradiens clamor nullus euidentius explicat & corrigit quàm is unde sumpta sunt. Is est autem A. Gellius Noctium suarum libro xi. capite xxvi. ubi candide & erudite sanè defendit Sallustium à calumnia, qua eum calumniari conatus erat Asinius Pollio, quod trãsgressum pro transfretatione, & transgressos pro ijs, qui transfretassent posuisset. Sallustij uerba sicut extant apud Gellium, ex quibus Noniani codices emendentur ascribã. Itaq; inquit, Sertorius, tenui præsidio relicto in Mauritania, nactus obscuram noctem, æstu secundo, furtim, aut celeritate prælium in transgressu conatus est. Et paulo post de scaphis: Earum aliæ paululum progressæ nimio simul, & incerto onere, cum pauor corpora agitauerat, deprimebantur. Et quod sequitur ex Lucretio: Præterea pauit uox, & c. sic legendum ex eodem quo dixi libro & capite:

Præter radit enim uox fauces, sæpe, facitq;
Asperiora foras gradiens arteria clamor.

1397. 8. Quicquid occulte geritur.) Hic additur ab alijs, autoritate ueterum, ut sit ordo: Quicquid occulte geritur autoritate ueterum dici potest.

Versu 35. Magis curiosam esse belluã.) In libris Plautinis non belluam, sed bestiam tantum inuenio.

Eadem, uersu 39. leg. Apud mensam. & uersu 43 Arripio & rostrum labe, atque hoc zeferiat.) Si coniectura uti phas est in re, ut ita dicam penè ἀνεπάφῳ, libens legerem: Arripio, & rostrum labeaq; hocce feriatim percutio dentesq;.

1398.17. Si albus hic capillus hic uidetur neutique & c.) Vulgata Plauti æditio habet: Neutiquã ibi ingenio senex inest, & amussitata indoles, non emussitata, quanquam hoc refragante Festo Pompeio.

1399.31. Neque quas agipennes.) Mihi magis arridet ut legatur agipilennes, uenustiore & magis apta compositione.

1400.8. Et Plautus remos nauium pedes dixit.) Id ubi dixerit compertum non habeo, nisi forte in menæchmis illo uersu: Adserua tote sultis nauales pedes.

Et uer. 34 pro pacatos, legitur & placatos.

Eadem, uersu 40. Et famularent perpetuere.) Lege, famulanter pete, quod ex dictione famulanter probari potest.

Et uersu 52. Et iam absoluto fastigium imponitur.) In libris impressis non multo secus legitur. Sed quoniam, inquit, operi in choato, propè tamen absoluto tanquam fastigium imponimus. Et item uersu 54. Vir bonus Alexandria Rhodum.) In ijsdem libris habemus, ab Alexandria profectus, Rhodum & c.

1401.15. Agni grundibant dixit grauiter & c.) Huic loco nonnihil, opinor, lucis accedet, si Diomedis grammaticorum facile principis uerba subijciamus. Grunit porcus, inquit, dicimus, ueteres grundire dicebant, ut sit instans grundio. Cæcilius: Cruento ore grundibat miser. Claudius annaliũ libro decimoquinto: Grundibat grauiter pecus suillum. Vide ut hic perperam grumiter pro grauiter legebatur, & ut pulchre explicat quod dixerat Nonius, etiam hominum esse grunnitum.

1402..17. Rure puella rogat auido.) Alij rure uirido. Et uersu 27. lege: Septem numero.

Item uersu 46.) Dum luctat detraxisse. Huius nec meminit Donatus, nec interpretum quisquam, sed ubique inuenio luctatur, passiua uoce.

Eadem, uersu 20. Elegantes non solum in consuetudine.) Hoc & ante eum annotauit Gellius lib. xi. capite secundo, si quis his non contentus plura desideret.

Eadem, uer. 36. Magistratus grauatim seditionibus sanguinolentis.) Scio hunc locum alicubi sic referri, à Sipuntino nostro. Itaque propter amorem imperij magistratus gradatim seditionibus sanguinolentis urbem turbauere.

Eadem, uersu 54. Heu me miserum, interij, pergunt lauare.) Secus citatur hoc testimonium in uerbo lauit pro lauat. Heu me miserum, inquit, lauere sanguine. Et mox: Fater ut cruore lauere.) Aliter legitur & hoc, eo, quem iam nominaui, loco.

1403. 20. Qui falso criminat apud te.) Forte: qui falso criminat te apud. ut imperfecta sit sententia.

Et uersu 23. Quod uiscus dederas.) Consule Nonium in dictione uiscus. Et rursum uersu 46. Aliquem uerbis fatigat.) Alij legunt: uerbis castigat.

1404.12. Pomponius Agamemnone: Supposito ne quis.) Sic potius distinguendum apparet: Pomponius Agamemnone supposito: Ne quis & c.

Et uer. 22. pro, qui sint frustus, legendum uidetur, qui sine frustis uentrem frustrarent suum.

Eadem, uer. 47. Ita erat glorioſus.) Alij, guloſus.

Et uersu 54. Pomponius Cretula: Vel petiture.) Melius forte sic: Pomponius Cretula, uel petitore: Bene ueniat & c.

1045.47. Varro, heurenulo pastopoma, περὶ τῶν μυκήτων.) Hæc satyra sic citatur alibi: Varro in heurene lapastophonia, περὶ τῶν καθηκόντων

1406.8. Commanducatur totum complexa.) Repete quæ de hoc alibi dicuntur, cum aliâs, tum in uerbo, manducatur.

Eadem, uer. 11. Corrupit ad incita adegit.) Superius incitas legendum ostendit citato hoc uersu, sed arbitror incita' etiam defendi posse per elisionem s literæ, qua utuntur tam ueteres poëtæ quàm recentiores. Nam sic omniũ consensu legunt illud Virgilianum: Aut ouium fœtu', aut urentes culta capellas.

Eadem, uer. 34. Cum primores cibo & potione.) Secus legimus supra in dictione Edusa.

Et uer. 48. scriptum esse Delphis, Theo here.) θεῷ ἥρᾳ, hoc est deo Iunoni.

Eadem, uer. 46. Odysseam Homeri ruminari incipis.) Vide dictionem recipere.

1407.12. Regnum potitur transmissu patris.) Alij, promissu patris. Et uersu 28. Luna expectans Adria.) Sipuntinus, nescio unde expiscatus, hoc sic legit: Expectant itiner longum sermone leuare.

Eadem, uer. 59. Nam lib. ij. Quæsluis.) Leg. M. Cato libro secundo: quæsluis causa & c.

1408.3. Quod parum aduorti.) Alij, quod parum diuorti.

Et uersu 17. Quia hos dies compluisculos. Item uersu 49. Creditur lucos.) Quidam legunt: cæditur lucus.

Eadem, uer. 52. Nunquam animum quæsti gratia.) Quæsti habent & impressi codices.

Et mox uersu 59. Quorum nihil pernici causa.) Id & Ciceronem scriptum reliquisse testatur Gellius, quem sequuti typographi quidam, pernicij apud Ciceronem excudi curauerunt.

1409. 13. Vtinam unicam mihi antistitam.) Hunc sequutus, opinor Marcus Tullius, antistitas sacerdotes fœminas dixit, non antistites, actione in Verrem quinta, in hanc sententiam: Postri die sacerdotes Cereris, atque illius fani antistitæ, maiores natu, probatæ ac nobiles mulieres & c. quod tamen, ut nouũ aliquod & prius inauditum uerbum à Cicerone usurpatum annotauit Gellius. Vsus est & ea uoce Plautus in Rudente dicens:

Qui propè hìc adestis, qui q; auditis clamorem meum,
Ferte suppetias, qui Veneri, uenerìq; antistitæ.

Eadem, uer. 27. Ne se humum uideant.) Alibi, ungulis nitens humu. Et uersu tricesimotertio, pro scirpiculis quidam legunt sportulis.

Eadem, uer. 38. Qui se agri cultione oblectabantur.) Vulgati codices suo more nihil minus quàm antiquitatem respicientes, sic habent: Num igitur senectus eorum miserabilis fuit, qui se agri culatione oblectabant? Item uersu 50. Nam terna tunc erat,) Alij, tetra.

1410. 10. Pac. Paulo. Pater supreme.) Huius lectionis meminit & Gellius lib nono. Et mox uer. 14. Ergo hæc animi displiciẽtia & c.) Despicientia legendum, si Nonio credimus, qui libro de indiscretis generibus scribit despicientiam noue pro despectu usurpasse Marcũ Tullium. Atqui despicientia etiam rum scriptum comperi in libris typis excusis. Item uer. 19. lege insita se rocitate. Et uersu 50. montium saxa.

1411.9. Galliæ pro gallicæ.) Alij, gallæ pro gallicæ.

Et uersu 22. lege, Liuius Odyssea. Item uersu 34. Priusquam euenat.) Recte euenat, teste Nonio, non eueniat.

1412.6. Nec uirum aspellit domo.) Aspellitis legendum uidetur.

Et uer. 19. Hortensius supra decem millia cadûm.) Id in uocabulo cadi, libro de generibus uasorum scriptum est, Hortensio, dandi casu non nominandi.

Eadem, uer. 26. Quod mille denariûm.) Mendum subesse arbitror in libris Ciceronis, ubi legitur pro millenarium mille denariûm.

1413.17. Postquam honoratus.) Magis quadrat oneratus.

1414.7. Vnde aut quis florem liberûm inuidit.) Ita ferè & Marcus Tul. qui pulchre hunc locũ obiter interpretatur ac laudat Thusculanis lib. iij. in hæc uerba: Ab inuidendo autem, inquit, inuidentia, recte dici potest, ut effugiamus ambiguum nomen inuidiæ, quod uerbum ductum est à nimis intuendo fortunam alterius, ut est in Menalippo:

Florem quisnam liberûm inuidit meûm?

Male latine uidetur, sed præclare Accius. Vt enim uidere florem, sic inuidere florem rectius quàm flori dicitur.

Eadem, uer. 15. Ille ferax oleo est.) Lege: illa ferax. Nam de terra fit sermo. quanquam in uulgatis Virgilij libris oleæ pro oleo impressum sit.

Et uer. 38. lege: uictũ præponis honesto. Sic enim legit Gellius libro quarto, cap. xvi. Item uersu 42. pro discederent, alij legunt desenderent.

1415.18. Ego miso clandestinorum.) Hoc in alijs sic scriptum inueni: Misso clandestino rumpi, & torquere matura monstra. Et paulo post, pro litoribus, lictoribus.

Eadem, uer.36. Vestem squalam & sordidam.) Squalam legendū nō squalidam superius ostendimus. Item uer.42. Lauaret ararū aggerem.) Vide num legendum sit arenarū aggerem.

1416.14. Vt quæ egi, ago uel axim, uerruncent bene.) Hanc ut lectionem sequerer in causa fuit quod in uerbo auerruncare aliqd simile quale hic legitur colligi potest.

Eadem, uer.40. lege: Video diripis primiter de pannibus, nisi manuis, eripis, quod alibi scriptum erat.

1417.6. Pompo præfecto: Morū pater.) Sic malim distingui: Pompo. præfecto morum: Pater adest, negato hic me, operibo caput. Et uersu 20. Quando plus sapiui.) Hanc lectionem laudat & Priscianus.

Eadem, uer.28. Soluerit pro solutus.) Imò pro solitus sit, mea quidem sententia, ut ex Cœlij uerbis propemodum colligi potest. Quod autem sequitur fidebo, non uidebo legendum esse, apertius est quàm ut declarari debeat.

Eadem, uer.31. Homo ad prætorem uenit deplorabundus.) Plautinum exemplar ab Asulano æditum habet: Homo ad prætorem plorabundus deuenit. Rursum uersu ab illo tertio: Qui ossa atq; pellis totum ita macet.) Legendū, ex eodem codice: Qui ossa atq; pellis totus est, ita cura macet.

Eadem, uer.41. De animo feciſti humaniter.) Legendum ni fallor, de Annio feciſti & c. pauculis literis permutatis. Et uer.47. Lucilio autore possumus in Veliterna.) Lege, Titinnio pro Lucilio. Nam Veliterna fabula Titinnij nomine compluſculis locis citatur, Lucilius uero satyras scripsit. Item uersu 45. Portarum clauſtra cupiret.) Sic legit & Priscianus libro de præteritis uerborum.

1418.7. Auariter illi nos largimur.) Mirum ni largiter pro largimur legendum sit, ut contraria inuicem respondeant. Et uersu 30. Et pro beneficio largi atque ampliter.) Largi uerbum est hoc loco non nomen, ut paulo superius annotauit Nonius. Item uersu 57. Quoniam æquiter sententiæ fuere.) Hic addunt non nulli, pronomen, quoniam æquiter eorum sententiæ fuere.

1419.54. Hæc malos annos multosq;.) Hic quod deerat ex dictione summum suppleuimus. Et uersu 39. Sed ne cum ista hæc memorare.) Priscianus legit: Sed ne cum isthæc memorare meminit.

1420.4. Trabem ergaſtulo.) Huius loco legendum Pomponius Ergaſtulo aut certe ex integro addendum Pomponij nomen, si trabem ad superiora pertineat. Nam in dictione raro enter, et uerbo uillicari hic locus nominatim citatur Pomponij nomine. Et uersu 51. Summam gloriam eurotis sines.) Apparet legendum, euerti sines?

1421.2. In Thespiadum ore derepente.) Lege: In Thespia dum oro, derepente. Et uer. decimo: Aemilius Macer in theogonia.) Mihi non satis constat an idem sit hic Macer cum eo qui alibi citatur in Ornithogonia, nec adeo an perperam scriptū sit theogonia pro ornithogonia, cum utrunq; probabile sit. Sed magis placet ut ornithogonia legatur. Nam & Seruius alicubi hos uersus citat ex Ornithogonia:

Cygnus in augurijs nautis gratiſſimus ales,
Hunc optant semper, quod nunquam mergitur undis.

Porrò lib. Theogoniæ nuſquam quod sciam apud Latinos mentionem fieri memini, præter quam hoc loco tantum.

Ead uer.47. Quid ea scripti uis.) Rectius ni fallor: quid de ascriptiuis? Et uersu 55 In alio loco idem: Later quem conquadrauit regius.) In alio loco, id est, in ἑκατόμβῃ, περὶ ἐνοσίων, ut superius citauit in dictione, later.

1422.19. Vti qui purpuram uolunt.) Lege: ut hi qui purpuram uolunt. Sed de hoc nonnihil in uerbo suffit. cit.

Eadem, uer.35. Hanc dat diem.) Alij, hanc dicit diem. Et uer.58. Cœnam iſti dabat apud uillam in Tyndaritano.) Hoc superiori libro paulum alio ordine recensuit. Cneius, inquit, Pompeius cum filio, qui ſuit in Tyndaritano, cœnam iſti dabat. Item uer. 60. Stabat pro templo, & capitolia celſa tenebat.) Secus sentit Seruius. Stabat pro templo, inquit, id est pro defensione templi. Nam ante templum non procedit, cum obſeſſus intra templum esset.

1424.27. σφῶιν ἀτασθαλίῃσιν ὑπὲρ μόρον.) De his multa arguitur Gellius lib. sexto, capite secundo, & rursum libro duodecimo, capite primo.

1425.19. Vilemq; phaselum.) Nonianæ interpretationi suffragatur idem Seruius, eundem locum Virgilij enarrans. Vilem, inquit, id est abundantem, nam omne quod abūdat uile est. Et uersu 32. Legatos repetitum mittebant.) Hic alijs additum erat, res, legatos res repetitum mittebant.

Eadem, uer.37. Atque atq; ascendit muros.) Sic enim legendum, geminata atque particula, ut docet Gellius lib. x. cap. ultimo.

Eadem, uer.57. Sertorius Parthis turbam orantibus.) Superius monuimus pro Parthis turbam orantibus, alibi scriptum fuisse semel aut iterum: Sertorius sortis morantibus, & si utrunq; non perinde mihi probetur.

1426.15 Fornum & fornaces dicuntur à forno, quod est calido) Feſt. Pompeius furnū à furuo, forcipes uero ab eo quod his forma, id est calida rapiuntur dicta scribit. Vnde uideat lector, utrum, hæc autorum inter se dissentio iudicio ne an librariorum uitio nata sit.

Eadem, uer.59. Polyphemus ducentos Cyclopes coelites.) Crinitus aliud forte exemplar nactus legit: Polyphemus ducentos Cyclops longus pedes.

1427.25. Lenunculus.) Quidam hic pro lenunculo, remunculum legere malunt, quod nauigij genus est, cuius memnit Gellius libro x. cap. xxi. Et uersu sequenti lege: per noctem.

Eadem, uer.51. Cymbarum ante pedes multitudo.) Noſtra æditio Ciceronis paulo secus habet. Cymbarum ante oculos multitudo. pro ſe quiſque quod ceperat afferebat. ante Pythij pedes piſces abijciebantur.

Eadem, uer.56. Armamenta tamen uel omnia.) In quibuſdam hic addebatur, malum: Armamenta tamen, malum. Et uersu 58. Qui progubernator propè euertit.) Hæc me alicubi sic legiſſe memini: Qui pro gubernatore se gerens, propè euertit prosumiam.

1428.12. lege: Cum Thais Menandri.

1429.6. An regillam tunicam induam.) In uulgatis Plauti exemplaribus habetur: Quid erat indutæ? an regillam inducilam an menduculam? Impluuiatam, ut iſtæ faciunt ueſtimentis nomina.

Ead.45. Præterea quod intellecto &c.) Sipuntinus haud scio qđ exemplar ſecutus, legit: Quas nunc in foro, prius etiam in lecto habebant togas.

Eadem, uer.10. Tunicam rallam.) Hunc locum ex Plauti Epidico, quandoquidem ad uerbum penè interpretatur Nonius, non alienum fuerit subscribere, quo uel facilius uterq; intelligatur, uel siquid deprauatū sit in noſtra æditione, caſtigari possit. Verba Plauti sunt hæc:

Quid iſtæ quotannis nomina inueniunt noua,
Tunicam rallam, tunicam ſpiſſam, linteolum cæſitium,
Induſiatam, patagiatam, caltulam, aut crocotulam,
Supparum, aut ſubminiam, ricam, baſilicum aut exoticum,
Cumatile aut plumatile, aut cerinum, nugæ maximæ.

ex quibus

ex quibus obiter corrige illud uer.29. Supparum autem subniminm est, & alia quædam ineodem libro. Item uersu 62. lege ius imaginis.

1430.9. nihilo magis dicere.) Forte legendum, decere. Et uer.26. En combomata genera ueſtium puellarum.) Iulius Pollux lib. ὀνομαſτικῶν quarto, ſcribit ἐγκόβωμα ueſtis genus fuiſſe, quod ſerui exomidi ſuperinduerent.

1431.13. Libero ſimpuuio uinitari.) Inuitari legendum apparet, atq; ita habebant quidam codices.

1432.42. crocotis, malatys.) Legendū, manicis, mortualibus & c. ut paulo post in dictione patagium.

1433.1. Nam ut arquatis & ueternoſis lutea quæ non sunt.) Hic quod deſiderabatur ſuffecimus ex dictione arquati. Et uersu 4. flammeary, uiolary, coriary.) Plautini codices, quos quidem uiderim, pro coriarij conſtanter habent, carinarij, atque ita legunt Plautini interpretes, & ipſe Nonius in dictione Flammeus.

Eadem. 28. Et ſi quem tuorum affectum mœrore.) Apud Ciceronē afflictum legitur. Item uer.34. primum ocinum farracinam.) Si quid credimus æditioni illi quæ Varronis nomine circumfertur de re ruſtica, ſic legendum est hoc loco: Omne pabulum, primū ocymum, farraginem, uitiā, nouiſſimum fœnum ſecari. Ocymū dictum à Græco uerbo ὠκὺς quod ualet cito. Similiter quoq; ocymum in horto.

Eadem, 38. Varro antropopuli.) Credo legendum id quod ſæpe occurrit, ἀνθρωποτυργία. et uer.50. Vino addito lora paſſi uocare cœperūt.) For. lora, paſſum uocare. Et mox, ad folliculos rei, quos) leg. ad folliculos reliquos.

1434.10. ἀμουμανέσι περὶ μαρτυρίας.) Hic titulus satyræ alibi ſic ſcriptus erat, ἀμουμιτις, περὶ φιλαργυρίας, & rursus alibi, περὶ ἀμούσου φιλαργυρίας.

1435.9. Virgilius lib. viij. Læuas cetra tegit.) Erratum est, in librorū numero, ut facilis est lapſus quando per notas deſignatur. Extat enim lib. ſeptimo.

1436.4. leg. prætergrediebantur.) & uer.7. legendum ni fallor, pluteos propius collocatis harpagis, quandoquidem de machinis fit mentio.

CASTIGATIONVM IN NONIVM MARCELLVM FINIS.

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